











# GOSPEL MESSENGER

## *In This Number*

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Photo by E. G. Hoff

## The Treasures of the Snow

"He saith to the snow, Be thou on the earth."

—Job 37: 6.

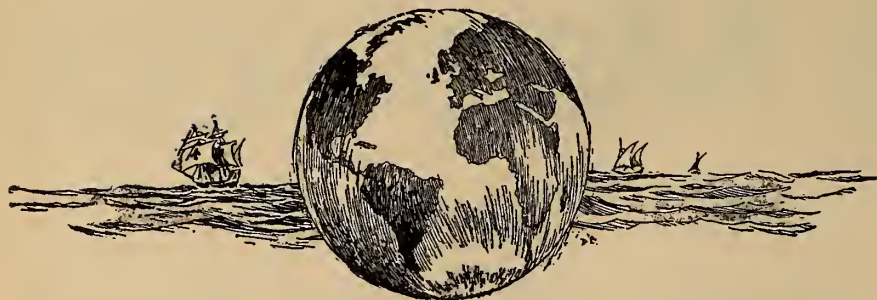
"Hast thou entered into the treasures of the snow?"

—Job 38: 22.

*January 3, 1942*

*Volume 91 . . . Number 1*





# Around the World

War and opportunities for work in defense industries have combined to cause a serious drop in American college and university attendance for the first time in a decade, a nation-wide survey showed recently.

**Soldiers** who never—literally never—attended church before they donned uniforms are now evincing great interest in religious activities in the 604 chapels at military camps, says Dr. David de Sola Pool, official adviser to the war and navy departments on Jewish religious matters.

**For his services** to the country "in time of grave national crisis" and particularly to the cause of better understanding between Christians and Jews, the 1941 American Hebrew medal has been awarded to Secretary of State Cordell Hull and will be presented to him in February.

**Holland's leading** Christian daily newspaper has been forced to suspend publication. The daily, official organ of one of the Dutch political parties, has been informed by the "commission for the reorganization of the press" that it will no longer be able to acquire paper stock for printing.

**Discovery** of a new powerful organic insecticide has been made at Cornell University from the examination of a collection of 76 plants resulting from a hazardous expedition in the southeastern interior of China near the Burma Road. Working under a grant from Cornell's department of entomology, Dr. Shin Foo Foon Chiu, a graduate doctor of Cornell, and Sping Lin of Sun Yat Sen University traveled 1,200 miles across war-torn China in making their collection.

**Of the 176,500** new book titles published in this country between 1920 and 1940, some 14,536 were designed especially for children—a number second to fiction's list of 32,871 titles. Moreover, juvenile books hold a steadier market than fiction.

**State promotion** of large families is being urged by Dr. A. Spencer Paterson, eminent British physician. "If the family of two children comes to be considered normal the day of England as a world power is past. Any country whose families average four children, given anything like equal conditions, is likely to oust one like ours."

**An order** for 30,000 New Testaments for distribution to Russian prisoners of war has been received by the American Bible Society. The order, which for the first time permits Bible distribution in camps where Russian prisoners are interned, was cabled to this country by Dr. W. S. Visser 't Hooft of Geneva, Switzerland. The location of the prison camps was not revealed. The Bibles will be printed in Finland where paper stock is said to be relatively plentiful and publishing operations practical.

**The first project** of its kind to be held in the country, the Washington Church Press Association will hold a city-wide religious publicity clinic in Washington, D. C., Jan. 19 and 20. There will be an address by John L. Fortson, director of public relations for the Federal Council of Churches, a round-table broadcast on religious publicity and an exhibit of church publicity. Under discussion will be religious publicity in newspapers, radio, religious films, church papers, denominational magazines, church bulletin boards and personal contact.

**A representative** of the national Lutheran council which has established centers for recreation and worship in eighteen cities has been sent on a tour of army and navy camp communities to make a survey of the effectiveness of Lutheran work and the efforts of other denominations in these areas.

**Harvard, Yale and Princeton** universities are moving together in a far-reaching revision of their educational program to meet the demands of the times. Using the summer vacation for an additional term, they will make early selection of the entering class applicants for admission and start work in late June or early July.

**Women's activities** in Protestant churches were merged when fifty leaders of three major churchwomen's groups adopted a constitution to form a new organization to be known as the United Council of Churchwomen. The amalgamation will affect 10,000,000 in seventy denominations. The three groups which will lose their separate identities on Jan. 2, 1942, are the Women's Section of the Council for Home Missions in North America; the National Council of Church Women; and the Committee on Women's Work of the Foreign Missions Conference of North America. The first convention of the new organization will probably be held in Cleveland, Ohio, in December 1942. Women on main church boards composed of both men and women will not relinquish their posts.

**An unequivocal step** toward unity in the interdenominational field was endorsed recently at Atlantic City when 200 church leaders voted recommendation of a plan calling for establishment of a single corporate body to replace eight agencies now operating in the interdenominational field. The proposal now will be submitted to those groups for acceptance, rejection or modification. The agencies are the Federal Council of Churches of Christ in America, International Council of Religious Education, Home Missions Council, Foreign Missions Conference, National Council of Church Women, Council of Church Boards of Education, Missionary Education Movement and the Association of Council Secretaries. The proposed new body would be called Council of the Churches of Christ in North America.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

JANUARY 3, 1942

Number 1

## ... Editorial ...

### "Thy Kingdom Come"

At the top of this page there is the familiar line, "Thy Kingdom Come." Readers of this paper do not need to be told the words are a part of the Lord's Prayer. Nor do they need to be reminded that the very next sentence seems to be an amplification of our title. "Thy will be done in earth, as it is in heaven."

But now that a terrible storm has engulfed our world, one wonders about the first half of the amplifying statement. Is the serene sway of God's will, as pictured to exist in heaven, realizable on earth as well? Yet there the ideal stands: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Perhaps you have seen some of heaven's wonderful serenity in a godly home, amongst those of like precious faith, in an upright community, even permeating the wider reaches of human relations. After all, the kingdom of heaven is an ideal. It has been compared to a grain of mustard seed.

Consider also another comparison. In that Indian summertime when it seemed the nations might manage to continue to live together in peace the storm that is on us seemed so far away. But the storm did come and many are the things laid low. Now what about the great ideal?

The writer remembers a fig tree that went down in a flood. It toppled over and lay half buried in sand and gravel. As there was much else to attend to, the prostrate tree was left to its own devices. Now the fig is not unlike the willow. In a few years the prostrate tree had become a thicket of fruiting sprouts.

Or there was the orchard frozen to the ground near Christmas Day in 1913. The following spring every tree was sawed off just above the bud and started anew. Five years later the casual observer would not have guessed that disaster had overwhelmed that orchard.

We were saying something about another comparison. Our thought is this. The day of doom is not a time to let go, but a time to hold on. Who has not marveled at the glory of the sunshine after a storm? Hope springs eternal, and brings new gains, like the sprout from a stricken tree.

Let us still pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." H. A. B.

### Blood, Sweat and Tears

THE phrase has almost become a proverb since Mr. Churchill's eloquent use of it in describing the future in prospect for his people. Well it may. The fact is testimony to the soundness of the instinct which sees in it the nearer future of the world and of everything alive.

The words tell of the utmost in agony, labor and sorrow, or if we may keep to the more concentrated and expressive monosyllables, in pain, toil and grief. Blood is the symbol of extreme suffering, sweat of hard work and tears of breaking hearts. Persons and institutions content to drift with the surging billows may, perhaps, escape the second. They cannot escape the first and the third. Persons and institutions with enough of character left in them to desire a small part in shaping the threatening future, will understand that all three are the price that must be paid.

Can a great nation hope to survive and thrive in a world in which such terrors as we see today have been let loose? Mr. Churchill is certainly right in saying that it cannot without plenty of blood, sweat and tears. But is his way the only way, the best way, to supply these precious indispensables? So the world has thought and taught for several thousands of years, and that to its utter confusion and present threat of chaos. The world waits and no doubt must yet wait for God knows how long, until a great nation chooses to furnish its full quota of blood, sweat and tears in

a worthier way, a way that promises success that lasts.

Our chief concern, however, is with the outlook for the church. Is there any future for the church in a world run by madmen? There is, but only if it shrinks not from the blood, sweat and tears demanded. Any church so-called essaying to wear the name of Christ will surely perish, as it ought, if it thinks to find an easier way. There is none such. The way of blood, sweat and tears, otherwise called the way of the cross, is the only way to lasting life.

Did not our Lord know that way well, and walk in it, to his early death and to his later exaltation? "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground" (Luke 22: 44). "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears . . . learned obedience by the things which he suffered" (Heb. 5:7,8). "Wherefore also God highly exalted him" (Phil. 2:9). His church also will find the way to triumph through blood, sweat and tears.

"Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4). See? That's how we know the time is not yet ripe for triumph and how we can know when that day will come. When? When there has been shed enough of blood, sweat and tears, striving against sin.

E. F.

### If You Believe in Non-Violence

THERE are many anxious mothers of sons for whom the country is calling now, and some of them cannot see why the church should bear down so hard on the war issue and be so indifferent to other evils which seem to them as grievous as fighting in defense of one's country. They may or may not be entirely just in their comparisons. Their scales for weighing evils may be out of balance, but they certainly are right in seeing grave inconsistencies in the church life.

The case is especially serious when the point at issue involves conflict with public opinion. If we set up a higher standard than that currently accepted, in dependence on spiritual forces in international relations, we owe it to ourselves as well as to other people, to show our faith by our works. If we profess to believe that simple goodwill is a mightier weapon of defense than bombs, we should show also that we prize brotherliness and justice in all relations with our fellows above personal advantage. If we profess more trust than they in spiritual armament, we must care less than they for material wealth and power and glory.

In a word, our method of warfare demands of us that we overmatch our fellow citizens in sharing the suffering of the world, in hazarding our lives for the values we hold precious, and in readiness to spend and be spent in rebuilding amid the ruins of our wrecked civilization the foundations and superstructure of a better one.

E. F.

### Can You Solve This Mystery?

A MIDWESTERN community was shocked by a double tragedy—the murder of a young wife by her husband, who then shot himself. It was the nine-year-old daughter, home from school for lunch, who found the bodies.

The local newspaper reports stressed the absence of any apparent motive for such a terrible deed. And when one looked at the pictures of the principals as printed with the story, he could not help but wonder how such tragedy should come to gifted persons.

Yes, it was a mystery—and yet, there were some clues. Lightning does not strike out of a clear sky. Consider the following:

1. Payments to the finance company on the new car were past due.

2. The young husband, of the go-getter salesman type, was jealous of his wife—"particularly when he was drinking."

3. The two days immediately before the tragedy the husband had not been to work: one report being that he was sick; the other that he was drinking again.

There was "nothing of sufficient importance to warrant his taking the life of his wife and then his own." Nothing at all—until one considers how life must look through the haze of heavy home drinking.

H. A. B.

### About Provoking People

THE Bible has something to say about the desirability of provoking others to good works. You may have run across that sentiment yourself. A related thought was brought to our attention the other day in the form of a question. Does your life provoke others to gratitude?

The author was trying to think of something suitable for Thanksgiving and that is what came out, but isn't it a pertinent question for any time? Does your contact with your fellows help to cultivate in them a gracious manner and a spirit of thankfulness, or does it help to make grouches out of them? Worth thinking over, not?

E. F.



## The Christian Lord's Day - - -

BY E. G. HOFF

In Three Parts—Part One

### A Day Long and Widely Kept

THE Lord's Day has been generally observed among Christians over the earth throughout Christian history. People have ceased weekly from their regular labors and taken time to rest and recuperate from the wear of everyday toil. Many have used the leisure thus afforded for meditation, Bible reading and cultural pursuits both as individuals and in family groups. Christians have assembled for common worship and instruction, building the program of the church largely around the Lord's Day.

There seems now to be a change and breakdown in some areas in regard to Sunday observance. What are the values in the day? Our seventh-day friends tell us we are observing the wrong day. What are the grounds for Sunday observance? Is the Lord's Day to be regarded as an obligation or a privilege—or both? What principles should guide us in our attitude toward the day? To answer such questions we must look into the Bible and into the past as well as into the nature of the Lord's Day.

### How Sunday Keeping Began

We look in vain for a "Thus saith the Lord" on Sunday observance. There is no direct and clear statement about it in the Bible. The Old Testament contains much about the Sabbath, but the Jewish Sabbath was on the seventh day of the week. Sunday is the first day of the week, and the observance of Sunday is a practice of Christians, not of Jews. We should therefore expect to find instructions for it in the New Testament. There are, indeed, several indications in the New Testament of its observance, but they are strikingly few.

The Christian literature of the second century contains a number of references to Sunday observance. Justin Martyr, for instance, describes in some detail a Sunday service in his day (about 150 A. D.). He says it consisted of reading of the memoirs of the apostles and writings of the prophets, followed by exhortations on the passages read, common prayer, the partaking of the Eucharist, and a collection for orphans (1 Apology, c. 67).

In the early part of the century Ignatius (to the Magnesians 9: 1, 2) said, "If then they who walked in ancient customs came to a new hope, no longer living for the Sabbath, but for the Lord's Day, on which also our life sprang up through him and his death . . . how then shall we be able to live with-

out him?" In his time the Lord's Day had been clearly defined as a day getting its significance from Christ's resurrection and distinguished from the Sabbath. It had a name (*kyriakē hēmera*—i. e., the Lord's Day). Some were in danger of losing the rich Christian meaning in it and slipping back into Sabbath observance, which meant virtually Judaism. We are here reminded of Paul's Letter to the Galatians. The Lord's Day stood for what was distinctive in Christianity.

The Didache, or Teaching of the Twelve Apostles, also contains an interesting reference to Sunday observance (14:1, 2): "On the Lord's Day of the Lord come together, break bread and hold Eucharist, after confessing your transgressions that your offering may be pure; but let none who has a quarrel with his fellow join in your meeting until they be reconciled, that your sacrifice be not defiled." This early document shows that the Christians were then accustomed to assemble for the Eucharist on the Lord's Day and were in need of exhortation to enter into the occasion with spiritual preparation. We are reminded here of 1 Cor. 11:17-34.

Our search for mention of the Lord's Day by name is rewarded by only one instance of usage in the New Testament—Rev. 1:10. John says, "I was in the Spirit on the Lord's day." We find two other references to observance of the first day of the week in connection with Paul's work, but the name "Lord's Day" is not used. In describing Paul's stop at Troas on the third missionary journey, Luke says, "And upon the first day of the week when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight" (Acts 20:7). In regard to the offering for the Jerusalem brethren, collected on this same journey, Paul had previously written to the Corinthians: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16:2). The first day of the week was evidently the occasion of group religious activity and offerings in the Gentile churches in Paul's day. By the time of the writing of Revelation it had gained a name and enough significance that John had it in mind when exiled far from the group so as to be in the attitude for a great spiritual experience on that day.

### What the Day Meant to the Early Christians

We have noted the connection of the resurrection with the first-day meetings of Christians. We



recall that Jesus was raised on the first day of the week (John 20:19), that the disciples had a great experience together on that day (Luke 24: 33-43), and that they were together also on the next Sunday (John 20:26-29). We are told that Pentecost fell on Sunday in the year that the believers had their great spiritual infilling (Acts 2:1-4, 39-42). The resurrection was the seal of their faith. Their strength came through experience of the risen Christ. They rejoiced in their Lord and told others about him. The crucified and risen Lord was the heart of their message. We have Easter once a year; their hearts were so full that they had it on every recurring first day of the week. They met together to partake of the sacred emblems of his broken body and shed blood, and rejoiced together in the hope of his triumphant coming. Such, as nearly as we can discover, was the Christian Sunday in the days of its beginning.

When the believers came to think of Christ as Lord and God, they called the supper in remembrance of him "the Lord's Supper," and the day of the renewal of their hope "the Lord's Day."

It is not difficult to see the need served by the Lord's Day in the early church. It arose out of a great experience and served to keep the experience alive. The group element—meeting together—ministered to the needs of sharing experience, praying together and learning from one another. The Spirit came upon them in such meetings and they were greatly strengthened. Oftentimes their need was increased by persecution. They did not stop to look up precedents or to define the relation of their meetings to the Jewish Sabbath. Their experience was a new and significant one, induced by the Spirit of God himself. It needed no proof or authentication. It is when the vitality of experience wanes that authority and definition become necessary.

*Elgin, Ill.*

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## Preventing Nervous Breakdown

BY S. BOYD DICKEY

A CHRISTIAN should never have a nervous breakdown. Religion helps one to manage an overburdened life. A nonprofessing individual need not have one either if he observes the pattern of the Christian point of view.

Here is what the Christian does to prevent the rush of everyday life getting him down.

He never pities himself. He realizes that every station in life has attendant circumstances that are inconvenient, but there are others that are compensatory. He looks beyond making a living to moulding a life. Development and growth are

what he strives for, both for himself and for all those with whom he is associated.

Moreover he never allows unreasoned and distracting fears to upset his mental health. Fear of a breakdown will bring on one. Worry, unreasoned as well, saps one's strength and leaves only harm in its footprints. Look about you to those who are carrying much heavier loads than you and are finding joy in life while doing it.

Jesus understood when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. For my yoke is easy and my burden is light" (Matt. 11:28-30).

*Midland, Mich.*

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## Are We Able?

BY DAN WEST

THE leadership of Christian America a century ago was in the hands of theological Presbyterian and Congregational churches. Later it went to the Methodists with their revival fervor. Now it is coming to the Historic Peace Churches, who have begun to lead with work of relief and reconstruction. So spoke Arthur Holt, of the Chicago Theological Seminary recently. What if he is right?

The idea has stuck in my mind, but it is no simple compliment. Leadership in this new world of tragedy is not to be had for the asking, nor for all that has been done so far. It has to be earned—at severe cost. We may accept the opportunity or some other group will pick up the essential doctrines and practices which we have claimed as ours, fill them full, pay the price of suffering in a hostile world, and through it earn the leadership of the future church of Christ. God's will cannot be thwarted, however much it can be delayed.

We do not have to accept this chance. We might just try to hold on to the way of life which we have inherited, pull in for safety until the storm blows over, put first in our values the desire to cause no disturbance at all, wait until after war and then come forth to lead a sad world to the way of Jesus. Some people counsel thus, and the temptation will become very strong. But timid people cannot lead anybody toward the kingdom of God. Are we going to be timid now?

Again we might frankly recognize in the forces dominating the minds of men over the world something too powerful for us to cope with. "Plain, common sense" might indicate the wisdom of letting go, reluctantly of course, our peace doctrine. A Chinese friend of mine remarked three years ago: "I know what your church believes, and I used to believe the same way; it is no longer possible to hold to that belief in this world." The

Moravians in America have let go a similar belief, and the Mennonites in Germany likewise, in less than a century. Will we become discouraged?

Lastly, we may recognize that we have something of eternal value in our spiritual heritage. Holding tenaciously to that through thick and thin, we may determine to give consistent testimony now and from now on, counting the cost now and planning to pay it, disciplining ourselves to endure hardness as good soldiers of Christ Jesus, demonstrating through war and peace that we are unswerving in our essential way of living. And then if other sincere seekers, disillusioned again and groping, look to us for leadership, we shall be ready to lead. Whoever does this and keeps the desire uppermost always will have earned the leadership of the future. Are we able?

*Goshen, Ind.*

### Holding Steady

BY A. STAUFFER CURRY

"I SHALL not be, I shall not be moved" are words the old Negro sings lustily when life grows harsh about him.

They are words the true Christian will sing in these days of conflagration. In spite of repeated declarations of war by nation against nation he will stoutheartedly witness that he will not be moved. What are the actions of one who is moved? He quickly states that this is no time for peace teaching of any sort. He observes that the church must temporarily contract, like the amoeba before striking for food, until the war is over. He rushes to mass meetings and enthusiastically shouts for intolerant treatment of all who disagree with the war policy of our country. He decides to stop school until the war is over. He remembers only the treachery of attacking nations, while forgetting years of power politics leading to the attack. He, in general, thinks a cataclysm equal in extent to the traditional "end of the world" is upon us. His actions are those of one temporarily disoriented to the facts about him.

The unmoved, on the other hand, proceeds with his daily routine as usual. He misses no opportunity to do good. He attends church and promotes its program as usual. He *co-operates with the government* to the fullest extent as long as no Christian principles are violated. He calmly thinks in terms of a lasting settlement of the world difficulty. He looks beyond simple "victory" and crushing the "enemy" to a sane reconstruction period which even Sumner Welles admits to be necessary if a war is to be averted about 1970 or 1980.

No, we shall "not be moved" if we have de-

veloped true Christian poise. We shall be like the sturdy tree planted and watered by the "rivers of water" which even the ninety-mile-an-hour gale does not uproot.

*Bridgewater, Va.*

### The Call of God

(Isa. 6:1-9)

BY ELGIN S. MOYER

#### Part II—The Humiliation of Self

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isa. 6: 5).

WHAT effect did the vision of God have upon this prophet of old? How did he meet the occasion? How did the experience touch his life, his habits, his thought of self?

The vision of the glory and righteousness of God deeply humiliated Isaiah. He was undone. The contrast between his vision of God's holy nature and of his own sinful nature was so great that all he could do was to cry out, "Woe is me!"

Not until we begin to sense God's perfect righteousness can we fully sense our own sin—the sin of the ages coursing down through our spirits and welling up in our lives. And not until we are conscious of the sinfulness of our nature, and are brought low in humiliation and shame because of our sin, will we be able fully to appreciate and understand God and love him with a pure love. But with the consciousness of our sin, and with our vision of the holiness of God, we will be led as Isaiah was, to an unreserved confession of sin and to a cry for mercy and forgiveness. We will be led to look to the blood of Jesus as the only source for our cleansing.

We must recognize before God the utter sinfulness of self and of all that pertains to self-pride, ambition, vainglory, preconceived notions, prejudices, lustful desires and passions, worldly thoughts and pleasures—all that is selfish. We must die to self, be willing to have every selfish purpose and thought eradicated if we would be filled with his holiness, his perfection, his love. Being emptied of self and filled with Christ is indeed being in union with him. We dare not stop at anything less, for he asks for our all. There is no room for compromise, for adulterating or toning down, for halfheartedness or lukewarmness in the life of the saint.

He asks for our wholeness and when we yield wholly, he comes to us in his fullness. Then will we see and experience his glory and holiness. Here is where God finds us—in our humiliation.



Here is the meeting place: on our part it is our sinfulness, our helpfulness, our abandon of self, our faith in him; on God's part it is abounding mercy, grace and love. When we thus come to this crucial meeting place with God, we are ready for a soul-stirring experience in our life. Our hearts, too, will be strangely warmed, and we will realize that God has spoken to us and has cleansed our hearts.

*Oak Park, Ill.*

## Fifty Years in the Service of the Church

BY J. CARSON MILLER

### 7. Funerals

A VERY important part of a minister's work is the preaching of funerals. It is at such times that the family of the deceased needs comfort and encouragement. The minister can do much to help the changed condition coming to the home. A traveling salesman was passing through one of our near-by towns, and happened to observe that the cemetery was very much neglected and overgrown with weeds. He asked a native of the town whether the people here had any respect for the living. The reply was that they did have. "Well," observed the traveling man, "I see they have no respect for the dead." I believe we should show our respect for the dead by giving them respectable funerals, and by keeping our cemeteries in good order. In our country today are thousands of unmarked graves. This should not be. We should respect our dead enough to place good markers at their graves. I do not believe, however, in commercializing the funeral, using a great profusion of expensive flowers, especially when these flowers were lacking in the sickroom. I lately heard of an old minister who before his death requested that there be no flowers at his funeral, but that the money they would use for that purpose be used for missions. This, it seems to me, would be good use of the money, and would be showing proper respect to the dead.

I have spoken in a previous article in regard to the minister studying his sermons. He should study the funeral sermon above all others. It should be his purpose to bring a message that will be a comfort to the bereaved. There are times when his words should be very carefully chosen. In my early ministry I was several times embarrassed by persons naming the text they wanted used just a few hours before the sermon at the church. Some years ago I drove with horse and buggy about eighteen miles to fill an appointment for preaching. As I was hitching my horse at the fence, near the church, a man came up to me and

told me that there was a family in the church that wanted the man who came to preach that day to preach a funeral sermon for their child who had died a few months before, but whose funeral had not been preached. I told the man that I had come to fill the regular appointment, and knew nothing about a funeral. But he said that the family was in the house and would expect it. So I went in and preached the funeral, without preparation, and while yet an entire stranger to the family.

On one occasion I visited the home of a young man who had never made any profession of religion. He had read the Bible a great deal, but had never accepted its teachings. He was badly crippled—in fact, confined to an invalid chair. In the course of our conversation he said that he had been reading Isaiah and enjoyed it more than any other part of the Bible. Later I was called to preach his funeral. After I had reached the home, the father, who was also an unbeliever, suggested that I use the text, "Today shalt thou be with me in Paradise." I told him that the son had said, on my former visit, that he enjoyed reading the Book of Isaiah, and that I had selected a text from that book. So he left the matter to me, and I used the text I had selected.

I have had funerals to conduct for various classes of individuals—faithful elders in the church, godly men and women, saints and sinners, persons killed in railroad wrecks, a soldier killed in France and several suicides, but perhaps the most pathetic funeral at which I officiated was that of a man who was shot by a man from whom he was stealing chickens. He had them in a sack and was making away with them when he was shot and killed. There were ministers in the community who appreciated the fact that they were not called upon to preach the funeral. There were churches that were glad not to have the funeral. I think the men who came for me to preach the funeral had some doubt as to whether I would come, but I did not make the least objection, and told them I would be there if nothing prevented. When I reached the home I found that an undertaker had furnished the casket, but no hearse could be secured to haul the body. Hence, a truck was obtained from a neighbor for that purpose. A few days after the funeral I was driving towards home from a neighboring town when I overtook a man walking, and, although he was a stranger to me, I asked him to get in my buggy and ride with me. After he was seated, he said: "You are the man that preached So-and-So's funeral the other day, are you not?" After I replied in the affirmative, he remarked: "I would think that a pretty hard funeral to preach." I told him that I did not con-

sider it any harder, in a sense, than any other funeral, and that I did not, like some preachers, consider it my duty to preach the dead to heaven. I leave the dead in the hands of God. I told the people at the funeral that I was preaching to them, and not for the benefit of the dead man. On another occasion I preached the funeral of a wealthy business man who had never made any profession of religion. Some friends told me afterwards that there were people there who said they had come to see what I would do with the dead man. I have always tried to speak respectfully of all classes, even of the chicken thief, but I long ago learned it does not pay to eulogize the dead.

I have said that, in a sense, one funeral is no harder to preach than another. I must confess, however, that the hardest funeral I have ever had to preach was that of a dear faithful old elder in our congregation. He was a man who did not desire the praise of men, and being present at a funeral I had preached of a good sister in the church, he came to me after the service at the

grave and said: "I like your way of conducting funerals, and if you are living when I die I want you to preach my funeral." I was puzzled at first to know why he should make such a request of me, but it was undoubtedly because he noticed that I did not pronounce eulogies on the dead and he wanted a simple plain sermon without any praise. At his death, his son called me to conduct the funeral service. This elder had been like a father to me, and did perhaps more than any one else in the congregation to help me to get started in the ministry. So, it was like preaching my own father's funeral. Hence as stated, this was the hardest funeral I ever had to preach. After the service at the church, the brother who assisted me and I were walking behind the hearse to the cemetery, when I overheard one of the pallbearers behind us remark: "We lost a mighty good man today." "Yes," said another, "and the preachers did not say enough about him." They evidently thought that we should have eulogized on his noble Christian life. And if a eulogy is ever in place, I am sure it would have been here. But I have always felt that our way of conducting the service was more in accordance with his desire.

*Moore's Store, Va.*

### The Man Next Door

BY CHESTER E. SHULER

I had never bothered with him,  
The man who lives next door,  
Until one day when I was blue  
And feeling almost sore  
I chanced to see him standing  
Over there within his yard.  
So I asked, "My friend, I wonder  
Why it is that life's so hard."

He looked at me in silence  
Til I thought he must be dumb,  
Then at last he smiled and started  
A cheery tune to hum.  
"My friend," said he, "I've noted  
That this life is just about  
The way we humans make it—  
Have you ever found that out?"

"If a fellow tries to whistle  
When he's feeling low and glum,  
Life will likely seem more rosy  
And a lot less 'on the bum.'  
If he tries to laugh and chuckle  
Even though his heart is sore,  
He'll think this earth a better sphere  
That it has seemed before."

Don't you think my friend and neighbor  
Spoke wise words to me that day,  
Words that ought to help us greatly  
All along life's rugged way?  
For if we'll try to sing and whistle,  
If we'll try to laugh and shout  
When life's clouds seem black and thickest—  
It may turn 'em inside out!

*Winter Park, Fla.*

### Question for a City

BY ARLO GUMP

As a night traveler approaches one of the larger cities of our state he will, if he is alert, find himself facing a confusing scene. At the right of the highway and near a stop intersection is a modest sign which reads, "We love our children. Drive carefully here."

A bit nearer to the city and apparently in the middle of the road the flickering lights of a great billboard spell out a message. The traveler can not fail to read, "Liquors and Malts. Free Delivery. The Malt Shop."

Many good people live in that city. They have police to arrest men who cannot drive straight. There are several fine schools where teachers are hired to tell the truth about morals. Many of the city blocks are graced by a steeple or a cross. There are hospitals where broken bodies are mended. The mayor has erected a new jail where drunks and others are kept. Down by the river and across the bridge from one of the large schools stands the brewery. The mansions are on the other side of town.

Citizens of our city, I am the night traveler who once more pauses at your city gates. Do you really love your children more than your coins and your drinks, or are you only fooling?

*North Manchester, Ind.*



## *Becoming a Missionary Pastor - - -*

BY CHALMER FAW

*Number Five*

PROBLEMS arising in the local mission church are referred for settlement to the church committee, a board of five or six native leaders elected in church council, working with the pastor. Almost any type of business respecting African Christians may come before this committee, the powers and scope of the group's activities depending largely upon the amount of work the pastor wishes to delegate to them. In some cases they have been largely concerned with problems of church discipline, but more and more an effort is being made to use them as the spearhead of an aggressive local church program, or as the "eyes," "ears," and "hands" of the pastor. Rather than wait until problems reach the critical stage at which they may be regarded as discipline cases, the church committee can and should be on the job in counseling, directing, and correcting in an aggressive instead of defensive campaign of church action.

In Garkida the local village has been divided into sections or wards, with each of five committee members as sort of assistant pastor over a particular section, responsible for the interests of the church in that part of the local parish. A sixth member is overseer of the near-by out-villages. Thus any problem that arises in any part of the local parish is brought to the attention of the pastor by the appropriate committee member. Pastoral work done in each section is done through the leader of that particular ward. The committee members not only do visiting and a certain amount of counseling in their respective wards, but some of them hold religious services in their districts designed to build up the attendance in the large central meetinghouse of the village. In addition to assisting the pastor in a very vital way, this arrangement is providing a means of training native church leadership in the arts of pastoral service. Just this year one of our most efficient church committeemen has gone out to our oldest and strongest community center for full-time religious work. It is hoped that some of the experience gained in his work on the Garkida church committee will stand him in good stead in the responsible task he has undertaken.

The actual church committee meetings partake sometimes of the nature of a discussion group wrestling with a problem, or of an executive council planning action, or a detective bureau trying to reach the truth of a matter, a grand jury trying the merits of a case, a confessional where penitent wrongdoers find grounds for new resolves and new

efforts, or a prayer meeting where the group gets down under the spiritual burdens of the church. There is seldom a dull moment. One night, just as the committee was assembling for one of its regular meetings, two breathless men rushed in with a problem hot off the griddle: an urgent case of a runaway wife, which, laying all previous plans aside, we dealt with at once. Another memorable session consisted almost entirely of disclosing, one by one, the network of lies woven by a thief, who, finally trapped in his own machinations, confessed before the group. No two meetings are alike. That is what makes them both interesting and vital.

The church committee, as at present set up and operated in our mission, may become one of the greatest preparatory steps to the production of a self-governing indigenous Christian church among these people. The missionary pastor cannot help but be thrilled by the latent possibilities of such a group.

*Garkida, Nigeria, Africa.*

## **Passing of Minerva Metzger**

BY MARY SCHAEFFER

Minerva Metzger died Dec. 6 in the Home Hospital in Lafayette, Indiana, after a severe illness of two weeks. She leaves one sister, Mrs. Cosette Blickenstaff; one



brother, Ira Metzger; five nephews and four grandnephews. The funeral was held in the Rossville church, and she was laid to rest in the cemetery near her old home by the side of her father and mother. The services were conducted by Bro. Leland Brubaker, secretary of the General Mission Board, and the home pastor, Bro. Robert L. Sink. They used the Shepherd Psalm as a text. Many friends were there

to pay their last respects.

Minerva was born to Aaron and Cathrine Metzger Nov. 12, 1876. They lived on a farm in Madison Township, Clinton County, Indiana. She attended public school near her home. Theirs was a real Christian home, and church work and attendance were so much a part of their life that when at the age of thirteen her mother spoke to her about becoming a Christian, it had never dawned on her that she was not a Christian. When the realization came to her, she did not hesitate, but gave her heart to the Master at once. She was taught to pray and early learned to have her own private devotions. All through life she took time out in the morning to keep morning watch. Minerva was not one to speak much of her spiritual and inner life; she accepted the word of God and tried to follow it in a calm and poised manner. She taught Sunday school a great deal and always was busy.



At the age of seventeen Minerva went to Mount Morris College. She enjoyed her work there, but she dropped out a few years to teach; then went back and finished her academy work in 1902. She again taught some years, and feeling that she wanted to make teaching her lifework, she went to Indiana State University at Bloomington, Indiana, receiving her A.B. degree in 1909.

It was while at the university that she received her call to the foreign field. She was preparing to be a teacher of German, but one Saturday morning while in the stacks of the library she promised God to answer his call and work for him in the foreign field instead. What had brought the call home to her was an engraving on a pin which a friend had given her: "I am come that they might have life, and have it more abundantly." She then spent the winter of 1909-1910 in Bethany to get more Bible knowledge. When she told her mother of her plans, her mother told her that she would not stand in her way if she was sure of the call and wanted to go. "But," said she, "if you go, make up your mind to stick to it regardless of hard times and difficulties that come in a work like that."

Minerva went to China in the fall of 1910. At that time there was no language school in Peking and she went to the interior and there with untrained teachers studied that hard language. She opened her girls' school in 1912 with but a few pupils, for girls' schools were not popular in those days. She went into the homes with Emma Horning, who had gone to the field two years earlier, and got acquainted with the people. She was willing to help in any way she could. When the boys' school was being built, Bro. Frank Crum-packer took sick and had to go away for medical help and his wife had to go with him, leaving Minerva alone at the station to care for their little boy, take care of her school and oversee the building of the school for several months, as well as the other station work, for meanwhile Sister Horning was on furlough. Her school grew and by the time she came home on her first furlough, the enrollment was thirty, which was good for those days.

In a near-by village were two homes which had been well-to-do, but both were going into decay because of the opium habit. Each of these homes had a little girl, and in order to get more money the one father sold his little ten-year-old girl to the other for a daughter-in-law. In order to get these two little girls fed cheaply, he brought both to Minerva's school. They were bright girls. This was especially true of True Beauty. One

day her father-in-law came and took these little girls away from the school on the pretense of showing them the train which they had never seen, but instead he took them to another province and sold them for money to be trained for the brothel. Opium had made him desperate for money. True Beauty understood what it meant so she took the other little girl and ran to the police. They did not know whether to believe the story or not, but when asking the girls whether they wanted to go home, they said, "No! no!" They then said they wanted to go to Miss Metzger's school. This was phoned long distance to the police force of Ping Ting to find out whether there was such a school. The police then sent the girls under police protection to the school. Another missionary redeemed this girl by paying what had been paid out for her and also paid her expenses in the school. True Beauty became one of the best of Minerva's teachers and even after her marriage taught in the school until it closed.

In these thirty years, hundreds of girls have passed through her school. She knew them individually and cared for their bodies and their minds, and above all for their souls. She did a great deal of the Bible teaching herself, while it could be a part of the regular curriculum. When the government no longer allowed Bible teaching in the regular course, she at once made provision to have Bible classes outside of school hours and almost all the pupils attended. When the school grew so large that she could not do all the Bible teaching herself, she planned the courses and used the best of her teachers to help in this work. During the last two terms on the field, most of her teachers were the product of her own school, so Minerva had the best of co-operation from her helpers. She saw many of her girls get married and in turn bring their own children to her school.

(Continued on Page 19)

## What to Pray For

Week of January 3-10

Doubtless it must seem very difficult for Brother and Sister J. M. Blough to realize that thirty-nine years have passed by since they first sailed for India. They went out as missionaries in 1903. They were located in Gujarat, but they have served not only among the Gujarati people but among the Marathi people as well. During this present term of service, since 1939, they are living at Bulsar.

Many are the duties which fill their days. They report that a very pleasant and successful year was enjoyed in the Bulsar Bible School. Fourteen men and six women took the regular classwork. Now in this new year, the Bible school continues on as before.

They also felt encouraged over the year's evangelistic work. The Bible school students had done much good by visiting in surrounding villages. They had classwork and personal work during the day and public meetings in the evening. At the Bulsar station, nineteen were baptized last Easter and a large and very splendid love feast service was held at that same time.

In the last message received from the Bloughs, they closed their letter with these characteristic words: "We are glad to report that by the grace of God, we are both well in body and joyful in spirit as we try to carry forward the urgent work of our Master. Continue to pray for us daily that our lives may be efficient and victorious." Shall not we be faithful to their expectations?

## Junior Project, 1942

The Junior Project, 1942, leaflet is just off the press. It is available to every leader and teacher of Junior groups. It contains many suggestions for study, making of handwork and the giving of money offerings. *We Gather Together, Stopping Off in India*, is the name of the leaflet. It is free to all who order. Secure from the General Mission Board, Elgin, Illinois.





## Garkida Notes

BY MODENA MINNICH STUDEBAKER

### News to Africa

On May 19 as we were listening to the 7:00 p. m. daily war news from England over our radio, we heard the electrifying news: "The Zamzam with some 125 missionaries aboard is feared lost." Our minds flew to our three nurses aboard the Zamzam. Could such a thing have actually happened to beloved members of our mission staff! It seemed incredible. Two days later, again by radio, we heard the news for which we truly thanked God, that the group had been safely landed in France.

Then skip from the date of that radio news, May 19, to Sept. 25. There were four long months of waiting before we received our first letter from one of our nurses. This letter was written in Portugal on June 6. Also on the Sept. 25 mail we received a copy of Life magazine which had been sent from America telling the story of the Zamzam disaster. We were grieved at the thought of the sufferings of the missionary group, but exultant at the praise which even a hard-boiled reporter gave the missionaries regarding their fortitude and faith.

In those long, long months of waiting, we had several letters from the home board and indirect news from an S. I. M. missionary, but due to the lack of boats to carry mail in war time, all of the happenings concerning our nurses which we could not get over the radio were months old before we heard them. You cannot imagine how we long for news from the homeland at all times, and especially in times of such crises. We ask that you please do not forget us who work here in Africa. We are still praying that somehow, some way, our nurses and other workers may still be able to reach us soon. We need them and long for their coming.

### Bearded Men

A hopeful sign of growth in church interest in our community has been evidenced in the recent attendance at services of the bearded men of the village. Our enthusiastic African assistant pastor, Gwanu, has been working hard with these village elders. He has stormed them repeatedly and with a fine spirit. At last they decided to try one session of our church services. On a recent Sunday morning a whole line of elders filed into the mud church, importantly occupying the front bench. Most of them came again the next Sunday and the next. We are especially grateful for this step as we are eagerly looking forward to the day when the village as a whole sets its approval upon the African church of God. Thus far the older and more important men have shied off quite consistently from mission activities. They said that the new way might be good for the young men, but not for them. May God's spirit lead that this hesitant step toward village co-operation may develop into a real village movement.

### News Flash

Born to Mary and Chalmer Faw on Sept. 19, a seven-pound baby daughter named Verda Claire. She has the Faw sandy hair and apricot-pink complexion. We offer hearty congratulations.

### Africa Annual Conference

Plans for the Annual Meeting in Africa are going on apace. When you at home are assembling in Annual Conference, our thoughts and prayers are with you ev-

ery day. Will you remember us as we meet in our Annual Meeting? Our staff will come in cars from Chibbuk, Lassa, Marama and Jos. We will meet twenty-seven strong—seventeen adults and ten children if all are able to attend. A program of spiritual tuning up, business and forward-looking planning and Brethren visiting has been arranged. We are all looking forward

## Monthly Financial Report

During the month of November contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$11,016.98 and the total received for the year beginning March 1, 1941 was \$125,039.07. Contributions for the Brethren Service totalled \$10,047.34 for the month and the total received for the year was \$105,185.87, detail as follows:

	Receipts for November	Total receipts since 3-1-41
World-wide Missions .....	\$ 2,386.97	\$ 17,424.86
Women's Work Project.....	953.28	6,708.29
Home Missions .....	2,338.99	2,884.94
Foreign Missions .....	277.45	3,327.26
Junior League Project .....	291.19	1,126.86
Intermediate Project .....		38.83
India Mission .....	86.64	1,095.19
India Native Worker .....		440.50
India Boarding School .....		276.98
India Share Plan .....	162.50	1,204.63
India Missionary Supports .....	382.39	13,222.54
India Special Projects .....		200.00
China Mission .....	28.38	1,089.98
China Native Worker .....	33.15	231.80
China Boys' School .....		5.00
China Girls' School .....		25.00
China Share Plan .....	1.00	378.90
China Missionary Supports .....	1,006.76	8,738.02
South China Mission .....		56.00
Sweden Mission .....		100.43
Sweden Missionary Supports .....		544.53
Denmark Mission .....		7.50
Africa Missionary Supports .....	685.15	7,021.26
Africa Mission .....	121.24	2,812.55
Africa Share Plan .....		419.92
Africa Leper .....	165.34	310.72
Conference Budget Undesignated .....	1,179.28	44,506.62
Conference Budget Designated for:		
Board of Christian Education .....	85.78	3,201.30
General Ministerial Board .....		23.31
Bethany Biblical Seminary (at Elgin)	102.08	2,501.27
Bethany Biblical Seminary (at Chicago) .....	153.83	733.07
Ministerial and Missionary Service Fund .....	5.00	60.18
General Education Board .....		73.77
Student Loan Fund .....		5.00
Conference Budget Share Plan .....	20.00	100.50
Youth Serves .....	550.58	4,141.56
	<b>\$11,016.98</b>	<b>\$125,039.07</b>
For Brethren Service—		
Brethren Service Certificates .....	1,525.00	17,715.00
Brethren Service Fund .....	3,789.76	36,707.88
China Relief .....	704.38	3,814.74
Civilian Public Service .....	3,404.46	41,378.15
European Relief .....	2.30	368.94
Finnish Relief .....		5.00
General Relief .....	609.44	5,104.94
Michigan Work Camp .....		2.00
Refugee Fund .....	12.00	89.22
	<b>10,047.34</b>	<b>\$105,185.87</b>
Grand total all contributions .....	<b>\$21,064.32</b>	<b>\$230,224.94</b>

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1941:

Income since March 1, 1941 .....	\$106,772.49
Income same period last year .....	106,709.62
Expense since March 1, 1941 .....	124,257.02
Expense same period last year .....	138,937.69
Mission deficit November 30, 1941 .....	8,878.17
Mission deficit October 31, 1941 .....	12,537.74
Decrease in deficit, November, 1941 .....	3,659.57



to the conference, but especially will it be a pleasant Brethren reunion for our more isolated workers such as the Petres of Chibbuk and the Lassa group. The theme running throughout the conference will be The Abundant Life.

*Garkida, Africa.*

## Brethren Service in Our World

By M. R. Zigler, Executive Secretary, Brethren Service Committee

In recent issues of the Gospel Messenger you have been following the organization and the initial plans of the Brethren Service Committee which was officially authorized at the La Verne Annual Conference. Following the declaration of war the Brethren Service Committee met at Elgin, Dec. 16 and 17, to develop plans in terms of the new situation. At this meeting statements were prepared which were printed in the Gospel Messenger for Dec. 27. It is urged that the implications of these statements be carefully observed and followed through by every member and congregation throughout our brotherhood. This is the time to participate in a "second mile" religious experience.

Letters and conversations indicate a common desire on the part of our membership to move ahead in new areas of service. The Brethren Service Committee is doing everything possible in co-operation with the Mennonites, Friends and other religious organizations through the National Service Board to determine policies and plans to meet the needs that are arising. The suddenness of the new status of world affairs changes many of the immediate objectives that had already been set up, and for which plans had been established. The future is not easily known and patience must be a part of our life as we enter day by day into new situations. No one can determine what tomorrow will be. However, we must maintain a sense of direction. Looking back over the past years of the Church of the Brethren we know our sense of direction will be toward meeting human needs both spiritually and physically.

The Civilian Public Service program demands much of our attention. It is not known how many men will choose Civilian Public Service. We know that it will cost approximately \$35 per month per man. Every possible effort will be made to reduce this cost. We do not know how many men of other denominations will choose Civilian Public Service, but with the increase in the size of the army and navy there will naturally be a larger number of men who will choose between Civilian Public Service and military service. Activities in our camps have been clearly reported through the columns of this paper so that we will not need to explain further, except to say that to maintain our camps it will demand an extraordinary sacrifice on the part of every member of our church.

In light of the new war emergency the Civilian Public Service program is striving to develop constructive projects in areas of tension and immediate need and to expand its work in the fields of health, reconstruction and relief. Announcements of this should be made only when these opportunities really are agreed upon by the government. If you will follow the Gospel Messenger you will be made aware of these openings.

Education is a very essential part of our total church program. The Board of Christian Education will pro-

vide a program of peace education to meet the needs of our church people with the hope that every one will be awakened through an intelligent understanding of the situation. Anyone desiring information should correspond with the Board of Christian Education.

During the past several years through Scattergood and Quaker Hill we have been co-operating with the Friends in assisting refugees to find new homes in America. Much work needs to be done even though the number of refugees coming into America will be greatly reduced, if not entirely cut off. On the Pacific Coast Forest Eisenbise is giving full time helping in this work, while Mrs. Ross D. Murphy has given much time in the interest of these people through her office in Philadelphia.

The Brethren Service Committee is constantly on the watch for opportunities to serve in relief and reconstruction work in foreign fields. Just as soon as these doors are opened and transportation made possible, we will have men ready for that service. We should all be grateful that we have participated in giving gifts for this purpose so that we have money in hand to initiate our work without delay. However, immediately upon initiation of these projects into action there will come the responsibility of supplying more funds for the work. The Church of the Brethren has always responded to appeals for help. We have the resources. The response of the churches so far reveals that we are ready to co-operate in this effort through well-known methods. Local churches will be kept informed as to need and the places where we can render service.

There are possibilities that calls will come from Europe, China and other parts of the world for the feeding of hungry children, men and women. As the war spreads, so will the need increase. While the war is on we probably will be limited. Certainly when the war is over and reconstruction work is made possible there will be no limit to the need and, therefore, it will require all the resources that the Brethren people can give to do our share.

However, we will need a constant reminder as individuals, as families and as churches. Therefore, the Service Committee has recommended a peace cup in every home in which should be placed our sacrificial gifts. In the local church these gifts will be received monthly, preferably the last Sunday of each month, and should be sent immediately to the central office, Brethren Service Committee, Elgin, Illinois.

The work of the Brethren Service Committee is just in its beginning. It was felt that two dollars per member as a minimum was a goal that was possible. Many churches have done far better than two dollars per member. It is now clear that every member should give sacrificially on his own personal initiative and in accordance with his resources. The amount given must be based on the individual ability to share.

We are now at war. The nation will be calling its men into service; heavy financial obligations will be placed on every man's heart. The Church of the Brethren calls its members to a far greater sacrifice than is required in normal times. The Brethren Service Committee sincerely requests your suggestions as to how the Church of the Brethren might better minister in the war days, also how the resources of our church may be made available.

*Elgin, Ill.*



## *The Man Who Lingered On - - -*

BY ARCHER WALLACE

A STORY by the Russian author Vladimir Koronlonko tells of a very old man who for the greater part of his life had been the bell ringer of a village church. He had buried his sons and many of his grandsons; he had seen not only old men but many young men carried to their last resting-place, but still he lived on. His duties had become a burden to him and often when the spring came he was sure it would be the last one he would see for he felt he should be at rest.

Then there came a starry night in spring when, at the Easter season, lantern in hand, he climbed the creaky staircase of the belfry and looked over the village where dim lights glimmered in the deepened twilight. It was still—so still that the barking of a dog or the jolting of a cart could be distinctly heard. From the opening in the tower the old man leaned out and surveyed the village in the darkness. In the cemetery below he could see the crosses standing as though with outstretched arms they sought to protect the ill-kept graves. In the distance he could see the Easter procession making its way to the church; he must ring the bell once more, then the service would follow. Soon the air was filled with the resounding sounds of the bell.

When the bell ceased the church service began and from his position in the belfry the old man watched and fell to musing. He thought of other days—of Easter services he had known long ago. He remembered his father's severity and his brother's deep piety. One by one various episodes of his past life moved like some procession through his mind. He had known hard work, sorrow, care and some happiness. The sorrows had furrowed his face and bent his back. He remembered her who had become his wife. She had known much poverty, and hard work and suffering had withered her beauty. She had long since passed on and of all their children only one remained.

He remembered his enemies, especially one who was rich, how he had hated that man. Even now after many years his heart boiled within him as he thought of him; but he bent his gray head and asked God to forgive him, while the tears rolled gently down his cheeks. How futile and foolish it all seemed now after the lapse of so many years. He crossed himself and struck his forehead against the ground. Yes, it was all long past and God would be the judge. Soon he rang the bell again—for the last time—and there was great joy in his heart.

And so it was that he who lingered on came to understand how utterly foolish and sinful a thing is hate and how gracious is forgiveness. He knew now how much he had suffered because of the malice in his heart. During the Great War on several occasions, when men sent out poison gas hoping to destroy their enemies, by a sudden change of wind the deadly fumes were blown back into their trenches and they became the victims of their own hatred. It is strange that so elemental a truth of the Christian religion has often been lost sight of. The old bell ringer learned a truth that Whittier beautifully expressed:

My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So, turning gloomily from my fellow men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial-place;  
Where, pondering how all human love and hate  
Find one sad level; and how, soon or late,  
Wronged and wrongdoer, each with meekened face,  
And cold hands folded over a still heart,  
Pass the green threshold of our common grave,  
Whither all footsteps tend, whence none depart,  
Awed for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling I forgave!

When Paul wrote his last letter to Timothy the shadows of his life were gathering fast and his heart must have been very tender. One by one he mentions friends and fellow workers, but others he refers to evidently with mingled feelings. Then he made this reference: "Alexander the coppersmith did me much evil; the Lord reward him according to his works."

That was, as Dr. Whyte said, "the last trial and sorest temptation of an apostolic and a sanctified heart." The rendering of this passage in the Revised Version makes it sound less harsh, but even when that modification is taken into consideration one cannot fail to see that Paul found it hard to forgive the man who had done him so much evil. Paul did not come altogether unscathed out of that severe test.

Yet our happiness and much of our usefulness depend upon our willingness to cast hatred and prejudice out of our hearts. Some years ago the son of a minister was killed at a railway crossing in Ontario. It looked as if there had been some mistake or negligence on the part of a signalman. To the credit of that minister be it said that not only did he not seek to have the signalman punished but he wrote the man a letter breathing forgiveness. He said he did not cherish in his heart

any anger nor did he wish the man to have any unhappy memories.

Whatever relief came to that man through the letter he received—and it, no doubt, was great—the writer himself must have been made happier because of his forgiving spirit.

I am indebted to Doremus A. Hayes for this story. During the War of 1914-18 a British merchant ship was sunk by a German submarine and the crew were fired upon as they sought to escape in lifeboats. There were those who in their indignation said that German mariners in distress would never again be rescued by Britishers. But only a few weeks after the armistice was signed a German ship named the Paul encountered terrific storms and would probably have sunk with her crew had she not been rescued and towed to Halifax by a British merchant ship named the Manchester Merchant. The man in charge of this ship was Captain Musgrave—the same man whose vessel had been sunk and his men brutally treated by the crew of the submarine.

This man achieved the greatest of all victories, that over self. Whatever feelings of resentment lingered in his heart, he cast them out and love overcame hate. "And when they came unto a place which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, 'Father, forgive them, for they know not what they do.'" With that scene in mind the apostle wrote: "Let all bitterness, and wrath, and anger, and clamour, and railing be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, hath forgiven you."

*Toronto, Canada.*

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### Is It True?

BY ANNA THOMAS EDMONSON

WHEN my protest was made against liquor advertising in a favorite magazine, I was told the magazine carried these ads because "the people" wanted them.

Is it true that "the people," our American citizenry, want that which causes redness of the eyes, foulness of the breath, bleared vision, degrading passion, sotted, bestial lives?

Is it true that our citizenry wants its lovely maidens drinking to excess at parties, vomiting over their beautiful clothes, falling over and into bath tubs in their helpless state; "walked" up and down the street to sober up before going home? Intoxicated high school girls creeping cautiously into their homes lest they awaken

mother, and she discover their condition? Then bragging about it at school next day?

When I was a young girl attending parties, occasionally a few girls frequented the bathroom unnecessarily. My mother taught me this was in very bad taste. Nowadays I notice that as soon as the "opening" cocktails are swallowed, both men and women go immediately to the bath, crowding and passing quite familiarly in hallways. Is this culture? Is it refinement?

Upon our coins we print, "In God We Trust." To this God we pray, "Lead us not into temptation." Is it fair then, that everywhere we stick up alluring taverns, inviting, yes, insisting, that men, women, and children come in and imbibe freely of that which weakens them physically, and in every way? Our scientists have proved this thing a depressant, not a stimulant, as some claim.

You insist it does stimulate? What about over-stimulation? Why is it that honest men refuse and resent the over-emphasis of these "stimulators" by hostesses at evening affairs?

Why may we refuse mince pie casually, but become an insulting boor when we say, "No, thank you," for a cocktail? How explain this sense of values?

The mounting toll of deaths resulting from intoxicated drivers is so stupendous and well known it seems almost trite to mention it. But should your turn or mine come next, to whom would it then be trite?

These few questions scarcely touch the miserable situation in our nation today. Lost jobs, humiliated people—and in all too many cases defeated lives; Keely-cure institute overflowing. How many are broadminded enough to admit that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise"?

Oh, sure, if you're a brewer, or a brewer's wife, son, or daughter, you want the cars and palatial home the money buys and maintains. What about the drinker's child who cries for milk and bread? Is this American idealism?

Have we forgotten that the root of all evil is the LOVE of money? Is money derived from manufacture and sale of intoxicants "clean" money? Do you want clean money, or just money?

"But my rights"—bless you, this is not a matter of your right or mine to drink; it is an impartial consideration of the insidiousness of the thing itself.

Tell me, American fellow-citizens, is it true "the people" want, really want, this havoc-producing thing in our midst?

*Bridgewater, Va.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, January 4

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Synoptic Gospels: Matthew, Mark, Luke.—Matt. 1:1, 17; Mark 1:1, 14, 15; Luke 1:1-4; Acts 1:1-5. Golden Text, Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

**Christian Workers.** Choose your theme and texts.

**B. Y. P. D.,** Why World Disorder?

**Intermediates,** Christians Work for a Better World.

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### Gains for the Kingdom

**Seven** baptized in the Ross church, Ohio, Bro. Charles E. Zunkel, evangelist.

**Fifteen** baptized in the Huntsdale church, Pa., Bro. J. Linwood Eisenberg, evangelist.

**Three** baptized in the King Ferry church, N. Y., Bro. Ernest E. Muntzing, evangelist.

**Twenty-two** baptized in the Hagerstown church, Md., Bro. Tobias F. Henry, evangelist.

**Thirteen** baptized in the Rodney church, Mich., Brother and Sister B. M. Rollins, evangelists.

**Nine** baptized and seven received by letter in the Fort Wayne church, Ind., Bro. Wilbur Bantz, evangelist.

**Ten** received by baptism in the Kelly chapel, White Pine congregation, W. Va., Bro. A. R. Showalter, evangelist.

**Nineteen** baptized in the Mill Creek church, Va., Bro. Ernest E. Muntzing, evangelist; Bro. Homer E. Miller, pastor.

**Eighteen** baptized in the Palmyra church of Eastern Pennsylvania, Bro. Galen R. Blough of Somerset, Pa., evangelist.

**Eleven** baptized, one reclaimed and four received by letter in the Brookville church, Ohio, Brother and Sister Oliver H. Austin, evangelists.

**Fourteen** baptized and ten received by letter in the Keyser congregation, W. Va., Bro. John T. Glick, evangelist, Bro. A. R. Showalter, pastor.

**Four** baptized, three received by former baptism and six received by letter in the First church, Portland, Oreg., Bro. Ralph R. Hatton, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ernest E. Munizing** of Harrisonburg, Va., at the Hyndman church, Pa., Jan. 11-25.

**Bro. Wilmer A. Petry** of Akron, Ohio, in the Pleasant Valley church, Ohio, Jan. 5-18.

**Bro. Otto Laursen**, pastor, in the Poplar Ridge church, Ohio, began Jan. 1.

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### Personal Mention

**Eastern Virginia** has chosen Elders A. J. Caricofe and W. Harold Row as Standing Committee delegates to the Richmond Conference.

Our missionaries in the Philippines and in China are believed to be safe. As this is written nothing has been learned to disturb this confidence. Their nearer friends and all of us, however, must understand that these are especially good times to "let patience have her perfect work."

**More than fifty years** have passed since Nov. 29, 1891, and that is why we venture to wrap your golden wedding congratulations in the same package with our own and hand them to Brother and Sister D. M. Eller, formerly of McPherson, Kansas, in recent years of San Gabriel, Calif.

**Brother and Sister Otho Winger** have accepted the doctor's advice and are planning to spend the rest of the winter in Florida. They may be on their way now. We shall all wish for them a pleasant sojourn in the balmier southland and a safe return with renewed vigor equal to the more strenuous life at North Manchester.

**The Moomaws** returning from India may have landed by the time you see this, but sailings and expected arrivals of ships are not publicly announced now and no advance information could be obtained. The ship company has promised to notify the Mission offices as soon as the ship has reached a certain point in the harbor.

**Our hearty** golden wedding congratulations go to Brother and Sister Oliver E. Heminger of Wenatchee, Wash. "The Wenatchee Valley church's musical, financial and Sunday-school life is strongly bulwarked by the Heminger family. The Gospel Messenger has always come into this home and Mother Heminger sees that each new home gets it too."

"**Many children** of the community have lost a real friend. The Ladies' Aid Society and Women's Bible Class have lost a faithful worker and teacher." So says our correspondent referring to Sister Isaac T. Hooker, who was stricken while shopping in a store in Roanoke, Va., was removed to a hospital, and "fell asleep" immediately on arriving. The family will have your sympathy and ours.

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### Miscellaneous Items

**Elizabethtown College** will have its forty-second annual Bible Institute Jan. 25 to Feb. 1. The program promises to measure up to its usual strength with leaders like Rufus D. Bowman, M. J. Brougher, M. R. Zigler, Walter M. Kahle, Raymond R. Peters, not to mention correspondingly able local talent. "Opportunities will be given for individual conferences with the institute leaders by anyone with personal or church problems."

**A beautiful new 1942 temperance calendar** may be had from the Board of Christian Education, 22 S. State St., Elgin, Ill., for 25c, or 5 for \$1.00. There are 130 pungent statements concerning beverage alcohol taken from the Bible, statesmen, scientists, educators, ministers, athletes, industrialists. There are also twelve beautiful religious masterpieces in colors. The regular price of this calendar is more than as quoted above. Orders will be filled as long as the supply lasts. Let's place these calendars on the walls of our Christian homes and offices.



**Concerning the 1942 Yearbook.** As an economy measure the Council of Boards at its October meeting decided to restrict the free distribution of the 1942 Yearbook to the ministers of the church and other persons whose names appear in official lists in the Yearbook. To all others the prices will be twenty-five cents.



### About Books

**Shade of His Hand.** Victoria Booth Demarest. The Westminster Press, 1941. 93 pages. \$1.00.

This little volume, a collection of poetry, Scripture passages and comments by the author, is designed to offer to those in bereavement consolation and a fuller understanding of God's ways with his children. The division headings are indicative of the nature of the contents: Sorrow, The Man of Sorrows, Enrichment of Sorrow, Faith, Unanswered Prayer, Work, Our Perfecting, The Will of God, Love, Sacrifice, Discipline, He Knows, Resurrection, Heaven. Mrs. Demarest is not offering something she has not tested and found helpful, but shares with us some of the consoling and strength-renewing thoughts that aided her in a recent loss of a loved one. As a gift to those in sorrow, as a help to pastors in comforting others, or as a book for thoughtful reading, the book is worthy of wide use as we try to develop a Christian understanding of and attitude toward bereavement.—Ora W. Garber.

**His Cross and Ours.** Joseph Fort Newton. Harper and Brothers, 1941. 157 pages. \$1.50.

Joseph Fort Newton has long been known as one of the peers of the American pulpit. He is a man of rare literary gifts. There is always a majestic beauty in his words and a unique and appealing warmth in his phrases. He is an inspired writer. To him, God is a God of love and devotion, one who is intimately near and very real. Though he is a noted liberal and an outstanding intellectual, one feels he has kept "that good thing" and that his spirit is so great and generous as to encompass all mankind. His *Cross and Ours* is just the kind of a theme that Dr. Newton can develop with consummate skill. Those who are untrained, or fail to appreciate literary art, may find difficulty in becoming interested at first, just as many cannot appreciate the best in music and prefer a lighter type, even jazz. But how anyone can fail to be inspired by such chapters as *The Shadow of the Cross* and *The Words From the Cross*, it would be difficult to explain. On page 113, in attempting to picture the mystery of the cross the writer asks: "Why is the cup of death forever pressed to the lips of love? Why should a dreadful disease seize a little child, work its frightful will, and leave us with aching hearts and empty arms—weeping over tiny folded hands? Why war, with its horrors more ghastly than a devil ever dreamed? Why did Jesus have to die, as if death divided divinity with God? Why? Why? —? No one can answer such questions; we break our hearts if we try. If the answers were written in letters of light we could not understand. Jesus did not answer them; he conquered them and found the Answerer!" Thus this is a book from which one loves to quote. Other chapter titles are: *The Door of the Cross*, *The Cross Before the Cross*, *Toward the Cross*, *The Pageant of the Cross*, and *Bearing Our Cross*.—Merlin C. Shull.

**With Christ on the Edge of the Jungles.** S. T. Moyer. The Mission Press, Jubbulpore, India, 1941.

The conviction that God was their confidence and abiding presence breathes through every page of *With Christ on the Edge of the Jungle*. The book is a series of experiences into which this missionary family and their co-workers always found that Jesus Christ had called them to enter and out of which they came with renewed faith in a loving heavenly Father who cared for his own. The trials and sufferings as well as the joys and unexpected pleasures brought forth fruitage for the kingdom. S. T. Moyer is a missionary of the Mennonite Church and his book is part of Mennonite missionary history. Its setting is in the Central Province of India. The work of several missionaries is touched in this book, and pioneers, evangelists, teachers, medical missionaries, church builders and faithful native workers pass in review as the pages are turned.

In many ways this short story is very like a similar book which might be written about our own mission work in India. Over a period of twenty years in an area where there were no churches, no leaders, no schools and no Bible knowledge, there came into being a Christian community numbering two and one-half thousand Christian men, women and children, organized into some twenty churches. The entire story gives praise to the Lord who blessed them on the edge of the jungle.—Anetta C. Mow.

**Worship in the Churches.** Wm. Roy McNutt. The Judson Press. \$2.00.

While some may feel that there is a danger in formality in worship the author here points out a most serious danger in a careless informality. He believes that true worship is not a matter of chance but must be created by careful planning and the use of carefully worked out programs.

The definition of worship is deduced from a study of definitions given by others and a careful examination of the experience of Isaiah in the temple. He insists that God must be central. The worshiper is present not so much to hear about God as to make a personal approach to God and to find in that experience a renewing influence. That worship may become real and meaningful, and may express the beauty of holiness, he emphasizes the need of employing every available means to that end. Accordingly much is made of liturgy. Worship and liturgy are not synonymous, but they are inseparable. The arts play a most important part in creating worship. He includes architecture, music, sculpture, decorative art, literary art, and dramatic art as indispensable. Beauty must be evident in worship. Goodness, truth, and beauty belong together. Worship at its best will carry one through a worship pattern beginning with an awareness of God, reaching its climax at the point of dedication of life and issuing in Christian service. The author is aware of the need for social action in the world today and contends that social action will come as a natural result of real worship. The relation of worship and health, especially mental health, is also considered.

While some may not be prepared to go all the way with Dr. McNutt in the use of liturgy and art, surely no sincere Christian can read this book without receiving a challenge and an inspiration to seek a richer experience in the worship programs of our churches.—E. F. Weaver, Haxtun, Colo.



## *Litany of Praise and Dedication - - -*

(Written and used as a part of the worship period on the Sunday morning of the silver anniversary of the Detroit church.)

*Minister*—For all thy blessings in creation; for the beauty of the earth and sea and sky; for thy providential care for thy children; for the evidence of thy guiding hand—

*People*—We praise thy name, O Lord.

*Minister*—For this thy church, O Lord, which has been built upon the one foundation, even Jesus Christ, whose ministry has affected so many homes and lives in our city and has proved to be the source of spiritual inspiration for many—

*People*—We praise thy name, O Lord.

*Minister*—For the faithful men and women of this church, some of whom have given twenty-five years of loving devotion to thy cause; for the saving of souls and the consecration of life; for the systematic giving of tithes and offerings which is making this church building possible; for the founding of new homes established here at the church altar—

*People*—We praise thy name, O Lord.

*Minister*—To the task of extending thy kingdom here on the earth in the years that lie ahead—

*People*—We now dedicate our lives to thee, dear Lord.

*Minister*—To the faithful preaching and teaching of thy Word; that it may be a lamp to our feet and a light to our path, that we may thereby be instructed in the ways of salvation and righteousness—

*People*—We now dedicate our lives to thee, dear Lord.

*Minister*—That we may willingly assume the responsibilities of the great commission; that we may indeed be the light of the world and the salt of the earth; that we may be faithful workmen that need not be ashamed—

*People*—We now dedicate our lives to thee, dear Lord.

*Minister*—For the coming of Christ's kingdom, in order that peace may return to the nations of the world, that bitterness and strife between class and race may be replaced with brotherhood and understanding, that we may always be followers of the Prince of Peace—

*People*—We now dedicate our lives to thee, dear Lord.

*All*—In the name of God the Father, Christ the Son and the Holy Spirit. Amen.

### WORSHIP

#### **The Pageant, Facing the Cross**

By Mrs. W. H. Brower, South English, Iowa

The missionary society of the English River church at South English, Iowa, put on a unique program, Nov. 30. Under the direction of Nettie Senger they dramatized the events which took place last year in Shansi province when the Japanese executed thirteen of our Chinese leaders, forcing the missionaries to evacuate. The audience was made to feel the tenseness of the situation, as the characters personifying the missionaries sent a delegation of investigation to Liao and later received the tragic report of the executions, and learned that they must leave if this slaughter was to cease. They were then shown at the Methodist mission in Peking, where they planned what to do and heard heartening news of

the Chinese church. Appropriate costuming enhanced the effect.

In the last act the Spirit of the Missions came forward with a lighted candle and told of the work of the Brethren in Shansi, lighting another candle and giving it to the spirit of the Chinese church. The spirit of the Chinese church responded with the assurance, "Yes, we will guard the light"; then added, "Come back soon. We need you. Pray for us." The curtain was then drawn to reveal the characters of the play standing in the formation of a cross, each holding two lighted candles. They remained thus through the singing of the song, Jesus Shall Reign. The whole play made a profound impression on the congregation and a large offering was lifted for China relief.

### MEN'S WORK

#### **Nampa Men at Work**

By Stanley B. Keim, Nampa, Idaho

Men's work at the Nampa church, under the leadership of Dr. C. L. Henck, has again made an every member canvass of the local congregation and has raised the complete budget for the ensuing year. A good deal of competition developed between captains LaVern Martin and Sumner Eshelman and their teams. The whole affair was closed by the women's work inviting the men to a fellowship supper, which about sixty-five attended. These arrangements were handled by the ladies with a splendid program and meal provided. We feel the visiting was very helpful to the entire membership in promoting good will and understanding.

### WOMEN'S WORK

#### **Women's Work of Southwestern District of Kansas**

By Mrs. W. W. Gish, Conway, Kansas

Wednesday, Dec. 3, 1941, the women of Southwestern Kansas met at the Hutchinson church, Hutchinson, Kansas, for the first meeting of this kind in this district. Mrs. Clinton I. Weber, president of the women's work of our district, was in charge of the morning meeting; Mrs. Desmond Bittinger had charge of the afternoon meeting.

The meeting began at ten o'clock. There was a covered dish luncheon at noon. After the devotional part of the meeting we were as one family talking over the problems nearest our hearts at this time.

Mrs. Weber read a letter pertaining to the Civilian Public Service camp at Magnolia, Ark. It was in regard to furnishing supplies for the camps.

Most of the women's groups of the district have made kits for our boys at Camp Magnolia, while some have made comforters.

We planned for each church of the district to take its turn in being responsible for sending cookies to Camp Magnolia about the middle of each month.

We are planning to send money that the boys in camp might enjoy a chicken dinner on Christmas Day.

We are hoping to make some contributions to the new cookbook that is being compiled at Elgin.

Mrs. Desmond Bittinger spoke a short time about the mission study book, *The Seed and the Soil*.

All that were present felt it was a day well spent. The meeting was adjourned with prayer by Mrs. Bittinger.



## ADULT DISCUSSION OUTLINE

**Adults and Missions****Part III. What May Our Early Brethren Leaders Teach Us About Missionary Achievement?**

Sunday, January 18

**I. The Situation**

Many church members either forget or never knew the fine missionary achievements of our forefathers and historic leaders. It is hoped that a look at the lives of some of these forerunners will help us to live out Heb. 12:1, 2.

**II. Some Who Have Led in the Spread of the Gospel**

Note: Let someone be assigned to review briefly the life and work of some of the following, or others, making clear their specific contribution to church expansion. See any Brethren history or biographical collection, such as Flory's Builders of the Church.

1. Alexander Mack.
2. Peter Becker.
3. Christopher Sower.
4. John Garber and Jacob Miller.
5. George Wolfe.
6. John Kline.
7. James Quinter.
8. D. L. Miller.
9. Wilbur Stover.

**III. Discussion**

How may your group profit by this consecrated effort?

**Passing of Minerva Metzger**

(Continued From Page 11)

The little girls liked to come into her home after school hours and thought up many excuses to come. Whenever that little tap, tap, tap would come on the door, she always invited them in. She was well known in the city because the children would talk at home about her, and when any of us walked on the street other children who did not know the missionaries so well would call us "Mei Chiao Shih" which was their name for Miss Metzger.

When trouble was brewing in 1927 and the teen-age agitators were going to throw stones into the midst of the Christmas audience and disturb the program which her school was giving and the building was too full to hold all the crowd, she called off the program and dismissed the audience rather than have trouble. The trouble makers came back and said that Minerva had caused them to lose face because they were taunted. She answered sweetly, "If you have lost face, you must grow a new one." She was just and kind in her dealings, but firm. A missionary doctor friend said of her, "Everyone is familiar with that beautiful tribute to motherhood: 'She mothered seven.' My tribute to Miss Metzger would be, 'She mothered seven hundred.'"

Hers was that stern mother love that steeled her girls for the baptism of fire so soon to come; yet every little failure of one of her students gave her a dart of pain. After taking the pulse and reading the temperature at the bedside of a sick girl in her school one night in Ping Ting, I looked across the bed into her face, and saw a question in her look that demanded nothing less than the truth. A few steps across the courtyard to her study, a few brief instructions as to treatment, a mu-

tual pledge to ask our Father's help in the task ahead, and I stepped out into the night assured that God and Mei Chiao Shih would win. They did. Love never faileth. Likewise others, if they had the opportunity, could bring a similar tribute to her.

She could enter into the good times of the station or mission group just as heartily as she did into her work. She was a good all-purpose missionary. She was mission secretary for a number of years. Her definiteness and exactness which characterized all her work helped to make her a very efficient secretary. This work had to be done in the evenings after the long day in the schoolroom was over.

Minerva was on the field through three evacuations. The first was in 1911 when the Chinese revolution broke out and all language students, women and children had to go to Tientsin for some months. Again in 1927 the consuls called all missionaries to the coast, for there were fears of an international war due to some political uprisings. After four months some could go interior and she was one of them. In December 1940 the missionaries had to leave their work and later some had to come home. These times of evacuation were not because the missionaries were afraid to stay by their task, but because it was safer for the Christian group and better for international welfare for them to go. Were there no difficulties there would be no need for missionaries in a land like China.

In the general mission work she was a great help. She was on the field committee many years, as well as on the financial board. Her advice was usually wise and sound. She meant a great deal to the younger missionaries in helping them to get adjusted on the field. She was big sister to many of us. This was due to her quiet dignity and helpfulness, rather than to the things she said. I remember Anna Blough of sacred memory saying, "It is so nice to come home from the village work because Minerva always gives me such a hearty welcome." I, too, found that true in the years that it was my privilege to live in the same home with her. One of the Chinese brethren expressed his appreciation of Minerva in this way. "Minerva is my ideal of womanhood; she is efficient, poised, goes about her work quietly without trying to attract attention to herself, and minds her own affairs."

When the war broke out and she saw what was happening all over China, her concern was for her Chinese girls. She said, "Can I ever take the responsibility for girls under these circumstances?" But she did, and her last four years in China were very busy ones as she cared for greater and greater numbers of girls and taught in the young women's Bible school as well. How she enjoyed her Bible teaching! When she would be warned that her program was too heavy for her strength, she would say that her teaching was such a joy that it did not hurt her. How hard it was for her to say "no" to the many appeals that came from mothers to have their children come to the already over-filled school. And it was next to impossible for her to say "no" to the appeals for help for food when already they were feeding all that they could care for. It was heart-breaking for her. And when the time came when she could no longer protect her girls and had to leave them to an unknown future, her heart nearly broke. When the doctor in the hospital said that her body was older than her years, we wanted to say, "She lived many, many years in the last four years as she suffered



with the suffering ones of her adopted land." In these last months in America, she was homesick for her girls. All those who have known her know that she lived her years well. We know that she would have lived her life over again as she had lived it had that been possible. Shortly before her last illness, she said to some of her friends, "I have no regrets."

*On Furlough from China, Lancaster, Pa.*

## CORRESPONDENCE

### Middle Pennsylvania B. Y. P. D. Retreat

The B. Y. P. D. cabinet of Middle Pennsylvania held a retreat on Saturday, Nov. 29, 1941, at Juniata College, with a good attendance of both adults and young people.

The retreat began with a social hour following the leadership conference in the Stone church the previous evening, Nov. 28. Slides were shown of Blough Work Camp during the social hour.

Robert Sollenberger, president of the B. Y. P. D. cabinet, was in charge on Saturday. We were glad to have Miss Florence Seese of Western Pennsylvania, who led us in our music.

Discussion groups were led by Perry Huffaker, Kenneth Morse, Paul Hoover, Joanne Berkheimer, Florence Seese and Robert Sollenberger. The topics discussed were of vital interest to young people.

We were indeed privileged to have Bro. J. A. Robinson of Johnstown to speak. His subject was Such a Day as This. It was taken from the Book of Esther. Things attacked in such a day as this, he said, are home, church, school, government and God. In closing he gave us the following five things to live by: (1) live with a consuming purpose; (2) seek freedom in a world of bondage; (3) give the best to God; (4) make great sacrifices; (5) rely much upon God.

Lunch was served in the college dining room. Findings from the discussion groups were presented in the afternoon by appointed secretaries. The group then adopted a resolution concerning the experiment to be tried in Belgium to feed children and adults by a neutral or American commission.

The retreat ended following a tea in the college social rooms.

Rockhill Furnace, Pa.

Ruth Chilcoat.

### Among Some Eastern Churches

Shippensburg, Pa., was the scene of the late district meeting of Southern Pennsylvania. This is the home district of the writer's wife, who loves to mingle with her old friends. Here, too, at an early age, she became a member of the Church of the Brethren. Her father, Eld. Daniel Bucher, was one of the preachers of this district. Accompanied by our oldest son, John D. Roop, Jr., and his wife, we motored to Shippensburg and attended their well-ordered meeting. Eld. C. E. Grapes, who was moderator, handled the meeting in a very gracious and becoming way. As a guest we were accorded the courtesy of helping in the meetings.

The Bermudian congregation, one of the churches of this district where we have seldom been, called us to preach for them and to officiate at their love feast. Accordingly, with the same company, we preached for this congregation to an exceptionally interested audience on Nov. 23, and officiated at their well-attended love feast

in the evening. This is one of the flourishing churches of the Lower Conewago congregation, here in the East. It is well managed by G. W. Harlacher, elder in charge.

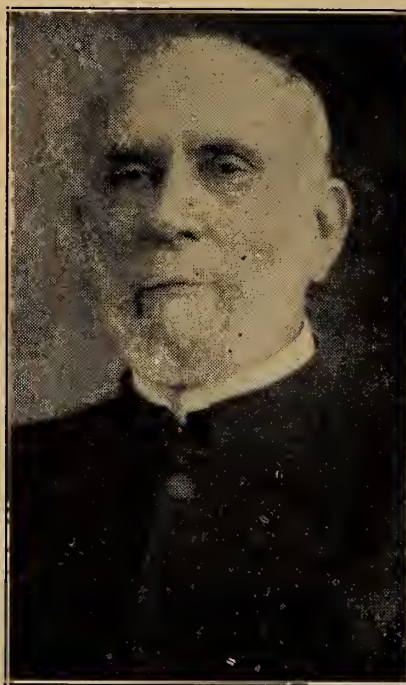
Westminster, Md.

William E. Roop.

### In Memory of Elder D. T. Detwiler

Elder David Teeter Detwiler of New Enterprise, Pa., was called to his heavenly home on Oct. 18, 1941, within two months of his eighty-seventh birthday. Thus was

closed a life that had rendered a full measure of faithful Christian service to the church and community.



Bro. Detwiler was born on a farm near Martinsburg, Pa., on Dec. 11, 1854, the youngest of the three children of Daniel and Elizabeth (Teeter) Detwiler. His parents moved to the vicinity of New Enterprise when he was eleven years old, and since that time he has resided and served in this locality. He was united in marriage with Susan Amanda Kagarise on Oct. 8, 1897. She passed away in 1915. To them were born five children: D. Clarence, a minister (deceased); Edgar M., pastor of the Everett Church of the Brethren; Chalmer I. of Altoona, Pa., contractor and builder; Lottie A. (deceased); Eva M., wife of Arthur Replogle of New Enterprise, with whom Elder Detwiler made his home. Seven grandchildren and two great-grandchildren survive.

He united with the New Enterprise congregation through baptism administered by Joseph Z. Replogle in May 1880. The congregation called him to the ministry in December 1883, and by the laying on of hands of James A. Sell and Samuel J. Swigart had him ordained on Sept. 4, 1897. He taught a Sunday-school class almost continuously from the time of his baptism until within two months of his death. He had served in various church offices, including that of Sunday-school superintendent, and from 1912 until the close of 1935 was bishop of the New Enterprise congregation. He frequently represented his congregation at the district and Annual Conferences. He served two terms on the Home Mission Board of the district, and represented the district on one term of Standing Committee. He did acceptable work in the evangelistic field and was a preacher of power.

He solemnized approximately one hundred twenty marriages and conducted several hundred funeral services. In these instances he was called upon to serve the entire community, regardless of denomination. He had an eighteen-year career of school teaching, and, in addi-



tion, followed the occupation of farming. He was active in community affairs and served for many years as school director and road supervisor.

Bro. Detwiler was outstanding as a Christian who translated faith into action and manifested the spirit of Christ as he went about the community doing good. His kind and sincere interest in the welfare of others brought help and encouragement to all who came under the benediction of his life. He aspired to no public acclaim or position of prominence, but he humbly accepted the duties that were laid on him and lived a strong and consistent spiritual life that inspired others and strengthened the kingdom. The Altoona Mirror, in an editorial, paid fine tribute to him in part as follows: "In the very widest meaning of the word, it is a community loss that the area centering at New Enterprise has suffered in his death. . . . He had a high sense of civic as well as religious duty and his departure from the earthly scene, even though he had rounded out a career of fourscore and six years, leaves a vacancy that will be hard to fill."

Funeral services were conducted in the New Enterprise church on Wednesday, Oct. 22, in charge of the writer, with Brethren O. R. Myers, C. C. Ellis, and D. P. Hoover assisting. Nearly five hundred people, including a score of ministers, gathered in the church in their tribute of respect to an influential Christian life. A few hundred others had previously called at the home. His body was laid to rest in the Salemville cemetery.

Truly, he had "fought a good fight, finished his course, kept the faith."

New Enterprise, Pa.

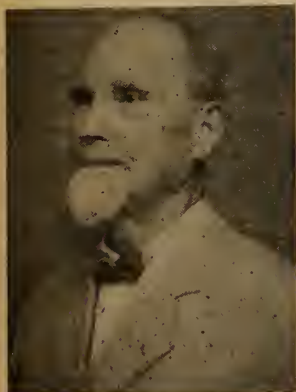
Wilfred N. Stauffer.

### The Light Has Come

Obituary of Elder J. P. Harshbarger

(Written by himself and found among his papers by his daughter, Mrs. Laura Esther Haugh, La Verne, California.)

Joshua Potter Harshbarger, son of Budd and Martha Harshbarger, was born at McAllavey's Fort, Huntingdon County, Pa., May 5, 1854. He was the third son of a family of eight sons and one daughter, namely: Jacob S., Horatio C., Joshua P., Mary A., William W., Winfield S., George W., Henry L., and James F.



Joshua P. Harshbarger spent his boyhood at Manor Hill, Huntingdon County, Pa., and served an apprenticeship of three years at cabinetmaking. He was married to Mary S. VanDyke May 4, 1876, at Chilcot Hollow, near Juniata, Pa. In 1878 he moved to Beatrice,

Nebr., residing eight years in the North and South Beatrice churches.

In 1886, by request of the General Mission Board, he accompanied Elder Henry Brubaker and family to Gainesville, Texas, to encourage and help organize weak churches. While there, in 1887, he was called to the ministry. Two years later he was solicited by the District Mission Board of Southwestern Kansas to locate near Scott City, Kansas, a new territory on the western plains. He responded to the call and began work there

by organizing the Prairie View church, remaining there eight years through great suffering and hardships, which resulted, however, in the greatest blessings of all his Christian ministry.

In 1893 the District Mission Board called Bro. Harshbarger and wife to Booth, Kansas, in Reno County, to superintend the Old People's Home located there, and to preach in the outlying territory.

In 1895 the General Mission Board appointed them to open up a city mission in Hutchinson, Kansas.

Two years later they moved to McPherson, Kansas, that they might educate their only daughter, Laura Esther, at the college located there. At this place he was appointed to preach in the hill country north of McPherson, among the Swedes and Danes. Here he baptized into the church some of the finest Christian folks that ever honored the Church of the Brethren.

The year 1902 he was chosen by the district elders of Southwestern Kansas and the call of the East McPherson church, to serve as minister and elder in that church, and to receive the customary remuneration allowed by the District Mission Board, of one dollar a day and expenses. In this capacity he served for a term of twelve years, driving horse and buggy ten miles each Sunday, and delivering two sermons, also attending quarterly councils. The last week of a protracted meeting, with the help of Bro. F. H. Crumpacker, and others, and the closing of his twelve years labors there, sixty-five men, women and children stood for Christ—all coming out one night.

In 1913 he and his wife followed their daughter and husband, Prof. B. S. Haugh, to Lordsburg, Calif., where they were to teach in the college. Here they built their homes side by side, near the Church of the Brethren on Fourth Street, where they lived until the death of his wife, May 1927.

At the age of seventy-three he built a cottage in the rear of his daughter's home where he lived until 1936 when a serious illness made it necessary for him to live with his daughter and husband.

(The following was added later by his daughter and husband, Brother and Sister B. S. Haugh.)

Besides all his ministerial work he made his living as a contractor and builder. In this field he was skilled, building hundreds of houses in the East, middle states and California. He closed his active carpenter work in 1925 to care for his wife, whose health was failing.

Since 1936 he has been a semi-invalid, and near Christmastime 1939 his eyesight entirely failed. Frequently he would say, "When will the light come?" During many afflictions he showed a rare spirit of patience, cheerfulness and firmness in Christian faith, not looking or seeming old in mind.

In 1940 he made a trip to Pennsylvania to be once more with his many relatives who have shown unusual affection for him and he for them. Around a family reunion table were seated eighty blood relatives, all of whom he named, knowing them by their voices. On this trip he met a boyhood friend, James A. Sell, neither knowing the other was blind.

During the years it has been our privilege to care for father, he has been our wise counselor and guide in every undertaking. During the last two weeks he sang favorite hymns much of the time. Nov. 20 he ate Thanksgiving dinner with us, enjoying his meal as usual. The night of Nov. 21 he was stricken, leaving his left side helpless, yet he named and enjoyed all his many friends who called.



Two days before he slipped away he said three times, "I am happy!" His mind was clear to the end, and with a radiant countenance he calmly slept away Dec. 1, 1941, being 87 years old last May 5.

Final tribute was paid him in funeral services conducted Thursday, Dec. 4, at the Church of the Brethren, La Verne, all arrangements having been previously made by him.

Bro. Galen K. Walker, former pastor, Bro. O. L. Minnich, teacher of the Evening Glow Sunday-school class, and Dr. D. W. Kurtz, local pastor, in officiating eulogized this veteran minister's church service and his faithfulness in attending services, of late in a wheel chair. His chosen sermon text was 1 Cor. 2:9, "Eye hath not seen," etc.

Mrs. Anna Emmert Bolinger sang a favorite hymn, I Love to Tell the Story. Prof. Ralph Travis played hymns softly on the organ during the service. Members of the Evening Glow Class sat together in a reserved section of the church.

Interment followed in the Evergreen cemetery, where he lies beside his wife who passed away in May of 1927. Friends of many years served as pallbearers: A. O. Brubaker, David E. Fox, M. D. Hershey, D. L. Forney, T. A. Eisenbise and S. J. Miller.

Looking through a 211-page book of father's outlined sermons it was found he had written at the close of a sermon, "Our departing should not be as prisoners chained to chariot wheels, but as a coronation with glad hallelujahs!"

His memory will always be an inspiration to highest living. To those who knew him best, his life was as beautiful as a placid lake in evening's golden glow.

La Verne, Calif.

Laura Esther Haugh.

### Golden Wedding Anniversary of Brother and Sister Jacob C. Kopenhaver

Brother and Sister Jacob C. Kopenhaver of Oaks, Montgomery County, Pennsylvania, celebrated their golden wedding anniversary with a reception for their family and a few close friends, about seventy-five in all, at the Green Tree Church of the Brethren annex on Saturday, Nov. 8.

The Kopenhavers were married Nov. 7, 1891, by the Rev. Claude R. Broadhead in the manse of the Lower Providence Presbyterian church, Montgomery County, Pennsylvania.

All of Brother and Sister Kopenhaver's children were present at the celebration. They are Carrie, wife of Warren Poley, Trappe; Gertrude, wife of Earl Ettinger, Norristown; Paul Kopenhaver, Abington; Ruth, wife of Raymond H. Black, Carlisle; Esther, wife of John H. Stehman, Gulph Mills; Kathryn, wife of Harry J. Cloran, Philadelphia; J. Mark Kopenhaver, Oaks. They have twenty-seven grandchildren, twenty-five being present; six great-grandchildren, of whom four were present.

A short program was held in the Green Tree church annex and the favorite hymns of the Kopenhavers were sung, such as Higher Ground, The Old Rugged Cross, We're Marching to Zion.

Bro. E. F. Nedrow, Ludlowville, N. Y., a minister in the Lake Ridge Church of the Brethren, King Ferry, N. Y., and formerly a pastor of the Norristown Church of the Brethren, attended the celebration accompanied by his wife and daughter, Gertrude, and Miss Mildred Marshall. Bro. Nedrow spoke of the high esteem in which the Kopenhavers were held while they lived in Norristown.

The writer, pastor of the Green Tree church, reviewed the work of Brother and Sister Kopenhaver in the church and community. Bro. Kopenhaver was elected a deacon in the Green Tree church on Dec. 8, 1924, and a trustee on Dec. 6, 1925. At present he is a member of the ministerial board. He was church clerk in the Mingo Church of the Brethren for a number of years. He is a wise counselor and his advice is often sought on church matters.

Mrs. Annie Brower, Norristown, made a few remarks and told of her frequent visits to the home of Brother and Sister Kopenhaver in her childhood days.

Bro. Kopenhaver spoke on Our Journey Through Life. He told of the trials which he and his good wife encountered and the way by which they met and overcame their difficulties.

Many of the children and guests told of their high esteem for the Kopenhavers. It was indeed an inspiring celebration which



made us aware of the fact that many marriages fall far short of the ideal which was presented. This celebration gave witness to the fact that if two people take the marriage vows, keep their covenants and obey the laws of God, a happy consequence follows.

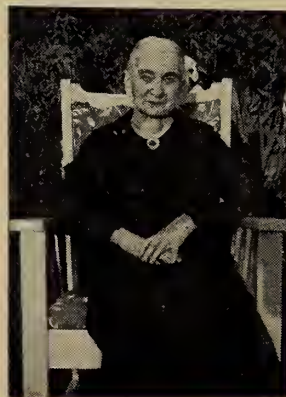
Brother and Sister Kopenhaver were the recipients of many anniversary greetings and gifts. One outstanding gift was a bon-bon dish filled with fifty one-dollar bills. Sister Kopenhaver had two brothers present at the celebration: Theodore Smoyer of Phoenixville and William Smoyer of Willow Grove; also a sister, Mrs. Jonathan Detwiler of Phoenixville. Bro. Kopenhaver's only sister, Mrs. Carrie Smith, Royersford, was present.

Oaks, Pa.

David K. Hanawalt.

### Sister Susan Stayer Replogle

Ninety years of life came to a close for Susan Stayer Replogle Oct. 27, 1941, at the home of her daughter in Pittsburgh, Pa. She was born Aug. 2, 1851, at New Enterprise, Bedford County, Pa., the daughter of Samuel and Elizabeth Snoberger Stayer—both deceased, as were also her three brothers and a sister.



On Dec. 24, 1871, she was united in marriage with Daniel S. Replogle, also of Bedford County, Pa. They began their life together by uniting with the Church of the Brethren, and to these vows both remained faithful. Bro. Replogle was elected to the office of deacon in the Woodbury church.

Mother was not only a mother to her own two sons and four daughters, but other children found a home and felt, with her family, the warmth of her Christian influence. Her errands to the sick were made night or day, whether to welcome the neighbor's baby, or perform a last sad duty when death came.

Good health, rather than worldly possessions, was hers to enjoy. She wove the carpet for her home and others, bound the sheaves of grain after the reapers, and yet she never seemed to be in a hurry. A task begun meant a finished product. Regular temperate habits contributed to her long life.

Her first-born son became a teacher at the age of seventeen and continued in the profession until recently retired from the office of assistant superintendent of schools in Allegheny County, Pa. Her youngest son, Daniel Grover, became a foreman for the P. R. R. Co. He preceded her in death in 1938. His sudden passing caused her deep sorrow, but she calmly submitted because he was a child of God. All of her children were or are Bible school teachers. Recently a wish which she had cherished was realized when a grandson became a minister and is serving at Afton, Nebr.

The years of her retirement were full of interest. Being a widow since 1914, she spent the time sewing quilts and in useful ways in the homes of her children. She read her Bible through. Contentment was a virtue with mother, and because she was so welcome in every one of these six homes, life was no burden to her.

She rejoiced that in her large family many useful professions were achieved. When she became ill, just two days before the end, a grandson physician and two granddaughter nurses administered to her. Even in these hours she seemed not to suffer. It was her last wish that she might not cause any of her loved ones great care.

The funeral was held at Roaring Spring, Pa., in the church where she held her membership and helped organize the first aid in her home in 1904. The services were conducted by her



pastor, Eld. T. F. Henry, assisted by Bro. W. H. Neff of Pittsburgh. The text was Zech. 14:7, "And at eventide it shall be light."

Beside the following children, S. H. Replogle and Mrs. Elizabeth Barnett of Pittsburgh, Mrs. W. E. Hoover of Black Lick, Pa., Mrs. H. C. Greenleaf of Martinsburg, Pa., and Mrs. Elmer Hoover of Roaring Spring, Pa., she leaves thirty-six grandchildren and forty-eight great-grandchildren. At her grave were

nearly all her grandchildren with their companions. Six grandsons were pallbearers.

The large growing church in the town where she lived was the result of an inspiration mother had while visiting an aid meeting in a neighbor congregation. As a result she called a meeting in her home, which started the building fund for the present church edifice.

Pittsburgh, Pa.

Elizabeth Barnett.

### Prather Golden Wedding Anniversary

(See Picture at Right)

Brother and Sister Thomas Prather were married on Dec. 15, 1891, at Independence, Kans. They made their early home in a log cabin in the Indian Territory, near what later became Oologah, Okla., and where the first two children, William and John Perry, were born, the former dying in infancy. Later, they came to Mound City, Mo., where they have since been located, and where the other ten children were born. All through their lives Brother and Sister Prather emphasized the importance of religion to their children. Living only a short distance from the church, their home was made the headquarters of visiting ministers who came into the congregation to hold revival meetings, or carry on other church activities. It was doubtless this influence that helped to make all the children become interested in some form of church leadership, and resulted in three entering the ministry.

Although living close to state colleges, it was always taken for granted that McPherson College must be supported and seven of the children attended that institution, five graduating from it. Four children attended Bethany Biblical Seminary. This process of educating the family of eleven children covered a period of more than thirty-five years, and was accomplished only by the utmost co-operation on the part of all.

The anniversary celebration was held on Aug. 24, as that was the time when all could be at home together for one day. On that day the entire family attended the old home church, North Bethel, near Mound City. J. Perry delivered the morning sermon. The church altar was decorated with many beautiful flowers, among which was a large basket of yellow chrysanthemums. After a family dinner at home open house was held and more than eighty friends gathered to offer congratulations.

Truly, Brother and Sister Prather have demonstrated the truth of the scripture, "Where your treasure is, there will your heart be also." For, although they did not succeed in accumulating much worldly goods, they always have given liberally to the church. They have been tremendously concerned that their children might have the best in home training and education. Their labor seems not to have been in vain, as all of their family have become good citizens of the various communities in which they live.

The eleven living children are living in widely separated places, as follows: J. Perry, minister of Dayton, Ohio; Arthur, rural mail carrier of Cheney, Kans.; Katherine Crowley, housewife, Glasgow, Mo.; Della Wellington, housewife and minister, Mound City, Mo.; Susan Rowlett, housewife, Maitland, Mo.; Ruth Buryanek, housewife, McPherson, Kans.; Mary Prather, minister and schoolteacher of Sheridan, Mo.; Paul, government employee at Winfield, Kans.; Edwin, farmer, Mound City, Mo.; Helen Prather, clerical worker, Cedar Rapids, Iowa.

Sheridan, Mo.

Mary Prather.

### Music

(Author Unknown)

Music keeps the stars in their courses. The myriads of spheres roll endlessly on in their orbits without clash or jar.

Music is the harmony of being, keeping all things in their places.

Music is everywhere present, containing the science of the right relation of all things powerful to adjust, harmonize, and activate.

From the harmony of the spheres to the rhythm of a heartbeat, all is music.

From the harmony of the spheres to the harmony of all things is an induction.

Music is a part of life. Without music life is but a discord.

Music has power to calm and clarify thought; to refresh, purify and heal; to encourage, expand and strengthen; to increase receptivity of good and reject evil.

It is the language of praise and thanksgiving. It is the voice of love.

When music makes a burden light, it is the power of rhythm.

When a song inspires men to remove mountains, it is the power of music, melody.

If music shall cause men and nations to love their neighbors as themselves; it will but express the power of harmony.

Riverside, Calif.

Anna Frances Bosserman





## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blocker-Horr.**—By the undersigned, Oct. 18, 1941, Arthur Blocker and Ruby Horr, both of Glendora, Calif.—J. W. Lear, Glendora, Calif.

**Hauger-Steele.**—By the undersigned, Nov. 1, 1941, in the Freeport Church of the Brethren, Arthur L. Hauger and Doris I. Steele, both of Freeport, Ill.—Clarence B. Fike, Freeport, Ill.

**Meyers-Long.**—By the undersigned, Nov. 19, 1941, at his residence, Bro. Norman P. Meyers of Meyersdale, Pa., and Sister Edith Long of Garrett, Pa.—A. Jay Replogle, Salisbury, Pa.

**Peterson-Peterson.**—Richard E. Peterson and Lorraine E. Peterson, both of North Liberty, Ind., Nov. 29, 1941.—Ervin Weaver, North Liberty, Ind.

**Rarick-Storms.**—John Lewis Rarick and Marjorie Storms, both of Muncie, Ind., Nov. 30, 1941, in the Muncie Church of the Brethren, Ind., by the undersigned.—H. Jesse Baker, Muncie, Ind.

**Stahly-Sheaks.**—Marvin R. Stahly, Jr., and Lucille M. Sheaks, both of Walkerton, Ind., Sept. 15, 1941.—Ervin Weaver, North Liberty, Ind.

**VanHorn-Snyder.**—By the undersigned, in the Snake Spring church, Pa., Nov. 7, 1941, Bro. Ben F. VanHorn and Sister Maxine Snyder, both of the Snake Spring congregation.—Marshall VanHorn, Everett, Pa.

## FALLEN ASLEEP

**Burns,** William Jennings, son of Emanuel and Rachel Burns, was born Dec. 2, 1896, at Burr Oak, Ind., and died at South Bend, Ind., Nov. 27, 1941. He lived with his parents at Burr Oak until the spring of 1902 when he came with them to York, N. Dak., where he grew up on the farm and lived with his parents until the death of his mother Aug. 16, 1939. After that he worked at various places until the fall of 1940, when he went to the vicinity of South Bend, Ind. Jennings, as he was called, never married. He was a member of the Church of the Brethren at York and was faithful in attendance at church services whenever possible. He leaves four brothers and four sisters and numerous relatives. Funeral services were conducted by the undersigned at the Pleasant Hill house of the Church of the Brethren near York. Interment was made in the cemetery by the church.—D. A. Miller, Minot, N. Dak.

**Cook,** Rosa Dalton, died Oct. 14, 1941, after a brief illness, at the home of her daughter, Mrs. Virgil Secrist, near Maysville, W. Va. Mother Cook, as she was generally known, was born near Brushy Run in Pendleton County, W. Va. In early womanhood she was married to Ankis Cook, and to this union were born three sons and four daughters. One son and the four daughters survive her passing, also a half brother, two half sisters and five grandchildren. She united with the Church of the Brethren in early life and was a sincere and devoted member until the end. She loved to go to church and was always present whenever possible. As far as we know she read her Bible daily. Funeral services were held at the Brick church near Maysville Gap, conducted by Eld. Emra T. Fike of Eglon, W. Va., assisted by Elders P. I. Garber and Norman Seese, both of Petersburg, W. Va. The Keyser choir sang selected hymns. Interment was in the cemetery near Maysville.—Her Children.

**Dooley,** Emma May, daughter of T. M. and Elnora Sebring, was born near Columbus, Ohio, July 10, 1871, and died at her home near Belleville, Kans., Dec. 7, 1941. On Dec. 5, 1893, she was married to W. N. Dooley and to this union were born two sons and one daughter. Early in life she united with the Methodist Church and remained faithful to it. She leaves her husband, three children, ten grandchildren, one sister, numerous relatives and friends. The funeral services were conducted by the writer in the Belleville Church of the Brethren.—Max Hartsough, Belleville, Kans.

**Egan,** Mabel Johnson, daughter of Olive Hollinger Egan and the late E. J. Egan, died Nov. 15, 1941, of injuries received in an accident suffered the night before. She was born in Salisbury, Pa., in 1907, and was adopted into the Egan home when less than three years of age. She united with the church when quite young. Mabel had attended a service in the Hagerstown church and was returning to her place of work, when, after alighting from the trolley and starting to cross a much-traveled avenue, she was hit by a speeding motorcyclist, who also lost his life. Mabel had a lovely disposition, displaying itself early in life in her fondness for old folks and children. Since last January her work had been at a Reformed old folks' home. With heavy responsibilities to carry, her work was so successfully done that the Reformed minister of Homewood, in a short service at the Kraiss funeral home, could pay a high tribute to her courage, loyalty, cheerfulness and adherence to duty. The old folks loved her. Bro. Paul Robinson of Hagerstown, her pastor, officiated at a later service in the Broadfording church, with Bro. David R.

Petre assisting. Burial was made in the cemetery close by.—Katharine M. Hartranft, Maugansville, Md.

**Helser,** Angeline, was born in Whitley County, Ind., Sept. 25, 1861, and died Dec. 1, 1941. In 1882 she was united in marriage to Franklin Helsner and to this union were born one son and one daughter. She united with the Church of the Brethren about fifty years ago and remained faithful all her life. Funeral services were held in the United Brethren church at Silver Lake, Ind., in charge of the writer. Interment was made in the Silver Lake cemetery.—Hugh Miller, Wabash, Ind.

**Hinkle,** John, the oldest member of the Mill Creek church and one of the oldest in Rockingham County, died Nov. 13, 1941, at the Rockingham Memorial hospital following a brief illness. He was born Sept. 9, 1847, and lived his entire life in Rockingham County, Va. He enjoyed relating to others his vivid recollections of experiences during the war between the states. He was employed many years ago as a boatman when flat-bottomed boats were used to transport goods on the Shenandoah River from Port Republic to Harper's Ferry. In early youth he united with the United Brethren church. At the age of thirty he joined the Mill Creek Church of the Brethren. He remained a faithful Christian and was quite active until a few months prior to his death. Seldom was he absent from church services, often walking several miles through bad weather to attend them. He was held in high esteem by all in the church and community. He was married to Sister Fannie Rodgers, who preceded him in death twenty-six years ago. To this union were born five children, four having died in infancy. He is survived by one son, three grandchildren, ten great-grandchildren, two great-great-grandchildren, other relatives and a host of friends. Funeral services were conducted at the Mill Creek church by Brethren Joseph Pence and Homer J. Miller. Burial was made in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

**Hollinger,** Isaac K., was born near Greenville, Ohio, Oct. 20, 1863, and died suddenly in his car on Dec. 8, 1941. On Aug. 23, 1884, he was united in marriage to Emma Woodard, who, with a daughter and son, two brothers and many friends, survives him. Bro. Hollinger united with the Church of the Brethren in his youth and lived a loyal Christian life to the end. He loved his Bible, reading it through a number of times. He was a man of great faith and deep conviction, a kind devoted husband, a loving father, a good neighbor and citizen. In 1921 he moved to Riverside, Calif., where he lived until called home. Funeral services were conducted by the writer, assisted by Bro. Royal Glick of San Bernardino, Calif.—L. D. Bosserman, Riverside, Calif.

**Kime,** Jacob B., was born June 7, 1862, in Elkhart County, Ind., and lived in that community nearly his entire life. The last few years were spent with a son in North Liberty, Ind., where he died on Nov. 1, 1941. He was married to Lydia C. Miller on Aug. 20, 1882. His wife preceded him in death Jan. 20, 1930. He was a member of the Pleasant Valley Church of the Brethren. He is survived by four daughters, one son; nineteen grandchildren, twelve great-grandchildren and one brother. Funeral services were conducted at the Pleasant Valley church by the undersigned, assisted by Eld. Galen Bowman. Burial was in the Middlebury cemetery.—Ervin Weaver, North Liberty, Ind.

**Kline,** Willis H., oldest son of Brother and Sister Ira C. Kline, was born near Broadway, Va., Sept. 11, 1918, and died at the home of his parents near Staunton, Va., Oct. 27, 1941. Since early childhood his health was greatly impaired, which hindered him from joining many of the activities of the young people, but he was greatly devoted to his home and family and took a keen interest in performing the tasks about his home that his strength would permit. He suffered greatly much of the time. He united with the church July 23, 1934, and always attended services when his health would permit. He is greatly missed by his family and friends. Surviving are his parents, one sister and two brothers. Services were conducted at the Lebanon church by Eld. B. B. Garber, assisted by Elders B. W. Huff and B. E. Cupp. Burial was made in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

**Miller,** David I., son of Henry and Saloma Miller, was born in Huntington County, Ind., Aug. 26, 1888, and died of an acute heart attack while on his way home from work Nov. 19, 1941. He is survived by his wife, Althea Everhart Miller, to whom he was married May 25, 1912; a stepson; a sister and a half brother. Services were held in the Huntington church, of which he had been a member for many years, by the writer. Interment was made in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

**Miller,** Mary Alice, daughter of Henry and Bridget Swineheart, was born May 26, 1855, in Ohio and died Dec. 9, 1941, at the home of her daughter, Mrs. Frank Canvin, in Huntington, Ind. She was married Dec. 30, 1874, to Michael Miller, who died in 1908. On July 2, 1928, Sister Miller married W. A. Miller, a brother of her first husband. He died March 11, 1932. She is survived by a sister, a son and five daughters. She was baptized in 1887, becoming a member of the Clear Creek congregation. Her membership was later transferred to the Huntington congregation, where she was faithful in the service of the Lord. Services were held in the Huntington church by the writer. She was laid to rest in the Clear Creek cemetery.—Howard H. Keim, Jr., Huntington, Ind.

**Schroll,** Katherine Kauffman, was born Nov. 5, 1858, in St.



Joseph County, Ind., and passed away at her home in Hutchinson, Kans., Dec. 9, 1941, after being confined to her bed six days. She was married to Frank D. Schroll Jan. 5, 1879, at South Bend, Ind. They moved to Kansas in 1885. To this union were born six children, two of whom preceded her in death. Surviving are her husband, one sister, two sons and two daughters, eighteen grandchildren and thirteen great-grandchildren. Grandma Schroll, as she was known, was one of the charter members of the Hutchinson church and had served long and faithfully as a deacon's wife. We shall especially remember her cheerful disposition. The funeral services were conducted in her home church by the pastor, Bro. Clinton I. Weber, assisted by C. H. Dicks.—Mrs. Steve Moyer, Hutchinson, Kans.

**Teegarden,** Laura Zenana, daughter of Michael and Elizabeth Morris Minniah, was born in Wabash County, Ind., Oct. 22, 1851. After a long and faithful life in the service of the Master she fell asleep on Dec. 7, 1941. On Jan. 16, 1868, she was united in marriage to Henry Teegarden. This was a happy union which continued until 1910 when her husband died. During the years in which this couple were together they lived in Wabash and Jay counties in their native state; in Emmity County, Mich., and in Lawrence County, Tenn. A family of six children were born to them, two sons and four daughters. Both of the sons preceded their mother in death. The daughters survive with twenty-five grandchildren, thirty-six great-grandchildren and five great-great-grandchildren. Since the passing of her husband she had lived with her children. The last six years were spent in the home of her daughter, Sister J. L. Guthrie, in Lafayette, Ohio. Sister Teegarden was a devout and earnest Christian woman, interested in the worth-while things of her church, which she joined at the age of fourteen years. Her husband was a deacon, and in this official position they served faithfully. She was of a quiet disposition, never caring for the things that make for notoriety and display. The funeral services were conducted at the County Line church by the writer; interment was made in the Lafayette cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Whitmore,** Hermie Barr, was born seventy years ago in the Marsh district near Waynesboro, Pa. She died on Dec. 1, 1941, at the home of her son in Waynesboro, Pa. She was the daughter of Benjamin F. and Abbie Myers Barr. Early in life she was united with the Church of the Brethren. Her husband, Harry Whitmore, preceded her in death in January 1937. She is survived by a son, a daughter and two sisters. Funeral services were held in the Waynesboro Church of the Brethren, conducted by Bro. George L. Detweiler. Interment was made in the cemetery at the Price church, one mile north of town.—Sudie M. Wingert, Waynesboro, Pa.

**Wigger,** Nona Marie, daughter of George C. and Cora Ellen Rexrode, was born Nov. 22, 1915, near Bridgewater, Va., and departed this life Dec. 5, 1941. She moved to Ohio with her parents in early childhood and spent her remaining days in Preble County. She obtained her education in the West Alexandria and Eaton schools. She was united in marriage to Robert Wigger on May 29, 1936. To this union were born two sons. Nona joined the church at an early age and had lived faithful to her vows until the end. She always seemed to enjoy her Christian fellowship and took an active part in church work, assisting with the music of the church. She was a cheerful, loving daughter, a loyal sister, a devoted wife and mother. She leaves her husband and two small sons, father, mother, four sisters and five brothers. Funeral services were conducted in the Eaton church by Eld. Ira G. Blocher.—Mable Rexrode, Dayton, Ohio.

**Waybright,** Philip H., son of Elizabeth Wampler and Joseph Waybright, was born Oct. 20, 1852, near Trotwood, Ohio. Here he spent his boyhood days and attended the district school near by. He married Emma Royer of Carroll County, Md., in October of 1881. Three children blessed this union, Harry R. Waybright, Elizabeth W. Oberholtzer and a daughter, Ruth, who died in 1900. Bro. Waybright united with the Wolf Creek Church of the Brethren in 1886. He died Dec. 11, 1941. He is survived by his son and daughter, two sisters, five grandchildren and three great-grandchildren. His daughter spent many years in mission service on the China field. Funeral services were held at the Trotwood Church of the Brethren by the writer.—E. R. Fisher, Trotwood, Ohio.

## CHURCH NEWS

### Arkansas

**Springdale.**—We held a Thanksgiving service at our church Nov. 23. Our offering for home missions amounted to a little more than \$8. On Thanksgiving Day the community at the Silent Grove church held an all-day service. Bro. Leander Smith preached at eleven o'clock to a well-filled house. At noon a basket dinner was served by the ladies of the community. In the afternoon Mr. Griffith, teacher of the school near the church, presented his pupils in a well-prepared program. On Dec. 5 this community was shocked by the tragic death of a twelve-year-old boy, Eulis Green, who was coming to town on his bicycle and was struck by a car and killed. The funeral was conducted by Bro. Smith and was the largest funeral ever held at this place. We decided to use our Christmas offering for Camp Magnolia.

We feel very grateful to the few faithful members who are standing by our work here, and we desire your prayers.—Mrs. Leander Smith, Springdale, Ark., Dec. 15.

### California

**Laton.**—We have been receiving some very inspirational and helpful messages during the past few weeks. It was our pleasure to have Bro. Lorell Weiss of La Verne College with us on Oct. 19. He spoke both in the morning and evening. Brethren C. E. Davis and Frank Howell of La Verne College were here on Nov. 16. Bro. Howell addressed us at the morning service on For Such a Time as This, and Bro. Davis spoke in the evening on Education for American Democracy. On Nov. 23 a B. Y. P. D. fellowship service, sponsored by our local group, was held in our church with a total attendance of about 165. Our speakers were Brethren Lorell Weiss, Chalmer Johnson, W. I. Liskey, and Mr. Nichols of the Methodist church in Laton. Bro. Claude Rupel showed his movie films of the Booker T. Washington school in Liberia, West Africa. The work here is moving along nicely since our reorganization in September. We are especially grateful for the work which the Rupels are doing in the adult and intermediate departments. Bro. Walter Critchfield, who lately has become a member here, is our choir leader. All of our work is being carried on by the efforts of consecrated workers. It is our desire to either remodel our present church plant or enlarge it for convenience. We need more classrooms badly. Some of the funds are already in hand and promises of more are forthcoming. We are awaiting the coming of Bro. Deardorff before proceeding any further with our plans. We feel very fortunate in having a group of young people who are practical in their activities. They have raised \$76 toward flooring the church.—Mrs. D. C. Snider, Laton, Calif., Dec. 1.

**Long Beach.**—The men's brotherhood has planned its regular monthly meeting to be held on Dec. 11. Bro. Forest Eisenbise, now working as a Brethren representative with the Friends Service Committee, will be the speaker. The brotherhood has enjoyed very interesting meetings this year under the leadership of Henry Sheller as president. At the October meeting Bro. D. W. Kurtz of La Verne gave an inspirational address on What the Brotherhood Means to the Church. A father and son banquet was the program for the November meeting and ninety-two men and boys gathered to eat the venison dinner prepared by the women of the Golden Circle class, and to enjoy pictures of interesting places in the West. The women's groups have all been very active. The ladies' aid society, with Mrs. Cora Hoff as president, meets all day Thursday of every week. The missionary society, of which Mrs. Merle Anderson is president, holds its regular meeting at the church on the first Friday of each month; these meetings are either preceded by a luncheon or followed by a tea, which seems to greatly stimulate our fellowship together. The membership of this group is divided to form three circles which meet once each month at the homes for the purpose of more efficient mission study. In November our pastor, Bro. S. L. Barnhart, conducted evangelistic meetings in the Glendora church. One evening a representation from our church attended and our choir assisted in the services by singing two numbers. During our pastor's absence our pulpit was filled in the morning services by Brethren Lorell Weiss and William Tinkle, both of La Verne. The evening messages were brought by Elder G. O. Stutsman, pastor of the Calvary church, and Bro. E. A. Miller, teacher of the Berean class in our Sunday school. On Nov. 30 the District of Southern California and Arizona experienced a pulpit exchange of Brethren ministers. Bro. Harry Thomas, pastor of the Pomona church, spoke from our pulpit, and our pastor gave the message in the Glendale church. We were privileged to have with us at a Sunday evening service Ethel Hubler, one of our nation's outstanding temperance workers. She spoke on What Price Repeal? On the evening of Nov. 23 Bro. Barnhart spoke at the Inglewood church and Sister Barnhart gave us an interesting talk on Poetry Preaches. Our semi-annual communion service was held on Dec. 3 with a number of visitors present. Our choir, under the direction of Bessie Gray, is preparing a musical program to be given the evening of Dec. 21. During the Sunday-school hour the children will present a Christmas program.—Cora May Fike, Long Beach, Calif., Dec. 8.

**Waterford.**—Our congregation is a busy group during this time of the year. Nov. 16 was the day of our harvest meeting, which was held all day with a basket dinner at noon. In the afternoon our speaker was Bro. Fred Strom, lately from Bethany Seminary. An offering of \$116.40 was taken for missionary work. Our regular council meeting was held on Nov. 27. Brother and Sister David Fouts presented their letters for membership. On Nov. 28 the local women's work held a banquet for the purpose of revealing mystery friends and drawing new names for the coming year. This is always an enjoyable event among the women. On Dec. 6 the ladies' aid held its annual bazaar, which netted \$130. Our Christmas program will be given Dec. 21. Our congregation is steadily growing under the able leadership of Brother and Sister C. H. Cameron. To meet this growth we are putting on a building project to enlarge our present building. On Jan. 1 we expect to have a turkey dinner in the social hall to raise money for the building fund.—Jennie Root, Waterford, Calif., Dec. 13.

### Illinois

**Dixon.**—Brother and Sister Harper Will, pastors of the First church of Chicago, held a two weeks' revival meeting at our



church beginning on Nov. 2. As a result of this fine series of meetings fourteen new members were received into the church by baptism on the closing night of the meetings. On Nov. 30 the Polo young people gave a play in the Dixon church, after which our B. Y. P. D. entertained them for a short time. The ladies' aid recently installed a stoker in the church. They have been serving dinners once a month recently. There is no charge for these meals, but if one wishes to pay for his dinner he may give a freewill offering.—Bernadine Moss, Dixon, Ill., Dec. 12.

**Douglas Park.**—It was with deep gratitude that our church entered into the Thanksgiving season. Our church finances are in good condition; money has been donated for all new tables in the basement and the kitchen has been cleaned and repainted. Yet deeper is our thankfulness that renewed interest has been shown in all the branches of our church activities. On Nov. 16 a group of young people from Moody Bible Institute gave us an inspiring program. Our Thanksgiving service was well attended. Both the adult and junior choir helped to make this service a real blessing. The ladies' mystery friend club held its first party Nov. 21. Our church felt a great sorrow over the death of little Dora Lamere of the beginners' department. We extend our heartfelt sympathy to her parents. Lyle Klotz, a senior at Bethany Biblical Seminary, conducted a fine service for the B. Y. P. D. on Dec. 7. The young people had a wiener roast on the lake front last Saturday night. Our church has purchased Christmas chime records and intends to play these, through a speaking system, into the street during Christmas week and on the Sunday before. We enjoyed a sermon by Bro. Aronson, a converted Jewish missionary, who came to our church last Sunday night. Each chairman of the various committees of the church met Dec. 8 and made plans for our pre-Easter meetings. We are looking forward to our Christmas services as the high point of the year.—Bernice Pfolsgröf, Chicago, Ill., Dec. 10.

**Kaskaskia.**—At our council meeting in October Sister Lily Morris was elected Sunday-school superintendent and Bro. Oliver Dearing elder. The ladies' aid recently elected officers. We celebrated two outstanding occasions this fall in our church. Our pastor, Bro. Dearing, has been with us for the past six years and our retired minister, Bro. D. T. Wagner, and wife were married sixty years ago on Nov. 1. On Nov. 1 the president of the men's work, Bro. Wilbur Metzger; the president of women's work, Sister Snell; the president of the B. Y. P. D., Sister Flossie Johnston; and the president of children's work, Sister Ridgely, gave us very interesting talks and suggestions on how to co-operate with other churches for the betterment of our own. On Nov. 2 we had an all-day basket dinner, helping Brother and Sister Wagner celebrate their sixtieth wedding anniversary. Several of our young people attended the sectional meeting held at La Motte Prairie Nov. 30. We are very thankful for the new furnace in our church.—Bernice Childress, Beecher City, Ill., Dec. 12.

**Sterling.**—Our communion service on Oct. 12 was a very spiritual occasion, although the attendance was not so large as usual. Bro. Paul Miller of the Milledgeville (Dutchtown) congregation was the speaker at the father and son banquet in November. Our pastor and family were pleased to have some redecorating done in the parsonage. This project was carried out by the women's organizations of the church. It was a great experience for our congregation to have Brother and Sister B. M. Rollins with us Oct. 27—Nov. 10 to hold evangelistic services. Twelve were received by baptism, seven by letter and three will be baptized in the near future. On Thanksgiving morning a fine service was held at the church with violin music and the junior choir helping with the program. Our Christmas services will be on Dec. 21. Choir numbers and the Christmas story in scripture will be presented in the morning, along with a sermon by Pastor K. C. Bechtel. A cantata will be the evening feature. The ministerial association of Sterling and Rock Falls will sponsor a community Christmas play, Why the Chimes Rang, to be given at Rock Falls on Dec. 23. One of our children, Richard Eikenberry, will be one of the four principal characters.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 15.

### Indiana

**Clear Creek.**—During the latter part of October Bro. E. H. Gilbert, our pastor, was confined to the hospital and his home because of an operation. He is now able to fill his pulpit as usual. During his sickness the pulpit was filled on Oct. 26 by our delegates to district meeting, Mrs. Reichley and Mrs. Gilbert, who gave their reports; on Nov. 2 by Bro. Paul Milam of Roanoke and on Nov. 9 by Bro. Phillip Griffiths of North Manchester. All brought us very inspiring sermons and information. Our Thanksgiving program was in charge of our program director, Mrs. Garr Kitt; \$44.29 was raised for missions. The Christmas services have been planned for the evening of Dec. 21, with special emphasis being placed upon the singing of Christmas carols by everyone. On Nov. 24 several from this place attended the district tour which was held in the Huntington City church. The addresses of Sister Anetta C. Mow and Brethren J. Oscar Winger and Ray Zook were much appreciated. The Clear Creek church will miss the presence of Sister Sarah Neff, wife of Bro. John H. Neff, who died on Dec. 13 after an illness of about a year. Sister Neff had been a member at Clear Creek for the last forty-one years. On Dec. 28 our pastor and wife's daughter, Virginia, will be married

at the church to Charles Balsbaugh, Jr.—O. R. Reichley, Huntington, Ind., Dec. 14.

**Huntington.**—We met in the regular members' meeting on Sept. 18 with Eld. Stinebaugh of the Salamonie church in charge. The officers for the new year were elected with Bruce Gerdes as Sunday-school superintendent. On Sept. 28 the church celebrated its fiftieth anniversary with President V. F. Schwalm of Manchester College as the forenoon speaker and Bro. Grover Wine, a former pastor here, speaking in the afternoon. Many letters were read from former pastors and members. Bro. Van B. Wright of the Fort Wayne church conducted a two weeks' revival meeting for us. Sister Effie Priddy, a former member, directed the music for these meetings. Their efforts were greatly appreciated. Five were baptized and four received by letter. The communion service was held Nov. 17 and was well attended. On Nov. 30 Bro. C. C. Kindy of California, a former pastor here, attended our services. On Monday evening the church enjoyed a potluck supper honoring Bro. Kindy. A pageant of the Christmas story will be given on Sunday evening, Dec. 21.—Mary M. Boyd, Huntington, Ind., Dec. 11.

**Pleasant View.**—Brother and Sister Grover Wine of Greenville, Ohio, came to our church for evangelistic services Nov. 16. He preached sixteen inspiring sermons. Four were received by baptism and one by letter. Our services were brought to a close with a love feast on Dec. 1, with about seventy-two present. Our annual council meeting was held on Sept. 11. Bro. J. A. Snell was re-elected pastor, Bro. Edward Kintner elder and Bro. Herbert Gilmer Sunday-school superintendent. A group of boys from Camp Lagro and also several students from Manchester College have attended our services. A group from here attended the district conference at Monticello Oct. 10-12.—Opal Eileen Pence, North Manchester, Ind., Dec. 12.

### Kansas

**Appanoose.**—We met in business meeting Dec. 5 with Eld. J. M. Ward in charge. On Oct. 6 Brother and Sister Ernest Sherfy of Norborne, Mo., began a series of meetings here. This is the church of his boyhood days. Two were baptized as a result of the meetings. The interest and attendance were good and the children were favored each night with special songs, talks and Scripture lessons by Bro. Sherfy. We are planning a Christmas program to be given by the children and the young people. Bro. Ward was our delegate to the district conference at Morrill, Kans. Our aid society elected officers for the new year, and Sister Zetha Huston is president. The activities of the aid have been good and we have bright hopes for the future.—Ethel McEathron, Pomona, Kans., Dec. 13.

**Conway Springs.**—Sister Anna Crumpacker, a missionary to China, was here on Oct. 12 and gave us a splendid talk on the work in China. This was her former home and she visited old friends and gave a talk at the Methodist missionary meeting on Oct. 15. Our district conference was held in the Salem church. Our delegates were Bro. Paul Thompson and Sister Pearl Funk. Six of our members attended. It was rainy weather but we had a good meeting. The ladies' aid had a doughnut sale Nov. 6. On Nov. 2 we dismissed the services at our church and went to the Christian church to worship with them. Our pastor gave the address that evening. A week later the Christian pastor came to worship with us and Bro. York of their church gave the sermon. It was a good time to get acquainted with other folks. Our county convention of Christian education was held on Nov. 4, and five from our church attended. We had moving pictures of the passion play on Oct. 24; this was sponsored by the ministerial association of Conway Springs. On Nov. 16 the play, The Gospel Messenger Comes to Cedar Grove, was given. On Nov. 27 a union Thanksgiving service was held at the Baptist church. Bro. William E. Saville, pastor of the Methodist church, gave the address. An offering was taken for those in need. Our revival meeting of Nov. 17-30 was enjoyed by the members and friends of the community. Bro. Ora Huston of Oklahoma City gave us sixteen sermons and talks for the children. Four were baptized on Dec. 7. Bro. Jacob Troxel's funeral was held Nov. 21. Our church has been strengthened and we have new responsibilities ahead of us. We are working on the one hundred per cent Gospel Messenger club again.—Amos O. Brubaker, Conway Springs, Kans., Dec. 11.

**Hutchinson.**—On Sept. 28 we held our harvest meeting. We appreciated the help of Brother and Sister Earl Breon on that date. Rally day, with the installation of all officers, was on Oct. 5. On Oct. 6 our regular business meeting was held, and Brother and Sister Burton Metzler were with us for the installation of four deacons and their wives. Bro. Frank Crumpacker lectured and showed pictures on Oct. 16. Sister Crumpacker met with the ladies' group on an earlier date. We always enjoy having them with us. A number of our group attended district conference at the Salem church. Our delegates were Sisters Legg and Lanning. Our pastor, Bro. Clinton I. Weber, was elected moderator for the coming year. Bro. A. C. Miller of Pottstown, Pa., was with us in a profitable two weeks' meeting. Seven were baptized. Three letters had been received some time before. Our missionary committee sponsored two dinners in November—on Nov. 23 in the McMullen home a birthday dinner for Grandma Schroll for her eighty-third birthday, and on the following Sunday a dinner at the Darlow home for the old folks. A special meeting of the women of the Southwestern District of Kansas was held in our church on Dec. 3. A good attendance was present



and we felt it was a profitable meeting. Our dear Grandma Schroll, a charter member of this church, died Dec. 9 at her home after a six-day illness. Grandpa Schroll, who is almost eighty-six, is very lonely. Our program committee is working on a play to be given during the Christmas season. The B. Y. P. D. is planning a Christmas party Dec. 19 for a group of unfortunate children. Our ladies' aid, with Sister Parmley as president, is still holding profitable penny suppers once each month. On Dec. 9 the women and girls held their annual Christmas party. We were happy that we were able to have a seventy-five per cent Messenger club again for the coming year.—Mrs. Steve Moyer, Hutchinson, Kans., Dec. 12.

**McPherson.**—Our love feast was observed on Oct. 26. Group meetings are held each Sunday evening. Mrs. Agnes Nickey sponsors the juniors, Mrs. Dale Strickler the intermediates, and Dr. and Mrs. Desmond Bittinger the high school group. On Nov. 16 Prof. Halladay of Manchester College was our guest soloist in the morning service, and in the evening he spoke on Church Music in Worship. A leadership training school for McPherson was held at the Congregational church. A number from our church attended. McPherson College furnished two teachers, Dr. Burton Metzler and Dr. R. E. Mohler. On Dec. 3 a women's district rally was held at the Hutchinson church and a number of our women attended. This was the first meeting of this kind to be held in the district. Beginning Nov. 24 Bro. Perry Prather of Dayton, Ohio, assisted us in a two weeks' evangelistic meeting. He presented a doctrinal thought each evening. His wide experience as a student and pastor made him an able, spiritual speaker. Our spiritual life was strengthened through his efforts. Five have been baptized since our last report. Rush Holloway is president of the men's work. Dec. 14 was our building fund Sunday. After our pastor, Bro. B. N. King, preached a sermon on Building for the Glory of God, the offering was lifted, which amounted to more than \$2,231. We hope to have our church debt paid after another year. In the evening the college and church choirs gave a musical program. On Dec. 21 the Sunday-school children will give a play, The Old, Old Story. Bro. King has been elected president of the ministerial alliance of the city. January is the month for our school of missions. The theme will be Christians and a World Order.—Mrs. J. Hugh Heckman, McPherson, Kans., Dec. 14.

### Michigan

**Rodney.**—Brother and Sister B. M. Rollins began meetings in our church Dec. 1 and continued each evening until Dec. 14; we had good attendance and interest throughout the meetings. He gave us strong gospel sermons; Sister Rollins directed the music and had special features for the children each evening. They called in the homes in the community every day during the meetings. As a direct result eleven were baptized the last night; three more are to be baptized later, and two were baptized by Bro. Prowant just before the meetings began. We held our communion Oct. 25 with Bro. D. P. Schechter officiating. At our recent council on Nov. 29 Bro. Schechter was re-elected elder for one year.—Evelyn Jehnzen, Rodney, Mich., Dec. 17.

### Minnesota

**Root River.**—Since our last report one letter has been granted and two of our number have been removed by death. On Sept. 14 Bro. G. R. Montz of Phoenix, Ariz., a former pastor here, was with us. He delivered the morning address. On Sept. 24 the annual women's meeting of the Fredericksburg, Iowa, and Lewiston churches met with us, with Mrs. E. G. Hoff of Elgin, Ill., as guest speaker. The ladies' aid served dinner at Preston Oct. 3 for the county school board members and profited \$70. On Oct. 7 our church entertained the county Sunday-school convention. Our love feast was held Oct. 17. Mrs. Moody Kiefer represented our Sunday school at the state convention which was held at Stillwater. Bro. M. R. Zigler was a special speaker at this conference. An interesting report was brought back by the delegate. Bro. Mark Burner brought our Thanksgiving message on Nov. 20. An offering of \$70 was taken. After the services a co-operative dinner was served in the church basement. The annual birthday supper was held Dec. 4, at which time the birthday money was received. Mrs. Burley Ewalt will continue as president of the ladies' aid for another year. We plan to do some Red Cross work. A program is being planned for the Christmas season.—Mrs. Merlin Wissing, Preston, Minn., Dec. 15.

### Nebraska

**Kearney.**—We are still trying to serve our dear Lord. Through the summer our aid quilted a nice quilt and sold it for \$10. Sometime in October our church installed Bro. S. M. Forney and his good wife into the eldership, for which we are glad, as we needed an elder in our church.—Lydia F. Evans, Kearney, Nebr., Dec. 7.

### Oklahoma

**Antelope Valley.**—We met and organized with Bro. Edwin Groff from Edmond in charge. The board will act as our elder for the coming year. The young people's group has also been organized and Clyde Beckner will act as their adviser and Jackie Crozier as president. Bro. Groff comes each Sunday night and preaches for us. The young people were entertained at a party in the Paul Schnaithman home in November. A birthday dinner was held at the church Dec. 14 in honor of Aunt Kate Beckner's eighty-first birthday. We were very glad to have Grandma Leh-

man and Brother and Sister Dodd from the Guthrie church with us. Bro. Groff was here and preached following the Sunday school, which was held in the evening. The children and young people are busy working on a Christmas program to be given at the church on Christmas Eve.—Mrs. Paul Schnaithman, Garber, Okla., Dec. 15.

### Ohio

**Circleville.**—Brethren Oliver Royer, H. M. Coppock and H. H. Helman, members of the mission board, met with us on Nov. 26 to have an installation service for our new minister and his wife, Brother and Sister Harold Myers, from Defiance, Ohio. Bro. Royer presided at this meeting. After a short business discussion Bro. Arthur Cupp was relicensed to the ministry for another year. For the past two years he has been serving the Charleston church. The children of the primary department are planning a Christmas program. Our Sunday-school attendance has been increasing.—Opal Adams, Circleville, Ohio, Dec. 9.

**East Nimishillen.**—The ladies' aid sent five shipments of new and used clothing for relief, and donated 138 quarts of fruits and vegetables to Bethany Hospital. They gave a food shower to our pastor and wife in November. We had a very successful revival meeting Nov. 3-16 with Bro. J. Edson Ulery of Onokama, Mich., as evangelist. Twenty-four were baptized as a result of these meetings. On Nov. 15 we held our communion service with Bro. Ulery officiating. On Nov. 23 Bro. Warren Shoemaker, a grandson of Bro. S. S. Shoemaker, gave a splendid message in the absence of our pastor, Bro. Elden Petry.—Ruth Cordier, Hartsville, Ohio, Dec. 13.

**Reading.**—On Nov. 18 we met in our third quarterly council with Eld. Harvey Lehman in charge. On Nov. 16 we had communion services with Bro. Lehman officiating. The installation services for the officers of the church and Sunday school were held on Nov. 30. The aid society sponsored our annual Thanksgiving program at the church. Several dialogues, special music and readings were given; the offering amounted to \$70. Our Sunday-school superintendent is Bro. Wade Johnson and our aid society president Sister Ada Stoffer.—Rena Heestand, Homeworth, Ohio, Dec. 8.

**Stonelick.**—Our Sunday school has just received a register board, given in memory of Bro. John Grossnickle and wife by their daughter. Bro. Roscoe Pringle is our superintendent and we are having a good attendance. Bro. John Garst brought our message on Nov. 29. Our love feast was on Nov. 8 with twenty-five communing. The Garst family, Bro. John Kneisly and wife and Sister Edith Riley were with us. Bro. Kneisly officiated, assisted by Eld. Garst. On Nov. 9 Sister Kneisly had charge of the Sunday-school hour and Bro. Kneisly gave us a timely message. After dinner in the church dining room, Bro. Kneisly gave the closing message. We appreciate the help given us by devoted members and friends and hope for many profitable meetings in the Stonelick church.—Anna Lesh, Goshen, Ohio, Dec. 8.

**Union City.**—In September our pastor and wife, Brother and Sister D. G. Berkebile, began their sixth year of faithful and spiritual service here. At the fall council Bro. Berkebile was elected elder and Bro. John Keltner general Sunday-school superintendent. The church had a revival service with Bro. Wilmer Petry as evangelist, beginning the last week in October. Great spiritual benefit was derived by the whole church; four people were baptized and one reclaimed. Bro. Petry officiated at the communion service on Nov. 10 at the close of the meetings. The younger boys and girls of the church participated in a Prince of Peace contest on Nov. 14; Janet Eikenberry won first place. Our church took part in the city union song festival on Nov. 30. Fine co-operation was shown among the different denominational choirs to produce the evening's entertainment. The annual city laymen's banquet was well attended in the West Side school auditorium on Dec. 8. Sunday evening services were dismissed Dec. 7 and Dec. 14 in order that we might attend the evangelistic services at our neighboring Poplar Grove church; Bro. Elden Petry was the evangelist. The aid society is planning the annual women's Christmas party for Dec. 19, at the home of Sister Ruby Weimer. A committee is preparing a pageant, Christmas Giving, to be given on the evening of Dec. 21. The children will bring their missionary stockings filled with their own personal sacrifice money on that night. Our hearts were saddened at the sudden death of Sister Pearl Leatherman, widow of our former pastor, Bro. Rolland Leatherman.—Rachel Keltner, Union City, Ind., Dec. 8.

**West Milton.**—Bro. Harley Coppock of Tipp City is our elder and Wilbur Erbaugh our general Sunday-school superintendent. On Sept. 7 the Jubilee Singers of Prentiss, Miss., who represent the Negro vocational school there, presented a musical program. Our children united with many others in a children's hymn service in the Salem church on Oct. 5. The program was very good. Pneumonia, following an attack of whooping cough, claimed the life of Edward LeRoy, infant son of Mr. and Mrs. Allen Braden-burg, on Oct. 17. Our fall communion was held on Oct. 18. Visiting brethren were I. R. Beery of Pleasant Hill, Enos Brumbaugh and Earl Gorrell of Salem. On Sept. 21 our church presented a missionary play entitled The Lost Church, under the direction of Mrs. Irvin Furlong. On Sept. 24 the ladies' aid enjoyed an all-day meeting with a potluck luncheon. At this time our good sister was revealed and a new one chosen for another year. All the officers were retained. Sister Amanda Noffsinger



is president. Because of the absence of our pastor on Nov. 2, Bro. Ralph Brumbaugh of the Middle District congregation gave us an inspiring morning sermon. The ministerial meeting of Southern Ohio was held in our church Nov. 21. The ladies' aid prepared dinner for them. We have raised our quota for the Brethren Service Committee. Birman Green, one of the boys of our church, is in Camp Lagro. We have installed new art glass windows in our church and Bro. C. F. McKee brought a message of dedication on Nov. 9. Mrs. Alva Hall gave an original poem entitled The Church of West Milton. Miss Shirley Eshelman presented two vibraharp numbers, and a quartet of young people sang for us. In the evening of Nov. 9 the young people of the East Dayton church presented a play, These Things Shall Be. On Nov. 19 our church united with the other churches of West Milton in a Thanksgiving service. A delegation from our church attended a revival meeting at the Middle District congregation on Dec. 6, where Bro. J. Walter Warstler is the evangelist.—Mrs. Irvin Furlong, West Milton, Ohio, Dec. 9.

Oregon

**Grants Pass.**—The ladies' aid has been busy this winter, making and tying four comforters. They gave one to one of our members. Two packets are being sent to our Civilian Public Service camp at Cascade Locks, Ore. The stewardship drama, Such As I Have, was given in the Ashland church on Nov. 16. Our pastor and wife held preaching services at Foothills Creek near Gold Hill on Nov. 16. Our preaching service was broadcast over KUIN Nov. 30. The men's group has been donating its time in helping out wherever needed. Mary Harlacher purchased a mimeograph machine to be used by the church. We held our regular council meeting on Dec. 7 with Bro. George Shade presiding. Most of the officers were retained for the coming year.—Teckla Olsen, Grants Pass, Ore., Dec. 8.

**Myrtle Point.**—Since our last report three have been baptized and on Dec. 7 a young father and mother made their decision to join the church. On Oct. 17 our harvest supper was held in the church basement. The produce brought was all sold and a social time enjoyed. On Oct. 19 a group of members went from Myrtle Point to Grants Pass, where the church at work conference was held. An all-church Halloween social was enjoyed on Oct. 31. A leadership training course is being given by Bro. F. H. Barr on the fourth Wednesday evening of each month. Bro. Barr was in Ashland Nov. 4 in the interest of our district work. The different churches of Myrtle Point held a union Thanksgiving service

in the Church of Christ on Nov. 20. The message was given by Bro. Barr. A district-wide young people's rally was held at Albany Nov. 22, 23. Those attending from Myrtle Point were Bro. Barr and family, Wilma Wolff and Lavaune Hammock. Our love feast was held Nov. 30 with sixty members participating. We met Dec. 7 for our fourth quarterly council. A new water heater has been installed for the baptistry and a new range has been placed in the church kitchen.—Minnie M. Hermann, Myrtle Point, Ore., Dec. 8.

Pennsylvania

**Conemaugh.**—Our mission rally was held in September with Mary Gauntz Cummings as our speaker. This rally was our last event of the year. We held four mission programs during the year and at each we take an offering to make up our yearly quota. These four offerings were: Christmas offering, \$230.91; Achievement offering, \$126.25; Annual Conference offering, \$165.90; Mission rally offering, \$176.06; making a total of \$699.12. Nov. 9 was our rally day, at which service a token of recognition was given to the oldest and youngest persons present. On the last Sunday in October a special offering was taken to make up our quota for the Civilian Public Service camps. Our amount was \$440 and we went over the top in this offering. During the year our church sent five packets to Camp Kane. The articles requested were enclosed in a waterproof canvass kit made with a handle suitable for carrying. Some of the classes also sent blinds and dish towels. On the evening of Nov. 23 we observed Thanksgiving. Bro. Charles Blough was our speaker on this occasion. Since our last report three of our number have passed away. They are Mrs. Mary Ash, Emma Arlene Good and Mrs. Margaret Good. Our prayer meetings are well attended by all the classes; the average attendance has been over 100 since the infantile paralysis quarantine has been lifted. The Silver Moon and the J. O. Y. classes are planning a program for Christmas Eve to which the public is invited. The services on the Sunday before Christmas are in charge of the children in the morning and the Missionary Helpers class in the evening. With Bro. S. W. Pearce as our pastor and elder, we are looking forward to a prosperous new year in the service of our Master.—Elaine Ochenrider, Conemaugh, Pa., Dec. 9.

**County Line.**—Our evangelistic meetings, conducted by Bro. Walter Berkebile of Rockwood, Pa., closed with a love feast on Nov. 16 with ninety-five communicants. As a result of the meetings two young people were baptized and one was received

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on former baptism. Plans are being made for our Christmas program, which will be given by the Sunday school. The ladies' aid held a special Christmas meeting on Dec. 4 at the home of Mrs. Paul Kalp. They enjoyed a Christmas program and social. Our thank-offering was taken Nov. 30, after which Pastor Wimmer gave an outstanding Thanksgiving sermon.—Mrs. Otis Saylor, Stahlstown, Pa., Dec. 6.

**Green Tree.**—About seventy-five attended the father and son banquet on Nov. 6. Rev. William Blatt of the neighboring United Brethren church at Mont Clare was the speaker. We met in quarterly council meeting on Dec. 3 with Bro. Hanawalt presiding. Six trustees were elected: Grant Keyser, George Smith, Oliver Grimley, George Hallman, Jr., Isaac Davis and Elmer Landes. Ushers were also elected, and the organists. It was decided to join with the Phoenixville churches in the week of prayer in January.—Mrs. Ralph Dunmore, Oaks, Pa., Dec. 5.

**Leamersville.**—We met in council the first of November and re-elected all the Sunday-school officers. Our Sunday-school enrollment at the beginning of the year was ninety-four and at the close of the year 145, the average offering \$10.38. Our rededication was held Oct. 26 with the house crowded for all three services. The main part of our service for the afternoon was short talks by the ten visiting ministers. Bro. C. C. Ellis of Juniata College gave the address of the morning; this was the third time Bro. Ellis took part in dedicating the Leamersville church. Brother and Sister Ellis and Brother and Sister James A. Sell were present at two of the dedications, and all but Sister Sell were present at the third dedication. Two other members of Leamersville, Mrs. Barbara Benton and Lafayette Sell, were also present at all three dedications. Over \$900 was raised by subscriptions in the morning and the collections of the three services to help pay the \$3,000 debt. A couple of the Sunday-school classes are selling church pictures and Christmas greetings to help pay the debt. A class of small girls has already turned in \$10.95. Our revival services started Oct. 27 and closed Nov. 9 with the love feast. Two were baptized. The services were well attended and in spite of the first week being very rainy, we had an average attendance of ninety-two. Several of the neighboring churches gave us special messages in song. We have contributed liberally to Camp Kane. One of our young men, Bro. Orville Claar, was called there Nov. 25. He is the first to be called from our congregation.—Mrs. Fred J. Claar, Imler, Pa., Dec. 17.

**Lower Conewago.**—Since our last report two of our members have passed to their reward: Sister Katie Henry and her brother, Eld. K. D. Henry. Glenn Julius was elected superintendent of the Bermudian Sunday school and Wayne Cook of Wolgemuth. Our delegates to district meeting were George King and George Sowers. We organized a women's work group at the Bermudian church with Georgie Jacobs as president. On Nov. 20 our organization met at the home of Brother and Sister Chester Zeigler and did some sewing for Camp Kane. So far, the Wolgemuth church has sent two wool comforters, socks and gloves, and Bermudian has sent two wool comforters to Camp Kane. The women of the church purchased new dishes for the communion tables. Our Christmas exercises for the Bermudian Sunday school will be on Dec. 21. The Bible institute at the Bermudian house will be Feb. 22 with R. W. Schlosser as the instructor. On Nov. 26 the officers and teachers of the Bermudian Sunday school met for a business meeting at the home of Eld. Harlacher. One of the items of business was the decision to purchase a new electric sweeper for the church. Our love feast on Nov. 23 was well attended. Eld. William E. Roop of Maryland officiated; other ministers present were Brethren H. M. Snively, Jonathan King, Chauncy Trimmer and John Roop.—Ruth Murphy Harlacher, Dover, Pa., Dec. 4.

**Sipesville.**—We met in regular council on Oct. 7 with Eld. Showalter presiding. Officers for the coming year were elected. Bro. C. O. Showalter, our pastor, was elected elder. Reports of all treasurers showed a substantial balance in the treasuries. The attendance and the interest shown in both the church and Sunday-school work have been very encouraging. The month of

November climaxed a year of excellent work for our congregation. Bro. Showalter conducted two weeks of evangelistic services, bringing messages that were challenging and inspirational. Great interest was shown by a good attendance every night. Six new members were received by baptism and two by letter. Communion services were held on Nov. 16. The baptistry was remodeled during the past month and is now ready for immediate use. New hymnals were bought and were in use for our meetings. During October and November a drive was made to secure funds for paying the entire parsonage debt and as a result a note-burning ceremony was held on Nov. 23. The drive netted \$1,492.31, which was \$200 more than was needed. This amount, together with what was raised earlier in the year, made a total of \$2,200 in cash raised for this project. All departments of the church have been very active. The young people's department has been conducting the Sunday evening devotional services and is doing a great deal of choir work. Sister Emily Maust was elected president of the district B. Y. P. D. A new Sunday-school class was begun for the younger married people and has been growing steadily. The ladies' aid meets regularly and has a number of quilts on hand for the coming year. They are making plans to redecorate the interior of the church. They sponsored a supper to secure funds for painting the exterior of the church and parsonage. They also paid for the new linoleum in the parsonage. On Nov. 21 the young men's class and the ladies sponsored a chicken and oyster supper. The ladies are especially proud of one of their members, Mrs. Jacob Yoder, who is more than eighty years old and unable to attend the meetings. She pieces quilt tops and gives one to the society every year, in addition to giving them a commission on all quilts which she sells. The society sent a kit to Camp Kane. Honorable mention was given them at district meeting for payment of the district budget. The community Thanksgiving service was held Nov. 26 in the Casebeer Lutheran church with Bro. N. D. Cosner, a former pastor, bringing the message. Bro. Showalter has been conducting a two weeks' service in the Windber church, closing Dec. 7. During his absence the pulpit was filled by Bro. Cosner on Nov. 30 and by Sister Mary Gauntz Cummings and her husband, missionaries to China, on Dec. 7. Plans are under way now to present the Christmas pageant, Christmas With the Home Folks, on Christmas Eve. We praise God for a year of service and blessing.—Mrs. W. R. Critchfield, Sipesville, Pa., Dec. 7.

**Waynesboro.**—More than 300 members witnessed the services in our church on Dec. 5 when Brother and Sister George L. Detweiler were installed into the pastorate of the congregation with impressive ceremonies. Bro. Earl Snader of Waynesboro, a student at Juniata College, who was recently elected permanently by the local church into the ministry, was formally installed into the ministry. In charge of the services was Bro. Clyde M. Horst of Elizabethtown, chairman of the regional ministerial board. The installation sermon was delivered by Bro. Horst who took as his subject, Magnifying the Office. Assisting in the installation was Bro. Edward K. Ziegler, pastor of the First Church of the Brethren of York and representative of the district ministerial board. The call to worship was given by Bro. Ziegler, who also pronounced the invocation. The church choir sang as an anthem, The Lord Is My Shepherd. The two visiting church officials conducted the installation of Bro. Snader. The Cecilian quartet sang Come, Holy Spirit. After the ceremonies a reception was held in the social rooms of the church for the new pastor and his wife and the newly installed minister. Bro. Detweiler succeeds Bro. L. K. Ziegler, who resigned some months ago to assume the directorship of the Civilian Public Service camp at Kane, Pa.—Elizabeth Wingert, Waynesboro, Pa., Dec. 6.

**Welsh Run.**—On Nov. 1 we held our love feast with a fair attendance. The visiting brethren present were Arthur Hess, David Lehigh, Otho Hassinger, L. R. Dettra and Albert Niswander. They all preached the gospel to us and we were greatly benefited. Bro. Arthur Hess officiated. On Sunday morning Brethren Hess, Lehigh, Dettra, and J. M. Stauffer were with us. They preached on The Church to a large congregation. On Nov. 9 Bro. Peter Heisey of Sheridan, Pa., began a series of meetings in Mercersburg, Pa. He preached sixteen Spirit-filled sermons. As a result of his efforts four were baptized and one reclaimed. On Thanksgiving Day we held our service at the Welsh Run church, conducted by the home brethren. An offering of \$47.52 was received for foreign missions. After the meeting a baptismal service was held.—John D. Martin, Mercersburg, Pa., Dec. 6.

**Yellow Creek.**—We met in council on Oct. 18 with Bro. D. I. Pepple presiding. Two letters were granted. On Nov. 20 Bro. Nevin Zuck of Philadelphia began a two weeks' revival meeting which closed with our love feast on Dec. 2, at which time 164 surrounded the tables. As a result of Bro. Zuck's inspiring messages four were added to the church. The children are busy preparing for the Christmas program.—Bertha Snyder, Hopewell, Pa., Dec. 6.

### Tennessee

**Liberty.**—A two weeks' revival meeting closed here on Dec. 7. Bro. J. R. Jackson, our pastor, preached for us. Because of some rainy weather and some sickness in the community, the crowds were not as large as we had hoped. But as the results of these meetings three were baptized, three renewed their fellowship with the church, and one was received by letter. On Dec. 14 Brother and Sister Canfield will be with us. The ladies' aid is progressing nicely. In this year we have met fifteen times,

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quilted twenty-six comforters and one quilt and prepared one packet for the Civilian Public Service camps. On Dec. 11 the ladies' aid visited a sick lady of our church and gave her the following items: a new bed with the mattress and springs, a small table and scarf for it, one blanket, two comforters, four quilts, two pillows, three sets of pillowcases, two gowns, five towels and other items. We shall continue to visit her and help keep her comfortable.—Mrs. Paul Howell, Kingsport, Tenn., Dec. 12.

### Virginia

**Bridgewater.**—Our regular quarterly council was held Oct. 8. Reports and reviews of the year's activities were given. Pastor C. G. Hesse reported the present membership to be 580, a gain of fifteen over last year. Oct. 5 was observed as rally day; an effort is being made to enlist all nonattendants in the Sunday school. A special group for business and professional adults was organized in the Sunday school this year, and we feel it is meeting the common problem of interesting older adults. On Wednesday of religious education week our church fellowship supper was held with an attendance of 250. Oct. 19 was observed as children's Sunday, with the children's choir, under the direction of Mrs. E. R. Shober, in charge. Our communion service was held Nov. 2 with 258 communicants. The second Sunday of November was annual college day, at which time all the students who desired were entertained in the homes. President Bowman gave an address on The Uneducated Scholar. The spirit of co-operation among various denominations of the town is encouraging and inspiring. On Thanksgiving Day the union service was held in our church with Rev. A. L. Hoffman of the Methodist church preaching an inspiring sermon, Be Ye Also Thankful. On Nov. 9 the young people of the church gave a peace play, Early America. Dr. Libby of Washington, D. C., delivered an excellent peace address on Dec. 3. The church entertained the senior and young people's choirs at a banquet, at which time Bro. Earl Bowman of Harrisonburg gave some appropriate suggestions about the spiritual qualifications of a choir member. The general music director, Prof. Nelson T. Huffman, and his music committee, have reorganized the choirs. The senior and young people's choirs, combined, are preparing to give a cantata, The Christ Child, Dec. 14. At this writing, beautiful art-glass windows are being placed in the church, which enhance the beauty and worshipfulness of it. The latter part of November we enjoyed the presence of representatives from all the Brethren colleges in their student volunteer conference. On Nov. 23 the conference was climaxed when Bro. Rufus D. Bowman of Bethany Seminary preached an inspiring sermon on Youth Building the Church of Tomorrow. The church was filled to capacity by representatives from California to Virginia. The children will present a Christmas program on Dec. 21. We feel the church has prospered and has much to be thankful for during the past year, and we are inspired to go forward to bigger and nobler things in the future.—Mattie F. Wise, Bridgewater, Va., Dec. 11.

**Lebanon.**—A few improvements have been made at our church. The B. Y. P. D. got venetian blinds for the auditorium and Sunday-school rooms. An entrance to the basement from the inside of the church has just been completed. The church also received a new coat of paint. On Oct. 26 our love feast was held with a good attendance. The B. Y. P. D. is sponsoring a course of lectures on the book, Home Builders of Tomorrow. Prof. M. R. Wolfe of Bridgewater College is in charge of the lectures. The union Thanksgiving service was held at the Salem Lutheran church with Bro. B. B. Garber preaching the sermon. Plans are being made for a Christmas program on Dec. 21. There have been three deaths in our congregation since the last report.—Oneitta Byers, Mt. Sidney, Va., Dec. 16.

**Linville Creek.**—On Oct. 19 our communion was held with a good-sized group attending. Bro. J. S. Roller officiated at this meeting, which was very quiet and sacred. Our Thanksgiving service was held on Nov. 26. Bro. Earl Bowman of Harrisonburg delivered the message of the evening, with Brethren J. C. Myers and S. D. Lindsay assisting. A male quartet gave special music. Following this service a called council meeting was held, at which the building committee submitted plans to improve our church building. The plans which had been worked out with Bro. Deardorff were explained and talked over. They were accepted and the committee was authorized to continue working. Bro. Carson Holsinger was appointed treasurer and will receive funds donated for the building. A number of our members were again privileged to hear Dr. and Mrs. Garry Cleveland Myers speak in the Harrisonburg church on Dec. 4. Our B. Y. P. D. has been giving interesting programs, including a candlelighting service, a talent program, and a congregational singing with the Timberville and Unity congregations joining them. Our Christmas program will be given on Dec. 21.—Elizabeth G. Renalds, Linville, Va., Dec. 10.

**Mill Creek.**—The Sunday-school year ended with fifty-two having perfect attendance, and an average attendance of 247. The Sunday school decided to conduct services at the Rockingham County alms house two Sundays of every fourth month during the coming year. Our communion service was held on Oct. 25 with Bro. Marion J. Craun of the Greenmount church conducting the service. Bro. Ernest Muntzing conducted our series of meetings Oct. 26—Nov. 9. Each evening he brought a forceful message to a well-filled house. A total of 2,533 chapters were

read and 171 verses were memorized. Many homes were visited and prayer services were held each evening preceding the services. As a result of these meetings, nineteen were added to the church by baptism and one by letter. Services were held on Thanksgiving Day and the offering was given for district and general missions. The local W. C. T. U. sponsored an illustrated temperance lecture at the Mt. Olive Brethren church on Nov. 30. Bro. L. S. Miller was in charge of the service. On Dec. 4 Dr. Garry Cleveland Myers and wife were with us and each brought an inspiring and educational message. On Dec. 14 a play centering around the life of Eld. John Kline was given. The Gospel Messenger has been placed in one hundred per cent of the homes of our congregation.—Lera Bowman Jarrels, Penn Laird, Va., Dec. 15.

**Mt. Joy.**—On every first Sunday morning and evening of the month our pastor, Sister Elizabeth Broughman, is with us to bring the message. In November she held a revival meeting at Bethel, which is one of our branch churches. We had with us four men and two young ladies from Roanoke, Va., on Nov. 30. We enjoyed their talks and songs very much. On Dec. 5 some missionaries to China were here. Any church workers will find a warm welcome at any time they wish to come here. Our Sunday school has a good attendance. A Christmas program is being prepared.—Irene Wymer, Buchanan, Va., Dec. 15.

**Oak Grove.**—On Nov. 16 a deputation from the district men's work filled our pulpit at the evening services. On Nov. 20 we enjoyed a Thanksgiving fellowship supper at the church. An offering of \$140 was taken for Civilian Public Service camps. Seven were baptized, one reclaimed and two received by letter at our revival meeting held by Bro. C. M. Key of the Hollins Road church during the first of November. Bro. Key showed his illustrated lecture of their trip to and from California, The Handiwork of God. Sister Frank Crumpacker was with us Nov. 30 and gave a very interesting talk to the children and adults. Our Christmas program, A Christmas Mystery, will be given the evening of Dec. 21. Two letters of membership were granted at our last council on Dec. 4. Little seven-year-old Jackie Nienke, of the primary Sunday-school class, was struck by a car Nov. 25 and died two days later.—Mrs. O. D. Eller, Salem, Va., Dec. 12.

### West Virginia

**Oakvale.**—Sister Garnett Tiller, pastor of the Oakvale Church of the Brethren, held her regular appointment here Dec. 14. Morning and evening services were conducted and the attendance was very good.—Fannie Wimmer, Oakvale, W. Va., Dec. 15.

### Wisconsin

**Stanley.**—We held a Thanksgiving service with the Presbyterian and Methodist people. Rev. Wilbur Allan, the Presbyterian minister, delivered the message to a full house. It has been the practice for a number of years to hold a union service on

## The Church of the Brethren

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



Thanksgiving Day. Since our last report one has been baptized. The aid society held a bake sale and bazaar on Nov. 29, making \$32.48. Dec. 9 was the date of our quarterly business meeting, with Bro. Lewis Hyde, our pastor, presiding. The ministerial committee reported that they are looking for a minister to help us in a series of meetings next summer. The trustees

have decided to wait until spring to redecorate the church. The required sum has been raised, but there is a lack of laborers at this time. The treasurers of the different departments of the church gave fine reports. Church officers were elected for the coming year and Bro. D. D. Funderburg was unanimously re-elected elder.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 13.



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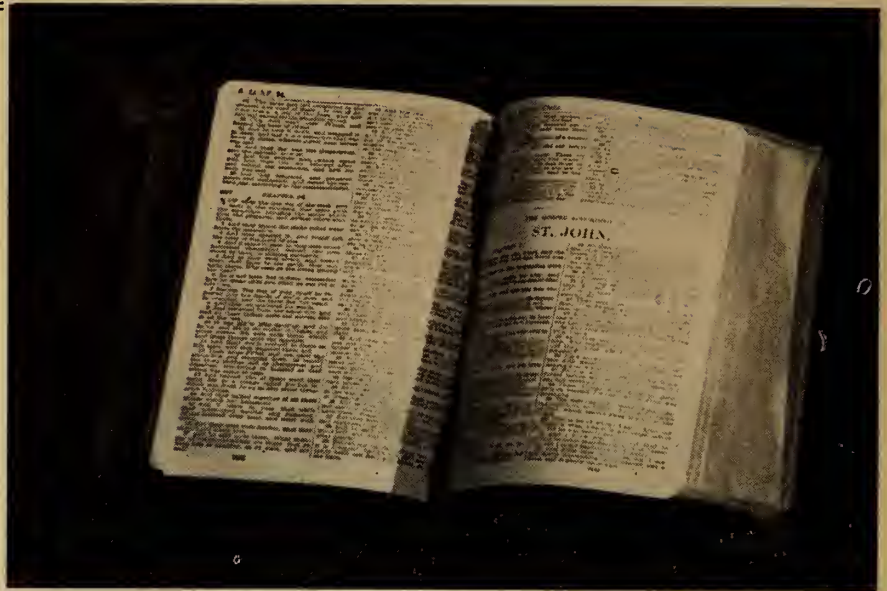
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# GOSPEL MESSENGER

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Photo by E. G. Hoff

## **"He Shall Be Like a Tree"**

(See Editorial on Page 3)

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

*January 10, 1942*

*Volume 91 . . . Number 2*



# Around the World . . .



A farmer, Reams Fleming, of Franklin, Tenn., produced 98 per cent of the food his family is needing this year.

Farm training is planned for all rural youth in France. They will follow agricultural courses for three years at the rate of 100 hours per year.

Population trends in states in the Northwest indicate the changing preference of many people for rural locations and homes in the smaller towns and cities.

The census shows two marked trends in number and size of farms—more small farms (ten acres and less); and more large farms (500 acres and more).

About 60 per cent of farmers own their land, and about 40 per cent are tenants. A large number of tenants own as much or more property as do many owners.

Home crafts and wood sculpture are being revived in Quebec. In St. Louis College a special course in wood sculpture has been inaugurated, and in the Academy of the Visitation careful instruction and practice are given in at least one kind of handicraft of pioneer America.

Government figures show that the average farm, village or small city family of good income now spends more on automobile transportation than on any other item except food and housing.

The marriage rate in England was the highest in its history last year. The birth rate this year is continuing a downward trend, but the decline that was slight last year is now a sharp drop.

An average increase of 785 food locker plants a year is a figure from the United States Department of Agriculture. These lockers store meats, vegetables, fruits, eggs, etc., of individual families.

A rural sociologist measured the attitude toward rural and urban life and found that a group of teachers in training was more pro-rural after rural practice teaching than a similar group before practice teaching.

A sociologist says that girls' life in a large city is anti-social. The effect of living too close together in cities is a subversive influence on society because people act like turtles, draw their heads within their shells, become anti-social and adopt a cynical attitude toward their neighbors and life in general.

The next spurt in the building industry may be on the farm, judging by recent studies of the need for new construction in rural areas, and the tendency of farm income to increase. In prosperous agricultural areas, as in Champaign County, Illinois, where a study of 100 farms was made, the old barns built for horses and horse feed did not meet the needs for tractors and trucks. In Illinois farmers are still using the barns that were built on the prairie lands some fifty years ago. Six million farms in the United States which have an approximate value of \$13,000,000,000 are a large potential market for improvement, repair and remodeling. Nathan Straus of the United States Housing Authority is supporting a program for building houses on farms to be rented to farmers at about \$85 a year, or \$75 if the farmer provides maintenance services himself. Already 256 counties in twelve states are participating in this program which will result in more than 9,000 new farm homes.

In a survey of the effect of poor diet and low income upon the health of farm families, the department of agriculture has found that only four of every 100 studied are in first-rate physical condition. The survey covered 17 states.

The old turning plow may pass out of existence in many localities, quotes The Land Letter. The old moldboard type of plough that turns the soil up and over is all wrong, it is said. The soil should be "underworked" not "overworked."

Wool prices are at the highest level in ten years. Wool shorn in the United States this year (399,941,000 pounds) is the biggest year's clip on record. Imports for five months have totaled 286,000,000 pounds; last year, the same period, only 87,000,000 pounds.

A revolutionary step in Britain's health program, making available comprehensive hospital service to every person needing it, will soon be taken, says the chief medical officer of the British Ministry of Health, Sir Wilson Jameson. By this plan patients will pay for the service if able. For those not able to pay the cost will be met by counties and large towns and the national government.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

JANUARY 10, 1942

Number 2

## ... Editorial ...

### The New Emphasis on "Now"

WHAT shall the church do *now*? That is a note which this department has been harping on for quite a while. You have no doubt noticed it and perhaps grown tired of it. We are sorry but please permit us to explain.

What started it was the implication that with a war on and getting bigger all the time the church ought to be doing something different. The idea was that Jesus lived such a long time ago that what he told his church to do then just doesn't fit the present need. The world is so different now, especially this world of imperialistic dictators pouncing without warning on democracies like the British Empire and the United States of America.

As if we unsophisticated narrow-minded churchmen didn't know how the subject peoples were ground down under the heels of the mighty Roman Empire and how the liberty loving Galileans and insurrectionists like Barabbas launched their unsuccessful lunges after one or two of the four freedoms; and how Jesus saw that the supreme need of a generation like that was his good news about the love of God! And as if we couldn't see that the gospel for that world is the only gospel that will ever save our world!

But—say the wise ones of the weeks since Dec. 7 and the very newest year in the calendar—that's all water under the bridge or over the dam or wherever it has gone. Don't you know that we are now in a world of the very latest up-to-the-minute model? We've been jumped on and now our own beloved country is "all out" in the world-wide struggle for life, liberty and the pursuit of happiness. What shall the church do *now*?

To which we would make prompt reply: Yes, we had taken due cognizance of the point noted in your first question. As for your second, we can only say that it makes us very, very tired.

As if there were any conditions conceivable in which the church business would be something

other than being a good steward of Jesus Christ! And as if that were *not* the most tremendously urgent thing at this very moment! To keep faith with him, to bear before this troubled world the testimony he so solemnly impressed upon his followers, to prosecute with unrelenting vigor the work he laid upon their shoulders—that is what the church must do *now*.

E. F.

### "He Shall Be Like a Tree"

(See Cover Page Picture)

BLESSED is that man whose constant thought is the law of the Lord. "He shall be like a tree planted by the rivers of water." Such a man is like the fortunate tree in three particulars—in timely fruitbearing, in luxuriant foliage and in complete prosperity. "The ungodly are not so."

Trees that men take the trouble to plant must be good for something. Perhaps for nothing more than shade or ornamentation. But usually it is in hope of fruit that they are planted. This is why trees are judged by what they bear. Is it not written: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire"?

Continuing the comparison of the fortunate tree and the righteous man, the psalmist remarks: "His leaf also shall not wither." But what can leaves tell about trees? Everything to the one who knows their language. Little leaf reveals that there is some soil deficiency. It may be something as uncommon and remote to life as zinc. Large green leaves indicate that the tree is getting what it needs. Withered leaves in the midst of the growing season are proof of drought or disease. There is known to be a direct relation between total leaf surface and the amount and quality of fruit a tree can produce.

The thrifty tree, bearing its fruit in its season, is the perfect symbol of prosperity. For the tree is one of nature's most economical food producing units. Many animal products require the slaugh-



ter of the creature for their release for the uses of man. Even where he takes no more than milk or wool there is much time and expense involved. In the case of cereals, they must be planted year after year. On top of this is the expense of harvest, storage, and elaborate methods of preparing the same for human consumption. How much more economical are the processes of the tree! Generally speaking, a tree is good for years of service. It brings forth its fruit season after season.

In the more arid lands the marvel of the tree is conspicuously evident. In such countries trees do not grow in profusion. They are to be found here and there in favored spots, and especially by hidden springs or along natural drainage courses. Here one finds such useful trees as the olive, the fig, the pomegranate and the date palm bringing prosperity because they produce with unfailing abundance.

Sit with the psalmist on some rocky hillside overlooking the greener valley below. Along the natural watercourse is a fringe of trees. Here or there one marks the silver green of the olive, the dull green of the fig, the light green of the pomegranate, the swaying fronds of palms. Drought cannot touch these fortunate trees because their roots are fed by rivers of water, the cooling underground streams that never fail.

Then comes the thought that the righteous man is like that. He has resources which abide. "He is like a tree planted by the rivers of water." There is fruitage in season, luxuriant leafage, continuing prosperity.

H. A. B.

### Watching a Committee Work

ONE member of the group urged no slackness in the teaching of the principles but would leave the application of them to every man's conscience without telling him which way he should decide. He especially counseled caution in making a public statement on the question.

Another member saw too much timidity in the atmosphere of the meeting. The issue was clear and the committee should speak out more boldly. Failure to do so could not be excused on the ground of respecting the individual conscience. It would be compromising the principle itself.

It was interesting to watch this friendly exchange of opinion about a very important matter. Here was an earnest group of men and women seeking for the truth. Laying contrasting judgments on the table, comparing them and looking them over on all sides—what was this but a lesson in adult Christian education? As long as we

do it in this fashion we can have confidence that we will not lose our way.

E. F.

### Sources of Spiritual Vitamins

CONSIDER how many of the more unseemly vegetables and fruits, such as the lowly carrot and the sour lemon, have been found to be prime sources of vitality. Then may one infer that spiritual vitamins are not necessarily present in abundance in uncommon experiences, mystic formulas, tenuous and elaborate thinking?

Spiritual vitamins, like any other vitamins, are most often found in the common and even rejected things about us. Think how the rugged prophet and the sincere commoner have usually come the nearest to essential truth. They have grasped things somehow withheld from the so-called wise and prudent.

If you sense a deficiency in spiritual vitamins it might be well to dust off your Bible and emulate the spirit of the publican in your prayers. The sources of spiritual vitamins are as near as the Word of God and as convenient as one's own repentant heart.

H. A. B.

### Listening In on Christmas

DID you notice what a problem the news commentators had on Christmas Day? Some of them ignored it but many felt it keenly and struggled with it manfully. The big happenings at Hong-kong, Manila, Singapore, Bengazi and other battle fronts did not fit in well with the Christmas spirit. The most significant news of that gloomiest Christmas most of us have ever known was just this fact. The reporters did not see what else could be done about it but their hearts knew that something else would be done about it some day.

At least in northern Illinois the weather also had on its mourning clothes. It reminded us of that other crucifixion day when the sun refused to shine and shut its glories in while darkness overspread the land. The sun was there though all right even if blushing for shame at what was going on. It will shine out boldly again when enough of us have learned something better to do with Jesus Christ than to keep crucifying him afresh. He will have his way with this world yet. Never mind—you trust and wait.

We heard one governor say that the cause for which he spoke was as holy as any of the crusades of the middle ages, which wasn't saying so very much after all. He was probably right. But you'd better wait and see how it all comes out. God isn't done yet with his world.

E. F.



## *My Lyric to the Brethren Way*

BY MIRIAM BOWMAN

THE most unforgettable person I have ever known was one of Brethren integrity, coming from generations of Brethren heritage. This person was a Southern gentleman who spent more than three-score and ten years, taking care of two wives, eleven children (all college trained in his lifetime except two, one of whom he provided for), the teeth of hundreds of his friends and neighbors, and a two hundred acre farm home with tenants. After this, he had time left to preach, and to teach his church people, to be an elder in the church organization, to attend conferences, and to live a life of interesting sociability.

The greatest thing in his life was his religion. It was expressed simply in all that he did. At his table and around his fireside, one seldom heard long-winded discussion of politics, of stocks and bonds, or of money matters, though he took the daily newspaper of one of the largest cities in his state and kept up with the progress of that side of life. The conversation did evolve usually around philosophical, ecclesiastical, and Biblical subjects, and at times it was casual and delightfully humorous. From these situations, his children learned his mental attitudes incidentally. His mental and practical way of life was clear to them. There was never any wavering. They knew what he believed to be right and good. They knew, too, that he always expected them to follow that way.

On Sundays when he took his place in the pulpit and preached or prayed, his thoughts followed the same serious trend, modulated in a soft musical voice. On these occasions he never discussed trivial personal affairs, or strove to criticize or to "hit" any one. Every listener was his own judge in the light of Christian principles. Friends still speak of his impressive flow of words and quiet dignity and poise as he interpreted the principles of his Book of Life into modern living.

His religion condemned the low and common. It spurned dishonesty in business and in private life; yet he was quick to forgive those who were weak and would go any limit to lift them up. It never endured squabbling, or rowdiness, or any cheap, vulgar language of any form. It spoke out against adultery and fornication, or intemperance in tobacco and alcohol. It never expressed itself in insincerity of any kind, or pretence in any of its forms. On the other hand, his religion made him tolerant and gracious to all classes of society. No beggar was ever turned away from his door without hospitality. He would often give to the poor

and unfortunate and in the same breath deny his own family's requests who he knew had all the necessities of life.

One of the most beautiful compliments paid to him was when he lay in his last sleep in his own drawing room, and a woman who had served the household often slipped into the backdoor, asking to see him, saying that he was always the same to the rich and to the poor.

He moved around quietly at all times and expected soft-pedaled voices and behavior from all his household. "He said not a word" was often his power in trying circumstances. He was usually, however, a happy-spirited man. But he seldom laughed out loud. Those who knew him best never heard a boisterous laugh from him—always that soft, refined chuckle with alert, expressive eyes.

This was his religion as he lived it—a sensitiveness of a constant dignified duty to his God and to his fellow men.

His most pleasant pastimes were fishing, hunting, managing his farm-home, and indulging in watermelons and in pawpaws. It is interesting to recall that none of these pastimes nor any of his social affairs were segregated. Young and old lived together in his world. He taught his children to enjoy and to appreciate the same things with him. In all ways of life, it seemed never to occur to him to live "independent" of his children, nor for them to live "independent" of him; neither did he dominate their life. That was not his formula.

He never grew old and apart from the life of his children because of his age. Age did not seem to register in his family except as it made one wiser and greater. There was never the old fogey attitude on the part of the young. One year not so long before he died at the age of 73, he took his grown sons on a hunting trip back in the mountains of beautiful North Carolina. They climbed the highest peaks of that section. He was accustomed to leading the way, but that time he fell behind. When they returned and gathered around in the kitchen to tell of the day to the womenfolk as they prepared the supper, the boys teased him about not keeping up. His facetious glance at his children said, "I'm not quite so good as I used to be"; but never did he admit physically his older age in any stronger degree.

His children's fun was always his, and yet he did not stoop to their childish level in spirit or in intellect. They came up a little nearer to his dignity. With them he was always the wise, mature, applauding father. He was never narrow about



their play or games. Just because a foolish man gambled on cards and ball and starved himself and family, he did not condemn either game as a game. Neither was Sunday afternoon any less holy because of children's play. He often sat on his wide veranda as they played on his inviting lawns. Everybody knew he was there. In this way he lifted up the play to his standard of good sportsmanship by his unconscious influence, and not by dictatorial methods.

This man by profession was a dentist. He took sick in his office six months before his death, and at that time had one of the largest practices in that part of the country in East Tennessee. He had the keenest pleasure in good workmanship, and often today people in their seventies speak of his dental work having lasted fifty years. Until dental laboratories became famous, he did his own work, much of it at home in the kitchen. As he took the plates from the old vulcanizer with an explosion of steam, everybody stood around for the excitement, and he got the greatest delight from it.

He could never pass through the transition from the old world's reasonable prices to the modern exorbitant ones. He could not forget those early pioneer days when he had ridden miles to pull a tooth for fifty cents and felt that was all it was worth. This practice made him a friend to the poor. During the 1929 depression, he was frequently in his office longer hours than he could endure in order to serve a friend after his working day ended. He died soon after that.

As is seen, this man lived a full and busy life. One often wonders if an airplane speed would have changed his way of life; the automobile did not. In the latter years of his life, he made the transition from his "horse and buggy" days to the machine age and did glide in his own automobile, but he did the same things and went to the same places. He was always master of his machines. The only difference the automobile made in his life was that he was never in the same carefree mood as when he just sauntered along in his buggy or on horseback, dreaming and enjoying the country scenes.

There were times when he and his father could "speed up" by horseback. He often spoke of it. They thought nothing of riding fifty miles to church meetings. Very frequently they would start for home after the services at night. Both were like homing pigeons when business was over. On these trips they would often travel all night. After all they were very modernistic in those grand old days.

He loved his horses very much. He was a hand-

some rider, with perfect body control. His posture was never slouched, but he found physical relaxation on his horse and in his buggy or carriages. He trained them to go his pace and seldom had to draw a rein as he rode or drove to his office, four miles away. But he never liked to change horses unless he had to. Once he bought an ex-race horse for riding, and was persuaded one day to drive him to his work. That evening, as his family waited and watched for him to come down the old familiar hill that always gave the first glimpse of him as he appeared through the wooded section, he came with head and body at attention, and not with the usual relaxation. The rein was drawn and old Tip was prancing to be free. When he reached home, his children all ran and piled in beside him to go to the buggy shed, and there was that interesting, never forgettable, understanding smile in his eyes, as he realized they took notice of his earlier and more hurried arrival. After this, when old Tip was mentioned for driving, he had that "never again" look.

Even though he was away from his household all day long, his presence seemed to linger around. His word and wish were always a kind of law—however, not a hard unpleasant law that could not be repealed to suit the occasion. His daughters especially knew that tears could change many moods, and they often used them with effect. When they wanted what they wanted and had been refused, they were always very careful to run away in their tears and to fall down on a couch where they knew he would soon pass by. His tender heart never overlooked them. But still he expected his orders to be carried out. When his children left home in the morning for school, if there was a job to be done by six o'clock, it was done at that time if possible. No teacher under any condition of ball or dramatics could have kept that child at school away from his chore at home. After all, the parents hired the teachers. And this was not a nazi-obedience, but a respectable, reverent obedience. It ruled in his presence and in his absence. I think it still has its influence in the hearts of those who love him.

This obedience has given every child of his to the Brethren Church and to its support. These children still love and respect their father's way of life which was Brethren through and through. They shall never forget that his home was the center of their social life; his church, the center of their religious and educational life; his community, the playground for them as all-round individuals and personalities. Home or church was never sacrificed for this secular life of the community. This community was, however, a good place to



live; the result of good homes and a good church—no thefts, no drunks, no burglars, no roadhouses, perhaps a few impositions or meddlings, and sometimes a few brotherly misgivings to tighten the tension, but they came and passed and life went on just the same.

The house in which this life centered is now one hundred and twenty-five years old. One could easily feel that this home colored this man's personality more than any other force in his life. It was a great part of his religion. He loved it as his fathers had loved it. It was built by his grandfather, doing much of the work himself, with the best and most durable materials, some of which have not been changed for four generations. He made his own bricks and today particles of them can be dug up in the lawn beside it. The house is

large and spacious—rooms with high ceilings, deep windows, and open fireplaces; large halls and stairways; porches, and wide surrounding lawns. The doors are high and wide, some still with the old hinges all the way across. The most interesting architectural touch is the little narrow winding stairway in the master bedroom on the first floor, leading up to the girls' room. There was no slipping in at four o'clock in the morning for these women.

This house has seen much life. Life for ages has gone on in the form of joys and sorrows—marriages, births, deaths, parties, reunions (sometimes fifteen and twenty children and grandchildren for weeks), and yes, a civil war.

There was one interesting mark of the Civil War in the dining room until very recent years. At that time this man was a mere child, but he remembered that his mother and her children were put through a trap door in the floor into a dug-out, which is still preserved in its original form. The door was closed and a rug spread over it. It was their refuge from the passing army while the men of the estate emptied the barns of horses and cattle and scampered off behind the hills into the woods.

For awhile, too, this home served as the only Brethren place of worship in the community. It was built to adapt itself to that purpose. The "parlor" was made very spacious, with removable panels into the hall with a wide, long stairway, all of which were used to accommodate worshippers. For generations after the church was built in the community, the annual communion on the first Sunday of October was one of the greatest occasions of the year, both religiously and socially. The home was always open to the many friends and acquaintances. Overnight guests, dinner guests, and Sunday afternoon guests often varied from a very few to fifty, young and old.

This house was built for a full life, not just to eat and to sleep in as modern life seems only to demand of many homes. After all, human beings are chameleonlike; they are colored by their background and daily environment. If modern men and women are to be changed into a better existence, there are many changes to be made in the home life. That is the voice of history as it speaks often today. More is to be stressed surely than the physical and the passing pleasures. There is a challenge to the church to lead the way back home.

It is needless to say that this Southern gentleman cherished his life and memories. On his deathbed he was stubborn about giving himself up and excused himself to the nurse and to his family by saying, "Human nature is stubborn." But he faced

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## A Dungeon's Window

BY BURTON METZLER

THIS dungeon—we think it was a dungeon—was in ancient Rome in the days of Nero. At the time of this story it had the honor, or the shame, of confining a notable prisoner—the Apostle Paul, at the time an old man. It must have been a cold, damp place for Paul asked Timothy to bring his cloak and to come without fail before winter set in. It seems to have swallowed Paul up and to have hidden him away in the big city, for his friends like Onesiphorus were under the necessity of searching for him when they came to visit him. Probably the light in his dungeon was dim. It may have had no window.

And yet it did have a window, a large clear one, admitting a great shaft of cheerful light into the gloom and chill of that cell. Hear Paul tell of this light: "All things work together for good to them that love God. . . . I am not ashamed of the gospel of Christ, for it is the power of God unto salvation. . . . I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. . . . For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

This window let in its flood of light from above. It was not constructed or even planned by the builder of the dungeon. It was brought into the cell by the prisoner himself. He developed it long before he needed it in this particular place. And no jailer could close it.

There are no patent rights or impossible prices to prevent anyone in any sort of dungeon from securing one of these windows.

*McPherson, Kans.*



death with no other reference to it. He was calm and gracious to the last and never expressed in any way a fear or discontent. "He said not a word" and entered into a new life.

This great and good man was one at his best as he lives in my heart today. I knew him well and shall always love and respect his simple life in the Brethren way.

Roanoke, Va.

## The Christian Lord's Day

BY E. G. HOFF

*In Three Parts—Part Two*

### *The Jewish Sabbath as a Background*

THERE was much that was new in the Christian Lord's Day, but not all. The first Christians were Jews and had been brought up to keep the Jewish Sabbath. We are not surprised, therefore, to find many elements in common between the Jewish Sabbath and the Christian Lord's Day.

The Jewish Sabbath was of hoary antiquity. It was commanded and defined in the law. It was dignified with a place in the Decalogue (Ex. 20:8; Deut. 5:12-15). "Sabbath" means to cease, or rest. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the sojourner, may be refreshed (Ex. 23:12). In the early law codes the Sabbath seems to have been humanitarian in its purpose. The welfare of men and animals was to be considered. The physical necessities of earning a living and the desire to get ahead financially were to be curbed for humanitarian reasons to the extent of one day's rest in seven. Amos 8:5 indicates that there was cessation of trade as well as field labor on the Sabbath. Jeremiah's message was: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work: but hallow ye the Sabbath day, as I commanded your fathers" (Jer. 17:21, 22).

Observance of the Sabbath was made a test of fitness to endure as a nation (Jer. 17:23-27). Little wonder, then, that the prophets and priests responsible for the teaching of the people found elements in the early heritage of Israel to dignify Sabbath keeping and show its place in God's plan. Exodus 16:4, 5, 22-30 carries the Sabbath back to a time before the giving of the law, and Gen. 2:1-3 takes it back all the way to creation, finding precedent for it in God's own example: "And God blessed the seventh day, and hallowed it; because

that in it he had rested from all his work which God had created and made."

In Nehemiah's time, after the exile, Sabbath keeping was given deep concern (Neh. 13:15-22). In the period after the close of the Old Testament attention was concentrated on law keeping. The observance of the Sabbath was then defined and redefined. The rabbis worked out rules and definitions to the extent of absurdity. There were thirty-nine classes of prohibited actions, each one defined in detail. The meaning of the day was largely lost in the minutiae of restrictions that surrounded it.

The constructive thing that developed after the exile and flowered in this late period was the synagogue. The synagogue seems to have arisen out of the common need for worship and knowledge of the law in exile. The Jews took it wherever they went after that and made of it one of the primary factors in preserving their group continuity. In the New Testament period its services included prayer, confession, reading of the Scripture, exhortation and teaching. It was largely on the pattern of the synagogue that the Christian services were developed, the outstanding feature of difference being the Eucharist.

### *How Jesus Dealt With the Sabbath*

How did Jesus deal with the Sabbath? He was brought up as a Jew and devoted himself to "his own" in his ministry. As a good Jew he used the Sabbath for learning, instruction and group worship; he was a regular attendant at the synagogue, participating in its services (Luke 4:16). He used the opportunities which the synagogue afforded for teaching and for doing good (Luke 4:16ff.; Mark 1:21-26; 3:1-6). But he refused to be limited by the restrictions that had grown up around the Sabbath institution. He let none of the prohibitions stand in the way of his doing good and helping people (Luke 6:6-11; 13:10-17; 14:1-6). He taught that human need was more urgent than Sabbath regulations; that in reality the purpose of the Sabbath was to serve men's need (Mark 2:23-27). He himself claimed precedence over the Sabbath; he was Lord of the Sabbath and could do with it what he would (Mark 2:27; John 5:8-18). He sanctioned activity on the Sabbath which the Jews forbade (Luke 6:1ff). He thus came into conflict with the upholders of the Sabbath institution. The authorities held this against him (Matt. 12:14).

### *Why the First Day of the Week for Christians?*

Jesus used the Sabbath opportunities and said nothing against proper observance of the seventh day. There is no indication that he did anything directly to prepare his followers for a change in



day. He did plant in them the seeds that grew into a new order. He gave them a world outlook which in due time found Judaism too small and confining (Matt. 28:18-20). He made institutions amenable to human need, showing that there is no other reason for their existence (Mark 2:23-27). He warned that the new wine of the gospel could not be continued in the old, inflexible skins of Judaism (Matt. 9:14-17). And he led his followers to expect a growing experience and outlook through the Holy Spirit's guidance (John 16:12-14).

Christians who had been Jews and lived in Jewish circles doubtless continued going to the synagogue on the Sabbath for a considerable time. They needed the group fellowship of Christians, however, if they were to maintain their Christian experience. This Christian fellowship and worship was on the first day of the week, and it gradually made the synagogue unnecessary, just as the synagogue made the temple unnecessary for Jews. There was no more loss to the Christians when they were excluded from the synagogues than there was to the Jews when the temple with its animal sacrifices was destroyed. Each group had found something better and more serviceable to take the place of the old.

#### *What Becomes of the Sabbath Law?*

The question remains how the Christians could take such liberties with the law, especially in the case of an institution that was recognized in the Decalogue and was traced back to the example of God himself in creation.

When pioneer Christians reached out beyond Jewish circles, they declared their independence of the rights and institutions of the Jewish law. They accepted Gentile believers into the church through Christian baptism and associated freely with them. Circumcision and the Jewish dietary regulations were not observed in Paul's Gentile churches. Those with strong Jewish sympathies tried to bring the movement into line with the Jewish requirements, but they met firm resistance from Paul. See the Epistle to the Galatians. The council at Jerusalem granted Paul the freedom to go ahead with his program without Jewish restrictions (Acts 15). There is no record in the New Testament of any great struggle over the issue of Sabbath keeping. This is strange, because Sabbath keeping seems to fall into the same category as circumcision and dietary restrictions. There is, however, an implication that the problem was raised. Paul indicates that those who kept the old holy days were living far below the level of their Christian opportunity (Gal. 2:18, 19; 4:9-11).

The insistence of Jesus upon the complete fulfillment of the law (Matt. 5:17-19) did not keep the church from discarding its ceremonial and institutional elements. They no doubt observed that the higher righteousness which Jesus required dealt with the moral and spiritual requirements of the law. By carrying love, purity and truthfulness into the heart, his program exceeded the highest achievements of the law (Matt. 5:20-48). When occasion arose for comparison between Christ and the system set up in the law, Christians took their stand with Christ; he was the reality of which the old regime was merely a type. See the Book of Hebrews, chapter 9 for example. The law brings folks up to Christ; that is its function (Gal. 3:23-29). The Spirit of Christ is all in all to Christians (Rom. 8). His love, when it gets into a man's life, takes care of the moral requirements of the law, enabling the Christian to live above the law's demands (Rom. 13:8-10). The Hebrew heritage is a rich one and ought to be of much help to the Christian, but it does not lay down the pattern for his life. The Spirit of Christ leads to new patterns.

*Elgin, Ill.*

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## **Fifty Years in the Service of the Church**

BY J. CARSON MILLER

### **8. Union and Separation**

THE above subtitle was suggested to me by the experience of Abraham and Lot as recorded in the Book of Genesis. It was very natural for these two close relatives to journey together and to live as neighbors. But in the course of time their business relations so changed that it was deemed wise to separate, and at the suggestion of the older man the separation was effected. The generous disposition of Abraham and the selfish spirit of Lot made it hard to work together peaceably. How does this illustration apply to my service in the church? Let us see. Many unions by marriage are taking place in our country every day, and likewise there are many separations by divorce. Evidently, some of these marriages should not have taken place, for then the separations by divorce would not have followed.

It has not been my lot to officiate at as many marriages as some ministers, but whenever and wherever the service has been performed—whether in the church, in the home or in the public road—I have regarded it as one of the most sacred. I have no hesitancy in asking the parties so united to stand by the contract until God by death shall separate them. It has always been a pleasure to me to unite Christian young people in marriage,



for I have felt that a new home was being started, and that they would now be more useful than ever.

Unless there was a good reason I have never refused to perform a marriage ceremony. I have, however, considered divorce a sufficient reason, and I have made it a rule to turn away couples where one of the parties was divorced. Some would say, "You might as well marry them, for if you do not, some one else will." This is all very true, but my understanding of the New Testament teaching on this point would not allow me conscientiously to unite those where the marriage bond has been severed. Perhaps I can make my position clearer by actual occurrence in one of my meetings. A young woman who was much interested in the meeting came to me one day and stated that she had been married and did not live with her husband, and her friends told her that the church would not receive her unless she lived with him. She declared that she could not do that. I explained to her the Apostle Paul's teaching (1 Cor. 10:11) on this point as I understood it. I told her in plain language that Paul realized that there were some couples that could not live peaceably together, and rather than fight and quarrel, making both lives unhappy, they would better separate. My understanding has always been that it was not wrong to separate in such cases, and so I have taught. The wrong comes in when they marry again. Paul says: "Let her remain unmarried, or be reconciled to her husband." This satisfied the young woman, as it was not her intention to marry again, but to "remain unmarried." Hence she was ready to unite with the church.

Yes, I believe that there are men who are close neighbors who could separate to advantage. I believe that there are partners in business who would do better to carry on their business separately. I believe that there are workers in the church who could profitably take the example of Paul and Barnabas when things do not run smoothly (Acts 15:36-40). So, too, I believe that there are couples who are not honoring the marriage relation by living together.

It is a very nice custom that some ministers have, and one which I followed to a certain extent for a time—that of giving the fee to the bride for a present. These fees in the country church are not usually large, and the minister can well afford to do this. However, in many cases, the contracting parties are in better circumstances financially than the minister, and therefore there can be no objection to his retaining the fee.

I have always felt an interest in the couples that

I married, and as opportunity offered I inquired after their welfare. Young married people, and students who studied under me, have seemed to me as my children, and I have been accustomed to speak to them as "my boys and girls." I believe that the minister should feel an interest in those with whom and for whom he works in the church. How frequently does the Apostle Paul pray for those who were converted under his preaching, and those who were members of the various churches in which he labored! The following references, and others that could be given, show Paul's interest in his spiritual children: Rom. 1:9; 1. Cor. 1:4; Eph. 1:16; Phil. 1:3, 4; 1 Thess. 1:3; 2 Thess. 1:3. But often, after a successful revival, the welfare of the young converts is neglected.

Perhaps one of the most unpleasant duties of the minister is to try to settle difficulties between husbands and wives, and we are often called upon for this purpose. A brother minister told me not long ago that on a certain day he had received two letters from women. One wrote to him to come and quiet her unruly husband, who had been on a drunk and was now abusing her. The other letter was from a woman that wanted to borrow \$100 of him. My impression is that the latter was the easier to comply with, especially if the woman had good credit and he had the money.

On one occasion a woman in a near-by town called for me to come to their home and see whether I could not do something for her husband. His mind had evidently gone wrong, and he was very loud and boisterous when I arrived. He was clearly suffering from some cause, but it was difficult to locate his trouble. He asked me, among other things, whether I did not think that the devil sometimes torments people as he was tormented. I told him that there was much in the Scriptures that would tend to prove that this is often the case. I had prayer with him, and during the prayer he was very quiet. No sooner did I close, however, than he broke out in prayer himself, and made one of the best prayers I had ever heard, although he was an uneducated man. My visit seemed to help him, and to some extent, comforted his wife. Soon after this he was taken to the hospital, but he did not live a great while. Meeting with several cases of this same nature, I am fully persuaded that the accounts of demon possession as given in the Bible are real and not overdrawn. I believe that the devil is still going to and fro in the world and walking up and down in it (Job 1:7).

In connection with the complications and problems that come up in the church I have found that there is need of much hard thinking and prayer in order to get things straightened out. We need to



look to the hills from whence cometh our help, and to realize fully that all our help cometh from the Lord who made heaven and earth (Psa. 121).

*Moore's Store, Va.*

## The Call of God

(Isa. 6:1-9)

BY ELGIN S. MOYER

### Part III—The Cleansing

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6, 7).

At this point Isaiah senses his richest and most glorious experience. It was not the vision that most deeply stirred him. Nor was it the sense of sin and his heart-searching confession that touched the tenderest cord. But it was the sense of forgiveness, the consciousness of the power of sin broken in his life, his cleansing from all sin. He was made a new creature. Old things had passed away and all had become new for Isaiah, as was true for Paul hundreds of years later.

What wonderful words these were, "Lo, this hath touched thy lips and thine iniquity is taken away and thy sin purged." When he came to realize how sinful he really was, and to see in contrast that God was absolutely righteous, he was ready to unload all his sin and yield his whole life to God. Then he was ready to be cleansed, to be purified, to be made holy.

When we follow Isaiah's example, and meet all the divine requirements, then we, too, will have a similar experience. Then can we say, "Amen!" to the Old Testament injunction, "Be ye holy, for I am holy," and to the New Testament standard, "Ye therefore shall be perfect, as your heavenly Father is perfect." Then will we experience the answer to Jesus' great prayer that his followers may be sanctified in the truth.

This cleansing and the consequent holy living are a blessing that so many Christians too lightly pass over, with the result that the church suffers seriously. This is really the heart and core of the whole Christian teaching. It is the essence of the victorious life that Jesus, John and Paul talked so much about; that Brother Lawrence, John Wesley and D. L. Moody experienced; and that Robert E. Speer, Samuel M. Zwemer and E. Stanley Jones today are talking and writing about. To know that the power of sin is broken in our lives is the heaven-bought and heaven-brought privilege for every one who believes in the Lord

Jesus Christ. Paul again and again emphasized this. "Let not sin therefore reign in your mortal body." "Being made free from sin, ye became servants of righteousness." "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." "And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." John has the same message. "This is the victory that hath overcome the world, even our faith." "The blood of Jesus his Son cleanseth us from all sin." "To this end was the son of God manifested, that he might destroy the works of the devil." Jesus said, "Blessed are the pure in heart." "Abide in me, and I in you."

Why do so many Christians not live up to their full privilege in Christ? Why continue to live wretched, skimpy, superficial, sinful lives when we can and should abound in grace and live the full, abundant life? When we shall have learned the secret of living the life of full salvation as Jesus taught and expects us to live, then we can say with Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

*Oak Park, Ill.*

## Religion and Righteousness

BY RHETTA O'ROURKE

A GREAT many people seem to think that the terms *religion* and *righteousness* are always synonymous, when many times almost the opposite is true. A religious man is not always righteous, and a righteous man is not always religious in the sense of being a slave to ritualism. There are many religions, and many forms of the various religions; but there is only one type of righteousness, and that is the righteousness of Christ. Our righteousness must be of that type.

The difference between religion and righteousness may be illustrated by contrasting the two words, *doing* and *being*. Religion alone is a matter of doing. Righteousness is first being and then doing. Man is naturally religious, but he is not naturally righteous. Every race and tribe of people under the sun have some form of religion; only the gospel of Christ teaches righteousness. Righteousness, clearly defined, means "the state of being right"; and this state of being right includes, first, a getting right with God through acceptance of his salvation, and a keeping right through fellowship and communion with him and obedience to his commands. Religion alone consists of keeping certain feasts and fasts, obeying certain ordinances and living up to a certain code



of ethics. Righteousness is a walk with God, for "it is God that worketh in us both to will and to do of his good pleasure." Through this inward work we grow in grace and knowledge. A man who is merely religious walks in the darkness of his own reasoning, while a righteous man walks in the light of faith.

The world was in trouble enough when the only religions we had to contend with were the heathen religions found among unenlightened people, but today we are faced with a more serious crisis with many so-called Christian religions flooding our country. They are spreading about our land often as the result of insidious and evil intent. Treacherous in the extreme, they are leading thousands of well-intentioned people into everlasting darkness. In addition to this is the growing modernism in many of our prominent denominations, where was formerly preached a doctrine of salvation through the blood. Today many of these same denominations are holding forth merely a code of ethics, a gospel without power to save because it is not the gospel of Christ. It is a gospel of man's reasoning and interpretation of the Scriptures without the power of the Holy Spirit to enlighten.

In the matter of atonement, and the scriptural teachings regarding the atoning blood, modern theology has so often ridiculed these teachings that many denominations seem to fear to emphasize them for fear they might be considered out-of-date. Many modern Christians have become so "nice" they want all mention of atoning blood left out of the preaching to which they must listen.

Among common expressions in the world of modern Christianity we find this one: "The Jesus way of living." The true Jesus way of living is not to be criticized, but the meaning given that expression by the modern thinkers is empty of all power. The people who tell you they want to teach you about the "Jesus way of living" simply want to offer you a system of morality and a form of righteousness dependent on man's reasoning and without the new life which must be preceded by the new birth. They speak of the Lord merely as *Jesus*, never prefixing any title, while among righteous people usually the term *Lord Jesus* or *Christ Jesus* prevails. We think of him as Savior, as Lord and Master, as God's Anointed. It has become a habit with us to use the title *Lord* or *Christ* in speaking of him. In contrast to this the modern thinker says *Jesus* and thinks of him as a great leader and teacher, a mighty philosopher and nothing more. They do not say *Lord*, because he is not Lord to them.

Some so-called churches of Christ are slowly but surely spreading radical and communistic ideals.

In them are many innocent people in whose minds the seeds of revolution and anarchy are being insidiously planted. There is no true righteousness in them, because they are not founded upon the Rock, but are built upon the sand of man's reasoning for a definite purpose, and this purpose is to tear down righteousness rather than to build it up.

"The eyes of the Lord are over the righteous" but there is no promise for the religious man. He stands alone. His creed is a formula created by his own reasoning. God says, "Come, let us reason together," but the man who is religious without God's help says, "I can figure this all out by myself." Now if he would keep it to himself after he has reasoned it all out it would not be so serious, but he feels he must go out and tell others, leading them astray also. In our colleges and all our schools of higher education today these questions are up for discussion. It is serious indeed when we consider how many of them are taking the modern forms of reasoning in preference to the old-fashioned doctrines of righteousness.

In fact, in many schools the Bible is openly ridiculed and its teachings refuted. All these things cause us to believe that we as followers of our Lord Jesus Christ, believing in his vicarious atonement and trusting in his salvation, should make and hold to a definite distinction between religion and righteousness; we should allow the term religion to die out through disuse and substitute for it the scriptural word, righteousness.

*Mattawan, Mich.*

## If

BY HELEN L. ROYER

If everything that I should say  
Would help somebody out a bit;  
If every word that I should speak  
Would be for someone's benefit . . .

If every thought that I should think  
Would be a noble, gracious one;  
If every doubt that knew my heart  
Would be replaced by joy and sun . . .

If everything that I should do  
Would for the good of man be done;  
If every thought would be for God  
And for the coming of his Son . . .

If everything that I should pray  
Would have a pure, unselfish aim;  
"That every heart should love a heart  
And every soul should love Christ's name" . . .

And if, at closing of my life,  
My aim shall still for others be,  
Lord, may I walk with steady tread  
The path that leads to life with thee.

*Chicago, Ill.*



*Saint Neri and the Soldier - - -*

BY ARCHER WALLACE

FOUR centuries ago a young Italian soldier stood before Philip Saint Neri—a devout monk of that period—and told of his military ambition. The youth had read and heard so much of the achievements of soldiers of other days that his imagination was fired, and he could think of nothing else. Perhaps the time had come for another Cæsar to appear in Rome and lead to daring conquests!

The monk listened and asked the young soldier just how far he thought he could advance in the army. The youth replied, at first modestly, "I may become a captain." "What then?" asked Saint Neri. The young man hesitated and then named a higher rank. Once again the monk asked, "What then?" and the conversation proceeded until every rank had been mentioned except one, and each time there was the same simple question, "What then?" At last the youth spoke with bated breath, "Some day I may even become a great general," and once more the monk asked, "What then?"

Slowly it dawned upon the soldier what Philip Neri meant. No matter how high he rose in military circles, even if he mounted step by step until he gained the rank of general, it would mean very little if, with all his promotions, military dignity and honor, his heart was completely centered upon worldly advancement. How he must have been reminded of that saying of Jesus, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?"

There is a place in life for legitimate ambition. When one sees how marvellously gifted many young people are it would be tragic if they did not want to make their way in the world. It is encouraging to see people making sacrifices for some future good; denying themselves many things in order that they may advance to a life of fuller satisfaction and greater service. Such people deserve our admiration.

*Wherefore praise we famous men,  
From whose days we borrow—  
They have put aside today  
All the joys of their today,  
And with toil of their today  
Bought for us tomorrow.*

The thing, however, which we have to decide is whether or not ambition is worthy; is the aim high enough? The poet Goethe wrote, "Our blessings may become our greatest curses," which seems to express the same meaning as the old English proverb, "The good is often the enemy of the best."

Saint Neri was not speaking to dampen the young soldier's eager zest of life; it must have appealed to him very strongly, but he did see before him one who had been wholly captured by the thought of worldly advancement and thrilled at the glamour of promotion. Was that object worthy of a surrendered life?

The choice which so many have to make is not between the good and the bad, between what is manifestly evil on one hand and what is beautiful on the other; that would not constitute a grave problem for those who have good standards of living. Rather the decision must be made between things which are fairly legitimate and desirable, and a supreme good which involves sacrifice. This is the question we have so often to ask ourselves, "Is this the very best use I can make of my life?"

I have before me as I write a biography of a man who forty years ago was internationally famous. The largest theatres could not contain the crowds that were drawn by the magic of his superb portrayal of the best drama. This is what his sympathetic biographer says: "Today he is only a memory, to the great majority indeed, little more than a mere tradition. So fleeting is the vividness of fame, so transitory the impression that this great actor made upon his day and generation." There are many other things which are just as fleeting and transitory as fame. They are the pleasures of a season.

**Reading God's Word**

BY J. ALBERT WOLFE

Every day, usually three times, we eat food for the support of our physical bodies. Most of us would not consider seriously the idea of going without food for a week or two.

Every day the Christian should feed his or her soul by reading God's Word.

When we have eaten food we gain physical energy and we put that energy into muscular use by doing work. When we read God's Word we gain spiritual energy. The Christian should put that spiritual energy to work by thinking intensively about what has been read.

As Paul points out in Heb. 3:14, it is essential that we hold the beginning of our confidence steadfast unto the end. Companionship with Christ means giving constantly and consistently in one's love for him, through a knowledge of God's will as a result of reading the Bible.

So many Christians seem to be content to live in the lowlands of their religious life when they might choose the greater spiritual gifts and live on the higher ground of spiritual victory and power.

Every Christian should form the habit of reading God's Word in order to know his will.

*Staten Island, N. Y.*



Wealth, honor and position are in themselves legitimate objects of desire and this youth who stood before Philip Neri must not be condemned for his ambition; it was because it had become for him the supreme good, life's most desirable possession, that the monk was concerned.

When the soldiers of the Spanish conqueror Cortez were compelled to abandon the city of Mexico, the great leader gathered the gold they had accumulated into one huge pile and said to his men, "You may take as much as you wish but we have to travel dangerous roads and cross swift moving rivers. He will travel best who travels light." Many of the men could not bring themselves to leave the gold behind. It seemed so desirable that they filled their belts with the precious ore. Later many a soldier's corpse was found having been weighted down by the gold which had seemed to him the most precious thing in the world.

The trouble with so many prizes in life is that they cost too much. They loom increasingly large in one's vision and crowd out other interests. The famous English journalist, Sir Robertson Nichol, used to say that no man was ever prevented from reading a book that he really wanted to read; every excuse just revealed that he wanted to do other things first. We do not care to quote very often men who are critical of others, but we must confess a good deal of sympathy for the minister who complained about those professing Christians who were much too busy to teach a class in Sunday school, but who always had time to have their nails manicured or for some other diversion. This man was not a mere fault-finder but rather one who recognized that some church members had a faulty standard of values.

Over forty years ago a young man in his early twenties made a decision for which many of us are deeply thankful. He was the junior partner of a firm of brewers which is still one of the greatest of its kind. But Fred N. Charrington had become a Christian and he felt he could not longer continue in the liquor business. He deliberately turned aside from what might have been great riches. His father was indignant and for many years between him and his son there was estrangement, but when he was dying he sent for his son. "Fred," he said, "you were right; you chose the better part which will never be taken away from you."

It is good to see some things from a horizontal position and that dying man saw clearer than he had ever seen before. What had once seemed like the folly and rashness of youth now appeared as true wisdom. All of which reminds us of the

Master's saying, "Seek ye first the kingdom of God." If we do that, other things will fall into their place.

*Toronto, Canada.*

## **The Prodigal Son's Brother and His "Old Man"**

BY C. A. BARNHART

THE story of the prodigal son has been a favorite text among ministers for generations. Perhaps no minister has failed to use it many times. It offers a good opportunity to depict the weakness of sons, and the forgiving spirit of fathers. The story has much of drama, pathos and tragedy. It has a counterpart in almost any community, and is easily understood. But with this story, like many others, "the half has never yet been told."

So it is for the purpose of telling the other half that we are writing this; and in doing so we intend to turn the story over and look at the other side. For that reason we have given our interpretation of it the above title.

How natural it is for restless animated young spirits to get fed up with their surroundings. And when one is fed up he wants to get as far away from home as possible. Far pastures always look the greenest, and particularly so to the young adventurer who has some wild oats to sow.

But how strangely unreal the story sounds to the modern farm youth. Take, for example, the boy who has joined the 4-H Club and has just won several prizes at the state fair. To him the feeding of swine is a fine art, and promises to pay his way through college. Prodigal sons of today are not drifting towards agriculture.

One of the favorite points of the old story is the fact that the father sees the prodigal while he is yet a great way off. Evidently his father has never ceased looking for him, and was daily expecting his return. Would we dare to suggest that the father might have had some experience as a prodigal son, once upon a time?

At any rate most fathers become farsighted as they get older. And in this case it seems the father could see the approaching prodigal better than he could the elder son who was at work in a near-by field. And when the faithful son refused to join wholeheartedly in the merrymaking, how quick the father and elder brother were to begin mutual accusations and incriminations.

The elder son accuses his father in this language: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends."



One is inclined to wonder why the elder son did not run away also. Certainly his "old man" must have been pretty stingy. If he was well enough off to afford servants, certainly he could have spared a fatted calf or a kid occasionally for a merrymaking.

The father's defense was: "Son, thou art ever with me, and all that I have is thine." There may be something about fathers that sons admire and cherish; but certainly sons do not like to be forced to "hang around" father all of the time. It does them good to get to themselves frequently. And if the father had divided his living between his sons, why did not the elder son use part of his own share to give an ox roast for his friends? Considering his long years of service he must have had it coming. But it seems, after all, that the elder son's share was still in his father's name.

Let us change the picture in order to get a new effect. Let us make the text read: "The elder brother also fell upon the prodigal's neck and kissed him. Then he took the poor boy by the hand and led him to his abandoned room. Then the elder brother said unto him; 'Here is your room just as you left it. Here are your books, and your mail which has accumulated. Here is your harp just as you left it.'" And, to give the story a modern touch, we might add, "Here is your typewriter, camera and radio." But such a change in the picture kills the story. Sons almost never run away from a room like that.

We glean from the story that the relations existing between the brothers were not very cordial. Evidently there was not enough room in the house for two son-egos to develop and expand normally. Perhaps the elder son stood first in his father's favor. Maybe younger brothers did not count for much in those days. Surely the family ties had not bound the younger son very close to the home nest.

It might be unkind to suggest that prodigal fathers make prodigal sons. While the father was very careful about money matters on the whole, yet he was foolish enough to trust an inexperienced young man with his inheritance. It would have been better for the father to have kept strings to the money until the son had shown some capacity for managing a few small things. "You have been faithful over a few things; I will make you ruler over many."

And in speaking of swine, it is my impression that the young prodigal began to feed swine the first day out. In fact the swine were waiting for him. They were in the habit of preying on young prodigals. They were in the prodigal son business for profit. But remember, these swine were the

two-legged variety. They were fishing for him. He fell an easy prey to their cunning strategy.

The prodigal son is quite as much to be pitied as blamed. The father was as ill qualified to raise sons as the prodigal was to invest time and money. There is much more to fatherhood than the simple fact of parenthood. A son is more precious than much gold; and when an inexperienced father gives too much money to an untrained youth he is likely to lose both.

The elder brother objected to the father killing the fatted calf for the prodigal son. Any 4-H Club boy or girl would have said: "Objection sustained! Give it to him alive." But the father was not making a feast for the prodigal. The feast was for himself. It was he who was celebrating. For his son who had been lost was found; he who was supposed to be dead had become alive.

What a pity that the son should have become lost in the first place! "If thou hadst been here my son would not have died." How golden is the ounce of prevention! How badly do fathers need training in the art of raising sons! How great was the elder brother's lack of appreciation! How much was his lack of the spirit of true brotherhood and fraternity! Had the elder brother been truly faithful he would have known that being a good brother is more to be commended than being heir to an estate. What a great need there is for instruction in the art of being good brothers and fathers!

The story of the prodigal son had better be called the story of the three prodigals, for the whole story is full of tragedy and waste. Think of the father's anxious hours of waiting and watching; and the jealous hate that consumed the very soul of the elder brother. Then there was the lost fortune that the two-legged swine had eaten up. And killing the fatted calf did not fix everything. Prodigal sons are never quite the same again.

Prodigal sons are better found than lost; better alive than dead; but the greatest work of evangelism is along the line of home-making and character building; and the removal of pig pens from our community centers.

And when we speak of pig pens we mean those that house the two-legged variety—the kind that never help boys win premiums, or pay their way through college. Some of our sons would be glad for the husks that these swine are eating. But the profits from the liquor traffic, nicotine and gamblers' dens are not being contributed for education and character building. And our sons do not have to go to a far country to feed these swine. They are at our very front doors.

*Columbus, Ohio.*



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, January 11

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**Sunday-school Lesson,** The Infancy and Boyhood of Jesus.—Luke 2:25-35, 39, 40. Golden Text, Jesus advanced in wisdom and stature, and in favor with God and men. Luke 2:52.

**Christian Workers,** Choose your theme and texts.

**B. Y. P. D.,** What Kind of a World Do Christians Want?

**Intermediates,** Our Missionaries at Work.

• • •

### Gains for the Kingdom

One baptized and three received by letter in the Elk Run church, Va.

Ten baptized in the Hollidaysburg church, Pa., Bro. F. J. Byer, pastor.

Three baptized and two received by letter in the Mexico church, Ind.

One baptized and seven received by letter in the East Fairview church, Pa.

Five baptized in the New Salem church, Ind., Bro. J. W. Fidler, evangelist.

One baptized in the Carrington church, N. Dak., Bro. Phares Forney, evangelist.

Thirteen baptized in the Annville church, Pa., Bro. Harry W. Eshelman, evangelist.

Eleven baptized in the White Oak congregation, Pa., Bro. Reuel Pritchett, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. John T. Glick** of Bridgewater, Va., Jan. 4-18, in the Newville church, Pa.

**Bro. J. Edson Ulery** of Onekama, Mich., Jan. 4-18, in the Wabash City church, Ind.

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### Personal Mention

**Sister John L. Mishler** of Middlebury, Ind., wishes to express her thanks to her many friends for letters and other expressions of sympathy in the passing of her beloved husband.

The week-end visit of Sister Mary Schaeffer had a special claim for appreciation by the local congregation as well as by the mission offices. It helped our annual mission school to get off to an unusually good start.

The closing days of 1941 brought us welcome visitors from Florida and Virginia. Representing the former was Mrs. Kenneth M. Trent. The Ringolds, Carroll and Arlene, came from Bridgewater though the first named is now a student at Bethany.

**Bro. C. W. Roller** of King Ferry, N. Y., formerly of Bridgewater, Va., is in Biggs Memorial Hospital of Ithaca, N. Y., with a serious infection of the lungs. Brother and Sister Roller request the prayers of all their friends.

**Bro. I. D. Heckman** and family of Cerro Gordo, Ill., will have your sympathy and ours in the sorrow which came to them last Sunday when Sister Heckman left them to join the larger company on the other side. Further details will no doubt be given us later.

**Brother and Sister L. D. Deardorff** of the Yakima church of Washington, with their little daughter, had been seeing mother at Kokomo, Ind., and other kindred along the way, when they stopped long enough to see the Publishing House. It was the first time for them and their last chance to add one more good deed to the record for 1941.

**Brother and Sister S. P. Early** of Creston, Ohio, wish their friends to know how deeply appreciative they are of the many expressions of sympathy which have come to them in connection with the passing of their daughter, Mrs. Genevieve Early Eichorn. "Some folks even came from Pennsylvania to show their love and sympathy for their former pastor and his good wife."

From **Sister H. C. Early's** letter of New Year's Day we quote: "I had so many, many remembrances from friends and those who are helping to brighten very lonely hours." She refers especially to the fresh supply which the Christmas season brought her. She appreciates them all most deeply and would "like to write to each one personally" but that is beyond her strength. We know her friends will understand.

**Two silvered patriarchs** sit regularly in the forefront of the Sunday morning Elgin congregation, both honored by years of faithful Christian service, one as preacher and counselor, the other as teacher and leader in sacred singing. The last Sunday of the old year made the years exactly ninety for Bro. James A. Flory, but for the same distinction Bro. William Beery must wait until next April 8. Let's give them both our congratulations and heartiest good wishes for those other ten years.

**Bro. E. G. Diehm**, instructor in speech in the South High School of Youngstown, Ohio, since 1920, also supplies the pulpit for the Zion Hill church near Columbiana. He was recently chosen presiding elder, succeeding Bro. G. S. Strausbaugh who has moved to Kent, Ohio, after serving Zion Hill more than a decade. Bro. Diehm feels his responsibility keenly and is challenged by the memories associated with this historic church where Henry Kurtz, James Quinter and other consecrated leaders served so well. He may tell you more about this later.

**Bro. John Myers** of Canton, Ohio, president of men's work in Northeastern Ohio, has sent us a four-page report of work done in his district during the past year. He closes with the following challenge: "Men of Northeastern Ohio, if we ever lived up to what is expected of us as Christians, let us do it now. Christ died for you and me and he lives that you and I may have the more abundant life. Let us show the men of the world that we have something they need. Let us pray, teach, live, and give in 1942." This challenge may well be addressed to Christian men everywhere.



### Miscellaneous Items

In the sketch of the life of Bro. Ernest E. Scott, as it should have been, which appeared in our issue of Dec. 20, the name was incorrectly given, we are now informed. We join the friends immediately concerned in being very sorry for the error.

**South Waterloo, Iowa**, women will please accept our congratulations for a sheaf of seventy-eight fine recipes sent in for the Granddaughter's Inglenook Cookbook. We understand more are to come. Women who can make such a showing in the face of the heaviest snow-fall in years, do not need to wait for sunshine to put a project over.

From some things we hear there must be many women throughout the brotherhood who are planning on sending us some original, revised or old favorite recipes. See page 30 of this Messenger for a convenient blank form for sending in a recipe. Note also what is said about the date. Time is slipping by more rapidly than many realize.

**The Yearbook for 1942**, all dressed in vivid green, was laid on the editorial desk early in the afternoon of the last day of the old year. This means that the Yearbook will be going into the mails soon. It will be sent free to ministers and others whose names appear in official lists in the Yearbook. To all others the price is 25c per copy. The editor of the Yearbook would appreciate notice of any corrections which should be entered. You can help to keep official church records up-to-date.

An earnest correspondent, referring to the President's call for a national day of prayer, expresses the wish that all watch-night services might have been turned into prayer meetings. We sympathize with that wish, but the President's call was issued too late to be mentioned in the last issue of the Messenger before New Year's Day. We hope you learned of it anyway through the newspapers or radio, and we further hope that every day of 1942 will be for every reader of this paper a day of prayer that God's will may yet be done on earth as it is in heaven.



### About Books

**The Minister's Book of Prayers.** Charles Carroll Albertson. Fleming H. Revell Company, 1941. 112 pages. \$1.25.

The minister's great task is to bring man and God together in a beautiful and inspiring fellowship. Pulpit prayers, prayers by the bedside of the sick, prayers of dedication and invocation, prayers in the family circles; these are the times and places where God's true servants can render their finest service. Men whose lives ring true, that are vibrant with the love of Christ, whose sympathy and kindness, whose warnings and pleadings really touch and help people, will study much and meditate deeply on the prayers they expect to pray in public, be it an audience of thousands or one person.

Perhaps there are times when prayers may be read, if they can really be prayed as read. But it is not the chief function of a book of prayers to furnish words for the lips of another to utter. But beautiful prayers for various occasions enlighten and enliven the mind of the minister and help him to express his deepest emotions and his heartfelt desires for others in words of beauty

and power. This little book contains prayers for many occasions and on many themes. There are Invocations, Offertory Prayers, Pulpit Prayers, Prayers for Special Occasions, Prayers for Special Days, Funeral Prayers, Personal Prayers, Family Prayers, Particular Intercessions, and Prayers During Lent. These prayers are gathered from the finest sources, such as The Book of Common Prayer, The Book of Common Worship, Directory and Forms for Public Worship (issued by the Church Worship Association of the United Free Church of Scotland, Edinburgh), A Chain of Prayers Across the Ages, and several other sources. This book of prayers will help every minister who uses it wisely.—Merlin C. Shull.

**The Liberated Bible: Old Testament.** Shepherd Knapp. Fleming H. Revell Company, 1941. 286 pages. \$2.50.

Here is the book on the Old Testament that many have been waiting for.

The Old Testament is a treasure store of truth and beauty second only to the New Testament. Indeed, in beauty it often surpasses the New. But to many who have not had the heart or the opportunity to pursue the long journey of historical study, its treasures have too often been locked in obscurity and confusion. This book goes far toward making them accessible to all. Ministers will find guidance and stimulus for sermon after sermon on its pages. By using the index, Sunday-school teachers will find it a rich source book of materials that will enrich their study and teaching. Parents will find it useful in opening the Old Testament treasures to their children. Young people and older ones will be grateful for its help in making Bible reading rewarding.

The book groups Old Testament materials topically, with headings and introductory lines that relate the materials to our common interests and needs. It helps to make them accessible for use in everyday thinking and living.—E. G. Hoff.

**Red Hills.** Marel Brown. Broadman Press, 1941. 99 pages. \$1.00.

This is a delightful and inspiring little book, beautifully and uniquely bound in two colors, red and green. You know there are red hills and green hills. Truly in this book the reader lifts up his eyes to the hills and receives much help. This cultured Southern lady loves her land and all people. She has a soul attune to the heartthrobs of life, be that life animate or inanimate. In the range of life from that of the colored boy who assisted the accurate surveyor to that of Dr. Grenfell of Labrador this keen and kindly student of the human heart finds simple but great living, all of which is exquisitely expressed in prose and poetry of great winsomeness and power. The simplest things of life become a burning bush when seen by great souls and described by this artist of words. Sparrows in a Church Yard, To a Winter Violet, The Message of the Chimes, Rust Out or Wear Out, As Acorns Fall, Crossing Deserts, At the Year's End, Within Four Walls are only a few of the homely but beautiful essays that will do any one's soul good to read. Seldom has your reviewer read a more lovely book. This would be an ideal gift for almost anyone and especially young people and older folks who find the going a bit hard at times. And that means almost everyone, for all have cloudy hours.—Merlin C. Shull.



## *At the City Gate*

BY MARTHA N. PARKER

"TOMORROW morning I must take our vegetables to town. I have put off going too long. Already some of our produce is past its best and will be spoiled unless marketed in a few days." Thus spoke Lao Chia to his wife as she handed him his evening bowl of millet mush topped with Chinese cabbage greens.

Without answering him the farmer's wife stepped back and dipped another smaller bowl of mush from the black pot which still simmered over the single hole of the little brick stove. Then topping the mush with greens, she handed it and a pair of chopsticks to the ten-year-old boy standing beside his father. Lao Chia had squatted down just outside the door with his bowl in one hand and his chopsticks in the other, and in that position without benefit of stool or chair, which is characteristic of Chinese peasants at meals, he remained almost motionless staring across the little courtyard, but seeing nothing. Only when his wife returned with the third bowl of mush to give to the smallest boy, who sat on the doorstep, did he speak again.

"Well! Why don't you answer me? Don't you know that unless we market our vegetables we will have no money to buy our cooking oil, our clothes, and our coal for the winter months?"

"Too well I know that what you say is true," answered the wife, "and I knew that you must go sometime, even while I urged you day after day not to risk entering the city and passing those Japanese guards at the gate. I know you have your 'good citizen's tag' from the military police, but many others have had those and have gotten severe beatings. And then those two from the East Village never did come back. But of course you must go, and although you do not believe in it anymore, I will go to our little temple and beg the gods to protect you."

Early the next morning Lao Chia started off with two large, round baskets swinging by ropes from the ends of the pole which he carried over his shoulder. The one basket was piled high with spinach and new Chinese cabbage greens, the other with squash and young tender radishes. As he walked, sometimes slowly, sometimes almost at a trot, the spring of the slightly curved carrying pole kept the baskets moving in a rhythmical swing in time with his step, thus making the load easier to carry. He stopped now and then to rest, to change the load from one shoulder to the other, to dampen in a stream the cloth which covered the vegetables to protect them from the sun. As he



ON THE WAY TO MARKET—PHOTO BY AUTHOR

went along he thought of the last time that he had been to the city, at the Chinese New Year, about a month before the Japanese had taken over the city.

The sun was almost halfway up in the sky when he reached the city. As he neared the gate, he became more and more nervous but knew that he must go on. He saw those ahead of him pass through the gates without any trouble, after bowing to the guard. So when he reached the gate, he bowed low and was about to pass on, but the guard stopped him and examined his "good citizen's tag," and after a question or two were asked and answered through the interpreter, and after the now almost dry cloth had been removed for inspection, Chia was allowed to pass on into the city.

At the market he sold his vegetables and bought a bottle of cooking oil. Then at a little food stand by the side of the street he bought a bowl of noodles and a fried cake for his dinner. While he ate he talked with some of his old friends from near-by villages and chided them for telling him of their rough treatment by the guards. He had not been harmed at all. The soldier had been really quite kind to him. One answered him with: "Ah, you have come but once"; another, "You have seen only one guard"; still another, "Just wait a few weeks and you shall see."

Lao Chia returned home that afternoon and told his wife all about his day in the city, adding, "There is really nothing to fear from the Japanese." So three times each week for the next two weeks he went to the city to market his vegetables. Sometimes he took along his oldest son, that the son too might learn to sell vegetables for the best price. Several days then elapsed when there were no more vegetables ready to market, and Farmer



Chia spent his days toiling in his fields, going to his home in the village only when evening came.

Soon more vegetables were ready and Lao Chia started off again for the city. As he came near the city gate he noticed that very few people were on the road and there was some commotion just inside the gate. With an anxious heart he slowed his steps. His fear suddenly grew greater as he realized there was a new guard at the gate, but he advanced and made his bow, only a deeper bow than usual. The guard yelled in Japanese at him, something which he did not understand, but the tone of voice was unmistakable. So Chia bowed again and lower, but the guard came toward him yelling menacingly. By this time Lao Chia had fallen to his knees in fright and was ready to *ke tou*, bump his head to the ground, but the guard kicked him sprawling on the ground among his vegetables. As he got up and started to pick up his precious vegetables, the guard whacked him with the butt of his rifle and spoke angrily to the interpreter who had been standing at one side waiting until he would be summoned.

The interpreter stepped forward and said to the farmer, "Foolish one, why do you not stand up and let him examine you as he asked?"

"But I did not understand. I—"

"Don't take time to talk," warned the interpreter.

So Lao Chia stood up while the guard first examined his "good citizen's tag," and finding it a month old went through his pockets, opened his belt, shot a volley of questions at him through the interpreter. Did Chia not know that all tags were to have been changed the first of the month? He must never come again to the city with that tag. The guard overturned the baskets of vegetables and pushed them around in the dust with his boot to be sure that nothing was being smuggled through; then with a grunt he took a couple of steps back to his post. Lao Chia looked inquiringly from him to the interpreter. At a word from the interpreter, Chia picked up his vegetables, dusting them off the best that he could, and with another bow that passed unrecognized, he shouldered his load and limped through the gate into the city.

Chia finally managed to get his vegetables sold, and limping and resting by turns, for his knee and hip pained severely where he had been kicked, he at last arrived at the home of Mr. Chang, the evangelist. To his friend, who had many times visited him in his home, Chia poured out the story of what he, an innocent man, had had to suffer that day. The evangelist talked quietly to him, admitting the injustice of the treatment, but pointing him to the One who had said, "Love your enemies,"

who even in death with a heart full of love for those who killed him, prayed, "Father, forgive them for they know not what they do." Then Mr. Chang accompanied him through the gate, where the guard, recognizing them both, mumbled his assent for them to pass, and Mr. Chang went with him to the mission hospital just outside the city. There the doctor treated the knee and hip which were already black and blue, and after binding the knee up tightly told Lao Chia that he must stay off that leg for a few days. Arrangements were made with a friend to take him home on a donkey.

Farmer Chia spent a couple of days in bed before he was again able to get back to his work. Meantime he had secured a new "good citizen's tag," and when he next appeared at the city gate with his produce, the guard with gruff, cutting remarks examined his tag and his basket before letting him pass. As the days went by the examination at the gate grew less severe, and the gruffness and anger of the guard gave way to a more tolerant attitude. One day when Chia again dared to bring his son along to the city, this same guard talked to the son through the interpreter, asking his age, his name, and about his family. Then the guard said to Mr. Chia, "I have a son just as old as he at my home in Japan. I have not seen him for almost a year and have heard nothing from him for more than two months." Always after that it was with a smile, a joke, or a polite greeting that the guard allowed Lao Chia to pass, and if the son was along he thought of things of interest to tell the lad.

Thus a couple of months had elapsed when one day at the market Chia heard the rumor that the next day all the city guards were to be changed for guards newly back from the front fighting lines. Again he called on his friend Mr. Chang. Yes, Mr. Chang had heard it too, and it would be harder again to pass through the city gates. He had also heard that the Japanese said they had to change the guards often because they got too friendly with the local Chinese and were no longer good guards or soldiers if left in one city too long. "But," said Mr. Chang, "these men have been out fighting and have had cruelty, and hate, and fear instilled into their hearts; when they come here that fear and hate is still there. But, Lao Chia, you know what to do. Remember what I told you the last time and just say a prayer for these men who are forced to fight here in this, a land alien to them, where they feel in constant danger."

That night Lao Chia told his wife all that he had heard that day. She said, "Oh, do you not hate them? The killers! The thieves! Again they may beat you, may cripple or kill you. What shall we do?"



"Do not talk so! No, I do not hate them. I cannot, for I remember with what longing in his eyes the guard who before had beaten me later told me of his son in Japan. I love that guard. I will learn to love the rest too. I have been thinking since I talked with Mr. Chang today of what Jesus would want me to do. You see, he said, 'Love your enemies. Do good to them that persecute you.' And he loved those who killed him. So I can stand it even when they beat me, and much easier than many of my neighbors, who are just resigned to it as the inevitable, but they take the beating and punishment with hate in their hearts. I know that although God never wants such treatment for any of his children, yet will he help me to bear it and to win by love the confidence and friendship of these Japanese brothers of ours. I wish you, too, might feel at peace as I do," ended Mr. Chia.

"I do not know. Maybe you are right. I would have thought you crazy a year ago to have stood such things so patiently. But since you have been learning and talking of this Jesus, you have been different. You do not curse or scold me, nor are you always finding fault with me as you used to do. You are always so kind and even help me when I am tired or the work is heavy. I wish I was bright enough to learn and understand what you have found."

"Oh, but you are; you can. You see it is all very simple. Jesus taught so that all might understand. Even the poorest and lowliest people like you and

me may know how to love our enemies. I will ask Mr. Chang to have the lady evangelist come here and teach you when this war is over and she can go out again to the villages. Meanwhile, I will try to teach you and help you understand, too. It will be grand. We will have peace and kindness always here in our home. And we will teach our children this Way of life. Maybe we can teach our friends also, so that they may be ready to hear more of the message of love from the evangelist as he passes through our village when the world is again at peace."

*Home on Furlough From China.*

## Becoming a Missionary Pastor

BY CHALMER FAW

*Number Six*

A GREAT deal of the time and energy of the missionary is taken up in personal counseling. From the time he rises in the morning until long after dark he may expect callers on his doorstep, some there on comparatively trivial errands, others with heart-searching problems. Almost all come for help of some kind and it is a joy whenever the missionary finds that such help lies in his power to bestow.

Here comes a man whose trouble is a financial one. Try as he will he cannot make his salary as employee of the mission reach from one month to



Laura Shock

## What to Pray For

*Week of January 10-17*

Since March 1941 Bro. M. M. Myers has remained in China separated from his family, and Sister Myers has been in America. Bro. Myers is still in Peking, China, doing all that can be done to help during these days of unparalleled suffering. Word comes rather frequently telling of the work he is able to carry on.

The last direct news from Bro. Myers came in the form of a cablegram saying that our three missionaries in Peking were well and busy. However, since the eventful day of December 8, we know that they are considered as internees.

The representative of the Foreign Missions Conference in Washington says that reports from Peking, Tientsin and Shanghai that American foreign service staffs are well (and at least part of their employees are at liberty) contained no further information. He also says, "My belief is that State Department men have gained the impression that the Japanese authorities have begun with highly circumspect treatment of Americans in their hands." From all items of news, we believe that our three missionaries are interned in their own homes, and if that is true they are safe and not exposed to undue hardship.

Sister Myers is at Bridgewater, Va., caring for the family. Along with her prayers should be added the prayers of the church that all shall be well for Bro. Myers and the Chinese Christians.

Sister Laura Shock is taking work at Bethany Biblical Seminary at the present time. These are days of waiting and hoping for all the China missionaries. They hope the way may soon open for them to return. While they wait, they work and study at those interests which will prepare them more fully for their work when they shall go back to China.



Brother and Sister M. M. Myers



another (an almost universal failing among the Buras). He comes to borrow money, but goes away with a system of budgeting his money whereby he deposits a portion of his salary as soon as he receives it and outwits himself into the habit of saving.

Here is a woman who wants a divorce from her husband. The village chief has sent her here because of a standing agreement between the mission and the local authority that no church member or wife or husband of a church member is to be summarily divorced in court without first consulting the mission on the matter. The case is referred to the church committee. The stories of both husband and wife are heard in separate confidential interviews by the pastor and the particular committeeman in whose section the complaint arises. A basis for a reconciliation is worked out over perhaps a period of days or weeks, after much consulting and prayerful handling of the problem. Husband and wife are brought back together and their home made the object of special visits, encouragement and counseling for months afterward.

A community center worker comes in to pour out all the troubles he has accumulated out in the village to which he has gone to work. Some of the problems can be solved with a little encouragement and direction in self-help; others will require more attention, or even a visit to the village on the part of the pastor himself.

Here is a young mission employee called in for a conference because of rumors about his conduct. The rumors are discovered to be well-founded and steps are taken at once to help him mend his ways before a major disaster results.

Thus they come, in what seems at times a never-ending stream. Here is a fine young man who wants to enlist in the army. There follows a period of very serious discussion about his scale of values in life. Plans for evangelistic work are talked over with the next one who comes. Here comes an earnest seeker with a question of interpretation from the Bible. Here is a man, and there are hundreds like him, simply looking for a job. Here are out-and-out beggars. Day after day they come: at mealtime, rest time, at bedtime, needy people, in many respects as helpless as children.

Perhaps no word in the Bura language is more overworked than the word for "trouble." Each one has his troubles, real or imaginary. Our chief problem is to help each one to help himself as much as possible, and this comes only with infinite patience. Counseling takes time and often leaves little tangible results to show for the time spent, but as the weeks lengthen into months and the

months into years, the missionary pastor cannot help but feel that it has been some of his most fruitful ministry.

*Garkida, Nigeria, Africa.*

## A Morning's Visit in a Village

BY KATHRYN KIRACOFÉ

Would you like to go with us on our visit to the homes this morning? We start out on a little footpath through a field. Then comes an open space and a house. This house is made by weaving bamboos; it has a higher door than most of the houses. The man of this home is a Christian, and the oldest little boy comes to school. Two women appear, one from the side of the house and one from within the house. Conversation begins thus, "We have come to see your house." And we enter on their invitation. Inside is a younger woman sitting on the floor pounding rice to separate the grain from the hull. We pick up the grain and conversation begins as to the kind it is and its many merits. Then we look around. There are three large kotis or grain containers made out of a mixture of mud and cow dung, and dried in the sun. The women tell what is in each koti. On the other side of the row of kotis is the chula or fire-place. After seeing and remarking about this and that, we ask each of the women who they are and how related to each other. We find that the older woman is the husband's mother, the other his wife, and the younger woman his sister. We notice that the wife is holding her hand to her face, and asking the reason, find that she has a toothache. We advise her to put hot water in a bottle and hold that to her face, but suggest that she go to the nearest government doctor and have the tooth extracted.

Then we say to her, "The children's father is a Christian. Sister, you, too, should become a Christian. When both the father and mother in the home are Christian, then how blessed is that home."

We turn to the other women and say to them, "If all of you become followers of the one true God, how well it would be."

The sister stops her pounding long enough to say, "I am going to take baptism when the sahib comes again." We show her how pleased we are, and ask her if she has faith in Christ. She replies in the affirmative. We then explain that there is only one true God, the God who sends the rain and ripens the grain; that the gods made of wood and stone are all useless. The cocoanuts, chickens and ghee offered to these gods just dry up, or some animal comes and eats them.

After a somewhat lengthy and leisurely conversation, we ask leave and go on. We take a footpath through a cotton field. The stalks are full of bloom, flowers red at the center, but the red shades into yellow toward the outer petals. The bright sun shining on this mass of bloom makes it appear like a mass of gold. We walk leisurely along remarking about the cotton and the prospects of a good crop, for the rains were good this year. Going on we come out into another clear space. Here are three houses, mud-huts, with doors so low that we have to stoop to enter. We won't go in this time, for a few days before we had visited in these homes. Several of the women are sitting on the ground weaving matting from the leaves of the date palm. One woman hastily arises and takes a bed which is leaning against the wall,



and puts it down for us to sit on. We know that we are likely to become inhabited with bugs, but we pretend not to mind. We thank the woman for her kindness and sit down.

"You make matting very nicely," we say to the woman who is still weaving. "I should like to have a matting to sit on when we eat. Can you make one a little smaller than that?"

The woman shows that she is very pleased to have me like her work so much that I am willing to buy her finished product. "Oh, yes," she replies, "I'll begin right away and I will have my boy bring it to you this evening." I ask the price and promise to pay the boy when he brings the matting.

By this time the other women from the other houses have gathered, and all are ready to enter into the conversation. "How old is your baby?" The question is directed to a young woman carrying a little boy on her hip.

"He was born during the rains," she replies.

"Then he must be eight or ten months old. Has he any teeth yet?" we ask.

The mother shows us that he has two teeth through and two more coming through. She says, "He has fever every night and he cries a lot." We ask about his food, and suggest that she be especially careful about his eating. We give other suggestions in regard to how to care for him during teething.

The mothers are always ready to talk about their babies, and are pleased when we take an interest in them. We ask the different mothers how many children they have. We find that every woman has some dead, and that some have more dead than living. "How healthy your baby looks, and how clean you keep it," we remark to the mother holding the healthiest and cleanest baby. "We should bathe our babies every day, and besides should wash their hands and faces several times during the day," we continue. "This afternoon all of you come to our meeting. We will show pictures on how to best care for your babies so as to keep them healthy and strong." Then the idea comes to us. "There are so many women here, would you like to have us come here and have our meeting here this afternoon?"

"Yes, do come," they reply.

"You sweep and make a clean place for all the women and children to sit. We will come after eating dinner." And saying thus, we take leave.

The two little boys who are with us, acting as our guides, start out on a path in the direction of another group of houses, a little distance away. We pass through another beautiful cotton field and a grain field. Over to one side of the path is a large tree, under which are several idols. The boys call my attention to them and ask, "Would you like to see them?" I can see that the boys are eager to show us so we consent and leave the footpath to go in that direction. Every caste has its own peculiar beliefs and idols. The prominent caste of this village worship the spirits of their dead. When any one in a family dies, the family, according to its means, buys a dome-shaped carved structure and erects it at their place of worship. This is supposed to become the dwelling place of the departed one's spirit. At this place there were eight or ten such structures. I soon realized why the little boys wanted us to see the place. One of the little boys ran immediately to one of the largest structures and said, "This is where my father lives. He died last year." Then he remembered what

his teacher told him, for now since June he is coming to school, and he continues, "Of course I know that my father isn't here, he is with Jesus; but my mother says he is here."

"Yes, your father has gone to live with Jesus now," we reply, being very careful not to show disrespect to the place in any way, for we realize that the little boy isn't yet sure in his own mind whether his mother or his teacher is right. The special structure put there for his father's departed spirit is sacred to him, in spite of the new things he is learning from his beloved teacher. We remark about the beauty of the structure and ask about its cost (a very proper thing to do here in India). Gently putting my hand on his, I say, "The one true God made us all, and when we die, he takes us back to live with him. We want to learn to love him and trust him, don't we?" Saying this we turn away and start for our path.

We cross a little branch, walk up through a grove of banana trees, and come out in a clear space, around which are seven houses. We learn that the headman of the village and his seven sons live in these seven houses. We go to the headman's home, and soon the women from the other homes are there too. They bring out a chair for me, probably the only one in the village besides the one in the schoolroom, and a bed for the other two women to sit on.

But before we have time to sit, they ask, "Don't you want to see our house?" We go in. This is a larger house, all one room, but with a railing partitioning off one end where the animals are kept, and a row of the earthen kotis filled with grain partitioning off the other end, where the cooking is done. We are especially pleased to see an opening in the wall at the cooking end of the room. The opening is small, only about one and one-half foot by two feet, but it lets in light and air, and lets out smoke from the open chula. We remark about the nice window. The women proudly reply, "Yes, we put this in when we built this house last year. Every house should have a window."

After seeing the house we go out again and sit. We notice a stir, and see a woman go to the well for water, another goes to the well carrying a brass vessel full of brass cups. We at once sense that tea is in the making.

"Don't bother," we say, "we must be going soon." I glance at my watch and see that already it is twelve o'clock.

"You must drink tea with us," they say. Knowing the significance in India of drinking tea together, I disregard the time, and we sit back leisurely in our chairs. Four of the headman's sons, two of these sons' wives and one's son are Christians, but the headman himself is not; however, he is interested. His grandson finished the sixth grade in our mission school in Vyara last year.

After so long a time tea is ready, and again we are taken into the house and seated on a folded comfort on the floor by the fireplace. Several of the women sit with us. I lead in prayer, then we drink our tea, drinking out of brass saucers, pouring the tea from the cup into the saucer. Sometimes one has to drink tea several times during the day. The tea isn't always appetizing, but when given in love, one must drink it. After drinking tea we express our thanks, give the women a special invitation to our afternoon women's meeting, then take leave. It is 12:45 o'clock when we must go home, cook our noon meal, and get ready for the afternoon.

*Vyara, India.*



## Concerning Church of the Brethren Literature

### A Literature for Our Church

It was not many years after the founding of our church that it became evident we needed a church literature. There were questions from those without concerning the doctrines held by the Brethren. Thus it came about that Alexander Mack set himself to the work of answering these questions. His *Rites and Ordinances* and *Thirty-Nine Ground-Searching Questions* was prepared in answer to this need. This literary beginning in Europe was followed by a second beginning in colonial America, and by a third beginning near the middle of the nineteenth century. Our third and present literary interest dates from the private enterprise of Elder Henry Kurtz—a small church paper first published in the springhouse on his farm home near Poland, Ohio.

A part or all of the story of these beginnings has been retold a number of times in recent years. But that the record may be complete it is in place to list the more convenient sources. Brumbaugh's *History of the Brethren* and Flory's *Literary Activities* are good for the early part of the story. See also Winger's *History and Doctrines of the Church of the Brethren*. Christopher Sower and Son is a fictionized account of the work of two leaders in the colonial period. The most recent treatments covering the whole story are to be found in Miller's *Story of Our Church* and in an article by McFadden in *Schwarzenau* for October 1941. Those who have access to *Two Centuries of the Church of the Brethren* will find chapter thirteen most valuable. For material on various leaders see *Meet Henry Kurtz*, *Life and Sermons of Elder James Quinter*, *Life of D. L. Miller* and *The Boy and the Man*.

### Present Church of the Brethren Literature

#### Our Sunday-School Literature

Sunday schools in this day require a variety of lesson materials and papers. Under the supervision and authority of the Board of Christian Education the Sunday-school editors of the Brethren Publishing House undertake to prepare such materials as the church requires and can support.

Three Sunday-school story papers are published, *Our Young People*, *Our Boys and Girls* and *Our Children*. These carry stories, articles, poems, pictures and information for all age groups. Our *Young People* also carries program materials for intermediates and young people. Some of the matter in the papers is written by Brethren and some secured from other sources. We have access to much that later appears in widely sold books.

Two types of lesson helps are provided: graded and uniform. The *graded materials* are for children and intermediates, the uniform for all ages. Since our church is not large, we have not had the editorial staff or the resources to build our own graded materials entire. The most workable procedure for us has been to select from the series of the Baptists and the Disciples, changing and supplementing these only where denominational difference occurs. Some units we have found it necessary to produce. This procedure opens possibilities to us in the graded field that could otherwise be had only at great cost in a denomination of our size.

The uniform lesson helps are as follows: *Brethren Primary Quarterly*, this year being edited rather than produced in our office; *Brethren Junior Quarterly*, written by our children's editor; *Brethren Intermediate and Senior Quarterly*, written by our young people's editor; *Brethren Advanced Quarterly* and *lesson Leaflets*, written by the general editor.

In addition to these materials, there are special helps for teachers of all age groups in the *Brethren Bible Study Monthly*. This publication also carries devotional and Bible study materials that should be of use in every home in the brotherhood. Shut-ins need special help and will find it here provided. The *Monthly* is prepared by the editors in the office, and has a staff of regular contributors that are well known in the brotherhood.

These Sunday-school publications are periodicals; they are not put into book form. If they were, they would make shelves of books. In contributing regularly to the *Monthly* for a period of twenty-six years, one writer alone must have written more than 800,000 words. This would make several books of good size.

#### Periodicals

*The Gospel Messenger*. Following the Civil War a number of papers were started east and west until it became evident that consolidations would be in order. By 1883 the suspension of some and the merging of other papers resulted in a pretty clear field for the *Gospel Messenger*. Significantly, in 1897 this paper became church-owned, or the official organ of the Church of the Brethren. In January 1931 the *Gospel Messenger* and the *Missionary Visitor* were combined. Since then a very definite effort has been made to build a church paper which would provide a contact with every last family in the Church of the Brethren. In furtherance of this ideal a club subscription plan has been developed providing special rates for congregations getting 75% or 100% of the resident Brethren families to subscribe to the church paper. The response to the club subscription plan has been most heartening. The subscription list was doubled in a few years. The goal for 1942 is the *Gospel Messenger* in 40,000 Brethren homes.

#### Tracts and Leaflets

For many years the Brethren have been interested in the publication and distribution of tracts and leaflets. Thus it has been said that "tract distribution dates back as early as missionary sentiment." But to be more specific, it was in 1885 that a committee was appointed to solicit funds and publish approved materials. In one way or another this work has been continued down to the present. The work is furthered by the use of the income from a sizable investment fund. Tens of thousands of copies of doctrinal and inspirational tracts are distributed every year. Not all the work in this field is done by the Brethren Tract Committee. Individual boards and committees occasionally use some of their funds to bring out leaflets in special fields. For a full listing of all that is available in the way of tracts and leaflets the reader is invited to request a free literature catalogue. The request may be directed to the General Mission Board, Elgin, Illinois. At the present time it is this board that appoints two members of the Brethren Tract Committee and cares for tract committee funds.



### Brethren Books

It is obvious that the Brethren Publishing House is a printing establishment developed for the publication and distribution of Brethren literature. The more permanent record of a nation or a group, the more elaborate and literary setting forth of ideals, is generally to be found in the books published by a given nation or group. It is true that the Brethren have not been prolific in the production of books. But they have done something. And further, they have an interesting and significant background against which they might well write more ambitious works. A more general appreciation of this fact could result in a literary renaissance in the Church of the Brethren. The year just past showed increased interest in the writing of books. But we have yet to achieve literary expression worthy of the ideals we profess.

### Some Special Services Offered

#### Convenient Mail Order Book Department

You have at your command the services of a large bookstore and it costs only the price of postal card or letter to secure the necessary information on any book or Bible manufactured and sold through regular trade channels. The Brethren Publishing House has established trade relations with the major publishers and supply houses of the country so you may send to your own House your orders for books, Bibles and church supplies.

#### Estimates and Printing

Having manufactured many thousands of books and done a great amount of job printing during the past more than forty years the Brethren Publishing House has the facilities to handle such job work and can readily supply estimates for the manufacturing of books, binding of books or magazines, or any job printing.

#### Book Information Service

We receive regularly up-to-date information on all new books and reprints. In fact, we have available information on books in print Jan. 1, 1912, and all published between then and now. Exceptions to this statement are books printed in small editions and pamphlets. These latter are very difficult to trace. Also because of conditions beyond our control foreign books are not only difficult to locate but also most uncertain to secure. But within these limitations our book information service is available to all who are interested in rare books.

#### Gish Publishing Fund

Although not extensively connected with the production of literature by the Brethren, the Gish Publishing Fund has played a distinctive part in the distribution of good literature to the ministers of the Church of the Brethren. From the annual income of invested funds left in the care of the General Mission Board by James and Barbara Gish, books and other reading matter are distributed at greatly reduced prices to ministers of the Church of the Brethren upon request. Since the establishment of the Gish Publishing Fund nearly 300 titles have thus been made available to our ministers. A committee of three, known as the Gish Fund Committee, is appointed by the General Mission Board to select the books to be offered at Gish Fund prices. This committee meets quarterly, and, from a list of books selected at the previous meeting for inspection, chooses a number of new ones. At the same time other titles are removed

from the list. Care is exercised that books which will be of maximum value to our ministers are chosen, the various types of ministry common to our church being kept in mind as the selections are made. All phases of the ministry are represented in the books placed on the Gish Fund list—Bible, theology, parish administration, evangelism, homiletics, religious education, missions, etc. Brethren ministers are urged to use this fund still more than they do. Watch the Gospel Messenger for announcements of new books adopted. Write to the Brethren Publishing House for the most recent list of titles available.

#### Loan Library

Those who are not ready to buy the newer books in certain fields will find many useful volumes available through the Elgin Loan Library maintained under the auspices of the boards of the church. A request for information will bring full details of this convenient and inexpensive method for keeping abreast with some of the best that is being offered in the book world. Reading the better books thus offered serves frequently to stimulate the desire to add to one's own library, in which case personal copies can be ordered through the Brethren Publishing House.

#### ADULT DISCUSSION OUTLINE

#### Adults and Missions

#### Part IV. What May Our Present Missionaries Teach Us About Missionary Achievement?

Sunday, January 29

#### I. The Situation

1. Ours is a difficult day for the missionary to foreign countries.
2. Some of our own brethren and sisters have been martyred while at their post of duty.
3. The others are apparently willing to do as much. They are not cowards.
4. Our missionaries left China at the request of the Chinese people. It was to save the lives of the Chinese Christians.
5. The former missionaries are going back whenever they have opportunity. New missionaries are planning to go soon.
6. The young churches in foreign lands are gravely in need of the help of the mother churches.

#### II. Specific Cases for Study

1. Select any of our pioneer missionaries. See Life Sketches of Pioneer Missionaries, 5c. Send to General Boards, Elgin, Illinois.
2. Review the passing of Alva and Mary Harsh and Minneva Neher. See Gospel Messenger, Dec. 3, 1938.
3. Review the courage of Ruth Utz manifested in her return to Africa after the Zamzam experience. See Gospel Messenger, Sept. 20, 27 and Oct. 4, 1941.
4. Evaluate the work of Brethren Ernest Wampler and O. C. Sollenberger as they are now making their way up the Burma Road to Chungking, China. They are to be joined by a group of Civilian Public Service men headed by Howard Sollenberger and some nurses with several ambulances to bring physical, mental and spiritual relief to the scattered church of China.

#### III. Discussion

How should we be affected by such missionary endeavor?



## CORRESPONDENCE

### Why Censure Our Boys?

As I sit with a heavy heart thinking and praying over the war situation, I just wonder if our church at large is stressing the point on other vitally important subjects as on the war. I am the mother of four boys, all of war age, if they call from eighteen years and up. As their questions come to me I just wonder if it's any more sinful in God's sight to defend our country than to go to shows of all types, wear gold, omit the prayer veil, absent oneself from church services, and so on. Sin is not classified in James 2:10 where it says that if we offend in one point we are guilty of all. Of course, I believe that war is wrong, that all the other sins mentioned are wrong. One sin is as bad as another, but my point is, why censure and judge our boys for going to war unwillingly when others are committing other sins just as bad, and nothing said about it.

What we need to do is to open our church doors every night for the teaching of our boys, praying that God will touch the hearts of those in other nations so they will accept him and establish churches. Then there will be no need for our boys to go to war. As long as we as a church people do not put on the whole armor of God, and fight with the sword of the Spirit as hard as our boys have to fight in the army, it seems to me we have no right to censure our boys.

Bartlesville, Okla.

Clara Cochran.

### My Connection With the Messenger

I was very much pleased with your letter, but do think that my good friends are unnecessarily concerned about my writing for the Messenger. It seems that they do not realize how long the Messenger and its predecessor and I have known each other. It might do no harm to let them know that on Aug. 24, 1881, I walked into the editorial room of the Brethren at Work for the first time. That was upstairs in the old Seibert building. Sometimes during that school year the power, in the basement of the same building, would give out and then some of the boys in school would go down and furnish muscular power. I did not do much of that, being very busy in school work. I was in and out often, as I knew Bro. M. M. Eshelman quite well, and he was editor.

Then in August, 1885, I went in at Bro. D. L. Miller's desire, to learn the business. I have some letters written by the same Bro. Miller in 1890, and onward till his death, in regard to my writing for the Messenger. I might give the uneasy brethren an inkling into the fact that my writings were not unwelcome at that time. I think it was in 1884 or 1885 that the first little thing I put in the paper appeared. It was just a short one about Mt. Morris College. I was in and out much from then until 1898, when I went into the editorial department, and in 1900 became associate editor of the Messenger. Since then those who have read the paper know what my writing has been. I was taught from the beginning, by my superiors in the work, that the main thing was to hold fast the Bible. I learned the lesson so well that I have found it impossible to forget it, and so I have found it impossible to cease to write in that way. I regret that some of them have forgotten that way of writing.

To reminisce a bit, I might say that I helped move the

office from the Seibert building to the building on the corner of the campus. And that was real work. Then when the move was made to Elgin, I had my part in that.

I was working in the office when the name was changed from Brethren at Work to Gospel Messenger. I was also there when the first Brethren Quarterly was set in the office. Bro. Huber of McPherson wrote it, and I put a good part of it in type. I was there also when Bro. J. B. Brumbaugh was editor. My connection with it from 1881 to the present will be a pleasant memory as long as I live. We differed sometimes, but I think we never forgot that we were brethren when we differed. We cannot, or at least do not, always see things alike, we do not have the same minds; but we can and we must ever have the mind of Christ.

Homestead, Fla.

Grant Mahan.

### Passing of J. S. Secrist

Bro. J. S. Secrist was born Sept. 2, 1861, in Kosciusko County, Ind. He passed away very quietly at his home on Sunday morning, Nov. 9, after many months of severe suffering from heart trouble. He was aged eighty years, two months and seven days.



On Dec. 24, 1906, he was married to Miss Gertrude Michael in Olympia, Wash. To this union were born four children: Hubert, the only son, living in Olympia, Wash.; Mrs. Pearl Passey, now living in Juneau, Alaska; Mrs. Lois Prater of Seattle, Wash.; Mrs. Verna Flanders of Atlanta, Ga. His wife, the four children

and seven grandchildren survive him; also his sister, Miss Barbara Secrist.

Funeral services were held in the Church of the Brethren Nov. 12, with Brother and Sister Copley, pastors of the Calvary Pentecostal church of Bellingham, Wash., in charge. He was laid to rest in the Forrest cemetery in Olympia, by the side of his brother John, who had passed away in April of this year.

He united with the Church of the Brethren at the age of thirty years and was elected to the ministry three years later at Ladoga, Ind. He did considerable preaching in Indiana before coming west. He was one of the leading evangelists several years ago in the churches of the Pacific slope, especially in Oregon, Washington and Idaho. The peak of his evangelistic work was in the church at Myrtle Point, Oreg., and the surrounding country.

For the past twenty-six years he has been closely associated with the Pentecostal church.

During the early years of his ministry he collected data which later culminated in a book entitled Creation, Time and Eternity, this being his outstanding writing. However, as the years went by, he wrote several other smaller books and pamphlets. About 10,000 copies of the book were printed, and he placed it in the main libraries of most of the states of the Union and on several naval ships.



His one great aim in life was to do his Master's will and point others to the Savior.

He will be greatly missed in the community, as well as by people living many miles away, because of his strong spiritual life. So another of God's messengers has gone to his reward.

Olympia, Wash.

Rachel Michael.

### Passing of Bro. Peter Brubaker

Peter Brubaker, oldest son of Moses and Susan Brubaker, was born Jan. 21, 1860, in Eaton, Ohio. He passed away Nov. 5, 1941, in Canton, Ohio. He grew to maturity near Virden, Ill., where he married Ida A. Gibson in 1879. They were the parents of four children. Albert, a minister in the Church of the Brethren, passed away in 1921. Elmer, a deacon, passed away in 1938. The youngest daughter died in infancy. Bro. Brubaker was living with his surviving daughter, Mrs. David Masters (Cora), at the time of his death.

He served as a deacon for a number of years; then, at the age of thirty-two, he was elected to the ministry at Worthington, Minn. He traveled for the district mission board of Northern Iowa, Southern Minnesota and South Dakota for a time, and was sent by that district to start a mission in Minneapolis. The passing of his good wife in February of 1941 left him lonesome, for their sixty-two years of partnership in home and kingdom building had beautifully united their lives. Bro. Brubaker kept young in spirit. He was an encouragement to youth and a thoughtful helper to all. Funeral services were conducted in the First Church of the Brethren, Canton, Ohio, by the undersigned.

Canton, Ohio.

Robert L. Sherfy.

### The Heminger Golden Wedding

"The ever circling years bring round the age of gold," and so "the ever circling years" have brought to Brother and Sister O. E. Heminger a golden wedding anniversary. Nov. 29, 1891, to Nov. 29, 1941, marks really epochal years in the life of America. It has brought changes in family loyalty, church ties and common adherence.

At Plymouth, Indiana, on Nov. 29, 1891, Oliver E. Heminger and Effie Kabrich stood before Elder J. F. Appleman and pledged their vows the one to the other, "until death do us part." The "ever circling years" led them from Indiana, where they both were born, to the then pioneer state of North Dakota. After several years at Granville they pioneered again in Washington. They came to Wenatchee in 1907, before the bridge was built, and while the sidewalks were still boards, with loose nails and hitching posts the main decorations. They crossed the Columbia River by ferry to their young orchard development, and Father Heminger rode the old steamboat line north to find extra work to support his growing orchard and growing family.

This family now consists of nine children, nine in-law children, eleven grandchildren and one great-grandchild. Brother and Sister Heminger have not been content to merely let the years slip by. They have filled those years full of a life dedicated to building agricultural empires, teaching their children family solidarity and the Brethren way of life. A four-mile ride in either direction from the Heminger home will reach all the other ten homes, established by their children and grandchildren. Every new home is still an integral part of the old home and the church. Your reporter had thought to list the contributions this family makes to the church, but finds the list prohibitive. It would have to include national brotherhood leadership, district and local church offices, political, community, school, horticultural, interdenominational, and financial positions. Wenatchee Valley church's musical, financial and Sunday-school life is strongly bulwarked by the Heminger family. The Gospel Messenger has always come into this home, and Mother Heminger sees that each new home gets it too. Because Father Heminger has lived in a completely silent world since his early manhood, he does not attend the services, but his influence is felt in the church's pulse. He took over the contract on the erecting of the new church when it was ready for the interior finishing and let his hammer speak for him.

In honor of the day a turkey dinner was served at the home for the family. All the children and grandchildren old enough to



attend a family dinner were present, together with the pastor of the church and the elder in charge. Charley Crawford, a brother-in-law, was the only person present who had attended the original service; 1941 also marked the silver anniversary of the Hemingers' two elder daughters. The family surprised them by presenting each of them with a silver creamer set and tray at this dinner. Margery Heminger was married to B. H. Nickles in August of 1916 and Iris Heminger was married to T. W. Dean in December of the same year.

On Sunday, Nov. 30, Brother and Sister Heminger held open house for their friends and neighbors. More than 200 called to wish them well and left many gifts and tokens of appreciation to this fine couple. We pray that the Lord will add his blessing to their years.

Wenatchee, Wash.

Geraldine Eller.

### Shull Golden Wedding

Fifty years ago, on Dec. 2, 1891, Clara E. Gibson and William H. Shull were united in marriage near Virden, Illinois, and then established well the enduring foundation of a Christian home which has always been a radiant center of Christian influence.



On Thanksgiving Day, Nov. 20, the children and grandchildren, who found it possible, met with them in their home at North Manchester, Indiana, to celebrate the happy anniversary. The wedding day and outstanding events of the fifty years were recalled, some appropriate poems were read and the family fellowship was climaxed with worship, so typical in this home throughout the years. After singing Praise God From Whom All Blessings Flow, Father Shull

read the 145th Psalm, then followed voluntary prayers and the circle joined hands and sang Blest Be the Tie That Binds.

On the following afternoon Brother and Sister Shull received and greeted many friends who called to extend their good wishes. Many beautiful flowers and gifts and congratulations were received, as well as nearly a hundred letters which will be bound together in a permanent volume.

Brother and Sister Shull have lived devotedly for the church through all these years. Bro. Shull served in the deacon's office, the ministry and the eldership. He served as elder of the West Otter Creek and Pleasant Hill churches, and a number of others, and was elder of the Virden church for ten years and of the old home church at Girard, Illinois, for nearly twenty years, until they both moved to North Manchester, Indiana, in 1932. He served on various boards and committees of the Southern District of Illinois and was a trustee of Mount Morris College. Sister Shull ably assisted him in all of this work, teaching in the Sunday school, leading in mother and daughter meetings, making pastoral visits in the homes of the community, giving herself wherever a need arose, as well as sharing the hospitality of the home to all who came.



After moving to North Manchester, for six years this couple served as superintendents of the Men's Home of the college. Now, in the sunset of life, they are still actively engaged in the work of the kingdom. At present they are serving in the home department of the Walnut Street church.

They have passed the torch of their Christian faith and service on to their ten children and eighteen grandchildren, all of whom are living, and who count it a blessing and a privilege to have had such a parentage. Of the ten children, six are ministers and two are ministers' wives. Of the six ministers, the oldest is a missionary to India and the youngest is under appointment to the mission field.

The years, not without struggle and difficulties, have nevertheless been golden years, golden with treasure laid up "where moth and rust doth not consume"; and the lives that were lost to themselves have been found again a hundredfold in the hearts and lives of the many who have fellowshiped in this Christian home.

From a poem written by H. V. Stutsman as a tribute from the Girard church the following stanzas are taken:

For years your faithful efforts here  
Were felt in service true,  
And midst our tears and deep regrets  
We gave you fond adieu.

As golden years of life rolled on,  
In other fields you served;  
God's blessings you enjoyed we know,  
Rich blessings well deserved.

Through golden years in wedded life,  
Years both of work and play,  
You've lived until with joy you see  
Your golden wedding day.

Battle Creek, Mich.

Mrs. J. C. Shull.

### Eller Fiftieth Wedding Anniversary

Brother and Sister Daniel M. Eller of San Gabriel, Calif., celebrated their fiftieth wedding anniversary on Nov. 29, 1941, with a dinner attended by forty-three relatives. On the following day they received more than 200 guests at their home where they were showered with gifts and flowers.



Brother and Sister Eller met when they were students at McPherson College, McPherson, Kansas, and were married in that city on Nov. 29, 1891. They resided in Kansas until 1919, then after a brief stay in Miami, N. Mex., they moved to San Gabriel, Calif., in 1923, where they have resided ever since.

Both Brother and Sister Eller have been active in Sunday-school and church work since their youth. Bro. Eller served as a deacon for many years. They both taught in Sunday school and did considerable work in church music.

Guests at this happy occasion included their five living children: Earl J., John A., and Charles A. Eller, all of California; Mary Fox of Larned, Kansas; Lucy Trostle of Washington, D. C. Sister Eller's only living brother, Dr. John C. Ulrey of Kansas, attended as did two sisters of Bro. Eller—Cora Bream of California and Jennie Ikenberry of Kansas. Two great-grandchildren were present in addition to eight of their seventeen grandchildren.

Washington, D. C.

Mrs. V. B. Trostle.

### Death of Rebecca Myers Neff

Rebecca Myers Neff was the fifth of six children born to Peter and Sarah Myers. She was born Nov. 24, 1858. She departed this life on Sept. 5, 1941, at the home of her daughter, Mrs. John T. Myers, in Arlington, Va. She reached the age of 82 years, 9 months and 10 days.

Sister Neff was born on a farm near Forrestville, Shenandoah County, Virginia. True to the rural pattern of life of those days she early in life learned to assume her share of responsibility, a characteristic which she carried through to the end.

Early in life while the family lived in the Flat Rock congregation she gave her heart to the Lord. The remainder of her life was spent in faithful Christian service.

On Oct. 17, 1878, she was united in marriage to Isaac M. Neff. A few years later he was elected to the ministry. In due time he was ordained to the eldership. Realizing the importance of this new responsibility she entered into its duties most sacrificially. Her most active service was given in the days of the free ministry. Only the wives and children of the free ministry can know what it means to care for the home and farm while the husband is away visiting some needy church. To this task Sister Neff gave herself willingly.

In 1902 Brother and Sister Neff and their children moved to a farm in Fairfax County, Virginia. This was a new field for the Church of the Brethren, but during the next few years a goodly number of families moved into this territory. The Neff family joined the other incoming families in the erection of the Oakton church. Sister Neff lived to see the church grow from this small beginning to a strong congregation. In this growth she carried her share of the load.

She is survived by: four daughters, Mary, wife of Howard Myers, Clifton, Va.; Pearl of Atlanta, Ga.; Vertie of Roanoke, Va.; Zella, wife of John Myers of Arlington, Va.; one son, E. E. Neff, elder in charge of the home congregation (Fairfax); one sister, Mrs. J. Wm. Miller of San Antonio, Texas.

Funeral services were held at the Oakton church Sept. 7, 1941, with the pastor, A. J. Caricofe, in charge. Burial was beside her husband in the church cemetery.

Vienna, Va.

A. J. Caricofe.

### The Danner Family

Here are some items of history as recalled by our aged brother, Zechariah M. Danner of Abbottstown, Pa. Bro. Danner is a great-great-grandson of the original Michael Danner, who emigrated from Germany to America about the year 1728 and who proceeded to get a land grant from William Penn of 1,000 acres in Lancaster County, Pa., now York County, Pa., on which land he built a substantial log house and which tract of land remained in the Danner family through six generations—a period of 203 years.

Michael Danner was the father of Henry and Jacob Danner, both elders of the Church of the Brethren. Bro. Zechariah Danner, above mentioned, is a great-grandson of Eld. Henry Danner. He was born Feb. 6, 1847, and has spent most of his long life in York and Adams County in Pennsylvania, where he now makes his home with his son, Eld. Howard Danner. He is now almost ninety-five years old and enjoys good health. He still seems to possess all of his mental faculties. He remembers and speaks intelligently about the ministers of the church of a generation ago. He remembers and tells of incidents which happened at five Annual Meetings which he has attended. In speaking of the Annual Meeting held at Hagerstown, Md., in 1891, he tells of hearing Eld. Andrew Hutchison preach a great sermon. He remembers a stirring speech made by Eld. George C. Bowman of Tennessee on the question which was before the conference to unify the name of the church. He tells how Bro. Bowman closed his speech by saying, "Brethren, you may change the name but we will be Dunkers still."

It is interesting that he remembers these two men especially. In their day they were the best "scriptorians" in the brotherhood and perhaps we have never yet produced their equal in being able to quote scripture from memory. Bro. Hutchison was known as the walking Bible of the brotherhood, and Bro. Bowman as the walking Bible of the South.

Bro. Danner remembers that our beloved Daniel Vaniman moderated the conference that year. He remembers and speaks fluently of incidents which happened during the Civil War, and especially the Battle of Gettysburg. As a boy fifteen years old, he visited the battleground twice soon after the battle, and remembers yet how the battlefield was strewn with horses and men.

Bro. Zechariah Danner is the father of seven children, among whom are: Eld. J. Monroe Danner of East Berlin, Pa., elder of the Upper Conewago church; Eld. Howard Danner of Abbottstown, Pa., elder of the Pleasant Hill church.

The Danner family figured much in the early history of the Church of the Brethren. Both Historians Brumbaugh and Henry make mention of them in their histories of the church. They are also prominently mentioned in secular histories of the state of Pennsylvania.

His daughter said of him, "He makes no trouble; he eats and sleeps and is just waiting to go home." He speaks English and Pennsylvania Dutch and enjoys the latter very much. He was in our meetings some and still enjoys services.

White Pine, Tenn.

Reuel B. Pritchett.



### Passing of Clara Blough Miller

Clara Blough Miller, daughter of Mr. and Mrs. W. A. Blough, was born in Orange Township, Waterloo, Iowa, June 8, 1888, and departed this life Dec. 11, 1941, at a hospital in Frankfort, Ky., as the result of an automobile accident eight miles out of Frankfort.

She and her husband, Lloyd Miller, and Sister Eliza Miller, were returning by auto from a trip to Boaz, Ala., when the accident occurred that ended so tragically for Mrs. Miller.

The doctors and nurses at the hospital did everything that was humanly possible to save the fast ebbing life, but seemingly to no avail. Though among strangers, there were many kind and sympathetic hearts who offered their assistance in the tragic hour. Among them was a Mr. A. C. Brooks, a Christian minister, who offered the courtesy of his home to them while they were in the city.

Clara Blough was born, raised and lived all her life at the same farm home. She was married to Lloyd Miller Nov. 24, 1909. She was one who was loyal to her husband and deeply devoted to the interests of her family, giving much of her time and toil to their welfare.

She was a member of the South Waterloo Church of the Brethren and loyal to her interests. She possessed the worthy trait of noticing little children and speaking to them. She made many friends among them.

Surviving besides the husband are: a son, Vernon, at home; four daughters—Mrs. J. Gordon Hollis, of Orange Township; Vivian of Clemens, Iowa; Arlene and Sarah Jane at home. There are two brothers, Ira W. Blough and Jacob Blough, both of Waterloo.

Funeral services were held at the South Waterloo church, conducted by her pastor, the undersigned, assisted by Bro. J. E. Miller of Elgin, Ill.

Waterloo, Iowa.

W. H. Yoder.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Adams-Van Meter.**—At the home of the bride's parents, Nov. 19, 1941, Orville L. Adams of Bloomington, Ind., and Vera Helen Van Meter of Midland, Mich., by the undersigned.—John L. Van Meter, Midland, Mich.

**Gregory-Price.**—By the undersigned, in the La Verne Church of the Brethren, Nov. 20, 1941, Loren Gregory of Wenatchee, Wash., and Delta Price of Hemet, Calif.—John H. Price, Hemet, Calif.

**Miller-Whisler.**—By the undersigned, in the La Verne Church of the Brethren, Nov. 20, 1941, Donald Miller of Nappanee, Ind., and Phyllis Whisler of McFarland, Calif.—John H. Price, Hemet, Calif.

### FALLEN ASLEEP

**Drury, Iris Lucille,** wife of Frank E. Drury, was born at North Platte, Nebr., July 21, 1899, and died Oct. 7, 1941. When a young girl she came to Idaho with her parents and had since made her home at Bowmont and Nampa. She was married to Frank E. Drury Sept. 20, 1917, at Nampa, Idaho. In the spring of 1934 she united with the Church of the Brethren. Though suffering ill health, she expressed the sweetness of Christian grace. Surviving are her husband and one daughter. Funeral services were held in the Nampa church by the writer. Rev. W. W. Deal of the Methodist Church, who officiated at her wedding, also took part in the services.—H. G. Shank, Nampa, Idaho.

**Harclerode, Samuel F.,** of Leavittsburg, Ohio, was born at Everett, Pa., Jan. 9, 1865, and died Dec. 14, 1941. He was united in marriage to Minnie Brown on April 28, 1891. Three daughters and two sons, with his faithful companion of more than fifty years, survive; also one sister, fifteen grandchildren and two great-grandchildren. More than forty-five years ago Bro. Harclerode and his companion became members of the Church of the Brethren at Everett, where they continued for many years. Since locating at Leavittsburg, he and the other members of the family transferred their membership to the Church of the Brethren at Bristolville, Ohio. Funeral services were conducted at the Hall funeral home in Warren, Ohio, by the undersigned, assisted by Rev. Theodore Brumbaugh.—A. H. Miller, New Philadelphia, Ohio.

**Neff, Sarah E.,** was born Feb. 2, 1861, to John and Sarah Miller in Whitley County, Ind., and died at her home northwest of Huntington Dec. 13, 1941. She was married to John H. Neff on Jan. 25, 1883, and to them were born two children, who, with the husband, four grandchildren and three great-grandchildren, survive. At the age of eighteen she accepted Christ; she always remained loyal to the church of her choice. For nearly sixty-three years she was privileged to serve in several capacities. She was the first woman to be called upon to lead the singing in the Roann church. Later she was chorister in the Clear Creek

church, and did much toward getting the younger ones to assume this musical leadership. She was instrumental in organizing the first aid society in her congregation and gave years to its promotion. Her interest in the district and general conferences was manifested in her frequent attendance, and while she was in health her seat in the church service was seldom vacant. Her home was noted for its hospitality to visiting ministers. During the last year of her life she was a patient sufferer from cancer. Funeral services were conducted by the writer, assisted by her pastor, Eld. E. H. Gilbert; burial was made in the Clear Creek cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Young, Elmer,** was born Dec. 2, 1874, at Nappanee, Ind., and died at his farm home near New Plymouth, Idaho, Oct. 11, 1941, from injuries he suffered a week earlier. He united with the Church of the Brethren in early manhood and had lived the Christian faith so well that at his death the general expression to be heard was, "Elmer Young was a good man." He was married to Florence Brown of Silver Lake, Ind., in January 1900. There were nine children born to this union, five having preceded him in death. Since 1920 Bro. Young lived in Nampa, where for years he engaged in business. He moved to New Plymouth last January. His wife, three daughters and a son survive. Funeral services were conducted in the Nampa church by the writer and Bro. Walter Coffman of Fruitland.—H. G. Shank, Nampa, Idaho.

## CHURCH NEWS

### California

**Glendora.**—Our intermediate, junior and primary pupils, with the aid of their efficient teachers, gave us a splendid program on promotion day. On Oct. 27 Bro. S. L. Barnhart and wife of Long Beach began a two weeks' revival service here. His sermons were splendid. Mrs. Barnhart conducted the song service part of the time, and also gave several special numbers. Two were received by letter at the time and two by baptism. Our love feast was on Nov. 16, with Bro. William Tinkle of La Verne officiating. Thanksgiving was a great day for our people; we had a turkey dinner and a very splendid social time. Our Thanksgiving service was held on Thanksgiving Eve; it was a union service in the Nazarene church. Our quarterly council meeting was held the last of November, at which time all church officers were elected. Bro. Edgar Rothrock, who has been our elder for several years, has very poor health and therefore declined the eldership for another year; so we elected Bro. John Lear, who has been our pastor the past three years and who is doing splendid work for us. He has just returned from Glendale, Ariz., where he was conducting a two weeks' revival. During his absence the pulpit was filled twice by Bro. Sollenberger, once by Mervin Baker, both home ministers, and once by Bro. Roy Crist of La Verne. On Dec. 13 the ladies' aid held a food sale, and we are very happy over the results.—Mrs. Harvey Starner, Glendora, Calif., Dec. 15.

### Indiana

**Fort Wayne.**—Installation services were held Sept. 28. Sept. 27 the men put a new roof on the church annex, and the ladies served them a chicken dinner. Bro. George Barrett built an outdoor grill in the rear of the church for the B. Y. P. D. The stones in the fireplace are from various parts of the United States. A dedicatory service was held after the morning worship on Nov. 16. At the same service the grill was given to the church by the B. Y. P. D., and was received by Bro. Wright on behalf of the church. The prayer was offered by Bro. Wilbur Bantz, our evangelist. Our new heating plant is almost completed. We are using our former furnace, having it rebuilt and adding a new controlled stoker and fan system, revamping our old hot air system and making it adequate for the new addition. Bro. Emery Joe Snell is in charge of the work. We have been fortunate in having all the contractors, jobbers, carpenters, masons, sheet metal workers and other tradesmen in the church, including stoker, furnace and coal dealers. Each has shown a true Brethren-in-reality attitude in the donation of time, service and money. The men of the church put rock wool

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insulation in the parsonage this fall. At our council meeting on Oct. 8 Bro. T. G. Weaver was re-elected elder. An appropriation was made for a one hundred per cent Messenger club, beginning Jan. 1. Our Sunday-school and church budgets were increased. All bills were paid and the general church treasurer reported a balance of \$474.27. Our offerings for the year ran \$3.47 per week above the required amount for the budget. Our new bulletins for 1942 will soon go to press. On Oct. 1 our Christian Workers became the Sunday evening adult forum. Bro. Ivan Kindy, who recently moved here from Illinois, is the discussion leader. The Little Women club was recently entertained at the parsonage. A number of our young people attended the autumn rally of the Northern Indiana B. Y. P. D. on Oct. 11, 12. The sectional rally was held at Pleasant Hill on Nov. 30 with several from here attending. Several men attended the men's meeting of the district at Pine Creek on Nov. 30. Carl Rutledge, one of our boys, went to Camp Lagro on Oct. 24. He was our Sunday-school chorister. Bro. Wright spoke at the annual meeting of the Y. M. C. A. board of directors Oct. 13. While Bro. Wright was with the Huntington church Oct. 26—Nov. 9 in a meeting Bro. Deardorff and Prof. Lloyd Hoff, both of North Manchester, spoke for us. On Nov. 10 Bro. Wilbur Bantz of Toledo came to us on a preaching mission. On Nov. 23 nine were baptized and communion services were held in the evening. Bro. Bantz officiated, assisted by the home ministers and Bro. A. F. Morris of Garrett. Seven letters were received. The Parish Visitor is an addition to our service features; it was started on Nov. 20 and will be continued at certain intervals. Bro. A. F. Morris preached for us Dec. 17, as Bro. Wright was in a meeting at the Lick Creek church near Bryan, Ohio.—Marie Valentine, Fort Wayne, Ind., Dec. 20.

**Logansport.**—We met in special council on Dec. 11 with Bro. Edward Kintner in charge. The opening services were conducted by Bro. Shively. The first item of business was the treasurer's report, which showed a balance of \$33.20. There was no trustee report, except that no exchange of property had been made. The matter of a series of meetings had been left to the ministerial board, which reported no progress to date. The ladies' aid report showed a balance of \$4.25. No decision was made on the report and discussion of the welfare and finances of our pastor. The Sunday school reported a balance of \$17.12 in the treasury. Bro. Ray Zook is our new elder for the year. Miss Laura Wells entertained the Berean class at a Christmas party in the home of Brother and Sister Fouts on Dec. 16. Plants were sent to the sick ones of this class and greeting cards to those who are spending the winter in California and Florida. Mr. and Mrs. Ted Brower will entertain our next class party on Jan. 27. Other classes are also planning Christmas parties and carol singing.—Laura Wells, Logansport, Ind., Dec. 19.

### Ohio

**Beech Grove.**—We held our annual home-coming on Sept. 28 with a basket dinner at the noon hour. Bro. Kenneth Hollinger from the Price's Creek church gave the address in the afternoon. We had the privilege of having Bro. R. H. Miller of North Manchester with us for our communion services on Oct. 18. The declamation peace contest was held at our church on Nov. 16. On Nov. 23 the peace conference of Southern Ohio was held here. Bro. M. R. Zigler gave the address. Bro. Fisher, peace director, was also present. Our revival meetings were held Nov. 24—Dec. 7 with Bro. John Good of Springfield, Ohio, as evangelist. We had a very successful meeting; fourteen were baptized and three received by former baptism. Our Sunday-school attendance on Dec. 7 was 174. Two of our boys, Lester Hollinger and John Bevins, have been called to Camp Stronach. Our church is enthusiastically supporting the Civilian Public Service camps and our quota was reached several weeks ago. We are practicing our Christmas programs. The children's program will be held on Sunday morning, Dec. 21, and the young people's play in the evening.—Mrs. Charles Baker, New Madison, Ohio, Dec. 15.

**Brookville.**—Revival meetings were held here Nov. 23—Dec. 7 by Brother and Sister Oliver H. Austin of Denver, Colo. We were happy to have a large representation of folks from other districts, several of whom had learned to know and love Brother and Sister Austin in previous meetings at their home churches. Some members of other denominations also worshiped with us. Sister Austin led the singing and told stories for the children. The attendance and interest were good throughout the meeting. Our pastor and the evangelists made 170 calls during the two weeks. The baptismal service was held on Dec. 8. Eleven were baptized, one reclaimed and four received by letter. On Dec. 3 the women met for an all-day meeting at the church, which is our custom when our evangelist is with us. The evangelists and a few other pastors were our guests at the noon hour. Interesting reports of ladies' aid work were given by those present from Trotwood, Ohio, Denver, Colo., Sebring, Fla., and our own group. Consecration was the title of Bro. Teach's sermon on Sept. 28, since on that day the newly elected officers were installed. Our love feast was held on Oct. 19. On Nov. 2 we were privileged to have Bro. John Frederick, pastor of the Union Center church of Indiana, with us. He read the scripture and led in prayer. Beginning on Oct. 29 a midweek prayer meeting was held weekly until the revival meetings began. During our pastor's absence while he held revival meetings at the Bradford church our pulpit was filled by Brethren Frank Shank and Clarence Priser. We met in council on Nov. 19 with Eld. E. R. Fisher in charge. Church officers were elected and a report

given of one letter received and one granted. At that meeting we decided to give a gift of money to one of our number, Bro. W. Erbaugh, who has been at Camp Lagro, Ind., and to Bro. Ray Hoover, who left on Dec. 8 for Camp Stronach, Mich. On the last night of our revival meetings, since both young men were present, our pastor presented each with the gift. On Nov. 24 several women went to Dayton to hear E. Stanley Jones.—Mrs. W. Russell Miller, Brookville, Ohio, Dec. 12.

**Deshler.**—We held our business meeting Dec. 12 with Eld. J. F. Hornish presiding. Brethren Hornish and Reuben Boomershine of the Fostoria church installed Bro. Glenn Fruth in the full ministry. Bro. Fruth is pastor of the Deshler church and Bro. Hornish is elder. Four united with the church this year and one member died. Our membership now stands at eighty-six. Our Sunday-school superintendent is Henry Funk; he is also chairman of our ministerial board. We are planning our Christmas program for Dec. 28.—Esther Dishong, Deshler, Ohio, Dec. 16.

**Pittsburg.**—We held our love feast Oct. 18 with Bro. Roy Teach officiating. Other ministers present were Brethren Glen Rust and Roy Honeyman. Breakfast was served on Sunday morning to many of our friends and neighbors who met with us. Sister Mable Funderburg gave an illustrated talk to the children during the Sunday school; it was very helpful and inspiring to all present. Bro. Walter J. Heisey of North Manchester delivered the message of the morning. Our evangelistic meetings began Nov. 16 with Bro. Elden Petry as evangelist. His inspiring and Spirit-filled messages were enjoyed and appreciated by a large and attentive audience. As a result five young people were baptized and the church strengthened and stirred to her duty. On Dec. 11 the mothers and daughters met at the church for their Christmas program and gift exchange. We held our regular quarterly council on Dec. 18. All reports were given and approved. The church felt the need of a stronger official board, so three men were called to the office of deacon; they will be installed at a later date. We are looking forward to entertaining the women's work of Southern Ohio in February.—Dora Niswonger, Pittsburg, Ohio, Dec. 20.

### Pennsylvania

**Akron.**—On Nov. 30 Bro. Galen Kilhefner of Elizabethtown was with us in a Bible institute. He taught the Sunday school in a group. His morning theme was on The Doctrine of Love; in the afternoon, Things Worth Keeping; and in the evening, For Such a Time As This. The offering went to Elizabethtown College. Our council meeting was held Dec. 2 with Eld. David Snader presiding. The election of officers and other business was transacted. Our revival meeting will begin Jan. 4 with Bro. James Moore as evangelist.—George B. Wolf, Akron, Pa., Dec. 13.

**Fairchance.**—On Sept. 11 our council meeting was held for the election of officers for the new year. On Sept. 12 we had with us the Negro choir from the Fairchance New Zion church, which gave us a service in song and worship. Beginning Oct. 20 and continuing for the following two weeks, evangelistic services were held with Bro. J. M. Geary bringing the messages. One was baptized. Our love feast was held on Nov. 2. Plans have been made for a two-week service next spring with the pastor bringing the messages.—Janice Grimm, Fairchance, Pa., Dec. 15.

**Westmont.**—On Oct. 26 Bro. Charles W. Blough, our pastor for the past eight years, announced his resignation to accept a call from the Mt. Joy congregation near Mt. Pleasant, Pa. He preached his farewell sermon on Nov. 30 and began work in his new field on Dec. 1. He served us most faithfully during his ministry here and we regret to see him go. However, our loss is another's gain and we trust that this is but the beginning of greater achievements for God. His successor has not been named, but ministers from other pulpits will serve us until a permanent pastor is chosen. Installation services for new officers were held Sept. 28. Bro. Galen Blough of Somerset, Pa., had been engaged for a two weeks' evangelistic meeting, but because of the infantile paralysis quarantine in effect at that time we were compelled to cancel the first week's meetings. Bro. Blough is a forceful speaker and during his stay with us he brought Spirit-filled messages that were helpful to all. On Oct. 14 we met in regular quarterly business meeting with our pastor presiding. Various reports were read and accepted and a committee appointed to see what plans could be made for securing a parsonage. The communion services were well attended. Our women's work has been active during the past year. Several quilts were made and donated to the Brethren Service Committee for distribution; some clothing, a packet, and some quilts were sent to Camp Kane. At our regular quarterly business meeting officers were chosen for the coming year. Sister Mary Gauntz Cummings gave us a very interesting and inspiring talk about the work of the missionaries in northern China. Our services for Dec. 21 will be the regular Sunday-school session followed by a Christmas program given by the children. A mission offering will be taken, along with our white gift donation. The young people's group will have charge of the evening's service.—Mrs. Russell Croyle, Johnstown, Pa., Dec. 18.

**York.**—Nov. 8-10 Bro. Alvin F. Brightbill visited here. He led a great song service in the Second church on Saturday evening; on Sunday he led our music in the First church, and on Monday evening he led an inspirational hymn festival in the First Methodist church. Eld. Harry H. Ziegler of Easton, Md., our pastor's father, brought the evening message Nov. 2 in the First church. Our love feast day was Nov. 9. Bro. N. S. Sellers was the guest preacher and officiated at the service. Bro. Brightbill was the



guest song leader, leading the chorus in an anthem. Bro. C. E. Grapes conducted evangelistic meetings in the Second church, and as a result of his labor six persons have been baptized. On Nov. 16 a special service was held to ordain elders from among our ministers. Brethren G. E. Grapes and S. C. Godfrey ordained the following brethren into the eldership: Ralph B. Lehman and Chester H. Royer. Bro. Joseph Baugher, another minister, will be ordained at a later date. Our pastor spoke at the union Thanksgiving service held in the First United Presbyterian church Nov. 26. Bro. Chester H. Royer brought the message at our own Thanksgiving service held in the First church Nov. 27. The offering was given to the V. N. A. and the York Benevolent Association. We were happy to have Sister Ida Shumaker, a retired missionary to India, spend a week in our congregation. During her series of talks in this vicinity she related many experiences with her people in India. Through the splendid work of the women's organization, \$165 was sent for our boys at Camp Kane. On the first Sunday of each month our church holds a service at the county home. Last month Bro. Jesse O. Jenkins spoke and our pastor, Bro. Edward K. Ziegler, brought the message this month. Bro. Baugher represented our church at the old folks' home at Huntsdale Dec. 7. Much interest has been shown by the young people in their Sunday evening meetings. The theme for the past several weeks has been peace. These meetings have acquainted us with information on work camps and Civilian Public Service camps. The B. Y. P. D. has also begun to repair discarded toys, which will be distributed to the needy children in our church. A service will be conducted by members of this department at the Altland meeting house Dec. 21. Because of our country's entering into war, Bro. Ziegler's sermon was one of great importance Dec. 14. He brought the same message at both the First and Second churches. Twenty-eight students from Elizabethtown College attended the service at the First church. On Dec. 14 a house-to-house visitation in which fifty-five men took part was sponsored by the men's work to acquaint the members with the service and financial program of the church. Christmas services by the First church Sunday school will be held Sunday evening, Dec. 21, and the Second church's program will be given Christmas night. The young people are planning a very impressive eleven o'clock Christmas Eve service. Our pastor will conduct the service of dedication of babies at both the First and Second churches on Dec. 21 and 28. Our Christmas cantata, The Holy Child, will be given Sunday night, Dec. 28. Pastor Edward K. Ziegler is direc-

tor of the chorus. Plans are being made for a one hundred per cent Messenger club for this next year. The offering for peace and relief was \$101.—Mildred Meals, York, Pa., Dec. 17.

### Virginia

**Elk Run.**—We met in our regular quarterly council meeting Dec. 20 with Eld. W. H. Zigler in charge. The various boards and committees gave favorable reports. The work on the furnace room is almost completed and we are enjoying our new heating plant immensely; this equipment was made possible by the combined efforts of the men's work and women's work. There has also been an extension built over the main entrance of the church as a weather protection. New carpet has been provided for the aisles of the church; this has been paid for mostly by the efforts of the sisters. They have boiled and sold 105 gallons of apple butter, held an oyster and chicken supper and a white sale. The B. Y. P. D. has its meetings regularly on the second and fourth Sunday evenings and is having good programs besides helping in a very definite way with the regular and special work of the church. Our communion was held on Oct. 26. At eleven o'clock our pastor preached on Why Take the Communion? At 7:00 p. m. we met for the service proper, in which the young people had a very definite part, and Bro. J. M. Foster of the Sangerville congregation officiated. Forty-seven brethren and sisters surrounded the Lord's table, some for the first time, having recently united with the church. The B. Y. P. D. is sponsoring the Christmas program this year. Since the last report from this church there have been three received by letter and one by baptism. We are again endeavoring to get the Gospel Messenger into seventy-five per cent of the homes of the resident families. The aid society has charge of this, with the help of the pastor. At this meeting two additional trustees were appointed and their names were presented to the circuit court for approval; they are H. Clyde Collins and Enoch D. Smith. Recently Brother and Sister S. Ira Arnold of New Market, Md., were with us in a Worship in Art program. This is their third appearance here within the past eight years. We are always greatly inspired by their programs, and hope that they may come again. We are indeed grateful for the response of our people in their contributions for the Civilian Public Service camps and war sufferers. The Sunday school is going forward splendidly under the supervision of Bro. W. F. Masincup. Each fifth Sunday evening is at the disposal of the women's work of the church, so, accordingly on Nov. 30, Mrs. Queen E. T. Miller

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We are setting March 1 as the last day for receiving recipes with any assurance they can get into the new cookbook. So here's calling all cooks, all aid societies and other women's groups planning on sending recipes. Will you please attend to this at once so that we can have reasonable time for completing the book by next Conference time? Remember that our work will be heaviest after the recipes are in.

Name of recipe .....

List of ingredients (give specific amounts) for a recipe to serve six persons—

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Directions: .....

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of the Hayes Memorial orphanage for colored children was present and gave a very acceptable program, with the help of a number of the little children under her care. She, with her husband, has been doing a very creditable piece of work for the unfortunate children of her race, having cared for and started on life's highway several hundred such youths and maidens. This is her third or fourth appearance at our church in such a program; this being near Thanksgiving, quite a donation, both in money and food, was contributed for their benefit.—Lucy A. Zigler, Churchville, Va.

**Mt. Zion.**—Our local B. Y. P. D. president for this year is Leonard Cone, and Mrs. Stella Varner has been chosen president of the local women's work. At our fall council meeting Bro. H. E. Wakeman was re-elected elder. The superintendents for the three Sunday schools are Brethren Charles Spitler, Jr., for Mt. Zion, Leonard Vaughn for Luray and Clarence Sowers for Ida Grove. With the assistance of the district ministerial committee, four deacons and one minister were elected. Bro. Leonard Vaughn was licensed to the ministry and Brethren Clarence Sowers, Ralph Kemp, Amos Cone and Charles Spitler, Jr., and their wives were selected for deacons. On the first of October our pastor, Bro. H. C. Eller, began a two weeks' meeting at the Luray chapel. The interest was good throughout the meeting and the house was filled to overflowing each night. As a direct result of the meeting six were added to the church. The offerings at the meetings, as well as a number of gifts, were added to the building fund for the new church, which is sorely needed at this place. The pay-as-you-go plan, which has been adopted in the building of the church, makes progress rather slow, but we like the plan. The building is now under roof. Thirty-seven additions have been made to the congregation during the year. The fall love feast was held on Oct. 25, and was attended by one of the largest number of communicants ever to assemble at Mt. Zion. It was indeed an inspiration to all present. We observed Thanksgiving on Nov. 23, with a thanks service. During the following week pictures on The Development of Missions Since the Time of Christ were shown in the three churches of the congregation and to several churches in adjoining congregations. Thank offerings for home mission work were given at these services. The B. Y. P. D. is working on a Christmas pageant, The Light on the Hill, to be given Dec. 21. We have one young man in a Civilian Public Service camp; he is well pleased with camp life. The young people are making a comforter for a Christmas gift to him. The women made three comforters and sent them some time ago.—Mrs. H. E. Wakeman, Luray, Va., Dec. 18.

### Wisconsin

**Stanley.**—Our Sunday evening offering on Dec. 21 was given for world-wide missions; it amounted to \$8.83. The Sunday school held its Christmas program on Dec. 23 and it was well attended. This offering of \$13.10 was also used for world-wide missions. At the service on Dec. 21 a young man asked for admission into the church by baptism and arrangements were made for the following Tuesday morning, when he received the rite.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 26.

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# GOSPEL MESSENGER

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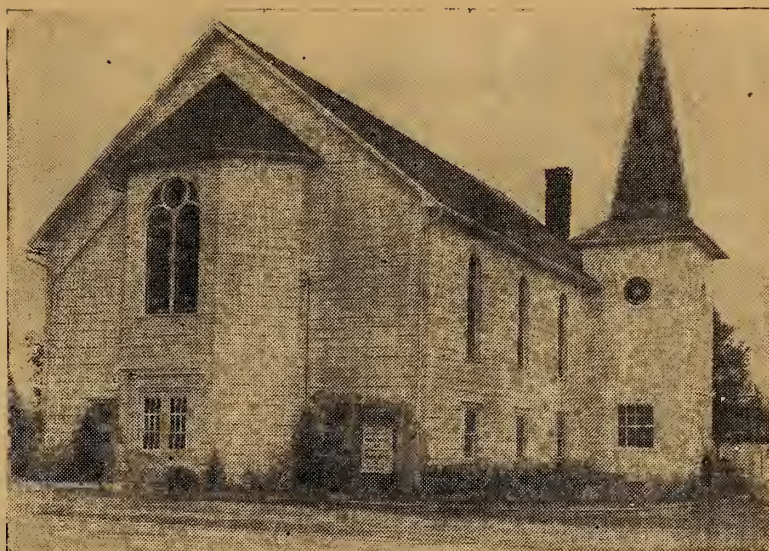
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CHURCH OF THE BRETHREN, LEAMERSVILLE, PENNSYLVANIA

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*January 17, 1942*

*Volume 91 . . . Number 3*

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### The Church at Work—

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## Around the World...

Artemus Calloway has set himself to the task of putting an adequate library into every rural community of the state of Alabama. In five years of volunteer labor, Mr. Calloway has placed books in more than 400 communities. He figures there are 400 more communities he has not touched yet. When he started there were only about 35 public libraries in Alabama, and half of these were concentrated in a few of the wealthier counties. Knowing poverty-ridden rural areas of the state as a newspaperman, he won the consent of the editor of the Birmingham News and Age Herald to print appeals for books from time to time. His proudest testimonial is from a school superintendent of a coal mining region near Birmingham: "Before Mr. Calloway began distributing books there were about 40 cases of juvenile delinquency a month. Today the average is around one a month."

**The British government** has approved a plan to build a number of portable synagogues for use in evacuation areas.

**A new name**, Churchmen's Committee for a Christian Peace, has been given to the reorganized body of the former Ministers' No-War Committee and the Churchmen's Committee for Peace Through Mediation.

**Social reformers** in Calcutta, India, have been exploring ways and means of removing professional beggars from the city streets. It has been estimated by competent authorities who carried out a survey that some 4,000 professional beggars are in Calcutta.

**Dr. Virgilio Ordonez**, rector of the University of Santo Domingo, and Mrs. Ordonez are the first of several distinguished citizens from eight American republics to visit the universities of the United States. These representatives have been invited by the state department.

**A large Negro apartment** development financed by private capital is about to start in Washington, D. C., on a plot adjoining a low-rent housing project. The cost is estimated at \$8,000,000. It will contain 1,794 dwellings, with a shopping center. The project is under the auspices of the United States Housing Authority.

**The latest available figures** show civilian employees in the executive branch of the government totaled 1,487,925, of whom 191,588 were in the District of Columbia. About 5,000 new workers a month are going to Washington.

**To encourage** the spirit of Polish national unity, the Polish government, by special arrangement with the British authorities, is issuing its own postage stamps. The stamps are eight in denomination and range in price up to a little over twenty-five cents.

**A marked increase** in the number of religious services being broadcast in the South is indicated by a recent survey. Fully seventy-five per cent of the churches with membership of 250 or more in upper east Tennessee, western North Carolina and southwest Virginia either buy time regularly for sermons, pay for announcements of services or sponsor singing organizations.

**The skyscraper era** is waning, says Leo J. Sheridan, president of the National Association of Building Owners and Managers. Modern transportation and a movement to suburbs will check the construction of the skyscraper. The mobility of America's urban population and the trend toward decentralization will bring about new housing which will make American cities the most beautiful in the world.

**An appalling fact** is that an estimated total of 120,000 known killers wanted by the police of the nation are at large in society. There are more killers on our streets than clergymen in America.

**The Grange and Farm Bureau** of Pennsylvania have joined with other groups to urge a highway zoning law. They propose to restrict signs and billboards and business places to certain commercial zones and thus enhance the natural beauty of the countryside.

**The Christian Endeavor Union** of Michigan, with the help of Epworth Leaguers and the B. Y. P. U., did a piece of constructive anti-liquor work. Lawyers were secured to study and draw up a proposed bill for the state legislature to stop all liquor advertising in the state outside the premises on which liquor is sold. A petition signed by 100,000 names was sent to all senators; one senator blocked consideration of the bill.

**The Interstate Commerce Commission** has ordered the Chicago, Rock Island and Pacific Railway to provide Negroes traveling in Arkansas at first class fares on through journeys from Chicago to Hot Springs with accommodations substantially equal to those provided white passengers. The order is in compliance with a supreme court decision in a proceeding brought by Representative Arthur Mitchell of Illinois, only Negro member of Congress.

**A new hymnal** was brought out unitedly by the churches of China. Entitled Universal Hymns of Praise, it serves Presbyterians, Anglicans, Methodists, Baptists, Congregationalists and many other churches. It includes the classic hymns of Western Christianity and sixty hymns of purely Chinese origin both in words and tunes. In less than five years since its publication more than 250,000 copies have been sold. This is an average of one hymnal for every two Protestant Christians in all China.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

JANUARY 17, 1942

Number 3

## ... Editorial ...

### Transcendent Living

HE who asks for some measure of exception from the mores of the group can only justify his request by commensurate living. When the generality of men begin to work harder he must overmatch their efforts. When they eat and wear less he must live even more simply. As they bleed, sweat and weep he exceeds their sacrifices.

To look at the compulsions to transcendent living a little more directly, one might say that when the multitudes are content to exist the different one should be found living for something obviously worthy. When compatriots rise to this level the exceptioner must be at the next frontier. In the day of all-out giving the true Christian must certainly present his body as a living sacrifice. Nothing short of this can be accounted reasonable service.

Such are some of the claims for and stages in transcendent living. For the different one has no basis for his difference, except as he is willing to pay the price in service, come what may. He lives on the moral frontier, or at the cutting edge of life. His function is to point the way from where men are to where they long to be.

H. A. B.

### Since Things Are as They Are

SINCE things have gone the way they have, this terribly awful heartbreaking way, what is the proper thing to do *now*? That is the supreme question of the moment. The temptation is to use up all our strength in lamenting over what might have been. The Lord keep us from that folly. A little lamenting of this kind may be useful if it helps to bring to pass what might be yet.

It will do that, if it convinces our neighbors that we are faithful witnesses for Jesus Christ, that we are still sure that his way is best, and that we are determined to trust and work and wait until that way does prevail. Panic will avail nothing. Earnest praying and equally earnest work-

ing will accomplish something against the day when humanity comes to its senses again.

Our question is easily answered. The thing to do is to make as many disciples of Jesus Christ as we can, to make better ones out of ourselves, to teach and to practice what Jesus taught and practiced, to suffer with our suffering fellows and to carry Christ's message of spiritual healing to their broken hearts.

The problem is not in knowing what the church ought to do. It is in having the faith and love and courage and devotion required to do it. E. F.

### When Hospitality Is an Art

THE story is told of a noted speaker arriving early in the afternoon at the home where he was to be entertained before time for the evening engagement. The guest fully expected that he would be on exhibition in the parlor both talking and being talked to for the duration. Imagine his relief when the thoughtful hostess, realizing that her guest was weary from a long journey, showed him to a quiet room where he could rest and compose himself for the evening responsibility. This sample of hospitality suggests that the host or hostess give first thought to the needs and preferences of a guest.

Of course the public speaker's problem is a special case, and what is appreciated by such a person is not necessarily the requirement in the usual situation. More often the host is under definite responsibility for the entertainment of guests. But even when this is the obvious requirement there is the matter of the spirit in which social resources are offered, or the philosophy underlying hospitality. Shall the time at a special occasion be fully and definitely planned, or is there something to be said for the less formal and more spontaneous type of entertainment? Perhaps nothing is so dreaded by the hostess as the lulls when nothing is taking place. Yet too rigid planning may prevent the de-



velopment of the very spontaneity which is desired.

The strictly formal occasion puts heavy burdens on both the entertainer and the entertained. For it is then that the hostess brings forth her best silver and labors under the strain of serving exactly as outlined by Emily Post. At such times guests bear their own burdens in exactitude with respect to dress, time of arrival, every movement and word. This kind of entertaining rarely leaves one relaxed and refreshed. More often one finishes nervous and exhausted. This results because the occasion was not so much true entertainment, but an exhibition of the host's ability to bring off a party quite as elaborate and expensive as any guest dare attempt. The varying effects upon those entertained are such as a determination to outdo the host, patronizing condescension, bitterness out of the realization that one has gotten into a crowd beyond his depth in finance, cleverness, or social prestige.

Quite at the other extreme of the closely planned and really competitive type of entertaining is the sincerely informal occasion where the guest shares with the host and his family much as a welcome addition to the group. Under this style of entertaining dress is not such a problem, the time of arrival or departure is more a matter of convenience, the food served is not too much better than customary; the table talk is allowed to go its natural way, and the after entertainment is rather what happens to suit the convenience and energy of the members of the group. With the affair definitely informal and noncompetitive, the usual result is relaxation and release and a fresh store of pleasant memories.

There are those who try to grasp some of these values by such artificial means as much loud talking, endless story telling, rather indiscriminate backslapping. But the sincere occasion is marked by the absence of all counterfeit. At the happy occasion voices will be raised, stories will be told, and there will be bursts of laughter. But the rapport achieved is natural and not a forced response.

Which brings us to the point that Brethren may well consider their heritage in unfeigned hospitality. We may come nearest the art when we are natural, when we do not try too hard. As previously noted, hospitality flows out of an appreciation of the needs and preferences of one's guests. When the guest is received much as another member of the family the extra work is not so great, the expense less heavy, and the fellowship surprisingly rich. When Jesus was visiting in the home of Mary and Martha he found more help in conversing with Mary than in trying to manage the much

serving of Martha. Perhaps we may best cultivate the art of hospitality if we aim at sincerity, simplicity and regard for the needs of the guest.

H. A. B.

### Approaching a Delicate Problem

How far should the church go, or any member of it, in working with another group or another person, some of whose beliefs or practices we consider wrong? Should we co-operate in so far as we can agree on what is right? When should we take a neutral attitude, neither helping nor hindering? Should we sometimes actively oppose the efforts of those we think not sound in the faith?

Obviously the answer will depend on how serious we consider the difference between us, but that is a rather nice point, not?

It happens that there are convenient Scripture verses suited to our varying prejudices and predilections. There is that wise word of Gamaliel warning us against the danger of fighting against God, if we oppose those with whom we do not agree (Acts 5:39). There is the earnest word of Jesus himself reproving his beloved disciple for throwing cold water on the good work of a man who belonged to another group (Luke 9:49, 50). There is also the sharp warning of that same or some other John against receiving false teachers into one's fellowship (2 John 9-11). Some would lean quite heavily on that.

When we do this we should be careful to note just what the test of error is which is given in this passage. It is the "teaching of Christ" or the "doctrine of Christ" as the King James version has it. This is the doctrine which Christ taught, not the doctrine which you or I or anybody else may teach about Christ. This important distinction is often disregarded. The man John tells us not to receive is the man who does not follow Christ.

That might suggest an inquiry into a very personal matter, such as how well I follow Christ myself. Am I quite sure that I do follow him more closely than this man does, whose right to be admitted into my company I am questioning? The words we use in describing our faith in Christ are not a very good measure of the difference between us. They may be too slippery. A more reliable yardstick would be found in comparing the amount and quality of the "love, joy, peace, long-suffering," etc., in our respective lives.

"The works of the flesh are manifest" and so is "the fruit of the Spirit." In this easily detected fact we have the best way yet devised for finding out whether a man "abideth in the doctrine of Christ."

E. F.



## All Out for Christ

BY H. L. HARTSOUGH

A Sermon Preached Dec. 14, 1941

As your minister, I am going to state today what I believe to be the will, the purpose and the determination of this church as we enter, with all others, a period of unusual strain and uncertainty in our country.

It is important that this statement be made. It will clarify and unify the thinking and purpose of our membership. It will stimulate us to a definite program of action. At the same time it will leave no uncertainty in the minds of others as to where we stand. While millions of honest and sincere people are making a definite commitment of their lives to their country, this church should state clearly its policy and its program.

I believe we can express our purpose in the following single statement, that *all out for Christ* is the determination of this church. Where this leads us we will follow. We pledge our determination to enlist every agency of the church to bring this to pass. We believe there is no other way in which we can render a more valuable and timely service to our country and to the world than to pursue this program diligently. In the dark days of this struggle, in the depressing reaction that is sure to follow, in the testing time when peace will be made, our country and all the world must be fortified and undergirded by a Christian faith and a Christian experience that will sustain us and in the end lead us out of the fog and blindness of selfishness and hate into the sunshine of vision and assurance.

The scriptural background for our purpose is found in the following words: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

You will note, first of all, that our purpose and program is not a negative one. The major emphasis in our purpose is not to be found in the things we will not do; rather, we are pledging ourselves to a practical program of things we will do.

There is no place in the purpose of this church during these trying days for those who are looking for an easy task. This is not a time for ease and comfort. The banner we carry has on it the emblem of a cross. "Present your bodies a living

sacrifice." This is the marching order. "Quit yourselves like men; be strong." This is our command.

What does *all out for Christ* mean? It means giving Christ's will and purpose first place in our lives and making everything else take second place. In order to do that we must have a definite and clear understanding of the meaning of the will of God. We must know what he is trying to do if we are to co-operate.

It is the will of God to bring righteousness, and justice and truth, and peace and good will to all the peoples of the world. Jesus came to bring the reign of God, the kingdom of God, on earth, and among men. There are those who say that we cannot have righteousness and justice and peace and good will on earth until Christ, the Prince of Peace, comes in bodily form. I do not know if that is true or not. I know he asked me to pray every day, "Thy kingdom come," and he wants me to work and live as if it would come. I know that if we are unselfish enough, peace and justice and good will can reign in our homes here and now. I believe if we set as our goal, *all out for Christ*, and are in earnest about it, the reign of God will come in North Manchester. I believe God expects me to work diligently to extend that blessing to all peoples.

Since the events of last Sunday—events which shocked every loyal citizen—a number of the members of this church have asked me the question that is in the mind of every one of us today: "What can I do to help my country? What is my duty as a Christian?" Let us see if we can find the answer to this question.

The slogan in our country is *All Out for Victory*. That means that everything in civilian life must take second place, and if necessary, be sacrificed for the task and purpose of the hour. The purpose of the church is *All Out for Christ*. This means everything in life shall take second place, and if necessary be sacrificed for Christ's will and program.

The difference between the two ideas is that the government uses force to carry out its program and the church must depend on love and loyalty. When the government needs steel, copper, aluminum, building material, and our men and our women to carry on its program it takes them and we must make whatever adjustment we can. When Christ needs our time, our ability and our strength to bring the reign of his kingdom to men he must depend on our willingness to give them to his cause.

If we look closely we will find there is little or no conflict in avowed purpose. The difference lies



in method. Let me illustrate what I mean. Some of our men at the call of the government are on the high seas today; some in army camps. Some of them have made great sacrifices to answer the call of their country. If they are honest and sincere they have done this because they believe that by so doing they will insure justice and freedom and liberty to ourselves and to all peoples.

Some of our men and women at the call of the church are today in China and in other danger zones; others are planning to go to heal the sick, to feed the hungry, to bind up bleeding wounds, to bring good will and understanding. They are risking their lives that righteousness and justice and the kingdom of God may come to all peoples. The methods of the government and the church are very different but the ideals and purposes are very much alike. When we say, as we have said for two hundred years, that we do not believe in the war method, we must spare no pain or sacrifice to bring justice and freedom and peace to all by a better method.

When Jesus was on earth his people were in bondage to Rome. And Rome was a tyrant. Religious liberty was gone; national freedom was gone; people groaned under the burden of taxation. Zealous citizens, hiding in the desert from the hand of Rome, banded themselves together to resist by force the oppressor. It is not too much to believe that these zealous bands offered their services and their strength of arms to Jesus in order to put down the injustice and cruelty of their oppressor.

Jesus did not accept their offer, but he did something finer. Jesus must have said to them, "I cannot accept your method because it will not bring ultimate peace and justice and freedom; but I believe in your cause and offer you a better way." He asked them, as all other men, to follow him; thus he would champion their cause that righteousness and justice and the reign of God might come. He gathered around him a few men, and after he had taught them he sent them out to say, "The kingdom of God is at hand." "Follow me for love and justice and righteousness will conquer through me; thus the reign of God will come to all men."

This is not a call to an easy task. It will require the best in us to answer the call. The husband of an Ohio teacher was called to report for active service. He was given time to go home to say good-by to his wife and to tell her he would not be coming back until the war was over. There was the same urgency in the call of Jesus. When Jesus said, "Follow me," a would-be disciple replied, "Let me first go and bury my father." Je-

sus said, "Let the dead bury their dead, come and follow me." Again he said, "If any man loves father or mother more than me, he is not worthy of me." "He that putteth his hand to the plow and looketh back is not fit for the kingdom." "He that is not for me is against me."

The tragedy of history is that when Jesus offered himself to the world as the leader against injustice and slavery, and promised the speedy coming of the reign of God among men, the people with one accord began to make excuses. Others offered him an empty discipleship.

During these trying days when millions of men are making the supreme sacrifice for what they consider a righteous cause the church cannot do less than make an urgent call to its members in the words of my subject, *All Out for Christ*. Several things should happen.

1. Marginal membership should pass away. We must be for him or against him. Every person whose name is on a church roll should rededicate his life to the cause for which Christ stands. How else can we keep our self-respect?

## The Call of God

(Isa. 6:1-9)

BY ELGIN S. MOYER

### Part IV—the Committal to God

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6: 8).

AFTER Isaiah saw God's glory and holiness, and in contrast realized his own sin; after he was brought low in humiliation and confession for his undone condition; and after he was assured of and felt the power of complete forgiveness of all sin, then he was enabled to respond freely and vigorously in answer to God's call for a volunteer, "Here am I, send me."

Isaiah's experience in that day was as our experience may be today. It was only when Isaiah yielded fully to God that he was ready for whatever challenge God might give him. Our full freedom and full salvation can come to us only as we are absolutely ready to go all the way with God. He cannot fill us, indwell, or work through us fully and freely as long as self blocks the way. The carnal self must die out completely. It must be all of Christ and none of self, before we can really and truthfully say, "I'll go anywhere, I'll do anything, I'll say anything that you want me to go, do or say, dear Lord." Then we will be in the center of his will. His will will be our will, and his work our work.

*Oak Park, Ill.*



2. We must put aside petty jealousy, nonessential differences and personal prejudices. With our mind and heart on the great objectives of the kingdom we must go forward to win at any cost.

3. We must rethink our personal living. We cannot indulge in luxuries at a time like this and keep faith with our comrades who are making great sacrifices.

4. We must re-evaluate our common task. We must remember that to do our chosen work well and unselfishly in our small corner is perhaps the finest service we can render to the kingdom of God and to our country. It is harder to do than the spectacular service of the hour.

5. To keep a poise that grows out of a consciousness that we are in the will of God; to be able to think clearly and not be swept off our feet by the emotion of the hour; to cast no unnecessary gloom over the beautiful and happy events of life—this is the urgent task of the Christian in this critical hour.

*North Manchester, Ind.*

## The Christian Lord's Day

BY E. G. HOFF

*In Three Parts—Part Three*

### *Why We Need the Lord's Day*

The Old Testament performed a great service when it required the setting apart of one tenth of a person's income and one seventh of one's time for the Lord. But in Christ all of life belongs to God and every day and hour is a sacred trust to be used for his glory. The distinction between sacred and secular loses point when all is raised to the level of the sacred. Christ did not stop with the dedication of any portion of his life and time to God. He lived for others and helped people on all days of the week. In this he becomes our example. It is not likely that his conduct on the Sabbath differed much from that on other days, except in so far as the group worship in the synagogue and the leisure of the people gave him special opportunities for worship, teaching and fellowship. These special opportunities probably left him little time for rest on the Sabbath, but he tried to satisfy the need of rest at other times. See Mark 6:31.

Christ is our example in service and devotion as in other things. But not all can leave everyday toil, as he did during his ministry, and devote themselves to special service all the time. The majority of us must find our opportunities for service in connection with earning our livelihood five or six days a week. We need at least one day

in seven for rest, Christian fellowship, worship, instruction and special service. Indeed, the more specialized and complicated our life becomes, the more time we need for these interests. Life becomes humdrum, drab and selfish without the renewal of body and spirit that the Lord's Day provides.

All programs, institutions and ordinances, in Christ, are to be regarded as aids to living. They are not fundamental obligations in themselves as they were under the law. Human need is the test. The Holy Spirit and circumstances provide the guidance.

The Lord's Day sprang up to meet needs. The needs still persist. No other way appears whereby we may get adequate life enrichment and spiritual nurture without it. The need is the determining factor. Ways of observing it must be devised in accordance with the need by the help of the Spirit. New Testament writers give us little help except by principle.

### *We set apart the first day*

Since we are free from the institutional requirements of the law, we must find our way to the sort of program that will be most helpful to us as Christians. Which day shall we observe? The New Testament writers seem not to have been enough concerned about this question to give it much attention. The first day of the week became the Christian day because of the resurrection. When Christianity became differentiated and had to defend itself against Judaism, the seventh-day Sabbath was dropped. There seems to be little reason why we should forsake the resurrection day in favor of the day on which God "rested from all his works." The first day of the week is well established as the Christian Lord's Day. It stands for positive Christian values. We do well to guard it zealously as long as need for it remains; that, of course, means as far into the future as we can see.

### *How shall we use the Lord's Day?*

How can we make the Lord's Day mean what it should in our lives? It would be folly to declare freedom from the day prescribed in the law and then proceed to fence another day with similar laws, prescriptions and regulations. The Lord's Day does not fulfil its function in that fashion. It is a day for refreshment and enrichment of those areas of life that are depleted during the rest of the week. Yet we cannot do everything on Sunday; the day is not long enough. We must choose the things that are most significant.

The day should be one of *rest*, with physical and mental *relaxation*, for those who must work



strenuously the remainder of the week. Increasingly, however, other portions of the week are being freed for rest and leisure time activities. Where the eight-hour day and the five- or five-and-a-half-day week operate, there can be little excuse for carrying sports and like activities over into Sunday and absenting oneself from the things that more properly belong to Sunday. A time for rest and relaxation, however, needs to be sought each week; ministers and others for whom Sunday is necessarily a strenuous day should have another period in the week to satisfy this basic need.

A *renewal of spirit* such as one does not have time to secure during the workaday week is the most important personal value to be sought through the Lord's Day. Such renewal does not come except by time and effort—time to read the Bible, to meditate, to read inspiring literature, to pray, to attend the services of God's house, to talk with those who have deep experiences to share. No farmer would expect a crop with as little effort as many expect to reap spiritual benefits. Cultivation, seed sowing and careful tending are necessary in both realms. The more leisure people get, the less time they seem to devote to spiritual nurture. We are in danger of suffering great spiritual impoverishment through our neglect. There is no one to blame but ourselves. The Bible is available in language that we can understand; good books and periodicals are everywhere; the church offers worship, teaching and fellowship in practically every community. Many people have longed in vain for such opportunities as we unthinkingly turn aside.

The Lord's Day is the day when we have *leisure to serve* in ways that we cannot during the week. Each of us should seek some means of reaching out of ourselves into the lives of others. We should try to make our everyday contacts fruitful and helpful, but on Sunday we have time for contacts we cannot make during the week. Religion after the order of Christ is not what we can get so much as what we can give. Our spirits have all but dried up on self-seeking every day and on Sunday too. We have not learned the meaning of the Christian religion until we have found joy in giving and serving.

The Lord's Day is the day of all days to *support the church*. The church needs us on other days of the week too, but we have time to do more on Sunday. The church of Jesus Christ is faced with a great task. The darker the world, the greater the need for the light. The church could do great things if only its members would take it seriously. But parents send their children to the church school instead of taking them—and even the send-

ing is often interrupted by a family excursion or some other interest. The pews of the churches are only half filled, and that but once a day. What institution could succeed with the measure of support given by the majority of church members to the church? It is only by the great enthusiasm and sacrifice of the few that the church has achieved what it has in the world for God. What could not God do through the church if all its members would take it seriously and support its Sunday program by their presence, prayers and service!

There is a threat of something worse than apathy in the neglect of the church on the Lord's Day. In a great part of the earth, dictators have taken the day for forwarding their program. Public educators are beginning to say that if the church does not use its day, somebody else must. Even in our own land we may be headed for the loss of our Lord's Day if we don't use it. The day of Christian opportunity will not always await our convenience; it will slip away from us if we do not rise to our opportunity and prove faithful to our trust.

One of the poets (Coleridge) has observed that God in giving us our Sabbath has given us fifty-two springs in the year. Another man of letters (Emerson) has called it "the core of civilization dedicated to thought and reverence," and observed that it invites to the noblest solitude and to the noblest society. Another (H. D. Gause) has said: "It would be as difficult to take an inventory of the benefits the world receives from the sunshine as to enumerate the blessings we derive from the Christian Sabbath."

*Elgin, Ill.*

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## I Thank Thee, Lord

BY WILMA W. BURTON

For the stars that light the heavens  
By night, for the sun that glows  
By day, for everything  
Alive that breathes and grows,  
I thank Thee, Lord!

For laughter, love, and all  
The joy that life enfolds,  
For gentle words and deeds  
And all that friendship holds,  
I thank Thee, Lord!

For peace and rest by night  
That follow work by day,  
For a land where freedom rings  
And men may kneel to pray,  
I thank Thee, Lord!

*Des Moines, Iowa.*



## Fifty Years in the Service of the Church

BY J. CARSON MILLER

### 9. Hindrances—How to Meet Them

Many individuals, church workers not excepted, often become discouraged and give up in case a slight obstacle comes in their way. But difficulties are sure to come. I believe the Revelator's word is true when he refers to the "hour of temptation that shall come upon all the world to try them that dwell upon the earth" (Rev. 3: 10). Hence we need not expect smooth sailing all the time. The devil is sure to hinder us, and never has any good thing started but he was ready to throw something in the way. Every organization for good had opposition in the beginning. Since hindrances, opposition and difficulties are certain, the thing for us to do is to look out for them and be ready to meet them. The personal hindrances that come to us in life are undoubtedly for our good (James 1:1, 2). They should make us stronger.

Who ne'er his bread in sorrow ate,  
Who ne'er the mournful midnight hours  
Weeping upon his bed has sat,  
He knows you not, ye heavenly powers.

We all need more of the spirit of the Apostle Paul: "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14). "There has no temptation taken you but such as is common to man; but God is faithful, and will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that you may be able to bear it" (1 Cor. 10: 13). Some think they have greater temptations, that they are more sorely tried than others. If the Apostle Paul is correct, your temptations are, first, such as are common to man; and, second, such as you can bear. I may not be able to bear your temptations, but you can bear them. You may not be able to bear my temptations, but I should be able to bear them. Having such encouragement from God's Word, why should we become discouraged and give up? I have known men to drop their ministry or official position in the church because of some minor hindrance. Men have sometimes committed suicide or some rash act because, as they supposed, something unbearable had come into their lives. A closer study of God's Word and meditation thereon would lead us to look at life differently. We can bear our temptations, and a blessing is promised if we do (James 1: 12).

We have had our ups and downs in our church work in the Flat Rock congregation, but God has been good to us, and we have always come out better than we expected. I have frequently noticed

that if something takes place in our lives that seems unfavorable at the time, something else always takes place to even up our course in life. Some months ago I explained in an article in the Messenger how God had favored me in other ways when I had lost my hearing to a great extent. Since then my eyesight has been failing, and this too seemed discouraging for awhile. What, thought I, can take the place of failing eyesight, with blindness staring me in the face? Mr. Moon, a blind man, looked upon his blindness as a blessing, because he invented an alphabet for the blind by which thousands of blind people learned to read. Thus he was really a blessing to humanity, and did more good than if he had kept his sight. The thought came to me, however, in case my eyesight fails what can I do to benefit humanity? Mr. Rodeheaver, with his gospel singers, sings "to make somebody happy today." Would that we could all sing, preach or pray so as to make somebody happy—to make the world better. The question as to whether the world is getting better or worse is not of as much importance to me as the question, What am I doing to make it better?

Even if my eyesight continues to fail, there are several compensations that have already suggested themselves to me. I am not able to do constant reading, and cannot read fine print without a great deal of effort, and spectacles do me no good. But I can *think*, and I believe that most of us should do more thinking than we do. Instead of going to books and reading, which would be desirable, I must now do more thinking for myself. Is not this good for me? Then again, if I cannot read so readily, or cannot hear much of what others read or say, I must try to *remember* what I do read or hear. I thus have learned to think more carefully, and am training my memory. Thus I succeed in storing my mind with scripture that I otherwise could not recall. It looks to me as though God had said: "Think, remember, and do not depend on others too much for your information." It is all right to read books, as I have before suggested, but I also believe that we should try to remember what we read, and think for ourselves as we read. This has always been my view of the matter, but my failing sight has brought this more strongly to my mind.

So, I believe that God will make a way of escape from every hindrance or temptation. In some cases the way of escape is in our hands. We can change our methods and plans, we can perhaps heal ourselves of the disease that troubles us, or we can even change our occupation if necessary. On the other hand, if the help is not in our immediate hands, the great Physician, who always sympha-



thizes with the afflicted, will give relief. "Is any among you afflicted? let him pray" (James 5: 13). This prayer, if sincere, will be answered. "The effectual fervent prayer of a righteous man availeth much" (James 5: 16). This prayer may be for self or for others. It is a way of escape, and certainly one of the best ways.

Each mistake, each hindrance, each temptation that comes to us in life adds one more volume to our experience library. Let us label it and make use of it in the future. Let us profit by our own failures as well as by the failures of our neighbors. Some of the best lessons that I have received in life have come to me from my own mistakes.

To sum up: Hindrances and troubles are sure to come. We must prepare to meet them, and not allow them to cause our fall. We can meet them and endure them, and thereby receive a blessing. Our help may be near at hand and we may not realize it (Gen. 28: 16). The many experiences of our past life should help us. Let us think; let us remember that God's Word is a storehouse of inspiring experiences.

*Moores Store, Va.*

## Our Greatest Need for the Year Ahead

BY BERNARD N. KING

PRESIDENT ROOSEVELT proclaimed January First as a special day of prayer. Governor Ratner of Kansas proclaimed the Sunday before Christmas as a special day of prayer. But not because of these proclamations, but because of our perennial need of God, our greatest need for the year ahead is to practice the presence of the Christlike God.

What do we expect to get out of prayer? Some use prayer as a spare tire, a very present help in time of trouble. This is really a form of superstitious incantation. Some seem to look upon God and his angels as a "cosmic wrecking crew," ever ready to cast aside the natural laws to meet the whimsical wishes of men. Certainly this is not the highest kind of prayer. Sure, we ought to pray in times of crisis such as we now face; but if God has not been to us a very present help in times of smooth sailing, I doubt whether he can mean much to us in times of trouble.

Some seem to think of God as a great big Santa Claus. In his keeping are the exhaustless treasures of life, and if we are good or beg him enough he will satisfy our desire for things. This, too, is a childish conception of God. It is true that millions need more of this world's goods, but this is not because God has failed to do his part. His hand is not shortened. His world is as productive

as ever. There is a shortage here and there because of senseless destruction and waste, lack of industry and management, and wholesale selfishness.

Nor is prayer a substitute for work. Prayer can never take the place of perspiration. Prayer is not a labor-saving device, but a task-producing one. In praying for peace some seem to think that this desired world will come in from the outside. God answers prayers in and through men. Real prayer is adjustment to God's will. Peace is the fruit of the Holy Spirit working in men. Prayer is essentially dedication. All that we have and are is dedicated in Christian service. We are to be fellow-laborers together with God. As Martin Luther said, "The Lord is a good worker, but he loves to be helped."

Our greatest need for the year ahead is centered in the request of the disciples, "Lord, teach us to pray"; or as one put it, "O God, teach us to think of thee in ways that will help us to pray."

I wonder why the disciples asked that question. Was it because Jesus used such flowery language in prayer? Or because of beautiful ceremonies and fine techniques in handling a congregation at prayer? Of course, these are helpful. But might it have been that Jesus had a serenity of mind, peace of soul, understanding and love for everyone, confidence, trust, assurance and power that made the disciples marvel? And they observed that his prayer life was the secret.

We have been doing a lot of program planning, technique talking and policy thinking. Dr. John R. Mott said, "We are producing Christian activities faster than we are producing Christian experience and Christian faith." The prayer meeting is the most neglected meeting of the average church.

But we should remember that there is a difference between prayers and prayer. It is not a method, a form, a means that is primary. It is what we see in God and what we believe that God has for us. I'm concerned about prayer not so much as a form, but as a force; not an act as much as a life; not so much as saying something as in being with Someone. Real prayer is fellowship and communion with God. What can this relationship give you and me for the hard life ahead?

Right now we need intellectual balance, clear thinking, emotional poise, spiritual power, understanding, love and appreciation for all mankind as never before. Jesus had these priceless gifts because his God was the Father who cares, hears, knows, guides and empowers. Jesus' prayer life explains it all. Nothing is more important in Christian living than prayer.



In Dr. George A. Buttrick's book on Prayer he states that "the long desired springtime of man's spirit waits upon a new understanding and practice of prayer."

Many centuries ago a prophet stated our need in these words: "If my people which are called by my name, shall *humble* themselves, and *pray* and *seek my face*, and *turn from their wicked ways*; then will I hear from heaven and will *forgive their sin*, and will *heal their land*" (2 Chron. 7:4).

McPherson, Kans.

## We Who Lead Devotions

BY V. F. SCHWALM

WHEN one is asked to lead devotions in a public religious service where someone else is to preach, it is not easy to know how best to do it. I have recently been impressed with how effectively it is sometimes done and how ineffectively it is done at other times.

It will help if the leader fixes clearly in mind the purpose of his part of the service. It is to create an attitude of prayer and lead the congregation in audible prayer.

To create the prayer attitude is not always easy. There are many contributing factors—the bearing and attitude of the leader, the general surroundings, the things he suggests that touch human experience, human needs or human aspirations, his ability to touch his words with emotion. This part of the service should not be an attempt at analysis of abstruse religious truth. It should not be an attempt at detailed instruction. It should not be an outline of a sermon or even a sermonette. The sermon is to follow. The most successful leaders of devotion read brief, well-selected passages of Scripture, make very brief suggestive comments. Comments should not be lengthy, always reverent, should suggest more than they say and like poetry should be aglow with a flavor of emotion. Brief suggestive passages of poetry sometimes help if the leader can read poetry effectively.

Sometimes it seems that those who lead in prayer feel they have an inconspicuous place in the service. They feel that to preach is important and so take the time assigned to prayer and use it to preach a sermon. The prayer is an important part of a sermon. A neighbor of mine once praised her minister's pastoral prayer in highest terms. I felt it a great compliment to him. Many men can preach. Comparatively few have won great power in prayer. Preaching may become largely an intellectual process. Effective prayer calls upon all the powers of the soul. To pray effectively requires that a man keep alive aspiration, faith,

conviction, spiritual sensitiveness. If I were pastor I should spend some time in making my pastoral prayer as heart-warming, as comforting, as helpful as possible.

Great prayers grow out of great purpose or overwhelming desire. A rambling prayer cannot be effective. A leader of devotion attempts through his knowledge of his audience and the use of his imagination to gather up the needs of his people and carry them to the throne of grace. The deeper his insight and understanding of the needs of his people, and the more closely he is identified with them, the more effectively can he pray with and for them. Prayers sometimes become weak because they lightly touch numerous and insignificant matters. Prayer should have purpose and this will give guidance in the formulation of the prayer.

The devotions of a religious service are important. The leader should not seek to be conspicuous. In fact, the more conspicuous he is the less likely he is to be effective. A religious service depends for its effectiveness as much on the opening devotions as on the sermon. Let us seek to excel in this difficult art.

North Manchester, Ind.

## A World at Peace

BY JOHN B. WHITE

WE still hope for a world at peace in our generation. To be cast down does not mean that we have abandoned hope. In spite of our blundering ways we have a sense of security unknown elsewhere in the world. Yet from experience we know that there can be no real security unless based upon a just peace. Whenever peace may come it will be conditioned by this war and former wars. Peace will eventually come, and as Christians one of our major tasks is to see that we do not lose that final battle for a better world order.

The spirit back of the peace is of primary consideration. It will be a short or a long peace dependent almost wholly upon the spirit of the men who write out the terms. In turn the spirit of these men, the peacemakers, cannot be much better, if any, than the people back home. Those who fight a war should not make the peace, so wrote Churchill in substance some years ago. We may hope and pray that he feels that way about it when the world is ready to lay down arms again.

It is most encouraging that the press, the radio, the public forum and the pulpit reveal a most moderate tone on this point. May we do what we can to keep it so. This seems all the more re-



markable in view of the fact that this war has been thrust upon us so suddenly and in a most treacherous manner. We must recognize that two philosophies of life are in conflict and that each must have the good things of this earth to justify its claim. Both systems are far from perfection in present-day functioning. Democracy ought to be most generous, and so it is in many situations. It takes a lot of good will and generosity to convert an enemy into a friend. The formal peace terms will help but it will take generations of right relationships to make our Christian dream come true on a vast scale.

There should never be any talk of vengeance. If we are wise we will not try officially to fix the blame and then proceed to collect damages. All of us belong to a world social order and as such must share responsibility for social disorders. This is not the time for the Christian to fold up and say this war is all the will of God, foretold in his Word, so why fight God by attempting to do anything about it. Have we no part in bringing in the kingdom of heaven?

It is a time to face seriously the task of catching a gleam of what our world may be like when peace shall return. Having done this we may be ready to purpose in our hearts to do our part in making some of our dreams come true in our time. If we do less we cannot even hope for personal peace with God or man. Lacking that personal peace we can do little to magnify world peace. It seems plain that this war, like all others, is our war; it is not the Lord's. He would not have us pay such a price for freedom and justice. We have sown the seeds of war and this is one harvest we cannot avoid reaping. Probably no greater testing of the human spirit or the soul of man can be imagined than war. May we hold fast to all that is good in spite of all it entails.

*Nashville, Tenn.*

### Beginning the Day Right

BY IRA D. SCROGUM

"SEE the face of the Father before seeing the face of any man." So advised an aged divine whose life was saintly with a rich experience of fellowship with the Father. He had found the secret of starting the day right. And in so doing each day was a benediction upon his life. Each day was rich with new blessing as he experienced in his heart "the peace that passeth all understanding."

How often has your whole day been disappointing and irritating just because you got off to a poor start! How much better the whole day goes when you start the day right!

Beginning the day with God brings poise to life. It enables one to start the day with a rich and abiding fellowship—a consciousness of the presence of the Father which remains with one throughout the trying experiences of the day. This fellowship with God puts one in a favorable frame of mind for appreciating the good, the true, and the beautiful in others and in the world about us. It gives one strength to do the right; courage to face each perplexing problem of life; and the stability which keeps one from ever becoming disturbed in mind or rash in conduct.

If you have not experienced the joy of starting each day with the Father you have missed one of the richest blessings that is your rightful heritage. You need not be sanctimonious in your morning devotions. In fact, such an attitude will hinder rather than help you experience the reality of the Father's presence. Just begin with a few moments of quiet relaxation immediately on awaking each morning. Make no effort at all; just await his blessing. You may find a verse of Scripture helpful to your meditation; so also a familiar poem, a sacred hymn, a gem of thought from the world's classic literature, or a masterpiece of art. You may even find solitude its own reward.

If you merely await a message from the Father it will be given you; if you only await his blessing you will be richly repaid. And soon you will find these experiences of fellowship with the Father rich blessings in themselves; richer still for what they mean throughout each day merely because you started the day with the Father's blessing upon your daily life and in the consciousness of his abiding presence.

*La Verne, Calif.*

### Thou Shalt Not Steal

BY JOHN H. NOWLAN

"Thou shalt not steal." This was the command promulgated from the fiery mountain long ago.

What is stealing? It is taking something of value without the permission of the owner. You do not steal? Well and good, but let us see.

What is something of value? You agree to do a job of work, but loaf or slight the work.

One of the natural rights of man is "the right of life, liberty and the pursuit of happiness." How about unjustly keeping the other fellow from getting a job? Was force or intimidation used?

Are you getting public funds by misrepresentation or without giving adequate service?

Are funds being raised for today's use that must be paid for by coming generations who will derive no benefit from the expenditure? Are we stealing from the helpless, the unborn? There are a thousand ways of taking that which is not yours.

"Thou shalt not steal."

*Greenville, Ill.*



## About the Common Things of Life - - -

BY ARCHER WALLACE

THE late W. L. Dawson said that if anyone could have forecasted how God would reveal himself to humanity it certainly would not have been in the form and manner in which Jesus came. It would have been in some home of exalted influence and prestige. Divinity and dignity have so seldom been associated with the common things of life.

Jesus fulfilled none of the popular expectations. He was born in a manger and brought up in the home of a village carpenter. His mother was a humble peasant woman of Nazareth and throughout his life Jesus knew poverty and toil. "He slept in huts where poor men lay; he won his difficult bread as poor men win it. His friends and disciples were fishermen; the princes of the nation knew him not. When he lifted his hands to bless the multitude they were the hands of a workman disfigured by daily toil."

Jesus moved from first to last among the common things of life. It is small wonder that in his day many were staggered into incredulity which soon became bitter hostility. It has been said that probably King Solomon never stooped to notice a little child. He would have considered it beneath his dignity and nobody would have expected him to forget himself so far. Jesus took the children in his arms, put his hands upon them and blessed them. When his disciples wrangled about prestige and position and greatness, he took a little child and set him in the midst of them and said, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." It was an altogether new conception of dignity and one which not only became a stumbling block to his contemporaries but has only been imperfectly understood ever since.

The vast majority of people spend their lives doing very humble and obscure things, and in the very nature of the case this must be so. Abraham Lincoln said that God must love common people because he has made so many of them. That is a fact which must be borne in mind. What is needed is a fuller appreciation of the truth that true dignity does not mean separation from the common things of everyday life, that nothing need be common or unclean, that home, toil and every daily duty can be made worth while.

Earth's crammed with heaven.

And every common bush afire with God:

But only he who sees takes off his shoes.

One writer says that when gold was first discovered in California it seemed reasonable to suppose that the gold lay very deep in the bowels

of the earth. Very deep drilling was resorted to but the results were not satisfactory. Deep drilling proved an expensive failure. It was then discovered that by far the most valuable deposits were near at hand, almost on the surface. In their eagerness to penetrate to great depths men had overlooked the gold which was near the surface: This passage from the Book of Proverbs shows how prone men have ever been to undervalue that which is near. "Wisdom is before the face of him that hath understanding, but the eyes of a fool are in the ends of the earth."

That which is distant, far away, often fires the imagination of many who take no interest in the life around them and who miss the beauty of that which is near. How different life would be for them if they would sing with Alice N. Allen—

The things of every day are all so sweet—

The morning meadows wet with dew:

The dance of daisies in the moon; the blue

Of far-off hills where twilight shadows lie:

The night, with all its tender mystery of sound

And silence, and God's starry sky!

Oh, life—the whole life—is far too fleet.

The things of every day are all too sweet.

The common things of life are all so dear—

The waking in the warm half-gloom

To find again the old familiar room;

The scents and sighs and sounds that never tire;

The homely work, the plans, the lilt of baby's laugh;

The crackle of the open fire;

The waiting, then the footsteps coming near;

The opening door, your handclasp—and your kiss—

Is heaven not, after all, the now and here?

The common things of life are all so dear.

A famous painting of some years ago was Peter Graham's *Rainy Day*. At first sight it seemed depressing. It showed the rain glistening on the backs of horses, the drizzle from overhanging roofs, the people scurrying along under dripping umbrellas with discomfort and irritation. Yet the picture was recognized as significant. There was beauty even in a rainy day.

The greatest masterpieces of all art and literature have been those which dealt with what many considered very mean subjects. Robert Burns wrote one of his greatest poems about a modest daisy. Paganini is said to have demonstrated his musical ability by playing from a string stretched across a wooden shoe. A canvas just a few inches square has sufficed for some artists. A certain European emperor some years ago was demanding his "place in the sun." Everyone can have that if he realizes that the task at hand—the duty which lies nearest, humble though it be—can be done with distinction. It is a mistake to



long for distant fields and to imagine that somewhere else is the land of opportunity and endeavor.

The writer remembers reading, when quite a small boy, Longfellow's *The Legend Beautiful*. He has carried out in his own life, only very imperfectly, the beautiful lesson of that poem, but perhaps the story will bear repeating.

A monk whose duty it was to feed the poor at stated intervals prayed long and earnestly in his cell for some divine visitation, some signal approval of God. One day his prayer was granted.

In an attitude imploring,  
Hands upon his bosom crossed,  
Wondering, worshiping, adoring,  
Knelt the monk in rapture lost.  
Lord, he thought, in heaven that reignest  
Who am I, that thus thou deignest  
To reveal thyself to me?  
Who am I, that from the center  
Of thy glory thou shouldst enter  
This poor cell, my guest to be?

At that moment he heard the loud clanging of the bell which told him it was the appointed hour to feed the beggars and the halt and lame. Distress and hesitation seized him. Should he leave that rapturous vision, turn away from it and attend to the destitute, or remain until the vision passed away. A voice within said:

"Do thy duty; that is best;  
Leave unto thy Lord the rest!"

He straightway attended to the poor who were eagerly waiting, then hurried back, full of fear and apprehension lest the vision should have fled. To his great relief the vision was still there and the poem closes with these lines of unforgettable beauty:

Through the long hours intervening  
It had waited his return.  
And he felt his bosom burn  
Comprehending all the meaning,  
When the blessed vision said,  
"Hadst thou stayed, I must have fled!"

### As I Remember Mothers

BY AMANDA BLOSSER

The bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you will find it not;  
It was fought by the mothers of men.

—Joaquin Miller.

In times when the very atmosphere seems to reek with the gory spirit emanating from the battlefields of gruesome wars, and mothers are prostrate because of fallen sons, would it be fitting to think of mothers being out on the battlefields? What was in the poet's mind when he designated mothers as the bravest in the battles among men?

Joaquin Miller was the pen name of a man

whose surname was Miller, who wrote much poetry with a depth of feeling and a spiritual touch. It is believed that his life as lived in the great beautiful West was molded and elevated by the mountain scenery of the august Rockies, Sierras and Cascades.

He was born a Hoosier, possibly in the vicinity of the city of Terre Haute or LaFayette, but early in life he was taken to Oregon, then a frontier region on the Pacific Coast. As he grew to youth and manhood he learned of mining-camp life and became interested in the ways of the native Indians in that far West. Eventually he chose a daughter of a chief of one of the tribes to be his wife. However, not for long was he to be happy with his notable bride. She met death in an accident.

Poet as Joaquin was, and a man of concentrated thought, it is not known if he entered into a second matrimonial state. He became rather ascetic—living with his thoughts alone. He adopted the dress peculiar to the Western spirit, and certainly definitely individual. He wore his hair in a loose flowing style, a wide-brim hat, soft shirt, and trousers tucked into high boots.

On a trip to England he was popularly known as the "poet from the wild and woolly West." In his later life he wore a full, flowing beard. As his uncut hair, his gray beard and beetle brows turned whiter and whiter he was known as a striking recluse, living up on the mountainside in his small hillside cottage where he was alone with his thoughts and pen.

Is it not interesting that from his wide experience and observation he left behind the beautiful statement in verse, naming the greatest victors in battle as being the "mothers of men"?

In every nation, state and local community such mothers are to be found. Have we seen them in our own home town or living sweetened lives on the farm? Among the many we can recall are the following—

Number one was the wife of an industrialist who started out on a calling tour. She stopped at a small newly-built house where there was a tiny baby. As she chatted with the young mother she did not speak of her own successful husband, nor of her four sons actively engaged with the father in the largest industry in the town. But with a loving smile she looked upon the little mother and her child-treasure and spoke of the pleasure of rearing children and the joys to be gained from home life. She will ever be remembered as a mother who did not talk too freely of her own interests in conversation, but who had regard for others. Her name was Catharine F—.



Number two was ever speaking of her Savior or her religion in tones that showed her experience was real. Her five children became regular church-goers. This mother is remembered for her zeal for the spiritual life. She was Sara A—.

Number three was one of the sweet singers in Israel. She was often heard to say, "I do not want to offend anyone." She lived conservatively as the church of her choice expected her to do. She dressed becomingly, wore the bonnet and prayer veil. She was highly respected by all who knew her. She will be remembered for her rare musical voice and her desire "to cause no offense." Her name was Lucinda M—.

Number four was an industrious, neighborly woman who lived across the street from the parish house. When the pastor's wife became ill and had to suffer from a long and lingering sickness this woman became housekeeper for the other home as well as her own. Thus she wore away her strength until the passing of the afflicted woman, her own health becoming undermined as a result of her labors of love. Some criticized, yet she will be remembered, not for her faults but for her good deeds. Her home ever was open to visiting evangelists. Her name was Mary M—.

Number five was known to speak in as pleasing a tone of voice to each individual in the family—nurse, maid, children or husband—as she did to strangers who chanced to come into her home. She was considered among the most successful Sunday-school superintendents in her home church. Ever will she be remembered for her executive ability and devotion to kingdom work. "Better is he that ruleth his spirit than he that taketh a city" (Prov. 16:32). Her name was Lovina S—.

Number six was a sister in the church, who lost her sight. As she expressed it, she "sat four years in the dark." She was of the industrious domestic type. With her sisters, she was known far and wide, also the mother of daughters widely known. Of her it might have been said, in the words of Solomon, "but thou excellest them all" (Prov. 31:29). She ever sought to help the younger workers. For this she will be remembered and that she opened her home to a motherless boy whom she reared to live a successful Christian life. She helps one to remember that—

"He who gives a child a home,  
Builds palaces in kingdom come."

Number seven was a shrewd woman. Is shrewdness permissible? Read the twenty-seventh chapter of Genesis. Rebekah's procedure we may question, about obtaining the birthright for Jacob. But she knew twin Esau would not be competent

to be the father of a great nation as he was modeling his life after his uncle, Ishmael. So she helped Jacob to trick his brother. And the outcome met God's approval—if not directly, then indirectly.

In the story, *Revolt of Mother*, by Mary E. Wilkins Freeman, a New England writer, is depicted in glowing terms the acts of a very shrewd woman. From the time of her bridal days she had been promised a new house. Forty years were in passing while the groom's vow was neglected, his love running to cows, horses and increasing barns. After a new barn was built on the site of the promised house, and the husband was away to buy a valuable new horse, the mother of the story moved her household goods to the new building. On her husband's return home he was invited to supper in his brand-new barn. Suffice it to say that a new house was soon built. Thus it is possible, even permissible, to remember mothers for their shrewdness.

Number eight might be you or I. In the time of the victrola there was in vogue the giving of suitable records as a gift to mothers on Mother's Day. One was given, entitled *My Mother*. This one sensed the depth of mother love. A few lines from that song will help define that love—

If I were hanged to the highest tree  
I know whose love would come up to me—  
My mother's!  
If I were drowned in the deepest sea  
I know whose love would come down to me—  
My mother's!

Let us all remember mothers for their love to others in the great battles of life.

*Nappanee, Ind.*

## Where Is Youth?

BY ROY WHITE

"Listen, girls—" began the spinster, to her classmates of 1912, and they all felt flattered. It was a pleasant illusion but nothing they could say or do would make them girls again. Wise young persons do not place too much emphasis on their youth else by the time the idea is firmly fixed it no longer is true. Youth is not anywhere except in passing. None of us is young essentially, any more than we are infantile or senile. Those who form the habit of thinking of themselves as young are not completely balanced mentally, and are headed for tragic disillusionment in the near future.

Fortunately there are some things in this world which we may have and keep. Any person who builds his character around such ideas as sincere Christianity, actual spirit guidance, deep and worthy convictions and similar spiritual qualities will have something that he need not relinquish at the next milepost. Those who invest their youth in eternal, spiritual values will have all of their investments in a bank that will not fail when the great depression strikes.

*Chicago, Ill.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, January 18

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** John the Baptist and Jesus.—

Luke 3:1-16; 15-17, 21, 22. Golden Text, Thou art my beloved Son; in thee I am well pleased. Luke 3:22.

**Christian Workers,** Choose your theme and texts.

**B. Y. P. D.,** Christian World Builders Today.

**Intermediates,** Christians in Other Lands.

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### Gains for the Kingdom

One baptized in the Castine church, Ohio.

One baptized in the New Hope church, Ind.

Three baptized in the Fairview church, Ohio.

Two baptized in the White Branch church, Ind.

Three baptized in the North Webster church, Ind.

Eleven baptized in the Little Swatara church, Pa.

Six baptized in the Troutville church, Va., Bro. C. G. Hesse, evangelist.

Two baptized in the Poplar Grove church, Ohio, Bro. Eldon Petry, evangelist.

Eight baptized in the New Enterprise church, Pa., Bro. Rufus Bucher, evangelist.

Three baptized in the Hamilton church, Ohio, Bro. Walter E. Hawke, pastor.

Three baptized in the Springville church, Pa., Bro. Norman Frederick, evangelist.

Four baptized in the West Conestoga church, Pa., Bro. Jesse W. Whitacre, evangelist.

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### Personal Mention

Sister Sylvia M. Oiness of Zamzam memories may now be addressed at 512 Elm St., Alexandria, Minn.

"I do appreciate the Messenger so much, was raised on it and now since ill and isolated it is even more appreciated, if that is possible. God bless . . . all who make it possible to have the best paper I have ever seen." Mary L. Cook, 1114 Morrow, Nashville, Tenn.

It would be next to impossible to answer all of the cards, letters and expressions of sympathy that Sister Mary C. Kiefer and family of Goshen, Ind., received in their bereavement in the loss of husband and father. They wish in this way to express their thanks and appreciation.

**Bro. F. E. McCoy,** minister in the Back Creek congregation of Southern Pennsylvania, is still in a hospital in Chambersburg as a result of the severe injuries received when he was struck by a car on Dec. 24, but is making good progress toward recovery. He wishes his friends to know that he is very grateful for their remembrances and prayers in his behalf.

The letter from the Rolland Florys at Baguio, Philippine Islands, received at the mission offices Jan. 5, told of their progress in studying Chinese and their eagerness to get to their work in China. How these prospects may fare in the fortunes of war we cannot know, but all our missionaries in the posts of special danger will be constantly in the prayers of the church, to the end that they may be kept safe and well against the day when the way will open for a renewal of their work.

When Bro. J. O. Winger dropped in about the middle of last week he had just heard from his senior brother Otho and wife, then at Tallahassee, Fla. They had been getting on splendidly and were about ready for the last lap to Sebring.

We hope you have some golden wedding congratulations left for Brother and Sister N. E. Neiderhiser, hitherto of the Mount Joy congregation of Western Pennsylvania but now removing to Greensburg, Pa. You may know them best through their daughter, Mrs. Daryl Parker of our China mission staff, but all of their twelve children were home for the occasion.

**Bro. Joseph E. Whitacre,** pastor of the Pine Creek church of Northern Indiana, is still in the Parkview hospital at Plymouth, making good "progress toward recovery" from his auto accident injuries, according to Dr. Homer Burke, his physician in charge. Brother and Sister Whitacre deeply appreciate the remembrances of their friends, some five hundred to date, and solicit their continued interest and intercession.

Farther west yet it was for Bro. Robert F. Eshleman, his wife, Floy Royer, and his sister Orpha of Eastern Pennsylvania. They thought they ought to see the Publishing House, not to speak of friends there, before going on to their new field of service at Camp Stronach, Manistee, Mich., to which they have been transferred from Marietta, Ohio. Mrs. Eshleman will be the camp nurse and dietitian and Bro. Eshleman will be the business manager. Please note their new address.

A sub-zero surprise it was Thursday morning last week when the first man we bumped into on entering the Publishing House was President C. Ernest Davis of La Verne College. It was not the temperature that had attracted him. He had been to Baltimore attending meetings of the Church Related Colleges, our own General Education Board and various education interests and had stopped off to confer with other Conference officers and the Program Committee concerning plans for the Richmond Conference.

The Moomaws returning from India landed at New York, Jan. 7, 4:30 p. m. A letter to the mission offices written the preceding day said the plan was to go directly to the Johns Hopkins clinic at Baltimore where Sister Moomaw would likely remain for some days, while Brother Moomaw and Richard were going on to Mother Moomaw's home at Canton, Ohio, R. 3. The whole church will rejoice in their safe homecoming through the perils of the sea and pray for the afflicted one's speedy and complete restoration to health.

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### Achievement Offering—February 15

Contributions for all purposes in Conference Budget, including missions but exclusive of Brethren Service funds, totaled \$30,733 in December. During January and February \$80,000 is needed to fulfill the brotherhood program as set up by Annual Conference.

The church has pledged itself to maintain the regular, ongoing missionary and Christian education program and also to give its full devotion to relief and Civilian Public Service needs over and above normal giving.

The regular Achievement Offering is dated February 15. Local congregations should be laying plans now for enlisting all classes, societies and individual members in this great year-end effort.—General Mission Board.



### Miscellaneous Items

**First Virginia** has been having a Spiritual Life Institute this week in the Ninth Street church of Roanoke with leaders like John S. Flory, L. Avery Fleming and A. Stauffer Curry. Don't you wish we could all have been there?

**February 8 is Race Relations Sunday.** The January 1942 number of the International Journal of Religious Education offers many excellent suggestions for this special day. Single copies, 15c each. Order from the Board of Christian Education, 22 So. State Street, Elgin, Ill.

**Southern Ohio** will have its annual Mission Rally Feb. 1, 2:00 p. m. and 7:00 p. m., at the Painter Creek and Fort McKinley churches. The speakers are Rufus D. Bowman, Dr. Daryl Parker and Mrs. Parker, V. F. Schwalm, Keither Wilson. Arranged in two teams, they all speak at both churches, alternating between the afternoon and evening.

**Southeastern Pennsylvania's Youth Banquet** will be held in the Coventry church near Pottstown on Friday evening, Jan. 30, at seven o'clock. Young People's Director Raymond R. Peters will be the speaker. Stardust campers and district young people are invited. Dinner costs will be thirty-five cents. Send reservations soon to Pastor T. P. Dick, R. 1, Pottstown, Pa.

A correspondent meditates as follows: "It was the first Sunday morning, 1942. The brother who was asked to open the meeting prayed fervently, helpfully in behalf of us all. Then he paused and prayed slowly, deeply, tenderly as though his heart was breaking, 'Dear Father, bless Japan, and Germany, and Italy.' Have our thoughts and prayers been something like this: 'Lord, overrule this world conflict for the good of humanity and the glory of thy name,' secretly meaning victory for our side? And if so, is that really praying for our enemies as Jesus commanded?"

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### A Letter to Standing Committee, 1941

The letter below, just mailed to members of the 1941 Standing Committee, will acquaint Messenger readers with an important problem that has arisen. Members who desire to express an opinion in the matter are invited to get in touch with 1941 Standing Committee members from their respective districts.

C. Ernest Davis, Moderator.

Elgin, Ill., Jan. 13, 1942

To Members of 1941 Standing Committee—Greetings:

Circumstances have arisen, which in the minds of the Locating and Program Committees, seriously affect plans for the 1942 Annual Conference.

**First—Travel.** Restrictions on the sale of automobile tires plus the heavy demands made upon railroad and bus facilities as a result of these restrictions, and by the huge military and defense operations of our country, produce a grave question as to the wisdom of bringing together some five to ten thousand people such as we might normally expect.

**Second—Location.** Our committees find that Richmond is facing some big problems as a convention city, an important defense center. Much industrial and military activity is going forward in the city and its environs. Richmond is within fifteen minutes by air from Washington, and eleven minutes from Hampton Roads, important United States naval base. At any moment railroad and highway facilities leading from and to the city may be needed by the government. Housing facilities are becoming crowded. Moving the Patent Office from Washington to Richmond is adding to the congestion. Blackouts, should they become necessary,

would create a difficult problem for visitors in a strange city the size of Richmond. Some of the facilities of the Mosque are already being utilized by the government and more may be needed by June. The exact situation cannot be foreseen.

Richmond is anxious to entertain our Conference, but civic leaders recognize the possible difficulties involved and express the hope that, if we cannot come this year, we will come later. The Conference Committee on Location, therefore, feels that it may be the part of wisdom to move the Conference to some smaller and quieter center, such as Bridgewater College, but wishes to know the mind of the brotherhood as to what is desired so that it may provide, as best it can, the facilities wanted.

In view of this situation the officers of Annual Conference ask you to confer with representative church leaders of your district who may be available to you, and then, as the representative of your district, express your opinion upon the following questions, by sending, within ten days, the enclosed ballot to the Conference secretary, J. E. Miller, 235 Hamilton Ave., Elgin, Ill.

1. Do you favor holding a Conference *that will be largely a delegate conference*, with the idea that others may come subject to the facilities available and the condition of the country at that time? Yes ☐ No ☐

2. Do you favor shortening the time of Conference to perhaps five days with the necessary program changes this would involve? Yes ☐ No ☐

3. Are you willing to authorize the Program Committee to make such changes in the plan and program for 1942 as in its judgment will best meet the situation? Yes ☐ No ☐

Remarks:

Sincerely yours,

C. Ernest Davis, Moderator

J. Oscar Winger, Reader

J. E. Miller, Secretary

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### Brethren Service Stamps and Certificates

In recognition of giving for Brethren Service work, which includes relief and Civilian Public Service expenses, certificates and stamps are issued to individuals upon request.

Brethren Service certificates, issued in denominations of \$5, \$10, \$25, \$50 and \$100, are given upon request by the donor or by the local treasurer when sending in funds from the local church. These certificates, similar to a bond, are not interest-bearing nor is there any return of principal. The money is an outright contribution. The certificates are given enabling donors to hold tangible evidence of their generous participation in the Brethren Service work.

Brethren Service stamps are given for children and adults not in position to contribute as much as \$5 at one time. Five filled stamp cards may be exchanged for a \$5 certificate. According to the newly revised plan, stamps are made available free to the local congregation's Brethren Service representative or other authorized official who, in turn, is to sell them at 10c each. Cards with space for ten stamps are available to users of the stamp system. The local representative may order from the Brethren Service Committee, 22 S. State St., Elgin, Illinois, as many stamps and booklets as needed. The local representative is responsible only to send in the money as the purchases are made by local individuals.



## *Becoming a Missionary Pastor*

BY CHALMER FAW

Number Seven

LEST anyone receive the impression from the last article that the missionary pastor simply stays at home waiting for callers, let me hasten to say that a very vital part of the work of the pastor on the field, as that of any other pastor, is out in the homes of his people.

Paying calls to one's neighbors and friends is a well-established Bura practice. Buras do it constantly among themselves and enjoy it. The missionary pastor finds it very worth while to fit into this happy friendly custom. Everywhere he goes he receives a genuine welcome. Even people at work about the place seem always ready for a good talk. In a culture in which social activities are all limited, greeting and visiting one's friends plays a very important role in everyday life. Let us follow the missionary pastor on a typical visit to a Bura compound.

The call starts with no ringing of doorbells or even knocking at the door, but with a cheery salutation from the outside: either that almost universal greeting of the Near East *salaam aleikum* (peace be unto you) or some more typically Bura greeting. The people within the compound respond with a welcome and the visitor finds his way through the simple gateway into the center of the enclosure. Perhaps only the womenfolk are at home, crouched before their stone mills grinding corn for the evening meal. Or perhaps the menfolk are present, spinning cotton, weaving it into long narrow strips, or sewing it together into a new blanket; for sewing is strictly men's work among the Buras. A number of naked or near-naked children leave their simple play to crowd around. A few words are exchanged, something about the weather, the crops, the health or ill-health of the people involved, or any other tidbit of mutual interest. Then the formal saluting may take place: How did you spend the day? How are you in your work? How did you spend the day with your wife, or wives, with your children, with your troubles—and so on. How are you in this hot weather, or this rainy weather, or this cold weather, as the case may be. This and any one of a dozen other variations. Then the real business of the visit is brought into the conversation. Perhaps it is a home where only the children have anything to do with the church (that kind is not confined to America). Perhaps it is one of the fine homes, of which we are gradually seeing more and more, in which all members are loyal and faithful church workers. Or perhaps it

is a home in which there is no direct church interest at all. As in all good pastoral visits, the conversation is guided into channels which fit the conditions and needs of that particular home. Sometimes little is accomplished, sometimes much. As a rule it is more difficult to deal with vital personal problems in this type of visit than in the special interviews in which the parishioner comes to the pastor with some particular problem; but sometimes surprisingly fine things are accomplished.

Pastoral calling on the mission field takes time, just as it does in America; but one seldom finishes a round of such visits without a new thrill, a fresh incentive to work, and a better understanding of his people and the contribution Christianity can make to their lives.

The missionary pastor is a busy man. In perhaps no other job could one find so many and varied experiences packed in the months and years of his ministry. This sketchy series has but inadequately hinted at the many avenues of service open to the man or woman who comes to the field for such a task. Whole areas of endeavor have been left untouched. There are great problems to solve, handicaps to overcome, trials to meet, but these but add depth and color to the vision which the pastor may hold ever before him and feel that he has had some share in achieving: that of a new civilization built on the principles and teachings of Christ, in which, it is hoped, some of the faults of Western cultures may be avoided, and an enduring contribution made to the attainment of the goal of all life and history, the realization of the kingdom of God on earth.

*Garkida, Nigeria, Africa.*

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### **Missionary Program for February**

BY MRS. ESTHER BEAHM

This is the second session on the mission study book, *The Seed and the Soil*, by Richard Baker.

If we follow the author we will be playing doctor. He will help us diagnose the ills of the world. This will eventually bring us to a diagnosis of each of ourselves. How can the whole be right or wrong except we as individuals are good or bad.

In order to get a picture of our present state the author takes us back to the beginning. There we do not find the national lines. There is, instead, only the family which soon grew into tribes. These tribes in turn became nations. Today nationalism is a disease. National pride has closed our eyes to world brotherhood.

National consciousness soon grew into economic exploitation, until today we have very little regard for the individual. It all looks very bad as we review it in



## What to Pray For

- - - Week of January 17-24

At the present time Dr. A. R. Cottrell and Dr. Laura Cottrell are home on furlough from India. They are in New York City taking work in the Polyclinic Hospital.

The Doctors Cottrell went to India first in 1913 and began the medical work at Bulsar. This work has grown during these twenty-eight years until today the Bulsar hospital is known far and wide over India. Hundreds of patients have come for treatment and have departed with the testimony that they have been helped physically and have been given a message of hope and salvation.

In the fall of 1940, the doctors returned to America for their third furlough. While here they are preparing themselves for still more service when they shall return to India. The church should join them in prayer that the way may open for them to go back to their ministry to the sick of India when it is time for them to return.



DR. LAURA COTTRELL



DR. A. R. COTTRELL

our daily papers. What can we do about it?

Your group will probably find that there are things they have not yet tried to do. In the booklet on program suggestions which goes with the mission study book you will be guided in this discussion.

For the study book, *The Seed and the Soil*, sixty cents; for Program Suggestions, twenty-five cents. Write to the General Mission Board, Elgin, Illinois.

Chicago, Ill.

## Do You Knit?

This is an opportune time to learn to knit. The request has been made that the women of the church knit sweaters, socks, cap helmets and scarfs and make comforters for the men in our Civilian Public Service camps.

Quite a number of women have responded with comforters and these have been received with real thanks and they are being used at the present time. In December, Camp Kane reported that 270 comforters had been received; at Camp Stronach, 71; at Lagro, 66; at Magnolia, 25 and at Cascade Locks, 12. There is still need for more comforters in all the camps except Camp Kane.

However, concerning knitted articles, there has not been the same response. A lot of letters say that many women do not know how to knit. Most letters indicate that the women would be glad to make sweaters, socks and scarfs if they only knew how to knit.

But it is not hard to learn to knit. One or two lessons are enough to learn how to hold the needles and thread and how to throw the yarn.

A generation ago many women in our church were knitters because they made articles needed in the home. It would be good for us to revive this lost art among our women. Not a few women of other groups have been knitting for the Red Cross and taking the matter seriously. So it would seem that at this time more of our women throughout the churches might well learn to knit.

In some churches the women and girls have ordered yarn in quantity at wholesale prices and then set themselves to the task of learning to knit. They have found it a pleasant experience; it has done them good to know they were doing it to be of service. The first scarf made may not be perfect, but it will keep someone warmer, nevertheless.

From the American Friends Service Committee at 20 South Twelfth St., Philadelphia, Pa., yarn can be secured at the wholesale price, which is about \$1.80 per pound.

So try knitting for C. P. S. camp men. Write to Anetta C. Mow, Brethren Service Committee, 22 South State

St., Elgin, Ill., for instructions and directions for knitted items and for the name of the camp to which you shall send the articles.

## Junior Project, Mt. Hermon

BY MRS. S. H. FLORA

The juniors of the Mt. Hermon church have had a very interesting year's work. We met twice a month on Sunday evenings for our regular programs. The boys and girls became very much interested in the Chen family as studied in Bright Sky Tomorrow. Their sympathy went out to this family as the children read of their many hardships, and I hope the teaching for peace will mean something in their own lives in the future. We studied several other short Chinese stories, and especially that of Miss Li we found very interesting. Our work for the year was closed with a public program. The parents of the juniors and others who were present for the program enjoyed hearing some of the things the group had learned through the year. A large number of the juniors, even some of the youngest, have learned to express themselves in prayers of their own wording. The attendance for the year has been good, and we have been well pleased with their response in every way. The offerings for the project totaled \$8.19 and the money has been sent to the district treasurer.

Bassett, Va.

## Selections From Bro. Graybill's Letter

"Ordinary mail travels slowly; therefore, I shall send this by air so that you may receive it more certainly in time for Christmas.

"We are being pressed harder and harder as time goes on. Already we have experienced considerable cold weather. Many sugar beets are yet to be taken up and the ground is freezing rather hard. If this weather keeps on much longer, much of the sugar beet crop will be wasted. We can say that all crops are below the average, and yet we are in need of everything.

"The church in Denmark celebrated its 60th anniversary recently. I had hoped to be present, but could not go.

"These pressing times cause distress of mind. Church attendance has not increased. There have been several conversions, but there is nothing of a stirring nature to report. We are planning for a series of meetings in February or March.

"God bless you all and make you a blessing. Pray for us."

Malmö, Sweden.



## Brethren Service Committee News

BY J. H. MATHIS

### Brethren Idealism in a Civilian Public Service Camp

Six months have passed in my experiences with the Civilian Public Service camps. During that time a lot of water has passed under the bridge of experience. While I realize that only a beginning has been made, we have traveled far enough to be able to jot down several important factors.

At the time the Church of the Brethren entered into the Civilian Public Service camp program, we had no past experience in operating camps under supervision of the United States government. Unlike the army, we had no previous pattern, but we did have a basic philosophy of group living which had been tested for hundreds of years in home and church life, and which had stood the test of time. Therefore, it was to be expected that when church leaders were chosen to direct the camps they would endeavor to organize them on the basis of the good home and the good church.

So in the beginning of the Magnolia camp, either consciously or unconsciously, we moved out on the faith that this way of life would work with any group. There have been rough spots, but the total experience has strengthened our faith in the fact that a Christian democracy is the only satisfactory program of group living.

Many times I have had to rethink my philosophy. For instance I had hoped that smoking would not be carried on in camp. Yet some very wholesome Christian young men in camp had never considered this a moral issue. They said, "Our pastor smokes, and it has never been considered by our group as out of step with Christian idealism." Then I began to realize that with twenty types of religious thought represented, we could not expect the same results as from a group where this idealism had been upheld. The question which we asked ourselves was: What would we do in a Brethren home or Brethren church? Previous experience told us that we should hold up the ideal of the clean life and discourage anything short of this ideal. However, we would not cut off from the fellowship of our home or church those who failed to reach this ideal. This is just one illustration of how the Brethren pattern is following through into our camp life, and is being experienced by many who knew nothing of the Brethren faith.

In camp there are some things which the government requires of us, but which a second-mile religion releases from requirements. An illustration of this is in the matter of cleanliness and order in camp. We are required by selective service to conform to strict regulations. The pattern of the

Brethren home is cleanliness and order. Therefore, we have a background that should put us far ahead of the basic requirements.

In the problem of religious observance and worship, it is a great help that in Brethren history we have always stood for freedom in worship. We have some in camp who enjoy a very formal service, while at the same time others lean heavily to the emotional side. On Biblical interpretation some are quite liberal while others are extreme in literal interpretation of the Word. However, this is not new to one who has worked in the Church of the Brethren, for many local congregations have this same situation and yet live and work together as brethren. This is our aim and goal for the religious life of the camp.

In camp administration we have much the same organization as a local congregation of the Church of the Brethren. A camp council made up of two members from each house with a chairman is comparable to the official board of the church. This group meets each Monday evening. It makes no decisions, but any matter which comes to its attention is carefully considered, and if thought advisable, is brought to the community meeting which is the same as the church council. Here all have an equal voice in arriving at policies and decisions growing out of group living.

The work of camp is on much the same basis as that of the home and church. All are required to work certain hours, but frequently occasions arise when men work many hours over the required time. For example, we have a man in camp who could not work, yet was not sick enough to be declared so by the doctor. Fourteen men were allowed for camp upkeep, so thirteen men did his share of the work in addition to their own as they would have in sickness within their own family group.

Another example is the kitchen boys, who must work on Saturday afternoon and Sunday. There are always some volunteers to help them and get the work out of the way quickly. It is quite evident that some volunteer over and over, while others seldom offer to help. Anyone who has assumed responsibility of leadership within the church realizes that only a small percentage of the average congregation ever volunteer for extra service in the church.

We who are in the administrative positions within the camps feel keenly our responsibility to those who are backing us with their prayers and financial assistance. We are leaning heavily on the Brethren pattern of home and church and we have faith that it will stand the test.

*Camp Magnolia, Ark.*



## Christians Keeping Their Poise in Time of War

### Introductory Note

Long before the war situation in America developed, this week's issue of the Gospel Messenger was designated to be about Mental Hygiene.

In the light of this month's development in the war, the theme has been adapted to some of our most pressing problems—how to keep our own lives on an even keel in the months to come.

So the department offers to you this week articles dealing with constructive attitudes for the present situation. One is by Perry Rohrer, who for many years has been helping individuals to keep their spiritual poise; another is by Raymond Peters, director of young people's work. The reader should also note H. L. Hart-sough's article in the General Forum. We all owe gratitude to these three people for giving us of their best.

A group of psychologists in England recently made a study to find out what the war had done to England's nerves, and discovered a hopeful thing. On the whole, mental disease and breakdown were confined to those who had been nervous and ill-adjusted before the war. Persons who had learned to combat worry, fear, and insecurity in ordinary life apparently have been able to take a war in their stride!

We in America stand at the beginning, perhaps, of a period of similar insecurity and fear. Can we do as well as England has done? Christians, above all people, ought to come nearer the mastery of such a crisis; by taking thought now we may not only keep our own selves on an even keel, but in addition may act as small centers of calm and steadying influences for those around us.

### Radio Broadcast on Children and the War

Reported by Ruth Shriver, Director of Children's Work

On Sunday, Dec. 21, a Chicago radio station, *Voice of the People*, broadcast a panel discussion in which a psychologist and two educators participated—Dr. Kenneth Heaton, outstanding child guidance expert, Paul Meisner, superintendent of the well-known Glencoe Schools, and Miss Ross, who apparently is a clinical psychologist in Chicago.

The broadcast started off with a sharing of ideas as to what children are saying about the war. Typical fears expressed were these:

- a. "Will bombers come over our house?"
- b. "If my father is drafted, how will we live?"
- c. From high school students—"What kind of a future shall we plan for, with war before us?" and "Will there be anyone for me to marry if all the boys are killed in war?"

From this point on the broadcasters shared ideas as to what needs to be done about the fears and reactions of children:

1. Children will reflect the attitudes of adults. If they live around adults who seem to be calm and able "to take it" they will be calmer. Parents who show worry in their faces or conversation will cause children likewise to worry more. Adults have learned to meet trouble; children have not; therefore their fear is often sheer terror.

2. The radio and newspapers for a few days after the

declaration of war were very bad. They affected both adults and children; both the radio and newspapers are improved now.

3. Discussion about what is going on in the war should not be entirely avoided—neither should it be constantly dragged in. Realistically adults need to know what the radio and the newspaper say, and children will get along better if parents discuss with them calmly, rather than avoiding the subject altogether. Never tell children falsehoods about the war.



It Is Important That Children Be Kept Busy

4. It is important to keep busy. Something constructive to do is most important. The arts and crafts children have been learning are doubly valuable now.

5. A child said to his parents, "Aren't there any nice people in Japan?" With regard to allowing children to hate the Japanese people, teach them there are different kinds of people in Japan just as there are in America.

6. Also, help them to see that we are trying to solve our problems without fighting, but we seem to have not quite learned how, as yet. Superintendent Meisner gave a very fine illustration of a teacher approaching the problem with a kindergarten group. Five children in the kindergarten all wanted to play with the Tinker Toys at the same time. The teacher asked several of them, "How are you going to get the toys?" One child said, "I'll sock the rest of 'em." Another said, "I'll tell the teacher." Another said, "I'll try to talk to them about it." Superintendent Meisner thought perhaps children could see the similarity between the way children should solve their own problems and the way nations should solve them.

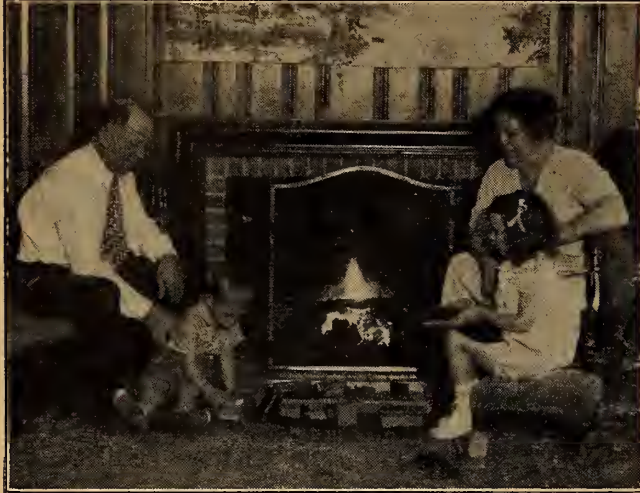
7. In answer to the question, "Shall we tell children this is the last war?" it was agreed we cannot tell them it *will* be, but rather that it *can* be, and that even now boys and girls in school can be studying the basic causes of war and how to make this the last one. (Church leaders would add that churches too can help in this study.)

8. "Do you think the war needs to injure children in making them nervous or warlike?" Miss Ross, the psychologist, answered this one. She said, "It depends on the adults."



9. The chairman of the panel asked at the close, "If you were going to give parents your best advice what would it be?" The following answers came:

a. Christmas should by all means be celebrated this year with a deeper emphasis on the spiritual meanings than usual."



Children Need the Companionship of Poised Adults

b. Children need to be associated with adults who believe in Christianity and the democratic way of life.

c. Make the children feel secure in every way you can. Tell them that many people are concerned with their safety and welfare.

### The Minister Helps Maintain Poise

By Raymond R. Peters, Director of Young People

Dean Charles R. Brown is reported to have said, "If I had my ministry to live over, I would preach more comfort." These are days when people need to be comforted. Some parents are anxious about their boys and are fearful of the fate of their sons. Young people are forced to alter life's plans in many ways, to give up good jobs, drop out of school, and postpone marriage with its joys. Little children are fearful of the publicized bombings. To all these the minister needs to give assurance and help maintain poise.

The minister needs to demonstrate in his living and preaching an attitude of sympathetic understanding and courage. He must do his own thinking and be able to undergird his convictions. Reading and fellowship with fellow ministers are essential. Now is a good time to read post World War I history. This will help to give perspective. Another essential element for the minister is that he keep a sense of humor. The ability to laugh naturally is a sign of a healthy man. Above all, the minister should search to discover the mind of Christ. Christ is our pattern, and he leads the way.

Let me suggest, then, some ideas which I think the minister should keep before his people.

Our government gives to its citizenry the right to freedom of conscience. This holds true in time of crisis. Therefore, if an individual honestly and sincerely holds a minority opinion, he is not unpatriotic. The way to gain confidence while holding a minority opinion is to make genuine sacrifice for convictions. Brethren people can gain self-respect and poise by making sacrificial gifts to the ever-expanding program of the church.

"Those who cannot destroy must unceasingly build."

Men must live with themselves when the war is over, and it will be much easier if they do not compromise with their ideals now. Those who follow their personal idealism now will be in a much better position of leadership following the war.

Faith is a sustaining element in life. The lure of the future helps people through difficult times and motivates courageous living. Sacrifice for a great ideal such as the power of good will over force is much easier when one believes that some day evil will be overcome, and righteousness shall prevail. Men of all ages have dared to believe that the future will bring forth better things.

The minister will do well to preach on the great fundamentals of the Christian faith and keep his congregation thinking about the kind of a world and church we desire after the war. Christianity has survived many wars and many types of governments, and it will survive this war. Christianity is not synonymous with any political state. It supercedes them, constantly challenging men to live as brothers.

"If we are certain our faith rests on the sure foundation of reality, we must be content to understand that the failure of others to accept it in no way destroys its truth. The crimes now being committed by man against man cry aloud, not for vengeance but for a complete change in our relationship one with another."—George Lansbury.

### Suggestions for Maintaining Poise in These Times

By Perry L. Rohrer, Chicago, Illinois

Poise requires balance, perspective, and integration. When we are constantly bombarded by radio, newspaper, and conversation with a subject such as war or any other subject vital to our sense of security we normally tend to lose our sense of poise, balance, and perspective. We tend to become obsessed with the one thing that is constantly coming to our attention.

The best of living is had by those who can be subjective to such constant impressions and manage to keep a balanced perspective and outlook all the while. Most of us need help to accomplish this adjustment. Toward this end we offer the following suggestions:

#### 1. Develop a Sense of Wit and Humor Which Fits You

This does not mean that you should "play Pollyanna." Abe Lincoln had an excellent sense of humor, but he was not known for his loud laughter and at times he was greatly depressed. He did have a habit of seeing the humorous side of life. It was an inner twinkle which was not always obvious. It was an outlook upon life which eased tremendous tensions.

#### 2. Keep Busy

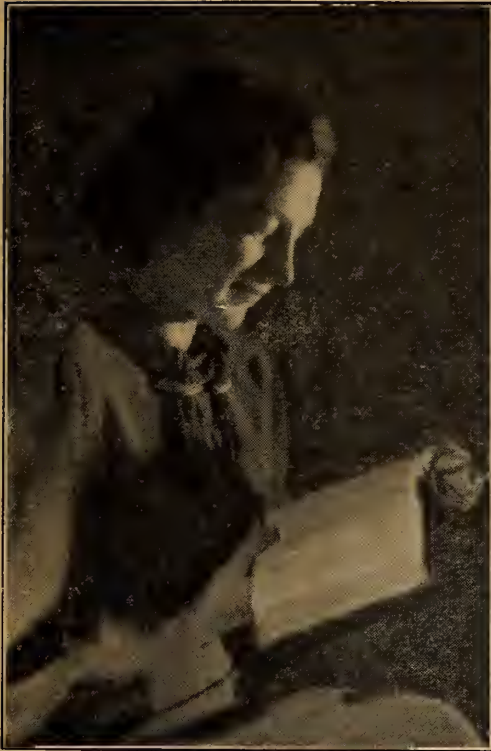
Fear, worry, and useless panic tend to seize those who spend too much time talking and idly reflecting upon unfortunate situations. Find something to do—tensions and worry are relieved by activity.

#### 3. Avoid Assuming Impossible Personal Feelings of Responsibility for World Conditions Over Which You Have Very Little Control

Some of the finest and most conscientious people allow themselves to become worn down by worry over world conditions. Then when their vitality is at low ebb they tend to develop ridiculous feelings of personal responsibility for the whole mess. In one sense this is the height of egotism, but such worriers often live in



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such a mental state until they collapse. To be sure, all of us have a responsibility; but it is folly to attempt to shoulder the load of the universe. Poise and balance mean that we feel ourselves important but respect the importance of the millions and see our relationship to them. We can be sincerely interested in improving the world without personally assuming responsibility for more than our share of its evils.

#### 4. Study History

Students of history have an advantage in these times with regard to gaining perspective. A long look backward is often the best preparation for an intelligent look at the present and future.

#### 5. Concentrate Upon Simple Fundamentals

Crises tend to eliminate frivolities and nonessentials. The simple life is forced into the center of things by sheer necessity. Poise is much easier where simple habits and wants are the rule. The more complex the life, the more difficult to maintain balance.

#### 6. Learn to Relax

Worry and anxiety produce tension. Poise requires serene and relaxed living.

#### 7. Enrich Your Thinking

Seek relief from constant bombardment of a single idea by reading from great literature. Talk about other things. Read about nature or your hobby. Learn to use new words and new skills.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

### Books That Can Help in These Days

1. *The Bible*.
2. *One Hundred One Prayers for Peace*—Compiled by G. A. Cleveland Shrigley, Westminster Press, \$1.00.
- \*3. *Living Courageously*—Page, 1936, \$1.00.
4. *Living Under Tension*—Harry Emerson Fosdick, \$1.50.
- \*5. *Managing One's Self*—Gilkey, 1932, \$1.75.
6. *Still Shine the Stars*—Bernard Iddings Bell, \$1.00.
7. *This Is the Victory*—Leslie Weatherhead, \$2.00.
8. *Victorious Living*—E. Stanley Jones, \$2.00.
9. *New Gateways to Victorious Living*—Hornell Hart, 1941, \$1.75.
- \*10. *You Can Master Life*—Gilkey, 1934, \$1.75.
11. *Poems With Power to Strengthen the Soul*—Compiled by James Mudge, \$1.89.
12. *Faith for Reconstruction*—Social Action Magazine for Dec. 15, 1941, 15c.
13. *Struggle for World Order*—Social Action Magazine for Nov. 15, 1941, 15c.
14. *Christian Faith and Democracy*—Gregory Vlastos, 1940, 50c.
15. *Christian Faith and Social Action*, 1940, 25c.
16. *Report of the Archbishop of York's Conference on the Life of the Church and the Order of Society*, 5c.
17. *After Defense: What?*—National Resources Planning Board, single copies free. Write to Superintendent of Documents, Washington, D. C.

Note—All of the above can be ordered from the Brethren Publishing House; books starred are in Elgin Loan Library.

### ADULT DISCUSSION OUTLINE

#### How to Meet Failure

Scripture—Acts 28:16-20, 30 and 31; Phil. 1:12-14; 3:7-16  
Sunday, February 1, 1942

#### I. The Problem Examined

1. Many people apparently have lost confidence in their power to "make good" or succeed in the ordinary experiences of life. They lament that they lack something needed for success.

2. Loss of confidence in oneself is worse than the loss of money or anything else. It is sometimes possible to regain the fortune when the will to do so is present.

3. The church can do no finer service than to assist adults, young and older, to have confidence in themselves.

4. One may be said to be a failure when he has ceased to have confidence in himself, given up hope, stopped struggling for the higher and better things of life, and filled his mind with prejudices and low ideals.

5. Some signs of failure are self-pity, loss of interest in oneself, blaming others for one's condition, readiness to make apologies, and feelings of inferiority.

#### II. Things That May Help to Meet Failure

1. Watch the heart—"As a man thinketh in his heart, so is he," one reads in Proverbs.

2. Make every effort to keep a cheerful outlook, a happy spirit, a hopeful mood, a forgiving heart, and a confident faith in God and oneself. These are of more value than gold. With these one will never be a failure, and these are within the reach of everyone.

3. Flee every attitude of mind that we know sooner or later leads to failure.



4. Examine frequently the elements of real success or failure. Recall the life of John the Baptist, or of some Christian mother or father in your own community.

5. Forget failures as soon as possible. Face them squarely and then drop them by the help of God and sheer will power.

### III. Discussion

1. What is your definition of failure?
2. How can we avoid failure?
3. What experiences have you had that at first looked like failures but later proved to be a success?
4. By what standards can we measure success and be safe?

## CORRESPONDENCE

### History of the Leamersville Church

(See Picture on Cover Page)

The first building of the Church of the Brethren at Leamersville, Pa., was erected in 1873 and dedicated on Christmas Day of that year. The church at that time was a part of the Duncansville congregation.

On June 25, 1904, the Leamersville congregation became a separate organization. After several years, because of the growth of the church, it was deemed advisable to sell the old building and accept a parcel of land donated by John Sell and Martin Greenleaf, the present site of the church.

With Elder James A. Sell as solicitor and contractor, another church was built, he having done the greater part of the work himself. It was a frame building thirty-eight by sixty feet, without basement, and cost \$3,000. The ladies' aid society furnished it at an additional cost of \$500.

The house was dedicated Sept. 18, 1910, with Bro. C. C. Ellis as speaker, using the text, Ezra 6:16. At the time of the dedication it was free of debt.

In 1922 the need was felt for more space for Sunday-school work; therefore plans were approved for raising the building five feet, installing steam heat and providing a number of Sunday-school rooms at a cost of about \$3,500. It was rededicated Nov. 5, 1922, and again Bro. C. C. Ellis was the speaker at both forenoon and afternoon sessions.

On Oct. 17, 1940 the building was partially destroyed by fire. Most of the damage done was on the main floor of the church, where extensive repairs have been made. The entrance and the main auditorium have been reversed and finished in oak throughout, with the addition of a baptistry, new furniture, new lighting fixtures and art windows. A new electric organ was installed and dedicated during the program on Oct. 26. At no time after the fire or during the course of reconstruction, was it necessary to interrupt the regular schedule of services, the basement being temporarily equipped for that purpose. We spent just fifty-two Sundays in the basement.

The members of this church are ever mindful of the blessings God has bestowed upon her and humbly invoke his guidance for her future growth that she may continue in the faith that has been her heritage.

Imler, Pa.

Mrs. Fred G. Claar.

### We Reached 100% Enrollment

Sometimes it takes as much determination to overcome the attitude of "it can't be done" as it takes effort to accomplish the undertaking. Many tasks that seemed seemingly impossible proved that they weren't as difficult as they seemed. No doubt you have had some similar experience. Our attitude can result in either a defeat or a success.

When the time arrived to launch the Gospel Messenger drive in the Frederick church, some of our men thought of the possibility of a 100% enrollment. The plan suggested was to gather eighty subscriptions at \$1.25 which would enable us to send in 100 subscriptions at \$1.00. Our membership numbers around 500 and we figure 100 established families cover our enrollment.

Fourteen of our men were appointed and assigned from six to twelve names together with small envelopes for the convenience of the subscriber. The subscriber wrote his name and address on the envelope and enclosed the money. Our men were instructed to accept subscriptions at \$1.00 if the \$1.25 rate was prohibitive. In selling the Messenger at the \$1.25 rate we emphasized the fact that not only did the subscriber receive fifty-two issues of the Messenger together with the Year-

### Life of a Consistent Reader

For sixty-five years Bro. William Milton Harlacher has been a consistent reader of our church publications. He is the son of Wm. and Eve (Beck) Harlacher, and was born near East Berlin, Pa., Jan. 10, 1850. At the age of twenty-two he went to Illinois. Three years later he was married to Susan B. Carson, to which union were born six children, three of whom died in infancy. He united with the church, of which he is still a faithful member, in the spring of 1876. He was a charter member of the Camp Creek church, for which he donated the plot of land where the church and cemetery now stand. In 1901 he with his family moved to northern Idaho and purchased property, from which he again donated the land where the Clearwater church stands. He now resides with one of his sons at Grants Pass, Oregon. A year ago last June he had the misfortune to fall and break his hip, but is able to get around some now with crutches, and enjoys getting out to church occasionally.

Grants Pass, Oregon.

W. F. E. Harlacher.





book,\* but he helped send the Messenger and the Yearbook into some home of the church that had never subscribed.

Final reports show seventy-eight \$1.25 subscriptions and four \$1.00 subscriptions which enabled us to send in 100 subscriptions including eighteen complimentary subscriptions we are entering for families who have never received the Messenger. Our subscription list last year numbered forty-nine.

Now that this has been accomplished, another year the Messenger should not cost anyone in the church more than \$1.00. This Messenger campaign was conducted by our men's work organization and I believe Frederick is either the first or one of the first churches in the district having accomplished this.

It would be impossible to give our men the full credit they deserve for the diligence and enthusiasm manifested.

Frederick, Md.

Jesse C. Shaver.

### The Passing of Bro. John L. Mishler

John L. Mishler, aged seventy-four, died at his home in Middlebury, Ind., on the evening of Dec. 16 after an illness of some twenty years. The direct cause of his death was asthma and heart trouble. Many times he had been at death's door but after an anointing service would recover. He had a great desire to live, and although afflicted for so long a time was never heard to utter a word of complaint. Bro. Mishler had been up and about the house all day and was anticipating a visit from his brother-in-law and wife, Brother and Sister J. Edson Ulery of Onekama, Mich. They arrived a few minutes before his death.

He was born in Somerset County, Pennsylvania, on Aug. 13, 1867. He was the son of Joseph and Rachel Livingston Mishler, and one of a family of nine children. He came to Indiana with his father when he was eleven years old.

He was married to Orpha Ulery on Dec. 9, 1897. In 1898 he was ordained to the ministry in the Church of the Brethren, serving the Pleasant Valley church for a period of over twenty years. During 1912 and 1913 he and Mrs. Mishler had charge of the City Rescue Mission in Grand Rapids, Mich. Brother and Sister Mishler reared in their home a foster son, Willard Savory; also for a time a foster daughter, Dora Earhart, made her home with them.

Because of failing health, Brother and Sister Mishler moved to Middlebury in 1920. They then spent several winters in warmer climates in search of better health. Last July he submitted to a major operation which greatly benefited him.

Surviving are his wife; the foster son, Willard Savory of Washington, D. C.; two sisters, Mrs. Sarah Essig of Middlebury and Mrs. Susan Hershberger of Goshen; two brothers, J. W. Mishler and M. J. Mishler, both of La Verne, Calif.

The funeral services were held Dec. 19 at the Middlebury Church of the Brethren, but were preceded by a short prayer service at the home. The writer officiated, assisted by Brethren Galen Bowman and Cyrus Steele. Burial was made in the Pleasant Valley cemetery.

Our friend and brother will be greatly missed as was

\* By recent action of the Council of Boards the Yearbook for 1942 will be sent free to ministers and others whose names appear in the official lists in the Yearbook. Otherwise the price is 25c per copy.

partly evidenced by the fact that over 200 people called at the home to offer sympathy before the day of the funeral. "Whosoever liveth and believeth on me shall never die" (John 11:26).

Middlebury, Ind.

Harold W. Miller.

### Just Wondering

How many of the people who read the Gospel Messenger have a Bible on the table by them as they read the church paper and look up the references given by the writers?

I did not do this until, due to an accident, I had to be in bed a few days. I had my Bible beside me the day the Gospel Messenger came, and I read the references suggested. Now I would not think of reading the Gospel Messenger without my Bible.

I hope everyone who reads this will try the plan just once. I am sure they will keep it up, as it makes reading much more interesting and instructive.

Pocomoke City, Md.

Eva Pusey.

### The Brethren Home, Darlow, Kansas

The Christmas season at the Old Folks' Home near Darlow, Kansas, was a very pleasant one this year. On December 18 the Lincoln school gave us a nice program. On the Sunday before Christmas a class from the Hutchinson church gave us an interesting program and presented the guests with presents. To the ladies' aid of the Morrill church we are grateful for a large box of cookies.

Bro. Michael from the Eden Valley church drove in loaded with canned fruit, other presents and a money offering. The ladies' aid of the Sabetha church sent us a box of gifts for the guests. From the ladies' aid of Fredonia came two nice comforters.

Our Christmas tree was loaded with presents and decorations. The home guests gave an interesting program Christmas Eve.

The biggest surprise came Christmas morning just as we were ready to eat breakfast. Who should happen in but our son, Urban Harris, and his wife. With them were Loren Harris and wife from Kingman, Kans.

Mrs. H. T. Harris, Matron.

### Sixty Years Together

On Aug. 23, 1852, Bro. D. T. Wagner was born in Indiana. He came to Macon County, Ill., with his parents when he was four years old.

Mrs. D. T. Wagner, formerly Jennie Pefley, was born in Roanoke County, Va., on Aug. 18, 1859. She came to Girard, Ill., in 1869, where she grew to womanhood. Here she became acquainted with D. T. and on Nov. 1, 1881, they were united in marriage by Eld. Daniel Nead of sacred memory.

In December 1892 they moved to the Kaskaskia church community, Fayette County, Ill. Here they have worked and helped build up the church.

On Nov. 2, 1941, several friends and relatives gathered at our new church to help





them celebrate their sixtieth wedding anniversary with an all-day program and a basket dinner. Bro. C. L. Denton of Ramsey, Ill., sang Memories and Silver Threads Among the Gold in honor of the occasion. In the afternoon a group sang Never Grow Old. A large cake with a bride and groom under a wreath of white flowers, was presented to them by Sister Linnet Mize. Among the many present were a number from a distance.

Brother and Sister Wagner are in fairly good health and attend Sunday school regularly. May God bless them and keep them for many more anniversaries. May we, too, try to grow old as gracefully in the Lord as have these two.

Beecher City, Ill.

Mrs. Berniece Childress.

### Crago Wedding Anniversary

Brother and Sister Thomas W. Crago were married on Nov. 26, 1891. They have lived their entire lives in Lake Township, Wood County, Ohio. They have two sons: Alvin of E. Toledo; Leo of Millbury, Ohio. One daughter passed away in infancy. Six



grandchildren and two great-grandchildren also have come to bring happiness to them.

On Sunday, Nov. 30, they celebrated their fiftieth wedding anniversary with a special morning service in the Black Swamp Church of the Brethren, and open house in the afternoon and evening for friends and relatives. During the evening a short program was rendered in their behalf by members of the church. A total of 257 persons registered in their home on that day, which is a very definite evidence of the fact they have many friends.

They have been members of the Church of the Brethren practically all of their married life. Sister Crago joined in 1897 and her husband two years later. They have not only been faithful members, but strong pillars in the church since that time. Bro. Crago has served as deacon for thirty-eight years. Sister Crago has one of the finest records of Sunday-school attendance of any member of the Black Swamp church. She has been present every Sunday in her own Sunday school for fifteen years, and served as teacher most of this time. She also has held the office of president of the ladies' aid for many years.

Both are enjoying good health at present and we wish them many more happy, healthful years together.

Millbury, Ohio.

Mrs. Harold Johnson.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Buchingham-Gray.**—At the parsonage of the Rodney, Mich., Church of the Brethren, by the undersigned, Dec. 21, 1941, Bro. Ernest Buchingham of Flint, Mich., and Sister Ruth Gray of Custer, Mich.—L. H. Prowant, Rodney, Mich.

**Byer-Miller.**—By the undersigned, at the home of the bride's parents, Howard T. Byer and June E. Miller, both of Franklin Grove, Ill.—S. L. Cover, Franklin Grove, Ill.

**Clausen-Hoobler.**—By the undersigned at his home in Louisville, Ohio, Dec. 13, 1941, Donald E. Clausen of Canton, Ohio, and Eleanor Hoobler of East Canton, Ohio.—M. M. Taylor, Louisville, Ohio.

**Cleaver-Godfrey.**—Bro. Charles Cleaver and Sister Ruth Thelma Godfrey, both of York, Pa., Aug. 9, 1941, at the home of the bride.—J. L. Miller, York, Pa.

**Craig-Gray.**—Jerry Craig and Darlene Gray, both of Fort Wayne, Ind., at the parsonage in Wawaka, Ind., by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Cripe-Koher.**—Marshall Cripe of New Paris, Ind., and Agnes Koher of Goshen, Ind., Dec. 25, 1941.—H. A. Claybaugh, Goshen, Ind.

**Curt-Underhile.**—By the undersigned, at the Brethren parsonage, John Curt and Dorothy Underhile, both of Franklin Grove, Ill.—S. L. Cover, Franklin Grove, Ill.

**Dailey-Tranter.**—By the undersigned, Francis Dailey and Gertrude Tranter, both of Seymour, Ind., at their home, Dec. 28, 1941.—J. Andrew Miller, Muncie, Ind.

**Edler-Sword.**—By the undersigned, at the home of the bride's parents, Dec. 25, 1941, Howard Edler of Shannon, Ill., and Ruth Sword of Lanark, Ill.—Merle R. Hawbecker, Lanark, Ill.

**Fike-Shaffer.**—Frank W. Fike and Dorothy I. Shaffer, both of Hazelton, W. Va., at Friendsville, Md., by the undersigned, Dec. 6, 1941.—Russell K. Showalter, Bruceton Mills, W. Va.

**Frick-Joslin.**—Robert Frick of Brimfield, Ind., and Betty Joslin of Rome City, Ind., at the parsonage in Wawaka, Ind., by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Group-Hatch.**—By the undersigned, at the home of the bride's parents, Russel L. Group and June Hatch, both of Franklin Grove, Ill.—S. L. Cover, Franklin Grove, Ill.

**Heisler-Law.**—By the undersigned, Dec. 7, 1941, at the Cherry Grove Church of the Brethren, Dale Heisler of Shannon, Ill., and Betty Law of Lanark, Ill.—Merle R. Hawbecker, Lanark, Ill.

**Kaylor-Ullery.**—By the undersigned at the New Hope church, Robert Kaylor and Dorothy Ullery, both of Crothersville, Ind., Dec. 14, 1941.—J. Andrew Miller, Muncie, Ind.

**Kinney-Bloom.**—By the undersigned, Nov. 28, 1941, in the Freeport Church of the Brethren, Ermine Beaty Kinney and Lona Margaret Bloom, both of Freeport, Ill.—Clarence B. Fike, Freeport, Ill.

**Lawrence-Zigler.**—At the parsonage of the Rock Run church, Dec. 6, 1941, Theodore J. Lawrence and Ann Orvilla Zigler, both of Chicago, by the undersigned, father of the bride.—J. S. Zigler, Goshen, Ind.

**Larkins-Markey.**—Bro. Guy Ray Larkins and Sister Pauline Laretta Markey, both of York, Pa., at the home of the undersigned.—J. L. Miller, York, Pa.

**Miller-Inks.**—Russel L. Miller and Helen Katherine Inks, both of Wawaka, Ind., at the parsonage, by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Moomaw-Doster.**—By the undersigned at his home, Benjamin Colvin Moomaw and Mary Ethel Doster, both of Muncie, Ind., Dec. 25, 1941.—J. Andrew Miller, Muncie, Ind.

**Morris-White.**—At the home of the undersigned, Dec. 6, 1941, Edward Morris of Hollsopple, Pa., and Mary Grace White of New Baltimore, Pa.—B. N. Lehman, Hollsopple, Pa.

**Parrott-Ebling.**—Philip Kenneth Parrott of Easton, Md., and Mildred Victoria Ebling of Ridgely, Md., in the Ridgely Church of the Brethren, Sept. 27, 1941, by Rev. Graham E. Senter of Goldsboro, Md.—Esther King Crouse, Queen Anne, Md.

**Schnell-Davisson.**—On Nov. 30, 1941, at the Union Ridge parsonage, by the undersigned, Edward Schnell of Sully, Iowa, and Vera Davisson of Dumont, Iowa.—W. W. Blough, Hampton, Iowa.

**Shell-Stahly.**—Earnest Shell and Donabelle Stahly, both of Lionier, Ind., at the Wawaka Church of the Brethren, Ind., by the undersigned.—Buryl E. Hoover, Wawaka, Ind.

**Sisler-Reckart.**—At the Mt. Dale Church of the Brethren, Nov. 9, 1941, Lloyd Sisler of Terra Alta, W. Va., and Alletta Reckart of Hazelton, W. Va., by the undersigned.—Russell K. Showalter, Bruceton Mills, W. Va.

**Study-Black.**—By the undersigned, at his home near Westminster, Md., Lester W. Study and Sister Adele E. Black, both of Reisterstown, Md., Dec. 18, 1941.—William E. Roop, Westminster, Md.

**Thomas-Hummel.**—Wayne Edward Thomas and Helen Louise Hummel, both of Rockton, Pa., in the Church of the Brethren, Dec. 20, 1941, by the undersigned.—Lewis S. Knepper, Huntingdon, Pa.

**Van Dyke-Hoffman.**—By the undersigned, in the bride's home, Dec. 25, 1941, Joe Van Dyke of Beaverton, Mich., and Myralene Hoffman of Scalp Level, Pa.—S. B. Hoffman, Scalp Level, Pa.

**Welborn-Neiswender.**—By the undersigned, in the home of the groom's parents in Marshall County, Ind., Dec. 24, 1941, John Welborn of Hammond, Ind., and Marcile Neiswender of Mishawaka, Ind.—N. H. Miller, Bourbon, Ind.

## FALLEN ASLEEP

**Ahner, James,** a lifelong resident of the Long Run community of Pennsylvania, died Dec. 24, 1941, aged sixty-five years. His wife preceded him in death a little more than a year ago. Surviving are five daughters and five sons. Funeral services were conducted at the Long Run Church of the Brethren by Bro. John Byler. Interment was made in the Long Run cemetery.—Helen Reber, Bowmanstown, Pa.



**Eichorn, Genevieve**, daughter of Brother and Sister S. P. Early, was born at Union Bridge, Md., Dec. 19, 1907, and departed this life after ten weeks' illness, Dec. 16, 1941. On Dec. 28, 1933, she was united in marriage to Gaylord Eichorn of Troy, Ohio, where they made their home. She leaves her husband, her daughter and her parents. Mrs. Eichorn joined the Church of the Brethren in 1915 and was a loyal, active member throughout the intervening years. She graduated from Manchester College in 1929, after which she taught in the Staunton high school for five years. She lived a beautiful and loyal Christian life. Many are the tributes given her by those who had the privilege of knowing her and being helped by her radiant Christian living. The funeral was conducted on her birthday anniversary by Eld. J. C. Flora, Rev. Hildebrand and the writer, at her late residence and in the Troy Church of the Brethren. Interment was in the New Carlisle cemetery.—C. F. McKee, Dayton, Ohio.

**Flora, Henry Allen**, was born in Franklin County, Va., July 4, 1872, and died in the same county on Oct. 16, 1941. He is survived by his wife, Norah, two foster children and one brother. With his passing the Antioch church and community lost one of its most faithful and valued members. Among his activities in the life of the church were the following: a deacon since 1904, member of the trustee board for a number of years, church chorister for thirty-three years, delegate to district meeting every year he was eligible over a period of twenty years. Bro. Flora was a man of good judgment and often served on important committees both in the church and at district meeting. He never missed a love feast at his home church after he became a member. During his lifetime he made a commendable gift to the endowment fund of his district mission board and the General Mission Board and also remembered them in his will. Bro. Flora was always interested in his community and fellow men. He visited the sick at every opportunity. His ability as a business man was well known, and he served as director of the local bank for twenty years. Funeral services were conducted at the Antioch church with burial in the church cemetery. The funeral was in charge of the writer, assisted by the local ministers.—G. A. Naff, Boone Mill, Va.

**Glover, Maggie Bell**, was born to Ami and Sarah Frankhouser Glover at Brandonville, W. Va., Feb. 16, 1869. She died Dec. 14, 1941, after a prolonged illness. She united with the Church of the Brethren early in life and remained faithful to the church of her choice. She never married. She was known and loved for her generous, efficient and untiring service among the sick. Her loyalty and regularity in church attendance were outstanding. She is survived by Mr. and Mrs. Vernon Early, who cared for her in her illness, and a host of relatives and friends. The funeral services were conducted in the Salem church by Brethren Henry Glover and Chester A. Thomas. The burial was in the near-by family cemetery.—Mrs. R. K. Showalter, Bruceton Mills, W. Va.

**Gottmann, Anna Copeland**, was born April 9, 1891, near Joplin, Mo., and died in a Hannibal, Mo., hospital on Dec. 9, 1941, following an illness of two days. At the age of sixteen years she became a member of the Church of the Brethren at Wiley, Colo., where she held her membership until the time of her death. In 1908 she married Charles P. Gottmann, who survives with one son, one daughter, and one granddaughter, in addition to her mother, two brothers and one sister. Since 1927 she and her husband had superintended the Ralls County Infirmary near Center, Mo., where they gave themselves unreservedly to ministering to the needs of unfortunate old people. She was a devoted wife and mother and a loyal member of the church of her choice, though not always privileged to live where she had a church home. The funeral services were held in the Center Baptist church, where she had been a faithful worker for a number of years.—Grace Heckman Gottmann, Hannibal, Mo.

**Hoppes, Norman R.**, died Dec. 15, 1941, at his home. Mr. Hoppes had been in ill-health for several years, but did not become seriously ill until the day before his death. He was born Jan. 5, 1872, near Mentone, Ind., to Obediah and Hannah Tipton Hoppes. He united with the church, at the Beaver Dam church, when a young man. He was married to Almeda Warren about forty-six years ago. Bro. Hoppes moved to Wabash about five years ago and had been a faithful attendant at church here since. He is missed greatly by young and old. He is survived by his wife, three sons and two daughters. Funeral services were held in the Ohio Street Church of the Brethren with Bro. J. E. Smeltzer officiating, assisted by C. C. Miller of Roann. Burial was in the Nichols cemetery south of Mentone.—Mrs. Wilford Crumrine, Wabash, Ind.

**Karns, Hattie Belle**, the eldest daughter of Samuel J. and Rebecca Curtis, was born near Fidelity, Ohio, Dec. 29, 1863, and died at her home in Tipp City, Ohio, Sept. 7, 1941. On Oct. 22, 1882, she was married to Joseph Karns. Four children were born to them, all of whom preceded the mother in death. This married life, in spite of the hardships and sorrows of nearly fifty-nine years, was a happy one. Mrs. Karns joined the Church of the Brethren some sixty years ago and was loyal and faithful throughout the years. Two weeks before her death she enjoyed and was blessed by the anointing service. She leaves her devoted companion, who is now eighty-seven years of age, six grandchildren, seven great-grandchildren, two aged sisters and a host of friends. Funeral services were conducted at the Middle District church by her pastor, Bro. C. V. Coppock, assisted by Bro. H. M. Coppock. Burial was in the Maple Hill cemetery.—Ethel Coppock, Tipp City, Ohio.

**Keener, Amos L.**, was born Mar. 16, 1885, and died in the Good Samaritan hospital in Lebanon, Pa., Oct. 23, 1941, after an illness of several months. His wife preceded him in death several years ago. He is survived by two sisters and one brother. Funeral services were held at the Mt. Hope Church of the Brethren, conducted by Brethren B. G. Stauffer and David G. Gibble. Interment was made in Hernley's cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Kiefer, Jacob**, son of Adam and Elizabeth Kiefer, was born Aug. 22, 1870, at Goshen, Ind., and died Dec. 21, 1941, at his home near Goshen. He was married to Mary Catherine Warstler Feb. 28, 1897. To this union were born two sons and one daughter, all of whom survive him, with three grandchildren. He united with the Church of the Brethren in early manhood, and remained faithful until the end. The funeral services were conducted in the New Paris Church of the Brethren by the writer, assisted by J. S. Zigler and Iverson Mishler. Burial was made in the new Paris cemetery.—William Brubaker, New Paris, Ind.

**Kirschner, Pauline**, died at her home, where she lived for the past sixty-four years, near the Rodney Church of the Brethren, on Dec. 4, 1941, aged eighty-seven years. She is survived by five children, seven grandchildren, seven great-grandchildren and one sister. Her husband was Conrad Kirschner, who passed away some years ago. In the later years of her life she became a member of the local Church of the Brethren and lived a faithful Christian life until the end. Her illness was short and was borne patiently. Shortly before her death she was anointed and expressed her wish to go home. She was the daughter of Matthew Holsworth, who, in an early day, moved here from Barry County, Mich., and became the founder of what is now the Rodney Church of the Brethren. Funeral services were conducted at the church by the undersigned, assisted by Bro. B. M. Rollins. Burial was in the Martiny cemetery.—L. H. Prowant, Rodney, Mich.

**Lonberger, Della Snowden**, died at her home in Vienna, Va., Aug. 21, 1941, aged ninety-seven years. She was born near Porter, Jefferson County, Pa. She was married to J. J. Lonberger in 1869 and joined the Church of the Brethren in 1868, being baptized by Jessie Hetrick in the Red Bank congregation near New Bethlehem, Pa. She remained a member of the Church of the Brethren until her eighty-second year when she united with the Dunker Brethren at Vienna. Her husband died twenty-one years ago. She leaves five sons and three daughters.—Lettie R. Cunningham, Vienna, Va.

**Lung, Albert Alonzo**, the only son of John and Sarah Reeve Lung, was born Jan. 18, 1882, in DeKalb County, Ind. He departed this life at the home of his son, Walter, near Cedar on Dec. 14, 1941, after an illness of more than four years. In early manhood he was married to Mary Jackson, and a daughter was born to this union. The wife and daughter both preceded him. On July 20, 1908, he was united in marriage to Kathrine Frisbie, and two sons were born to them. He united with the Cedar Creek Church of the Brethren in 1908 and remained faithful in this fellowship. During his extended illness his companion was assisted by both sons, in whose homes much time was spent, in caring for him. He leaves his wife, two sons, one granddaughter, one sister, three half-sisters and many friends. Funeral services were conducted at the Cedar Creek church by Bro. A. F. Morris of Garrett, assisted by Bro. J. S. Flory. Burial was made in the Cedar Chapel cemetery.—Mrs. Lawrence Smith, Garrett, Ind.

**McCullom, Ellsworth**, son of Jesse and Margaret McCullom, passed away at his home in the Stonelick community Dec. 16, 1941, aged twenty-one years. He had been afflicted since early childhood, but was able to attend school and graduated from the Milford high school in 1939. He was very industrious and much interested in amateur radio. He studied watchmaking and had a position when he became ill and was confined to his bed for several weeks. He was loved by all for his sunny disposition. Much esteem was shown for him at the funeral, and many beautiful floral pieces were given. He leaves his father and mother, a sister, two brothers and a multitude of friends.—Anna Lesh, Goshen, Ohio.

**McManaway, Minnie Hodge**, wife of Walter B. McManaway and daughter of Brother and Sister George Hodge, deceased, formerly of Head Waters, Va., departed this life Dec. 17 at the Blue Ridge sanitarium, where she had spent much time in the past several years in the hope of regaining her health; though her suffering was severe at times, she was of a hopeful and sunny disposition until the end. Besides her husband she leaves one son and two daughters, four brothers and four sisters, besides a large circle of more distant relatives and friends to mourn her loss. While she and all of her immediate family were members of the Church of the Brethren at Elk Run, she was always very much concerned about their regular attendance at the church services, and frequently inquired after the welfare of the local aid society, of which she was an active member. Sensing the possible nearness of the end she had made practically all of her own funeral arrangements. Just before she left her home at Lone Mountain the last time for the hospital and sanitarium, she called for the service of anointing, which was administered late in the night by her pastor and wife; she seemed to enjoy it very much. The funeral services were conducted at the Elk Run church by her former pastor and the one who received her into the church by baptism, Bro. D. B. Garber, assisted by Rev. Lyle M. Moffett of the Presbyterian church, a frequent visitor in her home in her girlhood days, and the present pastor of her church, Bro. W. H. Zigler. Burial was in the beautiful Green Hill cemetery near



Churchville. She was forty-eight years of age last October.—Lucy A. Zigler, Churchville, Va.

**Miller, Emma Sanford,** was born April 2, 1862, at Carthage, Ill., to Ira and Esther Sikes. She departed this life Dec. 2, 1941, at her home in Independence, Kans. She had been bedfast for two years with a broken hip and complications, but bore her burden with faith in the Father's will. She was an inspiration to all who visited her. She grew to womanhood in Illinois and on Nov. 29, 1877, was united in marriage to Philetus Timothy Sanford. To this union were born three girls and three boys. One daughter and her husband preceded her in death. She moved to Independence, Kans., in 1906. Here, on June 7, 1931, she was united in marriage to Eld. W. H. Miller; who preceded her in death in July 1937. She was a member of the Church of the Brethren and a very faithful worker in the Independence church. She was a devout Christian and a devoted and loving mother. She lived her life in service for God, family and friends. To know her was to love her. She leaves two daughters, three sons, fourteen grandchildren, eight great-grandchildren and many friends. The funeral services were conducted in Independence by the writer.—Leonard Birkin, Independence, Kans.

**Moorehead, Joseph Alexander,** was born in Blairsville, Pa., March 17, 1854. He grew to manhood in Pennsylvania where he received his education and taught school. Later he moved to Iowa where he married Ada Florence Brown. To this union seven children were born, three of whom remain. His companion passed away in 1897. In 1906 he was married to Christa Helen Pampel, who gave thoughtful and unrestrained care to Bro. Moorehead in the days of his illness. Bro. Moorehead united with the Church of the Brethren at Ottumwa, Iowa, remaining a faithful member until his death. He moved to California in 1910, settling at Covina, where he was a laborer. Later he purchased a home on an orange ranch near Covina. Memorial services were conducted by his pastor at the Custer and Christiansen funeral home. Burial was in the Oakdale cemetery.—William Riddlebarger, Covina, Calif.

**Porter, Catherine L.,** wife of G. H. Porter, died at the osteopathic hospital, Battle Creek, Mich., May 14, 1941. Catherine was born Sept. 9, 1905, in Hagerstown, Md., the daughter of Roy and Marcia Weller Eigenbrode. On Jan. 12, 1929, she was married to George Harold Porter. Sister Porter was an active member of the Church of the Brethren. Surviving are her husband, her parents, one daughter, three stepchildren, and a brother and sister. Funeral services were conducted by the undersigned in the Battle Creek church May 17. Interment was made in the Oak Hill cemetery.—F. E. Mallott, Battle Creek, Mich.

**Thomas, William E.,** was born near Millersburg, Ind., Jan. 12, 1864, and passed away in his home near Leesburg, Ind., on Dec. 15, 1941. He lived in this community all his life. On Oct. 24, 1880, he was married to Mary E. Hoffer, who passed away in 1912. To this union five children were born. He came from a family of nine children. He is survived by two sons, one brother, two sisters, ten grandchildren, five great-grandchildren and many other relatives and friends. He united with the Camp Creek Church of the Brethren about sixty years ago and was faithful and active in church work as long as his health would permit. He was counted as one of the pillars of the church. Some years ago he called for the anointing service, from which he received much comfort and strength. He was an invalid for the past six years, but was patient through it all and very considerate and appreciative of things done for him. Funeral services were conducted in the Stony Point church near his home by the writer.—N. H. Miller, Bourbon, Ind.

**Wagner, Sarah Anna,** daughter of Andrew and Barbara Shick Ullmer, was born near Trotwood, Ohio, and passed away at her late home near Verona, Ohio, on Nov. 12, 1941, at the age of sixty-three years. On April 8, 1900, she was united in marriage to John E. Wagner. One daughter preceded her in death. She leaves her husband, one daughter, one son, four grandchildren and other relatives and friends. She and her husband united with the Church of the Brethren Jan. 2, 1916. She lived a quiet, devoted life. Services were conducted in the Salem church by Bro. Gorrell and the undersigned. Burial was made in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

**Wease, Jesse H.,** youngest son of Aaron and Nancy E. Wease, was born in Grant County, W. Va., June 5, 1881, and died Sept. 23, 1941, in a Washington hospital. Mr. Wease was taken ill while visiting his daughter in Washington and was rushed to a hospital, but never regained his strength. He united with the church when just a young boy. Bro. Wease was a man who possessed a quiet disposition. His wife preceded him in death in 1918. He leaves two sons, two daughters, three brothers and a sister. Funeral services were held at the Briery Branch church with Brethren A. L. Miller and I. J. Garber officiating. Interment was made in the cemetery near by.—Myra Pitsenbarger, Bridgewater, Va.

**Youker, Dale Elroy,** was born Oct. 25, 1925, in the house where he lived at the time of his death. He was the eldest child of Elroy and Ruby Rank Youker. Besides his parents he is survived by two brothers, two sisters, two grandmothers, and a stepgrandfather, all of whom live near Marshalltown, Iowa. He gave his life to Christ at the age of twelve years. Funeral services were conducted at the Iowa River Church of the Brethren, east of Marshalltown, by Brethren J. A. Eby and G. W. Keedy. Burial was made in the church cemetery.—Elroy Youker, Marshalltown, Iowa.

## CHURCH NEWS

### California

**Live Oak.**—We are glad to report that the appearance of our church and parsonage has been improved by the application of two coats of white paint. We invite those traveling Highway 99E to stop and worship with us in the white church by the side of the road. Funds are on hand for the much-needed pastor's study. At our December council five letters were granted to folks who are moving to Paradise. The church passed on a plan by which we hope to create more activity among our entire membership. Most of it will be done by personal letter. Our young people have been sponsoring cottage prayer meetings in the homes of the community. We believe much good is being done for the homes and also for those who participate. We are happy to report that Sister Dale Ferris is with us again after a long absence because of a serious auto accident. Brethren W. R. Brubaker and Clement Boyd represented us at the Empire district conference. During the first part of November our pastors, Brother and Sister Albert Crites, and the writer spent a few days serving the folks at Butte Valley. We were favored with Dr. Kurtz' first visit to our church on Dec. 14. He gave his famous sermon, *The Ideals of the Church of the Brethren*. Our Christmas program, *A Christmas Vesper Service*, was given on Sunday night, Dec. 21. We are looking forward to having the La Verne deputation group with us on New Year's Eve. Our revival services will be Mar. 3-17, with Bro. Russell G. West as evangelist.—Helen Daugherty, Live Oak, Calif., Dec. 22.

**Sacramento Suburban.**—Since our last report nine have been added to our number by letter. We are always glad to welcome those who come into our midst. We would appreciate the addresses of all members and friends of our readers who live in our territory, whom we have not yet contacted. On Nov. 23 the young people presented a missionary play entitled *In Perfect Peace*. It was greatly enjoyed by all. Dec. 2 was our regular quarterly council meeting. Bro. Niels Esbensen of Empire, our elder, presided. Our love feast was held the following evening so Bro. Esbensen could be with us. There were sixty-three communicants. Dec. 7 was the Sunday for pastors to exchange pulpits. Bro. Dayton Root of Oakland was with us and both of his services were much appreciated. The Christmas program was given on Dec. 21 by the children of the Sunday school, followed by a white gift service, which was very impressive. The gifts were given to needy families of the community. We have greatly appreciated having Sister Martha Shick in our midst, helping with our work here. She will begin work among the Chinese in Sacramento after the first of the year. The ladies of our church were well pleased with their first bazaar combined with the monthly food sale Nov. 7, 8. This brought \$49.01 into our treasury. The ladies also met and made ten pounds of candy for our boys at Camp San Denis near La Verne. We are looking forward to having the La Verne College deputation team with us Jan. 2.—Ruth Robbins, North Sacramento, Calif., Dec. 27.

### Idaho

**Payette Valley.**—The work here is going on as usual. Pastor E. J. Glover was retained as elder. Ed Shelly was re-elected Sunday-school superintendent with Mrs. E. J. Glover directing the children's work. Our attendance is good. A cantata, *God's Great Gift*, was presented the evening of Dec. 21 under the direction of the church chorister, Loren Beckwith. The love feast was held Nov. 7 with thirty-one present. The ladies' aid meets twice a month for inspirational programs and to quilt and sew.—Ellen Shelly, Payette, Idaho, Dec. 26.

**Winchester.**—Our aid meets every two weeks. This fall they have made aprons and tea towels to sell. Our present aid society is the most active the Winchester church has ever had. Nada Reed is the president. Bro. Willis Neff will be with us for some time. Our church met in council with Eld. Amos Reed presiding. The Sunday school had a Christmas program on Dec. 16.—Amanda E. Flory, Culesac, Idaho, Dec. 16.

### Illinois

**Chicago, First Church.**—On the last Sunday in September, during the Sunday-school hour, we had promotion services in the various classes. During the church service there was an inspiring installation and dedication of Sunday-school officers and teachers. A nursery was begun at the parsonage under the supervision of a doctor and competent workers. Our newly appointed director of religious education, Bro. Jacob Replogle, conducted a Sunday-school workers' conference at which we set up objectives for the coming year. He has made up and circulated a mimeographed list of books in the church library. Our pastor, Bro. Harper Will, has planned some unique and varied evening services. The plan is for the various classes and organizations of the church to present and sponsor one or more evening services. Among those we have been privileged to have are *Kidnapped by the Arabs*, by Dr. A. C. Wieand; a lecture by Mr. Christopher Balfe, chaplain of penal institutions; lectures on child education by Dr. and Mrs. Garry Cleveland Myers; and a lecture by Prof. Raymond Shutz of North Manchester. In the fall our women held a rally, when they entertained the ladies of Bethany Biblical Seminary. At Thanksgiving time they sponsored the entertaining of the Bethany students and hospital workers in first church homes. The men and boys had a chick-



en dinner, at which Chauncey Shamberger was the speaker. Our pastor gives us very practical and inspiring sermons. Each Sunday he gives a talk to the boys and girls. For two weeks he was the evangelist in the Dixon church. Our choirs have been adding much to our worship services. We have an adult choir, directed by Prof. Alvin Brightbill; a Cecilian choir, directed by Wilbur Royer and a temple choir directed by Mildred Keeney. The Christmas season brought many worth-while worship services. The adult choir, combined with another choir, presented Handel's oratorio, The Messiah. The Sunday school presented a Christmas pageant and a white gift service. Each person brought an article of food wrapped in white. The offering went for China relief and Christmas baskets, which Mr. and Mrs. Club distributed in the city.—Mildred Harner, Chicago, Ill., Dec. 27.

**Franklin Grove.**—On Oct. 10 the district women's rally convened at our church in an all-day meeting, presided over by Mrs. John Price, the district president. About 200 women attended. A scramble dinner was served in the basement at noon. All felt that it was an inspirational and profitable meeting. A revival meeting was held Nov. 9-23 with Bro. C. D. Bonsack as the evangelist. Sister Mary Bowman of Lima, Ohio, daughter of Brother and Sister Cover, was here to lead the singing and tell stories to the children. There was one baptism, and three were baptized just prior to the meeting. On Nov. 26 we had our annual Thanksgiving supper at the church. A program was also enjoyed. There was a good attendance and an offering was taken for home missions. On Dec. 10 the ladies of the church had their annual mite box opening. A dinner was served at noon to which the men were invited. In the afternoon a program was given and the mite boxes opened. The offering amounted to \$33.21. The women's work has made booklets, completely outlining their plans for the year and assigning leaders and topics for each ladies' aid meeting for the entire year. The church met in council on Dec. 5. Bro. Guy Willard and wife and Bro. Kenneth Pfoutz and wife were called as new deacons.—Alma M. Fair, Franklin Grove, Ill., Dec. 31.

**Girard.**—In September we had the privilege of having the Drs. Cottrell in our community for several days. We have an added interest in the Cottrells as the Girard Sunday school, together with the Virden Sunday school, supports Sister Cottrell on the field. At a missionary meeting with the women of the Virden church as guests Sister Cottrell gave a very interesting address, telling many of her experiences in India. Refreshments were served during the social hour. On Sunday Sister Cottrell spoke to the children and Bro. Cottrell had charge of the morning service. All of these services were well attended and were very much appreciated. Brother and Sister Herman Landis were with us in an evening service. They spoke of their work in Africa. It is an inspiration to have our missionaries in our midst and hear them tell of the wonderful things that have been accomplished and the great need that exists. Much remodeling and redecorating has been done at the old folks' home in Girard. Nov. 9 was open house at the home, and although the weather was very disagreeable almost 200 folks spent some time looking around and visiting with the old people. On Nov. 14 the fathers and sons enjoyed their annual banquet. Mr. C. E. Reischauer, one of our high school teachers, gave a fine address. On Dec. 1 we met in council to elect church officers for the year. Bro. E. F. Caslow was chosen elder for one year. The women's work met for their monthly missionary and home builders' program in the home of Mrs. Erma Griffiths on Dec. 11. At this meeting we opened our mite boxes and found the women had saved more than \$30 for this missionary offering. Recently we have had Brethren W. T. and I. D. Heckman of Cerro Gordo, Bro. H. C. Albright of Decatur, and Prof. Jesse H. Ziegler and Bro. Leland Nelson of Bethany Biblical Seminary with us. All have brought us very challenging messages. On Dec. 21 the primary and intermediate departments of the Sunday school gave an effective program of Christmas music.—Mrs. H. V. Stutsman, Girard, Ill., Dec. 24.

### Indiana

**Cedar Creek.**—We met in regular council on Dec. 8 with our pastor, Bro. J. S. Flory, presiding. Our elder, Bro. Charles

Gump, was unable to meet with us. The church recently purchased new hymnals and we are thinking of getting new church pews. This matter has been left to a special committee. On Dec. 7 a group of student volunteers from Manchester College gave a helpful and interesting service; the theme used was Reconstruction and Relief. On Christmas Eve the young people of the church gave an interesting program. Our pastor was elected elder for the coming year. We will hold our spring love feast on May 17.—Mrs. Lawrence Smith, Garrett, Ind., Dec. 30.

**Elkhart City.**—During the year there were twenty-four baptisms, and twenty church letters were received. Three were called by death and seventeen letters were granted. The average Sunday-school attendance was 335. Mrs. Allen Weldy is president of women's work, Lynn Grove of men's work, and Gilbert Weldy of the B. Y. P. D. The mothers' study group is directed by Mrs. Frank Snider. William Foltz is the Sunday-school superintendent. Our pastor, Bro. G. W. Phillips, is president of the Elkhart ministerial association. A revival meeting conducted by J. O. Winger of North Manchester began Nov. 9. The attendance was very good throughout the two weeks. Seven were baptized and three reconsecrated. On Dec. 7 the junior choir gave a Christmas cantata, The Child Jesus. A consecration service for babies was held Dec. 21. Several Christmas baskets were given to the needy by the Sunday school. The Christmas offering totaled \$172. The youth and adult choirs presented a Christmas pageant, The Heavenly Host, Sunday evening, Dec. 21.—L. G. Arnold, Elkhart, Ind., Dec. 29.

**Howard.**—We met in quarterly council Dec. 4 with Eld. T. A. Shively presiding. Church officers were elected for the coming year. Bro. I. E. Oberholtzer of Kokomo was chosen elder for another year. We are also keeping our present pastor, Bro. Roy S. Richey, for the coming year. He has been giving us some very instructive sermons. We have had our church redecorated, which adds much to the appearance of the interior. On Nov. 30 we had an all-day rally service, with a basket dinner. Our pastor gave a very interesting talk in the morning and Bro. Robert Sink of Rossville gave the afternoon address. On the Sunday evening before Christmas our young people's class gave the play, No Room in the Hotel. We also had with us Mrs. Jenkins, a native of Chile, South America, who gave us a very interesting talk about her country. A Christmas offering was taken.—Estella Lybrook, Kokomo, Ind., Dec. 22.

**Mexico.**—We met in council Dec. 4. Bro. Walter Balsbaugh was elected elder for the coming year. Two letters were received. Three have been baptized since our last report. The men of the church held their yearly fellowship supper in December. Bro. Ernest Keyes is their president. The choir gave a Christmas cantata, Why the Chimes Rang, on Dec. 21. We are trying to get the Messenger in as many homes as possible.—Mrs. Ernest Fisher, Mexico, Ind., Dec. 27.

**New Hope.**—We met in quarterly council on Dec. 15 with Eld. J. Andrew Miller of Muncie presiding. Bro. C. C. Carpenter of Jeffersonville is coming to us each Sunday and giving us real gospel sermons. The attendance at Sunday school and church is increasing steadily. One has been added to the church by baptism since our last report. On Dec. 14 a beautiful wedding was held in our church uniting Dorothy Ullery and Robert Kaylor. Bro. J. Andrew Miller performed the ceremony. A nice Christmas program was given by the Sunday school on the evening of Dec. 21. A pageant, The King's Tribute, was beautiful and impressive. We ask a place in the prayers of Christian people that the Lord's work may prosper in this community.—Bearl Kaylor, Crothersville, Ind., Dec. 27.

**New Salem.**—During October and November our pastor, Bro. Howard J. Kreider, held three evangelistic meetings. During his absence we had Brethren A. F. Morris, Don Snyder, John Metzler, Conrad Snively and Virgil Feaster to preach for us, and we enjoyed their sermons very much. On Dec. 7 we started a revival meeting here conducted by Bro. J. W. Fidler and wife. He gave us eighteen inspirational and instructive sermons. As a result of these meetings five were baptized.—Lydia Morehouse, Milford, Ind., Dec. 29.

**North Webster.**—Our revival services, which closed Dec. 7, were well attended during the two weeks Bro. Miller was with us. Three were baptized into the church after the close of the meetings. Our regular communion service was held Dec. 13 in the church. A short Christmas program was given Dec. 21 at the church. The young people's class has sponsored one special program this fall. They are planning several other forms of entertainment to be given sometime soon.—Mabel Moorehead, Leesburg, Ind., Dec. 29.

**Pipe Creek.**—Mr. Kraft of Indianapolis gave an illustrated talk for the anti-saloon league here on Dec. 28. An interesting and uplifting Christmas program was given Dec. 21. This included a white gift service. The young people's class distributed these gifts on Sunday afternoon to some poor families. An offering of \$136 was also given to the General Mission Board. Our regular council was held Dec. 12. Bro. T. A. Shively was re-elected elder. Brethren Perry Coblentz and Charles Oberlin assisted us in the election of deacons; Charles Young, Willis Maugans and Avery Myers were chosen. Bro. Edward Stump was unable to fill his engagement for a series of meetings this fall. Bro. Hamer of North Manchester was the guest speaker at our Thanksgiving meeting Nov. 21. Our church again furnished the Thanksgiving dinner for the Mexico Welfare Home. The aid society

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packed a box containing four comforters and ninety garments to be used in relief work. This church baked a week's supply of cookies for Camp Lagro. About thirty of our group visited the camp when they were delivered.—Martha O. Hessong, Peru, Ind., Dec. 29.

### Iowa

**English River.**—Our men's organization had charge of the home missions program on the Sunday before Thanksgiving. The president, Earl F. Grove, was in charge. On Thanksgiving Day Pastor Homer Caskey conducted an inspiring praise and thanksgiving service in which many took part. We were very sorry to accept the resignation of our pastor and his wife on Dec. 15. They are retiring from active pastoral service and are now located at 3018 Hamilton Street, Omaha, Nebr. A large group of the church and community met for a farewell service on Sunday evening, Dec. 14. The service was in charge of Eld. W. H. Brower and included a number of talks of appreciation by representatives of the different departments of the church. Refreshments were served. Early in December the women's council sponsored a fellowship supper. Brother and Sister S. F. Niswander of Emmet, Idaho, are visiting their many friends in this community. Our intermediate, junior and primary departments gave an interesting Christmas program on the evening of Dec. 21. On Christmas Day Brother and Sister D. F. Coffman celebrated their fifty-seventh wedding anniversary. All their children were present and all but two of their grandchildren.—Virgil S. Coffman, South English, Iowa, Dec. 26.

**Fairview.**—In October Brother and Sister Robert Williams, missionary on the ill-fated Zamzam, gave us a wonderful talk on their experiences. Bro. Edward Duncan and wife were here in November and filled our pulpit very efficiently. Our love feast was held Nov. 4 with Bro. Charles Albin in charge. A Thanksgiving offering was sent to the General Mission Board, as was also a Christmas offering. A short Christmas program was given on Sunday morning, Dec. 21. Our ladies' aid has been quite busy. They filled three barrels with canned fruits and vegetables for Bethany Hospital. They also remembered our two ministers with a small cash offering at Christmas. Ola Tarrence is president of the aid society. On Dec. 3 our members met at the church dining room for a co-operative supper, after which the election of officers was held for both the Sunday school and church. Bro. Jess Tarrence was again elected Sunday-school superintendent. In our community four sister churches of different denominations meet yearly at one of the churches for a worship service and New Year's watch party. This time it will be held at the Methodist church in Unionville. These meetings are very spiritual and inspiring to all who attend.—Mrs. Ola Tarrence, Udell, Iowa, Dec. 30.

### Kansas

**Navarre.**—Our church work is progressing nicely under the leadership of Brother and Sister Charles B. Reynolds. An adult group and B. Y. P. D. were organized and meet each Sunday evening. Much interest is being shown in these meetings. Dean Fahrbach is president of the B. Y. P. D. Our mother and daughter society has its meetings each month; Mrs. Irene Larsen is the president. The ladies' aid meets twice each month; Mrs. Martha Eisenhower is their president. Bro. Reynolds is our elder and Bro. John Halderman Sunday-school superintendent. On Sept. 21 Miss Nettie Senger, a missionary to China, was with us and gave the morning address on Prayer. Oct. 1 was church night, at which time our pastor conducted consecration services, and a program of musical numbers and talks by different group leaders was given. The theme was Building With Christ. A pleasant social hour followed. On the evening of Oct. 12 the Buckeye young people gave a play, Just As I Am, for us. It was well given and enjoyed by all. Bro. X. L. Coppock of Plattsburg, Mo., was with us Nov. 9-23. His messages were sound and constructive and the church has been greatly strengthened. We observed our annual birthday Sunday, Nov. 29, with Bro. W. W. Peters, president of McPherson College, as the guest speaker. The offering was used for missions. Our Christmas pageant, The Great Gift, was given Sunday evening, Dec. 21. It was enjoyed by a large group.—Irene Larsen, Navarre, Kansas, Dec. 29.

**Sabetha.**—In September Brother and Sister Charles Miller of Garnett, Kans., came to take the pastorate of the Sabetha and Rock Creek churches. Nov. 9 was Rock Creek's rally day. The Sabetha Sunday school joined them in the basket dinner and program in the afternoon. The ladies held a bazaar and food sale in November. The churches of the town held a union Thanksgiving service on Wednesday evening. The Methodist minister gave the sermon. One Sunday night our pastor showed pictures pertaining to the translating and printing of the Bible; they were very interesting. On Dec. 22 the children gave a program, and the B. Y. P. D. presented a play, The Hidden Gift. The white gift offering amounted to \$23.00. Our B. Y. P. D. will go to Morrill Dec. 28 to a subdistrict rally. On Dec. 24 the members presented Brother and Sister Miller with gifts at the close of prayer meeting.—Mrs. Homer Bechtelheimer, Sabetha, Kansas, Dec. 27.

### Michigan

**Elmdale.**—Our church met in council in September with Bro. Roy McRoberts presiding; Bro. McRoberts was re-elected elder for another year and Orvin Allarding Sunday-school superintendent. Our church purchased metal roofing for the west side of the

church building and the primary room. The east side of the church was reroofed with sheet metal some time ago. Our aid society has launched a rather unique project, that of collecting old iron and junk of any kind, all donated by our members. The first attempt netted approximately \$25. We understand a collection of accumulated junk will be made every six months. Our fall love feast was held at the church on Oct. 18. Brother and Sister J. F. Baldwin and five young men from Camp Stronach were with us on Nov. 2. Bro. Baldwin gave us an inspiring message, while the young men favored us with much good singing; in the afternoon they gave us interesting accounts of camp life. Our council meeting was held Dec. 6. Bro. Stephen Weaver was elected chairman of the committee on arrangements for the joint Bible institute which will be held at our church next summer. Sister Marguerite Kauffman recently donated an organ to the church, which is being used with the piano. The children of our primary department gave their Christmas program on Sunday morning, Dec. 21, and in the evening our young people presented a play entitled The Heart of Christmas. We have retained Bro. Tombaugh as pastor.—Orvin Allarding, Freeport, Mich., Dec. 24.

### Missouri

**Osceola.**—We have just closed an evangelistic meeting held by our pastor, Bro. Ralph Skaggs. Bro. Skaggs' sermons were very inspiring and helpful, and as a direct result four were baptized and one reconsecrated. Preceding each meeting a short prayer service was held; we feel that we were greatly benefited by these meetings. A good attendance was present at each service. The communion service was held at the close of the meeting, Dec. 13, with forty-four surrounding the tables. The services were conducted by Eld. James M. Mohler. Other ministers present were Brethren Skaggs, Earnhart, Argabright and Rummel. We have a midweek prayer meeting each Wednesday night. A Christmas program will be given the evening of Dec. 24.—Mildred Lyon, Osceola, Mo., Dec. 20.

**Rockingham.**—The holiday season is past and we look back with pleasure at some of the events we were privileged to enjoy. Being located in the midst of the schools here, our pastor thought it best to hold our Christmas exercises on Dec. 21. For several weeks we had been trying to reach our goal of 100 in Sunday school; therefore we were glad indeed to exceed that mark considerably. We hope that this record will not drop. In the morning the children gave a program and in the evening Mrs. Jarboe, our pastor's wife, gave a reading, Where the Young Child Lay. After the reading the young people presented the play, Why the Chimes Rang. The lessons these programs were meant to teach could not be mistaken and we feel that the day was very well spent. Our church is looking to the new year with hope and trust that we may accomplish some good in this world of unrest. Our aid society held its annual fish fry and bazaar Dec. 5, which netted us a nice amount.—Mattie Lam, Hardin, Mo., Dec. 27.

### North Dakota

**Carrington.**—At our fall council the James River and Carrington churches were merged into one church group and the combined bodies are now called the Carrington church. The entire official body was reorganized. Bro. D. A. Miller of Minot, N. Dak., a member of the district ministerial board, and our elder, Bro. Sylvan Stemen, were both in charge at this service. Bro. Stemen was re-elected as elder for the coming year. Letters were granted to seven. Our pastor, Bro. Wilbur Brower, has been installed as an elder. Mrs. David Graham was re-elected superintendent of the Sunday school. The union Thanksgiving service was in charge of Evangelist Pat Malone at the Baptist church. Our communion service was held in November. One of our junior boys was baptized in November by Bro. Brower. We had a Christmas program on Dec. 21.—Mrs. Walter McKee, Carrington, N. Dak., Dec. 26.

**Surrey.**—Since our last writing many events have taken place. On Oct. 5 we held our annual harvest meeting. Dr. Tanruther of the Minot State Teachers College and Bro. Frank Wingert of Franklin Grove, Ill., were the guest speakers. Our church was attractively decorated with the fruits of the season. Our young people have continued their Sunday evening club with many splendid meetings. A tentative calendar has been made which provides for religious and educational meetings and social gatherings. The first evening on the schedule consisted of a progressive visit to a number of homes in Surrey. The young people gave a brief devotional service in each home. Our Christmas program, given on Dec. 21, was a project of the Sunday evening club. A tableau was given in which many took part. The Christmas program was given in the evening. In connection with our morning services, each Sunday-school class made an announcement of its Christmas contributions. Boxes to bring cheer to shut-ins and cards sent to absent members were some of the things done. An offering which amounted to \$52 was taken for home missions. The church closed the Christmas season and began the new year with a watch service at Brother and Sister Ralph Petry's home on New Year's Eve.—Dorothy Kauffman, Surrey, N. Dak., Dec. 29.

### Ohio

**Sugar Creek.**—We held our regular quarterly council on Nov. 28 with Eld. W. D. Landes presiding. The main business of the evening was the election of church officers. Bro. Landes' term as elder was extended another year. Bro. Clarence Houston was



re-elected Sunday-school superintendent. We decided to paint the walls, sand the floors, varnish the furniture, woodwork and floors, carpet the aisles and rostrum and place new heavy glass in the windows of the church. The work is now in progress and we could not have any services Dec. 14 because of this. Our communion was to have been Oct. 26, but it was recalled. We had a Thanksgiving sermon on Nov. 21 and took an offering to be sent to the home mission board. On Nov. 30 our superintendent appointed a committee to arrange for a Christmas program, which will be presented Dec. 21. On Dec. 4 our aid society held a bake sale, clearing \$16.20. We held our regular aid meeting on Dec. 11 with a good attendance. We had made seven comforters, and have sold them since our aid meeting in November. We also make garments and prayer coverings and do various other kinds of work. We gave \$50 towards the cost of redecorating the church. Neva Hawthorne is the president of our group.—Nellie L. Driver, Lima, Ohio, Dec. 17.

### Pennsylvania

**Allentown.**—We have elected Bro. A. Lester Bucher as pastor for another year. On Nov. 9 we held our third anniversary service with John Hershman of Elizabethtown as guest speaker. His messages were quite inspiring to the church. The afternoon service was a concert of song presented by the East Petersburg chorus. The offering of the meeting will be used for the church debt. Forty-two communed at our love feast. Each year we feel nearer to God at this service. Bro. Ira Gible of Little Swatara officiated. There are many children in our Sunday school in comparison to the number of adults. Most of these children come from homes which are not Christian. We are now using a junior church service which has proved quite satisfactory thus far. One of our aged sisters, Sarah Meek, passed away in September. The Bareville B. Y. P. D. was with us the evening of Nov. 16. Their program theme was Thanks-living.—Mary Boyer, Allentown, Pa., Dec. 27.

**Shanks.**—On Nov. 23 Bro. J. E. Rowland of New Paris, Pa., began a revival meeting here. For two weeks he gave us inspiring, Spirit-filled sermons. As a result six accepted Christ, three of whom have been baptized. Bro. Rowland visited in many homes in the community. This was one of the first places where Bro. Rowland began his work as a minister, so we had the pleasure of having him and Sister Rowland renew old friendships here.—Mrs. J. A. Weaver, Greencastle, Pa., Dec. 30.

### Washington

**Tacoma.**—On Dec. 17 we held our quarterly council meeting. Because of the absence of our elder, Bro. Lewis Holdereed, the meeting was conducted by Bro. A. E. Musser. We are sending two packets to our Civilian Public Service camp at Cascade

Locks, Oregon. One is being sent by the sisters' aid society and the other by the men. On Dec. 12 a beautiful church wedding for Lucille Bancroft and Russell Engele, both of Tacoma, was solemnized by Bro. Earl Roop of Seattle. After the ceremony a church reception was enjoyed by the congregation and other friends. Our young people seem to be more active than usual and are growing spiritually as well as in number. They gave a large box of food to a widow with four children for their Thanksgiving dinner. On Dec. 21 the Christmas sermon was given by Bro. Holdereed. In the evening a beautiful and impressive Christmas pageant, Star Lead, was given. It was written and planned by one of our group, Elsie Holdereed. We are happy to report that most of our homes are subscribing for the Gospel Messenger.—Mrs. Francis Eby, Tacoma, Wash., Dec. 27.

### West Virginia

**Sandy Creek.**—Fourteen persons have been baptized since our last report, making a total of sixty-five during the year. The love feast at Mt. Dale was held on Sept. 21 with a full house. Bro. Emra T. Fike of Egdon officiated. The Mt. Dale community has had a fine increase in Sunday-school attendance and church interest. The church was remodeled on the inside and painted outside last fall. On Oct. 18 more than 100 members of the congregation met at the home of Bro. George VanSickle on his seventy-second birthday and presented him with a beautiful easy chair; everyone enjoyed a basket dinner in the yard. Bro. Van Sickle served the church for many years as a minister, but for the past three years, following a severe illness, he has been confined to his home. Our congregation has had its best financial year on record, raising \$8,085.66. Our Thanksgiving offering for the Conference Budget was \$71. A Christmas offering is being received for general missions. We are planning to raise more money for peace and relief work. Our annual venison festival was held on Dec. 6 with about 400 in attendance. There was plenty of venison, a program and fine fellowship. Bro. Showalter conducted a wedding ceremony for two young people who were honor guests of the evening. At the Sunday morning church service on Dec. 21 Bro. J. C. Everly, who has been afflicted for some months, was anointed by Eld. C. A. Thomas and Bro. Showalter. Four Christmas programs were presented to large audiences in our congregation. Some of the young people are going out Christmas Eve to sing carols to the shut-ins and distribute baskets to those in need. A New Year's party is being planned by the young people of the Canaan community. Supplies have been secured for redecorating the interior of the Mt. Grove church. The Sandy Creek congregation has purchased a parsonage site and has paid for it. A building committee has been appointed and plans are under way for building a parsonage during 1942.—Florence Showalter, Bruceton Mills, W. Va., Dec. 24.

## For First Half Year 1942 Sunday-School Lessons

THE LIFE OF CHRIST ..... Was \$1.50. While they last, 50c postpaid.

This book by E. S. Young is described as "a harmony of the four Gospels with nine maps, tracing all the journeys of Jesus, and giving all of the events in the chronological order and time of their occurrence."

To those of the past generation who were contemporaries of Bro. E. S. Young, this harmony may complete a set of books that will be valuable. To others this book will shed some light and be of interpretative value in studying the first half year 1942 International Uniform Sunday-school lessons. All who have no other harmony will find this outline useful.

We offer a limited number of copies of this book which formerly sold at \$1.50 for only 50 cents postpaid.

### Other Sunday-school Lesson Helps

Peloubet's Notes—1942 ..... postpaid, \$2.00  
 Tarbell's Guide, 1942 ..... postpaid, \$2.00  
 Snowden's Sunday School Lessons—1942 ..... postpaid, 35c  
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# GOSPEL MESSENGER

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**Peter Farni House**

This combination dwelling and meetinghouse was built by Peter Farni, a German Swiss, about 1776. His daughter, Elizabeth, married Christian Livengood and became the mother of four sons and eleven daughters. The youngest was my Grandmother Keim. This house was used as a meetinghouse by the Amish Mennonites before the Brethren had any meetinghouses in Elk Lick, Somerset County, Pennsylvania. The farm contains over 300 acres and is one mile west of Salisbury. Here the writer was born in 1860. The old house was used as a dwelling up to its destruction by fire in 1915. Photo by Dr. Hauck from a painting by Ida Musselman made in 1885.—H. H. Keim, Nampa, Idaho.

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*Volume 91 . . . Number 4*

*January 24, 1942*





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# Around the World

**A preaching mission** is in action in fifty cities during January and February. The services of 200 speakers and more than 2,500 ministers and laymen as local committeemen are enlisted. E. Stanley Jones, Maude Royden, Albert Day, Bishop Kern, Roy Smith, Allan Knight Chalmers and Dan Poling are some of the speakers.

**Responsibility** for the recreation and moral care of the thousands of young men from the United States in the Philippines has been placed on one American church and one army and navy Y. M. C. A. Dr. Walter Brooks Foley, minister of the union church of Manila, reported that the boys had been coming to the church in large numbers.

**Some 1,700** Protestant missionaries are in the far eastern war zone, according to an announcement of the Foreign Missions Conference of North America. Eighty-two of them are in Japan, twenty-nine in Korea, 862 in Japanese-occupied China, fifty-six in Indo-China, eighty-three in Thailand, sixty-nine in British Malaya, fifty-nine in the Netherlands East Indies, 424 in the Philippine Islands.

**The Win One** Sunday-school class of the East Dayton church, Ohio, is a young married people's group. The members of this class graduate to the Altruist class when the younger of the couple reaches the age of thirty-three years. The teacher of the class is Bro. Jacob Couser, second from left in the extreme back row. For six years the class has enjoyed his spiritual leadership. God has blessed the class with much talent to be used for his glory—musicians, gospel singers, children's workers, teachers and friendly visitors to cheer the shut-ins and unfortunates. Regular monthly programs are given at the county infirmary and frequently at the city workhouse. There are ninety-six names on the class book of this wide-awake class of Christian home builders.

**A group of Japanese** Christians, rounded up and interned at Portland, Oreg., following the outbreak of war, celebrated communion in jail and took up a collection for the benefit of the city's poor.

**Ninety-nine Protestant boys** of the Pennsylvania Industrial School for Boys, White Hill, received the sacrament of baptism recently. Seventeen other young men already baptized were confirmed in church membership. The boys were baptized in the faith of their own choosing by the respective clergymen. One minister baptized thirty-nine of them by immersion.

**Science** has solved a problem for occupants of the Mennonite Old Folks' Home and the church at Waynesboro, Pa. An eight-tube amplifier was installed under the pulpit in the church. The congregation then leased a private line from the telephone company, and a loud speaker, replete with volume control, was set up in the old folks' home. Now every Sunday the old people sit at home and enjoy the service with the congregation in the church.

**Church attendance** may earn one of the sixteen credits required for graduation from the high school at Osborne, Kansas, under a system whereby the pastors of the city pass out church attendance slips which the students may apply on their activity credit. The practice has been continued since 1927.

**A nation-wide convocation** of American Protestant Christianity, the first ever to be held in this country, is being planned for Chicago in May 1944. All of the major national church conventions and assemblies of America are expected to be represented at the convocation which will attempt to "witness to the essential spiritual unity of the church's faith in Jesus Christ, and to set forth the corporate message and ministry of the Protestant Church of America in the new world order." The idea for such a nation-wide convocation was first suggested by the International Council of Religious Education in February 1940. The first denomination to act on it is the Evangelical and Reformed Church which advises that its 1944 convention participate in the Chicago gathering.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

JANUARY 24, 1942

Number 4

## ... Editorial ...

### Bread for Today and Tomorrow

"GIVE us this day our daily bread." This familiar petition for the physical necessities of life seems to imply a sublime disregard for the needs of tomorrow. And in like vein the chapter ends concerning thought for what one shall eat or wear, "for the morrow shall take thought for the things of itself."

But is this really the whole story? Against this disregard for the physical needs of the morrow set the evidences of larger purpose in Christ's life. There were times when he was too busy to eat, times when he spent a night in prayer for purposes that far outrun even tomorrow. That is, the mere physical needs of the next day took a poor second place in his thought because of his longer look toward the consummation of his Father's purposes for the world.

Such a level of living is frequently approached by those who follow some magnificent obsession. Perhaps you have marveled at the hardness of certain missionaries. They seem to thrive on what would kill ordinary people. The mystery of their strength is the master purpose which throws life into a different perspective. What are tomorrow and its little needs as compared to the task of the years? It is written that Jesus endured "for the joy that was set before him."

Even you and I can attain to something of this view of life when we grasp the sweep of God's great purpose. When the lesser is swallowed up of the greater, when the temporal is lost in that which is immortal, we can confidently pray for bread today with the knowledge that God will take care of tomorrow.

H. A. B.

### Spilled Milk

SOME of our wise men have been lamenting that the democracies were not better prepared for the assaults upon them. Why did England and France do nothing, comparatively speaking, while Ger-

many went on building up her war machine, right under their very noses? Why was the great America so unready for Pearl Harbor and Manila?

It is easy to understand these bewailings but if one is to indulge at all in the luxury of a "might-have-been," why not pick one of real significance?

Why did these powerful nations of supposed intelligence and culture pass up the most golden opportunity of the centuries for cultivating goodwill and turning past and prospective enemies into friends? There was the wide open door to national security. That *was* a pail of milk worth watching.

There would be some point in crying over *that*. It might help a little to be more careful with the next bucketful, when and if there is another bucketful.

E. F.

### Something Is Always Right

ONE of our most influential religious journals has made a very remarkable discovery. It is that there are vast areas of experience involving human welfare and happiness in the most vital way, which are nevertheless without any moral quality whatsoever. War, for instance, at least such a war as the one now engulfing the world, is neither right nor wrong. It is an inescapable tragedy, terrible in the extreme, but outside the realm of morality or ethics.

This will be great news to all teachers of religion and to many psychologists and philosophers who never dreamed of the existence of such a colorless no-man's land. Too long, according to this, have they supposed that all conduct and all choices affecting human weal or woe must be either good or bad. The news is too good—if it is good—to be true. The long and labored argument is too well sprinkled with reservations and misgivings to begot confidence in its conclusion.

One sure thing is that there is no moral courage shown in such an attempted retreat from reality and common sense. In any situation involving



life, liberty and the pursuit of happiness, there is always a best thing to do and it is always *right* to do it. One *ought* always to choose the wisest possible course. It is always *right* to do what one *ought* to do. This simple dictum of the ages is not going to be upset by one man in trouble.

This good man's trouble is that his personality has come apart. One side of it says one thing and the other side something else. He seeks to escape the dilemma by throwing both horns of it overboard. He cannot do it. His subconscious mind will not let him. You can see it sticking out here and there through the cracks in his complex rationalizings. We believe he could reunite the broken pieces of his shattered selfhood by inviting his subliminal strivings up into the clear light of conscious decision.

Whatever may seem good to our bewildered brother editor, this paper will continue to hold and teach that no sphere of human conduct in which happiness is concerned can be outside the pale of right and wrong, least of all that the problem of war can be disposed of in so cowardly a fashion. We shall reserve our highest respect for the man who faces the problem squarely and bases his answer to it on the conviction that his choice is *right*.

E. F.

### Using What We Have

THE James who styles himself "a servant of God and the Lord Jesus Christ" is commonly rated as a very practical man. And with this estimate of his character agrees his definition of religion. In its purest forms it is essentially an action program, such as visiting the fatherless and widows in their affliction. James is the man who insisted that works are the best proof of one's faith.

In the last chapter of his epistle to the twelve tribes of the Dispersion James has an interesting suggestion for those who are sick. "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

In the life stories of those who have gone on, such as one can read in the Messenger columns, it is frequently mentioned that as the end drew near the elders were called and the sick person anointed. Often it is also stated that the service was helpful. The sick one gained new confidence and peace of mind. So we have wondered why the sick seem inclined to wait so long. Why not use

this service which we have, calling the elders while there is still hope the Lord will raise the sick one up?

H. A. B.

### Presbyterians and Priorities

LONG before the world had heard of American defense and the small business man, the problem of priorities was very much alive. There were, for instance, the men who loved the chief seats in the synagogue. Followers of John the Baptist were troubled, as he was not, when they saw the growing popularity of another teacher. Remember the case of the anxious mother, naturally proud of her John and his brother James?

Only recently was our attention drawn to the worries of our Presbyterian brethren over this matter of priorities. We quote from The Presbyterian Tribune, November 1941.

Recent letters to the editor emphasize the continuance of the old problem surrounding the separation of the ministry into two social classes created by the possession or lack of honorary doctor's degrees. . . .

There is no denying that there are many clergymen with doctor's degrees who do not deserve them on the basis of scholarship or achievement and there are also many men who have been distinguished ministers for many years without attaining the dignity which such a degree is supposed to bestow. It depends to a large extent upon the college from which the minister has graduated. . . .

To assign the doctor's degree to all ministers would not solve the problem. It would confuse the public and would not be appreciated by the medical professions. More and more in academic circles, faculty members of colleges and universities are called "Professor" or just "Mr." rather than "Doctor."

The foregoing excerpts are taken from an editorial. It happens that the same issue of this leading Presbyterian monthly had something on the same subject in the correspondence section. We quote again.

Reading in a recent issue of The Presbyterian Tribune a letter on "The D.D. Racket" I am writing this to register my hearty agreement with the "Reverend" who wrote you concerning it.

Unable to speak about the "racket" part, having no positive information concerning conferment of the degree, I can speak concerning the childishness of the "doctoring" that is carried on at practically all of our ministerial gatherings. I know of no other class of men who love the title "Doctor" as much as the clergy. You can just see that term "doctor" being rolled around in the mouth and tasted before expulsion. It waxeth disgusting.

So that's how the priority question stands at the present writing in one of our sister churches. We thought you might be interested to know, since the same thing "waxeth" somewhat, even among the Brethren. Of all places, among Brethren!

E. F.



The author's old home, a half mile from where he now lives. "The old house in which I was born stood back of this. The present house was built when I was nine years old."

## *Fifty Years in the Service of the Church*

BY J. CARSON MILLER

### 10. Visiting the Sick

I HAVE never come from a sickroom without feeling better and stronger than when I went in. A few words of encouragement, a season of prayer, and perhaps an anointing, always seemed to cheer the sick person, and bring comfort that the doctor's medicine did not give. I have seen many a face brighten up as a chapter from God's Word was read, and hearts have been comforted as I have been asked to mark the chapter read.

A few years ago there was a hardened old sinner living in the mountains west of us. He had undoubtedly committed a number of crimes, but what the law could not do it remained for the religion of Jesus Christ to accomplish. Finally, on hearing the Brethren preach, he resolved to become a better man. The Brethren received him into the church, and from that time his life was completely changed. Later it was my lot to visit him on what proved to be his deathbed. The little season of worship we had with him seemed to brighten up his countenance, and to bring such comfort to him as to make his path a shining light that grew brighter and brighter to the end.

I once visited a home in an adjoining county where the husband of the home had been to the hospital for a time, but had later returned home. His wife told me that while he was in the hospital he was very glad to have his neighbors and friends visit him, but during his stay there our ministers sadly neglected him. Our neighbors in hospitals appreciate our visits, and whenever I receive a notice from the ministerial association of Harrisonburg, Va., that one of the members of our congregation is sick at the Rockingham Memorial Hospital, I invariably write to one of our ministers near there to visit our sick member. On account of my physical condition I cannot now make these trips to the hospital, or even to sick members living at some distance from here, as well as I once could. Then, too, my deafened condition makes it impossible for me to carry on a conversation with persons who are very ill, without a good interpreter. This often keeps me from making these very important visits when they should be made.

During my fifty years of service in the church,



I have either personally anointed or assisted in anointing sick persons a number of times. In each case, especially when the sick persons were strong in the faith, I have felt that the service was beneficial. As James gives it (Jas. 5:14), I have regarded it as a command, and God's Word never gives a command without following it with a blessing if it is obeyed. James evidently had his instructions from Jesus. When Jesus sent out the twelve they observed the anointing with oil along with their preaching (Mark 6:13). I will mention but two of the most striking cases of anointing that came under my observation, and where immediate physical help resulted.

I was called some distance from home to anoint a sister. I expected another minister to be there to assist in the service, but on reaching the home there was no minister there. I found that the sick woman had had seven or eight spasms that morning, in each case followed by a period of unconsciousness, and the doctor, who had just left the home, gave little encouragement for the recovery. With the assistance of her husband, I at once proceeded to anoint her. She later had only one light attack and then rapidly recovered. Her daughter, who was present at the above service, was impressed with the benefit of the anointing. Several years afterward this daughter was taken very ill, and her physician pronounced her case serious. She desired to be anointed, and as she was a member of another church, she consulted her pastor. He stated that he had never seen any one anointed; in fact, he had no faith in it. This, however, did not satisfy her. Her pastor then told her that he could not perform the service, but if she insisted, he would procure some one to do it. He then called on me. I took another brother with me, and when we reached the home her pastor was there. He asked permission to be present when we did the anointing, which, of course, we granted. A short time after the anoint-



ing, but before we left the home, it was very evident that she was recovering. She, with others, can testify to the blessings coming from the service. For a long time, our Brethren would anoint only those who were members of our church. I am reminded of an old brother in an adjoining congregation, who was asked by a man of another denomination to be anointed. The old brother told the sick man that the church would not allow him to do it. The sick man then asked the brother whether he would be present and show two of his ministers how to perform the service. This the brother agreed to do. So, he was present and gave the two ministers instructions. The pastor whose member, as above stated, I anointed, said on the occasion before the anointing that he had no faith in it. But since then he told one of our Brethren that he had witnessed the anointing as above described, and he believed there was something in it, and he thought it should be practiced. In case the sick person is not at once restored to health, there are those who do not believe in the anointing. But God has more than one blessing, and it may be that a restoration to health is not what he sees best. I have always recommended that we anoint in the spirit of the Master's prayer, "Not my will, but thine be done," and trust the Lord for the blessing he sees best to give.

If I were asked where I had seen the most joy and happiness in the Christian life, I would be compelled to say that it was in a few cases of afflicted persons who had completely resigned themselves to the Lord's will. One sister, especially, who had to be wheeled in her chair, and had to be carried in her cot if she went any distance from home, which she did on several occasions, was especially happy at all times, and the light of heaven shone in her countenance. Such illustrations as this have clearly shown to me that a quiet submission to God's will is the best medicine in case of sickness.

It should be the duty of Christians to encourage a spirit of this kind in sick people as much as possible. If a good nature and a happy disposition can be cultivated it will do much toward restoring the sick to health. Judging from the records of the evangelists in the New Testament, the presence of Jesus must have brought comfort to the sick persons who came in contact with him. He healed the body as well as the soul, and nothing that our church has done means more to the unsaved than the sending of medical missionaries to foreign lands and the establishment of hospitals at home and abroad. Many of our young sisters are training for nurses, and this is fortunate for

those who are employed in our hospitals here and in private homes do much by their presence to bring comfort to sick persons. Christian doctors and Christian nurses are a big asset to any community or hospital.

*Moore's Store, Va.*

## The Call of God

(Isa. 6:1-9)

BY ELGIN S. MOYER

### Part V—God's Commission

"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not" (Isa. 6: 9).

IN utter abandon Isaiah yielded his all to God. He held nothing back as dear unto himself. He put himself in a position for God to cleanse his life and to break the restraint of sin. When he had thus met God's holy requirement he could hear God's voice saying, "Go, tell."

Just as God called his prophets in that day, he is still needing and calling prophets today to go and tell. He is waiting for consecrated lives, for men and women who are willing to be cleansed from all their sin that they may become holy mouthpieces, sanctified message bearers to call sinners to repentance, and to lead Christians into a full salvation and a rich fellowship with God.

What a great blessing we will be when once we yield fully to God so he can use us as vessels fit for his service! Then it will no longer be we who are striving to work for him; but it will be he who is working through us to do his good pleasure and his perfect will. When sin is rooted out of these mortal lives, and we are walking in the Spirit of God as Paul in Gal. 6 exhorts us to do, then God will be able to accomplish for his glory that which he could not otherwise accomplish. He is waiting for more men and women who are wholly yielded to him, who are filled with his Spirit, and whose lives are freed from the shackles of sin. Such can do his great work of evangelism. His is a pure and glorious message to be borne by pure and sanctified lives. We must represent our Christ fully and adequately. He is our great ideal and example. But he is more. He is our strength and life. We not only look to him; we do more. We follow him; we abide in him; we appropriate him. We keep his commandments and love as he loved. Yes, we can say, "It is enough for the disciple that he be as his teacher, and the servant as his Lord" (Matt. 10:25). As Christ came and gave his life for sinners, so we must go out in his strength and by his grace to tell the glad message.

The business of living for God is the most ser-



ious and important business in the whole realm of life. It requires more technique, system and planning than any commercial concern, any educational system, any political scheme, or any international venture. We need to give serious thought as to how we are going to live holy as he is holy, how we are going to abide in Christ as he taught us to do, and how we are going to be ambassadors on his behalf. We are not worthy mouthpieces for him until we are willing to live in utter abandon to him, and to go all the way with him. He is Lord of all in our lives, or he is not Lord at all. Can we say with Count Zinzendorf, "I have but one passion; it is he, he only"? Can we say with the poet, "I'll go with him through the garden; I'll go with him, with him, all the way"? Can we say with Paul, and fully mean it, "I have been crucified with Christ. It is no longer I that live but Christ liveth in me"? These are truly heart-searching questions for every child of God. Let us think them through and answer them honestly before our God.

*Oak Park, Ill.*

### "Sold Down the River"

BY J. W. LEAR

DURING the last presidential campaign, one of the nominees for the "high office" attempted to increase his prospects for election by a repetition of the statement, "He sold Czecho-Slovakia down the river." Of course the slogan was simply a campaign punch to bowl over the opponent. A dyed in the wool politician has but one central purpose, i.e., being elected. He does not hesitate to use a selfish brand of oratory to short-circuit his opponent and accomplish his purpose.

I want to use the slogan to show that nothing is too valuable to be "sold down the river" if that sale aids selfishness in acquiring the throne. It is impossible for selfishness to execute an honorable action. The "finest of the wheat" goes "down the river" when selfish interest manipulates the motor and the steering wheel. Selfishness in the halls of fame does more damage to peoples than it does in the hovels of shame. One with a bit of common sense, standing on the bank of the present economic and political stream, will need no binoculars to observe the foundation of our republic—moral and spiritual moorings—going "down the river."

Several years ago, a gentleman in Chicago made this remark, "The headquarters of this republic are in Washington, D. C., but the hindquarters are in New York City, and the hindquarters control the headquarters." This parable indicates that the

course of this republic is charted by the international bankers rather than by constitutional enactment. The monopolists attempt to use the legislative halls to create sentiment favorable to their cunning and use the seal of the government to transport safely their commerce. The laborers work for a paltry wage, the consumers must pay high prices, and the monopolists "sell both groups down the river" to the tune of large dividends and the privilege of riding in state.

The money-changers of Jesus' day had a stranglehold on the common people. They carried their nefarious business into the sphere of religion. They robbed temples, widows and children. The money-changers now determine the ebb and flow of the economic tides with a cleverness that bewilders the majority of citizens. The founding fathers were wise enough to write into the Constitution of this republic the phrase, "Congress should coin the money and regulate the value thereof." But astute politicians provided a banking system, and this system has "sold the people down the river." The international bankers can bring on a depression and regulate inflation and thus fleece the ordinary individual. In this way there is no longer any assurance for the average family.

Points 3, 4, and 5 of the Churchill-Roosevelt "Eight Points" flash hope with the usual cleverness. But the indefiniteness therein darkens the sky and leaves a sickening distrust. Political despotism is too bad, but plutocracy and demagoguery are worse, in that they tend to hide their machinations under the wings of democracy and bleed the people while playing the rôle of benefactors. "Equality of access to markets and materials" (4) may mean little more than "hog trough" equality: it's yours if you can "out snoot" the rest. Such economic philosophy will "sell down the river" the values of the less clever regardless of the type of government. "War is hell" according to Sherman, but a system that creates monopolists who strangle both men and nations furnishes the brimstone which keeps the fire burning. The one is called highway robbery and murder; the other perambulates under the title of astute business acumen. The latter, it seems to me, is more despicable in God's eyes.

Not all of these lords of commerce deal in the same kind of wares, but the process and the end sought are the same. One tribe may get a man drunk and then fleece him; the other may keep him in ignorance or tie him by law and thus sell him "down the river." I am thinking now of that triumvirate of institutions known as the tobacco, liquor and gambling trusts. With them money is



the object, men and women are the tools and the dupes. These institutions undermine morals and steal virtue with the same glamour that a highwayman robs his victims. No spider could be more cunning than are these dens of vice, immorality and death and our government licenses these institutions for the sake of revenue. If some of them are not licensed they at least get an official wink and an open palm for approval.

A great world storm rages, spreading chaos, loss of property and death. The monetary great ones, because of their holdings, are in a bad way. The desire to be captains of industry and lords of vast estates provoked occasion, in the backward nations, to dig in and spread like a "green bay tree." As the peoples of these same nations became educated they rebelled against this duplicity. A rising tide of hatred and rebellion has organized and this commercial Babylon is now tottering, it may be to its doom. Multiplied billions are now being expended to save the system. For the most part this system has been pagan. It has consistently tended to enrich the few at the expense of the many. The average man on the street and in the various walks of life has little interest in its cause. Prices are skyrocketing; taxes move steadily upward. The men of leisure and high finance exert great energy and use high-powered methods "to save democracy." They are ready to impoverish the nation and mortgage future generations to save the system. Every step that is taken in that direction tends to destroy democracy instead of preserve it. That plan was tried once and failed miserably. Democracy will fare worse this time.

About all the man of the common walks knows, if perchance he favors a foreign war policy, is that we are out to get Hitler. The slogan in the other world war was "We are out to get the Kaiser." We sold men and money "down the river" for that purpose. We penned him up in Doorn until he died and now a greater than the Kaiser has appeared. Why? We were told then that "we must make the world safe for democracy." Did we? A thousand times no. We are now selling democracy "down the river" and in the process we are building hatreds and walls of isolation and fear that will take many generations to overcome, if, indeed, it will ever be accomplished.

The good Book says, "Pride goeth before destruction and a haughty spirit before a fall." The precipice cannot be far removed. The commercial and political monarchs are strutting with arrogance these days. They talk about ownership and control as though they were the creators of this universe. They forget what a great soul learned long ago when he said, "The earth is the Lord's and

the fulness thereof, the world and they that dwell therein." If these proud zealots would possess some of the humility manifested by our Lord, they and this world might find a peace that is now foreign to them. This is the Father's world and there are possibilities in it sufficient for all. A century spent in discovering God's system of political and commercial relations would be far less expensive than five years of war. An attempt to put the "Sermon on the Mount" into practice would send "up the river" men and means to minister to the unfortunate people of the world. The "haves" would then be interested in helping the "have nots." The common people of all races and all nations would be delighted with such a policy. The only reason it cannot be brought about must be laid at the door of a comparatively few people. The carnal minded love to have the pre-eminence. Some day the statement will be heard around the world, "How are the mighty fallen." Then the proud will be taken in their own snare. "God resisteth the proud but giveth grace to the humble."

*Glendora, Calif.*

## The Temptation of Jesus

BY W. H. MEYERS

JESUS told his disciples at the close of his ministry that they had continued with him in his temptations. They were not with him in the wilderness temptation after his baptism. So it is evident that he had many temptations during the few years of his ministry.

But Jesus' wilderness temptation was no doubt the greatest testing period he had. It came at a most critical period in his life. He was just ready to move out on the great task for which he came to earth. He needed to give a perfect revelation of the Father in the way that people could appropriate it most adequately. He needed to keep a clear view of the end for which he came. There would be many avenues along the way by which he might be sidetracked, and "he did not plunge headlong into fantastic dreams of the future, and into acts of violence, with the object of realizing his dreams."

I do not consider the forty-day fast a voluntary abstinence with a purpose, but a period of absorbing spiritual interests and concern in which the desire for and thought of food left him.

He needed to determine definitely at this time the principles and methods of the great work that awaited him. He knew as possible courses the various expectations current among the people. "Eventually these presented themselves to him in these three great questions: Am I as Messiah lifted above human needs and trials? What means may I legitimately use to convince the people of my



claims? What kind of Messianic kingdom am I to present?" He needed now to discover the real trend of his Messianic ministry, and fasten himself down to it.

In the threefold temptation he answered the above three questions. First, he would not use his power to satisfy his physical needs. Second, he would not work miracles before the people to win a following. Third, he would not compromise with evil and win a physical kingdom. He made these three great decisions as to his Messiahship, considering the alternative carefully in each case and recognizing it as coming from the evil one. The same three decisions may be stated positively as follows: first, he would be a suffering Messiah; second, he would use moral, not physical and spectacular, means; third, he would win a spiritual, not a physical, kingdom. The temptation consisted in the fact that the three alternatives, namely, to serve himself, to dazzle the Jewish multitude, to become a temporal king, though appearing to be easy short cuts, were really from the evil one with results not in accord with the will of God. So he conquered, though it cost him such intense thought and struggle that he forgot the needs of the body.

Jesus overcame the tempter by relying on the Word of God, and in each case quoting a short passage of Scripture in answer to the devil's perverted quotations.

The temptation is recorded briefly and simply. But in this temptation, or three temptations, is covered the whole ground of human temptation. However temptations may be classified, they are all represented here. Christ battled with three great heads of evil—the lust of flesh, the lust of the eyes, and the pride of life. Hall classifies the temptations as, first, through the body, second, to presumption, and third, of power.

I consider the following paragraphs from Hall to be of value in this connection. "First. Suggestions of doubt and despair had been presented to him. He was tempted to distrust his Father's goodness and care, to think God had forgotten him, and left him helpless, and so to take things into his own hands, to sacrifice his higher life to satisfy the necessities of the lower. This suggestion he had repelled.

"Second. Then the tempter suddenly turned round and suggested thoughts of presumption. Satan bade him trust God in ways where God had not promised protection. . . . God will guard us in the paths of duty, but not in precipices of our own self-willed choice, when we rashly expose ourselves to danger.

"Third. Now there follows this third temptation of a different kind, to snatch at and secure power in

some wrong way. . . . In ways such as these: (a) flatter the people; adopt a worldly policy; (b) put yourself at the head of a revolt, an insurrectionary movement to throw off the hated Roman yoke. Fall in with the popular expectation of a temporal Messiah. Use force. (c) Play off class against class; make common cause of one party, and so enlist the sympathy of its adherents. Denounce the hypocrisy of the ecclesiastics, but say nothing about the grasping policy of the taxgatherers. Expose the formality of the Pharisees, but spare the free-thinking of the Sadducees. (d) Be less strict. Do not take quite so high and exalted a line. Utter no hard sayings about the necessity of taking up the cross, of hating one's self and forsaking all."

I quote three principles from the third temptation: "(1) Adopt no short cuts to power and influence. (2) Never fight God's battles with the devil's weapons—of force, fraud, or compromise. (3) Never do evil that good may come, thinking the end justifies the means."

We can be reasonably safe in selecting incidents during Jesus' ministry in which can be seen the probability of temptation. Two of the very prominent are at the feeding of the five thousand and at the triumphal entry, when the people would have made him temporal king. Another was when he made the first recorded announcement of his death and resurrection, and was rebuked by Peter—a temptation to avert that bitter experience. Then on various occasions the demands for signs were no doubt temptations to win the wrong kind of popularity. I can see a temptation to become angry when struck by an officer before the trial; or to neglect devotion to God by sleeping instead of going out early to pray or to pray all night; or to be angry and send the multitude away hungry when he wanted solitude (Matt. 14:13, 14); or to be wasteful instead of gathering up the broken pieces after the feeding (Matt. 14:20); or to apologize when others were offended (Matt. 15:12); or to give up when a large following left him after a year and a half of ministry (John 6:66); or to cater to curiosity seekers (Matt. 16:1); or to sanction popularity as a miracle worker at the expense of his teaching (Matt. 16:1); or to give an untactful answer that might cause others to stumble (Matt. 18:2); or to weaken his teaching by saying, "It is my opinion," "I half believe."

He was tempted in all points like as we are, yet without sin. God will not suffer us to be tempted above that we are able; but will with the temptation make also the way of escape, that we may be able to endure it.

*Fresno, Calif.*



## Scenes From a Missionary Veranda

BY MRS. HARLAN J. BROOKS

"Ruth!" The voice of one's better half was coming from the office. "This old man is the father of one of the new boys in the boarding school. He has paid the boy's school fee, and has brought the mother to have her eyes examined. Please do your best."

A gleam from my better half's eyes informed me that he fully understood my amateurishness in such medical matters.

As I greeted the old man, his wrinkled and climate-worn face smiled into mine. His teeth seemed to be parted in the middle, for there was a wide gap in front. His head was swathed in six yards of soiled white cloth-piece so characteristic of the countryside. His wife was dressed in a dark red sari. She wore a large necklet of silver coins and crude metal bangles. Heavy silver (?) ear-jewelry hung from large holes in the lobes of her ears.

I asked them to come to the back veranda. After they were comfortably seated, I asked, "And now what is the trouble?"

"My wife can't see well. Her sight is dim."

"Do things seem dim at evening time or all the time?"

"She sees better at night time."

That's strange, I think, then ask: "How long has this gone on?"

"Since two years. Since she had a very serious illness, she has not been strong."

"May I look at the eyes?"

There was an involuntary catch of breath and a slight withdrawal on the wife's part, but the old man encouraged her. I examined the eyes, and according to my limited knowledge, there was no obvious disease.

"Perhaps she needs glasses," I suggested.

Both laughed and the wife made a decidedly negative motion with her hand.

"There is a good oculist in Bulsar," I persisted.

"No, she would never consider glasses. Never," declared the father.

"Can she see big objects? Or can't she see the tiny stones in your grain she cleans for cooking?"

The old man beamed. "That's it. You have hit it! She can't clean the grain properly."

"Poor chap," I thought. "He's tired of eating gritty rice."

I suspected malnutrition as I studied the wan color of her face and arms.

"She's so weak sometimes she cannot use her legs," commented the husband.

"Does she eat *ghi* [clarified butter]?" I asked.

"Never. Only sweet oil."

"Milk?"

"No. Ours is a big village population. There are many cattle but not much milk."

I nodded my head for he was giving a true picture of India, where religion forbids killing even the useless cattle.

"Does she have green vegetables?" I continued.

"What do you mean?" he countered.

Then I named a few common ones.

"Oh, sometimes, but mostly rice and pulse."

"Any lemons?"

"What did you say?"

"Lemons. You know lemons give a sour juice."

"No, we cannot buy them in our village."

"Eggs?"

"Very seldom."

"Well, she needs all those foods."

"And may I eat pulse?" This came anxiously from the wife.

"Yes, eat your pulse, but cook it thoroughly. And put very little hot spice into it." To make my meaning clear, I indicated the amount with my thumb and forefinger.

The old man imitated me, showing his wife. These instructions had to be repeated back and forth a number of times until the wife also was measuring the imaginary spices with her thumb and forefinger.

Knowing full well that the wife needed medical care, I ventured to suggest a hospital. "It would be better to go to the mission hospital."

Vigorous head-shaking followed my remark. "Too far, too expensive."

As a bit of encouragement, I added, "The mission doctor would serve you free, but you would have to pay for the medicines."

The husband added quickly, "And railway expense. And expense while living there and expense while leav-

### What to Pray For Week of January 24-31

★ ★ ★ ★ ★ ★ ★

Keep them in memory, O Lord,  
Our brethren sent to preach thy Word,  
In sickness, hunger, heat and cold  
Them with thy tender love infold.



HARLAN BROOKS

Harlan and Ruth Brooks are living at Vyara, India, in their second term on the field. Their work is both educational and evangelistic, and even medical duties come their way as is seen in the accompanying story written by Ruth.

Much time is given to village evangelism as they live in a tent and travel from village to village. Village travel is never easy, and it is especially hard when roads soon turn into mere paths over fields and across stream beds. But there is a great satisfaction which comes to those who live among the rural peoples of India and bring to them better methods, higher standards of living and the gospel of Christ's kingdom.

During nine months of each year, their daughters, Betty Jeane and Margaret, are away from home attending school at Woodstock in the Himalaya Mountains. The remaining three months are happy ones when they can be together as a united family.

The Brooks family returned to India in 1935, and so it will not be long until the time of their second furlough is due.



RUTH BROOKS



ing our work in the fields. No," he concluded definitely.

"Well, if you won't go, I'll give her some strengthening medicine." Iron tonic is what the Indians call it.

He hesitated. I pointed to measurements on the bottle. "This much for six cents. Do you want twelve cents worth?"

I was not surprised that there was more hesitation for the medicine would cost him more than a day's wages. But I continued to give instructions about how to take the medicine.

Still, he hesitated and I knew there was no use urging. They would have to make up their own minds. So I turned aside to measure the temperature of a feverish schoolboy who has just arrived for medicine. His temperature was 102° and cinchona and soda were administered. The boy said, "Thanks," and departed.

The old man arose. "I haven't any bottle. We will just let it go."

"Oh, I'll give you a bottle this time. You can bring a bottle next time you come."

He reseated himself with the slow movements of old age. "Give me twelve cents' worth. And give her a dose right now."

I had a suspicion that there was mischief in his smile. I filled the teaspoon and got the drinking water ready. But the wife definitely refused. Then he looked at her and laughed. "Give it to me, then."

And I obeyed his orders and he took the bitter dose. The wife watched closely and concluded that no apparent harm was done!

"Now give her a dose," he commanded. Again the teaspoon was filled and this time she stepped up and took her medicine. Apparently he had learned through experience how to get a gracious response to his orders.

Money was paid from a knotted cloth tucked in at his waist. Instructions were repeated and they were asked to return for medicine if it did her good. I did not tell them that the next time I would add cod liver oil along with iron tonic. But for one day, this old couple had come a long way. Enough was enough. Bless them!

With a prayer for them, the medicine cupboard was shut. "If ye ask anything in my name, I will give it to you." And some more of the sacrificial money sent by you missionary supporters had been translated into service for him.

*Vyara, India.*

## Manchester Clothing Center

BY MAURINE MILLER

Secretary of Manchester Relief Group

Manchester College has been the center for relief clothing for the past few years. A group of the young people of the Walnut Street Church of the Brethren is now taking over the responsibility of receiving, repacking and sending relief clothing on to Philadelphia. The clothing should still be sent to the college, where the new group will manage the final details.

We want to urge everyone to co-operate. Response to this call for clothing will help to meet desperate need and to bring about a more friendly feeling in the world. Surely it is true that—

Little deeds of kindness,  
Little words of love  
Make this world an Eden  
Like the heaven above.

During this crisis it is our duty to help those who are not so fortunate as we. Let us, in spite of the pres-

ent world situation, make this winter season a time of giving to help world friendship. Let us all do our share by sending in relief clothing now.

*North Manchester, Ind.*

## Forty-Seven Silver Dollars and More

BY A. J. CARICOFÉ

Silver gifts for a 25th wedding anniversary? But what kind of gifts are always expected? Gravy ladles, bonbon dishes, platters and sugar shells are the presents that are usually given. But the gifts which were given this time were different.

A certain local church was planning for its first School of Missions. Two former missionaries living in the congregation were asked to teach. Thought was given to the closing session. Should the school close in just the ordinary way? Then the missionary lady said, "We are observing our silver wedding anniversary about that time and we expect to have one of our pioneer missionaries and his family as our house guests. Why not have our closing service while they are here?"

So it was that the Oakton Church of the Brethren, Eastern District of Virginia, planned its first School of Missions in connection with the silver wedding anniversary of Brother and Sister Earl W. Flohr, Vienna, Va., who served the Africa mission field in 1926-29. Bro. H. Stover Kulp, our pioneer missionary to Africa, with Mrs. Kulp and the children, was in our midst November 21-23.

The school was held on Sunday evenings. There were classes for all ages. The B. Y. P. D. co-operated, making this their first unit of the new year. *Author of Liberty* was the study text. An African social at the Flohr home with the Kulp family present gave the recreational emphasis. At the close of the social, the Youth Serves offering envelopes were received. This, along with the rolling of bandages for the mission field, provided for the action emphasis. Worship was cared for at the beginning of each study period.

The Kulp family arrived on Friday, Nov. 21, in time for the B. Y. P. D. African social. Forty young people learned to know our pioneer Africa missionary and his family and have an increased interest in missions. On Sunday morning at the beginning of the Sunday-school hour, Sister Kulp spoke to the children's department. At 11 o'clock, Bro. Kulp spoke to a filled auditorium.

From 2 to 6 o'clock in the afternoon open house was held in the Flohr home. All of the 225 guests who came understood that no silver gifts were to be given to the Flohrs. However, they had been told that a silver offering for the Africa mission could be left. In the morning message, Bro. Kulp had suggested that this silver anniversary offering might pay for a much-needed printing press for Africa.

A few guests were still in the home and shared the joy when the actual count was made. There were forty-seven silver dollars, twenty-seven of which were made in 1922, the year Bro. Kulp started to Africa. The total was even more interesting. When the silver, silver certificates and checks from friends far and near were totaled, more than \$250 had been gladly and willingly given. Bro. Kulp says this will pay for the original cost of the printing press. Who will see that it gets to the field? Seventy-five dollars will be needed to get it there.

Are you planning a silver wedding anniversary, a



golden anniversary or some other significant event? If so, "go and do thou likewise."

Vienna, Va.

## Brethren Service Committee News

### Civilian Public Service

The Forest Service technical staff at Camp Stronach were surprised Christmas evening when the men in camp presented them with a beautiful pine bookcase they had made.

The night of Jan. 1 a crew of fourteen men from Camp Stronach battled against a fifty-mile-an-hour gale to rescue motorists from snowdrifts along the country road from the camp to Manistee, Mich. At seven o'clock in the morning, Jan. 2, a relief crew of seventeen men took over for the day. Although the majority of the men were not accustomed to such severe weather conditions, none of the group suffered ill effects. The entire rescue project was carried through on a volunteer basis.

The men of Camp Magnolia spent their spare time the weeks before Christmas repairing and painting toys for the underprivileged children of Magnolia. Several truckloads of old toys were brought to the camp by the Boy Scouts. After the toys had been rejuvenated they were loaded on the camp pick-up and delivered to the city hall where the Goodfellows Club, the sponsors and organizers of the work, had gathered large quantities of new toys, food, candy and clothing. Boxes were packed to fit the needs of the various families of the community. Christmas Day the men got their reward when they were asked to aid in the delivery of the Christmas boxes with the camp pick-up truck. The women and youngsters greeted the men with smiles and tears.

### Selective Service Legislation

*Selective Service Headquarters has informed the National Service Board that men will be released from the Army for physical disability and incompetence only. Civilian Public Service will be included in this ruling.*

Under an executive order, dated Dec. 12, the Director of Selective Service is authorized to "plan, establish and carry on" a program for the purpose of rehabilitating registrants who have been or would be deferred because of remediable physical disabilities.

According to word from the National Service Board for Religious Objectors registration of men between 18 and 20, and 45 and 64 will be without, at the present, assuming any obligation to specific services. Selective Service officials have said that such registration does not involve any particular type of work and is being considered merely as a census of the available man-power of the nation. They point out, however, that the information secured may likely be used as the basis for later legislation covering actual drafting for various civilian defense functions. General Hershey has said that he has no objection to men listing the functions they would be willing to perform and the duties they would feel conscientiously unable to do on the registration forms when they are asked to register.

### General Items

Esther Smith lived as a worker at the Scattergood Refugee Hostel last year in West Branch, Iowa. The latter part of November and December she was in the

Elgin offices to help with the work of the Brethren Service Committee, and now the first of January she has moved east to study at Pendle Hill. She will work part time helping Mrs. Murphy with Brethren Service Committee work in Philadelphia.

The La Verne Conference authorized the appointment of a minister to serve Brethren men in military camps. Names of a number of men have already been sent to this office by the ministers of local congregations. Parents have forwarded names to the Brethren Service Committee. Some have written from the camp giving their addresses and expressing an interest in the church. A careful study was made, and it was discovered that there is a keen interest in this service on both the part of the church and those in camps.

The Brethren Service Committee authorized its executive committee to secure someone for this task. After careful consideration it was decided to ask

the North Manchester church to loan their minister, Bro. H. L. Hartsough, for at least six months. This matter was presented to the Manchester church and by unanimous vote they set aside their pastor for this work, continuing his present salary. This is a magnificent and generous contribution—a contribution such as Bridgewater College and the Elgin church made in giving Brethren Paul H. Bowman and J. Clyde Forney for a period of time for the work of inaugurating Civilian Public Service in the life of the church, while continuing them on salary.

Bro. Hartsough is ready to move immediately into this task. Will you please send to the Brethren Service Committee, Elgin, Illinois, the names of all the men in military camps giving the following information: name, rank, home address, military camp address, name of local congregation, name of home pastor, name and address of parents, and whether serving as noncombatant or in the regular army.

### Peace News

COMPILED BY MERLIN C. SHULL

The Scattergood Hostel News Bulletin gives an interesting report of this Quaker haven for European refugees. We were especially interested in the report of Giles Zimmerman who has been serving in the placement department of Scattergood. He says that during the past two and one-half years "one hundred and fifty-three cases have been handled; sixty-nine placements have been made, with eleven persons receiving two or more positions in addition to this figure. Seventeen families, involving forty-one individuals, have been resettled. Seventeen persons have left for other reasons, such as those here on visitors' visas; those drafted into the army, those here for rest and health only, and those going into the regular resettlement program of the parent committees. Five persons have gone to college to continue their education. At present there are twenty-six Europeans at the hostel. In the last year especially many of those placed have been over fifty years of age."



H. L. Hartsough



## Giving Heart Throbs

"I am enclosing \$10 that I want to go for the starving of China or anywhere for the starving. I will list it under China relief and you can send it where needed most. I don't know so much about this work, but I know you people are attending to that and will know all about it. So I am trusting you to use the money where it is most needed."—A sister in Wisconsin.

A brother in Virginia, a machinist by trade, has been very faithful in sending many missionary contributions. In his last letter he writes about the experience of one of our missionaries referred to in a recent Gospel Messenger. Then he says: "God being my helper, I am glad to have the opportunity of helping this missionary and others. I feel this is a part of my Christian duty. You know I cannot preach but I can work and I want you good brethren and missionaries to preach for me."

## The Achievement Offering

### Purpose?

The general brotherhood fiscal year closes February 28. To achieve the authorized program calling for \$235,000 it is necessary and in place to have a year-end response from every congregation. February 15 is the date proposed.

### Includes?

It includes the whole foreign, general home mission, Christian education, ministerial, Seminary, relief for aged workers, and general education guidance programs. Missions receive 68.2% of the authorized program. Any increase above the Conference Budget goes to missions unless otherwise designated.

### Participation?

The gospel is world-wide. No Christian lives unto himself, nor can a local congregation. We belong to a brotherhood. The brotherhood cannot succeed apart from the participation of all the units in it. Therefore, the call is made to all churches, including mission points, to make a year-end response to the brotherhood work.

### Personal Giving

Christian giving is not optional. Jesus gave himself for us. The Christian religion is a giving religion. For this reason, the Achievement Offering call is made to every member to give according as he is able. It is well for children and all members to give something, even though it may be a small coin. It is tragic when financially able members are content with giving a widow's mite. There is glory in sharing sacrificially in the work of Christ.

### Local Plans

Set a goal. Aim at something definite. Try to exceed your giving of the previous year. It is better to aim too high, even if you fall short, than to aim too low. All congregations (unless it be weak mission churches or those burdened with abnormal debt) should aim at some goal above \$2 per member.

Enlist classes and missionary societies in each doing something as a class project. Your total local church goal may be assigned out to classes.

# VICTORY ACHIEVEMENT MOVEMENT

## for Missions and Church Promotion

"SO WE BUILT THE WALL.... FOR THE PEOPLE HAD A MIND TO WORK." Neh. 4:6

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**LAST CALL—FEB. 28 ENDS BUSINESS YEAR!**

Observe February 15 for sure. Should you wait for February 22, weather conditions might prevent good attendance that Sunday; it would be better to observe February 8 and have two Sundays to receive from those who were absent on the offering Sunday. The fiscal year ends February 28.

Materials for use include a poster picturing a bridge with many cables. The many cables are suggestive of many members in a local church; each has a definite burden to bear. The poster will be sent to every Sunday-school superintendent in order to reach every place where Sunday school is held. A worship service referring to the bridge picture will be sent in the February Missiongrams. Other materials which are available to you only as you order them are listed in the following order blank:

### ACHIEVEMENT OFFERING ORDER BLANK

#### GENERAL MISSION BOARD

22 S. State St.

Elgin, Illinois

Date .....

..... Achievement Offering Envelopes (for each person).

..... Leaflet, The Achievement Offering (a four-page leaflet intended for general distribution).

..... Achievement Church Bulletin (one-page blank for mimeographing local material).

NAME ..... CONGREGATION.....

ADDRESS ..... DISTRICT.....

(Confer with other officials to avoid duplication in orders.)



## A Pen Picture

BY ONE INTERESTED IN THE ETERNAL WELFARE  
OF HUMANITY

No murderer or drunkard shall inherit eternal life. This is the point of what Paul says in Gal. 5:21. The pen pictures which follow are chiefly of those who did not have regard for this truth.

As the righteous Judge came through the golden gate and seated himself on the Judgment throne, there came a broad-shouldered man saying —  
"Good morning, Judge."

The Judge looked sharply at him for a moment, and then he said, "I cannot tarry long on your case. I see you have the stamp of murder on you. You killed that auctioneer, Steinberger."

"But, Judge, that was in 'self-defense!'"

"Yes, that plea of yours worked nicely in the lower courts; but it will not work here where we know all the circumstances. Steinberger was a fine man, and he was well liked in the community before he got the taste of liquor. He nearly always passed your saloon going to his work.

"One morning you were standing in the door as he came along and said, 'You are not looking very strong, Mr. Steinberger; better come in and get something to pep you up for your hard day's work.' So Steinberger stopped and you fixed a toddy to please his taste. When he walked out, you laughed up your sleeve, thinking how much money you would get from that man. Well, he got the taste of liquor and couldn't stop. People got to saying, 'What a pity a man like Steinberger should ruin such a promising life for whisky.' They didn't know the secret you were holding. So it went from bad to worse till one morning you got him so drunk he began to break up some of your furniture. You told him in a disreputable way to stop. And when he threatened to slap your big mouth you shot and killed him."

The broad-shouldered man could not answer.

"That's all," said the Judge. "Pass on down that road. It is the only road that leads off from here and no one can turn back."

Then came a well-dressed man saying—

"Judge, am I next?"

"Yes, you are next, but it pains me to see that tag of destruction on such a fine man. The Book says you destroyed the lives of seven young people in one night."

"Oh, Judge, I never took any one's life!"—

"Well, just let me do the talking. You would say they took their own lives. But we look at the cause of things. You sold them enough intoxicating drinks to bemuddle their minds, so that they missed the bridge and drove into the river and

were drowned. You were the cause of it. Neither is that all. You have wrecked many homes and destroyed many people's chance for heaven by the sale of your intoxicating drinks. Pass on down the road from whence no one ever returns."

So the second man received his just reward.

"Next," said the Judge. A meek-looking man came with faltering steps.

"Most Righteous Judge," he said, "I know I am not worthy of a home in your beautiful abode, but if I could have only a little corner in your kingdom I would be so glad. I have tried all my life to do something worth while, but I have always failed."

"Why, Jack," said the Judge, kindly, "here is a whole page of good deeds which you have done to friend and stranger alike—waiting on the sick, helping those in need, giving words of encouragement to the discouraged, and so on. Those are the things that go to make a worth-while life! And you thought them too small for us to notice. Door-keeper, admit this man and tell the usher to find him a beautiful home such as he will like."

Following Jack, there appeared a heavy-set, bleary-eyed man.

"Good morning, Judge," he said slowly.

For a long moment the Judge looked at him, and then asked, "Why do you have the lines of deceit and ruin stamped on you?"

"Why, Judge, I have always been an honest man! I never tried to deceive or ruin anyone!"

"Ah," said the Judge, "but we know better. Your brain was filled with selfishness. You could not see right from wrong. You made people believe you were trying to help them out, yet all the while you were putting their rightful money in your own pocket. You may remember that cold morning you ran out with a half-pint flask of whisky as

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## In a Day Like This

BY MYRA BROOKS WELCH

In this modern world when man has attained  
New heights of glory and new wisdom gained,  
He still may be lured by the serpent's hiss,  
Even today—in a day like this!  
With the destiny of the world at stake,  
Despite his new knowledge, man still would make  
A few silver pieces—thirty or more—  
The price of his honor, just as before.  
The "washing of hands" is still the concern  
Of "Pilates" who sit in the judgment seat;  
And Judas-like men are prone to return  
And fling their gold at diplomacy's feet.  
For man still betrays his Lord with a kiss  
And a friendly "hail" in a day like this.

La Verne, Calif.



Doctor Tylor came along, and said, 'Oh, Doctor, you will nearly freeze on your long trip. Here, take this and just take a little at a time and it will keep you feeling warm.' You did not lie. It kept him feeling warm. But you knew what it would do to his appetite for whisky. The doctor stopped many times in after years for that "warming" half-pint—that soon became a pint. People suffered from his drunkenness. He saw his own condition and tried to quit. He took the Keeley cure twice, but he died in a fit of delirium tremens. All this time you were filling your pockets with his money as well as with the money of many others whose homes and lives you wrecked by the sale of intoxicating drinks. There were many stops along the way. You might have turned back and done good. But your insatiable greed for filthy lucre kept you going on until now there is no turning-off place. The road before you has no end. You will find plenty of company. So, pass on!"

And still another came to stand before the judgment throne. Handsome, richly dressed and self-righteous he stood and smiling said—"The top of the morning to you, most Honorable Judge."

"Good morning, Douglas; you seem rather confident this morning."

"Why shouldn't I be, Judge? I have always moved in the highest society in the city."

"Yes, in the so-called highest society in the city, but far from the highest realms of usefulness," continued the Judge. "You might have been a shining light for God with your charming personality and unusual tact for winning people, before the idea struck you that you wanted to be popular and rich. Then you applied to the bartender in those enticing Bromley Pool and Game Halls because you wanted the large commission as solicitor of patrons and as teacher. You got the position. And you remember your little playmate—the orphan boy—Jack Deems. You wanted him to go into partnership with you in your enterprise, but he refused, saying it would not be right. You said, 'Jack, you squeamie! I never want to see your face again.' Well, you never will. Jack came along awhile ago, looking very humble, but he had a glorious record of good deeds done in his lifetime. If you had not imbibed that lust for worldly honor and wealth you might be with him now in our Celestial Home. You were a grand success in your own estimation. Yet the devil could not have chosen a better man for his work. You had such winsome ways—could make things look so innocent. You knew how to teach the little tricks in games that would win stakes and drinks—mostly drinks. You knew how to organize cocktail par-

ties to get people to drinking. If they would remonstrate you would always say, 'Oh, this is all innocent fun! There is no intoxicant in the cocktail, and the dance is really modest.' As you drew people into your net you increased the intoxicant until you had your cocktail parties in the usual high society style, uproarious and degrading. According as your influence has been to draw people into the downward road, so will your punishment be. Pass on down that road."

Now, let us turn this leaf of woe and degradation and see what's on the other side. To those who have not yet passed on, here are some wonderful promises of eternal life: "And she shall bring forth a Son, and thou shalt call his name Jesus and he shall save his people from their sins" (Matt. 1:21).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be like wool" (Isa. 1:18).

"For the son of man is come to seek and to save that which was lost" (Luke 19:10).

"To him gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

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## Who Knows What Is Worth While?

BY ROY WHITE

Men are destroying things of infinite worth while they save that of small value. Not many people are qualified to set a true value on platinum, fool's gold, or what have you. In the realm of ideals and higher values the rating scale might run something like this:

1. *Passive ignorance* in which one neither **knows nor** cares about such matters. An intelligent person may choose voluntary stupidity in ideals, by deciding he does not know what is right and that he rejects responsibility anyway. He is not seeking information and would not use it if he had it.

2. *Active ignorance* in which one who accepts his responsibility acts upon such a basis as hearsay, impulse or feeling. Hearsay may include deliberate lies; impulses may be misguided; feelings may be tragically wrong. People guided solely by this trio accidentally may be right; but they always are dangerous and never are reliable as champions of the higher values.

3. *Passive awareness* in which one who admits a truth yet follows the carnal way or the path of least resistance. A favorite motto with this group is, "There is no use." Many will add, "It is the will of God." Whenever a person in this group throws off his lethargy or takes up his cross he could better be described by the term—

4. *Active intelligence*, in which one wants to know what is right and worth while, is trying to find out, checks carefully on what he has heard and the way he feels about it, and positively will champion righteousness with the higher values. May God bless this group of people. Everything depends upon them.

Chicago, Ill.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, January 25

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Temptation of Jesus.**—Matt. 4:1-11. Golden Text, For we have . . . one that hath been in all points tempted like as we are, yet without sin. Heb. 4:15.

**Christian Workers,** Choose your theme and texts.

**B. Y. P. D.,** Brethren Missions Today.

**Intermediates,** Our Church Helps Others.

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### Gains for the Kingdom

**Six** baptized in the Spring Grove church, Pa.

**Three** baptized and two received by letter in the Mexico church, Ind.

**One** baptized and three reconsecrated in the Sunny Slope church, Wash.

**Three** baptized and nine received by letter in the Kansas City, Mo., church.

**Six** baptized in the Longmeadow church, Md., Bro. E. S. Coffman, evangelist.

**Two** baptized in the Bear Creek church, Ohio, Bro. C. D. Bonsack, evangelist.

**Three** baptized and four received by letter in the West Charleston church, Ohio.

**Seventeen** baptized in the Chiques house, Pa., Bro. Harry W. Eshelman, evangelist.

**Five** baptized in the West Marion church, Ind., Bro. James Beahm, pastor-evangelist.

**One** baptized in the West Greentree congregation, Pa., Bro. Frank S. Carper, evangelist.

**One** baptized, one awaiting the rite, and two received by letter in the Muncie church, Ind.

**One** baptized and three awaiting the rite in the Shepherd church, Mich., Bro. J. W. Fidler, evangelist.

**Four** baptized and one reconsecrated in the Osceola church, Mo., Bro. Ralph Skaggs, pastor-evangelist.

**Three** baptized and three awaiting the rite in the Shanks church, Pa., Bro. J. E. Rowland, evangelist.

**Four** baptized in the Franklin Grove church, Ill., Bro. C. D. Bonsack, evangelist, Bro. S. L. Cover, pastor.

**Fourteen** baptized in the Sandy Creek congregation, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

**Seven** baptized and three reconsecrated in the Elkhart City church, Ind., Bro. J. O. Winger, evangelist.

**Ten** baptized and one received by letter in the Middle District church, Ohio, Bro. Walter Warstler, evangelist.

**Five** baptized in the Yakima church, Wash., Bro. Howard Murphy, evangelist; Bro. M. G. Blickenstaff, pastor.

**Sixteen** baptized, two received on former baptism, and six received by letter in the Harrisburg church, Pa.

**Eleven** baptized, eight received on former baptism, and two received by letter in the Owl Creek church, Ohio.

**One** baptized and four rededicated in the Capon Chapel church, W. Va., Bro. Clifford F. Long, evangelist, Bro. Vernon Shanholtz, pastor.

## Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Paul M. Robinson** of Hagerstown, Md., Feb. 15 in the Walnut Grove congregation, Johnstown, Pa.

**Bro. J. Edson Ulery** of Onkama, Mich., Jan. 18-31 in the Battle Creek church, Mich.

**Bro. John F. Burton** of Lena, Ill., March 2-15, in the Topeka church, Kans.

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## Personal Mention

**Bro. I. J. Harshbarger** of Girard, Ill., with many years of faithful service to his credit, is now "in very poor health and cannot attend services very often." Our correspondent says further: "The Messenger is certainly a God-send to him in his affliction."

**Sister Hazel Minnich Landis** was a last week's guest of Mission Board secretaries. Among the groups favored with an opportunity to share in her experience in Africa was one of the Elgin Baptist churches. We are informed that this opportunity was very greatly appreciated.

**Going beyond** the golden wedding mark by ten and fifteen years respectively should entitle two faithful conjugal couples to a very generous allowance of your congratulations and good wishes. The first is Brother and Sister D. P. Holsinger of La Verne, Calif. The second is Brother and Sister G. W. Weddle of Bloom, Kans.

**Friday morning,** Jan. 16, the mission offices received the following cablegram dated Rangoon, Burma, Dec. 18: "Leaving for Chungking today. Merry Christmas to wives and children and home church. Sollenberger and Wampler." That is good news indeed, even if not as fresh as we could wish. Let us trust that there may be more in due time.

**Bro. Paul A. Snyder** and family, R. 2, West Liberty, Ohio, found misfortune awaiting them when they returned to their farm home one of those subzero days week before last. The house with all its contents had gone up in flames. The place was overflowing with neighbors and friends to offer sympathy and help but all had arrived too late to save anything from the fire.

**The name** of Paul Comly French is well known to our readers as chief mediator between the historic peace churches and government officials at Washington. His visit last week was an incidental satisfaction to many Publishing House workers though his presence in these parts was primarily concerned with the completion of arrangements for using some of our Civilian Public Service campers at the Elgin State Hospital.

**Bro. I. D. Heckman** of Cerro Gordo, Ill., his four daughters and Sister Heckman's aged mother, Sister Catharine Sensebaugh, wish us to thank all those who have so kindly remembered them in their sad bereavement. "When she realized she could not get well, she . . . called us to her bedside and gave us all farewell, a most beautiful memory to cherish. . . . In these times one learns to know better than ever the sustaining power of the everlasting arms."



**Sister C. R. Faw**, for fifty years of Winston-Salem, N. C., more recently of Roanoke, Va., is enjoying a sojourn in the Northwest. She writes: "We have had weather here thirty-two below since I arrived and I often get out and walk in the snow, and for a young lady seventy-six I'm having the time of my life. . . . I find no Church of the Brethren here but I stay in touch with them through our paper, the Gospel Messenger, for I have been a constant subscriber of this paper fifty-six years." Her friends may address her at the Hansen Hotel, Idaho Falls, Idaho.

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### Miscellaneous Items

**One city church** with almost 800 members sends us a list of 291 Gospel Messenger subscriptions for a 100% club; 141 of these are new. Who else will make a record?

**As long as the supply** lasts we will send a sample copy of the January number of the new Brethren Bible Study Monthly to any Sunday-school teacher or anyone interested in increasing home Bible study.

**The Greencastle church** of Southern Pennsylvania will celebrate the fourteenth anniversary of its organization with an all-day service tomorrow, Jan. 25. The two surviving members of the organizing committee, Elders W. G. Group and S. S. Miller of East Berlin, are expected to participate. A men's meeting is planned for the afternoon. In the evening Pastor C. E. Grapes will conduct a consecration service for the newly elected church officers. "Neighboring congregations and friends are invited."

**Thoughts of God for Boys and Girls** is now available from the Board of Christian Education, 22 S. State St., Elgin, Ill., at 10c each, 12 for \$1.00, or 25 or more copies at 8c each. These family worship services are planned for use for the forty-six days preceding Easter in 1942; however, they are undated and may be used at any time. The stories, pictures, prayers, hymns and Bible references used tell the many ways people have made discoveries of God's ways in the world.

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### With Our Schools

#### Bridgewater College

**President Bowman** will preside over the annual meeting of the Association of Virginia Colleges, of which he is president, at Richmond, Feb. 6, 7. One of the speakers will be Dean A. J. Brumbaugh of the University of Chicago. Dean Charles C. Wright is studying the problem of college failures as a member of an important committee which will report at the meeting.

**Bridgewater ranks first** among Virginia colleges in the percentage of its alumni who proceed to graduate work in theology, according to a survey of 337 colleges and universities published recently by the Association of American Colleges. The percentage is 7.5. Bridgewater ranks fifth in the state in the percentage of its alumni in graduate study of all kinds.

**One hundred ministers and their wives** were guests of the college at a ministerial dinner on Friday evening, Jan. 9, as the Spiritual Life Institute approached its climax. The fellowship among them was reported to have been the best the institute has ever known. The principal guest speakers at the institute this year were Brethren D. W. Kurtz, Wm. M. Beahm, and M. R. Zigler.

**A special faculty commission** has been appointed to survey the possibilities of a program apart from the regularly scheduled work by which the college may help in the present emergency. The commission is considering several projects in keeping with the traditional position of the college.

**Ten scholarship grants** are to be awarded on the basis of a competitive examination for students who expect to enter college next fall. The examination will be given at a number of points away from Bridgewater until April 11, when it will be administered finally on the campus. Five of the awards are valued at \$500 each, and five are worth \$200 each. Information may be had by writing the college or by consulting high school principals.



**Autumn Gold.** Charlotte M. Kruger. Zondervan Publishing House, 1941. 182 pages. \$1.00.

This is a charming and gripping story of the power of Christ to transform the life of a young man. Young and handsome Ken Graham is the son of a well-to-do merchant who is deeply religious. The son becomes very wayward while in college and thinks more of wild parties and pretty girls than of his studies and spiritual needs. The severe sickness of his father leads to his repentance and determination to become a minister. This story is "alive from the first page to the last with action, romance, mystery and a sincere message of not only Christ's power to save but his power to change lives." Ken with the aid of his wealthy father builds a lovely tabernacle in his home town. He becomes a preacher of power and influence. A most interesting love story is interwoven throughout the book; and the influences of sin in family life on the one hand, and Christ on the other are vividly portrayed.

The very use of the word "tabernacle" and the fundamental belief in the blood of Christ to save from sin marks the book as a witness to the "old-fashioned gospel," which will of course make it all the more interesting to most of us, but objectionable to a few, ultra-liberals. This is indeed a thrilling little story, one that you can scarcely leave, once it is started, till you finish it. Spend a few hours with this heart-warming story and your soul will be refreshed.—Merlin C. Shull.

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### Gish Fund Books to Be Dropped

**Ministers** will please note that at the last meeting of the Gish Fund Committee the following books now on the list of Gish Fund books were designated to be dropped from the list whenever the present supply of each is exhausted.

The Minister's Wife, by Mrs. D. W. Kurtz.

When You Call on the Sick, by Dicks.

Yourself and Health, by Dicks.

Bartlett's Familiar Quotations.

The Opening Doors of Childhood, by Sherrill.

Conversations of Jesus, by Stamm.

The Acts of the Apostles, Vol. II, by Luccock.

The Gospel of Mark, by Erdman.

Reaching the Unchurched, by Murray.

There are no more copies of Cokesbury's Funeral Manual available on the Gish Fund list. Announcement of new books adopted will be made in the Gospel Messenger for Feb. 7.



## Where and How We Can Practice Democracy

### The Future of Democracy in America

By Ruth Shriver, Director of Children's Work

#### Democracy and the Church Have a Common Purpose

It was Arthur Holt, I believe, who suggested that while democracy was not a direct descendant of Christianity, the two have at least come down the corridors of time together. Together, democracy and Christianity have stood for all that individual abundant human living demands—equal opportunity for all without discrimination for position, wealth, creed, race, sex, or age. A person is a *person*, and as such deserves as much consideration as every other person. Out of this general principle of equal rights and opportunities for all persons have come many, many practical folkways in America: the right to vote, to go to school and be educated, to worship as one chooses, to earn a place in the community vocationally, socially, and as a citizen. Of more recent years the right to an adequate income for all has been striven for by the increasing of wages, and by sickness, old age, and unemployment insurance. Children have been protected by child labor laws. Women have been given the right to vote. The battle against race prejudice has been partially won.

#### What Loss of Democracy Would Mean to Us

If democracy were lost in America, as it has already been in other countries of the world, the church would lose many of its present freedoms; and many of the benefits, privileges, and rights now guaranteed to individuals would be gone—freedom of the press, freedom from fear and insecurity, freedom from intolerance. All these are values the Christian church, along with democracy, has sought to protect. So, if democracy should eventually lose out in America, the church would also lose out in certain fundamental ways. The slaughter of thousands of priests in the early years of the Russian experiment, the driving of the churches to secret meetings, the silencing of the minister's voice—all these seem far removed from happening in America. No doubt they *are* far removed. But the church in America could suffer loss by being ignored, and it will be ignored if it does not relate itself to the solving of the problems which plague individuals and a sick society.

#### America's Unsolved Problems as Related to Democracy

What then could cause us to lose democracy in America? If the church is to help protect her country from this loss, we must understand the underlying causes. We have moved into a period of state control for the duration of the war. Whether or not this control will be restored after the war depends on how we as citizens attempt to solve our unsolved internal problems. What are those problems? Briefly they are: unemployment; a high crime rate; a youth problem growing largely out of unemployment, but perhaps also out of a lack of knowledge of and unwillingness to do hard work; parents unprepared for family life and adulthood; poverty, slums, bad housing; ill-health; mental illness; unmet recreation needs.

When the war is over we will have to meet up with our own internal problems once more. If American citizens by then have demonstrated an honest and intelligent attitude toward governing themselves by solving their country's unsolved problems, peacetime democracy may again be restored to us. Otherwise, the dictator state in America may have come to stay.

### How the Church Can Help

For this after-the-war problem, the peace-loving churches have a double responsibility. We do not wish to participate directly in a bloody war. We can prove our good faith by helping our country to solve those problems from within that are of equal concern to our government along with winning an external war.

What does the church have to offer for the solution of these crying needs? First, we can accept a personal responsibility for the solution of these problems. *Governmental agencies and leaders have said over and over that the government will not take from the hands of citizens the right to govern themselves if they will only concern themselves with the solving of their own problems as communities and a nation.* What do your church and mine have to say about a practical solution of the above problems? We must realize that while in a sense we are apart from all that is evil in our world, we are yet to be a leavening part of it. A farm woman stated recently: "Homes must co-operate with schools, church, and state in an effort to develop in America a people who are capable of governing themselves. We have a bad habit of speaking of the government as 'they' when it should be 'we,' for, after all, we, the men and women of America, are the government."<sup>\*</sup>

Second, to be effective, the church must unite its basic philosophy of love with the intelligence of the social scientist, the research laboratory—all those forces that are trying to solve the problems of human welfare. Only love implemented by intelligence can find the way. "Ye shall know the truth and the truth shall make you free," is a part of our gospel. What causes unemployment? What are alternative ways of solving it? Why does America have so much crime? Why is youth in America restless? Why so many parents who fail to build good homes? What causes poverty? Why do we have slums? Why are half the hospital beds in America filled with the mentally ill?

#### New Hope for the Future

If the church will turn its resources and energies to a solution of these problems, with a willingness and intent to learn from every source—the sociologist, the educator, the psychologist, the court worker, the doctor, the governmental leader—and will undergird all with the love motive, we will not only save our own souls and institutional lives, but the faith of our government in our sincere good intentions to do good.

### Practicing Democracy in Our Churches

By Robert Sherfy, Pastor, Canton, Ohio

Christian democracy recognizes the worth, rights and liberty of the individual; its effective working depends upon the individual's loyalty to duty and the welfare of the "brotherhood" or kingdom. The idea of democracy has been weakened by our tendency to suppose that it means liberty without the necessity of loyalty, or the insistence upon personal rights without the willing assumption of corresponding duties. Records give evidence that our church in former generations had a fair balance between personal liberty and loyalty to the group and its authority.

1. In practicing democracy in our churches the lead-

<sup>\*</sup> Extension Service Review, October 1940.



ers must recognize the sacredness of each individual's rights and liberty; the average members must be loyal to the group or kingdom welfare and willingly assume their share of duties. When the average members assume responsibility readily there is not so much temptation for the leaders to become dictators.

2. Build individual character through the guided participation of each person in some task having kingdom significance. Pass responsibility around. The easy road to a smoothly running institution may be to have two or three people holding three to seven offices apiece, but we are not primarily interested in institutional smoothness. Christ's teachings, spirit, and example seem to focus on the life and salvation of the individual. "We are blind until we see that in the human plan

nothing is worth the making unless it makes the man." Christian character cannot be built without participation in Christian service. Every church officer ought to be training someone else to take over his job after he has made his best contribution. Practice the golden rule; give the other fellow his chance to grow through kingdom responsibility.

3. Representatives of all the departments and areas of church work should co-operate in formulating objectives and working out the total church program. Each leader should have and use a copy of the Church at Work Calendar. It is not necessary for a pastor to become a benevolent dictator through personally planning and running the whole church program.

4. Center your program around the people who need it most. The rough, erring, queer or spasmodic people who yet hunger for righteousness may be lifted farther and faster than the "righteous" sleepers in Zion who "need no repentance." Christ and Christian democracy insist upon the importance of "the least of these."

### Democracy and Missions

Throughout this year the church is given the best opportunity it has ever had to acquaint itself with the underlying principles of Christian democracy as they apply to home and the world-wide outreach of the church. Four excellent books dealing with Christian roots of democracy are available for adults and young people for class study and individual reading. The adult books are *Christian Roots of Democracy in America* and *A Christian Imperative*. The young people's books are *Author of Liberty* and *The Seed and the Soil*. These are available from the General Mission Board.

The day and hour demand that Christian people know the foundation truths of Christian democracy in order that they may more perfectly live them. The time has come when each professing Christian needs to face his own heart and ask, "Just how democratic am I, and just how Christian am I?"

### Practicing Democracy in the Work of Our Boards and Committees

By Raymond R. Peters, Director of Young People's Work

"There are no unimportant people," said Dr. Melby, former Dean of the School of Education at Northwestern University, as he spoke intimately to a small campus group some months ago. That idea struck me forcibly, and I cannot shake it off. This concept strikes at the heart of democratic living—a deep concern for all people and an appreciation for their contributions to the total group.

Basic to democracy is the principle that all those who are expected to be governed by a policy should par-

Questions Used in the Missionary Institute at Indianapolis, Indiana

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#### How Democratic Am I?

1. Do I believe that every human being is improvable?
2. Do I act patronizingly toward the very poor as if they were inferior?
3. Am I a dictator at home, in the office?
4. Would I be willing to co-operate with another racial group as a superior in business?
5. Do I respect others for holding to their convictions even though I am sure they are wrong?
6. Do I believe that every human being, regardless of color, creed or nationality, has a unique and essential dignity, a potential and infinite moral worth that requires that he be treated with fundamental equality?
7. In the past week have I done one thing to help others enjoy freedoms I enjoy?
8. Do I give others an opportunity to share in decisions which affect them?
9. Do I make fun of people who do not do the same things socially that I do?
10. Do I ridicule any people? (Ridicule is a common method of making people feel inferior, and feelings of inferiority endanger democracy.)

#### How Christian Am I?

1. Do I love others as I love myself and respect their personality as I respect my own?
2. Do I practice Matt. 18? Do I go to the one who has offended me or the one I have offended and make things right?
3. Do I think more highly of myself than I ought to think?
4. Do I do unto others as I would be done by?
5. Do I love my enemies and bless those who curse me, do good to those that hate me and pray for them that spitefully use me?
6. Do I turn my other cheek or do I resist evil?
7. Do I believe that the Ten Commandments are as vital for me today as they were when Moses gave them to the children of Israel?
8. Do I live redemptively and treat everyone with a redemptive spirit?
9. Do I work and pray for the kingdom of God?
10. Do I help fulfill Christ's commission to make him known throughout the earth?



ticipate in the making of that policy. There cannot be democratic living by executive orders. There must be respect for the minority opinion if there is to be freedom and true democracy. We need to recognize that all persons have value. The chairman of a board, staff or committee should give all persons concerned opportunity to help make decisions. Mutual trust and confidence must be built up. The chairman should be very careful not to squelch any member in his group. Sarcasm never created a friendly attitude and has no place in democratic procedure.

Every member of a board or committee should be made to feel that he is important to the on-going program of that particular group. Therefore, the chairman should never come before the group with all the plans cut and dried. If the group disagree with him he must be willing to sacrifice some of his own ideas. Such sacrifices may seem costly at the moment, but the goodwill that he creates will pay great dividends in the long run. I know a school superintendent who allowed his teachers to make suggestions for a new school building. Though their decision went against some of his ideas he was willing to submit to the will of the group. Today he is not fully satisfied that the teachers were right in their judgment, but he feels that the confidence built up through this procedure justifies the compromise.

Boards and committees need to keep constantly in mind the people whom they represent. Sometimes it is difficult to keep in mind the desires of the larger group and pet ideas are thrust on a group against their wishes. Representative groups should seek constantly to understand the minds of those they represent.

The Church of the Brethren has a great background of democratic living. We need to capitalize on our heritage and make vocal our concepts of living together as brothers. As lovers of peace we must demonstrate techniques of building goodwill within our own and among hostile groups. Every church leader should seek diligently to become a great example in democratic living.

### How We May Practice Democracy in Our Schools

By S. C. Miller, Principal, Edward H. Abbott School, Elgin, Ill.

Democracy is our way of life. We believe it is a good way. The founders of our nation believed it is a good way. They provided for the establishment of schools so that children might learn democracy. Strangely enough, however, in the early American schools the school pattern was totalitarian where the child was supposed to learn about democracy but was not supposed to experience it in the school.

Presumably we have moved from the room where the good schoolmaster taught with a strong arm and a long stick to the room where the child is a personality, living, growing and learning, and making the many necessary adjustments for wholesome group life. No, this change is not yet complete because it is so much easier to be totalitarian than to give the necessary guidance for children entrusted to our care. We still have many adjustments to make before democracy will be at its best.

Learning is a search for truth. Teachers and pupils must constantly set themselves to the task of ferreting out truth. Our democratic society can best be protected by an incessant winnowing of truth so that pupils and adults can carefully and impartially examine our existing institutions. On the basis of the discovery of truth

they should decide which of our institutions should be retained and which should be discarded. They must be free to create new institutions that are needed to take care of the problems that have arisen in connection with the complex society in which we live.

Fixed rules of behavior and patterns of procedure have been established. They may have been adequate for the needs of yesterday, but may only partially meet the needs of the problems of today. The pupil may be the first to detect that weakness and should be free to point out his findings.

The democratic way of life welcomes truth, it welcomes changes which throw out obsolete practices, and institutes effectively new trends which bring a new life of greater meaning.

Children are people. They, like adults, are sometimes mistaken and many times right. Democracy prevails in the schoolroom when we try to correct the mistakes and to utilize truth which has been brought to light. Whether the discovery has been made by a child or by an adult is entirely irrelevant. The important thing is that the discovery shall be used for the enrichment of life. Rules, grades, credits, diplomas and degrees are merely mechanical devices. When wisely used they serve a useful purpose. When made an end in themselves they are like rusty nails. They can become valuable only when they are used to the end that life shall be more meaningful.

### ADULT DISCUSSION OUTLINE

#### How to Meet Sorrow

Scripture: 2 Samuel 12:15b-23; John 11:1-44

Sunday, February 8, 1942

**Note:** We recommend that you send 15c to General Education Board, 22 South State Street, Elgin, Illinois, for the course of study, *How Religion Helps*, by Roy L. Smith. The course contains thirteen lessons. We are using the first four for February; the others are also excellent for all adults.

#### I. What Is the Situation?

1. Very few, if any of us, ever go through life without experiencing great sorrow.
2. Sorrow comes to all—the difference is in the way we meet it.

#### II. Some Suggestions Toward Meeting Sorrow

1. Do not waste time asking why this thing had to happen. This is an age-old question, but it has no satisfactory answer.
2. Face squarely the new situation and ask courageously, "Where do we go from here?"
3. Remember Jesus was not free from sorrow. See him in Gethsemane. He wept over Jerusalem; at the death of a friend, etc.
4. Note the change in his words on the cross: "My God . . . why hast thou forsaken me?" Then later, "Father, into thy hands I commend my spirit."
5. Jesus' God was a Father of Love, therefore for him every experience had something to do with love.
6. Cultivate the attitude of faith. Let one constantly remind himself: "This is the day the Lord hath made. Rejoice in it and be glad." Interpret trouble by looking at it through your idea of God.
7. Jesus wept, then prayed his way through.
8. Remember that God is a very present help in time of trouble to the one whose heart is open toward him.



**III. Questions**

1. Does anyone have a right to believe that God will save him from suffering and sorrow?
2. What sorrows of the godless are unknown to the godly?
3. What made the cross bearable for Jesus?
4. In what ways can we prepare ourselves in advance for the experience of sorrow?
5. What has helped you to meet sorrow victoriously?

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## CORRESPONDENCE

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**Men's Work at Surrey**

The church and community at Surrey, N. Dak., engaged in a farming project during the past season for the express purpose of pastoral support and church plant upkeep.

Two quarters of farm land were rented on a crop share basis. A group of men met one evening and talked about possible methods to secure co-operation of the community for doing the major operations of the field work. Since fully half of the constituency are not Brethren it was agreed to count them on a par with the membership, so far as they were willing to help with the work. An estimate was made as to tractor fuel cost for seeding the crop. Through personal consultation money was given for fuel and tractors were subscribed to do the work.

On the last day of April ninety-eight acres were plowed and seventy-eight sowed to small grain. On the first two days of May eighty-five acres were tilled and sowed to small grain. A total of twelve tractors, three teams, three trucks—each with drivers, and several handy men did the work with the assistance of the local ladies' aid at noon. Each tractor operator was paid in full for fuel expenses on leaving the field. Fuel money was given by nontractor operators.

This has been a splendid growing season in North Dakota. With production and prices favorable, the operation has been considered successful. Harvesting was done on an actual expense basis which was paid from the crop.

The pastoral farm gave a net income of \$1,032 to the pastor with pasture, corn fodder and hay in addition.

Complete settlement of the farm project for church plant upkeep has not been made, but it is near enough to estimate that the net income will be \$100 from AAA, and 800 bushels of barley for cash sale.

John L. Kauffman,  
Director of Men's Work.

Surrey, N. Dak.

**When Does the Preacher Mean You?**

It is very important to remember that the minister means you every time he preaches. When he speaks of sin and warns against it, of course he warns you. He is not speaking of sins which no one ever committed. And when he speaks of indifference and coldness, he means you; for evidently you are not loving God with all your heart and with all your mind.

When he speaks of the love which you owe your neighbor, and when he encourages Christians to grow therein, he means you. And when he teaches that man is saved by grace he means you, because that is the only way in which you can be saved.

In short, the way to derive the most benefit from sermons is to enter the church with the thought: Today

the minister is going to preach a sermon to me. Through this sermon God wants to bless me. There is real danger of people failing to make a personal application of what they hear from the pulpit. There is danger that each will think but little of the sin of which he himself is guilty. But let us remember that poison does not change its nature because a king drinks it. Neither does sin change its nature because you commit it. Sin is just as bad when you commit it as it is when committed by another.

If the minister does not mean you when he preaches, why do you attend church? Certainly you do not go to hear what the minister has to say to others. You do not visit your physician in order that you may see how he treats other people. You go there that you yourself may receive treatment. And just so you should go to church, or with the thought that you may worship and speak to your God, and that your God may speak to you. Each of us ought to say, "I want my pastor to mean me in his sermons; I want him to address his words to me."

Independence, Kans.

W. E. Burroughs.

**Love Is the Way**

Love is the foundation of the Christian religion. I think everyone will agree to this, and yet we have two distinct ways of life in the world. Both groups of people claim to be Christian. To the one who says war is Christian, who believes that war is the means of defense between nations, I have no criticism to offer. I acknowledge the freedom of mankind and I respect the view of those who differ with me and grant them the right to their opinion. I also expect them to grant me the right to mine.

At the present time, and for some time to come, the minority opinion, or the opinion of the people who insist on living completely by the standard of love, will be challenged and criticized.

If a person were going on a trip from Canada to Mexico he would not go halfway, then turn around, head in some other direction, and expect to get to Mexico; but he would continue on the most direct route. The road to eternal life is paved with love all the way. If you start on this road and expect to reach your destination you had better watch the side roads, because they are many and dangerous. War is only one of these, but is one of the most dangerous. A man cannot kill those whom he loves.

Jesus Christ left a home of peace and glory to live in a sinful world in order to set an example for us—a pattern for our lives. He lived a life of love and tried to build a lasting peace in the hearts of men. Never once did he leave an opening for a man to detour and expect to be saved while on the detour. In his great Sermon on the Mount we are told very plainly that the road paved with love is the only way. "Love your enemies; do good to them that hate you; resist not evil." Christ lived up to the sermon that he preached and he expects us to do the same, not just when it is popular or convenient, but all the time.

Wars were fought before the time of Christ, and have been since, but they do not settle anything permanently—only until the defeated nation can rise again. We send missionaries into foreign lands as commanded by our Master, and then we destroy the seeds of love that have been planted in the hearts of the people. Since war has



never settled the difficulties of nations we have little reason to believe it ever will. Twenty-three years ago Germany was on her knees, a defeated nation. We had won the great war for democracy. We thought the world was safe for democracy. No longer would people need fear the iron hand of a ruler. Today the iron hand is stronger than ever before, there is less democracy than ever, and so we are in another struggle to rid the world of the iron hand of dictatorship.

The way of Christ has never been tried. Why not give it a trial? "Love suffereth long and is kind" to all. Love will win the hearts of any people of any nation. Pure Christian love is the only standard by which a man can live at peace with himself or his neighbor. Love will solve all difficulty; it will make the aggressor bow his head in shame and leave because he soon finds he is out of place. A robber, when ransacking a home encountered the lady of the house; very nervously he asked, "Are you alone?" "No," she said, "God is with me." The robber replied, "You keep too good company for me; I am leaving," and he left without harming anything.

Love is the only road to eternal life, the only pathway to that home not built by hands, eternal in the heavens. There is no Christian way to kill a man whether it be by capital punishment or otherwise.

Give love a chance; go anywhere any time to save life or property, but do not move an inch to destroy.

Bassetts, Va.

L. C. Carter.

### From Beginning to End

God's Word declares the end from the beginning, the plan and purpose of the Almighty concerning the world which he has made and the church he has redeemed. It unfolds God's everlasting purpose as manifested in Jesus Christ.

If one will read three chapters at the beginning of the Bible, and then three at the end, he will see the remarkable connection that exists. At the beginning of our Bible we find a new world. In the beginning God created the heavens and the earth. At the end of our Bible we also find a new world. "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." At the beginning we find Satan entering to deceive and destroy. At the end we find him cast out that he should deceive the nations no more.

At the beginning sin and pain and sorrow and death find entrance to the world. At the end there shall be no more pain, sorrow or death.

At the beginning the earth was cursed for man's transgression with thorns and thistles. At the end there shall be no more curse. The throne of God and the Lamb shall be in it.

At the beginning we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever. At the end we find the tree of life again, but in the midst of the Paradise of God. The blessed and the blood-washed ones have a right to the tree of life. They enter in through the gates into the city.

At the beginning man was brought beneath the dominion of death and the grave; at the end the dead, both small and great, will stand before God. The sea shall give up her dead and then death and hell will be cast in the great lake of fire.

At the beginning the first Adam lost dominion over

the earth and was driven out of the garden of Eden in shame and sorrow. At the end, the second Adam, which is the Lord Jesus Christ, is victorious over sin, death and hell, enthroned as King and Lord of all, and sits in triumph and glory forever.

Conemaugh, Pa.

Arthur Crayle.

### Our Recreation Time

"Where your treasure is there will your heart be also."

Let us analyze ourselves and find out just where we stand; otherwise we may be just drifting along, and that may be dangerous. We have our Sundays, or a part of them, to do the things we desire; so let us start there to find ourselves.

What do we do with our Sundays? Why not plan them and have a goal for the day as we do for the other days of the week? In this way we may be able to do the things we wish.

Of course, we should live right all of the time; for how long could the body go on if we did not give it food and drink? It is just so with the spiritual part of us. In planning our Sunday or other recreation time, we should keep in mind this statement of a well-known writer, "Tell me what you do with your spare time and I will tell you what you are."

In these busy times we are apt to just fit into any activity that is suggested for Sunday. We have our churches and I think none of us would want to see them go, but just how many of us are making any special effort to make ourselves a part of them in such a way that we would really be missed in the effort to keep them going?

There are many kinds of churches, so we cannot say they do not do as we think they should; for there is surely one of them into which we can fit and do some work besides just going and sitting on Sunday, when the weather and our feelings are just right.

Let us shorten the time we spend on material things on Sunday so that we will have more time for the spiritual things on the Lord's Day.

I once knew a country family that always prepared for Sunday dinner on Saturday so that there was little cooking to be done on Sunday. They were always present for Sunday school and church, then home with a big crowd of church people. In the afternoon the older people rested and enjoyed the singing of the young people. It is needless to say that they had no trouble with their young people wanting to go to questionable places, for after a good time together, the country chores must be done, and those who did not need to go home and do chores first had a light lunch and then all were off to church again for the evening services. Every one was happy and busy and felt a part of the church.

Most of us need not start so early, with our modern means of traveling. Also few of us have any more chores, so what we are lacking is to put more interest as well as self into our church work. Let us analyze ourselves and surroundings and get a religious program in the home and in the church. This we should do with our children before they are young people, for if we want them to be active Christians we cannot wait until they are well grown, for does not the Bible say, "Train up a child in the way he should go and when he is old he will not depart from it"? We cannot expect them to get a desire to go to church when they are older if they are not taken when they are small. We have all heard



people say, "I was church-ed to death when I was a child," yet later these same ones get busy in church work. The seed which was sown in childhood took long to start, but it did grow when the conditions became right.

While we have our churches we should appreciate them and support them; for often the things we do not use or support are permitted to be taken away from us, and I am sure none of us would want to lose our churches. Some have said, "There are too many churches now," but if we consider for a moment I think we will all agree that there are not too many churches but too few attending church. Let us all work to make our church like a certain well-known one, where it is understood that if you wish to have a seat you must be there early.

Kansas City, Kans.

Mrs. Rose E. Slater.

### A District Brethren Youth Survey

What Brethren youth of high school are thinking in today's maelstrom of war, unrest, and counter influence is well shown in a recent survey conducted among several churches in Southern Indiana by a member of a sociology class in Manchester College. Representative churches were selected from the center and four corners of the district so as to give a fair sampling of district opinion. Coming from 36% of the young people, the survey principally represented high school sophomores, although several local and district leaders were questioned.

Each student was asked six questions pertaining to his or her attitude on various aspects of the problem of peace. The first portion of the survey was planned to reveal the background of the students—parents' length of church membership, rural or urban residence, and years of schooling. Thus were found "old guard" families in the district as contrasted to younger families in membership. The persons questioned in the survey had a fair background in Dunker philosophy insofar as years of membership were concerned. The report represents a cross section of youth opinion in one district of the Church of the Brethren. Eighty-six per cent were from the country and 7% were from small villages.

On the first question of what was the greatest influence on personal opinion, 45% believed the Bible was. Some 26% believed the radio with its speakers and programs most influenced them. A few ranked the radio and Bible of equal influence. Next followed books with 2% supporting their influence, pamphlets with 5%, newspapers with 11% the movies with 4%, and magazines with a supporting 6%.

In glancing over the above figures, one was surprised. The most obvious influence, the newspaper, ranked third. Movies only carry 4% sway in young minds. One wonders that movies do not carry more significance. The astoundingly low figure credited to reading books is quite true to general observation—parents do not read "heavy" books, so why should the children?

The second question dealt with the most stimulating force in peace thought—whether it might be the Sunday-school teacher, public school teacher, church pastor, parents, or friends. The pastor stood first, with 47% saying his sermons were most important in influencing their opinions. It appears that 40% believed the influence of parents was most significant. The Sunday-school teacher had 8% of the young people be-

hind her. Only 3% supported the public school teacher. Personal friends rallied a 2% to claim them as forces in molding opinion. The above figures are interesting in that the church, according to this survey, in the persons of the pastor and Sunday-school teacher, excelled nonchurch forces in impressing the child mind. The home's influence ranked a close second. Merely drawing conclusions from the above, one might venture to point out that the home and church play more vital rôles than we suppose. However, only church-going families were represented in this survey.

Many believed in defensive warfare. Their reasons were various. On the question of going to war against Germany, over 90% felt we should not. Forty-two per cent would join the Civilian Service camps, 38% preferred noncombatant service, and 19% could see fit to enlist in the fighting forces. Each set of figures came from a rather well defined area of the district. Personally acquainted with these young people's parents, I can see parental attitudes clearly displayed. Individual answers were most interesting, running from the vehement to the coolly indifferent.

The survey's last question concerned one's conviction about warfare. Replies were readily offered on this topic. Only one individual believed we should fight. Individual reasons were certainly individual in the replies. "We should go to Sunday school, not war" was the most novel answer. For the best part the replies showed a clear-cut conception of war's horror and costliness. Young people are not dumb about what is involved.

North Manchester, Ind.

Howard James Burnett.

### Jacob Henry Hall

Professor Jacob Henry Hall died Dec. 22, 1941, in his eighty-seventh year, at his home in Harrisonburg, Va. Though he had been in ill health for some months he had not been confined to his bed until the day before his death. His mind was clear and he liked to talk of his early days when he began to teach music, a career which saw him travel over twenty states conducting thousands of singing school lessons, for God gave him the ability to teach as well as the gift enabling him to compose music. His name must therefore be written among—

Such as sought out musical tunes  
And set forth verses in writing.

He published Hall's Songs of Home in 1885; The Star of Bethlehem soon followed. He invented Hall's Music Chart and published Practical Voice Culture. For seventeen years he was employed in an editorial capacity by the publishers of the magazine, Musical Million.

Some of the hymn- and songbooks which he compiled are: Fountain of Praise, The Messenger of Song, Crown-ing Day (six different editions), Sunlight of Praise, Light and Life, Temperance Songs, Spirit of Praise, Sacred Melodies.

Some of his most popular gospel songs are: The Gospel Invitation, Open the Windows of Heaven, Go and Tell Others the Story, Jesus Is Your Friend, Helpers Are Needed, We Will Walk and Talk With Jesus.

Professor Hall also wrote a Practical Music Reader and published a book of quartets for men containing many of his own compositions. Many of his books on music enabled persons who had had no previous train-



ing in music to understand and appreciate music as never before.

He belonged to the company of singing schoolmasters who brought congregational singing in America to its highest tide. Disdaining the hardships of travel and uncertain lodging accommodations, he went about with vigor and determination to help people sing the praises of the most high God.

While Professor Hall will probably be remembered most for his composition of music to words written by others, he nevertheless wrote a number of songs. His arrangement of One Sweetly Solemn Thought was sung at the funeral by the quartet from the Eastern Mennonite School of Harrisonburg. They also sang the favorite hymns which he had requested.

Professor Hall's book on Gospel Song and Hymn Writers was published by the Fleming H. Revell Company and ran through several editions. This book contains a wealth of information on hymnology. It was said that no man living could match him in his broad knowledge of the biographical background of hymn writers.

As long as he lived he was interested in helping people sing with the spirit and the understanding. He believed that worship should not lack psalms and hymns and spiritual songs, and that their use should be an edifying experience for the worshiper.

His pastor used for funeral texts: Psalms 57:7, "My heart is fixed, O God, my heart is fixed: I will sing and give praise"; and Psalm 104:33, "I will sing unto the Lord as long as I live: I will sing praise to God while I have my being." These could have served as golden texts for his life. Since youth he had been a member of the Brethren Church.

Prof. Hall was a son of George G. and Elizabeth Thomas Hall. He was born near Harrisonburg, one of a family of ten children of whom only Mrs. G. C. Dowell survives. Surviving also are his wife, who was Miss Frances Bowman, and his son, Charles Ernest Hall of New York.

The funeral services were conducted from the Harrisonburg Church of the Brethren. E. M. Bowman, the pastor of the church, and Dean Chester Lahman of the Eastern Mennonite School assisted in the service. The body was laid to rest in the Dayton cemetery.

Now he has joined the choir invisible  
Whose music is the gladness of the world.

John F. Locke, Pastor,  
Maurertown, Va. Bethlehem Brethren Church.

### Constructive Work at Lynchburg, Virginia

The members of the Lynchburg, Virginia, congregation of the Church of the Brethren have decided that the program of civilian defense is a direct challenge to them to live up to their teaching. Of course, the name "defense" is a misnomer in most minds because it is connected with the military. The whole local program calls for a program of aid to and rehabilitation of the civilian population after an air raid. So, having examined its duties, and implications, the congregation in a special council approved the work, and informed the local defense co-ordinator that out of appreciation for the consideration given to our conscientious objectors in this emergency, and in the light of our own ardent stand for a constructive work of mercy, we wanted to co-operate with the program. The council, accordingly, urged our membership to enroll in what looked to be the section of service for which they were fitted, and to which they could conscientiously attach themselves. The congregation further decided that in the event of extreme emergency in Lynchburg, our plant and facilities would be at the disposal of the authorities as a first aid station, emergency kitchen, or such work of mercy and relief as they would see fit to use it for. The local body feels this is an important step, when the situation is looked at from the good Samaritan angle. We feel that a mistake in co-operation might be better than to shackle ourselves with a critical attitude that would send us by on the other side of the road. We

hope that Lynchburg will be spared all the horrors of an air attack, but in case we are afflicted we would feel better to take this stand. We feel that the Head of the living church would do so, too. We are all further encouraged to read the resolution of the Brethren Service Committee in the Messenger for Dec. 27. We feel we have taken a big step forward in the right.

Lynchburg, Va.

Arthur L. Warner.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bleam-Cassel.**—LeRoy Bleam of Telford, Pa., and Mabel Cassel of Salfordville, Pa., Jan. 1, 1942, in the Ambler church, by the undersigned.—Nevin H. Zuck, Ambler, Pa.

**Borger-Frey.**—By the undersigned, at the Elizabethtown church, Dec. 21, 1941, Roy R. Borger of Catasaqua, Pa., and Sara E. Frey of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Bowman-King.**—By the undersigned, Dec. 24, 1941, Ezra Stone-wall Bowman of Callaway, Va., and Emma Pauline King of Copper Hill, Va.—Oscar R. Fike, Airpoint, Va.

**Boyer-Morovchek.**—David Boyer and Theresa Morovchek at the home of the undersigned, Dec. 27, 1941.—Jonathan F. King, Myerstown, Pa.

**Danbert-Binkley.**—By the undersigned, Dec. 20, 1941, Martin L. Danbert and Esther E. Binkley, both of Pine Grove, Pa.—S. K. Wenger, Rexmont, Pa.

**DeLong-Kulp.**—Robert R. DeLong and Edith Z. Kulp, both of Lansdale, Pa., Dec. 16, 1941, in the Ambler church, by the undersigned.—Nevin H. Zuck, Ambler, Pa.

**Edris-Keller.**—By the undersigned, Dec. 24, 1941, at the residence of the undersigned, Bro. Rufus B. Edris of Fredericksburg, Pa., and Sister Esther Keller of Lebanon, Pa.—Perry H. Sanger, Lebanon, Pa.

**Ellis-Clark.**—By the undersigned, in the Reedley Church of the Brethren, Dec. 31, 1941, Tylee C. Ellis of Sanger, Calif., and Belda Marie Clark of Reedley, Calif.—David H. Studebaker, Reedley, Calif.

**Hill-Weaver.**—By the undersigned at the Shade Creek parsonage, Dec. 31, 1941, William Joseph Hill and Edna Mae Weaver, both of Windber, Pa.—John F. Graham, Windber, Pa.

**Hodgden-Willford.**—By the undersigned, Dec. 25, 1941, in the Kansas City, Mo., Church of the Brethren, Glen Hodgden and DeLouris Willford.—Irvin V. Enos, Kansas City, Mo.

**Meckley-Bower.**—By the undersigned, at the parsonage of the Elizabethtown church, Dec. 25, 1941, Robert B. Meckley of Greencastle, Pa., and Ada I. Bower of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Parks-Porter.**—By the undersigned, Oct. 22, 1941, at the Greenville, Ohio, Church of the Brethren, Robert Lee Parks of Brookville, Ohio, and Helen Arlene Porter of Arcanum, Ohio.—Ira G. Blocher, Greenville, Ohio.

**Phares-McCulla.**—Ralph Phares and Rose McCulla, both of St. Paris, Ohio, in the Newson Chapel Methodist church, Jan. 6, 1942, by the undersigned.—J. H. Good, Springfield, Ohio.

**Rahmeyer-Benson.**—At the Allison Prairie Church of the Brethren, Ill., by the undersigned, Dec. 21, 1941, Larry Rahmeyer and Lucille Benson, both of Peoria, Ill.—Dolar Ritchey, Lawrenceville, Ill.

**Shock-Bagly.**—By the undersigned, at the home of the bride's parents, Nov. 19, 1941, Forest Shock and Clara Bagly, both of Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

**Strobel-Yerger.**—Frederick U. Strobel of Philadelphia, Pa., and Sister Arlene Mae Yerger of Myerstown, Pa., at the home of the bride, Dec. 22, 1941.—Jonathan F. King, Myerstown, Pa.

**Wise-Hight.**—Earnest Wise and Doris Hight, both of South Bend, Ind., at the home of the bride's parents, Dec. 28, 1941.—Edward Stump, North Liberty, Ind.

## FALLEN ASLEEP

**Domer.** Elizabeth, widow of Jacob Domer, was born near Fremont, Ohio, Feb. 5, 1859, and died suddenly Nov. 14, 1941. She and her husband served the Yellow Creek church as deacons for many years. She was the daughter of Simon and Leah Rule Ebersole. Surviving her are two sons, one sister, four grandchildren and five great-grandchildren, besides other relatives and friends. Funeral services were held at the Yellow Creek church with Bro. Samuel Miller officiating and Bro. Irvin Miller assisting.—Bessie Burns, Wakarusa, Ind.

**Eavey.** William D., was born June 16, 1872, and died suddenly Nov. 25, 1941. He had been a member of the Church of the Brethren since early life. Bro. Eavey won the love and respect of all with whom he came in contact. He is survived by his wife, two daughters and a son. One son preceded him in death. Fu-



neral services were held in the Sangerville Church of the Brethren with his pastor, Bro. Isaac Garber, officiating, assisted by Rev. J. L. Driver, a lifelong friend and neighbor of Mr. Eavey.—Hattie Simmons, Bridgewater, Va., Jan. 5.

**Erbaugh, Della May**, daughter of Isaac and Isabelle Recker Shank, was born near Phillipsburg, Ohio, Sept. 28, 1880, and died at the home of her daughter, Mrs. John Keltner, in Union City, Ind., on Dec. 30, 1941. On April 3, 1903, she was united in marriage to Ivan L. Erbaugh. To this union two sons and one daughter were born. She accepted her Savior in her youth and found her chief joy in Christian service as a mother and homemaker, as well as a companion in the ministry. Brother and Sister Erbaugh served the churches at Pearl City, Ill.; Union Ridge, Iowa; Union City, Ind.; and Pleasant Hill, Ohio. In 1935, shortly after taking the pastorate in Pleasant Hill, Bro. Erbaugh passed away. Sister Erbaugh was an invalid for over a year, but received excellent care. Besides the three children she is survived by three grandchildren, four brothers and two sisters. Funeral services were held in the Union City and Eversole churches by the writer, assisted by Eld. J. Perry Prather. Interment was in the Eversole cemetery.—D. G. Berkebile, Union City, Ind.

**Fuhrman, Leander S.**, son of the late Edward and Lydia Fuhrman, departed this life at his late residence, Nov. 3, 1941, aged sixty-four years, six months and four days. He is survived by his wife, two sons and one daughter. Bro. Fuhrman was a loyal member of the Upper Codorus Black Rock Church of the Brethren for many years. He served as deacon and church treasurer. He also served as the school director of the Manheim Township school board for twelve years. All these duties were well performed. Funeral services were conducted at the Black Rock church by Elders N. S. Sellers and G. M. Resser. Interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Hosler, John E.**, was born on Oct. 3, 1850, and died at the home of his daughter, Mrs. Christ R. Groff of Kirkwood, on Dec. 26, 1941. His parents were Samuel and Elizabeth Ebersole Hosler. His wife preceded him in 1932. Surviving Bro. Hosler are four sons and the daughter with whom he resided, sixteen grandchildren and ten great-grandchildren. Forty-one years ago he united with the Church of the Brethren, having been baptized by Reuben Graybill. At the time of his death he was the oldest member of the Lititz congregation, being one of its charter members. The funeral services were conducted by our pastor, Bro. J. M. Moore, at Spacht's funeral home at Lititz. Interment was made in Graybill's cemetery near Lititz.—Mrs. Louis Huebener, Lititz, Pa.

**Howdyshell, John W.**, was born Sept. 26, 1879, near Sangerville and died at the same place, Dec. 13, 1941, after a long period of ill-health. He had been a member of the Church of the Brethren since his youth. Bro. Howdyshell never married. He is survived by three sisters, a brother and other relatives. He arranged his own funeral service and his plans were followed as nearly as possible. Funeral services were held at the Emanuel church with Brethren S. J. Garber, J. L. Driver and A. L. Miller officiating. Interment was made in the cemetery near by.—Hattie Simmons, Bridgewater, Va.

**Kagarise, Isaac B.**, was born near Loysburg, Pa., Sept. 6, 1877, and died Dec. 17, 1941; his death resulted from a stroke on Oct. 9 and another on Dec. 14. He was a son of Emanuel and Mary Ann Berkheimer Kagarise. He was united in marriage to Carrie Mae Ebersole of Salemville on Jan. 18, 1897. He is survived by his wife, one son, five daughters, ten grandchildren, two brothers and three sisters. He was a member of the New Enterprise Church of the Brethren. Funeral services were held in the Church of the Brethren at New Enterprise by Eld. D. I. Pepple, assisted by Bro. W. N. Stauffer. Interment was in the Holsinger cemetery near Bakers Summit.—Mrs. D. P. Hoover, New Enterprise, Pa.

**Miller, Edith Grace**, aged sixty-six years, died at her home in Rutherford Heights. She was the widow of John Frank Miller. She was a member of the Hummel Street Church of the Brethren in Harrisburg, Pa. She is survived by one daughter, three sons, one sister, one brother and one grandson. Funeral services were held in the Richard Lee Snyder funeral home with Bro. H. B. Heisey, pastor of the Hummel Street church, officiating. Burial was made in the Paxtang cemetery.—Mrs. F. M. Byrum, Camp Hill, Pa.

**Mull, Susan Eberly**, wife of Rolandus Mull of Lincoln, Pa., was born Nov. 11, 1868, and died Oct. 26, 1941, of a heart attack. She was a member of the Springville congregation. Surviving are her husband, four children, nine grandchildren, two great-grandchildren and three brothers. The funeral was held in the Middle Creek church with Bro. Harvey Markley in charge, assisted by Bro. John L. Myer. Burial was made in the cemetery adjoining the church.—Erla Weinhold, Stevens, Pa.

**Nolt, Robert S.**, son of Brother and Sister Isaac R. Nolt of New Holland, Pa., died Oct. 4, 1941, aged six days. He is survived by the parents, four brothers and three sisters, all at home; and all the grandparents and a great-grandmother. The funeral was held Oct. 5 at the home. Eld. M. S. Stoner and Clarence Horst conducted the services. Burial was made in the Weaverland Mennonite cemetery.—Noah W. Martin, Ephrata, Pa.

**Plott, Harvey Delbert**, son of William and Emma Plott, was born March 18, 1870, in Wyandotte County, Ohio, and died Dec. 21, 1941, in Gratiot County, Mich. On Jan. 22, 1893, he was married to Anna Robison. To this union were born two children.

In 1907 he and his family moved to Michigan and settled on the farm where he passed away. He was a member of the Church of the Brethren for forty-five years, and served as a deacon for twenty years. His wife preceded him in death in November of 1917 and his son on April 11, 1941. In 1920 he was married to Emma Ritter. He is survived by his widow, one daughter, six grandchildren, one great-grandson, two brothers, three sisters and other relatives and friends. Funeral services were conducted in the New Haven Church of the Brethren by the writer, assisted by Bro. J. J. Cook.—J. F. Sherrick, Carson City, Mich.

**Seese, Henry L.**, was born Dec. 21, 1863, in Somerset County, Pa., and died in the Memorial hospital at Johnstown, Pa., on Nov. 19, 1941. He was a lifelong member of the Shade Creek congregation. He served as church treasurer for a long period of years, and also served on the trustee board of the church until the time of his death. He was very faithful in church attendance, and his quiet, attentive manner in services was an inspiration to all those about him. He was a good counselor, and served on the local board of Christian education for a number of years. In community affairs he was also very active, and his place in the church and community will be hard to fill. He is survived by four daughters, seven sons and a number of grandchildren. Funeral services were held in the Berkey church by his pastor, Bro. John F. Graham, with interment in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

**Sower, Sarah Elizabeth Bowser**, was born near Waynesboro, Pa., May 11, 1857, and departed this life Dec. 29, 1941. At the age of about nine years, she, with her parents, moved to Wayne County, Ohio, and about 1877 to Gratiot County, Mich. She was united in marriage to William H. Sower on May 12, 1878. To this union were born one son and three daughters. Surviving are three children, one stepdaughter, twelve grandchildren, twelve great-grandchildren, one brother, other relatives and friends. Early in life she united with the Church of the Brethren, of which she had been a member through the years. Funeral services were conducted in the New Haven Church of the Brethren by the writer, assisted by Bro. J. J. Cook.—J. F. Sherrick, Carson City, Mich.

**Terwilleger, Samuel H.**, the son of Harvey and Sarah Terwilleger, was born at Pleasantville, Iowa, Jan. 3, 1876, and passed away Nov. 27, 1941, at his home in Wymore, Nebr. In 1893 he was united in marriage to Anna Simmons. To this union were born one son and one daughter. He united with the Church of the Brethren Dec. 25, 1895. In a short time he was called to the ministry and served faithfully as long as his health permitted. He loved his church and lived a helpful, courageous and consistent Christian life to the close of his earthly career. He leaves his companion and two children, ten grandchildren, one great-grandchild, and one sister. Services were conducted in the South Beatrice church by the writer.—Paul K. Brandt, Holmesville, Nebr.

**Trapp, Ida Belle**, youngest daughter of James and Lucinda Sudduth, was born in Georgetown, Ky., April 27, 1868, and passed away at her home in Wichita, Kansas, after a very brief illness, Dec. 14, 1941. Mrs. Trapp spent her earlier years in attending the public schools at Georgetown, Ky., and Shelbyville, Ill. Together with her family, she moved to Altamont, Kansas, in 1885. She was united in marriage to Henry J. Trapp at Oswego, Kansas, on April 20, 1887, and united with the Church of the Brethren in March 1886. To this union were born nine children, eight of whom survive. Seventeen grandchildren, five great-grandchildren, two sisters, one brother and a host of friends also survive. One son died in 1896. She united with the First Wichita Church of the Brethren by letter from Carthage, Mo., in 1909. She resided in Wichita for thirty-three years. Funeral services were conducted by the undersigned in the First church of Wichita, with interment in the Conway Springs cemetery.—James H. Elrod, Wichita, Kans.

**Wallace, Maurice**, son of Brother and Sister Jesse Wallace, was born near Hamlin, Kansas, May 10, 1878, and died Dec. 16, 1941, at his home near Morrill, Kansas, following several weeks of patient suffering. With the exception of about one year, his entire life was spent within the Hamlin and Morrill communities, where he farmed and worked at the carpenter's trade. On April 28, 1906, he was joined in marriage to Miss Katharine Carson, who preceded him on April 3, 1915. His second union was with Miss Agnes Weir of Pueblo, Colo., on July 29, 1917. He united with the church when twelve years of age and lived a consistent Christian life to the close of his career. He was a valuable man to the community and has left his imprint upon the lives of many. He served as mayor of Morrill for several years and faithfully discharged his duties as church trustee. His kindly disposition won for him a host of warm and lasting friends. He is survived by his devoted companion, one brother, one sister and one niece, besides a myriad of friends and neighbors. Memorial services were conducted at the Morrill church by his pastor, assisted by Rev. J. D. Kemper. His body rests in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Weller, Carrie D.**, died at her home near Meyersdale, Pa., Dec. 30, 1941. Sister Weller was a daughter of Jonas and Hester McVicker Keim, and was born at Springs, Pa., Jan. 5, 1884. Her husband, Forrest Weller, passed on several years ago. Surviving are four sons, two daughters, two brothers and three sisters. She was an ideal Christian woman, a Bible school teacher, and a willing worker in the church and Sunday school. Brief serv-



ices were conducted at the Weller home in the village of Summit Mills, followed by services in the Meyersdale Church of the Brethren, of which the deceased was a member, conducted by the pastor, Bro. DeWitt L. Miller. Interment was in the Lichty cemetery near Summit Mills.—W. A. Shoemaker, Meyersdale, Pa.

**Wiland, William**, died suddenly Dec. 30, 1941, while at work at the Potter sawmill near his home in Trans-Meyersdale, Pa. He was born March 21, 1878, at Lonaconing, Md., a son of the late William and Jane Thompson Wiland. Surviving are his wife, Elnora Miller Wiland, four daughters, a son, six brothers, three sisters and fifteen grandchildren. Funeral services were conducted by Bro. DeWitt L. Miller, pastor of the Meyersdale Church of the Brethren, at the Wiland home. Interment was made in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Wise, Adam G.**, quietly fell asleep Dec. 22, 1941, after an illness of one week. He was born Nov. 19, 1854, and united in marriage with Elizabeth Kilhefner Feb. 23, 1879. They enjoyed life together until her death Jan. 12, 1939. To this union were born four sons and two daughters; the oldest son died in 1926. Twelve grandchildren, ten great-grandchildren and one brother survive. In 1909 Bro. Wise united with the church and he and his wife remained faithful and attended services until the infirmities of age confined them to their home. Services were held at his late home, and further services in the Bergstrasse Lutheran church, conducted by Eld. M. S. Stoner and the undersigned. Interment was made in the adjoining cemetery.—Noah M. Martin, Ephrata, Pa.

**Wise, Luella May**, was born Sept. 16, 1873, and died at her home near Goshen, Ind., on Dec. 1, 1941. She was the daughter of Levi and Susan Anglemeyer. Her marriage to Nathaniel Wise took place April 1, 1894. She was a member of the Yellow Creek church for the past forty-eight years and had missed only one communion in this time, that being because of poor health. Surviving are her husband, five daughters, five sons, thirty-eight grandchildren, four great-grandchildren, four brothers and one sister. One daughter preceded her in death. Funeral services were held at the Yellow Creek church with Eld. Samuel Miller officiating and Bro. Irvin Miller assisting.—Bessie Burns, Wakarusa, Ind.

## CHURCH NEWS

### California

**Los Angeles, Calvary.**—The new officers of the women's work were installed by the pastor. Mrs. Stutsman was re-elected director. Following the installation a tea was held for the neighboring women and parents of our Sunday-school children. Oct. 5 the new Sunday-school teachers and officers were presented by the superintendent, Paul Duke. Consecration services followed with Pastor Stutsman preaching on The Making of Men. Edith Harter spoke at the B. Y. P. D. on the history of our church; she wore the plain garments of a Brethren sister. The annual home-coming on Nov. 2 was well attended. Brethren W. H. Wertenbaker and J. M. Boaz, former pastors, were present; the former brought the message of the morning. At the Sunday-school hour the young people who were babies at the time of the dedication presented a birthday cake and sang to the older members and parents. At a vesper service the choir presented a musical program under the direction of Prof. Bachlund. On Nov. 6 a successful bazaar and turkey dinner were promoted by the women. Three of our women appeared on a local radio quiz program, taking second prize and netting \$22.40. Edith Harter, Bible director, is conducting a study of the Book of Psalms, discovering passages which have been the inspiration of our favorite hymns. On Nov. 30, in an exchange of pulpits, Dr. D. W. Kurtz brought the morning message. The men's organization enjoyed a panel discussion with David Brubaker leading. The men have been doing extensive painting in the lower auditorium. On Oct. 16 Mr. Johnson from the Union Rescue Mission was the speaker at the men's dinner. A family Christmas party was sponsored by the men's organization. Gifts were exchanged and Christmas carols were sung, with refreshments being served at the close. Dr. Michaelson, a converted Jew, brought a stirring message on Dec. 7, telling of the persecution of the Jews. A business meeting and family dinner occurred on Dec. 12. Our pastor was re-elected to serve as elder. Dr. C. Ernest Davis and the La Verne College ladies' quartet had charge of the morning service. A deputation team from the Bible Institute had charge of the B. Y. P. D. and evening services and brought the inspiration of lives dedicated to missionary service. On Dec. 14 Miss Maggie Early and Rev. Orcutt, with Chinese children from the mission, favored us with a program. A Christmas cantata was presented by the choir on Dec. 18 with The Spirit of Christmas, one of the loveliest plays ever presented, following. White gifts were brought and later distributed. At the conclusion of the service the young people went to the home of the writer for their annual Christmas party. A two weeks' revival service will begin Jan. 26 with Bro. Paul Studebaker as evangelist. We ask an interest in prayer for the complete recovery of Pastor Stutsman's wife, who has been very ill. Five letters have been received.—Ethel C. Smith, Los Angeles, Calif., Dec. 27.

**Modesto.**—Our church is rejoicing that we have reached the goal we have been working toward and can now start our new

church building. The ground-breaking service was held after the morning services on Dec. 28. The members and friends gathered on the lawn as a cornetist played The Holy City. Bro. Deardorff, our building counselor, and Pastor Studebaker conducted a short service. The first shovel of sod was turned over by the building committee chairman, Don Messamer. Robert Miller has been chosen building superintendent and William Woodbridge the director of labor. On the Sunday preceding Christmas the pageant, Garden of Christmas Happiness, was given. In the evening a play, Christmas in a Cobblers Shop, was presented to a full house. We enjoyed hearing the deputation team on Jan. 3. They have a fine and spiritual program.—Edith Bohn, Modesto, Calif., Jan. 4.

**Reedley.**—At the beginning of the new year of church work we began meeting each month for a fellowship meal, or family night, following which the various organizations conduct their meetings. Two such evenings have now been spent with a program and social hour. Following district meeting, at which our young people gave the play, The Lost Church, they received a number of requests to give it in local congregations, and on Oct. 26 gave it at the Lindsay church. Since our pastor, Bro. David Studebaker, was in the play, Bro. Eugene Gnagy of Lindsay was our guest speaker that evening. At the morning service on Oct. 26 Rev. George Bender, the pastor to "the forgotten man," gave an account of his miraculous conversion and described the work in which he has since been engaged among the downtrodden and forgotten. Our church has revived the mid-week prayer meeting. Funds were raised and arrangements made to redecorate the church. The roof of the main auditorium has also been reroofed. The work is being done mostly by the members who volunteer their services. Our love feast was held Dec. 14, with our pastor officiating. We are pleased with the improved condition of our building, as well as the fine spirit of co-operation which made it possible. On Nov. 23 Dr. C. Ernest Davis was the evening speaker, following a talk by Frank Howell, field worker for La Verne College. On Dec. 7 Bro. Niels Esbensen of Lindsay and our pastor exchanged pulpits.—Anna V. Ramsey, Reedley, Calif., Jan. 3.

**Santa Ana.**—Brother and Sister Lee Whipple, formerly pastors at the Chico church in the Northern District of California, have come to our church to serve as pastors, taking the place of Brother and Sister A. O. Brubaker, who completed three years of earnest service here. Our elder for the year is Bro. John M. Wyne. The men's work director is Byrl Harper, and the women's work director Mrs. Ted Cooney. Our Sunday-school superintendent is Mrs. Byrl Harper. Brethren William Tinkle and Roy Crist of La Verne College have been guest speakers in our Adult Christian Forum Sunday-school class. Bro. Tinkle gave three lessons on the relation of our physical life to Christian living and Bro. Crist led our thinking in seven lessons on the study of prayer. Bro. C. Ernest Davis, president of La Verne College, recently gave us a stirring temperance address. On Nov. 10 the district pastors' and ministerial meeting was held here in the evening. A potluck supper was enjoyed by the ministers and their wives. Bro. Tinkle was the speaker for the evening. Our Christmas program, which was given in the forenoon of Dec. 21, included the children's recitations and exercises, a timely Christmas sermon by our pastor, and a white gift service which was comprised of gifts for the Civilian Public Service camps and needy families, and separate offerings for world-wide missions and local work. An afternoon vesper service consisted of Christmas carols and the story of Christ's birth. Some improvements have recently been made on the church property, including some painting and refinishing, and cleaning of the church lot. We plan to add to our heating system, and remodel the bulletin board, equipping it with an automatic electric time clock. The men are now making tables for the children's Sunday-school classrooms. Increased attendance in Sunday services and good response in our monthly all-church fellowship evenings have been evidences of the interest in our church activities on the part of the membership and friends.—Iva Carl, Santa Ana, Calif., Dec. 29.

### Colorado

**Haxtun.**—On Wednesday evening a union Thanksgiving service was held here with Rev. W. L. Absher, pastor of the local Methodist church, as the speaker. On Nov. 30 a mixed quartet and a chalk picture artist from McPherson College were with us and presented an interesting program at the morning service. Don Hastings, a former member here who has moved elsewhere, called for his church letter recently. On Nov. 30 our pastor publicly announced our sincere appreciation to Mr. M. G. Tolcott, who has moved from our midst, for his efforts in our behalf as choir director. On Dec. 17 our quarterly council meeting was held. We decided to hold one week of pre-Easter services and also to continue the envelope system. The Sunday school has arranged for the purchase of another piano to take the place of the old one in the basement. On Nov. 27 the ladies' aid had an all-day meeting and covered-dish luncheon at the home of Mrs. Willard Hart. They worked on comforters for the boys in camp. On Dec. 11 they met at Mrs. Fred Heaston's for the afternoon. Our Christmas offering for general missions was taken on Dec. 21. A Christmas pageant was given by the children. The mothers' Sunday-school class had a surprise party on Mrs. Bessie Krumpitch on Dec. 19 and presented her with some dishes and other tokens of cheer and goodwill. They also sent Christmas greetings to other shut-ins and sick folks. On



Jan. 4 some of the Methodist people worshiped with us, since their pastor was away.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 6.

### Indiana

**Four Mile.**—On the evening of Dec. 21 we had our Christmas program, which was a play entitled *The Empty Room*. In the afternoon of Dec. 24 the Four Mile and Hannas Creek young people gave a play for the community Christmas program at the Kitchel schoolhouse. The play was entitled *The First Christmas Miracle*, and was directed by Mr. and Mrs. Albert Brown. On Jan. 4 Mr. Noffsinger from Camp Lagro spoke to us. He told us about the routine they have and of the constructive work they are doing. On Sunday evenings we are having our worship service in the homes. On Jan. 4 we met at the home of Brother and Sister McCune.—Mildred Brower, Liberty, Ind., Jan. 5.

**Markle.**—Our elder is Bro. D. W. Paul and our Sunday-school superintendent Bro. Howard McClurg. On Oct. 26 the joint Sunday-school convention and our harvest meeting were held here. Bro. J. Oscar Winger of North Manchester gave the forenoon address. Other brethren with us were Russell Weller of Decatur, Ind., one of our former pastors; Frank Dillon; and our elder, D. W. Paul, all of whom gave helpful talks. Special music was given by the various Sunday-school groups. Each school brought offerings to help defray the expenses. On Oct. 19 Sister Pearl Cline gave us a fine report of the district meeting. Our love feast was held on Oct. 19 with a good attendance. Bro. O. C. Rife is our pastor for the coming year. He is delivering some very spiritual sermons. Our aid society, in connection with their Christmas gift exchange, held their market on the same day, Dec. 18. Each one donated something to the market, then each article was bought by anyone present; the amount taken in was \$14.26. A flower committee was appointed in our aid to keep in touch with the sick. A special offering was taken Dec. 21 to send a gift to the boys in camps from our church. After the Sunday-school hour on Dec. 21 the children gave us a Christmas program. A small book of the life of Jesus was given to each child.—Lillian Earhart, Markle, Ind., Jan. 5.

**Muncie.**—Our communion service was held on Oct. 26 with Pastor H. Jesse Baker officiating. On Nov. 2 we enjoyed a very interesting talk given by a speaker from the Anti-Saloon League. We have reorganized our church choir under the able direction of Eugene Teeter. The women met for an all-day meeting at the church on Nov. 5. The morning was spent sewing for relief and for Bethany Hospital. In the afternoon we had a business session. The work is now fully organized under the direction of Sister Edna Shively. We are looking forward to a year of active service. On Nov. 16 our church was beautifully decorated for the Thanksgiving season. In the evening Dr. Fitch from Ball State College gave us an interesting talk on child psychology. The broadcasting company of our city, station WLBC, allotted the time from 6:45 to 7 a. m. Monday through Friday of each week during the year to the ministerial association. During the week of Nov. 24 our pastor was in charge. His messages were very impressive. Those who assisted him were Mr. and Mrs. Waldo Emerick of Richmond, Ind., the Cross sisters, our mixed quartet, the Peckinpaugh sisters and Eugene Teeter. These programs were deeply appreciated by all who heard them and especially by those who are sick and unable to be at our services. On Nov. 29 our young people held a box supper and on Dec. 12 they sponsored a bazaar. The proceeds from both were good. Our pastor and his wife held open house on Dec. 7. Our regular council meeting was held Dec. 11. Reports were made on the laying of new floor in the gallery and the installation of a thermostat on the furnace. Dec. 21 was devoted to our Christmas programs. The children's program was given in the morning and the Friendship class and choir gave the program in the evening. Since our last report two have been received into the church by letter, one by baptism and one awaits the rite. Mr. John L. Rarick and Miss Marjorie Storms were united in marriage at the church in the presence of the immediate families. Our church was saddened by the passing of two of our members, Mrs. Long and Carl Martin, the young son of Mr. and Mrs. Clyde Martin.—Mrs. Roy C. Huffman, Muncie, Ind., Jan. 5.

**South Bend, Second.**—We enjoyed a spiritual love feast on Nov. 9 with a large attendance. Nov. 16 was our father and son program, which was sponsored by the young married people's class. Our special Thanksgiving service was conducted by our pastor on Nov. 23. In the evening Bro. John Metzler had charge of the program, giving us pictures of the district. On the following evening he showed pictures of the program of the brotherhood and of Northern Indiana. We met in council on Nov. 28. It was decided to have Bro. Claybaugh continue his series of Bible studies with us on each Thursday evening. In the absence of our pastor, who was in a revival meeting, Brethren Dewey Rowe and Charles Light brought morning and evening messages on Dec. 7 and Dec. 14. Our Christmas program was given by the young people's class on Dec. 21. The men's work and women's work presented our pastor and wife with Christmas gifts of money. Our ladies' aid was well represented at the women's rally at Nappanee on Nov. 27. We held our last meeting of the year Dec. 18. This was an all-day meeting. The forenoon was spent in quilting and other sewing; a potluck dinner was held at noon and a missionary program and gift exchange in the afternoon. Our women have worked hard and accomplished much

good in the past year and we are looking forward to greater service in the coming year.—Mrs. Claude D. Ullery, South Bend, Ind., Dec. 29.

**Upper Deer Creek.**—Our revival meeting, conducted by Bro. M. A. Whisler of Lowpoint, Ill., closed Oct. 5. We appreciated the co-operation of the neighboring churches throughout the meeting. Bro. F. P. Hostetler of Amboy, our regular minister, began preaching for us again Oct. 12, after an illness of a few months. On Nov. 3 we held our communion service. We observed homecoming day on Nov. 9. Bro. Hostetler gave us an inspiring sermon in the morning. Our elder, Bro. H. W. Fisher of Mexico, preached for us in the afternoon. Music was furnished by the men's quartet of Logansport and the Mexico choir. Two other features of the program were the reading of a poem entitled *Our Church*, and a history of the church. Our council meeting, which was set for Dec. 6, was postponed. A part of the business was cared for at a church service. Our collections are very good, being almost twice as much as they were a few weeks ago. Bro. Finley Rinehart, a lifelong member here, departed this life Sept. 18. The ladies' aid recently presented each of two members, who were changing residence, with a beautiful gift.—Mrs. Owen Munson, Walton, Ind., Dec. 30.

**Wabash City.**—On Nov. 11 our father and son banquet was held. Howard Sollenberger of Camp Lagro was the speaker for the evening. Our fall communion service was held in November. The men of the church have been working on the installation of a bathroom in our recently purchased parsonage. The ladies have done what they can of the work on the parsonage. We collected clothing for relief and made comforters for Camp Lagro. Our quarterly council in December was given over to reports and general business of the church. We are now in the midst of our Christmas season. The children's program was given Dec. 21. A play, *Silent Night*, will be given Dec. 28. On Dec. 7 Howard Sollenberger showed pictures of his work in China. The effects of war in that country are heart-rending. We are looking forward to our revival meetings of Jan. 4-18, to be conducted by Bro. J. Edson Ulery.—Mrs. Wilford Crumrine, Wabash, Ind., Dec. 27.

**Yellow Creek.**—On Oct. 20 Bro. Jesse Whitacre of Keyser, W. Va., began a two weeks' revival here. As a result of this meeting four of our Sunday-school boys united with the church, and we were all spiritually renewed. Our regular council was held Nov. 28 with Eld. Samuel Miller presiding. We have lost several of our members through death.—Bessie Burns, Wakarusa, Ind., Jan. 2.

### Iowa

**Prairie City.**—Our fall love feast was held on Oct. 19 with Bro. B. F. Buckingham officiating. The attendance was good. On Oct. 21 we enjoyed having Bro. Kurtis Naylor with us; he gave an interesting and inspirational peace talk. The men's work conference of Middle Iowa met in our church on the evening of Nov. 2. Preceding the worship hour a fellowship supper was served in the basement. Bro. Homer Caskey of South English was the guest speaker. On Nov. 11 the men's work sponsored the annual father and son banquet. A good crowd was present to enjoy the evening together. Price Brubaker acted as toastmaster and Bro. D. D. Fleishman of Dallas Center gave the address. The women's work council has been active in various lines of work. They served their full chicken supper Oct. 2 to a very large crowd. We did some sewing for Bethany Hospital, tied four comforters for the church camp, and served two sale dinners recently. We are having all-day meetings twice each month during the winter. The Sunday school gave a Christmas program on Dec. 21 and observed the white gift service again this year. These gifts were presented to a local family on Christmas Eve. The Sunday school also bought new clothing for this same family. Warren Buckingham is superintendent of the Sunday school. Opal Brubaker is president of the young people's organization and Mrs. Dean Buckingham is adult adviser. Good interest has been shown during the year and we are looking forward to the new year with encouragement.—Mrs. Merlin Brewer, Prairie City, Iowa, Jan. 8.

**South Waterloo.**—The men of the church, under the direction of the church trustees, completed the construction of a large water reservoir for fire protection. Our birthday Sunday was observed Nov. 23 with 333 present. Dr. W. W. Peters of McPherson College spoke to us at the morning and evening services, and the McPherson College ladies' quartet presented musical entertainment. The offering taken for McPherson College totaled \$250. Hawaiian Paradise, a colored moving picture of travel, was shown by Mr. and Mrs. Julian Gromer of Elgin, Ill., on the evening of Dec. 7. The Christmas program was given the evening of Dec. 21. The play, *No Room in the Hotel*, was presented by a group of people under the direction of Mrs. Everett Miller. The annual B. Y. P. D. banquet was held Dec. 26 with eighty young people in attendance. A fine program was enjoyed with Rev. Weiss from the Methodist church in Waterloo as guest speaker. The college-age young people presented an interesting Sunday evening program Dec. 28.—Mrs. John Weigle, Waterloo, Iowa, Jan. 6.

**Union Ridge.**—We had our home-coming and Thanksgiving service Nov. 23. During the morning worship hour the women's work presented a program of missions. A bounteous basket dinner was served in the church basement. In the afternoon Bro. Galen Allen gave an interesting description of the work done at



the Civilian Public Service camp at Magnolia, Ark., after which Rev. Brainard Brown, Baptist minister of Sheffield, gave the main address. The offering amounted to \$33.37. The new ceiling has been put on the church basement. The women's work sponsored this project. On Dec. 5 the community had a farewell gathering in honor of Mr. and Mrs. George Allen, previous to their leaving for their new home at Cedar Rapids. A lovely gift was presented to them, and refreshments were served. We had our quarterly business meeting on Dec. 12 with Eld. E. E. France presiding. The church officers were elected for the coming year. Bro. France was retained as elder. Our Christmas program was given on Dec. 21. We feel we have had many things to be thankful for in the past year.—Mrs. J. R. Allen, Dumont, Iowa, Dec. 30.

### Kansas

**Independence.**—Our pastor, Bro. Leonard Birkin, held a two weeks' revival at the Verdigris church near Madison, Kansas. Our young people sponsored a pie supper and entertainment in the church basement, the proceeds of which went to the B. Y. P. D. district fund. Some of the men cut wood for the church and parsonage. The church is sorry to lose Brother and Sister Andrew Sherman, who have moved to California, and Sister Sherman's sister, Maieola Henderson, who has moved to Wichita. We are glad to welcome Brother and Sister Solomon, who have moved here from Louisville, Ky. Sister Solomon is the daughter of Brother and Sister J. G. Goens and was reared here. The ladies' aid and women's work held their bazaar, chicken dinner and white elephant sale in the church basement; \$70 was realized in profit. On Dec. 2 the church was made sad by the passing of our loved Sister W. H. Miller, who had been an invalid for over two years. Our Christmas program was held Dec. 21, followed by the Christmas story shown in pictures by our pastor. A call to prayer by our governor was observed by the church last Sunday afternoon. The children's Christmas party was held at the church Dec. 22. The church furnished four baskets for the needy. We are trying to arrange for a Messenger Club again this year.—W. E. Burroughs, Independence, Kansas, Jan. 3.

**Morrill.**—Our harvest home meeting was held Nov. 2. Brother and Sister D. A. Crist of Quinter, Kans., were with us and their presence and help afforded much inspiration to the large crowd in attendance. The subject of his address at the morning service was *The Worth of a Soul*. There was an offering taken for the old folks' home and for missions. His lecture in the evening, *Rome, Ancient and Modern*, held the audience spellbound. Dinner was served in the church basement, followed by a program in charge of our pastor, Bro. W. A. Kinzie, consisting of talks by representatives of the Sunday school, church, community and school, and also by Bro. Crist; all were very interesting. There was also special music. At the close of the Sunday school the children's offering of \$30 realized from their \$4 investment last spring, was received. Since our last report seven have been received into the church by baptism and letter. A part of the impressive white gift service on Dec. 21 was the unveiling and dedicating of three beautiful pictures, one a large hand-painted masterpiece, presented to the church by the Altruist and Willing Workers classes as their white gift. In the evening the cantata, *Noel*, was given by the choir under the direction of Bro. Ralph Myers. On Dec. 28 the sub-district rally of young people from five churches was held here. At the eleven o'clock hour Bro. Kinzie gave the address, at the close of which one of our young men, Bro. Robert Nance, now of Bethany Biblical Seminary, was licensed to preach. The afternoon meeting was in charge of Mrs. Manche, and the speakers were Bro. C. A. Miller, pastor of the Sabetha church, and Mrs. J. J. McDaniels. The motto for the day was *I Dare You*. The fellowship meal at noon was enjoyed by all the young people. We were happy to have our teachers and college students home for the holiday season. On Dec. 23 the play, *Mimi Lights the Candle*, was given. Much credit is due those who presented it in such a capable manner. Special emphasis is being placed on the Brethren Service project. Our assistant superintendent has placed an improvised thermometer in the church and we watch the mercury with interest as it nears our goal, which is indicated at the top. We are hoping and praying that the Morrill church might accomplish much good in 1942.—Mrs. Clint Stover, Morrill, Kansas, Jan. 1.

**Newton.**—On Oct. 1 our Sunday school began another year's work with Bro. Murl R. Miller as general superintendent. Bro. Miller has served in this capacity for nearly twenty years. The home department of the school, with Mrs. Milton Royer as superintendent, is rendering a much-needed service to our shut-in members and others who cannot come to church regularly. Bro. Frank H. Crumpacker was with us the evening of Oct. 16. We enjoyed his illustrated message about the mission work in China. Several from our congregation attended the district conference held in the Salem church Oct. 17-20. On Oct. 17 the B. Y. P. D. spent an evening at a distant member's home. A social time was enjoyed, followed by a wiener roast. Two children's workers of our district, Mrs. Nevin Fisher of McPherson and Miss Wilma Moyer of Hutchinson, were here on Nov. 10. They gave demonstration teaching during the Sunday-school session. A fellowship dinner was enjoyed at the noon hour, followed by a helpful discussion period in the afternoon. We appreciated having these workers with us. The ladies' aid has been busy quilting since early fall. Five members attended an all-day meeting of the women's work of the district at the Hutchinson church on Dec. 3.

Many helpful ideas were exchanged and some definite work planned to be done in the near future. We feel grateful to our district president, Mrs. Clinton I. Weber of Hutchinson, for planning a meeting of this kind. On the evening of Dec. 21 a Christmas play, *Telling the Christmas Story*, was given, followed by our annual white gift service. We are glad to report that our congregation is now in the one hundred per cent Messenger club, because of the efforts of our Messenger agent, Mrs. Glen Johnson.—Mrs. C. E. Schrock, Newton, Kansas, Jan. 7.

### Maryland

**Flower Hill.**—Our church work is moving along nicely under the leadership of Pastor Chester I. Harley. For some time our church people have occasionally gathered at the home of Brother and Sister David Rionions, an aged couple who have been shut-ins for some time, to sing and talk with them. On Dec. 14 our pastor preached at their home, which they enjoyed very much. On Dec. 7 we were entertained by slides entitled *The Bible Goes Forth*; they were furnished by the American Bible Society. Bro. Milton King has returned to his home after spending some time in the Johns Hopkins hospital. He will be back to church in the near future to resume his usual duties as deacon and teacher of the adult class. Our ladies' aid met Dec. 17 at the home of Mrs. Annie Holsinger and outlined our work for the year. It was decided to send \$5 to the General Mission Board. Mrs. Clark Toms has been appointed children's director. We sent one comforter to Camp Kane. Our next aid meeting will be held at the home of Mrs. Clark Toms. On Dec. 23 our Christmas program was given to a well-filled church. On Jan. 4 we plan to have a missionary program. The outlook for our church is good and with the Lord's help we are praying for a better year in 1942.—Mrs. Daniel A. Davis, Olney, Md., Jan. 2.

**Meadow Branch.**—On Dec. 7 the welfare board met with Eld. J. Walter Thomas and plans were discussed how to increase our congregation's giving for relief and public service camps. Previously a special offering for this project had been taken, but in order that our amount might be increased the congregation has agreed to take a special church offering the last Sunday in January. Both offerings will be given for relief and public service camps. Our regular December offering amounted to \$17.10. On Dec. 14 the program which marked the twenty-fifth anniversary of our young people's organization was largely attended. Sister Anna Fritz, the first president of this organization, read the minutes of the first meeting. Sister Eugenia Geiman, their first teacher, then gave a summary of the origin of the class and its aim. Following this Bro. J. I. Baugher of Hershey, Pa., delivered a fine sermon. His theme was *Looking Into the Future*. Our young people brought cheer into the hearts of many of our aged shut-ins with their singing of carols and gifts of candy and fruit at Christmas. They also sent a box of useful gifts to one of their members who is at Camp Kane. On Dec. 21 our congregation enjoyed two excellent Christmas programs. In the morning the primary department gave a fine rendition in story and song of the play, *In the Garden of Christmas Happiness*. The evening program, a pageant entitled *The Other Shepherd*, was in charge of our young people. Sister Ruth Rinehart, who serves as our missionary secretary, gave a good report stressing the great importance of maintaining our public service camps. Our Gospel Messenger agent reports that she has succeeded in getting the Messenger into more than three fourths of the homes of our congregation. Our aid society, which is a most active auxiliary of our church, has had a very successful year. They report having quilted fifteen quilts and covering several comforters. The profits from their annual sale amounted to \$185. The society sent a quilt and a blanket to one of our members who is at Camp Kane. They also gave \$88 to home missions and \$55 to foreign missions. May the church continue to be as a tree planted by the rivers of water, that bringeth forth fruit in its season, whose leaf also shall not wither, and whatsoever it doeth shall prosper.—Mrs. William E. Brown, Westminster, Md., Dec. 7.

**Sams Creek.**—We have been having very good attendance at our Sunday-school and church services, with much interest being shown by the members. The last of November we held a family night supper with a large attendance. Brother and Sister

When you change your address, please give your name and address exactly as it appeared on your Messenger or Messenger wrapper, then state how you want your paper to come. The first is necessary in order to identify each subscriber, the second that the address may be as you want it. Allow at least two weeks for the change of address to be made.



Earl Mitchell from the Westminster church were our guest speakers. We gave two Christmas programs which were well presented and attended. We were represented at the Pipe Creek and Meadow Branch father and son banquets, and some from here attended the children's work meeting held at the Westminster church by Brother and Sister Myer. We are planning to attend the adult round table at the Frederick City church on Jan. 18.—Norman E. Naill, New Windsor, Md., Jan. 4.

### Missouri

**Carthage.**—Brother and Sister S. J. Neher have charge of the preaching services on the first and third Sundays of each month. Although both are now teaching in Kansas they return for the services. The Sunday school continues under the leadership of Bro. Glen Trowbridge. The ladies' aid meets once a week. The attendance has been very good. Quilting is the main activity. We sent one kit to Camp Magnolia. Three members have been received by letter. On Dec. 21 we had an all-day meeting with a basket dinner at noon. The children had prepared a splendid Christmas program. Since there are not many children the program was not long, but the quality was excellent. Following dinner a short business session was conducted by Bro. Neher. Last September our regular Messenger agent and correspondent, Mrs. Rachel Sowney, was struck by a car. The bones below the knees in both legs were broken. She is in the McCune-Brooks hospital in this city. Because of her advanced age recovery is necessarily slow. The young people's rally of this part of the district was held in the Carthage church. A wiener roast was held on Saturday evening, followed by an inspirational vesper service. On Sunday afternoon the young people gave a splendid program.—Olive E. Holmes, Carthage, Mo., Jan. 5.

**Kansas City.**—Since our last report three young people have been baptized and nine new members have been received by letter. We held our annual love feast in November with a good attendance. Our pastor officiated, assisted by Eld. Edward M. Steward, one of our newly received members. Our district board of administration met in Kansas City on Nov. 30. At our morning church services we had the pleasure of having Bro. James M. Mohler of Leeton, Mo., chairman of the board, speak to us. We enjoyed a Christmas program on Dec. 21, conducted by our Sunday-school superintendent and assisted by the children's departments. White gifts were brought, which were later given to a needy family. The Friendship class served a turkey dinner to a good crowd on Dec. 5, clearing \$25.90. The men's work is making plans for a rabbit supper to be held sometime in January. We were fortunate to have several of our nonresident members and some visitors with us during the holidays. Several of our young people have been recently united in marriage by our pastor; Dorothy Eller and Jack McClure had a home wedding and DeLouris Williford and Glen Hodgden were married in the church on Christmas night. One of our young men, Otis Bricker, has been in camp for some time, and another, Vercil Argabright, will leave in January.—Hattie Easterla, Kansas City, Mo., Jan. 7.

### Montana

**Whitefish.**—On Dec. 21 Bro. A. P. Becker went to Proctor, Mont., to hold services while Sister Becker filled the pulpit here. In the evening we held our Christmas program which consisted of readings, recitations, special music, a playlet, The Light of the World, and the Christmas story in pantomime. A generous offering for world-wide missions was taken. Very few Messengers have been coming to our people but the prospects are that at least seventy-five per cent of our members will subscribe for it this coming year.—Lewis Fry, Whitefish, Mont., Dec. 28.

### Nebraska

**Lincoln.**—Since Nov. 4 our Sunday messages have been brought by Rev. Stark, Rev. Slaughter, Rev. Maxwell, Mr. Epp and Rev. Dillworth. At our quarterly council meeting on Dec. 5, at which Elders Brandt, Meck and Miller presided, Bro. Robert Evans was elected Sunday-school superintendent. The Sunday-school attendance is not quite up to normal. An interesting Christmas program was given before a filled church on Dec. 21. The B. Y. P. D. meets every other Wednesday for a social gathering. They held a New Year's Eve watch party at the home of Mae and John Cullen. The junior B. Y. P. D. attendance is growing so much that plans have been made to divide the membership into three age groups. Their splendid Christmas program on Dec. 20 was attended by a capacity audience. The men's council has shown good spirit in their work of redecorating the parsonage. After working on Thanksgiving Day they have been finishing the work at night. The women's council attendance is small but we have done some quilting and comforter tying. A quilt and hobby display was held on Dec. 4, sponsored by the home-builders' committee. Some of the most interesting displays were quilts made in 1864 and a collection of 391 pairs of salt and pepper shakers exhibited by one of our oldest members, Mrs. J. G. Kilhefner. We have two prayer meeting groups which meet in different homes, one on Tuesday nights and the other on Friday nights. We feel very keenly the need for leadership here in the Lincoln church and earnestly hope and pray that we may soon have a pastor to help us carry on.—Rhoda Nebelsick, Lincoln, Nebr., Jan. 5.

**Octavia.**—The Sunday-school pupils presented a Christmas program, The Christmas Story, on Sunday evening, Dec. 21. Bro. Alvin Brightbill showed his colored pictures and led the audience

in singing Christmas carols. On Oct. 1 our pastors moved into the parsonage, which has recently been painted and redecorated. They were remembered with a pound party on Dec. 17.—Susie Burkholder, Octavia, Nebr., Jan. 3.

### New York

**King Ferry.**—Bro. Ernest E. Muntzing of Harrisonburg, Va., began a meeting in our church on Nov. 16 and continued throughout the month. The attendance was hindered somewhat by serious sickness among our members. Eld. H. D. Jones was stricken with pneumonia and rushed to the hospital. Bro. Vernon W. Bowman was also in the hospital for an operation. Bro. Muntzing gave us strong gospel sermons. As a result of these meetings three were baptized and four reconsecrated. A few days ago Fred Cheney was quite badly injured in a car accident, but he is improving. Our love feast was held Dec. 7. The Christmas program was given Dec. 21 and was very much appreciated. Last Sunday an offering of \$67.15 was received for missions. After a basket dinner our council convened. The various committees gave good reports which were accepted by the church. Our aid society has done outstanding work this past year, both in a financial way and through helpfulness. We have been helping with Red Cross sewing.—Kittie Bowman, Ludlowville, N. Y., Jan. 2.

### Ohio

**Black River.**—Since our pastor left the first of September, our pulpit has been filled by men from Ashland College. Bro. Don Kiefer is preaching for us at the present. Our all-day harvest meeting was held Nov. 23 with communion in the evening. Bro. David Sowers officiated, assisted by Bro. Kiefer. Several of our members attended a very interesting and instructive rally day program in the East Chippewa church on Nov. 30. On Dec. 21 our annual Christmas program was given. It consisted of recitations by the younger children and a pageant representing the birth of Christ, given by the young married people. Three of our young people are home from Manchester College for the Christmas vacation.—Mrs. Aaron J. Browand, Spencer, Ohio, Dec. 27.

**Middle District.**—Our annual home-coming was held on Oct. 26, an all-day meeting. Bro. J. Howard Eidemiller of New Carlisle gave the morning sermon. Brother and Sister J. Homer Bright were responsible for the afternoon service. These services were enjoyed by the largest attendance in several years. Our revival meeting began on Nov. 23. Bro. Walter Warstler of Middletown, Ohio, was the evangelist and Miss Miriam Coppock the music director. The attendance was good and the sermons were forceful and convincing. As a result of the meetings ten were added to the church. One letter has been received since our last report.—Ethel Coppock, Tipp City, Ohio, Dec. 31.

**Poplar Grove.**—The church has been quite active during the fall and early winter months. Our communion service was held on Nov. 15. We appreciated having Bro. Oliver Royer, Brother and Sister J. Homer Bright, and Bro. Ira Blocher with us at this time. We regretted that our pastor, Bro. D. G. Berkebile, was unable to be present at all services because of illness. The revival meetings began Dec. 1; Bro. Elden Petry of North Canton, Ohio, conducted them. It was a joy to have Bro. Petry with us and we wish him continued success in his pastoral labors. Two were baptized as a result of the revival. At a recent business meeting the church finances were found to be in excellent condition, including the church service camp and missionary funds. The young people gave a Christmas play Dec. 21. There was a large attendance. A large number of the young people went caroling on Christmas Eve. Two of our boys, Paul Hufford and Richard Bright, are in Brethren Civilian Service camps. They were home for Christmas and each gave an inspiring talk on his life at camp.—Homer Halladay, Greenville, Ohio, Jan. 5.

**West Charleston.**—It was impossible for our pastor, Bro. C. V. Coppock, and wife to serve two churches at the same time, so they resigned from here. Bro. Ivan Eikenberry and wife were chosen at the quarterly meeting to take their place. Installation services were held for the Sunday-school officers. A B. Y. P. D. and choir were organized. The women redecorated the basement and primary department. A piano was donated to the primary department by the daughters of Lizzie Studebaker, who lived in this community before her death. The women's group decided to pay one half of the expenses of digging a well for the the church. A white gift offering was taken before Christmas. Our open communion was held on the morning of Dec. 7. Our yearly fellowship supper was held on Dec. 22, followed by a Christmas program. Three of our juniors were baptized lately and four were received by letter.—Martha Wray, Tipp City, Ohio, Jan. 6.

### Pennsylvania

**Annville.**—On Oct. 5 Sister Ruth L. Kreider gave a report of the work camps at Shepherd, Mich., and Yakima, Wash. In October the Little Swatara young people gave a program here. We were glad to have Sister Ida Shumaker with us on Oct. 21; her talk was very helpful and inspiring. Ten of our members took a ten weeks' Bible course taught by Sister Martha Martin at Elizabethtown. On Oct. 26 we held an all-day meeting at the South Annville church. The theme used was Love. Brethren Elmer Moyer, David Gible, Abram Eshelman, David Snader and Norman Patrick were the speakers for the day. Our love feast,



held on Nov. 8, 9, was well attended. Brethren Joseph Cassel and Earl Brubaker delivered the afternoon message and Bro. Joseph Cassel officiated at the love feast. The Annville chorus gave a program here on Nov. 9. Bro. Jesse W. Whitacre of Keyser, W. Va., conducted a revival meeting for us Nov. 10-23. The attendance and interest were very good. Visiting groups from adjoining churches and special musical numbers contributed much to these meetings. Through Bro. Whitacre's efforts seven expressed their desire to be baptized. On Dec. 21 these, with six others, were received and baptized. On Dec. 14 Bro. Norman Patrick gave a temperance address at South Annville, at which time an offering for the Civilian Public Service camps was taken. Our members are responding very well to this work as shown by the public offerings and by the relief cups. In the morning of Dec. 21 the children of the Annville Sunday school gave their Christmas program; in the evening the B. Y. P. D. presented a program in story and song. On Dec. 28 Bro. Joseph Pence of the Mill Creek church, Va., gave an address on Christian Warfare, which was very interesting and appropriate for the approaching new year.—Fannie K. Longenecker, Lebanon, Pa., Dec. 28.

**Chiques.**—We were glad to welcome our boys and girls back for worship again on Oct. 5, after an infantile paralysis epidemic lasting five weeks. The Sunday schools elected their officers for 1942. The superintendent at Chiques is Bro. Elmer Zug and at Mt. Hope Bro. Paul E. Webber. Our love feast was well attended; Bro. Peter Heisey from the Heidelberg congregation officiated. The women's work meeting of Eastern Pennsylvania was held at the Chiques house Oct. 22 with an attendance of approximately 650 women. Our series of evangelistic services closed on Dec. 3 with Bro. Harry W. Eshelman from the West Greentree congregation as our evangelist. As a result of his soul-stirring messages thirteen were baptized. Four have been baptized since then. Our quarterly council was held Nov. 29. It was decided to have prayer meetings the year round. Prior to this year prayer meetings during the winter months were disbanded because of bad roads. Our vacation Bible school will be held at the Mt. Hope house this summer in July. The superintendents of both Sunday schools will be the directors. Our members are making good use of the one hundred per cent Messenger club rate. We are considering holding our councils in the evening. Sister Ida Shumaker, returned missionary to India, gave a challenging talk at the Chiques house on Dec. 20. Our young people reorganized recently with Bro. David Haldeman as president. Several groups went caroling on Christmas Eve and on Dec. 28 they expect to give a Christmas program at the Chiques house with Bro. Harry Dohner from Akron, Pa., as guest speaker.—Fanny Zug Shearer, Manheim, Pa., Dec. 26.

**East Fairview.**—On Sept. 21 Bro. John Barwick was with us and gave a brief report of his work in war-torn areas. Our B. Y. P. D. organized and elected Alma Shenk president and Jerome Brubaker adviser. The fall love feast was held on Oct. 12. Brethren Clarence Sollenberger, Herbert Wolgemuth, John Ebersole, Elmer Ebersole and Christ Gible were with us. Bro. Sollenberger officiated. Bro. Jesse W. Whitacre closed a successful evangelistic service on Nov. 16; ten were baptized. His messages were inspiring and soul stirring. The B. Y. P. D. packed Thanksgiving boxes for needy families. The ladies' aid society did likewise on Christmas. Nora Merkey is president of the aid society. The women's work elected Ada Turner president, and the men's work elected Harry Shearer president. It was decided at our December council to revive our Sunday evening services, to be held the first Sunday of each month. The young people are planning to have Bro. Edward Ziegler give his illustrated talk on missions sometime in the near future. Since our last report seven have been received by letter and one by baptism. The young people presented a fine Christmas program on Sunday evening, Dec. 21.—Jerome Brubaker, Mount Joy, Pa., Dec. 27.

**Elbethel.**—Within the past year a furnace and electric lights have been installed in our church, and new window blinds have been put up. We are working on our Gospel Messenger club for the new year. Our Christmas cantata, given on the evening of Dec. 23, was well attended.—Ruth Coffman, White, Pa., Jan. 5.

**Long Run.**—On Sept. 28 we held our harvest home service. Pastor J. T. Byler brought us a Spirit-filled message in the morning. In the afternoon we held our rally service. The speakers were our pastor, Rev. Darper, and a few superintendents from some of the neighboring churches. The service was very well attended and it gave us renewed courage to work onward. On Oct. 12 the Mountville church visited our Sunday school and gave a short program of readings and singing. Our elder, Bro. S. G. Meyer, was here Nov. 2 and brought the morning message. We held our love feast Nov. 23. Eld. Meyer and Bro. Joseph Cassel were with us. Bro. Cassel officiated and preached the examination sermon in the morning. On Dec. 21 our Christmas program was given. We held a white gift offering, which was distributed to poor families. One of our members, Bro. James Ahner, died on Dec. 24.—Helen Reber, Bowmanstown, Pa., Dec. 29.

**Springville.**—Bro. Paul Hertzog of Richland preached at the morning services at Mohlers on Nov. 2. On Nov. 9 the student volunteers of Elizabethtown College rendered a program at Cocalico. The B. Y. P. D. gave a Thanksgiving program Nov. 23 at Mohlers. Bro. Clarence Horst of Spring Grove preached a helpful sermon on Thanksgiving morning. Bro. Norman Frederick of Hatfield came to us Dec. 7 and conducted two weeks of

revival services. The interest and attendance were good. As a result three were added to the church. Council meeting was held at Cocalico on Dec. 30. One of our young brethren is at Camp Kane. Since the last report one letter was granted.—Erla Weinhold, Stevens, Pa., Jan. 2.

**West Greentree.**—On Nov. 2, 3 our love feast was held at the Rheems house with Bro. Paul Newcomer of York County officiating. An unusually large number of communicants surrounded the Lord's tables. The Chiques congregation was well represented by Brethren S. S. Eshelman, B. G. Stauffer and D. G. Gible, who brought us the messages on Monday morning. The Loyalty chorus, composed of the young people of our church, gave a program at Camp Kane. Many of our members attended the district women's meeting at Chiques, and also the district ministerial meeting at the Heidelberg church. The student volunteer group of Elizabethtown College had charge of our evening services at the Florin house on Nov. 16. They gave us a very impressive program. Bro. Ira Meyer brought the message. On Nov. 25 our church met in council with Bro. S. S. Shearer presiding. Bro. Henry Becker was re-elected superintendent of the Florin Sunday school, Bro. John Ginder of the Rheems Sunday school and Bro. Paris Ober was newly elected superintendent of the Greentree Sunday school. Our ladies' aid society has been giving many worthy donations. We met in a special council on Nov. 28 with Brethren Norman K. Musser and S. S. Eshelman officiating. A minister and two deacons were elected. The newly elected minister is Bro. Henry T. Becker and the newly elected deacons are Brethren Clarence Duple and Paris Ober. Our evangelistic meetings were held at the Florin house Nov. 30—Dec. 14 with Bro. Frank S. Carper of Palmyra, Pa., in charge. Fifteen minutes were spent each evening in a prayer and consecration service preceding the meeting. One was baptized. Bro. Carper brought us very stirring and heart-searching messages. On the evening of Dec. 13 a quartet from Camp Kane favored us with several selections of music. Our monthly offering for Civilian Public Service amounted to \$96.83. On Dec. 23 the Home-builders' Sunday-school class will pack boxes of provisions for the needy, and baskets of fruit for the sick and shut-ins of this community. Sunday school at the Greentree house will be discontinued during January, February and March.—Mrs. Clarence B. Myers, Florin, Pa., Dec. 22.

### Virginia

**Nineveh.**—Bro. George W. Bowman of Boone Mill, who so faithfully served us as pastor during the past year, has been called to the same service this year. On Dec. 21 we reorganized our Sunday school and Bro. H. I. McGuire was appointed superintendent. The ladies' aid was very active last year. We contributed to missions and relief in the foreign lands, gave one packet to the Civilian Public Service camps, gave five dollars to a friend in a hospital and sent several baskets and some clothing to the shut-ins in the community. We have also helped to finance the program and upkeep of the church. May the Lord bless us all that we can work together for the upbuilding of his kingdom.—Mrs. R. O. McGuire, Hardy, Va., Jan. 5.

**Nokesville.**—At the regular district round table meeting on Oct. 19 Bro. Dan West was the principal speaker. His address was timely and forceful. The women's organization had charge of the morning service on Oct. 26. They had as guest speaker Mrs. Minor Myers, who gave a very interesting talk on the present situation in China. A special offering of \$53.84 was taken at this meeting. Our regular love feast was held on the evening of Oct. 26 with a fair attendance. A service was conducted on Thanksgiving Day by the pastor. An offering was taken for home mission work. Some members of the service committee of the B. Y. P. D. delivered baskets to some of the needy of the community. The problems of the Sunday school are considered by the officers at their regular monthly meetings. The B. Y. P. D. meets on the second and fourth Sunday evenings of each month. The young married people meet each second and fourth Sunday evenings. The work of the ladies' aid society is progressing nicely. The last birthday luncheon of the year was held at noon on Dec. 4 with a good attendance and fellowship together. Our regular council meeting was held on the night of the same day. The council recommended a plan to the finance committee to provide for the cancellation of the debt on the parsonage in the near future. The regular annual budget was adopted. A very inspiring Christmas program consisting of music and Scripture reading under the leadership of the pastor was held on Christmas night. Christmas boxes and baskets were delivered on the day before Christmas to the needy and old folks of the community by members of the B. Y. P. D. and the ladies' aid society. Some young people from our church and the neighboring churches went caroling through the community on Christmas Eve. Since Brother and Sister J. W. Fidler of Brookville, Ohio, were visiting friends and relatives in this community, the morning message was brought by Bro. Fidler on Jan. 4. Brother and Sister Olden D. Mitchell plan to attend the Spiritual Life Institute at Bridgewater this week. We feel that under the earnest and efficient leadership of our pastor and his wife, Brother and Sister Mitchell, we are making real progress in the work of the kingdom.—Ruth Graybill, Nokesville, Va., Jan. 5.

**Timberville, Mt. Olive.**—Our communion was held Nov. 8 with a good attendance. Bro. Marion I. Craun, pastor of the Greenmount congregation, officiated. On Nov. 16 we held a special council meeting with members of the district ministerial board



present. Bro. Homer J. Miller preached the sermon on Sacrifice and the Christian Church. Following the worship Bro. S. L. Garber was elected elder for three years with Bro. S. D. Lindsay assistant. Brethren Emmert Andes and Howard May were called into the deacon's office. We have recently organized a B. Y. P. D. with Mrs. Helen Pence as president and Mrs. Howard May adult adviser. Our women's work is growing and doing good work under the leadership of Mrs. Howard May.—Doris N. Andes, Timberville, Va., Jan. 2.

**Troutville.**—Our series of meetings conducted by Bro. C. G. Hesse of Bridgewater continued for one week. Bro. Hesse preached nine inspiring gospel sermons and five were received into the church by baptism at the close of the meeting. One has been baptized since then. The love feast on Nov. 17 was well attended. Our Thanksgiving service was held jointly with the Baptist church. The amount of our offering was \$194.91. Mrs. Frank Crumpacker was with us on Dec. 4 and brought an interesting message. A very impressive Christmas message consisting of a pageant and tableau and music by the adult and junior choirs, was given on the evening of Dec. 23. Bro. Raymond R. Peters was the guest speaker at our church on Jan. 4; he gave us a most helpful sermon.—Frankie Showalter, Troutville, Va., Jan. 5.

### Washington

**Sunny Slope.**—On Nov. 22 we had our fall communion, and a harvest meeting with a fellowship dinner on the following Sunday. Since our last report one has been baptized and three reconsecrated. The ladies' aid met on Dec. 4 and reorganized for the coming year with Ethel Deardorff as president. On Dec. 9 we held our regular quarterly business meeting. It was decided to have a week of pre-Easter services, ending with the spring communion at Easter time. On Dec. 21 the young people of the church gave a very impressive Christmas play to a well-filled house. A Christmas basket was given to a needy family. The mid-winter conference was held in the Sunny Slope church Dec. 29-31. The speakers included some of the leaders of the various churches of the state. We were also privileged to have with us as a speaker Bro. Wang Tung, a Chinese brother. The conference closed with a watch night service on New Year's Eve. A spirit of good fellowship was enjoyed throughout the

meeting. The ladies of the church served the meals.—Mrs. George Deardorff, Wenatchee, Wash., Jan. 3.

### West Virginia

**Keyser.**—On Nov. 2 Bro. John T. Glick of Bridgewater, Va., began a two weeks' revival meeting in our church. He preached strong, inspiring gospel sermons. He and our pastor did much visiting in the homes of the community and we feel that the spiritual life of the church has been greatly strengthened. As a direct result of the meeting fourteen persons were received by baptism and ten by letter. Thanksgiving was a time of gratitude and rejoicing in the Keyser church. Besides our many other blessings, we were thankful to be able to pay \$3,000 on our church debt. This was made possible partly by the fine challenge given the rest of us by three families of the congregation who offered to pay dollar for dollar as much as the rest of the congregation would pay on our debt. Our Sunday school is showing a healthy growth. The average attendance and the offerings have shown a commendable increase. The Sunday school paid \$100 toward the building fund at Thanksgiving. The children of the Sunday school gave their Christmas program Dec. 23. A large crowd listened to the interesting program. The offering was used to pack baskets for the needy. The B. Y. P. D. has been very active during the past quarter. At the Sunday evening service on Dec. 21 they gave an enjoyable Christmas program, Why the Chimes Rang. The offering of \$17.50 was given for world-wide missions. Our church met in council Jan. 2. Mrs. Louise Showalter, our peace secretary, reported \$30.89 had been raised for relief work during the past quarter. Of this amount \$3.60 was contributed by the young people, who did without a meal and gave its cost to the relief fund. The second Sunday in January was set aside as finance day, when the members will make their pledges toward financing the work of the kingdom. The third Sunday in January was designated as Messenger club day, when subscriptions for the Messenger will be brought to the church. The follow-up work will be in the hands of the women's Bible class. Bro. Arnold Rotruck was elected to fill the unexpired term on the finance board of Bro. Clarence Rotruck, who has moved from the city. Because of the increased cost of living the church voted to raise our pastor's salary.—Nellie McNeill, Keyser, W. Va., Jan. 3.

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# GOSPEL MESSENGER



Threshing out jowar or Indian millet. The cart in which the boys are riding goes around and around until the grain is tramped out.

Volume 91

*Annual India Number*

Number 5

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*January 31, 1942*



# Around the World



Developments in the Malayan peninsula place India at its greatest peril in modern history. This vast country with its sprawling coastline is in danger of assault by air, land and sea. Indian recruiting and war production have proceeded at a high rate despite the political deadlock caused by the disagreement between the Congress Party and the Moslem League over India's future and the first party's refusal to co-operate with Britain until its demand for Indian independence is granted. Long the leader of India's independence movement, Mr. Gandhi decided to retain his freedom to oppose all violence, and at the end of the year requested release from the responsibility of leadership in the All-India Congress.

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**An aircraft factory** has been established in India.

**India** has about 1,000,000 men under arms; about 100,000 are fighting overseas.

**The steel industry** in India has increased its total output by 33½ per cent.

**The flow of timber** from Indian forests has gradually increased and should this year touch the peak of 500,000 tons.

**Many essential chemicals** are now being produced in India, notably bichromates, toluol, sulphuric acid and airplane engine lubricating oil.

**The Indian army** was clothed before the war by the output of one factory employing less than 800 men. There are now nine factories and 30,000 tailors are employed.

**Indian shipyards** are building large numbers of small craft and all available capacity for the larger craft is occupied. She is beginning her first attempt to make propelling machinery.

**Nearly 400 new articles** are manufactured in India, including items ranging from shirts to ships, from buttons to bridges. The range and output of many of the country's existing industries have expanded considerably.

**From 1930 to 1940** the Great Plains from North Dakota to Texas lost more than 300,000 population.

**Housing statistics**, state by state, generally indicate home ownership as highest in rural farm areas. Not one of a dozen states taken at random shows an increase but rather a decrease in the percentage of ownership. New England states rate highest.

**Two hundred churches** in Philadelphia are co-operating in a three-week evangelistic campaign, beginning January 1. More than two dozen meetings, conducted along the old-fashioned revival lines, will be addressed by Hyman Appelmann, a Jewish convert to Christianity.

**More than 1,100 Methodist young people**, representing 258 colleges, universities and theological seminaries in forty states, met at Urbana, Ill., recently and dedicated themselves to the "united" task of building a post-war world "fired with intelligent good will" and based on Christian principles.

**Textile mills and handlooms** in India are now turning out millions of yards of materials, sufficient not only for her internal requirements but for exporting. More than 30 new types of fabrics have been added to the already large list of manufactures. In tentage of all kinds, India practically holds an empire monopoly.

**The students of Brown University Christian Association** at Providence, R. I., have contributed enough money to pay the tuition for twenty-three Chinese students at Chekiang University in the inland province of Kweichow.

**One panel** of a four-panel mural soon to be hung in the Library of Congress will depict the work of the Spanish and Portuguese missionaries in the new world, according to an announcement by Nelson A. Rockefeller, Co-ordinator of Inter-American Affairs.

**Four new milk dispensing places** have been opened in Valparaiso, Chile, as the first practical step in a campaign in that country against alcoholism. Liquor is one of the main obstacles to social and humanitarian projects aimed at improving the lot of the poorer classes there.

**A copy** of the convocation proceedings of the University of New York was mailed to the editor of The Collegian, Calcutta, India, last June. After six months it is back in Albany, New York, after an unsuccessful attempt to find the vanished editor in Bombay, Benares, Lucknow and Madhupur. The bulletin traveled 22,000 miles. Under the free franking privilege of the Smithsonian Institution, it cost little more than a cent to get the document halfway around the world and back again.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

JANUARY 31, 1942

Number 5

ANNUAL INDIA NUMBER . . .

General Theme: Helping People Grow

## *Wheat and Tares in the Indian Church*

BY H. L. ALLEY

THE church in India grows in numbers and in spiritual power but has not yet gone beyond the stage of development described in the parable of the wheat and the tares. Good seed has been sown in various kinds of soil. Enemies have sown bad seed. In no place have one hundred per cent good results been obtained. Where we thought all would be well and a strong church soon develop, disappointment sometimes followed. In less promising fields there has been surprising growth. The kingdom does not come by one master stroke but by teaching, preaching, healing and patiently helping even the weakest to grow. In no place is the Lord's work carried on unhindered or without occasional discouragements. It may always be so. Jesus did not come to judge but to save and serve. His disciples were not permitted to call down fire upon those who differed with them. We are still not wise enough to uproot the tares without injuring the wheat. We may say that it is better to have one good Christian than a hundred who merely profess to follow Christ, but who is wise enough to judge? Some are weak and ignorant but considering their opportunities and environment, they do well. One such served as a coolie to carry the missionary evangelist's touring supplies—walking thirty miles that day. However, he was not too tired to suggest that he come and bring others to our camp in the evening for special prayers. Even in India it is not only the mighty who are called to do his service. Consecrated lay members bear much of the finest fruit we see.

A large per cent of our 225 teacher and preacher helpers faithfully proclaim the gospel message and with their lives witness to the saving power of Christ. The response given their message is a great encouragement to them and to us. Open opposition is comparatively rare. Students go out from our schools to live changed lives and to bring

"Till we all attain . . . unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

light and hope to their people. In more than a hundred places Sunday-school or other regular services are held. In hundreds of other villages one or more Christians live. Many, even of the most isolated ones, are as lights in the darkness and give a clear witness for Christ. In every place where there is a group of Christians there are those who are faithful, who are making the way of salvation known by word and deed. When the people of a village ask for Christian teaching because of the witness of the lives of Christians in a near-by village, we thank God and take courage.

A number of our twenty organized churches are giving towards the support of their pastor. What is perhaps of more importance is that they are helping to evangelize the large non-Christian population surrounding them. All our churches are self-supporting in the sense that they keep up their church property, pay all local expenses for love feast, church and Sunday-school literature, etc. Many of our churches also make annual contributions to the Bible Society, Tract Society, Sunday School Union, Mission to Lepers and to other worthy causes as need arises. They also help the poor in their congregations. When properly guided our people have done well in carrying on co-operative credit societies and other joint projects which have strengthened the church economically and increased the influence for good of members helped thereby.

Among the church's twenty-three ordained ministers and other outstanding leaders, there are many to whom we ourselves look for guidance and consider them as co-workers who are equal to the



best of us in devotion and consecration to the Lord's work. Many are elders of churches and ably preside at local church councils and as moderators of our district meetings. Churches in other lands have had to be left in the hands of nationals in times of crisis. The leaders of our Indian church will not fail if such a responsibility would become theirs before world conditions become normal again. They would prove to be some of the finest of the wheat in our Master's harvest field. One outstanding young leader, Bro. Theophil Bulsaria, who supervised the village schools of the mission and took a keen interest in religious education and evangelistic work, has been called suddenly to higher service. His was a difficult task but he did it exceedingly well. He will be greatly missed, but we rejoice that we have many others whose work, though different, would be missed as much if they were to leave us. We gladly bear testimony to the fact that many strong Indian leaders have developed among us in recent years and that they lead a consecrated group of laymen. It is such evidences of growth as these that give us great encouragement.

Yes, there are discouragements, tares. There are those who come to us with unworthy motives. They are never far removed from their old life of idolatry, drunkenness and superstition. They observe non-Christian holidays and customs. "Thou shalt not steal" is still not their motto. Their birth, marriage and funeral ceremonies are not fully Christian. Their moral standards are low. They do not hunger for the Word of God, prayer, or for Christian fellowship. They seldom attend church or properly observe the Lord's Day. They have not experienced a change of heart and have no testimony to give their people. Their list of bad habits reminds one of the catalog of the works of the flesh as given us by the Apostle Paul. At times there is even quarreling and self-seeking among the so-called leaders. Yes, there are tares, but they are far outnumbered by the wheat. There is more to encourage than to discourage. A large majority of the more than seven thousand members of the Church of the Brethren in India want to be true Christians. They make mistakes but we are not here to condemn but to teach, serve and suffer if need be that they may each attain to the full stature of true children of God. They are made strong by daily choosing to be different from wrongdoers both within and without the church. There come times when our Indian leaders see the need of taking a stand against even fellow workers who are in the wrong, but it proves their loyalty to Christ to do so. Pray for them and for us that we may with all wisdom and patience lead

those committed to our care into a more abundant spiritual experience and fruitful service.

*Ahwa, Dangs, India.*

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## "Toward Spiritual Maturity"

BY LILLIAN GRISSO

THE above title was suggested for this article by a book bearing the same name. It calls to our minds the idea of Christian growth, and the New Testament also bears witness to the fact that persons are not born at once into spiritual adulthood. In the Great Commission we have the terms of reference for our task and in it there are two distinct parts: First, we are to bring men into fellowship with Christ; and second, we are to teach them to observe all that he taught or, in other words, we are to build them up in Christ.

To lead the children in our mission schools into church membership is comparatively easy, but to lead them into an adequate understanding of the implications of the Christian life, to build up a loyalty to Christian ideals, and to secure the formation of right habits is much more difficult. To persuade adults to accept baptism is more simple than the task of nurturing the new life. Whether the new converts are children, illiterate villagers, or educated adults, they are all babes in Christ and they have brought with them into the new life old thought-forms, evil tendencies, and wrong conceptions of life and its duties inherited from many generations of non-Christian ancestors. Their environment has already encouraged the formation of certain habits contrary to the Christian way of life.

Missionaries who work almost entirely among a suppressed people in a land where customs, ideas and cultural backgrounds are so different from their own, do not find it easy to put themselves objectively in the place of a member of the suppressed class, and yet this is essential if such a one is to be helped in growing toward the Christian ideal in Christ. Then, too, the missionary must be willing to confess his own faults and share his own experiences. Repeated efforts had been made to help some students in one of our schools into a greater loyalty to the regulations of the institution. The disobedience and deceit practiced greatly tried the one in charge. One day the continued misbehavior exasperated the one in charge and anger was let loose. Soon there followed a sense of failure. Calling in the students the sin of anger was confessed but nothing was said about the transgressions of the pupils. However, within a few hours each of them came and apologized for the offence committed.



Reader's  
left to  
right—Four Alleys  
and two  
ShullsEsther  
ShullBillie  
KinzieJohnnie  
KinzieBetty  
Jeane  
BrooksMargaret  
BrooksGordon,  
Esther  
and  
Lorita  
ShullGordon  
and  
Father—  
Chalmer  
Shull

What ideals and habits do we seek to build and how do the heritage and environment of the Christians make the task of building these more difficult? Limited space forbids more than a brief mention of a few habits out of the many that go into the making of a well-matured Christian personality. The incidents given are used only as illustrations of a few things we attempt to do.

The religion of the new Christian's forefathers has been based largely on fear. The Hindu or the animist goes to the temple to propitiate the gods or to turn aside the malignant purposes of the evil spirits. We seek to replace this worship with a

habit of daily communion with a God of love. We would lead the Christians into the consciousness of the abiding presence of their heavenly Father and into an experience of his help in meeting life's problems and temptations.

Generations of ignorance, superstition, and unkind treatment have developed many abnormal fears. Instead of these there must be a spirit of trust and confidence in a Father's love and care and a knowledge of the truth which will free them from the slavery of fear. We give one incident to show one step in this process as it was worked out in the church at Ahwa.



Fear of the spirits of the dead causes the people to shun cemeteries. One year just before Easter the Christians of the Ahwa community cleaned up the cemetery. Each family cared for the graves of relatives. The stones which covered the graves were given a coat of whitewash. On Easter morning a sunrise prayer service was held in the graveyard. The joy of the resurrection day brought to those humble Christians a new meaning. The cemetery was no longer the abode of the spirits of the dead; fear was dispelled and death was no longer terrifying.

Grinding poverty, oppression and the influence of wrong examples have produced the inevitable harvest of dishonesty, deceit and untruthfulness. To build habits of honesty, truthfulness and sincerity amidst such conditions is most difficult.

A recent incident at one of our stations shows the influence of conditions and also some of the problems involved in teaching honesty. A Christian man has been an humble helper on the mission compound and he has long been regarded as trustworthy and honest. Due to furloughs of missionaries there was a period of a few years when his services were not needed on the mission compound. Part of that time his work was irregular, and because of sickness and unemployment, he fell into debt. Since he is back on mission service again he has been regularly paying something each month on his debts. However, his debts are still sufficiently heavy that the grain merchant will not give him credit. A few days ago this man went to the grain merchant and bought some grain for his own use, charging the same to the name of another party. The news leaked out and with a sincere desire to help the man, the missionary called him in for a quiet talk over the situation. Evidently there was need to build a new ideal. This is an illiterate Christian and he was seemingly unaware that he had committed a criminal offence. There is evidence that the man told the truth when he said he expected to pay the bill on the first of the next month when he would have money. He fell into the temptation because of economic pressure and apparently felt that to get food for his family he was justified in using the name of another. He begged for the loan of money to pay the bill at once as he said he had no money. Most of our teaching of ideals must be done through the life situations as they arise and great sympathy and understanding are needed. The people need help in interpreting Christian principles so as to apply them to specific situations.

The ideal of an unselfish regard for others, a spirit of service, and a sense of social responsibility that will leap across social, religious, and racial

**The Field Editors.**—Chalmer and Susan Shull are the field editors of this India number of the Gospel Messenger. All readers will appreciate the fact that the Shulls began to plan for this issue more than a year ago, and they were able to send all the articles and pictures to the office early enough so that no concern was felt lest materials might not arrive in time. Thanks to the editors and to each contributor.

barriers must be developed in a land where the tightly drawn lines of caste have all but obliterated any consciousness of social solidarity.

Several projects have been carried out in one of our station churches that have helped in developing a spirit of co-operation in service. A field of rice was planted and cared for co-operatively. The income from the field was used in the work of the church. In the same community the members worked together in cutting the grass on the church grounds and sold it, thus getting more than twice the amount of money that had been secured when the grass had been sold in the field. A church consciousness was thus developed and the Christians learned to work together.

Service and helpfulness toward those far away has been developed through working to earn money or sacrificing in other ways in order to give toward definite projects. One school has given to such widely separated causes as the leper work of Africa, China relief, the blind children in a Bombay institution, and motherless Indian babies.

There is a deep desire in the hearts of many of the students in our schools to know how to live victoriously. But the way to do it is very vague in their minds. Again and again when they have been given the opportunity of choosing the subjects for discussion in classes in Christian ethics they have selected as the first problem for study: How to Get Victory Over Temptation. But close personal fellowship is essential if they are to be helped to work out concretely the steps necessary to solve their individual problems. One member of the present class is at the present time trying to overcome the habit of telling lies. She recently said, "I sometimes fail, but when I do I go back and correct it." And she is gaining strength.

Character building in India, as elsewhere, requires loving and patient guidance, encouragement, reliance on the power of the Holy Spirit, and faith in those we seek to lead toward spiritual maturity. May the Father make us sufficient for these things.

*Anklesvar, India.*





From left to right, reading from top downward—

Jolly crowd at an annual fair. Ferris wheel in background.

School girls doing their week's washing.

Children of Christian teachers and workers at Vyara, India.

Village girls with sticks of sugar cane. They enjoy it like candy.

Two sisters and their brother. They are orphans who grew up in the mission. The older girl is a faithful worker in the church and the younger sister attends Teacher Training College.

## The Opportunities of a Village Pastor

BY NAGARJI DANJIBHAI BHAGAT

THE work of the American Church of the Brethren in India is going forward. While it is a joy to see this we must remember that most of the people in the villages, as well as in the large cities, are still not Christian. They have yet to hear the gospel. They do not know in what way they may accept Jesus Christ, and Jesus has put the work of teaching the way in the hands of his disciples. This task of showing the true Savior who can free men from their sins is a very necessary business, and for this work the help of the foreign missionary is still needed.

Although without knowing the true God, the village and city people of India are religious. According to their understanding they believe in God, teachers, and a Savior. But, alas, the ignorant folk have made many different gods with their hands and before these they worship. It is

true that in more recent times some of the educated classes are inclined to give up idol worship, but the masses remain ignorant. Who is God? How shall we worship him? Who can forgive sins? What are the true facts about religion and worship? They do not know the answer to these questions and will not know except as we bring to them the true gospel.

In addition to being spiritually illiterate, the village people are uneducated. Parents do not take the matter of their children's education seriously. The children themselves do not see the need of an education and the parents are not very eager to have their children sit in school. Still, both government and missions are doing all they can to encourage education. When the mission once accepts the request of a village for a school in accordance with the plan of the people, the gospel is proclaimed and so people receive both temporal and spiritual benefit. Because of a special desire to serve and because of high purposes, the village



teacher in the mission often conducts a very good type of school. He gives moral and religious teaching as well as literary instruction, and those who go on to the Vocational Training School also learn a trade. In this way children of backward parents advance and receive a good education.

In the present days adult education has been undertaken in India. This is a great encouragement and joy. By getting a Christian education people improve in their financial, moral and spiritual condition. By a study of the Bible some accept Jesus.

The village people are poor. Some causes of this are ignorance and the foolish spending of money for liquor. They do not have as much land as they need for their living. Knowing no other work, their income is small. Here again government and missions are trying to give help and the people must avail themselves of the opportunities offered. As the pastor sees the pitiable financial condition of the people he is moved with compassion. How can he help? He does what he can through encouragement and teaching.

#### **The Need for Evangelism**

As the pastor sees it, there remains yet much to be done in the work of giving the gospel message to villages which are a great distance from the home of the pastor. How can the kingdom of God be quickly established on earth? If this is to be established, every Christian man and woman must be a witness. Preachers, teachers, deacons, evangelists, native and foreign missionaries, members and pastors must all help. To increase this work it is necessary carefully to draw up more plans. There are many young people who are ready to do evangelistic work and to take the responsibility of service. The church must use them.

Although the work of the church is going forward there are things which hinder. Among these are family quarrels, lack of unity, failure to attend Sunday and other services, weakness in the face of temptation, slander, faultfinding, and divisions. Many others might be mentioned and in the midst of all these the pastor works. He needs to be a man full of good qualities and in his great responsibilities he needs the helpful co-operation of all the members.

There is no greater work than that of the pastor. He endeavors to serve others, to promote happiness, and to encourage unity and spiritual growth. The work of the pastor is not for selfish ends, but for the service of the Lord. Whomsoever the Lord calls should be ready to be a pastor, preacher, deacon, or missionary; and when called should happily take the responsibility upon himself. The Lord Jesus said to Peter, "Take care of my sheep."

It is our duty to hearken unto this saying and to follow Jesus' command. If we do this, our work will not be unfruitful. We will love our people and they will love us and we will help them attain "unto the measure of the stature of the fulness of Christ."

*Amletha Church, via Umalla, India.*

### **The Indian Farmer Speaks**

BY I. W. MOOMAW

THE farmer seldom speaks. Even though harried by frost, drought or flood, the outside world rarely hears from him. He regards suffering as a part of life, to be endured in silence. If after paying rent and interest very little remains for himself and family, we hear no complaint. To endure poverty gracefully is an Oriental virtue.

The farmer is not considered very important. His only job is to feed and clothe India's 400 million people, and there is nothing dramatic about that. Cities and towns may have strikes and riots, but the farmer goes on quietly, feeding and clothing them all. Tourists are often charmed by the splendor of the Taj Mahal and the luxury of port cities, but to the realist, India is the peasant farmer working almost bare-handed in his perennial struggle with nature. His distress has long been the concern of those who work for his relief and advancement.

Perhaps the first step in any effort to help the backward farmer is to learn to know him and to see his situation through his own eyes. He has at times been called lazy, conservative and ignorant; but if we make allowance for his hunger, the prevalence of malaria and exploitation, one would surely conclude that he shows remarkable energy and perhaps more intelligence than some of his critics. We have recently completed an inquiry among 192 low income families in an effort to understand more clearly some of the reasons for their economic distress. The men were each given an opportunity on several occasions to present their economic troubles as they viewed them. Assured that views expressed and information given would be held in due confidence, and used only to their advantage, they spoke freely of such problems as land tenure, indebtedness, illness, education and their level of living. A few brief notes based on the results of the inquiry are shown below.

#### **Indebtedness and Credit**

Nearly all of the 192 men spoke of indebtedness and the lack of suitable credit as their most severe handicap. Eighty-eight per cent were in debt for sums ranging from Rs. 10 to Rs. 1,400, with an average indebtedness of Rs. 235, or about three times





From left to right, reading from top downward—

Teachers and workers of the Bulsar, Jalalpor and Khergam areas gathered at Annual Institute, Bulsar, 1940.

Bible students.

William Damodar.

Govindji and Timothy.

Dhiraj's class.

Rupsing's class.

Managing Committee of Khergam Church Co-operative Credit Society.

Earl Zigler out for a hike with the Dharampur School boys. Bulsar.

the annual income per family. Peasant indebtedness has long been a topic of public discussion so we were interested in learning the reasons why debts were incurred in the first instance. Their reasons for first incurring debt are given.

Reason for Borrowing	Number of Men	Per Cent
Wedding expenses for self or sons .....	54	33.4
Family living expenses .....	42	24.7
Farm operating expenses .....	23	14.1
Purchase of livestock .....	14	9.5
Funeral expenses .....	13	7.9
Purchase of land .....	6	3.7
For building house .....	6	3.7
Miscellaneous .....	5	3.0
Total .....	163	100.0

Rates of interest tend to increase with the poverty of the borrower. Low income farmers with little security paid interest ranging from nine to seventy-five per cent. The average rate was sixteen per cent. Middle class farmers who are often literate and can offer better security seldom pay more than twelve per cent and sometimes only nine.

Co-operative credit unions with their motto of

"each for all and all for each" offer both liberal education and economic relief for those who will submit to the rigid discipline which successful co-operation requires. One of the most successful of these is the Christian Co-operative Credit Union at Khergam. We show below in condensed form something of the happy history of this union since its origin in 1928—

The Khergam Christian Co-operative Credit Union				
Membership	1928	1930	1935	1940
Membership .....	14	41	95	105
From Sale of Shares .....	Rs. 321	Rs. 403	Rs. 1,631	Rs. 2,291
Reserve Fund .....	0	23	500	1,045
Funds Borrowed From Outside the Union .....	600	1,636	3,220	1,884

The Purpose For Which Loans Are Made		
Purpose	No. of Loans	Total Amount
To Liquidate Old Debts .....	102	Rs. 20,703
To Purchase Land .....	52	15,051
Farm Operation .....	34	10,331
To Build Homes .....	37	8,706
Household Expenses .....	10	600
Miscellaneous Operations .....	4	400
Wedding Expenses .....	3	340
Total .....	242	56,131

The loans made for the payment of old debts were used largely for the redeeming of mortgaged



lands. Fifty-two men have been able to purchase 348 acres of farmland. Thirty-four members received loans for the purchase of livestock and farm equipment and thirty-seven were enabled to rebuild or repair their homes.

Of those mentioned above who patronized the private moneylender, two thirds borrowed for nonproductive purposes as weddings, funerals and family living expenses. Less than ten per cent of the Khergam men made such loans. These Christian men, by sharing their credit mutually, have been able to borrow funds for worthy purposes at about half the rate of interest paid by those who used the moneylender. Also, the nature of the loans was such that their economic position was improved through borrowing. Under the leadership of their competent Indian pastor they have demonstrated what low income farmers may do if they follow the principle of "each for all and all for each." It sounds very much like "whatsoever ye would that men should do unto you, do ye even so unto them."

#### Land Ownership in India

The procuring of land presents serious difficulties to the peasant farmer. The land available to them is largely marginal and the effects of unfavorable seasons fall heavily upon them. Those who do own some land often have it mortgaged up to its capacity, so it is ready to slip from them when the next misfortune comes. The case of one farmer is typical.

"I borrowed Rs. 300 and as collateral gave our ancestral land worth Rs. 1,250. Several bad seasons made it difficult for me to pay all the interest. During the year 1929 when frost took all the crops I could pay no interest at all. Instead, we had to borrow some money for living expenses, about Rs. 30. During the years following I paid nearly all of the interest, but in 1936 the moneylender presented a foreclosure order which took all the land and my yoke of oxen besides." This is clearly a case of extortion, but it is typical of what may happen where illiterate men have to rely upon a vicious system of credit.

Those who rent being so numerous often pushes the rate of rental beyond what they can reasonably afford to pay. Of recent years it is becoming customary for those who rent for half-share to pay half the land taxes and at the same time such perquisites as pasture are no longer allowed.

Government is alert to the land problem and mortgage banks are being opened in some districts, but with a vast area to serve help is seldom available to the low income men who often need it most. Our mission has for a number of years

maintained a Land Investment Revolving Fund from which a relatively large number of Christian farmers have been enabled to buy tracts of land. About eighty per cent of the members of the Church of the Brethren in India would be classed as low income farmers, or landless peasants working on the land for wages. So the problems of indebtedness and land are of special importance when we consider the future of the church.

#### The Farmer and Education

Of the 192 men, 131 had no school opportunity at all, which places them at a great disadvantage when they undertake business transactions. Only twelve had studied far enough to be considered literate. Five of the women were literate. If only Christian families had been considered, there would be a much higher percentage of literacy, as they have had better school privileges.

Education of a useful type can be of much help to these people. It is a happy surprise to their sons upon entering the Vocational Training School, to learn that the yields of food grains and cotton on rundown land can be increased by 100 per cent over a period of eight years. Our teachers, having experience in agriculture, animal husbandry, village crafts and public health, in addition to training in the usual subjects, can be of special help to village people, both inside and outside of the school. Other factors as health, nutrition and the level of living are of equal importance, but our space excludes them here.

There may always remain the fair question as to how far the church should concern herself with the physical needs of men. For those working almost exclusively among the poor, the answer seems obvious. It would be simple to quote, "Seek ye first the kingdom of God and his righteousness." But this promise can mean one thing to those whose physical needs are well met, and quite another to those engaged in a life and death struggle for existence. "Give us this day our daily bread," may be a matter of simple ritual to those who have an ample supply of food in store. The situation changes when the words are prayed by those who know from experience that they and their children pass many days without bread.

Allegiance to Christ's own purpose as stated in Luke 4:18 would seem to lead us into the different areas of human need. The service arms of the church—such as medicine, education, and agricultural improvement—need not be regarded as a "wedge for the gospel" as some have assumed. The gospel embraces the different areas of life and as such requires no "wedge."

*On Furlough, Canton, Ohio.*



## Challenging India's Youth

BY A. F. BOLLINGER

It was a thrilling experience to me while home on furlough to see the potatoes and corn, the pigs and baby beeves that members of the 4-H clubs were growing, and to realize that they were receiving a vision of the better side of farm life. America needs such boys and girls who will root themselves in the soil and be the rural home-builders of tomorrow.

India also needs such boys and girls, but she is not getting enough of them. Just today I read a story in the Gujarati Third Reader entitled "*Jao ane Chalo*"—"Go and Come." It was the story of two men who owned land side by side. The one man was getting ahead while the other one was about to lose his land. Finally the one asked his neighbor the reason why his land yielded more than his own. His neighbor replied, "The difference lies in two small words, go and come. You say to your servants, 'Go,' and do not accompany them to see what they are doing. I say to mine 'Come,' and I work with them all day long."

It is unfortunately true in India that those who have inherited goodly acres often feel themselves above holding the plow or wielding the hoe; while those who do the actual work of farming are usually so ground down by poverty that they cannot see the possibilities of abundant living in their surroundings. Therefore, in India, as too often in America, the young people who want to get ahead go to the cities or towns where in most cases they become hopeless drudges in mills and other industrial plants. They live in crowded tenements which are much more unhealthful than their simple village homes.

The Church of the Brethren in India, like the mother church in America, is largely made up of rural folk—or those who are not more than one generation removed from the soil. But unlike those of the mother church, here a large proportion of the Brethren belong to the disinherited—both those who have never possessed land and those who have lost their inheritance either because of their own improvidence or the rapacity of the moneylender. India has been one of the easiest places in the world to borrow money and one of the hardest to get free of debt again. Recently the government has made more strenuous efforts to control the activities and the interest rate of the moneylender. This is having a wholesome effect. It is now becoming more difficult to borrow money and easier to pay it back because the interest rate is somewhat controlled.

The people of the older generation are often so



Results of the storm of Oct. 16, 1940, top to bottom: Dahanu hospital, Dahanu bungalow, Dahanu dispensary, windmill down. From these scenes it is evident that a storm in India can do great damage.



enslaved by custom and so deeply oppressed by the hopelessness of their situation that we cannot look to them for much change in their way of life. It is to the young people that we look for launching out into new ways of living. Young people are being educated. Sons and daughters of illiterate parents are completing the 8th grade; some of them are going through high school or training schools and occasionally a boy will complete his college course. These young people are the hope of the future rural church—if they are kept interested in rural life.

Our missionaries feel this responsibility, and for years have been trying to help our young people to find their place in the village community. Our Vocational Training School at Anklesvar has been especially successful in challenging young men to serve the village church and community.

A recent development along this line is the organization of a "Village Improvement League" in our village schools. We believe that true improvement of village life must touch the whole of life—mental, spiritual, physical, economic and social.

The children who join the league are required the first year to carry out a project in personal cleanliness—bathing, combing the hair, brushing the teeth—all of those daily habits of cleanliness that we, as children, were taught to observe. Many children in India, especially among the poorer classes, are not taught these habits of cleanliness and that is the first step up the ladder of improvement.

Along with this project they may choose one or more of the following:

1. *Home sanitation*—observing various rules of daily sanitation around the home.

2. *Digging and using a sanitary toilet*. Many villages in India have no sanitary arrangements whatever. Improvement at this point is vital for healthy living.

3. *Keeping improved poultry*. Poultry keeping in India can be a profitable home industry if good fowls are kept and are properly managed. One anna (two cents) per day of extra income in the average village home means the possibility of a little milk, more flour for bread, or an occasional extra bowl of rice or vegetables.

4. *Thrift*. Some of our schools already have little savings societies for the children, whereby they may learn the benefits of saving money, even in very small amounts.

5. *Sunday-school and church attendance*. This means taking an active part in the services and giving to the church according to ability. We Brethren have perhaps always been a little slack in teaching our folks the sacrament of giving.

6. *Religious education*. This section seeks to give recognition to the work in religious education which is already being done in the schools.

7. *Fruit and flower gardens*. The poor people of India often have such a sense of insecurity that it does not seem worth while to them to make a garden or plant a tree. When suggesting the planting of trees I have often received this reply, "We may have to move in a year or two, and why should we plant trees for someone else?" There are several kinds of fruit trees, notably banana and papaya, which develop and yield fruit very quickly. In one village a wide-awake teacher was able to get the people interested in planting papaya trees. When he began his campaign there were no papaya trees in the village, but after several years practically every home had several trees.

8. *Vegetable garden*. In spite of the fact that during certain seasons vegetables are easily grown, many families in India have no garden at all.

9. *Cooking*. The cooking of the village people's meals is very simple, but even simple meals may be cooked poorly or well.

10. *Sewing*. The Indian woman's chief garment, the sari, is draped, not cut and sewn to shape. But some garments are sewn and there is always much need for patching. In India boys also like to sew and find it a very useful accomplishment.

11. *Spinning*. Hand spinning of cotton is still done in India, and forms a useful and profitable cottage industry. It has been popularized in recent years by Gandhi.

Those who carry out any of the above projects satisfactorily will be given a certificate of achievement, with stars indicating the projects they have completed. The League has been organized only this year, therefore its results cannot yet be tabulated.

Several weeks ago I had the privilege of visiting some league members' vegetable gardens. The gardens belonged to boys, none of whom had ever had a garden before. Several of the gardens left much to be desired, but the start they had made in an untried field was very encouraging.

In that village and others, too, children are ordering setting eggs from our purebred Rhode Island Red and White Leghorn flock at Anklesvar. They are starting out on the road of better living and increased family income. Even half-bred hens give more and much larger eggs than the ordinary country variety.

The Village Improvement League is just one of the numerous ways in which our missionaries are helping our rural Christian people to find the more abundant life. If they really catch the spirit



of helpfulness and progress which it is trying to teach, I am sure our educated youth will lead the way to a more abundant life in village India. They will say, "Come" rather than, "Go," and in that spirit our friends in the villages will together achieve a better and richer Christian way of life.

*Anklesvar, India.*

## The Ministry of a Visiting Nurse

BY INDIRABAI A. SALVE

"If a nurse is to be employed for the benefit of the women and children of the Dangs, she should be a Christian, because Christian nurses and midwives help the poor and needy people." This remark was made by one of the non-Christian members of the committee which met to discuss the appointment of the public health nurse for the Dangs.

Nursing offers a great opportunity for Christians to serve in the villages. For the past three years I have been working as a public health nurse in the Dangs. I often visit the village people in their homes and see the conditions under which they live. I see how many of the family are infected with disease and give treatments to them.

The village people, especially the women, are very superstitious and very slow to accept new ideas. They do not want to give up their old and unsanitary ways of living. At first the village women did not want to tell me the difficulties of their physical life. While I was visiting the huts of the villages, the women used to hide and send their children to the door so that I might think that there was nobody else in the house. But without discouragement I try to make them understand that I am their helper. I try to be friendly with them, and to move among them as a true representative of Christ.

Now since I am getting better acquainted and they are more friendly with me, they open their hearts and I have better chances to help them overcome their difficulties. They bring their children for medical treatment and they themselves tell me their physical complaints, and allow me to examine them. In this way I see the real physical needs of the village folk and help them to see their own needs.

I show people the better way of treating the sick and of healing their diseases. The villagers care very little for sanitation and, therefore, I have to show them how to keep well, and how to keep others from getting the disease when someone in the family is sick.

The Dangi *dais*, or midwives, have their old method, and a cruel one, to deliver women. (They

know nothing about sanitation.) Thus there is more chance to get the case septic. These Dangi midwives are considered by the women folk of the village the *dakhins* (the devils). At the time of delivery the women, frightened by such *dais*, are afraid to call me.

Once the Dangi *dais* were managing a prolonged labor case, and would not allow me to do anything. After they had waited for five days, finally the husband of the woman called and begged me to handle the case. I was ready to help them and to show them the new way and method, also to teach them that their belief in the devil could not do anything. So, in the presence of all those women I, according to my training, performed the delivery case successfully. In this way I teach village *dais* and mothers the more sanitary way of doing the maternity cases.

My husband often comes with me and we have opportunity to speak to the village people of Christ and the abundant physical and spiritual life he can give them.

*Ahwa, Dangs, India.*

## Better Health for Christian Service

BY LEONARD E. BLICKENSTAFF, M. D.

ONE of the basic qualifications of a missionary or of a native worker is good health. This does not mean that the Christian message is spread exclusively by people in good health, but it does mean that any organized group, such as a mission, cannot function efficiently when sickness is of sufficient amount to hinder the carrying out of the Great Commission. Hence the prevention of disease should be an integral part of mission work. Those who work among the sick quickly realize that much life, time and energy are wasted and that the greater part could be prevented—not all at once, but gradually, by concerted action of medical and nonmedical Christian workers.

The problem of diet is so important that it seems necessary to discuss it first. A body which is well fed is able to resist infections much better than an undernourished body, with very few exceptions. To change the nutritional state of our Indian workers requires a long-time educational program which, we are pleased to note, has made a good beginning in our schools, especially the Vocational Training School at Anklesvar. The production of a greater variety, quality and quantity of food is important. The medical profession should be eager to co-operate in any way possible with such work.

The need for adequate food is a very acute problem to the doctor because he is daily confronted



in the dispensary with the demand for strength-giving medicine. The Indian public as a rule believe more in the taking of medicine than food in order to gain strength. The average Indian is below the normal weight as judged by age-height standards. Why? The reason is partly found in the ignorance of the people concerning diet and the proper production of food, and in the low economic level. The economic basis of poor health among the native Christians is a challenge that must be met and overcome. Therefore, the doctor should be actively working in co-operation with those who are helping to raise the economic level. I have often suggested to my patients that they should include fruit in their diet whenever possible. Usually they laugh in my face and say, "But I am a poor man. How could I eat fruit?" There are many, many people who do not eat fruit either because they are too poor or through ignorance. When a man is poor, he must eat the cheapest and smallest quantity of food possible which will satisfy his hunger. Such a diet makes for diet-deficiency diseases. On the other hand, wealth does not solve the difficulty.

A Jain gentleman brought his wife for delivery to the Bulsar mission hospital. He was disappointed when he became the father of a girl, but when ready to go home he asked me for some medicine to make his daughter big and strong like our own daughter. I told him that we gave our baby good food instead of medicine to make her strong. After telling him in outline the feeding methods that we are using for our own baby, he replied, "An Indian baby cannot digest anything but milk until at least one year of age." Such replies are everyday experience and show the need for education concerning diet.

The incidence of pulmonary tuberculosis among our native workers is high enough to cause some alarm. During the year that I have been in Bulsar, I have treated three of our valuable Indian workers for this disease. One has died recently and two are recovering slowly. More than that, their children have become infected. These children in many cases are from our finest Christian families, and represent a potential loss of church workers, village improvement workers, etc., which we shall need in the future as the work grows. According to available statistics the incidence of tuberculosis is rapidly increasing. Much good work is being done by various missions, but this is certainly one of the medical frontiers in India. I believe that we, as a mission and a church, should do more about this scourge than we are doing at present. I am convinced that we could easily keep a tuberculosis sanatorium filled if we had one.

A doctor known throughout India, speaking to me, remarked that he was disappointed that so very few of the young Christian doctors recently graduated wanted to go out into the villages to work. The cities have the hospitals, well-equipped, and the Indian doctor wants to stay in them. There is a great need for doctors in the villages, affiliated with the centrally-located, well-equipped hospital, to treat the ambulatory patients who walk great distances in order to come to the city hospital. A patient with a tropical ulcer which requires daily dressing for several weeks finds it difficult to come from his distant village; and further, he is too poor to stay in a hospital room for any length of time. A Christian doctor in the village could make a great contribution to mission work. He would be a source of education in sanitation, diet, prevention of epidemics, etc., and would reach a great many sick who are unable to come in from the villages. Cases which would require surgical or medical treatment in the central hospital could be sent in by the village doctor.

One thinks of the possibilities of such a scheme and that it could go hand in hand with the village evangelistic and village school program now in operation. This co-ordination of our educational and evangelistic work with the medical work appeals to us very strongly. The medical workers feel that the village schools would profit very much if they could have periodic health examinations as our boarding schools have at present. This could be done easily by village doctors. The good that village doctors could do would fill many pages; but, from the suggestions above, the reader can understand the situation. Why is it that the few doctors available do not want to go to the villages? There are many reasons, but the strongest is that village life is hard and the income from village practice is small. Perhaps we have not done our duty in helping our workers to see the opportunity for service in the villages—where the need is greatest.

We must increase our activities in the medical line if we are to improve the health of our Christians. We ought to educate our children from the smallest school up concerning diet, hygiene, etc. We ought to make possible medical care in the villages. We ought to provide enough doctors to give periodic health examinations to *all* our native workers and school children.

Until we have some more far-reaching plan than at present, we shall have to continue to treat the long line of patients that come daily to the mission dispensary. I have often thought to myself that my dispensary work is like trying to empty the ocean with a teaspoon. We do too little prevention





Brother  
and  
Sister  
Baxter  
Mow

## What to Pray For

Week of January 31-February 7

Brother and Sister Baxter M. Mow returned from India early in the year 1940. At the present time they are at Bethany Biblical Seminary in Chicago. They appreciate the prayers of those who remember them in intercession.

of disease and are obliged to do too much treatment of disease which is easily prevented.

We believe that better health for Christian service is forever tied up with prevention of disease and that we are not doing all that we are able to do. Whatever we may accomplish in the future will undoubtedly be accomplished by co-operation with the whole mission program.

*Bulsar, India.*

## The Future of the Indian Church

BY GOVINDJI K. SATVEDI

WHENEVER we begin to think of our own churches, there always comes a picture of the old apostolic church as our goal. There was no paid ministry and yet the ministers were supplied with their needs. In India under Hinduism there is no fund nor paid ministry, yet religion and its activities are carried on without any bookkeeping. We see the same systematic and individual voluntary scheme in the Old Testament. God has made provision for his workers. We trust that the Spirit of God will show us the method most suitable for us.

Here we have seventeen established churches in the Gujarat District of the Church of the Brethren, but not a single church is able to stand on its own legs as yet. And they will not be able to do so for many years. Why? The very first thing is the poverty of the members. All of our churches have come out from backward classes and most of the members are rather slave-servants to their creditors. Many of these have no land for the houses they live in, nor farms of their own. They

hardly meet their needs. Many are not employed permanently for they simply work whenever there is a chance in seasons or every now and then. There seems to be no donor, on whose charity the work may prosper. Certainly a condition like this may discourage anyone, but even in their poverty, many times the churches have raised a good deal of money for their church purposes, which is a sign and ground of hope for future prosperity.

The present mercy system of the work has not become an encouraging one. For evangelism the mission hired workers, which was just, and a necessary and wise step for the time. When the churches were established, there was no one called by the churches to minister to them. It was the mission workers who did a little pastoral work besides their own regular work. So the churches were separated, but they were not in a position to keep their pastors, nor did they have any interesting and practical scheme of their own. The mission tried several ways, but no way has become successful so far.

Now we are trying one scheme and some three churches (Vali, Vyara, and Amletha) have already kept their pastors. The small churches are to pay \$17 and big churches \$67 a year towards the support of their pastors. They are supposed to increase their share, of course, but the mission is to furnish the remainder of the pastors' wages till they reach the mark. This is a good start, no doubt, but it is not the way out entirely. As long as the churches do not have some kind of a permanent plan for or source of income, there is no real success.

We are glad to say that some people have begun to see the future and the difficulties in the way, and so they have already taken some steps towards this end, as, for an example, the buying of some land for the church. In this way the church will have her own property in order to get some income for the church to meet her needs. Some churches have started this plan, and some others have tried it and have given up the idea, as they could not manage it successfully. Yet it would seem good management should bring good results.

We have started or organized a central fund for all the church pastors, and have prepared a plan of getting some money into this fund. If this works well, the churches may become self-sustaining in time.

As I see it the unpaid ministry system, as yet untried, offers much promise. The more I think

(Continued on Page 19)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1941-42

Building With Christ

#### Calendar for Sunday, February 1

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus Calls Four Disciples.**—Luke 5:1-11. Golden Text, Come ye after me, and I will make you to become fishers of men. Mark 1:17.

**Christian Workers, How to Meet Failure.**

**B. Y. P. D., Christian Youth Move Forward Together.**

**Intermediates, About Living Together.**

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#### Gains for the Kingdom

**Three** baptized in the Constance church, Ky.

**Two** baptized in the Muscatine church, Iowa.

**One** baptized in the Maple Avenue church, Canton, Ohio.

**Nine** baptized in the Rock Run church, Ind., Bro. George W. Phillips, evangelist.

**Six** baptized in the Falling Spring congregation, Pa., Bro. Graybill Hershey, evangelist.

**Fourteen** baptized in the Goshen City church, Ind., Bro. Andrew Dixon, evangelist.

**Five** baptized in the Hickory Grove church, Ill., Brother and Sister J. F. Burton, evangelists.

**Fifteen** baptized and one awaiting the rite in the Cloverdale church, Va., Bro. John T. Glick, evangelist.

**Fifteen** baptized and two restored to membership in the Nettle Creek church, Ind., Bro. M. J. Brougher, evangelist.

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#### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. Galen Blough** of Somerset, Pa., Feb. 23 in the East Petersburg church, Pa.

**Bro. J. W. Fidler** of Brookville, Ohio, Feb. 22—March 9, in the Winter Park church, Fla.

**Bro. Reuben Boomersshine** of Fostoria, Ohio, Feb. 15—March 1, in the Defiance church, Ohio.

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#### Personal Mention

**Michigan** has chosen as Standing Committee delegate to the General Conference Eld. Perry Hoover, with Eld. D. P. Schechter as alternate.

**Bro. H. L. Hartsough** gave his good wishes to the Messenger Monday morning even though that was not what he had come for. He was conferring with the B. S. C. offices about that new ministry to the boys in the military camps described on page twelve of our last issue.

"A carry-in dinner" they called it and the name was no reflection on the dinner. It was the children's way of managing the golden wedding doings at the home of Brother and Sister John M. Cripe in the West Manchester church of Middle Indiana. It happened on the second day of nineteen forty-two. Let's all be glad with them.

**Sister Ada Scrogum**, 112 Graham St., Elkins, W. Va., is treasurer of the Board of Christian Education for Second West Virginia. All concerned will please note and correct the error in the 1942 Yearbook.

**Bro. John Kinzie** and wife and children, Melvin and Nellie, of Wheaton, Minn., on a trip to Indiana, found it possible to stop over to see relatives and friends in Elgin. Here is a suggestion for other nonresident members whose travels may take them within calling distance of the Publishing House.

In a personal letter to our Director of Young People, the Associate Young People's Director of the Southern Presbyterian Church took occasion to refer to the young pastor of a certain Southeastern Region church as "one of the sanest and most Christian figures in our community living during these days."

**Three guest speakers** of well-earned distinction in various church fields are booked for the Bible Conference at Sebring, Fla., Feb. 8 to 22. They are Former President Otho Winger of North Manchester, Ind., Former Missionary Anna Hutchison of Easton, Md., and Pastor H. B. Heisey of Harrisburg, Pa.

Last week we said, "Let us trust that there may be more in due time." The paper had just gone to press when "more" came, a cablegram from Bro. Wampler dated at Chungking, China, Jan. 19 and received here the same day. It said: "Arrived safely. Money received. We go on toward our field in two weeks." That was good news.

**Bro. Wilbert G. Beeghly**, Listie, Pa., P. O. Box 125, is compiling a genealogy of the descendants of Michael Beeghly, whose "daughters married Christian Meyers, Michael Meyers, John Cover, Joseph Flory, Jacob Horner and John Forney, all members of the Church of the Brethren." He is seeking all possible information. Can you help him?

**Your rejoicings** in the golden wedding celebration of which you may learn more on another page in this issue, will be supplemented by a deeply sympathetic interest also when you know that Brother Neiderhiser "suffers much" from the cancerous malady with which he is afflicted. The family is "so grateful that he was able to enjoy the fiftieth wedding anniversary."

**Bro. R. L. Swigart**, Messenger agent in the University Park Church of the Brethren, Maryland, writes that a few years ago perhaps a half dozen families took the church paper. Then they got a 75% Gospel Messenger club. "For the year 1942 we are very much pleased to be numbered with the congregations having a one hundred per cent subscription list." See page 32 for clubs organized to Jan. 20 of this year.

"**Inform relatives** North China missionaries Brethren well treated in homes." This was the reassuring word received at the mission offices Jan. 22 in response to an urgent request for definite information about our missionaries in China. It came from the International Red Cross at Peking by way of Washington and New York, through the special kindness of Mr. Joe J. Mickle, secretary of the Committee on East Asia.



**Eld. William Mohler**, we have just learned, passed into rest at Tonasket, Wash., Dec. 9. He was in his late eighties, having served the church faithfully in several sections of the brotherhood. More details of his life and ministry will be coming shortly.

**Bro. I. W. Moomaw** and family, now in the homeland for a time on account of Mrs. Moomaw's health, have served India's mission and agricultural interests in a particularly effective way since 1923. A little better understanding as to why Bro. Moomaw is able to write such able articles as the one appearing on page 8 in this issue, and why he received the Kaisar-i-Hind award for important and useful services to India, was had by some Publishing House folks when he shared some of his findings with them on his recent visit to Elgin.

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### Miscellaneous Items

The Shamokin church of Eastern Pennsylvania has changed the time of its evangelistic meetings. They are now set to begin March 1.

The Conemaugh church of Western Pennsylvania will have a special service Feb. 1, dedicating the remodeled church auditorium. Bro. D. I. Pepple of Woodbury will be the speaker.

The new **Men's Work Manual** by Resser has already been received enthusiastically by many of our laymen and ministers. We believe a careful study of this booklet will result in more effective work by the men in and through the church. We hope that many more men will order this 15c booklet from Men's Work, 22 S. State St., Elgin, Ill.

**Correspondents and others** will kindly be patient with the editors as they struggle to handle the usual heavy flow of news and other materials pressing for early use at this time of year. More matter for the Annual India Number was submitted than could be used in this issue. Meanwhile a considerable grist of other materials had to wait another week for their turn.

The good news comes that under the inspiration of Sister Ida Shumaker at Akron, Ohio, on Jan. 3 an offering of \$401.80 was received. This splendid offering was received in a grass basket from India. This basket was the prized possession of a little Indian girl. She gave it as her sacrificial offering to the church. With the exception of Conference offerings, this amount was the largest missionary offering received at one time in the Akron church for twenty years. The services were well attended by friends from surrounding churches.

The list of churches having either a 100% or 75% Gospel Messenger club appearing on page 32 is published on the basis of information received from the local Messenger representative that sufficient subscriptions are included to qualify for the particular club. Some churches are omitted since they have sent only a partial list and we have no way of knowing for which club they will qualify. Upon receipt of their full quota we will include them in their proper classifications in subsequent publications. We appreciate the co-operation of the various Messenger representatives in sending all their subscriptions in one group and in having one date for the expiration of all subscriptions. We trust all the clubs will work toward such a goal and help us to retain club rates as low as possible.

**February 20, 1942**, has been chosen for the World Day of Prayer. This day has become a generally recognized day of prayer throughout the whole world, and Church of the Brethren women have entered into the services more fully each year. In 1942 when the whole world is sick, nigh unto death, many more groups will want to meet together for intercession and prayer. The following materials are available upon order: World Day of Prayer programs, 2c each; poster, 5c; handbook, 10c per copy; Call to Prayer leaflet, 10 free for each 100 participants. Order from the General Mission Board, 22 South State Street, Elgin, Illinois.



**One Altogether Beautiful.** George L. Rulison. Zondervan, 1941. 167 pages. \$1.00.

This is an inspiring book. The author reveals a deep mystical spirit. He is one who truly loves his Lord and is able to express that adoration in words of unusual beauty and winsomeness. Many lovely illustrations picture the transforming power of the gospel and the Spirit of Christ. The author is a teacher, preacher and lawyer, a graduate of Baker University, Garrett Biblical Institute and Hamilton College of Law. He has been the U. S. attorney for northern Indiana and prosecuting attorney for St. Joseph County, Indiana. He is a member of the First Methodist Church, South Bend, Indiana. Few writers express themselves so well. His prose is often poetic, as for instance when he says: "With what clean and beautiful garments his [Christ's] speech was ever adorned! His words were as white and chaste as Alpine snow and as winsome and musical as the language of a lover's story." The author goes on no tangents of theological speculation. His faith is clear in its conception, evangelical in content and radiant in its presentation. The cool rationalist will fail to appreciate what he reads here, but even the liberal who has maintained a fine warmth of spirit will appreciate it, even when the concepts are foreign to his thinking. The chapter titles are: Faring Forth (A Foreword), Face of Ineffable Charm, the Disfigured Countenance, Language of Benediction, Seeking Hidden Treasure, The Secret Presence, Peace at Eventide and Epilogue (A Retrospect).—Merlin C. Shull.

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### Brethren Service Committee News

The Brethren Service Committee has announced that Bro. Harold Row, pastor of the Richmond Church of the Brethren, has been called to give direction to the Civilian Public Service camps administered by the Service Committee. He will start his work at once.



**Bro. H. L. Hartsough**, pastor of the North Manchester church, has been appointed by the Brethren Service Committee and loaned for six months by the Manchester church to visit Brethren men in military camps. Bro. Hartsough is ready to move immediately into this task, and in order that he will not miss anyone in his camp visitations, will you please send to the Brethren Service Committee, 22 S. State St., Elgin, Ill., the names of Brethren men or friends of yours in military camps, giving the following information: name, rank, home address, military camp address, name of local congregation, name of home pastor, name and address of parents, and whether serving as non-combatant or in the regular army.



## *Worship in Home and School*

BY ANNA WARSTLER

### I. Worship in the Home in India

TULSIDAS and Laviniabai with their family gathered in a semicircle on their dirt floor one morning. It was family prayer time. A few neighbors knowing this casually dropped in and sat quietly to worship with this Christian family. The Bible lesson was chosen after the suggestions given in the Sunday-school quarterly for daily readings and a prayer including praise, confession and requests was humbly and simply made. It was a beautiful beginning for the day's work in that village. I could truly say that it was good for me to be there.

John and Lois have a Christian home near Vyara. John is the teacher in one of the village schools and his wife conducts a home worthy to be called Christian. If it were possible to stand unseen at eventide it would be interesting to watch this family at prayer—the parents and children sitting in a small lantern's light reading God's Word and pouring out their hearts in simple praise.

Theophil Master left us a few months ago. One of the beautiful memories about his life is the way he would gather his wife and children about the family hearth when he was at home, and especially just before he would go on his tours of inspection. He gave beautiful words of counsel at the hour of prayer. His parting message with his family just before he started on the tour from which he was not to return to them centered about Psalm 103. The good wife and mother, Naomiben, recalls with sweetness and reverence the many hours of worship in the family circle.

Some years ago when Naomiben was translating some English materials into Gujarati she was especially moved by the account of family worship as it had been carried on in the Wilbur Stover home. She said at the time that they had only been gathering as a family once a day to worship, but she felt from now on that they should meet both morning and evening. The result of emphasis on worship in this home leaves its marks on the children, for they seem to have a rather keen sense of taking their problems to the Lord and suggest doing so very readily.

Below is given the testimony of an Indian minister of another denomination who visited in one of the Christian homes in Anklesvar not long ago. "I had the privilege of joining a family prayer group here and I was greatly impressed. All the members sat in a circle—one of them read a chapter from the Bible. The children then

stated their difficulties and the father gave them advice. All the family members took some active part in the prayer service. I thought this a very helpful method of conducting family prayers." This home was none other than that of our Premchand Bhagat, who appreciates thoroughly the influence of such practices.

A few months ago, in the interest of encouraging family worship in homes where illiteracy is scarcely conquered, more than a thousand Family Worship pamphlets were distributed and sold. Six suggestions for daily family prayers were included in this simple booklet. The materials were printed in bold type so that eyes unaccustomed to reading would find them easily handled. One stanza of a familiar hymn with a very short Bible portion (in some one verse like "The Lord is my shepherd; I shall not want") and a short prayer were about all that was included in most of the outlines. They were meant to be just this simple in order that our simple Christians might have access to some guidance in regular systematic worship.

In some cases school children led their families in worship, while in others, proud "first and second book" fathers shared in the joy of gathering their groups about in a circle in the early morning or evening.

### II. Worship in Christian Schools in India

At the Boys' School of Anklesvar the morning prayer bell rings at 7:00 o'clock. For the next ten minutes groups of boys can be seen wending their way from the hostel to the school chapel where morning prayers are to begin at 7:15. Here in the quiet of the early morning hours these hundred or more boys find joy in worship.

One time the boys were asked what type of a worship service they like best—one in which there was a considerable amount of time given to lecturing or more to quiet meditation. Surprisingly, and maybe not so, these boys chose the latter as their preference. So it has been the custom in the Vocational Training School during these morning periods to allow sufficient time for quiet, unhurried meditation.

Early morning prayers are also observed in the Anklesvar Girls' School from 7:30-8:00 o'clock. The girls are taught to give their first thoughts to the Lord, and then to go about their work.

At two of our stations, Vyara and Khergam, the schoolboys and girls gather with the Christian community in the church house for a half hour each morning. It is always interesting to see the various groups, from small wee tots to grownups,



making their way to the temple before scattering to the fields, school and elsewhere.

In a country like India where one hears an early morning bell or call arousing various religious communities to worship, it would be far from what one would expect of the Christian group if they were not interested in bringing their early morning praise to their God. We are glad that in many instances our boys and girls really worship meaningfully and do not allow these times to become mere observances of form.

Within the last few years a renewal of emphasis has been laid on periods of worship and meditation in connection with the regular daily religious teaching in the village schools. It is very easy for a teacher to get the idea that his main task is to get a certain amount of information across to his children regularly, and tend to neglect the rich periods of devotion and fellowship with God.

To aid in the encouragement of such times the courses of study are so arranged that each day a few minutes can be spent in worship and once a week or oftener a full period can be devoted to it. The familiar materials of the week's or month's work are utilized, thus making the worship more meaningful to the children.

The following example of a worship period in Peter Master's room represents what can be seen

## The Future of the Indian Church

(Continued From Page 15)

of village churches, the more I feel a need of such a ministry. I realize the difficulties of this way, too; but it is a plan that should be tried. Maybe an unpaid pastor will not be able to do as much as a supported minister, but careful planning would help much. In America, as I understand it, you have such a ministry; so you know the benefits and the difficulties by experience.

Well, we may have this scheme, or that; but that is not the big thing. The only way out is the Spirit-filled life, which senses responsibilities and pushes forward, not only in favored times and under good conditions, but in difficult times as well. We have a great problem before us in such a rapidly changing time. We all know that the work of God has been suffering from its very beginning, but it has not failed, nor is it going to fail. We are to know that not by the power of our men, money, and methods, nor by the might of our skill or management, but by the Spirit of the owner of this work, some day the church shall stand like her mother church in America. May God bless our hope for his glory.

*Bulsar, India.*

in many village schools daily: First a song appropriate for the early morning time was sung. The children sang well from memory for they had been taught this song in a memory period. Then a portion of Scripture was recited in unison. After this the thoughts of the children were definitely directed toward prayer. The teacher called the attention of the children to some past reference to matters for praise. Then he had them to enumerate them as he held his fingers to represent the ones mentioned. After the items were recalled to mind again, Peter Master told the children that no one was to pray audibly but everyone was to close his eyes and praise God from his heart for the matters which had been mentioned. This the group in which there were Hindus, Mohammedans, Animists and Christians proceeded to do. It was a beautiful sight to see so many small lips silently raising their childish prayers to the throne and to realize that even such young hearts had the opportunity of being helped to know how to worship in their tender years. What a joy it is to help even such "little ones" to grow!

### III. Conclusion

Worship in the home and school is playing a large part in enriching the life of and encouraging the growth of the church in India. We are glad we are sharers in the great task of helping others to grow through the medium of worship. It is basic in Christian living.

*Anklesvar, India.*

## Dr. Arthur E. Holt, Author of *Christian Roots of Democracy*

BY ANETTA C. MOW

Dr. Arthur E. Holt died on January 13 of a heart attack while in his office on the University of Chicago campus. Dr. Holt has been introduced to many of our church people during the past few months through his very excellent book which is being used this year in home mission study. *Christian Roots of Democracy* in America is a book which shows that the author was a man exceptionally well qualified to challenge the churches of America to examine themselves and determine to practice the underlying principles of Christianity.

Dr. Holt is the man who recently made the statement that "following the present 'era' of warfare, Protestant leadership in the United States will shift from the evangelical or preaching bodies, to the traditional 'peace' churches, such as Quakers, Mennonites and Brethren." This prediction is one which should cause the Church of the Brethren to do some very humble thinking.

In days like this it seems a great loss when men of such Christian faith, vision and caliber are called away. Men who believe so thoroughly in the church and her great program are the men who keep alive and virile the principles of Jesus Christ which are the foundation stones of a Christian democracy.

*Elgin, Ill.*



## *United Action - - to Reach Every Person With Christian Teaching*

### IN THE HOME . . .

- Regular Bible reading and prayer.
- Living as Christians in the family.

### IN THE CHURCH . . .

- Increasing attendance.
- Improving teaching for Christian discipleship.

### IN THE COMMUNITY . . .

- Bringing every person into the fellowship of some church.
- Churches working together for a Christian community.

### A United Advance in Christian Education

#### To Meet the Present Emergency

While we know that the foundations of democracy are moral and spiritual—

Millions leave God out of their lives entirely.

Half our youth grow up in ignorance of Christian teaching.

Our crime bill is six times our investments in education.

The majority of our homes shirk their responsibility for Christian nurture.

A secure and decent world cannot be achieved without God.

#### To Face the Facts in Christian Education

While more than twenty million attend our church schools—

As many more remain untaught.

Growth in attendance hardly keeps pace with population increase.

Churches working separately are losing ground in many communities.

Parents need more definite help in fulfilling their teaching responsibilities.

Program improvement is needed in many churches.

### Co-operative Planning

#### Tragic Need

Hunger, violence, and pestilence rage 'round the world. But deeper still is the human need of Christ and his way. These spiritual hungers are everywhere. Your church shares with other near-by churches the imperative task of Christian nurture in your whole community.

#### A Common Task

Neighboring Christians of all churches have common spiritual aims, similar needs, the same problems. What helps or hinders one affects all. Together they may form a religious community through which the power of God can work to redeem the whole community. For-saking the old ways of isolation, neighboring churches everywhere are joining hands to meet co-operatively the divine imperative, "Go . . . teach."

### To Help Local Co-operation

#### Planning Together

To help such local co-operation, national boards of Christian Education are planning together a great United Christian Education Advance for 1942-45. Each denomination has its own plans. All work together through the International Council of Religious Education. To co-operate locally is both to meet community needs and carry out denominational plans.

#### Requires United Action

Radio, press, movie, and advertising can powerfully re-enforce local church efforts to make the public "religious education minded," and to reach every person with Christian teaching. United action provides such services.



### Thus Together

Each church and each denomination strengthens its own services and relates them to a common cause. They create a favorable climate for the work of Christian nurture done by every parent, every teacher, every church.

### Local Church the Key

All these plans succeed in just the measure that local churches use, promote, and vitalize them.

### The Schedule

February 9-11, the 1942 Quadrennial Convention in Chicago launches the Advance.

April 13—May 2, 1942, 135 one-day conventions prepare delegated local church workers to put the Advance into operation.

May 3-10, 1942, Christian Family Week stresses Advance in the home.

September 27—October 4, 1942, Religious Education Week puts the Advance into full action in church and community.

During 1942-43, leaders' conferences will prepare workers for more intensive efforts.

State, city and county council programs re-enforce these united efforts. Denominational services supplement and strengthen them.

### Without You It Fails

#### You!

What the Advance will mean to your church, your home, your community depends upon you—you who are

The materials presented above are available in a convenient colored poster suitable for placing on your inside church bulletin board. Two copies are free to each church. Order from—The Board of Christian Education, 22 South State Street, Elgin, Illinois.



Only half the people of America now have religious education. Give them all a chance!

**SEND DELEGATES TO**

*One-Day State  
Conventions*

**April 13—May 2, 1942**

**KEEP**

*Christian Family Week*

**May 3-10, 1942**

**OBSERVE**

*Religious Education  
Week*

**Sept. 27—Oct. 4, 1942**

reading these words. The fact that this information is now in your hands places upon you a definite responsibility.

**"Follow Me"**

Your part in the whole depends on what you do now. If you are a pastor, how can you lead your whole church in this Advance? If you are a church officer, what is the next step for your church? If you are a teacher, how can you enlist your colleagues? What does this mean for your class? If you are a parent, will your home set its own Advance goals? If you are "just a lay member," should you qualify to be more? Your share in the Advance may be a rich, new, vital experience in your own religious life. These are days for every Christian to stand and be counted. The order is "Speak to my people that they go forward." The winsome call is "Follow me!"

**Brethren Faith in Action**

Some things we can do ourselves, and other things must be done together. Neither type of action is new to the Church of the Brethren. We have recently cooperated with the other historic peace churches to develop a Christian program of relief and reconstruction. We also have a part in facing the problems which called for the Advance.

The Church of the Brethren shares with other Christian groups the task of extending Christian teaching to reach every person. The home, the church, and the community are the natural areas for the continuous functioning of our faith.

The rich heritage of Brethren family life and the warm, soul-sustaining fellowship of our church must be increasingly shared with our fellow men. The vital qualities of Brethren faith are urgently needed in the larger areas of community life. We can help the Advance and the Advance can help us.

The staff members of the Board of Christian Education will gladly assist local churches, districts, and regions in planning practical Advance programs.

**ADULT DISCUSSION OUTLINE****How to Meet Criticism**

Scripture: Matt. 7:1-5; 12:34-37; Luke 13:10-17  
Sunday, February 15, 1942

Note: Compare Chapter III of How Religion Helps by Roy L. Smith. See note in last week's outline.

**I. What Is the Problem?**

1. Criticism is very common. No one escapes being criticized. Some are harmed by it; others are helped.

2. No one can truthfully say, "I don't care what people say or think about me." Everyone does care and more or less plans his life according to the criticism he receives.

3. Christian faith can help one to take criticism with an honest spirit and a mind to learn.

**II. What Shall We Do When We Are Criticized?**

1. Determine whether the criticism was given to help

us or hurt us. This requires common sense and an open mind. The danger is that we overlook that which is given to help.

2. If given to hurt, we need not take it seriously; we should still strive to forgive and love. One may also try to help the critic see the truth.

3. If given to help we should ask ourselves, Is it true or untrue? Probably ask a friend in whom we have confidence the same question. If the criticism is true and just we should be big enough to try to make the changes needed. It is a religious duty. This will not be easy. Habits are hard to break. Success and failure often hinge on one's ability to change for the better.

4. Study Jesus' methods in meeting his critics. See texts above.

**III. Questions for Discussion**

1. How do you tell whether criticism directed to you is aimed to help or hurt? Is true or untrue?

2. What does it mean to turn the other cheek when one is being criticized?

3. Who suffers the least from criticism within the circle of your acquaintances? Why?

4. What parts of the Bible help you to meet criticism?

## CORRESPONDENCE

**Camp Leaders' Institute**

Keen interest and a deep sense of responsibility for leadership in the summer camping program were evidenced at the First Eastern Region Camp Leaders' Conference at Elizabethtown College, Jan. 1, 2, 3, when eighty-one young people assembled to enroll in the various seminars dealing with important phases of camp life.

Raymond R. Peters, director of young people's work, stressed the importance of the summer camp, an extension of the local religious education program, as a Christian movement particularly pertinent to the teaching of democratic living, the simple life, and the encouragement of individual initiative and development.

He stated that the guidance program must be a central part of the camping program—that leaders must have a deep abiding concern for persons and must be able to recognize the potentialities of each camper.

Bro. Peters challenged the group in their acceptance of positions on the camp staffs to prepare themselves adequately for their responsibilities in representing the Christian cause in such a way that the effectiveness of the summer camp program might be fully realized in the local churches throughout the year.

Ruth Rinehart discussed the work camp as a great need of today in keeping the light of love and mercy glowing brightly. She said that we are compelled to be creative citizens, which requires training of a superior type as it demands training to "turn the other cheek." The work camp, she stated, provides a technique for the training needed through simple living, spiritual training, fellowship, value of work, co-operative living and an interest in a cause greater than one's self.



Leaders and prospective leaders received much inspiration and information in the seminars on music, crafts, recreation, and building the camp worship program conducted by the following representative leaders in each field: Alvin Brightbill, Dorothy Martin, Robert Garber, and Edward Ziegler.

It would be difficult to describe the effectiveness of the campfire program Friday night under the leadership of Alvin Brightbill, Perry Huffaker, and Robert Garber. A program portraying the cultural, musical and social contributions from many countries was presented to a group of persons who realize values in people of every land despite misunderstandings, confusions and warfare. The appreciation of people of every race and land, the recognition of personality wherever it exists, a sense of oneness with our fellow men were experienced in a way in which no one will forget who was privileged to share the program depicting world-wide brotherhood which is in essence the keynote of our living as members of the Church of the Brethren.

Galen Kilhefner, field representative of Elizabethtown College and manager of Camp Conewago, directed the institute.

Swarthmore, Pa.

Wilma Stern.

### Brethren and Blood Banks

The National Red Cross has recently launched a nation-wide appeal for donations of blood to be stored in blood banks for soldiers and civilians who will need transfusions to restore life. I have been thinking what Christ would do if he were here among us, and it seems to me he would give of his blood as he did once on Calvary. He gave his blood to give us eternal life; we can give our blood to help others to live. It matters not to whom the blood may be given. The good Samaritan did not hesitate to rescue the dying traveler simply because he did not know who he was. Perhaps the man whom the Samaritan helped was a sinner, but to the rescuer that mattered not. Here was a human to be rescued from death.

My thought is this, that we as a national church group, and not as individuals, cheerfully volunteer to donate our blood so others might live. Personally, one might rather give ten dollars than blood, but blood is something which cannot be bought. It must come from those who are strong and healthy. It must be given.

Any action that we may take should be made without delay. Is the call of blood awaiting the Brethren answer? Are we going to be good Samaritans? Are we willing to bear a cross for Christ? What is our answer?

Richmond, Ind.

Edward E. Lyons.

### In Memory of Grandma Davis

On Aug. 28, 1941, a long and beautiful life came to a peaceful close for Elizabeth Berg Davis. She was born Jan. 21, 1846, at Indian Head, Fayette County, Pennsylvania. She died at the age of ninety-five years, seven months and seven days.

Grandma enjoyed good health until about two months before her death when she suffered a fractured hip in a fall. It was grandmother's lifelong wish that she might not become a burden to any of her children. She bore the hours of intense suffering caused by her accident with marked patience so that she might not add to the duties of her loved ones who cared for her.

About seventy-three years ago grandmother was united in marriage to Levi M. Davis of Davistown, Pa. To this union nine children were born, two having preceded her in death. Her husband also preceded her in death, having passed away thirty-seven years ago. She is survived by the following children: Mrs. Amella Ullery of Sebring, Fla.; Mrs. Melvina Horner of Sipesville, Pa.; Mrs. Minnie Witt of Mt. Pleasant, Pa., at whose home grandmother died; John Davis of Indian Head, Pa.; Mrs.

Annie Jones of Fairchance, Pa., with whom grandmother made her home for eighteen years after her husband's death; George Davis of Stahlstown, Pa. Another son, Albert Davis of Indian Head, Pa., was killed in a mine accident seven weeks after her death. Three sisters, nineteen grandchildren and twenty-nine great-grandchildren also survive.

Early in their married life Grandpa and Grandma Davis united with the County Line Church of the Brethren at Champion, Pa. To this faith they remained faithful to the end. They were installed in the office of deacon and deaconess early in their church life. At the time of her death grandma was the oldest deaconess of the County Line church.

Grandma was a devoted student of the Bible. It was a familiar sight to see grandma in her rocking chair with her Bible in her hands and lost in the contents of its sacred pages. She read her Bible through many times. Her Bible and the Gospel Messenger were her constant companions.

A final tribute was paid to grandma in a beautiful and impressive funeral service conducted by Bro. M. J. Brougher of Greensburg, Pa., assisted by Bro. F. A. Myers of Connellsville, Pa., at the Mt. Joy Church of the Brethren at Mt. Pleasant, Pa. Interment was made in the Mt. Nebo cemetery.

The memory of grandma's life will be a constant inspiration to all who knew and loved her, especially her children and grandchildren—one of whom pens these lines in grateful tribute to her.

Hollsopple, Pa.

Mrs. J. M. Geary.

### Sketch of the Harman Golden Wedding

We were married Nov. 19, 1891, by Eld. J. H. Slusher of sacred memory. On our golden wedding anniversary we had dinner at home with the children, relatives and friends, followed by open

house in the afternoon. We are the parents of seven children and seven grandchildren. Four of our children are living. They are: Mrs. E. E. Weddle of Norfolk; J. Charlie Harman of Roanoke; Asa L. Harman of Indianapolis, Ind.; Miss Mary, at present in college at Ferrum, Va. Asa of Indianapolis was unable to be present for the anniversary occasion.

We have been members of the Church of the Brethren at Topoco for over forty years. We have taken the Messenger for a number of years and send it to our three married children. They are told that when they read it



they should hand it on to their neighbors. I think that is a fine way to spread the gospel.

We have lived on the same farm for fifty years, and in the same house. We have found that it takes "a heap of living" in a house to make it home.

Willis, Va.

Mrs. L. E. Harman.

### Neiderheiser Fiftieth Wedding Anniversary

Brother and Sister Norman E. Neiderheiser observed their fiftieth wedding anniversary at their home near Mt. Pleasant, Pa., on Christmas Eve. A beautiful simple ceremony was read by Bro. Clarence H. Rosenberger, a son-in-law. Following this a dinner was served to the family. All of the twelve children were at home for the occasion. On Dec. 26 Brother and Sister Neiderheiser were at home to many friends and were the recipients of many lovely flowers and gifts. Bro. Charles Blough, their pastor, planned the morning service in their honor on Sunday, Dec. 21. The church was beautifully decorated with ferns, yellow chrysanthemums, and golden candles.

Sister Neiderheiser was, before her marriage, Keturah Hays, a daughter of Rebecca and Scott Hays. She united with the Church of the Brethren at the age of seventeen. Her marriage to Bro. Neiderheiser was solemnized two years later in 1891.

In 1887, at the age of seventeen, Bro. Neiderheiser joined the Lutheran Church, but three years after their marriage he united with the Church of the Brethren.

They have always held their membership with the Mount Joy congregation in Western Pennsylvania. In 1900 Bro. Neiderheiser was elected to the office of deacon. Both have been active in the work of the church, scarcely missing a Lord's Day at its services these many years. Their home was always open to visiting ministers, missionaries and friends, which created a tie binding the home with the church.

They are the parents of thirteen children, the youngest of





whom died at the age of seventeen months. They have nineteen grandchildren and one great-grandchild. The children are: Emanuel E. of Mt. Pleasant, Pa.; Laura, at home; W. Scott of Mt. Pleasant; Elma, at home; Sarah Vought of Chicago; Clarence E. of Vanderbilt, Pa.; Anne E. Royer of Columbus, Ohio; Beulah Wall of Chicago, Ill.; Martha Parker of Indianapolis, Ind.; Mary Frances Allen of Greensburg, Pa.; Ida Rae Rosenberger of Shelocta, Pa.; Olive, at home.

Because of Bro. Neiderhiser's failing health they are leaving their home on the farm, where they have received their many friends the past thirty-two years, and will make their home at 559 Stanton Street, Greensburg, Pa.

Greensburg, Pa.

Olive Neiderhiser.

### Elder Isaac Forney Honored

On Nov. 28, 1941, the Phoenix church honored its oldest member, Elder Isaac Forney, with a surprise birthday supper on the occasion of his eightieth birthday. An informal program of music, talks and readings followed the supper held in the social hall. The church presented Bro. Forney with a Bible in appreciation of his long service, and other gifts were given by individuals.



Four of Bro. Forney's children were able to be present: Mrs. Emma Sine and Mrs. Bess Furrey of Glendale; Mrs. Lottie Daniels and an adopted son, Joe, of Phoenix.

Bro. Forney is one of the younger children of the noted Brethren preacher of early days, Elder John Forney of Abilene, Kansas, and is one of the three surviving members of that family of nineteen sons and daughters.

He came to Arizona in 1898 from Oklahoma, settling first at Glendale, where a Brethren church had been founded four years before. Several years later he set up in business in Phoenix, and was concerned about the need of a Brethren church and Sunday school in this place. In 1912 he gave a lot on Grand Avenue as a site for a church

house. With the help of the Glendale church and the district mission board of Southern California and Arizona, a frame building was erected, which was used continuously for twenty-eight years, or until the new church was built in 1940. At the beginning there were only three or four other members living in Phoenix, and the church here remained a part of the Glendale church

until 1921, when the Phoenix church was formally organized.

During these years Bro. Forney has served at different times as elder, minister, Sunday-school superintendent and trustee. The same devotion to the work that he showed at eighteen when he was a Sunday-school superintendent and walked eight miles to church regularly, still persists, and Bro. Forney often walks the three miles to church services and to work on the buildings put up for the church during the past two years, where he has worked as hard as the younger men from foundations to roofs.

The church at Phoenix appreciates his thirty years of service and devotion to the cause at this place.

Phoenix, Ariz.

Lois Greenawalt.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Beck.**—By the undersigned, Dec. 28, 1941, at the Reading Church of the Brethren, Homeworth, Ohio, Lowell W. Baker and Marjorie Jean Beck.—H. C. Lehman, Salem, Ohio.

**Edwards-Hankins.**—By the undersigned, Oct. 19, 1941, at the home of the bride near Twin Falls, Idaho, Merland G. Edwards and Wanda G. Hankins, both of Twin Falls, Idaho.—E. L. Ikenberry, Twin Falls, Idaho.

**Harter-Russell.**—By the undersigned, at the church, Dec. 7, 1941, Bro. Harold Harter of Fairview, Mo., and Dixie June Russell, Granby, Mo.—Wilbert Erisman, Fairview, Mo.

**Long-Stebbins.**—By the undersigned, in the Lower Miami Church of the Brethren, July 26, 1941, Darrel Long and Lois Stebbins of Dayton, Ohio.—Jesse Noffsinger, Dayton, Ohio.

**Morse-Hanawalt.**—At the First church, Altoona, Pa., Dec. 22, 1941, Rev. Kenneth Morse and Marjorie Hanawalt, both of Altoona, by Dr. Walter S. Long.—Mrs. Ada Sell, Altoona, Pa.

**Nelson-Feiler.**—By the undersigned, Dec. 26, 1941, at the home of Mr. and Mrs. Roy Crist in La Verne, Calif., Bro. Lewis C. Nelson of Downey, Calif., and Sister Clara Margaret Feiler of Grand Junction, Colo.—O. H. Feiler, Grand Junction, Colo.

**Rock-Green.**—At the bride's home, Sept. 20, 1941, Donald Rock of New Paris, Ind., and Dorothy Green of Milford, Ind.—Leo H. Miller, South Whitley, Ind.

**Stauffer-Keener.**—At the home of the bride's parents, Jan. 3, 1942, J. Lester Stauffer of Lawn, Pa., and Dorothy Keener of Manheim, Pa., by the undersigned.—H. L. Hess, Neffsville, Pa.

**Tombaugh-Breidenbaugh.**—By the undersigned, at the home of the bride, Bro. William E. Tombaugh of Clarksville, Mich., and Sister Grace M. Breidenbaugh of Govans, Md., Dec. 31, 1941.—I. S. Long, Baltimore, Md.

**Tully-Garber.**—At the home of the undersigned, Jan. 10, 1942, Thomas Tully of Farmersville and Norma Garber of Miamisburg, Ohio.—Jesse Noffsinger, Dayton, Ohio.

**Ulrey-Foster.**—By the undersigned, at his residence, Dec. 20, 1941, Forest Racine Ulrey and Rose Irene Foster, both of Fort Wayne, Ind.—Leo H. Miller, South Whitley, Ind.

**White-Stauffer.**—At the home of the bride's parents, Jan. 1, 1942, Stanley H. White of Manheim, Pa., and Myrtle H. Stauffer of Lawn, Pa., by the undersigned.—H. L. Hess, Neffsville, Pa.

**Winger-Gray.**—At the home of the bride's parents near Kokomo, Ind., Dec. 25, 1941, Howard Winger of Marion, Ind., and Helen Gray of Kokomo, by the undersigned.—Otho Winger, North Manchester, Ind.

## FALLEN ASLEEP

**Ball, Ralph Elvin,** son of Chester and Mary Ball, was born near Rydal, Kansas, Oct. 8, 1891, and died in the Belleville hospital and home Dec. 31, 1941. He was united in marriage to Hannah Gauby on Sept. 29, 1915, and to this union were born three sons and one daughter. About seventeen years ago Ralph united with the Belleville Church of the Brethren, and, while circumstances beyond his control kept him from attending church services, his life told of a devoted heart and soul. He leaves his wife and four children, an invalid mother, four sisters, one brother and numerous other relatives and friends. Funeral services were held in the Lahoday funeral home in charge of Rev. Gertrude Pettibon. Interment was in the Belleville cemetery.—Max Hartsough, Belleville, Kans., Jan. 15.

**Boone, Arthur C.,** died Nov. 21, 1941, at the Frederick City hospital from burns received the evening of Nov. 19. He was aged thirty-four years, nine months and twenty-five days. He was a son of Bro. William M. and Sister Grace Renner Boone of New Midway, Md., and a grandson of the late Francis C. and Amanda Harshman Rennr. He was a member of the Monocacy Church of the Brethren, Rocky Ridge, for nineteen years. Surviving are his parents and a sister. Funeral services were held in the Rocky Ridge church. The ministers in charge were Elders Charles A. Stover, Elmer P. Schilt and Samuel R. Weybright. Interment was made in the adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.



**Boyce**, Andrew, was one of a family of ten children, all of whom preceded him in death. He was united in marriage to Eva Lamb and to this union were born one daughter and one son. On Aug. 8, 1937, he and his entire family became members of the church. Bro. Boyce was in failing health for the past six months and on Dec. 19, 1941, he departed this life. He was a kind and faithful husband and a loyal member of the Fairview church. He leaves his faithful wife and the two children, three grandchildren and other relatives and friends. Funeral services were conducted at the Desutter funeral home in Attica, Ind., by Pastor John W. Root. Interment was made at Independence, Ind.—Lulu E. Root, Lafayette, Ind.

**Clark**, Horace G., son of John B. and Flora Bell Clark, was born June 30, 1892, near Johnson City, Tenn. He departed this life Oct. 16, 1941. Early in life he united with the Knob Creek Church of the Brethren, and in 1928 moved his letter to the newly formed congregation in Johnson City, where he remained a faithful member until his death. In 1916 he was married to Lena Lacy. To this union were born six children. Bro. Clark is survived by his faithful companion, five children, three grandchildren and his father and mother, and nine brothers and sisters. Funeral services were conducted at the First Church of the Brethren in Johnson City, Tenn., by the undersigned, assisted by two other ministers.—Jacob C. Wine, Johnson City, Tenn.

**Dunning**, Fountain Brown, was born in Macon, Mo., Oct. 5, 1865, and passed away at the home of his daughter near Archie, Mo., Oct. 31, 1941. He was the son of Solomon and Narcissa Dunning and was married to Sister Clenny Odell Rhea. To this union were born ten children, two of whom died in infancy. He united with the Church of the Brethren at the age of eighteen years. The children remember the family worship held in their home and how their father loved to sing the gospel songs. He leaves his companion, eight children, twenty-eight grandchildren, nine great-grandchildren, one brother and two sisters. Funeral services were held at the funeral home in Harrisville, conducted by Rev. O. W. Wagner. Interment was in the Harrisonville cemetery.—Mrs. O. W. Wagner, Adrian, Mo.

**Honeyman**, Hanford, one of a family of thirteen children of Michael and Lucinda Hoover Honeyman, was born in Miami County, Ohio, on Jan. 22, 1858. On Feb. 2, 1881, he was united in marriage to Josephine LeBlond. Immediately after their marriage they moved to Darke County where they had previously purchased eighty acres of heavily timbered land. A comfortable country home was erected there. Two sons came to grace the Honeyman home, where, under the influence of a good mother and a thrifty father, they were reared to happy manhood. In January 1911 the father and mother, together with their two sons and a daughter-in-law, were baptized into the Church of the Brethren at the Painter Creek congregation. On Dec. 11, 1934, Sister Honeyman was called to her heavenly home. For many years Bro. Honeyman was an active deacon in the church. The day before his departure, realizing the end was near at hand, he requested the anointing service. This was administered by his son, Eld. Roy Honeyman, assisted by Sister Honeyman. On the next morning, Jan. 6, 1942, while sitting at the breakfast table, he passed away. He leaves two sons, one brother, one sister, three grandchildren and two great-grandchildren. The funeral was conducted by Eld. D. G. Berkebile at the Painter Creek church. Interment was in the Newcomer cemetery.—Levi Minnich, Greenville, Ohio.

**McWilliams**, Martha Ellen, daughter of Peter B. and Susan Shoemaker, was born Sept. 22, 1852, near Plattsburg, Mo., and died Nov. 12, 1941, at the home of her son in Kansas City, Mo., after a paralytic stroke a few days previous to her death. She was married June 30, 1868, to W. E. McWilliams of Plattsburg, Mo., who died in 1915. Twelve children were born to them, eleven living to maturity. She is survived by two sons, three daughters and two sisters. Another sister preceded her in death only a few months ago. Mrs. McWilliams was a devoted member of the Plattsburg church since early manhood. Her father was a charter member of this church, and her grandfather was the donor of our present church and cemetery grounds. For many years she was one of our gifted Sunday-school teachers. She was a real Bible student and was sought as a teacher in other than her own church. Funeral services were held at the Plattsburg church. In the absence of the pastor, Rev. F. O. Sanders, pastor of the First Baptist church at Lathrop, Mo., preached the funeral sermon. He had known her, and paid beautiful tributes to her memory. Burial was in the Brethren cemetery.—Ada Sell, Plattsburg, Mo., Dec. 14.

**Miller**, Lena, daughter of Hiram and Susan Barnhart, was born March 2, 1868, in Darke County, Ohio, and departed this life Jan. 6, 1942. On Dec. 5, 1886, she was united in marriage to John B. Miller, and to this union were born one son and four daughters. Two daughters preceded her in death. Sister Miller united with the Church of the Brethren in 1914 and had lived a faithful Christian life ever since. On the evening of Jan. 5 she met with a tragic accident. Her clothing caught on fire from a heating stove and she sustained burns which caused her death a few hours later. She lived near the Beech Grove church all her life. She was respected and loved by those who knew her and she left an influence for good among them. Funeral services were conducted by S. A. Blessing, assisted by the writer.—E. S. Hollinger, New Paris, Ohio.

**Rensberger**, Milton H., was born in 1865 near New Paris, Ind., the son of William and Rachel Holsinger Rensberger, and died Oct. 4, 1941. Over fifty years ago he was married to Alvoreta

Barringer. They lived happily together on their farm near New Paris. Besides the widow there are two sons and two granddaughters surviving. Bro. Rensberger was a member of the Church of the Brethren for over thirty years, holding his membership in the Bethany congregation. Funeral services were conducted at the Bethany church by the undersigned, assisted by Bro. A. E. Clem. Interment was made in the Paintertown cemetery.—Leo H. Miller, South Whitley, Ind.

**Schulsze**, Henry G. W., a resident of Germantown, Pa., for forty-five years, was born Jan. 29, 1861, and died at the age of nearly eighty-one years. He is survived by his wife, who is an invalid, four children, seven grandchildren and two great-grandchildren. His son, Carl, is the president of the men's Bible class of the Germantown Church of the Brethren. Services were conducted by Bro. B. F. Waltz, pastor of the mother church, assisted by a grandson who is a Baptist minister, Rev. Daubert. Interment was made in the Glenwood cemetery.—Myrna M. Kreider, Philadelphia, Pa.

**Sell**, John H., son of John S. and Susanna Holsinger Sell of Woodbury, Pa., was born Dec. 30, 1863, and passed away very suddenly on Nov. 17, 1941. While overseeing some work on his farm, Bro. Sell was stricken with a heart attack which resulted in immediate death. He was affiliated with the Woodbury Church of the Brethren and was active in the work, having served as deacon since 1904, as Sunday-school superintendent for a period of ten years, and church clerk for twenty-seven years. He served his community in the capacity of school director and road supervisor. He was united in marriage to Annie B. Replogle, who died in 1917. To this union were born three sons. His later marriage was to Elizabeth Stayer, who died in 1932. He is survived by two sons and six grandchildren. Funeral services were conducted at the Replogle Church of the Brethren by Eld. D. I. Pepple, assisted by Eld. Fred Zook. Interment was made in the Replogle cemetery.—Mary A. Keiper, Woodbury, Pa.

**Speicher**, Allie, daughter of Abraham and Rebecca Miller, was born near Addison, Pa., June 9, 1874, and died Jan. 3, 1942, at her home in Accident, Md., following an illness of several months. She was united in marriage to Jonas Speicher and nine children were born to this union. The husband preceded her in death twenty-five years ago. She leaves nine children, fourteen grandchildren, one great-grandchild and three sisters. She was an active member of the Church of the Brethren. At the time of her death she served as assistant teacher of her class and president of the women's organization. Funeral services were conducted at the church by the pastor, Bro. Arthur Scrogum, and interment was made in the cemetery near by.—Mrs. Arthur Scrogum, Accident, Md.

**Steinman**, Mary (Mollie), daughter of Samuel M. F. and Lucina Bame, was born in Hancock County, Ohio, Nov. 20, 1875. On Aug. 28, 1941, she met with a serious accident from which she did not recover, and on Jan. 10, 1942, she fell asleep in peace. On Oct. 15, 1903, she and Alph Steinman were united in marriage. Together they made for themselves a happy home, where the hand of fellowship was extended to all. While yet young she became a member of the Eagle Creek church. Here she gave faithful service the rest of her life. She had a warm interest in the missionary endeavors and other promotional activities of the church and supported them willingly in the giving of gifts. She leaves four brothers and one sister; two brothers preceded her in death. Funeral services were conducted at the Eagle Creek church by her pastor, assisted by Rev. A. G. Freed. The body rests in the cemetery near the church.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Wagoner**, Ida M., daughter of Thomas and Margaret Welch, was born near Heath on July 28, 1870. She united with the Church of the Brethren early in life and remained a faithful member all of her lifetime. She was united in marriage to Perry O. Wagoner on March 17, 1889. To this union were born two sons and two daughters. Sister Wagoner departed this life at the home of her son Jan. 9, 1942. She had been in failing health for the past two years, and bedfast for the past six weeks. She leaves two sons and one daughter, one brother, thirteen grandchildren, three great-grandchildren and many other relatives and friends. Her husband and one daughter preceded her in death. Funeral services were conducted in the Fairview church by Pastor John W. Root, assisted by Eld. Robert Sink of Rossville, Ind.—Lulu E. Root, Lafayette, Ind.

**Whitemore**, Dorthey Ford Feathers, was born near Johnson City, Tenn., Jan. 19, 1870, and departed this life Sept. 27, 1941. She married Edmone C. Ford in 1893, to which union were born six children. Mr. Ford preceded his wife in death by a number of years. On Sept. 23, 1908, she was united in marriage to John J. Whitemore and to them were born two children. Early in life she united with the Church of the Brethren and she served it well for many years. At the time of her death her membership was with the First Church of the Brethren, Johnson City, Tenn. She is survived by her husband, eight children, twenty-four grandchildren, three great-grandchildren and one brother. The funeral was conducted by the undersigned, assisted by Rev. King from the First church in Johnson City. She was a good mother, a fine neighbor and a devout Christian lady.—Jacob C. Wine, Johnson City, Tenn.

**Wise**, Mary Shank, was born in Pennsylvania Sept. 15, 1870, and died at the home of her daughter in Felton, Del., July 14, 1941. She was married to Henry Wise on May 14, 1896. They served in the office of deacon in the Church of the Brethren until Bro.



Wise's death some years ago. Four daughters and two sons were born to this union. Surviving are three daughters, a son, one brother, one sister and some half-brothers and sisters. Eld. William Wine conducted the funeral services, and interment was made in the Denton cemetery.—Mary Cherry, Ridgely, Md.

## CHURCH NEWS

### California

**Bakersfield.**—Our church has had a successful year. The budget system was used and we have adopted it again this year. We completed the payments on our building and have painted it. Most of the work was donated by the members. The church and Sunday-school attendance is improving and we hope it will continue. On Dec. 21 our young people gave a play, The Guiding Star. It was enjoyed by a full house. On New Year's Day the Truthseekers class entertained the young people's class at a waffle breakfast and snow party. On Jan. 19 the La Verne deputization team, accompanied by Frank Howell, will bring us a program. Any contribution from the college is always appreciated.—Mrs. Galen Stahl, Bakersfield, Calif., Jan. 9.

**Covina.**—At a special B. Y. P. D. meeting on Nov. 30 Rev. Hocker, pastor of the Methodist church, gave a very interesting address. Mrs. C. P. Schaffer, district missionary director, gave an inspiring talk at the November mother and daughter meeting. At their December meeting the guest speaker was Miss Wanda Miller, missionary to China. She told us about Christmas at her station in China. The Sunday school gave a Christmas program on Dec. 21. It was appreciated by the audience. At the evening hour of worship the women of the church were asked to have charge of the service and furnish the program. Mrs. D. L. Forney of La Verne gave an inspiring talk that was enjoyed by all.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 7.

**Hermosa Beach.**—On Dec. 21 our Sunday-school children presented a program of recitations, the Christmas story in Scripture, pictures and songs and a gift by the primary department for relief work. In the evening the choir presented a cantata, The Prince of Peace, under the direction of Dan Weaver. In our South Bay community the people meet after church the fourth Sunday night of each month for a community sing. This started last summer and is a great inspiration to all who attend. Many favorite requests are used in this service. As many as 1,000 people have been present. One Sunday evening in December our young people gave the history of the Christmas songs and the congregation sang them. A group of young men called the Fishermen's Club took charge of the evening services on Jan. 4. This club, headed by a spiritual man, is for the benefit of high school boys. A great deal has been accomplished. Our pastor is beginning a series of sermons on prophecy. The men's group gave several Christmas baskets and they have prepared a parking space for cars by the church.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 12.

**Pasadena.**—The present war has brought about some changes in the routine of our lives. Our evening services have been advanced to an earlier hour to avoid blackout difficulties. Otherwise, church activities have proceeded as usual. Our fall communion was held Oct. 12 with 125 gathered around the tables. It was truly a spiritual feast. At our morning worship on Nov. 2 four boys from the San Dimas Civilian Public Service camp were our guests. One of them favored us with a solo which was much enjoyed. Thanksgiving was observed in a union service by the churches of the city. At our quarterly church meeting on Nov. 28 church officers were elected for the year. At the morning worship on Nov. 30 Pastor H. A. Frantz of the Glendale church was the guest speaker. The pastors of the district exchanged pulpits that day, adding a bit of variety to the usual routine. The church celebrated Christmas on Dec. 21 with an appropriate sermon and music at the morning worship, and a pageant, The Light of Christmas, given at the vesper hour. A white gift Christmas was observed with gifts to missions, the Civilian Public Service camp boys, and needy families of the city. The school of world friendship begins Jan. 11 under the supervision of Bro. Walter Gilbert and Sister Ida Gibbel. The children will have their study and work period in an extended session during the morning church hour. The young people and adults will pursue their study in the early evening.—Maud Newcomer, Pasadena, Calif., Jan. 6.

### Colorado

**First Grand Valley.**—Bro. Ralph Hoover of Fruita is serving as pastor of our church at this time. Mrs. Ben Spitzer, our choir director, gave us a beautiful Christmas cantata; we are always greatly inspired by her programs. She has also organized a junior choir. On Dec. 5 the ladies met at our church for their Christmas dinner, program, and exchange of gifts, revealing their secret sisters for the past year. The children gave a Christmas program and brought their gifts for the Chinese project. The last Sunday of each month the Fruita church and our church have a fellowship service. Different groups put on the program. Our young people have pledged to do their part for Civilian Public Service camps, and our older members are also assisting in that service. We are glad to have Floyd and Neva Hostetler of Weiser, Idaho, in our church while they are stationed in Colorado. Sister Nancy D. Underhill, who was the first school teacher in Grand Junction, has her home at 645 W. Colorado St.,

Grand Junction, Colo. She doesn't often leave her home, but enjoys reading the Gospel Messenger. We are looking forward to the revival to be held in our church by Brother and Sister B. M. Rollins near Easter time. The Leatherman children have our sympathy in the sorrow which came to them Thanksgiving morning in the death of their mother, Sister Pearl Leatherman. She and her husband were pastors in our church for five years. They were always an inspiration to live true to the best.—Mrs. C. L. Heiny, Grand Junction, Colo., Jan. 9.

### Florida

**Sebring.**—Our Sunday school organized in October with John Hollenberg as general superintendent. The junior and intermediate boys and girls have organized pioneer clubs with Brother and Sister Lee Horton as directors. On Nov. 4 our church met in council to elect officers for the following year. Bro. H. A. Spanogle was elected elder. On Nov. 16 we had a very spiritual love feast with 110 communicants. Our pastor, McKinley Coffman, officiated. Our church united with the other churches of the town in a Thanksgiving service. On Dec. 21 a Christmas pageant, The Light Eternal, was presented by seventy of our Sunday-school workers. At the close of prayer meeting on Christmas Eve our pastor and wife were remembered with a grocery shower in appreciation of their faithful service to our church. A new duo-therm heater has been installed in the church auditorium. The Sunday-school annex has been redecorated. We are looking forward to our winter Bible conference Feb. 8-22. Guest speakers will be Bro. H. B. Heisey of Harrisburg, Pa., Bro. Otho Winger of North Manchester, Ind., and Miss Anna Hutchison of Easton, Md. The women's organization has been busy sewing for relief. Much clothing has been donated for this work. After prayer meeting on New Year's Eve a watch night program was given, closing with a short play on The Talents, written by Bro. Coffman.—Mary Miller, Sebring, Fla., Jan. 11.

### Idaho

**Boise Valley.**—Our pastor, Bro. Austin Eiler, has been in poor health the past month and unable to fill the pulpit on two Sundays. Mrs. Eiler conducted services one Sunday and B. A. Tharrington of Greenleaf brought the sermon on the other Sunday. Our Bible class teacher, Earl Flory, and family spent a week at Christmas time with our former pastor, Bro. C. N. Stutsman, and wife of Grants Pass, Ore. A short Christmas program was given on Sunday morning, Dec. 21.—Mrs. Clara Carlson, Meridian, Idaho, Jan. 9.

### Illinois

**Allison Prairie.**—We met in council Dec. 27 with Eld. D. C. Ritchey presiding. On Dec. 21 the church gave a Christmas play which was very interesting. We are having good interest and attendance at the prayer meeting each Wednesday evening. We are studying the Book of Daniel under the leadership of our pastor. The young people's class reorganized with William Ritchey as president. The women's work meets almost every week to quilt. We also sent packets to a Civilian Public Service camp. On Christmas Eve a number of our young people went caroling. Sister Dollie Elder of California, a former member of this church, sent oranges to treat the Sunday school. We appreciate the good things Sister Elder has done for the Allison Prairie church. We are very happy to have a one hundred per cent Gospel Messenger club this year.—Viola Frye, Lawrenceville, Ill., Jan. 13.

**Freeport.**—All-church day was held Nov. 23 with a basket dinner at the noon hour. In the afternoon a missionary program was given with Bro. J. F. Burton of Lena, Ill., as our guest speaker. Bible Sunday was observed on Dec. 7, and in the afternoon a men's meeting was called by Brethren Hohnadel, Williams and Powers, men of the district. On Dec. 21 a Christmas program, The Search of the Shepherds, was presented with readings, music and a tableau; it was directed by Mrs. Robert Maxey. On Dec. 22 the children gave their Christmas program, after which they went to the church basement for entertainment and a treat. A watch night service was held at the church on New Year's Eve, sponsored by the young people. A program was given, closing at midnight with prayer and meditation. During the months of January and February we are taking a leadership training course on The Life of Christ at our midweek meetings. Bro. Fike will be our instructor. Through the combined efforts of the men's work, women's work and the junior department we have raised enough money to refoor our church basement and repair the sidewalks. Oct. 31 Brother and Sister P. R. Keltner observed their sixty-third wedding anniversary, and on the following Sunday both were able to be present at church services. Bro. Keltner gave a short talk and Sister Keltner gave several nice readings. Both are in reasonably good health. Since our last report six have been received into church membership by letter.—Laura LeBaron, Freeport, Ill., Jan. 12.

**Polo.**—Since our last report our pastor, Bro. M. E. Clingenpeel, underwent major surgery at a Freeport hospital. During his absence the pulpit was filled by ministers of the local congregation. Bro. Clingenpeel has recovered from his illness and resumed his pastoral work. Bro. Galen B. Royer of Huntingdon, Pa., spoke here Oct. 15. This church was well represented at the district women's work meeting at Franklin Grove. A box of canned vegetables and fruit was sent to Bethany Hospital. At Christmas time the young folks sang carols to the aged and shut-



ins and delivered fruit for the Friendship Circle. Bro. D. D. Funderburg of Elgin was the speaker at the father and son banquet Nov. 12. A bake sale and the serving of a dinner were means of raising money for the Friendship Circle's treasury. Our B. Y. P. D. sponsored a union young people's rally of all the Polo churches; over 100 attended. The speaker was Lester Lausch of the grade school faculty. The B. Y. P. D. gave a missionary play, The Years Ahead, at our church, at the district rally at Milledgeville, and at Dixon. A Thanksgiving program was presented Nov. 23 by the men. Missionary money and a program were given Nov. 30 by the children. On Dec. 21 the Sunday-school children gave a Christmas program during the morning service and in the evening the adults gave a play. Sister Ida C. Shumaker, a retired missionary to India, was here Jan. 11 and gave interesting talks. Forty-one attended the young folks' banquet Dec. 26. Bro. Wayne E. Gerdes of the West Branch church was the speaker.—Hazel Krum, Polo, Ill., Jan. 14.

### Indiana

**Bethel.**—We met in regular council Dec. 28 with Eld. Lee R. Cory in charge. Bro. Cory was re-elected elder and Marian C. Deeter was elected Sunday-school superintendent. It was decided to join the one hundred per cent Messenger club. Bro. Ira Long of Buchanan, Mich., was with us in a revival meeting Oct. 5-19. Four were received by baptism and one by letter. Our love feast was held Oct. 25. The junior department gave a Christmas program on Sunday morning, Dec. 21. We are having a weekly Bible study led by Pastor Theodore Miller. On New Year's Day a prayer service was held with the pastor in charge.—Grace Noss, Milford, Ind., Jan. 5.

**Fairview.**—We met in council meeting on Dec. 12 and Dec. 30. Because of the schedule of business it was thought best to have two meetings, one to take care of the business to be presented and the second to elect the Sunday-school and church officers. Sister Elsie Trokel, a former member here, has again located in our church district. Because of the district meeting of Middle Indiana and our communion being scheduled for the same date, which had been made a permanent date for our communion, we have changed our communion date to the last Saturday evening of September. The sisters' aid gave an excellent report of their work; they have charge of securing Gospel Messenger subscriptions and are again going to reach the one hundred per cent goal. Bro. Claud Remaly was elected Sunday-school superintendent and Bro. Robert Sink elder. The treasurer of the Sunday school and the church gave excellent reports; the income and giving to various causes of church work exceeded any previous year in the history of this church. There were four accessions to our membership during the year, and three members were taken by death.—Lulu E. Root, Lafayette, Ind., Jan. 1.

**Middlebury.**—Our joint communion with the Pleasant Valley church on Oct. 29 was well attended. The ladies' aid sent clothing and made two comforters for relief. They also made two comforters for Camp Lagro. A truckload of vegetables was taken to Camp Lagro in December, and the Middlebury and Pleasant Valley churches furnished cookies for the camp during the week of Dec. 21. Our Thanksgiving offering amounted to \$52.40. The peace offering for November and December was \$48. The young adult class brought sweaters for the boys in camp from the Middlebury church. John Mishler, one of our aged members, passed away recently. Velma Ober, a returned missionary to China, was with us on Jan. 4. A sectional peace conference was held at our church on the afternoon of Jan. 4. John Metzler was present and one subject of discussion was Shall We Buy Defense Bonds? Our revival meeting will be held the last two weeks in January with our pastor as evangelist.—Gladys L. Schrock, Goshen, Ind., Jan. 6.

**Middletown.**—We are glad that we are able to have a Gospel Messenger club. We had a Christmas program at our church. Bro. McCullough preached a fine sermon last Sunday morning and evening.—Florida J. E. Green, Middletown, Ind., Jan. 6.

**New Paris.**—This church met in regular quarterly council Dec. 4. Three letters of membership were granted and two received. The secretaries and treasurers of the different church activities gave their quarterly reports. We have reached our goal and gone over the top in all of our budgeting, leaving a nice amount in the treasury. It was decided to give \$300 of this to the missionary fund. Nov. 16 was the home-coming at our church; there were 240 present for Sunday school, with more coming later. Bro. D. R. McFadden of Smithville, Ohio, preached in the forenoon and afternoon; in the evening he began our evangelistic meetings, which closed with the love feast on Dec. 1. Bro. McFadden preached wonderful sermons. He visited in many of the homes and also at the hospital where one of our number was seriously ill. Four young men were added to the church by baptism. Bro. H. A. Claybaugh of Goshen, Ind., conducted installation services for Sunday-school officers, and is also conducting a Bible study class in connection with the prayer services on each Wednesday evening. The women's work held a bazaar and auction sale in December, which proved very satisfactory. The men's work is making an effort to place the Gospel Messenger in all the members' homes in the district. We were saddened by the death of two of our members recently, Brethren Jacob J. Kiefer and Milo Inbody. Bro. Russell Bollinger, a teacher at Ashland College, Ohio, and family spent their vacation here with relatives and friends. They attended our church services. Bro. Donald Kiefer, also of Ashland College and pastor of the

Black River church, also spent his vacation here with the home folks. The Sunday school is progressing nicely under the able leadership of Bro. Orville Sherman. The first four classes gave an appropriate Christmas program on Dec. 21.—Mary C. Kiefer, Goshen, Ind., Jan. 6.

**North Manchester.**—On Nov. 2 Bro. Rufus Bowman spoke at the morning and evening services in our church and on Monday evening was the speaker at the father and son banquet. Dr. C. C. Ellis preached the morning sermon on Nov. 9. In the evening of that day the intermediate department presented to the church in a formal program a miniature tabernacle which they had made under the guidance of Prof. O. W. Neher. The tabernacle portrays every part from the Holy of Holies to the outer gates. It is a wonderful piece of work and represents many hours of labor as well as inspirational study for the intermediate group. It will be on display in the church and visitors are welcome to inspect it. In the evening of Nov. 16 we held our communion service, which was very well attended. Dr. V. F. Schwalm officiated. A Thanksgiving service was held Nov. 20. The district tour reached our church on Nov. 28. Brethren H. Spenser Minnich and Ray Zook discussed vital problems of the church as a growing, kingdom-building institution. Dinner was served by the ladies of the church. On Nov. 30 the women and girls of the church gave a reception for the college girls. A pleasant time was enjoyed. Mrs. V. F. Schwalm gave a very interesting talk on Women and the Changing World. The evening service on Nov. 30 was in charge of the young people who had attended the student volunteer conference at Bridgewater. Prof. R. C. Wenger discussed the Brethren Youth Movement, and Louise Rust, Virginia Stoner, and Wilbur Heisey spoke on Youth Building for Peace, Youth Building for Missions, and Youth Building the Church of Tomorrow. On Dec. 7 Bro. Q. A. Holsopple, who is business manager at Camp Lagro, delivered the evening sermon. Handel's Messiah, conducted by Prof. D. W. Boyer, was given in the college auditorium on the evening of Dec. 14. Several neighboring college choirs assisted in this impressive rendition. The entire choir consisted of approximately 350 voices. On Dec. 21 at the morning service each department of the Sunday school made its special contribution. The offering amounted to \$750. In the evening service the Christmas story as foretold in Isaiah and retold in the New Testament was given in pageant form. Bro. Hartsough was the reader and the young people's and adult choirs, together with the Bethlehem scene where the shepherds and wise men came to worship at the manger cradle, effectively portrayed the birth of our Lord.—Mrs. Earl Culler, North Manchester, Ind., Jan. 5.

**Syracuse.**—Since the last writing Brother and Sister S. Ira Arnold presented a program of song and art here. The workers' institute of district number four met at our church. Bro. Ira Frantz was the chief speaker of the afternoon. Our church met in council Dec. 3. All reports were satisfactory. It was decided to have a week's pre-Easter services followed by a love feast. The men's work sponsored a Messenger subscription campaign. Brother and Sister Russell A. Sherman decided to discontinue their Sunday morning services here, because of Bro. Sherman's health. They were persuaded to come on Sunday morning, Dec. 14, and stay for a potluck dinner, when they were presented with a Christmas gift as a token of our appreciation of their services here. In the evening the Lake City Four, a quartet from our congregation, and Sisters Emogene Davis and Marie Eby gave an entire evening's program. This quartet has sung at most of the revival meetings held at surrounding churches and has presented entire evening programs in many of these churches. Delegations from Syracuse have attended evangelistic meetings at Milford, Bethany, Rock Run, New Paris, North Webster and New Salem. The North Webster congregation held baptismal services at our church Dec. 9, following the close of their revival meetings. Six were baptized. Brethren Charles Stouder and Lee R. Cory have been helping with the work here.—Mrs. Peter Plew, Syracuse, Ind., Dec. 29.

**White Branch.**—In September we reorganized our Sunday school and Bro. Ferrel Shock was re-elected as superintendent. Bro. Carl Hilbert was re-elected pastor for another year. Sister Hazel Hawkins was elected president of our women's group and Sister Olive Hines president of the junior group. On the Saturday evening before Christmas our entire group met in the church basement for our Christmas program. A number of songs and readings were given by the children and young people. The young married people's class gave a play. The young people and children were given a treat. Refreshments of apples, popcorn and candy were served. Two were added to the church by baptism. Our young people sang Christmas carols to the aged and shut-ins.—Mrs. B. F. Hawkins, Mooreland, Ind., Jan. 3.

### Iowa

**Garrison.**—We held our communion service Nov. 22 with a good attendance. Our Sunday-school pupils gave a Christmas program Dec. 21, and the young people gave a song story, The Gift Magnificent. On Christmas Eve they sang Christmas carols to a number of older people. The aid society provided baskets of fruit for these shut-ins. On Dec. 23 our pastor and his family went to Amama to help with the Christmas program there. Brother and Sister Ralph Fike moved to Amama about a year ago and found that no Sunday school using the English language was being held there, so they have been conducting one, and have fifteen children enrolled, who are very faithful in attendance. Our pastor has gone on an average of once a month to



preach for them, at which time the parents come too. We feel they are doing a very worth-while work. The men are still working on our remodeling program. They worked on both Thanksgiving and New Year's days. On Thanksgiving Day entire families came and we had a basket dinner at noon. Over the noon hour the young people gave several musical selections and the pastor gave a short address, followed by a special prayer of Thanksgiving. We have our new hardwood floor all finished. We are planning a rededication service for the spring or early summer.—Mrs. U. H. Hoefe, Vinton, Iowa, Jan. 12.

**Monroe County.**—The ladies' aid held its bazaar and oyster supper on Nov. 14 and netted \$40. They are doing good work. On Nov. 26 we held our Thanksgiving service. We met in regular quarterly council Dec. 12 with Bro. Charles Albin, our elder, officiating. On the evening of Dec. 7 and Dec. 14 we were fortunate to have Bro. Glenn Carr of Libertyville with us to bring doctrinal sermons. The first was on anointing and prayer coverings, and the second on baptism and feet washing. These sermons were impressive and enlightened many of the younger members of the church. It was decided to have the rest of these doctrinal sermons in the spring, because of the bad weather now. In the evening of Dec. 21 the Christmas story in scripture and song was given, with all taking part. Because of so much snow and intense cold there have been no services for several Sundays. The roads are being opened now.—Charlotte Henderson, Albia, Iowa, Jan. 12.

### Louisiana

**Rosepine.**—We met in council on Dec. 21 and voted to retain all old officers except the treasurer, who has moved to Lake Charles, La. On Dec. 20 we held our communion services at the home of Bro. A. P. Harriman; twelve members surrounded the tables. We are so thankful for the promise that where two or three gather together in his name he will be in their midst. Our elder, Bro. J. B. Firestone of Iowa, La., officiated and brought us the message on Sunday. The four churches combined and held a community Christmas program at the high school auditorium. Our church is looking forward to having a pastor this year.—Myrtle Harriman, Rosepine, La., Jan. 12.

### Maryland

**Green Hill.**—We took a Thanksgiving offering on Nov. 23, which went for home missions. We had our Christmas play on Sunday evening, Dec. 21, with a good attendance. The primary, junior and intermediate departments also presented some playlets, several songs and recitations. We brought our white gift offerings at that time. We held our Pollyanna banquet on Dec. 29 with a covered dish supper and refreshments of ice cream and cake. There were thirty-four present. Half of the proceeds was given to the white gift offering and the rest to our ministers. Seven new members joined this Pollyanna banquet; this is the second year we have had it. On Christmas Eve seven of our faithful singers were caroling. We had a New Year's Eve watch party at Bro. Walter K. Mahan's home; the service closed with singing and prayers.—Anna Bowe, Westover, Md., Jan. 14.

**Ridgely.**—Oct. 26—Nov. 9 Eld. Walter Mahan conducted a revival meeting for us. We were all spiritually refreshed and four young people were baptized. On Nov. 20 we joined in a Thanksgiving service with the other churches in town. Our women's work had exchange meetings with the Denton missionary society. On Oct. 9 the Denton group met with us and the theme of their program was Building the Kingdom. On Nov. 13 we were guests of the Denton group and gave a program on Christian Builders. On Dec. 14 Missionary Anna Hutchison brought us an interesting message, giving us an insight into present conditions in China. On education Sunday a special service was held and an offering was taken for Elizabethtown College. Our women's and men's work joined in renovating and improving the church kitchen recently. The men's group assisted Pastor Rittenhouse in harvesting his corn this fall. On Dec. 7 our missionary committee received the proceeds of the dimes and mite boxes which were given out in the spring. Our primary department and B. Y. P. D. joined in presenting a fine Christmas service on Dec. 21. At the close of the program our pastor and family were presented with gifts consisting of pantry supplies, household articles and money, that had been brought by members and friends. We are making an effort to have a one hundred per cent Messenger club again. We are trying to do our part for the Civilian Public Service camps. Our offerings for this cause now total over \$100. The church offering the last Sunday of each month is used for this purpose.—Dorothy Cherry, Ridgely, Md., Jan. 5.

### Minnesota

**Barnum.**—On Oct. 29, 30 Brethren W. O. Tannreuther of Waterloo, Iowa, and Frank Allen and William Whitmer of Monticello, Minn., visited here in the interest of the church. A business meeting was held on the twenty-ninth, and on the thirtieth we held our love feast. The children of the Sunday school gave a Christmas program on Dec. 21, and on Christmas Eve the young people sang carols at thirty-three different homes in our community. The missionary society meets every month and just recently sent a comforter to the Brethren Fellowship house in Chicago and some sofa pillows and a crocheted rug to the Civilian Public Service camp at Magnolia, Ark.—Mrs. Earl Finifrock, Barnum, Minn., Jan. 9.

**Minneapolis.**—The new year brings new resolutions and added responsibilities to every member of the church here and we praise God for these opportunities that the work of the kingdom might prosper at this place. In the selection of Sunday-school teachers for the year some changes were made and we hope that an active Sunday school will be the outgrowth. Sister Opal Bobb had charge of the Christmas program given Dec. 21, and through her untiring efforts an excellent program was given. The Wednesday evening prayer service continues with interest, and is being held in the homes during the winter months. Brother and Sister A. B. Miller have opened their home for these services for the time being. Several of our number are on the sick list, and special prayers are being offered for their recovery. Our Messenger club is being completed on the one hundred per cent basis. We welcome any members passing through the twin cities to worship with us. The church is located at Thirty-sixth Street and Emerson Avenue, North.—E. D. Blocher, Minneapolis, Minn., Jan. 8.

**Worthington.**—We enjoyed a Christmas program given by the children's department on Dec. 21, and in the evening a pageant, The Star Gleams, was presented by a mixed group including adults, young people and children. On New Year's Eve members of our congregation met at the church and enjoyed a program, social hour and lunch together. At 11:30 we returned to the main auditorium to welcome the new year with a worship and prayer service. Our church is continuing the one hundred per cent Gospel Messenger club for another year.—Mrs. H. H. Hauenstein, Reading, Minn., Jan. 9.

### Nebraska

**Omaha.**—Since our last report we have been rather busy. The men have painted storm windows at the parsonage. We decided to have a vacation Bible school again this year with Bro. M. C. Early as director. We had a white gift service on Dec. 21, following a Christmas play put on by the children and junior choir. We delivered three large baskets and a number of market baskets to needy families as a result of the gifts given. We were quite happy over our Christmas offering, which amounted to \$41.61. The women's council had a banquet for the Boy Scouts, and the young people served. The proceeds were turned over to the church. This organization has also been making bushel basket liners, hot pads and towels to sell. Our pastor has been stressing Bible reading and as a result of this the Bible class is sponsoring the sale of a daily devotional booklet so that as many homes as desire may have one. We are happy for the addition of two ministers to our congregation; they are Bro. Homer Caskey, who has retired from the active ministry, and Bro. J. J. Tawzer, whose home was formerly in Hastings, Nebr. We feel they will be a great asset to our church.—Vivian June Lowell, Omaha, Nebr., Jan. 13.

### North Carolina

**Spray.**—In the absence of our pastor, Bro. H. W. Peters, on Nov. 2 Bro. George Bowman of Boone Mill, Va., had charge of the Sunday evening worship. On Nov. 16 Miss Jane E. Pound, a missionary to China, gave us an interesting talk on the work which is being done there. On Dec. 14 Bro. Wampler, pastor of the Boone Mill church, and Bro. A. Stauffer Curry of Bridgewater, Va., were with us in the interests of Christian education. Bro. Wampler conducted the worship program. Bro. Curry made an interesting talk on The Star of Abundant Living. On Dec. 17 the church met in council to elect church officers and committees for the year 1942. Bro. J. A. Neff of Callaway, Va., was re-elected as elder. On Sunday night, Dec. 21, we had our white gift Christmas service. Baskets of food were given to a number of needy families. Bro. Peters delivered an inspiring Christmas message just before the white gifts were placed on the altar. The Christmas pageant was given on Dec. 28.—Mrs. Sam B. Thomas, Leaksville, N. C., Jan. 12.

### North Dakota

**Cando.**—We had our missionary program at the Zion church on Nov. 30. The children's mission project netted \$19.50. The money was sent to the Chinese mission. On Nov. 23 the Zion church dismissed Sunday school and church and came to Cando to worship with the congregation here. This was the day of our Thanksgiving festival. Bro. Brower from Carrington was the guest speaker of the morning and Rev. Amel Whitmer of the Congregational church was the guest speaker in the afternoon. A basket dinner was served at noon. On Dec. 21 we had our Christmas program.—Mabel Morgan, Cando, N. Dak., Jan. 8.

### Ohio

**Beaver Creek.**—A donation of \$50 was given by the Crusaders' class to start an organ fund. Since then \$38 more has been added to the fund through personal donations. The Home Builders' class sponsored a chicken supper on Dec. 6 with a net profit of \$50. Our new elder, Bro. Roy Teach of Brookville, presided at our regular council meeting held on Dec. 15. Plans were made and approved for the rededication of our church, which will be financed by the church treasury and the Home Builders' class. Our B. Y. P. D. has been meeting each Sunday evening and discussing the ordinances of the Church of the Brethren. Recent guest speakers were Brethren Norman B. Wine and Paul Kinsel, and Max Greene of Wilberforce University. A Christmas program was given at our church on Dec. 21. The children from the Sunday school, under the direction of Sister Mabel Couser,



presented several playlets showing how our Christmas customs originated. Following this presentation the young people conducted a brief candlelighting service which was very impressive. The young people's winter conference of Southern Ohio, held at West Milton Dec. 26-28, was attended by nine of our young people. They reported splendid meetings. Sister Alice Coy of our church has been elected to serve on the district cabinet of young people's work. A Bible study is held weekly at our church, when our minister and teachers and others who wish to attend discuss the Sunday-school lesson for the following Sunday. This work has proved very beneficial.—Martha Stewart, Dayton, Ohio, Jan. 7.

**Castine.**—On Oct. 12 our home-coming services were held with Sister Elizabeth Wampler, returned missionary to China, as our guest speaker in the morning. Dinner was served at the noon hour in the basement. Our guest speaker for the afternoon was Bro. Theo. Eley. In the evening our love feast was held with Bro. William Deaton officiating. These services were all well attended. Our church looks very nice since it has been redecorated. On Nov. 19 we joined with Prices Creek for our annual Thanksgiving services. Bro. Barnhart of the East Dayton church was the guest speaker. On Nov. 25 a large crowd called at the home of our pastor and family. They were very happily surprised and grateful for the pound shower that was given them. On Nov. 30 the Imperial male quartet of Gettysburg, Ohio, brought a wonderful gospel message in song to a well-filled house. On Dec. 9 the ladies of the church met at the home of Mrs. Harvey Custer to learn who their capsule sisters had been during the year, and for an exchange of Christmas presents. On the following evening the men of our congregation entertained the men from the Prices Creek, Beech Grove and Cedar Grove congregations. Bro. C. Walter Warstler of Middletown, Ohio, was the guest speaker. Six members of our congregation attended a Manchester College banquet at the Oakland church. Bro. V. F. Schwalm, president of the college, was the guest speaker. Our Christmas program was given by the children on Dec. 21. At this time twelve Christmas boxes were sent to the aged and shut-in folks of our congregation. In the evening our young people went caroling. On Dec. 28 Miss Ethel Schaar, a missionary in Kentucky, gave us a very interesting account of her work there. We received a new member by baptism on that day. We are glad that the Gospel Messenger will go into every church home of our congregation in 1942. We have been contributing to the Civilian Public Service camps. Several of our young people attended the annual winter conference at West Milton, held during the holidays. We are thankful for our past Christian experiences and are looking forward to a year filled with opportunities for service.—Mary Esther Fasnacht, Arcanum, Ohio, Jan. 6.

**Circleville.**—We enjoyed the Christmas program which was given by the children on Dec. 21 under the direction of Sister Thelma Dagon. A special treat of candy, nuts, an apple and an orange was given them by the Sunday-school board. In appreciation of Brother and Sister Harold Myers' work the church presented an occasional chair to them for Christmas. In response to President Roosevelt's plea for a day set aside for prayer our church had its doors open all New Year's Day so that anyone could enter and pray for the leaders of our country and for God's help in the days ahead. We held a watch meeting on New Year's Eve. Brethren Doyle Cupp, Gene Davis, Arthur Cupp and Rev. Myers each brought a short message from God's Word. In closing we reconsecrated our lives to God for the new year. We are planning for a two weeks' revival meeting here, Jan. 18-31. It will be in the hands of the mission board. We are hopeful of great results from these meetings.—Opal Adams, Circleville, Ohio, Jan. 3.

**Fairview.**—On Nov. 25 we met in regular business council with Eld. J. A. Guthrie in charge. Bro. Guthrie was retained as elder and pastor for another year. He has been our pastor for ten years. On Dec. 1 Bro. Hertzler of Marion, Ohio, was with us to begin a two weeks' revival meeting. Good interest and attendance prevailed throughout the meetings. On Dec. 28 there were two baptisms, making three since our last report. Our church attendance has been very good the past year. The ladies' aid reorganized with Sister Francis Stutzman as chairman. One of our young men, James Guthrie, has been in Camp Stronach since June. Our church was redecorated on the inside just preceding the Christmas season.—Gertrude Guthrie, Metamora, Ohio.

**Lower Miami.**—Our love feast was observed Oct. 26 with Bro. N. B. Wine officiating. We have had guest speakers at some Sunday evening services lately. At one meeting Bro. P. M. Filbrun showed some moving pictures; at another time Clarence Priser delivered an interesting address. On Dec. 28 John Shellabarger described some of his experiences at Camp Marietta. He is a member of the Christian church. On Christmas Eve our young people presented a play entitled The Guiding Star. At the same time a junior choir made its first appearance with its members attired in choir robes. The entire service was impressive. On Dec. 31 the golden wedding of Brother and Sister Daniel Baker was celebrated at our church in a very appropriate manner. Sister Baker has, in past years, been very active in church work, as superintendent of the children's division, as a teacher, and as a chorister. We wish them many more years of useful service for the church. The mothers and daughters enjoyed a very pleasant meeting Dec. 18. The fathers and sons are planning a banquet for the near future.—Mrs. William Furrey, Dayton, Ohio, Jan. 6.

## Oklahoma

**Big Creek.**—The B. Y. P. D. took the initiative in securing new Brethren Hymnals for the church and a dedication service was held for them at the morning service on Oct. 26. Our series of meetings began Oct. 27, continuing for two weeks with Bro. Russell West of Pampa, Texas, in charge. We received challenging and Spirit-filled messages. As an immediate result three were baptized. Our new baptistry was dedicated in a special way on the last evening of these meetings. We are greatly indebted to Bro. West for his work among us and also for the splendid baptistry picture. Seven of our group attended the B. Y. P. D. conference at Bartlesville Nov. 29, 30. A committee was appointed to care for the planting of trees and shrubs at the church and cemetery; this, with the recent repainting of the church, adds much to the beauty of the property. We are indebted to Dr. E. O. Martin, a nonmember whose parents are buried here, for a liberal donation for the shrubbery. Church officers for 1942 were elected at the December council. Bro. R. A. Byerly is our elder, Lottie Pippenger the president of women's work and Charles O. Pote president of men's work. Some good reports were given at this meeting. The Sunday-school children's Christmas program, given Sunday morning, Dec. 21, was very good. A Christmas play, Peace I Give Unto You, was well presented in the evening by five young people. Our pastor attended the ministers' school at Aline, Okla., Dec. 29-Jan. 4. Our church treasurer reports that our giving has greatly increased this past year. May we continue to grow in Christian stewardship.—Abbie S. Pote, Ripley, Okla., Jan. 14.

## Pennsylvania

**Conestoga.**—On Oct. 18 we enjoyed having with us at our love feast Brethren Elmer Ebersole and Harry Aldinger from the Conewago congregation, Harry Eshelman from West Greentree, and Earl Brubaker from the East Petersburg congregation. Bro. Brubaker officiated and also brought us an inspiring message on the following morning. On Nov. 10 Bro. A. H. Miller from New Philadelphia, Ohio, came to us and conducted a series of meetings at Bareville. Bro. Miller labored earnestly during the two weeks he was with us, and visited in many homes. Two of our Sunday-school boys were baptized. We convened in quarterly business meeting on Dec. 10 with our elder, Bro. D. S. Myer, in charge. The regular routine of business was taken care of. Good reports were given and a commendable spirit prevailed. Bro. Robert Buckwalter was elected president of our young people's group for the coming year. Our midweek Bible study and prayer meetings continue to meet semi-monthly. The group has now completed twenty lessons in The Prayer Life and Teachings of Jesus by A. C. Wieand. A group of our people were enrolled in the Bible study class conducted Friday evenings at Elizabethtown College by Sister Martha Martin. A number of special offerings have been taken for Bethany Biblical Seminary, Elizabethtown College, community welfare and Civilian Public Service camps, in addition to our missionary offerings. Bro. A. P. Wenger of Ephrata brought us a timely and inspiring missionary message. Bro. Richard Buckwalter, who has been in service at Camp Kane during the past several weeks, recently gave us a very interesting report of life and work there. Another of our young brethren has also been called to serve there. On Dec. 21 our Sunday school presented a Christmas program before a large audience. One of the principal features was a pageant entitled Christ of the Ages, together with an impressive candlelighting service. Two letters of membership have been granted since our last report.—Minnie M. Myer, Leola, Pa., Dec. 31.

**Harrisburg.**—From Nov. 9-22 we held our evangelistic services, which were conducted by our pastor, Bro. H. B. Heisey. Seventeen accepted Christ and on Dec. 7 we had an inspiring baptismal service. Nov. 29 we had as our guest Bro. H. Spenser Minnich. He brought a fine message at our morning service. We were grateful that Bro. Minnich was able to be here and worship with us. On Dec. 7 Bro. R. W. Schlosser brought us a message. On Dec. 14 three stained glass windows in the church auditorium were dedicated. One window, the scene of the Good Shepherd, was presented to the church by Sister Emma D. Hoffman in memory of her husband; another, the scene of Christ in Gethsemane, was presented by Sister Martin and her daughter, Mary Grace, as a memorial to Bro. A. L. B. Martin, who was pastor of the Harrisburg church from 1911-15. The third window, depicting Christ and the woman at the well, was presented by Sister Sallie E. Schaffner, who is now making her home at the Brethren home at Neffsville. Bro. William Blough, our minister of music, conducted a program of music appropriate to the Christmas season, by electrical transcription, prior to the church services on the Sunday before Christmas. On Dec. 21 the children of the church school presented a Christmas program. The church choir, under the direction of Bro. Blough, presented a cantata, Glory to God. Since Nov. 9 sixteen have been received by baptism, two by former baptism and six by letter. The women's work of the church made three comforters and eight small afghans for relief, and sent them along with some clothing.—Mrs. E. M. Byrem, Camp Hill, Pa., Jan. 4.

**Johnstown, Walnut Grove.**—January finds our church launched on another calendar year. We have been going forward steadily. At our fall council the church and Sunday school were reorganized. Our pastor, Bro. J. A. Robinson, was re-elected elder and Paul Wegley was elected Sunday-school superintendent. During the past year sixty-two were added to the church by



baptism, seven were received by former baptism and eleven received by letter, making a total of eighty. Five were called away by death. Our church treasurer reports that during the church year ending Oct. 1, 1941, the church gave \$9,640.45 for our local expenses, contributed \$1,005.41 to the Annual Meeting offering and \$925 to the district mission fund. To the peace and relief fund we have given \$623.45. The women have been active in giving clothing and comforters to the relief committee. We had a Thanksgiving donation of groceries and cash for Camp Kane. A generous response of foodstuffs, including over 700 pounds of sugar, plus an offering of \$95 was sent to the camp. We were glad to have Brother and Sister Levi Ziegler and a male quartet from Kane with us on Nov. 16. Bro. Ziegler brought the morning message and the quartet presented several inspiring messages in song. The women have responded with a packet, fifteen sheet blankets and five heavy comforters for Camp Kane. One of our local boys has been at the camp since its opening, and a second goes Jan. 7. Some of the women's classes joined in donating a barber chair to the camp. We have done some extensive carpeting in our church and remodeled our Sunday-school rooms this past year. There were 462 present at our fall communion. A program of Christmas music was given by the combined junior and adult choirs on Sunday morning, Dec. 24. In the evening a play, The Cobbler's Christmas Eve, and a pageant, Lasting Glory, were presented by the children and young people. Beginning Jan. 12, and every Monday thereafter, a weekday school of religion for children will be held in our church. They will assemble immediately after the dismissal of school and there will be three periods to the program, Bible instruction, music and moving pictures. Our evangelistic campaign will begin Feb. 15 under the direction of Bro. Paul M. Robinson, pastor of the Hagerstown, Md., church and the son of our pastor. We also plan to join in the Johnstown preaching mission under the leadership of Dr. E. Stanley Jones, to be conducted the week of Jan. 25-30 in our local city and surrounding territory.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 7.

**Little Swatara.**—Oct. 4, 5 Bro. Forrest Weller of Elizabethtown College was with us in three sessions of Bible institute at the Ziegler house. Oct. 12 the young people presented a program in the Annville church. Our fall love feast was held Oct. 18, 19 at Ziegler's. Bro. George Wolf of Akron officiated; other visiting ministers were Brethren Walter Hartman of Annville, Harvey Frantz of Myerstown, Ammon Merkey of Fredericksburg and Norman Patrick of Hanoverdale. On Nov. 9 a peace meeting was held at Frystown with Bro. Harold Bomberger bringing us a timely message. Our revival meeting this fall was held at the Frystown house Nov. 10-23 with Bro. Graybill Hershey of Mannheim as evangelist. He brought soul-stirring messages each night. As a direct result eight were baptized. Since our last report eleven have been added to the church. Our Thanksgiving services were held Nov. 27 at the Schubert house. On Dec. 14 Bro. Lester W. Royer of Lebanon worshiped with us at Merkey's and brought the message. We met in council at the Frystown house Dec. 20. On Christmas Eve a group of our young people went around in the community singing carols for the sick and aged. Christmas morning services were held at the Merkey house and in the evening the Sunday-school children gave a splendid program.—Stella D. Merkey, Bethel, Pa., Dec. 31.

**Meyersdale.**—Our annual Christmas pageant, which has come to be one of the outstanding events of the Meyersdale community, was presented on Dec. 21, 22 to capacity audiences. The title was The Savior's Birth. It was prepared and arranged by our pastors, Brother and Sister DeWitt L. Miller, and was presented under their direction. The annual Christmas party was held Dec. 23, and appropriate watch night services were held Dec. 31. Bro. John D. Long, recently graduated from Bethany Biblical Seminary, was installed to the eldership in the local church Dec. 28. The installation sermon was preached by Bro. Walter F. Berkebile, pastor of the Rockwood church, who was assisted in the services by Eld. H. E. Arnold of Meyersdale. Bro. Long is pastor of the University Park church in Washington, D. C. Our church will join with the other Protestant churches of Meyersdale in the observance of Christian emphasis week, Jan. 12-16. The guest minister for the occasion will be Dr. Rufus D.

Bowman of Bethany Seminary. He is scheduled to deliver nine addresses in the several churches, including the high school assembly, special addresses for women and for men, and one session with teachers and ministers. On Jan. 11 in the high school auditorium, Dr. Minor C. Miller of Bridgewater, Va., will address a mass meeting of Christian people of the community upon the subject, Education for Democracy. Dr. Miller is appearing here under the auspices of the Christian clergy of Meyersdale in the interest of weekday religious instruction. The Christian forces of the community are uniting in a great forward step in religious work. Working hand in hand with the local school board and the supervising principal, the churches of Meyersdale will offer classes in religious instruction in the fourth and fifth grades during the second half of the school year. It is a unique opportunity to have Dr. Miller, who is a pioneer in this field, come to Meyersdale to inaugurate the experiment of weekday religious education here. He started this movement in four schools of Virginia eleven years ago.—W. A. Shoemaker, Meyersdale, Pa., Jan. 3.

**Mt. Joy.**—Our new pastor, Bro. Charles W. Blough, and family moved into the parsonage Nov. 24 and took up the work here Dec. 7. Installation services were held Dec. 17 with our elder, Bro. M. J. Brougher of Greensburg, conducting the services. Our Christmas program, Holy Night, was presented Dec. 21 and was sponsored by the B. Y. P. D. Weekly prayer meetings are being held each Wednesday night at the church. After the prayer meeting on Christmas Eve the young people went caroling in the neighborhood. We held a watch night service on New Year's Eve with many of our people attending. We are observing the week of prayer beginning Jan. 4, with the Mt. Pleasant churches. Our women's work made a comforter for Camp Kane earlier in the season, and we hope to make another. Mr. and Mrs. N. E. Neiderhiser, who are known to many as the parents of Mrs. Daryl M. Parker, returned missionary to China, celebrated their golden wedding anniversary Dec. 23. A special service in their honor was conducted by Bro. Blough on Dec. 21. They held open house Dec. 26 and many friends and neighbors brought their good wishes and asked God's blessing on the years to come as they go on together.—Pearl Eicher, Mt. Pleasant, Pa., Jan. 3.

**New Enterprise.**—On Oct. 29 a large group of brethren and sisters from our three congregations spent the day at the old folks' home at Martinsburg. They took with them their annual chicken and waffle dinner plus gifts in the form of blankets, quilts and groceries. A program was rendered. Much interest and increased attendance were shown in our revival meetings held Nov. 16-30 with Eld. Rufus Bucher of Quarryville as evangelist. He brought to us rich Bible messages full of the Spirit, with the result that eight were baptized into the church. Brother and Sister Jerry S. Detwiler presented the church with a beautiful picture of Hofmann's painting, Christ in the Garden. A special service in dedication of the same was held on Nov. 16 by our pastor, Bro. Wilfred N. Stauffer. Our Christmas program was given by the intermediate and children's departments. Songs and two original plays were given. Both were very instructive and helped instill in the people the true spirit of Christmas. These plays were written by Sisters Russell Brumbaugh and Earnest Replogle. On Dec. 22 the B. Y. P. D. held a meeting for children from two to five years and their mothers in the church basement. Gifts were given each child and a program was presented. Light refreshments were served. Our pastor brought us a very helpful New Year's message on The Eternal Value of Things.—Mrs. D. P. Hoover, New Enterprise, Pa., Jan. 2.

**Pleasant Hill.**—Bro. H. Q. Rhodes of Berlin, Pa., came to us Oct. 5-19 in a series of meetings. The messages were very inspirational. Twelve young people accepted Christ and one was reclaimed. On Oct. 19 we had our love feast and communion, which was well attended. Brother and Sister S. Ira Arnold came again Oct. 25 and gave their program of illustrated chalk pictures and songs. On Oct. 23 we had the installation of Sunday-school and church officers. A young people's rally of circuit number two was held in our church Nov. 16. A very impressive program was given and largely attended. The men's chorus was reorganized and has been rendering special music during various church services. They were in charge of our Thanksgiving services on Nov. 26, at which time an offering of \$26.01 was taken for home missions. The women's groups donated a large supply of linens which were taken to the old folks' home at Scalp Level. The Semper Fidelis Bible class is collecting old papers, boxes, and magazines to sell to reimburse the class treasury for our next cash rally. On Dec. 28 we had our cash rally for this quarter, at which time we received \$518.25. Our church debt was \$350, so we went over the top. On Jan. 1 our council met. Bro. Paul Rummel was elected to the ministry. Bro. Charles Blough had charge of this part of our meeting. Eld. John Ellis presided. The church voted to have a full-time pastor. A recommendation to that effect is to be brought before the council at a later date.—Mrs. Ordo Fletcher, Johnstown, Pa., Jan. 2.

**Rummel.**—Our evangelistic meeting was held Oct. 5-19 with Bro. H. D. Jones of Aurora, N. Y., as evangelist. Through his inspiring messages four young people and one mother joined the church. Because of the illness of Bro. Jones our pastor, Bro. Kulp, brought the last four messages. Our communion was held Oct. 19 with 217 around the tables. Quarterly council was held Oct. 20. Brethren Blair Helman and Roy Hitschew were relicensed to preach for another year. In November Bro. Helman entered Bethany Seminary to complete his work. On Oct. 26

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Brother and Sister Arnold of Maryland brought us a program of chalk drawings and singing. In the absence of our pastor, who was conducting a revival meeting at the Clover Creek church, Bro. James Murphy brought us the Sunday morning message on Nov. 9 and the B. Y. P. D. had charge of the evening services. The women and girls took part in the program held by the W. C. T. U. at the Scalp Level Evangelical church on Nov. 24. They presented the pageant, Women of the World, and gave two selections of special music. On Dec. 7 Bro. Glenn Mitchell of the United Brethren church of Windber brought us the message. The ladies' aid has been meeting every week to quilt and do other work. The women's council closed with a very successful year and elected as their new president Mrs. Maurice Knavel. The children presented a Christmas program of songs and recitations Dec. 21 and in the evening our mixed chorus presented a cantata under the direction of Miss Olive Statler. A very good offering was received for the Anna Blough fund. The young people, with their adult advisers, Brother and Sister Maurice Knavel, have been very active this past quarter. They have given programs for the shut-ins and presented them with Christmas boxes. They went carol singing to the shut-ins and at the old folks' home at Scalp Level. Every member was canvassed for relief and camp donations. Since our last report two letters have been received.—Mrs. Alton Statler, Windber, Pa., Jan. 7.

**Somerset.**—A worship in art service was presented by Bro. S. Ira Arnold on Oct. 27. His chalk drawings were a work of art and the service was thoroughly enjoyed by all present. Nov. 2 was rally day and the children of the Sunday school gave a splendid program. Our pastor, Bro. Galen R. Blough, conducted a two weeks' evangelistic service in the Palmyra church beginning Nov. 10. During his absence the pulpit was filled in the morning services by Bro. Carl Lauer. We had a program of music at the evening service on Nov. 16. On the evening of Nov. 23 Bro. H. Q. Rhodes brought the message. The women of our church have been busy making comforters for Camp Kane and for relief. They also gathered clothing for relief. One of the Sunday-school classes sent Christmas boxes to our boys in camp. Dec. 14 was Bible Sunday. Quite a few very old Bibles were brought to the service. On Dec. 21 we had our Christmas programs. In the morning the children presented a splendid program and the pastor gave a brief Christmas message. Our annual Christ's birthday offering, which is used for the church debt,

amounted to more than \$550. In the evening we had a Christmas vesper service directed by Sister Blough. The Christmas story was beautifully portrayed in pantomime and song.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Dec. 31.

**Spring Grove.**—Our revival meeting closed with a love feast. Bro. Kurtz officiated, assisted by Bro. Harry Dohner. Six persons were received by baptism. On Nov. 29 our church met in regular council with Eld. M. S. Stoner presiding. In addition to regular business transacted, we decided to send provisions to Camp Kane; our neighboring congregations responded to an invitation to send their gifts along. Bro. Clarence Horst delivered these gifts to the camp on Dec. 20; they were appreciated very much. The regular B. Y. P. D. meeting at Kemper was held Nov. 9. On Dec. 21 a fine Christmas program was given.—Noah W. Martin, Ephrata, Pa., Jan. 5.

**West Conestoga.**—We were glad to welcome our young people under eighteen years back to Sunday school and church on Sept. 27. They had been barred from services for four weeks because of the infantile paralysis epidemic. On Oct. 20 we had the privilege of having Sister Ida Shumaker, a missionary to India, speak in our church. She brought a helpful and inspiring message. Our love feast was held Oct. 22, 23 at Middle Creek. Brethren Michael Kurtz and David Snader were the visiting brethren. Bro. Kurtz officiated. Our revival meeting opened Nov. 9 with Bro. Phares Forney as evangelist. We greatly appreciated his soul-stirring messages. The church was strengthened. Since the meetings closed, four were received into membership by baptism. On Dec. 20 a large donation of canned fruit, vegetables, cookies, candies, blankets and comforters was brought together and sent to Camp Kane for Christmas. Our young people expect to go caroling on Christmas Eve. Our regular council will be held Dec. 27 at Middle Creek.—Emma L. Zook, Lititz, Pa., Dec. 22.

#### Virginia

**Timberville.**—Our ladies' aid rally day was held on Nov. 6 with a good attendance. On Nov. 9 we had special services in commemoration of American Education Week. Our harvest offering was held Dec. 3. On Dec. 21 the children's department of the church school presented a Christmas program consisting of a worship period, several selections by the children's chorus, and a pageant, The World's Christmas Tree. In the evening the adult department presented a pageant, The Coming of the Great Light.—Mrs. Galen Flory, Broadway, Va., Jan. 6.

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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

College of Chinese Studies, Bagulo, via Manila, Philippine Islands  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China  
Rothrock, Hazel M., 1938.  
Clapper, V. Grace, 1917.

Embassy Guard, Y.M.C.A., Peking, China  
Myers, Minor M., 1919.

## On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.  
Crumpacker, F. H., and Anna, % Juniata College, Huntingdon, Pa., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.  
Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren St., Chicago, Ill., 1936.  
Oberholtzer, I. E., and Elizabeth, 1521 S. Union St., Kokomo, Ind., 1916.  
Parker, Dr. D. M., and Martha, R. N., 1701 Hall Place, Indianapolis, Ind., 1933.  
Schaeffer, Mary, 3435 Van Buren St., Chicago, Ill., 1917.  
Senger, Nettie, South English, Iowa, 1916.

Shock, Laura, 3435 Van Buren St., Chicago, Ill., 1916.  
Smith, W. Harlan, and Frances, Box 36, Greene, Iowa, 1919.  
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.  
Sollenberger, O. C., % General Mission Board, Elgin, Ill., 1919.  
Wampler, Elizabeth B., R. N., 314 Gray Ave., Greenville, Ohio, 1922.  
Ernest M. Wampler, % General Mission Board, Elgin, Ill., 1918.  
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri  
Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa  
Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Dadisman, Mary N., R. N., 1941.  
Faw, Chalmer E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1939.  
Moyer, Edna Faye, 1931.  
Studebaker, Dr. Lloyd R., and Modena, 1934.  
Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.  
Royer, Harold A., and Gladys H., 1930.  
Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.  
Shisler, Sara C., 1926.

## On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.  
Frank, Evelyn E., R. N., 511 East E. Avenue, Glendale, Arizona, 1938.  
Kulp, H. Stover, and Christina, 18th and Washington Sts., Huntingdon, Pa., 1922 and 1927.  
Landis, Herman B., and Hazel M., R. N., 85 Sherman St., Hartford, Conn., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Alley, Howard L., and Hattie Z., 1917.  
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Grisso, Lillian, 1917.  
Lichty, D. J., and Anna, 1902 and 1912.  
Wartler, Anna M., 1931.

Bulsar, Surat Dist., India  
Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.  
Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.  
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India  
Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.  
Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

Paighar, Thana Dist., India  
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India  
Kinzie, Wm. G., and Pauline G., 1937.  
Miller, Sadie J., 1903.

Vyara, via Surat, India  
Brooks, Harlan J., and Ruth, 1924.  
Fasnacht, Everett M., and Joy C., 1940.  
Kiracofe, Kathryn, 1937.  
Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India  
Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India  
Joe W. Bowers, 1940.  
Ziegler, Emma K., 1930.

## On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.  
Miller, Eliza B., R. 4, Waterloo, Iowa, 1900.  
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923.  
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.  
Townsend, Ralph, Camp Lagro, Lagro, Ind., 1937.



# GOSPEL MESSENGER CLUBS TO JANUARY 20, 1942

*New and Renewal - See Explanation, Page 17*

100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS
<b>CALIFORNIA, NORTHERN</b>		<b>IOWA, SOUTHERN</b>		<b>PENNSYLVANIA, EASTERN</b>	
**Laton	Empire	Libertyville	English River	Akron	Conestoga, West
Live Oak	Modesto		South Keokuk	Chiques	East Fairview
**Oakland	Sacramento			**Conestoga, East	Ephrata
<b>CALIFORNIA, SO., and ARIZONA</b>		<b>KANSAS, NORTHEASTERN</b>		East Petersburg	Harrisburg
Glendale, Ariz.	Covina	Washington	Ottawa	Elizabethtown	Hatfield
Glendale, First	Los Angeles,	<b>KANSAS, NORTHWESTERN</b>		*Fredericksburg	*Jennersville
**Glendora	Belvidere		Burr Oak	Indian Creek	Lancaster
Hemet	Los Angeles, First	<b>KANSAS, SOUTHEASTERN</b>		Lititz	Spring Grove
Hermosa Beach	Pasadena		Fredonia	Maiden Creek	Swatara, Little
Long Beach		<b>KANSAS, SOUTHWESTERN</b>		Mechanic Grove	White Oak
**Pomona			Bloom	Midway	
San Bernardino		Monitor		Mingo	
<b>COLORADO</b>		**Newton		*Mountville	
Fruita	Colorado Springs	Prairie View		Palmyra	
	Denver	<b>MARYLAND, EASTERN</b>		*Peach Blossom	
<b>FLORIDA AND GEORGIA</b>		**Frederick	Meadow Branch	Reading	
**Miami	Arcadia	Pipe Creek	Monocacy	*Richland	
Sebring		(Union Bridge)	Sams Creek	Ridgley	
<b>IDAHO and WESTERN MONTANA</b>		**Westminster		Springville	(Mohlers)
**Clearwater	Twin Falls	<b>MARYLAND, MIDDLE</b>		<b>PENNSYLVANIA, MIDDLE</b>	
Fruitland	Weiser	Broadfording	Pleasant View	*Holidaysburg	Altoona, Twenty-
Moscow	Winchester	*Hagerstown		**Martinsburg	eight St.
<b>ILLINOIS, NORTHERN, and WISCONSIN</b>		<b>MARYLAND, WESTERN</b>		**Spring Mount	Dry Valley
Dixon	Polo	Oak Grove	Frostburg	Woodbury	(Maitland)
Elgin		<b>MICHIGAN</b>		Woodbury	Dunnings Creek
Freeport		Flint	Crystal	(Curryville)	Lower Claar
**Mt. Morris		Onokama	New Haven	<b>PA., S. E., N. J., and E. N. Y.</b>	
Naperville		Rodney		**Norristown	Coventry
Yellow Creek		Shepherd		Parkerford	Pottstown
<b>ILLINOIS, SOUTHERN</b>		Thornapple		<b>PENNSYLVANIA, SOUTHERN</b>	
Allison Prairie	Canton	<b>MISSOURI, MIDDLE</b>		**Mechanicsburg	
Astoria	Oak Grove	Adrian	Mineral Creek	Hanover	
Lamotte Prairie	Virden	<b>MISSOURI, NORTHERN</b>		Ridge	
Oakley	Woodland	Wakenda	Plattsburg	**Sugar Valley	
**Panther Creek			Rockingham	**York	
<b>INDIANA, MIDDLE</b>		<b>MISSOURI, SOUTHERN, and ARKANSAS</b>		<b>PENNSYLVANIA, WESTERN</b>	
Cart Creek	*West Eel River	Carthage	*Broadwater	Brothers Valley	Fairview-Skelton
Pleasant Dale		Springdale, Ark.	Shoal Creek	*Connellsville	Georges Creek
Santa Fe		<b>NORTH AND SOUTH CAROLINA</b>		*Johnstown, Rox-	Maple Grove
Spring Creek			Flat Rock	bury	Penn Run
Sugar Creek		<b>N. DAKOTA and E. MONTANA</b>		**Manor	Westmont
Wabash Country		Carrington	Cando	*Middle Creek	
West Manchester		**Minot	*Pleasant Valley	<b>TENNESSEE</b>	
<b>INDIANA, NORTHERN</b>		Surrey		Walnut Grove	Liberty
Auburn		<b>OHIO, NORTHEASTERN</b>		<b>TEXAS AND LOUISIANA</b>	
Bethany		**Ashland Dickey	Chippewa	<b>VIRGINIA, EASTERN</b>	
**Bethel		*Center	Zion Hill	<b>VIRGINIA, FIRST</b>	
**Cedar Lake		*East Chippewa		*Green Hill	Bethany
Elkhart Valley		Hartville		Mt. Joy	
**Fort Wayne		Maple Grove		*Otterland	
Michigan City		*Mohican		<b>VIRGINIA, NORTHERN</b>	
North Liberty		**West Nimishillen		Flat Rock	Cooks Creek
South Bend,		Wooster		Mill Creek	Harrisonburg
First		<b>OHIO, NORTHWESTERN</b>			Mt. Zion
*Syracuse		Bellefontaine	*Deshler	<b>VIRGINIA, SECOND</b>	
*West Goshen		*Pleasant View	Lick Creek	**Bridgewater	Elk Run
Yellow Creek		Silver Creek	Oak Grove	Lebanon	Moscow
<b>INDIANA, SOUTHERN</b>			Ross	Summit	Mt. Vernon
Fair View	Anderson		Sugar Creek	**Valley Bethel	Pleasant Valley
*Four Mile	Maple Grove	<b>OHIO, SOUTHERN</b>		<b>VIRGINIA, SOUTHERN</b>	
*Middletown		Bear Creek	Brookville	Laurel Branch	Fraternity
Nettle Creek		Castine	*Constance, Ky.	Mt. Hermon	
(Brick)		Donnels Creek	*Dayton, West	St. Paul	
(Locust Grove)		Eversole	Greenville	Topeco	
** (White Branch)		Georgetown		<b>WASHINGTON</b>	
Pyrmont		Harris Creek		Ellisforde	Tacoma
Richmond		Lower Stillwater		*Salkum	
Rossville		*Middletown		<b>WEST VIRGINIA, FIRST</b>	
Upper Fall Creek		Pittsburg		**Morgantown	Egion (Brookside)
**White		**Union City, Ind.			(Glade View)
<b>IOWA, MIDDLE</b>		West Alexandria			(Maple Spring)
Cedar	Garrison	West Milton			Old Furnace
Dallas Center	*Muscatine	<b>OKLAHOMA, TEXAS and NEW MEXICO</b>			
Des Moines		Guthrie			
Valley		Thomas			
Panther Creek		<b>OREGON</b>			
Prairie City		Ashland	Newberg		
<b>IOWA, NO., MINN., and S. DAK.</b>		Grants Pass			
**Greene	Root River	Mabel			
South Waterloo		**Myrtle Point			
**Spring Creek					

\* No previous club.  
 \*\* Advanced from 75% club.



# GOSPEL MESSENGER



Photo by E. G. Hoff

A bridge is a symbol of group responsibility. Every cable adds strength, is necessary. So also in the work of the church. Said St. Paul: "Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. . . . This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all." Moffatt's translation of 2 Cor. 9:7-13. Courtesy Harper & Bros.

VOLUME 91

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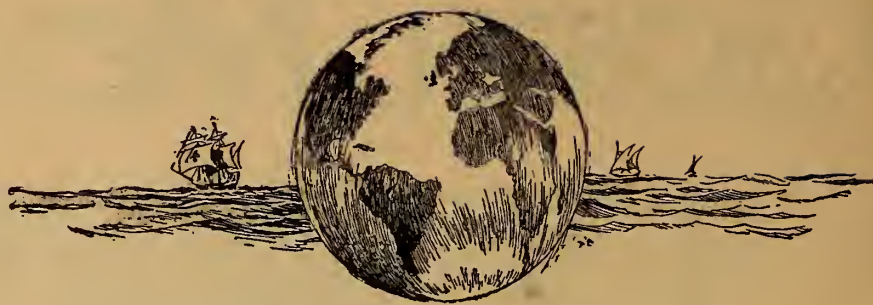
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*February 7, 1942*



# Around the World



The twelfth annual national convention of the Interdenominational Association of Evangelists was in session recently at Charlotte, N. C.

The alcoholic beverages commission of Indiana has passed a ruling forbidding any alcoholic brand sign of any kind within 200 feet of a church or school.

Leading educators from throughout the nation laid plans recently in a conference at Baltimore, Md., to speed up college programs and offer more military training to students.

Every family in Finland must have at least four children to maintain the country's present population level because of the serious loss of men in two wars. Six children to a family would be necessary to guarantee a growth in the population.

Plans for a Christian World Mission Convocation, to be held in Cleveland, Dec. 6-10 of this year, were adopted by Protestant home and foreign missionary executives at a joint session of the Home Missions Council and the Foreign Missions Conference of North America at Trenton, N. J.

A plea for unity in Protestantism was made by Dr. W. S. Abernathy as he completed twenty years as pastor of Calvary Baptist church, Washington, D. C. He said, "It has been all too apparent to me that we have been spending a major portion of our time on the things that divide us as religious bodies and not enough on the things that unite us."

Enactment of legislation to ban the sale of liquor at army and navy posts and in contiguous areas was urged by Senator Capper of Kansas and Senator Brewster of Maine at a meeting called by the united dry forces of the District of Columbia. Washington is said to be the wettest city in America, with six times more liquor establishments than churches.

There is in Chicago a high school known as the Chicago Christian High School. It is Christian in nature, purpose and program. It is Protestant but not denominational. Valued at \$250,000, it is controlled and managed by trustees who are elected to office by the members of an association which sponsors the school. Eligible for membership in this association are those who have children attending the school, or who pay a minimum of six dollars per year as dues. For the past 15 years George Ottenhoff, a prominent business man, has served as president of the board of trustees. A generous amount of money is contributed each month by various churches interested in the project. The Dutch Reformed church and the Christian Reformed church furnish many of the students and much of the support in money. The teachers are fifteen men and five women, carefully selected for spiritual qualities as well as academic achievements. It offers a regular program of high school work, including home economics, shop work, music, athletics and Bible. It is fully accredited by the North Central Association and has a high scholastic rating.

Substandard living conditions in the southeastern Ozark region of Missouri are being given attention by Governor Donnell. State effort will be made to improve livestock, lumber and farm methods, as well as the public health and education of the people. In this area there are but five doctors and one public health nurse to 17,492 persons.

Chicago is pressing forward with new low-cost housing projects. Occupancy is promised for July 1942 for the 586-family project on the lower north side to be called Cabrini Houses in honor of the Chicago nun now in process of canonization. Jane Addams, Julia Lathrop and Ida B. Wells are the names of housing projects already in existence. Three additional projects are being planned for the south side.

Paper mills have been running 24 hours per day, 7 days a week. The national defense program has used 375 carloads of mimeograph paper, 125 carloads of typewriter paper, 14,000 pounds of asbestos paper for each cruiser manufactured, 550 carloads of board for shell containers, one carload of blueprint paper for each battleship constructed, 100,000 pounds of cover paper for soldiers' handbooks, besides other uses for defense stamp albums, bonds, newspapers, etc.

Bread rationing was put into effect in Rumania on Jan. 8, and on Jan. 15 it was extended throughout Hungary. The Rumanian rations are 300 grams daily per person, or about 10½ ounces, with manual laborers receiving double that amount.

A large drop in attendance is expected at summer camps and institutes, but operation of its program will continue with renewed vigor, the Methodist Institute Council announced at its annual meeting at Columbus, Ohio. Increased attendance of boys and girls ranging in age from 12 to 16 years is expected. The 300 deans, presidents and leaders of institutes decided that their programs must be revitalized in the current emergency.

Indication of an alarming increase in the employment of child labor during the past year is causing concern among American church leaders. Reports on employment certificates from 29 states and the District of Columbia show that during the first six months of 1941 the number of 14- and 15-year-old children leaving school for work increased nearly 100 per cent over the number for the corresponding period of 1940. Legislative attempts to ease restrictions on child labor have been undertaken in some states.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

FEBRUARY 7, 1942

Number 6

## ... Editorial ...

### Your Ode to Duty

WORDSWORTH begins his Ode to Duty with the line: "Stern Daughter of the voice of God!" To the poet Duty was a light, a rod; her work to check the erring, to reprove. He ends with a prayer for the spirit of self-sacrifice, the confidence born of reason, for the ability to live in the light of truth.

William Wordsworth lived in times not unlike our own, so it may be in place to ask: "Do you share the poet's conception of duty? Does your determination to make good rise with the difficulties encountered, even with the distastefulness of the job to be done?" We understand this conception of duty is not just a searching idea of a poet, but in some very real sense the standard set for those who make soldiery their profession.

St. Paul will serve as a convenient character witness. He is supposed to have spent about five years of his life as a prisoner, part of this time chained to a Roman soldier. This gave him first-hand knowledge. If he chafed at such restrictions he did not fail to note some of the good qualities of the man at his side. To Timothy he wrote: "Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

H. A. B.

### When the Brethren Wonder

SINCE things in general look so shaky now one brother wondered where would be the safest place to invest five thousand dollars provided, of course, you had five thousand dollars to invest. The brother's question brought out the fact that several others in the group were in the same class of wonderers.

It was a curious situation. All of them wished they had the five thousand dollars though no one knew what he would do with it. Insurance and

farm land were most prominently mentioned but even these old staples seemed none too dependable in view of present trends. Some thought the government, whatever that is, would own everything, or would have mortgaged everything, and then where would little individual persons like you and me come in?

The discussion, hardly worthy of that name for it was little more than an interchange of fears and misgivings, did end in agreement on one point: that this is a good time to preach laying up treasures where wars and wild finance do not destroy them and where thieves and traitors do not break through and steal them. When the insecurity of all temporal things is driven in upon us so forcefully, we can more easily and more surely bank on the riches of the spirit.

E. F.

### What It Means to Be Saved

It means safety and security. Escape from peril, not right now but after while, has sometimes been the whole idea, a wrong idea only in being the whole idea. Escape is there and belongs there but it is incidental rather than primary.

To be saved is to be made whole. It is to realize all one's possibilities, now and forever. It is to live abundantly, completely. It is the perfect functioning of the whole being, every part in its place and so in right relation to every other part and to the whole.

Being saved is saving one's life by losing it in the will of God. It is making his will one's guiding star. It is putting first things first and everything else in its own subordinate place. It is being right with God and with man and with the whole universe.

To be saved is to be free from fear. It is living in the perfect love that casteth out fear. It is that deep sense of security which faces either life or death in perfect confidence.



Some readers may need to be reminded that we are not considering here the prerequisites to this blessed state. That question may be touched on shortly. Nor do we presume to exhaust the meaning of salvation, a goal far beyond our reach. We are only noting some of its simpler and yet too easily forgotten implications.

The nature of the life beyond is of course involved and this we may contemplate with unspeakable gladness of heart even while we speak of it at all with great humility and reserve. The Scriptures picture it in terms within our limited capacity to appreciate, but we know that spiritual satisfactions are infinitely greater than any material symbols can portray—"exceeding abundantly above all that we ask or think."

To be saved and now is the necessary preparedness for its continuing stages and our present chief concern.

To be saved is to have eternal life and that precious possession, just because it is eternal, can know no sharp dividing line between worlds. Being an attribute of the spirit it is not affected by the dissolution of the physical framework in which it has tented for a while. It is not mere endlessness of existence that we are dealing with. Eternal life is a thing of quality and its timelessness is inherent in the quality.

Consider then how truly great this treasure is. Small wonder Hebrews calls it "so great a salvation." What does it mean to be saved? It means life free and full, securely "hid with Christ in God."

E. F.

### Forward Together

AN amusing custom persists in a few remote towns in Asia Minor. Whenever a fire breaks out, rival companies of firefighters race with their antiquated equipment to the scene. Arrived there, they begin at the top of their voices to bid competitively for the job of putting out the conflagration. The agonized householder is compelled to watch his treasures blaze until he decides whom to hire, and for how much. By this time the fire has begun to spread, so the argument usually ends with all available help taking a hand, whether employed or not, to curb the holocaust.

With our world ablaze from end to end, the Christian churches are in a position something like that of the firemen of Asia Minor. The time when it was possible for churches to compete for the job or for each to look after his own interests alone has passed. Danger is abroad and it is spreading. We too must act together, with all others who have faith in God, for the good of all.

When firemen co-operate, as they have long done in civilized communities, they discover that many things are possible that formerly were only distant dreams. They improve their equipment. They learn that there is a right way as well as many wrong ways to do their work. They train their leaders. Further, they soon discover that the old proverb, "An ounce of prevention is worth a pound of cure," seems to have a special application to their job. Before long a major part of their task consists of clearing out fire hazards and teaching people how to avert such loss.

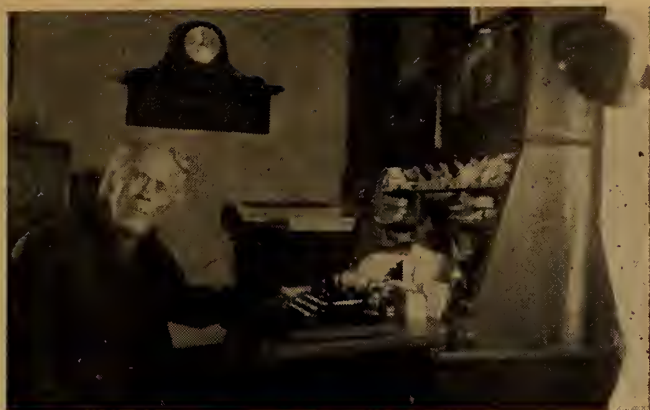
With half the children and youth of America growing up in spiritual illiteracy, outside the influence of any religious agency, the church has begun to realize that it must reach these millions of our youth with religious training. It is up to the entire adult membership of our churches to enlist and prepare for this vast task of Christian teaching.

This is the kind of task which, like firefighting, can best be done together. It is too big for any church to do alone. It requires a concerted effort of American Protestantism, with the co-operation of every church and every community in the nation.

That is why the announcement of the beginning of the United Christian Education Advance is such good news at this time. It is a concerted attack by the Protestant educational forces of the country on spiritual illiteracy. Carefully planned by the educational leaders of each denomination working together, this great enterprise is to be launched at the February 1942 meeting of the International Council of Religious Education in Chicago.

While its major objective is to reach the seventeen millions of childhood and youth of America who are still outside the church, it also has other aims of equal importance. It intends to increase religious teachings in the home. It plans to strengthen religious instruction in weekday and vacation schools, in 169,207 Sunday schools in the country. It will work on definite plans to fortify interchurch and community co-operation in Christian education. For many years the need for this step has been recognized. Now, together, the churches are doing something important about it. Further, they are planning to interpret to the public at large through the radio, newspapers and motion pictures what they are doing. Such a large-scale effort has long been needed. It is good news that it is coming now and that our educational forces are playing an important part in it. This task requires co-operation on an unprecedented scale.—*United Christian Education Advance.*





## *Fifty Years in the Service of the Church*

BY J. CARSON MILLER

### 11. A Noiseless World

You say this is impossible. The people of warring Europe, who are constantly hearing the booming of cannon and the noise of shot and shell, would say it is foolish to talk of such a thing as a noiseless world. The dwellers in our American cities, who are beset with the noises of railroads, factories, automobiles, and street noises of all kinds, would say it is absurd to talk about a noiseless world. Even people who live in the rural districts would object to the term, for they are made aware that there is such a thing as noise by the sounds of the various kinds of farm machinery, the songs of birds and the cries of various kinds of animals. You say it is silly to talk about a noiseless world; there can be no such thing.

With the majority of people this is true. Some of us, however, live in a different world, so to speak, in a world which is practically quiet and noiseless, many of us not hearing the tick of a clock. Imagine that you rise in the morning, and although the other members of the household are up and stirring before you, yet you do not hear them. The songs of the early birds fail to reach you. You go to the breakfast table, and while the rest of the family are exchanging ideas and planning the work of the day you do not hear what they are saying. If it is Sunday morning you go to church, but you do not hear the sermon. If you happen to turn away from looking at the speaker for an instant, it seems that he has ceased speaking. But no, when you turn around you see his lips moving—he must be speaking. You do not attend business meetings of any kind, for you do not get anything from the speeches. This, in brief, is the quiet world in which I live, not per-

fectly noiseless, but approaching nearer to that point each year.

For a time I worried somewhat because I could not hear all that I wanted to hear, but now the question with me is: "Do I not hear all that I need to hear, perhaps all that is good for me?" The little child wants the razor, the hatchet, the butcher knife and the looking glass as playthings, but the good parent does not permit the little one to have these things. So God knows that certain things are not good for us, and keeps them away from us—keeps us even from getting the news that would be detrimental to our best interests.

There was a time when noise of almost any kind was irritating to me, and when I wanted to study a sermon or Sunday-school lesson I took my books and went upstairs or off to another room where I would have quiet. It may be that I was too strenuous in my ways. It may be that instead of giving others their right to talk, I was too selfish and wanted them to keep quiet for my sake. I do not know why, but for some reason, a great part of my hearing was taken away, and now noise does not worry me. I now have a quiet world in which to work. I can sit at my desk and write or study without being disturbed by those who are talking behind me. I can go to the table and eat my meals and the talking of others at the table does not reach me. They can say all the good or bad things about me that they wish—I do not hear them.

This quiet world in which I live is an advantage to me in some ways. At the same time, it is hard for me to keep up with what is going on in the world. Every day many things happen, and my friends talk about them, but unless perchance I catch a word now and then, or get the information from the daily paper, I do not know what is going on. Meetings of various kinds are held and I know nothing of them until they are over. Many sermons are lost to me because they do not reach my quiet world.

I here mention an incident that may be of use to other ministers. Bro. S. D. Lindsay held a meeting at our Flat Rock church a few months ago. The first evening of the meeting he learned that I was not getting any of his sermon. So each evening after this, before going into the pulpit, he handed me a brief outline of his sermon. This was a wonderful help to me. After glancing over the outline, I knew what was coming, and could catch many of his expressions that otherwise would have been lost to me. I mention this because in many congregations there are deafened people. In fact, my experience has been that there are very few congregations that do not have one or more persons with defective hearing. Brother



minister, it is very little trouble for you to go to your typewriter, as Bro. Lindsay did, and make a brief outline of your sermon for that deafened person in your congregation. Perhaps there are several of them, in which case, use carbon paper and make several copies. You will thus be helping those who would otherwise not be getting anything from your sermon. Make your talks reach as many as you can, and thus do more good.

To my deafened friends I would say the best of us cannot get all the good things in life, but let us get all the good we can. Very frequently we get things that those who possess good hearing do not get. By reading, if we are able to read, by thinking and by observation, we can gain something good every day of our lives. Let us, with thankful hearts, make good use of the limited means in our power. Living as we do in our quiet world, we are often misunderstood by our friends. Some may think we can really understand them, and are only ignoring their questions and answers. Others may think that we do not want to hear, and are not making an effort to hear. Let us hope that the time will come when they will more fully understand our condition, and will thus be able to render valuable assistance to the hard of hearing.

*Moore Store, Va.*

## **The Church of the Brethren in a Time of Strain**

BY RUFUS D. BOWMAN

ONE of the most important things our church has to do now is to think through its function in the years ahead. We face an entirely new situation in American life. The strain will become greater, the suffering more widespread. Following the war there will be the strain of many new adjustments in the reorganization of the world. Problems in the realms of economics, race, morals, personality and religion are going to multiply and be thrust upon us for help in solving. Opportunities for mission and relief work will be unbounded. Brethren youth in this generation face a world of strain and opportunity.

What are the functions of the Church of the Brethren today and in the years that lie ahead? I shall summarize my convictions regarding them.

1. The Church of the Brethren should be the *Church of the Brethren*. We will do more if we are just that. The church should see again what it is in this world for. The church is the body of Christ, the household of faith, the pillar and ground of the truth, the family of God. It is the organism through which the Spirit of Christ works

to redeem persons. It is a fellowship. The function of the church is both to Christianize individuals and to do everything possible to Christianize society. However, people have gone too far in identifying the success of the church with the righteousness or lack of righteousness in society. The church has often failed to bring its influence to bear upon contemporary life. On the other hand, the church has often faced forces quite beyond its control. It is a mistake to estimate the value of the church in terms of world conditions. Dr. Rall in his recent book entitled *Christianity* states in an attractive way the basis of our faith, which is that "the central creative force in the rise of Christianity was Jesus." He further states that primitive Christianity was a faith, a way of living, a way of life, a fellowship, and a hope—confident and thrilling. In the light of this the church can be the church no matter what happens. Let the Church of the Brethren fulfill the essence of its name. Let it become truly a fellowship in Christ Jesus, a center of integration, a homing place of poise and faith and prayer. We have a name to live by and the dark clouds cannot destroy this value.

2. The second function of the Church of the Brethren is to help people keep their basic convictions clear. Brethren people throughout their history have accepted the New Testament as their rule of faith and practice. Our faith is centered in Jesus, our Savior, his spirit, life and teachings and his perfect revelation of God. Our faith has been and is now that the gospel of Jesus is eternally true; that the fatherhood of God, the brotherhood of man, love of enemies, and the way of the cross are basic realities of this gospel. Our people need to be helped to think through the basic elements of this faith.

3. The third function of Brethren people is to demonstrate a way of life. We should be centers of integration in our communities relieving strain. People who believe in loving enemies and in the overcoming power of love should manifest it in good home life, and in the goodwill, democratic procedure, and tolerance throughout our church work.

This way of life calls for extra sacrifice. Our government has recognized the rights of conscience in the Civilian Public Service camps. We have a double responsibility to sacrifice to support these camps and all constructive forms of evangelism and relief work. Our mission is to demonstrate love and service in a suffering world.

4. The fourth mission of our church is to keep the normal church program going. The two most outstanding elements in our church program his-



torically have been missions and Christian education. These emphases have been sound. The tragedies of our time are going to bring our church people to a new sense of the importance of evangelism and Christian education. Evangelism which presents the claims of the Christian gospel to people has an unparalleled future, and we should get ready for it. Christian education which teaches the religion of Jesus, prepares young people for Christian vocations as well as definite Christian service; which educates youth with a consciousness of God and a loyalty to the constructive program of the church; which leads young people to a vital faith and gives them ideals to live by, is needed more than ever and deserves the support of the church. The educational institutions of our church will have much to do with our future. I am in favor of a larger church support for our colleges both in attendance of Brethren students and in finances, a closer relationship between our institutions and the churches and more thinking on the part of the churches regarding what they would like to see our institutions become.

5. The fifth function of our church is to strengthen our fellowship. A fellowship has many elements which bind it together. Members of a fellowship love each other, encourage each other, counsel each other, have the capacity to differ without bitterness, regard each person's thinking as having value, and seek for an integration of thinking rather than dominance by any person or group; they share with each other in sufferings and trials. A fellowship allows differences of opinions without breaking friendship. Indeed, I am becoming disturbed because we are not doing more for our boys who have gone straight into the army. The fact that they went contrary to the historic position of the Church of the Brethren does not eliminate our obligation to give them spiritual nurture and friendship. Tolerance has also been an important element in our heritage.

Stimulated thinking is another element in a fellowship. Our church in the future must, I think, move in the direction of stimulating the thinking of districts, local churches and members on church problems, policies and general programs. A virile church is a thinking church all along the line. I appreciate the natural trustfulness which our church people have regarding our church boards. However, more give and take between the church boards and the people, more expressions from the members to church boards, and the boards taking more problems to the districts and the churches for discussion and suggestions will bring understanding, unity, and mutual helpfulness which will increasingly build brotherhood. In other

words, why should not the Church of the Brethren be an outstanding experiment in Christian democracy?

6. The sixth function of our church is to help our people strengthen their prayer life. Holding steady in a time of strain demands that we keep hold of the spiritual resources of God. Our church should issue a call to repentance, to the daily practice of the presence of God, daily Bible reading, and the family altar. How can we go through the days ahead unless we know God? These are the things which matter most.

7. The seventh function of our church is to co-operate with other Christian groups in helping to build the program for the Christian church, in presenting the values which we hold dear to other people, and in helping to think through the program for a just and durable peace. Our greatest contribution will not be made by isolation but through co-operation. What kind of a world do we want to see when the war is over? What principles of righteousness should be held before the peacemakers? What problems will the church confront when the war is over and what will be the church's answer? Are not these questions sufficient to make us think—and pray?

8. The eighth function of the church now is to get ready for the opportunities ahead. When the war is over the opportunities for the church to serve humanity in relief work, mission work, and in building goodwill will be unlimited. We should prepare young people for the days ahead and make plans for funds. The door is bound to swing open. Will the church be ready?

All that I have said is that in the days ahead let the Church of the Brethren be *the Church of the Brethren*.

*Bethany Biblical Seminary.*

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## Intolerance Is Still Dangerous

BY ROBERT A. ASHWORTH

### *The Significance of Brotherhood Week*

THERE are many who think that the war is creating national unity, that it is drawing all sorts of Americans together, that it is promoting understanding and co-operation on the part of citizens of different race or religion or national origin.

Without a doubt, that belief has some basis of truth. Someone remarked to the writer the other day that since Pearl Harbor the apartment house in which he lived, which before was an aggregation of strangers, had become a community. Residents greeted one another on the stairways or on the street and exchanged views about the war or the conduct of the government.



Without a doubt, also, altruistic service as fire wardens or Red Cross workers draws the participants together. Patriotic loyalties that have been implicit become explicit, and a sense of partnership in common tasks results. A consciousness of common danger, also, begets a kind of fellowship. There is an element of impartiality about a falling bomb. It makes no enquiry as to the racial or religious affiliation of its victims before it strikes.

Moreover, it would seem that there is no bond stronger than a common hate. The cynic might ask whether a common ideal or a common affection, or any gospel of love is comparable to it in its cohesive power.

However, we shall have to admit that all these unifying impulses spring from a war psychology. There is an element of immediacy about them and of superficiality. They do not arise from the springs of one's being. They are not the product of deliberate and intelligent thought or of basic convictions. If the intolerant are more tolerant today, as some believe, it is not because they have experienced a change of heart, but because circumstances seem to advise it.

It must also be said that when the occasions arise, there are evidences enough that prejudices just below the surface quickly emerge. Even in wartime, it needs no great provocation to irritate and energize them.

Still further, history uncomfortably reminds us that the great hate movements in American history have followed wars, if they have not been the direct products of war. Hysteria and suspicion and intolerance and discrimination are bred in wartime. Their seeds are sown in times of great emergency, such as the present. When sorrow and suffering and sacrifice are exacted and the strain and stress of war increase, it appears that men look about to put the blame on somebody other than themselves, to seek a scapegoat. It is then that conspicuous or defenseless minorities are impugned. That is a tendency which, in wartime, we must look out for. Against it, we must be on our guard. We do not want a revival of the Ku Klux Klan, and the atmosphere in which we must live when the war is over is generated in time of war.

Now, not later, is the time to immunize against hatred, to "make America safe for differences." We must ceaselessly teach that hate never solved any problem, whether in war or peace. Hate makes men mentally sick, emotionally abnormal. We must now prepare, particularly for the readjustment and reconstruction period, when there will be so many opportunities and temptations for intolerance and hatred.

Today, let us admit, for the sake of argument, that citizens of America are disposed to kindly, generous co-operation. That offers a challenging opportunity to men and women of good will, who are intelligently committed to the convictions and principles upon which alone right human relations can permanently rest. Never in modern history have our schools and colleges, our civic, fraternal and religious institutions had so strong a motive or so favorable a chance to spread the ideas and discipline the emotions which provide a lasting and stable foundation for good will among all the groups that compose our commonwealth. If a sufficient number of leaders in every village, town and city in the country now think freely and seriously about what their religion teaches about human brotherhood, co-operation and brotherhood will be the accepted practice in the years to come.

Brotherhood Week, to be observed across the country Feb. 15-22, under the auspices of the National Conference of Christians and Jews, affords an occasion to direct the attention of all our people to the principles that must control our conduct now, if we are either to preserve what is most precious in our heritage in these days of crisis, or carry them through intact for our enjoyment when the blessings of peace shall come.

Whatever our particular religious loyalty, we must stand together now for the religious ideals that we hold in common. Justice, understanding, friendship and co-operation with others in common tasks are principles of every religious faith in America. We must practice them, put them to work, if we are to live together happily now in time of war or maintain our freedoms in time of peace.

If we are to save for ourselves the rights and privileges that we cherish, we must insist that all others shall enjoy them. If we restrict the right of other groups, we imperil our own.

The Bill of Rights was the expression of the will of the people to impose certain restraints upon the Congress. "Congress shall make no law," it declares, abridging certain basic liberties, religious freedom, freedom of speech and press, the right of assembly. We sometimes hear it said that the Constitution "guarantees" these freedoms to all. But they cannot be made secure by any legal enactment. It is not enough to have a law. Citizens may do what they forbid their Congress to do. Citizens may, and we know that they have in the past in various parts of the country, restricted these freedoms or denied them to some of their fellows. It is not enough that the right to these freedoms shall be asserted by legal enactment;



each group must grant them to all others, and all must unite to guard them.

We must put into practice the slogan of Brotherhood Week with a sense of the urgency of the hour:

Now is the time for men of good will!  
Build understanding—defeat intolerance.

## The Word of God and the Federal Council

BY FRED A. FLORA

SINCE the Church of the Brethren in her Annual Conference of June 1941 became an active participant in the Federal Council of Churches of Christ in America, and since in the Gospel Messenger of Nov. 15, 1941, a strong article supporting that action appeared, and since the writer of this article knows that there are many of the most loyal members of the Church of the Brethren who are not in sympathy with the action taken by the Conference, and since the Church of the Brethren is a democratic institution, therefore, we feel that the other side of the question ought to have a hearing.

Our objection to the action of Conference is based in the first place upon the fact that the matter was thrust suddenly upon the Conference, without having first appeared in the program of business, and therefore there was no opportunity for previous consideration and discussion, and furthermore was unduly hastened in its passage, though there was strong protest raised. Questions of far less importance have frequently been delayed one, two or even three years for study and investigation, which we believe to be in harmony with sound procedure.

While the above reason for our objection comes first in order, the second is first in importance since it has to do with an evaluation of the Federal Council in the light of the Word of God. While it cannot be denied that there are those affiliated with the Federal Council whose faith in the complete inspiration of the Holy Scriptures is unquestioned, yet it is equally true that many who are in places of highest authority in the Council, while having much to say about the teachings of Jesus, nevertheless deny the Bible its place as the Word of God.

We believe there are fundamental and basic truths that must be held in order to warrant co-operation as churches of the Lord Jesus Christ, be we called Brethren, Baptists, Methodists or any other name, and these basic truths are the complete inspiration of the Scriptures, both the Old and the New, the deity of our Lord, his substitutionary death upon the cross, and his bodily resurrection, and these we have reason to know are denied by many that are in leadership in the

Federal Council. No further proof of this need be given than the appeal made at Conference by one of the speakers that we should not enter into any theological discussion concerning the Council, thereby admitting that there were questions of Bible doctrine prevailing in the Council that were out of harmony with what many believe to constitute Biblical Christianity.

This writer is not an isolationist, nor a radical denominationalist, but is happy to co-operate with individuals and groups anywhere who give full acceptance to the fundamentals of the faith as laid down in the Scriptures, but he refuses to link up with those who deny them.

In the article in the Nov. 15 issue of the Gospel Messenger the writer declared that Christianity needed a representative to speak concerning great moral issues, which seems to be good logic; but we question whether often the declarations of the Federal Council voice consistently true Christianity's position; and even granting that concerning purely moral issues it does, at the same time it consistently refuses to declare itself on the fundamentals of the faith; and if I know anything at all about the Word of God, things to be believed precede any moral issue that might be raised; and furthermore, a right position on every moral issue will never take the place of faith in the Person and work of the Lord Jesus Christ.

Beside all this, we have a Voice which speaks fully and accurately concerning both moral issues and also on matters of faith—namely the Bible, the inspired Word of God.

The aforementioned writer also indicates that membership in the Federal Council is a forward step for the Church of the Brethren. This we fail to see, but affirm that it is our decided conviction that it is a step downward and away from our Lord and his Word.

That by this writer the prayer of our Lord in John 17 should be made to mean that an alliance with the organization that at least in part is a denier of the Word and of the Lord, is bringing about that Oneness for which he prayed is indeed strange logic, and gets one into hopeless inconsistency with the whole of the Scriptures. What, for instance, does the Holy Spirit mean in 2 Cor. 6: 14, "Be ye not unequally yoked together with unbelievers"? And what does he mean in 1 John 4: 1-3 where we are admonished to "try the spirits [teachings] whether they be of God" and that we know the Spirit of God by the attitude toward the person of the Lord Jesus Christ? Furthermore, the Holy Spirit has a word for us in 2 Tim. 3: 1-5, warning of those "having a form of godliness, but denying the power thereof," indicating the denial



of the work of the Son of God, and we are admonished, "From such turn away." We have also in 2 Peter 2:1 the Spirit warning us against those who shall "bring in damnable heresies, even denying the Lord that bought them."

There appears monthly in the Gospel Messenger in the statement of faith of the Church of the Brethren, the following: "The Church of the Brethren firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection of both the just and unjust (John 5:28, 29; 1 Thess. 4:13-18)."

Now, brethren, in the name of God and the Lord Jesus Christ whom we profess to serve, if we really mean what this statement declares then how can we tie ourselves up with an organization which absolutely refuses to commit itself on these fundamental truths? Is it not about time that either we conduct ourselves in harmony with the statement or else quit publishing it?

I am firmly of the opinion that there has not appeared in our midst such a divisive element or such a gospel-hindering action since the debacle of the Inter-Church World Movement of 1920, from the effects of which we have not yet recovered.

The admonition for us in such a day is found in 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

*Los Angeles, Calif.*

## Science and the Undertow

BY ROY WHITE

THE value of the Bible was well appreciated by the Brethren of the past. However, some of them were unable to take full advantage of the values there are in science. Now we are going to town and are going to school to sit at the feet of science, we hope. This may mean that we have less time for our Bibles. Ignorant people often lead the same sort of lives as do those who are deliberately evil. Also, our attitude toward that which we term "science" may be very unscientific. Many activities and opinions, many teachers and textbooks, are both irreligious and unscientific.

Science is first of all a way of discovering truth. Pure science, which is seldom encountered, emanates from God and harmonizes perfectly with true religion. To follow the crowd, to take the line of least resistance, to follow one's physical impulses and desires, to believe that which is more

convenient, these are bases for many habits and opinions which some people form at school. Such forces run counter to scientific procedure as well as to religious ideals. They are a part of the undertow. Those who are able to rise above such forces may live.

*Chicago, Ill.*

## Save the Soil

BY WM. J. TINKLE

THE Civilian Public Service camps are saving the soil, which is the greatest wealth our country possesses. It is not all "dirt" that can qualify as soil, but only the top layer; usually no deeper than the breaking plow goes.

There is some land that has had the soil washed off, and now it is worthless. There are square miles of such land that we could afford to give to Japan if we could set it out in the ocean; but Japan could not afford to accept it. Trying to raise crops on it is a losing effort, and it takes many years to form new soil upon it. It is your duty and mine to give aid to the men who are saving the soil.

Let us try to have the attitude of building up, instead of destroying. It is disheartening to read the words of a powerful statesman speaking of "beautiful hits" of bombs rained upon an enemy city. When we agree with him in sentiment we lose love, joy, peace, longsuffering and other virtues of a Christian.

In spite of their faults, the monasteries kept learning and devotion alive during the Dark Ages. War after war raged, followed by pestilence and poverty, crowding out education as well as piety. Earnest men who found their individual protests of no avail withdrew to the mountains and built monasteries. Perhaps the Civilian Public Service camps will save learning and devotion for our children.

A few years ago it was prophesied freely that another world war would disintegrate civilization. While no one can say to what extent this will come to pass, civilization is breaking down before our eyes. Civilization, however, is only a mixed blessing. The regions where civilization has flourished longest are now the most denuded of natural resources. In the flux of the coming decade it will require rare wisdom and determined effort to save the best of our civilization. The men of the Civilian Public Service camps are making heroic sacrifices to build, to save, to show love. It is a privilege to have a part in their work by sending gifts to the Brethren Service Committee, 22 South State St., Elgin, Ill.

*La Verne, Calif.*



## Developing Patience and Courage

BY IRA S. PETRE

It was the middle of April and the thermometer stood at 106° when we reached our new home at Chibuk.

After a few days of setting things in order here it was evident that I should return to Garkida by bicycle and bring back a load of our belongings in a Ford pick-up. It was the beginning of the rainy season. I disliked going, but the trip had to be made. I left Chibuk at 1:15 p. m. and arrived at Garkida at 6:00 p. m. I noted on the way that recent rains had made the crossings of wet-weather creeks difficult.

The following morning I did some last-minute packing and loaded the car for the journey. The members of our party were our gardener, his wife and baby, our cook's wife, and the wash boy. We left Garkida at 3:00 p. m. In normal times we should have reached Chibuk by 5:30 p. m. but not so this time. The first disagreeable aspect of the journey was a flat rear tire. In a short time quite a group of spectators had gathered around. Soon the tire was replaced.

All was well and we were happy on the way only to meet more and increasingly difficult situations. The first stream bed crossing was still in good condition. The next was not so good. I told the passengers to get off to lighten the load. In the process I discovered that one woman had never ridden on a car before and was almost too scared to get off. By some insistence she dismounted. We made the crossing without needing to unload. Crossing number three was made in similar fashion.

After a little while we reached crossing number four. We prepared the crossing as best we could and started across. To our dismay the footing in the creek bed proved insufficient to bear the weight of the car. I stepped out of the car to look the situation over. One rear wheel was in the sand to the hub. The clouds were heavy overhead, and a storm was arising. It suddenly dawned upon me that a dashing rain might fill the creek to overflowing. Our plight was very uncertain. We took courage and began working. Our first task was unloading and carrying our load the rest of the way and putting it on the bank. Then we began working to get the car out. We began hoisting the car by several jacks and then prying with a clumsy pole, the only thing to be had. The car was finally built up on sufficient stones to get us over our difficulty. At the end of three hours we were reloaded and on our way. In about a half hour we reached our second difficult

crossing. It was a duplicate of the previous one. At 12:30 o'clock, in the darkest night I had seen for some time, we drove out of the last river bed feeling that the rest of the way would not be difficult.

The rain that we had anxiously watched had fallen beyond the place of previous difficulty toward Chibuk. But we soon found ourselves in difficulty of a different nature. This time it was mud instead of sand. The mud was several inches deep and the prospects were for more mud ahead. We stopped for two and one-half hours for the road to dry off a bit. In the meantime I slept a little, between naps thinking of what the swampy places ahead must be like. I remembered that my wife and children were alone at Chibuk, wondering why I had not returned.

At 3:00 a. m. quite a congregation of mosquitoes had gathered around. I wondered how much malaria had been pumped into my body in the last two and one-half hours. We made another attempt at going and fortunately the car was able to push on. Within five miles of Chibuk there had been a hard shower but we were able to keep going.

It was 7:00 a. m. when we arrived at Chibuk. We were received with gratitude. Our little grass-roofed house looked like a mansion.

*Chibuk, Nigeria.*

## Missionary Program for March

BY ESTHER BEAHM

"Just when you think you are utterly lost in the darkness is the time to keep on walking toward the dawn."

The chapter which is covered in our third session on the mission study book, *The Seed and the Soil*, lends itself very nicely to simple dramatization. The scene is laid in Europe in a train compartment. Very little costuming will be necessary. The variety will be had as the representatives of various nationalities take their place in the train. A lively conversation is carried on as passengers come and go.

Many national borders are crossed as the train moves along. This brings up comparisons. Over and over some enthusiastic national asks how the others like his country. Each inquirer thinks that of course his own country is far superior to all others.

Because of this association with those of other nationalities a study of governments takes place. They find the present governments fallen apart as if the mor-

## What to Pray For ★ ★ Week of February 7-14

More than four years ago, Earl and Rachel Zigler sailed for India. During their years of language study, they lived at Vyara and later they moved to Bulsar where they have been engaged in evangelistic work. Much of their time is spent among the villages where they make very close and sympathetic contacts with the people who live the simplest kind of life.

It was sad word which came telling of the serious operation through which Rachel passed in November but it was good word which said she was definitely on the mend. Her fellow missionaries rejoiced that she had been spared for they all realized that she had had a close call. Those who have known her in America will also thank God for her recovery.

Let our prayers arise continually as a sweet fragrance of love for God and man.



RACHEL ZIGLER



EARL ZIGLER



tar had disappeared. At last they came to the conclusion that the only remedy is love. No system without love will work.

For details of this program write for the Leader's Guide at 25 cents per copy, along with the book, *The Seed and the Soil*, 60 cents per copy. Send to the General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

## Achievement Offering

### Year Ends February 28

The world is out of kilter but the calendar functions perfectly. February 28 is coming around on exact schedule. Every local church faces the task of completing its brotherhood giving and seeing to it that the money reaches the general treasury before February 28. It is good to have a year end, for it impels us to fulfill responsibilities which otherwise might be long delayed. Records are compiled and will be reported in the Gospel Messenger. The other day a treasurer sent money but did not name the church. He said, "We are not working for credit." Our giving indeed has a far higher purpose than a matter of record. It is true, however, we cannot escape making records in life. Records are kept in heaven and on earth. Printing the report of giving enables the churches and Elgin to see if records are in agreement, thus providing a stimulus for members who want their record to be good, and affording a satisfaction to the members in churches which have given well.

On the front page of this Messenger you will note among the words of Paul: "This service shows what you are, it makes men praise God . . . for the generosity of your contributions."

### Have Missions Failed?

In the face of terrible calamity upon our earth (brought about by man's inhumanity to man), have you wondered if missions are a failure? Missionaries would humbly say, "Yes, we have failed to do all we hoped to accomplish." They could also say that this war cannot be laid at the door of the devout Christians who have sincerely named the name of the Lord Jesus. The real trouble is we have not had enough mission work. Could we but have won the hearts of all Japanese for Christ (as indeed the hearts of some have been won) there would be no warlike spirit in that country. The same can be said of our own or any other land.

The world needs more missionaries, more Christian work—and the time of trouble is the time to lay our plans for even more mission work than we have done heretofore.

Scientific knowledge has made possible more deadly instruments of destruction. These instruments have multiplied faster than the spirit of goodwill and brotherhood. Our world really is in a race between the good which flows from the Christian church and the evil which comes from unredeemed world leaders.

### The Fate of Jonah

Something terrible happened to Jonah when he tried to escape the missionary responsibility given to him. Something terrible always happens when people run away from duty. If the Church of the Brethren should side-step its world responsibility, something terrible will happen to us. The soul of any member who neglects his duty is bound to dry up.

Missions is the sharing of the Christian faith, the Christian ethic, the winning of men everywhere to the love of God through Jesus Christ. This new blessing is needed to lay the groundwork for whatever peace the world may enjoy in the future. All of the political arrangements, if they are ever to be of value, must be buttressed by people who practice the Christian ethic.

## Our Projects

Projects have a very important place in a church program. They add zest to giving. Along with the general giving to the total Conference Budget, a specific project gives an added interest and creates an increased zeal for the program of the church.

Our special church projects have served a definite purpose and have proved themselves a source of blessing.

**The Share Plan.** Many individuals, classes and congregations are giving loyally through the Share Plan in behalf of mission stations and mission schools located in India, Africa and China.

**Youth Serves** challenges the young people of the church to shoulder the total program of the church for a certain period of time to which they give their effort. One hour of total support requires \$30. Not a few groups of young people have taken upon themselves this responsibility. Since the young people's project covers the whole Conference Budget, it is proper for the young people in giving to the Achievement Offering to ask the



### Brethren Service Cup

This beautiful myrtlewood cup made in Oregon is available to those who treasure the cup as a symbol. It may be used on the table to receive the coin at mealtime for Brethren Service work. The cup is a fine symbol of suffering, of blessing, of service. Its meanings extend beyond any description we can give it. Cups may be secured for 75c by asking your local Brethren Service representative to order from Brethren Service Committee, Elgin, Illinois.



treasurer to earmark their money, when sending it to Elgin, as given by young people. In this manner the young people will be recognized for their giving.

**The Pioneer Project** (Intermediate) works in support of the medical missionary work of the church. Junior high school pupils throughout the brotherhood are taking up this project as they study mission books and give their offerings to our medical missions.

**The Junior Project** can testify that during the past seventeen years the Juniors of the Church of the Brethren have gladly given \$69,972 in behalf of the children on our mission fields. Each year the Juniors work definitely in behalf of one mission field. During this year they are giving their gifts to India's children.

**The Women's Work Project** is especially dedicated to the women and girls in India, China and Africa. For more than ten years the goal has been set at \$15,000 each year and many times this goal has been exceeded. In no finer way could Christ be shared with the women of other lands.

It is cause for rejoicing that each year more than \$32,000 is given to the church program through the united efforts of these five projects.

## Brethren Service Year Ends February 28

The goal for Brethren Service giving authorized by the La Verne Conference is \$2 per member for the fourteen-month period ending February 28, 1942. Since that goal was adopted, our official entry into the war and its broad spread of suffering means our goal is too small. We hope many churches can complete the period having given more than the \$2 per member.

### Brethren Service Certificates

For contributors who give amounts \$5, \$10, \$25, \$50 or \$100, certificates similar to a bond are issued upon request. As you attain these sums in giving through your local church organization, you are privileged to ask your local Brethren Service representative to request the Brethren Service Committee at Elgin to issue a certificate in your name.

### Brethren Service Stamps

To encourage giving by children and others who feel unable to give as much as \$5 at a time, \$1 stamp cards with space for ten stamps are given free. Brethren Service stamps will be sent upon request, to the official local church Brethren Service representative who, in turn, is to sell these stamps at 10c each to those who desire to fill cards. All money from these stamp sales is to be remitted direct or via your district treasurer to the

Brethren Service Committee for Civilian Public Service and relief work.

### Brethren Service Chinese Relief Unit

The National Service Board for Religious Objectors in its January 23 Bulletin announces that the following men have been selected by the Brethren Service Committee for the Chinese unit which is to assemble at Camp Lagro for training for relief service in China—

Gladden Boaz, Camp Cascade	John Swan, Camp Stronach
Locks	Paul Weaver, Camp Lagro

Charles Butcher, Camp Royalston
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Nelson Fuson, Camp Patapsco
Elmer E. Hartzler, Camp Colorado Springs

Dale A. Nebel, Camp Dennison
------------------------------

James Stanley, Camp Buck Creek
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<b>Alternates</b>
Frederick Kidder, Camp San Dimas

Richard Lockwood, Camp Ashburnham
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Walter Long, Camp Kane
Harold Phend, Camp Lagro

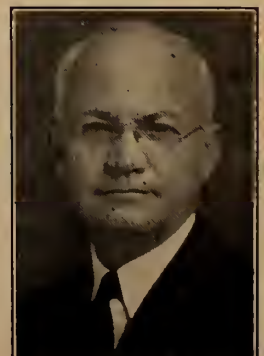
## Brethren, We Owe a Great Debt

St. Paul in the first chapter of Romans says: "I am debtor both to Greeks, and to Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Life must be given to save life. Millions of soldiers are offering their lives either willingly or unwillingly with the hope that evil will be stemmed and good will prevail. As you read this, many are giving life in mortal combat.

The church gives life. In 1937 three of our missionaries were slain at the beginning of the conflict in China. Three more workers were on the torpedoed steamship Zamzam. We are grateful to our Father for their deliverance. Five missionaries are voluntarily out in China in areas of danger, courageously upholding the gospel which St. Paul said, and we believe is, "the power of God unto salvation." Three courageous wives at home pray for their husbands in service to China. In talking with one of these women, commending her for her courage, she replied, "Yes, but my courage is as nothing compared with the three nurses who were on the Zamzam." Eight China missionaries who were in language study in the Philippines are witnessing to their faith regardless of how dangerous their situations may be. How can the home church share with them? How can we in our positions of comparative safety make sacrifice, at least showing our sympathy and courage along with the soldiers in war and missionaries and relief workers out in service?

**Bro. H. L. Hartsough**, pastor of the North Manchester church, has been appointed by the Brethren Service Committee and loaned for six months by the Manchester church to visit Brethren men in military camps. Bro. Hartsough is ready to move immediately into this task, and in order that he will not miss anyone in his camp visitations, will you please send to the Brethren Service Committee, 22 S. State St., Elgin, Ill., the names of Brethren men or friends of yours in military camps, giving the following information: name, rank, home address, military camp address, name of local congregation, name of home pastor, name and address of parents, and whether serving as noncombatant or in the regular army. Bro. Hartsough will be at Camp Shelby, Hattiesburg, Miss., starting Feb. 16. Names of men at Camp Shelby should be sent to Elgin immediately.





## *The Kingdom Within*

BY ARCHER WALLACE

THE Jews of Christ's day writhed under foreign domination. The once proud people were humbled in the dust. Repeatedly their chagrin and resentment found expression in rebellion and the stern Roman rulers crushed, with terrible severity, patriotic uprisings. To these people, so conscious of their political servitude, Jesus taught the supremacy of things spiritual. The real slavery, he insisted, was the slavery of sin and the only true freedom was that which is of the spirit. "The kingdom of God," said Jesus, "is within you."

Here we are at the very heart of his teaching; Christ's kingdom is inward and spiritual. It was that truth which proved a stumbling block to Nicodemus and one which, after twenty centuries, is still imperfectly understood, even by devout people. Some of the saddest chapters in Christian history tell of those periods when men—often well-meaning—sought to make Christ's kingdom a temporal one.

In a little book on the growing of roses a horticulturist says: "Before you can have beautiful roses on your lawn or in your greenhouse, you must have beautiful roses in your mind." Exactly! and that is true of many other things. It was said of Christopher Wren that "he thought in cathedrals," and we may be sure that stately St. Paul's lived in his mind before a single stone was laid. Men do not erect great buildings simply by putting one brick over another, nor do they paint masterpieces by laying one daub of paint beside another. The building or the painting must first live in the builder's or the artist's mind.

The controlling power of life comes from within. It is inside the citadel of his own soul that man has all the powers that make or mar his happiness and his usefulness. There has never been a time when thoughtful, sincere people understood that truth as they are beginning to understand it now, and that is something for which we ought to be grateful. The supreme conquest is self-conquest.

I do not ask for any crown  
But that which all may win.  
Nor try to conquer any world  
Except the one within.

Be thou my Guide until I find,  
Led by a tender hand,  
The happy kingdom in myself  
And dare to take command.

When we say that a thing is beautiful we mean that it produces that effect in us. But the effect produced upon another may be quite different.

Thus it is that every judgment tends to become subjective. When C. C. Cameron wrote:

There is no defeat, in truth, save from within, he expressed what ought to be a source of great encouragement to all. Without man's consent there need be no defeat. "No evil thing," said Socrates, "can happen to a good man." "And I say unto you, my friends," said Jesus, "be not afraid of them that kill the body, and after that have no more that they can do."

The writer once heard an old man make this confession. For many long years he had hated another man. It became an obsession with him. Never a day passed that he did not feed this hatred until he became cynical and hard and cruel. His life became poisoned at the springs and he could not hide from himself the ugly fact that men avoided him and he had few friends. Then, as the result of a religious experience, his anger and bitterness left him and he approached the man who had been so long the object of his hatred. To his amazement he found that this man had been wholly unconscious of his feelings. All the bitter scorn and misery had been on one side—his side—and

## *At the Door*

BY MYRA BROOKS WELCH

Suddenly

In a moment—in the twinkling of an eye,  
One of these days,  
Like the lightning when it plays  
From east to west across the sky,  
The kingly presence of our Lord  
Will be made known,  
And unrepentant men who spurn God's grace  
Will cry for the rocks and mountains to fall  
And hide them from the face  
Of Love upon the throne.

In the meantime

Christ is knocking at the door—  
Knocking . . . knocking . . . knocking  
With strange intent above the roar  
Of bursting shell . . . above the drone  
Of raiding planes and above the hollow tone  
Of the hoofbeats of the pale horse  
Whose rider is Death . . .  
While the war takes its course  
He is knocking at the door—  
Knocking . . . knocking . . . knocking  
Louder than before.

And like a shout

Thundering down the centuries,  
Above the din  
Of the "lo, here's" and "lo, there's"  
Of man's plans for a way out,  
His still small voice is pleading,  
"I am the Lord that bought you,  
Let me in."

La Verne, Calif.



he had simply tortured himself. Probably most of our personal aversions—maybe all of them—are much the same as that man's.

Jesus came to give men peace, poise, self-control. He moved among men who hated him and planned his death. He was the object of vicious passion and scheming iniquity. It has been said that nothing so unnerves a man as the constant fear of assassination, and under that shadow Jesus moved; yet he said to his followers: "Peace I leave with you, my peace I give unto you."

Thus Jesus gave to his disciples, and may we not say to his followers in all succeeding generations, a gift which enabled them to bear with magnificent fortitude the hard and cruel experiences of life, which also transformed what might have been moral defeats into great victories.

In his book, *Why Do Men Suffer?* Leslie Weatherhead protests against the idea, which so often prevails, that somehow suffering turns men into saints; that there is in suffering some strange quality which always makes for spiritual improvement. More often it works the other way. He says: "Disease and ill health are enemies of healthy religion. The natural result of suffering is not saintliness, but rebellion, resentment, bitterness and despair." When Thackeray said adversity was a great schoolmistress he was right, but it does not necessarily follow that all pupils benefit from her discipline.

It is not the experience itself, be it one of happiness or of suffering, that determines the soul's victory or defeat, but rather the spirit in which it is met. The glorious truth is that we are not at the mercy of a strange or cruel fate but rather we are the possessors of a divine gift which renders the soul invulnerable. "The old alchemists dreamed of and sought to find a substance which, as soon as it touched other substances, turned them into gold. They never found it. But in the moral sphere Jesus found it. It was a certain kind of reaction to experience. It was a certain kind of attitude to life."

Not long ago we had some conversation with a

retired minister who has reached a great age. He is very frail in body but wonderfully clear in mind. When speaking of his long service in the ministry he returned again and again to the universal kindness he had met—always and everywhere. It seemed to him that people had conspired to be nice to him and his heart overflowed with gratitude. It is not difficult to see what has happened. It is because there is so much beauty in his soul that he has found loveliness everywhere. That was a wise saying of Goethe's:

Oh, friend, true happiness  
Lies in content  
And sweet content  
Finds everywhere enough.

Toronto, Canada.

## Selfishness

BY HAZEL FASNACHT

It has been said that selfishness is the cause of all the misery and woe in the world. We need look no further than our own lives, tracing the causes and effects of this great sin, to prove this statement.

Christ lived a sinless life. His life was lived without any thought of self. Read the gospels and find, if you can, one selfish thing that he ever did; note on the other hand his many acts of pure unselfishness that culminated in his supreme act of love, "that while we were yet sinners, Christ died for us." Some would perchance die for a friend, but who but God would die for his enemies?

"This is my command that ye love one another even as I have loved you" (John 15:12). Unselfishness means love for others. Christ knew selfishness to be a more insidious sin than theft, murder, or any of the so-called greater sins. He knew it would be harder for his followers to be unselfish than anything else, therefore he so often stressed by word and example the losing of self in service to others.

Recently I heard it said that Christ always exercised his human and his divine natures separately. Could Christ have been the human he was if that part of his nature had not been controlled by the divine? If in our minds and souls we try to separate the human spirit from the divine, we face certain defeat.

Christ said, "I give my life that ye may have life." Not just life in a future world, but life here and now. After two thousand years of Christianity the world is more convinced than ever that Christ's way of life will not save the world. Preachers are called sentimentalists, and those who advocate his standards are classed as idealists. Why? Because we are prone to separate our daily lives from a vicarious way of living and excuse our selfishness as being part of our human nature.

Christ said his kingdom was like a little leaven that leavened the whole lump. Every breadmaker knows that the leaven must be thoroughly kneaded into the other ingredients to make good bread. Whenever mankind learns that every deed must be actuated by the pure unselfishness of God's nature controlling our human nature, then will the kingdom of heaven truly come.

Los Angeles, Calif.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

"Ladies and gentlemen! I am not for the poor man. I am not for the rich man. I am for man!"

Someone had introduced Henry George, American social philosopher, as always being for the poor man. Beginning his lecture, the speaker hastened to assure his audience that he was the friend of humanity, not of any class. It is true, "the common people heard him gladly," but so also did everyone who saw and honored the truth.

New York, N. Y.



# ... Kingdom Gleanings ...

## Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, February 8

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, A Busy Sabbath in Capernaum.**  
—Mark 1:21-34. Golden Text, I was in the Spirit on the Lord's Day. Rev. 1:10.

**Christian Workers, How to Meet Sorrow.**

**B. Y. P. D., From Generation to Generation.**

**Intermediates, About Forgiveness.**

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### Gains for the Kingdom

**Two** baptized in the Mill Creek church, Va.

**Five** baptized in the Sand Ridge church, Ohio.

**Three** baptized in the South Brownsville church, Md., Bro. Rowland Reichard, evangelist.

**Three** baptized in the Bethany church, Philadelphia, Pa.

**Four** baptized in the New Carlisle church, Ohio, Bro. Edward K. Ziegler, evangelist.

**Three** baptized in the Antietam congregation following a series of meetings in the Price's church, Pa.

**Four** baptized and four reconsecrated in the Ewing church, Va., Bro. W. A. Reed, evangelist and Bro. J. R. Jackson, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Niels Esbensen** of Empire, Calif., March 1 in the Raisin church, Calif.

**Bro. Ernest Muntzing** of Harrisonburg, Va., Feb. 1-14, in the Juniata Park church, Pa.

**Bro. Galen R. Blough** of Somerset, Pa., in the East Petersburg congregation, Pa., Feb. 23—March 8.

**Bro. J. Perry Prather** of Dayton, Ohio, Feb. 16—March 1, in the Harris Creek church, Ohio.

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### Personal Mention

**Bro. J. A. Stroh** has taken up the pastorate of the White Rock church of Northwestern Kansas and his address is changed accordingly from Beattie to Lovewell, Kansas.

**First West Virginia** has chosen Elders N. A. Seese and Jesse W. Whitacre as members of the 1942 Standing Committee, with Elders Chester A. Thomas and Emra T. Fike as alternates.

**Sister W. E. West** of Mount Morris, Ill., wants to say, "Thank you with all my heart," to the many, many friends both near and far away who have remembered her with all kinds of kindnesses during the long months since her stroke of May 6, last. She is now "able to walk from my bed to the table for two meals a day by the help of a chair for a cane and Daddy West holding me to keep me from falling. . . . May we in this year of 1942 or whatever time is allotted to us build for eternity."

**Two** pairs of Monday morning visitors helped us get the week started right. They were Brother and Sister Paul Fike and Brother and Sister Robert Knechel, of Eastern Pennsylvania before they came to Bethany Biblical Seminary.

**The inaugural** for President W. W. Peters is to be held Saturday, Feb. 21, 10:00 a. m., in the McPherson College church, followed by an inaugural luncheon at noon and a reception at 3:00 p. m. Dr. Gould Wickey is the guest speaker for the inaugural.

**We offer** as worthy candidates for your congratulations Brother and Sister T. J. Beckwith of the Fruitland church of Idaho. Their sixtieth wedding anniversary is pleasanter to think of than another significant event that happened on Dec. 7. So is the part they have had in the church life of the Northwest.

**Six elders** of Northern Illinois sat in conference in the north board room one afternoon last week. The four from out of town were Bro. B. F. Summer of Chicago, former missionary to India, and Pastors I. D. Leatherman, S. L. Cover and E. Wayne Gerdes of Lanark, Franklin Grove and West Branch, respectively.

**Fifty years** of life together were completed Jan. 25 by Brother and Sister Harry Kriner of Lemasters, Pa. They and their seven children, eighteen grandchildren and two great-grandchildren would like to have us rejoice with them. They have been faithful members of the church for many years, Sister Kriner for more than fifty. "Their home is open house for the weekly prayer meeting whenever there is no other invitation for it."

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### Miscellaneous Items

**That new cookbook** should be a good one. From east and west, and from north and south, the recipes have been coming in. Up to last Monday morning the number received was just under 2,500. There have been a good many duplicates but the plan is to give credit to all whose recipes are used. Remember that March 1 is about the final date for sending in those recipes you have been planning to contribute.

**Yarn requisitioned!** In days when the government makes sudden pronouncements, it changes the plans for all of us. Wool yarn cannot be secured as formerly; even the Red Cross will not be using it in quantity. The American Friends Committee at Philadelphia cannot secure yarn enough to fill orders. Our church women who desire to do knitting will need to purchase their yarn locally.

**The Western Regional Conference** will be held at McPherson College, McPherson, Kansas, Sunday to Friday, Feb. 22-27. It will be under the joint auspices of the General Ministerial Board and the college. A strong and vital program is being offered and all who can should attend. Among the speakers listed are Dr. Charles M. Sheldon, Dr. D. W. Kurtz and Missionary Frank H. Crumpacker. Lodging will be provided by the good folk of McPherson; meals will be served in the dining hall at a nominal rate.



The record for Messenger clubs was as follows last Monday morning: 100% clubs, 246; 75% clubs, 187, or a total of 433 clubs. How is your club coming along?

**To all District Treasurers:** The 1942 assessment for Annual Meeting expenses at the rate of 3c per member is being made at this time. It will be appreciated if the treasurer of each district will remit the proper amount to the undersigned as soon as practical.—E. J. Stauffer, Annual Meeting Treasurer, Barry, Ill.

**Eastern Pennsylvania** again favors us with copies of the financial report of the Brethren Home at Neffsville and the Official Directory of the churches and their organization. Both show that a good many of the more than eleven thousand members in this district must be very much alive. We suspect that our thanks for this remembrance are due chiefly to Bro. John C. Zug.

**The Pacific Coast Regional Conference** is scheduled for Feb. 8-13. La Verne College and the local church will share in furnishing facilities. A strong program is in prospect. Besides regional leaders, Brethren F. E. Mallott and M. R. Zigler and Dr. Robert L. Kelly are on the program. Lodging will be free; meals will be served at a reasonable rate at the College Student Dining Club.

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**With Our Schools**  
**Manchester College**

The spring term will open on March 9 and close with the annual commencement on May 18. Classes will be held six days a week and the Easter vacation eliminated. This will compress twelve weeks of work into ten and will allow for a short Intersession Term, running from May 19 to June 5.

**The Home Economics Department** has recently been enlarged and modernized. The foods laboratory has been divided into one large kitchen, which is subdivided into three unit kitchens and a living-dining room. The clothing laboratory has been enlarged and new fluorescent lights installed. A new Home Economics Club has also been organized and is very active.

**Posture Week** was observed on the campus from January 19 to January 23. Interesting programs were given on various phases of good posture. Hall displays constantly reminded students and faculty to "stand tall" and to guard good health. Climaxing the week's activities was the crowning of the students' choice for the King and Queen of Good Posture. The winning students were Dorothea Neher and John Young.

**Bro. Ira Frantz**, in a chapel address last week, offered to the assembled students grounds for hope in days like these. He stated that though the idealism of youth the world over may seem largely misdirected, its constant revival is grounds for hope. "Man has been on this planet a good many years. If I could represent human history on a time chart here before you and reduce it to a scale of fifty years so we could comprehend it, forty-nine of those fifty years would have passed before man learned to till the soil. Man learned to write only six months ago, Christ was born only two months ago, electricity has been used only twenty-four hours, and efforts toward universal peace began just two minutes ago. There has been an unbalance in our progress in these last few minutes. Our scientific and mechanical progress has outstripped our spiritual progress. But in the long perspective the situation is not hopeless. Intelligent hope is not a Pollyanna optimism. It is a faith that calls for positive action."

**John Eckerle**, of Lanark, Illinois, is filling the vacancy left in the commercial department by Dr. Hoselitz, who has entered the University of Chicago on a research scholarship. Mr. Eckerle is a Manchester graduate of the class of '37.

**The Religious Life Committee** of students and faculty led by Prof. R. H. Miller are working on the development of a program of practical community service, in which the college can contribute most effectively to the community in case of emergencies brought on by the war situation. Another committee of faculty members is working on a more adequate program of health and first aid. Prof. A. W. Cordier is heading a group who are working on a study in the field of postwar peace and reconstruction.

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**New Gish Fund Books**

**298. How Shall I Say It?** by Ross Stover. Regular price, \$1.00. Gish Fund price, 60c.

**299. George Muller, the Man of Faith**, by Basil Miller. Regular price, \$1.00. Gish Fund price, 60c.

**300. Doctor in Arabia**, by Paul Harrison. Regular price, \$3.00. Gish Fund price, \$1.25.

**301. Jesus Christ the Same**, by James Moffatt. Regular price, \$2.00. Gish Fund price, \$1.00.

**302. The Greatest Men of the Bible**, by Clarence Macartney. Regular price, \$1.50. Gish Fund price, 75c.

**303. The Bible Speaks to Our Generation**, by Frank Lankard. Regular price, \$2.00. Gish Fund price, \$1.00.

**304. Officiant's Manual**, compiled by Edgar Rothrock. A funeral manual to replace Cokesbury's Funeral Manual. Scripture passages, selections from literature, orders of services, etc. Printed on loose-leaf notebook sheets, 7¼ x 4¼. Blank sheets included. Sold only complete with cover. Not sent out over the standing order list; must be ordered. Gish Fund price, 70c.

Reviews of all excepting No. 304 may be found below.

**Doctor in Arabia.** Paul W. Harrison, M. D. John Day, 1940. 303 pages. \$3.00.

Doctor in Arabia is an account of Dr. Paul Harrison's experiences among the Arabs in Arabia, where he has had his home for thirty years. The reader will quickly discover that every line of the 300 pages is fresh and vigorous. Dr. Harrison has always had a unique way of expressing himself whether he speaks or writes. This book is filled with facts and they are embellished with vivid descriptions and capped with sparkling humor. The facts are so exactly expressed that the reader forgets his own surroundings and thinks himself transported to the seething sands of the desert or the flowing springs of the oases. And should he be startled at Harrison's delineation of sights, sounds and smells, he should ask himself what manner of missionary he would be were he to go and face the actual circumstances.

After reading this book, no one could ever doubt the fact that Dr. Harrison loves the people to whom he gives his service. He is a doctor and a good one, but deeper still at heart he is a missionary. He is committed to Christian missions. This positive faith and complete commitment penetrate the book. Yet he has not attempted to prove missions, justify them or defend them; he has only pictured them as they are and they prove their own case. To the fiery Bedouin chief and to the timid Moslem wife alike he has given his medical help and the assurance that Jesus Christ is their personal Savior. The book is a challenge. The reader is per-



sueded that such contacts with needy peoples of the earth are worth all they cost in zeal and sacrifice.—Anetta C. Mow.

**How Shall I Say It?** Ross H. Stover. Muhlenberg Press, 1941. \$1.00.

The subtitle of this book is *The Art of Public Speaking*. The author is not only a famous pulpit orator, but he has also mastered the art of writing.

The book treats these subjects: Posture, Breathing, Voice, Articulation, Gesture, Fervency, Touches of Excellence and Speech Formulas. The organization of the book around these subjects, and its style (brief, concise sentences and short paragraphs, frequently sentence-paragraphs) make it very easy to read and remember. And it is a book that many a preacher will reread often.

I have never seen more admirable exercises sketched. I have never seen suggestive analyses of the various kinds of talks and addresses comparable to those that Prof. Stover has written. They really teach one how to prepare that kind of a talk. The book abounds in apt quotations. One such may illustrate the purpose of the book. Said Gladstone, "Many a professional man, now in obscurity, might rise to the highest rank if he were far-seeing enough to train his voice and body as well as his mind." Prof. Stover has written this book to assist ministers to train voice and body.—F. E. Mallott, Grand Rapids, Mich.

**Jesus Christ the Same.** James Moffatt. Abingdon-Cokesbury Press, 1940. 223 pages. \$2.00.

An unusual book title for a man of Dr. Moffatt's standing in the field of historical scholarship! But unusual things are happening in many fields these days; why not here?

The book consists of the 1940 Shaffer lectures given at the Divinity School of Yale University. Dr. Moffatt is the translator of Moffatt's version of the Bible and professor of church history at Union Theological Seminary. In these lectures he upholds the divine humanity of Christ with a command of information and depth of spiritual understanding that should bring reassurance and new courage to those of us who have clung to the divine lordship of Jesus through the humanistic period of the past decade or two. He demonstrates that a man of thorough Biblical scholarship can worship Christ as Lord with something of the contagious enthusiasm of the early Christians.

While there are assumptions here and there about the New Testament literature in which one may not wish to follow the author, yet on the whole he makes a very clear and strong case for the dependability of the gospel portraits of Christ and the permanent validity of the early disciples' attitude toward him. The book builds a good scholarly basis for evangelism.—E. G. Hoff.

**The Bible Speaks to Our Generation.** Frank Glenn Lankard. Oxford University Press, 1941. 185 pages. \$2.00.

In a day in which many are wondering if the Bible has any help to offer and many others are affirming that it does not, there is a place for a book which asserts that it does and then backs up its assertion by an examination of the Bible's contents. The title itself is suggestive of the author's conviction that although the Bible is of ancient origin it still speaks to each oncoming generation. He contends that a book's value is not dependent

upon the date of its copyright, "but on the ability of its message to touch the heart-strings of the human family," and that underneath the external differences of life in the centuries that produced the Bible there was human nature just like our own. Under such chapter headings as *The Desire for Beauty*, *Ethics and Morals*, *Do Not Stand Alone*, *Getting On Together*, *The Bible and Human Nature*, *Adjustment and Release*, *The Supreme Loyalty in Life*, *The Power to Overcome*, *The Building of a Life Philosophy*, and others, he shows us from both the experiences of Biblical characters and the teachings of the Bible that it does give help if allowed to speak to our generation. Dean Lankard accepts with the utmost reverence the trends of Biblical criticism, but this in no way diminishes his emphasis on the practical usefulness of the Book. From this volume will come not only personal inspiration and help, but an abundance of the same to share with others in preaching and teaching.—Ora W. Garber.

**The Greatest Men of the Bible.** Clarence Macartney. Abingdon-Cokesbury, 1941. 222 pages. \$1.50.

Dr. Macartney herein gives us fifteen sermons on as many great men of the Bible—the greatest, according to the title of the book. They are Paul, David, Moses, John, Peter, Abraham, Joseph, Isaiah, Elijah, Samuel, John the Baptist, Jeremiah, Daniel, Joshua and Job. Each sermon is built upon one outstanding characteristic or experience of the subject. Each man is made to seem real; we feel that we share his weaknesses and we are led to believe we can likewise share his strong points. The truths gleaned are not set down for academic purposes, but are applied to our own lives in sympathetic but positive fashion. Any Bible student will gain new insight into the lives discussed; any seeking soul will find encouragement and uplift; any minister can find all this plus a demonstration of the fruitfulness of preaching about Bible characters, and a method of so doing. The book is easy to read but merits thoughtful consideration.—Ora W. Garber.

**George Muller, the Man of Faith.** Basil Miller. Zondervan, 1941. 159 pages. \$1.00.

This book is an account of the life and work of George Muller, a German-born minister of Bristol, England. Having become convinced early in his ministerial career that instead of accepting a stated salary he should trust the Lord to see that his needs were met, Muller worked the remainder of his ninety-three years on that basis—and never once did the Lord fail him. Muller never asked men for funds, but prayed for them and was answered "exceedingly abundantly." His church, starting with seven members, grew into ten churches. He became interested in orphans and started a small orphanage, using the same faith methods of financing the institution. This work grew until he was caring for two thousand orphans at a time, all expenses for buildings, equipment, food, clothing, etc., being met by unsolicited funds. Since his death the work has been carried on by others on the same basis. His last seventeen years were spent in local and world-wide preaching trips financed the same way.

The story stands on its own merits as being the plain truth. If it seems strange to us it does so because we have not lived in the same faith—or at least the same expression of it—that characterized the life and work of George Muller.—Ora W. Garber.



# Statistics for 1940-41

For the Church of the Brethren as Reported for the Year  
Ending Sept. 30, 1941

## Ministry

Number of free ministry churches .....	190
Number of part-time ministers .....	459
Number of full-time ministers .....	255

## Membership

Number baptisms .....	6,067
Net gain .....	1,363
Present membership .....	178,271
Number inactive resident members .....	21,256
Number nonresident members .....	16,747
Number families in the 602 churches reporting	33,604

## Congregations

Number of congregations .....	1,019
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## Church Activities—Average Attendance

727 congregations reported total average of 67,910 at morning church service.

466 congregations reported total average attendance of 26,342 at evening church service.

206 congregations reported total average attendance of 5,486 at adult Sunday evening meeting.

353 congregations reported total average attendance of 8,093 at B. Y. P. D.

78 congregations reported total average of 860 at intermediate Sunday evening meetings.

103 congregations reported total average attendance of 1,089 at Junior League.

149 congregations reported total average attendance of 2,942 at men's work meetings.

143 congregations reported total average attendance of 2,327 at missionary society.

523 congregations reported total average attendance of 6,932 at ladies' aid.

75 congregations reported total average attendance of 2,327 in mother's organization.

238 congregations reported total average attendance of 16,379 at daily vacation church school.

## Finance

Amount given for pastors' salaries .....	\$434,207.26
Amount given for all other local expense ..	408,334.63
Amount given for district work .....	77,762.89
Amount given for missions and church service .....	147,270.25
Amount given for Brethren Service .....	80,489.31
Amount given for other items .....	187,744.42

## Sunday-school Enrollment (1,040 Sunday schools reported)

Nursery—boys .....	2,934	
Nursery—girls .....	3,246	6,180
Beginner—boys .....	4,019	
Beginner—girls .....	4,799	8,818
Primary—boys .....	5,258	
Primary—girls .....	6,083	11,341
Junior—boys .....	5,651	
Junior—girls .....	6,729	12,380

Intermediate—boys .....	5,680	
Intermediate—girls .....	6,562	12,242

Young People—boys .....	9,914	
Young People—girls .....	11,344	21,258

Adults—men .....	21,062	
Adults—women .....	25,721	46,783

119,002

Total Number Officers and Teachers .....	12,683
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Home Department .....	2,594
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Grand Total Enrollment .....	134,279
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## Sunday-school Average Attendance

Adults .....	38,228
Young People .....	16,261
Intermediates .....	9,146
Children .....	24,698

Total Average Attendance .....	88,333
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## Sunday-school Offerings

Total Sunday-school offerings .....	\$254,771.19
Amount given for missions .....	56,787.70

## Converts Won Through Church and Sunday School

Adults .....	920
Young People .....	834
Intermediates .....	1,271
Children .....	980

Total .....	4,005
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## Publications Used

No. Sunday schools using Brethren graded lessons	604
No. Sunday schools using other graded lessons ..	179
No. Sunday schools using Our Young People ....	787
No. Sunday schools using Our Boys and Girls ....	726
No. Sunday schools using Our Children .....	442
No. Sunday schools using Brethren Quarterlies ..	752
No. Sunday schools using Teachers' Monthly ....	797
No. Gospel Messenger Clubs .....	586

## MINISTRY

### To the Laity of the Church

By M. R. Zigler, Elgin, Illinois

Conversations with ministers and their families over the brotherhood during the past few months reveal that there is a growing need for a careful study of the financial obligations of the churches to their ministers. One minister who has given his life as a free minister revealed that it is becoming a burden for him to meet all the demands for his services. As far as time is concerned he indicated a joy to give that. The outlay for automobile, gasoline, etc., constitute the chief cause for his burden. Churches served by the free ministry could help a large number of men who are giving their time by giving a gift to cover expenses involved.

The minister who is giving full time on a salary is discovering that the cost of living is going up rapidly. Dollars do not go as far as they used to go in purchasing the necessities of life. However, in most places salaries in the city and income on the farm are increasing on the part of the laity. The minister cannot request an increase in his salary even though he and his family



may be suffering. The estimated increase in cost of living since January 1, 1941, varies from nine per cent to seventeen per cent. Financial demands are made upon the minister of which the congregation is unaware. The laity in our churches should not wait until there is financial suffering on the part of the minister before increasing his salary. It would be far better for the laity of the church to see this need and consult with the minister regarding the increased cost of living and try to work out some plan to help the minister to serve in this day when the ministry is needed so greatly. Now is the time to act in increasing the support of the ministry of the Church of the Brethren.

The pastoral and financial committees of the churches would do well to meet and recommend a substantial increase in the salary of the minister. This should be done now. I am writing this out of my own personal observation with a number of our ministers during the past few weeks. I have not been authorized by the General Ministerial Board to make this plea. It comes out of my experience and observation with ministers. I trust that the members of each congregation will consider this matter seriously and prayerfully bring an increase in the support of the minister. Ministers so far as possible should not have financial worries to handicap them in their great service in a time like this.

#### CHURCH LITERATURE

##### What Is Ahead in the Monthly

By E. G. Hoff, Elgin, Illinois

There is widespread interest in the new Bible Study Monthly. People have been asking what it will contain. The January issue is a partial answer to that question.

Devotional materials by Edward K. Ziegler are to be carried throughout the year. These will include daily devotional thoughts and suggestions for prayer, also samples of ways to conduct family devotions, one offered each month under the following headings: For the Rural Home, Where the Children Are Small, Where All Ages of Children Are Found, Where Children Are All High School Age or Older, For Newly-weds, Out of Doors, The Quiet Time, The Hymn-centered Worship Program, The Instrumental Music-centered Worship Program, The Picture-centered Worship Program, and Worship for Christmastide. In months that have only four Sundays, there is space also for brief, practical articles that will help us to appreciate and use the Bible in a devotional way. Topics for these are: Restoring the Family Altar, Making the Bible Live, Home Dedication Service, Grace at Meals, A Place of Worship in the Home, The Prayers of Little Children, and The Fireside Worship Hour.

While Brother Ziegler was on the India mission field he wrote a worship guidance book that has had wide use throughout the world. He is especially good in this field. Busy pastor though he is—at York, Pa.—he is entering upon this task with the care that is necessary to make a real contribution. The editor has seen three months of this material. It is too good to miss. Every home in the brotherhood should have it. You will miss it unless you get access to the Monthly through your Sunday school or by direct subscription.

Other contributions for the article section are being gotten from some of our best Bible teachers and preachers; also we are inviting contributions from anyone who

has a vital experience to share in Bible study and teaching.

The lesson helps carried heretofore in the Teachers' Monthly are being rearranged and enlarged. The editor's lesson exposition and discussion is intended to be basic for students in young people and adult age levels and for teachers of all age groups. It will suggest interest points, give such lesson setting as may seem significant, present an outline of the text, explanatory notes, a discussion of the topic and problems for further study. Endeavor is being made to increase its usefulness to the average person.

The editors are also providing a brief section, In the Stream of History, which will offer background material from history, archaeology and geography; a section, The Bible Perspective, to tie in the lessons' particular interest with related Bible teachings; an object lesson or illustration; and some devotional thoughts pertinent to the lesson. Edith Barnes is preparing the devotional thoughts.

Some worship suggestions for the superintendent will be carried with each lesson. Kenneth Bechtel, pastor of the Sterling, Ill., church, is preparing this material for the first two quarters.

Ira H. Frantz will continue the helpful page that he has been contributing to the Monthly, offering also A Case in Point, that is, an illustration taken out of life.

The Viewpoint of Youth will present the special interests of the lesson for young people. The youth's cabinet is suggesting writers here. Lyle Klotz, of Fredericksburg, Iowa, a young minister who is a senior in Bethany Biblical Seminary this year, is writing the first quarter, and Ernest Lefever, of Elizabethtown College, the second quarter.

Each week we are to have Wide Horizons from C. D. Bonsack. He will present the missionary implications of the lessons and other practical interpretations such as he is so well able to give.

Three pages of Plans for Teaching will be offered on each lesson. Ora W. Garber, experienced pastor and teacher and now literary editor at the Publishing House, is furnishing Plans for Young People and Adults; Inez A. Goughnour, our editor of young people's materials, for Intermediates and Seniors; Genevieve Crist, our children's editor, for Juniors; and Grace H. Patton, a Baptist children's writer, for Primaries. The last named material utilizes the pictures that are on the picture rolls and lesson cards and in the new Primary Quarterly.

#### MEN'S WORK

##### Men's Work, Bethany Church, Missouri

By Walter Mason, Norborne, Missouri

For the past three years Bro. E. L. Hawkins, the chairman of our work, has been interesting our men in the God's acre and allied projects. This last year thirteen men netted approximately two hundred and fifty dollars. This money is being used to apply on the pastor's salary, janitor work at the church, etc.

A turkey supper on Thanksgiving Eve was sponsored with a neighboring Methodist pastor as speaker. One hundred and twenty-five were present and as they passed to the tables offerings of twenty-seven dollars and sixty cents were given to home missions.

The group sponsors the Messenger Club and assisted the women in serving meals for two days at a neighboring fair.



Genevieve Crist edits it carefully for our use.

We are offering this publication for teachers of Uniform Lessons, parents, young people, shut-ins—anyone who wants to use the Bible more fruitfully. The monthly has been published at a loss for some time. The Home Department Quarterly has been just about breaking even. In the new publication we are merging the functions of the two and specializing on the use of the Bible. We hope that it will find a place in the church so that it will merit support sufficient to continue. Certainly there is need for more vital use of the Bible in this day and always.

#### ADULT DISCUSSION OUTLINE

### How to Meet Disappointment

Scripture: Matt. 17:14-20; James 5:7-10

Sunday, February 22

Note: This is the fourth and concluding discussion outline from the study course, *How Religion Helps*, by Roy L. Smith, 15c. The course has thirteen lessons and may well be studied for a quarter by a Sunday-school class. Order from the Board of Christian Education, Elgin, Illinois.

#### I. The Problem

1. No one has ever been able to avoid opposition and disappointment.
2. Some people are overcome by disappointment. Others use it as a steppingstone to rise above the opposition.
3. The Christian religion should help one to meet the unavoidable disappointments of life without being crushed by them.

#### II. How Shall We Meet Disappointments?

1. Let us ask ourselves whether the opposition facing one is really a disappointment or a help to greater achievement. Illustration: A doctor is afflicted with disease. He recovers at least partially and diligently gives himself to find a remedy for the disease.
2. Let us ask ourselves to what extent we are responsible for this disappointment. The answer will make a difference. If we are responsible we may resolve to avoid a similar situation in the future. If we are not responsible, it will do no good to keep asking ourselves, "Why did this disappointment have to happen?"
3. Examine ourselves as to our customary way of meeting disappointment. Do we get angry? Give up? Pity ourselves? Blame others? Do we rebel? Complain? Or what do we do? It would be well to check our technique and discipline ourselves daily. This will help when the greater strain comes.
4. Remember how Jesus met disappointment (Matt. 17:14-20; Luke 17:11-19; 22:21-34, 54-62; also Paul: 2 Cor. 11:16-12:10).
5. Believe that God cares when we are disappointed and that there is a way for good to come from all such experiences.

#### III. Discussion

1. How many of our disappointments are really serious?
2. If we know the cause of disappointments, do we have a right to complain when they are repeated?
3. How do you meet disappointments?

## CORRESPONDENCE

### The Valentine From Mother

The most cherished valentine I have ever received came from my mother. The card itself did not cost much—not over a dime—but mother had fashioned it



into a book by inserting a number of pages on which she had pasted several snapshots taken inside the home—my sister at the piano, brother at the radio and herself reading. Opposite each picture was an appropriate bit of verse copied from her invaluable collection of poetry

and prose. As I look again at the valentine it becomes a symbol of mother's life: she made the commonplace lovingly beautiful.

We have a scrapbook, about three feet square, which she filled with pictures she had collected from old calendars, magazines and advertisements. She began the collection for "her children's scrapbook" when she was fifteen years old. I remember that my doll clothes were complete to tiny buttons and buttonholes, ribbon-rosettes and rolled hems, though I'm sure her fingers were weary from continual mending for five active children. Made-over clothing was brightened by red buttons and braid. When I was about twelve, we moved into a parsonage large enough for me to have a room of my own. She and daddy together painted the odd pieces of secondhand furniture. There was a sofa painted a soft blue and trimmed with yellow. Mother spent hours putting blue ruffles on unbleached muslin curtains. It was the loveliest room I shall ever have.

A devoted Christian and a loving wife, she frequently left her home work to be with my father in his pastoral duties, but we never came home to an "empty" house, for there would be a large kettle of vegetable soup no commercial company could copy or a note telling us where to find prepared foods. We knew mother had thought and prepared for us before she left.

Somehow there were always flowers! Perhaps it was only a row of pansies along the walk, but if space permitted there was a riotous garden. Summer flowers were not enough. The winter sun found windows, not shrouded with heavy drapes, but bright with red and pink geraniums, begonias and ferns. When I saw the first picture of Camp Lagro, I knew my mother was there for one of her vases with wild flowers sat in the middle of the table. We always had a canary to add to the lusty noise of a happy home. The first one to the last was called "Dicky."

Rarely ever do I hear any religious musical program that one of mother's "favorite" hymns is not sung. When miles divided us we met by radio to listen to the "Southern Airs" or "The Church by the Side of the Road." When, as children, we grew weary of an extended auto



trip mother would begin to sing and trouble was forgotten. The one we liked best was "Glo'ry for Me." For mother led in a clear voice and daddy struggled to keep up the maze of bass notes but soon became lost and the song ended in confusion and good spirit. I'm certain mother often sang when her heart was heavy and her body weary, finding strength and consolation in the song's promises, and so giving them to us. An infinite number of stories were hers which she willingly repeated again and again to eager little listeners—her own and her neighbor's children. They were stories with a good moral or beloved Bible stories.

All nature was beautiful to her. The mountains were awe-inspiring; the valleys reminded her of God. So often she said, "Oh, look children! See the beauties around you." Sometimes it was a grand old tree; sometimes a babbling brook. Often she called us from the house to view the "glorious sunset" or to watch the moon rise.

One day she said, "I expect you children to be better parents than we were, for you have the advantages of higher education." To be as good is a tremendous challenge; for no mother could have been more prayerful, devoted and sincere. We pasted goblins on the windows, hung the ceiling with "chains" of paper and left molding clay in the living room, but it was a "lived in" home to her.

Thanksgiving Day (1941) her Maker called her home. It must have been a joyous reunion for she had been so lonely for my father and I'm sure heaven was not complete for him until she came. For us, the sun forgot to shine that day—for she always added zest and sparkle to life. One day when our turn comes to heed the call, if we have lived the Christian lives our parents exemplified, when we step through the golden gates, father will receive us with a joyous greeting and mother will say, "Oh, come, children, and see the beauties around you."

Mobile, Ala. Mrs. Elizabeth Leatherman Rood.

### First West Virginia District Meeting

The district meeting of the First District of West Virginia was held Oct. 3-5, in the Beaver Run church, near Burlington, W. Va. The theme for the meeting was Building With Christ.

The elders' meeting was held Friday afternoon at 2 o'clock with seventeen elders of the district present. There were five visiting brethren present: Paul H. Bowman, president of Bridgewater College; P. I. Garber of Petersburg, W. Va.; Bro. C. O. Showalter of Pennsylvania; O. B. Maphis of Elgin, Ill.; A. Stauffer Curry of Bridgewater, Va.

The women's meeting was held at the same hour, which consisted of a program and business session.

Friday evening a play, The Nelson Family Crusade, was given by the Maple Springs B. Y. P. D., under the direction of Flora Harsh. Worship was directed by the Keyser B. Y. P. D. Bro. A. Stauffer Curry gave the address of the evening.

The business session of the conference was held on Saturday, Oct. 4. A. R. Showalter was moderator; Ezra Fike reading clerk, A. S. A. Holsinger writing clerk.

The theme for Saturday night was Building With Christ Through Missionary Activities. Bro. H. Spenser Minnich was a pleasant visitor for a part of the conference. We were very glad to give him a part in our Saturday evening program. Sister Anna Hutchison,

formerly a missionary to China, was our second speaker.

The theme for Sunday morning was Building With Christ Through Education. There was demonstration teaching in three Sunday-school classes. These classes were taught by A. Stauffer Curry, Mrs. Paul H. Bowman, and Mrs. George McNeil of Keyser, W. Va. Bro. Curry talked on the subject, Christian Advance. Bro. Paul H. Bowman preached a very inspirational sermon on True Values.

The theme for the afternoon was Building With Christ Through Our Ministry. The congregational singing was lead by Mrs. Louise Showalter. The afternoon sermon was preached by Moderator A. R. Showalter. Summary of the conference and closing worship were conducted by Bro. Russell K. Showalter.

Burlington, W. Va.

A. S. A. Holsinger,  
Writing Clerk.

### The D. P. Holsingers Celebrate Sixtieth Wedding Anniversary

The sixtieth wedding anniversary of Brother and Sister D. P. Holsinger was celebrated on Dec. 28, 1941, with a dinner served by fourteen of their nieces, nephews and friends. A large number of their friends called in the afternoon and evening to wish them more years of happiness and usefulness. Many cards were received from the East from friends in recognition of the event.

Married on Dec. 29, 1881, by Elder Jacob Koontz near New Enterprise, Pa., this fine couple entered on the journey of life together on a farm in Morrisons Cove. One daughter and two sons were born to this union, the daughter having passed to the spirit world a number of years ago. Late in the eighties uncle and aunt moved to the Eastern Shore of Maryland, where there



Photo by Ollie B. Neher



had already come a number of the Brethren families and where a church was organized. Here uncle was chosen to the office of deacon.

About twenty years ago the Holsingers moved to southern California, locating first at Glendora, and a few years later at La Verne where they have since made their home. They are to be found in the church service when health permits. They have always lived the simple life as taught by the great Teacher. Two sons and a host of relatives and friends reside in the East, and they with us unite in wishing them many more years of peace and contentment together.

La Verne, Calif.

Emmert Stayer.

### "The Pastor's Work Is Not in Vain"

On Dec. 3, 1941, members of the Elizabethtown congregation held an appreciation meeting in honor of the pastor and family. Bro. C. R. Frey, chairman of the men's work, presided and delivered the opening address. The following also spoke: the elder, A. C. Baugher; the Sunday-school superintendent, Bro. H. B. Longenecker; the chairman of the board of Christian education, Prof. Wilbur Cassel; the president of the B. Y. P. D., Bro. John Enterline; the president of the women's work, Mrs. John Pfautz; the choir director, Prof. E. G. Meyer; a deacon, Bro. Aaron Hollinger; and Bro. Ralph Frey, pastor at Stevens Hill. Bro. Paul Grubb, a trustee, in a special address presented to the pastor and family beautiful floral offerings, baskets of fruit and groceries, and a substantial check. During the evening there was special music by a ladies' quartet and the girls' sextette, and an organ number by Mrs. E. G. Meyer. Two beautiful palms were also presented to the church by the women's work, which add much to the setting for worship. Such an occasion indicates that the pastor's work is not in vain, and helps him to appreciate more than ever the loyalty of his people.

Elizabethtown, Pa.

M. Clyde Horst.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Branson-Brandt.**—Carlyle L. Branson and Virginia Mae Brandt, both of Rossville, Ind., in the parsonage, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Brower-Ziegler.**—By the undersigned, in the First Church of the Brethren, Portland, Oregon, Oct. 5, 1941, Joseph M. Brower and Esther B. Ziegler, both of Portland.—Ralph R. Hatton, Portland, Oregon.

**Crouse-Purviance.**—By the undersigned, Dec. 28, 1941, at the home of the bride's parents, Carroll R. Crouse of Wiley, Colo., and Edith Purviance of Adel, Iowa.—L. A. Walker, Adel, Iowa.

**Detwiler-Harshberger.**—By the undersigned at his home in Middletown, Jan. 17, 1942, Harold Detwiler and Lina Pearl Harshberger, both of Bellefontaine, Ohio.—C. Walter Warstler, Middletown, Ohio.

**Fillmore-Eskildsen.**—At the Church of the Brethren in Macdoel, Calif., by the undersigned, Jan. 1, 1942, Bro. Raymond M. Fillmore of Gridley, Calif., and Sister Adah Eskildsen of Macdoel, Calif.—S. Paul Daugherty, Live Oak, Calif.

**Funkhouser-Crook.**—Marian D. Funkhouser of Lafayette, Ind., and Cletis Irene Crook, in the home of the bride in Flora, Ind., by the undersigned.—Robert L. Sink, Rossville, Ind.

**Gault-Phillips.**—By the undersigned, at the home of the bride's parents, Bro. Emmert Wade Gault of Carbon, Alta., and Ruby Mae Phillips of Irricana, Alta.—I. M. McCune, Irricana, Alta., Canada.

**Gray-Miller.**—Virgil Paul Gray of Rossville, Ind., and Beulah Naoma Miller of Flora, Ind., in the Flora Church of the Brethren, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Holsopple-Fyock.**—By the undersigned, Jan. 13, 1942, Richard Alden Holsopple of Holsopple, Pa., and Sister Hazel Rebecca Fyock of Altoona, Pa.—B. N. Lehman, Holsopple, Pa.

**Keys-Norman.**—By the undersigned, in the Nokesville church parsonage, Nov. 29, 1941, Franklin Keys and Dorothy Norman, both of Manassas, Va.—Olden D. Mitchell, Nokesville, Va.

**Kinzel-Voorheis.**—In the Flint Church of the Brethren, Dec. 26, 1941, Robert Kinzel and Anna Voorheis, both of Flint, Mich., by the undersigned.—Arthur E. Taylor, Flint, Mich.

**Lutz-Warner.**—Lloyd V. Lutz of Brookville, Ohio, and Gladys M. Warner of Union, Ohio, Jan. 1, 1942, at the parsonage of the Church of the Brethren in Ephrata.—C. C. Sollenberger, Ephrata, Pa.

**Miller-Stamy.**—Clarence F. Miller of Marion, Pa., and Sister Helen I. Stamy of Chambersburg, Pa., Dec. 4, 1941, at the Church of the Brethren, Hagerstown, Md., by the undersigned.—Ralph G. Rarick, Chambersburg, Pa.

**Moore-Houpt.**—Bro. Robert Wesley Moore and Sarah Bell Houpt, both of Chambersburg, Pa., Jan. 15, 1942, by the undersigned, at the Chambersburg parsonage.—Ralph G. Rarick, Chambersburg, Pa.

**Newhouser-Cochrane.**—Roy Newhouser and Frances Leone Cochrane, both of Lafayette, Ind., in the home of the groom's mother, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Norman-Allen.**—At the parsonage of the Union Ridge church, Dec. 28, 1941, Delores Beryl Norman and Sister Eva Mary Allen, both of Hansell, Iowa, by the undersigned.—W. W. Blough, Hampton, Iowa.

**Oliver-Smeltzer.**—Ira Arthur Oliver of Lafayette, Ind., and Mabel E. Smeltzer of Rossville, Ind., in the home of the bride by the undersigned.—Robert L. Sink, Rossville, Ind.

**Reese-Booker.**—By the undersigned at the Middletown Church of the Brethren, Dec. 21, 1941, Stanley Reese and Mary Jane Booker.—C. Walter Warstler, Middletown, Ohio.

**Roth-Fink.**—Clarence Roth of Rossville, Ind., and Pauline Fink of Clarks Hill, Ind., in the parsonage, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Runion-Keys.**—At the home of the groom's parents, Aug. 16, 1941, Lawrence Runion of Bristow, Va., and Mildred Keys of Manassas, Va., by the undersigned.—Olden D. Mitchell, Nokesville, Va.

## FALLEN ASLEEP

**Barnhart.** Lydia Jane Rhoades, was born in Indiana Aug. 22, 1857, and died at the home of her daughter in Franklin County, Kansas, Jan. 13, 1942. She came to Kansas with her parents and settled in Jefferson County near Ozawkie in 1864. She was married there to William Firestone on Oct. 18, 1877. To this union were born six children. The family moved to Franklin County, where Bro. Firestone died Aug. 2, 1907. On Dec. 5, 1909, she was married to Joseph Barnhart, who died Feb. 12, 1915. Sister Barnhart united with the Church of the Brethren in girlhood and was a faithful member all her life. She was confined to a wheel chair for the past five years and was bedfast for four months, the result of paralysis. She is survived by one son, five daughters, one brother, one sister, twenty-two grandchildren and fifteen great-grandchildren. Funeral services were conducted at the Appanoose church by the writer, assisted by Bro. Ralph Hodgden of Topeka. Interment was made in the Appanoose cemetery by the side of her first husband.—J. M. Ward, Pomona, Kansas.

**Bradley.** John D., was born Jan. 12, 1857, and died Dec. 24, 1941, at his home near Luray, Va. He was a native and lifelong resident of Page County, Va. Bro. Bradley gave more than forty years of service to the schools of the county and enjoyed a still longer period of fellowship with the Church of the Brethren, the church of his choice. Although he held no official position in the church he was very active in the work at Beahm's chapel for many years. His wife preceded him in death nearly twelve years ago. He leaves a sister and one daughter, two granddaughters and a host of relatives and friends. Funeral services were conducted in Beahm's chapel by his pastor, Bro. H. C. Eller. Interment was in the beautiful hillside cemetery near by.—Mrs. H. E. Wakeman, Luray, Va.

**Broyles.** Carrie, was born to John M. and Mary Woodward of the Ida Grove vicinity on May 19, 1877, and passed away Dec. 29, 1941. Forty-six years ago she became the wife and faithful companion of Bro. R. C. Broyles, who survives her. Early in life she united in Christian fellowship with the Church of the Brethren. Sister Broyles was a lover of her home and church and as long as health permitted she was faithful in attendance. She was a patient sufferer of a serious malady for more than two years. She was a most generous and hospitable lady and was always ready to help those in need. She insisted that no flowers be bought for her funeral but that the money should be contributed to the church or some worthy cause. In addition to her husband she is survived by two sons, three daughters, one brother, five sisters, a number of grandchildren and one great-grandchild. Her funeral was conducted at the Methodist church in Luray by a former pastor, Bro. C. O. Showalter of Sipesville, Pa., assisted by two Methodist pastors who visited and comforted her, and by Bro. H. C. Eller, her present pastor. Burial was made in the Evergreen cemetery at Luray.—Mrs. H. E. Wakeman, Luray, Va.

**Caldwell.** J. Frank, died at his home near Genoa, Va., on Jan. 14, 1942, at the age of seventy-five years, nine months and thirteen days. He was the son of the late Eld. Lorenza and Susan Caldwell of near Mathias, W. Va. He was married twice. Surviving are his wife, three daughters, one son, one brother and four sisters. The funeral was held at the Oak Grove church, of which he was a member, with the writer and Bro. C. E. Nair in charge. Burial was made in the family cemetery near Mathias, W. Va.—Samuel D. Lindsay, Timberville, Va.

**Calvert.** Mary Early Ebersole, was born near Lima, Ohio, Nov. 22, 1854, and died at Pomona, Calif., Jan. 11, 1942. On July 25, 1875, she was married to John Ebersole, who passed away at Salem, Oregon, in 1901. To this union five children were born, three of whom survive. The family moved to La Verne thirty-six years ago, where the mother and her boys immediately became very active in the work of the church and the community. She was a faithful member of the ladies' aid society as long as her health permitted. She aided those of all ages around her. In 1915 Sister Ebersole married Eld. W. Q. Calvert, who died in 1925. Funeral services were conducted at the La Verne church



by Bro. D. W. Shock, an old friend of the family. Interment was in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Carpenter, John Adam**, was born near Harrisonburg, Va., Oct. 12, 1854, and died at the Fruita, Colo., community hospital Jan. 5, 1942, after an illness of only a few days. On March 8, 1875, he was married to Mattie Francis Brown. He was a member of the Church of the Brethren for many years and a deacon forty years. Bro. Carpenter came to Fruita in 1903. He leaves, in addition to his devoted wife, seven children, nineteen grandchildren, fifteen great-grandchildren, one sister and two brothers. Funeral services were conducted by the undersigned, assisted by Bro. J. R. Frantz, in the Fruita church. Burial was in the Elmwood cemetery.—R. W. Hoover, Fruita, Colo.

**Elsberry, Elmer Jackson**, was born Aug. 28, 1871, in Shelby County, Iowa, and died Jan. 10, 1942, in Grand Junction, Colo. On Aug. 15, 1898, he was married to Bertha Philumalee in Dixon County, Nebr. To this union seven children were born. Bro. Elsberry joined the Christian Church in early life; about thirty-three years ago he united with the Church of the Brethren. A year later he was elected to the office of deacon and served faithfully until his death. Surviving him, in addition to his companion, are three sons, one daughter, ten grandchildren, his aged father, one sister and three brothers. Three children preceded him in death. Funeral services were held in Martin's mortuary at Grand Junction. Burial was in the Palisades cemetery.—Ralph W. Hoover, Fruita, Colo.

**Fisher, Andrew Spanogle**, was born near Maitland, Pa., March 2, 1877, and died at his home in Lewistown, Pa., Dec. 20, 1941. He was the son of the late John and Susan Hoffman Fisher. His wife, the former Florence McManamy, died Oct. 23, 1930. Five sons and a daughter survive, as well as three brothers and three sisters. Bro. Fisher was a member of the Lewistown Church of the Brethren and a member of the Golden Rule Bible class. He was a loyal and faithful member and could always be seen in his place on Sundays. He loved to talk about the Word of God. Funeral services were held in the Fretz funeral home by Bro. Harold Snider, his pastor. He was laid to rest in the Maitland cemetery.—O. O. Brumbaugh, Lewistown, Pa.

**Gordon, James Henry**, the son of John and Sarah Livick Gordon, was born Feb. 11, 1867, and died Jan. 13, 1942. In May of 1888 he was united in marriage to Fannie Margaret Berry, who survives him. To this union were born sixteen children, fourteen of whom are still living, in addition to twenty-two grandchildren and four great-grandchildren, two brothers, two sisters, one half-brother and one half-sister. Bro. Gordon united with the Church of the Brethren a number of years ago and later was elected to the office of deacon. For about sixteen years he served his church as sexton, and for a similar length of time he served another church in the community in the same capacity. He spent much time in the cemeteries of the churches and was always interested in keeping the burial grounds looking fit. He spent his entire life not many miles from the place of his birth and death. Funeral services were conducted at the Elk Run church by his pastor, Bro. W. H. Zigler, assisted by Rev. E. F. Koch of the Seventh-Day Adventist church. Interment was in the adjoining cemetery.—Lucy A. Zigler, Churchville, Va.

**Hardman, Benjamin F.**, was born in Wayne County, Ind., Dec. 8, 1867, and passed away at La Verne, Calif., Dec. 18, 1941. At the age of sixteen he moved with his parents to Kansas. In 1896 he was married to Mintie Burris of Eureka, Kansas, near where they started their home on a farm. A little later he became a member of the Church of the Brethren at Madison, Kansas. He and his wife moved to La Verne in 1923, where they have resided ever since. He is survived by his wife, two sisters and three brothers, and other relatives. Funeral services were conducted at the La Verne church by Dr. D. W. Kurtz, pastor. Interment was in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Holl, David Henry**, was born at Thomasboro, Ill., June 1, 1873, and passed away at La Verne, Calif., Dec. 2, 1941. At the age of sixteen he went with his parents to Sterling, Colo. When a young man he became a member of the church, which he loved and faithfully served through life. In 1907 he was married to Cora Jane Broadwater at Los Angeles. To this union were born four daughters and three sons, all of whom, with his wife, survive. The family lived first at Weiser, Idaho, where he was elected to the office of deacon in the church; his faithful services had much to do with the growth of the church at Weiser. In 1921 he moved with his family to Grants Pass, Oregon, where he soon became Sunday-school superintendent and also a teacher. Believing that the farm was the best place for his family, he moved to one near Corvallis, Oregon, in 1924; he worked energetically in the church in his new location. Hard work on the farm and in the church impaired his health and in 1931 he came to southern California. Funeral services were conducted at the La Verne church by Dr. D. W. Kurtz, pastor, assisted by Eld. J. S. Zimmerman. Interment was in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Horn, Josephine**, aged eighty-three years, died Jan. 15, 1942, at the Rockingham Memorial hospital in Harrisonburg, Va., following a brief illness. Surviving are two daughters and one sister. The funeral was held at the Trissels Mennonite church near Broadway, Va., with her pastor, Rev. P. W. Fisher, in charge, assisted by the writer. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Horning, Maggie C.**, daughter of Mr. and Mrs. Charles Riglin, was born in Schuylkill County, Pa., Aug. 2, 1858, and died Dec. 13, 1941, at La Verne, Calif. When she was a little girl her parents moved to Illinois, where she grew to womanhood. She was united in marriage to David R. Horning near Morrison, Ill., on Dec. 25, 1876; to this union were born one son and one daughter, who survive. The family later moved to Nebraska, where they became members of the Church of the Brethren near Fairmont. They later went to South Dakota for three years, where they were active in the work of the church before coming to La Verne March 3, 1890. They were charter members of the La Verne church and active members in the church program at this place; she was one of the organizers of the ladies' aid society, a teacher in the Sunday school, and church chorister. She served faithfully with her husband in the deacon's office, being especially active in visiting and caring for the sick in the community as long as her health permitted. She was bedfast for the last three and one-half years of her life. Her husband passed away nine months before she died. Funeral services were conducted at the church by Dr. D. W. Kurtz, pastor, followed by interment in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Ibach, Fred W.**, son of the late Byron and Ella Wagner Ibach of Penryn, Pa., was born Nov. 27, 1877, and died in the St. Joseph hospital at Lancaster, Dec. 6, 1941. His untimely death was due to injuries received in an automobile accident as he was en route to his daily work. He was a member of the Church of the Brethren at Salunga for twenty-three years, having been baptized by Eld. M. G. Forney. He is survived by his wife, who was Katie P. Zug before marriage, four sons, two daughters, sixteen grandchildren, three brothers and two sisters. Funeral services were conducted at the Salunga church by Elders P. J. Forney, Earl Brubaker and S. Clyde Weaver. Interment was made in the East Fairview cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Jameson, Benjamin H.**, died at his home in Harrisonburg, Va., Jan. 11, 1942, following a brief illness. He was aged forty-nine years. Surviving are his wife, two sons, two brothers and one half-brother. The funeral was held at the Linville Creek church near Broadway, Va., with the writer officiating. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Landis, Eliza Jane**, daughter of Henry and Sophia Arnold, was born near Brookville, Ohio, Dec. 13, 1860, and departed this life at her home near New Lebanon, Ohio, Dec. 8, 1941. On March 14, 1882, she was united in marriage to David M. Landis of near Arcanum, Ohio. To this union were born eleven sons and three daughters. The husband, two infant sons and one daughter preceded her in death. At the age of twenty-three Mother Landis united with the Church of the Brethren. Her Christian service, her constant interest in the church, and her untiring devotion to her family and the well-being of others, characterized her life. She had been in failing health for several years previous to her passing and for the past year and a half she was practically helpless. She is survived by one brother, one sister, nine sons, two daughters, nineteen grandchildren and four great-grandchildren. Funeral services were held at the Eversole church near New Lebanon, Ohio, with the undersigned in charge, assisted by Eld. J. H. Root of the Eversole church. Burial was made beside her husband in the Eversole cemetery.—J. H. Good, Springfield, Ohio.

**Layman, Eugene E.**, son of Cecil and the late Bertha Angle Layman, was born Aug. 3, 1918, in Cass County, Ind., and died Nov. 17, 1941, in Dukes Memorial hospital in Peru, Ind. Eugene was received into the Wabash City Church of the Brethren by baptism at the age of twelve years. He had been in failing health for several years and had been anointed. He is survived by his father, stepmother, two brothers, four sisters, and a number of other relatives, also the young woman to whom he was engaged to be married. Funeral services were conducted at the Peru Church of the Brethren by Bro. C. R. Oberlin, his pastor, assisted by Bro. John Smeltzer of Wabash, Ind. Interment was made in the Greenlawn cemetery at Mexico.—Daisy Peters, Peru, Ind.

**LeaVell, Anna Amanda**, daughter of B. W. and Susannah LeaVell, was born Jan. 16, 1850, near Hagerstown, Ind. At the age of eight months her parents and family moved to Appanoose County, Iowa. In August 1877 she united with the Church of the Brethren in the congregation now known as the Fairview church. She passed away at Yakima, Wash., Jan. 11, 1942, about two weeks after having fallen and broken her hip. Surviving are two brothers and a large number of nieces and nephews and friends.—M. G. Blickenstaff, Yakima, Wash.

**Martin, Sarah Jane**, daughter of Elizabeth and Michel Hargle-road, was born near Chambersburg, Pa., Feb. 7, 1859, and departed this life Jan. 16, 1942. She was the eighth child of ten children, all of whom preceded her in death except one brother. She was united in marriage to Saul W. Martin on Aug. 28, 1879, near Hastings, Nebr. To this union were born ten children, all of whom survive her but one. In 1904 the family moved to the farm home ten miles from Mankato, Kansas, where she remained for the last thirty-seven years. Her husband preceded her in death seven years ago. In early life she united with the Church of the Brethren and through her entire life she was a devoted follower of her Christ. She leaves her nine children, twenty-two grandchildren, seven step-grandchildren and four step-



great-grandchildren, one brother and a host of other relatives and friends. The funeral service was conducted at the Church of the Brethren in Burr Oak, Kansas, by the pastor, Bro. S. E. Thompson, assisted by the Methodist pastor, Rev. Bishop. Burial was in the Burr Oak cemetery by the side of her husband.—Mrs. S. E. Thompson, Burr Oak, Kansas.

**May, Lee**, died at his home near Timberville, Va., Jan. 18, 1942, at the age of sixty-seven years, seven months and seventeen days. Death was the result of a cerebral hemorrhage following an illness of several days. He had been a member of the Church of the Brethren for many years and a trustee in the Mt. Olivet church, which adjoined his farm. Surviving are his wife, four sons, two daughters, eight grandchildren and two half-brothers. The funeral was held in the Timberville church with the writer in charge, assisted by Bro. John T. Glick, a former pastor. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Musselman**, Chester W., son of David and Susan Cripe Musselman, was born May 17, 1889, near Cerro Gordo, Ill., and departed this life in St. Mary's hospital at Decatur, Ill. At the age of nineteen he united with the Okaw Church of the Brethren and lived a consistent Christian life. On Feb. 22, 1911, he was united in marriage to Bessie Cecil. This union was blessed with one son, who, with his wife and small son, survives him. He also leaves two brothers and three sisters. Funeral services were held on Jan. 3, 1942, in the Cerro Gordo Church of the Brethren with Bro. D. J. Blickenstaff officiating, assisted by Bro. W. T. Heckman. Interment was in the Cerro Gordo cemetery.—Idabelle Hood, Cerro Gordo, Ill.

**Myers**, Emma, daughter of Peter and Mary Picking, was born near Marion, Pa., Sept. 8, 1863. She departed this life at her home in Shady Grove, Pa., Sept. 12, 1941. On Aug. 28, 1886, she was united in marriage to Edward M. Myers, who passed away July 11, 1912. Sister Myers was a member of the Church of the Brethren for fifty years. She served in the deacon's office with her husband for a number of years. As long as she was able she sewed for the aid society. Surviving is one daughter, Mary, the wife of Eld. B. F. Waltz of the Germantown congregation, two sons, and six grandchildren. Funeral services were conducted in her home in Shady Grove by Eld. Welty Smith. Interment was made in the Brown's Mill cemetery.—S. Omar Nicarry, Chambersburg, Pa.

**Noffsinger**, Elizabeth Ann Short, was born near Roanoke, Ill., April 7, 1862, and died at her home in Greene Township on Oct. 31, 1941. On Dec. 11, 1884, she was married to Rufus Noffsinger, who died in 1901. They had nine children, one of whom died in childhood; one stepson and one stepdaughter also preceded her in death. All but three years of her life were spent in Woodford County. Mother Noffsinger was baptized into the Church of the Brethren in her early teens and remained faithful to her Lord until the end. For years she worked in her home church, which was the Panther Creek church. She is survived by seven daughters and one son. Interment was made in the Roanoke cemetery.—Jacob T. Dick, Chicago, Ill.

**Reichard**, Norman C., was born March 19, 1873, in Washington County, Md., and died at his home in Waynesboro, Pa., Jan. 2, 1942. He was the son of David and Alice Coffman Reichard. On Nov. 24, 1897, he was married to Edith C. Welty, who for many years assisted him in his work as funeral director, first at Fairplay, Md., and later at Waynesboro, Pa. In 1899 he united with the Church of the Brethren, to which he was faithful in his attendance. He is survived by his wife, one sister and four brothers. Services were held at his home, conducted by his pastor, Bro. George L. Detweiler. Interment was made in the cemetery at the Manor church.—Sudie M. Wingert, Waynesboro, Pa.

**Sheets**, Lucinda, passed away at the home of her son near Eagle Point, Oregon, Nov. 27, 1941. She was born at Goshen, Ind., June 13, 1864. When a small child she came to Jackson County, Oregon, with her parents, David and Elmira Whetstone. In 1883 she was married to William H. Pullen at Jacksonville, Oregon. To this union were born three children. Since 1928 Sister Sheets had lived most of the time with her son near Eagle Point. She had been a member of the church for many years and was faithful to the end. She was a quiet and unassuming person. She leaves her three children, two sisters, one brother and a host of friends. Funeral services were conducted by the writer.—Ernest J. Wine, Ashland, Oregon.

**Smith**, Nora May, daughter of Samuel and Alice Greenawalt Hartman, was born in Washington County, Md., and departed this life Dec. 14, 1941, at the Waynesboro hospital after suffering from a heart attack. Surviving are her husband, Harvey E. Smith, one stepson, two step-granddaughters and eight brothers and sisters. Funeral services were conducted at the Mount Zion church by Brethren Welty Smith and M. C. Valentine.—S. Omar Nicarry, Chambersburg, Pa.

**Stamy**, Harry C., was born Feb. 6, 1862, near Jacksonville, Pa., and passed away Nov. 18, 1941, at his home near Chambersburg. He was the son of the late Eld. John F. and Emma Reese Stamy of Lees Cross Road. He was a member of the Falling Spring congregation and served as an official of the church for almost fifty years. His wife, Minnie J. Wingert, preceded him on Sept. 17, 1928. He is survived by three sons, four daughters, one brother and one sister. Funeral services were conducted in the New Guilford church by Brethren C. E. Grapes, W. G. Smith and C. L. Gearhart. Interment was made in the cemetery close by.—S. Omar Nicarry, Chambersburg, Pa.

**Strite**, Flora Mae Ridenour, was born near Smithsburg, Md., Aug. 7, 1896, and died Dec. 27, 1941. She united with the church in her youth and was a faithful and sincere worker. She and her husband served in the office of deacon for a number of years. She was married to Chester A. Strite on Jan. 16, 1917. Her husband, three sons, one daughter and a sister survive, along with a host of friends. She was never absent from services unless hindered by ill-health. She will be greatly missed in the church and in the community in which she lived. Funeral services were held in the Longmeadow church near Hagerstown, Md., by Brethren H. R. Rowland and E. S. Rowland. Interment was made in the Green Hill cemetery at Waynesboro, Pa.—Genevieve Rowland, Hagerstown, Md.

**Wagner**, Sophia C., daughter of Christian and Wilkema Engleking, was born in Glissen, Hanover, Germany, Aug. 23, 1862, and died in Mt. Carroll, Ill., Nov. 13, 1941. She came to America at the age of twenty-one years and made her home at Savanna, Ill. She was united in marriage to John Wagner on March 9, 1886, at Hickory Grove, Ill. She was a member of the Church of the Brethren and was one of its faithful supporters. At the time of departure she was the oldest member at Hickory Grove. Sister Wagner was a faithful wife and loving mother and was loved by all who knew her. She leaves four sons and one daughter, six grandchildren and many relatives and friends. Her husband and one daughter died in 1930.—W. E. Kendall, Milledgeville, Ill.

**Weidman**, Catharine Steely, widow of John W. Weidman, died Jan. 13, 1942, at the home of her daughter in Springville. She was aged ninety-three years and was the oldest member of the Springville Church of the Brethren, which she had attended for seventy years. She is survived by four children, eight grandchildren, twenty-nine great-grandchildren and seven great-great-grandchildren. Funeral services were conducted at Mellinger's funeral home in Denver by Bishop Peter Gress and Eld. John L. Myer. Interment was made in the Springville cemetery.—Erla Weinhold, Stevens, Pa.

**Young**, Charles W., was born at Ringgold, Iowa, July 19, 1865, and died at the general hospital in Payette, Idaho, Dec. 8, 1941. He was married to Gertrude M. Rozell, who preceded him in death in 1933. They came to the Payette Valley in 1902 and purchased a farm one mile south of Fruitland where they lived for many years. Later they purchased another farm one mile east of Fruitland where he was living at the time of his death. Bro. Young is survived by three sons and three daughters, thirteen grandchildren and three great-grandchildren. Funeral services were conducted by the undersigned at the Methodist church of Fruitland, the Church of the Brethren being under construction.—Walter S. Coffman, Fruitland, Idaho.

## CHURCH NEWS

### Alabama

**Fruitdale**.—We met in council on Dec. 17. The same church officers were retained for another year, and Bro. G. W. Petcher was re-elected as our elder. We are glad to report that the building of our Sunday-school rooms is still progressing.—Eva Jane Carpenter, Fruitdale, Ala., Jan. 16.

### California

**La Verne**.—We are in the midst of a program of evangelization under the leadership of Dr. D. W. Kurtz, our pastor, to be culminated at Easter time. Christmas time events included the presentation of Handel's Messiah (the nativity portion) by the choir directed by Prof. Charles E. Wagoner, assisted at the organ by Prof. Ralph R. Travis; a white gift service by the Sunday school, including Christmas hymns and carols by the junior choir directed by Mrs. A. J. Beckner, and by the congregation, led by David Young; the Bonita high school a cappella choir rendered three selections directed by Mrs. Martha Dent; and the beginners' department, under the leadership of Mrs. A. J. Brubaker, contributed Luther's cradle hymn. White gifts, mostly of food, were contributed by classes and departments. Caroling at the homes of shut-ins was engaged in by the B. Y. P. D. and the junior church league. The aid society women are very busy lending a helping hand in many places, including the needy, various parts of the church program and the Red Cross. Miss Ethel Whitaker is president. The men's work is active both in service and program projects. Eld. Frank Howell is president. Week-day religious education classes are being well attended. The primary group entertained fifty-two boys and girls from the Mexican Protestant church on Dec. 18. Bible story books were surprise gifts for the guests, and the Mexican group surprised their hosts with a pinyata bag; about 150 children and parents enjoyed this event. Forty-five Christmas sets, including the manger scene, the angels, the shepherds and the wise men, made by the primary group, assisted by the junior church league and the Y. W. C. A. Bud club, were exhibited. The junior and the junior high school weekday class held a demonstration at Thanksgiving time when foods of the Bible were emphasized and displayed. This group made scrapbooks for hospitals as a Christmas project. Mrs. D. W. Shock is their instructor, and the writer is superintendent of the primary work. Darl Bowers is president of the college age B. Y. P. D. and Lloyd Brandt of the high school group; Mr. and Mrs. Glenn McCune direct the junior high school group on Sunday evening. Eld. J. A. Smeltzer is general super-



intendent of the evening departments.—Grace Hileman Miller, La Verne, Calif., Jan. 5.

### District of Columbia

**Washington City.**—On Nov. 2 our pastor, Bro. Warren D. Bowman, preached an interesting and instructive sermon on the subject, Should the Protestant Churches Have a Confessional? At the evening service Bro. C. E. Resser, one of our local ministers, delivered a splendid message on Reading God's Word. The B. Y. P. D. was addressed by Dr. Glen L. Frank, director of education of the Federal Bureau of Prisons. On Nov. 9 the pastor delivered a special message to the women of our church on Marthas of Today. The father and son banquet was held Nov. 14 with approximately 100 present. The speaker was Dr. Gabler, pastor of Christ's Episcopal church of this city. On Nov. 16 we were greatly inspired by a sacred concert presented by fifty boys and girls of the Greenbelt, Md., community band under the direction of Bro. Paul Garrett. These boys and girls played the old familiar hymns in a most impressive manner. Our women's organization continues to sew for the Red Cross. A teacher's training class is being conducted by Miss Margaret Parker, our church secretary. Mr. Wilbur LaRoe, a local attorney and author of Parole With Honor, addressed the B. Y. P. D. at a recent meeting. We co-operated with the other churches of this community in a union Thanksgiving service which was held at the First Methodist church. On Nov. 23 a group of student volunteers from McPherson College, Kansas, gave an interesting program. On Nov. 25 an all-church social was held in honor of the new members who have recently united with us. At our recent council meeting seven deacons were elected. On Dec. 22 the adult classes held their annual Christmas party. The intermediate B. Y. P. D. broadcast over station WINX Dec. 28. The senior B. Y. P. D. went caroling to the shut-ins on Dec. 31 and presented them with baskets of fruit, and on New Year's Eve they held a watch night social at the church. As we look back over the past year we can see a marked growth in our congregation. Brother and Sister Bowman are giving us valuable service and the continued interest is expressive of the high esteem in which they are held by the membership. We are looking forward to the new year with renewed energy, conscious of the responsibility that rests upon us to care for the spiritual interests of the many young people who are being called to our city to fill government positions.—Mrs. Jacob H. Hollinger, Washington, D. C., Jan. 14.

### Florida

**Winter Park.**—Our quarterly council was held Dec. 31. It was decided to hold a series of evangelistic meetings in our church from Feb. 22—March 9 with Bro. J. W. Fidler as evangelist. Cottage prayer meetings will be conducted during the time preceding the meetings. A one hundred per cent Gospel Messenger club has been organized and arrangements made to place the church paper in some other homes which it does not now reach. The Pioneer Boys with their director, Bro. C. E. Bower, made a trip to the east coast during the holiday week, camping out of doors one night, and bringing home a nice catch of fish. They very kindly contributed the fish for the Florida fish fry which was a part of our watch night service Dec. 31, when a campfire near the church was enjoyed by our members and others. The women's work is busy quilting.—Chester E. Shuler, Winter Park, Fla., Jan. 19.

### Idaho

**Bowmont.**—Brother and Sister Barnett of Myrtle Point, Oregon, held a two weeks' revival meeting here beginning Dec. 7. The members were greatly strengthened and much good was accomplished. The ladies' aid is having all-day meetings. Our Sunday-school work is going nicely. Bro. Fillmore is our pastor now and he is giving us some Spirit-filled sermons which are greatly enjoyed by all. We are getting a Gospel Messenger club organized here again.—Mrs. Van W. Goodman, Bowmont, Idaho, Jan. 12.

### Illinois

**Mt. Morris.**—In spite of the recent cold weather the attendance here kept up pretty well and the choir was very faithful. We had our fall communion on Nov. 2 and it was well attended. Bro. D. D. Funderburg was with us over the week end of Nov. 30. He spoke at the men's work meeting on Saturday evening and at the Sunday morning service. The men's work has been reorganized with M. H. Diehl as president. A program of activities including special emphasis on church attendance and evangelism is being planned. Miss Mary Schaeffer spent the week end of Dec. 7 with the Mt. Morris church, speaking at both the morning and evening service, to the children in the church school, to the women and to the young people's group. The attendance at the morning service and the church school has been on the increase during the last quarter of the year. The church has been redecorated and improved and new carpets laid in the aisles at a total cost of \$1,700. Because of the generous response of the people here, all of this has been paid for except \$100. On Jan. 28 the Fellowship society will sponsor our annual church night birthday dinner, an event we all look forward to and really enjoy. We have many more activities planned as the year progresses. We thank our pastor for his untiring efforts to make this year one in which many things will be accomplished as we strive

to make God's kingdom on earth a reality in the lives of the people in our community.—Mrs. H. A. Hoff, Mt. Morris, Ill., Jan. 18.

### Indiana

**Blue River.**—At our regular council meeting officers were elected for the new year. The decision was made to take an offering every second Sunday of the month for Civilian Public Service camps. The young people have elected Noah Shively as their president for 1942, and the ladies' aid has elected Hildreth Gump as their president. The women have been giving much of their time to temperance work. A temperance essay contest was held in November in which Betty Zumbrun placed third in the district. On the Sunday before Christmas food and clothing were brought and an offering taken to help those in need to have a happier Christmas. On Christmas Eve an impressive candlelighting service was held with both the primary and adult departments participating.—Alice E. Frank, Columbia City, Ind., Jan. 9.

**Elkhart Valley.**—At our council meeting Bro. George Stull was re-elected elder and Bro. Paul Honsons Sunday-school superintendent. We decided to install an electric pump and make a few small improvements at the church house. Our revival meetings were held in November with Bro. Ralph Rarick as evangelist; four were added to the church by baptism and we were all spiritually strengthened by the sermons and song services. Many musical numbers were given by the minister and chorister, and some by visiting churches. Our ladies' aid held a home-coming during the meetings. Fifty were present. A dinner was served at the noon hour, at which the minister was our guest. Some of our first aid society officers and members were there. A program was given in the afternoon, during which several of the main items from the first secretary's book were read, showing that the work is still being carried on in much the same way. The men's service is faithfully doing its part too. Our otherwise pleasant and prosperous church year was saddened by the passing of one of our young sisters, Thyra Moore, just three days after her twentieth birthday. We seek the blessing of God's guidance through the coming year.—Mae S. Fuhner, Elkhart, Ind., Jan. 15.

**Liberty Mills.**—During the last two weeks of November we held our series of meetings with Bro. G. E. Barkdoll as evangelist. We greatly appreciated the thought-searching and Spirit-filled sermons he gave us, and we feel the church was much strengthened thereby. We had formerly financed our meetings by Sunday evening offerings, but on Oct. 26 the church decided to include the expenses of the meeting in our budget. Our love feast was held Dec. 1 at the close of the meetings. On Nov. 9 the men conducted the opening services, preparatory to our Thanksgiving offering taken on the Sunday following. Our church has held two bake sales and markets recently. The aid society held theirs on Nov. 19 and the young people on Dec. 24. We have three boys from our church in camp and at the Christmas season our church sent greetings to them. On the evening of Dec. 21 we had our Christmas program. The children from the primary department gave a play; we also enjoyed several numbers of special music. On Christmas Eve a group of our members went caroling to thirty-six different homes. On the evening of Dec. 28 we were favored with a service under the direction of the Anti-Saloon League with William C. Shephard of Indianapolis in charge. The men of our church held their father and son banquet Dec. 29 with Dr. O. G. Brubaker as guest speaker. On New Year's Eve we met for a short business meeting and decided to get a new furnace, after which we held our annual watch party. President V. F. Schwalm of Manchester College gave us a very impressive message. A donation of three barrels of canned fruit and vegetables was given to Bethany Hospital by our church. We intend to send 1,500 cookies to the boys at Camp Lagro next Sunday.—Lora McKee, Liberty Mills, Ind., Jan. 12.

**Upper Fall Creek.**—On Dec. 28 we met in quarterly council with Eld. C. H. Hoover in charge; all reports were read and accepted. New officers were elected. The young people's group has organized and is putting on Sunday evening programs which are a help to spiritual growth. Bro. C. H. Hoover gave a short message on Dec. 21. The young people gave a Christmas program which was much enjoyed by a large attendance; then they gave a treat to all the children present. The ladies' aid is sewing for the Red Cross. They have made two comforters. Sister Mere Borcourt is their president.—Phoebe Good, Middletown, Ind., Jan. 12.

**Wawaka.**—A number of our women workers attended the rally at Nappanee in November and were greatly benefited by the inspiring messages, and encouraged by their contact with other workers of the district. On Dec. 21 a Christmas program was given by the children of the Sunday school, followed in the evening by the presentation of His Natal Day, a Christmas cantata given by the church choir. A large and appreciative audience attended this service. On Dec. 30 the church met to elect its officers for 1942. Our aid society held twelve all-day meetings during 1941 with an average attendance of twenty. During the year money was raised by serving chicken suppers, making and selling comforters, aprons, rugs, etc., and by auctions and various other projects. Great interest has been shown by our women workers in a special project for 1942 which consists of the reading and study of the New Testament as suggested by the leaders of our district. The various Sunday-school class meetings have



been well attended.—Blanche Blosser Frick, Wawaka, Ind., Jan. 12.

### Iowa

**Ivester.**—Our new church year opened with two weeks of evangelistic services under the leadership of Bro. W. T. Luckett of Wenatchee, Wash. The attendance and interest were good throughout the meetings and Bro. Luckett's messages were helpful to all. Our pastor and our evangelist made 175 calls in that short period. As a result of the meetings twenty were baptized and four received by letter, the church was strengthened and members rededicated themselves to deeper loyalty to Christ and his church. We had our usual early morning prayer service on Thanksgiving Day. On Nov. 30 the church was the scene of a very pretty wedding when Jean Sheller was married to Homer McDonough of Grinnell, Iowa. The choir presented a Christmas cantata, *The Star Gleams*, on the evening of Dec. 21. Bro. Lyle Albright preached at the morning service on Dec. 28. On that evening our young people who were home from college conducted a panel discussion on the theme, *Building With Christ*. Our annual birthday dinner was held on New Year's Eve. President W. W. Peters of McPherson College gave an inspiring address on *Right Relationships*. It was his first visit here in many years and we were happy to welcome him. The young people's banquet, always a pleasant feature of the holidays, was held on Jan. 2. Rev. David Davids of Eldora was the guest speaker. With sadness we report the passing of Bro. William Albright on Dec. 29. He was the oldest member of the church and always loyal to its best interests. Our evening services for six weeks, beginning with the first Sunday in January, are taking the form of a school of missions. Africa is the field chosen for study. The adult group is using Dr. Bittinger's book, *Soudan's Second Sunup*. Other departments are doing interesting projects. We have had moving pictures of Africa and expect to have other interesting programs during this school of missions.—Mrs. Oscar R. Slifer, Conrad, Iowa, Jan. 12.

**Muscatine.**—Our annual observance of father and son week was held on the evening of Nov. 5 with twenty-eight fathers and sons present. They gave a very interesting and entertaining program to which they invited the ladies as special guests. Refreshments were served. Bro. D. D. Fleishman met with us for our fall council meeting on Nov. 19 to elect new officers. Bro. Fleishman was re-elected elder and Mrs. Oma Rice Sunday-school superintendent. It was a privilege to meet for communion and love feast on Nov. 30. Bro. Fike of the Cedar church officiated, bringing some members of his church to commune with us. There were baptismal services in the afternoon, when two new members were welcomed into our midst. We are planning to redecorate the church; all departments are striving to help raise funds. Our Christmas program was very successful and was given to a full house. The offering, taken in a silver cradle, amounted to \$10, which was turned over to the redecoration fund. On New Year's Eve we held a watch party with a candle-lighting service, which was very effective and beautiful. Our attendance at church and Sunday school has been fairly good all winter, and our collections have been exceptionally good.—Sarah McGowan, Muscatine, Iowa, Jan. 16.

### Kentucky

**Constance.**—We had dedication services on Nov. 30. The adult Sunday-school classes assembled in the auditorium and the lesson was taught by Howard Kuns of Trotwood. The men's quartet from Trotwood gave a special number, after which Ray A. Porter, secretary and treasurer of the district mission board, talked on the subject, *Workers Unashamed*. The newly organized Constance choir sang a special number also. Their director is Mrs. Alice Haberle of Ludlow, Ky. Eld. J. H. Eidemiller gave the morning message, which was a real inspiration. A basket dinner was served to all who cared to stay; we enjoyed the fellowship very much. We enjoyed having our friends from Southern Ohio with us; we thank these friends and everyone else who made a contribution in any way to the remodeling of our church. At the afternoon service the house was full and many were standing. There were several musical numbers, the history of the Constance church was given by Lawrence Rodamer, and Bro. B. F. Click gave a report of the building committee. We were happy to learn that most of the bills were paid. Our elder, Bro. H. M. Coppock, chairman of the district mission board, gave a short talk in appreciation of the work done. The dedicatory sermon was given by Eld. Norman B. Wine, assistant superintendent of schools in Dayton, Ohio. Bro. Clarence Erbaugh preached in the evening. Our revival meeting started on Dec. 1. Since Bro. Coppock was unable to be with us until Thursday evening, Bro. Orion Erbaugh, our pastor, had charge of the service. We had special music each evening. The meeting closed on Dec. 14. We had a wonderful meeting and enjoyed having Bro. Coppock visit in our homes. Our pastor and his wife were also at Constance for the two weeks of the meeting, giving their help and encouragement to others. The members of the church gave a party for them. On Dec. 14 the B. Y. P. D. of the North Side church invited the Constance young people to dinner and afternoon services at their church. There have been three additions to the membership of our church. On Dec. 20 we had our communion, which was a beautiful service. Our dear friends, Brother and Sister Flora and family of Trotwood, were with us on this occasion.—Madge Dolwick, Erlanger, Ky., Jan. 17.

### Louisiana

**Roanoke.**—The men of our church recently organized a men's work group and are enthusiastically undertaking several projects. Doyle Reeves is their president. The women's group has made eight comforters and five packets for Camp Magnolia, other comforters for gifts and relief, and layettes and other clothing. They are also studying Christian homemaking. In our Sunday evening meetings we have used three sets of slides, one made at Camp Magnolia, and have had several programs centered around great religious paintings. These have been unusually inspiring. At our council on Dec. 7 the church voted to continue the plan of underwriting the one hundred per cent Gospel Messenger club. The committee on building plans and finances was continued and plans for raising money were set in motion. On Oct. 20 and Dec. 28 boys from Camp Magnolia were at our services and spoke to us of their work. On Dec. 21 Brother and Sister J. H. Mathis of Camp Magnolia were with us and spoke of the camp work. A basket dinner at the church increased our fellowship with them. We wish to urge any who may be traveling through the South to visit us, and those who may be considering a change of location are urged to investigate our community and church before locating.—Mrs. Glenn Harris, Jennings, La., Jan. 17.

### Michigan

**Florence.**—We are having good attendance at our services during the winter months. The B. Y. P. D. held its December meetings at the home of Dorothy Babcock. Their program consisted of Christmas numbers. The young people went caroling and gave baskets of fruit and dainties to the shut-ins during the Christmas season. On Dec. 21 the children gave an interesting Christmas program during the morning services. For the evening program the young people gave a Christmas playlet that was interesting and inspiring. Each person present presented his white gift, which added beauty to the program. Our aid society is still doing its bit in relief work.—May Myers, Constantine, Mich., Jan. 13.

**Grand Rapids.**—Our church has enjoyed one of its most successful fall seasons. The attendance has been good for Sunday school and morning worship, and Sunday evening attendances have been fair. Three social suppers were held with about ninety-five persons served in each case. The young people conducted an Information Please program on a recent Sunday evening that was exceptionally interesting. The young people visited the Muskegon church and are expecting a return visit soon. During the Christmas season our annual Christmas party was held, at which a variety program was given and gifts exchanged. Our Christmas pageant, directed by Mrs. Blanche Chambers and Mrs. Elaine Cherry, was very successful. More than sixty-five individuals took part. We have been very fortunate to have both an American and a Christian flag presented to the church. The American flag was given by the ladies' auxiliary of the V. F. W. and the Christian flag by the children of the late Harvey C. Royer in his memory. Our basement has been redecorated and further improvements are planned. On Jan. 11 Bro. Elmer Leckrone preached in the absence of our pastor, Harold S. Chambers, who was serving in his capacity as adviser of the state young people's cabinet.—Myrtle Sidnam, Grand Rapids, Mich., Jan. 12.

**Shepherd.**—On Oct. 6 the annual chicken supper was held in the basement; while waiting to have the tables cleared after the first ones had been served, pictures were shown to the ones waiting to be served. Nov. 1, 2 we had Bro. Perry Hoover with us. He gave three good messages. Our love feast was held Nov. 2 following an all-day meeting with basket dinner at noon. On Nov. 9 we held our annual missionary program, at which time our project envelopes were turned in. Our father and son banquet was held on Nov. 12 with an attendance of sixty. Dr. Charles L. Anspach was the principal speaker, with Prof. F. E. Robinson of the Central Michigan College of Education assisting on the program. Evangelistic meetings were begun Nov. 16 and lasted two weeks. Bro. J. W. Fidler gave us splendid inspiring sermons, and the children enjoyed the stories told by Sister Fidler. She also led in the singing and helped with the special music which we had each evening. One young man was baptized and a mother and two sons await the rite. All were strengthened. We have subscribed to the Gospel Messenger one hundred per cent again this year.—Iva A. Harmon, Shepherd, Mich., Jan. 9.

**Sugar Ridge.**—We have had six months of very busy days. The men and boys have worked faithfully on the new parsonage with Bro. Alva Kirkman as overseer of the work and R. A. Saxton as head carpenter. They now have all ready for the inside carpenter work, which will be finished as soon as the weather gets warmer. The aid society had volunteered \$100 for the parsonage fund, and by ice-cream socials and quilting have raised the \$100 and have a nice sum left in the treasury. Our council meeting was held in October and several new officers were elected. On Nov. 25 the father and son banquet was held with sixty-one present. On Dec. 6 the aid society had a baked goods sale. We are having so much snow and strong winds and the roads are so badly drifted that it is impossible for those not living on the main highways to get to church.—Eliza Blocher, Custer, Mich., Jan. 11.

### Missouri

**Plattsburg.**—At our recent quarterly business meeting the reports showed the church activities to be progressing very satis-



factorily considering all conditions during the past year. Our elder and pastor, Bro. X. L. Coppock, will continue with us for another year. The young people's rally of the Northern and Middle Districts of Missouri was held in this church Dec. 14 with 100 young people and their pastors and leaders attending. Bro. Raymond R. Peters, the national director, was the main speaker on this occasion, with Bro. Harold Mohler of Warrensburg as chairman of the group. They were entertained at dinner by the Plattsburg church. A most profitable and inspirational day was spent together in Christian fellowship. For our Christmas service our pastor gave a most appropriate sermon. There was special Christmas music also. The evening Christmas program, Peace I Give Unto You, was a play presented by a group of our young married people. Some remodeling and redecorating has been done in our church. This was made possible by the generosity of one of our brethren, in co-operation with the men's and women's groups of the church. The basement was equipped with new cabinets and tables, and the walls were replastered and repainted. The Home Builders class held a Christmas party on Dec. 12 with more than thirty present to enjoy the program and good fellowship. These meetings are held monthly. Our church has some new interests and is encouraged with the establishment of five new homes by the marriages of our young people. There are also five new names on the cradle roll. Four letters were recently received by the church, which makes an increase of ten during the past year. Two of our older members were taken by death. Our Thanksgiving offering of \$50 was given to home missions, while the Christmas offering of \$25 was given to district work. The women's work continues with much interest and good attendance. They are doing some helpful work for various relief agencies, the Red Cross, Civilian Public Service camps and Bethany Hospital. This group also acts as agent for the Messenger and will place the paper in seventy-five per cent of our homes. Our church co-operated with the Federal Council of Churches in observing the world week of prayer which was held in the homes Jan. 3-10.—Ada Sell, Plattsburg, Mo., Jan. 13.

### Nebraska

**South Beatrice.**—Congratulations to our pastor, Bro. Paul K. Brandt, and son, Lowell, for the publication of our new church paper, The South Beatrice Community Co-operator. This is a very fine church paper and we all look forward to receiving it. Our church social, held Nov. 7, was well attended and a good time was enjoyed by all. Dr. Burton Metzler of McPherson College gave us an inspiring message Nov. 9. Most Thursday nights are devoted to choir practice, and during the same time an adult class which is known as the local peace team or the fellowship group, is held at the parsonage. On Nov. 30 a representative from the Nebraska Children's Home was with us. He showed pictures of the home and the work they are doing. We were glad to have Prof. Alvin Brightbill of Bethany Biblical Seminary with us Dec. 28. He gave a very interesting discourse on the great religious songs and showed pictures illustrating the songs as they were sung by the audience. A watch night program was prepared for Dec. 31, but because of bad weather only a few were able to attend. The ladies' aid has prepared and served a number of lunches for farm sales. They also packed boxes for the needy during the Christmas season. One was sent to the Nebraska Children's Home. We are grateful for the response of our people in their contributions for the Civilian Public Service camps. Our B. Y. P. D. has been quite active this fall; meetings have been held regularly every Sunday evening prior to the church services. They have an average attendance of twenty. A special series of meetings is being held this quarter studying the question of life's work. At each meeting an outside speaker tells of various vocations. On Dec. 7 several young people presented a play, The Messenger Comes to Pleasant Grove, under the direction of Mrs. Warren Sisler. At noon a chicken supper was served to thirty young people and in the afternoon the subscription campaign took place. One hundred per cent of the resident members subscribed. On Dec. 21 the young people presented a Christmas cantata under the direction of Mr. and Mrs. M. G. Wine of Beatrice. Many of our young people are away for the winter, several in college, some teaching, some in factories, and some in our civilian camps.—Helen C. Dell, Filley, Nebr., Jan. 16.

### Ohio

**Bear Creek.**—Bro. C. D. Bonsack was here for a week starting Nov. 30 and brought us inspirational messages each night. On Dec. 7 he officiated at our communion service, which was the climax of the series of meetings. Two were received into the church by baptism on that Sunday. Our regular December council meeting was held on the seventeenth. The church officers for the year were elected and it was decided that we would have a one hundred per cent Gospel Messenger club this year. Jan. 18 was set as Messenger Sunday and we have secured the services of Bro. Ira H. Frantz of North Manchester, Ind., as speaker of that day. Beginning Jan. 18 the programs for the Sunday evening groups for six meetings will be based on the book, Christian Roots of Democracy in America, by Arthur E. Holt. Brethren Galen Royer and Arden Denlinger will be the leaders of the young people and adults, respectively.—Olive Stoner, New Lebanon, Ohio, Jan. 12.

**Bradford.**—We reorganized for the new church year by selecting Bro. John M. Stover as presiding elder and D. O. Wenrick as

Sunday-school superintendent. Beginning Nov. 3 Eld. Roy Teach of Brookville, Ohio, conducted a two-week revival service here resulting in eleven baptisms. The revival closed with a love feast conducted by Bro. Teach and the home ministry. Union Thanksgiving services were conducted in our church with Rev. L. R. Roberts of the Pilgrim church delivering the sermon. Our Christmas program was given on Monday evening to permit co-operative attendance with other congregations. The ladies' aid held its annual reorganization meeting Dec. 30 with the district secretary as guest speaker. Sister Sarah Lehman was elected president. Our congregation co-operated with the sister churches of the village in the week of prayer conducted by the local ministers of the various churches.—J. E. Overholser, Bradford, Ohio, Jan. 12.

**Eaton.**—The women held a party the week before Christmas, revealing their mystery sisters and drawing names for the coming year. This party was well attended. On Dec. 20 the church held the annual children's Christmas party with 119 children and mothers attending. We had a short program given by the children in the main auditorium, then went to the basement for refreshments, and finally gathered around the tree for the gift exchange. This party means so much to the children each year. Twenty pioneer girls went caroling on Christmas Eve to the homes of shut-ins, and seventeen young people went caroling on Christmas morning. On New Year's night we had prayer meeting at the church, followed by our regular council meeting. Our average yearly attendance for the Sunday school was 152. Since our last report we have had several baptisms and a number of funerals. Our revival meetings will begin on March 22 and end on Easter Sunday, with Bro. J. Oscar Winger as our evangelist.—Mrs. Willard Shafer, Eaton, Ohio, Jan. 12.

**Lick Creek.**—We held our communion service Nov. 16 with a fair attendance. Visiting brethren were Prof. Alvin E. Brightbill of Chicago, Bro. William E. Beery of Elgin, Bro. Orville Noffsinger of Defiance and Bro. Larson of the Poplar Ridge church. Bro. Van B. Wright of the Ft. Wayne church of Indiana conducted a preaching mission in our church Nov. 30—Dec. 14. One special feature during this mission was having the Mennonite quartet sing for us several evenings. On Dec. 14 Bro. Wright had charge of a note-burning service. In January 1938 our church borrowed money for a period of five years to build a parsonage. In May of the same year the building was completed. In November 1941 we finished the payment of the note. Now we are looking forward to plans for remodeling the church and putting in classrooms in the near future. On Dec. 21 a Christmas program was presented by the children and in the evening the young people gave the play, Gifts of Myrrh, which was very much appreciated. Our church participated in the world week of prayer services which were held in the different churches of Bryan and its vicinity. Our women's work is meeting every two weeks at the Prospect schoolhouse and sewing for the Red Cross. On Jan. 4 Bro. H. P. Garner, one of the district ministerial board members, preached for us. Bro. Ray Rowe, our pastor's youngest son, had requested a license for the ministry, so while this was being taken care of we also relicensed our other young men from this church, Brethren Don Rowe, Dale Kyser and Alvin Kintner. On Jan. 11 Paul Bowman, Jr., the director of Camp Lagro, and a quartet from there were with us and gave a program concerning our Civilian Public Service program and Camp Lagro. The young people from eight churches of our district enjoyed this program with us.—Mrs. Leo Stombaugh, Bryan, Ohio, Jan. 11.

**Middletown.**—Our evangelistic meeting was held by Bro. Orion Erbaugh. Four were baptized and one reclaimed. The communion service was observed at the close of the meeting. Bro. H. H. Lawrence was ordained as a deacon. A beautiful church wedding took place on Dec. 21 when Mary Jane Booker and Stanley Reese were married by Pastor C. W. Warstler. Our entire church is taking on new life. The Sunday school is progressing nicely under the leadership of H. H. Lawrence as general superintendent. A Christmas program was given on Dec. 21, at which time a gift in cash was presented to our pastor and his wife. A post office has been installed in the vestibule of the church. Bro. Badgley spent much time in carving and making

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this lovely piece of equipment, of which we are very proud. We are also getting new venetian blinds for our church. We have succeeded in getting our one hundred per cent Messenger club. The women's work presented the church with new offering plates. The men's work erected lighted bulletin boards and installed a heating unit for our baptistry. Together they sponsored an adult birthday supper which was held in connection with our New Year's Eve watch service. This is the second year such services were conducted by our pastor; they have proved very successful.—Margie B. Young, Middletown, Ohio, Jan. 12.

**Owl Creek.**—Early in the autumn Bro. Martin Krieger answered a call to the Woodworth church. We regretted his leaving, for we had enjoyed and appreciated his presence and work here. We elected Bro. W. H. Miley, a teacher in the Bellville school, to take his place. We feel fortunate in securing the services of Bro. Miley. He has been delivering many effective messages. In October the young people's class conducted a special speakers series. G. A. Cassel of Ashland spoke on South of the Border; H. L. Bigbee of Bellville on Christian Citizenship; and Judge S. H. Cramer of Mansfield on Your Children in Court. Nov. 9-23 our revival services were conducted by Bro. G. A. Strausbaugh of the Kent church, Ohio. Eleven were received by baptism, and two on former baptism. Previous to these meetings we received two members by letter and a family of six on former baptism. Our membership is the largest it has been since 1880. Bro. Miley presented a motion picture, The Church in the Rural Community. Our ladies' aid has shown a fine increase in attendance. Among their many activities they have sent a barrel of canned goods to Bethany Hospital, bought new cupboards for the kitchen, purchased some new silverware, donated new offering plates to the church, and helped a family recently driven from their home by fire. Mrs. Minnie Gilmore is the president of this group. Eugene Grant is president of our young people's class. They have sold Christmas cards, sung carols on Christmas morning, and helped in the candlelighting service. They are assisting in Sunday-school devotions and are conducting a campaign for new Brethren Hymnals. They have about \$200 to apply on the building fund. They have mimeographed copies of their year's program of work. Our Sunday-school and church attendance is much increased. On many occasions there have been over 100 at the services. There were 130 on Christmas Sunday. We are planning to add to our present structure. The building committee is composed of O. J. Workman, R. E. Workman, O. H. Bechtel, John Spohn, and W. L. Garber. The plan calls for more classroom space, a ladies' aid room, a new baptistry, and an improved pulpit platform. A good representation from our church heard Dr. Cordier speak at the Ashland church.—Hazel Workman, Bellville, Ohio, Jan. 12.

### Oklahoma

**Pleasant Plains.**—The sectional B. Y. P. D. rally which includes the young people of Washita, Thomas, Ames and this congregation, convened here on the Saturday and Sunday following Thanksgiving. A banquet was served to about fifty. Following this the Thomas group presented a play entitled The Throne of Tomorrow. On Sunday morning the sermon was given by Bro. Harley Stump of Cordell, Okla. His subject was Forgive Us Our Debt; it was a peace message which none will soon forget. In the evening we were favored with a sermon by Bro. George Burgin of Garden City, Kansas, who, with his wife and daughter, was visiting relatives here. During the holidays our district school for ministers was held in this church. The faculty consisted of Brethren Burton Metzler of McPherson, Kansas, Russel West of Pampa, Texas, and Ora Huston of Oklahoma City, Okla. The ministers who attended received much help and inspiration. Dinner was served each day at the church by the ladies' aid. The local congregation benefited much from the evening services which were open to the public. Some very challenging messages were brought. On New Year's Eve a watch party was held in the church basement with games and refreshments. Only a small crowd attended because of the bad weather. A candlelighting service in which all participated was conducted in the auditorium by Bro. Russel West. The service was very beautiful and impressive.—Mrs. Lowell Prentice, Aline, Okla., Jan. 15.

### Pennsylvania

**Altoona, Twenty-eighth Street.**—We held our love feast on Nov. 9 with Eld. J. J. Shaffer officiating. There was a good attendance and spiritual benefits were received by all. New pews have been installed in our church auditorium. Our pastor and family are enjoying the new cabinet sink installed in the parsonage. The annual father and son fellowship supper was held Nov. 14 in the social rooms of the church. A Thanksgiving service sponsored by the young people was held on Thanksgiving morning with Rev. T. F. Henry of Huntingdon as guest speaker. We are grateful for the response of our people in their contributions of money, clothing, canned fruits and vegetables for the Civilian Public Service camps and war sufferers. Eight comforters have been made and donated to Camp Kane. Bro. C. L. Cox of Claysburg was guest speaker at our anniversary service Nov. 30. The young men's service class sponsored a variety musical program on Dec. 9. On Dec. 14 the Carolina gospel quartet presented a program of old Southern spirituals. Mr. Klinoff, Russian evangelist, brought the message. Christmas services were held both morning and evening on Dec. 21. The children gave the program in the morning and in the evening the young people presented a

very impressive white gift service. On Jan. 13 the women's missionary society of Hollidaysburg gave a missionary play entitled The Harvest Abundant. It was ably given, under the direction of Mrs. S. H. Werking, to an appreciative audience. The offering was given to the Door of Hope mission in Altoona, a place where women and girls are given the Word of God, food and shelter. We have placed the Gospel Messenger in seventy-five per cent of the homes of the resident families. May God add his blessing to the work at this place.—Mrs. Galen Bittner, Altoona, Pa., Jan. 14.

**Elizabethtown.**—On Nov. 26 the union Thanksgiving service of our town was held in our church with Rev. C. C. Hollingsworth of the United Brethren church delivering the sermon. There were 429 present. On Thanksgiving morning we had our annual Thanksgiving service with our pastor bringing the message. On Nov. 30 Rev. L. A. Zimmerman, a speaker at the rural life institute held at Elizabethtown College, spoke to us. Bro. M. R. Zigler also spoke briefly in the interest of Brethren Service work. In the evening Bro. H. Spenser Minnich brought a very helpful message on stewardship. On Dec. 10 the church held an appreciation service for our pastor. On the evening of Dec. 14 the student volunteers of Elizabethtown College led us in our worship. On Dec. 21 the children and pastor presented a Christmas program, which was climaxed with a white gift service. The offering amounted to more than \$600. In the evening the choir presented a program of Christmas music. Our regular bi-monthly council was held Jan. 1. On Jan. 4 Prof. A. F. Brightbill of Bethany Biblical Seminary spent the day with us in the interest of sacred music.—Amos A. Hummer, Elizabethtown, Pa., Jan. 7.

**Fredericksburg.**—We had the privilege of hearing Martha Martin at our Bible institute on Oct. 12 at the Meyer house. Our fall love feast was held Oct. 25, 26 at the Meyer house with Bro. Graybill Hershey officiating; Bro. Benjamin Stauffer was also with us. On Nov. 9 Dr. A. C. Baugher, president of Elizabethtown College, addressed us on the subject of Temperance and Social Purity. Our Thanksgiving service at the Fredericksburg house was interesting; Bro. Heisey of Heidelberg was the speaker. Our church met in council at the Meyer house on Dec. 1. The church decided to put a new roof on the Meyer house. The Fredericksburg house has been painted. The Union house has also been painted inside and outside and the benches have been varnished. The young people had a Christmas service Dec. 21 at the Fredericksburg house and the Union Sunday-school program was held Christmas Eve. The young people met at Warren Lineaweaver's home and went caroling on Christmas Eve. Our church observed the day of prayer, as suggested by the President, by holding a service at the Meyer house on New Year's Day. The Little Swatara people worshiped with us. The ladies' aid remembered the sick and the aged of our congregation at the Christmas season.—Mrs. Light M. Bomberger, Lebanon, Pa., Jan. 10.

**Germanstown.**—Our Sunday school began the new year with its rally day services in October. The guest speaker for the occasion, Bro. P. R. Markley, spoke to a large and appreciative audience. On Nov. 8 we were fortunate in having with us Mrs. Frank Crumpacker, former missionary to China, to deliver the message. In the evening of the same day Dr. Shoenberger, a refugee from Russia, told us some of his experiences in Russia and the conditions existing there. The Juniata College student volunteers presented a helpful and inspiring message on Nov. 30. Two Christmas services were presented this year. The first one was a white gift service conducted by the members of the Sunday school. The title of the play was Come to the Manger. The climax of the program came at the end when the audience participated in the combined white gift and candlelight service. The large candlelight circle formed by the congregation was most impressive to all the persons present. Bro. Waltz led the consecration prayer which followed and brought the service to a close. The second program, presented Dec. 28, was a cantata given by the choir. Because of the service that Glen L. Campbell of Eaton, Ohio, is giving in the navy he could not be released for the wedding ceremony to be conducted in Ohio, so he was married to June E. Calloway, also of Eaton, Ohio, in the Germanstown church on Dec. 21. The ceremony was conducted by Pastor Waltz in harmony with the special marriage certificate issued by the Ohio court.—Myrna M. Kreider, Philadelphia, Pa., Jan. 10.

**Lebanon.**—We feel that we have been greatly blessed during the past year, and everyone appreciates the good work our pastor, Bro. Carl Zeigler, and his wife are doing. The attendance and interest have been good. The mother and daughter association served a Christmas dinner to fifty needy children of the city. On Sunday morning the children of the junior department presented a Christmas program and in the evening the senior choir gave a program. A Christmas tableau, The Nativity Story, was very beautifully presented on Sunday evening, Dec. 28. A watch night candlelight service was conducted by our pastor on New Year's Eve.—Mrs. P. G. Edris, Lebanon, Pa., Jan. 12.

**Mountville.**—Our evangelistic meetings, conducted by Bro. M. J. Brougher of Greensburg, closed with a love feast and communion service Nov. 16. As a direct result of Bro. Brougher's inspiring messages seven were added to the church by baptism and one was reclaimed. Our Thanksgiving services were conducted by the home brethren. The Christmas program was planned and presented by the young people's department on Dec. 20. At a recent meeting of the church council it was decided to send the Gospel Messenger into every home for 1942. The prayer



meeting committee has planned to have a prayer service in every home this year. We have contributed our quota for public service work, and the junior aid is knitting for the boys at camp.—Florence K. Herr, Millersville, Pa., Jan. 5.

**Riddlesburg.**—Our church is very thankful for the blessings we have received in the past year. We held our business meeting the first week in October and Bro. Charles Heltzel was elected as our pastor for another year. Very few changes were made among the various offices of the church. Our ladies' aid held a bazaar for the benefit of finishing the church basement. As a result of this the church hired Rev. Frank Brubaker and his helper to do the carpenter work, and with some other work donated the basement was finished. The dedication of the basement was held in the form of a home-coming on Nov. 16. We had great fellowship together. In the morning Bro. Merle Detwiler preached for us and in the evening our former pastor, Bro. Clyde Bush, preached. The Koontz gospel singers were also present in the evening and gave some very fine numbers. Bro. H. H. Brumbaugh had written a letter to say he regretted that he was unable to be with us because of illness, but that his prayers were offered in our behalf, and somehow we felt his presence with us. We wish him an early recovery. The home-coming was followed by an inspirational revival meeting conducted by our pastor. One was baptized. The children presented the Christmas program on Christmas Eve and after this service all members of the Sunday school and church were treated.—Mrs. Ernest Miller, Riddlesburg, Pa., Jan. 9.

**Shamokin.**—Bro. Donald Martin and wife and infant daughter of Ephrata arrived here Dec. 4 to take up the work at our church. We hope the Lord will richly bless them in their chosen work. Our young people presented a play entitled *The Spirit of Christmas* on Dec. 28. On New Year's Eve, following the midweek prayer service, a group presented a candlelight service entitled *Jesus the Light of the World*. Both services were well attended and appreciated. The attendance at all services is increasing. We are now looking forward to and praying for our evangelistic meetings which will be conducted by our pastor Feb. 22—March 8. We ask the prayers of all who may read this and we shall be glad for any visitors who may be able to come and pray with us.—Desna Weikel, Shamokin, Pa., Jan. 9.

### Tennessee

**New Hope.**—We met in business meeting Dec. 13 and elected officers for the new year. Bro. A. M. Laughren is our elder and pastor and Jack Conley Sunday-school superintendent. Brethren Niles Hilbert and G. W. Slagle will preach on the first and fourth Sundays. Our communion service on Oct. 12 was a very spiritual occasion with 110 members surrounding the Lord's table. The church began a series of services with the assistance of Bro. I. N. H. Beahm, which continued through the holidays and closed with a watch meeting Dec. 31.—Ruth Hilbert, Jonesboro, Tenn., Jan. 9.

### Texas

**Nocona.**—Our church was completely destroyed by fire on Nov. 7. On the following Sunday we met in the home of Bro. Dave Molsbee in a called council to make plans for rebuilding the church. While the building was under construction we worshiped with the Methodists in a neighboring church. Our first service was held in the new building Dec. 14. We are very happy to say that our new building is free from indebtedness. The total cost of the building was \$2,385. We received \$900 insurance on the old building. A number of donations were received from friends. We want to thank the church at Roanoke, La., for their donation. The new building is much larger than the old one and has two nice Sunday-school rooms. The piano was given to the church by Mr. and Mrs. Jim Sappington of the congregation. The dedication service was held Jan. 4. Our elder, Bro. J. F. Hoke from the Roanoke church, brought the dedicatory address. A basket dinner was served, which was enjoyed by all that were present. Because of bad weather we did not have a very large crowd.—Maggie Molsbee, Nocona, Texas, Jan. 13.

### Virginia

**Green Hill.**—We have a one hundred per cent Gospel Messenger club in our church. We have organized a choir under the direction of Ralph Coverston. On Nov. 28 our B. Y. P. D. had a Thanksgiving banquet. We have finished our petitions as to the plan of our new church with all debts paid. We had a Christmas cantata the Sunday before Christmas. Christmas baskets were given to some old people in our church. Mrs. F. H. Crumpacker visited our church on Nov. 30 and on the following Thursday she visited the ladies' aid. Special emphasis is being put on our offering each fourth Sunday for the Civilian Public Service camps and relief work. The B. Y. P. D. had a round table for the county churches of the First District of Virginia at our church on Jan. 11. Bro. A. Stauffer Curry was here Sunday night, Jan. 11.—Charlotte Ann Coon, Salem, Va., Jan. 12.

**Middle River.**—Our training school which closed in November was well attended. Bro. Loren Bowman, pastor of the Mt. Vernon church, taught a class in church history. His service was much appreciated. Brother and Sister S. Ira Arnold of New Market, Md., were with us in a worship in art program in November. Acre day was observed on Nov. 20 and plans are being made for one this year. Our pastor recently preached a series of sermons on *Tests of Character*. A Christmas pageant,

*The Light of Men*, was given on Dec. 21. Our Christmas offering amounted to \$52. We are hoping that the Gospel Messenger may find its way into every home this year. Bro. B. J. Wampler, Jr., a student at Bridgewater College, preached for us on Jan. 11. The ladies' aid met in an all-day meeting on Jan. 14 to make comforters.—Bessie Hope Diehl, Staunton, Va., Jan. 20.

**Mt. Horeb.**—During the absence of our pastor, Bro. W. C. Sweitzer, principal of the Hamilton high school, B. J. Wampler, Jr., student minister from Bridgewater College, came to preach for us. His splendidly prepared sermons drew large attendance and every meeting was a success. Bro. Wampler is a very likeable person. He traveled about among the members of the congregation by means of his bicycle. By this means he became an individual friend to each member through personal contact. Soon it was time for Bro. Wampler to leave us and go back to his studies. We were sorry to see him leave, but were happy to see our regular minister return.—Virginia B. Robertson, Cartersville, Va.

**Peters Creek.**—We held our council meeting Dec. 3 with Eld. J. S. Showalter presiding. Various reports were given. The Brethren Service report showed we have given more than \$200 to this project since January 1941. Brethren Harold Craun and Theron Garst were called to the deacon's office recently. The men of the church have organized with Bro. C. P. Brogan president. Oct. 26 we were fortunate in having Rev. E. J. Richardson, superintendent of the Anti-Saloon League, give us an illustrated lecture. Bro. A. Stauffer Curry, executive secretary of the Southeastern Region, preached for us on Nov. 9. A Brethren Service and missionary conference was held in our church on Nov. 29. Brethren Paul Bowman and F. H. Crumpacker were the speakers. Several members of the B. Y. P. D. attended the district round table at the First church in Roanoke on Nov. 9. We set \$50 as our goal for the Thanksgiving offering and received slightly more than this. On Sunday morning, Dec. 21, the children gave a Christmas play, *The Star-lighted Path*, and in the evening the B. Y. P. D. gave a play, *Peace I Give Unto You*. Both were well presented. Our Christmas offering was \$54. Our pastor, Bro. Robert Strickler, spent the week of Jan. 4 attending the spiritual life conference at Bridgewater.—Beulah G. Plunkett, Roanoke, Va., Jan. 11.

**Unity.**—Eld. S. D. Zigler, one of the home ministers, was in charge of a revival held at Union chapel in October. As a result of this meeting twelve people were baptized. The meeting was closed with the love feast at Fairview. Bro. M. J. Craun of Greenmount officiated. The Fairview Sunday school served the annual banquet for the men's organization of the Northern District on Nov. 7. Prof. Nelson J. Huffman of Bridgewater College was toastmaster at this occasion and Prof. Marshall Wolfe, also of Bridgewater, was guest speaker. Boxes of clothing have been sent for relief and some have also been given to needy families in our community. Boxes of vegetables and fruit were distributed to the poor and sick on Christmas morning. The children of the Fairview Sunday school decided to give up their Christmas treat of candy and oranges and have the money that would have been used for this sent for the relief of children in war-stricken countries. Council meeting was held at Bethel on Jan. 10. Ida Roller, David Huffman, S. D. Zigler and Paul Roller were elected as delegates to the coming district meeting at Harrisonburg. A program of advance as outlined by the Southeastern Regional Council of Boards was explained and encouraged in our congregation.—Minnie Roller, New Market, Va., Jan. 11.

### Washington

**Ellisforde.**—A very busy apple harvest season is over and many who have been working are appreciating getting back to normal again. We hope our church work and attendance also will come back to normal and even better, for the Lord has greatly blessed us with an enormous harvest. Even during the busy rush our church work went on. We have been having some very interesting special meetings in addition to our pastor, Bro. Bontrager, giving us real spiritual food twice each Sunday. One night each week we have Bible study and prayer meeting. Bro. Mark Schrock gave us a very educational message on the Civilian Public Service camp work. Bro. E. E. Frantz and Sister Edmister were here in November in the interests of temperance work. Sister Edmister talked to the children and Bro. Frantz gave us a very challenging message. The young people's programs, caroling and generous giving cheered nearly eighty homes, and made sixty children of the community happier with a party they gave for them in our church basement. The women also helped make the season more enjoyable and worth while by putting on the program, *Christmas Around the World*. Our mid-winter workers' conference at the Sunnyslope church proved to be a wonderful meeting. Several from Ellisforde had the privilege of enjoying this. Our love feast will be held Jan. 26. We are planning an ashram to be held Feb. 13-15; it will be a week-end meeting to inspire closer fellowship with our Lord.—Ruth Arbogast, Tonasket, Wash., Jan. 13.

**Omak.**—On Nov. 23 we were glad to have Sister Edmister from Grants Pass, Oregon, and Bro. E. E. Frantz with us. Sister Edmister spoke especially to the children during part of the Sunday-school hour and Bro. Frantz spoke at the morning service. In the evening of the same day Bro. Earl Roop from Seattle preached for us. All of these services were in the interest of temperance. We met in council on Dec. 20. Bro. Luther Shatto tendered his resignation as elder and it was accepted with re-



grets. Bro. Clement Bontrager and wife, Bro. Verne Stearn and wife and Bro. H. M. Rothrock, all from Ellisforde, were with us. Bro. Bontrager was elected to succeed Bro. Shatto as elder. Other church officers were re-elected.—Florence L. Breshears, Omak, Wash., Jan. 3.

### West Virginia

**Elkins.**—Our love feast was held on Oct. 19 in a joint service with the Bowden church. Two young people were baptized on that day. Our church took part in a union Thanksgiving service which was held on Nov. 20 in the Second Methodist church of this city. Our pastor, Bro. J. J. Scrogum, preached the sermon entitled Joyful Thanksgiving. On Dec. 14 we observed universal Bible Sunday with a special service. Our chorus sang songs about the Bible. In the morning of Dec. 21 we had our annual Christmas service. Bro. Ernest Corley preached for us on Dec. 28 and also on Jan. 4. He started the new year for us with a splendid message on Treasures in Heaven. The union services for the national week of prayer, in which our church took part, were held Jan. 5-9. There was a different speaker each evening; our pastor preached Thursday evening on The Book of the Living God.—Edith M. Scrogum, Elkins, W. Va., Jan. 12.

**Kelly Chapel.**—Our revival meeting began Dec. 3 and closed Dec. 14 with Bro. Ray Showalter, pastor of the Keyser church, W. Va., as evangelist. He preached twelve inspiring sermons. We didn't have large attendances, but those who came showed much interest and we feel that all were greatly strengthened. Ten accepted Christ. We had special music one night by the Keyser men's quartet, which was enjoyed very much. We have fifty-eight enrolled in Sunday school at this time. We added two new Sunday-school rooms to our church this past summer and also had electric lights put in the church. We are free from debt. Our young people gave a very good Christmas program.—Mrs. Crowder Hartman, Rada, W. Va., Jan. 14.

**Wiley Ford.**—Our communion service was held Oct. 18. On Nov. 9 Bro. M. R. Zigler of Elgin, Ill., was with us for the morning service. On Nov. 16 Brethren John and Ezra Fike of Eglon, W. Va., were present. Bro. Ezra Fike delivered a message that will long be remembered. At this time we are working very hard on our new church. The men are giving all the time they have to the building program. On Nov. 29 the ladies' aid served dinner to the men working on the church. Bro. Harold Lambert was elected president of the B. Y. P. D. this year. On Dec. 21 the B. Y. P. D. gave a Christmas program and on Dec. 26 the Sunday school gave a Christmas program. The B. Y. P. D. sang Christmas carols and gave eighteen baskets to the aged and sick. On Jan. 7 Bro. C. D. Bonsack of Elgin was with us and delivered an outstanding message. He was accompanied by Brother and Sister Foster M. Bittinger of Westernport, Md. The ladies' aid is conducting a series of studies on missions in the B. Y. P. D. hour each Sunday evening in January. We are looking forward to a prosperous new year in the service of our Master.—Mildred Lambert, Wiley Ford, W. Va., Jan. 9.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversy. (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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should know  
each other!"**

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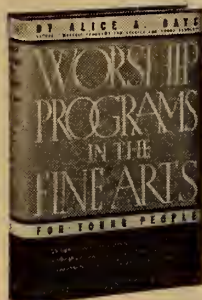




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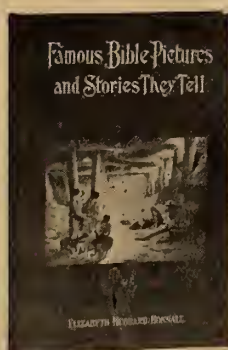
**THE CONTENTS:** Foreword. Introduction. **Part One**—Paintings: The Nazarene. Christ With Mary and Martha. The Friend of the Humble. Death the Victor. Christ in Gethsemane. For He Had Great Possessions. Sir Galahad. The Magdalene. The Lost Sheep. The Hope of the World. The Healer. The Presence. The Light of the World.

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**Part Three**—Hymns: O Love That Wilt Not Let Me Go. Dear Lord and Father of Mankind. O God, Our Help in Ages Past. Where Cross the Crowded Ways of Life. All Creatures of Our God and King. In Christ There Is No East or West. O Young and Fearless Prophet. Lift Every Voice and Sing. Rise Up, O Men of God. God of Grace and God of Glory. Silent Night. America the Beautiful. Christ the Lord Is Risen Today. Marching With the Heroes. I Would Be True. This Is My Father's World. Appendix: Notes. Sources for Prints. Sources for Hymns.

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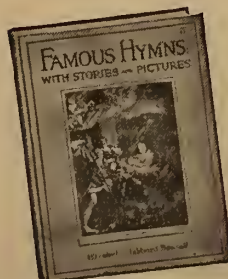
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**Church Where Annual Meeting Was Held in 1879**

(See Article Beginning on Page 5)

This is the Linville Creek church near Broadway, Va., where the Annual Meeting was held in 1879. Elder John Kline left by will the sum of \$1,200 for the building of this house which was the second of the three Linville Creek church buildings. It was built in 1868 and replaced by the third building in 1917. The building was eighty feet long, forty-five feet wide and thirteen feet high. A kitchen about twenty-five feet long and eighteen feet wide was build to the church on the west side, with the kitchen door connecting the center aisle of the church. There were three main aisles. Two rows of long benches occupied the main floor. At each end of the building was a series of raised seats. The building was plain in every respect. Large crowds gathered at the regular meetings; nearly one thousand people could be seated without crowding.

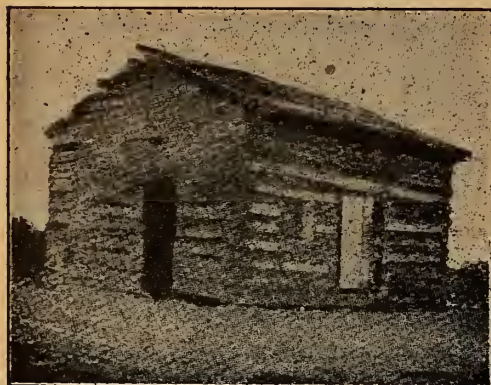
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*Volume 91 . . . Number 7*

*February 14, 1942*



# Around the World « « «



Abraham Lincoln began his education before the fireplace in his cabin home. Today the people of the hills go to schools like Berea to learn.

**A campaign** to stimulate larger church attendance is under way in Toronto, with all denominations co-operating. A house-to-house canvass will be undertaken to discover families who are without church affiliation and to urge attendance at religious services.

**Pennsylvania** ranks fourth among the potato producing states. Maine, Idaho and New York lead in that order, Maine production being 45,360,000 bushels; Idaho, 28,560,000 bushels and New York, 28,078,000 bushels. Last year's production for Pennsylvania was 23,674,00 bushels.

**Dr. J. Frank Norris**, Baptist clergyman who has held pastorates in Fort Worth, Texas, and Detroit, Mich., has conferred with Ambassador Maxim Litvinoff on a plan to hold revival services in Russia next summer. He reports that the Russian ambassador assures him that the Russian people would extend him a hearty welcome.

**A new office of administration** for all Protestant work in unoccupied China, to be located at Chungking, was planned at the recent sessions of the Foreign Missions Conference of North America. The office will be business headquarters for all the denominations. The conference approved an expenditure of \$25,000 to set up this central bureau and asked the boards and denominations concerned to make payments accordingly.

**A new nation-wide campaign** to bring about wartime prohibition throughout the United States is being launched by the World Prohibition Federation, with headquarters in Washington, D. C.

**In recognition** of the importance of the "spiritual welfare of the public," the Office of Price Administration is making plans to permit the sale of new tires to clergymen of all denominations who use automobiles in the performance of their religious duties.

**After a meeting** in Washington with federal representatives, with state officials intervening in their cause, Mennonites of the Bossler congregation in Pennsylvania found the answer to their prayer to continue to till the rich farm lands which their forefathers had claimed as pioneers. The government had considered taking the farm land for a proposed defense project.

**In Switzerland** religious education has a place in weekday instruction. In both Protestant (57 per cent of the population is Protestant) and Catholic (41 per cent is Roman Catholic) sections of the country the schools set aside time for one or two lessons a week in religion, which, though not compulsory, pupils are expected to attend unless excused by their parents. Protestant instruction is sometimes given by the teacher, but more generally by the parish clergyman; for Catholic instruction it is the parish priest.

Berea College, Berea, Kentucky, has pioneered in adult education with a unique system called the Opportunity School. Each year, three weeks in January are set aside for this school. There are no educational requirements for joining the classes that meet around a friendly fireplace in one of the campus buildings. There are no grades, no credits, no books and no final examinations. The subjects of the morning lectures may be on any theme from appreciation of American history to the technicalities of raising chickens. The roster of the Opportunity School includes all degrees of mental attainment from those who can write their names with difficulty to those with a college education. Meals in the college dining rooms are at special tables for this group; after the meal everyone helps with the dishes. Twice a week the Bible is taught by a local minister. Learning to wire a house, to make a table, to weave on a hand loom, or to write English is in the activity of the afternoon program.

**Food rations in Italy** at the end of 1941 were 25 per cent below the minimum considered necessary by dietitians to avoid malnutrition.

**Five Protestant churches** in southern California are quartering soldiers in their buildings. They sleep and eat in social and Sunday-school rooms but do not occupy the sanctuaries. Services continue to be held regularly, but activities normally conducted in the occupied rooms are held elsewhere or temporarily suspended.

**Railroads** are taking a new lease on life. Freight volume moved in 1941 reached a new high all-time record of 470,000,000,000 ton miles, a increase of five per cent over the previous record of 1929. Passenger traffic for 1941 was up 22 per cent over 1940, but the record fell short of 1929. Another high record for all time was the amount of taxes paid, \$1,507,000 per day.

**Marriages and births** are on the increase in the United States. A survey of 30 large cities housing about one fourth of our population showed an increase of 8.8 per cent in marriage licenses issued from the first of 1941 through November, compared to the same period in 1940. The survey was made by the Metropolitan Life Insurance Company. On the basis of the first four months of last year, the Bureau of the Census predicts that the year's birthrate will be 18.5 per thousand population as compared to 17.9 for 1940.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

FEBRUARY 14, 1942

Number 7

## ... Editorial ...

### Preparing for Two Ends

THE surest thing about any human life is that it will end sometime. So that is a very important fact, isn't it? Does it follow therefore that we ought to spend our time and energy mainly in guessing when this certain event will take place and picturing the probable attendant circumstances? What utter folly that would be, partly because we cannot know these things, chiefly because no practical good can come of such an inquiry. The sensible thing to do about death is to be always ready for it by keeping busy with right living.

Is it not exactly so with the end of the world, the coming of Christ, the consummation of the kingdom? How can good people be so foolish as to waste their strength in fruitless speculation about the when and how of "the last things," and thus divert attention from the real business of the church? They are indeed of supreme importance to Christian faith, but the only way to get ready for them is to keep busy with the charge our Lord gave us. "Occupy till I come" is the watchword to keep ringing in our ears. E. F.

### Chinese Memories

SOME sixteen years ago one who was then a missionary to China received a general's request for the loan of the mission station car. Really, it was more than a request as the reader can well understand. Along with the car went the missionary as chauffeur for the Chinese general. During the three days of service which followed the missionary ate the same food as his host, slept on the same kang and made considerable progress in his education in things Chinese.

These experiences of years ago were recalled to mind by what fell out of a recent day's mail. By a strange and devious route had come the word that our missionaries entering China from the south had met up with the general of years ago. He re-

membered his ex-missionary chauffeur and sent his greetings. In his responsible position this Chinese friend is now glad to smooth the way for our relief unit in China's needy field.

So Chinese memories mean much the same as others. The good deed of yesterday, all but forgotten by the doer, becomes the open sesame of today. Isn't there something somewhere about bread cast upon the waters? Even in faraway China the good deed is not forgotten. H. A. B.

### Staying Saved

Here's How: "Faith Working Through Love"—Gal. 5:6

NEVER did so few words say so much about getting right and staying right with God. Not in details of application but in basic principles they tell it all.

Faith is the human response to divine grace. The grace is God's; the faith is man's. We are saved by grace; we are saved by faith. It is the union of the two that saves.

We cannot get saved until God and man get together. The initiative is God's but he took that long ago. The first move is God's but he has already made it. The offer of his grace stands always ready to be embraced by faith. The next move is always man's.

Faith is made of belief and trust. It is the mind's acceptance of a fundamental truth and the commitment of the life to what that truth demands.

That truth is: Christ is the very image of the substance of God (Heb. 1:3). God is like Christ in character and attitude to men. All our questions about God are answered in Christ. By looking at Christ we can see God (John 14:9). God was in Christ reconciling the world unto himself (2 Cor. 5:19).

Faith is the wholehearted acceptance of this basic truth with all that this implies. If the acceptance of it is only the mind's assent that it is true,



such a faith is as dead as the proverbial door nail. Faith is belief *and* trust. Faith is belief of a great truth and a way of life consistent with it.

The dynamic in this faith is love. The faith works and love is what makes it work.

We love God because he first loved us. We love Christ because it is through him that we found out God loves us. We love our fellow men because they are God's other lost children and our brothers.

This love-driven working faith is what avails in Christ (Gal. 5:6) to save us and to keep us saved.

What it means to be saved is itself a most fruitful theme for thought but not within the scope of this inquiry. Assured that it is a state to be desired above all things, we are simply looking for the sure way to it. Here is that way: faith working through love.

Two things about it should command our special interest, its simplicity and its scope. The first should make us glad; the second should make us careful.

There is so much we need not worry over. We know that this saving faith is a working faith, but how to get the good things we do and fail to do charged and credited in the right columns must be a problem. The comforting thing is that it isn't *our* problem. The heavenly bookkeepers take care of that. If they get something down under salvation that ought to be put under reward we can be confident that expert celestial accountants are at hand to straighten things out. Our only worry is to make sure that our faith is the genuine working kind, and that is no worry at all when love is the power behind it.

Think how wonderful it is that the God we believe and trust and love is the very one that was incarnate in Jesus Christ. By this tremendous fact we can tell exactly how he feels toward us and how he wants us to act. It isn't hard to love a God like that.

Nor those other lost children of his, those brothers of ours. In fact we cannot help loving them and that means helping them as much as in us lies. Love knows no limit but the exhaustion of its resources. What a field for practice is our world today! If you are not informed on this point ask the General Mission Board and the Brethren Service Committee.

Remember, please, that we are not here urging the Christian obligation to love and serve your needy brother, compelling as that is. It is the problem of being saved and staying saved that is before us. We mean it is the solution of that prob-

lem that is before us. Not the finding of that solution for it was found some nineteen hundred years ago. We are only looking at it again. It is faith working through love.

Please don't let that word "working" frighten you. It has its dangers but in the present connection it is perfectly harmless. It is in fact absolutely essential. It identifies the faith that avails in Christ Jesus. It tells us how to know the faith that saves.

What if some folks should get to wondering whether you have stayed saved all these years. You can easily settle their questionings. Show them the kind of faith you have. If it is faith working through love, they will know. To mention only two convenient agencies, ready to help you in the demonstration, call either the General Mission Board or the Brethren Service Committee.

E. F.

### The Minister as a Thinker

THE Christian minister has a long heritage as a thinker. First among the preachers were the prophets. Some of these came out of the wilderness; others retired to it for meditation and prayer. Whatever the prophet's personal story, whether an Isaiah or an Amos, the prophet was such because of the state of the world and his concern for his fellow men.

With the rise of the church the Christian minister is in the line of the ancient prophets. Not many can expect to be major voices, but they can, at least, emulate the minor prophets. And how the people of our day do need such sympathy and understanding as the thoughtful minister can give!

But as we are meaning to say, the minister must be a thinker as well as a doer. The pressure in every crisis is for action. Impatient people cry, "Do something!" But it is even more important to do the right thing than to merely do something. Great as Paul was as a man of action, his most important contribution is perhaps what he did as a thinker. For what would the church be today without the messages in his epistles to the churches! Stilled is his eloquent voice, and long forgotten the story of his activities—except as these re-echo through his writings.

Today as always the true minister lives at the cutting edge of life. He is out on the ethical frontiers where the hairline decisions have to be made. But, once made, they soon come to determine trends and policies. This is why ministers should pray and think—and think and pray. They need God's light upon the path of duty. They need it both for themselves and for others.

H. A. B.



## *Annual Meeting of 1879*

BY JOHN C. MYERS

(See Picture on Cover Page)

I do not remember anything about the Annual Meeting of 1879, although I was at the meeting as a small boy. My information has come from older people and from records kept by the Committee of Arrangements.

Our Annual Meeting of 1879 was held in Rockingham County in the Valley of Virginia, on the Linville Creek church grounds near the town of Broadway. The Locating Committee, Martin Garber of Augusta County, Solomon Garber of Rockingham County and Samuel Shaver of Shenandoah County, did not, however, choose this location, but selected the Samuel Kline farm. This farm, afterwards the home of Elder Daniels Hays, is located somewhat less than a mile west of the Linville Creek church. The Locating Committee no doubt considered the large Kline barn a suitable place for holding the sessions of Annual Meeting. Later when the Committee of Arrangements began to plan for entertaining the meeting it was realized that the Linville Creek church grounds would be much more convenient and suitable for the meeting. Accordingly, after securing the consent of the congregation, the Locating Committee was requested to reconsider the matter of location. Consent was given to hold the meeting on the church grounds if that seemed best in the judgment of those responsible for making the arrangements for it. On Jan. 2, 1879, the Committee of Arrangements met to decide about the location and recorded the following conclusions:

"The Committee of Arrangements met today at the church to further consult in regard to the location for holding the meeting. The ground at the church was examined and the church basement also. The committee then proceeded to the Samuel Kline farm, the place first selected, and after examining that location and the barn, the committee decided upon holding the meeting at the church, it being in their judgment the most suitable place for holding the meeting, all things considered."

Linville Creek church was the home church of Elder John Kline. He gave the land for the first church house to be erected there in 1830 and left by will \$1,200 for the second house which was erected in 1868, four years after his tragic death. The building, eighty feet long and forty-five feet wide, was in use at the time of the 1879 Annual Meeting. Many brethren who attended the meeting had known and loved Elder John Kline and



This house was the Standing Committee headquarters for the Annual Meeting of 1879, located about one hundred yards southeast of the Linville Creek church near Broadway, Va. John H. Hoover, standing on the porch, and Solomon B. Spitzer (deceased), both of Timberville, Va., made the beds, furnished water and towels for the Standing Committee members. Bro. Hoover, now 79 years of age, is the father-in-law of Dr. Paul H. Bowman, moderator-elect for the 1942 Annual Conference to be held in Virginia.

during the meeting large numbers visited his grave in the near-by cemetery. This location was a sacred spot for the church Conference.

On Oct. 23, 1878, a meeting was held at the Linville Creek church with representatives from most of the congregations of the Second District of Virginia and with two brethren present to represent the First District of Virginia. At this meeting important steps were taken in arranging for the Conference. The Committee of Arrangements was selected, composed of Joseph Shickle, Michael Zigler, John J. Bowman (later chosen as secretary) of the Linville Creek church, John F. Driver of the Flat Rock church and Jacob Moyers of the Greenmount church. John Zigler was chosen treasurer and Samuel H. Myers corresponding secretary. The probable expense of the meeting was estimated at \$3,000. It was proposed that each district should bear one-half the cost. First District, though considered to have less wealth, agreed to this division of cost since the "burden of the meeting" would be borne by the Second District.

The congregations of the Second District were assessed the following amounts to defray the expense of the meeting: Brick church \$120, Mill Creek \$120, Barren Ridge \$120, Beaver Creek \$210, Cooks Creek \$150, Greenmount \$125, Linville Creek \$160, Flat Rock \$160, Page County \$65, Woodstock \$100, Salem \$30, Lost River \$20, Pleasant Valley \$120. Later the Committee of Arrangements offered to



allow the churches to pay a part of these assessments in bread at two and one-fourth cents per pound delivered at the place of meeting. A part and maybe the entire bread requirement for the meeting was secured in this manner.

The Virginia brethren responsible for the expense of the 1879 Annual Meeting agreed that members only would be fed without charge. The Committee of Arrangements passed this resolution: "As this is only a business meeting of the church, there will be no arrangements made to feed and entertain any others except members, and as a very large membership is expected to be present, the committee does not feel itself able to entertain and feed a mixed multitude at the place of the meeting. Eating tables will be kept near the grounds where meals can be obtained at reasonable charges." It was arranged to furnish members with tickets of admission to the dining hall, but so much confusion resulted in the attempt to give out the tickets that the plan was abandoned. No doubt many besides members of the church were fed free. Sentiment, however, was general that our Annual Meetings had grown so large that free entertainment had become too burdensome. The 1879 Annual Meeting was the last to carry out the generous practice of the Brethren to feed everybody without charge.

A dining hall one hundred fifty feet long and forty feet wide was erected on the church grounds with a kitchen thirty-five by forty feet near the middle of one side. Five rows of tables running lengthwise were provided with cross aisles at the ends and in the center of the building. About seven hundred people could be fed at one time. The committee secured a man to serve as chief cook at wages of one dollar per day. Later this man demanded one dollar twenty-five cents per day, but the committee refused to meet the higher figure and proceeded to give the job to another applicant. Cooks were not well organized in Rockingham County in 1879.

There were not hotels to house the people who attended the Annual Meeting at the Linville Creek church. Members and others living near by provided sleeping places in their homes so far as possible, some keeping as many as forty. Barns too were used as sleeping places. Over one thousand yards of cotton cloth were purchased for the meeting, most of which was used to make beds on barn floors. Two widths of cloth were sewed together to give proper length for a bed. This was stretched over straw on the sides of the floors. The cloth was tacked to the floor at intervals to keep the straw in place, thus forming crude beds for

the visitors unable to find room in the houses. Maybe some of us who expect to attend the 1942 Annual Meeting would be unwilling to accept such sleeping accommodations. There is no record of complaint from our brethren who slept on barn floors in 1879.

On the Linville church grounds is a sink hole circular in form about fifteen feet deep and one hundred feet across. This kind of formation is often found in limestone regions. A covered platform was erected on one side of this sink hole for the use of Standing Committee and officers of the meeting. Benches were built in tiers around the sides opposite the platform, thus forming an open-air theater for the audience. Large oak trees provided shade. In case of rain the church building near by was available. Rain did not interfere with the outdoor arrangements, however.

Eli Spitzer's home, about one hundred yards from the meeting grounds, was secured for the use of Standing Committee as a lodging place. The business sessions of the committee were held in the church. The Spitzer house, still in use as a dwelling, is built of logs, is about thirty-five feet square with two stories. Standing Committee was composed of about twenty members. John H. Hoover, father-in-law of our 1942 moderator, Paul H. Bowman, was then a boy of sixteen. He with a neighbor boy about the same age waited on the members of Standing Committee, made the beds, swept their rooms, carried water and performed other services for their comfort.

The officers of the meeting were Robert H. Miller, Moderator; James Quinter, Writing Clerk; Enoch Eby, Reading Clerk; William Hertzler, Doorkeeper.

Brethren who came from a distance to the meeting traveled by railroad. A branch line of the Baltimore and Ohio was the only railroad near the place of meeting. The nearest station was at Broadway, one and a half mile distant. However, the railroad company built a temporary platform for unloading and receiving passengers at a point within three fourths of a mile from the meeting grounds. From this point most of the visitors walked. However, some were taken to and from trains in spring wagons and other vehicles. Those who came from surrounding communities traveled in buggies, carriages, spring wagons and on horseback. Many came in road wagons and many walked. Corn and hay were furnished to feed horses.

Smoking on the church grounds was forbidden. How this regulation was enforced, I have not been able to learn.



The total expense of the meeting was \$3,119.95, surprisingly close to the estimate made in October 1878. Here are some of the items of expense:

10,062 lbs. bread .....	\$296.86
40,206 feet lumber .....	458.29
1,082½ yards brown cotton .....	86.40
21,190 lbs. beef (gross) .....	889.20
1,115 lbs. butter .....	157.37
396 dozen pickles .....	39.60
Groceries .....	143.31
Labor .....	49.25
953 lbs. bacon .....	78.47
Ice .....	11.50
Dishwashers .....	25.00
Cooks .....	30.87
Police .....	67.50
126½ gallons applebutter .....	63.25
2 tons hay .....	16.00
75 bushels corn .....	37.50
Committee of Arrangements .....	125.00
Dishes .....	104.08
Tinware .....	76.85
Firewood .....	27.00

A full report of income and expenses was made in December of 1879. This paragraph was a part of that report: "We now make full report of expenses of Annual Meeting and have been ready to do so for some time, but were waiting for District No. 1 to pay her quota of expenses for said meeting, which said District No. 1 is back now at this time \$54.44, which we hope will soon be paid by the Brethren as the Scripture says owe no man anything but to love one another." The \$54.44 was received in April 1880 and the books were balanced.

*Broadway, Va.*

## Fifty Years in the Service of the Church

BY J. CARSON MILLER

### 12. The Minister as Citizen

WHILE the minister's work for the church is important, he must not get the idea that he is independent of government or of the life in the community. As a citizen of our goodly land he must have an interest in the life of his neighborhood, of his state, and in fact of the nation as a whole. The last half-century has taught me many things with regard to the Christian's life in the community. Many people do not read their Bibles, but they will be sure to read the lives of professing Christians, especially the lives of ministers. The Christian minister is invariably somebody's Bible. It is said that Lord Peterborough on one occasion visited Fenelon, Archbishop of Cambray, and after he had been there but a short time, he was so impressed with the godly life of the bishop that he said: "I must be going; if I remain here much longer I shall become a Christian in spite of myself." I would that we had more men like this—

men whose lives would constrain others to become Christians in spite of themselves.

In my half century's experience in the service of the church, I have noticed men who have been faithful and have lived godly lives. I have also noticed men who have degraded the name of the Christian religion. The former had a good influence, the latter a bad influence. No matter how powerful a sermon a man preaches, if he wrongs some poor widow or orphan in a business transaction, his good influence is gone.

A minister (this is my observation and experience) must not be too active in politics. There are Brethren who are so completely joined to their party in politics that they would vote for the man their party puts forward, even if they positively knew that the other man was more capable and better fitted for the position; they would vote for a man who advocates war and favors the liquor interests even if the man in the other party advocates peace and temperance, and does what he can to promote the teachings of Christ. Sometimes a few little mistakes the man in the opposite party makes are heralded abroad and the many good acts he has done are overlooked. I am not opposed to voting, and at most elections I do vote, especially if the occasion seems to require it. Every minister should register, or do what his state requires to put him in a position to vote, and then if an important issue comes up he will be prepared to cast his ballot in favor of the right. I have always made it a point to vote for the man, and not for the party. I will further say, however, if the man for whom I vote cannot be elected without slandering the one who is his opponent, let him be defeated. A good share of this will apply to lay members as well as to ministers.

I have learned also that it is not best for the minister to take an active part in settling neighborhood quarrels. As a general thing I have refrained from serving on community committees to settle disputes. At one time I took part in helping to settle a misunderstanding between two of my good neighbors. One of them was very much displeased with the decision that was made by our committee, and said some things about the committee, myself included, that were not very complimentary. I often think of a remark that a good old deacon made to me afterwards: "I thought you would better have stayed out of that." The decision, however, in this case worked out all right, and the dissatisfied man became friendly as ever, but this experience made me more careful afterwards. A minister's influence in the community should be for good, but a very small thing can sometimes change that influence. I



have seen this exemplified many times, both in our own church and in the churches of other denominations.

I have always been slow about holding office in the community. At one time a new bank was starting up in one of our neighboring towns, and I was chosen as one of the directors. I was glad to see the bank start, as it was needed. At the same time I declined to serve as a director, for the reason that it would detract from my service in the church. I knew there were plenty of good men in the community who could fill the place as well as I could, and the chances were that if I accepted, I would be obliged to miss many of the bank meetings, and I did not want to lend my influence to something in which I was only a figurehead. Paul's doctrine of expediency has often appealed to me in these fifty years of service. It would have been perfectly lawful for me to be a bank director. The church would not have objected; in fact most of the members would have been glad to see me occupy the position; but in my case, I argued that it would not be expedient. I have seen farmer-preachers who gave first place to their farms, and neglected their service for the church. I have seen merchant-preachers who gave first place to their stores, and if any time was left they gave it to the church. Their ministry was neglected. I have seen physician-preachers who should never have been elected to the ministry. Their work of looking after the sick people of the community was noble work. A Christian doctor has one of the highest callings and should not be embarrassed with another. The work of the deacon is important. We have had deacons in our congregation who could do certain work better than any of the ministers, but I do not believe in spoiling a good deacon to make a poor minister. I just now recall a faithful old deacon who was especially good in settling difficulties in the church, but he would never have made a minister. I have always tried to avoid taking sides in any church differences that come up. In church trials and troubles the minister may act as moderator, but he must be fair, and under all circumstances avoid partiality.

The minister must be on good terms with his neighbors, and where he can do favors for them he should do so. A few years ago I was in a certain section in another state. I spent the night with a man who had a large silo to fill. He spoke of the high price of hands and the cost of filling the silo. I told him that in my section of the country the neighbors who had silos to fill went together and helped each other until all their silos were filled, and there was very little money to pay out

by any one. He replied: "That's very nice, but here they do not do that. It's every man for himself." The minister should be neighborly. I have always prided myself on my good neighbors, and have made it a point to be neighborly to them.

The minister should not only be a preacher; he should be an exemplary citizen in the community. The most powerful sermons are not preached from the public stand, but by men and women in the lowly walks of life. Do not be afraid you will do a little too much for your neighbors, or for the church, even if the church does not require you to do as much as you are doing. A man's daily life will be a standing advertisement for him, and will cause his enemies to see that the Lord has been with him (Gen. 26: 28). Isaac was a man whose life was an example of practical everyday religion. It has been a long time since this story of Isaac was written, but his example is still worthy of imitation.

*Moore Store, Va.*

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## America Calls!

BY LOREN S. SIMPSON

UNTIL recently our government has been classifying its man power between the ages of twenty-one and thirty-six. Now on Feb. 16 another group of men between the ages of twenty and forty-four will be classified. Nor, in the face of things, does this appear to be the last classification, as there is a good possibility of the classification being extended from eighteen to sixty-four years of age.

Not only is there a call for men to serve their country by joining the armed forces, but there is a continual call and plea to support this country's war efforts not only by supporting the Red Cross and its agencies, but civilian defense units of all types and descriptions.

Little need, then, to question for a moment whether we are "in it" or not "in it." We're part of "it!" What is even more compelling is that we find it impossible to avoid contact with this country's efforts as it attempts to achieve its aims—not only for these United States, but also for the future prosperity of this world. We are of this government and therefore, voluntarily or involuntarily, we have a part to play in our government's effort to accomplish its purpose—regardless of what that purpose may be. Hence, realizing that we as Brethren have a part to play in this world's drama I suggest a timely review of our stand as individual members of that great body we call Brethren.

To those who have been willing—and there are some who have had to take the step alone—to



brave the taunts and jeers of the crowd by entering C. O. camps, may you continually realize your sacred obligations to your God, your church, and your country. May you do this by serving unselfishly in a constructive way, doing those things that are Christian and uplifting to all peoples. I suggest, dear friends, that you consider prayerfully and thoughtfully the part you are playing in serving your country in its efforts to promote Christian principles throughout this world.

May I suggest that we all consider the needs of our young men who are willing to face life bravely by actually supporting them financially; by helpful and constructive advice; and by praying for their guidance in such times as these. Do you realize that America needs your help and contributions? So why not give such by actively supporting and championing those lads willing enough to sacrifice—not alone for their own convictions; not alone for yours and mine; but gladly enough for the principles our church believes in. Do you not also realize that since we are a minority group a great responsibility rests upon our shoulders to support in an effective financial way the great program outlined by our church by which our young men are supported in C. O. camps; and that also great amounts are needed to alleviate sufferers and destitute peoples all over this war-cursed world? Are you supporting this program by buying Brethren Service Certificates? Remember that you and I have a definite part to play in the drama now being enacted, and may we not regret our actions and activities when the drama is concluded.

Finally, for those of you who set the policies of our beloved church, may you as responsible leaders continue to heed the guidance of our Savior in leading your people carefully through these trying days. We as lay members look to you for

leadership and help. America needs your ideals and conceptions of life, as embodied in our church, now more than ever before—so lead on and may we follow.

America needs us. The world needs us. May we as a church contribute our part to this plea so as to challenge the very foundations of hate, greed, jealousy, and all other characteristics of paganism now rampant over the world. As individuals may we realize our obligations to the cause we espouse, and though alone at times, serve unselfishly and bravely. May we so live that the world will be bettered by our living. Brethren—America calls!

*Churchville, Va.*

## What Is Our Religion?

BY GRANT MAHAN

SOME persons consider their religion the main thing in their lives, and some consider it of minor importance, if we may judge by what we see. There are many kinds of religion; so far back as we can go in history there has been a variety of religions. The Greeks and Romans had gods of their own, but the gods of the two countries were much alike, and stood for the same things in the lives of the people. Zeus stood at the head in Greece, and Jupiter in Rome.

All these were creations of the minds of men; they were imaginary, idols; and Paul wrote that "we know that an idol is nothing in the world." To the silversmiths at Ephesus Diana seemed to be a very real person. They opposed the introduction of a new god; but their main and strongest reason for so doing was, "Ye know that by this craft we have our wealth." And that was ever the way; anyone who could bring prosperity, wealth, luxury, ease and comfort was a god. The people thought Paul and Barnabas were gods because through them the lame man was healed. But they would not be defied.

Worship was given in return for temporal blessings. And any being that is able to give blessings beyond man's ability must have something of the divine in him. But the blessing must indubitably come from him, and not be just an accident. Men have for centuries been deceived by the trickery of other men, and so have often worshiped the creature rather than the Creator.

But our religion is entirely different from the religions invented by men. We have records that cannot be doubted. They have been declared false, invented by men; but in due time the proof of the matter has come to light, and those who would destroy the influence of the Bible must try again. Ours is the only religion that appeals to us as from

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

It was a cold November evening. As if the sudden coming of winter had taken her unawares, a shivering and half-frightened lady walked up to the counter of a little neighborhood grocery store.

Having placed in a small, neat pile the articles she wanted, the money to pay for them was taken from a pocket of her worn coat and counted. Anxiously the proprietor's total was awaited as he figured up the bill.

She didn't have enough money. Looking after it a bit wistfully, she picked out one package and returned it to its proper place. The grocer watched her, looked at the money on the counter, then got the returned package. Placing it in a paper bag with the others, he took the money she had and handed her all of the articles selected. No word was spoken.

It was a bit of brotherliness in pantomime.  
*New York, N. Y.*



the God of all the universe. A comparison of him with the gods invented by men clearly shows that he is infinitely greater, infinitely better, infinitely more willing to help his creatures.

Our religion does not appeal to the lower side of man's nature, but to the higher. We are to love, and not hate; we are to do good even to our enemies. In fact, it is the only fair and great religion the world has ever known. We are to do good for evil; we are to do to and for others as we would have them do to and for us. It does not ask more than it is willing to give. The Father so loved the world that he gave his Son; and the Son so loved that he was willing to be sacrificed.

This Father of ours, who is in heaven, has infinite wisdom and love and power. He wanted and still wants his people to be happy here, and much happier in the great hereafter. And that such might be their condition he gave the world a plan of salvation: he put in it the things to be sought and the things to be avoided. There never was another plan like it, and there never will be another. It promises much to those who follow it, much in this present life, and so much more and more blessed things in that life which is to come.

"And the disciples were called Christians first in Antioch." The disciples were those who accepted the plan of God for their salvation and happiness, and were trying to learn of him and follow him, to be like him in life and conduct. There can be no higher ambition in life than that, and every one who wishes to live that way is invited to do so. Those who do accept and try to follow their Leader in the way are still called Christians. The name is appropriate for those who are really trying to live the life he did and obey the doctrine he taught.

There are many, though, who because they live in a country where there is much Christianity are called Christians, and yet they make no effort to be such in their lives. And among these are some who are law-breakers, breakers of both human and divine laws. So we cannot all be joined together and called Christians, for that would be to class the evil and the good as all good.

What is our religion and what is yours? By our fruits we shall be known. The Lord knows those who are his, and will make no mistake at the time he separates his from those who are not his. His people are in the world, must be in the world as long as they live in the flesh; but they are not of the world, not like the world; they cannot be of the world, for he chose them out of the world to be a people separate from the world; "ye are not of the world, but I have chosen you out of the world." "I have chosen you, and ordained you

that ye should go and bring forth fruit, and that your fruit should remain."

What, then, is our religion? What could it be but that which our Lord and Master brought from heaven for the uplift and salvation of men more than nineteen hundred years ago? We started on that road considerably more than fifty years ago, and we could not think of swerving from it to the right or to the left: it is the strait gate, "and narrow is the way, which leadeth unto life."

We are to bear fruit for our Lord. His work was for the lost ones among the people and for them. He did not seek to raise the world up to his level, but to call out persons here and there who were ordained to eternal life. Our Lord said in his great prayer that he did not pray for the world, but he did pray for those whom he had chosen out of the world. This shows that it is not the world that is to be saved as a body, but the called out, those who constitute the *ecclesia*.

To whom else could we go? He is the only One who has the words of eternal life. Without him and what he has done to rescue the race or as many of it as want to be saved, we should be without God and without hope in the world. We do not want any other religion, we do not want any variation of the religion he brought, but we do want and will hold fast to all the teachings of the Lord and his apostles.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There is nothing else so good. Let us hold it fast until Jesus comes.

*Homestead, Fla.*

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## This World

BY ROY WHITE

THIS world is terribly scientific. The peoples who have not been influenced by delayed-action bombs and the prospect of chemical warfare are remote indeed.

The world is infinitesimally Christlike. The pure and holy way, the meek and lowly way of the simple Nazarene, is not hard to comprehend or impossible to follow; yet, narrow as it is, it is never crowded.

"Our Lord Jesus Christ . . . gave himself for our sins that he might deliver us out of this present evil world." We need this deliverance; the world needs the influence of a few more people who have it.

*Chicago, Ill.*



## A Prayer for Strength

BY MABEL W. MOOMAW

(An Appreciation of India's Poet Laureate, Rabindranath Tagore)

It was a warm, sultry evening, one of those times during the monsoon when we so eagerly await the coming of a shower of rain to cool the atmosphere. We were out in the garden under the neem tree. The moonlight came through the drooping branches. We were speaking of the life of Rabindranath Tagore, India's poet laureate who had recently passed away. This noble son of Mother India has been an inspiration and a blessing to many through his poetry and art, so we read the tributes that have been sent from men and women not only in India but from many countries. His writings had a universal appeal. He was one whose mission it was to find in all things eternal beauty.

While we were speaking, an old friend, Mr. Chandradas, came. We had not seen him for more than three years, so it was a pleasure to have him stop in for this unexpected call. We were interested, first of all, in exchanging news of our children. A picture of our son David had just arrived from U. S. A. Our friend was interested in this grown-up picture of David, for he had often chatted with him when visiting in our home in former years.

Soon we were speaking again of Dr. Tagore. Mr. Chandradas, being a keen student, well understood the contribution that India's great poet has made to literature, art and music. He has read much of Dr. Tagore's travels. He said, "Dr. Tagore was a true Indian nationalist with a passionate desire for his country's freedom, but in his mind there was no racial bias. I have been especially interested in reading of his travels to other countries. Through him, India's soul has been revealed to people of many lands. He is the greatest ambassador who has ever gone from our land to the four corners of the earth. His song was 'in itself a lovely and unrivalled embassy that enchanted the world.' Perhaps one of the greatest needs today is for people to understand each other better. Many of us feel that through Dr. Tagore's writing and travels, the world better understands the heart of India."

We assured Mr. Chandradas that this was quite true. He continued: "Dr. Tagore, like the poet Tukaram, was a student of the Christian Scriptures. He knew well Christ's Sermon on the Mount, which is very evident from his writings." He paused for a few moments, then added: "When we consider the great men of the different religions of the world who endeavor to point the way to God, perhaps there is not so much difference after all. We are all seekers."

At this point we explained to our friend that we had found in Christ the complete revelation of God, and that his way of life was an expression of love and service one to another.

Mr. Chandradas looked out across the cotton fields that shone beautifully green in the moonlight and then in measured tones asked a question—a question that had not come into his mind just at that moment.

"Do you think the Christian people of the world today have found God? Can they find your prophet, the Prince of Peace, amid the roar of the armament factories and the mass destruction of battle?"

There was a silence, rather a prolonged silence. It was more a silence of understanding than if we had attempted to explain with words.

It was growing late. With characteristic Indian courtesy, Mr. Chandradas asked to "take our leave." He turned and went down the path leading to the main road. We stood in silence, well realizing that the Christian people of the world have far to seek if they would find the Prince of Peace.

We took from our bookshelf a "Collection of Verse" and read Dr. Tagore's poem,

### A Prayer for Strength

This is my prayer to thee, my Lord. Strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to thy will with love.

*On Furlough.*

## Foreign Missions Conference Resolutions

We, the members of the Foreign Missions Conference of North America, meeting in Trenton, New Jersey, on Jan. 15, 1942, unite in the following statement:

The whole constituency of this Conference has now become involved in a war of unparalleled magnitude and horror. None of us can escape a measure of responsibility for what has happened, and all of us must share in its tragic consequences. As Christians, we are profoundly saddened by the physical barriers which war erects between peoples and even between us and our Christian comrades in other lands. We are deeply concerned for the safety of many of our missionary fellow workers who have been cut off from the homelands, and for their national colleagues to whom also war may bring anxiety, distress and suffering. We bear witness to the experience that in spite of all the barriers of war our essential spiritual fellowship with Christians of all lands endures.

As we confront this tragic hour we reiterate our conviction that the world mission of the church is a spiritual commitment which is eternal and cannot be destroyed by the contrivances of man. "Those things . . . are shaken, as of things that are made, that those things which cannot be shaken may remain." Men and institutions may perish, but the movement of the Holy Spirit in and through the church abides. Our blessed Lord experienced more of the power of evil and felt more of the brunt of its opposition than we ever can. But "he steadfastly set his face" to the accomplishment of his mission. We are now called to a like steadfastness.

Nothing can separate us from the love of Christ; we are, therefore, resolved that nothing shall separate us from those who love him. As Christians we recognize our responsibility to love all those who are in lands with which our countries are now at war. Moreover, all the people now engaged in this titanic struggle will continue in the future to be a part of the world community. We must not hate. No permanent reconstruction will be possible where hate rules the hearts of men.

Our experience in working with men of many lands strengthens our conviction that only through co-operation, motivated by the spirit of Christ, can lasting peace be achieved. God has made of one blood all nations of



men, and all his children of every race and nation should justly receive equal consideration in the building of a better world. We, therefore, pledge ourselves to join others of like mind in an immediate and continuing study of the conditions of a just and durable peace. We will endeavor to develop among the people of our own nations the Christian purpose to work for an adjustment of economic and political affairs in the inter-

## Monthly Financial Report

During the month of December contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$30,733.72 and the total received for the year beginning March 1, 1941, was \$155,772.79. Contributions for the Brethren Service totalled \$18,586.77 for the month and the total received for the year was \$123,772.64, detail as follows:

	Receipts for December	Total receipts since 3-1-41
World Wide Missions .....	\$10,005.82	\$ 27,430.68
Women's Work Project .....	1,105.10	7,813.39
Home Missions .....	5,240.69	8,125.63
Foreign Missions .....	824.05	4,151.31
Junior League Project .....	693.20	1,820.06
Intermediate Project .....		38.83
India Mission .....	132.10	1,227.29
India Native Worker .....		440.50
India Boarding School .....	85.39	362.37
India Share Plan .....	180.75	1,385.38
India Missionary Supports .....	2,970.08	16,192.62
India Special Projects .....		200.00
China Mission .....	344.64	1,434.62
China Native Worker .....	150.00	381.80
China Boys' School .....	25.00	30.00
China Girls' School .....		25.00
China Share Plan .....	56.25	435.15
China Missionary Supports .....	2,109.42	10,847.44
South China Mission .....		56.00
Sweden Mission .....		100.43
Sweden Missionary Supports .....		544.53
Denmark Mission .....		7.50
Africa Missionary Supports .....	1,598.03	8,619.29
Africa Mission .....	416.60	3,229.15
Africa Share Plan .....	61.25	481.17
Africa Leper .....	53.50	364.22
Conference Budget Undesignated .....	3,638.07	48,144.69
Conference Budget Designated for—		
Board of Christian Education .....	71.84	3,273.14
General Ministerial Board .....	23.00	46.31
Bethany Biblical Seminary (at Elgin)	180.60	2,681.87
Bethany Biblical Seminary		
(at Chicago) .....	54.00	787.07
Ministerial and Missionary Service		
Fund .....		60.18
General Education Board .....	21.35	95.12
Student Loan Fund .....		5.00
Conference Budget Share Plan .....		100.50
Youth Serves .....	692.99	4,834.55
	<b>\$30,733.72</b>	<b>\$155,772.79</b>
For Brethren Service—		
Brethren Service Certificates .....	3,545.00	21,260.00
Brethren Service Fund .....	6,399.03	43,106.91
China Relief .....	897.98	4,712.72
Civilian Public Service .....	6,364.65	47,742.80
European Relief .....	3.15	372.09
Finnish Relief .....		5.00
General Relief .....	1,334.96	6,439.90
Michigan Work Camp .....		2.00
Refugee Fund .....	42.00	131.22
	<b>\$18,586.77</b>	<b>\$123,772.64</b>
Grand total all contributions .....	<b>\$49,320.49</b>	<b>\$279,545.43</b>

The following shows the condition of General Mission Board foreign and home mission finances on December 31, 1941:

Income since March 1, 1941 .....	\$136,824.36
Income same period last year .....	127,388.67
Expense since March 1, 1941 .....	138,864.76
Expense same period last year .....	148,589.22
Mission surplus December 31, 1941 .....	6,565.96
Mission deficit November 30, 1941 .....	8,878.17
Increase in receipts, eliminating deficit, December, 1941 .....	15,444.13

ests of the welfare of all peoples and the readiness to make the sacrifices of special privileges and of absolute national sovereignty necessary to construct a durable world order. For all these tasks, we believe that the missionary movement of the church is indispensable in bringing to all men the spiritual power and insight necessary.

We pledge to our missionaries and their national colleagues our vigorous support in carrying forward the missionary program of the churches. Where the work has been disrupted, we will prepare to undertake the task afresh as soon as that is physically possible. We recognize that the world-wide upheaval which accompanies the war has inaugurated a new era in the Christian world mission. It is clear that when peace comes again, the successful prosecution of the task may call for new patterns and lead us to a different allocation of forces. We must also be prepared to enter any new doors which God may open to us. Therefore we agree immediately to re-examine our several commitments with a view to the more adequate and effective accomplishment of our task in the period that will follow the war.

We call on our several churches to seek a clearer understanding and more faithful practice of the gospel which we preach, to the end that all may be more deeply committed to proclaim to all the world the unsearchable riches of Christ. We urge the members of our churches to daily intercession for all peoples and especially for those who suffer.

We urge them to pray for all missionaries and for our Christian brethren in all lands: that they may be kept and sustained under all circumstances; that they may have increased opportunities for witness, even where war is being carried on; and that their faith may remain strong and their witness, true. With them, we look to God who giveth us the victory through our Lord Jesus Christ.

## Brethren Service Committee News

### Selective Service Regulations—Information

Feb. 16, 1942, has been designated by the President as the Third Registration. On that date all men who have not previously registered and whose birthdays occur between Feb. 17, 1897 and Dec. 31, 1921, will register. Details of registration have been delegated to State Directors under the supervision of their respective Governors.

If a man feels conscientiously that he cannot sign the registration card, Selective Service has provided that the registrar may sign the card for him. This will have the same force and effect as if the registrant had signed.

It is not necessary for conscientious objectors to make such notation on their registration card in this Third Registration. Opportunity to make such claim is allowed on the General Questionnaire and Form 47 which should be requested by the registrant when he receives his General Questionnaire, Form 40.

Requesting the recall of all deferred registrants for re-examination for possible induction into the armed forces in view of wartime conditions, General Lewis B. Hershey, National Director of Selective Service, said: "The Selective Training and Service Act says there is to be no group deferment. We must see that there is no



## What to Pray For

Week of February 14-21



HAROLD ROYER

What lovelier thing could have been done for parents far away on the mission field, separated from their children, than to send the recorded voices of their little boy and girl to them as a Christmas gift! This was done for Harold and Gladys Royer at Lassa, Africa. The remaining wish is that the records reached them in perfect shape in time to bring them Christmas comfort.

The Royers went to Africa in 1930 and have been home on furlough twice. During this term of service, or tour as our Africa missionaries call it, they live at Lassa. This is our mission station far to the eastern and northern part of the Church of the Brethren territory in Africa.

Our Africa missionaries have been calling over and over for more workers. The great task of bringing in the kingdom of God among Nigeria's people faces our church. Those who are there are overloaded with duties. This is true at every station on the Africa field. Pray that laborers enter this field.



GLADYS ROYER

place to which a man can go to escape that service. There may be dozens of women and older men, dozens of people who are physically unfit for military service, who can take the place of men who have been deferred as 'necessary.' No man should be classed as a 'necessary' man unless it is proven absolutely that he cannot be replaced in his job by someone who is unfitted for military service."

On the question of deferment for dependency, he said: "The problem is to determine who can be inducted from that group of deferred registrants without disruption of social life and to what extent.

Under Paragraph 652.14—Period of Service: "A registrant in Class IV-E who has been assigned to a camp shall be engaged in work of national importance under civilian direction during the existence of any war in which the United States is engaged and during the six months immediately following the termination of any such war, unless sooner released under the same conditions as pertain in the armed forces." (The President may issue demobilization orders.)

A total of three men have been discharged from army service and reclassified for assignment to C. P. S. camps.

A completely revised set of Selective Service Regulations will be off the press about Feb. 1, 1942, and it is suggested that copies be obtained from the Superintendent of Documents, Government Printing Office, Washington, D. C. The price will be approximately 50c; the Government Printing Office does not accept stamps.

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 Peace News

COMPILED BY MERLIN SHULL

The *Christian Century* for Jan. 28 gives an excellent statement concerning a phase of the work of the conscientious objector which we feel Messenger readers should know about. This statement comes under the title, Draft Objectors to Aid in Rebuilding Britain, but is really more far-reaching than even the title suggests. This statement tells of the destruction of cities and homes in all the war areas of the world and then describes the action of the American Friends Service Committee in selecting six young men from C. O. camps for service in England. We happen to know that several of these young men are Brethren. The *Christian Century* marks this as the beginning of a very significant movement in Christian reconstruction. The author expresses the hope that these men will be the forerunners of

other contingents which will work in China, Latin America, distressed areas in the United States and in increased numbers elsewhere in Europe, and that they will engage in the practical work of helping people in air-raid shelters, in building housing for bombed-out families and caring for children and the aged who have lost their homes. In China the need is so great that a very significant area of service to human need will open, including a vast amount of relief, transportation of medical supplies and organizing many other types of community services for millions of people. We believe the writer is correct in feeling that the prospect of participation in such a ministry will be immensely attractive for Christian youth of all faiths and that this will give new meaning to the whole training program in the Civilian Public Service camps. Campers in each of the fifty camps were asked to nominate for this first contingent the man in their camp whose practical ability, qualities of leadership and personal character gave promise of most usefulness. From these fifty candidates six men and three alternates were selected and at the time the article was written were waiting for the state department to clear their papers for departure. These men will work in places of extreme danger without financial aid. The writer of this article calls this the advanced guard of what American Christianity may expand into—a great humanitarian A. E. F.—and that it will, in due time, be recognized as a distinct service to the church at large.

**Free World**, a monthly magazine for which many of the most prominent representatives of the democracies-in-exile write, estimates that the cost in life during the present world struggle has already reached staggering proportions. It estimates that 14,503,388 men have already been killed, wounded, imprisoned, conscripted into forced labor or exiled. Fourteen and a half million have had their lives completely changed by forces beyond their power to control. These figures seem large, but the author says that they do not include the losses of Russia and Germany on the eastern front which will certainly add millions to the toll of death and destruction. Nor do these figures include the havoc wrought by the war, now in its fifth year, in Asia. Casualties must total more than three million in that war area and the number of exiles and refugees has been estimated as high as fifty million. The destruction of property by the use of the modern bombing plane is almost beyond description. *Free World* estimates that the destruction in Britain alone equals \$30,000,000,000 or the estimated property damage during the whole of the first world war.



## *The Trails That Become Highways*

BY ARCHER WALLACE

NEARLY all the great railway lines of America follow very closely what were originally foot-paths or narrow Indian trails. In most cases the trails have been entirely forgotten; no one ever gives them a thought, and massive engines now tear at ever increasing speeds over paths that once were cleared over land which offered sullen resistance. But the instinct which led the Indians or the early white settlers to map out their way between mountain ranges or over desert spaces was unerring and the trails became highways.

The writer remembers as a boy watching sheep grazing on the heather-covered Cheviot Hills which separate England and Scotland near the east coast. There are long ranges of hills and fertile valleys between, and frequently the sheep wander from one valley over into another. I used to wonder how they did it, but there was an explanation. One day in the springtime a sheep, a little more daring than its companions, would stray up the steep hillside, pushing aside the stubborn heather and bracken and leaving behind just the semblance of a cleared pathway. Another and another would follow until a clearly marked passage had been made, and all during the long summer and fall when sheep wanted to cross the hill they used that well-worn path.

The old adage, "Your feet will follow your thoughts," recently received confirmation from a judge in a Canadian court. A prisoner had been found guilty of a crime and in an eloquent defense his lawyer pleaded that it was quite unpremeditated—it had been committed on the spur of the moment. "I do not believe that this crime was unpremeditated," said the judge. "Furthermore, I sometimes wonder whether any crime is. Wrongdoing is almost always the result of a long course of wrong thinking. Men let their minds dwell on certain things and eventually they do them."

It is an interesting observation in the life of Jesus that he never hesitated. Nowhere in the story of his life is there even a suggestion that his course was not clear to him. We feel in our own lives that hesitation is not only the result of confused thinking, but more often, a sign of our spiritual immaturity. If we lived on a higher plane we should know of the doctrine. We are undecided because the highest living has not become second nature.

Over twenty years ago a curly-headed little lad

used to watch his father play the cello in a great American symphony orchestra. A lady who knew the family well told the writer that she would never forget the boy's open-eyed adoration of his father's playing. After each concert he attended, the little fellow would go back and with painful deliberation "saw" over the strings of his instrument with his bow. But with the passing of the years the dominant purpose of the boy to become a violinist has had its reward, and today he even excels his father as he plays with the confident ease of a master in that same orchestra.

And now that we are thinking of musicians, who has not watched some musical genius play with such perfect poise and confidence that we knew he had completely forgotten himself in his love for music. One knows the musician is living in some other world and is seeking to interpret the music he hears there. We have asked ourselves whether there ever was a time when that master musician touched the piano keys with hesitation and sometimes made mistakes. Of course there must have been such a time, and even the most gifted had to begin at the beginning. The trail has become a highway, but once it was only a trail and nothing more.

Is it not true that in the realm of our thinking trails become highways? John Ruskin urged the people of his day not to be continually thinking of their faults, their weaknesses and shortcomings. There is no surer way, he contended, to prepare for future failure than to dwell upon the mistakes of the past. To meet each new day as it comes believing that it can be made better than yesterday, is surely to move forward in spiritual living.

A tendency toward evil may take shape if it is not arrested. There is a dramatic illustration of this in the story of Lot recorded in the Book of Genesis. When the time came for Lot to make a decision as to where he would locate, "he pitched his tent toward Sodom." Now the people of Sodom were notorious for their wickedness and Lot must have known this. He knew the risks involved when he decided to make these people his neighbors. He probably had no intention of doing more than reaping some material advantage from being near these Sodomites; he would not submit to the moral defilements of the place. It is not difficult for any man to argue himself into a state of compliance with his wishes. But what happened to Lot? He pitched his tent *toward* Sodom; the next thing we learn about him is that he is living in the city and his daughters are married to men of the place, and he became morally involved in its ruin. It is the old, old story of how one sows a thought and reaps an action, and then sows an



action and reaps a character, and character determines destiny.

It is true, also, that in the realm of spiritual advancement, the trail becomes a highway. Beginnings may be small and progress painfully slow, but that is always true of worth-while achievement. This is beautifully expressed in these lines by Longfellow:

We have not wings, we cannot soar;  
But we have feet to scale and climb  
By slow degrees, by more and more  
The cloudy summits of our time.

One of the most striking examples of spiritual growth is that of Moses. Fortunately when we think of him we remember his magnificent qualities of leadership, his uncompromising stand on the side of whatever was right. He became a Matterhorn among men, lofty and noble in his spiritual grandeur.

But let us go back a few years and remember from what he sprang. One day, while Israel was in bondage, Moses saw one of his blood being cruelly lashed by an Egyptian. His passion was aroused and, "Moses looked this way and that way, and when he saw that there was no man, he slew the Egyptian."

When all allowance has been made for Moses, it still remains true that he committed an unworthy deed, and made it worse by burying the man's body in the sand. As a result of this deed he was forced to fly to Midian where he remained for forty years. One wonders what Moses thought of this when many years later, in the days of spiritual growth, he led his people toward the promised land. Yet this was the same man, incredible though it seems. The hot-blooded passionate youth striking to kill and the self-effacing servant of God whose spiritual beauty all beheld, although he himself "wist not that his face shone," were one and the same. In spiritual advancement, the trail had become a highway.

*Toronto, Canada.*

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## My Mother

BY P. G. STAHL

It is nearly a year since mother passed from the seen to the unseen—mortal to immortal, but as the weeks and months slip by my conception of her influence and spiritual presence unfolds and becomes more clear each day. When we lose those dearest to us, it seems the power of their spiritual lives envelops us and asserts itself more deeply. So it was with Jesus' influence with his apostles. Mother lived a life with a spark of the divine, a life that will never die in the memories of those who knew her and were touched by her loving influence. As good never dies, her life will influence

even the unborn in her line for years to come, or long after those who now remember her in person have joined her in her heavenly retreat.

That faithfulness to her God, her church, her family, her friends, and her helpful attitude on all constructive matters formed a quiet and dignified service that has told like water dropping on stone. As it finally leaves its mark, so she has left her mark for righteousness in our lives.

The precious memory of those daily prayers at rising and retirement time, those pauses at the daily meals to give thanks to God for sustenance, that hour of daily reading of God's Word, that old, well-worn Bible, thumb-marked and penciled all through the gospels, silently impress us now that here was a life of devotion and service. The memory of that constancy—that steady, inquiring, unquenchable desire to help, to draw the best thought and expression in word and deed from all her friends—endeared her to all.

Those who came to her bier to pay their last respects were from all walks in life. They were from all stations—from the paper boys of years gone by, now strong men, to lawyers, doctors, bankers and the dignitaries of the community. They came, some to weep quietly with us as they told us of things she had done of which we knew nothing—so many things through the years—just little things here and there—simple, everyday, helpful, sympathetic service—nothing that would make headlines for newspapers, but deeds and words that did make heartfelt influence for good in the lives of those she touched—like the water dripping steadily on the stone.

One lady, a stranger, but known to some of us in years gone by because she was once a neighbor of mother's, told tearfully of how mother's daily living had influenced her finally to become a Christian—though mother had never talked religion to her. It was that gentle, quiet, impelling, sympathetic attitude of mother's that made this woman want to live like her. Others came with their tears and praise and related unseen and unsung deeds of this saintly mother—a mother like many of you in the Church of the Brethren may have, but of an age that seems to be passing.

I would be derelict, with my wide fellowship in my beloved Church of the Brethren—mother's church—if I did not pen these lines that others might have a glimpse into this quiet life which was so admirably lived for Christ and his church.

He who has neither a mother nor the memory of a mother's loving devotion is the poorest of all men. He is without the greatest and noblest of all incentives that inspire men to greater things and higher ideals. Whatever I achieve in this world, whatever little I do for the good and the happiness of my fellow men, whatever ideals I strive to reach, whatever I do that is great or good, will find its conceptions and its inspiration in my memory of her who is greater to me than all of the great personages of history.

Many of you may have a memory of a mother as sacred as that of mine. I hope you have, for you'll be better men and women for it. Many of you younger people still have your mothers. I trust you will be inspired to live closer to your Lord and Master through your appreciation of a saintly mother. Such is my experience,

*South Bend, Ind.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, February 15

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Healing Ministry of Jesus.**

—Mark 2:1-12. Golden Text, He had compassion on them, and healed their sick. Matt. 14:14.

**Christian Workers, How to Meet Criticism.**

**B. Y. P. D., God in the Affairs of Men.**

**Intermediates, About Obedience.**

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### Gains for the Kingdom

Two baptized in the Fairfax church, Va.

Five baptized in the Fostoria church, Ohio.

One baptized in the Scalp Level church, Pa.

Eight baptized in the Bethel Center church, Ind.

One baptized in the Lower Stillwater church, Ohio.

Two baptized in the Cedar Creek church, Ind., Bro. J. S. Flory, pastor.

One baptized in the Akron church, Pa., Bro. James Moore, evangelist.

One baptized in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

Two baptized and fourteen received by letter in the First church, Glendale, Calif.

Sixteen baptized in the Aughwick congregation, Pa., Brother and Sister Scholten, pastor-evangelists.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Robert Byrd** of Junior, W. Va., March 15-29, in the Summit church, Va.

**Bro. Charles E. Zunkel** of Lima, Ohio, March 23-29, in the Fostoria church, Ohio.

**Bro. M. R. Wolfe** of Bridgewater, Va., March 29—April 5, in the Fairfax church, Va.

**Bro. S. Paul Daugherty** of Live Oak, Calif., Feb. 15, in the Waterford church, Calif.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., in the Petersburg church, W. Va., Feb. 16—March 1, and in the Welty church, Smithburg, Md., March 9-22.

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### Personal Mention

**Change** Jacob B. to J. B. Shaffer, 1520 Pico Boulevard, Santa Monica, Calif. See page 65 in the Yearbook for 1942.

**Brother and Sister William H. Rivell**, 828 S. Hanover St., Hastings, Mich., are open to a pastoral engagement, preferably with a church in Pennsylvania. They came from Pennsylvania in 1939.

**The name of Bro. Ernest Jehnsen** was inadvertently omitted from the ministerial list in the new Yearbook. He is now a Bethany student but his home address is Rodney, Mich., R. 1.

**Executive Secretary Charles Boss** represents the Methodists on the National Service Board for Religious Objectors. His presence and counsel in the conference last week were appreciated by all.

**Bro. I. N. H. Beahm**, writing from Richmond, Va., says that January was a busy month for him. He preached twenty-six times "at poor and needy places mostly." He favors no retrenchment in plans for the General Conference.

**Bro. Paul Bowman**, now of Charleston, W. Va., delivered the morning sermon Feb. 1, in the Lower Stillwater church of Southern Ohio. He is one of the nine children in the Ora Bowman family, a valuable asset in the resources of this congregation. Look under "Church News" in an early issue for further details.

**Professor O. R. Myers**, treasurer of Juniata College and long identified with the work of this institution, died suddenly Sunday morning, Feb. 1. He "was in his office on Saturday and seemed in unusually good health during the last few weeks." We shall no doubt have more particulars later.

**Sister Ida C. Shumaker** of much India missionary experience is the guest speaker at the Women's Work Conference of Southern Ohio to be held in the Pittsburg church Saturday, Feb. 21. The program shows other interesting features. You will be welcome even if you do not live in Southern Ohio.

**Bro. J. W. Lear's** appearance at the Publishing House one morning last week was quite a surprise to those of us who had not known of the projected conference of C. P. S. camp directors and regional counselors, least of all that Bro. Lear would be alternate for President C. Ernest Davis at this meeting. It was a very pleasant surprise.

**Somebody** should have told us sooner but you can still rejoice with Brother and Sister Obed Hamstead of Morgantown, W. Va., who observed last Christmas by having a golden wedding that same day. Since 1897 they have served faithfully in the Christian ministry and "though retired from pastoral duties, are still active in such church work as they feel able to do."

**Bro. W. Harold Row**, recently pastor at Richmond, Va., was in consultation with the Brethren Service Committee offices about his new task of supervising our C. P. S. camps. Around the table with him, considering their varied problems, were Brethren Levi Ziegler, Lloyd Blickenstaff, Jefferson Mathis, Paul Bowman, Jr., and Mark Schrock, representing respectively Camps Kane, Stronach, Magnolia, Lagro and Cascade Locks.

**Bro. John S. Bowlus** of the Pleasant View church of Middle Maryland has been in delicate health for several years. He is now in the Frederick City hospital where "a serious double operation" is likely to keep him confined for some weeks. Bro. Bowlus has served his district on the Standing Committee and in other important capacities and his many friends will be glad to know that he "seems to be improving" even if "slowly."



Bro. Robert H. Mohler, men's work man for Middle Pennsylvania, was an early Monday morning caller. He is much pleased that the men are getting a better hour on their district convention program, and so are we.

President Schwalm of Manchester College will be the speaker both morning and afternoon March 7 in the Salamonie church of Middle Indiana. The occasion is the dedication of the remodeled house of worship.

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### Miscellaneous Items

Eastern Maryland will meet for district meeting at the Pipe Creek church April 29—and not as stated in the Yearbook.

"All material for the 1942 district conference of Middle Pennsylvania must be in the hands of the secretary not later than March 1."—Joseph H. Clapper, Secretary, Hopewell, Pa.

If you know something about the Limestone church of Tennessee that would be of interest to one gathering material for a history of that church, Mrs. Lois C. Moore, Telford, Tenn., would like to hear from you.

An experienced hand compositor and lock-up man, also an experienced pressman for Kelly and Kluge automatic presses, are wanted for work in a Midwest Brethren community. State qualifications in first letter. Address Brethren Service Committee, 22 S. State St., Elgin, Ill.

If "Staying Saved" had been published before the related editorial which appeared last week, as was originally planned, the paragraph beginning "What it means" on page 4, first column, would have been more pertinent. Perhaps none of it will seem too pertinent anyway.

The Yearbook and Directory of the Ellisforde church of Washington, Bro. Clement Bontrager, pastor, very properly observes: "Our country's entry into the war makes our task more than ever one of wise helpfulness to the suffering. . . . We must bind up the wounds, comfort the sorrowing, open our homes to the homeless, use our possessions for the common good."

New Testaments for C. P. S. and other camps.—We regret to announce that it is impossible to secure the zipper New Testaments which we have been supplying for boys in camp. However, we can supply and will now substitute the same Testament without the zipper for 85c single copies, or 60c each in lots of ten or more.—Brethren Publishing House.

The Department of Research for the Federal Council of Churches is "trying to collect as many sermons as possible preached immediately following the attack on Pearl Harbor. From ministers who have on hand the texts of their sermons we should be glad to have abstracts of sermons preached on Dec. 14, or subsequently, in which America's entrance into the war was discussed." Address Executive Secretary F. Ernest Johnson, 297 Fourth Ave., New York, N. Y.

Church of the Brethren Giving. January receipts this year total \$27,115 for the Conference Budget and \$19,161 for Brethren Service. Comparative figures for eleven months of giving, March 1 to Jan. 31, for three years are as follows:

Years Ending Feb. 28	Conference Budget	Brethren Service
1940 .....	\$154,969	\$ 13,532
1941 .....	176,879	49,145
1942 .....	182,887	142,933

"Last year less than fifteen families were receiving the Gospel Messenger. This letter carries subscriptions for eighty families. The work was done by a house to house canvass. I am glad to put our church in the 100% club list and I am sure this work will mean much to our church at home and abroad." So writes a Pennsylvania pastor.

A Winter Study Conference for the Southern Indiana B. Y. P. D.'s is being held at the Rossville church, Sunday, Feb. 22 from 9 a. m. to 4 p. m. The theme is Youth Seeks Direction. Professor J. O. Winger is the principal speaker. Music will be furnished by the Manchester Male Quartet. Group seminars will be held on the topic, "How can our youth programs meet the world's needs in the present crisis?" Discussion leaders are Harry Zellers and W. S. Barnhart. Dinner is to be served at a small price by the Rossville ladies. Each church is asked to send a delegation.

### About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Art of Spiritual Achievement.** Herbert W. Hahn. Fortuny's, 1940. 100 pages. \$1.50.

The author has extended for wider use in print a series of special sermons he preached in the churches of his communion. Religion is treated as an art; spiritual life as an achievement. Religion is indispensable. The steps in the art of achievement are: finding security, achieving greatness, finding God, finding one's self, walking in newness of life, working together with God, overcoming evil with good, winning friends, dealing with handicaps. The technique of this achievement is basically learned from the principles in the Beatitudes; it is simply presented and supported by many valuable illustrative references to person, incidents and situations.—Edith Barnes.

**Why the Cross?** G. Ray Jordan. Abingdon-Cokesbury, 1941. 138 pages. \$1.00.

Herein is great preaching—simple yet profound, straightforward but sympathetic, searching and challenging. G. Ray Jordan is one of the bravest and most successful of the younger Southern preachers. At present he is the pastor of the First Methodist church of Charlotte, N. C. The sermon subjects are: Why the Cross, for Jesus? Judas, Who Betrayed Him; Simon Peter, Who Lost His Nerve; Two Shrewd Politicians: Annas and Caiaphas; Herod, Who Bartered His Soul for Pleasure; Pilate, Who Tried to Shirk His Responsibility; Why the Cross, for God? Why the Cross, for You and Me? The character analysis is very keen, as witnessed by the following statements: "Pilate was so anxious to save his skin, as well as his face, that he lost his soul." "Caiaphas, the shrewd manipulator of ecclesiastical machinery." "Spiritual things were beyond the mental and moral grasp of Herod. . . . Moral leprosy had practically anesthetized his soul." What could Jesus himself do with a man who was so deeply in love with sin that he was not willing even to listen to the voice of righteousness? But this is not preaching in the past tense. It is deeply spiritual, plainly practical, and extremely disturbing to all moral coward or halfhearted followers of our Lord. Preachers will preach better after reading this.—Merlin C. Shull.



## Christian Education and Evangelism . . .

"Go ye therefore, and make disciples of all nations . . . teaching them" (Matt. 28:19, 20)

### Enriching Our Concepts of Christian Education and Evangelism

By L. Avery Fleming, General Secretary Board of Christian Education

How may we describe the processes by which a person becomes a Christian and continues to develop in Christian character and living? Perhaps neither *Christian education* nor *evangelism*, taken separately, is an adequate description of the transformation and growth which occur when one commits himself completely to Christ and his kingdom.

#### Defining Our Terms

"Evangelism is the task of presenting the whole Christian gospel, by word and deed, to man and his society with a definite object of converting him to be a child of God, and his society into the kingdom of God." This definition of evangelism implies much more than is usually included in the term. A second definition emphasizes both teaching and preaching: "Evangelism means . . . to confront men with the gospel. Now the gospel is both a statement of fact and a call to faith. True evangelism must, therefore, always have a factual element which one might call teaching, or proclamation, and the element of direct challenge which one might call preaching."

Christian education ought to accomplish two vital things. First, it should create faith in Jesus Christ and acceptance of him as Savior and Lord; second, it should stimulate and guide personal growth in Christian faith and living.

The above definitions reveal much that is common to both *Christian education* and *evangelism*. Perhaps the two terms may be thought of as two sides of the same shield.

For most persons, life is experienced not only as growth and continuity, but also as crisis and sudden change.

#### Achieving New Understandings on Higher Levels

Many times our concepts can be enriched by creating new understandings from two or more viewpoints. This would seem to be possible in regard to Christian education and evangelism. "Come now, and let us reason together, saith Jehovah."

In writing to the Ephesians (see Eph. 2:11-16, Moffatt's translation), Paul suggested that two viewpoints might be harmonized "by the creation of a new Man . . . out of both parties . . . reconciling them both to God." In the case of the Jews and Gentiles, who held different viewpoints, a "third something" resulting from the truths and insights of "both parties" was suggested as a wise solution. In both the Old Testament and the New Testament the great prophets and teachers were vitally interested in developing new understandings on higher levels. Christians today can still strive for this high achievement.

#### Seeing the Sunday School as an Agency of Evangelism

Efficient Sunday schools have been one of the great evangelistic forces of our times. The available statistics show that eight out of every ten of the members of our churches came through the Sunday school.

The 1936 report of the World's Sunday School Association shows that in the United States and Canada there were 175,411 Sunday schools with 2,026,737 teachers and officers and 20,607,046 pupils, making a total enrollment of 22,633,783.

The average Sunday school, therefore, had an enrollment of 123, including 11 officers and teachers, with an average of ten pupils in each class. What an opportunity these small classes offer the consecrated teacher!

#### Christian Education and Evangelism in Other Areas of Living

The United Christian Education Advance wisely calls for "united action to reach every person with Christian teaching in the home, in the church, and in the community."

Christian education and evangelism cannot be effective unless they touch and have a profound influence in all areas of living. Redemption must be complete if it is to effect great transformations.

#### Teaching That Is Reaching

The keynote of Sunday-school evangelism is winning the pupil to Christ. Instruction must result in Christian character.

Teaching that informs . . . but does not transform through Christ . . . fails of its high objective.

The following excerpts from an article by W. G. Montgomery appearing in the Brethren Teachers' Monthly show how teaching should be reaching—

Many of us feel that our chief purpose is good teaching. Good instruction is important, but reaching out into the lives of our students and getting a hold upon them is more important. Teaching without reaching is like a salesman describing his goods but never selling.

Instruction in a subject is important, but winning the pupil is more so. Each student in the class is a person to be won, and reaching the boy or girl in such way as will build character and make for better living is the objective.

The teacher's big responsibility is that of changing and developing human lives. Unless he can reach human lives and influence them, his teaching cannot accomplish very much. Just as the salesman must have customers or else go out of business, so the teacher will need to have converts, or soon his class will be going down hill. The final purpose of good teaching is not information but inspiration, not merely presenting a subject, the lesson, but winning a boy or girl to a better life.

Personally, we never have much trouble in finding something to teach. Indeed more material piles up than we can possibly use. What gives us the most anxiety is winning boys and girls to the Christian way of life, reaching them with a message that will grip and hold them safe from the temptations of life. We feel that if we teach them without reaching them, our teaching has largely failed; the best part of it is lost.

Suppose we are teaching a lesson on forgiveness. That would not be a difficult subject to discuss. Almost any teacher could do well in presenting the subject. Its meaning is simple. We all understand what forgiveness means. But suppose we have in our class two persons who, for some real or imaginary cause, do not like each other. Here then comes our real test in teach-



ing. Can we reach them with the lesson either publicly or privately in such a way as will cause them to forgive each other? If we merely talk about forgiveness in a general, theoretical way, without reaching those who need to practice it, and without winning them to the place where they will forgive each other, then our teaching has largely failed, regardless of how good the lesson text and illustrations used.

Sooner or later a teacher will need to reach in some way each student in his class. Each one will have some definite problem to solve, some peculiar situation to face, some personal decision to make. Teaching in a general way about the subjects that touch these various problems will not answer the class needs. Reaching each student is what is needed; helping each one in a definite way to make his decision is the final test of good teaching.

In reaching our students we will need to use a different approach to each of them. It is true we can reach the whole class as a unit so far as general principles are concerned. We can teach loyalty, unselfishness, cheerfulness, kindness, faith, and many other things in a general way. But almost every student will have an individual difficulty in which he needs help. The teacher will need to know just how to approach him in order to do him the most good.

This was one of the great methods used by Jesus. A careful study of his ministry shows that by far the greater number of important decisions of individuals came by this method. Jesus also gave out many of his important truths to individuals, not the crowd.

## Adult Discussion Outline

NOTE: It is our hope that our Adult Discussion groups will choose to buy copies of *Studies in Doctrine* by D. W. Kurtz, 60c, from the Brethren Publishing House. We are suggesting that at least eight discussion periods be devoted to these studies so well written and so vital to our Christian life.

### The Doctrine of God

Scripture: Psalm 139

Sunday, March 1

(See *Studies in Doctrine*, Kurtz, Chap. I.)

#### I. The Situation

1. In this hour of crisis many people are finding that they do not know God. They are confused as to his will and his availability for help and strength.

2. Some people are still thinking of God as they first thought of him in early childhood. Their conception of him did not grow and develop as they became mature.

3. Many people are planning their lives as though the word "God" was meaningless.

4. Christians are being persecuted these days because they choose to "obey God rather than man."

5. The nature and work of God is not merely a theological issue but one of utmost practical moment.

#### II. The Christian's God

1. Who is God?

The Father of all men.

He is the Creator; the Sovereign.

He is love and he is good.

2. What is the nature of God the Father?

He is a Spirit (John 4:24).

He is a Person.

3. What is the relation of God to the world?

Teaching is a means of reaching groups and individuals and changing their lives. It is well to remember that we teach only in order to reach.

### The Place of Emotion in Religion

By Raymond R. Peters, Director of Young People's Work

Both churchmen and educators are saying that we have failed to educate the emotions. Many American people consider it a sign of weakness to give expression to the emotions. We know, however, that people are governed to a large extent by feeling and sentiment, and ideals must be given an emotional drive before any very significant results occur. On the other hand it is difficult to remain entirely objective in facing personal problems. A large number of people are allowing themselves to formulate their ideas about the present war situation on an emotional basis rather than a rational one. Propaganda is deliberately directed to the emotions rather than the intellect.

The emotions are powerful. Improper guidance can do much harm. Large groups of people have revolted from much of the old-type evangelistic preaching. This is true in my own case. The day I accepted Christ and joined the church stands out in my memory as a happy and joyous experience. New power was released in my being. About two years later I attended an evangelistic service in a neighboring church of another denomination. The lady evangelist preached on the second coming of Christ and made me believe that it was an established fact that the sun would never rise again.

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He sustains it and orders all things (Acts 17:28).

4. What are the characteristics of God?

Everywhere present, all powerful, all wise.

5. How do we know God?

Revealed through nature, Christ, persons, the Bible.

6. What do we mean by the Trinity?

7. What does Luke 15 teach us about God?

8. What does your experience teach you about God?

### What May Adults Study?

An increasing number of adult groups, of both young adults and others, are asking: "What may we study on Sunday evening or in our fireside group?" We are suggesting the *Learning for Life* courses, of which there are more than sixty.

But of course that's too many to look over; hence we call attention to the following:

*How Religion Helps*, a course of thirteen lessons by Roy L. Smith, 15c.

*Personal Evangelism*, five studies by Paul W. Quillian, 10c.

*Achieving a Christian Home Today*, thirteen lessons, Hayward and Hayward, 10c.

*Prayer*, thirteen lessons, Ellene Ransom, 10c.

Our free leaflet, *Study Courses for Adults*, lists twenty-five courses with recommended texts. The leaflet listing the year's Adult Discussion Themes also has a number of suggestions.

Today there are plenty of problems for adults to study, and we believe there is available plenty of materials to give guidance. Write the Adult Department of the Board of Christian Education, 22 S. State St., Elgin, Ill., concerning your plans and problems.



I was terribly scared. The invitation was given by saying, "All who want to go to heaven, come to the mourners' bench." Certainly I wanted to go to heaven—so to the mourners' bench I went. That night I could not sleep. Several times I dozed but would wake suddenly, anxious to know whether my brother was still in bed with me. The evangelist had emphasized that "one would be taken and the other left." As a result of that embarrassing experience I revolted and renounced the value of emotion. As I grew older I observed the type of minister who appealed to fear and caused overexcitement. I further observed that people who came into the church under such preaching often failed to become growing Christians. Now, after twenty-five years, I am beginning to recognize the natural and normal place of the emotions in religion.

If the program of the church is to be effective for growing persons it must bring forth an emotional response to Christ in the form of love, devotion and loyalty to his principles. These values must become so real and captivating that nothing can block the outward expression of these deep inner feelings. The religious education program is seeking to give room for more "warmth." People must not be allowed to do all of their crying at the movies. Fortunate is the teacher who can make truth so vital that it stirs the emotions and the minister whose sermons are so heart-warming that people are moved to shed tears. In fact, the minister who cannot so stir the emotions has not developed the most effective preaching. If I had the power I would like for my audience to laugh, smile and shed tears during the course of the sermon. We need to keep in mind, however, that people are different in constitutional make-up and thus express their feelings in different ways.

Great and good living can result from a wholesome education of the emotions. There must be a great emotional response—loyalty and devotion to the matchless personality of Jesus Christ, our Lord—sympathetic, understanding attitudes. His abiding presence warms the heart.

Into my heart, into my heart,  
Come into my heart, Lord Jesus.  
Come in today, come in to stay,  
Come into my heart, Lord Jesus.

### How Shall Children Become Members of the Church?

By Ruth Shriver, Director of Children's Work

It is a challenging thought that if the church did no more than hold the children born into church homes it could guarantee its future. If to these could be added as members the many children whose parents are non-Brethren but who attend Brethren Sunday school during childhood years, the future is still more certain. That is, if—!

If we hold them! An outstanding layman several years ago made an ardent plea on the theme that "*the unreached are the unheld*." He pointed out, with the help of figures gathered from actual study of local communities and churches, that many of the people who were at the moment considered as the "unreached" had at some time or other been members of a Sunday school or church in the community—and had dropped out.

Dr. Richard Cabot has recently been making the statement that many of the people who become mental-

ly unbalanced in life and have to be committed to institutional care are there because they lack a religion. It would be interesting to know how many of these people had been in church for at least a part of their lives—but still did not have a religion. Warden Lawes some years ago suggested that 98% of the criminals in Sing Sing had been Sunday-school scholars at one time or another.

How then shall children become members of the church? That step is not hard. It is almost too easy to persuade children to take the step. They want to join for a number of reasons: because it is a new experience, because in their inmost thoughts they want to be "good," because other people do it, because grown-up people are church members—all these and perhaps other motives enter in. One denomination has it written into its rules that no child may join before fourteen because children younger are considered too immature to think the problem through. Although in our own denomination the idea of joining the church is not stressed in our teaching program before the third year junior (second quarter), often groups of children below this age express a desire to join, and it is then a problem of parents, minister and teacher to know how old a child should be when allowed to be baptized.

After children have made a decision it is not hard to give them the needed instruction. Either by using the material just mentioned which is a regular quarter's work in our Brethren Graded Lessons, by having an instruction class under the leadership of the pastor and using this same material available in separate form from the Brethren Publishing House if you order *Finding the Way* by Edith Barnes; teacher's manual 15c, pupils' manual 25c; by using the manual *Preparing for Church Membership* by J. D. Reber, six or more copies 45c; or by using materials the pastor or leaders themselves have created as suitable for bringing children into the church.

Parents who are living with children of the joining-church age will not need a book of lessons so much as a readiness and a plan for answering the many spontaneous everyday questions and comments children are likely to make about the matter. Here are typical questions such children ask:

"What does it mean to be baptized?"

"How old do you need to be?"

"If I have been going to church and Sunday school I am a member of the church already."

"Does it hurt to be baptized?"

Children who have not, or are not allowed, to come to any serious thinking about this problem before the time when it comes into their Sunday-school program (3rd Year Junior, second quarter) will have most of these questions answered by a wise pastor and Sunday-school teacher. Otherwise, parents have a heavy responsibility for helping them to think through what it means. Each question should be answered briefly, matter of factly, and honestly. As with questions in the field of sex education, if a child feels his parents becoming too formal, serious, and a bit long-drawn-out in trying to indoctrinate, understanding and interest may both lag. A little child can understand only a little. Who of us as adults understands even now *all* that it means to belong to the church? It is enough to set child eyes and feet and mind in the *direction* of the search for Christlike



living; the rest will come through patient years of guidance and experience and study.

### Helps for Leaders and for Children

**Brethren Graded Lessons**, 3rd Year Junior, 2nd Quarter. **Finding the Way**. Thirteen lessons on what it means to become a member of the church, Brethren doctrines, and ideals.

**Finding the Way**. Same material as above, but issued in a separate Manual also; 15c for Teacher's Manual and 25c for pupils' book. Teacher's Manual does not contain pupils' material.

**Preparing for Church Membership**—Manual for classes in prepa-

ration for church membership. By J. D. Reber; 6 or more copies, 45c each; single copy, 50c.

**Thoughts of God for Boys and Girls**, 1942 edition. These family worship services are planned for use for the forty-six days preceding Easter in 1942; however, they are undated and may be used at any time. The stories, pictures, prayers, hymns and Bible references tell the many ways people have made discoveries of God's ways in the world; 10c each, 12 for \$1.00, or 25 or more copies at 8c each.

**Evangelism of Children**. A pamphlet in preparation. Watch for further announcement as to price and date of issuance.

## Easter Plays and Pageants

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### Easter Plays and Pageants

The following list of Easter plays and pageants with brief descriptions is given to help you in making your selection. Copies of all plays listed may be secured for reading and examination from the Brethren Loan Library Elgin, Ill. Send five cents for postage on each two plays ordered. Loan Library copies may be kept for ten days, and are not renewable. Orders for copies of the play you select for presentation should be placed with the General Boards, Church of the Brethren, Elgin, Ill.

#### For Young People and Adults

**Barabbas**, by Mattie B. Shannon. 2 scenes. 3 m., 3 w., 1 child. 30 min. Int. 30c, \$3.24 doz. 7 or more copies must be purchased for permission to give the play. The healing of his little daughter and his own release from death by Jesus bring healing to Barabbas. A moving drama of the power of the Christ.

**Barter**, by Urban Nagle. 4 acts. 5 m., 6 w. 2 hrs. 75c. Royalty \$15 per performance. This is a strongly dramatic Easter play concerning events during the 24 hours that preceded the crucifixion. Beautiful and effective but slightly unreal in spots.

**Blessed Are They**, by Walter E. Butts, Jr. 1 act. 3 m., 4 w. 45 min. Int. 35c. Easter Eve finds the Rand family facing fear, hatred, despair and death. The Easter dawn brings faith, love, and life. An excellent interpretation of the real message of Easter.

**Burden Bearers**, The, by Dorothy Clarke Wilson. 3 scenes. 7 m., 1 w., mob voices. Ext. 35c. Simon, who is by birth half Jew and half Libyan, a native of the Jewish colony of Cyrene, in northern Africa, realizes the dream of his life in bringing his son to Jerusalem, in order that the boy may be educated by the great teachers of his father's people. On account of his alien blood, he is refused the rights and privileges of other Jews. The teachers will not take his son as a pupil. Even Lucius, his former friend and fellow rebel against Rome, will not receive him into his house. Simon is compelled to bear the cross of Jesus, and in the bearing of it he finds release and a new life purpose.

**Crown of Thorns**, The, by Milton S. Agnew. 3 acts. 4 m., 2 w., 1 boy. Int. 35c. 7 copies must be purchased for permission to give the play. A powerful play for any religious occasion.

**Dawning**, The, by Lyman R. Bayard. 3 scenes. 19 m., 11 w. 50c. A harmony in pageantry and music of all the resurrection material in the four gospels. A beautiful spectacle; thrillingly inspirational. No curtain needed. Simple background.

**Dust of the Road**, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. Int. 50c. Royalty \$5.00 when no admission is charged, \$10.00 when admission is charged. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines.

**Half of My Goods**, The, by Ralph P. Claggett. 1 act. 4 m., 3 w. Int. 30c. A dramatic story of the influence of Jesus' life and teachings upon the home of Zaccheus and his wayward son.

**He Came Seeing**, by Mary P. Hamlin. 1 act. 3 m., 2 w., extras. 40 min. Int. 35c. Royalty \$5 when no admission is charged, \$10 when admission is charged. A dramatization of the story of lay-alty to a great cause.

**He Lives**, by Gertrude Rockwell Goudey. 4 scenes. 5 m., 5 w. 30 min. Simple setting. 35c. The theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested.

**His Cross**, by Ralph P. Claggett. 1 act. 5 m., 2 w. 45 min. Int. 25c. The story of Obed, the carpenter, who made the cross on which Jesus was crucified.

**Light in the Window**, The, by Dorothy Clarke Wilson. 1 scene. 3 m., 5 w., carolers. 40 min. Int. 35c. The light in Aunt Hope's window threw its beam into the lives of a variant group of persons and brought a home and mother love to Shucky, a lad who at twelve was just beginning to discover that the wages of sin are the only ones that are paid in full.

**Magda**, by Ethel Gesner Rockwell. 7 scenes. 4 m., 2 w., a mob. 1 hr. Ext. 35c. Royalty \$5. The theme of the play lies in the slow comprehension of and final devotion to the reality of Christ's spiritual kingdom, as it is learned by Magda, a young Greek girl, and her betrothed, the doubting disciple, Thomas.

**Release**, by Dorothy Clarke Wilson. 1 act. 6 m., 2 w., off-stage voices. 40 min. Int. 35c. 5 or more copies must be purchased for permission to give the play. A Lenten play featuring

Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration. This play has won first place in several city-wide and state-wide dramatic contests.

**Rock, The**, by Mary P. Hamlin. 3 acts. 11 characters. 1½ hr. 50c. Royalty \$5 when no admission is charged, \$10 when admission is charged. There are two settings, the first a courtyard, the second a house-top. This is a simply-plotted play on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion.

**Simon of Cyrene**, by Lydia Glover Deseo. 4 scenes. 4 m., 2 w., crowd. 75c in Friends of Jesus. Bearing first the wooden cross of Jesus and then a heavier burden, Simon learns the joy of sacrifice and the glory of the way of the cross.

**Simon the Leper**, by Dorothy Clarke Wilson. 4 m., 4 w. The four episodes may be enacted in a single set, a garden in Bethany. 1 hr. 35c. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. Beset by doubts and fears and disloyalty he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept as their personal responsibility.

**Terrible Meek, The**, by Charles Rann Kennedy. 1 act. 2 m., 1 w. 50 min. Ext. 35c. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. It is to be played in darkness.

**Tragedy That Opened the Tomb, The**, by Raymond Hunter Brown. 25c. A Good Friday-Easter candlelight service of music, poetry, pictures and scriptures. May be adapted to a very simple or more elaborate presentation.

**Way of Life, The**, by Martha Bayly. 1 act. 2 m., 3 w., a group of young people. Ext. 30c, \$3 doz. This drama has for its inspiration the words of Matt. 27:35. "And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." The play is quite dramatic and needs good characterization, but it is not too difficult for the average group of young people. No curtain is needed and a garden scene is the only setting required.

**Way of the Cross, The**, by Dorothy Clarke Wilson. 8 m., 6 w., 4 children. 40 min. 35c. A certain man, for whom the Easter story holds little of living reality, suddenly finds himself thrust bodily into the center of those strange events of Good Friday and Easter morning, and with the experience comes a new unfolding of the message of the resurrection.

#### For Intermediates and Children

**Boy Who Discovered Easter, The**, by Elizabeth McFadden. 2 acts. 1 m., 2 w., boy of twelve. 40 min. Int. 35c. Royalty \$5. Adapted from the story, *The Boy Who Discovered the Spring*. Simple home interior. The story tells of how spring comes to an orphan boy and to a doctor who had lost his faith in Easter.

**Chalice and the Cup, The**, by Mary S. Edgar. 2 principals, a choir and a number of girls. 20-30 min. 50c. A vesper service in which the Church tells the story of Easter Day.

**Children Hear About Easter, The**, by Frances Hale Underwood. 1 scene. 9 boys, 8 girls, 25 min. 35c. From the Foreword: "This drama is a simple presentation of some of the New Testament stories in a manner in which I feel a group of children playing together and expressing themselves in their own way would naturally do it."

**Children of Galilee**, by Elizabeth Edland. 10 children, 3 young people. 25c. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who has been away and they listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God.

**Darkness and Dawn**, by Frederica Lefevre Bellamy. 3 episodes. 3 m., 3 w., 10 children, children's chorus. 1 hr. 50c. A mystery play for Easter Even. The story of the crucifixion, the entombment, and the resurrection as viewed by some children and the friends of Jesus.

**Easter Tidings**, 10c, \$1.10 per dozen. The brightness and joy of Easter and the resurrection are told in song, exercise, and recitation. The whole Sunday school will find a part in this service, as well as individual classes or groups and singers.

**Why Didn't You Tell?** by Anita B. Ferris. 27 or more children. 5 to 10 years of age. 30 min. 15c. Nature's children, flowers and animals, try to tell foreign children in America of God's love. When they cannot make them understand, the Christian children tell the story of the resurrection.



## CORRESPONDENCE

### There Are But Two Roads

There are but two roads. Every person born into this world is on one of these roads. As we all know, one leads to eternal life, the other to destruction. The period through which we are now passing seems to be a testing time.

All we of the Church of the Brethren have great opportunities and responsibilities. For us to do our duty we must first be sure we are on the right road. To be on the one road is to be in harmony with Christ. The Lord has told us that he who would travel that road must deny himself, take up his cross and follow him.

The other road is a glamorous way lined with all that appeals to the flesh, but with nothing that feeds one's soul. Here there is no self-denial, no cross to bear. On this road one can follow his own desires and appetites.

We should be careful to keep on the right road. Satan is very cunning and shrewd. He may tell people that movies and dancing and many other things are right and that there is no harm in taking a social drink, or just to play a social game of cards, if we attend services or teach a Sunday-school class. First Thessalonians 5: 21 says, "Prove all things; hold fast that which is good." This would be a good passage to read.

Easton, Md.

Allen Ringler.

### Passing of David R. Beard

David R. Beard was born March 9, 1881, near Westminster, Md., and died in a Calgary, Alberta, hospital, Jan. 6, 1942, just two weeks after suffering a severe paralytic stroke. He was the son of Edward H. and Ida Beard. His early life was spent in Carroll County, Maryland, where he attended public school and later Blue Ridge College, then a Brethren college. Following his graduation he taught school in Carroll County, Maryland, for two years, but was forced to retire from the teaching profession because of a severe limb injury.

At the age of twenty-two Bro. Beard was called to the ministry and was active in this field during his remaining years. He enrolled in the Bible Training School at Bethany and while there met Miss Martha Christophel of Nappanee, Indiana, also a Bethany student. After his graduation in the spring of 1914 these two were united in marriage. From Bethany this couple were called into Bible institute work which proved a joy to both, and they served in this capacity for several years in Indiana and Illinois. Some time later the Beards moved to Idaho where they were active in church work.

In the fall of 1917 Bro. Beard and his family moved to Alberta, Canada, and settled near Irricana where they engaged in farming as well as continuing their church work. Bro. Beard faithfully served his church and was always a loyal member, ready to do his part. For twenty-two years he served the First Irricana congregation as church clerk. In the summer of 1936 he was ordained into the eldership.

He is survived by his widow, Sister Martha Beard; three daughters: Mrs. E. J. Olsen of Calgary, Alberta; Mrs. Ernest Detrick of Gettysburg, Ohio, and Ruth of Airdrie, Alberta; four sons: Edward, Raymond and Robert of Airdrie, Alberta, and Paul, a student at La Verne College. There are three grandchildren. He also leaves

his mother of Westminster, Md.; two brothers: Harvey and John, also of Westminster; four sisters: Mrs. A. J. Smith and Mrs. Geo. Hunter, both of Baltimore, and the Misses Mattie and Cora of Westminster and Washington, D. C., respectively.

Funeral services were conducted by Brethren I. M. McCune and Harold Michael. Burial was in Burnsland cemetery, Calgary.

Irricana, Alberta.

Ruth Michael.

### Elder Henry T. Brubaker

Elder Henry T. Brubaker, son of Jacob and Margaret Brubaker, was born Sept. 5, 1860, at Greeneville, Tenn. He resided in his native state until 1886 found him located in Kansas where he spent the remainder of his life. He was united in marriage with Miss Nancy Catherine Brubaker of his home community, to which union eight children were born. Sister Brubaker, two sons and two daughters preceded him in death.

Bro. Brubaker served the church as minister and elder for many years. He served two regular pastorates—the Kansas Center and the Olathe churches. He retired from active pastoral service in 1929. Bro. Brubaker did much pioneer preaching in homes, school-houses and villages. The distance was never too great nor the task too small for him to answer the call to serve. He gave himself unselfishly to the cause; he was loved and admired by all who knew him.

Following the death of his companion he made his home with his children, who gave him every possible care in order that his declining days might be spent in comfort and peace. He quietly passed to the other shore on Christmas Day 1941, having reached the age of 81 years, 3 months and 20 days. He is survived by three daughters, one son, one daughter-in-law, eleven grandchildren, one great-granddaughter and two brothers. Funeral services were held in Lyons, Kansas, Dec. 29, 1941, with a minister of the Christian church in charge. His body was laid to rest in the Lyons cemetery beside his beloved companion.

Morrill, Kans.

W. A. Kinzie.

### Happenings at the Fruitland Church, Idaho

#### Beckwith Sixtieth Wedding Anniversary

On Dec. 7, 1941, Brother and Sister T. J. Beckwith celebrated their sixtieth wedding anniversary at the home of their son, Jesse. Many friends called to congratulate them on their many years together, to leave with them their best wishes and tokens of their esteem and appreciation for their unselfish services rendered to the community. Their three sons, some grand- and great-grandchildren were present.

#### History of the Fruitland Church

In March 1900 a small group of Brethren families, located near Payette, banded themselves together for definite Christian service. Thus the Payette Valley Church of the Brethren was formed, our own Brother and Sister T. J. Beckwith being in the number.

As the years followed, other Brethren families moved on the "bench" as this territory was called. They began holding Sunday school and preaching services in the schoolhouses of their communities. The services in Valley View, several miles east of Fruitland, were especially interesting and productive. Brethren Wampler, Sargent, Gorham, Williams and others took their turns preaching at these various points.

By 1908 this group, with the permission of the mother church in Payette, built the Fruitland church. It was done with much sacrifice and hard work on the part of all. The names of our deceased brethren, L. C. Schubert and John Bowers, are closely connected with this undertaking. The dedication service was held July 4, 1908, with Bro. Gorham preaching the dedication service.

The next few years showed marked growth, especially by immigration. The following elders, with their families, moved into



this church and followed in succession in the oversight of the church: L. H. Eby, now residing in North Manchester, Ind.; J. E. Shamberger, still a resident member; Harvey Kauffman, Modesto, Calif. Brethren S. J. Kenepf and Dan Bollinger helped in the ministry. It was about this time, too, that Brother and Sister A. B. Eldredge, of sacred memory, came with their family and by magnifying the office of deacon and deaconess became a real help to the church.

In 1919 the church had its first pastor, though just for a few months—Bro. D. R. Beard, who recently died. During that same year, Bro. C. H. Shamberger became our first regular pastor. He was followed in succession by Brethren H. G. Shank, now at Nampa (he was assisted by Bro. Roy Montz of La Verne, Calif.); Harvey Hostetler of Detroit, Mich.; McKinley Coffman of Sebring, Florida; Earl Breon of McPherson, Kansas; Harry E. Thomas of Pomona, Calif.; and our present pastor, Walter S. Coffman. All these have served the church in an efficient manner.

During these years many strange and unforeseen things have happened. Through death and emigration, the Payette church was closed for a number of years. But conditions changed again, so that work was resumed and a strong organization exists there at present.

In 1922 the Fruitland congregation asked for their own organization, which request was granted. So the Fruitland church, as it now exists, dates back to September of 1922.

By October of the same year the group at Emmett were able to build a church of their own and became a separate organization.

The Fruitland church during these years has called a number of men to the active ministry of the church: Brethren Amsey Bollinger, missionary to India; C. H. Shamberger, Minneapolis, Minn.; H. G. Shank, Nampa, Idaho; Harvey Hostetler, Detroit, Mich.; Earl Fisher, Bakersfield, Calif.; La Mar Bollinger, Seattle, Wash. Many of our young people have gone to Christian colleges and state schools and are now serving in many places.

Now, in 1942, another chapter of our church is unfolding. It is not for us to know the future, but may we prove as faithful and loyal to our cause as those whose love and sacrifice gave us our own rich heritage.

It is an interesting sidelight on the above facts that it was our dear aged Bro. T. J. Beckwith, now in his eighty-fourth year,

who, having been a charter member of the Payette church, was the maker of the motion which launched us upon our present building program.

#### Dedication of the Fruitland Church

On Jan. 18, over cold and icy roads, or deep snow, came many people from far and near to witness the dedication of the nearly completed \$11,300 edifice. Many remarks were heard concerning the beauty of the building. Especially noted were its worshipful atmosphere, fine acoustics and attractive though simple furnishings.

Early in 1941 with the aid of suggestions, plans and an estimate of cost given by our architect, Bro. Charles Deardorff, we as a congregation were made to realize a new and much needed building was within our reach. March 24, 1941, a soliciting committee was appointed. Within a few days the committee reported that sufficient funds had been guaranteed to warrant the building of a new church edifice. Actual work was begun July 10, on which day we began tearing down the old building. Twelve days later excavation was begun. Aug. 2, footings were poured for the walls of the church to rest upon. On the twelfth two large beams upon which a great share of the weight of the church rests were received and placed. On Oct. 12 the cornerstone was laid. Jan. 18, 1942, we were ready to occupy the new building.

Men, women and children, both individually and as organizations, contributed financially and with donated labor, each one finding his place to help in whatever way was possible.

Jan. 18 was a full day with Sunday school and morning worship, luncheon at noon, dedication service in the afternoon and worship again in the evening. Approximately six hundred people attended from our local community and neighboring churches.

Bro. Earl Fisher spoke to us in the morning. The dedication program included special music, Scripture reading by the pastor, Walter Coffman; prayer by Eld. S. J. Kenepf; address by H. G. Shank. The offering was in care of Bro. Sam Bollinger. In the evening Bro. E. J. Glover was the guest speaker. The ladies' chorus rendered My Faith Looks Up to Thee.

We trust we may be continually filled with inspiration and zest to go on to bigger and better tasks in the work of the Lord, who has so well prospered us. To those who have opportunity, we invite you to come and worship with us.

Fruitland, Idaho.

Reina Jenks.

#### Bloom Community Honors the Weddles

On Dec. 21, 1941, Elder and Mrs. G. W. Weddle of Bloom, Kansas, celebrated their sixty-fifth wedding anniversary with open house for relatives and friends.

Elder and Mrs. Weddle were reared in Floyd County, Virginia. They came to Kansas in 1885 and settled in Morris County, near Dunlap, where they resided for about sixteen years. While here they were instrumental in organizing the Cottonwood church, seeing it grow into a large congregation. From here they moved to McPherson, Kansas, remaining here about two years, then moving to Pawnee County, Kansas. While here they helped organize the Larned Rural church, also the Eden Valley church northwest of St. John, Kansas. In 1909 they moved to Ford County, Kansas, near Bloom, where they still reside.

In 1910, with a few other members, they organized the Bloom church, of which Bro. Weddle has been elder in charge ever since. Elder and Mrs. Weddle have shared their joys and sorrows, always thoughtful of one another.

Of their four children but one is living now—the youngest son, C. C. Weddle of Bloom, Kansas. One son died in infancy in Virginia. Their only daughter passed away in 1909. Their oldest son passed on in 1936.

The Weddles are still cheerful and true to their convictions, always trying to help in any way they can. Besides their one son, they have four grandsons, four great-grandsons, one granddaughter and one great-granddaughter.

A dinner was planned by their son and wife and there were twenty-nine close friends and relatives present. Open house was held from 2 to 5 p. m., when almost the entire community showed their respect for this aged couple by calling to extend congratulations and best wishes.

Bloom, Kansas.

C. C. Weddle.

#### Passing of Susie Neff Varner

Sister Susie Varner was born on July 4, 1848, and passed away on Oct. 6, 1941, at the age of ninety-three years, three months and two days. She was the daughter of Abram and Betsy Neff,

who lived at Quicksburg, Va., her father being a minister of the church for a long time. She accepted Christ as her Savior in the year 1861 and remained a faithful and loyal member of the Church of the Brethren for eighty years. She had no greater delight than that of her church.

For sixty-six years she was the devoted and virtuous wife of Bro. Martin Varner, who passed on just two years earlier, at the age of ninety-three years. It is rather unusual that both Brother and Sister Varner lived the same number of years and to such a ripe old age. They lived a truly simple life and were very devoted to each other.

To them were born three children: a son, Newton, living on the home place; two daughters: Bessie, Mrs. C. N. Spittler; Cora, Mrs. E. E. Huffman, both of the Luray community. These survive as well as fourteen grandchildren and nine great-grandchildren.

Sister Varner was the second in a large family of thirteen children, of which only three sisters survive. She was frail of body from her youth and was surprised that God granted her so many years beyond forty. She had a mind to work, even beyond the days of her bodily strength. Her strength for her home and church seemed never to fail. Surely God was her refuge and strength.

Grandmother, as she was affectionately known, was able to go in and out amongst her family and friends until about a year ago, when she fell and fractured her shoulder. She was a most patient and cheerful sufferer, though she had to spend most of the last year in bed. It was a pleasure to visit and converse with her as she possessed all her mental faculties up to within a few days of her departure.

She loved her family and rarely is there found greater devotion than that which existed between her and her children.

Funeral services were held at the Mt. Zion church Oct. 8, 1941, with the pastor, Bro. H. C. Eller, conducting the service. Her body was placed beside her husband in the church cemetery.

Luray, Va.

Mrs. H. E. Wakeman.





### Passing of Brother J. A. Smith

J. A. Smith, son of George W. and Mary Huffer Smith, was born near Staunton, Va., on Nov. 14, 1869. He departed this life at his home in Ankeny, Iowa, at the age of seventy-two years.



At the age of sixteen he united with the Church of the Brethren and remained a faithful member of this church until death. For many years he was active as a Bible class teacher, chorister and deacon. He was a great lover of music, displaying leadership in song service. He helped many in appreciating good music.

His early life was spent in and near Staunton, Va. Upon becoming of age he secured employment in a hardware store and followed this same line of work after coming to Des Moines in 1898.

Oct. 6, 1901, he was united in marriage to Sarah E. Goughnour. To them were born four children: Virgil E. of Winterset, Iowa; Claude V. of San Francisco, Calif.; Mrs. Miriam Grove of South English, Iowa; and Vernon W. of Ankeny, Iowa.

In 1904 he entered the tanning business in Des Moines where he was successfully engaged for the next fifteen years. The family then moved to Monticello, Minn., returning to Ankeny in 1925 to engage in the oil and gas business. He was active in this capacity until his death. He had particularly looked forward to this holiday season and his wife had hoped that he could remain with us until after Christmas, but our heavenly Father saw fit to reward him with something finer and called him home for Christmas Day.

He leaves his wife, Sarah, and the four children mentioned; also five grandchildren, four brothers and three sisters. Funeral services were held Dec. 27 at 2 p. m. in the Des Moines Valley Church of the Brethren, conducted by his pastor, the undersigned, assisted by Bro. S. L. Shenton, pastor of the Des Moines city church. Bro. Shenton had lived in the Smith home, went to school and worked for them while they were living in Monticello, Minn. Music was furnished by Mrs. James Parks and Mr. and Mrs. Galen Kinzie. Burial was in the Brethren cemetery.

Jay, as he was known to most of us, was a good Christian man and will be greatly missed by relatives and friends. Elkhart, Iowa. Glen M. Baird.

### MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Allen-Ford.**—By the undersigned, Jan. 25, 1942, at the Union Ridge parsonage, Wayne K. Allen of Hansell, Iowa, and Pearl M. Ford of Hampton, Iowa.—W. W. Blough, Hampton, Iowa.

**Crass-Fry.**—At the home of the undersigned, Nov. 22, 1941, Thurman E. Crass of San Leandro, Calif., and Esther L. Fry of Reedley, Calif.—D. F. Sink, Reedley, Calif.

**Crouse-Myer.**—By the undersigned, Jan. 10, 1942, Iram Arthur Crouse of Schoenbeck, Pa., and Ruth Myer of Stevens, Pa., at the home of the undersigned.—R. W. Schlosser, Elizabethtown, Pa.

**Fisher-Meier.**—At the home of the bride's parents near Clarence, Iowa, Frank Fisher, Jr., and Evelyn Meier, Dec. 21, 1941, by the undersigned.—U. J. Fike, Clarence, Iowa.

**Frazer-Dodd.**—By the undersigned, at his home, Leon W. Frazer and Esther E. Dodd, both of College Park, Md., Jan. 29, 1942.—John D. Long, Washington, D. C.

**Garman-Glasmire.**—By the undersigned, Dec. 20, 1941, in the Lancaster church, Jay Wilbur Garman of Lititz, Pa., and Charlotte Mary Glasmire of Bareville, Pa.—R. W. Schlosser, Elizabethtown, Pa.

**Haldeman-Humelsine.**—Bro. Clarence Leight Haldeman and Helen Jeannette Humelsine, both of Chambersburg, Pa., by the undersigned at the Greencastle parsonage, Jan. 24, 1942.—C. E. Grapes, Greencastle, Pa.

**Hineline-Jorgenson.**—By the undersigned, Jan. 25, 1942, at the parsonage, Everett M. Hineline and Mable K. Jorgenson, both of Rice Lake, Wis.—C. A. Bryan, Rice Lake, Wis.

**Jackson-Moore.**—By the undersigned, at his home on Jan. 21, 1942, Maynard Eli Jackson of Richmond, Ind., and Dorothy Julia Moore of Camden, Ohio.—Kenneth W. Hollinger, Eaton, Ohio.

**Keener-Gibble.**—By the undersigned, at the home of the bride's sister in Elizabethtown, Pa., Jan. 25, 1942, Paul K. Keener of Lancaster, Pa., and Helen Grace Gibble of Manheim, Pa.—H. H. Nye, Huntingdon, Pa.

**Nutter-Miller.**—At the Rice Lake Church of the Brethren by the undersigned, Dec. 28, 1941, Bernard J. Nutter and Caroline V. Miller, both of Rice Lake, Wis.—C. A. Bryan, Rice Lake, Wis.

**Starkey-Roberts.**—By the undersigned at his residence, Jan. 25, 1942, Clifford L. Starkey of Kent, Ohio, and Ruth T. Roberts of Boggs, W. Va.—A. H. Miller, New Philadelphia, Ohio.

**Wolfe-Pierson.**—At the Otterbein church, Nov. 20, 1941, by the undersigned, Rolland Wolfe of Ansonia, Ohio, and Mary Louanna Pierson of New Madison, Ohio.—Kenneth W. Hollinger, Eaton, Ohio.

### FALLEN ASLEEP

**Alexander, James Roy,** only son of John and Jennie Mincer Alexander, was born near New Sharon, Iowa, May 29, 1890, and passed away at the Broadlawn hospital in Des Moines, Nov. 27, 1941. At the age of fourteen he was baptized into the Church of the Brethren. In 1912 he was married to Mabel Donker and to this union were born three children. In 1928 he was married to Sarah Fisher and to this union were born two children. He was a loyal son, a devoted husband and a loving father. Throughout his illness he never lost faith in God. It was his outstanding faith in the healing power of God which kept him with us as long as he was. His father, mother and one sister preceded him in death. Those left are his devoted wife, his children, two stepchildren, and one sister. Funeral services were held in the Hamilton funeral home in Des Moines, conducted by Rev. Ridway. Interment was in the Merle Hay cemetery north of Des Moines.—Mrs. Charles Colyn, Lenox, Iowa.

**Barnhart, Albert Marion,** was born in Centropolis, Kansas, Sept. 5, 1881, and died at his home in East Wenatchee, Wash., Jan. 22, 1942. He lived for fifteen years in Kansas, then with his parents moved to North Dakota, where he lived for ten years. He went to Mount Morris College one year. There he met Carrie Eller, to whom he was married at Laton, Calif., on Dec. 25, 1911. They came to Wenatchee to start their home and, with the exception of short periods of living in California, have lived here since. He gave his time to orcharding and contracting. Four sons and two daughters were born into their home. He is survived by his wife and the aforementioned family, three sisters, three brothers and three grandchildren. When a young man, Bro. Barnhart became a member of the Church of the Brethren. He served his church in the deacon's office for many years. Members of the local church will remember some vital contributions that he made in the construction of the church building. He suffered with patience a lingering illness which finally claimed his life. Services were conducted by the undersigned and burial was in the Evergreen cemetery.—W. T. Luckett, Wenatchee, Wash.

**Coleman, Pearl,** died Jan. 4, 1942, at the Rockingham memorial hospital. She was born and spent her entire life in the Port Republic, Va., section, where she was well known and held in highest regard by all. She was a faithful member of the Mill Creek Church of the Brethren. She was a daughter of George S. and Blanche Michael. Besides her parents and husband, she is survived by one daughter, two sisters and three brothers. Funeral services were conducted at the Mill Creek church by Rev. C. E. Long, assisted by Rev. Homer Miller. Burial was in the Port Republic cemetery.—Ann Knically, Harrisonburg, Va.

**Coulter, William J.,** son of the late Mason and Julia Coulter, was born June 28, 1866, and died Nov. 17, 1941. He lived his entire life near the community in which he was born. Surviving are his wife, three daughters, four sons, twenty grandchildren and five great-grandchildren. Three children preceded him in death. He was a lifelong member of the Church of the Brethren. Funeral services were held at Brownsville with Bro. Roy K. Miller officiating. Interment was in the cemetery adjoining.—Mrs. Robert Martin, Brunswick, Md.

**Cripe, Cora Felix,** was born near Pymont, Ind., Dec. 9, 1872, and died at her home in Cerro Gordo, Ill., Nov. 27, 1941. Her death occurred on the forty-seventh anniversary of her marriage to O. F. Cripe, which took place in Chicago on Thanksgiving Day in 1894. After three years they came to Cerro Gordo, and she spent the rest of her life here. Surviving are her husband, three sons, four daughters, thirteen grandchildren, one great-grandchild, one brother and one sister. Mrs. Cripe was known to many for her kindly disposition. Funeral services were held in the Cerro Gordo Church of the Brethren with Bro. W. T. Heckman officiating, assisted by Bro. I. D. Heckman. Interment was in the East Frantz cemetery.—Edith M. Gossett, Cerro Gordo, Ill.

**Gumbert, Wesley Claude,** son of Charles and Nellie Holsopple Gumbert, was born in Ellsworth, Pa., Sept. 14, 1941, and departed this life Jan. 20, 1942. He is survived by his parents and five brothers. Funeral services were conducted in the home at Ellsworth by the writer. Burial was in the Monongahela city cemetery.—G. L. Baker, Marianna, Pa.

**Hannon, Annie E.,** of Baltimore, Md., was born at Merrittsville, Md., Feb. 2, 1868, and departed this life Jan. 16, 1942. She was united in marriage to Charles Hannon who preceded her in death. She was baptized by Eld. S. P. Early and had been a loyal, active member of the Woodberry Church of the Brethren. She lived a beautiful Christian life and her devotion to God's Word was an inspiration to many. The funeral was conducted in



the Woodberry Church of the Brethren by her pastor, Eld. C. H. Hinegardner. Interment was in the Good Shepherd cemetery at Ellicott City.—Mrs. William T. Horn, Baltimore, Md.

**Hoff, Martha Myrtle Grossnickle**, was born at North Manchester, Ind., Feb. 12, 1876, and passed away at the community hospital in Rolla, N. Dak., Jan. 6, 1942. In March of 1897 she came to Cando, N. Dak., and in October of the following year was united in marriage to Monroe Hoff, also a native of Indiana. The couple came to Rock Lake, N. Dak., in December and settled on a homestead about eight miles northeast of the village, where they continued to reside until May 1940 when they retired from farming and moved to Rock Lake. Mrs. Hoff had experienced poor health since early girlhood. She was taken to the Rolla hospital in November, where she was tenderly cared for until her death. Having no children of their own, Mr. and Mrs. Hoff had assisted in rearing a girl and a boy, giving them parents' care until they reached maturity. Sister Hoff joined the Church of the Brethren at the age of twelve years. She was a woman of wonderful Christian fortitude, bearing her long illness with unusual patience. She was always of a cheerful disposition. Her life was an incentive to her friends, who will miss her very much. Funeral services were conducted by Rev. Walter Larsen at Rock Lake; interment was in the I. O. O. F. cemetery. She is survived by her husband, one sister, two brothers, and the young man who made his home with the Hoffs since a little lad.—Mrs. Irvin Deal, Rock Lake, N. Dak.

**Hull, Stella M.**, of Baltimore, Md., was born Sept. 6, 1874, and departed this life after a long period of illness on Jan. 13, 1942. She leaves her husband, several children and many friends. Mrs. Hull was a faithful and loyal member of the Church of the Brethren for many years. The funeral was conducted by her pastor, Eld. C. H. Hinegardner, assisted by Eld. W. E. Roop at the Meadow Branch Church of the Brethren. Interment was in the Meadow Branch cemetery.—Mrs. William T. Horn, Baltimore, Md.

**Kline, Benjamin Franklin, Jr.**, son of the late B. F. and Fannie Kline, was born near Midland, Va., twenty-eight years ago and died Jan. 10, 1942, at his home near Manassas, Va. He was a member of the church. He is survived by his mother, three brothers and three sisters. Funeral services were held in the Midland church by Bro. J. A. Hinegardner. Interment was in the Midland cemetery.—Mrs. William S. Heddings, Catlett, Va.

**Long, Merle Albert**, son of the late Brother and Sister Elsie Long of York, N. Dak., died Jan. 22, 1942, as the result of an auto accident a few days previous. He was born at York on Jan. 15, 1909. At the age of fourteen he united with the Church of the Brethren. Those who survive him are his mother, a brother, two sisters and other relatives. Burial was made at Panther, Iowa.—Ralph Petry, Surrey, N. Dak.

**Manual, Wilda Mae**, daughter of the late B. F. and Fannie Kline, was born near Midland, Va., Aug. 5, 1910, and died on Nov. 13, 1941. On Feb. 17, 1927, she was united in marriage to Truman Manual. To this union two sons were born. She was a member of the Methodist Church. Besides her husband and two sons she is survived by her mother, four brothers and three sisters. Funeral services were held in the Midland Church of the Brethren by the Rev. W. H. Grey of the Methodist Church. Interment was in the Midland cemetery.—Mrs. William S. Heddings, Catlett, Va.

**Rosenberger, Amanda**, wife of the late Jacob W. Rosenberger, died Jan. 14, 1942, at her residence in Hatfield, Pa., just a few days before her eighty-sixth birthday. Her husband, Jacob W. Rosenberger, died nine months ago. The Rosenbergers were residents of Hatfield for fifty-nine years and had taken active parts in church work until their health interfered. Surviving her are a foster daughter and a sister. Funeral services were held at the Hatfield church with Brethren Norman Frederick and William M. Delp officiating. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

**Shaw, Naomi Zollers**, daughter of Rev. George D. and Sarah Zollers, was born at Hickory Grove, Ill., on Sept. 1, 1874. She grew to womanhood in this community, then moved with her parents to live in South Bend, Ind. It was there, on June 1, 1897, that she was united in marriage to Oliver L. Shaw. After a year's travel they made their home at Des Moines, Iowa, in 1898. To them were born two children. When a young woman Mrs. Shaw united with the Church of the Brethren. Throughout her life she continued active in the service of the church and was a devoted student of God's Word. Following a lingering illness she slipped quietly away on Jan. 1, 1942. She leaves, besides her husband, a daughter and son, four grandchildren and two brothers. To them and other relatives and many friends, Mrs. Shaw's unflinching devotion to Christ and his church, and her quiet Christian life will continue to be a testimony. She will be greatly missed in the Des Moines church, where her earnest prayer interest and loyal service have helped much to bring the work from a struggling mission point to a self-supporting church.—S. L. Shenton, Des Moines, Iowa.

**Sizemore, Mary**, was born April 15, 1869, in Hawkins County, Tenn., and died Jan. 1, 1942. She united with the Cedar Grove Church of the Brethren in April 1883 and had always lived a devoted Christian life. She was a loving and faithful mother and a faithful church member. She had been in poor health for several years. She was the daughter of Abe and Martha Henberg Still. She was married to Owen Montgomery Sizemore on June 4, 1903, and one son and three daughters were born to this union.

One child preceded her in death; she also leaves one sister and three brothers. Funeral services were held at the home and interment was in the Eidson cemetery. Services were conducted by Bro. Ray Wine, assisted by Jessie Minor.—Martha Sizemore, Rogersville, Tenn.

**Wilbur, Lillie Mae**, was born to Mr. and Mrs. Jessie Traver at Lacon, Ill., May 6, 1870, and passed away at the McPherson hospital on Jan. 20, 1942. She came to Bellville, Kansas, while in her early teens. On Jan. 2, 1890, she married Robert M. Wilbur, who preceded her in death in 1934. To this union ten children were born, seven of whom survive. She united with the Church of the Brethren at the age of fourteen and remained faithful to the end. Her particular field of activity was in the ladies' aid and W. C. T. U. She came to McPherson in 1924 from Burr Oak, Kansas. Funeral services were held at the Quiring funeral home in McPherson with her pastor, Bernard N. King, and Eld. J. J. Yoder in charge. A burial was made in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

## CHURCH NEWS

### California

**Fresno.**—On Nov. 23 we had with us Bro. C. Ernest Davis, president of La Verne College, who gave a very inspiring message at the morning service. Bro. Frank Howell of La Verne gave the message in the evening. At the morning service on Dec. 7 the ministers of the district exchanged pulpits. We were happy to have with us Bro. C. H. Cameron, pastor of the Waterford congregation. Our own pastor, Bro. Glenn M. Harmon, was with the Laton church at that time. On Dec. 21 we had a consecration service for the children. Bro. C. H. Yoder, our elder, officiated. On the evening of Dec. 21 we had presented for us a pageant, The Perfect Gift, given by the church school and directed by Joe Pratt. The offering of the evening was the Christmas offering for foreign relief. The children of our church school gave the cost of their usual Christmas treat to this offering. Dec. 31 was the night of the all-church watch night. At the service on Jan. 18 it was our happy privilege to have with us Brother and Sister Frank Howell and the La Verne deputation team.—Mrs. J. N. Shank, Fresno, Calif., Jan. 21.

**Glendale, First.**—At our last quarterly council meeting much interest was shown in the recently acquired property adjacent to the church. This will help the program of the young folks and the Sunday school. Two have been baptized and fourteen letters received since the last report. We have succeeded in getting our one hundred per cent club for the Gospel Messenger. A Negro choir from a church in Los Angeles gave a lovely program on Nov. 9 and on Jan. 4, in return, our choir gave their Christmas cantata, The Christ Child. Both services were enjoyed very much. Our communion services were held Dec. 7 with Bro. J. A. Smeltzer in charge. Christmas boxes were given to the boys in camp. Those who delivered them report that the boys were very glad to receive them. On Jan. 18 Bro. Lorell Weiss of La Verne brought the morning message; he also spoke in the afternoon to the young people. A number of young people from Pasadena were present and a lunch and social hour were enjoyed at the church. In the evening Pres. C. E. Davis of La Verne College spoke to the young people. We are glad to report that the superintendent of our Sunday school is now convalescing from a severe illness. The women's work is well organized and they are doing much good work financially and socially. Mrs. Mable Oxley, president of the organization, made out the program for the year in October and it is proving a very interesting one.—Lulu Terford, Glendale, Calif., Jan. 27.

**Raisin.**—The first Sunday evening of each month is devoted to a song service and Bible study. In this way each one present can have a part in the program. On Nov. 16 we had a rededication of the fellowship rooms. Laton and Fresno were both represented. Mrs. Kirchner, a Catholic lady, entertained our missionary circle in the fellowship hall in an appropriate setting. A program by Mrs. Sadie Scott was enjoyed. On Dec. 7 our pastor filled the pulpit in the Empire church and Bro. C. D. Snider of Laton preached for us. On Dec. 10 we met in quarterly business meeting with our pastor presiding, since our elder, Bro. F. A. Yearout, was unable to be present. The ministerial committee reported that Bro. Niels Esbensen would assist us in our evangelistic meeting beginning March 1. Our Messenger agent is expecting to have a one hundred per cent Messenger club. On Dec. 17 the women's auxiliary held a Christmas luncheon; the offering was used for a needy cause. The Dorcas society held a sale in December, at which they cleared \$15. The men's brotherhood was host to the ladies of the church at their regular December meeting. They also co-operated with the trustees in putting a new roof on the parsonage. At a Sunday evening meeting the intermediate and junior choirs brought some musical numbers; their programs are always appreciated. The community chorus presented the Sunday evening Christmas program. Both of these services were conducted by Sister Liskey. In the morning our pastor brought the message, and special numbers were given by various groups. On Jan. 11, since part of our pastor's family was under quarantine, our pastor was unable to bring his message. On Jan. 18 the La Verne College deputation team, under the leadership of Bro. Frank Howell, presented a very fine program to an appreciative audience. We are having a prayer meeting and Bible study on



Wednesday evenings, conducted by our pastor. The church is planning a mission school for every Sunday evening during February. This is sponsored by the women's work.—Mrs. C. S. Moore, Raisin, Calif., Jan. 21.

**Waterford.**—Our turkey supper on Jan. 1, held to raise money for the building fund, was successful and a sum of \$160 was cleared. The addition to our church building was begun on Jan. 21. Our pastor, C. H. Cameron, drew a plan for the addition to our present church building and it was accepted by our church council. With a few minor changes the blueprints were made therefrom. In spite of the rainy weather many faithful members are helping the contractor in this work and we hope to see its completion soon. On the evening of Jan. 4 the La Verne deputation team gave us a very interesting program. On Jan. 11 Mrs. Gladys Thompson united with our church; she has been working with us for several years. A special council was held on Jan. 19 to discuss further our building plans. On Jan. 21 the men's work and their wives met with Attorney Ralph Brown, who discussed and explained the income tax laws. The Truth Seekers class purchased a mimeograph for the pastor and church. Bro. S. Paul Daugherty of Live Oak expects to hold evangelistic meetings here, beginning Feb. 15. We desire your prayers for the success of these meetings. We have recently purchased 150 new hymnals which were dedicated during the regular church service on Jan. 25.—Jennie Root, Waterford, Calif., Jan. 26.

### Canada

**Bow Valley.**—At our annual election of officers Bro. Harold Michael of Irricana was chosen elder and Bro. Fred Oberholtzer Sunday-school superintendent. Our pastor, Sister Grace Brubaker, and three others accompanied Bro. Michael on a deputation trip to visit the other churches of the district and some of the isolated members. They brought back an interesting report of folks hungry for the gospel message. This trip was sponsored by the district young people. We held our love feast on Nov. 8, when about sixty surrounded the Lord's tables. Our elder officiated. On Nov. 9 we had our rally day service with a basket dinner and a program in the afternoon; Bro. Michael was the main speaker. On Dec. 14 the annual union service of the British and Foreign Bible Society was held in the United Church with Rev. Roe bringing the message. On Dec. 21 the Christmas pageant, The Prince of Peace, was given to a large and appreciative audience. Our Christmas offering was given for worldwide missions. Our pastor preached her farewell sermon on Dec. 28. Since then we have made arrangements for Bro. Michael to have charge of the services for the first Sunday of each month and on each Sunday evening, the weather permitting, since he comes eighty miles for the service. Our attendance and interest have been very good this winter because of the mild weather. At the last two Sunday morning services there have been over one hundred in attendance. Rev. Houseman, a converted Russian who has experienced all the trials of the revolution in his homeland, preached for us on two recent Sunday mornings. We are hoping to be able to secure a regular pastor by July 1. Since our last report seven letters of membership have been granted.—Mrs. S. M. Burger, Arrowwood, Alta., Jan. 22.

**First Irricana.**—In November we had a most successful pie social and bazaar sponsored by the ladies' aid; the returns of approximately \$75 were donated for the parsonage furniture fund. At the December quarterly council the church voted for the organization of a board of administration composed of the three members of the local ministerial board, the church treasurer, the pastor, and one other elected member. The special services on Dec. 21 were enjoyed by all who attended. During the Sunday-school hour a program was presented by the various classes. This was followed by the pastor's Christmas sermon, A Star, a Manger and a Child. A special Christmas treat was given by the Sunday school to the entire congregation. A roast chicken dinner which had been prepared by the ladies was served in the church basement. During the afternoon we were privileged to enjoy songs and a sermon from three members of the Sunrise Gospel Hour, a nondenominational radio group from Calgary. To complete the day's services the young men of the church presented their adaptation of Dickens' Christmas Carol, directed by our pastor, Harold K. Michael. A midwinter conference was planned for Jan. 3, 4 at our church, but it was poorly attended because of the extremely cold weather. Those present, however, felt it had been well worth the effort put forth to be in attendance. An open discussion on Sunday afternoon gave the congregation a greater awareness of our position as a historic peace church. The community was saddened by the death of David R. Beard on Jan. 6. Our pastor now spends one full Sunday a month, as well as every Sunday evening, in the Bow Valley church. That congregation is without a pastor since Sister Grace Brubaker's departure to Oklahoma. Bro. Jack Crawford of the Second Irricana church spoke for us in our pastor's absence on Jan. 11.—Ruth Michael, Irricana, Alta., Jan. 22.

### Idaho

**Fruitland.**—During the past year the men's work rented an apple orchard which netted them \$490. This sum was applied toward the construction of our new church. Much labor was also donated. The ladies' aid has been quilting. They also collected and distributed used clothing and bedding to needy families. At Christmas time five complete dinners were packed

and distributed. They are now making kits for the Civilian Public Service camps. The B. Y. P. D. has purchased a \$5 peace bond and also bought one of the colored windows in the church. The Adelphia class made a fine contribution of new hymnals for our use. Our membership has again attained the one hundred per cent Gospel Messenger club goal. Recently our intermediates began a study in Preparation for Church Membership. This class is conducted during the Sunday-school hour. Several weeks ago the Fidelis class launched a visitation campaign to invite families who had recently located in the community to attend worship services with us. We are having the privilege of reaping some results from the effort.—Reina Jenks, Fruitland, Idaho, Jan. 24.

### Illinois

**Champaign.**—Bro. G. T. Lehman of Springfield, Ill., will hold a two weeks' meeting here beginning Feb. 15. During October Bro. John Garber of Staunton, Va., father of our pastor, held a two weeks' meeting here which was very uplifting and full of spiritual blessings for all. Our young people were quite fortunate and happy to be able to bring home the banner for attendance at the young people's rally. During the year thirty-five have been received by baptism and seventeen by former baptism. Our young people's group is very active; their adviser is Mrs. George Pro. They held an open meeting in October for the parents and adults of the church and presented a short pantomime of the picture, The Angelus; they also held their regular business meeting in order that the parents might see and understand just how they conduct their meetings. In November they presented a play, Whatsoever Ye Sow, which was very well given. They gave it here twice and once at Cerro Gordo. Their average attendance is twenty-three. They have paid their pledge to the youth project for the year and are now ready to begin on their church pledge. Mrs. Lela Clasey is president of the Gleaners class and Clyde Lewis the teacher. The class decided to have a fellowship supper at the church on the second Thursday of each month. The women of the church and community are holding two meetings a month to sew for the Red Cross. The election held for the aid and missionary society resulted in the election of Mrs. H. E. Ruby for aid president and the writer as missionary president. We are looking forward to a year of opportunities to do more for the Master than ever before. We are joining with the churches of the twin cities in the world day of prayer.—Mrs. Clyde Lewis, Champaign, Ill., Jan. 28.

### Indiana

**Carl Creek.**—Bro. John Frantz presided at our fall council meeting when the election of church and Sunday-school officers was held. Bro. Jesse Winger was re-elected Sunday-school superintendent and Bro. Frantz elder for another year. Our communion service was held Nov. 1 with a good attendance. A short Christmas program was presented by the children on Dec. 21. The church presented our pastor, Bro. Ralph Hoffman, and family with a Christmas gift. Bro. Hoffman has been bringing us very good and instructive sermons. The ladies' aid had a penny supper and bazaar on Oct. 17, netting a nice sum. The members of the ladies' aid distributed baskets of food to needy families for both Thanksgiving and Christmas. We are now doing some sewing for the Red Cross. One church letter has been received.—Mrs. Robert W. Smith, Marion, Ind., Jan. 19.

**Goshen City.**—The church and Sunday-school attendance is good and the various organizations are active in their work. We are doing our share in supporting the Civilian Public Service camps. There have been three beautiful weddings held in the church this year. Church night was observed in October. The outstanding program of the entire year was that honoring the twentieth anniversary of the pastorate of Bro. T. E. George. Each class and organization had a part on the program. A poem written by Mary Suter was sung to the tune of Sweeter as the Years Go By, and a purse was presented to Bro. George. Rally day was observed by a children's program. In December we had a two weeks' evangelistic meeting conducted by Bro. Andrew Dixon from Elizabethtown. The song leader was Arthur McKee from Winona Lake. Bro. Dixon preached good gospel sermons. Fourteen were baptized. A Christmas program was given by the children, and the choir presented a cantata on Dec. 21. On Jan. 18 a Chinese refugee spoke at the morning service. Since our last report three of our members have died: Elizabeth Neeterer, Charles E. Mick, and Charles Beck.—Matie Mick, Goshen, Ind., Jan. 21.

**Nettle Creek.**—Revival meetings were held at the Brick church Dec. 1-14 with Bro. M. J. Brounger of Greensburg, Pa., in charge. He gave us much food for thought and his challenging messages instilled in us mountaintop experiences which we will never forget. Bro. Elmer Bowman had charge of the song service and he arranged special music for each night. Fifteen have been baptized and two restored to membership. The White Branch church reports two baptisms. On Jan. 17 the church met in regular council. Eld. D. W. Bowman of Anderson conducted the devotions. The reports of various committees were given and officers were elected for the expired terms of various boards and committees. Eld. Bowman, a representative of the district ministerial board, took charge of the meeting and presented the name of Lloyd Hilbert as being willing to accept a license to the



ministry. Bro. Hilbert was then selected and licensed for the ministry. Lloyd is a senior this year at Manchester College, and we all wish him well in his work.—Mary Dutro, Hagerstown, Ind., Jan. 21.

**Rock Run.**—Bro. George W. Phillips of the Elkhart City church was our evangelist Nov. 23—Dec. 7. The meetings were well attended and quite inspiring; nine were baptized. On Nov. 29 the district ministerial association held its quarterly meeting here with about sixty ministers and their wives present. We enjoyed an interesting Christmas program on Christmas Eve. On New Year's Eve our young people entertained the West Goshen young people at a watch party in the church basement. About seventy were present. Our council meeting was held Jan. 1. Since the resignation of our present pastor, Bro. J. S. Zigler, we have asked Bro. Glenn Weimer of Lansing, Mich., to serve us, beginning April 1.—Mrs. Manford Detwiler, Goshen, Ind., Jan. 17.

**Union Grove.**—Our church observed a family night program and supper early last fall and both young and old enjoyed the food, fellowship and fun. By special gifts added to our improvement fund and some donated work, we were able to complete painting the church before winter weather. Our centennial observance in October was a high spot in last year's experience. Bro. Otho Winger addressed us on Sunday, and many visiting friends and former residents added inspiration in various ways. Bro. Ralph Rarick came from Pennsylvania for the whole program and gave us the Sunday morning address. Many workers have gone out from this church and we hope many more will. Interesting letters were received from some who could not come. A most delightful reminiscent hour was enjoyed on Saturday. Inspirational incidents and cherished experiences were recalled. One ninety-year-old sister sang a hymn for us, and all sang from memory many of the hymns used long ago. We held our Thanksgiving service on Nov. 27 and took a home missions offering. The young people furnished the music for this service. Our women's group sent Christmas cheer boxes of homemade goodies to many shut-ins, and recently they presented a ninety-five-piece individual communion set to the church. Our children's department gave a short Christmas program preceding the pastor's morning message, and received a Sunday-school Christmas treat. The choir gave a song and story program in the evening. Two of our regularly attending families have recently moved away. We are studying A Christian Imperative on Sunday evenings and find it very good. Our annual church farm sale last week helped to lighten the farm debt and gave sale opportunities to community folks. A group of student volunteers from North Manchester gave us a helpful service last Sunday morning, after which we enjoyed a basket dinner together. Three young men of our church are in army camps. We are taking offerings every month for relief.—Virginia Snively, Muncie, Ind., Jan. 19.

**Walnut.**—Bro. J. O. Winger conducted a very inspiring series of meetings here in October. Sixteen were baptized at the close of the meetings. Our love feast was held on Oct. 21 with Bro. Winger in charge. Our pastor, Bro. C. C. Cripe, conducted two evangelistic campaigns at other churches in the fall. During his absence Brethren G. E. Snyder and Edward Kintner, both of North Manchester, conducted our services here. The women's cabinet of Northern Indiana met with our aid society on Oct. 17 and explained their work in a very interesting way. A Christmas program was given by the children and young people on the evening of Dec. 21. The young people's sectional meeting was held at this church on Jan. 18. In the afternoon Bro. J. O. Winger spoke on stewardship and in the evening Miriam Weybright showed pictures of her trip to Annual Conference and Mexico. Our ladies' aid is very busy sewing for relief for war sufferers.—Mrs. Ernest Mowiser, Tippecanoe, Ind., Jan. 19.

### Iowa

**South Waterloo.**—Our annual business meeting was held on Jan. 6. After suitable devotions conducted by our elder and pastor, twenty-three items of business, including reports from the various treasurers, were taken care of. All these reports were heartily accepted. It was significant that no deficits were presented; each showed a working balance with which to begin the new year. The church and Sunday-school librarian showed that many books were read during the past year and gave recommendation for new volumes to be added to the library. The church budget for 1942, including \$300 that will clear all church indebtedness, was presented and accepted. The ministerial board recommended the retaining of our present pastor for another period of three years, which recommendation was unanimously received. This will mark the beginning of the thirteenth year of his ministry with this congregation. Funds to meet local, district and national appropriations were provided for 1942. Quotas pledged for 1941 were reported to have been met. One of the men's Bible classes was given the privilege to install a public address system in the church, whereby shut-in members of the congregation may become partakers in the regular services. One deacon brother was commended for having attended all business meetings except two in the last thirty years. Plans for pre-Easter services and communion were made. An organ fund was ordered opened on the treasurer's book for any who wish to make donations for this equipment in the church. The women of the community gave their time in sewing for the Red Cross on Jan. 14 and on another day for the making of comforters for the Civilian Public Service camps. Knitting is also

being done for the camps. A fine spirit of co-operation prevails in all the activities of the church and community.—Eliza B. Miller, Waterloo, Iowa, Jan. 24.

### Kansas

**Burr Oak.**—We met in business session on the afternoon of Jan. 25 and elected all Sunday-school and church officers for the year. This was a delayed regular business meeting, having been deferred from time to time because of bad weather and roads. Bro. Earl Myers of Lovewell was present and brought the morning message, which was followed by a basket dinner in the church at noon, and a business meeting in the afternoon. Pastor S. E. Thompson gave notice at this meeting of his intentions of retiring from full-time pastoral service after April 1, 1942, and asked the church to secure another pastor to take his place after that time. Last September Bro. Thompson completed fifty years in the ministry, and on April 1 he will have been in full-time pastoral work thirty-eight years. Our pastor and his wife will celebrate their golden wedding anniversary on Feb. 14, 15 with open house on Sunday afternoon. At the same time they will celebrate their fifty years in the ministry.—Mrs. S. E. Thompson, Burr Oak, Kansas, Jan. 27.

**Parsons.**—Our church work is going along nicely under the leadership of Pastor Lawrence E. Lehman. We held our communion service Nov. 1 with Bro. Zook of the Osage church officiating. We had our quarterly business meeting on Jan. 11. Since our elder was absent the pastor took charge of the meeting. It was decided to have Bro. Zook conduct meetings for us some time in April. The men of the church have organized and we are expecting to hear from them in the near future. They held a business meeting and pancake supper two weeks ago. Bro. Frank Crumpacker was with us on Jan. 18; we enjoyed his illustrated message about the mission work in China. The aid society is progressing under the leadership of Mrs. E. O. Reed. We held a bazaar and food sale in November and the proceeds amounted to \$28.44. The ladies' aid, women's Bible class and men's Bible class purchased a new rug for the church rostrum. This adds much to the appearance of the church. We are planning a mother and daughter banquet for Dec. 18. Our choir, under the able direction of Melba Harrison, adds much to our morning worship. The young married women have organized a missionary circle. The purpose of this organization is to assist the ladies' aid and to do missionary work. Mrs. Ralph Bruce was elected president. The first project was a chili supper and candy sale. They are now studying Soudan's Second Sunup, by Desmond Bittinger. We are glad to report that our congregation has a one hundred per cent Messenger club.—Mrs. J. A. Campbell, Parsons, Kansas, Jan. 28.

**Pleasant View.**—On Nov. 20 we held our turkey supper, which netted \$66. Our love feast was held on Nov. 29 with most of our membership present. We were glad to have with us Bro. Clinton I. Weber, our elder; Bro. Raymond Slifer, our student pastor, officiated. On Dec. 4 a men and boys' social for the church and community was held in the church basement. The offering amounted to \$11. At the conclusion of the banquet Bro. Slifer announced his approaching marriage to Miss Olga Unruh of Hillsboro, Kansas, who is a McPherson College student. He extended an invitation to all present to attend the wedding at Hillsboro on Dec. 22. Joan Finrock is president of our B. Y. P. D. During January Merle Finrock led the discussion on Choosing a Christian Occupation. Bro. Slifer is now leading them in a discussion on Home Building for the Future. During March they will study What Youth Can Do for the Church. They have class parties and will have a hobby night sometime in March. Both young and old are invited to all activities. On Christmas Eve they and the Castleton union church young people went caroling. Our group sponsored the placing of eight books in the library at Camp Magnolia, Ark. At our regular aid meeting on Dec. 18 the younger women of our group gave a Christmas party for the older women. The honored guests were those of sixty years and over, of whom there were nine present. The tables formed a cross. Refreshments were served. We have been quilting and tying comforters. We are still quilting and are also doing considerable work for the Red Cross in knitting sweaters and making convalescent robes.—Barbara A. Showalter, Hutchinson, Kansas, Jan. 29.

**Rock Creek.**—Bro. Charles A. Miller is our elder and Mrs. Harvey Bechtelheimer the Sunday-school superintendent. A rally day was held in the Sabetha and Rock Creek churches on Nov. 9. Our attendance was ninety-one. At noon the Sabetha congregation joined us for a basket dinner. After the bountiful dinner a program was given with both churches taking part. Mrs. Reuben Zug was elected president of the ladies' aid for the present year. The ladies held a chili supper and bazaar at the church in November; it was well attended and proved profitable. The ladies of the aid society packed a Christmas box with a gift for each person at the Old Folks' Home at Darlow, Kansas. The ladies have been sewing for the local Red Cross and have completed eighty-one wool skirts for girls. They plan to continue this work. A pageant cantata, O Come Ye to Bethlehem, was presented on Dec. 21 by the young people's and the young married people's classes. The white gift offering amounted to \$23.30. This amount, with \$10 of our mission money, was sent to world-wide missions. We also gave \$15 to the Ella Ebbert mission fund and \$8 to the Negro school at Piney Woods, Miss., at Christmas time. Our B. Y. P. D. attended the district rally at Morrill on Dec. 28.—Mrs. Keith Van Horn, Sabetha, Kansas, Jan. 20.



### Maryland

**Brownsville.**—We held our rally day services with all three Sunday schools present and each contributing to the program. In the afternoon the colored mixed chorus of the Storkers College at Harpers Ferry, W. Va., brought an inspiring message in song. We recently purchased the Brownsville school and grounds. The men's Bible class has named it the parish hall. This building will be used as a community center and the ground as a parking lot; it adjoins the church lot. The women's work sponsored a bake sale in November for the benefit of decorating the parish hall. Christmas programs were rendered at all three churches. Our mission and relief offerings continue to be good. We are looking forward to and planning special programs for this new year, as it marks the one hundredth anniversary of our church at Brownsville. Bro. Rowland Reichard of the Manor congregation held a revival meeting at the South Brownsville church. The interest was good throughout the meeting and as a result three received baptism. A very impressive service was held recently at the West Brownsville church. The men's Bible class sponsored the painting of a beautiful picture of Jesus in the garden. It was presented to the church by the teacher of the class, Bro. William Harrison, and accepted by our pastor, Bro. Roy K. Miller. The unveiling and interpretation of the painting were by the artist, Bro. William Kinsey of New Windsor, Md. It was dedicated by the pastor and congregation. Rev. Charles Iley of the Methodist church of Harpers Ferry delivered the sermon. Music appropriate for the occasion was used.—Mrs. Robert Martin, Brunswick, Md., Jan. 20.

**Woodberry.**—At our business meeting on Nov. 30 Lloyd Richards was elected superintendent of the Sunday school, and Bro. C. H. Hinegardner was re-elected elder for a period of three years. Brethren William T. Horn and Sherman Ray were relicensed to the Christian ministry. The Christmas season was a period of special blessing to the church. On Dec. 7 the B. Y. P. D. gave a special program of sacred music. The women's work sponsored an all-church Christmas social on Dec. 12. After a most enjoyable evening our pastor was presented with a Hamilton wrist watch as a token of our love and esteem. The women's Bible class gave their teacher, Mrs. Hinegardner, a lovely floor lamp in appreciation of her services. On Dec. 14 the Evangel choir gave the cantata, The Monarch Divine, to a large and appreciative audience. On Dec. 19 the children's department of the Sunday school had their Christmas party. On Dec. 21 a special white offering was taken for church indebtedness. In the evening the children of the Sunday school gave a special program. At midnight on Christmas Eve the B. Y. P. D. gave a pageant, The Christmas Flowers. The women's work sent money and supplies to our boys in Camp Kane. At a recent meeting of the finance and trustee board \$1,000 was appropriated for the indebtedness on the church improvements. On Jan. 11 our church was greatly blessed when the B. Y. P. D. made it possible for us to have an Estey's two manual electric organ. Bro. Sherman Ray, president of the B. Y. P. D., announced that in less than a year their organization had on hand more than \$1,000 for this instrument. When the recent improvements on the parsonage were completed our pastor and family invited the church to open house. Arrangements have just been made for modernizing the church kitchen. Since our last report several members have been added both by letter and baptism. Through the Spirit-filled messages of our pastor and the united efforts of the church God continues to bless our church both materially and spiritually.—Mrs. William T. Horn, Baltimore, Md.

### Michigan

**Flint.**—Our men's group sponsored a father and son banquet in November. Our love feast was held on the Sunday evening preceding Thanksgiving Day. Church officers were elected at the December council. Nearly all officers were re-elected. Bro. Arthur Taylor has resigned as pastor; his resignation will be effective June 1. We are planning to have a full-time pastor after that date. The children gave a fine Christmas program on Dec. 21. The evening service of that day was in charge of the young people and they gave a pantomime of the Christmas story with the choir furnishing the music. On Jan. 11 the women gave a missionary program at the evening service. Bro. J. Edson Ulery will be with us Feb. 1 to begin a ten-day evangelistic meeting. Our church has a one hundred per cent Messenger club again this year.—Mrs. Ernest Leckrone, Davison, Mich., Jan. 13.

**Grand Rapids.**—Our church is very much alive and working steadily onward to the upbuilding of God's kingdom. In November the ladies' missionary society held a successful ham supper. In October the church set a goal of \$280 to be raised for our church debt by Dec. 31, and by Dec. 28 the goal was reached. On Dec. 5 the ladies' missionary society held a Swiss steak supper in connection with their annual bazaar; they cleared \$50. On Dec. 14 the church was presented with an American flag by the Veterans of Foreign Wars. A week or so later the pastor, with the assistance of several others, gave a very nice program at which a Christian flag was presented to the church by the two sons of our late Bro. Harvey C. Royer, in his memory. On Dec. 19 the annual Christmas party was held, and on Dec. 21 the young people gave a Christmas pageant, The Birth of Christ. The ladies' missionary society, or mystery club, as it is called, met recently for their annual business meeting and social time.

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On Jan. 21 this society will serve another ham supper. They are now busy sewing for relief work, and have recently taken up Red Cross work. Six of our young men are now in camp. Our Messenger representative reports excellent progress in securing subscriptions for the Messenger. On Jan. 11 our pulpit was filled by Bro. Elmer Leckrone, who preached a very interesting sermon. Our pastor was attending the young people's cabinet meeting at Flint. The ladies' choir now consists of eighteen members. They expect to wear their new choir robes on Jan. 18. Some time ago some necessary work was done in our church basement. The walls and windows were carefully washed and curtains were hung; the floors underwent a careful painting and stippling process which now gives the appearance of bright linoleum. We hope to succeed in the work that is before us, and that it pleases the Master.—Myrtle Sidnam, Grand Rapids, Mich., Jan. 15.

**Midland.**—At the quarterly council in December the church officers for the coming year were elected. After a year of faithful service Bro. Perry Hoover asked to be relieved of his duties as our elder so Bro. Arthur Whisler of Beaverton was elected for this year. On Dec. 21 the children's department presented a Christmas program. In the evening the adults and young people presented The Lost Carol under the direction of Pastor Dickey. The offerings of that day were set aside for missions. On the following Monday the congregation surprised Bro. Dickey and wife with a pound shower. On Christmas Eve the members of the Fellowship class met at the parsonage and packed four baskets for needy families, and the adult class furnished two more. The young people sang carols to shut-ins on Christmas Eve. A large group assembled to enjoy the first watch night service held in our church. A program of fellowship, discussion and meditation, planned by the B. Y. P. D., lasted from nine o'clock until midnight. At the Sunday evening service on Jan. 4 the new church officers were installed. Our aid society gave clothing, dishes and two comforters to a family whose house and household goods were burned. Our church has a one hundred per cent Gospel Messenger club.—Bertha Fradenburgh, Midland, Mich., Jan. 20.

### Missouri

**Cabool.**—Our love feast was held Oct. 22 with several from Peace Valley, Mountain Grove and Willow Springs attending. Several of our members attended the regular fifth Sunday meeting of the Cabool, Greenwood and Mountain Grove churches, held at Mountain Grove on Nov. 30. On Dec. 6, 7 the South Missouri and Arkansas young people's rally was held at the Cabool church with a splendid attendance. The theme was Youth in Action; several inspirational talks were given by the young people. On Saturday evening a fellowship supper was served to a large group of young and older people, followed by an interesting forum led by Mrs. J. H. Morris of Mountain Grove. A Christmas program was presented by the children of the church followed by a play, Stories Mother Told, by the young people. The church co-operated with the community in adopting a family for Christmas Day. The quarterly council was held on New Year's Eve, after which a watch service was conducted by Rev. Adkins. We joined others in a prayer for greater courage and strength and for world peace in the new year. Our aid society has made several kits for the men at Camp Magnolia, and they are planning now to make some comforters.—Dorothy Neighbors, Cabool, Mo., Jan. 23.

### Montana

**Poplar Valley.**—We reorganized our Christian Workers' meeting on Jan. 12 and are meeting each Sunday evening with varied programs. The women met Jan. 22 and organized their aid society with Sister Esther Emswiler as president.—Mrs. W. Glenn Swank, Poplar, Mont., Jan. 27.

### Nebraska

**Enders.**—We met in our regular business meeting on Dec. 6 with our elder presiding. Officers were elected for the new year. David G. Wine was re-elected elder and Bro. Claude Sharp Sunday-school superintendent. Our young people directed a



short Christmas program given by the children. After the program small gifts and Christmas treats brought by the congregation were collected for the Omaha orphans. Our B. Y. P. D. has felt keenly the absence of four young women who have left for other fields. Two are in nurses' training and two in business offices. Three families have moved away in the last year.—Lois Oltman, Enders, Nebr., Jan. 22.

#### Ohio

**Canton, Maple Avenue.**—We met in council on Jan. 16 with Eld. M. M. Taylor presiding. We are planning to make some changes in the church rooms. We have purchased 100 new hymnals and like them very much. We organized a women's work group with Sister Ira Dickerhoff as president. They have knotted a comforter and knit some sweaters and scarfs for our boys in camp. We also knotted a comforter to sell. On Dec. 28 we had a special service for the consecration of nine babies. One was added to our number by baptism. We are having good attendance at all our meetings and enjoying some very helpful sermons. The men are organizing a men's work group. We are trying to get a one hundred per cent Messenger club.—Cathrine Paulus, East Sparta, Ohio, Jan. 18.

**Defiance.**—Our revival services will be held Feb. 15—March 1 with Bro. Reuben Boomershine of Fostoria as evangelist. On Nov. 9 we celebrated the twenty-third anniversary of our church with a large attendance present. Bro. J. O. Winger of North Manchester, Ind., was the speaker at both the morning and afternoon services. A basket dinner was enjoyed at noon. On the evening of Nov. 19 we held our Thanksgiving service. A candlelight service was held Christmas morning; everyone enjoyed it very much. We are having the floors, woodwork and furniture in the church sanded and varnished, and the windows painted. The young people's and the Home Builders' classes have bought carpets for the church. The ladies' aid is going to purchase chairs for the pulpit. The ladies' aid has been very active; we have been making some comforters for needy families, and sewing for the Red Cross.—Dorothy L. Demland, Defiance, Ohio, Jan. 20.

**Olivet.**—Bro. John Myers of Canton, Ohio, addressed the men of the church on Nov. 2. Sunday evening, Nov. 23, marked the beginning of our evening services for the winter. The district young people's cabinet worshiped with us Nov. 30. On Dec. 14 the young people held their Christmas party. The annual Christmas service was given on Dec. 21 by the children's department and young people's choir, and was concluded with a short Christmas sermon by our pastor. Christmas boxes were sent to all our boys in selective service camps. The ladies' aid held three regular meetings. They received \$112.79 from markets during this quarter. They have sent three comforters to boys in camp, \$26.54 to boys in Civilian Public Service camps, and eighty-nine cans of fruit and vegetables to Bethany Hospital. On New Year's night one of our young people was married by our pastor in a beautiful church ceremony.—Mrs. Chloe DeRolph, Thornville, Ohio, Jan. 16.

**Salem.**—Our Sunday-school and church attendance has been above average, with splendid interest and co-operation shown by all. On Nov. 8 our love feast was held with Bro. S. L. Brumbaugh of Washington, D. C., officiating; on the following morning Mrs. Brumbaugh gave an inspiring talk to the children, which the adults enjoyed also. We met in council on Dec. 1 and elected officers for the coming year; Bro. E. E. Brumbaugh was re-elected presiding elder. At this meeting several were received into the church by letter and several letters were granted. Hymn night was observed at our church Dec. 14; numbers were furnished by the churches of our surrounding community. On Dec. 17 the women's work reorganized for the coming year. Our Christmas program was held on Dec. 21 and was given by the young people and children. On the following evening the mothers and daughters held their annual Christmas program and gift exchange with a large attendance. The Watchful Willing Workers Sunday-school class remembered all the folks at the Brethren Home with a Christmas treat. Our Bible institute is now being held; it started Jan. 18 and will continue through Jan. 25. We have secured the services of Bro. W. W. Slabaugh of Bethany Biblical Seminary. We are eagerly looking forward to entertaining the district conference which will be held sometime in the spring.—Louise Swartz, Verona, Ohio, Jan. 19.

**Swan Creek.**—Since our last report one letter of membership has been received. On Dec. 6 our aid society held a food sale and bazaar which was a success. On Dec. 11 the aid held its annual Christmas party with seventeen of the members present. At our aid meeting on New Year's Day it was decided to make some comforters and small rugs. The Christmas program was given on Dec. 21 by the children and young people of the Sunday school. Some of our regular attendants at church have been sick and prayers have been offered continually that they may be restored to health. We are working for a one hundred per cent Messenger club again this year.—Mildred Hamilton, Delta, Ohio, Jan. 19.

#### Pennsylvania

**East Petersburg.**—Two more of our young men have been called to camp since our last report. Bro. Henry Lehman is now in Camp Kane and Bro. Harold Kulp in Camp Lee, Va. We pray that they may be true witnesses for our Lord among their new associates. On Nov. 16 our love feast was held in the East

Petersburg church with Brethren Ralph Jones and Elmer Eber-sole bringing us spiritual messages. Bro. Jones officiated. On Nov. 26 a community Thanksgiving service was held in our church. There was music by the girls' quartet and the mixed chorus of our church. Rev. C. E. Rice, pastor of the Lutheran church, brought the message. The Mennonite and Reformed church ministers also assisted in the meeting. The attendance was good. The B. Y. P. D. held its annual Christmas Eve fellowship in the East Petersburg church with Bro. Galen Kilhefner as the guest speaker. A number of the young people went caroling afterward. Bro. Fred Ibach of Salunga, a member of our congregation, was seriously injured in an automobile accident on his way to work and died in the hospital a few days later. We shall miss him. Bro. Earl Kurtz of Elgin, Ill., preached for us on Dec. 28. Each of our 346 members will have a copy of the 1942 yearbook of our congregation. Bro. H. F. King, a member of the district ministerial board, brought the morning message Jan. 4 on the theme, Qualifications Desirable for Church Officials. On Jan. 7 a special council meeting was held for the purpose of calling a minister and a deacon. The church re-



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sponded well and Bro. Norman Bowers of Landisville was chosen as minister and Bro. John P. Gingrich of East Petersburg as deacon. We are looking forward to our coming revival meeting to begin Feb. 23 with Bro. Galen Blough of Somerset as evangelist. We pray God's richest blessing upon him and the church he comes to serve.—Mrs. John P. Gingrich, East Petersburg, Pa., Jan. 15.

**Falling Spring.**—Nov. 8, 9 we held our fall love feast at the Hade church. Brethren Benjamin Stouffer and S. S. Eshelman of the Chiques congregation, Brethren A. A. Price and S. H. Hess of Montgomery County, and also several ministering brethren from adjoining congregations were with us and brought some wonderful messages from God's Word. Nov. 12-16 we held a Bible conference at Shady Grove. Five doctrinal sermons were brought to us by Bro. Walter Cocklin of Mechanicsburg and also several messages by Brethren Hiram Gingrich of Annville and Bruce Anderson of East Berlin. Beginning Nov. 30 we held a two weeks' evangelistic meeting at Falling Spring with Bro. Graybill Hershey of Manheim as our evangelist. As a result of this meeting six young people were baptized. Since our last report we have had three deaths in our congregation.—S. Omar Nicarry, Chambersburg, Pa.

**Geiger.**—We met in annual business meeting on Dec. 30, at which time Bro. H. Q. Rhodes was re-elected elder for the next year. Our pastor, Bro. Rhodes, handed in his resignation to be effective April 1, 1942, at which time he will take the pastorate of the Roaring Spring congregation in Middle Pennsylvania. Bro. Rhodes came to the Geiger congregation as pastor on June 1, 1922. He will be greatly missed by friends and members here. During his twenty years of loving service in our midst he has preached many funerals of those with whom he labored, conducted several anointings and performed several weddings. His service has meant much for the building of the kingdom in this community. During the past year seven have been baptized and fourteen received by letter. One member was taken by death and two letters were granted. We are starting the new year with all bills paid. We feel the Lord has richly blessed us and pray that he will continue to guide and bless us through the new year. One young man from our congregation has been called to service in the armed forces. The children of the Sunday school presented a Christmas program on Dec. 22.—Wilbert G. Beeghly, Listie, Pa., Jan. 18.

**Hershey, Spring Creek.**—During the month of December Bro. H. Stover Kulp, our missionary to Africa, visited us. He spoke at the B. Y. P. D. fellowship meal and displayed many articles he had brought from Africa. He also gave a fine message to the church. The student volunteers visited us and brought a good program on Dec. 7. The B. Y. P. D. made candy for the boys who have been drafted and sent it to them as a Christmas gift. The Sunday-school classes and B. Y. P. D. again took baskets at Christmas time to the needy of our community. On Dec. 21 the children gave a Christmas program at the morning service and in the evening the mixed chorus presented an excellent cantata entitled *The Music of Bethlehem*, under the direction of Dr. A. G. Breidenstine. The week between Christmas Day and New Year's Day was observed as open house at the parsonage. A fine program was presented each night and refreshments were served. Approximately 150 persons visited the pastor and his wife during this period. The B. Y. P. D., assisted by the senior and junior choruses and the junior-intermediate league, sponsored the Christmas Eve service. Two groups went caroling. A watch night service was held at the church on Dec. 31. Norman Baugher, a former pastor here and the present pastor at Monticello, Ind., spoke here on Dec. 28. During January we are studying the Christian Home in our evening group meetings. The adults are studying the book, *Problems of Christian Family Life Today*, and the B. Y. P. D. is centering its study on the theme, *Courtship and Marriage*. Prof. Forrest Weller of Elizabethtown College has spoken twice during this B. Y. P. D. series. He also spoke in the evening worship. His work is very helpful. The men's work is planning to have a Lord's acre project this spring.—Mary E. Kauffman, Hummelstown, Pa., Jan. 26.

**Juniata Park.**—We have had an average attendance of 142 for the past year. The B. Y. P. D. gave a pageant, *The Holy Nativity*, at Christmas time. The church has recently installed a new steam furnace which was badly needed. Bro. Carr has returned to his duties after being absent more than two months because of serious illness. During his absence Bro. Daniel Vickers filled the pulpit. The church people showed their love and consideration for their pastor by giving him \$100 to help care for his expenses. An epidemic of measles and mumps is hindering church attendance at present. There were 192 present at the Christmas service. During January various groups of our church have assisted Bro. Carr in the evening services. We are preparing for our revival meeting Feb. 1-15 with Bro. Ernest Muntzing as evangelist. Our prayer meeting has been holding up well. The B. Y. P. D. had a farewell party at their adult adviser's home for Olin Simpson, who is leaving soon for the army. Olin has been our church chorister for a long time and will be greatly missed. He is the second young man from our church to leave and others are going in the near future. Some of our members have been seriously ill and unable to attend services.—Mrs. W. F. McKendree, Juniata, Pa., Jan. 24.

**Mechanicsburg.**—The union Thanksgiving service was held in our church on Nov. 26 with Dr. Stambach, pastor of the United

Brethren church, preaching the sermon. The day of prayer service was observed at a union service and was held Jan. 1 in the United Brethren church. This service was in accordance with the President's proclamation designating New Year's Day as a special day of prayer. The service was very impressive; several ministers of the town gave short talks. We met in council on Jan. 6 with Eld. W. G. Group in charge. Reports of the Sunday-school and church treasurers showed a nice balance in both treasuries. On Dec. 21 the primary department, under the direction of Mildred Nedrow, gave a varied program, and in the evening our young people presented a beautiful pageant to a large and appreciative audience. Eleven participating churches of the city joined in a week of prayer Jan. 5-9 which was held in the Methodist church. Our pastor gave the meditation on Friday evening on the subject, *Worship of the Living God*. The ladies' quartet from our church sang two numbers at this service. These meetings were well attended and quite beneficial. Christmas Day marked the thirtieth wedding anniversary of our pastor and his wife, Brother and Sister Lloyd Nedrow, and the congregation showed their love and appreciation by contributing one dollar for each year of married life. Their daughter, Mildred, was also presented with a fine purse as an expression of appreciation for her services during the year. The coal bin was also filled, and many other gifts were given to them. These acts of love were much appreciated by all members of the family. May God richly bless them. Dr. R. W. Schlosser of Elizabethtown College conducted a Bible institute here Jan. 10, 11, which was well attended and very helpful. He ably discussed the Beatitudes. The outlook for the future is very encouraging.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., Jan. 19.

**Philadelphia, Bethany.**—On Nov. 2 a pageant, *Choosing the Way*, was given by the young people during the Sunday-school hour; an offering for missions was taken. On Nov. 9 the district young people's conference was held in our church. The evening service, a pageant entitled *We Build Anew*, was presented by the Ambler and Bethany groups. On Nov. 23 three were received into church fellowship through baptism. A Thanksgiving sunrise service was held on Nov. 27. On Nov. 30 our love feast and communion was held with Bro. Luke Ebersole officiating. On Dec. 21 the Sunday school observed Christmas with a pageant given by the junior department followed by a Christmas message by the pastor. In the evening Christmas carols were sung. A watch night candlelight service was observed with the young people participating. On Jan. 11 we were glad to have Bro. H. Stover Kulp with us. He spoke to the Sunday school and brought the morning message, telling us of the work in Africa. Our church met in council Jan. 21 with Bro. Luke Ebersole presiding. Reports from officers and committees were given. We hope to observe the world day of prayer in the Bethany church on Feb. 20.—Mrs. M. Mahler, Philadelphia, Pa., Jan. 26.

### Virginia

**Cloverdale.**—Our annual Thanksgiving service was well attended; the offering for missions amounted to \$569. Bro. John T. Glick of Bridgewater began our revival on Nov. 23. During the two weeks the pastor and evangelist visited in 110 homes. The sermons were especially helpful and practical, being based on the

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Bible. Fifteen souls received baptism and one is yet to be baptized. We feel that the church was strengthened and much good accomplished by these meetings. Our congregation has been supporting the Brethren Service by monthly offerings. We are looking forward to more of our members buying peace bonds. On Dec. 21 the children of the Sunday school gave a fine program in the morning, and at night the young people presented a pageant entitled A Child Is Born.—M. G. Wilson, Cloverdale, Va., Jan. 15.

**Ewing.**—We met in council on Nov. 16. Bro. J. R. Jackson of Limestone, Tenn., was re-elected pastor and Bro. J. H. Peterson of Fountain City, Tenn., elder. Bro. Elbert Jones was also retained as the superintendent of our Sunday school. The Sunday-school and church work is progressing nicely. We were fortunate to have Bro. W. A. Reed of North Carolina with us for a series of meetings in November. His sermons were inspiring and a good interest was shown considering the unfavorable weather. He was assisted by our pastor. Six young people accepted Christ and four were reconsecrated. We are glad that the offering report for the Civilian Public Service camps has been quite favorable. Two of our young men have been in Camp Kane for some time. Our love feast was held on Oct. 18. We are looking forward to having Brother and Sister G. G. Canfield with us for the evening service on Feb. 2.—Edna B. Sutton, Ewing, Va., Jan. 27.

**Jubilee.**—Eld. L. R. Dettra presided at our last council meeting. It was decided that the Sunday school should be run by the same officers this year. On Jan. 7 the ministerial board met at Jubilee and Salem and installed Brethren Floyd Wine and Emmert Dettra to the full ministry. We are receiving the Gospel Messenger on the seventy-five per cent club plan. We feel that the church has prospered and the Lord is adding his blessings to all efforts put forth here.—Margaret Fahnestock, Winchester, Va., Jan. 19.

**Manassas.**—On Dec. 14 Bro. Earl Flohr of Vienna preached for us. In the evening Mrs. Paul Swigart gave a fine talk on Self Indulgence Versus Self Control. On Dec. 21 the children's department gave a Christmas program. In the evening the young people presented a play, The Empty Room. It was very ably given. Some of our young people, along with the Oakton group, visited Camp Kane, Pa., during the Christmas holidays. We

gave several baskets of food and several loads of wood to some less fortunate families at Christmas time. Our women's organization has met several times and made bandages, layettes and comforters for relief. We had our Christmas sale of fancy work and food and raised over \$30. During the past year we have made aprons and sold more than \$20 worth. We are planning to do more relief work in the coming year. The men's work did a splendid job of putting a new ceiling on our church. This greatly adds to the comfort as well as the beauty of the church. Bro. Alvin Kline of Bridgewater, Va., delivered a fine message here on Dec. 28. On Jan. 10 we held our council meeting with Bro. J. M. Kline opening the meeting and Bro. E. E. Blough presiding. We are considering getting a part-time pastor.—Mrs. Orrin M. Kline, Manassas, Va., Jan. 27.

**Midland.**—On Oct. 30 we had a peace program in the Mt. Hermon house. The offering taken at this meeting was sent to the Civilian Public Service camps. On Dec. 21 the Sunday school gave a Christmas program. Mt. Hermon gave their Christmas program on Dec. 30. On Jan. 24 the boys cut wood for the Midland house. The B. Y. P. D. gave them a picnic dinner. The aid society has been busy making comforters. We are working to get the Messenger in every home.—Mrs. William S. Heddings, Catlett, Va., Jan. 27.

**Waynesboro.**—A series of services were held Nov. 17-30 by Evangelist Guy West, pastor of the Central church of Roanoke. His sermons were ably given and enjoyed by a large audience at each service. Twenty-nine were received into the church by baptism and four by letter. Communion was held on Dec. 7 with good attendance. The Sunday-school department gave a Christmas program on Dec. 21 and the young people gave a play on Dec. 28. Both were greatly enjoyed. On Dec. 31 a watch night service was held. Our quarterly council was held on Jan. 14, at which time the choir loft committee reported that the loft had been completed. It adds much to the appearance of the church and to the church music and worship services. Nearly \$1,000 has been used in repairing the parsonage. The work is about finished. The house has been made much more comfortable and its appearance has been improved. The report of the treasurer showed the budget for last year was more than raised. The budget for this year was adopted and plans made for the finance board to get envelopes in the hands of each member.—Mrs. D. B. Garber, Waynesboro, Va., Jan. 22.

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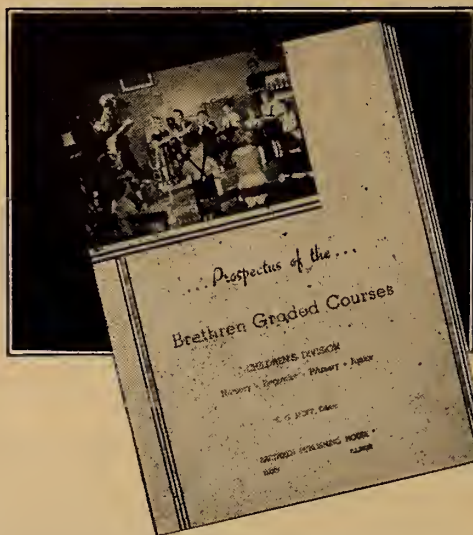
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- Jesus and His Friends—5
- My Friends and I—8

#### Spring Quarter—

- God's Beautiful World in Springtime—3
- Our Church—3
- Talking to God Our Father—2
- Being a Good Helper—5

#### Summer Quarter—

- Friends Who Help Us—4
- Guests—2
- Helping in God's World—3
- Stories We Like to Hear Again—4

#### NOTE

Numerals indicate the number of lessons on each subject.

### SECOND YEAR

#### Fall Quarter—

- Happy Times at Church—2
- God's Gift of Home—7
- Christmas Time—4

#### Winter Quarter—

- Stories of Jesus—5
- Helping God Our Father—5
- Jesus Showing God's Love—3

#### Spring Quarter—

- Going to Church—3
- Being Kind and Helpful—4
- Neighbors and Other Friends—6

#### Summer Quarter—

- God's Good Gifts—4
- Showing Our Love for God—5
- Stories We Like to Hear Again—4

## LESSON MATERIAL

- TEACHERS' QUARTERLY
- PICTURE SETS

- STORY LEAFLETS FOR PUPILS
- LEAFLETS FOR PARENTS

Include a sample quarter's lessons with next order for Sunday-school supplies  
Buy a book for your workers. See page 31

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



# GOSPEL MESSENGER

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Photo by E. G. Hoff

## "When I Consider Thy Heavens"

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth! (Psa. 8: 3-9).

• • •

Volume 91 . . . Number 8

February 21, 1942



# Around the World

"Bibles are as important as bullets," is the slogan of the Gideons as they supply Scriptures at the rate of 25,000 a week to soldiers, sailors and marines.

About 63,000 people in the United States died of pneumonia in 1941; four years earlier the figure was 110,000. The widespread use of sulfa drugs is the reason for the decline.

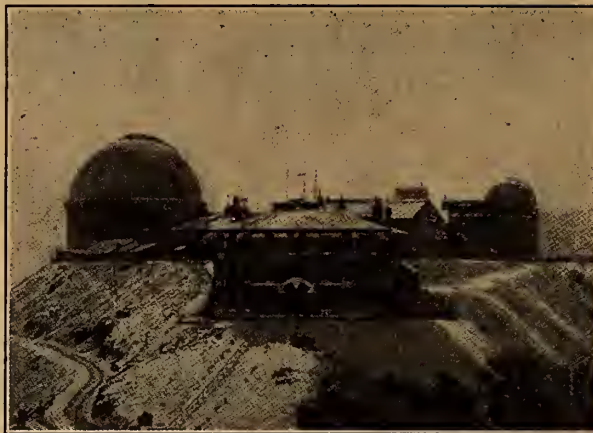
There are now 340 priests under arrest in Germany, according to the Universe, British Catholic newspaper, which states that many of these have been arrested recently in the Rhineland and in Austria.

Discovery of a new comet at present invisible to the unaided eye has been announced at the Harvard Observatory. The comet is expected to become almost visible in early March when it comes within 60,000,000 miles of the earth.

Indicative of the growing interest in the music of the church was a three-day interdenominational church music conference held recently at the University of Texas. Organists, choir masters and leaders of Sunday-school singing were present.

A subterranean shelter sufficiently strong to resist all wartime hazards will be built for the Liberty Bell, one of America's priceless historic relics. A gift from an insurance company will make possible the construction of a shelter beneath Independence Hall where the Liberty Bell is housed.

The American Friends Service Committee is developing a program to enroll college students this spring as farm laborers to aid in maintaining the nation's food production. While students would receive prevailing farm wages, the program calls for all earnings to be turned in to a war relief fund.



In a forceful demonstration of their customary regard for the continuity of scientific research, despite a world-wide war, astronomers, physicists and geologists from America are meeting Feb. 15 to 26 in the Inter-American Scientific Congress in Mexico. A center of interest at the meeting is the new 24-30-inch Harvard telescope which in spite of war priorities and labor shortage was rushed to completion for the dedication in the record time of six months under the direction of Dr. George Z. Dimitroff, superintendent of Harvard's Oak Ridge station. The dedication takes place in the presence of President Camacho, Gov. Gonzalo Bautista of the State of Puebla, many Mexican and South American dignitaries and twenty-seven American scientists. The telescope will stand in Mexico's new national observatory at Tonanzintla, near famed snow-capped Popocatepetl, as evidence of the spirit of friendship between the United States and Mexico.

Two taxicab companies of Long Beach, Calif., have won permission of city authorities to hire women drivers.

Adoption of wartime prohibition throughout the nation is urged by the trustees of the Ohio Anti-Saloon League.

Increase in church attendance since the declaration of war has been noted among Episcopalians, a survey by the national headquarters of the Protestant Episcopal Church revealed yesterday.

Preliminary steps toward the eventual establishment of a federated Lutheran Church in America, comprising for the present the eight bodies now affiliated with the National Lutheran Council, were initiated at the 24th annual session of the council at Pittsburgh.

Despite the loss of personnel due to military service and national defense and the difficulties in obtaining materials, the department of highways of Pennsylvania reports that nearly 2,100 miles of roads in the state system were improved during 1941, and approximately 350 bridges were built.

In Oregon volunteer "minute men" are making a house-to-house canvass of every home in the state seeking pledges of "dollars for defense."

A nation-wide campaign of evangelism has been launched by the Northern Baptist Convention. Beginning in Brooklyn, it will be carried on in New York, Boston, Chicago, Omaha and Los Angeles during February.

First-class mail has been paying for itself for years, yielding a profit of \$146,815,567 last fiscal year, but other types of service have more than offset the gain. At the present rate of operating, the postal service of the United States may be profitable sometime next year after years of being in the red.

In the face of a five per cent increase in traffic accidents for the United States as a whole last year, 14 large cities improved their own records and three held their ground, according to the annual report of the National Safety Council. Memphis, Tenn., tops the list with a 57 per cent decrease in fatalities in 1941 as compared with 1940. Saint Paul, Minn., was second with a 21 per cent cut.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91 FEBRUARY 21, 1942

Number 8

## ... Editorial ...

### We Commend the Finer Way

It was the beginning of the forty-fifth year of the pastorate of George W. Truett in the First Baptist church of Dallas, Texas. What would you expect on so significant an occasion?

"Before announcing his text the pastor in less than two minutes expressed gratitude for the privilege of such a long service with such a noble people." He then proceeded to preach from Rom. ten eleven: "Whosoever believeth on him shall not be put to shame." It was a plain gospel sermon altogether appropriate for such a text and such a man. From one observer's reactions we quote as follows:

"How charmingly simple and unostentatious it all was. No bluster, no brag, no self-serving statistics, showing how many have joined and how much money given 'since I came.' No fulsome resolutions, no congratulatory addresses, though there were hundreds of men and women in the audience who would have counted it a privilege to speak a word of appreciation. No reference to visitors from other communities, near and far, though there were many. No reading of letters and telegrams, though many were in hand."

We are not saying there would have been any impropriety in the procedure noted above, which this great preacher did not follow. We think however that reflection on the course which he did follow might throw some light on the secret of his success. There are ways of doing things which are passably good and there are ways of doing them which are superbly fine. E. F.

### Habits and Ideals

PERHAPS you have seen some of those articles about "the most unforgettable person" the writer had ever met. They are usually well worth attention, but did you see that one about the very rare personality of whom the narrator said, "His ideals were his habits"?

Were they, really? Then he was a most extraordinary person. Most of us may now and then translate our ideals into mountaintops of temporary attainment, but to make of them tablelands for permanent residence—who can do that? The story of the man referred to did sound as if he had accomplished this. Yet one wonders, knowing so well that to do is not as easy as to know what were good to do.

An awful thought obtrudes itself at this unhappy juncture. What if our ideals *are* our habits, the deeper truth being that our habits are what they are because our ideals are no higher? Heaven forbid! That must not be. God help us to keep our ideals better than our habits by making our habits conform to our ideals and moving our ideals on up higher. E. F.

### "When I Consider Thy Heavens"

See Cover Page Picture

How different is the mood of man when he stops to consider, and most of all when in deepest thought his eyes are turned toward the heavens! Immediately he is aware of the vastness of the sky. But if he stands on some rugged mountain peak, perchance in the shadow of some ancient tree, he is conscious not only of the heights above but of the depths below.

It may be that the nearer reaches of the sky are filled with snowy clouds towering up like the walls of a celestial city. But if one should reach out to grasp the bright mists which look so near his hand would be shortened. What seems so close is really distant, magnificent, utterly beyond the physical measure of man. Hence, to the thoughtful person contemplation of the azure dome of day brings but one satisfying conclusion—the heavens are the work of God's fingers.

Hours pass and night comes on. The sobered observer follows the sublime pageantry of the moon and the stars which the Creator has ordained.



Consider the moon. Recall its monthly change from a resplendent silver disk to a sharp crescent hanging in the sky. Whence came this strange yet faithful companion of our earth? Whither are we faring with it through the unmeasured universe?

There are the stars also. Beyond the obvious moon are the twinkling lights which dot the infinite fields of the heavens. Even the ancients knew that there were many stars. That some were fixed while a few were wanderers. Night watchers in many lands have studied the stars and by diligence guessed some of their secrets. It was three such wise men who sought out the Holy Child of Bethlehem.

The majesty of night is for some reason more impressive than the bright glory of day. It is the pageant of the moon and the stars which serves to overwhelm the observer with a sense of the limitless extent of the universe and man's comparative inconsequence. Who has not thought after the psalmist that most searching of questions: "What is man, that thou art mindful of him?"

And yet, with all his littleness, man finds himself in a most favored position in the midst of his world. He notes that many things are in subjection to his will. He can do as he pleases with the creatures of the fields, the sky and the sea. They are harnessed to his engines; they are taken in his snares; they serve his wish and will. Surely man's place of dominion over the works of God is an indication of his intrinsic worth. Or as the psalmist would say it: "Thou hast made him a little lower than the angels."

It is good for man that he should consider the heavens. Such contemplation brings him humility, yet keeps his conviction of worth and sense of responsibility. There are those who are not content to rule the creatures of earth and sky and sea. They grasp for powers of life and death over their fellow men. What is man in terms of his most exalted aspirations! How low is he in the valley of his depravity! Would to God every man might consider the heavens and know there is one God and Father of us all!

H. A. B.

## The War and the Prophets

Excerpts from an editorial in the Gospel Messenger for Sept. 29, 1917.

Not long ago a certain lecturer proved (?) that the end of the age is "just at hand." The Lord would come within the next few weeks. Some brethren who heard the lecture thought it was truly wonderful.

One day, about forty years ago, as the writer was rummaging around upstairs, he found a few old books which had been removed from the small

collection in the bookcase, down in the sitting-room. Among them was one whose title almost startled him, and as he read for hours from its mysterious pages, his boyish mind was filled with wonder, almost terror. He was so scared he could hardly eat his supper. He had been reading *The Sealed Book of Daniel Opened*, by William C. Thurman. Poor Thurman! The Book of Daniel did not stay "opened" for him.

It fell to our lot, recently, to examine a new book entitled *The Revelation of Jesus Christ*. The author easily finds that the breaking out of the war in 1914 was definitely foretold in the Scriptures. He finds also that what we have so far witnessed is but the introduction. In 1927 the Turkish Empire will fall and in that year the real "bird feast" will begin. In 1934 the fulness of the Gentiles will be complete. In 1972 the "golden age"—we suppose he means the millennium—will dawn.

The effort to unlock the hidden secrets of the future has always had a powerful fascination for the human mind. That is why fortunetelling is such a profitable business. But it is a business both dishonorable and harmful. Except in broadest outline, God has not disclosed the future. He has told us as much as we need to know for our guidance and encouragement. He has told us of the terrible fierceness of the conflict between good and evil. In doing this he has used the most vivid and powerful symbols that finite minds can conceive. And he has forearmed us against discouragement by telling us also of the outcome—the final victory of the right and the establishment of his kingdom. And he has instructed us fully as to our part in the program—just what we are to do. All this is quite enough for us to know. Such detailed maps of the future as we have referred to above are a prostitution of true Bible study.

But will the reader pardon us if we also indulge, just this once, in the luxury of a little prophesying? We predict that this war will end some time, and that it will be followed by a period of the greatest urgency and opportunity for all lines of Christian endeavor the world has ever known. To live and work in that time, we believe, will be the highest privilege ever granted to the servants of God. To plan for it by conserving the Christian ideals which the war tends so powerfully to destroy, and by pushing with all our might all lines of Christian education, and preparation for the great campaign ahead of us, we believe to be the highest wisdom, and our most urgent duty.

Incidentally, should this forecast prove erroneous, can you suggest a better plan of preparation for the Lord's earlier return?

E. F.



## *On Examining Our Spirit*

BY WILBUR M. BANTZ

ONE of the most profitable spiritual exercises is that of self-examination. Our fathers planned wisely in establishing the custom before partaking of the love feast and the communion service. A recognition of one's spiritual weaknesses is indicative of a live conscience and sincere motives.

However, many times in making one's examination he is inclined to think only of the sins of the flesh. They are so evident, while the sins of the spirit are never noticed or repented of. The prodigal son examined his moral life and repented, while the elder brother was lost in the fit of his own temper. The disciples had left all to follow Jesus, but would rain down fire and brimstone on those who refused to hear their Master, so much so that Jesus said, "Ye know not what spirit ye are of; I come not to destroy men's lives, but to save them." Such actions demand that we know what spirit we are of, for uncontrolled, it may become more devastating, and far more sinful than the deeds of the flesh.

Among the words Jesus spoke to his disciples while in the upper room are these: "I have many things to say unto you, but you cannot bear them now." Such an attitude reveals the real spirit of the Master; it also affords a standard by which we can examine the spirit of our own lives.

Here is found a motivating spirit of service. "I have many things." These things he wanted to share, but he would not until his disciples were able to bear them. It was their need and ability to receive which determined his giving. He had given them much already about God, heaven, love and the kingdom. He had given himself to heal, to forgive and to fill with truth; yet he still had many things to give. Giving that is motivated by what is given in return is not moved by the need. It continues to give only as long as the returns are enjoyed. Such giving has the seeds of death in it; for when we cease to give we cease to grow. Music is the result of music given out. Jesus gave, not to receive in return, but to answer a great need. This need he would respond to as long as they were able to receive.

Such a spirit of giving is governed by respect for the personalities of those to whom we give. "Ye cannot bear them now" meant that he appreciated and respected their inabilities. He would not force his will or ideas upon them. He would give them time to grow and come to the knowledge of truth. He would not be a dogmatic teacher, but a creative one. He would exercise patience,

and discipline himself so that the personalities of those to whom he was giving would not be overridden. Do we still love those who are unable to accept the truth we offer? Are we willing to wait until the condition is such that they are able to bear what we have to give them? If so, we have the true spirit of service, and a great respect for personality.

The words of Jesus would also indicate great faith and hope in their future possibilities. Some day they would be able to receive. I doubt if anything is more heartening than to find one who believes in you, even in spite of your inabilities. I know one who today would be out of the ministry if such had not been true.

"When he the Spirit of truth is come, he will guide you into all truth." Yes, Jesus was limited by our limitations, so he would allow for growth and expansion of concept under the guidance of the Holy Spirit. Under the Spirit's direction they would be led into the knowledge of all truth. To insist upon the acceptance of truth, rather than to manifest a spirit of faith and hope in the future outcome under the experience of the Spirit, may mean the defeat of what things we are able now to give. I doubt if we ever have the right to demand another to accept our truth; but certainly we can insist upon the experience of the Spirit. It is something we can trust, and in faith and hope wait for it to perform its work in a life. A magnanimous spirit of faith and hope in these days, in the Spirit of God to lead people to an acceptance of truth, goodness and righteousness, will be radiantly beautiful.

So in the examination of our spirit, let us see that we have something to give, but let us also patiently wait until the Spirit of God has so enlarged another's vision as to make him able to accept our service. Further, let us manifest a great assurance in those whom we serve, giving evidence that we expect them to come to the knowledge of truth and rise up and build the kingdom.

Toledo, Ohio.

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## **Emancipated**

BY ROY WHITE

"TIMES have changed. There is no need to invoke old authorities or to try to resurrect ancient taboos." However, some of us still are uncertain what has changed, and from what we are free.

Have the laws of biology or psychology been changed? Have the Ten Commandments lost their value? Has some better revelation of God robbed Christ of his supremacy?



If the change is that people are more unrestrained, irresponsible and foolhardy, that is not emancipation—it is not even new.

*Chicago, Ill.*

### Every Member Enlistment

BY HOWARD H. KEIM, JR.

If you want a new idea for the inauguration of your church budget, you may be interested in this.

Give advance publicity to the congregation concerning the Every Member Enlistment Sunday—the day when every member of the church is encouraged to make a sacred covenant with God for the financial support of his kingdom. Spiritualize your budget, e. g., instead of placing in the budget an item for Sunday-school supplies, designate it “for the Christian Education of Our Congregation and the Training of Leaders.” For the trite entry “Postage and Printing” substitute an item, “To Keep Us Informed About Church Life and to Promote the Program of the Parish.” Redo your entire budget in that way. The budget should be presented to the congregation by the finance committee. Mimeograph copies enough for every member. Explain it and invite questions concerning any part or all of the proposed budget. The church having adopted it, you are ready to subscribe or underwrite it. Many people, unfortunately, get the idea that they are pledging to the finance board, the minister, or to the church organization. Actually our pledge should be made to God, and as a sacred covenant between ourselves and our Maker.

Prepare an attractive box with a slot in the top large enough to receive a pledge card. On the top of the box you may have lettered some such phrase as “My Sacred Pledge to God.” Place the box at the altar, or in front of the pulpit on the day of your Every Member Enlistment. Summarize briefly the nature of the budget and our Christian responsibility to God. Give an opportunity for questions. You may prepare beforehand for such a response as this:

An elderly deacon may rise and say, “I notice that the new budget calls for an increase of \$170 over last year. Do we always have to raise more money? Where is this going to stop?”

A member of the finance board may then walk to the front of the church with a five gallon gas can and say, “There are 185 families in this congregation. On the average, each family probably buys at least five gallons of gas a week. Not counting oil, that would amount to \$185 a week. Our budget calls for only \$78 each week. Surely we ought to love God and his work as much as we love our automobiles!”

A child may then walk to the front holding aloft some candy or gum, saying, “We children spend five or ten cents nearly every week for candy, gum, ice cream or something of the kind. I think we should give to God at least as much as we spend for those things.”

An attractive sister may then walk forward and say, “We women folks must have our hair dressed occasionally. We also buy cold cream, powder, and perfume. We spend money for many little things which are not absolutely essential, just to help us look neat and attractive. All those things cost money. I think we should contribute liberally to God’s work so that kingdom property can be kept always attractive and inviting.”

One of the young people may then carry forward a pair of roller skates with the remark, “We young people enjoy skating and going to various kinds of amusements which cost us an average of about 50c a week. I think we should be gladly willing to give as much to our God as we spend for our own pleasure!”

A workman may then rise and say, “Everyone seems to be working now and most people, whatever their occupation, are making more money than they were last year. I think this is the logical time for us to make increased investments in the kingdom of God.”

Then the first brother may rise again and say, “I’ll take back what I said awhile ago. These folks have shown me that we can easily raise our budget if we are fair with God and give to him as he has prospered us. I’m ready to make my pledge, and I hope everyone else will do the same.

The pledge cards are then distributed to every man, woman and child. The minister may announce that the padlocked pledge box will not be opened for a year. He might say: “This is our covenant with God. Only you and God will know about the nature of your enlistment. At the end of the fiscal year the box is to be opened in public and the pledge cards dumped into a bag and burned. If anyone under those conditions would rather not make a pledge he can put his card in blank, and the all-seeing God will understand that one of his generous children has given him a blank check, an unlimited claim on his possessions.”

The congregation will then rise and each man, woman, and child pass by the box to drop in his pledge. The minister will lead the congregation in a prayer of dedication. Each Sunday the box will be there in plain sight to remind members of the congregation of their pledges to God.

*Huntington, Ind.*



This house was built when the author was nine years old. It was his home until his marriage. The old house in which he was born stood directly back of this. The old schoolhouse shown in the Messenger of Jan. 24 was about one fourth of a mile away, in the woods.

## *Fifty Years in the Service of the Church...*

BY J. CARSON MILLER

### 13. "By Thy Words" (Matt. 12:37)

THE tongue, that unruly member, is undoubtedly the source of much trouble in the church. I have at least found it so in my experience. I might talk of misrepresentations, of the habit of telling untruths, of the silly language we so often hear, of slander, etc., but it is my purpose in this article to dwell mostly on the subject of swearing, as it is one of the most common of evil habits, and it almost invariably accompanies the above-named evils and others akin to them. While it may not be common among church members, they are constantly coming in contact with it, and it has its influence upon children, and even upon adults who do not swear.

Twenty years before I became a member of the church I received my first lesson on swearing, and it was the only lesson I ever needed to lead me to refrain from the ugly habit. When I was about six years of age I was given the job of driving some pigs out of the yard. I labored quite a while without any show of success. Finally, to impress the pigs with the importance of listening to me, I uttered a very profane oath that I had heard some of the hands use, thinking that this would have some effect on the little culprits. Just then mother came to the door and overheard me. She caught me and gave me a very severe whipping—the only whipping she ever gave me. She evidently did a good job, for I have never sworn an oath from that day to this. She then and there impressed me with the idea that it was very wrong to swear, and when I found the same teaching in the New Testament, I knew she was right. I sincerely believe that I would never have become a swearing man, even if I had not become a member of the church.



This early experience doubtless has been a prominent factor in helping me to deal with the subject when occasion required, and to take the proper attitude toward the swearing habit. I have always been opposed to the use of words, either spoken or written, that were untrue and meaningless. I have objected to trashy fictitious literature on the ground that, like profane language, the untrue words it contains are unprofitable. I could see in both a procession of "idle" words that bring in nothing—yield no interest—words that will only run up an extended itemized account for our report at the judgment day (Matt. 12:36). Hence I have done comparatively little novel reading in my time, and have never felt ashamed to own that I was ignorant of many of the so-called leading novels of the day. I preferred to read literature that would build up rather than tear down, and thus store my mind with useful knowledge. The average human life is too short to spend in filling the mind with anything but truth. Fictitious literature should be most carefully selected, and our reading program should not contain too large a per cent of it.

People sometimes swear to make their statements emphatic, and to convince the hearer that they are telling the truth. My rule, for years, has been to disbelieve the man who makes a statement and swears to it, unless I know from some other source that he is actually telling the truth. In swearing he violates one of the Bible teachings, and this leads me to suspect that he may be telling the untruth. Violating one of God's commands makes it easy to violate another. I have arrived at this conclusion through many years of dealing with men.



People who swear know that it is wrong. Hence they, as a rule, make their statements without swearing when in the presence of ladies or Christian people. This shows that they are not obliged to swear, and could refrain from it if necessary to do so. A man in one of our near-by towns who was addicted to the habit of swearing made the statement that there were two men in the town before whom he did not swear. This proves to me that it is a useless habit and could be broken up without much difficulty by the swearer. Those who refrain from swearing in the presence of Christian people do not do so simply because those Christians do not swear, but rather because their lives as a whole measure up to God's standard. I have frequently heard remarks like this: "I do not think So-and-So has any right to talk, because he does things just as bad." Here again is proof that we are somebody's Bible, and if our life is not what it should be in other respects, our influence on swearing men will not count to any great extent. Perhaps Christians who do not swear are sometimes to blame for the habit in others, because they themselves have other bad habits.

I have often had to hire hands to help with the farm work, in which case I have endeavored to hire men who were free from the habit of using profane language. If I found out after hiring a man that he was addicted to the habit of swearing, I did not retain him very long. The influence of such a man on my children, and on my neighbor's children would not be for the best, and perhaps I would not be as successful in breaking up the habit in the children as my mother was in my case.

Whatever may be said as to the meaning of the word "swear" as used in connection with legal proceedings, the old Brethren with whom I labored fifty years ago were strongly opposed to swearing in court. They contended that when James said "neither by any other oath" he cut out all swearing (James 5:12). So putting my early training, the example of the church fathers, and the teaching of the New Testament together, I quite naturally fell in line with the teaching of Jesus—"Swear not at all." The permission given by the law to affirm instead of swear has enabled me to stand by those who conscientiously object to swearing in court.

Furthermore, it has been a rule of mine to make the subject of nonswearing emphatic when receiving new members into the church, when it was my lot to talk to the applicants. It has been my experience that it is easier to keep things like this out of the church in the beginning than to let them grow, and then preach and talk against

them. My theory has been that if we keep such evils out of the church our job of preaching will be easier. If good literature that teaches against the common evils be placed in our Sunday school and other libraries, children will get a better start in life, and will not be subjected to as much temptation. The reading matter of children should be so selected as to teach against the evils prevalent in the world today. This will lighten the work of the Sunday-school and also the day-school teacher. The children will naturally follow the teaching of the books they read, and the teachers can emphasize the moral lessons. The reading books in our schools should be helpful in child-training along moral lines.

*Moore's Store, Va.*

## Building Internationally With Christ

BY DAVID G. WINE

Excerpt from an address given at the Nebraska district meeting on the theme, Building With Christ.

IF we accept the scriptural declaration that the earth is the Lord's and the fulness thereof, it is apparent that the resources of the earth are a heritage of the race, and not of any particular unit of it. Those things which no individual and no nation or race has had a part in producing should not be the property of any one of them. The haves and have nots are bound to come to grips sometime if denied access to the heritage of the race. Discovery is not a just ground for title, neither the fact that we arrived first. Those of us who arrived fifty years before others are not therefore entitled to monopolize the bounties of the earth. Until the natural resources of the earth are recognized as belonging to the whole race, national and international bandits will arise and seek to gain access by force. There is no more foolish and unwarranted attitude than that of race superiority. Human rights are not based upon the race we belong to, or the particular place on the map we occupy. Human rights are basic in the creative plan and international peace must rest upon the principles of the Man of Galilee: Share life with every kindred and tribe and tongue and nation. In the redemptive program there is no dividing line. There should be none in the minds of those who speak for the redemptive plan. We may not withhold from our national neighbors the blessings we enjoy. The knowledge which redeems men physically, socially, economically and spiritually must be shared, and with it those material benefits with which we are blessed. None of us deserve credit for the particular race into which we are born. None of us should be denied the blessings of liberty, education or religious opportunity because



our skins have different pigmentation, our eyes a different slant, or because we have thicker lips or kinkier hair. The ideals for which the Stars and Stripes are a symbol should be made world wide. Life, liberty and the pursuit of happiness are promoted by a world-wide sharing of those values which make the ideal possible.

The centuries that have passed since the Church of the Brethren became active in building with Christ bear testimony to the effectiveness of the gospel way of life. Human slavery was wrong. We would not avail ourselves of the privilege granted under the law. War was also wrong; therefore we would not support that method of putting slavery out of existence. Race discrimination is wrong. For that reason the church does not sanction Jim Crow laws, educational discrimination or social ostracism. We have answered the question Jesus put to the Pharisees, "Can Satan cast out Satan," with a positive *no*. We do not believe violence can breed calm, that falsehood can promote truth, that the destruction of life and property can bring peace. We do not believe evil methods can overcome evil deeds. No spiritual virtues can thrive in an atmosphere of conflict. Brotherhood is not fostered by violence. Men may wreck the Temple of Peace, but nevertheless the foundation of God standeth sure. Love and truth and justice and peace are values human hearts will not relinquish for long. In the distant past it was said: "The stars in their courses fought against Sisera." God's universe is against the forces of evil. At the heart of it is the redemptive purpose of Christ. In the foundation are truth and justice, love and mercy. Our job is to see to it that the knowledge of the Lord shall cover the earth as the waters cover the sea. Let us begin the year by building definitely and continuously our individual lives with him. Those of us who have homes for which we are responsible, let us make them more definitely expressive of his purposes. Those of you who are contemplating homes, let every step in that direction be taken in the light of his presence and Spirit. Let us join with the church and make it more and more the instrument through which the nations shall know and understand his will. Let us maintain now in our own nation the right of men to exercise their conscience toward God. Let us join in every effort seeking international brotherhood. Victory is in the redemptive plan. We have been taught to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." This prayer will be answered. Let us build every plank in the superstructure with that assurance. We may not win as fast as we would like, but in the long run we

can be assured that the forces of evil can never win. "Thanks be to God who giveth us the victory."

*Enders, Nebr.*

## An Appeal for Patriotism

BY W. GLENN MCFADDEN

OUR national leaders are appealing for patriotism in these days. The appeal of the President comes in words like these: "Ahead there lies sacrifice for all of us. But it is not correct to use that word. The United States does not consider it a sacrifice to do all one can, to give one's best to our nation, when the nation is fighting for its existence and its future life."

These are noble words. Our only question in these days is with the means we are using to fight for its existence. Our nation has granted us the right of conscience in that regard, for which we are thankful—thankful that we still belong to a nation which recognizes that there is a higher loyalty, our loyalty to God. But we still ought to love our country, and be willing to sacrifice for it, in the true meaning of that word.

It is my belief that our nation's leaders recognize the lack of a deep patriotism in our country. Let me make more clear what I mean. I have recently read a folder encouraging the purchase of defense bonds. The main argument was this: "The bond which you buy is a \$25.00 bond—matures in ten years—costs only \$18.75. You make 33½ per cent on every dollar invested." If we *really* loved our country would we demand this amount of usury? Should not the man who has money to spare lend it to his government without interest at all, when his country is in need? Even then, what has he sacrificed in comparison with the boys who give their lives, their jobs, their homes, their freedom, for the duration of the war? Why should any one reap extra profits from this deep tragedy in which our country is submerged?

If my patriotism is to be positive, I must give to my country, unselfishly, hoping for nothing in return. "A friend indeed" in times of need does not demand usury to the extent of the profits that will be made out of this war.

Sometimes I have had doubts concerning the patriotism of the one who objects to the war method to settle national disputes. That is only because I have not understood the meaning of patriotism. I feel now that the plan of Brethren Service helps me make my patriotism positive and effective. It satisfies my desire to sacrifice for my country when my country is in need. I can give, ask for nothing in return. I shall not profit from this tragedy—



thus I too shall sacrifice! I shall buy a Brethren Service Certificate, and with the prayer that it will be truly a "defense bond," defending those ideals upon which our beloved country was founded.

*Michigan City, Ind.*

## Our Part in Religious Liberty

BY M. R. ZIGLER

LET us be thankful we are citizens of a commonwealth where religious liberty is written in the law of the land and in the hearts of our countrymen. Our forefathers came to America to be free to worship God according to conscience, and in order that their children might enjoy such liberty after them.

This freedom has been preserved through the centuries, and recently President Roosevelt declared it to be a mark of democracy and the right of all people. The Selective Service and Training Act of 1940 allows for religious freedom even in time of war:

Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form.

The Congress of the United States did not provide funds for Civilian Public Service camps under church control. Representatives of the three historic peace churches were asked if they would be willing to assume this financial responsibility. Friends, Mennonites and Brethren representatives conferred and reported to the official of the United States government that as far as financially able we would provide the means to administer the camp project. Other denominations decided to share this responsibility.

The Annual Conference of the Church of the Brethren approved the plan. The congregations responded liberally. With the declaration of war human suffering and distress became more acute. The increase in the size of the army likewise added to the number of men going into Civilian Public Service camps.

We are challenged, therefore, to go the second mile in sacrifice. Our government has recognized the right of freedom of conscience on the part of our men now in training for service. The government has granted the members of our churches the liberty to give for relief and reconstruction and for the support of men in Civilian Public Service camps. Every real liberty is secured and maintained at a great cost. We are now challenged to share our resources to release men to do relief

and reconstruction work. A unit is ready to go to England. Another unit of twelve men is assembling to go to China. These men must have food, clothing, medical supplies and equipment to serve the suffering in war-torn areas.

The two dollar minimum approved by Annual Conference for our giving to the work of the Brethren Service Committee is no longer adequate. Our giving now must be on the basis of seeing a need, with each member sharing his resources as he sees the need and feels his responsibility. Let us use our liberty to give our resources to the men who have been set free under our generous government to go on errands of mercy. The curtain on the historical drama for 1941-42 falls the night of Feb. 28, which marks the end of the fiscal year. The year 1942-43 offers our church the greatest opportunity in our history to present our testimony to the world.

One of the greatest achievements that we could record this year, 1941-42, will be the privilege of saying to the President of the United States, Franklin Delano Roosevelt, and to the head of the Selective Service and Training Act, General Lewis B. Hershey, that our church has shown its appreciation of religious liberty by giving a large and liberal contribution in the interest of relieving human suffering. As citizens of the nation we must do our share, and as creative citizens we will go the second mile.

Let us reconsecrate ourselves and rededicate our peace cups in our homes and churches so that we may stand the strain which month by month it will be necessary to bear if we carry our share of the responsibility in meeting human need. Thus may we continue to earn the right to religious liberty and the right to live according to the dictates of conscience.

Oh, dumb be passion's stormy rage,  
When he who might  
Have lighted up and led his age  
Falls back in night.

(From Whittier's *Ichabod*.)

*Elgin, Ill.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

"Are you planning to ask for that job? If you are, I won't let my application stand in your way. I need it, but you do too, and you deserve it more than I."

In a fiercely competitive commercial world, this conversation was certainly unusual. The unselfish approach of one small-salaried worker to another was like a voice crying in the wilderness.

*New York, N. Y.*



## *Our China Missionaries*

BY LELAND S. BRUBAKER

Secretary General Mission Board

KNOWING that each of you has many times wondered about our China Mission staff, I want to summarize and bring together all the information received so that you might have a better understanding concerning their situation.

*Concerning Our Three Missionaries in Peking—Minor M. Myers, Grace Clapper and Hazel Rothrock.*

Knowing that the situation was becoming more critical all the time, and having received only scant information from our Peking folks and believing that they ought to know we would trust their judgment in any move which they felt they ought to make, we sent them the following cable on Dec. 2, 1941: "CONCERNED YOUR STAYING ON ANYONE WISHING RETURN HAS OUR FULL APPROVAL TRUST YOUR JUDGMENT KEEP US INFORMED." Five days later, Dec. 7, we received our answer: "PLANS UNCHANGED FOR PRESENT. ALL WELL AND BUSY. MYERS."

Since then we have received absolutely nothing from them. The information which was sent to us from time to time from the Foreign Missions office indicated that our missionaries were being interned in their homes and were being treated cordially. However, on the nineteenth of January we felt that it was time for us to ask very specifically for information concerning them. Up until this time we had not bothered the State Department because we knew it was next to impossible to get any information through. On this date, however, we wrote an urgent letter to Mr. Mickle, secretary of the East Asia Committee, and asked him to get in touch with our Peking missionaries through whatever channels had been set up by the State Department. On Jan. 22 we received the following cable, forwarded to us through the East Asia Committee: "INFORM RELATIVES NORTH CHINA MISSIONARIES BRETHREN WELL TREATED IN HOMES." This came from the International Red Cross in Peking.

The State Department is trying to determine ways and means by which money can be sent to these folks. We will follow every avenue open to facilitate our sending money to them. Since the State Department has not as yet been able to execute a plan whereby their own consular officers could be exchanged, we cannot hope for any immediate exchange of American citizens, but we can hope and pray for their safekeeping.

*Regarding Our Folks in the Philippines—Dr. and Mrs. E. Lloyd Cunningham, Brother and Sister Edward Angeny, Brother and Sister Rolland Flory, and Sisters Bessie Crim and Susie Thomas.*

These folks were sent to the Philippines early in 1941 in order that they might continue their language study. We had made previous arrangements, going back as far as the first of November, for Doctor Cunningham and Rolland Flory to leave the Philippines and join Ernest Wampler and O. C. Sollenberger in Central China. On Nov. 24 we sent the following cable to Doctor Cunningham: "STATE DEPARTMENT GRANTED REQUEST KEEP US INFORMED DEVELOPMENTS." Letters had been going back and forth frequently. After Dec. 7 we were anxious about them. On Dec. 11, the following cable was received: "ALL SAFE INFORM FAMILIES ALL TRIPS POSTPONED INDEFINITELY NO TRANSPORTATION AVAILABLE. LLOYD CUNNINGHAM."

Since this time nothing whatever has come to us from the Philippines. Our inquiry to the Foreign Missions Conference on Jan. 19 included our request for information from our folks in the Philippines. So far we have received no answer. Baguio is located approximately one hundred twenty-five (125) miles from Manila. It is up in the hills. Bro. W. O. Beckner, a member of our Elgin church, spent a number of years in the Philippines and knows intimately the country around Baguio. He states that our folks could easily hide in the hills around Baguio and could secure rice, chickens, eggs and some fruit for their maintenance. Also, that they could hide themselves rather securely and it would take a long time to ferret them out. We hope that if they did have to leave Baguio they have found places of safety in order that they and their children might be adequately cared for.

*Concerning Our Deputation to Central China—Brethren Ernest Wampler and O. C. Sollenberger.*

These two brethren sailed from San Francisco on Sept. 24. On Nov. 17 we received the following cable from Rangoon: "ARRIVED SAFELY PROSPECTS GOOD FOR GOING INTERIOR SEND MORE WORKERS AIR LETTER WILL EXPLAIN. WAMPLER." Nov. 24 another cable arrived from them in Rangoon. On Dec. 18 they sent the following cable from Rangoon: "LEAVING FOR CHUNGKING TODAY MERRY CHRISTMAS TO WIVES AND CHILDREN AND HOME CHURCH. SOLLENBERGER AND WAMPLER." This telegram did not arrive until



Jan. 15, almost a month after it was sent. On Jan. 19 the following was received from them at Chungking: "ARRIVED SAFELY RECEIVED MONEY FROM BANK WIRE ONE THOUSAND MORE WE GO ON TOWARD OUR FIELD IN TWO WEEKS. WAMPLER." We replied as follows: "INFORMATION NEEDED ON SUPPLIES EQUIPMENT RELIEF UNIT. PRAYERFUL CONGRATULATIONS." The last communication from them came on Jan. 23. We are indeed happy that they have safely made the trip, which was long and hazardous. It did us a great deal of good to be able to contact them by cable and to receive a reply in just a few days.

These folks are all in danger zones. We feel confident that no matter what their present condition may be, they are worthy witnesses of the Christian faith. May we hold up their hands in prayer. Let us also be sure we are doing our part in giving a clear and unmistakable testimony for the faith that is within us.

*Elgin, Ill.*

### Brethren Service Stamps

BY H. SPENSER MINNICH

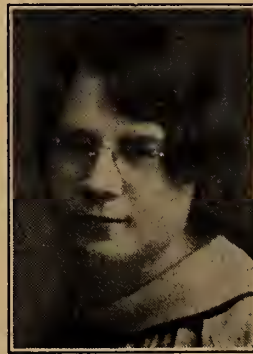
Brethren Service \$1.00 stamp cards give recognition to contributors who may not be able to give as much as \$5 at one time. These cards contain ten spaces on which Brethren Service stamps, at 10c each, may be affixed. Brethren Service stamps may be purchased from the Brethren Service representative in your congregation, your district treasurer or direct from the Brethren Service Committee, 22 S. State Street, Elgin, Illinois. When five cards are filled, you may ask your local representative to send them in to be exchanged for a \$5 certificate. Stamps may also be purchased for 10c for use on envelopes, packages and in other ways to promote the spirit of sacrificial service.

### What to Pray For . . .

Week of February 21-28

• • •

Pictures, reader's left to right: Anna Hutchison, Velma Ober, Corda Wertz (now Mrs. Martin Krieger).



The Prayer Calendar requests the church to pray for Sisters Anna Hutchison, Velma Ober and Corda Wertz during this week. During their last term of service in China they were located at Liao Chow. This is the mission station where thirteen Chinese Christians met tragic death. This persecution against their friends almost broke the hearts of the missionaries, and they will carry scars from this grief as long as they live.

Brethren Service certificates are issued upon request for contributions of \$5, \$10, \$25, \$50 and \$100. The money from the sale of stamps and certificates represents a voluntary gift, with no return of interest or principal and will be used in the relief and Civilian Public Service work.

*Elgin, Ill.*

### The First Brethren Service Stamp Card

BY JOHN MAPHIS

Last winter I had been wanting a BB gun. I talked to mother about it and then I wrote to my father, who was away at the time. He said I should wait until he got home. When he arrived, we talked about the gun and he told me guns were made to destroy and kill people, and that he thought it was not wise to spend money for something that kills when we are trying to help save folks by relief.



That night I thought of the people of Europe and Asia who are starving. Here I was in a warm bed while over there they were freezing. Over here I have a train, bike, and many other toys, while over there they don't even have food.

I wondered if daddy would give me the money I would spend for a BB gun if I would give it to relief. I asked him and he said he would.

After that I decided that it could do a lot more good over there than it could for a BB gun.

So I gave my money which was equal to the cost of a BB gun and got the first Brethren Service stamp card.

*Oak Park, Ill.*

Anna Hutchison is at home at Easton, Md. Frequently she visits the surrounding churches. Velma Ober is taking school work at Bethany Biblical Seminary. Sister Corda Wertz was married to Bro. Martin Krieger, a minister, on the last Sunday in January, and her future home will be in Ohio. Along with our prayers, let us add our congratulations to Brother and Sister Krieger.



## Brethren Service Committee News

### Civilian Public Service

**Patapsco campers** aided the local fire department save near-by homes when a large barn and other buildings caught fire at St. Mary's College at Ilchester.

A farmer near the Petersham, Mass., camp, threatened with appendicitis and capable of no heavy work, was in desperate need of someone to milk his fifty dairy cows so that he could have an operation. Fourteen C. P. S. campers from Camp Petersham volunteered to feed and milk the herd, after putting in their regular work day.

In sub-zero Iowa nights Denison campers keep working, protected by tarpaulin shelters. They are doing some construction work and must keep fires going to prevent the ground from freezing. They have to bail or pump out trenches dug for footings. Gravel must be heated and concrete kept from freezing for seventy-two hours after it is poured. Wood burned is cut by campers on near-by farms, half going to the farm owner.

Ed Newman and his wife, who have been directing Camp San Dimas since its opening, are returning to their work at Swarthmore College. Mr. Oscar Marshburn, a Quaker business man from Whittier, Calif., will succeed the Newmans. Martha Rupel, a Brethren woman, is the camp nurse. There are seven Brethren men at this camp which is located near Glendora, Calif.

Twenty-two men at Camp Stronach participated in an old-time wood-chopping contest recently. Contestants were narrowed down to three finalists, Carl Anderson, Ed Sower and Helmer Johnson. They competed for "a Plumb Ax" which was given by Project Superintendent George Milnes and Assistant Superintendent H. F. McCormick, who acted as judges. Helmer Johnson proved to be the champion, splitting a log 10.3 inches in diameter, mounted on skids, in one minute and 38 seconds.

Camp No. 23 has been opened at Coshocton, Ohio, under the direction of the American Friends Service Committee to do work of national importance under the Soil Conservation Service. The men will be concerned with the control of erosion and some of the campers may be assigned to an experiment station the Soil Conservation Service is operating where different types of erosion are studied with various types of measuring instruments. Nine men from Camp Merom were sent to Coshocton about Jan. 20 to open the camp. The next day eleven new men reported to camp.

### Selective Service Information

The Department of Justice has speeded up appeal cases so that an appeal case may be concluded within sixty days or less.

As of January 30 there are approximately 288 men in Federal prisons who have violated the Selective Training and Service Act. Sentences range from several months to five years.

In connection with Selective Service's rehabilitation program for I-B and IV-E-LS registrants with remediable physical defects, the refusal of any registrant to submit to the correction of such defects will constitute a waiver of his defects, and induction and assignment will follow.

No service has yet been established for those men who are between 18 and 20 and 45 and 65 and who will be asked to register at some future date. Therefore, although conscientious objection will be recognized as in all other age groups, yet the classification will not be IV-E.

Parallel to the honorable discharge for those from the armed forces who have completed service, assignees in Civilian Public Service will be given a Certificate of Release from active participation in work of national importance under civilian direction (Form 45) at the end of their term of service.

National Headquarters has defined as confidential the following data concerning registrants: "All records pertaining to the physical condition of a registrant and all answers on his questionnaire under the subject Dependency, except names and addresses of claimed dependents, and the questions on previous military service, are confidential and are not to be disclosed without the consent of the registrant." It was emphasized that neither a registrant nor anyone else except authorized public officials may search or handle Selective Service records. The information desired must be obtained through oral consultation with the custodian of the records in a local board office.

### Letters From the Camps

Concerning religious objectors nonaffiliated with churches—

From the beginning of the C. P. S. camp movement it has been interesting to notice that men have been assigned to camp who have religious convictions against war but who are not definitely affiliated with any denominational organization. My experience with men in camp has proved that some of the finest men we have are included in this group. A study of each individual gives some definite reasons why men of deep-seated religious convictions are sometimes outside the Christian church.

During the past decade evangelistic emphasis within some churches has declined. Some of these men when arriving at the age of uniting with the church were not encouraged to do so. Therefore they came into adulthood reared in the church, trained in the church, and with the convictions of the church, but not members. After the draft came and they decided to take the C. O. position they would not join, fearing that public opinion might accuse them of trying to evade active participation in the armed forces by this means.

Another interesting position is that of a father who suffered because of being a C. O. in the World War and did not get the support he had expected of his church. It is quite evident that other men who had a similar experience have reared their sons to be C. O.'s outside the church.

These are two outstanding examples of cases coming to my attention. However, there are others just as interesting. None can say these men are not religious. They were caught in the draft and decided to stand on their record of Christian living. It is my judgment that many fine church leaders of the future will arise from this group of men now listed as non-affiliated.—J. H. Mathis, Camp Magnolia, Arkansas.



## *The Faith of Morn*

BY ARCHER WALLACE

VERY near to the close of his life the Apostle Paul wrote to Timothy. With the end of his life in view he sought and found solace in the thought that in spite of bitter persecution he had not swerved in his loyalty to Jesus. For more than thirty years he had been unceasing in his missionary labors; the care of many churches had rested heavily upon him; the time of his departure was at hand. He found deep satisfaction in being able to say, "I have kept the faith." One is reminded of some lines by James Russell Lowell:

Blest are they who keep at eve  
The faith of morn.

Consistency is justly regarded as a virtue of the first order: yet, when we enquire what Paul meant by keeping the faith, the answer is not so easy as it appears. Certainly the apostle was not thinking of any statement of creed or doctrine. There was no doctrinal statement of Christian teaching for many years after his death. The New Testament, as we have it, did not exist. It would be a mistake to think that Paul was rejoicing in the fact that for so many years he had tenaciously held a certain point of view, as though he said, "For over thirty years I have not altered my views one iota. I have not changed my mind; I think exactly as I did then."

By keeping the faith Paul meant that his religious experience had been living, constant, growing. Christ filled an even larger place in his life than he had done when first he was converted. Doubtless he had altered his views on minor matters. In the school of Christ he had learnt much, but he had ever remained a willing pupil and religion for him had been a growing, spiritual experience and, in that sense, he had kept the faith.

Much discouragement and confusion of thought would be saved if it were more fully understood that the religious life permits—demands—growth. The word *disciple* really means pupil, so that what Jesus said to his earliest followers was, "Ye are my pupils." Whether his years in that school are long or short the pupil will ever be learning. For many there will be slow and painful development, the casting out of tempers and dispositions which are inconsistent with the spirit of Christ.

Earlier in his ministry Paul had written: "I count not myself to have apprehended." He fully recognized his own limitations and the need of spiritual development. He disagreed at times sharply with those associated with him and we have no reason to believe that he was always right.

The earliest reference to Paul shows him to have been at that time an intolerant Pharisee. He held the clothes of those men who stoned the first Christian martyr and he approved of that cruel murder. After his conversion Paul had to wage a long fight against strong prejudices in his own heart that did not make for tenderness. He urged others to "suffer fools gladly" because he knew how hard it was to do it. He pleaded with the Ephesian Christians to be kind and tenderhearted, knowing from personal experience how exceedingly difficult that was.

By keeping the faith Paul meant a vital experience rather than a set of rigid opinions. His letters reveal the development of his thinking and on many subjects his views underwent changes. Because a man changes his mind there is nothing to be ashamed of; on the contrary it may indicate courage and sincerity. Some people are humiliated, almost ashamed, when they have to admit a changed point of view. They feel as though they were committing sin. Yet if they are to grow mentally such changes are inevitable. It is pride and vanity which lies behind such reluctance. William Ewart Gladstone once said: "They who boast that they never change their minds about anything love themselves more than they love truth." In every life there is hesitation and uncertainty. The very finiteness of our nature accounts for that. A growing life will from time to time break away from earlier forms of thinking. That should occasion no chagrin or humiliation or self-reproach.

We have but faith: we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from thee.  
A beam in darkness; let it grow.

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,  
But vaster.

A stone-cutter chiseling at a block of stone was asked by an observer what part of a building his

## **Love Lost**

BY V. R. WOTRING

Hubby frowned at her,  
And she frowned at him;  
As the minister said:  
" 'Love never faileth.' "

At last in court,  
He leered at her,  
And she leered at him,  
Love repudiated—waileth

Woodland, Mich.



work was intended for. "I do not know," replied the sculptor. "I have not seen the builder's plans." Yet his work would be none the less valuable because he did not comprehend the whole scheme. One of the most difficult phases of the religious life is that one must often work on in comparative obscurity, and sometimes confusion, yet do it without rebellion or despair. We do know that Paul's plans were often thwarted and he was beaten back and taught lessons of self-impotence.

It is not given to all to emerge so triumphantly as Paul did from the buffetings of adverse circumstances, but these words by Robert Louis Stevenson, in which he lays bare the innermost struggles of his soul, reveal how his faith was re-kindled: "With the passing of the years, the decay of strength, the loss of all my old, active and personal habits, there grows more and more upon me that belief in the kindness of the scheme of things, and the goodness of our veiled God."

It has been set forth as a sad commentary on life that the aged have as many questions to ask as inquisitive children. Faith does not depend upon one's grasp and mastery of life's enigmas but rather upon fellowship with God and confidence in his goodness and wisdom.

I will not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I shall believe the Hand which never fails,  
From seeming evil worketh good for me;  
And though I weep because those sails are battered.  
Still will I cry, while my best hopes lie shattered,  
"I trust in thee."

I will not doubt, though all my prayers return  
Unanswered from the still, white realm above;  
I shall believe it is an all-wise Love  
Which has refused those things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about a hive;  
I shall believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and tremble with my crosses,  
I yet shall see, through my severest losses,  
The greater gain.

I will not doubt; well anchored in the faith,  
Like some staunch ship, my soul braves every gale,  
So strong its courage that it will not fail  
To breast the mighty unknown sea of Death.  
Oh, may I cry when body parts with spirit,  
"I do not doubt," so listening worlds may hear it,  
With my last breath.\*  
Toronto, Canada.

\*Faith, by Ella Wheeler Wilcox, in *Poems of Pleasure*.

## Scenes From a Missionary's Veranda

BY MRS. HARLAN J. BROOKS

"Salaam, salaam! How are you now?"

A wrinkled old man with a white stubble on his face had come up the gravel walk. We called him our *Luke man* because he had been so interested in a copy of Luke's gospel the last time he came to the bungalow. This time he had another old friend with him. Both wanted the same medicine that had done the *Luke man* so much good.

"How are you feeling?" we inquired of the old man.

"Better. This medicine is good. I had such a pain right here—" showing a portion of his wrinkled abdomen—"but the pain has gone—almost."

So the medicine bottles were filled again and paid for, but both of the men lingered on to chat.

On his former visit, the *Luke man* had reported that his children said, "Why should you complain? You are old; you will die soon. Why bother about medicine?"

The Sahib had burst out laughing, saying, "Don't let your children talk that way! God willing, you may live many years yet if you care for your body in the right way."

Somehow this caused the old man to open up. "I have a big house"—naming the village. "I pay Rs. 60 [about \$20] in taxes to the government each year," he proudly informed us.

We were surprised. Then as our custom is, we said, "Perhaps someone in your village could read some interesting stories to you."

"But I know how to read myself," he said. Seemingly he enjoyed our further surprise, for surprised we were since very few old people in this land can read.

"Fine! Just sit down here on the veranda and read for yourself." A large-type gospel of Luke was handed to him, and he sat and read with all concentration.

At the same time a young Hindu teacher in the local high school was on the veranda. He wanted a prayer and a blessing as he went to another city for work. He saw the old man reading so intently. He walked over to him and asked what he was reading. The old man lifted his beaming face and said, "This is interesting."

The teacher then told us that he had read much in the Bible. Later on a letter came from him in which he said he was a "Christian by choice."

After the old man had sat reading for some time, he decided he must take the book with him and so he paid for his "Luke" and went on his way.

In this second visit, he brought his old friend along, and we read to them a story out of the Worship Series for Christians, prepared by Anna Warstler. It was a story that gripped the *Luke man*, for it was about a man who, becoming a Christian, put away fear of the spirits said to be abroad at night. When this newly-baptized Christian of the story was called to a sick friend in a distant village he fearlessly and safely made the journey by night. He testified to his friends that his God was God of the night as well as God of the day. His friends were much astonished at the change in him.

Again the *Luke man* was eager to buy this small book. He slipped the coins for the booklet and for another gospel into our hands. We gave to each a small picture card, and the two old men happily went on their way.

"The seed is the word of God."

"God giveth the increase."

Vyara, India.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, February 22

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus Appoints and Teaches the Twelve.—Luke 6:12-26. Golden Text, Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. Matt. 5:16.

**Christian Workers.** How to Meet Disappointment.

**B. Y. P. D.,** God at Work Today.

**Intermediates,** About Good and Bad Company.

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### Gains for the Kingdom

**Two** baptized in the Norristown church, Pa.

**Four** baptized in the Woodland church, Mich.

**Three** baptized and four received by letter in the West Charleston church, Ohio.

**Seventeen** baptized in the Chiques house, Pa., Bro. Harry W. Eshelman, evangelist.

**Five** baptized in the West Marion church, Ind., Bro. James Beahm, pastor-evangelist.

**One** baptized in the West Greentree congregation, Pa., Bro. Frank S. Carper, evangelist.

**Four** baptized and one reconsecrated in the Osceola church, Mo., Bro. Ralph Skaggs, pastor-evangelist.

**Four** baptized in the Franklin Grove church, Ill., Bro. C. D. Bonsack, evangelist, Bro. S. L. Cover, pastor.

**Three** baptized and three awaiting the rite in the Shanks church, Pa., Bro. J. E. Rowland, evangelist.

**Fourteen** baptized in the Sandy Creek congregation, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

**Seven** baptized and three reconsecrated in the Elkhart City church, Ind., Bro. J. O. Winger, evangelist.

**Five** baptized in the Yakima church, Wash., Bro. Howard Murphy, evangelist; Bro. M. G. Blickenstaff, pastor.

**Ten** baptized and one received by letter in the Middle District church, Ohio, Bro. Walter Warstler, evangelist.

**Two** baptized and one received by letter in the Mount Pleasant church, Ind., Bro. Van B. Wright, evangelist.

**Two** baptized in the Peters Creek church, Va., Bro. Robert L. Strickler, pastor.

**Three** baptized and one received by letter in the Oakland church, Ohio, Bro. Ralph E. White, evangelist.

**Four** baptized in the Carthage church, Mo., Bro. A. W. Adkins, evangelist.

**Six** baptized in the Springfield church, Ill., Bro. Galen T. Lehman, pastor.

**Sixteen** baptized in the Okeechobee church, Fla., Brother and Sister J. W. Fidler, evangelists.

**Twenty** baptized and three received by former baptism in the West Goshen church, Ind.

**One** baptized and twelve received by letter in the Belvedere church, Los Angeles, Calif.

**Six** baptized in the Miami church, Fla., Bro. A. D. Crist, evangelist.

**Eight** baptized in the Wabash City church, Ind., Bro. Edson Ulery, evangelist, and Bro. J. E. Smeltzer, pastor.

**Nine** baptized and four awaiting the rite in the Newville church, Pa., Bro. John T. Glick, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ralph G. Rarick**, pastor, Feb. 15—March 1, in the Chambersburg church, Pa.

**Bro. A. R. Coffman** of Martinsburg, Pa., March 8, in the Salamonie church, Ind.

**Bro. John F. Graham** of Windber, Pa., March 9-22, in the Painter Creek church, Ohio.

**Bro. Galen T. Lehman** of Springfield, Ill., Feb. 15—March 1, in the Champaign, Ill., church.

**Bro. Merlin Garber** of Champaign, Ill., March 15-29, in the Springfield, Ill., church.

**Bro. H. Stover Kulp** of Huntingdon, Pa., April 26—May 3, in the Martinsburg church, Pa.

**Bro. Donald Martin**, pastor, March 1-15, in the Shamokin church, Pa.

**Bro. Emra T. Fike** of Eglon, W. Va., March 15, in the Manheim house, White Oak congregation, Pa.

**Bro. J. E. Smeltzer** of Wabash, Ind., March 1-15, in the Antioch church, Ind.

**Bro. Charles D. Bonsack** of Elgin, Ill., March 4 in the Frederick church, Md.

**Bro. J. Edson Ulery** of Onekama, Mich., March 1-15, in the Toledo church, Ohio, and March 16-29, in the Lansing church, Mich.

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### Personal Mention

**Bro. Ralph E. Shober**, pastor of the Frederick church of Eastern Maryland, was a first-time visitor at the Publishing House last week. His attendance at the I. C. R. E. convention in Chicago provided the opportunity and the temptation.

**Brother and Sister Herman Landis**, on furlough from the Africa mission field, began work with the Oakland church, California, on Feb. 1. Their new address is 1917 Fortieth Ave., Oakland, Calif. "Some of the folks here are friends of twenty years ago," writes Bro. Landis, "so it is not like going into a strange church."

**Today, Feb. 21**, Sister Nora M. Rhodes, member of our General Mission Board, is helping her good father and mother, Brother and Sister Franklin Rhodes of Dallas Center, Iowa, celebrate in a quiet way their sixtieth wedding anniversary. We just learned of it in time to say this much and offer our sincerest congratulations.

**Bro. John Baughman** of North Liberty, Ind., celebrated Lincoln's birthday by being ninety-six himself on that same day. Sister Baughman was ninety last September. When they see June 9 next they will have



shared life together for seventy years. Let's all join their children, grandchildren and great-grandchildren in heartiest congratulations.

**Bro. G. W. Romine** of Wichita, Kansas, did not want to put off seeing the Publishing House any longer, and so when several interests brought him to Chicago last week he utilized the opportunity. Perhaps you remember his interesting comment on the college situation a few numbers back.

"**Friday the thirteenth**" was not an unlucky day for Brother and Sister F. A. Vaniman of McPherson, Kansas. They defied superstition by celebrating their fifty-fifth wedding anniversary. They are nearly seventy-seven and seventy-six respectively. On Lincoln's birthday they showed their patriotism by putting out the weekly wash all by themselves and had it on the line by nine o'clock.

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### Miscellaneous Items

**Prices are changing.** A seven-page supplement to our catalog indicating price changes will be sent upon request.—Brethren Publishing House, Elgin, Ill.

**Several congregations** have called attention to the omission of their names in the list of clubs which was published in the January 20 issue. There was an omission in listing which should have stated "new and renewals since November 1, 1941." Churches whose clubs began during the summer, naturally, are not included until the renewals come in during 1942.

"**Those who are getting** the Messenger now are quite well pleased with it. The pastor is well pleased, too, for he feels it will be of great value in unifying the church and enlightening the members as to what is going on in the brotherhood. It took considerable effort to raise the subscription list from about ten per cent to one hundred per cent, but it was very much worth while."



### About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Adventism, the Second Coming of Christ.** William P. King. Abingdon-Cokesbury, 1941. 132 pages. \$1.00.

After being subjected to a deluge of teaching and preaching of the doctrines of adventism it is intellectual-bracing and soul-refreshing to find a writer who tells the adventists, both premillennialists and postmillennialists, that they are mistaken.

The author uses the term "adventism" to mean the doctrine of Christ's second coming which is woven around the thousand years of Rev. 20. However, he in

no wise belittles the orthodox long-standing belief of the church in an eventual return of our Lord. In fourteen chapters and an appendix he points out the fallacies of the adventist teachings and the practical results of them, among—but by no means all of—which are the following: Adventism has through the centuries led to strife in the church and has hindered normal progress. It has for centuries been calling each period of history as it came along the "last days," applying the "infallible" evidences freely to one age after they have failed in a preceding one. Adventism ignores the apocalyptic literature (usually is ignorant of it). "They (the adventists) are Fundamentalists who miss the fundamentals and stress the incidentals." "They pursue the mode of the crudest literalism, but when this is not in accord with their theory they turn to the fanciful and allegorical." Adventism paralyzes social betterment, being "a system of fatalism." Adventism holds a mistaken conception of prophecy. It bases too much on one passage (Rev. 20) of highly figurative language. It ignores and contradicts Jesus' teaching about the nature of the kingdom of God. "Adventism holds to the verbal dictation theory of inspiration and to the dead-level idea of revelation."

Whatever your own convictions about the Lord's return may be, you owe it to yourself to read this book. It is a book that is very pertinent to the present day.—Ora W. Garber.

**Judith, Martyred Missionary of Russia.** N. I. Saloff-Astakhoff. Zondervan Publishing House, 1941. 204 pages. \$1.00.

Reared in a wealthy Jewish-Russian home near the Russo-German frontier, always interested in spiritual matters, forced to flee eastward with her family at the outbreak of the first World War, engaged to a prosperous young Jew, converted in an evangelical revival meeting, ostracized by her family and her race, employed as a traveling missionary, murdered by the bolsheviks soon after the close of the war—such is the true story of the brief life of Judith Weinberg as told in this volume. This is a story deserving wide reading among those interested in keeping the "acts of the apostles" up to date.—Ora W. Garber.

**Manifest Victory.** J. R. Moseley. Harper and Brothers, 1941. 238 pages. \$1.50.

This book is the account of a radiant life, the radiance of which is confirmed by those who know the writer as well as by his book. It is semi-autobiographical, emphasizing the growth of the author's spiritual life more than mere life facts. Mr. Moseley was born in a humble Christian home in the South. He be-

**Bro. H. L. Hartsough**, pastor of the North Manchester church, has been appointed by the Brethren Service Committee and loaned for six months by the Manchester church to visit Brethren men in military camps. Bro. Hartsough is ready to move immediately into this task, and in order that he will not miss anyone in his camp visitations, will you please send to the Brethren Service Committee, 22 S. State St., Elgin, Ill., the names of Brethren men or friends of yours in military camps, giving the following information: name, rank, home address, military camp address, name of local congregation, name of home pastor, name and address of parents, and whether serving as noncombatant or in the regular army. Bro. Hartsough will be at Camp Shelby, Hattiesburg, Miss., starting Feb. 16. Names of men at Camp Shelby should be sent to Elgin immediately.





came a Baptist. After studying in various schools in this country and in Germany he taught for a few years at Mercer University. Then, because of his increasing interest in Christian Science, he gave up his teaching and his Baptist affiliation. Some years later he became convinced that Christian Science was only partially true, and he withdrew from that fellowship. He was much influenced by Pentecostal views and activities but never affiliated with any Pentecostal group, holding, in fact, no church membership. He works with all churches, but considers all short of the whole truth and perfection available in Christ. He takes the position that although Christians do not all see alike God is glad to have them all for his children. His income is derived from a pecan grove in Georgia, but most of his time is spent in religious work in prisons, ashrams, group meetings of various kinds, and personal work.

Mr. Moseley is a mystic and because he is it is sometimes difficult to understand his views or to agree with him. But of his Christlike spirit or his wholehearted search for spiritual truth and power there can be no doubt. His account of his spiritual experiences merits the consideration of others engaged in a similar quest for spirituality.—Ora W. Garber.

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#### Books Received

**God Bless America.** William Herschel Ford. Zondervan, 1941. 144 pages. \$1.00. A series of sermons.

**A Quest for God.** R. C. Campbell. Broadman Press, 1941. 153 pages. \$1.00. A book of sermons.

**You Can Be Happily Married.** Gilbert Applehof. MacMillan, 1941. 218 pages. \$2.00. "A manual for life's most important career, marriage."

**You Can Teach.** James Percival Berkeley. Judson Press, 1941. 94 pages, 40c. Manual for encouraging teachers.

**Singing in the Shadows.** J. B. Chapman. Beacon Hill Press, 1941. 183 pages. \$1.00. A series of essays on various phases of the Christian life.

**Learn of Me in Genesis.** Jessie Harper Gay. Zondervan, 1941. 174 pages. \$1.00. Twelve Bible studies from the Book of Genesis.

**Our Latin American Neighbors.** Philip Leonard Green. Hastings House, 1941. 182 pages. \$2.00. Analysis of the forces that have shaped Latin American life.

**Who Is My Patient?** Russell L. Dicks. MacMillan, 1941. 149 pages. \$1.50. A discussion of the Christian nurse and her relation to religion, the clergyman and the sick.

**The Living Christ in the Life of Today.** Broadman Sermons. Broadman Press, 1941. 128 pages. \$1.00. The first series of sermons given over the radio under the auspices of Southern Baptist Convention.

**Looking Unto Him.** Frank E. Gaebelein. Zondervan, 1941. 203 pages. \$1.00. Daily devotional studies.

**The Psychology of Preaching and Pastoral Work.** Thomas Hymel Hughes. MacMillan, 1941. 266 pages. \$2.25. Findings of modern psychology applied to the varied aspects of a minister's life and work.

**The Home Beautiful,** by J. R. Miller. Zondervan, 1912; reprint, 1941. 253 pages. \$1.50. "Counsel, admonition and help 'revealing' choice secrets for real and lasting happiness in marriage relationships and the building of the home."

**A. B. C.'s for Christian Living.** Frieda J. Schneider. Zondervan, 1941. 125 pages. \$1.00.

**Kept by the Power of God.** J. W. Phillips. Broadman Press, 1941. 184 pages. \$1.00. A book of sermons.

**Youth Explores the Bible.** David R. Piper. Wilde, 1941. 354 pages. \$2.00. A progressive, chronological story of the Bible.

**Christ at the Hearth.** Sidney W. Powell. Judson Press, 1940. 127 pages. 60c. A discussion of the value of family worship.

**Problems of Youth.** W. B. Riley. Zondervan, 1941. 123 pages. \$1.00. Covering problems from pleasure to God.

**A Practical Handbook of Worship.** Albert A. Susott. Revell, 1941. 173 pages. \$1.50. Suggestions, programs and materials.

**The Parable of the Empty Soul and Other Gospels.** Paul Zeller Strodach. Board of Publication of United Lutheran Church of America, 1941. 330 pages. \$1.75. Sermons on proper gospels of the Lenten season.

**Youth's Courtship Problems.** Alfred L. Murray. Zondervan, 1941. 208 pages. \$1.35. "Much excellent advice to the young on the subject suggested by the title, including a chapter on The High Cost of Loving."—Christian Century.

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#### *With Our Schools . . .*

##### Bethany Biblical Seminary

**Bro. W. W. Slabaugh** recently conducted a Bible institute in the Salem church of Southern Ohio.

**The well-known** author and theologian, Dr. Wilhelm Pauck, lectured before the seminary on Jan. 6 on Martin Luther and Justification by Faith.

**Two much appreciated** chapel visitors were Herman Landis on furlough from Africa, who spoke Jan. 21, and C. D. Bonsack, who led chapel the 20th.

**The music department** of Bethany has received added recognition in the impressing of Prof. A. F. Brightbill to assist in the Spiritual Life Institutes being conducted across the nation under the Federal Council of the Churches of Christ. The latest assignment of Prof. Brightbill is Sheboygan, Wis.

**President R. D. Bowman** crowded into his busy schedule a visit to Juniata College, Jan. 24, 25, and was speaker at the Spiritual Life Institute of Elizabethtown College, Jan. 26-29. He was also the preacher for the Spiritual Life Emphasis Week, Jan. 12-16, for the city of Meyersdale, Pa.

**Bro. William Beahm** has been a busy man recently. He received his Ph.D. from the University of Chicago, Dec. 19. He was speaker at the Spiritual Life Conference of Bridgewater College, Jan. 5-7. He is giving his Saturdays to an extension class for the ministers of the district of Northern Indiana. The class is held at Napanee, Ind.

**Bethany students** held their second foodless banquet in the school dining hall, Jan. 20. The students and friends gathered in the dining hall by candlelight and the bare tables were arranged in banquet order. Tea was served. The period was a devotional meditation as the suffering world and the suffering Christ were presented. Each person present contributed at least the price of the meal to the Brethren Service Committee's funds. Devotion flourishes on self-denial.



## *District Men's Work Officers at Work . . .*

### What Men Can Do for the Local Church

By Willard Powers, Mt. Morris, Illinois

Organized men's work has an important part in the local church. It puts the men into workable groups, and they learn not only to work for the church, but to work together for the church. It was with this thought in mind that a group of men attempted a men's organization for the Church of the Brethren when they met at Sedalia, Missouri, in 1920. Each year thereafter the men have met at Annual Conference to further their plans. As a result, men's work is now recognized as an important part of the program in nearly every church of the brotherhood. The small group of men responsible for setting up this organization had in mind a purpose. That purpose, in brief, was to set up a program that would give every male member of the church something to do. This is brought out in one sentence, "To relate every member to some sacrificial Christian service."

There are many ways in which men can serve the church, and I believe that there is a job in every church for every man. For example, there are certain repair jobs, the church needs painting, the interior of the church needs improvements, and the grounds need trees and shrubbery. These and many more offer opportunities for service through manual labor. We might say that men have always served the church well in things that they can do with their hands, and the church has gained much by the laymen co-operating on these projects. There is, however, a tendency to stop here. We should, as a men's organization, consult with our pastor and officials of the church to discover the needs of the church and decide how to help remedy these needs. One of the first things we would discover would be the need for a more friendly attitude in the church. We should make others feel welcome and see that strangers are greeted and introduced to members. This can be accomplished in a number of ways: through the ushers, through a committee, and by having every member be on the lookout personally for strangers.

We should also consider our church attendance. The percentage of members who attend regularly is surprisingly low. The percentage of people in the community who do not attend any church is surprisingly high. Men can do a lot through their contacts with fellow members and nonchurch members to encourage attendance.

There are many opportunities for service in the church. There are a number of men in every church who would be willing to assist if they were asked. There are many halfway churchgoers who would attend more regularly if they had a part in the church work. Christianity means action. Laymen must be active to be good members. Likewise, there are also many opportunities in the community for leadership. There are many organizations which are separate from the church but are able to aid the cause of Christianity indirectly if their leadership is Christian. Christian men should accept these positions in order to bring a Christian influence to the community.

There is also a great opportunity for men to aid the pastor in the evangelistic program of the church. This can be done not only by asking people into the church

### A Word of Explanation

During 1941 the men's work officers of Northern Illinois and Wisconsin visited all churches in the district, with the exception of two, where contacts could not be made but will be made in due time. In visiting the churches the officers attempted to explain the meaning of men's work and to show how it can help to carry on the total church program. In most cases they spoke at the morning or evening service, as it was their desire to reach not only the men but the entire congregation. The officers were inspired by the warm welcome they received in every church, and they sincerely hope that their visits were helpful. The district chairman had as his subject, What Men Can Do for the Local Church; the secretary-treasurer spoke on Supporting Our Church Institutions, and the vice-president spoke on Christian Stewardship. Summaries of these addresses appear on these pages.—W. P.

but by a living example of what the church stands for. Much more can be done through action than by words. We must be honest in all business and social affairs. We must promote goodwill at all times and thus win the respect of the people with whom we come in contact.

All of these things can be accomplished by men who have the desire, who are willing to sacrifice some time from business and pleasure to serve the church. It will also take the united service of every church member—men and women alike.

### Our Responsibility to Our Church Institutions

By E. B. Williams, Naperville, Illinois

1. Brethren Publishing House, Elgin, Illinois.—There are some people who think the Brethren Publishing House belongs to a few men at Elgin. That is not true. The Brethren Publishing House is a church-owned institution; therefore, every member of the Church of the Brethren owns an equal share. Each member should assume his share of the responsibility for its success.

You should visit the Brethren Publishing House and get acquainted with your business manager, Bro. Elmer Hersch.

You will get the Gospel Messenger for \$1.00 per year if your church will subscribe for every resident family in your congregation. Many churches are accepting this offer. You may order any book or magazine worth reading from the Brethren Publishing House even though it is published or printed by some other publishing company.

2. Bethany Biblical Seminary, Chicago, Illinois.—There never has been a time in the history of our church when there was a greater need for Christian leadership training than right now. Bethany Biblical Seminary not only offers that training for the ministry, but it offers Christian leadership training for both young men and young women to prepare for more efficient service in their home church or wherever they may choose to serve the church.

Every man should encourage or help financially some young person in his congregation to train for Christian service. The men of the Northern District of Illinois and Wisconsin are helping support one young minister each year.



3. Manchester College, North Manchester, Indiana.—Parents who are members of the Church of the Brethren should send their children to Manchester College, or to one of our church colleges. The Christian training and influence of our church colleges will live in each student. Our forefathers sacrificed much to establish these Christian institutions; therefore, it is our responsibility as men to help perpetuate what our forefathers so faithfully and courageously began. It is also our responsibility to carry on to higher perfection the institutions they founded.

4. Foreign Missions.—There are some people who are saying now, "What a shame we have invested so much money in foreign missions when missionaries have returned from China because of the war conditions." We should keep our chins up. The church has been persecuted in the past and will continue to be persecuted until we push forward and help evangelize the world. Greater fields for missionary service will be giving the call in the near future. Let us prepare to answer that call.

5. Home Missions.—Many communities in America need our young men and women to serve in home mission work. These communities cannot adequately support a pastor. What a challenge this field of service is, when we consider that the saving of a soul is above any monetary remuneration.

6. Our Civilian Public Service Camps.—Those eight precious souls who were baptized in the River Eder near Schwarzenau, Germany, began a peace church and every one requesting baptism since that time must make a public declaration that he or she is opposed to war. We are indeed happy we have homes and churches from which now come young men who are ready to serve our country in constructive service, having a Christian training and a conscience which forbids them to take part in destructive activities.

It is our duty as men of the Church of the Brethren to help support these young men in our conscientious objector camps. If we fail to do our part we have no right to call our church a peace church.

What shall be our reward if we assume our responsibility to our church institutions? With assurance, Paul said: "I have fought a good fight, I have kept the faith." Can we say, as Paul did: "I have kept the faith"?

### Christian Stewardship

By Vernon Hohnadel, Gratiot, Wisconsin

The great doctrine of Christian stewardship has in many cases been neglected in the teachings of the Church of the Brethren, yet when we consider that  $\frac{1}{3}$  of the Bible deals with property, giving and things, and that there is ten times more scripture on the doctrine of stewardship than on the doctrine of baptism, we can see that it is of greatest importance.

In Christian stewardship we must first deal with ourselves by developing a Christian attitude toward our time, talents and money. God wants us first, and by making Christ Lord of all we can enter into that full partnership with God. "Seek first the kingdom of God."

One of the vital parts of God's great plan of life is an adequate income, for "it is he that giveth the power to get wealth" (Deut. 8:18). To be Christian an income should be honest and legitimate, and used for creative living. However, an "adequate income can only

be part of a balanced life, for personality, friends, home and membership in the family of God" take their rightful place. A Christian's income will be "consistent with the income of those who share in its production." Dr. Mark Dawber recently stated that "if we are to build a sound political democracy, we must first build a sound economic democracy."

God has taken into consideration the problem of home, education, illness and old age, and so will a thoughtful Christian. Our savings, if Christian, will increase a zeal for sharing life, and contribute to creative living. Likewise our investments will be just, consistent, and will enrich the lives of other members of our family and serve to advance the kingdom. Neither will they "deprive others of their just rights and privileges." Where could any Christian make a better investment than in providing the means for the training of some boy or girl for Christian leadership in a Brethren college or the seminary? "Lay up for yourselves treasures in heaven" (Matt. 6:20).

The Christian's expenditures, whether of time, talents or money, will be consistent and essential and will result

### Getting Acquainted

By E. M. Hersch, Manager Brethren Publishing House

Most people are down on what they are not up on. Interest increases as a person acquires knowledge and understanding of a question.

Some of our readers have been reading the Gospel Messenger for more than fifty-five years. We now have over 10,000 readers who have been receiving the Gospel Messenger for less than fifty-five weeks. Is there a better way for us to get acquainted than to increase the number of homes that receive our church paper?

This is the second year for the promotion of the 100% Messenger club plan. When we started this plan, we had a circulation of 23,500. Because so many of you believed in the 100% club plan this past year, you did something about it this year. You got busy—hundreds and thousands of you, in many different ways in all parts of the brotherhood, and pushed the circulation from 23,500 up to 30,500. Where can one find a better illustration of a "co-operative" at work?

Many churches are adding additional subscriptions to last year's records. At the present time we are printing 33,500 Gospel Messengers, or an increase of 3,000 over last year's all-time high.

Without the loyal help of our ministers, elders, Gospel Messenger representatives, men's and women's groups, Sunday-school classes, youth department and interested individuals, this notable increase in the circulation of our church paper could not and would not have happened.

One Messenger reader wrote recently that whoever that man Hoff is, she is thankful for him because of the beautiful pictures he is providing the Messenger.

We are grateful for the many letters of approval of our club plans. Is it not worth a lot to know that 33,500 Brethren families are helping make it possible for you to receive your church paper in the 100% club?

We do seek your continued help in the promotion of the 100% club plan. In this manner we are "getting acquainted" with each other, and all have a part in the development of Christian ideals as taught by the New Testament and interpreted by the Church of the Brethren.



in creative living. Here is where the major sacrifice will be made in Christian finance. "The will of God will prevail in all expenses," and they will not be made for greedy or selfish purposes, but will consider the simple life.

The Christian will want to share his money, time and talents in the building of the kingdom, for here is where the will of God centers. "It is the major task of the church and the supreme obligation of every Christian." We will want to set this share aside regularly, for "upon the first day of the week let everyone of you lay by him in store as God has prospered him (1 Cor. 16:2). Then this maximum sharing will become a joyful experience and a source of power, for "God loveth a cheerful giver" (2 Cor. 9:1-15).

Someone has said that three books are needed in every service of worship: first, the Good Book; secondly, the hymnbook; and lastly, the pocketbook.

#### ADULT DISCUSSION OUTLINE

### The Doctrine of Man

Scripture: Psalm 119:73-80

Sunday, March 8

Note: See Chap. III in Studies in Doctrine by D. W. Kurtz.

#### I. Why We Are Interested in This Study

1. In today's world man is frequently considered to be of less value than profits or machines.
2. The church is one institution that has a high opinion of man. She declares man to be in some sense a son of God with divine possibilities.
3. Without a clear understanding of the true worth of man, no real progress in human welfare can be made.
4. Effective evangelism begins with an adequate conception of man.

#### II. The Christian Idea of Man

1. Made in God's image (Gen. 1 and 2).
2. Personal spirit with a body (1 Cor. 6:19).
3. Capable of growth (Luke 2:40; 2:52).
4. His character is dependent upon heredity, education and will.
5. Man's duty is to be a child of God, brother of his fellow men (Matt. 20:25-28), master of the universe (Gen. 1:28; 9:2,3).
6. Man is an immortal soul, precious in God's sight (John 14:1-3; 1 Cor. 15).

#### III. Discussion

1. How do man's personality and God's personality differ?
2. When should a person become a Christian?
3. Why should a child be well born?
4. How important is one's environment in building character? What all is included in the environment?
5. What are the use and value of the will?
6. What is the meaning of immortality?

## CORRESPONDENCE

### A Correction and Some Things We Have to Be Thankful For

In the Jan. 24 issue of the Messenger was a notice of the fire on Jan. 7, which was reported to have destroyed our home with all our furniture. Fortunately the informant overstated the facts, for which we are thankful. We were planning on moving to a farm near by the next

day. We had just taken a load of canned fruit and dishes in our auto. We were not gone over one hour. On our return we saw our home all in flames. Imagine our surprise when we got there to find that neighbors had arrived and had nearly all our furniture downstairs and all our clothing in safety.

Yes, we have some things to be thankful for. First, the quick action of good neighbors who were able to save our furniture and clothing. Second, that the fire did not start at night. Third, that we had a place to go to. And last, but not least, that we have a heavenly Father who watches over and takes care of his own. Let us all be more thankful for our many daily blessings.

West Liberty, Ohio.

Paul A. Snyder.

### The Test of an Ideal

You have, no doubt, many more contributions for the Messenger than you can print; and I know that many of them have a much more significant message than the one I am sending. Nevertheless, when I heard the question, "Can you find a pacifist who carries his ideals out to the *nth* degree?" I decided to put down my thoughts and send them in. They ran as follows—

Can you find anyone who has carried out honesty to the *nth* degree? There has been no one since Christ who has lived up to honesty to the *nth* degree. Must we gather from this that honesty and truth are wrong—that they will not work? Does anyone live exactly as Christ did? Are we to say that because no one has ever lived a perfectly sinless life, as did Jesus, that his way of life is not to be striven for? Perhaps we find no pacifists who carry their beliefs to the *nth* degree. Must we therefore conclude that the pacifist's ideals are wrong?

I claim to be a pacifist, but I know that I fail in many ways to live up to the ideal as set forth in the New Testament. I am not perfect; I am far from it, but I am going to keep trying to live a life more pleasing to God each day than I did the day before. I know that I shall never become perfect as Christ was and still is, but in spite of the fact that I know this, I am going to keep trying to live a Christian life, and believe his way is right.

McPherson College.

Robert S. Frantz.

### The Whole Truth

Too few people are aware of the whole truth concerning the stand which the Church of the Brethren takes in reference to her members going to war.

There is a lot of stress being placed on the individual choice, and it is right that there should be. The church is striving, as never before, to be tolerant to those who choose to go directly into war and to give each one freedom to go according to the dictates of his own conscience. But that is only half of the truth. The Church of the Brethren definitely stands against war. When members are received into the church they are asked to accept the belief that war is wrong, as based on the teachings of Christ.

We have not been thorough in teaching the doctrines of the church and the Bible truths upon which they are based. As a result, many of our boys do not know what it is all about. They cannot choose until they have some foundation upon which to base their choice. Too many



drift with the crowd. "Know the truth, and the truth shall make you free"—free to make the right choice.

The biggest coward alive feels like fighting when he gets angry and when most of those about him are hating and fighting. But a man must possess courage and bravery of the highest type if, in times like these, he stands for peace, willing to give his life in constructive service for his country, or for any other country.

Someone has said, "The pacifist is in the fight with all the rest. He has no alternative." But to the real pacifist there is an alternative. To fight well, one must hate. Everyone of any intelligence is aware of the mass war propaganda spread about to arouse hate. The pacifist refuses to hate but uses love as an alternative.

These are days offering great opportunities, but they are also days with equally great responsibilities. The church must keep faith in accordance with the great commission of Christ.

"God is love"; therefore he who loves most has most.  
North Manchester, Ind. Mrs. L. W. Shultz.

### Christian Rural Life Institute

Elizabethtown College, Nov. 28-30, 1941

This report of the findings committee was sent the Messenger by Ernest Lefever, a student at Elizabethtown College and chairman of the National B. Y. P. D. cabinet.

#### I. Historically

The Church of the Brethren in America is historically rural. Its membership has consisted, largely, of families of 18th century German stock, having a traditionally strong, simple religious faith and an unusual skill in farming. They sought out good soil and endeavored to increase its fertility and to improve living conditions on their farm homesteads as one generation succeeded another.

The interests of the Brethren were more nearly centered in the family than in community life, but the character built up within the family was an asset to the communities in which they settled. Their traditional honesty, thrift, simplicity and sobriety, coupled with a capacity for hard work and an abhorrence of debt, made them economically secure.

Families were unusually large, and well-knit through the common sharing of work and simple pleasures, and through the daily practice of family worship and a steady devotion to the church.

#### II. Recent Trends

##### A. Attitude of Youth

The younger generations of Brethren are being attracted away from the farm to urban and industrial life, and as a people we are thereby losing our traditional roots. A combination of good roads and motor cars, the glitter of the superficial niceties of city life as emphasized in modern advertising, the lure of higher money wages and shorter hours in industry, increased mechanization of farming which has reduced the amount of work to be done on the farm, the glorification of the "white-collar" vocations and the professions by the colleges (including Brethren church colleges), have all contributed to this trend.

##### B. The Changing Home

The influences of industrial life are reaching back into the Brethren farm home and changing it.

Farm families are smaller; with less unity and common interest there is less piety in the home, and in many the family altar has disappeared.

Some Brethren farm homesteads have passed into nonmembers' hands. In other cases, mortgages on members' farms have climbed dangerously high, and as these drifts continue, the rural church becomes less steady and the whole fabric of life is correspondingly weakened. Dr. Wm. V. Dennis: "The trend we are tracing in America is the fruitage, after 200 years of growth, of a materialistic philosophy, a culture that has paid highest tribute to money success, to the life of luxury and ease."

#### III. Toward a Program of Action

The church as a whole needs to wake up to the real economic brotherhood, to implement its apparent concern for folks with a program of systematic, associated effort as a means of influencing economic life and institutions.

The church should plan to assist in locating on farms those of its young people who have a definite interest in the soil. This will probably require the actual sharing, in some form, of our material resources.

Brethren who already have farms ought to strive to retain ownership and to reduce debt to a minimum, during the next several years.

The church needs ministers who can win and hold the respect of the farm folks, through not only offering fine spiritual leadership, but by offering a sympathetic understanding of the farmers' problems as well.

The church college can help through an improved curriculum:

A. *History*—It would add a lot to the farmers' appreciation of his work if he knew the history of agriculture, its development and contributions to our culture.

B. *Literature*—The nature poets teach profound lessons of life. Nature literature fits with the experiences of rural youth, and its inclusion in the curriculum will tend to heighten their appreciation of these experiences.

C. *Bible Study*—There is a wealth of Bible literature relating to rural life. Highlighting it will help to deepen the idealism of the student.

D. *Sociology*—Ordinarily the community is stressed, thinking only of the fields, flocks and plants; but our program of reclamation should include not only the gullies of the soil, but also the gullies of the soul.

Here are some other suggestions:

Clyde Horst: "Could we not combine a rural life institute with our Annual Bible Institute at Elizabethtown College?"

Edward K. Ziegler: "Why couldn't the church college become the center for demonstrating the co-operative way of life—perhaps by arranging with near-by farmers to have students do part-time work as a means of helping to earn their way, both through school and with the farmers—or by operating the bookstore and the dining hall on a co-operative basis."

Dan West: "There is a deep gulf fixed between those who have and those who have not gone to college—feelings of superiority on the one hand and inferiority on the other. The church college should seek to develop attitudes that will bridge this gulf."

Another suggestion was that the district board of Christian education encourage local congregations to organize rural life institutes, and provide help by furnishing guidance as to leaders and materials for such institutes.



#### IV. Goals

A Christian rural life philosophy must find its true purposes and the means for their fulfillment in the life and teachings of Jesus. As Brethren, our genius, our distinctive character, will probably find fullest expression in our being and remaining a rural people. With at least one foot on trusteeship, we can begin to sink our roots deeper, toward the building of a stronger church. The move from the city back to the farm, if it is to make an abiding contribution, must arise, not from a sentimental feeling for the old farm homestead, but from a realistic appreciation of the values inherent in rural life—from having conceived it as a way of life having a sacred and creative quality. Ideally, the rural family appears to offer the best setting for family life, to make for the greatest simplicity of dress, speech, and home life; it provides a wholesome perspective concerning material things and brings a deeper sense of the continuity of life through giving an understanding of the processes of creation and growth. The family farm, which will be passed on from generation to generation, seems to be best for the land, and land is apparently the true basis for the family.

*Dr. John H. Reisner:* "The farmer has to become aware. He can't be Christian and be merely self-sufficient; he has to be a world citizen, to appreciate both the contribution he can make to the total world life, and the contribution other peoples have made to his own well-being; he must find ways to share abundance with those in poverty anywhere in the world."

*Dr. Benson Y. Landis:* "There is a lot of unorganized goodwill in our churches. What we need to do is to organize it, to discover new techniques through which to put it to work. Mutual aid must be practiced on a larger scale. Perhaps the various types of co-operative business enterprise, credit unions and other decentralist activities already under way will provide us with good means toward the ends we seek."

*Dr. Wm. V. Dennis:* "A new and terrible age has been born. We have to move across from the basis on which we grownups have been living, to the simple basis of life outlined in the Sermon on the Mount. To do it we shall have to build in our young people the strength of character that can endure the hardships and sacrifices required to establish such a way of living."

*Dan West:* "A communist has said, 'No one gives up special privileges. You have to take them away from people.' If that is so, we shall have to repudiate our gospel. If we are to answer him that Christians do give up special privileges, we shall have to prove it by our lives. Why not apply this principle to the problem of getting our young people started on the soil?"

#### A Christian's Ideals

Many years ago our Savior preached a sermon—a sermon that you and I as Christian people should never forget. As we see that group of followers gathered about Jesus listening to the words of love and wisdom which fell from his lips, we are wondering how far mankind has fallen from the ideals of Christianity which he set forth in the Sermon on the Mount. What a contrast we have between the text of that sermon and the awful chaos we have in the world today!

When man has the desire to kill, maim and destroy those who are his brothers he has lost the far-reaching principles contained in that glorious sermon. You may

say, "Ah! yes, but if we don't protect our religious liberty, it will be taken from us." How we love to help God perform the things he has promised to do! He told the Israelites in that long-ago day that if they would walk in his statutes and keep his commandments and do them he would give peace in the land.

How far we, as a Christian nation, have fallen from the ideals set forth in Jesus' Sermon on the Mount! Here was a sermon which teaches love and not hate as the outstanding characteristic of his people. The only way God will help us to keep this religious liberty, which we hold so dear, is to engrave that glorious sermon on our hearts and to practice it day by day in our lives. Then will we have that peace that Christ alone can give.

Hollsopple, Pa.

Mrs. Owen Blough.

#### A Message From the Ozarks

To my many friends near and far, who so generously showered me with greetings on my eighty-third birthday, I wish to express my gratitude. I received cards, letters, telegrams, poems and numerous other remembrances and good wishes. As I cannot thank each one separately from the six states, I hope you who read the Messenger will please accept my thanks and appreciation for your many tokens of goodwill. May God's richest blessings be with you all.

The Peace Valley congregation, where my membership now is, always receives visitors with a hearty welcome. So if any of you come this way, hunt us up; also, remember us in your prayers that we may all so live that our influence may be felt for good by those with whom we associate.

West Plains, Mo.

Dora Bastin.

#### Alabaster Boxes

I wonder how many of us have ever opened our alabaster boxes. Or if we are holding them in reserve, for what are we keeping them? Like Mary of old, let us break them before our friends are gone. What good will it do them when their five senses have left them? What good would it have done our Lord had Mary waited to bestow that act of kindness until he hung lifeless on the cross?

Mary lived in an era when women were chattel, burden bearers, even denied an education. It was in a time like this that Jesus gave us this revelation of radiant friendship for women. He recognized the ointment of the heart. He estimated it at its true value as the perfume of love.

Perhaps Mary could not put in words the appreciation she meant to speak, but she could break the box of ointment, pour its contents on his feet, and wipe them with her hair. I think in that hour her whole life blossomed. Summer lay upon her soul. God's love became real. Loneliness and heartsickness fled.

In our age flowers would have served her purpose, but in those days people were poor. They could not get or perhaps afford lilies, roses, carnations. So Mary used the substitute, a vial of sweet ointment. "And [she] stood at his feet weeping and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment" (Luke 7:39). Christ, the worn and tired worker whose days were all given to doing good, was



comforted by this beautiful act. He felt he was anointed against the day of his death.

Jesus needed this kind act. We need not think it strange that our Master, the supreme Teacher, was often heart hungry. Even with all his supreme gifts he still needed people's love and sympathy.

In the critical hours of his life Jesus seemed strong, wise and divine to his disciples. So they slept and left him in his agony. Yet, in his grief and loneliness he awakened them, saying that he needed their help and sympathy. He needed the perfume of love which the disciples were withholding.

A dying consumptive in a tenement house pushed away the orange the friendly visitor brought, exclaiming, "Don't bring me things, bring me folks." This tells the whole story of the heart's hidden desire. Mary's act brought comfort to the Great Heart of all time. He needed the perfume poured by a soul. Sympathy helped heal his heart wounds.

He had his own loneliness and needed comfort. It is a wondrous thought that the divine Teacher of Galilee wept, was lonely, and appreciated words and acts of sympathy and love. How human he was!

Dear ones, will you not lift the alabaster boxes of love you have been waiting to bestow and pour the perfume of sympathy, gratitude and thanksgiving? Pour the sweet ointment of the heart on all those who are needing your help wherever they are.

Middlebury, Ind.

Orpha Mishler.

### Keeping Sweet

One time in my youth I heard a middle-aged brother say that he was going to cultivate those activities in life which would keep him sweet, that others could take care of him when he became aged. He held to the idea that the things which are put into the first of life will be the leading force at the end of life. How true this is, and how often has one seen it demonstrated, even in church life.

If any one or all of us were asked to record our own spiritual experience, would we not be ready to acknowledge that in our cases at least we owe very much to the holy zeal of relatives or friends whose lives have been lived and controlled by a divine power? As for myself, I realize that to my honored parents I owe more than I can tell. From my earliest youth I had every spiritual advantage, and help; I cannot doubt that in after years the instructions received from both their words and example did tend to make me obedient to the voice of God in my soul. Indeed, I could never give way to temptation without some pricking of conscience, especially after my conversion. As with David, the Lord was ever before me. All through my fourscore years of life there has been something inside continually urging me to keep trying to do that which is the right thing as God sees it. And if I made mistakes, it still encourages me to keep sweet, trying to do the right thing to all people, and so to live that others need not be ashamed. That has been my theme from youth, and it is my great joy to meet all those to whom I have given Christian courtesy and friendship.

Keep sweet and you will be happy, for keeping sweet is a wonderful asset in our lives and especially in all our church activities.

Doing the right thing is the smile and welcome of

God. Jesus virtually says this in language easily understood. "Ye are the salt of the earth." What do we use salt for? To preserve things, to keep them sweet. We need a lot more salt in our church membership. A noted church writer states that a large per cent of our church confusion comes from unsalutary criticism. I am a fundamentalist, but not a person who thinks things never change.

Critics must remember that ridiculing church activities shows a poor missionary spirit. New methods are not always so new and old methods are ever coming to light. Should some of our church critics live twenty years they would witness the discovery of many things of which they will be forced to say, "How foolish I was to be an objector!" Christian efforts of the right kind are at their best when opposition is faced, for this very condition brings one in contact with the divine resources which are ever on the church's side.

### Keep Sweet and You Will Be Happy

Better to weave in the web of life  
A bright and golden feeling,  
And to do God's will with a ready heart,  
And hands that are swift and willing—  
Than to snap the delicate slender threads  
Of our curlous lives asunder,  
And then blame heaven for the tangled ends,  
And sit, and grieve and wonder.

Yes, it is better to keep sweet and smiling, for then you will be happy.

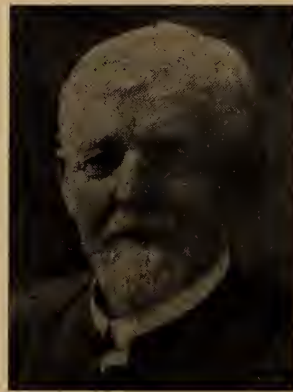
Lena, Ill.

Ezra Lutz.

### Passing of Elder William Mohler

At the St. Martin's hospital in Tonasket, Wash., on Dec. 9, 1941, there passed away a grand old man, a pillar in the Church of the Brethren.

William Mohler was born on Sept. 13, 1854, at Piqua, Ohio. At the time of his passing he was 87 years, 2 months and 26 days of age. While a boy of twelve he moved to Falls City, Nebr., and still later to Springer, N. Mex. In 1920 he came to Tonasket, Wash., which has been his home ever since.



Bro. Mohler was married to Lizzie Reese. Mrs. Mohler preceded her husband in 1932. Of their children, two daughters are living: Mrs. J. R. Trimmer of Long Beach, Calif., and Mrs. Stanley Kray of Tonasket, Wash.

A sister, Mrs. J. D. Baines of Spokane, Wash., and a brother, Paul, of Pasadena, Calif., and other relatives survive his passing.

Bro. Mohler was outstanding in the field of horticulture. Much of the fine fruit grown in the Tonasket area was from the Mohler nursery. The Tonasket Times for Dec. 12, 1941, contains the following—

In his work in the field of agriculture, outstanding was his service as a crop reporter. He held what may have been a record in this respect, for which he was cited in a special tribute given him by the Department of Agriculture. The citation, which appeared in the Evergreen Outlook a little over a year ago, was an indication of official appreciation for faithful service. It said:

"Crop Reporter Wm. Mohler lives at Tonasket, Okanogan County. He is 86 years old, and for sixty years has served as a faithful reporter of farm crops to the U. S. government. This exceptional record is probably unequalled in our state, and few in the United States have a record of equal service."



"The Department of Agriculture wishes to publicly express its appreciation for your splendid voluntary contribution, Mr. Mohler, and it is with regret that we accept your notice of retirement. Your reports down through the years stand as an inspiration to those who follow you. Best wishes from all of us."

From 1894 until 1910 while Mr. Mohler lived in Nebraska he was the crop reporter in Falls City. During that time he was also a lecturer on horticultural subjects. His work in this connection was with the extension service of Nebraska's agricultural educational institution co-operating with which was the agricultural department of the Burlington railroad.

In 1910 Mr. Mohler went to Springer, New Mexico, and finding there the need of a crop reporter, his services were again gladly accepted. Reports from Springer went in regularly at the specified intervals over the well-known signature of William Mohler for the next ten years. In 1920, when Mr. Mohler came to Washington, his appointment followed him here. Faithfully fulfilling the duty he had assumed he carried on as crop reporter from Tonasket. The forty years during which he served as crop reporter in Missouri, Nebraska and New Mexico, and the score of years in the same capacity here rounded out, as indicated by the official tribute conferred upon Mr. Mohler, sixty years in a line of duty little known and whose great importance is little understood by even a large part of the rural population of the country.

Recognition was accorded Mr. Mohler's service to the fruit industry during his residence at Falls City, when the Nebraska Horticultural Society elected him to life membership.

Bro. Mohler was the fourth in a consecutive line of eldest sons who were ministers in the Church of the Brethren. The Mohler family having come from Switzerland in 1730 and settled in Lancaster County, Pennsylvania, has become almost a traditional name among the Brethren. He was baptized June 27, 1874. He was ordained in 1907. He served as pastor of the Falls City, Glenville and Salem, Nebraska, congregations of the Church of the Brethren. After moving to New Mexico he continued in his active ministry and helped to build the new church in his community. In the earlier years of his residence at Tonasket he was one of the ministers at the Ellisforde church. In 1940, the Ellisforde church conferred upon him the title of Elder Emeritus, as a token of esteem. He held this title until his death.

Bro. Mohler was a great reader. His library indicated the student he was. His mind kept fresh and young, in spite of his years, up until a few months before his passing, when ill health caused much suffering.

Long a victim of the infirmities of old age, and for months a sufferer tortured with pain, he found blessed release in death. Funeral services were held at the Ellisforde Church of the Brethren, Dec. 11, 1941, with his pastor, Clement Bontrager in charge, assisted by Brethren C. V. Stern and C. E. Holmes. He was buried in the Brethren cemetery near by.

Tonasket, Wash.

Clement Bontrager.

### Contentment for Old Age

While attending a party given in honor of a dear sister celebrating her ninety-first birthday, I looked at her serene and happy face and saw how alive and interested she was in things about her. I wondered if we who are younger are as busy as we should be preparing for contentment and happiness in old age?

Mrs. Sophia Wade, fine soul she is, keeps herself busy plying her needle and attending her church. A few years ago she told me she usually reads her church paper, the Messenger, from cover to cover. We think one way to contentment and happiness is to read good literature—our Bible, the Messenger, and as many good books as possible. In this world of turmoil it is the worth-while things that gives us comfort.

We who are active should be careful to make good use of our time and prepare our minds for happiness and contentment for the years further on. We all know

that it does not take much of this world's goods to bring happiness. All of life worth living can be lived in a very small place. When we have finished our days, may we be able to say with Paul, "I have fought the good fight, I have finished my course." The following poem was written by Anna Nixon—

#### A Prayer for Old Age

Give me a wall against the wind,  
A roof against the rain,  
And blessed rest from blessed toil  
And not too much of pain.

Give strength to tend a little plot  
Of bloom from spring to fall,  
And simple food and warming fire  
And sunlight on the wall.

Leave me one face whose lines I love,  
One hand whose clasp is true;  
Make me more tolerant each day,  
Each day my faith renew.

Roanoke, Va.

Mrs. J. S. Showalter.

### Passing of Sister Rebecca Stauffer

Rebecca Adams Stauffer, widow of the late Samuel Stauffer, died Dec. 6, 1941, at the home of her daughter and son-in-law, Brother and Sister Howard Kissinger of Akron, Pa. She was aged eighty-eight years, one month and three days. She was the daughter of the late Samuel and Sarah Adams. Her husband preceded her in death thirty-nine years ago. They were the parents of twelve children. Six of the twelve children survive. They are: William and Frances (wife of Harry Badorf), both of Lititz, Pa.; Harry of Elizabethtown, Pa.; Amos and Edwin of Akron, Pa.; Anna, wife of Howard Kissinger, with whom she resided for the past nineteen years, of Akron, Pa. One brother, Rev. William Adams, of Birdsboro, Pa.; one sister, Elvina Smith, of Akron, Pa.; eighteen grandchildren and seventeen great-grandchildren also survive.



She was a member of the Church of the Brethren for the past fifty-five years. Mother also took an active part in Sunday-school work, prayer meeting, and the ladies' aid society as long as she was able. While confined to her home she spent her time reading her Bible and other religious literature.

She was blessed with a keen memory until the last. Mother had many friends, both young and old, and always entertained and enjoyed the presence of her friends. Her absence is felt not only in the home but in the church and in the entire community.

The funeral services were conducted Wednesday afternoon, Dec. 10, 1941, from the Kissinger home with further services in the Akron Church of the Brethren. Eld. David Snader, assisted by Brethren George Wolf and Harry Dohner, conducted the services. Her text was taken from 2 Tim. 4:7. Four of mother's favorite hymns were also sung. Interment was in the Church of the Brethren cemetery at Neffsville, Pa.

Akron, Pa.

Mrs. H. E. Kissinger.

### Mrs. Alice Royer-Oellig

Sister Alice Royer-Oellig was born Oct. 6, 1868, and passed away in her sleep early in the morning of Nov. 12, 1941, at her home in Greencastle, Pa. The day before (Nov. 11), she helped prepare for our love feast, supervising the making of the communion bread at her home. This was always her responsibility, one which she accepted cheerfully, teaching the younger women the art also.

In the afternoon she helped make the sandwiches for the Lord's Supper and attended the love feast in the evening with her daughters, Margaret and Cora, who took her home while they returned to the church to help clear away the supper dishes. It was noticed at the table that she was pale, but when friends were solicitous she replied that she was all right. The next morning Margaret found her in her last peaceful sleep.

What a beautiful departure, and yet, how we miss her everywhere! She was always responsive in our Sunday-school class and in the church service. She led out in every good work of the church, especially missions. She seemed never to tire of



work in the sisters' aid or anywhere. She enlisted in the cause of her Master early in life. She married Bro. J. Brown Oellig Nov. 28, 1895.

After the death of her husband in 1924, Sister Oellig and family removed from her home in Upton to Greencastle, Pa., where they became charter members of the Church of the Brethren. Sister Oellig descends from a line of Brethren ancestry dating back to 1718. To those who have gone before her life does honor, and her works do follow her in the Christian character of her children. The Misses Margaret and Cora are at home, teaching; Miriam, Mrs. Russell Hackman, R. N., lives in Chambersburg; Ruby, wife of Guy Wampler, with their three children live at Boone Mill, Va.; Byron and his wife and four children are farming at Grantville in eastern Pennsylvania; Galen and wife live at Davidsville where he is engaged in teaching. Two brothers survive: Dr. B. Franklin Royer of near Greencastle and Albert C. Royer of Philadelphia and Greencastle.

Funeral service was conducted by her pastor, Elder C. E. Grapes, who spoke from Prov. 31:10. Her body was laid to rest in Cedar Hill, Greencastle, Nov. 14, 1941.

Greencastle, Pa.

Frances M. Leiter.

### Mrs. Nannie Valentine Grisso

Mrs. Nannie Valentine Grisso, wife of James Madison Grisso, passed to the great beyond at the home of her oldest living son, Joel M. Grisso, where she had made her home the last few months she lived. She was the daughter of Michael and Nancy Rettenger and was born near Salem, Roanoke County, Virginia, Feb. 14, 1849, and died Oct. 6, 1941. Her father was married twice, she being the oldest of three by the second marriage. She was the last to pass away in her family.



She united with the Church of the Brethren at the age of fourteen and remained a faithful member all her life. She was united in marriage Oct. 27, 1870, to James Madison Grisso who preceded her in death Aug. 8, 1918.

She mothered sixteen children, having given birth to eleven. The others were orphans, of whom three were grandchildren. She was a faithful mother to all of them. Five

girls and three sons preceded her in death; those who survive are Joel M. Grisso of Cave Spring, B. N. Grisso of Salem and E. I. Grisso of Roanoke, Va. She had twenty-one grandchildren and sixteen great-grandchildren.

She loved to read her Bible and attend church. She never missed church as long as she was able to go. Her health gave way two years ago when she had a stroke of paralysis.

She was a helpful neighbor and loved to visit the sick. She was active in many other ways. Probably her greatest work was as a mother to her children and in caring for the responsibilities of the home. She was known as Granny Grisso to the community.

The funeral was held at the Poages Mill Church of the Brethren on Oct. 7. It was conducted by Brethren John Showalter and Carl Spangler. She was laid to rest by the side of her husband in the family cemetery near her old home.

Cave Spring, Va.

Mrs. Joel M. Grisso.

## MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brannan-Keeling.**—At the parsonage at Anderson, Ind., by the undersigned, Dec. 24, 1941, James K. Brannan and Miriam L. Keeling, both of Springfield, Ohio.—A. P. Musselman, Anderson, Ind.

**Cunningham-Moser.**—By the undersigned, in his home, Feb. 1, 1942, Walter Cunningham of Hoytville, Ohio, and Ethel Moser of Deshler, Ohio.—Glenn J. Fruth, Deshler, Ohio.

**Delk-Smith.**—By the undersigned, Dec. 28, 1941, in the Greene, Iowa, Church of the Brethren, Ralph Merlin Delk of Laura, Ohio, and Pauline Evelyn Smith of Greene, Iowa.—W. Harlan Smith, Greene, Iowa.

**Dullack-Sheley.**—Anthony Dullack and Sister Almazinia P. Sheley, Nov. 5, 1941, at the home of Rev. L. W. Smith at Paradise, Calif., by the undersigned.—Arnie Wright, Chico, Calif.

**George-Alkire.**—Robert W. George and Bonita R. Alkire, both of Onokama, Mich., in the First Congregational church, Dec. 27, 1941, by the undersigned.—J. Edson Ulery, Onokama, Mich.

**Heisey-Ludwig.**—At the home of the bride in Lancaster, Pa., Jan. 23, 1942, John C. Heisey of Mount Joy, Pa., and Sister Dorothy Mae Ludwig, by the undersigned.—F. A. Myers, Lancaster, Pa.

**Kruse-Smith.**—By the undersigned, at the parsonage, Dec. 24, 1941, Floyd Louis Kruse and LaVeta Pauline Smith, both of Morrill, Kansas.—W. A. Kinzie, Morrill, Kansas.

**Longyear-Butler.**—By the undersigned, Jan. 1, 1942, at the home of the bride's parents, Elmer Longyear of Kendallville, Ind., and Lamora Butler of Warsaw, Ind.—Moyne Landis, Piercetown, Ind.

**Master-Strawser.**—By the undersigned, Jan. 10, 1942, at the parsonage of the Bunkertown church, Pa., Percy A. Master of Richfield, Pa., and Twila M. Strawser of McAlisterville, Pa.—H. D. Emmert, Bunkertown, Pa.

**Metzger-Fultz.**—By the undersigned, Oct. 26, 1941, at the Eel River church, Lester Metzger of North Manchester and Arloene Fultz of Silver Lake, Ind.—Moyne Landis, Piercetown, Ind.

**Mishler-Jenkins.**—At the home of the bride's parents, Dec. 6, 1941, Daniel Mishler of S. Whitley, Ind., and Jean Jenkins of North Manchester, Ind., by the undersigned.—Moyne Landis, Piercetown, Ind.

**Newby-Ross.**—By the undersigned, Dec. 25, 1941, at the home of the bride's parents, Merl Newby, Jr., of Sidney, Ind., and Dorothy Ross of North Manchester, Ind.—Moyne Landis, Piercetown, Ind.

**Sawyer-McKim.**—At the parsonage, by the undersigned, Jan. 31, 1942, Eugene Sawyer of Hamlin, Kansas, and Lucile McKim of Morrill, Kansas.—W. A. Kinzie, Morrill, Kansas.

**Shellenberger-Keller.**—By the undersigned, at the parsonage of the Bunkertown church, Pa., Dec. 24, 1941, Robert Shellenberger of Richfield, Pa., and Martha F. Keller of McAlisterville, Pa.—H. D. Emmert, Bunkertown, Pa.

**Shick-Ware.**—By the undersigned, at the First Baptist church in Fresno, Calif., Raymond Shick of McFarland, Calif., and Margaret Ware of Fresno, Dec. 28, 1941.—John I. Coffman, McFarland, Calif.

**Willier-Roberts.**—Lewis Willier and Azalia Roberts, both of Deshler, Ohio, Jan. 25, 1942, at the home of the bride's parents, by the undersigned.—Glenn J. Fruth, Deshler, Ohio.

## FALLEN ASLEEP

**Borror,** Martha Isabella Baldwin, was born Jan. 26, 1865, in Pleasant Mound Township, Ill., and died at her home near Mulberry Grove, Jan. 16, 1942. Except for a few years spent in Fayette County, she had spent her entire life in Bond County. She was married to Colonel E. Borror on Dec. 25, 1885. To this union were born two sons and one daughter, who, with the aged companion, survive her passing. She also leaves three brothers, fourteen grandchildren and three great-grandchildren. She was a member of the Hurricane Creek Church of the Brethren in Pleasant Mound. Funeral services were conducted in Pleasant Mound by the pastor, Bro. Ausby W. Swinger, assisted by Rev. F. A. DeMoulin of the Baptist church in Mulberry Grove. Interment was in the Mulberry Grove cemetery.—Mrs. Ausby W. Swinger, Pleasant Mound, Ill.

**Dilling,** Barbara Ella Freesh, was born in Martinsburg, Pa., Nov. 22, 1878, and died Dec. 14, 1941. Although a native of Morrison Cove, she and her husband spent thirty-five years in the Pittsburgh district. She united with the church as a young girl and was always faithful and loyal in many of its activities. Bro. Dilling passed away six months before her death. She is survived by one brother and two sisters. Funeral services were held at her home by her minister, Bro. Wilbur H. Neff. She was laid to rest in the Grandview cemetery in East McKeesport.—Flora S. Berkeley, Pittsburgh, Pa.

**Ditmer,** Susanna, daughter of John F. and Mary Belle Miller, was born Feb. 19, 1888, in Darke County, Ohio, where she spent most of her life. She departed this life on Dec. 30, 1941, at her home in Darke County after an extended illness. She was united in marriage to Harley Ditmer on Nov. 10, 1906. To this union were born three children; one daughter preceded her in death twenty-two years ago. In August 1920 she united with the Pittsburgh Church of the Brethren, to which she always remained faithful. Her strong faith helped her to endure her suffering patiently. She leaves her husband, two daughters, two brothers and a host of relatives and friends. Funeral services were conducted in the Pittsburgh church by Bro. Walter Swinger.—Dora Niswonger, Pittsburg, Ohio.

**Early,** Mary U., was born at Harrisonburg, Va., Dec. 30, 1862. She spent nearly fifty years of her life in Virginia and then came to Los Angeles, Calif., within the bounds of the First Church of the Brethren where she lived until her death Jan. 18, 1942. When a young woman she united with the Church of the Brethren, to which she was faithful until the end. She leaves a sister, six nephews, four nieces and a host of friends. She will be missed in the home, the church and the community. Funeral services were held at the First church in charge of the writer, assisted by Eld. D. M. Miller, Bro. W. O. Orcutt, and Bro. Edwin S. Masters, pastor of the Church of Christ and next-door neighbor to Sister Early for many years. Interment was in the Inglewood cemetery.—Fred A. Flora, Los Angeles, Calif.



**Englar, D. Sterling**, son of David and Ada Englar, was born near Medford, Md., in August 1889 and, when a small boy, moved with his parents to Cando, N. Dak., where his father passed away in 1903. Soon afterward he and his mother moved to Panora, Iowa, his mother's former home. He took a civil engineering course at Ames College, and followed this profession until the time of his death. He was married to Martha Becker of Chariton, Iowa, and they established their home in Des Moines, where they have resided since. To this union one daughter was born. His general health had been good until a few years ago; he entered the veterans' hospital in Des Moines last July, at which place he passed away on Sept. 24, 1941. Funeral services were held at Des Moines, with burial in the Brethren cemetery north of Panora. He leaves his wife and daughter, many relatives and a large circle of friends.—William Cordis, Panora, Iowa.

**Fritz, William Albertus**, was born Feb. 28, 1851, at Boonsboro, Md., and died Jan. 26, 1942, at his home near Hiawatha, Kansas. At the age of six years he moved with his parents to Mt. Carroll, Ill. In 1886 he came to Brown County, Kansas, where he resided until the close of life. He was married to Sarah Jane Arnold on Dec. 22, 1874, to which union were born one son and two daughters. He united with the church early in life and served as a deacon for many years. He is survived by his widow, his three children, four grandchildren, one great-grandchild and three half-brothers. Funeral services were conducted by the undersigned at the Morrill funeral home. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Haldeman, Elizabeth**, wife of Bro. George Haldeman, died Oct. 24, 1941, in the hospital at Lancaster, Pa. She was aged forty-four years, eleven months, and twenty-four days. She is survived by her husband, three sons, several brothers and sisters. She and her husband united with the Church of the Brethren a number of years ago and lived an exemplary life ever since. She is missed in the church and in the home. Services were held at the Longenecker house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Harshman, Jacob**, was born Dec. 11, 1844, near Baltic, Ohio, and died Jan. 9, 1942. On May 25, 1871, he was married to Philopena Britzius. Soon afterward they moved from Ohio to Minnesota, living in the Dover neighborhood. Later Bro. Harshman journeyed to Iowa to be baptized into the Church of the Brethren. Learning of the Lewiston congregation, he placed his membership there, traveling back and forth to church. For some sixty-five years he served the church faithfully. His wife and five children preceded him in death. He has only one living daughter. Funeral services were conducted in the home of his daughter by the undersigned, assisted by Rev. A. R. Kottky of the Methodist Church.—Ward E. Pratt, Lewiston, Minn.

**Kile, Abram**, died at the home of his son near Manheim, Pa., Dec. 22, 1941, aged sixty-three years, eleven months and two days. He is survived by two sons, three daughters, two brothers and two sisters. His wife and two sons preceded him seventeen years ago. He was a member of the Church of the Brethren for many years, but, having fallen away for some years, six weeks prior to his death he was again received as a member of the church. Services were conducted at the Kreider house by Brethren Christ Gibbel, Graybill Hershey and Jeremiah Cassel. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Oxley, John Oscar**, the only child of Brother and Sister Carlden Oxley, was born Nov. 5, 1923, and died Jan. 3, 1942. On his way home from Muncie, Ind., his car collided with a truck and he was killed instantly. He was a gifted singer and his influence was ever growing. Those left to mourn their loss are his parents and all who knew him. Funeral services were conducted at the Mooreland Christian church by the undersigned, assisted by Rev. Cleveland, pastor of the Christian church. Interment was in the Mooreland cemetery.—John R. Peters, Mooreland, Ind.

**Pellman, Charles G.**, was born April 27, 1871, and died Jan. 7, 1942. Bro. Pellman was a lifelong resident of Richfield, Pa., until the last few months of his life. He was a member of the Lost Creek congregation and a faithful deacon for many years. He did much for the Richfield church. He is survived by his widow, one daughter, five sons, one sister and one brother. The funeral was conducted in the Richfield Lutheran church by Bro. Harold Snyder, pastor of the Lewistown church, and the undersigned.—H. D. Emmert, Bunkertown, Pa.

**Proctor, Robert**, son of Mrs. Milton Berkey, was born Nov. 4, 1910, and died of a heart ailment at his home on Nov. 22, 1941. He is survived by his wife, Rosella Shaffer Proctor, one daughter, one sister, his mother and stepfather, three half brothers, and five half sisters. He was a member of the Windber Church of the Brethren, having been baptized in his early teens. Funeral services were conducted by his pastor, Bro. N. D. Cosner, in the Windber church, with interment in the Berkey cemetery.—Mrs. Calvin L. Blough, Windber, Pa.

**Schafer, Ralph Otto**, son of George and Idona Schafer, was born at Pierport, Mich., Aug. 12, 1893, and departed this life Jan. 24, 1942. On April 25, 1917, he married Edith Erickson, and to this union were born three sons. In addition to his immediate family he is survived by two brothers and four sisters. The funeral was private and burial was in the township cemetery. The writer officiated.—J. Edson Ulery, Onkama, Mich.

**Stuttle, Edith**, was born Aug. 5, 1879, at Olpe, Kansas, to John and Alice Quakenbush, and died Jan. 18, 1942, at the St. Joseph hospital in Aurora, Ill. She united with the Church of the Brethren at an early age. She was married to Wallace W. Stuttle on Dec. 1, 1904, at Olpe. She came to Illinois thirty years ago and had made her home in Batavia during the last twenty-five years. She gave herself unreservedly to her church, her family, her friends and all with whom she came in contact. Her home was always noted for its hospitality to visiting ministers. She is survived by her husband, one daughter, three sons, three grandsons, three sisters and one brother. Her life was brought to a close just one week after that of her brother. Bro. Ralph Quakenbush of Maxwell, Iowa. She had kept faithful vigil at his bedside for several days immediately preceding his death. Her life is a monument of lasting goodness that inspires her associates and her church to honor her memory by carrying on the good work which she did so well. Funeral services were held at the Batavia church by Bro. J. E. Miller of Elgin, Ill., assisted by her pastor, the undersigned.—Leonard M. Lowe, Chicago, Ill.

**Warren, Lena**, died suddenly in church services on Jan. 11, 1942, in Pontiac, Mich. She had been in good health up to this time. Mrs. Warren was born in Switzerland on May 10, 1878, and had lived in Pontiac since 1924. She was married to Hubert C. Warren, who died in 1926. She is survived by one sister and four brothers. Funeral services were held in a funeral parlor, conducted by Bro. L. W. Shafer of Durand. Interment was made at Wooster, Ohio. She is sadly missed by the congregation, especially the ladies' aid. She was a good church worker. She was baptized into the church in 1937.—Mrs. Allen Ebey, Pontiac, Mich.

**Young, William Marion**, was born March 4, 1893, at Roanoke, Ind., to Mr. and Mrs. James Young. His first marriage was to Gladys Farley on June 29, 1917. Seven children were born to this union. Mrs. Young died Jan. 23, 1929. His second marriage was to Goldie Johnson on Sept. 8, 1935. Bro. Young was a fireman on the Erie Railroad. He was killed, along with the engineer, in a tragic collision caused by a dense fog on Jan. 27, 1942. The passenger train, traveling east from Chicago, was making up lost time. A freight train, going the same direction, lacked only a few seconds of clearing the main line when the crash occurred. Bro. Young and wife were baptized into Christian fellowship on Nov. 14, 1938. His companions in work remarked about his changed life. He is survived by the widow, seven children, one stepson, three sisters, and six grandchildren. Services were held in the Church of the Brethren at Huntington, by the writer. Interment was made in the Roanoke cemetery.—Howard H. Keim, Jr., Huntington, Ind.

## CHURCH NEWS

### California

**Codora.**—Bro. A. Wright has been re-elected as our elder. On Dec. 30 the deputation team of La Verne College gave us a splendid program.—Roy Wright, Chico, Calif., Jan. 29.

### Colorado

**Denver.**—Our church is making wonderful progress under the leadership of Brother and Sister Oliver H. Austin. Bro. Austin has been bringing comforting and spiritual messages in these days of unrest. Sister Austin is a very able worker, especially in the ministry of music, giving so willingly of her time and talent that it is an inspiration to the choir and congregation. Bro. H. C. Long was again chosen as elder for the year 1942. The women's group has been very faithful in its work. Mrs. Harold Fasnacht was chosen as president. For the past one and one-half year they have been sewing new garments for children in war-torn lands and have also sent many used garments. The Sunday-school attendance is very good; Harold Fasnacht is the superintendent. On Feb. 1 our pastor spoke over radio station KVOD, bringing a message on True Christian Discipleship. Mrs. Dorothy Groom, Donald Clayton and Sister Austin assisted with the music. The evening of Feb. 1 was called church night. Each one brought his own lunch and we ate together, after which we enjoyed a splendid vesper and meditation period conducted by Agnes Stinnette. Our young people have been faithful and loyal in their work and are surely deserving of the highest commendation. Prayer meetings are being held every two weeks in different homes and have proved very helpful to those who attend.—Zelma Dove, Denver, Colo., Feb. 2.

### Illinois

**Cherry Grove.**—The church has been quite active during the fall and early winter months. On Nov. 23 our missionary day program was held. The children gave a splendid program of their work done this past year; they also gave an offering for mission work. Rev. and Mrs. Frank, pastors of the Lanark Church of God, were with us. Mrs. Frank gave an inspiring talk and reading during the morning service. A bounteous basket dinner was served at noon. In the afternoon Rev. Frank gave an interesting description of the work that he and his wife did in the India mission field a few years ago. Several of our young people have recently been united in marriage by our pastor, Bro. Merle Hawbecker; Betty Law and Dale Heisler were married at the church on Dec. 7, and Ruth Sword and Howard



Edler had a home wedding on Christmas Day. On Dec. 11 our quarterly council meeting was held. The church succeeded in the plan to have the Gospel Messenger go into one hundred per cent of our homes again this year. The ladies' aid has been busy during the winter months. They served many sale dinners. Quilting is their main activity. The young people gave a splendid Christmas pageant, Children of the Inn, on Dec. 22. They also brought cheer into the hearts of many folks with their singing of carols at Christmas. Baskets were taken to our shut-ins at Christmas time. On Jan. 11 the church held a farewell reception for the John Turner family, who were moving to Milwaukee, Wis., the following week. Gifts were presented to them as tokens of appreciation for the fine work they have done for the church during the time they were in our community. We will miss this family very much. We welcome home two of our members, Mr. and Mrs. John Schiedler, who spent a few weeks in Florida.—Pearl Puterbaugh, Lanark, Ill., Jan. 30.

**Hurricane Creek.**—We met in council on Jan. 11 with our elder, Bro. D. J. Blickenstaff, presiding. The church served lunch at the community sale on Nov. 26. The ladies' aid held a bazaar and bake sale on Dec. 13. The young people sponsored a Christmas program on Dec. 22. The church presented our pastor with an Aladdin lamp for Christmas. The B. Y. P. D. Christmas social was held at the Dooly home on Dec. 26; instead of exchanging gifts they took an offering to be sent for Civilian Public Service work. The offering at our Christmas program was included in this offering. On Dec. 31 we had a watch night service at the home of Brother and Sister Caylor. The old year was ushered out and the new year welcomed in with a worship service conducted by our pastor, Bro. Swinger. We have a one hundred per cent Messenger club. We are having our cottage prayer meetings every Tuesday night at different homes; we are studying the Book of Matthew.—Martha Dooly, Vandalia, Ill., Feb. 3.

**Lanark.**—We ended 1941 with a potluck supper followed by a varied program and closing with a devotional service directed by our pastor, I. D. Leatherman. The play, White Pearl, was given on Dec. 21. A father and son banquet was held Dec. 19 with Bro. Paul Miller of Milledgeville as guest speaker; Claire Mathias was elected president. On rally day a dramatization of the workers' conference, which meets once a month to talk over problems of the Sunday school, was given by our departmental superintendents and the pastor as leader. This gave us information about how these meetings are conducted. The junior church is under the leadership of Robert Royer and Nellie Kindell. The aid society meets once a week and is busy quilting. The missionary society meets once a month and is reviewing the book, The Seed and the Soil, for the first six months and for the last six months will have a varied program. The society sponsored a silver tea at which Mrs. J. F. Burton of Lena, presented her rag pictures. Four packets of materials costing \$6 were sent to the Civilian Public Service camps. The shut-ins were remembered with fruit and candy at Christmas. Several family night suppers have been held in the church basement instead of the friendship suppers held in the homes as in past winters. The Sunday evening services are well attended in spite of the cold weather and so much sickness. Bro. Leatherman gave us a series of sermons on A Great Revival.—Ada Royer, Lanark, Ill., Feb. 3.

**Woodland.**—During the month of November three of the adult classes had charge of the worship period. Interesting programs were presented each Sunday. The father and son banquet was held in the Woodland church this year. Bro. Lester Fike from Astoria acted as master of ceremonies and Bro. V. F. Schwalm of Manchester College was the principal speaker. The ladies of the church served the banquet. The Sunday school gave a Thanksgiving program and the young people gave a play, Hands That Give, in the evening. This was repeated in the Astoria church at a later date. On Dec. 7 Bro. Leland Nelson from Bethany Seminary delivered a very inspiring sermon. A Christmas program and play were given during the holiday season. Brethren Benton Rhoades and Pius Gible of Manchester College, and Ida Shumaker, returned missionary, have each brought challenging messages to our congregation. On Jan. 28 the church met in quarterly business meeting. The aid society's annual report showed that they have served 715 threshing dinners. During the fall special meetings were held to can fruit and vegetables for Bethany Hospital; ninety quarts were sent. Packs were made and sent to the Civilian Public Service camps; also, two or three special calls came for more comforters at camp and each time the order was filled. Roxy Danner is general president of the women's work. This group is responsible for more improvements being made in the church basement and they gave \$7 per month to the church treasury. Bro. I. J. Gibson brought echoes from the district peace conference held in Decatur on Jan. 24. We are going to sponsor a daily vacation school this summer. Two more members were added to the ministerial board to negotiate plans for a parsonage. We are looking forward to having Bro. E. F. Sherfy from Missouri take charge of our church soon.—Mrs. Reuben D. Wickert, Vermont, Ill., Feb. 2.

#### Indiana

**Bachelor Run.**—We met in council on Dec. 3 with Bro. Robert Sink presiding. Church officers were elected for the coming year; Bro. Robert Sink was re-elected as elder. Our church and Sunday-school attendance has kept up well during the winter. Instead of the ladies' aid holding a market they passed out cards to be used during the year by aid members. Each one

was to place a dime on this card on all holidays and her own birthday. At the close of the year these cards brought in the amount of \$56.—Mrs. Glen Booth, Flora, Ind., Feb. 2.

**Bethel Center.**—The interest here is increasing and there is much to be done. Eight young people were baptized recently. We pray for an increase of the Holy Spirit in our hearts. One young man has already joined the church this year. We, as a church, realize the task that is before us and respond to the opportunity that lies in the future.—Frank M. Dillon, Middletown, Ind., Feb. 2.

**Buck Creek.**—Our revival meeting, held during October, was well attended and the interest was good. Bro. Rollins brought inspiring messages, and Sister Rollins brought a message each evening to the children. A number of delegations came from our neighboring churches and some brought special music. Brother and Sister Rollins, as well as our home talent, brought a message in song each evening. Our pastor, Bro. Peters, and the evangelists called in a number of homes in the community. Twelve were added to the church by baptism and one was reinstated. Because of the illness of our pastor, baptism was administered by our elder, D. W. Bowman. On Dec. 13 we met in quarterly council with Eld. Bowman presiding. Bro. Bowman was re-elected elder for three years. Some repairs will be made on the church in the near future. On Dec. 23 Eld. Anson Priddy preached, it being forty years since he began in the ministry. In the evening Bro. Joseph Bowman, a Manchester College student, brought us a very fine message. An interesting Christmas program was presented by the young folks. Our W. C. T. U. sent some practical gifts to nine shut-ins. Three families were given \$5 each out of our church poor fund. The year's work ended with a fine spirit and good attendance. Our elder preached for us Jan. 11.—Ella Oxley, Blountsville, Ind., Jan. 29.

**Buffalo.**—On Dec. 21 our pastor brought an appropriate Christmas sermon in the morning, and a program by the children and young folks was given in the evening. On Christmas Eve our pastor and the young people's class sang carols for a number of shut-ins. The men served a delicious supper on New Year's night to the ladies of the church. They also furnished a fine program. During the past year our women's organization has accomplished much in the way of helpfulness and making money. We have had three rummage sales and one bake sale in our town. We also did some papering for members and others, and sold four dozen boxes of Christmas greeting cards. We made a comforter for Camp Lagro and are doing some Red Cross sewing. We meet once a month in the homes for all-day meetings. We do quilting, make rugs, and sew quilt and comforter blocks. At the Christmas meeting we had our secret pal exchange. We reorganized for the year on Jan. 14; Mrs. B. D. Hirt was re-elected president. We are planning to remodel our church in the near future. The women also gave baskets to a needy family at Christmas. Bro. B. D. Hirt, our pastor and elder, presided at our council meeting on Jan. 19. One letter was granted. We decided to reorganize our choir and men's chorus. A committee was appointed to plan programs and to vary the worship programs of each service for a while. We will have a revival meeting during Passion Week. In the near future a minister and two deacons will be installed.—Lottie O. Hirt, Monticello, Ind., Jan. 28.

**Mount Pleasant.**—At our December council our pastor, Bro. N. H. Miller, was re-elected elder. Fifteen from our church attended the women's work rally at Nappanee and nine men attended the men's work rally at Pine Creek. Our Christmas program consisted of a candlelighting service in which everybody took part. We made candy for the boys at Camp Lagro at Christmas. We are happy to report the Messenger has been placed in one hundred per cent of our homes for 1942. We enjoyed having Bro. Van B. Wright of Fort Wayne with us in revival meetings Jan. 12-25. His sermons, stories for the children, special music and Bible questions brought great inspiration to all. As a result two were received in the church by baptism and one by letter. Our aid has been busy sewing for the Red Cross. Our aid got new carpet for our church and gave three comforters to Camp Lagro. Our pastor and wife are attending the Bethany extension course given at Nappanee. Several of our young people attended the sectional young people's

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conference at the Walnut church. They have charge of the worship program the first Sunday night of each month. We are expecting to have Bro. Cecil Reed from Plymouth with us Feb. 8, since our pastor will be away on ministerial board business.—Lillie Markley, Bourbon, Ind., Feb. 5.

**North Liberty.**—On Nov. 16 a peace program was sponsored by the young married people's class. Sister Lois Rupel of the Pine Creek congregation told of her experience at the summer work camp at Wichita, Kansas. Her sister, Alice, gave an impressive peace reading. Bro. Earl Kime gave a report of the work of Camp Lagro. On the evening of Nov. 18 the ministers and their wives of section one of Northern Indiana met at our church for a fellowship supper and conference on spiritual life development. On Thanksgiving morning a union service was held at our church. Quite a number attended the women's rally at Napanee on Nov. 27. Our quarterly council met Dec. 15. On the evening of Dec. 21 our Christmas program was given in the form of pictures and carols entitled In the City of David. A family night program was held Dec. 31. On Jan. 14 the district board of women's work met in an afternoon meeting with our ladies' aid to discuss the various departments of work. A representative of the Anti-Saloon League gave the morning message on Jan. 18.—Anna Steele, North Liberty, Ind., Jan. 30.

**Plymouth.**—On Dec. 2 we met in council with our pastor, Eld. Robert Sink, in charge. He was re-elected elder. The primary department gave a Christmas program. We had a fellowship supper and surprise social for our pastor and wife, who were the honored guests. The women's work is very busy right now serving sale dinners, making comforters and doing anything else that we find to do. The men's work will farm again this year. The Lord surely prospered their efforts last year and gave them an abundant crop. On their harvesting days the ladies prepared the dinner in the church basement and we had a nice social time together. We are planning for a series of meetings in the near future. Our attendance is quite good. Some of us visited Camp Lagro, which we are helping to support. We have a one hundred per cent Messenger club.—Mrs. Jerry Barnhart, Delphi, Ind., Feb. 3.

**Salamonie.**—Since our last report we have been rather busy. Last fall a new heating plant was put in our church. Since the holidays we have been remodeling. A partition and new rostrum for the pulpit have been built, hardwood floors have been laid and the basement and whole church redecorated. We plan to have it all finished by the last of February. The members have been very faithful in helping on this project. March 1 is the date set for dedication services. Dr. V. F. Schwalm will speak in the forenoon and afternoon and there will be a basket dinner at noon. We invite all former friends of neighboring churches to be with us and enjoy these services. On March 8 Bro. A. R. Coffman from Martinsburg, Pa., will begin a two weeks' revival service here.—Mrs. I. E. Weaver, Huntington, Ind., Feb. 4.

### Iowa

**Ottumwa.**—In November Bro. D. D. Fleishman of Dallas Center held revival meetings here; three new members were baptized. We joined with other churches of the community in a Thanksgiving service at which Rev. Reed of the Methodist church officiated. Our love feast was held Dec. 15 with Pastor Charles Albin officiating. Ninety members were present. On Dec. 1 our Christmas program was given. Several baskets of food, presented by different departments of the church, were distributed to many needy families. Our quarterly meeting was held in December to elect officers for the coming year. A mother and daughter banquet was held in the church basement. The evening was spent in singing and short talks. Pictures were also shown of Africa and of a hunting expedition in Canada. The aid society meets every Thursday in an all-day meeting. Sister Mae Scott is the president. They are doing many useful things for the church. The women's missionary society meets the last Friday evening of each month with good interest and attendance. Sister Albin is the leader. We feel that with the earnest efforts of our good pastor and his wife the work is progressing here. He has been delivering some very inspiring sermons. We ask an interest in the prayers of our people for the work here.—Emma J. McCurdy, Ottumwa, Iowa, Jan. 30.

### Kansas

**Olathe.**—We met in council on Jan. 11; one letter of membership was granted. On Christmas Day we enjoyed a program by the children and a basket dinner at the church. Our church has sent a kit and the ladies' aid a comforter to Camp Magnolia, Ark. On Dec. 30 our congregation surprised our pastor and his wife with a pound party; they received a nice supply of groceries. The occasion was their wedding anniversary. Our young people meet each Sunday evening in the homes for Bible study. Once a month they have a social gathering. In January they had a chili supper at the pastor's home.—Lilly M. Riffey, Olathe, Kansas, Jan. 31.

**Quinter.**—Our church met in December and elected officers for 1942. Bro. Norman Flora was elected Sunday-school superintendent and Bro. Floyd Crist elder. One hundred fifty dollars was subscribed for Civilian Public Service camps. At a white gift service at Christmas time gifts were given amounting to over \$46. These will be used for relief work. Our ladies' aid, with Mrs. Ida Hoover as president, is holding regular meetings around Christmas time. Three of our regular members are away

visiting at present. Bro. Lewis Naylor delivered a fine sermon on Feb. 1 to a large crowd. Our attendance is increasing since the roads are in better shape. Brother and Sister D. A. Crist expect to leave soon for La Verne, Calif., to visit their children there for a short time. We were glad to have Mr. Lewis Bowman and son and Mrs. Dan Ikenberry of New Mexico with us on Feb. 1. The Life and Light and Ever Ready classes enjoyed a basket dinner together in the church basement on Feb. 1. In the afternoon the classes held their election of officers. We enjoy the special musical numbers given every Sunday morning by the young people.—Mrs. Walter Ulrich, Quinter, Kansas, Feb. 2.

### Ohio

**Fostoria.**—Our quarterly business meeting was held on Dec. 11. On Dec. 21 a Christmas program was given by the children and young people. Baskets for less fortunate families were given by our church at Christmas and Thanksgiving. Again this year we have a one hundred per cent Gospel Messenger club. Our mission study school opens again on Feb. 1. Bro. Zunkel of the Lima city church expects to be with us in a meeting March 23—



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29. On Jan. 25 five boys, all from one family, joined the church.—Rhue D. Keel, Fostoria, Ohio, Jan. 31.

**Hartville.**—Bro. H. Stover Kulp, returned missionary to Africa, delivered the evening address on Oct. 26. Union Thanksgiving services were held at our church Nov. 20 with Rev. Gradwohl of the local Reformed church in charge. On Nov. 23 we had an all-day service with a fellowship dinner at noon in honor of Bro. Elmer Brumbaugh and family. The afternoon service was in charge of Bro. L. R. Holsinger. We observed our fall communion service that evening with Eld. Holsinger and Bro. Brumbaugh in charge. The women's work had their Christmas party in the church basement on Dec. 11. Mrs. Ocie Kurtz and her committee planned this social, which was a great success. A very compelling Christmas pageant, *Dust of the Road*, was presented to a large and appreciative audience on Dec. 23. The pageant was directed by Sam Kurtz. The children's departments gave their Christmas program on Dec. 21. We met in council on Jan. 8 with Bro. L. R. Holsinger presiding. Bro. D. W. Kurtz addressed large crowds of people at both the afternoon and evening services on Jan. 4 at our regional rally. The men's work sponsored the Messenger campaign and we are glad to report a one hundred per cent club. The Dorcas society reports that their cookbook, *Dorcas Delicacies*, is now on the press and will soon be available.—Ethel Stickler, Hartville, Ohio, Jan. 31.

**Lower Stillwater.**—Mrs. Robert Oaks was baptized on Dec. 28 by Bro. Lon Karns. The Montgomery County young people held a meeting Jan. 17 at the church. Rev. O. O. Arnold, assistant editor of the United Brethren Sunday-school publications and a United Brethren minister, addressed the group. About 100 young people from our churches in Montgomery County were present. The local young people's class served refreshments. On Jan. 25 a meeting was held at which Eld. Ira Oren instructed those who are to register for the draft in the near future about the peace doctrines of the church. Lower Stillwater, which uses the free ministry system, has six ministers who take turns delivering the Sunday morning and the Sunday evening sermons. The church has preaching every Sunday morning and every second and fourth Sunday evening in the month. The aid society meets each Wednesday. Prayer meeting is held every Wednesday evening. Each month the young people's class, the young married people's class and the adult classes have class meetings. The Ora Bowman family is one of which Lower Stillwater can well be proud. There are nine children in the family. Five of these are married. On Feb. 1 twenty-five-year-old Paul Bowman from Charleston, W. Va., delivered the morning sermon. Paul was licensed to the ministry last August. Sunday was the third time Paul had preached at Lower Stillwater. After the sermon the entire Bowman family sang two songs.—Glenna Lambert, Dayton, Ohio, Feb. 3.

**Painter Creek.**—On Jan. 7 we had our annual meeting for election of officers in our local women's organization. Only a few changes were made for the new year. Sister Opal Honeyman, who has given us fine faithful service as secretary-treasurer for sixteen years, resigned because of their work in another congregation. Sister Mary Neff was chosen to take her place. Our congregation shared with Fort McKinley in entertaining the annual missionary rally of Southern Ohio the afternoon and evening of Feb. 1. The large attendance showed that our people still have a keen interest in the missionary program of the church. The talks by the Parkers from the China field were inspiring and helpful. Pres. V. F. Schwalm of Manchester College and Pres. Rufus Bowman of Bethany Biblical Seminary gave challenging addresses. The offering for the day was \$150. The offering for camp and relief work was \$20. We are planning to observe the world day of prayer on Feb. 20. On Feb. 21 our annual district meeting of women's work will be held at the Pittsburg church with Ida C. Shumaker as guest speaker. At the same time the men of the district will have a meeting in the Methodist Episcopal church. Bro. John F. Graham of Windber, Pa., is to be with us in our revival services March 9-22.—Mrs. Levi Minnich, Greenville, Ohio, Feb. 5.

### Pennsylvania

**Akron.**—On Dec. 21 Sister Ida Shumaker, a returned missionary to India, spoke in our church at three meetings. Sister Shumaker had a wide experience in this field and her talks were very helpful and of much interest to all. On Jan. 4 our revival meetings opened with Bro. James Moore as evangelist. His messages were helpful to all. One accepted Christ.—George B. Wolf, Akron, Pa., Jan. 31.

**Clover Creek.**—Bro. W. K. Kulp of Rummel conducted a revival meeting at our church Nov. 3-16. We were all spiritually refreshed and six young people were baptized. Under the direction of Pastors H. H. Nye and Paul Yoder our church is growing and we are having Spirit-filled sermons every Sunday. The volunteer band from Juniata College was with us on Dec. 14. On New Year's Eve we held a social in the basement of our church. A large crowd was present. This was followed by a religious program in the church auditorium. We are making an effort to have a one hundred per cent Messenger club again this year.—Pearl Snowberger, Martinsburg, Pa., Feb. 4.

**Ligonier.**—We had a nice Thanksgiving Day service. We have sent a kit to Camp Kane and more than 100 pounds of clothing to the Friends Service Committee in Philadelphia. On Dec. 21 a group of our folks, assisted by some from the United Brethren church, gave a program of Christmas music. On Christmas Eve the Sunday-school children gave their program. Several of our

Sunday-school boys are awaiting baptism.—Mrs. W. E. Wolford, Ligonier, Pa., Feb. 1.

**Pittsburgh.**—The spiritual life of the church has shown growth in all of its activities, beginning with the largest attendance at our fall communion for many years. There were four ministers present; our elder, Bro. Dana Z. Eckert, officiated. Revival of the midweek prayer service was one of these evidences of growth. A series of sermons by our pastor on God's Gifts were a source of a vital uplift. These were given before the Christmas season. Two of our boys have been in the United States training camp and a third went a few hours after his baptism. A visit and very inspiring message from our Camp Kane director, Bro. L. K. Ziegler, accompanied by four of his young men, were enjoyed this fall. A joint meeting of our men's and women's work with Bro. T. R. Coffman as chairman of the men and Mrs. Dana Eckert of the women, was held in December. Projects are in progress for both of these organizations. The women have donated to the Red Cross and sent two packets to Camp Kane. Union services of four churches were held in the Presbyterian church to observe the week of prayer. The young people meet every other Sunday evening and have interesting programs. The Sunday-school attendance and interest have increased as well as the church attendance. The church decided at the last council to have a week of pre-Easter services conducted by our pastor. The sermons being preached now by our pastor, Bro. W. H. Neff, are evangelistic in nature and that thought will be uppermost during the entire year. A series of five sermons on *What Has Prayer Done for Me?* were interesting and uplifting; the last one was a synopsis of experiences named in response to requests. A number have been baptized since our last report and two letters of membership have been granted.—Flora S. Berkeley, Pittsburgh, Pa., Feb. 2.

**Roaring Spring.**—On Dec. 14 our B. Y. P. D. presented the play, *Brothers*, for the benefit of the peace and relief program. On Dec. 21 the children of our Sunday school gave a Christmas program; in the evening the choir, under the direction of Brother and Sister Ralph Over, presented a cantata which was very beautiful. The offerings of the day were sufficient to pay our missionary budget for the year. On Dec. 28 our pastor, Bro. T. F. Henry, preached his farewell sermon; he has accepted the pastorate of the Stone church at Huntingdon, Pa. On Dec. 29 we held a farewell social in honor of the Henry family. The social hall was very beautifully decorated. The other pastors of the town and their wives were present, as well as Eld. A. R. Coffman, a member of the ministerial board of our district, and his wife. An electric floor lamp was presented to the Henry family from the church as a token of love and appreciation for their fine service rendered our congregation. Bro. Wilmer Kensinger of Fredericksburg, Pa., has been filling the pulpit. The annual week of prayer services was held in our town Jan. 4-9. Rev. Weidle of the Church of God preached in our church on Jan. 4 in an exchange of pulpits. On Tuesday evening Rev. Naugle of the Lutheran church preached in our church, and on Wednesday evening Bro. Henry preached in the Methodist church. He had returned to officiate at the wedding of Sister Marguerite Sell, one of our Sunday-school teachers, who was married to Mr. Frank Smith of Hollidaysburg, Pa. The ceremony was performed in our church on Jan. 7. Bro. H. Stover Kulp and wife were with us on Jan. 18. During the Sunday-school hour Sister Kulp talked to the women of our church and Bro. Kulp spoke to the men. In the evening of the same day the Zion Lutheran young people's choir gave a program. We are looking forward to the coming of our new pastor, Bro. H. Q. Rhodes, and family of Somerset County, Pa., who will arrive about April 1. The district meeting of the Middle District of Pennsylvania will be held in our church April 9.—Lena M. Hoover, Roaring Spring, Pa., Jan. 22.

**Shade Creek, Berkey.**—The Sunday school helped us to celebrate Christmas in a very appropriate manner. In the morning of Dec. 21 the children gave a program and in the evening the young people gave a play, *The Guiding Star*, to a large audience. On Christmas Eve the young people sang carols at about twenty different homes. The week of prayer was observed by having services four nights, the pulpit being filled by ministers from other churches. The Juniata male quartet gave us a very fine worship service on Jan. 11. Plans have been made to make some improvements in the church basement.—Mrs. John F. Graham, Windber, Pa., Jan. 26.

### Virginia

**Ewing.**—At our fall council we elected officers for the coming year. Bro. J. H. Peterson of Fountain City was re-elected elder and Bro. J. R. Jackson of Limestone, Tenn., pastor. In November Bro. W. A. Reed of Campobello, S. C., held a ten-day revival meeting here; six additions were made to the church. Bro. Reed preached some inspiring sermons and we were glad to have him with us; we hope he may be able to visit us again some time. Just recently we had two welcome visitors with us, Brother and Sister G. G. Canfield. They showed many interesting pictures of their travels and each of them gave an interesting lecture. We are delighted to have such good people visit our church any time and we hope they can come again in the future. Our Sunday school is going fine with good attendance. Bro. J. R. Jackson will fill his regular appointment here on the third Sunday. He has missed only one appointment with us in four years.—Mrs. Elbert Jones, Ewing, Va., Feb. 4.



**Fairfax.**—Since our last report four new members have been added to our congregation by baptism, two at Oakton and two at Drainsville. At our fall council meeting Bro. E. E. Neff was re-elected elder for three years, and Mrs. Russell Miller was elected local children's director. Mrs. Manola Miller has been retained as the women's work president. We have three boys at Camp Magnolia. A group from our church visited Camp Kane during the Christmas vacation. They were favorably impressed with the work there. We are receiving our Brethren Service Fund offering monthly. The response from the members has been very good. The church has approved a plan to build a parsonage and it is hoped that the work will begin soon. We have been having a school of missions for the past several months with classes for adults, young people and children. During this period of study we were fortunate in having Bro. H. Stover Kulp and family with us. Bro. Kulp brought the morning message on Nov. 24. They were present to help Brother and Sister Earl Flohr celebrate their twenty-fifth wedding anniversary. The B. Y. P. D. had an African social on Nov. 21 in honor of Brother and Sister Kulp's children. We are making an effort to place the Gospel Messenger in all homes of our congregation. A service was conducted on Thanksgiving Day by our pastor, and an offering was taken for missions. Our young people have organized a choir and are showing great interest and improvement under the supervision of Mrs. J. E. Eichelberger. On Dec. 21 a cast of fifty, including the choir, gave a pageant, The Christmas Road. Our young people went caroling on Christmas Eve. Our revival services will be held March 29—April 5 with Bro. M. R. Wolfe of Bridgewater as the evangelist.—Mrs. John A. Miller, Fairfax, Va., Jan. 30.

**Oronoco.**—The church work here is moving along nicely and our young people are taking a great interest in the work. Our pastor, Bro. R. M. Figgers, who is in his seventy-fifth year, is still very active and able to be with us at all our church services; he preaches for us each Sunday night. Our communion service on Oct. 19 was a very spiritual occasion with thirty-eight communing. Our pastor officiated. At Christmas time the ladies' aid society and the church gave gifts and a food shower to a sick lady in our community. On Nov. 28 we had with us Bro. S. Ira Arnold and wife, who gave us their worship in art program, which was very inspiring and enjoyed by all. We are looking forward to a council in the near future to plan our work for the year. Our hearts were saddened on Christmas Day by the death of a young sister in our church, Mrs. Mattie Adcock.—Ethel M. Figgers, Oronoco, Va., Jan. 23.

**Roanoke, First.**—Our communion was held on Oct. 26 with Dr. J. S. Flory of Bridgewater presiding. This meeting proved to be a spiritual feast for the members. On Nov. 12 Sister Frank

Crumpacker from China gave an inspiring talk at the midweek service. On Nov. 18 the fathers and sons had a banquet which was well attended. J. N. Via was elected president of the men's work. Nov. 9 was observed as subscription Sunday with Senator Leonard Muse as special speaker. The response in pledges was one of the best in recent years. On Nov. 10 the general workers' conference was held with Bro. A. Stauffer Curry as speaker. Our Thanksgiving service was held Nov. 20, at which time a substantial offering was taken for our building fund. While our pastor was in Ohio conducting a revival Nov. 21—Dec. 7, the pulpit was ably filled by Dr. J. S. Flory, Dr. Paul H. Bowman, who spoke on Brethren Service work, and Bro. Frank Crumpacker, who spoke on mission work in China. The Christmas season was celebrated by a white gift service in which gifts of food and money were contributed to stock the storeroom of the church from which a basket can be packed at any time during the year for families in need. At this service all three choirs gave special music. Special Christmas programs were given by the junior choir and intermediate girls' choir. The adult choir gave a cantata, Chimes of the Holy Night. The congregation greatly appreciates the work which is being done by these choirs. The girls' club and the boys' club are progressing nicely. Our women's work has unusually good programs. Their theme for the year is Lights on Life's Highway. During the last quarter we had a special missionary drive for the girls' schools in India, China and Africa. We raised \$50 through our traveling missionary boxes. The B. Y. P. D. has an active group of young people. This last summer they sponsored the raising of \$800 for a new church roof. The missionary department of the church is sponsoring a school of missions. The ushers are doing a splendid piece of work. They have monthly meetings and have visitors from other churches attend. Much work has been done on the church lawn; a retaining wall has been built at the back and part of the lawn has been reseeded. Handrails were placed at the front entrance, a large mail box was placed at the church study door, and Bibles were given to three of our ushers who have gone to camp. We are greatly pleased with the spiritual progress that is shown in the church since Brother and Sister Ralph White have been with us.—Mrs. W. D. Trout, Roanoke, Va., Jan. 28.

### West Virginia

**Oakvale.**—Our church had as visitors on Jan. 25 a group of speakers from Roanoke, Va. This group consisted of Brethren Bowman and O. D. Eller, who had visited this church before, and two other brethren. The purpose of this meeting was to see the progress of our church. The talks given were enjoyed by everyone.—Fannie Wimmer, Oakvale, W. Va., Jan. 26.

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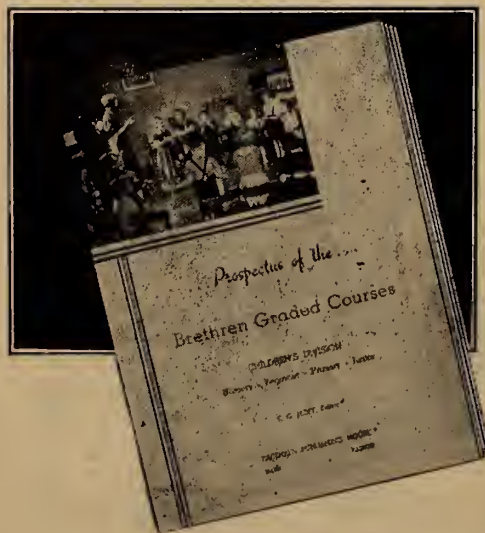
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# GOSPEL MESSENGER



Civilian Public Service Camp Administrators: left to right, seated: W. Harold Row, Civilian Public Service administrator; M. R. Zigler, Executive Secretary Brethren Service Committee; Paul Comly French, Executive Secretary National Service Board for Religious Objectors; Charles F. Boss, Jr., Methodist and member of Board of Directors of National Service Board; standing: Mark Schrock, director Camp Cascade Locks; Paul Bowman, Jr., director Camp Lagro; J. H. Mathis, director Camp Magnolia; L. C. Blickenstaff, director Camp Stronach; Levi K. Ziegler, director Camp Kane. Photo by E. G. Hoff. See pages 20 and 21.

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February 28, 1942



## Around the World



**Young Married People's Class, Woodbury, Pennsylvania.** The class consists of 60 members. The teacher for many years was the late Dr. I. C. Stayer of whom there is further mention on page 23 in this issue. A project of this group has been one-half support of Harold Royer on the Africa mission field.

### Missionary Projects

In the Church of the Brethren approximately 115 full and partial supports of missionaries—and other phases of the mission work—are made by classes, Sunday schools, congregations and individuals. In addition to the personal support of missionaries, there are about forty "work budget supports" being supplied by classes and other groups. The personal support of missionaries, married or single, is \$550 per year; allowances for children of missionaries range from \$100 to \$250, depending upon age.

The young people's project, known as Youth Serves, is the support of the whole brotherhood Conference Budget on the basis of time, costing practically \$30 per hour.

### Projects of Young People's Classes of Other Denominations

A class in Florida presented a pulpit Bible to the church in a service of worship and dedication. This same class placed Bibles at the Tallahassee air base.

In Kentucky, a young people's class aimed to keep in touch with the boys in camps. The names and addresses of the boys were printed in the monthly class Visitor, and quotations from the boys' letters were frequently printed. Copies of the Visitor and a denominational magazine were mailed to the boys in camps.

In Indiana, a young people's group gave a play, sponsored a concert by an a cappella choir, made personal pledges and enlisted the interest and assistance of adults, and carried through to a successful completion a project to install an electric organ in the church.

In Chicago, a class of young people wanted to find the values of the Bible for today. They planned three meetings. At two of them they studied New Concepts of an Old Book and Modern Youth's Standards Compared With Jesus' Standards; the third meeting was a meditation on the life of Christ, with the use of colored slides and musical and speech backgrounds. Later in two meetings they learned to understand better the meaning and value of the communion service.

In a town in Pennsylvania, a class of girls developed a plan of recreation, storytelling and handicraft with children in a slum area. The boys got interested and then the entire congregation. Now there are health and sewing classes, and a move to start a Sunday school in the neighborhood.

In California, the young people of a local church invited the young people from a Japanese organization to be their guests in attendance at a play at the high school, and later enjoyed an hour of fellowship at one of the homes.

A young married people's class in Indiana has grown from one of the

smallest in the church school to one of the largest. They have given emphasis to fellowship with newcomers and potential members.

**Approximately 288 men** are now serving prison sentences for violating the draft act, according to the National Service Board for Religious Objectors.

**A recent survey** of all denominations has revealed that church attendance in Washington, D. C., has increased from 30 to 70 per cent. In many cases, church leaders say, they have had standing room only at Sunday services.

**Petitions** are being presented to Congress by citizens throughout the country urging congressional action on dry legislation. One, urging enactment of the Sheppard bill, was presented by Rep. George W. Gillie of Indiana in behalf of the members of the Blue River Church of the Brethren.

**A gathering temperance drive** is being launched throughout the United States by church groups in co-operation with organized dry forces. Hoping for ultimate establishment of some type of strict legal control, or even abolition of the liquor traffic, the dry forces are basing their campaign on the following grounds: the current need for food conservation, alleged vice conditions in military camps and a desire to protect the defense workers.



# GOSPEL MESSENGER

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Volume 91

FEBRUARY 28, 1942

Number 9

## *... Editorial ...*

### **A Personal Word**

WITH this issue the writer of these lines closes his twenty-six and one-half years of service as editor of the Gospel Messenger. At the request of the Board of Directors he continues temporarily as an editorial contributor and consultant but responsibility for the policy and content of the paper now passes from his hands to those of his eighteen years' associate, Bro. H. A. Brandt. Your new editor is not new and needs no introduction. You know him and you know that the official organ of the church will be managed well.

Many things in the experience of these years invite reflection. There is, for instance, the developing church life with its shift in emphasis and the part the Messenger has had in it. There is the unhappy circumstance that your retiring editor took up this work in the midst of a world war and lays it down in the midst of another greater one. Other alluring themes suggest themselves. To some of these he may wish to give attention later, and yet he is not sure. He may prefer to let the record stand, as it will stand anyway, without comment of his own.

One thing, however, he must not leave unsaid. This is a word of appreciation, appreciation too deep for adequate expression, of the very generous response of Messenger readers to his humble efforts. Their forbearance has been great. Even when they disapproved, almost without exception their reaction has been kind. A thousand thanks to all for the rare opportunity they have given him to serve, in so significant a way, the cause which he loves more than anything else in the world.

E. F.

### **Perhaps Good for Others**

THE Catholic Rural Life Conference has set up a four-point program for the purpose of achieving economic, social and spiritual security for rural America. In the belief that what is good for the

Catholics might be worthy of consideration by others we venture to list the four working aims of this conference. They are as follows—

1. To care for the underprivileged Catholics living on the land.
2. To keep on the land Catholics who are now on the land.
3. To settle more Catholics on the land.
4. To convert the non-Catholics on the land.

The conference just referred to urges further study into the cause and purposes it espouses. It seems to us that any denomination with an eye to the future might well take the pains to set up its working aims and urge brotherhood consideration of the cause and purposes it has espoused.

H. A. B.

### **The Idea of the Remnant**

THE idea of the remnant is an old one even in Hebrew thought. In Gen. 45:7 Joseph is represented as saying: "God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance."

The succeeding centuries brought so many ups and downs to the Israelites, particularly the latter, that the prophets had frequent recourse to the idea of the remnant. Perhaps they drew from nature quite as well as from human history. At least again and again their ultimate hopes were centered in the tenacious and seedlike groups which conserve vital ideas through the winter season of unfavorable conditions.

The idea of the remnant can be used to advantage in the analysis and interpretation of Brethren history. Perhaps it is not an oversimplification to say the Brethren are in the midst of the fifth major test in about twice that many generations. That is, in the more than two hundred years of our church life we have faced such remnant revealing experiences as persecution, sudden freedom, a dispersion, materialism, and a rethinking of our basic philosophy of life.



It was persecution which brought the founding fathers to Schwarzenau, more persecution that sent them on to Creyfelt, and still more persecution that drove some as far as America. Not all came to the New World. Perhaps more remained behind than ventured to face a long ocean voyage. We do not know what became of these, but we do know what happened to the remnant that escaped to America.

When the exterior pressures of persecution were removed the remnant began to suffer from the opposite dilemma—or that of the confusion and disintegration which comes with the abuse of freedom. One Conrad Beissel led off a goodly number, disturbed others in their thinking, and all but destroyed the struggling group.

But a remnant kept their poise, and in two or three generations were beginning to swarm out from the old locations. They went south, and then west, all eager to found new homes in the wilderness. Came then the test of isolation. Could our people survive a dispersion? On the frontier many were lost to the church, but here and there a remnant took root and a new center of Brethren culture was founded.

Then came the most subtle test of all. Could the Brethren survive a period of prosperity? As the country developed many accumulated much of this world's goods. Being industrious and frugal they could hardly avoid passing on to the next generation more than was good for some. It became harder and harder to live simply and sympathetically in a world of things that seemed so desirable and wise to possess. Many followed Demas in his love of the present world and hence were finally lost to the church.

A remnant was struggling to free itself from the toils of materialism when the modern house of Dagon fell. So there was need for rethinking our basic philosophy in the light of what is happening in our world. It was then seen there is more to be said for the Brethren way than many supposed. Even so, there are varying interpretations. Time will tell which is gold and which hay or stubble.

But always a remnant is saved to begin anew the cycle which started with persecution and survived the excesses of freedom, the losses of isolation, the surfeit of things, and the struggle to recover a basic life philosophy.

H. A. B.

### Plans for the Post-War World

IN so far as we have heard, there are but two. There are more than that in their details but they all reduce to two in their essential features.

One plan is to insure peace by holding the defeated nations in such complete subjection that they will be powerless to make trouble hereafter. The conquerors were too lenient the other time. They will make sure work of it this time.

The other plan is to lay the foundations of an enduring peace by proceeding to make friends of the fallen foes. It would seek no revenge but would be so generous that champions of hate who aspire for world dominion could get no following.

Which plan do you think shows the clearest grasp of realities? Which has learned most from experience? Which are you going to try to promote?

E. F.

### What to Do Last

WHAT to do first is of most importance but we assume that you found that out long ago. If your pure mind should need any stirring up by way of remembrance on that point, look up the next to the last verse of the middle chapter of the sermon on the mount.

Now you should be ready to face another troublesome problem, how to quit, where to get off, what to do last. The answer to that question is in the first verse of the next to the last chapter of Paul's most affectionate letter, and in a good many other places as well.

Extra emphasis is given it by the way Paul came back to it after his "finally" was interrupted. A whole chapter discussion of other matters did not make him forget that above all things he wanted his readers to rejoice (Phil. 3:1; 4:4). Then he said it again.

No matter what the day has been like, the best last thing to do before you fall asleep is to rejoice in the Lord. No matter what your life has been like the best last thing to do before you fall into your eternal sleep is to rejoice in the Lord. No matter what the horrors of a war-cursed world are like, the best last thing to do about it is to rejoice in the Lord. Remember, though, that you cannot rejoice in him unless you are in him yourself.

Remember, also, that if you are in him, living life his way, you cannot but rejoice, not only as the last of your activities, but as the constant accompaniment of all your activities. "Rejoice in the Lord *always*" and then you will be sure to do the right thing last.

It is not a noisy thing we speak of here, though one may on occasion "make a joyful noise." Most naturally and normally it will be a very still, deep thing, hidden far down in the inmost recesses of the heart.

E. F.



This little brick building was built about a hundred years ago for an apothecary shop. Seventy-five years ago I spent my first day in school here, as it was then being used for a private school. I objected to going to school, but mother took me and remained at the school until I became reconciled to the situation. After that first day, they would have had to lock me up or tie me to keep me from going to school. The little building is now used for our Moores Store post office.



## Fifty Years in the Service of the Church « «

BY J. CARSON MILLER

### 14. Reunions—Social Life

THE above subject was suggested to me by my duty as historian for the clan of Millers to which I belong. In 1931 a number of the descendants of my great-grandfather met at the old Bridgewater church and organized for the purpose of finding out more in regard to our ancestry. I believe it proper to mention this because the Jacob Miller from whom we traced our ancestry moved to the Valley of Virginia about the same time that Elder John Garber came here. The latter seems to have been the first Brethren preacher in the Valley of Virginia. His family and that of the said Jacob Miller must have been closely associated. At any rate, Daniel Garber, one of John Garber's sons, married Susanna Miller, one of Jacob Miller's daughters. As a matter of history, I think it is not out of place here to state further that the said Daniel Garber and Susanna Miller Garber moved to the vicinity of Harrisonburg, Va. It was he who donated and deeded a piece of ground to the church on which Garber's church now stands. The Wines, the Glicks, the Garbers and the Neffs all settled at no great distance from the Flat Rock church, and I have in me, the blood of all these

families, as they intermarried from time to time. At our reunions of the Miller clan we have discovered that the families of the Valley of Virginia are very closely connected, and this no doubt accounts largely for the social spirit that prevails here to this day. The reunions of the different clans of Millers, Garbers and others are doing much to spread that spirit and to create a common brotherly feeling. Friendship and unity are advanced by those who come together, and are not these things for which we stand? In fact, the brotherly spirit that exists between students or classes of the same college shows that there are ties that are stronger than blood. Hence, I believe that these reunions are necessary for the life of the church and the community.

Not only is a good feeling created between members of the same church, but my experience has proven to me that a more friendly feeling exists between the different denominations of our section than existed in my boyhood days. At that time, I well remember, there was a good deal of the fighting spirit manifested between the different ministers of the Christian church, and between the members of different churches. In some cases this spirit was so strong that members of one church seldom attended the services of other churches in the same neighborhood. In conversation with ministers of other denominations they have told me that the same spirit existed in their churches, and that they see a big change to-day. Let us "as therefore we have opportunity, do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

The various family reunions, the interdenominational meetings, and other gatherings of different kinds, where people of different faiths have met together in one common cause have no doubt been instrumental in creating fellowship and a brotherly feeling among the people of different sects. The time has come when it is very important for all professing Christians to combine on



Scene along Holman's Creek, where we boys often went to swim and fish, as the creek runs through the Miller farm.



the war question, on the temperance question and upon all moral questions that come before us. "In union there is strength" is just as true today as it ever was.

Our own church gatherings, such as our district meetings, our Annual Conference, our love feasts and our Sunday-school and ministerial meetings have seemed to me to be of great benefit from a social point of view. They undoubtedly strengthen our membership in more ways than one. They bring those of different opinions together, and the discussions tend to give them a more united feeling. We sometimes learn at these gatherings to modify our beliefs, and if we have good ideas of our own we have here an opportunity to convey them to others. We should not hold ideas and methods selfishly to ourselves if they have proven good in our work. "Let him that is taught in the word communicate unto him that teaches in all good things" (Gal. 6:6).

While my defective hearing has prevented me from getting all the good out of the various meetings that I would naturally desire, the most important part of the proceedings is published, and from these published reports I can gather the cream. And, just here, I wish to say that my church paper has always been a very important factor in my life, and I would not be without it. There are other good religious papers published, and I subscribe for some of them, but they do not give me the information that I want in regard to my own church. I am always anxious to know what is going on in the church. I want to know what the Brethren have to say on different questions. No other paper will give me this. I have frequently found members who had wrong ideas in regard to the church, simply because they did not take the church paper. When I go into the home of a man of another denomination I am not surprised to see his church paper occupying a prominent place in the home. In fact, if I find that he is not taking it, I form the opinion that he is not as loyal to his church as he ought to be. Even when old age is coming on and eyesight is failing, there is almost always some one in the home who can read, and it is a comfort to those who cannot read to hear the church news.

Some have said to me that they have a radio and can hear some of the best sermons without going to church. While I can hear good speakers on the radio fairly well, and do sometimes hear good sermons, it does not, in my opinion, take the place of "assembling ourselves together." We lose the social part of the preaching service, and if we can possibly get to church and hear the minister, it is my belief that this far surpasses the radio,

even if the sermon should not be as finely polished. Much that comes over the radio I cannot hear, but I can hear practically all that I care to hear, and I can readily do without the bulk of what I cannot hear.

What I have been trying to say is that by assembling ourselves together in family reunions, in church meetings, or in services of various kinds for the upbuilding of humanity, we create that love, union and fellow feeling that does not come to Christian people in any other way.

*Moore's Store, Va.*

## Tolerance or Compromise?

BY DE WITT L. MILLER

THE line between tolerance and compromise is a hard line to draw. Some people cannot hold convictions without being intolerant and some people cannot be tolerant of the convictions of others without compromising their own. A pacifist church in the time of war faces the problem of being tolerant without losing hold of its convictions.

There are those who would take the attitude of the Zealots of Jesus' day. When the prevailing political power conducts the affairs of the state in a way that is incompatible with their religious principles they are ready to revolt against the government and rise up in opposition. The Zealots of old did it with violence. The pacifist zealots do it with words and attitudes. We have no record that Jesus was a Zealot.

There are those who have a much different point of view. They have worked hard for peace in the last two decades or more. They have done everything in their power to prevent war. But now that war is here they feel they are so much a part of the social-economic-political order that they have no other choice but to support the government and help win the war, even though in their hearts they know that war is wrong. Although Jesus was no Zealot, neither was he an agent of Rome, nor did he condone the evils of the Roman Empire.

An influential layman said to his pastor the other day, "Brother —, we all know your views on war and peace. We admire your courage in being willing to preach peace in time of war, but there are quite a number in the congregation who do not agree with your pacifist views. Wouldn't it be a good idea if you didn't talk so much about the peace doctrine of the church right now? After all it is a matter upon which there is a good bit of disagreement. We will let you believe your way and we will believe ours."

Anyone who reads editorials in these days has discovered a tendency to try to keep the Chris-



tian world united in spite of their differences on this particular question. A year or two ago one of the great Christian thinkers told Dr. E. Stanley Jones, "As you come to America this time it will be all right for you to talk peace, but be careful that you do not make it a dividing wedge in American Protestantism." Certainly it would be a tragedy if we let our convictions on the matter of war and peace destroy our brotherhood spirit. On the other hand, one of our own ministers said it rightly the other day when he said, "It would be a tragedy to let this question divide us and to come out of this war split up into two camps, but it would be a far greater tragedy for the Christian church to come out of this war without a message, without a testimony, and without a great conviction." Surely we must be tolerant and brotherly, but not to the point of compromise.

In deciding how we can hold to our peace convictions and still be tolerant and brotherly there are a number of things we must keep in mind. First of all we must know the point of issue between the pacifist and the militarist. For the most part both will agree that war is wrong. For the most part both will agree upon the purposes which they have in mind. The militarist claims to be fighting for personal liberty, for freedom of conscience; for the preservation of democracy; and for many other things that are worth while. The pacifist is also interested in all of these things. They represent great goals in the onward march of civilization. In many cases there is no point at issue between the militarist and the pacifist. There are two points at which they differ.

First of all, the pacifist holds that war is not the method by which the purposes they hold in common can be obtained. On the other hand the militarist does not believe these goals can be obtained by nonviolent methods in light of the character of the opposition.

In the second place, the pacifist believes that the individual conscience is an area in which the authority of government has no business to meddle. On the other hand the militarist believes that the conscience of the individual is no more an accurate guide than the corporate wisdom and judgment of the people and the constituted authority which "governs with the consent of the governed." Any pacifist program of activity in time of war must take cognizance of these differences and the sincerity with which each is held.

Another consideration to keep in mind is the condition and nature of the pacifist position. It is a minority position. Those of us who hold it think of it as an advanced position. We like to feel that we have a bit more "light" than our other brethren.

We need to remember that humility always becomes the Christian and that spiritual pride is a sin. Conscientiously feeling that it is the "right" position we need to hold it in all humility, but with a willingness to stick to it until more "light" comes. It goes without saying that we must always be seeking the light.

We must remember also that since it is a minority position we must exercise both diligence and patience. Some of us do not know better than to "cast our pearls before swine" and thus make ourselves objectionable. As a minority group we must expect to incur the misunderstanding, the criticism, and even the persecution of the "rabble"; but some of us by indiscretion lose for the pacifist position the respect of those who think, those who are sincere, and those who are honest. If we want others to give us credit for honest motives and sincerity of purpose, if we want others to be tolerant of us, certainly we must have room in our hearts for a spirit of tolerance and brotherhood toward others who are just as sincere and honest in their stand, although different from ours. One of the dark blots upon the pages of the church's record is its unloving intolerance in the name of the One who could be intolerant of every sin but merciful toward every sinner.

In light of these and other considerations that might be mentioned, what can I do as a Christian? What sort of life program can I have that will keep me free from compromise and yet at the same time give me the saving grace of tolerance? Several things suggest themselves.

(1) Hold to the belief that under God all men are brothers. The militarist may have a hard time to accept this at our hands, but he will have an easier time if we who are pacifists will be as brotherly toward him as we want him to be, and as we are trying to be. Some pacifists of my acquaintance are bending over backward to show their brotherly feeling toward the Japanese and yet are quite intolerant of the American military. It is not easy to be brotherly toward *all* men.

(2) Seek to create understanding by giving correct information where possible and by correcting misinformation. The other day in the barber shop one man said, "I think this preparation for air raids in our town is nothing but propaganda." Another man replied, "Don't you fool yourself. The Japanese know all about every little town in this county. They have had spies and fifth columnists all around here and they teach that information to their children in their homes and schools. Every boy and girl in Japan knows the very best way to bomb this very town." There was a chance to explain the political setup in



Japan. There was a chance to say that the average Japanese citizen is just as peace-loving as the average American citizen, but that Japan is ruled by the military, war-mongering party. There was a chance to say that it was very certain that the Japanese emissary in Washington, which in all probability represented the majority opinion as far as the citizens of Japan were concerned, were just as much double-crossed by the attack on Pearl Harbor as the American people.

(3) Realize that we cannot entirely extricate ourselves from the war program and that we must be controlled by humanitarian principles. We are all affected by the rising cost of living. We are not buying tires and there is much talk of the rationing of other commodities. This is all part of the war program. Likewise we are paying hidden taxes almost every day and the taxes are being used in a large measure to support the military program. It is true, as someone recently said, "We are all in this war, pacifist and militarist alike." To keep our testimony clear we are in the danger of becoming negativists. Undoubtedly there are some things that we cannot do without compromise, but we had better seek to find the things that we can do, positive things, which will keep our testimony clear. We can give to relief. We can assist those organizations which relieve suffering and distress. We can increase our giving to character building institutions. We can simplify our living. We can practice self-denial and self-sacrifice, and if there is a saving of money in the process, use that money for the saving of life. In other words, our actions must be governed by those humanitarian principles that apply both in peace and war.

(4) Do not argue. Arguments may convince but they are rarely redemptive.

(5) Have clear convictions and present them quietly, modestly and humbly when the occasion demands.

(6) Keep informed, but balance the reading of the news and listening to the radio with much reading of the Word and communion with God in prayer.

(7) Seek to understand and appreciate the other person's point of view. This is a good thing to do in order to purify and strengthen our own convictions. At the same time we need to maintain the bonds of fellowship and brotherhood although we do not see eye to eye.

(8) Seek ways and means of upholding the conscientious objector and the C. P. S. camps without belittling or slurring the men who take a different view. Don't push one up by pushing the other one down.

(9) Be positive and aggressive in all activities that make for human betterment, goodwill and brotherhood. Be willing to sacrifice for the good of others.

(10) Practice the privilege and art of intercession.

In being pacifists some may have to become martyrs, but we must not seek it. To do so is evidence of spiritual pride. Jesus was very careful to wait until his hour was come. If it comes we must face it without shrinking and accept it with humility. But until that issue is faced, let us hold to our convictions without compromise, being careful always to exhibit that spirit of tolerance necessary for the preservation of the finest and best fellowship in the larger brotherhood of our Christian faith.

*Meyersdale, Pa.*

## How Build the Home With Him

BY DAVID G. WINE

Excerpt from an address given at the Nebraska district meeting on the theme, Building With Christ.

IN the purposes of God the home is one of the first institutions receiving his special blessing and specific direction as to its responsibilities. To build a home with him it will be first of all necessary to get his conception of its nature and functions. The earliest Biblical statement makes the relationship of husband and wife exceed that of father and mother. They are one flesh and possess the power together to perpetuate the race. Jesus conceived this relationship of one man and one woman to be one of inviolate, undissoluble union. In his mind Moses had no better ground for granting divorce than the hardness of men's hearts. Only when a measure of harlotry became evident on the part of either was separation countenanced and union with another mate sanctioned. The home was to be a place where men and women shared with the Creator in loving co-operation and sacrificial service the perpetuation of the race. Here they shared life with each other, and with their offspring, which was to be brought up in the nurture and admonition of the Lord. Evidently, then, those entering upon the marriage relation, if they would build a home with him, must be in harmony with his redemptive purpose and sympathetic toward the ends he seeks. "What part hath he that believeth with an infidel?" ask the Scriptures. The most serious time in the life of a young man or woman is the moment when he or she faces the decision of who the life companion is to be. The character of the home lies in this choice. Indifference to the church and its aims, or careless inattention to its needs, will mean a home on the



same plane. Christian girls marrying indifferent boys, or those actually irreligious, are placing their lives in precarious hands if they would build a home with Christ. Young men attracted by glamor girls can have little hope of building a substantial home structure with Christ as its Head. Look about you and see how many children are denied religious instruction because father or mother or both are indifferent to the purposes of Christ and his church. Home should represent first and foremost the interests of the church. Everything in it should point to the great things in the life of Christ: peace, good will, prayer, gratitude, good literature, wholesome entertainment, the right kind of guests, hospitality, enthusiastic support of all the graces of Christian living. It is to observe with happy attitude the spirit of the kingdom in forgiveness, loyalty and sacrificial love as the supreme good in every plan for family participation, that we are best able to build the home with Christ.

*Enders, Nebr.*

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### Temperance Address

BY MRS. J. I. BAUGHER

Director of Temperance Work for Eastern Pennsylvania

THERE are many phases to the subject of temperance. These remarks will be confined to the subject of alcoholic liquors and their control. We sometimes think that it is only in recent years that people have agitated this question, but the facts are that our statesmen of Revolutionary times advised against its sale and use.

W. G. Calderwood in his compilation of *Temperance Facts*, page 3, says that as early as 1678, which was ninety-eight years before the signing of the Declaration of Independence, our patriot forefathers in New Jersey prohibited the sale of liquor to Indians; and in 1733, Georgia prohibited the importation of liquor into that colony. The first Continental Congress, only seven months and twenty-three days after the signing of the Declaration of Independence, resolved: "That it be recommended to the several legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented."

He likewise goes on to show that our early presidents also took a clear position on the alcohol question. George Washington in a letter dated March 31, 1789, said drink is "the source of all evil and the ruin of half the workingmen in the country." John Adams pointed out that the free use of liquors is peculiarly harmful under a democratic

form of government, while Thomas Jefferson said, "The habit of using ardent spirits by men in public office has produced more injury to the public service, and more trouble to me, than any other circumstance that has occurred in the internal concerns of the country during my administration." Abraham Lincoln is reported to have said on Feb. 22, 1842: "Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three fourths of mankind confess the affirmative with their tongues and, I believe all the rest acknowledge it in their hearts."

The use of liquor was not as high per capita at the time Washington, Jefferson and Lincoln made their observations as it was at the time of the Prohibition Amendment. In 1840 "the annual consumption of intoxicants totalled 4.17 per capita; in 1911 it was 22.81 gallons for every man, woman and baby," according to *Calderwood, Temperance Facts*, page four.

The conscience of the public was slowly being aroused. Preachers began preaching against its use. Teachers began teaching against drink. Organizations against its use appeared. In 1808 the first voluntary total abstinence society later known as the Billy Clark Temperance Society was organized in Saratoga County, New York. Many others followed including the Women's Christian Temperance Union, the best known of all of them. This organization alone has a total membership of a quarter of a million. Local option and county option were effective in a small way only—state and national prohibition became the goals of temperance organizations because, as John G. Woolley used to say, "local option is all right, except that it is too local and too optional."

After half a century of hard work on the part of the temperance crusade, Maine, Kansas and North Dakota were dry. Thirteen years later thirty states were dry. "This was a moral political victory that probably has no parallel in the history of the human race. A nation of more than 100,000,000 reversed the political policy of regulating the beverage liquor traffic, which is almost as old as civilization, adopted total prohibition, and reduced the per capital consumption from 22.81 to 2.48 gallons, or 89.1 per cent."

While it has been claimed that more people suffered from alcoholism during prohibition because of poisonous liquor, that bootleg liquor greatly increased the death rate from alcoholism, statistics show this to have been false. Though conditions were not ideal, drinking was greatly reduced among the young people, in homes and at social gatherings. There was also less juvenile delin-



quency. Evangeline Booth, who spent her life for the down-and-outs, said that eighty per cent of the sufferings of the families of the common people of her city was wiped out by prohibition. Henry Ford is quoted as saying that before prohibition, in each group of 5,000 men in his workshops about 100 caused trouble because of indulgence in liquor. After prohibition, out of the same number of men, the number was less than ten; as a result men in the plants were working more, working better, wasting less, and saving more. (See Calderwood, *Temperance Facts*, pp. 8-48.)

#### *Why, Then, Was the Eighteenth Amendment Repealed?*

It was repealed because the brewers and many other big corporations put on a drive against the Prohibition Amendment eight months before it was repealed, so that taxes would be lightened as they said, by shifting taxes on to labor. The laboring man, they said, would gladly pay three cents tax per glass of beer, and that would permit the Federal government to get rid of income and corporation taxes. The drive for repeal really, therefore, originated in the love for money.

There were consequently organized systematic efforts to manufacture wet propaganda. A prominent wet member of Congress told of the principles upon which the wets built their propaganda. He said: "Every time a crime is committed they cry 'prohibition'; every time a girl or boy goes wrong, they shout 'prohibition'; every time a policeman or politician is accused of corruption they scream 'prohibition.' As a result they gradually built up in the minds of the public the idea that prohibition is the major cause of all sins of society." (See Calderwood, *Temperance Facts*, pp. 48-56.)

#### *What Has Happened Since Repeal?*

A survey was made which shows that during the first year of repeal the Federal prison population increased 25%. During the fiscal year ending June 30, 1935, the population of Federal penal institutions increased from 12,201 to 15,417, the largest increase of any one year in the nation's history. The American Prison Association stated that in one year there has been an increase of 6,000 in prison population.

The total cost of crime to the people of the United States has been frequently reported by J. Edgar Hoover at fifteen billion dollars per year.

There are also today, for every legal distillery in the United States, at least 100 illegal competitors producing bootleg liquor. There is a retail cost of \$38.26 per capita for tax paid on bootleg beer, while for education we spent \$15.33 per capita per year.

Considering these facts, the Methodist Board of Temperance calculated the retail cost of liquors at \$4,691,835,957. By way of visualizing this huge amount we can say that it would pay the cost of all public and private education, including all elementary and secondary schools, normal schools, teachers' colleges, universities and professional schools. In addition it would pay the total expense of all churches of all denominations in the United States; to that may be added the annual pensions, compensation insurance, and offices, and retirement pay for veterans of the World War. There would still be enough to pay all the unemployment compensation, cover the student aid under the National Youth Administration for six months, support the dependent children of all the states, cover the cost of aid for the blind and there would still be some left for other purposes. (See Calderwood, *Temperance Facts*, pp. 55-58.)

#### *What Can We Do About It?*

Exodus 14:15 says, "Speak unto the children of Israel that they may go forward."

In the first place, let us start with the fact that we can do something about it. Every path of achievement in America is a trodden path. Let us put more emphasis where Jesus put it, on the inner life rather than on legal prohibition. The more we have of inner control based on sound moral scientific teaching, the less need we have for law, and the more effective will be the results.

#### *First Is Our Duty to Ourselves*

It is the way we react toward it as individuals that will bring us victory or defeat. We can stop the liquor business between our own nose and our chin. Then the responsibility to our fellowman is applicable. Habakkuk 2:15 reads, "Woe unto him that giveth his neighbor drink."

#### *Our Second Responsibility Is in the Home*

One of the worst things about drinking today is that it has invaded the home. People have tried to make themselves believe that the drinking of liquors can be controlled if brought into the home. No greater mistake has ever been made than this. The home does not make liquor any better, but liquor makes the home vastly worse.

No sensible person today would be willing to admit that cocktail shakers and liquor bars have made a home more wholesome, or have made drinking less of an evil. Alcohol is a habit-forming drug and it works evil no matter whether it is served in the home, in the saloon or in the tavern.

A Christian home is one which puts God in the center; in him it moves, lives and has its being. Therefore, the Christian home must approach this problem from a definitely religious standpoint. It must teach the evils of alcohol upon the body, mind



and character of the children in order to build up an inner re-enforcement against temptations to drink or dissipate.

### *The Duty of the Church Toward Temperance Teaching*

Perhaps one of the first things we think of is to try to influence legislatures to pass laws, or get men into office who will enforce the law. It sounds simple, but experience shows this procedure does not work. We used to think if we had prohibition written in the Constitution the victory would be won. We achieved that goal and it did not work. So perhaps education is a proper function of the church, rather than lawmaking. Jesus commissioned us to teach; yet sometimes we become impatient with our teaching because of the results. It is a hard task to try to make people good by law, but we can teach them to do the right. Our teaching in churches and Sunday school must be very effective, since the liquor people are also using educational methods, using the fine arts and the skillful phrasing of costly advertisements which reach practically every home through the newspapers and magazines of our country. Perhaps a good life testimony of total abstinence and living temperately in all things, patience, sober-mindedness, chastity, industry, gravity, sound speech and kindness are the best that the Christian people can do.

Let our own lives bear testimony to the healthfulness of abstinence, to the sound business sense of not spending our own money for that which is not bread, and to the truth that life can be more joyful and a party more fun without liquor. Teach without ceasing the ways of godly living as we read it in Titus 2:1-8.

Perhaps the church's responsibility is to inculcate into the minds of the people a sense of the holiness of the church and the necessity of its separation from the evils of the world.

By way of summary then let me suggest the following steps:

1. Show to our people that alcoholic liquor has been considered an evil from time immemorial.
2. Show that Solomon, Plato, Jesus, Washington, Lincoln, Adams, Jefferson and other great men of all times have advised against its use.
3. Show that the enactment of laws is not our major concern.
4. Show that the Eighteenth Amendment was repealed because of the love of money and the skillful shaping of public opinion in our country on the part of big corporation and liquor interests.
5. Show that we must again start from scratch and teach the scientific facts about alcohol.

6. Present the facts regarding conditions since repeal.

7. Plan a program of teaching anew the evils of the liquor traffic. We can do this best by: (a) our personal life as an example, (b) urging our public schools to teach temperance to our children, (c) working intelligently in our W.C.T.U., (d) strengthening our Sunday-school temperance lesson, (e) voting against the sale of alcoholic liquors if opportunity presents itself, (f) upholding the work of the church in our several communities, (g) study groups, projects, posters, exhibits, pageants.

We cannot work intelligently unless we are informed on the facts of our subject. I should like to suggest that each Sunday school or women's class in our churches in Eastern Pennsylvania see that the following or equivalent materials are available:

1. Many suggestions can be gotten for study for all groups from a small booklet called *The Local Church and the Liquor Problems*, Brethren Publishing House, price ten cents.

2. Denoyer-Geppert—Alcohol Series Map.

3. Temperance Facts compiled by W. G. Calderwood, Minnesota Temperance Movement, 204 Hodgeson Building, Minneapolis, Minn.

4. Alcohol and the Christian Life by Deck and Pickett also has very good suggestions for group study.

5. The W.C.T.U. headquarters can supply one with any amount of literature.

*Hershey, Pa.*

### **Pastors Pray Too Much**

BY RAYMOND R. PETERS

SOME years ago at the beginning of a series of meetings the pastor said, "You do the preaching and I will do the praying." This we did. He prayed every audible prayer during the meeting. To make the situation more noticeable, the president of the men's Sunday-school class, taught by the pastor, called on him to lead in prayer. The folly of the situation was further increased because of the sameness of the prayers. After the meeting had been in progress for a few days one could tell beforehand the content and much of the phraseology of the forthcoming prayer.

This case is the most flagrant within my knowledge, but too many of our pastors are doing almost all of the public praying. In many youth gatherings the ministers are called on for the prayers. This problem has been on my mind for some time. For several years I was a regular member of a Lions Club. It was soon evident that the minister was returning thanks at every meeting. It was



proposed that this honor be passed around and, believe it or not, a movement was started whereby at least seventy-five percent of the "Lions" were taking their turns in expressing thanks. Men will pray when an expectancy is created and guidance is given.

Historically in our church the deacons read the scripture and led in prayer. Fortunate is the church today that has a large number of men and women who lead in public prayer. Churches differ widely in this regard and it is always heartening to visit a church where leading in public prayer is the habit of many members. The trend toward better planned and more meaningful worship services is a good thing. It is true that we need to enrich our public worship services, but to do this they need to be in keeping with our traditions, and the pattern not copied from other denominations.

A beautiful and meaningful worship service does not necessitate the pastor leading in all of the public prayers. In some churches it is well to have the persons assisting to appear in the pulpit, and yet in a large number of our churches having some one lead in prayer from the audience is the more effective way. When special emphases are being made certainly it is well to inform the person ahead of time that he is to lead the morning prayer. A large number of persons participating from time to time in public prayer is in keeping with our democratic practice and does much to build a spirit of fellowship and oneness within the group.

The spirit of centralization is reflected in many other aspects of our church life. So often the pastor is expected to carry the full load. The opposite of this was evidenced in one church some years ago when the full arrangements for the evangelist, including meeting him at the train, were carried on by the ministerial committee. The pastor had met with the committee and had full knowledge of the plans, acting in an advisory rôle rather than doing all of the work. Churches should be careful not to ask the pastor to carry responsibilities which belong to others. Also, the pastor should be zealous in broadening the base of leadership and spreading responsibility. He is an executive, an administrator, and not a chore boy. It is my honest conviction that the church will be more vigorous when a large number of the members are carrying responsibilities under the skillful direction of a consecrated administrator.

No one will misunderstand the title. We are in need of a great spiritual revival—a deepening of the spiritual life. Let us all spend more time in heart-searching meditation and prayer.

*Elgin, Ill.*

## More Than Ever

BY KERMIT EBY

I BELIEVE more than ever that we must be good fathers and mothers, good homemakers, good friends and good citizens. I believe more than ever that the leadership of tomorrow will come from the workers of the world, the people who, for the first time, are coming to the front in all countries, who are resisting fascism and intolerance. I want to be with the people, a part of those who work and sweat and suffer.

I believe more than ever that we need honest leaders, men who will not sell out for place or position, men who can resist flattery and laugh when they are inclined to take themselves too seriously.

I believe more than ever that our churches and our schools, our social agencies and our colleges must be everlastingly at work training people to meet the post-war problems. America cannot stand another post-war generation.

I believe more than ever that we must fight against intolerance, increasingly point out that adopting Hitler's methods makes us Hitlerian.

Positively, every discrimination against Jew or Negro, against any innocent alien must be opposed. Mine today is the task of helping Negroes get jobs, of answering every anti-semitic lie, of protesting such wanton and barbaric acts as cutting down the Japanese cherry trees in Washington.

Finally, I believe more than ever that ours is the task of planning for a peace that will make possible a world government based on justice, not force, a world where "the enforcement of the law is removed from the hand of the litigant and placed in the hands of the court."

. . . . .

There is still an unanswered question: What would I do if I were called for military service? Would I be a conscientious objector? The answer is "Yes." I have always been an "objector." Ignorance and intolerance, poverty and suffering have always aroused in me a desire to make this a better world for myself and my fellows. Temperamentally, I have always been an activist. My happiest moments were those spent in Pengelly Hall or in Chicago helping the workers secure a fair deal, fighting for what I believe. Yes, I would be a conscientious objector, if being one did not separate me from suffering, did not protect my creature comforts at the expense of another's suffering. Life has in recent years taught me that those who can help mankind are only those who have suffered with mankind!

*Chicago, Ill.*



## If You Aren't a Good Talker » »

BY ADA THOMPSON HOY

ALL of us haven't words, and right ones, at the very tips of our tongues so they flow out easily and charmingly at the right moment. We can't express our friendliness that way. Because it isn't natural, we are tongue-tied and shy, and when we do try to put our thoughts into words they sound forced and strained.

Never mind; practice tends toward perfection in that as in everything else. In the meantime we need not take a back seat and keep our real feelings inside of us. There are other ways of talking—smiles, kindness, flowers, stories and songs, and gifts.

Let us talk with flowers in our gardens and flowers from our gardens. We never know, and never can possibly know, just how much the neighbor across the way or the passer-by needs the inspiration and the lift our garden gives them. Let's keep it colorful and fresh, whether it be a tangled riot or an orderly array that bespeaks our being able to afford a real gardener's skill. If we can't have a garden, let it be a plant in the window, talking for us. Folks will like the message it gives, and us for being friendly. The little hand-picked bouquet Becky brings in from the meadow or roadside, no matter how raggedy-looking and how devoid of the rules of design, is filled with a love message and a thoughtfulness that her little lips aren't quite able to put into words; and the few posies the little dark-eyed Evelyn from across the street brings to brighten my apartment when I am a stranger in her town are a welcome that the mayor of the town himself couldn't duplicate with his most sonorous tones and the key to the city.

Smiles in these days of frowns and grim I've-got-to-make-the-grade-somehow expressions are a joy. The donors are doing us favors. A smile and a pat on the back from someone send us a long way on our perhaps tedious journey of getting there. You try it next time things get tense and see if it doesn't give a little immediate relief. There is bound to be a bit of response from those around you. (And remember, selfishly, if you want your way to be easier, let it be paved with smiles. Folks will even forget you are not exactly beautiful.) Your silent smiles help your family, your friends and the person you chance to meet on the street to be quiet and peaceful inside, and impart a confidence and a mental uplift nothing else can give in the seconds that they take.

Kindness is being polite and gracious and "doing unto others as we might like them to do to us." It is charity and love; it is helping those in trouble with our willingness to listen or just being near; it is being the good Samaritan. It is remembering that everyone we meet is human with feelings that get hurt and bruised no matter what sort of a veneer coating they have enclosed them in. It is the little things taken and given at every opportunity and at every turning. You never know when the time is coming for the need of a bit of kindness. Be ready with it; cultivate it every day many times a day.

Many old people are not sick, but certainly not able to get out and around as they once did. The long hours might be very lonely if it weren't for little friendly gestures. They'd rather have you come in and sing their favorite hymns and songs than listen to the modern tunes. And if you can't sing—can't even carry a tune, you can carry them a bit of baking or cooking from your morning in the kitchen. Or it may be a book, a magazine, or scraps from your piece box to keep their restless fingers occupied.

Friendliness counts with children too. The most worn-out or obstreperous child will succumb to an invitation to curl up beside you to listen to a story or a song.

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## Promises

BY MINNIE E. KLINE

"Let not your heart be troubled,"  
I've read this o'er and o'er.  
These blessed words of Jesus,  
I love them more and more.

"In my Father's house are mansions,  
I'm preparing them for you."  
Oh, precious, precious promise,  
I know God's word is true.

"Where I am, there you shall be,"  
Again his word has said:  
"Let not your heart be troubled,  
Neither let it be afraid."

"I will never, never leave you."  
His promise, oh, how sweet!  
I bring my sins and heartaches  
And lay them at his feet.

I bring my cares and sorrows,  
My doubts and all my fears.  
For I know that he will comfort  
And wipe away all tears.

Then when this life is over  
And I take my journey home,  
When I shall meet my Savior  
May I hear him say, "Well done."

Hanover, Pa.



This is a lonely, selfish world? Possibly in some respects—but it is an agreeable, sympathetic, and humane world too. And it will remain so as long as there are flowers and smiles and kindness—and folks trying to live the commandment—"Love thy neighbor as thyself."

*Franklin Grove, Ill.*

## Building With Christ

BY WANG TUNG

(An address delivered to the West Coast churches at Tacoma, Wash., Oct. 26, 1941.)

Friends of the West Coast congregations of the Church of the Brethren, I am very happy to have this opportunity to be with you this afternoon. You will probably be interested in my background. I need not tell you that I am a member of the Church of the Brethren in China, because all of you already know that, but I would like to tell you when and why I became a Christian. I was baptized in 1925 at Ping Ting Chow, Shansi, China. I am sure most of you know Bro. Frank Crumpacker. He was my pastor.

Why did I become a Christian? First of all, I would like to say this was due to the influence of American missionaries in China. When I was a boy under sixteen years of age I did not know much about Christianity because I had no contact with the Christians. When I finished my higher primary school education I went to the high school of the Church of the Brethren at Ping Ting Chow. At the high school of the Church of the Brethren I met a number of the American missionaries. All of them were working very hard. I appreciated their kindness, their sincerity and their spirit of sacrifice very much. They inspired me to feel that I could not but become a Christian. I seemed to feel in my heart that something was driving me to be baptized as a Christian.

When I finished my junior high school education in the high school of the Church of the Brethren I went to the senior high school of Oberlin in China. I think you know of Oberlin College in Ohio. It is one of the outstanding higher educational institutions in the United States. The high school of Oberlin in China is supported by the graduates of Oberlin College. I think you know Dr. H. H. Kung, the minister of finance of the Chinese Central Government. He is the president of the Oberlin in China. He has been a Chinese Y. M. C. A. secretary for a number of years. His wife is Madame Chiang Kai-shek's elder sister. I came to visit him when I left Chungking for America last year. He is one of the good friends of Bro. F. H. Crumpacker. He gave the Chinese name *Yu Ai Hui* for the Church of the Brethren in China. *Yu* in Chinese means friendly. *Ai* means love. *Hui* means society. *Yu Ai Hui* means the Friendly Love Society. It is the same as the Church of Brethren in English.

When I finished my senior high school education in Oberlin in China, I went to Yenching University, Peking, China. My major was political science. I studied international law and diplomacy. I had dreamed of becoming a diplomat, but I changed my mind when I was a senior student in Yenching University. I got my degree of Bachelor of Laws, but I joined the Chinese Y. M. C. A. as a secretary after I graduated from Yenching

University. I have been a Y. M. C. A. secretary for seven years. Since the Sino-Japanese hostilities broke out I have been engaged in the emergency service to wounded soldiers and refugee students for three years. This is a way of saying that I have been under bombs for three years.

I was appointed by the National Committee Y. M. C. A. of China to come to America for further study. I went to Springfield College, Springfield, Mass., last year. I took graduate work and got my Master's degree from Springfield College. This summer I was asked by the General Mission Board of the Church of the Brethren to visit the summer camps. Since I finished my school work I have visited ten camps and four regional conferences of the Church of the Brethren, which were scattered through twelve states. Now I am a fellowship secretary in the Seattle Y. M. C. A.

I need not say more about my background, but I would like to tell you what I believe about Christ. In John 6:35 Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." In John 8:12 we read, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Jesus said in John 14:6, "I am the way, the truth, and the life." From these verses we can know that Jesus Christ is the bread of life, the light of the world, the way, the truth and the life.

Everyone of us needs Christ. Every society needs Christ. Every nation needs Christ. The whole world needs Christ; but first of all, you and I must be in and of Christ. Christian men are the foundation of Christian society, the Christian nation and the Christian world. If you and I were not Christian how could we talk about the building of the Christian society, the Christian nation and the Christian world? These are impossible without Christian men first. Therefore, you and I must be in and of Christ first, because you and I are the foundation of the Christian community.

The theme for this convention is Building With Christ. What does it mean to build with Christ? The only answer to this question is to follow Jesus Christ first. If we can follow him we will have everything, because he is the way, the truth and the life. If a man is in and of Christ he will be saved. If a society is in and of Christ it will have no evils. If a nation is in and of Christ she will not make trouble with other nations. If our world were in and of Christ there would be no war. But from the first to the last you and I must be

## *Beginning Next Week . . .*

in this department . . . a story of Brethren life in 1747-1748. Be sure to read—

## **In the World of Anna Elizabeth**

BY LUCILE LONG

The author has taken great pains to present a faithful picture of life in a Brethren home and community of about two centuries ago. Among the characters are children as well as grown-ups. Anna Elizabeth is thirteen in the last chapter. Here is something every member of the family will want to read. We recommend *In the World of Anna Elizabeth*.



in and of Christ, otherwise, the Christian society, the Christian nation and the Christian world will be impossible. Christian men are the builders of a Christian society, the Christian nation and the Christian world.

The world we live in today is not democratic. We are in need of more democracy. I believe Christianity is the foundation for democracy. The idea of democracy came from Christianity. If Christianity is dead democracy will not continue to exist. In Christianity we are brothers because God is our Father. We should love each other. In a democracy men are equal. They have the same right to live. Their ideas are similar. We are equal because we are the children of God. God is our father. We are brothers. Therefore, we are equal. If we want to protect democracy we must protect Christianity first, because Christianity is the foundation of democracy. Democracy is fruit of Christianity. If we want to have this fruit we must first plant the tree. Christianity is the tree for democracy. I believe that where there is no Christianity there will be no democracy.

What does this saying of Jesus mean, "I am the way, the truth and the life"? In brief, love is the way, the truth and the life; sacrifice is the way, the truth and the life; service is the way, the truth and the life. These three, love, sacrifice and service, are the basic principles of the teachings of Jesus Christ. If we are going to follow him we must follow his principles. At the same time we must know that these three principles, love, sacrifice and service, are inseparable. Love is going on with sacrifice and service. Sacrifice is going on with love and service. Service is going on with love and sacrifice. Either of them cannot exist without the others. It is logical and natural that if you have one of them you do have the others.

Building with Christ—how can we express this idea in practice? We know that religion is not a matter of words, but of action. If we follow Jesus Christ we must act as Christians. We say that we are Christians but we do not act as Christians. What will Christianity mean to us? That will mean nothing. Therefore, building with Christ will mean to act as Christians. Love, sacrifice and service are the basic principles of Christianity which we must keep. In practice how should we act? Then we can be considered as Christian. I would like to state a few of what to me are the basic principles of Christianity—

1. We must be committed to God. We must take the teaching of Jesus Christ as our first concern. We must be ready to sacrifice for the sake of Jesus Christ. We must stand on our religion. We must have convictions about our religion.

2. We must love others. It is natural that if we are committed to God we will love others because God is love. In another saying we must be interested in others. We must like to serve others.

3. We must be friendly to others. We must try to see the good things in others. We must express our appreciation of the works of others. People cannot be won by coldness, aloofness and self-centeredness, but we can win others by love, by sacrifice and by service.

4. We must respect others. From the viewpoint of God we are equal. No one is above another. We are the same in personality. Therefore, we must respect the rights of others. Don't think that we are superior to others. We must be humble to our fellow men.

Building with Christ. I like to have us to follow these four principles which I mentioned above.

*Seattle, Wash.*

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## Faith Alone?

BY REBECCA FOUTZ

Whenever Christ met demons or evil spirits during his ministry, they acknowledged his deity. James says that they not only believed, but trembled. Still they were not saved. But why not, if belief in Christ is all that is necessary?

True faith, saving faith, expresses itself in obedience, in action. All instances of it in the Word show this.

Would the statement that Abraham had the faith told of be accepted if he had not shown it by actually offering Isaac?

When the prophet brought succor to the widow, God provided the oil but she had to go get the necessary vessels. Obedience to the instructions was the expression of her faith.

The marching of the children of Israel around Jericho did not shake the walls down, but their action of faith brought the promised result.

All on the ship with Paul were assured that their lives would be spared. They could not have saved themselves from catastrophe. God was the deliverer but he did not lift them onto the shore. They propelled themselves to it. Some swam, "and the rest, some on boards and some on broken pieces of the ship."

No one can "earn" the forgiveness of sins. That is the gift of God. But repentance and bringing forth fruits thereof are necessary if God is to bestow this gift and pardoning grace is to avail.

*Philadelphia, Pa.*

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## The Renewal of Strength

BY JAMES Q. GOUGHNOUR

What an important element in Christian living is expressed by the prophet Isaiah in chapter 40:31! He lived contemporary with kings and had a wide range of experience with them. He also had a depth of spiritual life which was experienced by communion with the Divine, hence knew what it meant to have a renewal of strength.

In our everyday life we need this renewal of strength. It has been said that God helps those who help themselves. We need a will to do as well as a will to pray. "If any man wills to do his will he shall know of the doctrine whether it be of God or whether I speak of myself." This is Jesus' statement to his hearers as given in John 7:17. Here the supreme faculty of the will is clearly shown; and the waiting upon the Lord in prayer and supplication is the way the will is reached by the Divine, and the renewal of strength comes to the individual.

Our strength may be renewed by the doing of the moral and spiritual things of the kingdom and the experiences of life are guided by the Spirit. May we all have our strength renewed day by day by the use and appropriation to ourselves of all the means God gives us.

*Ankeny, Iowa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, March 1

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Parables by the Sea.**—Mark 4:26-32; Matt. 13:44-50. Golden Text, Never man so spake. John 7:46.

**Christian Workers, The Doctrine of God.**

**B. Y. P. D., Are Christians Different?**

**Intermediates, Beginnings of My Church.**

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### Gains for the Kingdom

**Three** baptized in the Ottumwa church, Iowa, Bro. D. D. Fleishman, evangelist.

**Eight** baptized and one received by letter in the Ottawa church, Kansas.

**Eight** baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor.

**Eight** baptized in the Akron church, Ind., Bro. William E. Overholser, pastor-evangelist.

**Twenty-one** baptized, four awaiting the rite, one received on former baptism, and nine received by letter in the Waynesboro church, Pa., Bro. George L. Detweiler, pastor-evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister G. G. Canfield** in the Decatur church, Ill., April 12.

**Bro. Ralph E. Shober** of Frederick, Md., March 16-29, in the Somerset church, Pa.

**Bro. I. D. Leatherman** of Lanark, Ill., in the Union Grove church, Ind., Feb. 23—March 8.

**Bro. Emra T. Fike** of Eglon, W. Va., June 7-21 in the Oak Grove church, Md.

**Bro. B. G. Stauffer** of Manheim, Pa., March 8, in the Allentown church, Pa.

**Brother and Sister J. F. Baldwin** of Chicago, Ill., March 8, in the Kansas City, Mo., church.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., March 15-29, in the Lebanon church, Va.

**Bro. Wilfred N. Stauffer** of New Enterprise, Pa., March 1-15, in the Lebanon City church, Pa.

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### Personal Mention

**Brother and Sister J. F. Baldwin** are available for further evangelistic engagements after March 20. They may be addressed at 3435 Van Buren St., Chicago, Ill.

**Eld. Lewis A. Peck** of the Maple Glen church of Western Pennsylvania fell into his last sleep on the morning of Feb. 16. He was eighty-nine and had served in the ministry nearly sixty-two years. More details of his life will be given later.

**Sister Ruth Roop Rinehart** made good use of an intermission in the sessions of the peace counselors referred to in another item. So it seemed to us when she came in to say that she actually found the Messenger helpful in these troublous times.

**Bro. Levi Meck** of Octavia, Nebr., came west from Pennsylvania some fifty-six years ago. He was on the return half of a visit to the scenes and friends of long ago when he found it convenient to make his first visit to the House.

**Bro. John F. Graham**, after serving the Shade Creek church of Western Pennsylvania for almost fifteen years, will take up the pastorate of the Middletown Valley congregation of Middle Maryland, April 1. On that date his address will be changed from Windber, Pa., to Myersville, Md.

**Bro. Medford D. Neher** wishes to announce his plan for evangelistic services. In a two weeks' meeting he will paint a large oil picture on the wall back of the pulpit. Each evening before the sermon he will illustrate sacred songs in water color. His terms are a free-will offering as in any other revival meeting. His address is 2261 Cooledge Ave., Akron, Ohio.

**Five counselors** good and true, gathered from the spaces ranging from Westminster to La Verne, were in earnest conference with each other and with Dan, B. C. E. representative responsible for education in the fine art of peace. The problem of procedure, never too simple, is especially delicate in time of war. The five were Ruth Rinehart, George Phillips, Ralph Townsend, Hylton Harman, Lorell Weiss.

**Your congratulations** are hereby extended to Brother and Sister M. J. Mishler of La Verne, Calif., who are celebrating their golden wedding today, Feb. 28. They have the special thanks of your retiring editor for choosing the day that marks a significant turning point in his own life activities. Details of their wedded life and ministry in Kansas and California and family connections are expected for later publication.

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### Miscellaneous Items

**The last word** in the second paragraph of Bro. Grant Mahan's article, Feb. 14, page nine, should have been *deified*, not *defied*.

**Next week** the chairman of the Board of Directors of the Brethren Publishing House will make a further statement concerning the matter referred to in the "Personal Word" on page three.

**Four Bethany students**, James K. Parks, Galen S. Allen, Glenn H. Bowlby and Frank P. Litton, especially interested in a camp hymnal, used last Saturday to visit Elgin in the interest of their project.

**Southern Pennsylvania** has issued a "District Directory," compiled by the District Ministerial Board, Edward K. Ziegler, secretary. Among the good things found in it is a statement of "general objectives" for 1942. Forgive us, please, for being especially impressed with this one: "The Gospel Messenger in every Brethren home."



The dedication of the Salamonie church of Middle Indiana is tomorrow, Sunday, March 1, instead of as previously announced. So far as we know there is no change in the speaker, President Schwalm of Manchester.

An Indiana reader seconds our standing suggestions in favor of shorter and more frequent local church reports in this way: "Fresh news is more acceptable than stale and lengthy items to this part of the brotherhood at least."

Bro. Harl Russell's appeal as president of the Council of Men's Work for the \$275 needed to make the \$725 received so far this year total the \$1,000 national men's work budget for 1941-42 came too late for insertion entire in this Messenger. Men who share his concern and hope should send their designated contributions to Treasurer C. M. Culp, 22 South State St., Elgin, Ill.

Northwestern Ohio District Meeting will convene March 17 to 19 at the Marion church. Bro. V. F. Schwalm will be the principal guest speaker. Elders' meeting will convene Tuesday at 1:00 p. m., and the business session on Thursday at 9:00 a. m. Those coming to Marion may find the church by following Route 30S east through the city until a large sign is seen, directing the way to the church.

Recipes in hand for that new cookbook now number 3,496. Contributors will please accept our hearty thanks for their enthusiastic response. The deluge of material offered for the new cookbook has upset our tentative schedule for publication. Naturally we want to make the best book possible out of the splendid recipes sent us. We have been classifying and preparing the materials as they came to hand, but that is only a small part of the work involved in the bringing out of a book. We trust the hundreds who have ordered books will be patient with us while we work at a task which is larger than we anticipated. March 1 was set as the closing date for sending in recipes, but since we are behind schedule anyway, for the time being the door is still open for contributions if you have something special you think should be considered. Those who have not ordered their books can help us by sending notice of their intentions. This will help in estimating the size of the first edition of the new cookbook when we are ready to print.

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### Concerning Conference of 1942

The officers of the 1941 Standing Committee on receiving reports concerning the problems and difficulties connected with the holding of the 1942 Annual Conference in Richmond, Va., as originally planned, set forth the facts in a letter to members of the committee and conducted a poll to ascertain what was their counsel in the light of the total situation. The letter and inquiry were published in the Gospel Messenger of Jan. 17, 1942, and interested members were asked to communicate with the representatives from their respective districts.

The returns indicate that a very substantial majority voted to hold a Conference that will be largely a delegate affair, with the idea that others may come subject to the facilities available and the condition of the country at the time; to shorten the time of Conference to perhaps five days with the necessary program changes this will involve; and to authorize the Program Committee to make such changes in the plan and program for 1942 as in its judgment will best meet the situation. Several

stated that Conference should continue in session until all business is completed regardless of time.

The Committee of Arrangements has the authority to locate the meeting where it sees fit. This authority is theirs without any action by the Standing Committee. The size of the Conference beyond the delegate body will be very much determined by the facilities secured and by the national situation in June. It is my hope that both the location and the national situation will allow for attendance by interested brethren and sisters, and especially from the membership of the Southeastern Region, our host territory, where a Conference has not been held for many years.

C. Ernest Davis, Moderator.

## *With Our Schools . . .*

### Bridgewater College

"Bridgewater College feels called upon, by virtue of its historic background, to sacrifice and serve in this crisis even more than others. Therefore, we dedicate every resource of the college, and devote its every facility and all the energy and gifts at our disposal, to the welfare of our country and our fellow men. We cheerfully accept the challenge which President Roosevelt presented to the colleges of America in his statement of Jan. 2 when he said: 'It will be futile to win the war unless during its winning we lay the foundations for the kind of peace and readjustment that will guarantee the preservation of those aspects of American life for which the war is fought.'"

These words from the preamble of the report prepared by a special faculty commission on emergency education represent the thought from which has emerged a notable program of war relief and rehabilitation adopted by Bridgewater College to be put into immediate operation. It is a program of unstinted effort on the part of a college which from the standpoint of a widely-known and respected tradition is unique in the state of Virginia, and with one exception in the entire South.

The program extends to both the public and the student body important training to be conducted by certain members of the faculty whose training and experience make them exceptionally competent to conduct the work. There will be training in administering evacuation movements from schools, colleges and public places, as well as from towns and cities, and in administering inoculation against common epidemics in areas where health and medical service is limited or unavailable. Of a slightly more formal character will be a series of community forums and institutes dealing with problems in food and nutrition and with problems of reconstruction in the postwar era.

The program calls for far-reaching and fundamental modifications in the regular academic program of the college itself. A number of significant problems have been chosen for special emphasis, to be implemented through certain suggested courses already in the curriculum and through other organizations and agencies within the college. These include studies of the causes of the present war, the issues over which it is being fought, the fundamental principles of democracy, the problems of reconstruction and postwar patterns of peace and human freedom. Emphasis is to be placed on

(Continued on Page 20)



## Our Mission Work

### The Burma Road » »

Brethren Ernest Wampler and O. C. Sollenberger, who sailed from San Francisco last September, landed in Rangoon on Nov. 17. These men drove a truck over the Burma Road and arrived in Chungking, the capital of China, on Jan. 19. They are the first of what we hope will be a medical relief unit in Central China.

The following account of travel over the famous corridor linking West China with the open port of Rangoon, has been sent by an English Friend, Theodore Willis, as his first impression of the road. Since we have no letter from our men describing their trip, this account will give us a little idea of what they must have experienced.—Leland S. Brubaker.

We arrived in Lashio from Rangoon on the evening of the 14th of July and left on the morning of the 17th as passengers on two of a convoy of nine Dodge three-ton trucks loaded with American Red Cross supplies for Lungling, about eighty miles into China. The idea was to see the road so far (this is generally accounted to be the worst section) and to collect information and experience likely to be of future use. It took us just three days to get there, a total distance of just under 200 miles, and two days to return, one night being spent in Lungling and most of the day while the trucks were unloaded and prepared for the return journey.

To a novice, the journey is a matter of progressive revelation. When we got to Kyuhkok and Wanting, the frontier villages, one in Burma and one in China, we thought we had seen something terrific in the way of hairpins; we subsequently realized that it was a mercy that the Chefang-Mangshah section does not come on the first day. The road in Burma is at least tarred, though only for the width of one vehicle in the center, and has good earth verges used when passing. In China you meet tar at rare intervals on level bits, and never on the hills where it would be really useful; the normal surface is stone beaten into earth, muddy potholed, rutted in the rainy season, and treacherous.

#### Village of 91 Miles

We stayed the first night at a village called commonly 91 Miles, because that is the distance from Lashio. The convoy having become split up thus early, my bedding, bed, and mosquito net had gone on on another truck to spend the night elsewhere, and so two of us had to share one net. Our host was the local agent of the transport company, a delightful young Chinese who has about five words of English, so that we had to fall

back on our scanty Chinese for a little elementary conversation of the "pen of my aunt" variety.

#### Crossing Frontier at Wanting

The following day we arrived at Kyuhkok and Wanting, passing the Burmese customs in five minutes and the Chinese in four hours. Wanting is rather bleak and wet, but I shall chiefly remember it for my first experience of life in China. The bad road begins here and we crawled and bumped and slithered our way up and down the next mountain by a series of hairpins of elaborate ingenuity and so came to Chefang, where we hired a room, a bamboo hut just big enough to accommodate our two camp beds. This cost us three Chinese dollars, about 9 shillings.

In the morning we made an early start, because the old hands foresaw difficulty on the next lap. I should mention that we had Chinese drivers. Chinese drivers have been given a bad name on the road; but our experience was to the contrary. Ours were good. They were right about difficulty. Within an hour or two we had climbed halfway up a mountain called the San T'ai Shan, and had stopped in a queue of hundreds which could go no further. A walk ahead revealed the difficulty—a mud puddle a foot and more deep right across the road and twenty yards long, and further on a slippery gradient. There was a similar queue at the other side of this obstacle and both queues slowly grew. Then latecomers, impatient and slow-witted, began to barge up on the offside of each queue, forming a double line taking up the whole road!

#### A Traffic Jam

Fortunately, some kind of authority arrived after a time. A gang of coolies impressed from the neighborhood was set to work on the mud puddle with primitive implements and no very good grace. Ten hours after stopping, when darkness had fallen we got our move and skidding through what was left of the mud, struggling up the gradient, we roared over the top of the San T'ai Shan and a little way down the other side before stopping for the night. One truck, a bit ahead of mine, had an accident, however. Venturing too near the offside edge passing another truck the offside wheels went over and the truck nearly but not quite went down the helter-skelter. As it was, when they started to unload preparatory to rescue work the releasing of the cords

### Pray for the Children of Our Missionaries . . . February 28-March 7

#### India

Lawrence Alley, Manteo, North Carolina  
Ralph Alley, Yale University  
Erma Alley, Juniata College  
Raymond Alley, Woodstock School, Landour, India  
Thelma Alley, Woodstock School, Landour, India  
Nina May Alley, Woodstock School, Landour, India  
Rosemary Blickenstaff, Bulsar, India  
Stephen C. Blickenstaff, Manchester College  
Lowell M. Bollinger, Oberlin College  
Virginia Bollinger, Woodstock School, Landour, India  
Richard Bollinger, Woodstock School, Landour, India  
Betty Jeane Brooks, Woodstock School, Landour, India  
Margaret Brooks, Woodstock School, Landour, India

David Moomaw, Manchester College  
Richard Moomaw, Canton, Ohio  
Lorita Shull, Manchester College  
Gordon Shull, Woodstock School, Landour, India  
Esther Ruth Shull, Palghar, India  
Wm. Gehard Kinzie, Umalla, India  
John Mason Kinzie, Umalla, India  
Alexander Hugh Kinzie, Umalla, India

#### China

Florence Haven Crumpacker, Juniata College  
Lloyd Cunningham, Baguio, Philippine Islands  
Ernest Ikenberry, Twin Falls, Idaho  
Susie Ikenberry, Twin Falls, Idaho  
Elizabeth Ikenberry, Twin Falls, Idaho  
Esther Marie Ikenberry, Twin Falls, Idaho  
Wellington Myers, Bridgewater, Virginia  
Donald Myers, Bridgewater, Virginia  
Doris Myers, Bridgewater, Virginia

Donald Parker, Indianapolis, Indiana  
Robert Parker, Indianapolis, Indiana  
Joseph Wampler, Greenville, Ohio  
Eugene Wampler, Greenville, Ohio

#### Africa

Myrna Faw, Garkida, Africa  
Linda Faw, Garkida, Africa  
William Robert Faw, Garkida, Africa  
Verda Claire Faw, Garkida, Africa  
Philip Kulp, Huntingdon, Pennsylvania  
Naomi Kulp, Huntingdon, Pennsylvania  
Rebecca Elizabeth Petre, Chibuk, Africa  
Samuel Petre, Chibuk, Africa  
Ralph Royer, Dallas Center, Iowa  
Nora Ann Royer, Dallas Center, Iowa  
Melvin Studebaker, Oakland, California  
Marilyn Studebaker, Garkida, Africa  
Joan Studebaker, Garkida, Africa  
Nelda Weaver, Lassa, Africa  
Bruce Homer Weaver, Lassa, Africa



over the load sent a dozen boxes of gauze, cotton wool, and bandages down the hill. Some went hundreds of feet but five lodged en route and were rescued by a bit of careful climbing.

Since reloading was going to be postponed till next morning, that night we slept in the back of someone else's empty truck, there being no accommodation, food, or drink to be had in the tiny village we stopped at. In the morning we descended to Mangshih and after breakfast climbed again until we reached Lungling, which is 5,600 feet above sea level and quite chilly at night, even at this time of year. We spent the afternoon here in the company of a native of Peking, who spoke no English, but with whom we managed to keep up quite a decent conversation, occasionally interpreting for my benefit.

#### Return Journey

The return journey was uneventful save for another attempt on the part of one truck to see what it felt like to dive over a precipice. I gather from the driver that he remained sitting in the truck when it was suspended halfway over and started to consume food, a gesture requiring considerable nerve. His peace of mind was, however, more than somewhat rudely disturbed by a push from another lorry which sent his truck a further foot or two nearer perdition.

### Red Cross Service in India

BY MABEL MOOMAW

Recently I went by train to Surat, a town about thirty miles away. At one of the small stations a Parsi girl of eighteen years of age climbed into the train. As there was no station platform, "climb" is the proper word to use, for she had to pull herself up about five feet to get to the compartment. Just at this time there was a pouring rain. But withal she smilingly remarked, "It would be convenient to hang myself on a line out in the sun for awhile." Soon she cuddled into a corner where there was a good circulation of air and assured those of us who pitied her a bit that "it will not take long to dry off." She took from her bag a pull-over sweater that she was knitting. It was of khaki yarn.

"You are knitting for the Red Cross?" I asked.

"Oh, yes, just a pull-over sweater that someone, somewhere will find useful."

She spoke English with a very queer accent and seemed to understand little Gujarati, but we had enough language in common to carry on. The following hour passed quickly as we chatted. She had lived in a village not so far from Addis Ababa in Abyssinia until two years ago. Her father was an engineer and traveled about much of the time. The mother and children lived in a French colony so her language from childhood was French. At the close of the Italian conquest her father died; then the mother and children planned to return to their native Parsi community in western India. Upon arriving in Bombay the mother died, leaving the four children quite alone. Just now our friend is living with some relatives in a remote village not so far from Anklesvar. She finds it lonely so she is eager for contacts with folks of wider interests. She hesitatingly spoke of her experiences during the years of the Italian war and invasion of Abyssinia. "We were in a French colony, thus we were protected, but we saw so many women and children treated so cruelly and many were

killed. We have seen much and experienced some of the kindness of the Red Cross workers so I think we should do all we can to help them. The Red Cross people helped my mother to make traveling arrangements to India. Without their help we could not have come."

It was quite a coincidence that I should meet our Parsi friend just as I was on my way to Surat to spend the afternoon with a group of women who are organized as a Red Cross branch. They have contributed much in cash to the cause and are making useful garments. The outstanding leader of the Surat group of women is Mrs. Laskara, who has received high distinction for her social service during the past two decades. When people were suffering during the world crisis twenty-five years ago Mrs. Laskara led many women in the service, helping them to do their bit by knitting garments and preparing articles for hospitals. When the armistice was signed she did not stop her Red Cross work, but carried on in the interest of the poor and distressed of her own district. Now during another world crisis, although in frail health, she leads the women in Red Cross service. Besides us three European women, there were present Parsi women, Hindu women in less number, and two Mohammedan women. The latter had come in "purdah" but once with the group of women they removed their veils and were soon busy with their knitting.

I am quite sure it would take a big volume if one were to try to explain the differences of the four classes represented in our circle that afternoon, but the main thing is that we were united in service—united in a worldwide cause of love and goodwill.

*On Furlough.*

### Garkida Station News

BY MARY FAW

*Garkida* is in the busiest season of the year. This tends to cut down the church attendance somewhat, but after a few weeks the work will be lightened. It is an encouragement to note a marked increase in attendance of older men in the church services. A Sunday-school Bible class has been organized for these men and a keen interest is being shown.

The women's school has closed down at present and a school was organized for the wives of our training school boys. These young women do not have farm work to do, so asked for a school to be given to them. They have never had much opportunity for training of any kind and this will help make them better helpers for their husbands as they go out as leaders in the different villages.

At our communion service on Oct. 20 a delegation from the Whona tribe came to represent the Christians at Girgillang. The work is just beginning to bear fruit among these people and it was fine to have them fellowship with the Bura Christians.

Dr. and Mrs. Studebaker and family recently took a week's vacation. They visited at Yola where Dr. Studebaker assisted in some medical work. Later they visited Numan, the headquarters of the Danish Sudan United Mission.

At this writing the Garkida staff is busy these days preparing for our African Annual Meeting which will be held in Garkida. We are looking forward with eager anticipation to this period of fellowship, inspiration and mission planning.

*Garkida, Africa.*





Photo by E. G. Hoff

Col. Lewis F. Kosch, Representative of Selective Service with headquarters in Washington, D. C., meeting in Elgin, Ill., recently with Regional Counselors under the Brethren Service Committee and Brethren Civilian Public Service Directors together with some members of the Elgin staff. Reader's left from Col. Kosch: Mark Schrock, J. H. Mathis, Raymond Peters, John Metzler, Levi Ziegler, Lloyd Blickenstaff, D. D. Funderburg, Paul Comly French, M. R. Zigler, Louise Miller, W. Harold Row, J. W. Lear, Paul Bowman, Jr., Hylton Harman (partially shown).

## The Incarnation of an Idea « «

BY D. W. KURTZ

Jesus came to show us the Father. "He that hath seen me hath seen the Father" (John 14:9). Nature does not reveal all of God; his character of holy love could only be revealed by personality. Jesus Christ is the incarnation of God; that is, the mind of God became flesh and lived among us, full of grace and truth. Men could not apprehend the fulness of God's character and will till they had a concrete revelation of God in the person of Christ. He showed the Father.

The teachings of Jesus were about the kingdom of God. But that idea was too abstract for his disciples to comprehend, so the last few weeks of Jesus' career he pointed to himself as the revelation of the kingdom. At the last supper he used the strongest symbols known to the race to bind their loyalties to himself, the One who was the revelation of the kingdom of God. Men need the incarnation.

Today our Civilian Public Service camps are the incarnation of an idea; they are the visible revelation of democracy on the part of the state that men have freedom in religion; and the visible incarnation and revelation of true democracy, Christian democracy on the part of our boys who serve the government, not for pay, but for the love of an idea. Carrying the camp program reveals the power of faith on the part of the churches that support the cause, not with the hope of getting their money back with interest, but as a sacrifice for an idea.

"When Jacob saw the wagons he believed." Jacob doubted the statement of his sons about Joseph, that he was alive and governor of Egypt, till he saw the wagons which Joseph sent for him and his family. Hence, there must be concrete evidence of the reality of the spirit—we need an incarnation.

The Civilian Public Service camps are for this day the incarnation of an idea, a faith, the reality of a spirit. The best men at their best moments believe in this idea. But when all thinking is confused, even good men lose

their vision—unless this idea is incarnate somewhere.

The few thousand boys in these camps do not materially affect the program of the government; but by them an idea is presented showing the spirit, the way to build a new and better world. This incarnation is so big, so vital and so significant that we as churches must see it through; we must cheerfully and bountifully support this cause. We are born for such a time as this; and we are highly honored to be able to have a share in incarnating for such a time as this the idea which is the hope of the world. I am sure if our churches get the vision of the meaning and significance of this opportunity they will rally to the support of it even far beyond the immediate needs. Personally, I could not be happy if I did not liberally support the Brethren Service Committee in maintaining this cause which is, in reality, the incarnation of an idea which has eternal and cosmic significance.

*La Verne, Calif.*



One of the first aid classes, Camp Stronach





Forestry Work, Camp Stronach, Michigan

### Brethren Service Committee News

**Camp Magnolia** has just rented 100 acres of average farm land close by on which they intend to raise hogs, cows and poultry, and also do some truck farming. They hope to supply some camp needs in this way. One of the men from the camp will be the farmer and other men from camp will help after work hours during seasons when extra help is needed.

**Volunteers** from Camp Lagro are having their blood typed so that it may be easily available to help persons needing blood transfusions. Already they have received a call from the Wabash hospital for an unusual type of blood for a girl under the care of the local welfare agency. It looks as though the men may have more opportunities of this nature.

**Last summer** Camp Lagro carried on a special program to help farmers during the harvesting season. Money the men earned was put into a central fund to be used for some community project. Last week the men at Lagro decided to purchase a respirator-inhalator which will be put in the care of the Wabash fire and police departments and which should be available for use in any part of the county.

### A New C. P. S. Camp

BY DAN WEST

Because public health is of national importance the Selective Service System has approved the establishment of a small camp in Western Florida. Okaloosa County from some standpoints is the neediest in the state, and perhaps in the United States. Poverty (both cause and effect), hookworm, and malaria leave many families there well nigh helpless from a health standpoint.

The Brethren Service Committee, with the help of the Mennonite Central Committee is opening a camp near Crestview, the county seat. Twenty (more or less) men from a number of C. P. S. camps will furnish the

labor; the Farm Security Administration will furnish the money for materials; the Florida State Board of Health will furnish the supervision.

Working together we will build "sanitary units" including sanitary outdoor toilets, driven wells with force pump heads, and screened houses. We hope in several years to help make Okaloosa County a model for other counties of the state.

*Goshen, Ind.*

### With Our Schools

(Continued From Page 17)

international understanding, particularly through an attempt to build hemispheric solidarity. Courses in the geography of Central and South America and in the Spanish language are to have new impetus. Besides these emphases, attention to the present emergency is to be given by adjusting to it the work of many other courses, particularly those in the sciences.

A number of contributions to the emergency will be of a nonacademic character. Students will be trained for civilian defense by learning the means of bombproof construction, the demolition of bombs, and first aid to bomb casualties. In connection with the first-aid training, the college hopes to prepare instructors who in turn will be available to other groups. There will be an effort to train students to assist in typing persons for blood transfusions and a movement initiated among students to contribute blood under competent direction for blood plasma reserves. Moreover, the college will require hereafter a thorough physical examination of all students as part of their registration each year and will place an all-student emphasis on health, including corrective physical service.

Like most of the colleges in the country, Bridgewater has adopted as its permanent policy in peace as well as in war an accelerated program of higher education. The college year will be organized so that a college education may be completed in three years.



**A Ministry for These Times » »**

By Harper S. Will, Chicago, Illinois

The last week of August 1941 I was in attendance at the ashram sponsored by the Commission on Evangelism of the Federal Council of Churches at Saugatuck, Mich. While there I was preparing a talk for the district meeting of Northern Illinois and Wisconsin on the assigned subject, A Ministry for These Times. It occurred to me to find out what others thought on this vital subject. Accordingly, I approached a dozen men and women with this question, "If you had one statement to make on the subject, A Ministry for These Times, what would it be?" Some of the twelve as you will note did not restrict themselves to one statement. The following are the persons approached and their answers.

**Dr. Harris Franklin Rall**, Professor of Theology, Garrett Biblical Institute, Northwestern University: "The task of the ministry in these times as in all times is to apply the timeless gospel to the present hour." And then he added, "The people need a faith in these troubled times that will give them comfort and courage."

**Dr. Robert Beck**, Christian minister, Newcastle, Indiana: "These times call for a ministry that is open-minded and tolerant."

**Dr. LeRoy Dakin**, Baptist minister, Milwaukee, Wisconsin: "The unique function of the ministry and the church is to create in the minds of the people an awareness of God and lead them to be co-creators with God and with one another in directing the people into the good life."

**Dr. Iva Durham**, president of the Chicago Evangelistic Institute: "The message of the ministry, of course, is the New Testament. It cannot be improved upon. . . . The ministry should welcome any awakening that comes, regardless of the channel through which it may come. To be sure we will want to 'prove the spirits.'"

**Dr. E. Stanley Jones**, missionary and evangelist: "These times demand that the ministry have a message that is totalitarian and absolute and that confronts all relativisms with the imperious demand to repent and to surrender. That message is the kingdom of God."

**Bishop Reverdy Ransom**, bishop of the Ohio African Methodist Conference: "Preach the gospel, son, and have the courage to follow it. Lynching could be stopped tomorrow in the South if the ministers had courage." He added, "God has no race. The person who does his will is his child. I pity the white race. God has given them 2,000 years of leadership and look where we are." (Bishop Ransom is a colored saint eighty-two years of age.)

**Dr. Adolph Keller**, secretary in the Ecumenical Movement, Geneva, Switzerland: "Let the ministers be ministers—servants. . . . Let the ministers preach the Word of God, not the word of man. . . . Let the ministers serve the church as well as the congregation."

**Dr. Jesse Bader**, secretary of the Commission on Evangelism, Federal Council of Churches: "When the world is at its worst, Christians should be at their best. This is not the time to let go, but the time to tighten our belts and give our best. . . . The gospel of the broken heart needs the ministry of bleeding hearts in the pulpit."

**Dr. Georgia Harkness**, Professor of Theology, Garrett Biblical Institute, Northwestern University: "The ministry for these times must teach the people four faiths—faith in God, faith in one another, faith in the church, and faith in the cross."

**Dr. Horace Day**, pastor emeritus, First Congregational Church, Bridgewater, Connecticut: "I will answer your question in the words of a doctor to me, 'The ministry should bring to the people the great truths of the Bible right now.'"

**Dr. A. J. Muste**, secretary of the American Branch of the Fellowship of Reconciliation: "Strive to lead the nation into a policy of dynamic peace action to replace the present policy of drifting toward war. The church is the only institution that can do this and the ministers serve the church. If united they could do it. [Since then war has come.] The rôle of the historic peace churches, of which the Brethren is one, is to place this burden upon the others. . . . The present situation is not hopeless. The churches and the ministry are troubled. Their conscience is uneasy. Many are glad there are pacifists."

**Rev. Ed George**, Presbyterian minister, Merrill, Wisconsin: "Knowledge is the need. The ministry must become a teaching ministry."

Ministers and teachers would do well to measure their ministry by these twelve statements from accredited leaders within the church today.

**ADULT DISCUSSION OUTLINE****The Doctrine of Sin**

Scripture: Matt. 25:31-46

Sunday, March 15

Note: See Chap. II, Studies in Doctrine, D. W. Kurtz.

**I. Why We Are Interested in This Doctrine**

1. Sin is a universal human experience.
2. The word has been dropped from the vocabulary of many people today.
3. Experience today proves that "the wages of sin is death" and "the way of the transgressor is hard."
4. There is a remedy for sin once it is recognized and faced.

**II. What Is the Teaching Concerning Sin?**

1. Sin is defined in numerous ways, such as "missing the mark," "stepping off the way," "disobedience to the commands of God," error, defeat, lawlessness, being out of harmony with the universe, irreverence to God.
2. Sin always has reference to God and his will. Sin is selfishness. The human will is obeyed rather than the divine will.
3. Evil, vice, crime, guilt are terms which describe different kinds of sin.
4. To do nothing is sometimes as truly sin as wrong action.
5. A person may sin against himself, his fellow man, or his God.
6. One may sin by choosing the lesser good. The good is always enemy to the best.
7. The result of sin is destruction unless overcome by forgiveness and regeneration.
8. God loves the sinner but hates sin.

**III. For Discussion**

1. Name evidences of the fact of sin in the world.
2. Name some modern sins of omission.
3. Name some penalties of sin you have observed.



## MEN'S WORK

**The New Men's Work Manual**

By Harl Russell, President Men's Work

For several months Dr. C. E. Resser devoted much time and energy to the writing of a new Manual of Men's Work. Last fall it came off the press and many copies have already found their way into the hands of laymen throughout the brotherhood. Many more men should secure this book for their own study and use, since as Executive Secretary Mohler says, it is "probably the most comprehensive work of its kind that has as yet been attempted by any denomination in America." Brother Resser deserves our most sincere thanks for this instructive and practical manual.

A brief review of the contents of this fifty-one-page book will add to your interest in it. The author has divided his message into three general parts, stated as follows: Principles of Men's Work; Men's Work in Action; Men's Work and the Broader Field.

The first section of the manual deals briefly with the background and reasons for men's work. Then the author defines men's work and outlines very well indeed both the immediate and the ultimate objectives. He climaxes this part of the book by describing four channels of service in which the men of the church may invest their lives.

Fortunately the manual is not a study course, but rather, a practical guide toward an action program for men. In the second part of the book we find suggestions for men to follow in order to "get going" in a local organization. Then programs and projects come in for thorough discussion and able treatment. Finally, the author wisely dovetails the entire organization and program of men's work into the total program of the local church. We do well to follow closely his advice at this point.

The book is brought to a close in two short chapters dealing with district, regional, and national machinery of men's work, and with a strong appeal for effective churchmen. A need for this type of man is apparent, and if a man is to live a well-developed and serene Christian life, or in the words of Brother Resser, "if he would be altogether happy it is necessary for him to have a full church life."

The manual may be secured from the Publishing House for only fifteen cents. It is well printed and easy to read, and at this ridiculously low price, it should be in the home of every man of the Church of the Brethren. Order your copy today.

**Men of the Cedar Rapids Church**

By H. L. Ruthrauff, Cedar Rapids, Iowa

It is good to report work well done by the men who love their church. What these men have done, others are doing or can do. This report may serve as an inspiration for other men's work groups.

Last fall the matter of the Gospel Messenger agency was left up to the men. The year before the church had a seventy-five per cent club, and it looked as if that was what it would be this year until the men met in January and there enthusiastically underwrote a one hundred per cent club, and then went out after the subscriptions. They quickly completed the work and sent in seventy-five family names that are to receive the Gospel Messenger this year.

Another accomplishment by the men is the parish paper, The Parishioner. This fine monthly paper is edited, financed and distributed by the men. One hundred and fifty papers are sent out to all the members and friends of the church. This paper is now more than a year old and its value is ever increasing as people find their interest centering around the church and its work. The paper is more than self-supporting for the men have realized almost one hundred dollars profit.

The men are also interested in the boys of the church and are sponsoring a boy's club. They are now purchasing equipment for handicraft work. Also basketball teams are being organized and the first team will play this week.

Many other things could be mentioned of the work of these fine men, such as the very beautiful decorating of the youth room, and the redecorating of the home of one of the men who was sick for some time.

**Correspondence . . .****In Memory of Dr. I. C. Stayer**

It is with deep sorrow and a keen sense of loss that we record the passing of Dr. Irvin C. Stayer of Woodbury, Pa., who was called to the world beyond Oct. 24, 1941, thus bringing to its close a life of service and devotion to home, community and church.

Bro. Stayer was born on a farm near Woodbury, Pa., Dec. 1, 1872, one of five children of Rinard and Sarah (Cameron) Stayer, in which community he grew to manhood, attending the public schools and graduating from Medico Chirurgical College, 1901, receiving his M. D. degree. He practiced medicine for about one year near Pittsburgh, Pa., then located in Woodbury, his home town, where he continued his medical profession to the time of his death, having served a patient just a few days before he died.

He was united in marriage with Fannie Shellenberger of McAlisterville, Pa., March 20, 1902, who, with the following named children, survive him: Dr. Raymond, dentist of Denver, Pa.; David, M.D., of Carlisle, Pa.; Frank, M.D., of Robosonia, Pa.; Pauline, wife of Wm. Wilson, Philadelphia, Pa., and Anna, teacher in the schools of New Jersey. He is also survived by nine grandchildren; one brother, Dr. Morris Stayer of Johnstown, Pa., and three sisters: Mrs. Jennie Kagarise, Woodbury, Pa.; Mrs. Mary Groff, Elizabethtown, Pa., and Mrs. Ruth Hoover, New Enterprise, Pa.

He took much interest and an active part in the welfare of his community, having served a number of years as school director and medical examiner of the schools. He was instrumental in the organization of the Farmers' State Bank of Woodbury, Pa., serving as president and chairman of the board since its beginning. The writer, who has served this institution for eighteen years as cashier, bears testimony to his honesty, ability and sterling character as a Christian business man.

He united with the Church of the Brethren in early manhood and live a consistent Christian life throughout the years. He was an untiring laborer for the Lord. For many years he taught the Young Men's Sunday-school class, and later taught the Young Married People's class (photo of which appears on page 2 of this issue). This class consists of some sixty members, which class gives one half the support to Bro. Harold Royer on the Africa mission field. Bro. Stayer's greatest interest in



the work of the church was missions, to which he gave much time, influence and liberal financial support. He loved to attend church conferences and conventions and got great joy in hearing strong gospel messages. In his service as a physician, when medical skill was of no avail he oftentimes cited his patients to the Great Physician and recommended the anointing in the name of the Lord as a means of grace and blessing to soul and body.

Funeral services were conducted in the Woodbury church Oct. 27 by the writer, assisted by Bro. J. H. Clapper; text, Phil. 1:21. He was laid to rest in the Replogle cemetery to await the call when "the dead in Christ shall rise first."

Woodbury, Pa.

D. I. Pepple.

### Mountain Valley

Way down in Tennessee there is a nice little congregation by the name of Mountain Valley. It is some twelve miles west of Greeneville, the old home of President Andrew Johnson. Brethren G. C. Brown and Ray Wine are joint elders of the congregation, which records a membership of two hundred and seventy.

Bro. A. M. Laughrun of Jonesboro, Tenn., and myself carried on a Bible conference there for some days. The interest deepened and widened encouragingly. Bro. Laughrun is held in great esteem at this place and has been a great factor in the development of the congregation.

An action was taken at or near the close of the conference appreciative of this kind of Bible work, and they wished to recommend it to other churches.

At each session there were several periods on the peculiar doctrines of the Brethren, sundry Bible topics and round table. Bro. Henry I. Gaby, deacon, took the initiative and had the church sponsor this work. They would like to have a similar course another year.

It is now interesting to note that during the last forty or fifty years extended Bible study has been variously named as: (1) Bible Term, (2) Bible Institute, (3) Regional Conference, (4) Spiritual Life Institute, (5) Bible Conference.

Of these different kinds in the development of special Bible study among us, the Bible Conference carries the idea away from the lecture method and a sermonic presentation of great thoughts. The conference idea, therefore, is supposedly more conferencelike, more familiar and more practical than any other phase of this special Bible study that has been carried on and developed among us.

The particular and special phase of the Bible Conference carries the idea that everyone should bring his or her Bible along, and thus the Bible only is used until the workers actually become Bible conscious, which is the very need of the present day.

The Sunday-school quarterly and other Sunday-school literature are to be greatly encouraged, but in the Bible Conference, the Bible takes a front seat. All are expected to major on God's Book.

Perhaps a time may come in the near future that the Bible will be used first and last all the way through, with all forms of Sunday-school literature as helps. Then the quarterly will stay at home on Sunday morning and keep house while the Bible worker will be accompanied to the sanctuary of the Lord by the Bible under his arm. This will be a happy and fortunate attainment.

When Martin Luther was on trial at the Diet of Worms, all his writings were piled up in the midst of the assembly and he was required to take back all his writings therein which were so greatly in opposition to the apostasy of the times.

Luther replied that he would recant on every point if that ecclesiastical conference would show him by the Bible that he was in error. Thus the Bible was made the supreme test of the critical hour, and thus the Bible standard was set up. All this was a great term leading to the marvelous European Reformation.

In 1708 at Schwarzenau, the apostolic teachings of the Bible were set up and standardized.

What we want now is to keep the Bible text before the people and the Bible teachings likewise. When we as a people become Bible conscious and conscious of the Bible teachings as religious standards, then our general and Annual Conference will move forward in every instance with Bible authority. When we cannot do this it is time to make no decision.

All scripture is given by inspiration. The Bible is the Word of God. It has been given to us on the installment plan. In the patriarchal age the people walked in starlight; in Mosaic times they walked in moonlight; but today is the time to walk in the sunlight of the New Testament.

It is not so much general history and general literature and general science and general art that we want in our conference, but rather the dynamic call of the day is back to the Bible as a Book and back to the teachings of the Bible in both church and personal living. Paul says, "Preach the word."

Nokesville, Va.

I. N. H. Beahm.

### Love All Equally?

Perhaps at first thought of some the answer would be in the affirmative. But Jesus said the man from Jerusalem beaten and left half dead should love the priest, the Levite, and even his attacker, but the good Samaritan more than these.

It seems to follow therefore that one should be kind and considerate to all of God's creation, but he should love the human race better than the brute animal kind. He should love all families, but his own family better; he should be interested in all homes, but especially in his own; he should love all Christian churches, but particularly his own; he is interested in all communities, but his own should come first; so with his county, his state, and most certainly his country. Not that these are all one hundred per cent ideal, but to him his own should come first!

Then, too, we may differentiate according to the worthiness of a man's character. I think we all agree that Czolgoose, the assassin, does not claim our love as much as the great and good McKinley. It is true that Christ died for all alike, but those who do not accept this gift of offered mercy will finally be rejected by him. There his love stops!

The Christian loves the passersby, everybody, but the good Samaritan as himself, because he is his neighbor!

Grantsville, Md.

J. C. Beahm.

### Golden Wedding Anniversary

Dec. 25, 1941, marked the golden wedding anniversary of Elder Obed Hamstead and his wife. In their home on Christmas Day their children and their families met together and celebrated their golden wedding. An elaborate dinner was served at noon by the children.



Elder Obed Hamstead was born and grew up in Grant County, near the Greenland Gap. His wife was born and grew up in Preston County, near Egdon. They were united in marriage on Dec. 25, 1891, in the home of her father, Elder Jonas Fike. Her grandfather, Elder Samuel A. Fike, officiated at the ceremony. They lived in Preston County for thirty-six years after their marriage, and brought up their family of ten children, five boys and five girls, all of whom united with the Church of the Brethren at an early age and are all still living. In 1897 Bro. Hamstead was installed into the ministry, and about the year 1900 ordained as elder. In 1927 they moved to Morgantown, W. Va., where most of their children completed their education. There the Hamsteads served the church, Bro. Hamstead being pastor and elder for over eleven years. They are now retired from pastoral duties, but are still active in such church work as they feel they are able to do.

Six of their children became schoolteachers. Four of these and two others are graduates of West Virginia University, and two are high school graduates.

The day was spent with many fond memories of the past.  
Morgantown, W. Va. Mrs. Otis Fike.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Myers-Bratlien.**—By the undersigned, at the First Church of the Brethren, Jan. 18, 1942, Walter C. Myers of San Bruno, Calif., and Judith A. Bratlien of Los Angeles, Calif.—Fred A. Flora, Los Angeles, Calif.

**Evans-Martin.**—Clarence Evans and Thelma Martin, both of Sheldon, Iowa, Jan. 21, 1942, by the undersigned.—J. Schechter, Worthington, Minn.

**Brown-Wright.**—At the home of the bride's parents, at North Manchester, Ind., Dec. 27, 1941, Dr. Relis B. Brown of Williamsburg, Ky., and Kathryn B. Wright of Albion, Mich.—Glen E. Wright, North Manchester, Ind.

**Wilson-Willett.**—Artis Lawton Wilson of Copper Hill, Va., and Bessie Marie Willett of Airpoint, Va., in the parsonage, by the undersigned.—Oscar R. Fike, Airpoint, Va.

**Specht-Funkhouser.**—In the Richmond Church of the Brethren, Feb. 7, 1942, Owen Specht and Lavera Funkhouser, both of Richmond, Ind., by the undersigned.—E. O. Norris, Richmond, Ind.

**Simpkin-Higgason.**—By the undersigned, at his residence, Feb. 7, 1942, David Simpkin of Los Angeles, and Mrs. Margaret Higgason of Pasadena, Calif.—J. Z. Gilbert, Los Angeles, Calif.

## Fallen Asleep . . .

**Byers, Henry Samuel,** was born at Mercersburg, Pa., eighty years ago. On Jan. 22, 1942, he died at his home in Waynesboro, Pa. He was the son of Jacob and Sarah Strite Byers and the last of a family of nine children. He was married to Effa Anthony, who preceded him in death four years ago. For the last ten years he was blind. He united with the Church of the Brethren many years ago and was always faithful in attendance when able to go. He is survived by four sons and one daughter. Services were conducted in the Waynesboro Church of the Brethren by his pastor, Bro. George L. Detweiler. Interment was made in the cemetery adjoining the Price church.—Sudie M. Wingert, Waynesboro, Pa.

**Hoff, Edith Ann,** daughter of Mr. and Mrs. Ansley Starner, was born at Boone, Iowa, Feb. 3, 1876, the second in a family of eleven children. At the age of five she moved with her parents to Missouri. Here, on March 8, 1900, she was united in marriage to Frank Scott. To this union were born one daughter and two sons. In 1901 they moved to Covina, Calif., and later to Redlands, Calif. In 1911 she and her husband united with the Church of the Brethren. The following March he passed away. On Nov. 25, 1919, she was united in marriage to Eld. C. S. Hoff. In 1920 the family became residents of Glendora, Calif., where, on Dec. 31, 1941, she passed to her reward. Her last illness extended over three years. She bore her suffering with patience and resignation to God's will. She was always grateful for every kindness shown her and the loving care given her. She loved flowers and many hearts were cheered through the years by her offerings of beauty. She is survived by her husband, one daughter, two sons, four grandchildren, one sister and six brothers. Funeral services were conducted by her pastor, Bro. J. W. Lear, assisted by Bro. A. D. Sollenberger, at the Glendora church. Burial was made in the Oakdale cemetery.—Lulu N. Miller, Glendora, Calif.

**Long, Kathryn A. Moats,** was born near Mount Morris, Ill., Aug. 23, 1868, and died at the St. Francis hospital in Freeport, Ill., Nov. 19, 1941. At the age of two years she moved with her

parents to Altoona, Iowa. On Nov. 19, 1893, she was married to Charles F. Long of Leaf River, Ill. To them were born three children, one of whom died in infancy. Her son and her daughter survive her. Also surviving are two brothers, one sister and six grandchildren. Bro. Long died June 20, 1929. Sister Long united with the Church of the Brethren at an early age and had been an active and faithful member of the West Branch church. Besides their own family, Brother and Sister Long made a home for several homeless boys, raising them to a useful maturity.—Ira H. Frantz, North Manchester, Ind.

**Mourer, Rachel,** daughter of Richard and Catherine Weinhold, was born Oct. 9, 1858, in Franklin County, Pa. In 1865 she moved with her parents to DuPage County, Ill. On Feb. 25, 1880, she was united in marriage to Bro. John H. Mourer, which union lasted nearly sixty-two years. The home was blessed with nine children. She is survived by her aged husband, three daughters, six sons, nineteen grandchildren, four great-grandchildren, one brother and one sister. Her death was the first to break the family circle. Her health had not been good for some years, but she bore her affliction with patience. She was able to be about and care for herself most of the time. She died on Jan. 16, 1942. Mother Mourer had been a member of the Lutheran Church since her childhood and lived in that faith until the year 1892 when she became a member of the Church of the Brethren, in which faith she had lived the past fifty years. Funeral services were conducted in the Burnettsville church by Bro. E. S. Petry, with burial in the Idaville cemetery.—Mrs. E. S. Petry, Burnettsville, Ind.

**Poff, Marilene,** was born Jan. 16, 1924, in Roanoke County, Va., where she spent all of her short life. She met her death by accident on Dec. 26, 1941. She would have graduated from high school in June 1942. At the age of twelve she became a member of the Ninth Street Church of the Brethren in Roanoke. She had a vital interest in the church and in religious matters. Although enjoying life as a young person, she found time to read her Bible and seek divine guidance and strength. Her insight and interest in spiritual things were unusual for one of her age. She lived long enough to be an inspiration to others.—Wilda Flora Barnhart, Roanoke, Va.

**Rembold, Joseph,** was born Feb. 19, 1845, and departed this life Dec. 10, 1941. He was the oldest of a family of eight, all having preceded him in death. He was the father of five sons and five daughters, three sons and two daughters having preceded him in death. He also leaves thirty-four grandchildren, sixty-one great-grandchildren and thirteen great-great-grandchildren. He was married three times, all of his companions having preceded him in death. He was a member of the Church of the Brethren since early manhood and lived a consistent Christian life. He was a beloved neighbor and will be missed by a host of friends and relatives.—Bonnie Jean Miller, Egdon, W. Va.

**Shallenberger, Norman,** son of Sister Anna Shallenberger, who is now in her ninety-sixth year, and the late H. J. Shallenberger, was born in Juniata County, Pa., June 29, 1872, and died in the Gessinger hospital at Danville on Feb. 3, 1942, after a lingering illness of several months. Bro. Shallenberger lived his entire life in this community and was active in its civil and religious affairs. As a member of the Lost Creek Church of the Brethren he served in numerous capacities. For many years he taught the men's Bible class and had perfect attendance for ten years. Much of the present beauty and convenience of the Bunkertown church house may be attributed to Bro. Shallenberger and his family, all of whom are active church workers. He was known throughout this community as a successful farmer, fruit grower and lumberman. In his contributions to religious and human needs he believed in not letting his right hand know what his left hand did. His family, the community, the church and his friends will miss his genial smile and generous companionship. He leaves his mother, his widow, Mrs. Anna Sieber Shallenberger, two sons, six daughters and ten grandchildren. Funeral services were conducted by the writer in the Bunkertown church, with interment in the Bunkertown cemetery.—H. D. Emmert, Bunkertown, Pa.

**Travis, Mary Ellen Pope,** was born at Williamsport, Md., Sept. 7, 1855, and departed this life Feb. 1, 1942. At the age of twenty-seven she came to Polo, Ill., making her home in this vicinity the remainder of her life. Soon after coming to Polo she united with the Church of the Brethren. She was a charter member of the Polo church and the oldest member living at the time of her death. On Feb. 22, 1884, she was united in marriage to William Boyle Travis, who died sixteen years ago. She is survived by two brothers, eight children, twenty-eight grandchildren and twenty-seven great-grandchildren. Funeral services were conducted at the home of her daughter, and later at the Polo church by the writer, assisted by the pastor, Bro. M. E. Clingenpeel.—John Heckman, Polo, Ill.

**Witter, Jacob W.,** was born in Ohio in 1857 and died at the home of his daughter on Jan. 27, 1942. In 1880 he came to Michigan and on Dec. 5 of that year was united in marriage to Jennie C. Shively. To this union were born seven children, three of whom died in infancy. His wife passed away in 1936. At an early age he united with the Church of the Brethren and remained a faithful member, always willing to aid wherever needed. He is survived by his four children, twelve grandchildren, four great-grandchildren, one half sister and other relatives and friends. Funeral services were conducted at the Crystal Church of the Brethren by the undersigned.—J. F. Sherrick, Carson City, Mich.



## Church News . . .

### California

**Chico.**—At our council two letters were granted. Bro. W. R. Brubaker, our elder, presided. Bro. S. Paul Daugherty filled the pulpit on Dec. 7 when all the pastors in our district exchanged pulpits. Our ladies' aid president, Sister Artie Brunk, was called to New Mexico because of her mother's illness and death. Our sympathy goes out to her and the rest of the family. The Christmas program was directed by Sister Margaret Thomas. The deputation team from La Verne College was with us one evening for a program. The junior league presented three sunshine boxes to patients in the county home on New Year's Day; they were very much appreciated. Our New Year's watch night social and service was held at Sister Whipple's. Bro. Arnie Wright gave the message. The ladies' aid surprised their vice-president, Sister J. C. Wright, with a fellowship supper on her birthday. The B. Y. P. D. cabinet circle meeting met here Jan. 11 with Frances Cripe in charge. Splendid interest was shown at the home builders' program; Dorothy Yeater led the meeting. A farewell social was given for Charles Vice, who left Jan. 29 for a C. P. S. camp. A number of groups are having potluck fellowship meals to promote greater fellowship in our congregation. Quite a number of letters have been granted to members of the newly organized church in Paradise. On Feb. 1 one was received into fellowship on former baptism.—Florence Barnhart, Chico, Calif., Feb. 6.

**Inglewood.**—Eight were received into our church by baptism and eight by letter in 1941. However, the army and C. P. S. camps are taking some of our boys from us. We are happy to report that the men in our congregation are working steadily. On Feb. 1 the men's council celebrated with a dinner cooked by themselves. Dr. J. P. Dickey of Pomona was the guest speaker at the morning worship and spoke at the men's dinner, as did also Harold Hollinger. Because of blackouts regular Sunday evening services were being held in the afternoons, but until further notice we are once more resuming 7:30 p. m. services. The ladies' aid has been very busy quilting, and making and tying comforters. The church woodwork is many shades lighter since the ladies' thorough cleaning of it. A trip through Helms bakery, sponsored by the Dorcas club, netted the ladies \$30 with which they purchased steel folding chairs for the church. Cookies were made by some of the B. Y. P. D. girls and sent to the C. P. S. camp in Oregon. A district B. Y. P. D. work council was held at Inglewood and the young people greatly improved the appearance of our church lawn. A large barbecue stand and a fine set of lights over the outdoor basketball court have been installed by the B. Y. P. D. Forty-nine young people made a one-hundred-mile trip to Levi Stump's cabin near Camp La Verne. Mrs. Stump suffered a concussion from a fall on the ice; she is in the hospital. The young people's choir is losing its director, Bill Myers, who is going to a C. P. S. camp. A special basket dinner was held in his honor. Wednesday night Bible studies are attended by the faithful few. A Plunkett advertising dinner is being held this week in our social rooms.—Mrs. John L. Fry, Redondo Beach, Calif., Feb. 9.

**Los Angeles, Belvedere.**—Twelve members have been received into the church by letter and one by baptism since Dec. 1. On Dec. 8 Floyd McGrostie, a returned missionary to Africa, was with us. At our council meeting we elected church officers. Our pastor, Bro. Hugh Cloppert, is our elder. The Christian Workers' president is Jessie Frick. On Dec. 21 we had our Christmas program. Bro. Cloppert brought a Christmas message in the morning and in the evening the adult and junior choirs presented a cantata directed by Ada Winslow. President C. Ernest Davis of La Verne College gave us a message on Jan. 4 and his daughter, Barbara, favored us with a solo. On Jan. 18 we had two of the young men from the San Dimas C. P. S. camp with us. They gave us much information on their activities and camp life. The women sent homemade cookies back to camp with the young men.—Lucille Robison, Los Angeles, Calif., Feb. 6.

### Florida

**Miami.**—Our revival meetings started on Jan. 4; Bro. A. D. Crist of Tampa preached twenty-four Spirit-filled sermons. Brother and Sister S. Ira Arnold had charge of the opening services each evening. Their pictures and music were enjoyed by all. Six have been baptized. This was the second revival Bro. Crist held for us and our church has a warm feeling for him. Our love feast on Jan. 17 was quite impressive. Several out-of-state folks were with us: Brother and Sister Otho Winger and Mrs. Winger's sister, and Bro. Paul Graybill. Brother and Sister Calvin Ulery are again with us this season. On Dec. 17 at a special meeting Elders Fred Hollenberg and Harry Swank ordained our pastor, Bro. T. S. Richardson, into the eldership. On New Year's Eve, after the regular prayer meeting, refreshments were served, followed by singing, short talks and prayer, thus ending another watch night service. A number of tourists have worshiped with us and some are with us yet; we are pleased to have them and invite them and others back. The church is located at 95th St. and 6th Ave., N. W.—Mrs. Enos Overholser, Miami, Fla., Feb. 7.

**Okeechobee.**—Brother and Sister J. W. Fidler from Brookville, Ohio, held a two weeks' meeting in our church beginning Jan. 18. The attendance and interest were unusually good throughout the

meetings, in spite of cold weather. Sister Fidler told stories each night to the children. There was also special music each night. As a result of Brother and Sister Fidler's efforts and those of our pastor, Bro. Hollenberg, there were twenty confessions. The church was filled nearly every night. The climax was reached on the closing Sunday morning when 110 were present for Sunday school and more for preaching services. Then at noon a basket dinner was served, and baptismal services for sixteen were held in the afternoon. That night another powerful sermon was preached, and tokens for attendance were presented to the boys and girls. We feel that everyone who attended these meetings received much spiritual benefit. This was one of the very best meetings ever held here. Many calls were made in the homes.—Mrs. Victor Domer, Okeechobee, Fla., Feb. 3.

### Illinois

**Springfield.**—There have been six additions to the church by baptism since our last report. Christmas was observed with a program by the children on Dec. 21, followed by a white gift service. In the evening a pageant, *The Shining Window*, was presented by the adults, assisted by the choir. Our pastor, Bro. Galen T. Lehman, will hold a two weeks' evangelistic service at the Champaign, Ill., church, beginning Feb. 15. Bro. Merlin Garber of the Champaign church will hold a two weeks' service in our church beginning March 15. Sister Ida Shumaker, pioneer missionary to India, was with us Jan. 15 and gave a very interesting message. While attendance has fallen off slightly during the colder months, the fall quarter offerings were the largest in any quarter in the history of the church.—Gladys L. Hollis, Springfield, Ill., Feb. 6.

### Indiana

**Cedar Lake.**—Bro. Kenneth Long is the joint pastor of the Pleasant Chapel congregation and our own church. We were happy to have Sister Velma Ober with us the evening of Nov. 10 to show pictures of China. Our sectional mother and daughter meeting was held at Auburn in November with Mrs. Van B. Wright as speaker. The one hundred per cent Messenger club has been secured. Four letters of membership have been received. Interest and attendance in both the Sunday school and worship services are encouraging. The response to mission and Brethren Service offerings, as well as local needs, has been very gratifying. The children's Christmas service was a pageant given on Dec. 21. The young people and young adults gave a play, *No Room in the Hotel*, on Dec. 23. The year's Christmas season was a time of special rejoicing for all because of the arrival of Baby Alice Lucille Long at the parsonage. Representatives of various agencies of the district met at Cedar Lake the last of December for a rural life conference. Bro. Gorman Zook, our former pastor, and family, now of McCune, Kansas, were in our community Dec. 28, 29, and he preached the evening of Dec. 28. Sister Ida Shumaker gave a very inspirational missionary address at Pleasant Chapel on Jan. 5. Cedar Lake, Auburn, and Cedar Creek are co-operating in a leadership training class which meets in Garrett each Tuesday evening for ten weeks. Bro. Long is teaching the class on *The Life of Christ*. The ministry and leadership of Bro. Long in our community are deeply appreciated.—Alta Morris, Garrett, Ind., Jan. 24.

**West Goshen.**—On Nov. 14 the men's chorus of the Goshen Mennonite Brethren in Christ church gave us a splendid program. On Thanksgiving evening Rev. Sanford Yoder, former president of Goshen College, gave us a splendid Thanksgiving message. Beginning Dec. 8 a two-week evangelistic meeting was held with Bro. Rufus P. Bucher of Quarryville, Pa., as evangelist. Bro. Homer Weldy of Nappanee was song leader. Bro. Bucher preached the Word fervently and large crowds attended. As a result twenty were received by baptism and three by former baptism. The church has been renewed in spirit and zeal. Many attended from other churches. The meetings closed on Dec. 21. During the past twelve months this church has given \$1,570.04 for C. P. S. camps and relief work. This work in our church is under the direction of Bro. Glen Cripe. On Jan. 22 the missionary society met at the home of their president, Mrs. Paul Kurtz, and sewed for the Red Cross. On Jan. 18 Dr. William F. McCoon, president of Marion College, gave an interesting and helpful message under the sponsorship of the Anti-Saloon League. The men's work is sponsoring a Gospel Messenger subscription campaign in the church, endeavoring to place the Messenger in every home. On Feb. 8 we will observe Achievement Day with Bro. C. C. Cripe of Argos, Ind., bringing the message; a missionary offering will be taken.—Mina Ganger, Goshen, Ind., Feb. 6.

### Iowa

**Fernald.**—We met in quarterly council on Dec. 12. Bro. Fleishman of Dallas Center was re-elected as elder. Our church visited the old folks' home near Marshalltown last fall. A basket dinner was served, and a program was presented in the afternoon. The men's work decided to take the Messenger agency as a project for the coming year. Our women's work has been very active the past two years and is still going forward. On Jan. 28 the women's rally of the middle section met at our church. The theme for the meeting was *Loyalty to the Total Church Program*. Our church attendance and interest continue to grow, and the outlook is promising.—Mrs. Earl E. Jarboe, Fernald, Iowa, Feb. 4.



**Robins.**—At our fall members' meeting Bro. D. D. Fleishman of Dallas Center was elected as elder for the year, assisted by our senior elder, D. W. Miller, who has served the Robins church long and well. He and Sister Miller are enjoying the winter again this year at Sebring, Fla. On Nov. 2 Brother and Sister H. L. Ruthrauff of Cedar Rapids began a two weeks' meeting for us, which was well attended. Bro. Ruthrauff preached seventeen Spirit-filled sermons and as a direct result one was baptized, and we feel our church was greatly strengthened. Our love feast was held on Monday evening and was well attended. Bro. Ruthrauff officiated. On Nov. 20 the ministerial and church workers' conference of Middle Iowa was held here; most of the churches of the district were represented by delegates. Bro. H. Spenser Minnich of Elgin, Ill., was our guest speaker; he gave two splendid addresses during the day. On Dec. 14 Bro. Earl Russell of Marshalltown, national president of men's work, gave a splendid talk to our members at the worship hour. Our young people presented Dickens' Christmas Carol on Dec. 21.—O. A. Myer, Robins, Iowa, Feb. 2.

### Maryland

**Glendale.**—We met in council on Jan. 5 with our pastor and elder, Bro. Howard Whitacre, presiding. It was decided to paint the interior of the church. We organized a men's work in the fall and they are planning several things for the upbuilding of the church. The ladies are getting along nicely with their aid work. They meet at the home of Sister Marie Whitacre nearly every week to quilt. They are planning to paper the church in the spring. On Dec. 8 the church gave a Christmas program to a large audience. An offering of \$25 was taken for missions. We are having good interest and attendance at prayer meeting each Wednesday evening. We are studying the Book of Mark under the leadership of our pastor. We are trying to do our part for the Civilian Public Service camps; our offering for this cause now totals more than \$50, and we are planning to send more soon. Recently Brother and Sister S. Ira Arnold presented a program of song and art which was enjoyed by everyone.—Ida Harper, Flintstone, Md., Feb. 2.

**Westminster.**—The B. Y. P. D. had charge of the Sunday evening service on Nov. 9. They presented the play, *The Only Day I Have*. Our pastor, Bro. S. Earl Mitchell, officiated at our love feast on Nov. 16. He also preached the sermon at the union Thanksgiving service held in the high school auditorium. A group of student volunteers from Elizabethtown College gave a splendid program on Nov. 23. The father and son banquet was held Nov. 26 with Bro. Chester Harley, the Eastern District field worker, as guest speaker. During the short business session Bro. Homer Sackett was elected president of men's work. Our church appreciated the privilege of hearing Dr. and Mrs. Garry Cleveland Myers, outstanding authorities on child guidance, give several addresses on Dec. 3. Dr. and Mrs. Myers spoke at different group meetings in the community during the day and Dr. Myers addressed a district supper conference held in our church in the evening. Following the supper meeting Dr. and Mrs. Myers gave their interesting dialogue address to a large audience in the church auditorium. The ladies' aid society and the women's missionary society gave an interesting joint Christmas program on Dec. 11. The white gift offering which was received on Dec. 21 amounted to \$189.77. That evening the Sunday school gave a pageant, *The Adoration*. On Jan. 11 all members and friends of the church were invited by Brother and Sister Mitchell to open house at the parsonage. A large number enjoyed the fellowship of the afternoon. On Feb. 1 our former pastor, Bro. A. Stauffer Curry, brought the morning message. At this service the engagement of Sister Cordelia Lippy to Bro. David Brengle of the Frederick church was announced. The district B. Y. P. D. round table was held in our church on Feb. 1. Bro. Raymond Peters gave an inspiring message at the evening service. The men's work has completed a one hundred per cent subscription list for the Gospel Messenger. Our school of missions will begin Feb. 8, to continue for four consecutive Sunday evenings. Three groups, children, young people and adults, will study books on the theme, *Christians and World Order*.—Mrs. H. Edgar Royer, Westminster, Md., Feb. 3.

### Michigan

**Beaverton.**—During the Christmas season the young people presented the cantata, *The Lost Carol*. We had a white gift service and many baskets were sent to the sick and needy and to several boys at our C. P. S. camp at Stronach and those in army camps. Our offering was \$64.30. The people of our community were favored with carols on two evenings. On New Year's Eve a reception was held for Mr. and Mrs. Joe Van Dyke, followed by an impressive watch service. The young people have made an ice skating rink at our playground. A group went to Shepherd on Jan. 25 for a sectional conference for young people. We are now remodeling the church. We have taken the partition from the front of the church and are planning to make a balcony at the rear. We have also bought pews from the Woodland church and have decided to have a new well drilled.—Grace Shock, Beaverton, Mich., Feb. 7.

**Pontiac.**—Our annual Christmas bazaar and penny supper was held by the ladies' aid on Dec. 5. They cleared about \$36. The ladies' aid is busy making comforters for the C. P. S. camps. They did quite a bit of sewing for the Red Cross also. The Pon-

tiac church held a farewell supper for our pastor, Bro. C. E. Trombley, and his family on New Year's Eve. We were sorry to see them leave, but they were called to Fayetteville, W. Va. We have not obtained a pastor yet. Bro. L. W. Shafer of Durand preached one Sunday and Rev. Frank Ruf, secretary of the Pontiac Y. M. C. A., preached on two Sundays. Mrs. Ellery Ecklin, who is planning to be a missionary, gave an inspiring talk on Sunday evening, Jan. 25. In connection with our farewell supper on New Year's Eve we had a prayer service and Bible quiz. At midnight a very inspiring and beautiful candlelight marriage ceremony uniting Jane Goodrich and Edward Lynch was performed by Bro. Trombley. The church witnessed this ceremony. Two of our young men, Donald Goodrich and Durand Dennis, have been called away to service. We miss them very much and pray they will soon be back to worship with us. Two of our older church members have passed on. Mrs. Lena Warren died suddenly in church service on Jan. 11 and Mrs. Miller passed away at the home of her daughter on Jan. 29.—Mrs. Allen Ebey, Pontiac, Mich., Feb. 3.

**Sugar Ridge.**—We met in council on Jan. 24. Bro. Homer Kira-cofe and wife will begin their pastoral work here June 1. We are planning to have another daily vacation Bible school in June. The aid society is still holding meetings and quilting about every week. They have promised to furnish the equipment for the bathroom in the parsonage. Bro. Bruce Miller is serving as our present pastor.—Eliza Blocher, Custer, Mich., Feb. 8.

**Sunfield.**—Late in the fall Brother and Sister S. Ira Arnold were with us and gave a worship in art service. Bro. Howard J. Kreider of Milford, Ind., was with the church in a series of meetings Nov. 3-16. Four were baptized and one awaits the rite. At our last council meeting Bro. Walter Fisher was asked to remain as our pastor for another year. Officers for the year were elected. Bro. Hiram Peters of Lansing is our elder and W. R. Cheal superintendent of the Sunday school. In the fall our aid society bought new carpet for the church; we also sent two barrels of canned goods to Bethany Hospital and a good supply of canned goods to a Civilian Public Service camp. Our white gift offering of \$81.27 was presented after the Christmas program.—Mrs. Oscar Urey, Vermontville, Mich., Jan. 30.

**Woodland.**—We enjoyed the Christmas story presented in song and pantomime on Dec. 23. The attendance was very good. A painting, *The Holy City*, and a beautiful tapestry added to the beauty of the scenery. These were loaned for the evening. The offering at this time amounted to \$150, to be used for missions; \$15 was given to the Red Cross. Bro. Howard Kreider of Milford, Ind., brought some powerful sermons while he was with us. The messages will linger in our memories and be a help in the future. Four young Sunday-school scholars were baptized. Our pastor has been giving us some timely sermons.—Mrs. Homer Rowlander, Woodland, Mich., Feb. 6.

### Ohio

**New Carlisle.**—Eleven of our church school workers attended the school of religion at the Central Methodist church of Springfield, Ohio. This school was sponsored by the Clark County Methodist churches. Bro. H. H. Helman, our pastor, was one of the teachers. We appreciate the splendid hospitality of our kind Methodist friends and the great help we received from this school. Our love feast was held Oct. 26. On Nov. 7 a regional district men's meeting was held at our church. Bro. Paul Kinsel gave a very interesting talk on Mexico. The home builders had a special Thanksgiving program Nov. 11 at the home of Mrs. Glenna Funderburg. The father and son banquet was held at the church on Nov. 13. Bro. Galen Royer was the speaker. The Thanksgiving offering was received on Nov. 16. The children's department remembered an unfortunate family with a Thanksgiving basket. In the evening of Nov. 16 a very impressive installation service of cub scouts was held at the church. On Nov. 19 we had a union community Thanksgiving service at our church. Rev. T. S. Hoffman, pastor of the Mennonite Brethren in Christ, was the speaker of the evening. Nov. 30 was our home-coming and rally day. A basket dinner was served at the church. Dr. V. F. Schwalm gave two messages. On International Bible Sunday our pastor gave a fine message on the subject, *Exposing Life to the Bible*. At the evening service the women's Bible reading group gave a suitable program. Certificates of award were given to ten members of the group. At this meeting an offering was received for religious pictures for the children's worship room. The women's missionary society met at the parsonage on Dec. 9. On Dec. 12 our regular business meeting was held. Very interesting reports of work done during the past year were given by various boards and committees. In the absence of our pastor on Dec. 14, Bro. Howard Eidemiller delivered a fine message on the subject, *Sources of Strength*. On Dec. 21 the children's group and our intermediates gave a fine Christmas program. A white gift offering was received from each class of the church school. In the evening the choir and some of our young people gave a cantata, *The Lost Star*. Bro. Edward K. Ziegler of York, Pa., assisted us in a fine revival meeting Jan. 4-18. He brought a rich feast of good things from God's Word. He also showed slides each evening. Four joined the church. Brethren Helman and Ziegler made 100 calls in the homes. We met in a workers' conference on Jan. 17. Bro. Galen Barnhart, our superintendent, was in charge of the program. Our aid society has been busy sewing for an unfortunate family and for the Red Cross.—Ida Kempton, New Carlisle, Ohio, Jan. 21.



**New Philadelphia.**—Our ladies' aid met on Jan. 15 in a called meeting and made two comforters for Camp Stronach. The church work here has been moving steadily forward. During the absence of Pastor A. H. Miller while he was in evangelistic services, we were favored with messages from Eld. D. F. Stuckey of Paris, Ohio, Eld. Edward Shepper of Sugarcreek, and Bro. E. D. Nolt of this congregation. One service was entirely in charge of the members of the official board and was interesting and helpful. The younger groups from the church school rendered an excellent program at Christmas which included a white gift service. Through our relief and benevolence committee a dozen families received food for their Christmas dinners. Our sick and floral committee made thirty distributions of flowers to homes in which there was sickness during the past quarter. The annual father and son and mother and daughter banquet was held on the evening of Jan. 2 and was well attended. Rev. V. C. Starnetz, pastor of the First United Brethren church of this city, was the guest speaker. Our quarterly council meeting convened on Jan. 6. At this meeting Brethren Jesse Gibbs and Otis Henderson, with their wives, were permanently installed into the deacon's office. An impressive installation service was conducted by Eld. Edward Shepper and the pastor, who is also our elder. The church decided to have a one hundred per cent Gospel Messenger club again. We are planning for one week of pre-Easter evangelistic services with our love feast on April 6. The pastor and the local workers are to have charge of these services.—Emma E. Miller, New Philadelphia, Ohio, Jan. 23.

**North Poplar Ridge.**—Brother and Sister Otto Laursen from the Bethany church of Southern Ohio have taken up the pastoral work here. Brother and Sister Frank Flory celebrated their fiftieth wedding anniversary on Nov. 1 and on the following day the relatives attended a potluck dinner at the Flory home near Jewell. In the afternoon they held open house for their friends and neighbors. Five children and fourteen grandchildren were among those present. Brother and Sister Flory were married in North Richland Township and have resided on a farm since 1891. They received many gifts in remembrance of the eventful day. On Nov. 22, 23 a group of our young people attended the young people's conference at Lima and brought back good reports of the meeting. Our men's group has recently made some improvements in the church basement. The women's work is a very active organization of the church; they are now making comforters for Camp Lagro. The children and young people presented a Christmas program and the young married people's class rendered a pageant entitled *The Story Beautiful*. On Dec. 30 our annual Christmas party was held in the North Richland-Adams school building with an attendance of 115. We had a gift exchange, and the church presented Brother and Sister Laursen with a beautiful electric table lamp. A potluck supper was enjoyed by all. Our pastor held meetings the first four nights in January. The attendance and interest were very good. Our junior church is progressing nicely.—Veda Rittenhouse, Defiance, Ohio, Jan. 25.

**Richland.**—We have had a marked increase in activity within the last six months. The kitchen was in bad shape and more Sunday-school room was needed, so the first project to be launched was to remedy these conditions. A plan was submitted for remodeling the kitchen so that it could be used for two Sunday-school classrooms, a junior Sunday-school chapel before class, and a more modern kitchen. Changes consisted of lowering the ceiling for easier heating, covering the wall and ceilings with plasterboard, cutting in one outside window and one serving window, and saving floor space by making wall cupboards and tables which fold flat against the wall. The junior Sunday school has been occupying the room for about two months and completion and dedication of the project are expected early in February. Most of the work was done by the young people of the church. The work was financed by the Sunday-school birthday offerings, the ladies' aid, the two adult classes, and private donations. Another necessary project under way is the improvement of the cemetery under the direction of the cemetery trustees. The plot is being graded, a tile drain laid, markers straightened and the entrance graveled. The appearance is already greatly improved but the cemetery will display the efforts spent on it more vividly when it is sowed and planted in the spring. Electric lights from the utility power line have been installed. The work seems to have brought greater unity and co-operation into the church, especially among the young people. The young people put on the play, *Christmas Destiny*, for Christmas, and another play, *We Reached for the Stars*, is being produced for the interdenominational county drama festival. The latter play has a temperance message. Prayer meetings are being held regularly. Two groups meet each week, the country group on Wednesday night and the city group on Thursday. The young people went caroling on Christmas Eve. They also collected canned goods and other gifts to be sent to Camp Lagro. At the January council meeting Bro. Ralph McFadden was received into the church upon his previous baptism.—R. Selwyn Copeland, Mansfield, Ohio, Jan. 21.

**Springfield.**—On Jan. 20 our church had a surprise social for our pastor and wife, Brother and Sister J. H. Good, to celebrate their twenty-fifth wedding anniversary. A program had been planned by one of the classes in co-operation with the entire church. Approximately 175 persons, composed of our church members, neighbors and friends and many of the relatives of the pastor and his wife, arrived in a group at the parsonage.

The group then gathered in the church where an appropriate program was given. The speaker of the evening was Rev. Smith of the Springfield United Brethren church. At the conclusion of the program numerous gifts were presented to them, one of which was twenty-five silver dollars from the adult classes of the church. At the close of the service refreshments were served in the basement of the church. We believe all present felt the services very worth while especially from the standpoint of the church, as it gave us an opportunity to express in a small way our sincere appreciation for the loyal and unselfish service which our pastor and wife have rendered to the Springfield church during the past ten years.—Mrs. Raymond A. Cool, Springfield, Ohio, Jan. 26.

**Stony Creek.**—We have been blessed in having Bro. H. Austin Cooper and wife of Bethany Seminary as our pastors since last fall. The attendance is increasing and fine Christian fellowship is being experienced. The sermons are uplifting and inspiring. Bro. John H. Good of Springfield is our elder and Bro. Clyde Roby Sunday-school superintendent. Our new pastor is taking a very special interest in our B. Y. P. D. and conducted a class on Sunday evenings on *The History of Our Church*. The young people went caroling on Christmas morning. A Thanksgiving service was held at the church on Thanksgiving evening. A very interesting Christmas program was given by the children of the Sunday school on Dec. 20. The women's work was reorganized in December, at which time we had the gathering of our thankful bags. Sister Eunice Keenen was elected president. Our pastor is directing a study of the book, *The Seed and the Soil*, at our regular women's work meetings. He has worked out a unified yearly program for the whole church to which we are looking forward with much interest.—Mrs. O. L. Hengsteler, Degraft, Ohio, Feb. 10.

### Oregon

**Grants Pass.**—On Dec. 21 the children of the Sunday school gave their Christmas program. At the Sunday evening service the young people gave a very impressive Christmas play. We were pleased to have the deputation team from La Verne College with us on Dec. 28. A splendid program was given. On Jan. 15 the ladies' aid met all day at the home of Sister Alice Shade and sewed for the family. They are planning in the near future to send cookies to the C. P. S. camp at Cascade Locks, Oregon. The Wednesday evening prayer circle and study class meets at the different homes.—Teckla Olsen, Grants Pass, Oregon, Feb. 4.

### Pennsylvania

**Chambersburg.**—Our inspiring congregational singing is frequently reinforced by our faithful choir of about thirty voices, under the direction of Bro. S. Blaine Bear. The addition of a junior choir is under development. An electric organ has been installed. Bro. G. A. Stouffer, assisted by a good corps of officers, department workers and teachers, is superintendent of the Sunday school. Our Sunday-school attendance registers around 200. Bro. Raymond Leedy is president of Christian Endeavor; Sister Charles A. Fox of the aid society and Sister Herman Auker of the newly organized women's missionary society. A special promoter of missions is Sister Irvin L. Henderson. Each Wednesday night is given to prayer meeting, or is in some good way observed as church night. On the official board we have eight deacons, and besides the pastor, there is one resident minister, Bro. Adam E. Forney. Bro. Maurice B. Mentzer is our beloved and able presiding elder; he is also serving his own adjoining church, Back Creek, in the same capacity. One of our young sisters is in nurses' training in a hospital at Harrisburg. At our last regular council, besides very encouraging reports from all departments, considerable business of a forward-looking nature was transacted. One report revealed that for the past thirteen Sundays the average attendance at the Sunday morning preaching services was 182, and for the evening ninety-six, notwithstanding the part-time ban on attendance of children and the younger people due to the epidemic of infantile paralysis which so seriously disrupted programs generally here in the East. None of our parish were made ill by this malady. How-

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ever, in the brief period of our pastorate, to the time of this council, we lost five of our more elderly members by death, including our oldest, Sister Laura G. Bittinger, aged eighty-nine.—Ralph G. Rarick, Chambersburg, Pa., Jan. 31.

**Martinsburg.**—The music institute held in our church Nov. 16-22 by Bro. Alvin Brightbill ended Sunday evening with a hymn sermon; this was a new and wonderful experience in which every person in the crowded house took part. The united Thanksgiving service for Martinsburg was held in our church Nov. 26 in charge of Ira C. Holsopple with Bro. Robert Miller of the First Brethren church as the speaker. On Nov. 30 a missionary program was given by a group from the First Brethren church; they presented a play, Rallying for Christ in America, which was much appreciated. On Dec. 14 the student volunteers of Juniata College gave a very interesting and helpful program. The young people of our church gave a Christmas program of music, pageantry, and a candlelighting service on Dec. 21. The children gave their program Dec. 23 and the intermediate department had charge of the program on Sunday evening, Dec. 14. Our women's classes gave Christmas baskets to at least thirty shut-ins in our community. The union week of prayer services was held in the various churches each evening from Jan. 4-11 with the ministers of the town taking their turn in bringing the messages. Our men's chorus and Pastor Coffman went to the Friends church in Fishertown, where they gave a much-appreciated program. They also gave a program at Hyndman on Jan. 24. On Jan. 25 Bro. H. Stover Kulp preached for us in the morning and in the evening gave a very interesting address at our monthly missionary meeting. He also spoke at our seven o'clock group meetings. Our women's missionary society, which meets once a month, is studying the book, The Seed and the Soil, by Richard T. Baker. We are very grateful for the response of our people in their contributions to the peace and relief fund. Bro. H. Stover Kulp will hold evangelistic services in our church starting April 26 and closing with the love feast on May 3. We are glad to report that this year every home represented in our congregation is receiving the Gospel Messenger.—Mrs. Ray Miller, Martinsburg, Pa., Feb. 7.

**Norristown.**—Bro. Clayton Gehman officiated at our love feast on Nov. 2. On Nov. 30 Bro. Caleb Bucher was our guest speaker at the evening service. The B. Y. P. D. presented the play, Christmas at Aunt Cynthia's, on Dec. 21. On Dec. 28 two young men were baptized into the church; one of these men was leaving for the army camp and desired to be baptized before he went. Our love feast will be held May 3 at seven o'clock.—Emma N. Cassel, Norristown, Pa., Feb. 3.

**Scalp Level.**—Our Christmas program was given on Dec. 21. Our B. Y. P. D. joined with the Windber young people in a watch night service on New Year's Eve. On Sunday evenings during December and January our pastor gave pictorial sermons on the great paintings of Rossetti, Murillo, Raphael, and others. The union week of prayer was observed in the Scalp Level church beginning Jan. 5. On Jan. 11 the Juniata College quartet gave a very interesting service in our church. We held our quarterly business meeting on Jan. 19. Our pastor started a teachers' training class Jan. 21 on The Message of Jesus. One has been added to the church by baptism since the last report.—S. B. Hoffman, Windber, Pa., Jan. 31.

**Three Springs.**—Bro. Henry E. Miller from Brodbeck's, Pa., has filled the pulpit every two weeks since Nov. 9. On Dec. 10 we organized a women's work. Sister Merl Gutshall was elected president. We are making a comforter. It was decided to meet the first Thursday of each month. On Dec. 21 the children of the Sunday school furnished a Christmas program. On Jan. 18 Mr. Joss, a refugee, gave a very interesting talk. He was accompanied by Bro. Galen Kilhefner, field representative of Elizabethtown College.—Mrs. David E. Roth, Loysville, Pa., Feb. 2.

**Williamsburg.**—Our communion service was held on Nov. 2 with Pastor Elmer Q. Gleim officiating. Bro. Gleim closed a successful evangelistic service on Nov. 16; four were baptized. His messages were inspiring and helpful. Special music was given by groups from other congregations and by our choir during these meetings. Union Thanksgiving services were held in our church on Thanksgiving morning; the sermon was delivered by Rev. Samuel R. McPhee, pastor of the Presbyterian church at Williamsburg. On Dec. 21 our Christmas program was given by the children and the young people. The white gift offering amounted to \$67.13. This was given for world-wide missions. The treasurer of the building fund committee was glad to report the paying of \$1,000 at the first of the year on our church debt. Our quarterly business meeting was held Jan. 15 with Bro. H. H. Nye of Juniata College presiding. Delegates were elected to represent our church at the district meeting of Middle Pennsylvania which will be held in the Roaring Spring church. Pastor Gleim and Melvin Shelly were elected. On Feb. 1 the J. Rosemond Johnson Negro quartet from Hollidaysburg were with us and gave a program which was much appreciated. We ask an interest in prayer for the complete recovery of Bro. David B. Sollenberger, who is in a critical condition at the Altoona hospital. Bro. Sollenberger was burned severely by steam on Jan. 5 while at his work at the West Virginia Pulp and Paper Mill at Williamsburg, Pa. Pre-Easter services will be held during Holy Week with communion on Easter Sunday evening.—Elizabeth Sollenberger, Williamsburg, Pa., Feb. 5.

**Windber.**—Our love feast on Nov. 2 was well attended. Bro. Cecil O. Showalter of Sipesville was our evangelist in a revival meeting held Nov. 23 to Dec. 7, as a result of which six were baptized. On Dec. 21 the children's department gave a pageant, The King's Birthday. In connection with this the Sunday-school classes presented gifts, a part of which were distributed among needy people of the community and the others sent to Camp Kane. The missionary committee had charge of the Sunday evening service on Nov. 16 in the absence of our pastor, who appeared on the circuit B. Y. P. D. program at Scalp Level. A pageant cantata, The Story of a Christmas Gift, was presented by the choir and other members of the Sunday school on Dec. 28, at which time a white gift offering was taken to be used for the support of our missionary, Sister Anna Blough, in India. The circuit B. Y. P. D. watch night service which was held in our church consisted of pictures of the Blough work camp, several humorous playlets from the various churches, and a worship hour. On Jan. 5 the first service of the universal week of prayer was held in our church with Rev. Mitchel of the local United Brethren church preaching. On Jan. 11 Bro. Cosner began a series of Sunday evening sermons on The Christian Home. The B. Y. P. D. has its worship period on Wednesday evenings, followed by a recreational period. The women's work started a mission study class on Jan. 21, using the book, The Seed and the Soil. We will have special services each Wednesday evening throughout Lent with a different class or other organization in charge of devotions each evening, followed by a discussion on some phase of the theme, Christian Stewardship. During Holy Week we will have preaching services each night on the general theme, Faces About the Cross. Special services will be held on Easter Sunday. We will have special Sunday evening services from Easter to Pentecost on the theme, The Lord's Prayer. Dec. 15 marked one year of service for Bro. Cosner as our pastor, during which time he has baptized twenty-two, received four by letter, preached ten funerals, anointed five, consecrated five babies and married two couples, as well as having made about 600 pastoral calls and giving communion to eleven shut-ins.—Mrs. Calvin L. Blough, Windber, Pa., Jan. 29.

## Virginia

**Mt. Joy.**—We held our council meeting on Jan. 30 with Bro. H. A. Hoover presiding. Several good reports were given. Our budget was met and we are giving offerings for the C. P. S. camps and relief work one Sunday out of each month. Bro. Eldridge Miller is in charge of this work. Our women's work also made and sent three comforters. In spite of bad weather and some sickness, our Sunday-school attendance still is encouraging and we hope to see it grow even more as spring comes.—Irene Wymer, Buchanan, Va., Feb. 9.

**Pulaski.**—On Nov. 29 we held our council meeting with Bro. C. A. Powell presiding. Brethren William Vest and Harvey Reed of the district ministerial board were with us at this time. After our regular reports and business these brethren had charge of the services. Our pastors, Bro. David Wampler and wife, were ordained to the eldership. Bro. Vest brought the message and Bro. Reed had charge of the ordination service. After this service Bro. Wampler was chosen as our elder for the next three years. Bro. Powell is assistant elder. On Dec. 21 the entire church participated in a beautiful white gift service which was well attended. The Christmas boxes and baskets were delivered to the needy of our community. The offering was used for missions, camps and the local church. At our last council two members were reclaimed. Our women's organization is taking a very active part in the work of the church. We have an active group of young people who meet regularly each week. They are following the programs given in Our Young People. They recently shared in a program with a Negro church to bring about better race relationships. They are always willing to respond to every call for help. They sponsored a pounding for the pastor and his family in December. Recently they bought a ton of coal and gave a food shower to a needy family in the community. The choir meets regularly each week under the direction of Bro. D. B. Wampler. They gave a program of Christmas carols in December. Our pastor attended the spiritual life conference at Bridgewater in January. We feel that the spiritual life of our church has been greatly strengthened through the untiring efforts of our pastor and his wife.—Mrs. R. E. Murphy, Pulaski, Va., Feb. 7.

**Roanoke, Ninth Street.**—Bro. C. M. Key is our elder and Bro. C. F. Bowman Sunday-school superintendent. Our love feast was held on Nov. 9 and was a very spiritual meeting. We are beginning a study of the Book of James in the Wednesday evening service conducted by our pastor, Bro. N. M. Shideler. Sister Frank Crumacker was with us at our evening service and gave a talk on her work in China. During the Christmas season baskets were given by the church to the poor families in our vicinity.—Wilda Flora Barnhart, Roanoke, Va., Feb. 5.

**Salem.**—The ministerial board of the Northern District of Virginia came to the Salem congregation on Jan. 17 to install Brethren J. Floyd Wine and J. Emmert Dettra into the ministry. These two brethren have been licensed for one year. The board consists of Bro. Homer J. Miller, president, and Brethren S. D. Lindsays, M. L. Huffman and E. E. Long.—Ollie Lee Cline, Stephens City, Va., Jan. 27.

**Summit.**—On Christmas Eve the pageant, Come Ye to Bethlehem, was given in our church. This pageant was written and



directed by one of our own young women, Mrs. Ward Fifer, and was repeated from last year by request. A watch night party was held by the young people on New Year's Eve at the home of Mrs. Annie Shiflett. A special feature at this service was the singing of hymns. On New Year's Day we held our council with visiting elders, A. S. Thomas and C. G. Hesse, present. Bro. G. Wayne Glick was installed into the ministry, having been licensed one year ago. Our secretary reported that our budget for the year has been raised. We gave \$725 for missions, \$325 to the Civilian Public Service camps, \$28 to the Red Cross, \$10 to the Anti-Saloon League and \$562 for local church expense. Our offering for the women's work project amounted to \$31.68. Brethren J. T. Glick and E. B. Craun remain our elders for another year. After the council Bro. Glick conducted a dedication service in the home of Mr. and Mrs. Jesse Glick for their baby son, Garland. Bro. Harold Wampler, head of the men's work, reports that one hundred per cent of our families are taking the Messenger. Visiting ministers who have lately filled our pulpit are Brethren W. H. Sanger, Carl Smith and C. B. Smith. Eld. Glick held six revivals this fall and winter with nearly 100 accessions to the church. Our aid society is doing splendid work under the direction of Mrs. Hugh Cline. One of our boys leaves this week for Camp Kane. Bro. Robert Byrd of Junior, W. Va., will conduct our revival meeting March 15-29. We will join with the Methodist and Reformed churches in this community for the world day of prayer on Feb. 20. The service will be held in the Methodist church. The district women's work meeting will be held in our church this spring. We are co-operating with the Dayton church in securing a full-time pastor for the two churches. A number of our folks attended the spiritual life conference held at Bridgewater College the first part of January.—Mrs. John T. Glick, Bridgewater, Va., Feb. 2.

### West Virginia

**Maple Spring.**—Eld. Ezra Fike is our elder and John Teets Sunday-school superintendent. Dr. and Mrs. Cumming, missionaries to China, had many interesting things to tell us one evening in December. The B. Y. P. D. solicited money for new hymnals and these were purchased and dedicated on Dec. 14, at which time we had a community hymn sing conducted by Bro. Joseph W. Miller of Broadway, Va. The young folks of the church spent one evening singing for Mrs. Washington Fike, who has been a shut-in for three years. We were glad to have Bro. C. D. Bonsack with us on Jan. 4. He conducted both morning and evening services for us on that day. The Messenger subscriptions were again secured by the young married people's Sunday-school class.—Bonnie Jean Miller, Eglen, W. Va., Feb. 10.

**Smith's Chapel.**—A large Bible for pulpit use was given to the church by Bro. Sam Pasley and was dedicated by Sister Garnet Tiller. The B. Y. P. D. took the initiative in securing new Brethren Hymnals for the church. They are sponsoring a fellowship supper Feb. 21, the proceeds to be used for church improvements. Sister Elizabeth Broughman brought us very inspiring messages on Jan. 18. We had excellent attendance for all three services. On Jan. 25 a delegation from Roanoke County spoke to us, using as their theme, Christ Is the Answer. On the fourth Sunday of each month Bro. E. H. Kahle conducts the evening service and at this meeting we bring our offering for Brethren Service camps. These offerings have amounted to \$47. The ladies' aid has made plans for a better year of work. They are making a special effort for better worship services and relief work. Our Gospel Messenger has reached the one hundred per cent goal. We are thankful for our past Christian experiences and are looking forward to a year filled with opportunities for service.—Mrs. Roy Harman, Princeton, W. Va., Feb. 9.

### Washington

**Yakima.**—Our elder for the new year is M. G. Blickenstaff; the Sunday-school superintendent is Richard Longenecker. The president of the ladies' aid is Mrs. Floyd Buck. They are working hard on comforters and sewing for the Red Cross. On Feb. 2 they served their annual ground hog dinner. The president of the Friendship Circle is Mrs. M. G. Blickenstaff. They are at present making a layette for our community center and comforters in case Yakima is needed for a casualty center. Both groups are looking forward to a kitchen shower for our parish house. The Thimble Club's president is Mrs. Donald Reed. They are also sewing some comforters and are looking forward to a first-aid class to be held by the Red Cross for our own group. We are happy to have with us Ray Verbeck from Tonasket, who is holding a recreational period each Monday, Wednesday and Friday evening and Saturday for boys who usually spend their spare time on the street. For the past few Sunday evenings we have been having a very interesting study of our mission in Africa, with a light lunch and talks around the table. Some pictures and articles from Africa were shown. Brother and Sister Carl Embrey, Mennonite missionaries on furlough, showed some colored slides of their work in Africa. We will also study India, China and our home missions. On Jan. 25 Bro. George Oliver, boys' physical director of the senior high school, gave us a very inspiring message. A series of Sunday evening services are to be held until Easter, sponsored by the young adults. We are proud and happy to say that we have a one hundred per cent Messenger club this year.—Mrs. Wendell Faw, Yakima, Wash., Feb. 5.

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## OUR MISSIONARIES

### SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

### CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Rolland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.  
American Board Compound, Peking, China  
Rothrock, Hazel M., 1938.  
Clapper, V. Grace, 1917.  
Embassy Guard, Y. M. C. A., Peking, China  
Myers, Minor M., 1919.

### On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.  
Crumpacker, F. H., and Anna, % Juniata College, Huntingdon, Pa., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Ikenberry, E. L., and Olivia, 343 Third Ave., N. Twin Falls, Idaho, 1922.  
Krieger, Corda L. (Wert), R. N., Poland, Ohio, 1932.  
Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren St., Chicago, Ill., 1936.  
Oberholzer, I. E., and Elizabeth, 1521 S. Union St., Kokomo, Ind., 1916.  
Parker, Dr. D. M., and Martha, R. N., 1701 Hall Place, Indianapolis, Ind., 1933.  
Schaeffer, Mary, 3435 Van Buren St., Chicago, Ill., 1917.

Senger, Nettie, South English, Iowa, 1916.  
Shock, Laura, 3435 Van Buren St., Chicago, Ill., 1916.  
Smith, W. Harlan, and Frances, Box 36, Greene, Iowa, 1919.  
Sollenberger, Hazel, 418 Weltzel St., Oceanside, Calif., 1919.  
Sollenberger, O. C., % General Mission Board, Elgin, Ill., 1919.  
Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.  
Ernest M. Wampler, % General Mission Board, Elgin, Ill., 1918.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa  
Dadisman, Mary N., R. N., 1941.  
Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmers E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1930.  
Moyer, Edna Faye, 1931.  
Studebaker, Dr. Lloyd R., and Modena, 1934.  
Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.  
Royer, Harold A., and Gladys H., 1930.  
Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.  
Shisler, Sara C., 1926.

### On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.  
Frank, Evelyn E., R. N., 511 East E. Avenue, Glendale, Arizona, 1938.  
Kulp, H. Stover, and Christina, 18th and Washington Sts., Huntingdon, Pa., 1922 and 1927.  
Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Alley, Howard L., and Hattie Z., 1917.  
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India  
Bollinger, Amsey, and Florence M., 1930.  
Grisso, Lillian, 1917.  
Lichty, D. J., and Anna, 1902 and 1912.  
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.  
Blickenstaff, Verna M., R. N., 1919.  
Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.  
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.  
Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmers, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.  
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.  
Fasnacht, Everett M., and Joy C., 1940.  
Kiracofe, Kathryn, 1937.  
Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.  
Ziegler, Emma K., 1930.

### On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.  
Miller, Eliza B., R. 4, Waterloo, Iowa, 1900.  
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923.  
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.  
Townsend, Ralph, Camp Lagro, Lagro, Ind., 1937.



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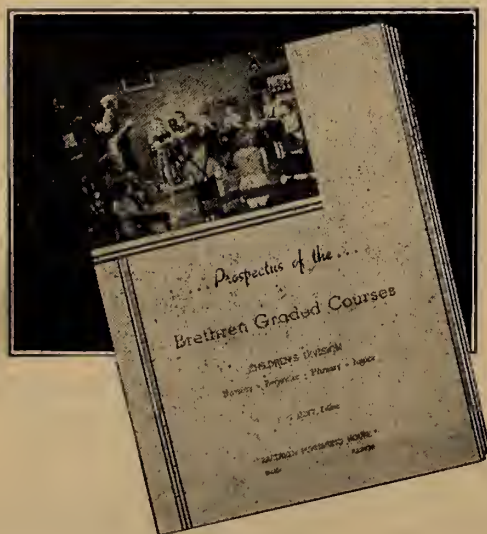
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# GOSPEL MESSENGER

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Photo by E. G. Hoff

## Importance of Our Summer Camps

(See Pages 18-21)

"Local church leaders everywhere testify to the value of summer camp experiences. The individual receives inspiration and a desire to be of greater service to the local church. . . .

"The summer camp is an extension of the local church program of religious education to do the things the local church is not equipped to do. . . .

"In the final analysis camp attendance is determined largely by the attitude of local church leaders. When local leaders understand the purpose and program of summer camps they are usually enthusiastic for them."

• • •

Volume 91 . . . Number 10

March 7, 1942



When Bro. J. E. Miller was writing his newest book, *The Story of Our Church*, he assembled copies of our church publications on his desk and an adjoining table and invited in Bro. E. G. Hoff with his camera. That is how we happen to have this interesting and informing picture for the *Around the World* page this week. If you want to know more about the history of the Brethren why not get a copy of Bro. Miller's book? It contains a chapter on Brethren publishing and a list of Brethren publications.—Ed.

## Around the World



**The Dutch Catholic organization, Unie, has been dissolved and its chief was recently sentenced to three weeks' imprisonment for having denounced the Dutch Nazi party's methods of intimidation.**

**War activities and dangers have led the Disciples of Christ to change the 1942 annual meeting in the international convention of the denomination from July 28 to Aug. 2, and from Oakland, Calif., to Grand Rapids, Mich.**

**A project of high school students in Sacramento, Calif., was the translating, editing, illustrating, printing and binding of two books never published in English. The students involved hope to make it a tradition for the high school to publish at least one book a year.**

**The Nazi authorities in Lithuania have restricted church attendance at baptisms, weddings and funerals to prevent the spread of the typhus epidemic which is sweeping across eastern Europe. At first the services were forbidden altogether, but the Catholic authorities succeeded in gaining a concession to have the people nearest concerned to attend.**

**United Air Lines received the National Safety Council's 1941 aviation award for having flown more than 100 million passenger miles during the year without a passenger or crew fatality. The winner was the only one of the four major trans-continental air lines to complete a full year of flying without a fatality of any kind.**

At the recent meeting of the International Council of Religious Education in Chicago the publishers of the forty co-operating denominations resolved to urge upon those in authority in the national government to consider as imperative and of prior importance the printing needs of the Christian agencies of the Protestant denominations. They are using "every possible effort to make clear to the government and its various defense agencies that the best interests of the government can be served by the churches if the publishing agencies of the denominations are not denied the materials necessary to produce the printing materials essential to an effective program of religious education for the millions of our people now living under conditions of strain never before faced by our country. . . . America can do without a flood of cheap and tawdry 'crime,' 'wildwest' and 'love' story magazines; but all in place of responsible leadership would deplore any curtailment of the religious literature which seeks to summon the hearts of our American people to a high and sure faith in God during these momentous days."

**The war department has awarded a contract to the Chrysler Motor Corporation for construction of a \$100,000,000 bomber plant at Chicago.**

**The army will soon begin distribution of 1,250,000 pocket-size testaments especially prepared for the three major religious groups. The testaments will be presented to every man in the army who wants one.**

**In Fort Dix** ninety per cent of the men in camp do not use the library. With the minority who do read, non-fiction is more in demand than fiction. There is a steady demand for books dealing with the first world war and this war, for books that will solve personal problems, technical books, books on the art of writing and conversation. Religious books are demanded by few men.

**Rev. Norris Tibbets, pastor of the Hyde Park Baptist church, Chicago, will become the assistant minister of the Riverside church, New York, succeeding Dr. Eugene Carder, who has resigned after 23 years of service in that place.**

**The United States government has become the largest user of correspondence courses in the world. According to a current report of the National Home Study Council, Washington, D. C., the number of adult students enrolled in correspondence courses during 1941 was approximately 900,000, an increase of almost twenty per cent over the 1940 enrollment. The outlook for 1942 is even more optimistic, inasmuch as the government has now made instruction available without cost to all men in the army, navy, air corps, and marines.**



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MARCH 7, 1942

Number 10

## *. . . Editorial . . .*

### **When You Cut Seed Potatoes**

WHEN you cut seed potatoes there are several things to remember. Of course, one should be careful not to cut himself. Some folks do cut themselves, and the results are painful—not to mention the effects as to efficiency.

So when you cut seed potatoes be sure that every chunk has at least one good eye, also that it is big enough to send up a thrifty sprout. That is why expert potato growers do not plant the little tubers, but the cleanest and best seed potatoes that money can buy.

Perhaps here is something to remember when you think of dividing that big young people's class. The writer once belonged to such a class, one that most folks considered quite too large. Yet every effort to divide it only proved that the older folks had forgotten what they should have known about young people.

Perhaps it is superfluous to say that whether cutting potatoes or dividing young people, it is necessary to have plenty of eyes or ayes as the case may require. And then there should be enough to support a thrifty sprout, or good interest, depending on whether one is dealing with mere potatoes or the young people who eat them.

H. A. B.

### **Speaking of Stars and Suns**

A CURRENT journalist has been doing some counting and calculating with interesting results. After laying down his premises he says with an air of perfect certainty, "The total number of stars is on the order of twenty quintillion." What he means by "on the order of" is not quite clear. If it is something like "in the neighborhood of," he must be thinking of a fairly good-sized neighborhood.

If you are as forgetful as some of us you may want to set the figure down in that little book where you keep the addresses and remedies and other things you need on short notice. You might not remember on the spur of the moment how many stars there are.

This tireless researcher also makes an informing statement about our sun. He says: "It may be that the sun has already burst, or that it hasn't yet, or that it never will." We would submit this statement as the nearest approach to exhausting the subject we have yet seen. It would seem to cover about all the possibilities on the question of the bursting of the sun.

By way of contrast our mind turns to another type of stargazer. He did not try to count the heavenly bodies nor did he pretend to know much about them. What impressed him most was the wonder of the fact that the Creator of this marvelous universe had entrusted the little creature called man with such grave responsibilities.

That were ground for real enthusiasm, along with a generous measure of real humility. E. F.

### **Fifty-six Billion a Year**

THE figures are so staggering, so incomprehensible, that to the ordinary mind they can have only a symbolic meaning. That meaning is that America must give its whole strength to the task it has undertaken. The nation must learn to do without this and that, to change its standard of living. They call it sacrifice though what most people are thinking of is hardly worthy of so dignified a name.

Here we can see what William James meant by his much quoted "moral equivalent of war"—a nobler cause that would command the same completeness of devotion to it that war does. There is a cause which demands this same devotion, but why it does not secure it is a problem worthy of the wisest committee yet discovered.

Perhaps the field of inquiry could be delimited somewhat by noting a remark made by one of the news commentators. In speaking of the difficulties attending the wise handling of the fifty-six billion he said: "But the ultimate task all belongs to individuals." How right he was! The planning and the allotments and everything will all



have to be done by individual persons. The nation is made of persons.

So is the church. If the church is ever to match the nation in consecration to a great cause it will have to be done by the persons who make up the membership. Only persons can make decisions and only they can turn decisions into action. Times like these demand that the church also be *all out* for victory, which means that persons like you and me must be *all out for Christ* and his program for the world.

This is what fifty-six billion a year is saying to the followers of Jesus Christ. E. F.

### Statement About Editorial Responsibility

The following statement outlining some changes in editorial responsibilities, effective March 1, was prepared by Bro. Rufus D. Bowman, Chairman of the Board of Directors of the Brethren Publishing House.—Ed.

#### Advisory Editor

On March 1, 1942, Brother Edward Frantz became Advisory Editor of the Gospel Messenger. This brief statement is to express in a small way the appreciation of our brotherhood for the valuable and distinguished service of Brother Frantz. He came to the Gospel Messenger in 1915 and served as editor nearly twenty-seven years. Before being called to the editorship, he was one of our leaders in the educational field, having served as teacher of Bible and president of McPherson College and also as president of La Verne College.



EDWARD FRANTZ

Edward Frantz was a great editor. He brought to this position an unusual knowledge of the Bible and Christian doctrine, an appreciation for the values in our church life, an understanding of the various points of view in our fellowship, and an humble, kind, and beautiful spirit which made us love him. His chief aim was to have the church paper be a real "Messenger of the Gospel." This was realized well. He steered the Messenger so that it became a medium for the expression of our best church life and thought. He saw that the Messenger demonstrated the true spirit of democracy in that the varying interpretations were allowed a hearing. He cultivated the spirit of tolerance, goodwill, and mutual understanding so that the Messenger contributed to the unity of our brotherhood. More than a medium for church expression, the church paper brought a wider outlook on life and led out in creative thinking. In literary artistry, in keenness of insight, in spiritual interpretation, and in the ability to interpret the values in our Brethren heritage, Brother Frantz has set a new standard in Brethren writing. All of these have had their effect on Brethren life and thought.

Most of you have not had the privilege of being in the Frantz home. Mrs. Frantz is a choice spirit, too, and a home builder. She has shared the burdens of her hus-

band all the way and her silent inspiration in his life has been a glowing factor in his service.

A permanent successor to Brother Frantz has not been chosen. This will be done within a few years. In giving Bro. Frantz relief from the heavy executive responsibilities of the Messenger, the Board is glad to announce that he will continue to serve on half-time and will write editorials. We are happy to say that his much appreciated writings will still come. Brother Harry Brandt, who has worked with him for eighteen years, has been asked to serve as Managing Editor.

#### Managing Editor

In announcing Brother Harry A. Brandt as Managing Editor, the Gospel Messenger readers will realize that no radical changes in editorial policy are contemplated.



H. A. BRANDT

Brother Brandt has served with Brother Frantz since March 1924. For several years before that time he was a contributing editor. He has helped Brother Frantz formulate the policies of the paper. His aim is to keep the church paper responsive to the needs of the church and a vital exponent of the Brethren way of life. The Gospel Messenger will continue to represent the finest values of our faith.

Harry Brandt brought to the Messenger offices eighteen years ago a variety of experiences. His heritage was of good Brethren stock originating in Pennsylvania. He was born in Iowa and grew up in California. His education consisted of three years at Bethany, college work at Pomona College, one year in Yale University, and still other valuable training in the school of hard knocks. He spent two years in business and a number of years as an orange rancher. From his youth he had an interest in literary work. While at Pomona College he edited *The Scribbler*, a writers' magazine, and later published a book of verse, *The Widowed Earth*.

As Assistant Editor of the Gospel Messenger, Brother Brandt has written stimulating editorials and has had time to write several valuable books, the most recent of which is *Meet Henry Kurtz*. He has been interested in studying the development of literary work in our church. Brother Brandt is a scholar, an excellent research student, and possesses unusual ability in applying the Christian message to practical issues. He has done his work quietly but faithfully. He has been untiring in caring for many details each week in getting out the Messenger. In working up and promoting Messenger club plans he did much to increase subscriptions to the Messenger and has demonstrated good executive ability. More than that, he is a poetic soul whose choice gems of poetry are appreciated by all.

The Brandt home, too, is characteristic of sturdy Brethren character. Mrs. Brandt is a lovely mother who has devoted herself to her family and church and is a constant inspiration to her husband.

Brethren Brandt and Frantz will continue to work together. These statements are made for the purpose of clarifying relationships and giving some deserved appreciations.



## How to Build the Church With Him » » »

BY DAVID G. WINE

Excerpt from an address given at the Nebraska district meeting on the theme, Building With Christ.

THERE is some difficulty in being specific when we speak of the church. History records activities by groups called churches who are willing to declare themselves the elect of God. Their doors are barred against all those who have not and cannot accept their particular formulas. To state briefly the background for my remarks, let us examine the words Jesus addressed to Peter when he made his historical confession: "Thou art the Christ, the Son of the living God." It seems fair to conclude that the specific thing upon which Jesus pronounced a blessing was the foundation upon which he would build his church. No human agency had anything to do with Peter's conviction. Flesh and blood did not make the revelation but the Father which is in heaven. The rock so much discussed, upon which Jesus would build a church, his church, was the co-operation of his Father in making men conscious of his sonship. The eternal God speaking to human hearts of the place Jesus should hold in their lives is certainly a rock bottom foundation. This gives force to the statement that the gates of hell shall not prevail against it. Conviction that Jesus is the Christ, the Son of God, is not dependent upon fallible sources, but the infinite Spirit of God; therefore the church is imperishable. We cannot build the church with him by building on creeds written centuries ago; not upon catechisms written by presbyteries, priests or pope; not upon the edicts propounded by bishops or conferences. Jesus depended upon his Father to speak to human hearts concerning him; hence it is my conviction that however much we may build upon any declaration of faith other than this, we will find difficulty with descending rains and coming floods and prevailing winds. The church should be an aggregation of individuals holding this conviction and if we would build with him it seems trite to say that it should recognize his ordinances, imbibe his spirit and seek his will. "No man can come to me except my Father draw him," gives point to the position here taken. This, it seems to me, minimizes the worth of hothouse methods and evangelistic thunder. In the holy union of Christ and the believer only God is the effective agent, through his Holy Spirit. Jesus commissioned his disciples to go into all the world and preach the gospel to every creature, to baptize them, and to teach observance of all his commandments. This is the supreme job of the church. Creating favorable conditions is a desirable under-

taking, but getting the gospel to men is the first great work with which we are commissioned. Paul insists that God purposed through the church to make known to the nations the manifold wisdom of God. Thus the church is the agency through which the world is to be made acquainted with God, as revealed in his Son. It is the pillar and ground of the truth. It is the sacred business of the church to hold forth the truth of God, unmodified and undiluted, and disseminate it among the nations. The church should maintain his attitude toward all sin. Righteousness and justice find ready support. It should hold his sympathy for all mankind, welcome every kindred and tribe and tongue and nation into its membership; show impartiality toward rich and poor. There should be no additions or subtractions or substitutions to his expressed will. Jesus is a personality holding certain standards of conduct expressed in human relations. Love your enemies and do them good. Do not fight back or retaliate or use reprisals. Turn the other cheek. Racial and family kinship were repudiated by him as a basis for claiming his attention. His mother and his brethren were no more entitled to Saviorhood than others who did the will of God. There are no positions termed greatest in his kingdom for ambitious folks who seek them. There are no favorite seats for the sons of mothers who privately seek to obtain them. Positions are not handed out as gifts. They are won. Whosoever therefore would be great among you, let him become your servant. The church is to play no favorites, practice no discrimination, regard neither Jew nor Greek, barbarian, Scythian, bond or free, male or female. Any discrimination made for no other reason than those for which we are not responsible is un-Christlike. Christ is to be all and in all, the foundation which cannot be relaid.

Enders, Nebr.

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## Public Worship

BY RUTH M. GOOD

THE subject of public worship follows naturally the consideration of one's personal prayers, reading of the Scriptures and meditation on sacred things, which together make up private worship. There is a relation between the two in the three points just mentioned.

First, private devotion is not a substitute for public worship. Many people (even some members of the church) think, or say they think, that it is. The New Testament teaches us better. Our religion is not a personal interest which we can cultivate or neglect without reference to others. Christians are members of one body which is the



church of the Lord Jesus Christ; and what each one does, or fails to do, is of importance to all the others. There is something about common prayer, united singing, and hearing the Word proclaimed which no private devotion, however sincere, can give us.

Second, private devotion prepares us for public worship. Emphasis is properly laid on the fact that, for the individual Christian, worship begins long before he sets foot inside the church on a Sunday morning or evening, or other time of service. That uplift of soul and peace of mind which our personal worship ought to give us finds a climax in our assembling together for the joint praise of God. People who get the most out of a church service have prepared themselves for it. The Bible tells us how (Acts 4:13), on one occasion when two of the apostles were being brought before the religious authorities for examination, people "took knowledge of them, that they had been with Jesus." In a service of public worship it is possible to note that some who participate have been with Jesus before they came.

Third, private devotion is strengthened by public worship. "You can, but probably you won't," is the proper answer to the person who says he can pray and read the Bible and worship God by himself, and thus get along without going to church. It is a fact that those who are most faithful in their loyalty to the church's public services are most likely to be those whose private religious life is most vital and active. To worship God together helps us to worship him when we are not together.

Faithful Sunday-school attendance is sometimes advanced as a reason why one need not be so regular in attending public worship. But here again we cannot practice substitution. The church school is what its name indicates—primarily a place for the study of the Bible and the Christian life. To be sure, that study should be devotional, but it can never give us what the service of worship gives. Younger members of the church, in particular, need to be on their guard against the temptation to think that when they spend an hour in Sunday school in the morning and come out to B. Y. P. D. in the evening they have fulfilled their duty and privilege of worship for another week. Most churches nowadays have plenty of organizations, especially for young people. This is as it should be.

There is need for a variety of means of expression of the desire for activity. We all want to do something. Pastors are well acquainted with the individuals who can be counted on to do almost everything around the church except come to the

services of worship. Sometimes these good people feel that they do their part by working in the dramatic group, the young people's society, the men's club, the ladies' aid or missionary society, or what not. Any such activity should be welcomed and appreciated, but it is no substitute for one's presence in his pew on the Lord's Day. Of course it is more important to follow our Lord's example and have his spirit than it is to sing his praises in church. But we believe he would have us do both. There is no necessity for setting these two things up in opposition to one another. For the true Christian, worship is a part of living. It belongs in the field of his conduct and all his daily conduct is made better by it.

It is the experience of many people that public worship, first thought of as a duty, becomes a privilege and then a pleasure. That is not an exceptional experience either; it is that of most loyal church members, we are sure. We come to value worship more in proportion as we engage in it regularly and sincerely. There is no substitute then for public worship. There is no valid excuse for neglect of it. The church building may be unattractive, the preacher may be tedious, the people may not be quite as friendly as they should be, but none of these faults are great enough to turn one aside from his duty or rob him of his privilege. In her services of worship the church calls together all her children—the big and little, the rich and poor, the wise and foolish. Even more so within the four walls of our own home, we are one family when we join in the worship of God.

*Harrisonburg, Va.*

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## Exalting Christ

BY REBECCA FOUTZ

### *In Three Parts—Part One*

To exalt Christ truly we must know him as Redeemer; we must be born again. Then we must show by our lives that what John the Baptist said concerning him is also true with us, that "he [Christ] must increase but I must decrease." If that takes place we will progress in the Christian life and Christ will be exalted.

Christ says, "I am the way, the truth and the life." And it is only by following his way and his truth and his life that the other can take place—Christ increasing while we decrease.

In the Sermon on the Mount Christ gave a number of basic principles to guide us if we would reflect his life to the world. There must be right motives and a true spiritual life within. Our walk and our attitude toward and treatment of our fellow man must be on a higher level than that of



those who are not of his kingdom if it is to be Christian.

The golden rule, going the second mile and loving our enemies are several of the requirements. The faith necessary to meet such standards will exalt Christ as well as the living of them.

Do we exalt Christ by having a prayer life such as he lived and taught? He knew how vital it was to the spiritual life, to guidance, to victory over temptation and sin. Are we willing to pray the prayer of forgiveness that he did? And to say, "Thy will be done," as he did? In the choices of life, when the Father's will crosses ours, do we exalt Christ by following his example of submission?

Christ's sole purpose was to do the Father's will. To exalt Christ this too must be our one aim. He met strong and subtle temptations to take some other way, an easier way, a more popular way. We meet the same temptations, and how often we yield. There are alluring bypaths around gospel teaching but as with Christ, there is no way but God's way to the desired goal.

Do we exalt Christ by seeking the lost for whom he gave his life? Not just adding to church rolls but real conviction of sin by the Holy Spirit and then walking in newness of life.

Sometimes it seems that this first great work of the church, as well as of the individual Christian, is almost made secondary by the numerous other activities that have come to fill so large a place. Some of these are necessary and helpful if kept in their place as aids to the main purpose. But the church was not founded to entertain.

Souls and their eternal destiny are too tremendous in value and consequence to allow anything to obscure this highest and truest way of exalting Christ.

Are we as concerned about the well-being of our fellow man as Christ was? He said that he came not only to preach the gospel, but that he had been sent to heal the brokenhearted, to bring deliverance to captives, restore sight and set free the bound. This covers all phases of man's being—mental, moral and physical.

And so to exalt Christ we must not only try to save our fellow man's soul, but must also labor for his physical, moral and social betterment. Was not the church in Russia cast out as salt without savor because she so tragically failed to minister to man's whole being? And are we not in the midst of untold suffering and conflict today because professing Christians and the church as a whole have failed to exalt Christ in keeping the second great commandment, which is, "Thou shalt love thy neighbor as thyself"?

*Philadelphia, Pa.*

## Fifty Years in the Service of the Church

BY J. CARSON MILLER

### 15. Religion and Common Sense

A GREAT many people search the Bible to find authority for doing certain things of doubtful character. They have a desire to do certain things which they realize are doubtful, yet they want the Bible (or perhaps the church) to give them authority for such action. In other words, they expect the Bible to give them directions in reference to matters on which their common sense ought to give them sufficient instruction. If you know positively that a certain article of food makes you sick every time you eat it, it is not necessary for you to go to a doctor and pay him a dollar or two to tell you to leave it alone. This may be applied to various things that come up in our everyday life, even in our church work. There are many things that our common sense ought to tell us are wrong, even though the Bible does not give positive instructions in regard to them. We need to read the Bible between the lines. There are many things going on today that it does not even mention. It does tell us, however, that there is a devil going about like a roaring lion. If we will exercise our judgment, our common sense, we can see his footprints in many things that the Bible does not mention.

As an illustration, take the matter of going to law. The Bible teaches against it, and so does the church. I have preached for years that a man's good judgment, his common sense, ought to show him that in a large majority of cases lawsuits are unprofitable as well as detrimental to the Christian life. A young man once came to me and complained that in the division of his father's estate he had been wronged, that he had been cheated out of several hundred dollars. He then asked my advice as to whether he should bring suit to recover this amount. I advised him to let it go and be satisfied. "But," said he, "they have wronged me, and I have a right to certain things that they did not allow me." "That may be," said I, "but suppose you go to law, the chances are that you will lose the suit, and will have your lawyer to pay besides. Even if you gain the suit, your lawyer will charge you almost as much as you claim. Then, how much better off will you be? You will have stirred up a large amount of ill feeling, and will be but little better off financially."

Going to law for trivial matters serves to create enmity. Besides, it is almost always unprofitable financially. Two men near my home both laid claim to an article that was not worth a dollar. They had a trial, one of them employing a lawyer.



The suit cost many times what the article was worth. I also recall a circumstance that occurred in an adjoining county. Two men had a dispute over the location of a certain line fence, about one eighth of an acre of land being involved in the dispute. In the trial that followed, the lawyers and court fees cost enough to buy forty acres of that same land. Do we need to search the Bible or consult the church to learn whether such things are wrong and unprofitable? In matters of this kind our common sense ought to be sufficient to keep us out of difficulty. Even in cases where larger sums of money are involved, a good committee of neighbors will generally make a more satisfactory adjustment, and at much less expense than if the matter is taken to court.

Cling to the Bible at all times and decide your problems by it if possible. Of course, there are those with whom we have to deal who are not firm believers in the Bible—at least are not Christians. With such people we can frequently do better by first appealing to their reason and common sense. Later on they may believe in the Bible way. The method given by Jesus, in the eighteenth chapter of Matthew is undoubtedly the best method of settling grievances, but I have always taught that the different steps that are there outlined, when a brother trespasses against us, are not always absolutely necessary, at least not compulsory. Those who favor observing the above rule universally and to the letter may not agree with me. But let me explain my position. If there is not enough grace in our hearts—not enough love to forgive the trespass, then the method of Jesus referred to above should be followed. If, however, we love the Lord with all our heart, soul, mind and strength, and our neighbor as ourself, this love should lead us to forgive many trespasses against us. In such a case, the procedure named by Jesus can be omitted. I believe that Jesus gave this method for the benefit of the one who could not readily forgive. The great law of love overshadows every other command (Luke 10:27).

My experience has been that the trouble with most people is not that they lack knowledge; rather, there is a desire on their part to set up their side of the case, whether right or wrong. I have had many people say to me: "I know I am wrong," but they made no move to correct their lives. It is a solemn fact that we all know more than we do. Our common sense would undoubtedly tell us that there are some bad things in our lives that ought to be eradicated, and at the same time there are many good things which ought to be incorporated into our lives. We too often try to justify ourselves by saying that we are as good

as Brother A or Sister B. If Christ were here he would be likely to say: "Except your righteousness shall exceed the righteousness of Brother A or Sister B you can in no case enter into the kingdom of heaven." We are expected to exceed. We are expected to do more than others (Matt. 5:20, 47).

So there are many things that come up in our daily life that call for the use of our common sense. When we are tempted to take revenge on some one who has done something detrimental to our success, let us use our common sense; let us think before we act. When we are tempted to go too near the edge of the precipice—that is, to the extreme limit of any action, let us consider whether we would not better keep as far away as possible. I have heard of an old Christian who in his younger days was tempted to attend certain gatherings that he knew would not be for his best interest. Therefore, on the nights when these gatherings occurred, he made it a point to go in the opposite direction and spend the evening visiting some good Christian people. Let not presumption on our part lead us into trouble, for we may not be as strong as we think. Let us do more thinking before we act, and not rush heedlessly into what our common sense tells us is wrong.

*Moore Store, Va.*

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## Stonerstown Sermon Core

BY CHESTER N. BAIRD

*Matthew, the Publican (Matt. 9:9-13).*

When Matthew gave up tax collecting to become a disciple he invited his friends to a feast in honor of Jesus. To grow, a church must have a body of members who will bring others to Jesus.

Matthew wrote a gospel in Aramaic, and later probably guided a Greek scholar in writing our New Testament Matthew. This scholar also used Mark's gospel, which Peter guided.

Publicans who collected tax for Rome were treated as outcasts by the Jews. How should the church today treat members who accept unchristian or questionable types of work? How treat liquor handlers, armament workers, unethical business people? What did Jesus do? Jesus was friendly, welcomed them to hear his gospel, but he kept his gospel pure—kept challenging them to cast off their sinful ways. He did not accept them as apostles until this was done. By public opinion the church can bar them from places of influence—keep them from dictating the policies of the church. The church can take what money they willingly give, for their liberal giving is a sign of an active conscience. Their services can be accepted any place where witnessing power is unhindered. If they want to be religious do not discourage them. Some day they may see more light, get more courage, and cast off their sin—following all the way. Anyway, who are we to first cast the stone?

*Saxton, Pa.*



## West China's Need for More Missionary Help » » »

BY ERNEST M. WAMPLER

Brethren Ernest Wampler and O. C. Sollenberger are now located in Sianfu. Letters may be addressed to them, care English Baptist Mission, Sian, Shensi. The following is the first letter received from them after they arrived in the interior. It is of great interest to all of us. May we follow these men with our sincere prayers.—Leland S. Brubaker.

As we look for places where we can fit into the evangelistic and relief program of China we find many places where they are calling for help. I want to mention three of these calls which have appealed to us as excellent opportunities for immediate service.

First, helping truck drivers along the Burma Road. Along this road of about 1,000 miles there are thousands of truck drivers. Having no place to go except to wander on the streets, many of them spend their evenings in brothels or amusing themselves by gambling. Some of them have come from Christian communities and some are members of the church, but they are caught in a stream of evil influences and have no place to go except where there is this influence. The stop for the truck is often in a small town. It grows in population three or four times what it was two years before. Often there is no mission work in the village, and if there is a mission, it is not able to take over this extra work. Their staff often is not trained for this kind of work and their regular work has grown with growing population so they cannot help.

These young men get good wages and spend their money freely, so all kinds of businesses spring up to attract their spending desires. Being well paid, after a while they would help no doubt in the support of the social hall. We stayed in one village of no more than one hundred houses and that night there were 146 trucks parked along the road by the village. Had there been a place where these drivers could have gone and had good literature to read or listen to a good talk, no doubt the room would have been crowded. For those who could not read there should be some games and wholesome pictures to look at. Some stationery should be supplied for the boys to write home, and for those who could not write there should be someone there to write for them. Surely this would be a service which would tell in the future for the development and growth of the Chinese church. It would also make the Burma road a safer one over which to drive.

Andrew Y. Y. Tzu, bishop of Kimming, is working on this project and has appealed to us to help by furnishing some of the foreign staff. The money and buildings for this work do not seem so difficult to secure, but to staff these places seems to be the big problem. When the war is over quite likely the traffic will be much less on the road. Then these places would be less important and we could take our foreign staff and return to our own field. Here is a tremendous task and at present no one is meeting the need.

Secondly, there is the need for more help for the International Relief Committee. Here is a group of people who serve the mission hospitals and relief groups of West China. They gather medical supplies and then distribute them to the different places of need. When the Eastern seaboard was closed to the free distribution of medical supplies, the medical staff of interior China formed a committee to be a clearing place for supplies

for all these hospitals. A few missions loaned workers for the office staff and others volunteered as part-time workers. Then, by securing some competent Chinese, the work of this organization has grown to tremendous proportions. With the growth of the work and some of the part-time help going into other work there is urgent need of help.

There are many organizations using this committee through which to get their drugs and other medical supplies. There is always the problem as to what part of the request should be a free grant and what part charged. If they had one or two good men to go around and investigate these requests in a sympathetic way, the committee could make its grants more intelligently. Mr. Mitchel told us if they soon did not get help they would have to either close up or limit the scope of their work to a small section of West China. Then, no doubt many mission hospitals would have to go without supplies or buy direct from India or America, which will slow down deliveries very much and hamper their ability to serve the people.

In the third place, the Christians of Tungtzu are calling for a Christian leader. On the road from Kweiyang to Chungking we passed through a city of 30,000 people. Our postal truck stopped at this place for the night and as one of the young men introduced himself he gave also his given name, which was a Christian name; he said also that he was a Christian. In Kweiyang we had heard of a city in the province where a group of Christians were calling for evangelistic help. Either a Chinese or foreigner who could lead them would be acceptable. We were on the street walking to the place where we were to get our supper and as he told me of the group there who had come from different provinces and different churches and how they would like to have help to organize themselves into a working group, I just felt as if I would like to stop traveling and start to work. This young man was working in the post office; he told me of a young lady teaching in the high school, who was

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## Missionary Program for April

BY ESTHER BEAHM

Last month our program on the mission study book, *The Seed and the Soil*, dealt with blueprints. The task now is to find out how to fill in the blueprint.

One of the statements in Chapter III, which we are studying in this fourth session, is, "It is the way God works. He always creates a pressure when he purposes a new revealing." The author attempts to point out the lights which lead up to the new revealing.

There follows a long list of international organizations which have been active in pulling the nations together. It will hold your interest as you take another look at all these organizations. As you discuss them in your group you will likely be led to what you can do about improving understanding now. The chances are you will find tasks to be done about this right in your own community.

For detailed suggestions send for the *Leader's Guide 25c*, as well as the study book, *The Seed and the Soil*, 60c. Write to the General Mission Board, Elgin, Ill.

Chicago, Ill.



wanting to give her spare time in preaching and helping the church grow in that city. When I asked about the surrounding villages I learned that as far as they knew no one was working in that section for miles around.

After we had our supper we went and called upon the teacher who is so willing to help. We talked for a while then stood for a few words of prayer. We had never met before but there was a warmth and fellowship in that room which made you feel that you were in the presence of kindred spirits. As I think back it seems to me that that city is one of the brightest prospects for launching a big and full-fledged evangelistic program of any place in China. This statement is not based on our short passing observation only, but others have also spoken of the good opportunity for service there. As we go on north no doubt we will find many more places where we can serve and be of use to both Christians and non-Christian people. We hope and pray that others who want to come to China may find the way and soon be able to serve with us in this needy field.

### China Relief

The Church of the Brethren has been carrying on mission work in China since 1908. We have three missionaries interned in Peking, eight somewhere in the Philippines and two men in Central China. We are organizing and equipping a medical relief unit of twelve young men who will sail for China as soon as transportation can be secured. In the light of our great interest in China, the following unique appeal for China relief will be of great interest to all.—Leland S. Brubaker.

At a union service held on Thanksgiving Day in Oak Park, Illinois, a pastor of one of the churches made this interesting appeal for China relief. He held a one dollar bill in front of him, speaking through it as a microphone. He held this attitude throughout, speaking very distinctly. His message was as follows:

This is Station WANT, Headquarters of Relief in China, Your Announcer a One-Dollar Bill. In your happy community I am not esteemed of great value. I am worth one meal in a fairly good restaurant. I can be exchanged for two pounds of candy. I will buy a necktie, a pair of socks or a jar of cold cream. I can buy five gallons of gas to carry you where you probably don't need to go in a car which just possibly isn't yet paid for. I'm just a humble dollar bill.

But over here in stricken China I am a figure of importance and power. Do you know that fifty million people are homeless in this land; that more than one third of this nation, which is larger than your blessed United States of America, has been overrun and laid waste by war; that homes and hospitals have been destroyed and seventy-six colleges have literally been moved thousands of miles from East to West; that a brave people in a strange and overcrowded region are making heartbreaking efforts to rehabilitate their ancient civilization?

So when I, just a humble dollar bill in your well-lined pocket, arrive here, hope is renewed and faith in human brotherhood is vindicated. To you I am only small change, the price of a single meal. But here I provide food and shelter for twenty refugees for one whole day. Here a war-orphan can subsist on me for eighteen days. Here I can supply one good meal for 100 despairing sufferers. Here, with the help of twenty-four of my brothers, I can endow a hospital bed for one entire year. Here

I alone, with no help at all, can provide enough merciful chloroform for forty surgical operations

Do you remember 1936 and 1937, when your Ohio River went on a rampage and spread desolation over wide areas? People here in China know the meaning of river floods; so they sent to rich America at that time two hundred thousand of me to alleviate suffering in your Ohio Valley. Now, in their brave desperation, they are turning to you. You in privileged America are

### Monthly Financial Report

During the month of January contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$27,114.98 and the total received for the year beginning March 1, 1941, was \$182,887.77. Contributions for the Brethren Service totalled \$19,160.99 for the month and the total received for the year was \$142,933.63, detail as follows:

	Receipts for January	Total receipts since 3-1-41
World Wide Missions .....	\$10,737.06	\$ 38,167.74
Women's Work Project .....	1,363.08	9,176.47
Home Missions .....	851.95	8,977.58
Foreign Missions .....	955.40	5,106.71
Junior League Project .....	449.91	2,269.97
Intermediate Project .....	61.56	100.39
India Mission .....	314.90	1,542.19
India Native Worker .....	6.00	446.50
India Boarding School .....	186.50	548.87
India Share Plan .....	328.00	1,713.38
India Missionary Supports .....	1,101.35	17,293.97
India Special Projects .....	200.00	400.00
China Mission .....	296.44	1,731.06
China Native Worker .....	25.00	406.80
China Boys' School .....		30.00
China Girls' School .....		25.00
China Share Plan .....	150.00	585.15
China Missionary Supports .....	2,067.74	12,915.18
South China Mission .....		56.00
Sweden Mission .....	25.00	125.43
Sweden Missionary Supports .....	5.47	550.00
Denmark Mission .....		7.50
Africa Missionary Supports .....	2,467.36	11,086.65
Africa Mission .....	523.69	3,752.84
Africa Share Plan .....	60.00	541.17
Africa Leper .....	103.58	467.80
Conference Budget Undesignated .....	4,372.75	52,517.44
Conference Budget Designated for—		
Board of Christian Education .....	28.72	3,301.86
General Ministerial Board .....	10.61	56.92
Bethany Biblical Seminary (at Elgin)	81.19	2,763.06
Bethany Biblical Seminary (at Chicago) .....	107.03	894.10
Ministerial and Missionary Service Fund .....	7.50	67.68
General Education Board .....		95.12
Student Loan Fund .....		5.00
Conference Budget Share Plan .....		100.50
Youth Serves .....	227.19	5,061.74
	\$27,114.98	\$182,887.77
For Brethren Service—		
Brethren Service Certificates .....	4,910.00	26,170.00
Brethren Service Fund .....	5,747.61	48,854.52
China Relief .....	832.96	5,545.68
Civilian Public Service .....	6,776.71	54,519.51
European Relief .....	19.72	391.81
Finnish Relief .....		5.00
General Relief .....	861.19	7,301.09
Michigan Work Camp .....		2.00
Refugee Fund .....	12.80	144.02
	\$19,160.99	\$142,933.63
Grand total all contributions .....	\$46,275.97	\$325,821.40

The following shows the condition of General Mission Board foreign and home mission finances on January 31, 1942:

Income since March 1, 1941 .....	\$163,116.15
Income same period last year .....	155,318.74
Expense since March 1, 1941 .....	163,977.02
Expense same period last year .....	163,611.59
Mission surplus January 31, 1942 .....	7,745.49
Mission surplus December 31, 1941 .....	6,565.96
Increase in surplus, January, 1942 .....	1,179.53



implored to send more and more of us over on missions of mercy. But unless you send us quickly and in large numbers, millions of these helpless men, women and children must surely perish. It is in your power to grant them a reprieve from death.

Hear me, in the name of God, of Jesus Christ and our common humanity!

This is Station WANT in China speaking. I now return you to Station GIVE in your own church.

## Sheets Will Wear Out

BY ANETTA C. MOW

At the recent meeting of the Civilian Public Service camp directors it was reported that it will not be long until more sheets, more pillowcases, more towels and washcloths will be needed in our C. P. S. camps. The directors also said that more tubes of toothpaste and shaving cream are needed. It sounded quite natural to hear that sheets were wearing out. What else would we as women expect?

In the light of this need for more bed linen and other articles in our camps, the request is herewith made to groups of women all over the brotherhood to send as many of these several articles to your nearest C. P. S. camp as you desire to send.

Just now it is not necessary to outfit a complete packet for there are a number of articles which do not need to be replenished. Rather, let each group send in several sheets or several pairs of pillowcases, towels and washcloths in any quantity you decide to give. Every article should be serviceable and practical. Sheets, either bleached or unbleached, should be 63 by 99 inches in size; pillowcases, 42 by 36 inches; turkish bath towels, about 22 by 44 inches; turkish hand towels, about 15 by 27 inches.

The addresses of our Civilian Public Service camps are as follows:

**Lagro:** J. H. Mathis, Director, C. P. S. Camp No. 6, Lagro, Indiana.

**Stronach:** L. C. Blickenstaff, Director, C. P. S. Camp No. 17, Manistee, Michigan.

**Magnolia:** Ora Huston, Director, C. P. S. Camp No. 7, Magnolia, Arkansas.

**Kane:** Levi K. Ziegler, Director, C. P. S. Camp No. 16, R. 2, Box 135, Kane, Pennsylvania.

**Cascade Locks:** Mark Schrock, Director, C. P. S. Camp No. 21, Star Rt., Cascade Locks, Oregon.

This request is made direct to you and your women's group, and your articles should be sent to your nearest C. P. S. camp as soon as they are ready. Be sure to include the name of your church and your address in your package in order that the Camp Director may write a letter to you.

Elgin, Ill.

## Brethren Service Committee News

### Camp Visitation

Bro. H. L. Hartsough, who was recently appointed to visit Brethren men in the military camps throughout the United States, began his work by visiting three Brethren Civilian Public Service camps—Lagro, Kane and Stronach. The following note from Bro. Hartsough was written from Camp Stronach. Bro. Hartsough then spent a week at Camp Shelby in Mississippi, about a week visiting Camps Livingston, Beauregard and Claiborne in Louisiana, with Fort Benning, Georgia, next on his schedule.

"The blending of physical strength, moral courage and an intelligent faith in God stirred my heart. The occasion was a period of morning worship at our Civilian Public Service camp at Stronach, Mich.

"It was before daylight; breakfast was over. Twenty-six young men assembled in the little chapel for a few minutes of worship. The trucks would soon take them far into the forest where they were to work in the deep snow all day.

"They were dressed for the woods, but before going they paused to give themselves into the hands of their Father, whom they had learned to trust. They did not ask me to conduct their service; they understood each other. One of the young men read choice words from the Bible, such as, 'Have this mind in you which was also in Christ Jesus.' 'Work out your own salvation,' etc. Every member of the group joined in singing a hymn. It was good music because every word seemed to have a special meaning to them. The prayers that followed were not pious, sentimental phrases; they were strong, reassuring, unstudied words that would linger with them through the day.

"As they silently filed out to do an honest day's work, I knew something had happened to them in the few minutes they were together that often does not in a well planned church service. I learned that worship must not be too far removed from life's experiences."

## What to Pray For

## Week of March 7-14

Dr. Barbara Nickey and Nurse Hazel Messer serve at Dahanu, India. Dr. Nickey has been in India since 1915 and Hazel Messer has been there since 1931.

The Dahanu Hospital and the Dahanu dispensary are buildings where both the doctor and nurse spend most of the hours of every day. Patients come from far and near, expecting the doctor and the nurse and their helpers to give them the help they need, and very seldom are they disappointed. Many patients for whom there is little hope are healed, and they return home grateful for physical restoration. And all of them leave the hospital with a knowledge of Jesus Christ which they had never had before, for along with the healing of the body, there is given Christian teaching.

In the last letter from Dr. Nickey, she says that they have all been very busy for the medical work has been heavy. Her last sentence is a sentence of praise. She says, "We praise the Lord for his goodness and mercy and pray that these same blessings may become a reality to many who are now deprived of them."



HAZEL MESSER



BARBARA NICKEY



### Information Regarding the Selective Service and Training Act

Selective Service has revised completely the Regulations in regard to the drafting of men under the Selective Service Act. A copy of the revised Regulations may be secured by sending \$.40 to the Superintendent of Documents, Government Printing Office, Washington, D.C.

. . . . .

Under paragraph 626.2 of Selective Service Regulations, a registrant's classification may be reopened and considered upon a written request of the registrant, government appeal agent, a dependent or an interested party where occupation is involved, *provided that written evidence is presented of facts which were not considered at the time of classification and which if true would justify a change in classification.* The Board may also reopen a case on its own motion.

. . . . .

Men classified I-H and IV-E-H last fall will be subject to recall in the future, and local boards are not instructed to grant any other reclassification. Headquarters says this was only a temporary deferment, and the fact has always been emphasized that such men would be liable to recall at a future time. However, last fall the only men that were given IV-E-H were those who had already been classified in IV-E and who were over twenty-eight. All other conscientious objectors over twenty-eight who came up for classification were placed in I-H to eliminate a physical examination which did not seem necessary (since men cannot be put into class IV-E or a sub-class of IV-E without a physical examination). Consequently, *when conscientious objectors now in Class I-H come up for reclassification they will most likely be placed in Class I-A by their local boards after their physical examination. Therefore, they will have to ask for a personal hearing before the board for a reconsideration of classification or appeal the decision of the board to the appeal board, just as if their cases had just begun.*

. . . . .

The General Questionnaire Form 40, sent to every registrant under the Selective Service and Training Act, has been revised.

The new form eliminates under Series X, "Conscientious Objection to War," the confusing statements "Combatant Military Service" and "Noncombatant Military Service." Many registrants agreed to noncombatant service because, in the absence of any reference to "alternate" service, they felt noncombatant service meant C.P.S. assignment. The form now simply calls for the signature of a conscientious objector under the following statement: "By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a Special Form for Conscientious Objector (Form 47) which I am to complete and return to the local board." This statement will also obviate any argument with local boards concerning Form 47.

The new form not only provides for an appeal to the Appeal Board, but also for an appeal to the President on the last page of the questionnaire. (Appeal may be made to the President from any determination of a board of appeal when either the State Director of Selective Service or the Director of Selective Service

deems it to be in the national interest or necessary to avoid injustice. Appeal on grounds of dependency only may be made to the President by the registrant, any person who claims to be a dependent of the registrant, or the government appeal agent.)

### Refugee News

Scattergood is strictly up-to-date. Some weeks ago they began studying a course in First Aid under a doctor in West Branch who volunteered to introduce to this eager and interested group the rudiments of emergency treatment of the wounded.

. . . . .

The following review of the book, *Scum of the Earth*, is given by Erich Hausen, a refugee at Scattergood Hostel near West Branch, Iowa, in the Scattergood Hostel News Bulletin:

"*Scum of the Earth* is a brilliantly written chapter of autobiography. It gives not only a realistic picture of the personal fate of the author, Arthur Keestler, as a political refugee in France during wartime, but also an impressive and pathetic description of the situation of an important part of European refugees in France. The writer's moving picture of the camp, Le Vernet, for undesirables is based on his own experience. This camp exists still and refugees are detained there, although they have had American visas, for more than a year. These poor people are starving behind the barbed wire.

"Besides Le Vernet there are many other concentration camps in France, and all of them contain human beings like you and me. The greater part left homelands directly or indirectly dominated by Hitler, where they have been victims of persecutions and oppressions. They came to France, the country of the great revolution and the principles of liberty, to find an asylum from the persecution. But they enjoyed freedom only for a short time.

"Keestler shows us the curriculum vitae of an average camper as follows: 1930 to 1933—unemployment and living on the dole; 1933 to 1935—concentration camp in Germany; 1935 to 1936—unemployment in Paris but no dole; 1936 to 1939—volunteer in Spain, twice wounded—the second time in the lung; 1939 to ?—concentration camp in France.

"That makes ten years of outcast life; for some it was only five or six years, for others eleven or twelve. Some of the younger ones had never known what work was like; some of the older ones still remembered vaguely the golden times when they were allowed to slave in a factory, workshop or mine. Some had wives and children in Germany of whom they had not heard for years.

"Ten years of constant defeat had reduced them to what they were: and their fate merely exemplified what had happened to all of us. They had done nothing but put into practice what we had preached and believed; they had been admired and worshiped, and thrown on the rubbish-heap like a sackful of rotten potatoes, to putrefy.

"*Scum of the Earth* is also one of the most remarkable books about the fall of France. It tells more about the causes of its collapse than many other books which handle this problem exclusively. Everyone who is interested in the refugee problem should read Keestler's book."



## In the World of Anna Elizabeth « « «

BY LUCILE LONG

### Chapter I—What's in a Name?

Anna Elizabeth entered the kitchen, glanced at the cradle where her baby brother Samuel lay sleeping, and walked directly to the spinning wheel where her mother sat busily at work.

"Mother, why did not you name me Apollonia?" she asked.

Her mother stopped working the treadle for a moment in sheer astonishment.

"Why then should I name you Apollonia?" she exclaimed. "Named you are for your two grandmothers Anna and Elizabeth, and good Bible names both. Why such a question should you ask?"

Quite unabashed, Anna Elizabeth watched the spinning wheel begin again. She liked to watch her mother sit at the little wheel and spin. In fact, she liked the kitchen generally, although almost all her work was done there. To the left as one entered the kitchen door was the long table with benches on either side where they ate, and in the far corner, a cupboard for dishes. Here the sun came in from the window between the cupboard and the table when Anna Elizabeth sat in her usual place for morning prayers. In the center of the house, of course, was the fireplace, with the bake oven at one side and a few pewter dishes on the mantel above and kettles hanging on the cranes and smaller kettles and covered iron pans around the fireplace below. On the right side was the spinning wheel, and Samuel's cradle, and the work table where food was prepared for the kettles, and another window, and the smaller movable sink where Anna Elizabeth washed dishes and pans—thousands of them, she thought sometimes. It was really a very nice kitchen, with four windows (the other two were on either side of the kitchen door) and windowpanes in them, not oiled paper at all.

"Could you have thought of the name if you had wanted to?" she persisted. "And how could Sister Lehman think to name her daughter Apollonia if you couldn't?"

Sister Landis decided to ignore this question and ask one of her own.

"Did your father get the plow fixed?"

"Yes. And Brother Hammer was there too, and his boys."

"Ah, the rain this morning kept him from the field then too. And did you ask of Sister Hammer?"

"Father did. Mother, if named Apollonia I had been, perhaps I would have had black hair like hers."

Sister Landis looked up sharply.

"Who was talking about your hair? A wonder it is you cannot begin and tell a story straight through!"

"Oh, Andrew and Benjamin then as usual said things. Very stupid are both of them, and grieved I would be if I were their sister! What can they read? Last winter yet they are in the book of Mark only!"

Sister Landis looked anxiously at her twelve-year-old daughter. Anna Elizabeth was rather less than average height, and while no child could look slender in a blue dress which was made of such sturdy material and which was so generously full at the waistline, or grace-

ful in shoes that were so clumsy, still she rocked back and forward from heels to toes with a certain lilt to her movements. She had taken off her white muslin cap with the ruffle that usually framed her face, and the afternoon sun shining in on her hair, primly smooth and firmly braided, turned it to a color more red than brown. She looked up at her mother suddenly with clear brown eyes.

"Very well they could a thrashing take!"

"I will have no such talk!" said her mother sternly. "Brethren we are, and no quarreling or fighting do I want to hear of!"

"We did *not* fight!" said Anna Elizabeth. "When they said something about a witch and red hair and such nonsense, Henry said, 'A witch! Stupid ones!' And when Andrew came up to pull my braids, only look at him I did and said, 'Suffer fools gladly!'"

The spinning wheel stopped again, this time so sud-

### Beginning this Week . . .

in this department . . . a story of Brethren life in 1747-48. You are to see the world of that day largely through the eyes of Anna Elizabeth, a precocious twelve-year-old. But there are also her father, mother, brother and sisters who are able to speak for themselves. Then there are neighbors and friends. You will find it interesting and informing to read *In the World of Anna Elizabeth* by Miss Lucile Long of the Bridgewater College faculty. —Ed.

denly that the thread broke in her mother's hand. Anna Elizabeth was walking carefully along the line of sunlight on the floor, putting down each foot so that just half of it was in sunshine and the other half in shadow, and she could not look up in time to interpret her mother's ejaculation. When she did lift her eyes, her mother looked very stern indeed.

"Anna Elizabeth," she began.

"Mother," said Anna Elizabeth, "that is in the Bible. In the lesson that father read this morning it was. I am a Brethren, and so I cannot quarrel with stupid boys. Yes. Then I cannot quote scripture either?"

"It did not sound so this morning when your father read," began her mother, a little feebly. "We will ask him about this."

The sound of a wagon and horses, and of voices from the barn called Anna Elizabeth to run over to the door and look out through the open upper half.

"The Frantzes it is, mother. Brother Frantz must be going to the blacksmith shop too, and Sister Frantz will be coming in." She ran into the yard where her brother Henry and her father stood greeting the newcomers.

Her father smiled at her and put his hand on her shoulder, and she stood there, looking up at her father, whom she adored, and at her ten-year-old brother, who had taken her part against the "stupid boys," and at the barnyard and fields looking particularly fresh and green in the June sunshine after the heavy rain of the morn-



ing, and at the company who had just come, and she felt delightfully at home and very happy.

She listened only halfheartedly to the conversation between her father and Brother Frantz, about crops and the weather and the blacksmith shop and the iron foundry, although she liked Brother Frantz well enough. He never said much to her, but he was tall and quiet, and he seemed very much like his son Michael. And Anna Elizabeth thought Michael was very nice indeed. When Sister Frantz started for the house, she followed after.

On the way in, her sisters came from the front yard where they had been playing and said they were hungry. So she spread them huge slices of bread and apple-butter, and then she took another look at the cradle to see if Samuel was still sleeping. She heard words from the corner of the room where her mother and Sister Frantz were already busily visiting. "Too wet it is in the garden to be out—" "—and so I said, I'll just ride along as far as the Landises' and visit while you go on—" "And the little girls?" "Michael is at home, and good his is—" There was something else about Michael and half brother. Sister Frantz was Brother Frantz's second wife; Michael's mother had died when he was only a little boy.

Suddenly Anna Elizabeth heard her name mentioned. "Anna Elizabeth wonders why I did not name her Apollonia," her mother was saying.

Anna Elizabeth was somewhat annoyed at this unnecessary remark. She didn't mind asking her mother questions—in fact, she liked it a great deal—but that was no reason why Sister Frantz, who talked all the time, should know them. She drew nearer.

"What a queer idea, that!" exclaimed Sister Frantz. "And what a queer child you are! Reading much of the time, Michael said once. It cannot be good for you." "It wondered me who thought up the name," Anna Elizabeth explained patiently. "I do not want to be called Apollonia. But it wondered me why Sister Lehman thought of it and mother didn't. Do you suppose she got it from Apollos in the Bible?" The last question came suddenly, as so many of Anna Elizabeth's did.

Sister Frantz looked both shocked and pained.

"No Apollos is there in the Bible, Anna Elizabeth," she said.

Anna Elizabeth looked up quickly. Her mother, seeing the gleam in her eyes and the set of her lips, hastily interposed.

"There is an Apollos, you know," she said, half apologetically. "I have planted, Apollos watered; but God gave the increase."

"Maybe the name comes from Apollyon." This was Anna Elizabeth's second suggestion, and although she was walking along the line of sunshine again, she covertly watched both her mother and the visitor as she made it.

Sister Frantz's round, goodnatured face looked so bewildered that Anna Elizabeth was almost sorry for her.

"Is there then an Apollyon in the Bible?" she asked, sighing a little.

"Not in the Bible," replied Anna Elizabeth, plunging into her explanation joyfully. "He is a foul fiend, and he has scales, and wings like a dragon, and feet like a bear, and a mouth like a lion. And when he talks—"

This was too much for Sister Frantz.

"Now may heaven preserve us!" she exclaimed piously. "And where could you learn such lies? It is just as

I said, Mary. She reads too much. It is not good for a girl to read so much!"

"The story is in *Pilgrim's Progress*," explained Sister Landis. "Her father tells her stories from the book. She did not read this."

"And a good man is your husband—none better, I will say—but he reads too much. Always wanting a school-teacher for the children, and even helping his girls to learn! A woman should not know so much. How then will the child ever get married?"

"Now no cause have you to worry about that," said Sister Landis, speaking with unusual dignity. She was the kindest-hearted person in the community, but there is a limit to any woman's patience.

"A man does not like a woman to know too much," declared Sister Frantz. "What man then will marry a woman that knows more than he does? Anna Elizabeth can read better than most boys right now."

"And ashamed I would be if I couldn't!" cried Anna Elizabeth.

"Many a man marries a woman who knows more than he does," Sister Landis retorted, "marries her, and lives with her for ten years, yes, twenty even, and never does he find out that she knows more than he does. Not marry! Of course she will marry!"

"But—" Sister Frantz began.

"Look, then," interrupted Sister Landis. "Spin she can, and bake, and churn, and as good with Samuel almost as I am, she is, and minds the girls. Why should she not marry? Of course she will!"

Anna Elizabeth stood listening with wide eyes. She had always known, in a quiet, comfortable sort of way, that her father was proud of her for reading and writing as she did, but she had never heard her mother praise her so. For that matter, she had never expected it, for she knew well enough that if she could, she would drop any task assigned her to read. Her mother happened to glance at her, and reading her expression in a moment, she was suddenly embarrassed at her outspoken praise of her child to another.

"Anna Elizabeth, take Samuel and go out in the yard this minute," she said suddenly.

Anna Elizabeth knew when to reason with her mother and when to obey without remark. Now she leaned over the cradle, reached for her small brother, who was awake but not crying, and went obediently.

On the steps outside the kitchen door her two sisters were finishing their bread. They sat like two overgrown robins, Catharine with the dark hair, Joanna with the light.

## Perspective

BY ROY WHITE

Show me a minister who devotes much of his table conversation to the burdens and injustices of his lot, and I will show you a minister whose children will not follow in his path.

Show me a Christian who talks much of the faults and peculiarities of fellow Christians, and I will show you a churchman whose children will be indifferent or antagonistic to the church.

Ministers often keep many fine young men from the ministry; churchmen often block the doors into the church. "Criticism is an excellent relish, but it makes a very poor diet."

Chicago, Ill.



"Did the paper come today yet?" Anna Elizabeth asked.

"Yes. Hans brought it," said Catharine.

"He asked about you," added Joanna.

"Sorry I am to have missed seeing him," said Anna Elizabeth. "It is too bad we did not meet at the shop."

Hans was the teamster who drove all the way from Philadelphia through Germantown up the Schuylkill Valley to the iron foundry at Oley and beyond carrying materials to and from the foundry, and iron for the blacksmiths, and produce to buy or sell for the farmers like her father and the Hammers and the Lehman folk. Most important of all to Anna Elizabeth, he brought the *High German Pennsylvania Recorder of Events*, which Christopher Sower published each month, and which was the only new thing Anna Elizabeth ever saw to read until a new almanac came out for another year. He left most of these papers at the shop, where the farmers got them whenever they had occasion to go there, but usually he stopped at the Landis farm when he was going farther north and gave them their copy and talked with her father. Sometimes if she and Henry had gone down the road a mile and a half to the Frantzes' house on an errand, Hans would come by and talk to them as they walked along beside him. Once he had allowed Henry to hold the lines that guided his six-horse team, and Henry was still proud of these few moments. Remembering such occasions, she felt a little regretful.

"But it was fun to go with father," she added. "The paper is in the other room?"

The two girls nodded together.

With Samuel still in her arms, Anna Elizabeth went through the kitchen into the front room and came back with the paper. It was a pity not to be able to hear the rest of the conversation, she thought, for she heard her mother ask about Sister Lehman. Sister Lehman had very interesting ailments, and her cures were even more interesting—not always the kind the good Christopher Sower gave to his people. But perhaps Apollonia Lehman would tell her sometime what Sister Frantz was telling her mother now.

She carried Samuel out in the yard under a tree and then stretched out beside him, placing herself so that she could see what he was doing with the smooth, round pieces of wood she had given him to play with. She opened the newspaper; then, wishing to know the keen joy of anticipation a little longer, she closed it and rolled over on her back. Samuel, sitting precariously, lost his balance and fell over against her. She put out a hand, righted him somewhat, and said soothing words. Then she relaxed luxuriously. She was sure that she could read one article at least before supper, no matter what her mother asked her to do. Perhaps another minister in Philadelphia had got drunk, and the good Christopher Sower had written another article telling how evil was all kind of liquor. Perhaps there had been another sale of Negroes, and he was saying how unchristian and wicked that was. That evening at supper she would wait until the right moment and then say, "Father, I see the good Christopher Sower says—"

And her father would put down his knife, and stroke his beard, and seem to look very much surprised, although there would be something like a twinkle far back in his eyes, and he would say, "What! And is Anna Elizabeth reading the newspaper again?"

Anna Elizabeth sighed happily, and Samuel's warm, round head went up and down as he rested comfortably against her. She didn't really care about what the Hammer boys had said, and she didn't mind that she was the only little girl in the community with red hair. She had gone to the shop with her father, and she had been in an exciting argument, and she had a new paper to read. Any way you looked at it, she thought, it had been a very nice day indeed.

*Bridgewater, Va.*

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## "Gentleness"

BY CHESTER E. SHULER

"Gentleness" (Gal. 5:22) is a fruit of the Spirit. It is mentioned among others of this precious fruit—love, joy, peace, longsuffering, goodness, faith, meekness, temperance. It travels in splendid company.

Yet gentleness is a difficult quality to have and keep in one's life. It has so many enemies. Some of them are of "one's own household" so to speak. The truly gentle person is usually loved for his or her gentleness—yet such a one is often criticized by his best friends who unthinkingly chide him for not being more outspoken concerning his convictions.

A cheap and seemingly worthless vase was made of earthenware. It was purchased at a country sale for a few pennies. A lady took it home and put into it some attar of roses—a rich perfume. For several years the vase stood on a shelf. The perfume soaked through and through its walls. The old lady died, and her children, in looking over her effects, moved the vase. Someone let it fall. The shattered pieces lay about the room. The sweet perfume had long since disappeared, but now its sweet fragrance filled the place. Every fragment of the broken vase—common clay—still gave forth the remembrance of that perfume.

And how like the life of a truly gentle person! The body—the clay vase, if you please—may be shattered and broken by ill health, pain, suffering, even death; but the sweet fragrance of that priceless quality, gentleness, will linger long afterward to bless the memories and hearts of others.

Let us, then, not overlook this quality, this particular fruit of the Spirit. It is a sure mark of the Spirit's indwelling—in man, woman or child. Absence of true gentleness is an equally sure sign that the Spirit is being hindered in his effort to permeate the life.

*Winter Park, Fla.*

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## "Pray Without Ceasing"

BY JULIA GRAYDON

In these troublous times we are doing almost what the words from Holy Writ command us to do, but sometimes our faith seems to weaken.

Do we start the day right? Here are two lines from a poem which I have copied for you:

You must seek him in the morning  
If you want him through the day.

Yes, that is the secret of Christian triumph, calling upon him at the beginning of each new day. Try it and you will find that he does stay by you all through the day—and you do need him all the time. "Seek his face, seek the Lord evermore."

*Harrisburg, Pa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, March 8

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Discovering Why People Drink Beverage Alcohol.—Gen. 43:34; Psalm 104:14, 15; Prov. 31:4-7; Eccles. 2:1-3, 10, 11; Isaiah 56:12; 1 Cor. 10:6, 7. Golden Text, Wine is a mocker. . . . And whosoever erreth thereby is not wise. Prov. 20:1.

**Christian Workers,** The Doctrine of Sin.

**B. Y. P. D.,** Prayer Changes Things.

**Intermediates,** Why Do We Have Churches?

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### Gains for the Kingdom

**Five** baptized in the Decatur church, Ill.

**One** baptized and thirteen received by letter in the Bridgewater church, Va.

**One** baptized and two received by letter in the Ephrata church, Pa.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burdens which these laborers carry?

**Bro. S. G. Meyer** of Fredericksburg, Pa., March 15-29, in the Myerstown church, Pa.

**Bro. S. Loren Bowman** of Stuarts Draft, Va., in the First church, Canton, Ohio, March 9-22.

**Bro. Abram Eshelman** of Mt. Joy, Pa., March 1-15, in the Swatara Hill house, Elizabethtown congregation, Pa.

**Bro. Charles W. Blough,** pastor, March 24—April 2, in the Mt. Joy church, Pa.

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### Personal Mention

In **Sterling Englar's** obituary, see Messenger for Feb. 21, page 27, note that his father's name should be given as Daniel instead of David.

**Two Thursday visitors** were Mrs. John M. Jones of Anderson, Ind., with her sister-in-law, Mrs. Hubert McBride of Barrington, Ill.

**Bro. Franklin Wallick** of Dayton, Ohio, has the thanks of the Messenger for his friendly call. Readers of Our Young People may remember him as a contributor to that paper.

**Bro. Ray Olwin** of Pasadena, Calif., having business in Chicago, utilized the opportunity to visit his brother, Harley, of the Brethren Publishing House and to pay his respects to various and sundry offices about the place, not forgetting the Gospel Messenger.

**Sixty-one years** of wedded life together it was for Brother and Sister O. F. Jones of Pontiac, Mich., on Jan. 31. They are both eighty-four and in fair health. Let's all rejoice with them, especially since they "look forward to the Messenger every week and enjoy it to the fullest."

**Sister Elma Rau,** well-known worker in the field of Christian education, writes us of the golden wedding of her parents, Brother and Sister Henry A. Rau, of Beaverton, Mich., Feb. 11, last. Sister Rau's recent serious illness changed the plans somewhat but not the heartiness of the greetings and goodwill.

**The newest claimants** for your golden wedding congratulations are Brother and Sister Warren W. Lehman of Dixon, Ill. The celebration, however, took place at Sister Lehman's girlhood home near Hagerstown, Md., where they were married fifty years ago. Look for more particulars later.

**The Yohns,** S. J. and Florence, of Clarendon Hills, Ill., used a Monday off recently to come over to Elgin. The visit was Bro. Yohn's first to the Publishing House. With them were Mrs. Samuel Hale of Spokane, Wash., and Sara Jane Evans, a five-year-old niece. The latest report at hand indicates that all enjoyed the trip, but that Sara Jane "got the biggest thrill."

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### Miscellaneous Items

**To Northwestern Ohio churches:** The assessment of district expenses is now past due and should be sent to District Treasurer L. C. Huber, Bellefontaine, Ohio, on or before March 10.

**All queries,** reports or other items of business to be considered at the 1942 District Meeting of Eastern Pennsylvania should be in the hands of the undersigned not later than March 20, 1942.—F. S. Carper, Writing Clerk, 221 Oak Street, Palmyra, Pa.

**Eastern Maryland folk** who are planning on going to the district meeting in April at the Pipe Creek church will please note that the date is April 22 and not a week later as announced in the Messenger for Feb. 14. Be sure to remember this correction of a correction.

**Descendants of Jacob Hochstetler** by William and Harvey Hochstetler is the name of a book now out of print for which we have a call. Anyone with a copy

### How Complete Are Your Files?

Three publications of special interest to those who would follow the trends in Brethren history are: The Yearbook, The Full Report and The Conference Booklet. In clearing our shelves we find on file copies of the following:

**Yearbook** for 1913, 1915, 1916, 1920, 1922-1927, 1929, 1930-1932, 1934, 1936, 1937.

**Full Report** for 1914, 1916-1930.

**Conference Booklet** for 1929-1931, 1933, 1936, 1937, 1939, 1940.

Some of you would like to complete your files. Here's your chance. Others would like to start files. Here's their chance. Especially our younger ministers will be interested in this.

You may have any of the above, so long as the supply lasts, at *five cents a copy*. Make out your list, enclose the proper amount and mail to Brethren Publishing House *today* and your copies will be mailed.



he wishes to dispose of should write the Brethren Publishing House, Elgin, Ill.

**Year-end Financial Achievements.** The final receipting of year-end contributions is not completed as the Messenger must go to press. A casual survey of the possibilities reveals that Conference Budget contributions will total in excess of \$240,000—a slight increase over the \$238,177 response a year ago. Brethren Service giving will total in the neighborhood of \$180,000 as compared with \$67,541 a year ago. At that time the Brethren Service program was not developed on a scale so large as now. Annual Conference urged the maintenance of the regular local, district and brotherhood programs in a normal way and that Brethren Service giving should be additional, representing sacrifice and sharing of increased income. It appears the brotherhood has adhered quite well to this policy. Commendation is due to the many church leaders for their labors and to all who have given sacrificially. A fuller report is to appear in next week's Messenger.

## *With Our Schools . . .*

### **Elizabethtown College**

A number of evening classes are being pursued for college credit. A class in first aid is being conducted weekly by Dr. Dorsey Butterbaugh and assistants.

February 14 was Homecoming Day at the college. A. Stauffer Curry of Bridgewater and President Baugher gave addresses at the afternoon program of the alumni. Jesse Reber of Ohio spoke at the dinner meeting.

President Baugher is spending considerable time among the congregations of the constituency contacting them concerning plans for having them make a definite yearly contribution to the college as a part of their church budget.

At the beginning of the second semester of college work an orchestra was organized under the direction of the music department. The a cappella choir of the college has begun its Sunday tours among the churches. E. G. Meyer is conducting an extension class in church music.

F. L. Weller has organized an evening extension class on The Family. This is especially planned for church workers who do not desire college credit. Martha Martin is about to begin anew an evening extension class in Bible Study at the college for church workers. Last semester a class of fifty-six was enrolled for ten evenings of Bible study. Eleven congregations were represented. Some of the members of the class traveled thirty-five miles, one way, to the college for this work.

The men's work meeting and the women's work meeting were vital factors in stimulating the forward look toward greater service in such a time as this. Mrs. Elizabeth R. Blough and Mrs. Stover Kulp gave profitable addresses to the women. At this meeting a member of the women's work cabinet of Eastern Pennsylvania reported that 152 women of the district have read through the New Testament during 1941 and twenty-four have read through the entire Bible during the year. Many others, no doubt, failed to report to the cabinet.

The week of Bible institute was one of edification for the large numbers who attended. M. Clyde Horst, Rufus Bowman, M. J. Brougher, Raymond R. Peters and Walter Kahle gave regularly of their best to appreciative

audiences. M. R. Zigler, C. C. Ellis, George Detweiler and other speakers and musical groups from various congregations participated very ably in some of the meetings. C. N. Hostetter, president of Messiah Bible College at Grantham, spoke on Saturday evening and the choir from that school sang. Trustee Rufus Bucher also gave an address at the Saturday evening meeting.

The young people of the college constituency, Eastern and Southern Pennsylvania, had an enthusiastic rally in the Elizabethtown church on the afternoon and evening of Jan. 25. This was the opening feature of the annual Bible institute, and it proved to be very effective. Galen C. Kilhefner and J. Linwood Eisenberg are the advisers of the young people of these two state districts. They are tireless in their efforts to promote growth in Christian character, fellowship, and service. The addresses by Raymond R. Peters, national director of Young People's Work in the church, were a means of much practical help to the 500 or more young people assembled. The fellowship supper in the college gymnasium gave opportunity for wholesome association and fellowship. President Baugher of the college gave the main address on that occasion.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Way of the Transgressor.** Costen J. Harrell. Abingdon-Cokesbury, 1942. 178 pages. \$1.50.

The book contains twelve stirring sermons that deal with sin in its manifold manifestations. To him sin is not a fiction but a sad and deadly reality whose roots are found in the lust of the eye, the lust of the flesh and the pride of life. The only remedy for sin is Jesus Christ, the Son of God, the Savior of the world. Sin is treated from many angles in a most forceful style. Because he uses so many Biblical characters his statements strike home. David proves the hard road of the transgressor. The discussion of Pharisees and Sadducees portrays their sins but also recognizes their better qualities. Zacchæus and Judas Iscariot are graphically set forth in fruitful studies. The sermon on gambling should be read repeatedly by both gamblers and church folks who may be tempted to offer questionable methods at times. Judgment, Confession, and Forgiveness are old subjects, but strike you as new and needful as you follow the discussion of these subjects. The last chapter, Holding On, based on the life of Jacob, presents an appreciative analysis of his character. It alone is worth the price of the book for any pastor or teacher. A thoughtful reading of these twelve sermons on timely themes for days like these will suggest new ways of treating old subjects. The sturdy and polished English will lead the reader to a better use of language.—J. E. Miller.

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### **New Gish Fund Books**

305. **Religion and the World Tomorrow**, Walter Van Kirk. Publishers' price, \$1.50. Gish Fund price, 75c.

306. **Prayer**, George Buttrick. Publishers' price, \$2.75. Gish Fund price, \$1.25.

These books have already been mailed to ministers on the standing order list. Reviews of them will appear in the column, About Books, at the earliest possible opportunity.





Young People's Forum, Camp Stardust

## Looking Ahead in Summer Camp « « «

### Summer Camping and Life

By Perry L. Huffaker, McVeytown, Pennsylvania

The Master went away into the wilderness to face his life plan and come to grips with his temptation. While he was away from the crowds and the hurry of everyday living, he could think straight and feel the presence of God. Let us note, however, that the devil was present and had his innings with the Master.

Later he chose twelve men as the first campers. With them he walked by the shore of blue Galilee and taught them lessons of faith during the storm. He often arose a great while before day and went up into the mountain to pray, keeping the morning watch. With his disciples he sat upon the mountaintop and taught them lessons of meekness and humility. On another mountain hike he rent the curtain of time and talked with great souls of the past. When one would have stayed on that mountain he rebuked him and led his disciples down to the valley of service where needy souls were waiting.

The above is a picture of true camping in our church from the mighty rock-ridged mountains of Camp La Verne to the Blue Ridge Mountains of Bethel. It has been my privilege for a number of years to walk these paths with Brethren youth and to catch some of the Spirit of the Master working in their lives.

Let me recall the names of a few of those camps; and, in doing so, may some of those who read remember a mystic moment of communion with the Master; a "late line of evening sun," a tender tie of friendship with other Christian youth. Camp Alexander Mack is a name which should thrill all lovers of our church for it is named after the founder. May the youth who go there feel the great pull toward democratic simplicity and piety that was the motive of Mack. Camp Pine Lake is located by a beautiful tree-framed lake where God may speak to youth in memories of the Lake of Galilee where his Son taught those first campers. Camp Stardust suggests memories of the star of Bethlehem. O youth who attend here, may you hitch your wagon to that star! Camp Bethel recalls the experience of Jacob's dream of heaven. It is good for youth to dream. Camp does that

for them and then implements their dreams with opportunities and inspiration to service.

As the name suggests, youth will find at Camp Harmony a new harmony between their lives and God's great purposes. There is so much of discord in the

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### Looking at Summer Camps

By Kurtis Naylor, Palco, Kansas

In times of great stress and strain churches and Christian idealism are brought up for examination and re-evaluation. In fact, because they are concerned not only with the immediate but also with a long-range program they are continually tempted to make compromises in order to conform to the crisis pattern. No doubt many will question the wisdom of promoting a virile camp program during the "duration." I distinctly feel that a curtailment in our youth camps would be a mistake. I should hate to think of our young people being denied the opportunities that would be theirs in camp life.

Camp widely extends one's circle of friendship and fellowship. The stimulation of new personalities and the surge of growing bonds of friendship are invigorating. Intermittent living with some of our great camp leaders has been a source of constant inspiration. Little will they realize how much their encouragement and trust in me has meant.

Camp dramatized for me the personalization of God. The quietness of vespers, the wholesomeness of the campfire, the challenge of morning watch and the fellowship with Christian youth made his presence more real. My horizons were deepened and widened. I saw visions of the implications of Christ's message for our lives. My visions came not as fine silky dreams but as challenging potentialities which could be forged into reality by hard work, assumption of responsibility and dedication to service.

Camp experiences have enabled me to face life with dignity and meet problems with poise, and have made more secure the lifeline to the Divine Source of Strength.



world that I am glad that we have one camp named Harmony. Camp Peniel means "the face of God" and literally it is just that. In Bible thought it is the place where Jacob wrestled with the angel for the blessing. In modern times it is the place where youth wrestles with God for the blessings of the good life. Camp Cone-wago, located in the heart of Eastern Pennsylvania, has great opportunities to preserve and evaluate Brethren heritage for the youth of today—and is doing just that. William Cullen Bryant said, "The groves were God's first temples. Be it ours to meditate in these kind shades thy milder majesties and to the wonderful order of thy works, learn to conform the order of our lives." Campers at Sugar Grove know the truth of this quotation.

Beautiful Lakewood, our Galilee,  
Starlight and dewdrops are shining in thee;  
Sounds of the rude day all fade away,  
Lost in the spell of thy mystical play.  
Sky blown reflections mirrored in thee,  
Lure thou our souls on with God's symphony.  
Sacred our thoughts while here on thy shore,  
We will be loyal to thee evermore,  
Beautiful Lakewood, our Galilee.

All summer camps offer a Galilean or mountaintop experience to Brethren youth. Let us keep them so. We may re-evaluate the curriculum and organization of our camps, but let us keep the Galilean and mountaintop experiences in them as a dynamic recharging station for youth in a world that needs pentecostal power for living. Go to a Brethren camp this summer.

### Why I Am a Camp Leader

By Wilma L. Stern, Swarthmore, Pennsylvania

"I would like to go to school this summer, or probably I will spend several weeks vacationing." This statement and others similar to it, I have been making to friends for several years. Their reply is, "When the time comes for camp you will be returning as always." And surely enough, several days after school closes I am on my way to camp. Why?

I find real happiness in trying to help young people develop their capabilities to the fullest extent and I have found no other place which presents as fine an opportunity for real growth as our summer camps.

For practically all our boys and girls, going to camp means spending just one week out of fifty-two there. And yet summer after summer I have had the privilege of watching young people learn to live creatively and richly as a result of that one week spent in an environment conducive to abundant living.

A week lived in the beauty of the outdoors, in understanding fellowship with persons who are a constant challenge and inspiration to fine living, produces a profound effect on our lives.

The following excerpts from letters written by campers would be sufficient justification for my returning to contribute some little part in a program that would invoke such unsolicited responses.

"I have always gone to Sunday school and church but I never really found God until I came to camp."

"My school work has been much more enjoyable this year because I learned to be unselfish at camp and now I have many friends."

"I never knew that sunsets were so beautiful until I went to vespers at camp. The vesper services always meant so much to me that now I have a good feeling as if I am in church when I watch a sunset."

"I am keeping morning watch every day and things seem to go so much better all day long."

"I never had so many grand friends and camp has taught me what true friendship can mean."

"I am enjoying working in our B. Y. P. D. this winter, but before I went to camp I seldom bothered about going to the meetings and I never took part in any programs. At camp it was so easy to take part in things that I lost much of my fear of speaking in a group and one evening I really surprised myself by saying 'yes' when I was asked to lead a discussion."

But all the above comments, significant as each one is, can give only a small indication of the values of camp as I see them. It would take many paragraphs and then I could not even attempt to describe adequately the challenges to higher levels of living and the evidenced responses to those challenges. So many young people need only a suggestion which results in the development of some potentiality. The fact that a leader has faith in a camper and really expects him to do his best produces many significant changes in the camper's life.

All of us need understanding and encouragement. We want friends who inspire us to do our best. We want to develop a poise and a stability in our lives which will enable us to live courageously even in the midst of stress and strain. To me, camp provides a rich opportunity for the achievement of all these needs.

We live simply and naturally in camp. The wholesome atmosphere and the genuineness of people which leads to the formation of real friendships and the joy of service to me constitute living at its best.

I believe in the wonder of the out of doors, in the inspiration of the stars, and in the allurements of life in the open.

I believe in the strength of the hills, in the silence of the night, in the music of the birds and the trees.

I believe also that my body was made for action, that my mind was made for thinking and that my heart was made for loving in unison with the life of nature.

I believe that to laugh and to sing, to swim and to walk, to study and to play, to eat, to be happy, to be kind, and to be free to grow strong and good is my right.

I believe, too, that to be happy I must be good, that to be worthy I must be kind, that to be loved I must think love.

I believe that happiness and lasting peace are mine, as I live in the atmosphere of kindness so near me in the life of the open world.

To experience the above creed is to have discovered a way of living which challenges you to share it with others. That is why I am a camp leader.

### Will There Be Brethren Camps for Children in 1942?

By Ruth Shriver, Director of Children's Work

Ought there be camps for children in 1942? Some people feel they will be particularly valuable, in the light of the war emergency. The chairman of the American Child Welfare Association said recently that *now more than ever, children will need the atmosphere of camp life as an antidote for war tensions and fears.* Particularly in cities where defense and ammunition factories are located, and on coastal areas, children are becoming sensitive to the language of air raids, black-outs, and war hysteria. The great out of doors has always been a tonic for keyed-up nerves; it now has a double value. Whether we as a church should attempt to sponsor such camps is another and harder question; but one thing is sure, wherever it is possible, it will be good for children to spend some time in camp this summer.



### Shall the Church Sponsor Children's Camps?

This is not an easy question to answer for the entire brotherhood. Some of our districts and regions, and even local churches, have already answered it by making a very fine beginning in this type of project. The report on camps for 1941 showed 1,322 boys and girls enrolled, as over against none at all in 1935, and 312 in 1936. There has been an increase every year. This last summer for the first time 88 children younger than juniors were enrolled. A few of these camps were exclusively for children; many of them were family camps where all age groups attended at the same time and had a good time together.

Children's camps in the Church of the Brethren, like Topsy, have "just growed." They have never been promoted heavily—or perhaps it would be fair to say, not at all; and yet they have grown. The strategy of our children's work has been from the beginning to try to do something about those forces most directly in touch with the child—the home, the church and the community. We have had this emphasis in contrast to the youth movement in our church which centered its first efforts on the camping movement. As a result, the youth program was able to provide a camp leadership and a program of a quality we have yet to plan for in the children's field. Many of our children's camp leaders have been drawn from the youth field; or from the local church program of children's work; hence have had no opportunity to think themselves slowly and thoroughly into the camp field for children. And there is a complete lack of enough leaders to staff some of our children's camps.

So children's camps have caught us somewhat unawares. It was partly for that reason that the national camp planner group meeting in 1940 voted the following: "That we do not give active promotion to children's camps, but that assistance be given in whatever ways are possible to those camps where children's groups are already started." Back of this action was the question as to whether as a denomination we had the money and the leadership to sponsor really worthy camps for children. The action taken did not disapprove of projects already started; but tried rather to call attention to the need for really statesmanlike planning for those yet contemplating the possibility.

### Are Community-Centered Camps on the Way?

For many years educators and camp leaders have talked of a time when camps would be within the reach of every child in every community—a part of, and under the supervision of the public school system.

But now a new factor has come into the picture. Last year a bill came before Congress calling for the establishment of community camps for youth between nine and twenty years of age. The bill was bitterly fought, and lost, at least for the present. But sooner or later—whether governmentally controlled or under school supervision—America will likely see a trend toward community camps for children.

What would be the purpose of such a system of camps? Those who have opposed the bill compare the European work camps of the totalitarian governments, and feel that we are moving in a similar direction. Others feel that such camps are the answer to the criticism that American youth have not learned to work, to labor with their hands, and to appreciate the dignity of labor.

### What Then Shall the Church Do About Children's Camps?

Without doubt, we need to follow with careful scrutiny any further developments there are in the general camping field for children. Whatever is good the church ought to support; whatever is bad we ought to criticize.

And shall we have our own system of camps for children? As has been suggested before, some groups have already answered that question in the affirmative.

Without doubt our children's program needs more of color and dynamic. Camp, in the eyes of the progressive educator, is a supreme opportunity to affect the total life of the child—more so than any formal session of the church can do.

Further, the church may feel it important to sponsor children's camps as a way of developing loyalties to the Christian religion in the face of appeals for loyalty to non-Christian ideals.

One thing is certain, if a district, a region, or local church plans to go into the camping field, they must plan to do it on a worthy basis. For instance, there are minimum standards of physical safety for every children's camp that touch on problems of proper food, sanitation, adequate protection while swimming, and the like. Yet there are other important values; and we need to be sure of adequate leadership, above all other things.

### Books That Will Help

#### General

Camping and Character, Dimock and Hendry.

Camping and Education, Mason.

Creative Camping, Lieberman.

Education and the Summer Camp, Sharp.

Integrating the Camp, the Community, and Social Work, Carr, Valentine, and Levy.

Solving Camp Behavior Problems, Doherty.

#### Textbooks for Classes, Music, Recreation, Etc.

See Brethren Loan Library Leaflet, sections on religious education texts for church, vacation school, and weekday school (page 6); music (page 12); recreation (page 15); visual education (page 17); worship (page 17).

### Camping for Young Adults

By D. D. Funderburg, Director of Adult Work

The demand for young adult camping privileges is spreading across the country. This group of people have experienced the value of the camping program as youth and are thoughtfully asking how the program can be adapted to their adult needs. This question needs to be answered seriously.

Since young adults are no longer looking forward to citizenship, economic responsibility, setting up a home, and the like, but are now actually experiencing them, the whole program must be different. The same camp site can usually be used with some adaptations. Provision should be made for families to live together. It is usually thought best for all to eat together in a central dining room. This may be set up on a co-operative basis. This will also give the wives a chance for more free time. However, there are successful camps where each family boards itself. This eliminates the necessity for large scale cooking equipment and simplifies the finances.



For adults the difficulty of getting away from home and work at a specific time is greatly increased. Many camps have shortened the camp to a few days over a week end. The schedule should provide for plenty of free time for rest, recreation, and conversation.

More group discussion is also required. Adults want to talk things over. They want to ask questions and share experiences. It is usually well to have a discussion period opened with a presentation of some issue vital to the campers. Then fully one half of the time should be spent in friendly small groups, trying to clarify thinking and tailor-fitting ideas to persons and specific situations. Adults are usually little interested in academic credits. They want information and better ways of doing things.

There is now available an abundance of material which can be used to guide the discussion groups. The adult department of the Board of Christian Education will be glad to offer suggestions and furnish materials for any group.

### Promoting Camp Attendance

By Raymond R. Peters, Director of Young People's Work

A strong promotional program is essential. There are many factors which lead to a large turnover in campers and make it necessary to secure new campers. A study of camp attendance will reveal the fact that a large percentage of the campers come from a rather small number of churches. *Our goal this year is to have campers from a larger number of churches.* Local church leaders everywhere testify to the value of summer camp experiences. The individual receives inspiration and a desire to be of greater service to the local church. So, we need to have campers from a larger number of churches.

Some suggestions—

1. The camp planning committee might set up district and local church attendance quotas.
2. Descriptive camp literature should be distributed early in the spring.
3. A letter to last-year campers is good. Ask them to secure one or more campers.
4. District boards and age-group leaders can visit churches and give talks, show pictures and through other devices sell the summer camp idea.
5. Ministers and age-group leaders should seek to make the camping program a part of the total church program. The summer camp is an extension of the local church program of religious education to do the things that the local church is not equipped to do. Some local groups put an item in their budgets for summer camps.
6. Intermediate leaders often set up some money-making project, the proceeds to go to camp scholarships.
7. Some district boards provide a limited number of scholarships to worthy young people.
8. District conferences can emphasize the camping program.
9. Some men's groups encourage the men to help provide camp fees for worthy boys. Women's groups do likewise for girls.
10. In the final analysis camp attendance is determined largely by the attitude of local church leaders. When local leaders understand the purpose and program of summer camps they are usually enthusiastic for them.

I cannot give our summer camps too much credit for the part I am now playing in the life of the church. No doubt hundreds of others are saying the same thing. Our people in 1942 need more than ever the influence of our camps. Do your part to encourage camp attendance.

#### ADULT DISCUSSION OUTLINE

### The Doctrine of Christ

Scripture: John 1:1-18

Sunday, March 22

Note: See Chapter IV of Studies in Doctrine, D. W. Kurtz.

#### I. The Life and Ministry of Christ

What are the important facts in the life and work of Jesus?

#### II. The Teachings of Christ

What did Jesus teach concerning (1) the kingdom of God? (2) The Father and his children? (3) The law of love?

#### III. The Personality of Jesus

Give facts to show that Jesus lived a truly human life.

What is the evidence for the divinity of Christ.

#### IV. Christ's Relation to God

John 10:30; 14:6, 9; 15:1.

### Correspondence . . .

#### Men's Work Rally for Eastern District of Pennsylvania

According to the practice established last year, the Men's Work Council of Eastern Pennsylvania again arranged for the Wednesday evening session (Jan. 28, 1942) of the Elizabethtown College Bible Institute.

Joseph W. Kettering had charge of the opening devotions during which time he outlined some of the laity's responsibilities. He read selected passages of appropriate scripture and then led the congregation of about 400 persons in prayer.

The musical portion of the program which followed was rendered by the Hershey Junior College a cappella choir.

Bro. M. J. Brougher from Greensburg, Pennsylvania, presented an inspiring message on the subject, Men and Evangelism. His address consisted of four main divisions: (1) The nature of evangelism, (2) the challenge, (3) the command that we must evangelize, and (4) the rewards of evangelism.

His approach to the problem of evangelism explained that there are many different attacks needed. Certain groups can best reach their distinctive groups. Adults can reach adults, young people can reach young people, children can reach children and all can best do their bit when groups are frequently wrestling in prayer for the power needed. Bro. Brougher presented the challenge with the oft-quoted promise to the church—"the gates of hell shall not prevail." Whether the church is suffering persecution from without, or discontent from within, the promise still holds to this very day. And this promise is therefore our challenge today. The men of the church can realize that the promise applies and their fight is not a probable defeat; it is a sure victory.



As true Christians we cannot but evangelize. Many of us as men in the church may be singing "throw out the life line," but too many of us are hugging the "main line." If the passion for souls is genuine and strong, not many rules are needed, and evangelism is certainly not the exclusive task of the preacher.

Finally, the reward is great. We should be glad to evangelize without a promised reward, realizing the great service we are rendering to mankind. The reward of "inasmuch as ye have done it" applies, however, and men need only fulfill their spiritual mission to claim it.

District Council of Men's Work:

A. G. Breidenstine, President, Hershey, Pa.

J. H. Breitigan, Vice-President, Lititz, Pa.

Jos. W. Kettering, Secretary, Elizabethtown, Pa.

### Our Sectional Conference Plan

The three—eastern, central and western—sectional conferences of the women's work of Middle Iowa were held Jan. 27, 28 and 29, at the Cedar Rapids, Fernald and Beaver churches.

The program committee of each section arranged for its own program for the day, centering it around the forenoon and afternoon addresses by the guest speaker. Mrs. Wilbur Bollinger of Oak Park, Ill., was the guest speaker chosen by the district cabinet for the three conferences.

Since the children's work of our district is combined with the women's work we were especially desirous of having someone who was interested along both lines. Mrs. Bollinger gave forceful messages filled with much information.

This is the third year that we have had sectional conferences instead of one general conference, and we feel that a few more women are being reached in that way.

Des Moines, Iowa.

Mrs. L. L. Long.

### Passing of Mrs. I. D. Heckman

Lydia Sensenbaugh Heckman, daughter of Geo. W. and Catherine Sensenbaugh, was born June 8, 1879, and passed away Jan. 4, 1942, aged 62 years, 6 months and 26 days. Her entire life was spent in and near Cerro Gordo.

Her illness dated from early summer. For a time she seemed to be improving, but later grew worse. On Dec. 17 she returned to the hospital for examination and treatments, and on Dec. 26 an operation was performed from which she could not recover.

When she realized this she resigned herself fully to the divine will, called her dear ones to her bedside and bidding them farewell, peacefully fell asleep.

On Aug. 23, 1899, she was united in marriage to I. D. Heckman, and for more than forty-two years they maintained a Christian home. To this union were born four daughters: Mrs. Ruth Wine of Deland, Gladys and Eunice Heckman and Mrs. Dorothy Miller of Cerro Gordo, all of whom, together with the husband, survive. She also leaves her aged mother, Mrs. Catherine Sensenbaugh, four grandchildren, and a large circle of other more distant relatives and a host of friends.

She accepted Christ as her Savior in early youth, and united with the Church of the Brethren. Her life was a beautiful testimony to joy in Christian service. Together with her husband, they labored in the Christian ministry for thirty-seven years. She was always ready and willing to labor and sacrifice for her Lord, her church and her home. She will be missed in the home, the church and the community.

Funeral services in the Church of the Brethren were conducted by Brethren Clarence Albright of Decatur and S. G. Nickey. Burial was in the West Frantz cemetery.

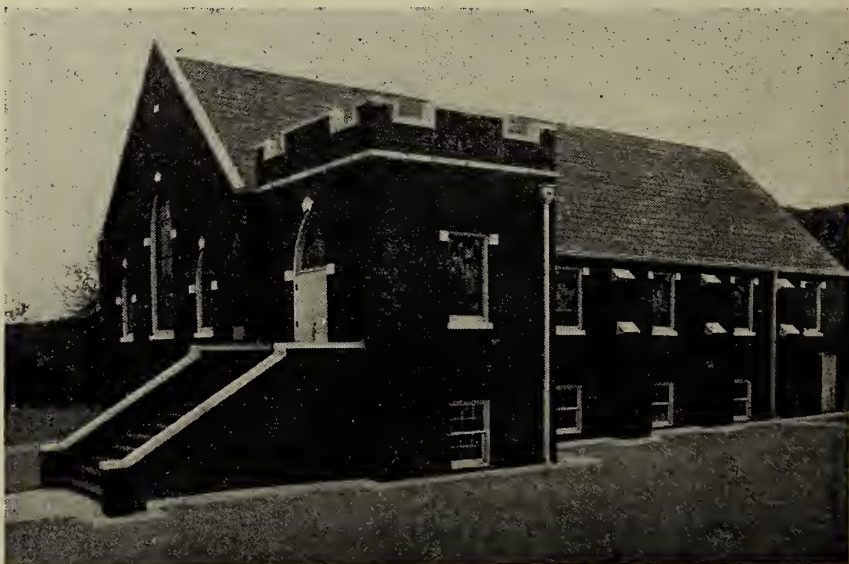
Cerro Gordo, Ill.

Edith M. Gossette.

### Blue Ridge Church Dedicated

On Nov. 16, 1941, the Blue Ridge Church of the Brethren was dedicated in the presence of a large and appreciative congregation. The dedicatory sermon was delivered by Bro. F. D. Dove of Bridgewater College, son of the late Bro. J. A. Dove, who devoted many years of helpful and fruitful ministry to the church. Bro. M. R. Wolfe, also of Bridgewater, gave the sermon in the afternoon. The actual cost of the building was \$12,500, of which two thirds has already been paid. In addition to many and generous cash donations a considerable amount of material and labor was donated.

The original church house at Blue Ridge was dedicated in October 1887. The church was one of the many preaching points in the Valley congregation of Botetourt County, Va. When this congregation was divided in 1912 Blue Ridge became a part of the Cloverdale congregation. In 1929 Bro. F. A. Myers became the first pastor of the congregation; and in 1934 the present pastor began his work here. Bro. E. C. Crumpacker is elder of the church and J. S. Crumpacker assistant. Other



ministers in the congregation are O. S. Garber, Edgar Crumpacker and the pastor, M. G. Wilson.

The building committee was composed of seven men, as follows: R. M. Foster as chairman, J. L. Huff, C. H. McClure, L. M. Huddleston, E. E. Rieley, R. J. Williamson and P. B. Rieley.

Cloverdale, Va.

M. G. Wilson.



### Dedication of the Allegheny Valley Church

On Dec. 7, 1941, the day that the Japanese attacked Pearl Harbor, a dedicatory service was held in the Allegheny Valley Church of the Brethren, Palm and Davis Streets, Natrona Heights, Pa. These two events will cause the day to remain a red-letter day in our memories.

Although the church was built in 1930, it had never been dedicated. We remodeled the building in 1941 and held the dedication service on the seventh. An all-day service was held. We had a homecoming of many of our former pastors and elders, as well as many old friends. Bro. H. C. Hess of Johnstown, a former pastor, brought the morning message. In the afternoon a recording was made of the program. Our elder, W. K. Kulp of Windber, delivered the dedicatory sermon, using as his subject the question, "Is This the House of God?" The members and friends of the church then presented the pastor and his wife, Brother and Sister S. K. Bowser, with a beautiful new Bible, which was greatly appreciated by them.

A group picture showing the newly remodeled building was taken at the close of the afternoon service. The



services were all very well attended. The evening message was brought by a former elder, J. H. Wimmer of Champion, Pa. Elder W. K. Kulp pronounced the benediction, thus closing an eventful day for us.

Natrona Heights, Pa.

Charles S. Porter,  
Church Clerk.

### Christ Is Coming Soon

The most wonderful and glorious hope that any Christian can have is that Christ is coming soon, for his church. The days are dark: evil and sin are all around us, but we in the body of Christ can be almost deliriously happy to know that the glorious day of his coming is near. Never before has it been so near! To Christians in every age this hope has burned brightly. And to those called according to his purpose it will continue to burn ever more brightly—till he comes.

Sin will continue to abound. War, hatred, injustice, greed, crime, drunkenness, corruption, worldliness are everywhere. Skepticism and criticism are aimed at God's Word, the Holy Bible; modernism and modernist preachers continue to deny the holy truths of God's Book. Apostasy spreads, and there is a great falling away from the church.

These are all signs of the times. Read God's Word—it still stands, and will stand forever! Christ is coming! Gentile world dominion will come to an end. The Jews will be restored to their homeland. The armies of evil will be destroyed in the battle of Armageddon. Antichrist will be thrown into the lake of fire. Satan will be bound a thousand years. Christ will set up his kingdom and we will rule with him. Think of it! We will rule with him. All power and authority will be through him.

Will we be ready when he comes? It may be later than we think! As long as Christ is in the world, in the person of his Holy Spirit, he is the light of the world. But the darkness is coming when no man can work. The Holy Spirit will be taken out of the world when Christ comes for his church.

Our glorious hope, our only hope, it is to meet him when he comes! Let us watch and wait, and be ready for him. For he is coming—he is coming soon!

Kane, Pa.

D. E. Thomas.

### Safeguarding the Rights of the Young Brother

It is becoming more and more apparent in this war-minded age that the young brother is getting less consideration, and is made to face some very severe testings.

The sad fact is this that the agencies that have been set up by the Lord and man for his protection are becoming more feeble from year to year, and his appeal for his rights seems to be falling on deaf ears.

The framers of the Constitution of this U. S. made a wonderful attempt to provide for the spiritually-minded citizens, groups such as ours and others; but if we should fail to qualify, there is only one outcome: that is disappointment.

The Lord likewise has attempted to construct a protecting shelter through the medium of the Christian church; but if the church should fail in keeping this shelter in repair, it will thwart both the attempt of the Lord and government.

This shelter has operated splendidly in former war periods, and our young brethren were treated with kindly consideration, but in this present time it does not seem to function very satisfactorily, which would naturally cause one to try to find the cause for such an attitude from the standpoint of the government for that specific article in the constitution has not been changed.

The government in attempting to set up the necessary machinery to classify and provide for the functioning to care for and provide for the peace-loving groups; and since we appear with others in this group, the government requested us to set forth a declaration of our faith and practice.

Our Annual Conference in regular session formulated for them our declaration of faith and practice and delivered same to the proper authorities in Washington, D. C., to become a permanent record of our declaration of faith. And the afore-stated creed, or as we think of



it, faith and practice, has never been changed by the authority of Conference, and is still in force in the thought of the government, and should be so thought of by the rank and file in the church.

Now in the course of a few years some leaders have arisen in our group who are somewhat liberal and modern-minded, and have by voice and practice ignored and departed from said declarations of faith and practice as regarding that which the church has always accepted as scriptural and spiritual.

Now here is where the problem arises for the safeguarding of the young brother: the government official discovers this discrepancy and violation of the afore-stated declaration on record, and then his only conclusion can be a violation which will forfeit our right to the constitutional enactment.

Similar to the teaching of the gospel, a violation on one point makes one guilty of all.

This, then, is the final outcome: we have broken our vows with the Lord which also severs our claim upon the government, and our worthy young brother cannot realize the protection the Lord and the government had provided.

It does seem to me, that we the leaders as well as the church should retrace our steps and come back to our vows and declarations of faith, thereby paving the way for the young brother to realize his needed claims, and the church shall likewise regain her lost power with God and with man, thereby making it possible for the Lord to speed up his work of the salvation of the world.

South Bend, Ind.

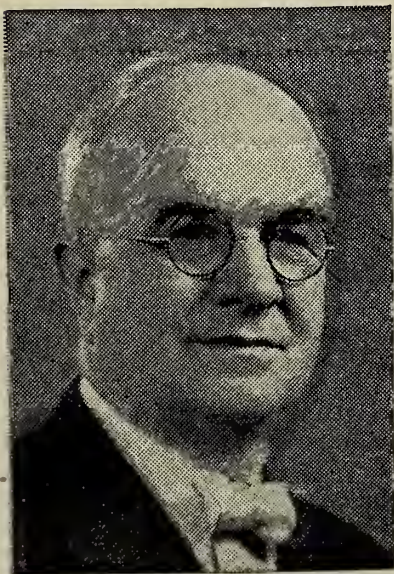
J. W. Grater.

### Passing of Professor Oscar Reiff Myers

Professor Oscar Reiff Myers, treasurer of Juniata College, died at his home in Huntingdon, early Sunday morning, Feb. 1. In his sudden death Juniata College,

the Church of the Brethren, and the interdenominational County and State Sabbath School Associations lose one whose entire life had been devoted to the cause of Christian education.

Oscar Reiff Myers, the second of three children of George S. and Susan Reiff Myers, was born in Lewistown, Mifflin County, Pa., on April 16, 1873. He attended Mt. Morris College in Illinois and graduated from the pre-



paratory department there in 1894. He entered the University of Michigan and earned his A. B. degree in 1898 and his A.M. in 1899. Returning to Mt. Morris College, he served as professor of English from 1899 to 1904. He also spent several summers in graduate work at Columbia University during this time.

Professor Myers came to Juniata College in 1905 and taught English until 1924. At this time the board of trustees urged him to accept the treasurership of the college. This he did with reluctance since it involved leaving a work to which he had given twenty-five years of service in two colleges of the Church of the Brethren. He faithfully executed the duties of treasurer, at times making personal provision for needy students, which he did the night before he died. He was also for several years a member of the administrative committee of the board of trustees. Shortly before his death, Bro. Myers had reminded the trustees that he would come to his retirement at the end of this year, and they had been planning a testimonial dinner for him. The General Education Board of the Church of the Brethren would this year also have given him a certificate of award for more than forty years of service to the church in two of her colleges.

He was elected to the ministry of the Church of the Brethren in Mt. Morris in 1903. He has represented the Huntingdon congregation at the district meeting many times. In 1919 he succeeded his father in the treasurership of the Middle District of Pennsylvania, serving in this office until his death.

Always vitally interested in Sunday-school work, Bro. Myers was active in the Sunday-school organization of Huntingdon County for over thirty years. He was one of the organizers of Camp Kanestate, the young people's camp of the Pennsylvania State Sabbath School Association, and was president of its board of directors since its founding in 1922. He was also a member of the board of directors of the Pennsylvania State Sabbath School Association.

Many friends, along with representatives of Juniata College, the Pennsylvania State Sabbath School Association, and the Huntingdon County Sabbath School Association joined with the relatives to pay tribute to his memory in two services on Wednesday, Feb. 4. The funeral service was held at 2:30 o'clock in the Stone church. This service was preceded by the college memorial service held in Oller Hall at 10:00 a. m.

The pastor, Tobias Henry, opened the funeral service by reading several scriptural passages. Following this, President Charles C. Ellis, Elvin Hess, president of the Huntingdon County Sabbath School Association, and Mr. Ives Harvey, chairman of the board of directors of the Pennsylvania State Sabbath School Association, paid fitting tribute to the life of their friend and fellow worker. The pallbearers were John Swigart, William E. Swigart, Jr., Calvert N. Ellis, John D. Ellis, Edward Van Ormer and Charles Hess, all sons of lifelong neighbors of Professor Myers.

Professor Myers is survived by his wife, Mabel Dooley Myers, and a daughter, Mary Ruth, who is an instructor of music at the Oak Grove school, Vassalboro, Maine.

In the memorial service in Oller Hall, the president of the college, W. S. Price, chairman of the finance committee of the board of trustees, and Walter E. Myers, secretary of the State Sabbath School Association, spoke of the devotion of Bro. Myers to Christian education, both in his vocation as a college professor and as administrator and in his avocation in church and Sunday-school work. Bro. Price mentioned the spirit of sacrifice which was his, along with the other great leaders of Juniata College. "Theirs, like his own, was the labor of sacrificial love. We honor them today, we look with respect upon their sacrifices, we reverence them for



their great teaching ability, but we love them for their spirit of sacrifice. And with the names of this great, godly group we think we have the right and privilege to add the name of Professor Myers."

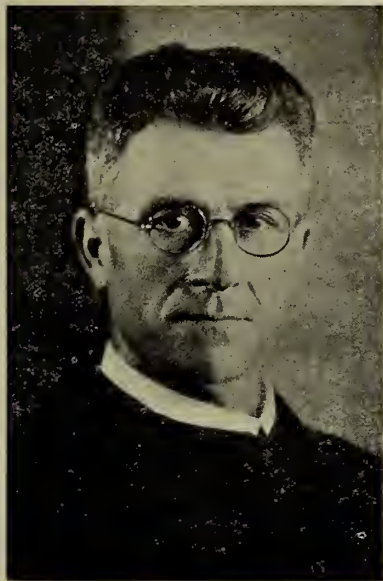
He built his life into Christian education in the church college and in the Sunday schools. He was among those pioneers who sensed the significance for Christian education of the camping interest of youth, and the camp he helped found and develop is everywhere recognized as one of the earliest and best. He will be missed here and in the Sunday-school work of the state of Pennsylvania, but he has joined a goodly company on the other side who will be waiting us all when the day's work is done. Meantime the cause of Christian education will still be calling for the same spirit of devotion and for the best ability we can muster for it.

Huntingdon, Pa.

Charles C. Ellis.

### Elder Ralph Waldo Quakenbush

Jan. 11 the Maxwell community was deeply saddened by the passing of one of its well-beloved residents. Elder Ralph Waldo Quakenbush died at the State Hospital in



Iowa City. He had been in failing health for a couple of years, but it was not until the first of August that he had to give up his pastoral work. He was under the doctor's care much of the time after he took sick. In the last stages of his affliction he was taken to the hospital for observation and treatment. While there an operation was performed in the hope of giving recovery, but the Lord, so it would seem, had a greater

work for him to do. His age was 59 years, 8 months and 3 days.

The funeral was held in Maxwell, and the body was taken to Kansas for interment. Elder M. W. Eikenberry of Dallas Center preached the sermon. The service in Kansas was conducted by Elder James H. Elrod, of Wichita, Kansas.

Ralph Waldo Quakenbush was a product of a good, typical Dunker home. His mother was a daughter of Elder Jacob Buck of Illinois. His father, John M. Quakenbush, was from Chatham County, North Carolina. Ralph was one of a family of twelve children. His parents were earnest, hard-working people. He early learned to do his part of the work in the home. In his home he was taught respect for truth, reverence and honor for things sacred. These early influences laid the foundation for his life and character.

On June 24, 1909, he was married to Dollie Williams of Olpe, Kansas. To this union were born four sons, all surviving: John of San Francisco, Calif.; Herbert of

Kelly Field, Texas; Galen of Wichita, Kansas; and Junior of Los Angeles, Calif.

He joined the Church of the Brethren at the age of eleven years, being converted under the preaching of Elder John Neher of Lyon County, Kansas. From that time on he lived a consistent Christian life, serving as superintendent and teacher of Sunday school.

He was called to the ministry Jan. 5, 1909, and four years later was ordained elder in the Verdigris church, his home congregation, where he preached his first sermon.

He gave his sincere thought and devotion to the cause to which he had devoted his life. He served a number of churches as pastor, all in Kansas until he came to Maxwell, Iowa, July 1, 1938. He also served as elder in several churches, sometimes being pastor at the same time. There is no way of knowing how much he did for the great Christian cause and society in this period of time "as he went about doing good," for it is God only who keeps the record.

Bro. Quakenbush was very much interested in evangelistic work, having conducted a large number of revivals in different states. His own personal record tabulates a goodly number of marriages, funerals, anointings and baptisms.

His work at Maxwell, though covering a short period of time, was packed full of good deeds and humble services. His church work was most satisfactory. Both the church and community loved him. His good and sacrificial life earned this place. He is survived by his wife, four sons, four sisters and one brother.

Dallas Center, Iowa.

D. D. Fleishman.

### Forty Years in Conemaugh

In December of 1901 the Conemaugh church was dedicated by Bro. A. C. Swigart of Philadelphia, with about fifty-eight members on the roll. Most of these people moved elsewhere gradually, and not many new people came into our group, so that for about fifteen years or more our church numbered from twenty to twenty-five. Then the mission board from our district sent us a Sunday-school superintendent, and a teacher or two joined him for a couple of years. We were being served by various ministers taking their turns each Sunday, and during that time our average attendance was about thirty-five.

In 1922 we elected Bro. S. W. Pearce as our pastor, who was followed by Bro. P. C. Strayer, who succeeded in organizing a young people's department, and in reviving some of the older members. We became a separate congregation from the Johnstown congregation in 1925. Our average attendance was about sixty-two.

In 1926 Bro. Pearce was called to us as pastor again and has been with us ever since, or about sixteen years. As our Sunday school and church began to grow we needed more classrooms. Up until 1921 we had only four classes, all meeting in the auditorium. Then we made two small classrooms in the rear of the auditorium, using the last two seats on each side—just placing wallboard on the tops of the seats. Next we added a balcony and three rooms in the rear, the balcony giving us two classrooms. In 1931 we started in the basement, making a baptistry (had only a pool before this) and a kitchen, both to be used as classrooms on Sunday morning, also two regular classrooms. Then we began to think of adding on the other direction, back of the pulpit, since all our classrooms were full and five classes in the auditorium, and our average attendance was about 130. This plan was estimated to cost about \$9,000 and we felt that was too much at that time. Just a few months later, 1938, the property next door to the church was for sale and offered to the church for \$4,000. As we had \$1,500 saved toward a building fund, we decided to make that the down payment on the property, and to pay the balance of \$2,500 monthly, at least \$60 a month. This annex would give us ten Sunday-school rooms, the first floor so arranged that four rooms, a sun porch, and a hall could be opened up to accommodate about 150 people together. Our people paid so liberally that in January 1940 we paid off the mortgage. We now have a fine Wednesday evening service with three groups, adults, young people and children—in Bible study and prayer service with an average attendance of about 100.

In October 1941 we started a repair fund for a new floor in the auditorium, new carpet, paint, paper, raised platform, chairs, etc., at a cost of about \$1,000. We finished the work this week and had our rededication with Bro. D. I. Pepple of Woodbury



speaking at both services. We kept paying as we went on with the work and at the close of the services the day this was written we were paid up and had a balance of \$285.33 on hand. Our Christmas offering was an extra gift to missions amounting to \$263.

We have paid off our share of indebtedness to the Old Folks' Home, \$981.00, and every year we give four offerings to the General Mission Board, which amounted last year to about \$700.

All our work and offerings are met by freewill offerings, gifts, tithes and thank offerings. These come regularly and on special occasions. Not every family in our church tithes, but a large percentage of them do. All of our people are willing to co-operate. There are no weary minds, no tired bodies, and no fear that we have not made out good as a result of suppers, soup sales, plays and entertainment; we feel that God has richly blessed us in our work for him. He gives all to us and we should all be glad to give his portion to him.

We ask the interest of all our friends in behalf of our pastor and his wife—Brother and Sister Pearce—who give all their interest, and time to our work, and also for all those who labor at Conemaugh in the interest of the Lord's work.

Conemaugh, Pa.

R. B. Litzinger.

## Matrimonial . . .

**Lenhert-Sheets.**—At the home of the bride's parents, near Navarre, Kansas, Melvin Lenhert and Alma Sheets, Feb. 4, 1942, by the undersigned.—Charles B. Reynolds, Navarre, Kansas.

**Furry-Stanley.**—At the Church of the Brethren in Tyrone, Pa., Jan. 30, 1942, Howard Furry, Jr., and Lois Romaine Stanley, both of Tyrone, by the undersigned.—John R. Snyder, Tyrone, Pa.

**Harpster-Stanley.**—At the Church of the Brethren in Tyrone, Pa., by the undersigned, Kenneth Harpster and Jane Stanley, both of Tyrone.—John R. Snyder, Tyrone, Pa.

**Duncan-Spence.**—By the undersigned, Feb. 8, 1942, in the Christiansburg church, Bro. Harless Roscoe Duncan and Cora Mallis Spence, both of Christiansburg, Va.—J. D. Reish, Christiansburg, Va.

**Snell-Smith.**—At the La Verne Church of the Brethren, Calif., Feb. 6, 1942, Arthur Ray Snell and Hazel Grace Smith, both of La Verne, by the pastor.—D. W. Kurtz, La Verne, Calif.

**Burkhart-Stutsman.**—At the Little Church of the Flowers in Glendale, Calif., Dan W. Burkhardt and Esther Stutsman, both of Corona, Calif., by the undersigned.—D. W. Kurtz, La Verne, Calif.

**Swinehart-Valchaff.**—Clement Swinehart and Frances Valchaff, both of South Bend, Ind., in the Second Church of the Brethren, Feb. 15, 1942.—Edward Stump, North Liberty, Ind.

**Carbiener-Hively.**—Eldon Carbiener and Martha Jane Hively, both of South Bend, Ind., in the Second Church of the Brethren.—Edward Stump, North Liberty, Ind.

**Anderson-Harkins.**—Clarence Anderson of Clovis, N. Mex., and Mary Harkins of Oklahoma City, Okla., Oct. 22, 1941, at the home of the groom's parents in Clovis, by the undersigned.—Cleo C. Beery, Clovis, N. Mex.

**Oliver-Forbes.**—By the undersigned, Dec. 25, 1941, at the Missionary church of Phoenix, Ariz., Orville O. Oliver and Mary Lois Forbes.—Glen R. Montz, Phoenix, Ariz.

**Stuckey-McCabe.**—By the undersigned, at the parsonage, Feb. 14, 1942, Bro. Lewis A. Stuckey of Altoona, Pa., and Miss Loretta V. McCabe of Baltimore, Md.—I. S. Long, Baltimore, Md.

## Fallen Asleep . . .

**Bates,** George Wesley, son of John and Leanna Bates, was born June 11, 1861, in Henry County, Ohio, and died at his home in Goshen, Ind., Feb. 1, 1942. He was united in marriage to Sadie Bowman on March 4, 1889. To this union were born seven sons and seven daughters, all of whom survive except one son who died in infancy. His wife passed away on May 9, 1940. They celebrated their golden wedding anniversary on March 4, 1939. Surviving, besides the children, are forty-four grandchildren, seven great-grandchildren and one sister. Bro. Bates received great comfort from the anointing service during his last illness. The funeral service was conducted at the Rock Run church by the writer and interment was in the cemetery by the church.—J. S. Zigler, Goshen, Ind.

**Beeghly,** John P., son of John and Catherine Peck Beeghly, was born in Somerset County, Pa., on Jan. 22, 1850, and departed this life on Feb. 10, 1942. When only two years old he moved with his family to Ohio and located on the old Beeghly farm west of Nankin. On Jan. 21, 1877, he was united in marriage to Miss Martha Troxel. Three sons were born to this union, one of whom died in infancy. For seventy years Mr. Beeghly was a faithful member of the Maple Grove Church of the Brethren. He served in the capacity of deacon for many years. He was the last of a family of thirteen children, eleven of whom lived to be more than eighty years of age. Mrs. Beeghly died on Nov. 9, 1922.

He leaves two sons, six grandchildren and a number of other relatives. Funeral services were held at the Maple Grove church. Three ministers, Lester V. King, D. E. Sower and W. L. Desenberg, paid tribute to him. Being unable to get around in later years, Mr. Beeghly spent much time in meditation and Christian reading. He was a devout and lovable person.—Olive Baughman, Nankin, Ohio.

**Berkey,** Myrlin M., daughter of Mr. and Mrs. Austin W. Churchill, was born in Goshen, Ind., July 9, 1893, and died at her home in Goshen Feb. 14, 1942. All her life was spent in this community. On Oct. 17, 1920, she was united in marriage to Roy L. Berkey. To this union were born two children. She is survived by the members of her immediate family, her father, one brother and one sister. The funeral service was conducted at the Stiver funeral home in Goshen by the writer. Interment was in the Oak Ridge cemetery.—J. S. Zigler, Goshen, Ind.

**Bowman,** Richard Randolph, son of Hallar and Rachael Anna Bowman, died at his home in Timberville, Va., Feb. 15, 1942, following an illness of seven weeks. He was seven years, six months and nine days of age. He was a member of the primary department of the Brethren Sunday school in Timberville. Besides his parents he is survived by seven sisters, four brothers and a grandmother. The funeral was held at the home in Timberville with the writer and Rev. S. W. Berry officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Bowser,** Lydia Ann, aged seventy-nine years, died at her residence near Kittanning, Pa., Dec. 4, 1941, following a long illness. She is survived by her aged husband, John B. Bowser, one sister, five grandchildren, six great-grandchildren and many relatives and friends. She was a member of the Center Hill Church of the Brethren for many years. She called for the anointing service, which was administered by her pastor and his wife. Funeral services were conducted at the Center Hill church by her pastor, Bro. W. C. Sell. Interment was in the adjoining cemetery.—Margaret Bowser, Kittanning, Pa.

**Bradford,** Tillie J., died Feb. 10, 1942, at the Cresson sanitarium after an illness of many months. She was the daughter of Absalom and Mary Jane Walls. She was married to Samuel E. Bradford on Jan. 28, 1908, at Alexandria, Pa. She united with the Church of the Brethren at Tyrone, Pa., on March 6, 1924, and was a faithful member until her death. Her seat in the sanctuary was rarely vacant when she was able to attend services. She is survived by her husband and eight children. The funeral was held in the Tyrone church and burial was made in the Eastlawn cemetery. The services were in charge of the writer.—John R. Snyder, Tyrone, Pa.

**Burdette,** Edward E., died at his home near Locust Grove, Md., on Feb. 1, 1942, after a long illness. He was aged thirty-four years. Surviving are his wife, Mrs. Mary E. Burdette, one son, one daughter, his father, one brother and two sisters. Funeral services were held in the Locust Grove Church of the Brethren with Bro. Clyde Morningstar officiating. Interment was in the adjoining cemetery.—B. R. Purdum, Mt. Airy, Md.

**Dougan,** Samuel P., passed away at his home in Somerset, Pa., on Feb. 4, 1942, aged eighty-one years. He had been ill for some time before his death. Surviving are his wife, three daughters, a brother and two sisters. Private funeral services were held at the home by Bro. Galen R. Blough. Interment was in the Brotherton cemetery.—Mrs. Charles A. Cage, Somerset, Pa.

**Godfrey,** Charles Edward, son of Brother and Sister Harold Godfrey, died at the home of his parents near Graydon, Pa., after a brief illness. He was aged one year, seven months and thirteen days. Services were conducted in the Codorus church by Brethren George H. Keeny and D. Edward Keeny. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Grazier,** Benjamin Franklin, son of the late Joseph and Mary Weston Grazier, died Jan. 3, 1942, aged eighty-seven years, three months and twenty-one days. He was one of the few remaining pioneers of Warrior's Mark Valley, a section historic in the early days of the Church of the Brethren. He was a member of the Presbyterian Church but his mother was a charter member of the Tyrone Church of the Brethren and he was always friendly and sympathetic toward the church of his mother. In 1873 he was married to Jennie Omo, who died many years ago. He is survived by two daughters and one son, one brother, one sister, and a number of grandchildren. The funeral was held in the Graham and Getz funeral home, conducted by the writer. Burial was made in the Eastlawn cemetery.—John R. Snyder, Tyrone, Pa.

**Hardway,** Rollin Earl, son of Herschel V. and Annie L. Hardway, was born Aug. 3, 1884, and departed this life Jan. 27, 1942, at the Newark city hospital after several weeks suffering from serious complications. Bro. Hardway was never a strong man physically and devoted most of his time to selling local publications or monumental work. At the time of his death he was employed by the Zanesville Publishing Company. He had resided in Zanesville for fifteen years; however, four years prior to his death he had moved to Newark, Ohio, where he could look after his aged father's interests. On Nov. 5, 1908, he was united in marriage to Hattie Day Roberts. He is survived by his wife and father. His mother and all of his brothers and sisters preceded him in death. In his youth he united with the Christian Union Church, but on Dec. 29, 1929, he united with the



Church of the Brethren and in his very quiet manner served most faithfully to the end. Funeral services were conducted by the writer at Cris Brothers' funeral home in Newark, and burial was in the Greenhill cemetery.—J. D. Zigler, White Cottage, Ohio.

**Harman, Ellen J.**, daughter of H. D. and Nancy Hopkins, was born Dec. 17, 1862, in Patrick County, Va., and departed this life Sept. 9, 1941, at the home of her daughter in Floyd, Va. She was married to Nicholas Harman on Aug. 25, 1881. He and two daughters preceded her in death. Surviving are eight daughters and four sons, three sisters, two brothers, thirty-six grandchildren and nine great-grandchildren. Each of the surviving children was at her bedside during her illness. Mother's entire married life prior to father's death on May 8, 1937, was spent on their farm in Floyd County, after which time she lived with her children. She had been in declining health for a number of years and was confined to her bed for three months. She had been a member of the Topeco Church of the Brethren for fifty-five years and lived a beautiful Christian life. She was very regular in attendance at church, missing only one love feast after uniting with the church. She was anointed during her last illness, which service she enjoyed very much and it seemed to relieve her suffering for a short time. She lived a life of service to God, family and friends, ever directing her family to the highest standards of Christian living. Funeral services were conducted by Bro. A. N. Hylton and interment was in the Lee cemetery.—Mrs. H. C. Harter, Floyd, Va.

**Herr, Mrs. Leander**, daughter of Andrew and Sarah Ruff, was born near Bourbon, Ind., on Feb. 12, 1883, and after an illness of several months she quietly passed away on Feb. 13, 1942. She was married to Leander Herr on Dec. 31, 1904, and to this union were born four children. Surviving are the husband, one son, three daughters, eleven grandchildren, two sisters, three brothers and two foster sons. Two grandchildren preceded her in death last October. She united with the Church of the Brethren fifty years ago and remained faithful to the end. She attended services as often as possible, having much sickness in the home. Her good deeds, kind words and patience made her a neighborhood missionary, for she was always helping others in whatever way she could. She enjoyed the anointing service and expressed herself as ready to go, even praying to that end. Funeral services were held in the Union Center church by the writer and Bro. David Miller. Interment was made in the adjoining cemetery.—John D. Frederick, Nappanee, Ind.

**Horning, John**, was born March 11, 1859, in Darke County, Ohio, and departed this life on Nov. 15, 1941. His first wife, Eliza Shock, passed away a number of years ago at their home in Indiana, leaving a son. In 1924 Bro. Horning came to Glendale, Calif., and was married to Mrs. Alice Shock. Together they lived a beautiful home life. Their faithfulness and love for each other filled the years with joy and rich blessing. Always devoted to their Lord, their place in the church was never vacant, and even after Bro. John could not hear the sermon, their pastor knew their pew would not be empty. When failing health prevented their coming, their prayers and their offering continued to come. Of Bro. Horning it could be truthfully said that he never said an unkind word, but had only the spirit of helpfulness and goodwill. He was laid to rest in the Forest Lawn cemetery. The funeral services were conducted at the Wee Kirk o' the Heather by Pastor H. A. Frantz, assisted by Brethren William Trostle and J. Z. Gilbert.—H. A. Frantz, Glendale, Calif.

**Jacobs, Samuel L.**, son of the late Eld. Samuel K. Jacobs of the Pleasant Hill congregation in Southern Pennsylvania, was born Nov. 8, 1905, and died in the York hospital Dec. 2, 1941, following a brief illness. Bro. Jacobs united with the Church of the Brethren early in life and remained an active member. He spent his days and many evenings in clerical work, but still found time to fit into the church program. He leaves a host of friends, both in the church and out of it. His immediate survivors are his widow, Sister Kathryn Resser Jacobs, four daughters, and one sister. The funeral services, held in the Madison Avenue church, of which he was a charter member, were largely attended. The service was conducted by his pastor, the undersigned. Burial was in the Mummert Meeting House cemetery.—M. A. Jacobs, York, Pa.

**Keifer, Henry**, aged resident of the vicinity of Cerro Gordo, Ill., died Feb. 13, 1942, at his home near Arcola. He had been in failing health for several years. He was born in Pennsylvania on Dec. 29, 1848, and came to Illinois while young. On Nov. 28, 1870, he was married to Anna Groff of this locality. The couple started farming near Cerro Gordo in 1871 and for many years were identified with the early history of this community. After failing health caused Mr. Keifer to retire from farming they moved to Cerro Gordo, where Mrs. Keifer died in 1935. He continued to make his home here with his daughter until about six months ago when they moved to a farm where they had since resided. Surviving are his daughter, two grandchildren and one great-grandchild, besides many friends and acquaintances. Mr. Keifer was well known and highly respected throughout the entire community, being a man of sterling qualities. Funeral services were conducted in the Cerro Gordo Church of the Brethren by Rev. Clarence Albright. Burial was in the Cerro Gordo cemetery.—Edith M. Gossett, Cerro Gordo, Ill.

**Kime, Dennis Lemar**, the son of Elroy and Marie Kime, was born July 12, 1939, in North Liberty, Ind., and died Jan. 13, 1942, at the Riley hospital in Indianapolis. He is survived by his par-

ents, two sisters and six brothers. The funeral service was conducted at the North Liberty Church of the Brethren by the undersigned. Burial was in the Sumption Prairie cemetery.—Ervin Weaver, North Liberty, Ind.

**Lehman, Milton**, was born May 24, 1859, in York County, Pa., and died Oct. 29, 1941. He united with the Codorus Church of the Brethren when a young man and lived a faithful Christian life. He served as a deacon for forty-five years and was also a trustee. He had been a regular attendant at church services for many years until his health failed. He was united in marriage to Sister Mary Myers, who preceded him in death thirteen years ago. To this union were born three sons and five daughters. Two sons and four daughters survive him, along with one foster son who was taken into the home in infancy. Bro. Lehman had many friends and he always showed a great kindness to all. A final tribute was paid him in a beautiful and impressive funeral service in the Codorus church conducted by Eld. John Zug of Palmyra, an intimate friend of Bro. Lehman, assisted by Bro. S. C. Godfrey. Interment was in the Codorus cemetery.—Clara Keeny, York, Pa.

**Miller, Mary Catherine**, was born July 26, 1859, and died Nov. 21, 1940. Twelve children came to bless her home and six remain to mourn her departure. For fifty years father and mother lived and worked in the same community. Mother accepted Christ at the age of fifteen years, remaining faithful to her church. When evangelistic meetings were held our home was always a home for the evangelist. If there were ever any sick people in the community mother was there. Three years ago she had a paralytic stroke and lingered until the Lord called her home. Funeral services were conducted by her pastor, Bro. E. S. Coffman, assisted by Bro. A. S. Thomas. She was laid to rest in the Beaver Creek cemetery. A large crowd paid their respects to one who had been a real mother, friend and Christian.—Bessie Miller, Dayton, Va.

**Moxley, Annie E.**, wife of Ernest W. Moxley, died at her home near Unionville, Md., on Jan. 15, 1942, after an illness of several months. She was aged thirty-nine years. Besides her husband and mother she is survived by two daughters, two sons, one brother, three sisters and five stepchildren. Funeral services were held in the Locust Grove Church of the Brethren with Bro. William E. Baker officiating, assisted by Bro. D. E. Klein. Interment was made at Kempton.—B. R. Purdum, Mt. Airy, Md.

**Netzey, Harvey F.**, son of John W. and Lydia Stricker Netzey, was born at Naperville, Ill., April 3, 1869, and died after a brief illness, in Pasadena, Calif., Feb. 13, 1942. He grew to manhood in Naperville and attended the academy of Northwestern College there. He later attended McPherson College, graduating with a degree in commerce. In October 1899 he and his parents moved to Adams, Nebr. On March 22, 1898, he was united in marriage to Myrtle Miller; to this union was born one son. More than thirty years ago the family moved to Pasadena, Calif., where they have lived since. In 1886 he came into the fellowship of the Church of the Brethren and served faithfully for many years in the deacon's office. Bro. Netzey was always devoted to his Lord, to the church and to the welfare of others. This devotion led him to serve fifteen years in the Japanese Christian Mission, teaching Japanese boys in their Sunday school. Appreciation for this service was shown by the presence of the Japanese pastor and others of his people at the funeral. By his kindly and friendly interest in all, Bro. Netzey endeared himself to a wide circle of friends. He was preceded in death by his parents and one sister. He is survived by his wife, his son and wife, two grandchildren, three sisters and other relatives. The high esteem in which he was held was shown by the large number of friends attending the funeral, which was conducted in the Turner and Stevens chapel in Pasadena, by his pastor, Eld. Grant T. McGuire, assisted by the undersigned. Interment was in the Mountain View mausoleum at Altadena, Calif.—A. D. Sollenberger, Glendora, Calif.

**Nickey, John Wilson**, died at his home in Big Mount near East Berlin, Pa., on Feb. 14, 1942, at the age of eighty years, one month and twenty-five days. He was a lifelong resident of the community. His wife preceded him in death nineteen years ago. Services were conducted in the Altland meetinghouse near Big Mount, Pa., by the writer.—W. G. Group, East Berlin, Pa.

**Oberholtzer, Clifton**, son of Mr. and Mrs. C. R. Oberholtzer, died at the Lutheran hospital, where he had been a patient since Jan. 23. He died at the age of nineteen years. He was the second of three sons. Services were held in the Church of the Brethren in Fort Wayne, Ind., in charge of the undersigned. Interment was made at Leo, Ind.—Van B. Wright, Fort Wayne, Ind.

**Overfelt, Mary Magdalene**, daughter of Mr. and Mrs. J. W. Matthews, was born March 16, 1917, at Petersburg, Va., and died Dec. 2, 1941, in the Roanoke hospital, Roanoke, Va. She was united in marriage on Oct. 6, 1934, to A. G. Overfelt. She is survived by her husband, one son, her mother and father and one brother. Mary united with the Church of the Brethren in June 1928 at the Ninth Street church in Roanoke. Funeral services were conducted by her pastor, Bro. M. Guy West, assisted by Brethren Robert L. Strickler and N. M. Shideler, in the Central church of Roanoke. The body was laid to rest in the Sherwood cemetery.—F. E. Bowman, Roanoke, Va.

**Pellman, Charles G.**, was born at Richfield, Pa., April 27, 1871. He was a member of the Church of the Brethren for almost fifty years, serving as a deacon for twenty-five years and as a trustee



for many years. He was always willing to do whatever the church asked of him. He always attended services when it was possible to be there. He was a loving husband and father, his main interests being in the church and his family. His companion, the former Elizabeth Shellenberger, five sons and one daughter, twenty grandchildren, one great-grandchild and a host of relatives and friends remain to mourn his departure. He suddenly became ill on Christmas Eve and died in the Lewistown hospital on Jan. 7, 1942. He and his companion would have celebrated their fiftieth wedding anniversary on May 5, 1942. Funeral services were conducted by the pastor of the Lost Creek church, Bro. H. D. Emmert, with Bro. Harold Snyder of Lewistown assisting. He was laid to rest in the cemetery at Richfield. —Mrs. Lizzie Pellman, Richfield, Pa.

**Pletcher**, Emma Idella, daughter of Simon and Elizabeth Barclay Hauger, died at her home near Listie, Pa., on Dec. 7, 1941, at the age of seventy-four years, nine months and five days. Surviving are her husband, Nelson Pletcher, three daughters, seven grandchildren, one great-grandchild, three brothers and one sister. Sister Pletcher was a member of the Church of the Brethren for fifty-five years and was always faithful in attendance as long as he was able. Funeral services were conducted in the church at Brotherton by her pastor, Bro. H. Q. Rhodes. Interment was in the cemetery near by. —Mrs. A. R. Knepper, Berlin, Pa.

**Ranck**, John E., was born Jan. 3, 1864, in Juniata County, Pa., and died at his home in Mifflin County, Pa., Dec. 16, 1941, after one week's illness of pneumonia. Surviving are four sons, three daughters and twenty-four grandchildren. His wife, Anna Youtzy Ranck, preceded him in death July 14, 1928. Bro. Ranck followed the occupation of farming and was a successful farmer in his community until his retirement a few years ago. He was a member of the Church of the Brethren for many years. Since 1903 he served in the deacon's office and was always devoted and faithful to the church and her work. His place in the church and Sunday school was seldom vacant except in case of sickness, his last attendance being less than two weeks prior to his death. Funeral services were conducted in the Pine Glen Church of the Brethren by Brethren Lawrence Ruble and Perry L. Huffaker. Burial was made in the Pine Glen cemetery. —Margaret L. Miller, Mattawana, Pa.

**Remick**, Lester, died Feb. 20, 1942, at his home at Lincoln, Pa., at the age of forty-two years. He is survived by his wife, Mabel Leed Remick, two daughters, a half sister and a half brother. He was a member of the Church of the Brethren of the Springville district. Funeral services were conducted by Brethren J. Bitzer Johns, John L. Myer and Ralph Heisey at the Middle Creek church. Interment was made in the adjoining cemetery. —Erla Weinhold, Stevens, Pa.

**Roberts**, Mary C., daughter of Manley and Sara Roberts, was born June 13, 1857, and departed this life Dec. 23, 1941. She was the oldest of ten children, all of whom still survive her. She had not been well since suffering from a hard attack of influenza about ten years ago. A short time prior to her death she was taken to the Bethesda hospital in Zanesville. She united with the Church of the Brethren in the year 1885 and in her quiet but positive manner served her Lord faithfully for fifty-six years. She had made her home with her sister at South Zanesville for thirty-one years. Her surviving sisters and brothers are all residents of Muskingum County, except three. Several weeks prior to her death she called for the anointing service, which seemed to benefit her greatly. Funeral services were conducted by the writer at the Dale Baker funeral home in Zanesville, and burial was in the Greenwood cemetery. —J. D. Zigler, White Cottage, Ohio.

**Ronk**, Ruth Irene, died at her home near Mattawana, Pa., Jan. 3, 1942, aged twenty-five years. Surviving are her mother and grandmother. She was a member of the Pine Glen Church of the Brethren. Funeral services were conducted at her late home by Bro. Lawrence Ruble. Burial was made in the Pleasant View cemetery. —Margaret L. Miller, Mattawana, Pa.

**Stroup**, Irvin S., was born Oct. 26, 1858, in Juniata County, Pa., and died at the home of his daughter in Lewistown, Pa., Jan. 24, 1942. He married Sister Amanda Renninger on Dec. 25, 1884, and together they resided at their home near Mattawana, Pa., over forty years. A year ago they went to live in the home of their daughter where his death occurred. Besides his aged companion he is survived by two daughters and two grandsons. Bro. Stroup was a retired employee of the Pennsylvania Railroad Company. He united with the Church of the Brethren on Nov. 18, 1929, and was a faithful and regular attendant at Sunday school and church services as long as his health permitted. Funeral services were conducted in the Pine Glen Church of the Brethren with Brethren Lawrence Ruble and Perry Huffaker officiating. Burial was made in the Pine Glen cemetery. —Margaret L. Miller, Mattawana, Pa.

**Strycker**, Ida, died at her home in Wakarusa, Ind., on Feb. 13, 1942, after an illness of six weeks. She was born near Nappanee, Ind., on May 22, 1870, one of a family of nine children, eight of whom are still living. She was the daughter of the late George and Suzanne Earnest Walters. Her marriage to Ephrim Strycker took place on Sept. 15, 1892; he died April 19, 1930. Surviving are four daughters, five sons, two grandchildren whom she raised, thirty-four other grandchildren, one sister, seven brothers, and many other relatives and friends. Mrs. Strycker had been a member of the Church of the Brethren for

many years and always showed great interest in her church. She attended services whenever her health permitted. She was one who bore her sorrows and pains bravely, never wanting to bother others with her troubles. She was a friend to all who knew her. No son or daughter ever had a more sympathizing and loving mother than she was. Funeral services were held in the Union Center church by the writer and Bro. David Miller. Burial was in the adjoining cemetery. —John D. Frederick, Nappanee, Ind.

**Teeter**, Rachel, was born in Hyndman, Pa., on March 2, 1879, and died at the home of her daughter in Altoona, Pa. She was the daughter of Jacob and Barbara Shiffer. Her husband, Samuel Teeter, preceded her in death five years ago. Surviving are four daughters, five sons, two sisters and three brothers. She was a member of the Twenty-eighth Street Church of the Brethren. Funeral services were conducted at her daughter's home by her pastor, Bro. Glen Norris. Interment was made in the New Enterprise cemetery. —Mrs. Galen Bittner, Altoona, Pa.

**Townsley**, Charles Edward, aged thirty-six years, eight months and fourteen days, died suddenly on Jan. 19, 1942, near his home in Loganville, Pa. He was on his way home from work and was accompanied by several of his fellow workmen. Because of the dense fog their car had left the highway so they started to walk to their homes. Bro. Townsley was hit by a car and was killed instantly. He is survived by his wife, Susan Keeney Townsley, one daughter, his parents and one brother. Services were held in the Codorus church and interment was in the adjoining cemetery. Brethren S. C. Godfrey and Obed Fry officiated. Bro. Townsley was a faithful member of the church and a good neighbor. —Mary A. Lehman, Dallastown, Pa.

**Wolfe**, Charles M., of East Berlin, Pa., was born Sept. 15, 1857, and died Dec. 8, 1941. He lived all his life in the vicinity of East Berlin, Pa., and was a lifelong member of the Upper Cone-wago congregation of the Church of the Brethren. He leaves his wife, two sons and two grandchildren. Services were conducted in Mummert's Church of the Brethren near East Berlin, Pa., by the writer, with interment in the adjoining cemetery. —W. G. Group, East Berlin, Pa.

**Yinkey**, Ella B., passed away at the home of a friend in Listie, Pa., on Feb. 4, 1942, at the age of eighty-two years. She had been ill for several months. Her husband preceded her in death a number of years ago. One sister survives. Sister Yinkey's memory will always live in the Somerset church through our organ, which was a gift from her. Funeral services were held at the church by Brethren T. R. Coffman and Galen R. Blough. Interment was made in the Pleasant Hill cemetery. —Mrs. Charles A. Cage, Somerset, Pa.

## Church News . . .

### Idaho

**Twin Falls.**—Our quarterly council meeting was held on Dec. 12 at the church. The members decided to give the offering of the first Sunday of each month to the support of Amsey Bollinger, our district's missionary. Our missionary society sent a packet to Camp Cascade Locks. A local council of women's work has been organized in our church; it is a sort of clearing house for all our church organizations. The sing and study group meets every Tuesday evening with a fair attendance. We feel that as soon as the weather gets better our group will increase. In spite of our zero weather the attendance at Sunday school and church has kept up well. The choir, under the direction of Sister Ikenberry, has been very faithful, giving some special music each Sunday. Five baskets were delivered to needy families at Christmas time. Christmas services were held on Dec. 21; the children gave a fine program in the morning, and the choir and special characters presented an impressive pageant and carol service in the evening. A white gift service climaxed the programs. As a Christmas gift to the Ikenberrys, Bro. C. H. Hempleman furnished the materials and Bro. Clifton Smallwood did the carpenter work required in transforming the back porch of the parsonage into a cozy sleeping porch. Our church has declared

When you change your address, please give your name and address exactly as it appeared on your Messenger or Messenger wrapper, then state how you want your paper to come. The first is necessary in order to identify each subscriber, the second that the address may be as you want it. Allow at least two weeks for the change of address to be made.



the fifth Sunday as substitute Sunday and all substitute officers and teachers will take charge on that day. The adult study group with Bro. Ikenberry as leader meets in the sanctuary each Sunday evening with a good attendance. A knitting class has been organized with Sister Ikenberry as instructor. The ladies' aid has been busy quilting this winter; the junior guild is having a splendid attendance and they are making comforters. Brother and Sister Ikenberry plan to attend the National Christian Preaching Mission in Boise Feb. 11-14. Four prominent speakers are leading the meetings. Our church is co-operating with the churches of the city in preparing for the world day of prayer. Mrs. Faith Perry of our church has been president of this society for the past year. The B. Y. P. D. has been having good attendance; Brother and Sister Ikenberry are the adult advisers. They have been singing for shut-ins and music lovers; they are buying Brethren Service stamps. The junior church league's committees have arranged programs for two months in advance. They are also buying Brethren Service stamps. The churches of our city have co-operated in establishing a welfare association. Mrs. Florence Flinn from our congregation is treasurer and Sister Ikenberry is on the policy committee. L. L. Magoffin is president of our men's work; they are willing to help anywhere at anytime. At present they are working on the parsonage basement; the side walls are being replaced with cement and a neat study room for our pastor can be nicely arranged there. Several teachers and officers plan to attend the community religious education training school to be held in our city this month. Sister Ikenberry will be one of the instructors. Bro. Ikenberry is on the devotional committee for the full time of training. On Feb. 8 the Berean class had a Chinese dinner; forty surrounded the tables, each with chopsticks in hand, trying to eat their food. The Altruist class is planning to have the same menu for a Chinese dinner on Feb. 27. Brother and Sister Ikenberry furnish the chopsticks and instructions. Bro. Ikenberry just completed his turn in giving the morning devotions over radio station KTFI. Bro. Ikenberry spoke on Direction and Speed at the men's meeting in Nampa.—Irene Melton, Twin Falls, Idaho, Feb. 11.

### Illinois

**Decatur.**—The sectional Sunday-school convention was held in the late fall at our church with Miss Ruth Shriver as the speaker. Her subject was Toning Up the Sunday School. We held a two weeks' revival with Bro. McKinley Coffman of Sebring, Fla., as evangelist; four were received by baptism. Quite a number of our young people went to Lamotte Prairie on Nov. 30 to hear a peace talk by Paul Bowman. The women of the church served dinner to the ministers of our district on Jan. 24. There were sixty-one ministers and laymembers present for dinner. Decatur was fortunate in being one of the cities chosen among the forty-five or fifty in the United States to hold the Christian preaching mission. About forty of our members attended the meetings. The women of the church met on Feb. 12 and made comforters for Camp Lagro. We are planning to begin evangelistic services on April 12 with Bro. G. G. Canfield as evangelist and Sister Canfield as music director.—Mrs. Claude V. Doyle, Decatur, Ill., Feb. 16.

**Walnut Grove.**—Services were held at the church on Thanksgiving Day. The Sunday-school offerings on the last Sunday of each month have gone for peace and relief. We have surpassed our quota of \$2 per member. Some improvements have been made in the basement to accommodate the Sunday-school classes. The church is grateful for the services of our three trustees, Brethren Will Matthes, Dow Ridgely and G. H. Ridgely, who had charge of our parsonage building program this past summer and fall. We have a one hundred per cent Gospel Messenger club. We met in council on Feb. 5 and decided to co-operate in a Good Friday service. Bro. Dearing was retained as our pastor for another year. Our spring love feast will be held on April 11 at 7:30 p. m.—Mrs. Oliver Dearing, Calhoun, Ill., Feb. 16.

### Indiana

**Akron.**—We recently closed a two weeks' revival. This is the third revival conducted for the church in two years. Akron has two churches other than the Brethren—the Methodist and the Saints. They are very friendly and co-operative. We had quite a group attend our meeting every night. We departed a little from the usual course of evangelistic routine, thinking that perhaps a course of doctrinal teaching might be a good thing. It was enlightening to see the reaction to these teachings. The second week of the meetings was during sub-zero weather. Many could not drive their cars and yet we had good attendance. The Akron church had attended revivals at Dutchtown, Denver and Corinth, but the severe weather prevented them from making the return call. On Jan. 18 we went to Manchester for baptismal services. Eight were baptized, most of them being adults and heads of families. The church has a good outlook. The co-operative plan used here works well. Dr. Bame and Eld. Edward Kintner drafted a workable plan that might be used by other communities where the church is not very strong numerically. We are planning to make some improvements on the church in the near future.—William E. Overholser, Akron, Ind., Feb. 14.

**South Whitley.**—On Dec. 14 the Blue River congregation brought us a beautiful and inspiring program—an adaptation from Why the Chimes Rang. The junior and young married peo-

ple's classes gave a Christmas pageant, The Miracle of the Wooden Shoe, on the evening of Dec. 21. Our B. Y. P. D. has elected June Baker as their president for 1942. Recently our young people invited the adults of our congregation and the neighboring churches to a program of pictures of the Middle Indiana churches, of Camp Mack and of Camp Lagro. Lester Young had charge of this program. The ministers from four churches of our town exchanged pulpits on the morning of Feb. 8. Our ladies' aid made and sent two comforters to Camp Lagro recently. Our Achievement Offering on Feb. 15 amounted to \$54.—Mary Kendall, South Whitley, Ind., Feb. 17.

### Iowa

**Fredericksburg.**—Our church has been progressing very nicely the past year under the leadership of Brother and Sister D. D. Harner; we appreciated their efforts with us. We have entered into the new year with much interest. The women's work was reorganized in January and Mrs. Evelyn Klotz was elected president. At the following meeting a very impressive candlelight service to dedicate the officers was arranged by Mrs. Harner and conducted by our pastor. We are looking forward to a year of work, full of spiritual helpfulness to ourselves, and remembering those in need and suffering in other places. The men of the church did very well with their church farm again this year. We are anticipating a new addition to our church building in order that more Sunday-school room may be had. The junior choir adds much to the church and at the same time gives the juniors some active part in the worship service. We were sorry to lose one of our active families, Mr. and Mrs. C. F. Dutcher, who moved to Venice, Calif., but are glad to know they are happy in the Inglewood church. Bro. Roy Stern goes sixty miles to Garber, Iowa, where he holds services in a mission point once a month during the winter and twice a month in the summer. Our church is glad to report that its members have co-operated to put the Messenger into every home of the church this year. The Christmas program and white gift service, which were held on Christmas Eve, were well attended. We are beginning practice for the Easter cantata now. Plans are being made to hold a musical festival under the sponsorship of Prof. A. F. Brightbill the third week end in April. Our pastor has been sharing with us some very wonderful messages, full of inspiration and spiritual help.—Maude Sharp Schmudlach, Fredericksburg, Iowa, Feb. 14.

### Kansas

**Ottawa.**—A fine Christmas program was given by the primary, junior and intermediate departments on Dec. 21. In the evening the young people presented a play entitled Mimi Lights the Candle. On the following Sunday night they gave it at the Appanoose church. The women's work organization gave baskets of food to four families at Christmas time, and also presented one of these families with a comforter. The women recently sent a packet to Camp Magnolia, and they also gave \$25 toward the church budget. The junior and intermediate B. Y. P. D. held a Christmas party and each person brought a child that didn't expect to have much Christmas. The junior choir had a valentine party at the home of one of its members on Feb. 14. Our church was again able to join the seventy-five per cent club of the Gospel Messenger. Two carloads of young people attended the rally at Navarre in January. Our church, along with twelve other churches in Ottawa, engaged in a spiritual crusade Jan. 11—Feb. 2 under the direction of the Taylor brothers. The large attendance each night was proof of the fine music and sermons. Eight people were baptized on Feb. 8 and one received by letter. In the evening Dr. Albin, a native of the Philippines who has been traveling in our country and speaking in schools and churches, gave us a very interesting lecture.—Mrs. Ernest Watkins, Ottawa, Kansas, Feb. 16.

### Maryland

**Hagerstown.**—Our morning worship on the first Sunday of each month and also the last Sunday when five Sundays occur in one month, are broadcast over radio station WJEJ in Hagerstown. Our fall communion was held on Nov. 30 with a capacity attendance. The total missionary offering at this service was \$491.65, which will go toward the support of Bro. J. Harlan Brooks, our missionary in India. Our total offering for the day amounted to \$952.42. Six new deacons were installed with their wives in a special service on Nov. 26. Pastor Paul M. Robinson has been instructing a class in teacher training. He was the speaker at the union Thanksgiving service of the four churches of our community, which was well attended. A father and son dinner was held in our church recently with a splendid attendance. The speaker was Rev. Charles A. Platt of Philadelphia. Dr. and Mrs. Garry Cleveland Myers, editors of the magazine, Children's Activities, and widely known child psychologists, addressed a large audience in our church on Dec. 2 on the subject, Building Character and Citizenship. Their unique dialogue presentation was most enlightening and helpful in solving child problems in the home. The Christmas season was observed by programs in the various departments of our church school. On Dec. 21 the young people presented a pageant, And Myrrh, under the capable direction of Miss Grace Bowman, our director of Christian Education. In the evening our annual white gift and candlelight service was held. The Christmas story was told in Scripture, carols and poetry and was most impressive.—Bertha Mary Negley, Hagerstown, Md., Dec. 31.



### Michigan

**Thornapple.**—Bro. Perry Hoover, our field worker, was here in the late fall and showed pictures which were enjoyed by all. He gave us a good sermon on Sunday. Our fall communion was held on Nov. 22 with Bro. Stephen Weaver officiating. On Sunday evening, Dec. 21, the young people presented a three-act play entitled *The True Meaning of Christmas*, under the direction of Mrs. William Reed. Special musical selections were given by the chorus. The younger groups also presented a Christmas program at the morning service. At a recent business meeting the building committee submitted a plan to do some remodeling on the church. The plan was accepted and we are hoping to be able to begin work soon.—Sara Rowland, Lake Odessa, Mich., Feb. 16.

### North Carolina

**Fraternity.**—Our Sunday-school attendance has held up very well during the winter months. Each fourth Sunday Bro. Ray Reed preaches for us. On Jan. 11 we took an offering for the C. P. S. camps which amounted to \$127. Several of our folks have bought Brethren Service certificates. Our service committee is now selling Brethren Service stamps to those who are unable to buy a certificate but want to contribute something. We had some representatives at each of the two meetings held at Spray, N. C.; these were open forums on *The Position of the Church in the Present Crisis*. Ten young people attended the district banquet held at the Antioch church on Jan. 24. The ladies' aid has been doing much to scatter sunshine among the sick folks in our church and community this winter. We were all greatly saddened by the passing of Bro. J. P. Robertson on Feb. 14. He had been in a local hospital about two weeks. He will be greatly missed by all. On Feb. 15 Bro. Clayton B. Miller preached for us. We plan to have Bro. Ray Reed as our pastor again next summer.—Blanche Everidge, Winston-Salem, N. C., Feb. 15.

### Ohio

**Akron.**—The Christmas program given by the children on Dec. 21 was enjoyed by all; in the evening an impressive play, *The White Pearl*, was given by the B. Y. P. D. Bro. Andrew Cordier was with us Dec. 30, 31 and spoke on *The Church of the Brethren in Time of War and Peace*. Our regular quarterly council was held on Jan. 2. Sister Ida Shumaker, a former missionary to India, was with us Jan. 3, 4 and spoke in the interest of missions. The sum of \$401.80 was raised for missions at this time. Brethren C. H. Murray, Edgar Diehm, Russel Bollinger and Simon Showalter brought us messages during the absence of Bro. Replogle. Rev. William G. Detweiler and the Amstutz sisters' trio of radio fame and of the Mennonite Church were with us on Feb. 1 and brought a spiritual program of sermon and song. The aid society is busy quilting and making comforters for relief.—Mrs. F. E. Diemer, Ellet, Ohio, Feb. 14.

**Danville.**—Our communion was held in November with our elder, Bro. D. R. McFadden, in charge. At our annual family night we had a good attendance and a very interesting program. At this time we also dedicated our new church carpet, which was made possible through the efforts of our women's and men's organizations. The district ministerial meeting was held here on Nov. 12. Our women have contributed kits and comforters for Camp Lagro; they have also sent comforters and clothing for relief. On Dec. 21 a pageant, *The Light of the World*, was presented. The children voted to send the money annually spent for their Christmas treat along with their Christmas offering for mission work. This amount was \$45.98 and this year was sent to China. A group of our men attended the men's district rally and banquet held at the Ashland City church on Dec. 4. Our pastor brought us an inspirational report from the state pastoral conference held in Columbus the last week of January. From Feb. 2-6 our church co-operated with the other churches of Danville in a week of prayer services. Our Sunday-school and church attendance throughout the winter months has been good.—Savilla Richert, Danville, Ohio, Feb. 11.

### Pennsylvania

**Somerset.**—Our council meeting was held on Jan. 13. Reports from the various organizations of the church and Sunday school were very encouraging and proved that we had a successful year. Our building fund treasurer reported that \$2,100 worth of bonds were lifted during the year. Our pastor, Bro. Galen R. Blough, gave us the following report on his pastoral work: 128 sermons preached, thirty-one members added to the church, six funerals, five weddings and nine anointing services. The closing service of the week of prayer was a union service held in our church on Sunday evening, Jan. 11. A father and son banquet was held on Jan. 13; they had a fine evening of fellowship. Dr. Kossack of the Presbyterian church brought a splendid message. The women's work served the dinner. On Jan. 25 the boys' octet from the high school presented special music for us. Jan. 29 was the date of our annual birthday supper. The tables were attractively decorated to represent the months of the year. One of our oldest members, Bro. Dennis Walker, proved again to be the best ticket seller. Two of our aged members were recently called home, Sister Yinkye and Bro. Dougan. Our Hammond organ was a gift from Sister Yinkye and adds much to our worship services. Both of these members will be missed by all.—Mrs. Charles A. Cage, Somerset, Pa., Feb. 13.

**Waynesboro.**—At a vesper service on Dec. 21 our choir gave a very effective rendition of Handel's *Messiah*, part one, under

the leadership of Prof. C. C. Cassel of Hagerstown, Md. During the week of Jan. 5 our congregation co-operated with the Waynesboro ministerium in the union week of prayer services. Following this our pastor, Bro. George L. Detweiler, conducted two weeks of evangelistic services in our local church; twenty-one persons have been received into the church by baptism, four await baptism and one has been received on former baptism. Through the efforts of personal workers nine have decided to transfer their letters of membership to our congregation. Last evening Bro. Detweiler began a series of expository sermons, the first four of which will be from the epistles of John. For eight midweek services, beginning Feb. 4, we are co-operating with the ministerium in a Christian mission. Dr. C. C. Ellis of Huntingdon, Pa., will preach for us on March 4. Our love feast will be held on April 2.—Sudie M. Wingert, Waynesboro, Pa., Feb. 9.

### Tennessee

**French Broad.**—We met in council on Jan. 31 with Eld. R. B. Pritchett in charge. Bro. Pritchett was re-elected elder and pastor for another year. On Jan. 4 Bro. G. G. Canfield and wife came to our church and held a two weeks' revival. Bro. Canfield preached eighteen sermons and Sister Canfield directed the music. Four accepted Christ. During their stay with us they visited in nearly all the homes. We as a church feel very fortunate because of our location, since some of our neighboring churches will have to be moved because of a dam being built on the French Broad river for the defense program.—Trula Wine Thomas, Dandridge, Tenn., Feb. 16.

### Texas

**Falfurrias.**—We have been very fortunate in having so many visitors with us this winter, both Brethren and Mennonites. We have had visitors from twelve states, several of them ministers who brought us messages from God's Word which we appreciated very much. It is always an inspiration to have Christian friends stop and worship with us. The special Texas and Louisiana District Bible conference, held here by the Brethren and Mennonites Jan. 30—Feb. 1, was enjoyed by all. We had some very able speakers. Those from out of the district were C. D. Bonsack of Elgin and Bro. Bittinger of McPherson College. They were here looking over this country as a possible field for establishing a mission along the border among the Mexican people.—Mrs. A. A. Dague, Falfurrias, Texas, Feb. 14.

### Virginia

**Burks Fork.**—At our recent business meeting Bro. L. M. Weddle was chosen to serve as elder for another year. Bro. W. F. Vest was with us to represent the ministerial board, and four deacons, Brethren Buren Hall, Paul Hylton, Posey Harman and Eslie Hylton, were elected. The latter is the only one yet installed. Bro. C. C. Harris was appointed to handle the funds for C. P. S. camps and \$21 was raised and sent in. The men are doing some work on the church and painting the seats; the women have done some sewing for relief and for some needy families.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversy. (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



The Sunday school presented a program at Christmas time and will give a missionary program soon.—Audna Hylton, Willis, Va., Feb. 2.

**Topeco.**—On Dec. 6 we met in regular business council with Brethren Willie Vest conducting the devotionals and A. N. Hylton acting as moderator. The usual business was attended to, with the re-election of some of the church officers. The Messenger agency was given to the ladies' aid, who responded with a one hundred per cent club. The service advancing Bro. Alvin Harman to the eldership was very impressive; Brethren Willie

Vest and H. L. Reed officiated. A worship in art service was presented by Brother and Sister S. Ira Arnold of Maryland and was enjoyed by all present. Bro. Wendell Flory, our last summer's pastor, was with us on Dec. 21 and gave an interesting talk on peace. Bro. Guy Wampler was with us Jan. 25 in the interest of peace; six churches were represented. The Sunday school presented two playlets, The Waif, and Miriam Lights a Candle, on Dec. 28 to a large audience. The ladies' aid meets once every week with the largest attendance we have had for some time.—Leeta M. Weddle, Floyd, Va., Feb. 16.



## Get behind the plow!

**T**HE work of cultivating the tremendous field of spiritual illiteracy has been delegated to the national church organizations. In the final analysis, the plow that tills this fallow field is the local church. The support you give your own publishing house through your purchases of teaching materials will determine to a large extent the success of the far-flung cooperative "planting" program. If **YOUR** church is not wholeheartedly "behind the plow" as de-

termined by your patronage of your official publishing house, won't you reconsider this important matter today—call a meeting if necessary, get samples of lesson materials, write for more information?

*This is a joint message from twenty-eight members of the Publishers Section of the International Council of Religious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses.*



**Action!** If you will write to Publishers Section, P. O. Box 67, Chicago, Illinois, giving your name, address, national church affiliation, and office, you will be sent full details and prices of your own official publications.



*Brethren . . .*

# BIBLE STUDY MONTHLY

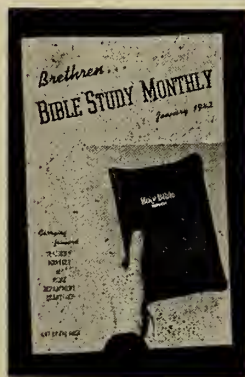
Brethren Bible Study Monthly made its bow with the January 1942 issue. Have you seen it? This new publication is replacing the Brethren Teachers' Monthly and the Home Department Quarterly.

The cover page of this new publication is symbolic of its function—i.e., to lift up the values of the Bible in our homes and churches.

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# GOSPEL MESSENGER

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Photo by E. G. Hoff

## "Who Shall Dwell in Thy Holy Hill?"

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—Psa. 15.

• • •

Volume 91 . . . Number 11

March 14, 1942



# Around the World

A cave home in China before the war—when there was millet by the door



More than 150 bicycles can be made from the materials used in making one automobile.

An organization known as Friends of the National Libraries reports that in Britain 25 widely known libraries have been partially ruined by air raids.

The American Red Cross plans to deliver food and clothing soon to the 2,200 American soldiers and civilians held prisoners by the Japanese.

Since June 1940, the number of civilian employees in the war department has expanded from 7,045 to 33,016 in the Washington area.

The American Farm School in Thessalonica, Greece, is still carrying on though all academic functions have had to be suspended. Mr. and Mrs. Charles House, the American directors, are remaining at the school caring for destitute Greek children and keeping the farm going in order to provide desperately needed food.

Churches, along with other types of important facilities, are being called upon to halt construction of new buildings for the duration of the war. While it is recognized by the war production board that churches are essential to public welfare, they are being asked to postpone building plans because of the shortage of steel and other construction materials required by the war effort.

When Japan invaded China ninety per cent of China's modern industries were destroyed or confiscated and sixty million refugees were driven into the interior. Out of the dire need of this situation grew the Chinese Industrial Co-operative Movement. With local resources and machinery salvaged from the coast, little shops were erected in caves, in abandoned temples and remote districts safe from bombing attacks. These shops help to provide China with vitally needed light machinery, clothing, medicines, and at the same time offer jobs to refugees and disabled soldiers. An extensive educational program has been carried out side by side with the industrial work. At present there are about 3,000 local co-operative factories. It has been estimated that if this number could be increased to 30,000, China could be self-sufficient in the vital necessities of physical life.

A resolution demanding that Federal tax money collected from religious pacifists be used by the government for nonmilitary purposes only was adopted by delegates attending the annual United Pacifist Conference.

Two months' supply of thiamin chloride is en route to Chungking, China, by air for Mrs. Sun Foo, wife of the president of China's legislative Yuan. Mrs. Foo is critically ill of vitamin deficiency; her condition became grave after she was forced to flee from Hong Kong where she had been for treatment.

Free land and long-term loans have been promised Mexican farmers by President Avila Camacho in a move to increase Mexico's production of essential agricultural products cut off from the Western Hemisphere by the war in the Far East. Farmers will be given free land and farm implements on credit in rich sections of the Pacific and Gulf Coasts on condition that they grow such crops as rubber, copra, cacao, olives and oil-bearing plants.

Under revised rationing regulations issued by Leon Henderson practicing clergymen will be permitted to purchase new automobiles as well as new tires and tubes.

A rapid population comeback is being staged by large animals in the national forests, according to a report by the United States Forest Service. Deer numbers 1,800,000 head, elk 154,000, black bears 63,000, antelope 20,000, mountain goats 19,000, bighorns 9,600, moose 7,500, peccary 7,500, mountain lions 5,500, grizzly and Alaska brown bears 4,800 and wild boars 790.

Two German bishops—one a Protestant and the other a Roman Catholic—recently appeared in person before the Reichschancellery in Berlin to lodge a joint protest against the continuing persecution of religion in that country. They said that in the event the government failed to reply to their petition they would regard such failure as a negative answer and would be obliged to inform "all the faithful" to prepare themselves for further persecution.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MARCH 14, 1942

Number 11

## . . . Editorial . . .

### We Need the Practice

HAVE you never been tempted to wish that God had given us a Bible that would tell us exactly what to do in every possible situation? A list of questions and answers, say, covering every problem of duty that could possibly arise in any business, in any country, in any age? The same all systematically classified and prefaced by an alphabetical index? How convenient that would be! And how many worries and disputations would have been saved!

And why not? Because God does not want a church of spiritual infants. He wants "full-grown men, even those who by reason of use have their senses exercised to discern good and evil." See? He is not satisfied with mere correctness of conduct. He wants us "to discern" ourselves between the right and wrong.

And the only way we can learn this is the way we learn other things—by practice. We must have our "senses exercised" by "use." So this is why God gives us the basic principles only, and leaves us to work out our problems in the light of them. He must want us not merely, as Ruskin said, "to do right things, but to *enjoy* right things."

E. F.

### Under Stress and Strain

HAVE you noticed how many of us are telling you what the church ought to do "now," how to act in "times like these" or under the "special stress" of life in a world gone mad and all that sort of thing? If you have, and if you have found any or all of this counsel good, you must have been struck with the striking resemblance between it and the way Jesus told the people to act in his day. Indeed, insofar as it is good, it must be like the counsel which Jesus himself gave.

So that is what all our fervent appeals and high pressure exhortations boil down to when once you get the froth and foam all skimmed off. Begin to take Jesus Christ in earnest and think and feel

and live as he wanted his followers to think and feel and live all down the ages. The world was mad when he was here and has been that way ever since, only a little extra mad by spells. The best way to deal with it has not changed.

Did you *ever* know how to act in this world into which you were born? Well, that's the way to act now.

E. F.

### "Who Shall Dwell in Thy Holy Hill?"

(See Cover Page Picture)

THE primitive man who happens upon some curiously shaped stone or twisted tree is moved to wonder and to worship. With him it is at first not so much the place as the thing he sees which determines what he will do.

However, it is not difficult to take the next step, or to feel that place as well as thing is sacred. For returning to view and worship the thing may soon be associated with place with no clear conviction as to which was first or is the more important. And especially if man begins to add to nature's equipment is the confusion complete.

Thus it was not by accident that the quiet forest and the elevation commanding some awe-inspiring vista came to be favorite spots for worship. In grove or high place there was an environment suggesting worship, and if the thing was absent an altar could be raised, and finally the sheltering temple. In Palestine thing and place worship reached its climax in the Temple on Mount Zion; in Greece it was the Parthenon on the Acropolis.

Now it is not strange that when men travel they view nature's wonders thoughtfully, humbly, even worshipfully. For so men have felt as they stood by the shore of a great ocean, or as they looked up at some majestic height, or as from the rim of the Grand Canyon they view the green Colorado. Or it may be that where erosion has cut Mother Earth to the quick whole mountains have been left standing, some with tints and brightness like the Great White Throne.

Consider, then, the man in the Twenty-fourth



Psalm. On the way to Jerusalem he observed much concerning the land and its people. He became convinced that "the earth is the Lord's—the world and they that dwell therein."

But as this traveler approached Jerusalem Mount Zion became more and more conspicuous. And even before Solomon's Temple glowed in splendor atop the holy hill it was the place of rest for the tabernacle. So, under the spell of this view the pious traveler would begin to say to himself: "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?"

The brightness of the dome of day, and sunlight breaking on the tabernacle or temple could easily suggest an answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

But what of the man who lives in the shadow of Jerusalem, or of the casual visitor who would lengthen his mountaintop sojourn? The steps in his experience are recounted in the Fifteenth Psalm. There the question is, "Who shall abide in the Lord's tabernacle? Who shall dwell in thy holy hill?"

Now the problem posed in the Fifteenth Psalm is not just that of fitting one's heart for an occasion, or that one might ascend and stand in the holy place. Rather, it is that one may so order his life that he can abide, even dwell in the Lord's holy hill. To maintain such a level of living one must—

Walk uprightly.

Work righteousness.

Speak the truth.

Avoid slander.

Abhor the evil.

Honor those who are good and true.

Tell the truth though it cost one something.

Be generous with one's resources.

Beware of bribery.

It is said that "he that doeth these things shall never be moved." And well he may be established, for he is really at home on God's holy hill.

H. A. B.

### Getting Ready to Be Old

HAS it occurred to you that you might get old sometime? Are you getting ready for it? Or do you think there is no danger? Better not be too sure of dying young, for some people do not. Then, too, proper preparation for old age has this fine advantage—it is the very best preparation for an early exit from the scenes of earth. Had you thought of that?

Three things will make your old age full of joy. The first is looking back to something good. Old people live much in the memories of the past. The only way to make these memories pleasant is to fill the life with good things to remember. The second factor is some present good you can enjoy. And what will you do for this, if, when the physical senses have grown dull and the reaction of the material world is less ready, you have not stored the heart with treasures upon which you can draw and feed? The third contributor to old age blessedness is looking forward to a glorious future. Are you training the soul's vision, so that, when you stand at the river's edge, you can see through the gathering shadows to the Lighted City Beautiful?

Will you stop a minute, in the rush and whirl of your activities, and ask yourself whether, so full of life and vigor now, you are forgetting to get ready to be old? It may come sooner than you think.

E. F.

### To What Purpose All This Stir?

WE join in singing the praises of action in contrast with nice talk or respectful attention or lazy harmlessness, but that does not keep us from appreciating the well-established fact that "sheer activity often creates the illusion of accomplishment." Well said, isn't it?

Illusions and disillusionments are the order of the times and this is one we all do well to watch out for. We want activity but not mere activity. Miles traveled, lectures given, gallons consumed may all add up to an eloquent report and that may be all they do add up to. What then is the mark of worth-while action?

A worthy objective, first of all. You may think that goes without saying and it should, but much more than we realize we bluster around to keep things moving with no clear notion of what we are trying to get done. Whether things move or not matters only if the moving helps somebody better to fulfill the purpose of his being. Far too often the test is whether it keeps the meeting going. Many good institutions get the bad habit of becoming the end instead of the means.

The end is always to be sought in persons. Is this project I'm so wrapped up in fitted to enrich somebody's life? Whose? How? We must not be too demanding of quick visible results. Spiritual accomplishment is not so easily measured. Yet we do need just such a purpose, clearly seen and firmly gripped, to keep us from mistaking "sheer activity" for the richening of human character.

E. F.



This is the home of Jacob Wine, who for many years was the elder of the Flat Rock congregation. His son, Eld. D. P. Wine, then owned it until his death. Elder Jacob Wine built this house, and it seems to have held its own through the years. Miss Annie Wine, a granddaughter of Jacob, now owns it.

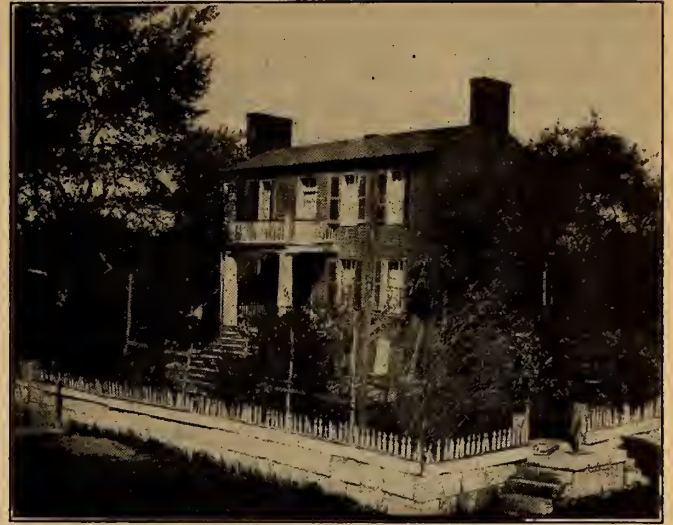
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## Fifty Years in the Service of the Church » » »

BY J. CARSON MILLER

### 16. Remuneration

I HAVE spoken of the disadvantage of the minister having two occupations. There have, however, always been cases where the minister has been obliged to have some other work as a side line. His health may demand it. This has been true in my case. If he is not getting a salary, he needs some way to make a living in order to support his family. This was true of the early Brethren. In my early days our ministers never thought of such a thing as a salary, and the idea was not favorably considered. The old Brethren rode across the mountains on horseback, often remaining away from home for several weeks. They went everywhere preaching the word, but never had any idea of being paid financially. Most of those with whom I was familiar had good farms. They came here when the country was not so thickly settled, and had the choice of the best land in the Valley of Virginia. They raised good crops, and had good boys to take care of their farms and families while they were away from home. It has always looked to me as though the Lord blessed them by causing their ground to yield good crops, and by giving them good sons, as a remuneration for their services. It did not seem to them that they were losing anything. When they heard of a needy field across the mountains, either east or west, they saw that the need was supplied. I, no doubt, imbibed some of their spirit, for in my trips across the mountain to West Virginia mission territory, in the Trout Run Valley (and I made many of these trips with horse and buggy) I looked upon it as a duty and there was no thought as to where the pay was to come from. Even in holding series of meetings our pay was small, compared with what churches now pay. However, I do not begrudge the young ministers the salaries they are getting as pastors today, or for their services in holding revival meetings.



Many of them leave college in debt. Some provision should be made to meet this debt, either by their home church or the church that employs them. Debt has been a thing in my life that I have feared, and I have tried to guard against it. Frequently I receive letters or circulars from firms who desire to loan money. These go to the waste basket as soon as possible, as I hold that a minister, above every one else, should keep out of debt if possible, and therefore should not borrow money unless absolutely necessary.

The old Brethren of my community put the Lord's work first. I have long ago been persuaded that salary is not the biggest thing. When a minister accepts a call to the church that pays the biggest salary, instead of one that is more in need of his services, I question whether he is treating the Lord's work as he should. On one occasion, when in conversation with a young minister who had some experience in city mission work, I suggested an opening in a city church that was badly in need of a pastor. His reply was: "That depends on how much they would be able to pay; the church where I have preached will give me a good salary." He had the idea of making the job pay financially. In my fifty years of service, my policy has ever been to do the work well, and I have never been afraid of doing a little too much, or that I would not get my pay. In making observations on clerks in offices, and on men working on the street, I have noticed that the young men who were continually watching the clock to see whether the hands were getting around to quitting time did not make as good clerks as those who attended strictly to business. Likewise the man working on the street who had his pick in the air when the whistle blew, and let it drop without striking the blow, was not the most desirable hand in the eyes of his employer. Do not be afraid of



doing a little too much for the Lord and the church.

It is hard for us older Brethren to fall in line with all the changes and methods suggested today, although many of them are absolutely necessary. Our young Brethren in the ministry are getting special training, and of course take hold of these changes more readily. In my younger days I had a friend who frequently used this homely expression: "It is hard to teach an old dog new tricks." This can be applied to many of us who started in church work half a century ago. We were remunerated, but in a way different from that which is common in remunerating ministers today. The older ministers were usually blessed with good crops, and their neighbors frequently helped the home folks with the farm work when help was needed, so that when they came home they found their farm work up-to-date. As a rule, no minister's family was allowed to suffer. While the financial aid they received was not large, they were satisfied with their pay and praised the Lord for his blessings.

The young ministers who are starting today do so under more favorable circumstances. They are better prepared to start, and hence are qualified to do better work. They are living in an age when the membership is larger and the church is more able and willing to remunerate them. Their energy can be given more entirely to the Lord's work; they are not encumbered with farms and merchandise. If they do not have farms or other resources to draw from, the church should sustain them and stand by them. They are living in a time when the most active workers in the ministry, as well as in other callings, are young men full of life and energy; hence they have the prospect of a life of usefulness before them.

Many things have transpired during the last fifty years. I sometimes think I would like to change some of the things I have done, but on the whole, I suppose that most of us would do just as we have done if we had our lives to live over again. The best thing for us to do is to live so that our lives will not need a revision. I have many things to be thankful for. Among them, I think of my good Christian parents, and the training they gave me by which they made it easy for me to accept Christ as my personal Savior, and to serve the church in my later years. I think, and with gratefulness, of my fellow students at college, my teachers, my brother ministers with whom I have labored in the home church, and the associations at the Annual Meetings I have attended. Among the latter I especially recall the Brethren of the General Temperance Committee with whom

I labored, and who are now gone to their reward. We are told that we are a part of every one with whom we associate in life. My sincere prayer is that I may be a part of every good man and woman that I have met, and that God will kindly discard and forgive every bad influence that I have allowed to come into my life.

*Moore's Store, Va.*

## They Knew Latin

BY D. W. KURTZ

It is common knowledge that the Roman Catholic Church uses the Latin Bible as the basis of their interpretation of the Scriptures, and that the Mass is in Latin, and that the priests study their scriptures in the Latin language. It is not so well known that early Protestants, who came out of the Roman Church, did the same. The translators of our Authorized, or King James Version of the Bible (1611), knew Latin. The preaching in the Protestant churches was largely in the Latin language, which was the language of culture. The lectures in the universities were entirely in Latin, and all scholars were thoroughly versed in this language and were really ashamed to converse in the vulgar language of the people. They dreamed in Latin.

These translators were so very familiar with their Latin Bibles, and knew so little Greek that one who is familiar with both languages wonders whether they ever looked at their Greek manuscripts at all. The very idioms, phrases, and words are corresponding to the Latin and not to the Greek.

Now we all admit that the old version is beautiful; it states the message in good English, and the long time in which it was used has made its language familiar, and the quotations from this version are found in all good literature of the English language. All this is freely admitted, and we all rejoice over the great service this version has made to the spiritual life of English-speaking peoples, and also to their culture in general. All I want to show is that they knew Latin and followed almost entirely, if not exclusively, the Latin Bibles of their daily use.

A proper noun should never be translated; in fact one cannot translate a proper noun. Of course, the Latin Bible did so, very improperly, and our King James Version, and the American Version follow this habit. In Acts 14: 12 the people at Lystra "called Barnabas, Jupiter; and Paul, Mercury." Now, of course, they did no such thing. They called Barnabas, Zeus; and Paul, Hermes. There is a similarity between Zeus and Jupiter;



## My Sunset

BY RUTH B. STATLER

A sunset hour will also come to me.  
 If suddenly like lightning's swift stroke,  
 Cutting the breath in twain,  
 I do not know. Or if life's yoke  
 Grow steadily more light,  
 As one by one the evening shadows fall,  
 Until the deep abyss of Death's dark night  
 Hath swallowed me, and all  
 Of this called time be gone.  
 But this I know, that after dark comes dawn . . .  
 A sunrise in the eternal realm of heav'n  
 Will shine to welcome me;  
 Then all of this world's grief and all of pain  
 Will be forgotten in eternity.  
*Somerset, Pa.*

and Hermes and Mercury, but they are not identical. The Greek gods were not identical with the Roman gods; and, as stated before, a proper noun should never be translated. Our translators followed the Latin, and for over 300 years, most people never knew the real truth about the matter. Similarly, the story of the riot at Ephesus (Acts 19: 23 and fol.) over the goddess Diana, and the temple of Diana. It was not Diana at all, it was the Greek goddess Artemis, who was almost entirely different from Diana. There is really no similarity between the Greek Artemis at Ephesus, who is almost identical with the Oriental Astarte, and the Roman Diana. But since Jerome did this, and used Roman gods and goddesses for the Greek, the world has followed ever since. The translators were familiar with the Latin, and continued the error. Well, what difference does it make? The only difference is that one is right and the other is wrong. The temple at Ephesus spoken of in Acts 19 was the temple of Artemis, and not Diana.

In Acts 18:5 we are told that when Silas and Timothy came, or arrived at Corinth, Paul was constrained to preach. Both the Authorized and American Versions imply that Paul did not preach until the arrival of Silas and Timothy. So the Latin states it. The word *venissent* indicates completed action; these friends of Paul had completed their journey, then Paul preached. He did not begin until he was backed up by his friends. But the Greek does not so state it; the verb indicates incomplete action, and should be translated as in Goodspeed, as they were on the way, Paul preached. He did not wait until they arrived, but during their journey to Corinth, Paul began his preaching. What difference does it make? Well, it made a lot of difference to one preacher who said this Greek statement spoiled his best sermon—that Paul had to be backed up before he ventured to preach; and he, himself,

got a lot of comfort out of it. But Paul seems to have had plenty of courage to preach without the presence of Silas and Timothy.

Language changes through the years, and the Bible versions must be revised to state the eternal truth in the language of the people. I heard it stated that the "old version is the language of the common people." It is the Biblical language of all people who know that particular version, but it is very strange for anyone to say that the English of 300 years ago is the language of the common people today. It is not. Words change their meanings. In 1 Thess. 4: 15 the old version states that we that are alive, that are left at the coming of the Lord, shall in no wise *prevent* them that are fallen asleep. The American version corrects this with the original meaning, *precede*. Of course, in Latin, *prevenio* means to precede, and 300 years ago the English people understood it that way. But the translators were so obsessed with their Latin that no other word occurred to them. The words *shall* and *will* have been corrected in the American version, and also *which* referring to things, and *who* referring to persons. Many of us who studied grammar were not happy when the congregation prayed "Our Father *which* art in heaven." Our English demands *who*, as all later translators express it.

But a very serious matter is the Latin word *adventus*, for the Greek *parousia*, referring to the second coming of our Lord. I looked up every place in the New Testament where the word *parousia* occurs, and in every place the Latin has *adventus*, and the older version, including the American version, translates it *coming*. However, the American version has each time in the margin the true translation of *parousia*, which is *presence*. There are over 200 texts in the New Testament, especially in Paul's writings, which show that the early church believed in the spiritual presence of Christ. Paul uses the idea "in Christ" 164 times. He was in Christ and Christ was in him. So should all Christians be in Christ, and Christ in them. The church is the shrine (Greek *naos*) where Christ is to dwell; hence the importance of purity and unity of the church, so that the living Christ can dwell in the lives of the believers. But the early church also believed that sometime in the future, there would be visible presence (*parousia*) of the Christ. Jerome translated this word for *presence* with the Latin word *adventus*, or *coming*. Our translators knew Latin, and thus gave to the world the idea that Christ was not present in his church, as the early church believed, but he had to come from a distance. I am well aware that not all texts are clear on this



difficult subject, and I do not care to discuss the subject of the so-called second coming. But no student of language would say that the Greek word *parousia*, which means *presence*, is properly translated by *adventus* from *advenio*, which means *coming*.

In Acts 21: 16 the language seems to suggest that Mnason of Cyprus came with Paul and his party from Cæsarea, and also they were to lodge at his house. Now look up the Latin, and you have this muddle just as it is in English. Then look up the Greek and it is all clear, even as Goodspeed's New Testament has it.

My experience bids me to say this. I am not a salesman, but if you want a New Testament that states in simple American English just what the Greek says, I know nothing as good as Goodspeed's New Testament. He told me that he often spent days and even weeks to find an expression in our American English that would correctly state the idea that was in the Greek.

I was not brought up with that special reverence for the King James Version. I was brought up to honor Luther's translation. That was the Bible my father read, and preached. He bought for his children Bibles in English, and when he heard that a new version was coming in English, he ordered a copy before it was off the press. I, myself, was brought up on the American Version. I have nothing but respect for the old version, but I have no sentimental attachment to it. I read my New Testament in the Greek and usually compare it with the Latin, and by experience find that the idioms and ideas of the old version are taken directly from the Latin and not from the Greek.

Two more illustrations will suffice. In 2 Tim. 4: 7 we read: "I have fought a good fight, I have finished the course," etc. The American Version here follows the Greek—"I have fought *the* good fight." The word *fight* is not very satisfactory for the Greek *agona*, which is better translated by *contest*, or *adventure*. But the point is, there is only one supremely good *agona*, *the agon*, not a good fight as though there were many. The Latin has no word for either *the* or *a*, hence following the Latin it was easy for them to say "a good fight," but had they looked at the Greek for one second they would have been saved this very unfortunate translation.

The Latin has no word for divine love, *agape*. The Latin word *amo* corresponds to the Greek *eros*, which is never found in the New Testament at all, it is too closely associated with lust. The Latin, not having any word at all for *agape*, used either *caritas*—*charity*, or *diligo*—*I am delighted*,

often translated in English by *love*. But in 1 Cor. 13 the Latin has *caritas*, and our translators, steeped in Latin, use the word *charity* instead of *love* to correspond to the original *agape*.

The old version served us well, but it is not fair to the coming generation to keep from them much more accurate translations, in the language they understand. Our Sunday-school lessons should be printed in whatever translation best presents the truth of the lesson. This sentimental loyalty to the King James Version is entirely due to habit on the part of the older generation. This venerable version follows the Latin very faithfully, but not the Greek. We are Protestants, not Roman Catholics. "Ye shall know the truth, and the truth shall make you free."

La Verne, Calif.

## How to Deepen Personal Christian Experience

BY J. W. LEAR

From a paper read at a pastors' conference

### I. Survey the Evident Prospects

THE potential spiritual wealth of each disciple beggars description. Eyes open to see the length, breadth, height and depth of God's provision for the believer would surely produce in him ecstatic emotions. God's wealth and his bestowals are as large as his love. A candid survey of the Father's fortunes which are offered to sincere faith would intensify the effort to acquire these benefits. The poet caught the inspiration and wrote—

Our Father is rich in houses and lands,  
He holdeth the wealth of the world in his hands.

In an attempt to wean the weak and sick members at Corinth from the "flesh pots of carnality" Paul wrote, "All things are yours; . . . things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." He evidently believed that an understanding of the values to be obtained in Christ would produce a change in their manner of living.

This survey must do more than provide a blueprint of spiritual values. People must be convinced that these values are accessible. Obviously God had in mind all of the difficulties: the mountains, the streams, the storms and the persecutions; nothing but indifference, ignorance, laziness or cowardice can bring defeat. The strength of the Lord is at the disposal of every believer, and is sufficient for every struggle. Any obligation our Lord requires is attainable through him: thus we are without excuse. To halt, to balk, to doubt, to despair dishonors God; for "all things work together for good to those who are the called



according to his purpose," provided the love of God is active in the life.

Again, this survey should reveal that even acts of failure will not close God out. A soul in the mire of sin or the slough of despair has no right to give up. True, the Christian goal is perfection, for we are called to be perfect after the pattern of our Father in heaven. Even so, if sin has overtaken one and that one has yielded thereto, let that one remember that God was not caught napping. He anticipated human weakness and frailty and provided accordingly a way of escape. The beloved disciple informed the Christians of his day that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." It must be deduced, however, that such an one has experienced a spiritual birth and is an actual son of God. Such cannot continue in sin. They know and will apply the remedy. If the pastor can supply this vision he will be going a long way toward deepening the Christian experience.

## II. The Need of Dredging

Deepening depends upon more than a true vision of possibilities. Christian people are constantly exposed to the words of the flesh. The moral fiber of our social order is sadly askew. Competitive denominationalism has winked at sin. Proselyting for the sake of numbers at the expense of spirituality has furnished many tragedies. In some instances, mere membership in the church passes for fellowship with Jesus. Social clubs hold more attraction for some than do worship services and prayer meetings. Not a few can rise early on week days to go to their work, but lie abed too long on Sunday morning for fellowship in the sanctuary. Some can spend nights of the week until the wee hours of the morning at bridge parties or on dance floors, but excuse themselves for nonattendance Sunday night by saying, "We must have one night out of the week for family night." Some can spend hours among the weak members of the congregation scheming how to ditch the pastor because his preaching exposes their pet sins, sit in the pew with a "holier than thou attitude" and let the offering plate speak to deaf ears. This great group of pretenders can never have a deeper Christian experience until all of this selfish, sordid silt is dredged from their minds and hearts. Deeper personal Christian experiences call for house cleaning.

This process demands a keener sense of sin. God abominates an evil eye, a profane, lying tongue, a proud heart, a double face and a morally weak backbone. God is good, but he is too good to cod-

dle childishness in old church members. God is love, but he is too loving to condone attitudes in professors totally unworthy of their calling. God is light, so no one can put anything over on him. He can turn on enough light not only to discover hidden sins, but also to burn them out and open up the channels of the soul so that spiritual power and new possibilities become possible. God is a great physician, so skillful, in fact, that he never wastes time with symptoms. He goes to the sources of all maladjustments and clears them out root and branch.

This dredging must remove anything and everything that eclipses Christ, who is our light and life. The ax is not simply at the trunk, but at the root of the trees which bear evil fruit. God is not interested in sowing and harvesting among the stumps and roots of old sins. A surface clearance for the sake of a popular reputation voids the possibility of attaining to the higher values of life. Only when Christian attitudes prime the purposes of the soul will the painful processes of digging out the roots of sin be undertaken. All too many members of churches have a sort of spiritual schizophrenia. They are torn between a desire to enjoy the fruits of Christian living and a wish to participate in carnal pleasures. Between these two poles they oscillate and are so badly disturbed that even a profession of religion becomes a burden.

God is a jealous God. He desires a being that is wholly within his fellowship and service. Only a deep and abiding love, sufficient to break with all sinful habits, will please him. He refuses to accept a mock allegiance. Habits that make full devotion to our Lord impossible must be uprooted. If the roots of Christian faith, hope and love are to abide and produce the "fruit of the Spirit," the mind must be purged of all impedimenta. If pastors and teachers know how to aid in deepening and cleansing the soil the members of our churches will be well on the way to an experience which will rejoice their hearts.

## III. The Gates Now Open

If this channel dredging has been successfully accomplished the gates of the soul will be wide open to the inflow and the flush of the Spirit of God. The tides of the Spirit are powerful and when they are at the flood they have the power to lift the soul out of the old environments of defeat into new experiences of victory. The promised peace will rejoice the soul and produce radiance in the life.

New joys will now take the place of the old conflicts and defeats. There will be no necessity to



depend on outward conditions to provide satisfactions. Markets, crops and sales may ebb and flow but the spiritual tides lift one into realities which refuse to be disturbed by such fluctuation. Harmony between the human and the divine has fulfilled Jesus' promise, "*These things* have I spoken unto you, that my joy may be in you and that your joy may be full." *What things* had he in mind? Certainly, the values produced when the communion and fellowship with our Lord have become as natural as the relation between the branches and the vine in the vineyard.

This claim does not void temptations, trials and difficulties. Satan will bring all of the forces at his command to close the gates through which these blessings flow. Temptations and trials are the common lot of humanity. These are a part of the disciplinary processes which test the metal of the child of God. The Christian should know that, in spite of these attempted frustrations, victory and peace are his. The promise is that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13). We are not promised an unpolluted society in which to live. Evil may become increasingly defiant. Chaos, defeat and spiritual death may encompass the Christian believer; but he has a Savior who also was tempted and was made perfect in the temptation. The Christian is promised the power to overcome. If our abiding faith and love are genuine, we can stand in the midst of the tempests of life with a tranquility of soul that will astonish the adversaries.

An experience which is no more than *good intention* has not enough depth. Too much of defeat and distraction gets in. So long as we apologize for the works of the flesh on the ground that we are human we are too shallow to be happy. Only those who are willing to "live dangerously" for God may discover the power of an overcoming moral passion. Moreover, this moral passion can be maintained in a pagan society only by those who, both in purpose and life, are immersed in the Spirit of God.

#### IV. Outflow of Goodness

If the Christian experience is to be satisfyingly deep, and to remain so, the outlet must equal the inlet. Opportunity measures responsibility. Jesus gave service supremacy in the field of true greatness. Carnally minded people clamor for chief seats and pay fabulous sums for places of power and influence. Our Lord said, "He that would be great among you, let him be servant of

all." The value of ingress is maintained at high levels by a corresponding egress. Reception without generosity stagnates personality. A faithful "pew occupant" is not necessarily deeply spiritual. Lazy, indifferent church members may lounge regularly in a church pew.

"The good neighbor policy" is a catchy phrase these days. But even that policy may be selfish. Jesus' "good neighbor policy" was more than a matter of reciprocity. When one gives hoping to receive nothing in return, it eventuates in the greatest significance. The "second mile" philosophy is alarmingly scarce. The difference in the Dead Sea and the Sea of Galilee is not a matter of reception but a lack of overflow. "There is that which giveth and yet increaseth, and there is that

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### Stonerstown Sermon Core

BY CHESTER N. BAIRD

*God Is God and God Is Love.*

God, as Creator and Sustainer of the universe, is in supreme command. God is perfect in every respect. All his creatures are less than perfect in every single respect.

God created the world the way he wanted it, and it is still that way today. He created it the most perfect way to attain his goals—to develop the best in human beings. No power or person works in opposition or defiance of God except by his permission. God rules and overrules. He permits evil, but prefers to have all men choose to do good. He will not force this.

Our prayers cannot change God's will. He may on occasions wait for us to pray.

The Bible often ascribes human attributes, feelings, conduct or characteristics to God. Do you believe Moses was more merciful than God in Ex. 32? Did Moses change God's will? Or was God reconciling Moses to accept his will? See Abraham's prayer for Sodom, the psalmists' prayers for revenge, Jonah's disappointment.

God is love—his every act is for the highest welfare of his creatures. The husband who loves his wife or the parent who loves his child does not grant every request.

God acts through laws he has built into the universe. It is good for mankind to struggle against the forces of Nature. It makes for co-operation and mutual helpfulness. It makes civilization possible. Men are forced to curb or prevent the evil of other men, because it brings suffering upon everyone. God wants these benefits—not the pain and suffering. The more of mutual helpfulness, the less of pain and suffering.

I am willing to stake my chance for eternal life upon the truth of the fact that God will allow nothing to happen to us that is not for some good end—our good or the good of others—in this life or life beyond the grave—to good or evil men. Therefore, I can endure whatever happens to me through Christ who strengtheneth me.

Let us live in hope that the suffering caused by World War II will build sufficient moral force in the world to stop wars forever.

Saxton, Pa.



which withholdeth more than is meet and tendeth only to poverty." The person who refuses to exercise soon loses his appetite for food. The soil in which sympathy thrives is human need, and service is the fruit which grows thereon. True greatness is not reckoned by what one possesses but rather by a willingness to dispossess oneself in order to fulfill a need. It was at a festive occasion that Jesus rebuked sharply his host for his selfish "good neighbor policy."

Power adds to its dimension when it is used in a worthy cause, and service glows when vicariously rendered. Power dare not be an end product. A message has no value where there is no messenger. The church which refuses to be missionary has no mission. When our Lord comes in his glory with a retinue of angels the sight will be glorious not alone because we have gotten from him; but more, because we have given for him. "I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." We may quote these words with great satisfaction and in the end meet them with deep humiliation and great disappointment unless he can say of us, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

*Glendora, Calif.*

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## Exalting Christ

BY REBECCA FOUTZ

### *In Three Parts—Part Two*

Do we exalt Christ by living the separated life? Not separated from the people in the world, but by not partaking of the indulgences and sins of the world.

Christ said of his disciples that they are not of the world, even as he was not of the world. Then he prayed that you and I might be kept from the evil in the world even though living in the world. Do we make a mockery of that prayer in our behalf? We surely do if we go where the world indulges itself and appear with all the pagan trappings of the world. Exalting Christ does not lead to such things.

Are we concerned about the evils in our community, the sins of our beloved land? Nations are judged and stand or fall by the standards of God, just as individuals are and do.

Divorce is easy and socially accepted. The liquor situation is appalling. The trend to legalized gambling is just as alarming. And the desecration of the Lord's Day is shocking. Each

time the state legislature meets the forces of evil seem to gain ground in loosening restrictions for filthy lucre's sake. And is not a lowered moral standard among professing Christians themselves partly responsible for this?

There are strong and earnest pleas made for churches to aid in combating laws that strike at vital moral standards. This is well and good, but when churches say nothing about their members' desire for and indulgence in these things it has little effect to ask our lawmakers to vote against them.

Do those of us who are to be his witnesses exalt Christ enough so there is salt to preserve from the destruction caused by moral decay? We have to be very careful that we do not condone any of these things, yea, even partake of them. When any sin becomes common we are prone to lose our sense of its sinfulness.

We can see how true this is concerning tobacco. Advertising and propaganda have made the use of it so common, even among women, that little is said in protest. And our own church is not maintaining her witness against it.

Each month in the Gospel Messenger there is a statement of what is understood to be our faith and practice. There is gospel teaching for all of it. But in some things there is a wide difference between the statement and actual practice. We keep falling a little farther short in some respects, until it should cause us to check on our course.

Christ has been truly and greatly exalted by the strong and self-denying peace testimony that has been given in the past and is now being given. In this we give no uncertain sound. If we were as concerned and as energetic in promoting and living other phases of our professed belief, there would be a testimony against some other evils instead of a seeming condoning of them.

But we fail to exalt Christ in a number of teachings. The simple life in attire is little in evidence. Jewelry is coming even into the pulpit and membership in lodges is not even spoken against. Divorce and remarriage are tolerated. The prayer veil and Christian salutation are largely ignored. And some would not even hold to the form of baptism that Christ instituted.

When Christ commanded his disciples to give the gospel to all the world, he also told them to teach and observe all that he gave. How Christ would be exalted if we really did this! We manage to teach and do some of the things most of the time but hardly all the things all of the time that we should teach and do.

*Philadelphia, Pa.*



**In the World of Anna Elizabeth « « «**

BY LUCILE LONG

**Chapter II—Dark Sayings**

It was late afternoon, and Anna Elizabeth and Henry were walking leisurely down the path from the house to the barn. It wasn't quite time to start calling the cows, or if that failed, to go down the lane for them.

"Let's ask questions," suggested Anna Elizabeth. "If you could have only one kind of animal on the farm, which would you take?"

"Horse," replied Henry.

"Why?"

"Well, where would one be on a farm without a horse?"

"You can't eat a horse. If you chose cows, you could have milk, and beef, and you could use them to pull the plow if you had to."

"Cows are stupid. If you were learning to milk, you wouldn't choose cows."

"I can milk."

"Well, you don't do it very often," interrupted Henry, muttering to himself.

"And cows aren't stupid. They come when you call them, and they remember where to go in the barn."

"What about that new cow that father bought? Not once has she come up when we called since we got her. Always I have to go clear back in the field for her."

"It may not be stupid she is; maybe she is just contrary."

"That is worse than stupid."

"It isn't." Anna Elizabeth's voice was final. "Henry, do you wish father would still have oxen?"

"No. They are too slow. They were all right when the land was being cleared, but horses are much better." Henry sounded very important as he answered his sister's question.

"I can remember the team of oxen. I was afraid of them."

"Afraid!" Henry looked surprised. "I did not know you were ever afraid."

Anna Elizabeth did not reply. She herself could not tell why she did not talk about it. Catharine had cried when the big gander had chased her, and Joanna was still afraid of the turkey gobbler, and she knew exactly how they felt. But she was older, and Henry thought she was as brave as he, and there was no use in discussing the matter.

"It is your turn to ask a question," she said.

"What kind of a tree would you rather have?" asked Henry, lying down comfortably under a huge maple.

"Fruit tree?" asked Anna Elizabeth. "If so, not cherry!" And she looked at her hands, which were stained after an afternoon of seeding cherries. Her mother was even then stirring the last ones in the large preserving kettle with molasses enough that they could be put in crocks and kept all winter.

"Any kind," insisted Henry.

"If you didn't have one kind of trees, you couldn't build houses and barns, and if you didn't have the other kind, what would you eat? That is too hard."

"No harder than choosing between horses and cows."

"Well, I'll ask another question. Who would you rather have exhort us then at the meeting next Sunday at the Hammers'?"

Henry chewed a long grass stem for a moment and thought about this. Anna Elizabeth seated herself on a stump not far off and twisted her fingers in and out in a dozen different ways as she waited. Her hands might get tired, but they were seldom quiet.

"I think I wish that Brother Kline would come and preach," he said at last.

"Why?" It was one of Anna Elizabeth's favorite words.

"Well," said Henry, a little irritably, "a preacher ought to be able to preach better than someone else who just gets up and talks, oughtn't he?"

"That isn't saying he always does," retorted Anna Elizabeth, gesturing decisively. "I think I would wish for Brother Peter Becker to come. He does not shout when he preaches, and very nicely does he have us sing."

"It is too far for him to come."

"He is at Skippack now, and not at Germantown. That is not so far. And Brother Duboy is coming sometime this summer from Great Swamp. Mother said so. That is almost as far."

"Well, you can choose him if you want to," Henry said, in no mood to argue over this matter.

"Henry," said Anna Elizabeth suddenly, "just suppose then some of the brethren from Ephrata would come! They used to go about preaching. Maybe Peter Miller would come. Seven languages can he read!"

"Or Stephen Koch, who sees visions then! I would like to see him!"

"Or Conrad Beissel himself! I would like to have him come. And I suppose Apollonia Lehman would believe every word he said!"

"Would you?"

"No, but I would like to hear him." Anna Elizabeth paused and sighed a little. "But father would not like to see them come."

The Ephrata people were a group under the leadership of Conrad Beissel, most of whom had originally been members of the Dunker Church, to which Anna Elizabeth's parents belonged. The Dunkers (so called by their neighbors, although they themselves usually referred to each other simply as Brethren) had settled originally at Germantown, and now were scattered in a fan-shaped area north and west in the Pennsylvania colony. After Beissel's group withdrew from the mother church, they settled at Ephrata, only about thirty miles away, and the feelings of the different Brethren toward them varied from bitter disagreement and hostility all the way to tolerance, sympathy, and almost complete belief. A visit from the Ephrata brethren was sure to stir up heated discussions, and Anna Elizabeth, however great her curiosity to see one of these men herself, knew that her father would not wish for this.

Henry rolled over and sat up again.

"Whoever then does the exhorting," he observed, preparatory to getting up, "Brother Hammer will lead in prayer. Very powerful in prayer he is."

"Very powerful," agreed Anna Elizabeth. "Do you remember then two weeks ago how Samuel cried? Not one bit did it worry him!"

"Anna Elizabeth!" It was her mother's voice from the kitchen.

"Samuel will be awake again, I suppose," she said, rising resignedly. "Rocked him I did all during that last pan of cherries, too, and my foot is still tired."



Neither of the children got his or her wish at the meeting the following Sunday, for there was no minister present. The members of the Oley congregation, who lived on either side of the Manatawny River, had no resident preacher, and so often there was none to speak at their Sunday gatherings. But Anna Elizabeth's father read the scripture and talked for a while, and Anna Elizabeth thought to herself that her father said more sensible and worth-while things in a short time than some ministers did in a much longer time. Brother Hammer prayed, and Samuel did not cry this time, and they sang the hymn of Peter Becker's which Anna Elizabeth liked very much.

If at present thou dost suffer  
On the narrow way  
Scoffing, keep straight on the right path,  
Still shun the broad way.  
Do men look at thee askance?  
Art thou grieved? Have patience!

Trust me, truly comes the time  
This shall pass away.  
Strife, contentions, all shall leave  
Him who still shall pray.  
Keep thy faith and valiance,  
Contend for truth! Have patience!

There were a great many stanzas in the hymn, and Anna Elizabeth liked some of them better than others. She thought it was a good hymn to sing before Brother Hammer prayed. At first she listened to him very carefully that Sunday morning, then she fell to wondering if he ever prayed so powerfully for his sons, who seemed to her so impervious to learning, and then she felt ashamed and tried to decide what her worst sin was. Brother Hammer arrived at his *amen* before she came to any definite conclusion, but she arose from her kneeling position by the bench with Brother Becker's hymn still singing in her mind and with charity in her heart even for the Hammer boys.

In the yard Michael spoke to her. Michael was sev-

enteen years old, and so of course didn't belong in her group of children at all. He was tall, and slow in his movements, and often seemed both shy and awkward. But when he started to do something, he did it with a calmness and steadiness that impressed Anna Elizabeth, who was herself always quick and impulsive in her doings. Now he smiled a little as he passed her and said, "Have you read the *Recorder of Events* yet?"

"Of course," Anna Elizabeth said, smiling happily in return. No one outside her family ever asked her about reading except Michael.

She went on to join the group of children assembled in the yard—Lehmans, Apollonia with the black hair and her brother Julius; the Hammer boys and their little sisters; the Frantz girls, Hannah and Maria, who were only a trifle older than Catharine and Joanna; the Schreibers; the Stamms, and others.

"Let's all walk down the lane as far as the big tree," suggested one, and after much calling back and forth between children and parents, and much warning from the latter about being careful of clothes, the older ones started off. Even the Hammer boys walked along to be in the crowd.

"Your mother is better, I think, since she was at the meeting this morning," said Anna Elizabeth politely to Apollonia.

"Better, yes, but the misery in her bones is something awful," said Apollonia. "Very strange it is, and it wonders us what is the matter."

"Did your father then send for some medicine from the good Christopher Sower?" asked Anna Elizabeth.

"She has medicine, yes," replied Apollonia, looking doubtfully first at Anna Elizabeth and then at the Schreiber girls. "I do not know," she went on, keeping her eyes on Dorothea Schreiber, "whether I should tell you what she is doing or not."

"It matters not," replied Anna Elizabeth promptly, her

## Visions From My Window

BY IDA M. FISHER

Today as I watch by the window  
The flurries of snow hurry by,  
And as I look up toward the heavens,  
Unfathomable white greets the eye.

Infinite thing of great beauty,  
Ermine as priceless as pearl,  
Purer than anything earthly  
The clouds in their fulness unfurl.

The hedges are peopled in castles  
All painted in white by God's hand.  
And mystical forces are working  
At things we cannot understand.

I sit by the window and ponder  
The infinite plan our Father has made,  
To protect all life under the ground  
From winds, the storm and the rain.

Carefully he spreads the white blanket  
And whispers to them, "Never fear,"  
When warmer winds blow to vanish the snow—  
'Twill be the awakening time of the year.

Lewistown, Pa.





chin held high. These other girls were almost all older than she by a year or so, but she was easily the most independent person in the group.

"So many things you do not know, Anna Elizabeth," said Dorothea apologetically.

"About witches and magic and such things?"

"Well, everybody knows that very strange things happen," declared Apollonia, shaking her black braids solemnly. "Surely you know, then, that cream is sometimes bewitched and the butter will not come."

"And then you drop a hot iron in the cream to drive out the witch," said Anna Elizabeth, smiling.

"Sure. And what else would you do?"

"And then the person in the neighborhood with the burned mark is the witch!" Anna Elizabeth's voice registered amusement touched with scorn. "Mother sets the cream near the fire before we begin to churn, not, Henry? And never have we used the hot iron!"

"Right!" said Henry.

"Next month is the time to drive away insects and bugs and such," offered Julius. "On July 15 the apostles were dispersed to preach the gospel to every creature, and so on that day you can drive away pests."

"Tschk!" It was no word Anna Elizabeth said, only an inarticulate exclamation of disgust and unbelief.

"Do you never read the Sower almanac then?" cried Benjamin Hammer.

"The good Christopher Sower does not believe such stuff, I know. Father says he does not."

"He prints the saints' days," declared Benjamin triumphantly.

"Only so that some of you will know when to plant potatoes or sow clover," cried Anna Elizabeth hotly. "It is the only way he can tell you about when the right time will be. Was he frightened by the comet three years ago? He was not!"

"The comet was more than three years ago," said Apollonia.

"It was the winter of '43 and '44. This is 1747."

"He prints the saints' days," repeated Benjamin stubbornly.

"Do you know how to make strong vinegar?" asked Andrew Hammer. "After you have put the cider in the barrel and before you set it away, blow into the bung-hole hard and say the names of the seven crossdest women you know, and oh, but the vinegar will make good!"

"And why not the names of men, then?" retorted Anna Elizabeth. "Or boys? Very strong vinegar could I make!"

"Anna Elizabeth, you will learn sometime not to be so unbelieving," said Apollonia gravely.

"Look who is coming down the road!" her brother Julius exclaimed.

The children stopped talking and grouped together haphazardly. At the turn of the road just below the big tree came a small, bent woman walking slowly. There was a murmur of voices. "Who then—" "Never did I see her—" "Hush! Do you suppose—"

Anna Elizabeth stood watching, wide-eyed. Although the woman walked slowly, she did not seem feeble. But her hair was gray, her face covered with wrinkles, and her clothing more tattered and dirty than anything Anna Elizabeth had ever seen. She seemed

to be talking to herself as she approached, but she stopped as she saw the children. Then her gaze fell on Anna Elizabeth, and Anna Elizabeth was startled at the piercing black eyes. The woman watched the girl for some time, even after she resumed her walking, and Anna Elizabeth returned her gaze, pity and curiosity alike expressed in her straightforward brown eyes. Then the woman looked down again, and started muttering, and so passed out of hearing.

"Well!" exclaimed Apollonia. "Now what do you think?"

"Where do you suppose she is going, Henry?" asked Anna Elizabeth. "Do you think she lives with some of the workers at the foundry? But why is she alone?"

"She does not look as if she belonged to anybody," said Henry.

"How she did look at you, Anna Elizabeth," said Apollonia. Dorothea and Susan Schreiber nodded agreement.

"If again our cow gets lost," began George Stamm.

Anna Elizabeth looked at him impatiently. "When then did you fix your fences last?" she demanded.

"She could not see our stock coming up the road as she did," said Andrew Hammer.

"Oh," cried Anna Elizabeth. But just then one of the light wagons drove up. It was the Frantzes, and since they had brought the Widow Stamm and her children with them, George left the group now. The Landis wagon came next.

## What Do They See?

BY HENRY MANKEY

A few years ago a boy of ten came home from church, and looking questioningly at his mother, said, "Is grandma a Christian?"

The astonished mother asked, "Why do you ask such a question?"

"Well," the little boy replied, "the preacher said this morning that you can't have trouble with a Christian, and there isn't anyone who can get along with grandma."

Who was to blame for the way this little fellow felt about his grandmother? Is your Christian life such that your children want to become Christians?

Ministers, is your Christian ministry one of such beauty and service that your children want to follow in your steps and take up the ministry of Christ? These little fellows hear and see more than we realize. I wonder just what they see in us? Do they see Jesus, or do they see Judas? The church of tomorrow depends largely upon what these little fellows see in us today. Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19).

Some time ago a man made this statement, "Clean up your churches and then you will be able to reach us sinners." Have our nets become so entangled with sin and so badly torn with the lusts of this old world, that we are allowing the souls of men to escape back into the depths of sin and destruction? If they are, why not take some of the strong threads of the gospel of Christ and mend the torn places, and through the grace of God disentangle them so that we may become true fishers of men.

Gratis, Ohio.



"Something will happen," declared Apollonia solemnly, as Henry and Anna Elizabeth climbed into the wagon.

Eagerly they told their parents about the strange woman, raising their voices above the noise of the wagon wheels and the harness.

"And really, mother, I think Apollonia and Andrew and the rest are afraid because she went by," said Anna Elizabeth.

"The poor woman!" exclaimed her mother. "No doubt she was hungry."

"Probably she was going toward the foundry," said her father. "But do you suppose she could get work, even cleaning at the big house, if she was so old and dirty?"

"So much we have to be thankful for!" And Mary Landis looked at her children and held her baby closer.

That night as she was getting the children ready for bed, she mentioned the stranger again. "It wonders me if the poor old woman has food and a place to sleep to-night," she said.

Anna Elizabeth went over to the chair where her father sat reading, the candle on the mantel above him throwing curious shadows of him on the floor.

"Father," she began, "the old woman did look at me very much. Why do you suppose she did?"

Her father put an arm around her and stroked his beard according to his custom when he was thinking.

"I suppose, Anna Elizabeth, because it had been a long time since she had seen anyone so young, and well, and happy."

Anna Elizabeth drew a long breath.

"Yes, father," she said, and went off to sleep peacefully.

*Bridgewater, Va.*

## In Memory of Mother

BY MRS. MILDRED FUNK

(See Ida Belle Trapp in *Fallen Asleep*, January 24)

I can see through it all now—our last visit to mother, just a week to the day before she died, is a memory I shall never forget. Her conversation on that visit was mostly about those who had gone on before. She was preparing for her eternal home. Something seemed to draw us to make the visit that day. We just wanted to be close to mother and she wanted our little family close to her. Thank God we were all there. The memory of mother's life will be a constant inspiration to all who knew her, especially her children and grandchildren, one of whom pens these lines in grateful tribute.

Mother loved to share with others. I remember that in my girlhood days it was not unusual for two or three wagonloads of friends to stay at our house at love feast time; big crowds were usually at our house on Sunday. She never thought anything about it and they were treated with the greatest of hospitality by mother and father. During the last year of her life she enjoyed making and tending one of the nicest gardens in her neighborhood, not because she needed or used it for herself, but how she did enjoy giving away her vegetables to her children, neighbors and friends!

Her ideals were high. I can remember her saying many times, "Never take a pin that does not belong to you." And in this she set a good example. If someone would leave a handkerchief at her home, or anything

for that matter, it was returned unused. She would say, "Always do good; it will surely grow and come back to you." In other words, give to the world the best you have and the best will come back to you.

She enjoyed and dearly loved singing church hymns. She was never happier than when her children were all together, perhaps singing old-time hymns. Many of our reunions were spent in doing this for mother. Another enjoyment of hers was hearing her three boys and my husband sing in a male quartet.

Mother lived an active life. She was always busy doing something and always thinking of others. She loved to piece quilts and gave many away. She loved her neighbors and friends and had a host of both. One of the things I appreciated most in mother was that she was like my Master in being no respecter of persons. If they were in need, she was ever ready to visit in their homes and help them. Mother was cheerful, although many times in her life her plans were changed. She would say, "I have to have my fun."

Her wide influence among her neighbors and friends was evidenced by the many personal letters and the beautiful floral pieces received, also by the crowd in attendance at her funeral.

So it was with hearts heavy with sorrow that we laid mother to rest, facing squarely a new situation and asking God, "Where do we go from here?" Yet we remembered that God is a very present help in time of sorrow if one's heart is open toward him. My earnest prayer is that I may live to be an honor to my earthly parents and my heavenly Father as well.

"We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

From the dear ones that we love,  
We never truly part,  
Like a flower their memory blooms  
Forever in our heart.

*Conway Springs, Kans.*

## Thoughts of Heaven

BY NANNIE BONDS

In my Father's house across the sea  
There is a mansion made for me;  
There the good shall live for aye  
In a place of brightest day.

No earthly cares do linger  
In this land of perfect splendor;  
The redeemed are singing praise  
To their Savior through endless days.

No parting word shall e'er be spoken,  
Friendship ties shall ne'er be broken;  
Precious are thoughts of heaven above,  
Where all is life, all is love.

With jasper walls and streets of gold,  
Many wonders are still untold;  
Pearly gates swing open wide  
For the pure and glorified.

Waft me at the closing day  
To this beauteous place, I pray;  
No more weary paths I'll tread  
In the happy home of God.

*Hufsmith, Tex.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, March 15

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, The Mighty Works of Jesus.—Matt. 8:23, 24. Golden Text, What manner of man is this, that even the winds and the sea obey him? Matt. 8:27.

**Christian Workers**, The Doctrine of Christ.

**B. Y. P. D.**, Ways of Praying.

**Intermediates**, Why I Like My Church.

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### Gains for the Kingdom

**Twelve** baptized in the Peach Blossom church, Easton, Md., Bro. Clyde Weaver, evangelist.

**Four** baptized and one awaiting the rite in the Battle Creek church, Mich., Bro. J. Edson Ulery, evangelist, Bro. F. E. Mallott, pastor.

**Five** baptized in the Welty congregation, Pa., Bro. H. M. Snively, evangelist.

. . .

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, March 8, in the La Motte Prairie church, Ill.

**Bro. J. W. Whitacre** of Keyser, W. Va., March 8-22, in the Welty congregation, Pa.

**Bro. Nevin H. Zuck** of Ambler, Pa., March 29—April 2, in the Brooklyn First church, New York.

**Bro. John E. Rowland** of New Paris, Pa., March 29—April 12, in the New Paris church, Pa.

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### Personal Mention

**Bro. J. Carson Miller** of Moores Store, Va., who concludes his interesting series on Fifty Years in the Service of the Church in this number, will have something to say about Virginia Annual Meetings in the near future.

**Golden** is hardly bright enough for many of our good folk who are celebrating wedding anniversaries these days. Brother and Sister Loomis Stull of Polo, Ill., used the second Sunday of last December to celebrate their fifty-fifth wedding anniversary.

**Elder Nathan Martin**, after nearly eight weeks' stay in the Lebanon sanatorium, has returned to his home with some slight improvement. Both he and Sister Martin wish to express their sincere appreciation to the many kind friends for flowers and cards, and especially the gifts received from various church organizations, as well as from individuals. They pray the Lord may richly reward the givers, and ask a continued interest in the prayers of all God's children.

The new directory of the Somerset church of Western Pennsylvania, Bro. Galen R. Blough, pastor, suggests several goals for 1942. You will pardon us, please, for thinking very highly of this one: "More of our people reading our church paper, the Gospel Messenger."

**Word** has come that the condition of Sister E. F. Caslow of Virden, Ill., is unimproved. Your remembrance of her in your prayers will be greatly appreciated. "May God bless all who think kindly of her and may we continue to be in prayer for those who know what prayer really means."

**"Brother and Sister H. G. Shank** finished their ministry here last Sunday. The parish responded with a food shower for their new endeavor at Bowmont. Today Bro. M. S. Frantz and wife have returned to the pastorate. 283 attended Sunday school." So writes Bro. Stanley B. Keim of Nampa, Idaho, as of March 1.

**"Let us always** strive to reflect the life of our Christ who is our Savior and the only light and hope for the world." These are the words of Pastor C. E. Grapes to the good folk at Greencastle, Pa. We found them in the 1942 Yearbook and Directory for his congregation, and considering the state of the world, felt they would be good for all.

**Bro. H. L. Hartsough** in a recent letter says: "Out of these experiences there has grown a fellowship that has deeply moved our hearts." He was writing of his ministry to our men in army camps. He hopes "pastors will be diligent and painstaking in keeping us informed through Elgin of any changes in addresses. Our efficiency depends much on your faithfulness in keeping us informed." See page 20 for details.

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### Miscellaneous Items

**Magazine subscribers** whose subscriptions are expiring shortly should renew their subscriptions at least one month before the expiration date. This will insure them against missing any copies.

**Religious Liberty** is an attractive statement regarding our opportunities and responsibilities, recently published by the Brethren Service Committee. If you want to see a copy, or if you want a quantity to use in your church, just write the committee named.

**Cookbook** interest surged to a grand finish with hundreds of recipes coming in the last week of February. We had hoped for a total of 2,000 but got well over 4,000 recipes. The work of copying and arranging this matter is now under way, but it will take longer than we expected. The women of the church have certainly done their part; now we will try to do ours.

**The Family Mail Box** is the title of a new program for family groups or mothers' groups to be used during the family festival week. In it ideas and suggestions are given which will add color and attractiveness to the program. These are presented with the hope of increasing our appreciation for our homes. The program is five cents per copy. Order from the General Boards, Church of the Brethren, Elgin, Illinois.



"Annual Conference is definitely scheduled for Asheville, N. C., June 10-16." This is the wording of a telegram from Chairman N. D. Cool of the Locating Committee received last Friday morning as these pages were about to go to press. If these plans are realized the meeting will be our first Conference in North Carolina.

**Financial achievements** for the year end: Conference Budget receipts total \$250,155 as compared with \$238,177 for the previous year. Brethren Service receipts total \$177,573 as compared with \$67,541 for the previous year. The Conference Budget goal was met and the Brethren Service giving is very commendable. These figures, believed to be correct, are still subject to final check and further report is intended for next week's Messenger.

**The Gospel Messenger clubs** which have qualified since November 1, 1941, are listed on pages 31 and 32 of this issue. In the 100% list there are 31 new clubs, 66 clubs advanced from 75%, and 218 renewals, making a total of 315 churches in the 100% group. There are 16 new 75% clubs and 163 renewals, making a total of 179 in the 75% group. This makes a total of 494 churches which have sent in a sufficient number of subscriptions that there is no doubt about their qualifying for the clubs under which they are listed. About 80 other churches have sent in subscriptions at club rates which have not yet sent in a sufficient number to be included in this list. 24,696 subscriptions have come in at the club rates. Of these, 17,140 are 100% and 7,556 are 75%.

**The Moxham Church** of the Brethren, Johnstown, Pa., will celebrate Sunday, March 15, with special services the anniversary of the dedication in 1925 of the present house of worship, and will burn the final note of indebtedness. In principal, interest charges, and for subsequent improvements the congregation raised \$62,248.59 to make the celebration possible. The church was organized at the turn of the century under the leadership of the Walnut Grove group and has occupied three houses of worship. Brethren J. C. Flora, D. P. Hoover, M. J. Weaver, and John D. Ellis have served as pastors. Dr. C. C. Ellis, president of Juniata, will speak at the anniversary services. Bro. Charles D. Bonsack will begin Monday evening (March 16) a "week of spiritual emphasis."

## *With Our Schools . . .*

### **Juniata College**

**Plans are being made** for the annual Juniata Day in the churches of the supporting districts on April 26.

**We regret** that the long-time student deputation visits to the churches have been curtailed by the tire restrictions.

**The library** has transformed the Pennsylvania Room into a browsing room by a rearrangement and the addition of some comfortable furniture.

**The revival meetings** in the Stone church conducted by Bro. Rufus Bucher have been well attended by the students of the college and others. Bro. Bucher also met with the Dunker Club of the college.

**After ten years of service** as president of this board, Dr. Ellis requested that he be relieved of this responsibility and Dr. V. F. Schwalm, the vice-president, was made president of the General Education Board.

**The college** has recently suffered a distinct loss in the death of the treasurer, Bro. O. R. Myers, on Feb. 1, after a service to the church here and at Mt. Morris of more than forty years.

**A recent lecturer** in the international relations series was F. Wilhelm Sollmann, a German refugee, formerly Secretary of the Interior under Stresemann and now a lecturer at Pendle Hill.

**Mr. Charles R. Read**, one of our history teachers, a member of the Society of Friends and a C. O., has been deferred for six months by the local Selective Service Board.

**The faculty** and later the students enjoyed an initial program of good music from the Carnegie Music Set and now regular listening hours are enjoyed by students and faculty alike.

**The ladies of the faculty** are meeting one evening of each week to sew for the Red Cross and many are knitting for the same organization. Another group is weaving squares of wool to be used in making afghans for war relief under the American Friends Service Committee.

**The meeting received** a somewhat detailed report from President Ellis respecting a number of educational conferences which he had recently attended including the one in Baltimore called by the national government, and also the meeting held in the same city by the General Education Board of the Church of the Brethren.

**The trustees of Juniata** held a special meeting on Jan. 16 to consider some of the problems connected with the war emergency. One result of this meeting was the endorsement of an accelerated program enabling a student to complete a full college course within three calendar years. Substantial scholarships are available for capable students.

**Juniata College Choir** under the direction of Professor Charles Luther Rowland, has just completed its tenth annual tour of the Middle Atlantic States, which took them into eastern Pennsylvania, New Jersey, Delaware and Maryland. The choir sang in churches and high schools in about fifteen different communities, and will tour western Pennsylvania around Easter, besides making a number of local appearances.

**Oller Hall** has proved itself an almost indispensable addition to the college facilities. Certain college programs would be difficult without it and it has furnished an ideal setting for the large crowds from Huntingdon as well as near-by places attending the varied numbers of the Co-operative Concert Series, and the lectures of the Institute of International Understanding sponsored by the service clubs of Huntingdon and the college.

**The students and faculty** of the college have entered into a number of different forms of service which they can render to our country and community in these grave times. Perhaps the most extensive of these is the Red Cross First Aid training program in which around 250 persons are enrolled. A faculty class of twenty has completed the standard course and is ready to begin advanced work. A number of student classes are nearing completion. Juniata instructors also make up four of seven Huntingdon County instructors now engaged in a teaching program which will eventually reach from five to seven hundred persons.



## *Our Mission Work*

### **Serving India's Women » » »**

BY RACHEL ZIGLER

#### **Those We Serve**

Most people agree that we must more effectively reach the women if Christianity is to take deep root in India. It is the women who cling most closely to religious practices, and perhaps for that very reason are slower than the men to accept Christianity. Women of all groups, from the well-dressed and bejeweled city woman to the poorest villager, are strict observers of religious and superstitious practices. The high-caste women cling to their idol place even after their husbands have become secret or open scoffers at idol worship; and the poor village woman continues to go to the witch doctor after her husband has learned to depend on medicines. They seem to have a deep hunger for religion, and we long for this hunger to be satisfied by the One who gives the bread of life.

Any generalities about women in India, like all generalities, are misleading. There are well-educated, forward-looking Indian women, both Christian and non-Christian; women who, except for dress, seem quite similar to the cultured women met in America. Yet the majority of the women of India are quite illiterate, and furthermore consider themselves doomed of God to continue in their ignorant, sordid state. It is with this large class of downtrodden village women that most of our mission work is done. They are intelligent and capable, but for centuries they have been taught that as members of a backward class they are fit only for servitude and working at the meanest tasks, and that as women they are incapable of any mental development. While in many interesting ways they have adapted their lives very well to their circumstances, some of their customs seem to hold them down. For example, their ideas of sanitation and the proper care of the sick are as good as nonexistent. In some matters of thrift their habits seem wrong to us—as, in the average village home, clothes that are too badly torn to be worn are placed in a bag to await a spare two or three annas, when they are taken to the darsi (tailor) to be mended. The mother in the home cannot even mend her children's and her own clothes!

#### **How We Serve**

The first type of work established especially for women by our missionaries here in India was a class in which sewing was taught, and Bible study conducted. Once a week the madam saheb called the women near by, and taught them to sew clothes for their children and themselves; to mend,

to make quilts, and other useful arts. Then they would have worship together, and Bible lessons. Usually a cup of tea or some refreshment ended the session. This type of class is still conducted for and by women in our churches and in the villages, and it is still popular. But this, together with the regular church services, did not meet all the needs. The women needed help in so many ways—how to care for children physically and spiritually; how to keep their homes cleaner and make them more attractive; how to use their resources to provide better nutrition for their family; how to carry out Christian principles in daily living. So other meetings were held, and organizations for women were formed.

At present many types of women's work are being conducted according to the stage of development of the women. Our educated women, who are largely the daughters of illiterate village women, carry on their weekly meetings with the advice of the missionary or Indian leader; they attend daily prayer meetings; they conduct a W.C.T.U. and work for temperance; they conduct evangelistic meetings; they attend Bible classes led by one of their own number; they prepare and carry out programs on motherhood, sanitation, religion, etc. But in the villages most of the work must be done by the missionary and the paid woman worker or teacher's wife. Just imagine teaching a group of women, and trying to develop leadership among them, when only two or three can read at all—or perhaps none can read. How would you teach such a Sunday-school class? How would you lead the singing or teach a new song? How would you arrange for contacts with other groups, and how would you try to broaden their vision? Of course, much can be done orally; but illiteracy is a great drag. Among women of this sort the emphasis is upon Bible teaching, adult literacy work, and simple sanitation teaching.

This is a very brief sketch of what is being done, and, of course, the work varies at different places. We try to reach each woman for Christ, and help her become a useful Christian with a real Christian home.

#### **Saved to Serve**

In the last few years there seems to be a forward movement among our women in the desire to serve as well as to be served. Groups who had been sewing for themselves and their children are asking if they cannot do something for someone else. Some are doing mending for boarding school boys, or making club emblems for them; some are sewing for the Babies' Home. Some have made embroidery work and sold it, giving the money earned to the relief of orphaned missions. Mis-





H. STOVER KULP

**What to Pray For***Week of March 14-21*

At the present time Brother and Sister H. Stover Kulp and family are at Juniata College. They are called to speak in churches frequently and yet they are able to take work in the college classes.

The Kulp family are eager that they may return to Africa just as soon as possible after their furlough is ended. They know so well the need for more missionaries on the field, and they feel so keenly the urgency of the call to serve there that their constant prayer is that the way shall be opened for their return.

Although war has not come to our territory, nevertheless the lack of a full staff of missionaries and the delay in sailings has caused concern and many interruptions. Each missionary is overloaded with the tasks belonging rightfully to two or more missionaries. They are all doing more than double duty.

This is not the time for the church to think that mission work is finished and to withhold its prayers. Let us pray for Africa and every Christian worker.



MRS. H. STOVER KULP

sion study and interest in our fellow Christians in China and Africa are becoming more widespread. They make their regular contributions to the church, visit the sick, and go into village homes to make contacts and to help these village women in any way they can. I remember in the story, Emmy Lou's Road to Grace, the lovely account of four-year-old Emmy Lou's delighted discovery of someone smaller than herself, whom she could help, instead of always being the one helped. Our Indian church women are finding with much real joy that while they have but little, they need not always be the recipients of help, but can share.

There is also a tendency toward more unity among our women of the Brethren mission. Up to the present the women of our area have had only the W.C.T.U. as a joint organization; now they are desiring fellowship in other areas. As a start in that direction, a little monthly news letter is being published, in which each group in turn is telling of its activities and is giving some program material that will be helpful to others.

We hope that in the near future our women will become an integral part of the women's work of the Church of the Brethren. In places where this program has been explained, the women are enthusiastic over it. But especially, it is the desire of workers among women that the educated women will enrich their program still more, and that they may give more time and energy to service for others. We hope that a greater sense of fellowship may develop, and that the program may become more unified, so that all may receive encouragement from each other. For our village women, our special hopes are that in every village the women may meet regularly for prayer and Bible study; that they may become literate; that they may learn how to conduct their homes on a Christian basis, and to hold family worship; and that they, too, may learn to look beyond the confines of their own home and village, and know the joys of serving others.

*Bulsar, India.*

**His Heart Quivered Within Him**

BY GOLDIE E. SWARTZ

"Bai! Bai Sahib," came a call from outside my tent early one morning. Going to the door, I was greeted by a man who after generous salaams abruptly asked, "Have you some medicine that will cure stomach-ache?"

"Well," I replied, "I need to know more about the illness before I am able to say. Who is needing the medicine, yourself or another?"

"No, not I, but my little boy."

"Where is your child?"

"He is at home at Bardabokaran," said he, naming a town along the seacoast about twelve miles distant.

"There is a government dispensary near your village, is there not? Better take your child there for examination and the needed treatment," I suggested.

"Maybe so," he replied, and quickly added, "He also has itch. Could you give medicine for that? I am a poor man, but I want to pay for it." Saying this he pulled out a copper (half cent) and handed it to me.

While I was opening the medicine chest and getting ready the itch ointment, he sat down and began to tell me about himself. Apparently he had wanted to do this all along but hardly knew how to begin.

"In the recent cyclonic storm," said he, "our folks (fisher people) were hard hit and we are having great difficulty in finding a living. So I shouldered this sack of dried fish and set out hoping to retail some among people inland, and thus secure a little income. But my sales are few and profit small. Howsoever, last night I happened to stop in the village where you folks were holding a meeting. There for the first time I heard about Jesus and the message of salvation. While I listened, my heart quivered within me and I was made happy. It was such good news. I would like to know more about it."

Rejoicing with him, I stepped out of the tent and called the evangelist to come to talk with the villager. Then for a long time, this fisherman listened with eagerness and emotion about Jesus, the Savior who came to bring life and that more abundantly.

After a promise from us to visit his village in the not distant future, the man again reshouldered his burden of dried fish, the sack still being more than half full, and moved on with renewed hope for larger sales, a lighter heart, and a consuming message to occupy his thoughts.

*Dahanu, India.*



## My Christian Experience

BY MANILAL MAHIJI

Since the Lord Jesus met me, my heart is overflowing with joy because he has blessed me in many ways. He has given me peace in my heart and brotherly love to mankind.

Some years back I was not on good terms with some fellow men. But later I came to Vyara for an institute where we had sermons, prayers, and Bible readings every day. On the last day of the institute, when every one was searching his own heart, I was convinced of my disability. I seemed to hear God speak to me, saying, "I have come to India for weak and wicked persons, to make them strong and good." This touched my heart. I at once jumped up, sang a song, and made peace with all. After that my testimony became effective and I received strength to witness. Later a church was established in my village.

Once when my mother was ill I took her to the government hospital. The doctor on examining her advised me to take her back home as soon as possible, for he thought that she would die. I did so, but remembering God's promises I knelt down and prayed for her life. Praise his name, my prayer was answered and she was made well. By this experience my faith was very much increased. This has enabled me to work for him with more strength and zeal. May God use me more powerfully for his own glory.

*Bulsar Bible School, Bulsar, India.*

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## Brethren Service Committee News

### Civilian Public Service

There are now 2,093 men in twenty-five C. P. S. camps, eight on detached service, and four hundred under assignment. Assignments are now being made at the rate of approximately 350 to 400 per month.

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### Information Regarding the Selective Service and Training Act

The third national Selective Service lottery will be held in Washington March 17, 1942, when order numbers for the February 16 registration will be determined. These order numbers will not be integrated in the old master lists as were those of the July 1, 1941, registrants. Consequently it is not expected that any of the February registrants will be inducted in the immediate future. Classification of these registrants will probably not be completed before May 1942, and prior to this date quotas necessarily must be filled from men 21 to 35, inclusive, who registered on the two previous registration dates, October 16, 1940, and July 1, 1941. Serial numbers for the February registrants will be marked T-1, T-2, etc., to designate third registration enrollees, and the numbers in the capsules drawn in the third lottery of March 17 will begin with the number 10,001.

In a special release dated Feb. 21, 1942, General Hershey emphasized that no group deferment under Selective Service can be made without an act of Congress except those specifically included in the present law. Individual deferments because of occupation are provisional and subject to withdrawal, and are given only to serve the national interest and not the regis-

trant's interest. He stressed the fact that "neither the director nor anyone else in the Selective Service System, except a local board, can grant deferment even to an individual." A government appeal agent connected with every local board provides a check on classifications, both for the government and for the registrant. No deferment is for a period exceeding six months, after which it must be reviewed.

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### Ministry to Men in Army Camps

Bro. H. L. Hartsough sends the following message from Camp Shelby, Mississippi, where he spent a week visiting Brethren men in that camp—

"We have been in Camp Shelby, Mississippi, one week. These days have been filled with strange experiences and stirring emotions. A sense of honor keeps us silent on certain vital matters.

"We have had the opportunity of sitting with our boys in their tents, eating mess with them, having some of them to dinner with us at the service club, visiting one of them in the hospital, had a last few minutes with one of them before he took the train for some unknown destination, took some of them riding in our car as we looked up other Brethren boys they did not know were in the camp.

"Out of these experiences there has grown a fellowship that has deeply moved our hearts. After the day's work is done we find joy in writing to the boys' parents and pastors. Distance seems unimportant and church lines have faded away. The fact that we are Brethren and share a common faith stands out. A common idealism has made us Brethren. Let us pray that it may always remain so.

"I am writing this on Sunday night. After we had called on as many boys as possible we decided to go to church in one of the ten beautiful chapels in this camp. The crowd was not large, but we were moved by the quality of the service. Sister Hartsough and I were the only persons in the service who were not soldiers. There was no question as to why they came to church. They were seeking the power of God for their daily needs.

"The chaplain, who seemed to be a spiritually minded man, asked one of the soldiers to lead the singing, which he did in a commendable way. As the soldiers in the audience selected these songs and sang them one could sense their heart hunger. Blessed Assurance, Jesus Is Mine; I Am Thine, O Lord; What a Friend We Have in Jesus; Rock of Ages, Cleft for Me; I Can Hear My Savior Calling, these were the kind of hymns sung.

"The chaplain seemed to sense the hunger of the men for he spoke quietly but with words of assurance from the text, "Commit thy way unto the Lord; trust also unto him; and he will bring it to pass" (Psa. 37:5). It seems difficult for us who have been schooled in the teaching of the Brethren to harmonize the spirit of these men on Sunday night and their task on Monday, but no one could question their sincerity. The chaplains have been very gracious to me. I was given the opportunity to speak to the men tonight. I accepted the opportunity. At the morning service the chaplain insisted that I bring the morning message. I declined, but offered the morning prayer.

"I hope the pastors will be diligent and painstaking in keeping us informed through Elgin of any changes in addresses. Our efficiency depends much on your faithfulness in keeping us informed."





## Your Church and the United Christian Education Advance

BY L. AVERY FLEMING

General Secretary, Board of Christian Education



### What Is the Advance?

The United Christian Advance should be considered from two aspects. In the first place, it may be regarded as a great, concerted and co-operative emphasis of many Protestant churches upon *reaching every person with Christian teaching*. In the second place, it is the vigorous effort of each denomination to make definite advances in its Christian education program during the period 1942-1945. It is not assumed that the advance will end in 1945. There is reason to believe that the impetus of an advance will carry the churches forward many years beyond the time schedule.

The United Christian Advance can be an opportunity and a challenge. "Speak unto my people that they go forward" was a divine call to go forward in a time of crisis. Such a call has a special urgency for our own times. The Advance can be the Christian answer to that call. The alternative to a vigorous advance in Christian education may well be paganism, and after that, barbarism. "Choose ye this day whom ye will serve," when applied to our times, is a command with poignant and tragic overtones.

Christians have seen slogans and promotional programs come and go, but there is enough careful planning and continuity in the Advance to give promise of unprecedented success. The Advance began in several separate denominations. Something of the old-fashioned Sunday-school morale was restored in these emphases. It was discovered that enthusiasm and quality of work can be colleagues rather than antagonists. The Advance is also a recognition of the fact that there are some things which Christian groups can do better when they work together.

### What Are the Goals of the Advance?

As has already been indicated, the major goal of the Advance is to *reach every person with Christian teaching*. This more general goal is more specific in terms of the home, the church, and the community. Regular Bible reading and prayer, and living as Christians in the family; increasing attendance and improving teaching for Christian discipleship; bringing every person into the fellowship of some church and encouraging churches to work together for a Christian community, are additional statements which serve to make the goals of the Advance still more clear and definite. Recognition of the home and community along with the church as important agencies in the promotion of Christian education is in itself an advance.

Agreement upon the common elements in goals, emphases, promotional methods and field activities provides the basis for a powerful impact upon public opinion. The daily press, magazines, the radio and other publicity media can be the resources of a Christian program to mold and influence public opinion. Millions who leave God out of their lives can be reached. The

half of our youth who grow up in ignorance of Christian teaching can be influenced and made aware of the Christian way of life. Herein lie the challenge and the opportunities of the Advance.

### What Are the Plans for the Four-Year Period?

The Advance was officially begun February 9-11 in Chicago, at the Twenty-first Quadrennial Convention and Lay Conference of the International Council of Religious Education. But the *real* convention, the one which at least six church workers from every local church may attend, is yet to come. Plans have been made to hold 135 one-day conventions from April 13 to May 2 throughout the United States. One of these conventions will be within easy reach of every church. Plans should be made to send at least six delegates who represent the pastor, the church school superintendent, the Christian education board or committee, missionary education, Christian family life, and community-wide relationships.

Other emphases for 1942 include Christian Family Week, May 3-10, and Religious Education Week, September 27—October 4. Following these important events, the goals of the Advance will receive continued and vigorous promotion throughout the succeeding months, and during the entire four-year period. The Board of Christian Education will provide essential data and information regarding each emphasis. An Advance Packet has already been mailed to the pastor and to the Sunday-school superintendent of each local church.

### How Can a Local Church Plan Its Advance Program?

First of all, a local church may inform its workers of the plans and purposes of the Advance. This can be done through your Board of Christian Education, 22 South State Street, Elgin, Illinois, and by attending the one-day state conventions. The wide publicity being given to the Advance will be a further source of information and understanding.

Probably, the most inspiring thing to be done is the planning of an advance program for the local church. As many persons as possible should share in the planning process. This in itself might be a decided advance. The advance should be planned to meet local needs and opportunities. The program should be rooted in the local situation. The home, the church and the community are the three natural areas for planning. Perhaps a local church program can be considered as the answer to three questions: Where does our church stand, now, in relation to the goals of the Advance? How can we re-state, in detail, the goals for ourselves? What shall we do to reach these goals?

There is no particular magic in a four-year schedule, but a *planned* procedure is one of the strongest guarantees of progress. Pray, plan, participate, progress—in the name of Christ!



## MEN'S WORK

**The Lion and the Calf**

By R. E. Mohler, Executive Secretary of Men's Work

There is a brief, pointed and interesting bit of prophecy in Isaiah, the eleventh chapter and the sixth verse, where it is related that the time will come when the lion and the calf will lie down together. Many folks have wondered about this verse, and not a few have folded their hands and waited patiently for the time to come when the beautiful picture will be fulfilled.

The writer find himself very realistic about the picture, and must confess that he is convinced that this condition has been going on all about us for many, many years. It will continue to go as in the past if men continue to be willing to have the good and the bad associate together so closely. The trouble with this picture, as I see, it is that when the lion and the calf lie down together you are never able to see more than the lion. There is tremendous danger that when men begin to associate with and compromise with the bad they will soon be very close together, and the bad will have completely surrounded the good.

It is easy to take a picture of this kind and carry it too far, and in that way lose the truth that one is trying to illustrate, but my point is simply this: Until the calf gets pretty well grown and able to take care of itself, it had better not fraternize too closely with the lion.

Christian men should have themselves and their church so well grounded in the way of Christ that they can take care of themselves even in the presence of the lion. And until they get that strong it is well for them to play in some other pasture than the one in which they know the lion exists.

What men's work needs in its leadership is not a master of ceremonies but a man of God who is convinced that without the religion of Jesus all men are eternally and terribly lost. The best chairman for a men's work group is not necessarily the richest man in the community, but he should be one of the best men of the community. If men's work is not to lose its soul it must grow large and strong in the things of the kingdom. If it should find itself swallowed by things that are not good, it might well be thought of as the calf that was swallowed by the lion.

In planning your program for the year have you taken time out to discover what is the greatest service that your group can render to the church and to the world in a time like this? Here are some tremendous needs. Can you and your group take hold of any of them?

1. *The C. P. S. Camps.* If our church falls down on its part of this program, I do not believe that our government will ever again give us an opportunity such as it is now giving.

2. *A Trained Leadership for Our Church.* In the days ahead our colleges face great reductions in students and in income. If we are to hold them together, we must support them in every way. Almost 100% of our church leaders today were trained in one of our own church colleges.

3. *Church Attendance.* Very soon after men quit attending public worship, they quit worshipping. The year 1942 is just now nicely started. Let's make it a banner year for the church. As Christian men, we do not dare let the lion swallow the calf.

## ADULT DISCUSSION OUTLINE

**The Doctrine of Salvation, Part I**

Scripture: John 3:16-21; Acts 2:37-42

Sunday, March 29

Note: See Chapter V of Studies in Doctrine, D. W. Kurtz.

**I. The Problem**

Sin, failure, sorrow, misery, woe are universal. Everybody is looking for something better. So many are not looking at the right place. How may persons be restored to God and to the true purpose and aim in life?

**II. Questions Leading Into a Discussion of the Problem**

1. What is the need of salvation?
2. What do we mean by salvation? From what is one saved?
3. What is God's part in salvation? Why does God forgive? On what conditions does he forgive?
4. What must man do to be saved?
5. What is repentance?
6. What is conversion? How does the conversion of a child differ from that of an adult who has strayed far from God?
7. What is confession? To whom should one confess?
8. Why should the penitent be baptized?
9. What is "joining the church"?
10. What is accomplished by salvation?

## BROTHERHOOD

**Relations With Labor Unions**

By L. Avery Fleming, General Secretary Board of Christian Education

Since increasing numbers of our church members are being employed in various industries, the church has sought to clarify its position in regard to relations with labor unions. A statement of the church's position was made by the Annual Conference of 1941.

In order to assist employees who are members of our church and who wish to follow a policy of nonviolence in industrial relations, the Board of Christian Education has prepared a form which may be conveniently carried in a billfold. The two parts of the folder are illustrated below.

**INDUSTRIAL RELATIONS**

A Statement of the Position of the Church of the Brethren in Regard to Relations With Labor Unions.

"As a church, we do not represent any one social or economic group, but attempt to build an inclusive fellowship of all men. We appreciate the problems that grow out of the attempt to integrate the various groups in the social order. On the other hand, there are Christian tenets that should guide us in our relations to others, such as the principles of the scriptures relating to oaths (Matt. 5:33-37); the principles involved in our relations to our fellow men (Matt. 5:38-48 and other scriptures); nonviolence in times of strife (Rom. 12:18-21); and the fact that we are Christian brethren (Matt. 23:8). These principles and the spirit of brotherhood should be observed by capital, labor, and the consumer, and efforts at common understanding should be made by all involved."

—Church of the Brethren Minutes of Annual Conference, 1941 (p. 49).

"Therefore we recommend:

1. That no oath of membership be taken.
2. That attendance at meetings of the union be not made a test of membership.
3. That no violent part be taken in any difficulties.
4. That the ways of Christian brotherhood be followed."

C. E. DAVIS, Moderator  
J. E. MILLER, Clerk



Any number of the free forms may be ordered from the Board of Christian Education, 22 South State Street, Elgin, Illinois. They are being released for experimental use. Any suggestions for their improvement will be received with appreciation.

### IDENTIFICATION CARD

#### CERTIFYING ELIGIBILITY FOR EMPLOYMENT

The undersigned official of the

Union

hereby certifies that

the holder of this card, is eligible for employment in the

in accordance with the provisions of "Industrial Relations: A Statement of the Position of the Church of the Brethren in Regard to Relations With Labor Unions."

Signed: \_\_\_\_\_

Date \_\_\_\_\_, 194....

## Correspondence . . .

### Brookville Mothers and Daughters

The Brookville mothers and daughters' society held twelve meetings during the year, with an average attendance of forty-six. We had two missionary meetings with the federated missionary organization of the town and one meeting of our own group.

Our March meeting was a family night supper to which all the families of the church were invited. There were 191 present. Sister Mabel Couser of the Beaver Creek church was our guest speaker.

The daughters entertained the mothers with a tea for our June meeting. The annual picnic was held on the church lawn in August.

The total yearly offerings amounted to \$305.66. We received \$33.66 from our birthday sale and gave \$35 to the women's work project. Mrs. Mae Mote is president, Mrs. Galen Fasnacht vice-president and the undersigned is secretary-treasurer.

Brookville, Ohio.

Mrs. Cleo Steck.

### Two Good Editorials

The editorial in the Dec. 13 Gospel Messenger entitled Looking for the Dividing Line was read with more than usual interest. Although I had read the likes several times elsewhere, yet I never found so much said so clearly and succinctly in such small compass. It is truly a classic.

It clears up a puzzling point in our hazy thinking about the use of force. There was sore need of such clear thinking and statement along this line at the time of the last war. Only too vividly do I remember my need in this respect, being a C. O. and liable for service. The impression was given, whether intentionally or unintentionally by our writers and speakers, that if one used or approved of force in any way it nullified the grounds for claiming conscientious objection to war.

This was sad confusion. An unconscious support of "that queer quirk of logic." I wonder how many others got the same impression at that time?

But today, thanks be, there is available good and well-thought-out literature which clarifies the many hazy and

disputed points which sorely perplex earnest souls. The sad state about this is the lack of acquaintance with it on the part of the mass of the Brethren, and that it has no universal circulation within and without the church.

The clear logic manifested in your Dec. 27 editorial, I Love My Country, merits the same high commendation as the other. You have penetrated to the heart of this matter of patriotism. True patriotism and that last refuge of scoundrels are two different things. Too many people fail to discern this.

We need more editorials and articles of this type.

Error is a flashy actor who swaggers the full width of the street. Truth is a Quaker who passes quietly along practically unnoticed. And all the world wondered after the beast. But say! How about the church?

Abilene, Kans.

F. E. Spicer.

### Ralph Herbert Cox

Ralph Herbert Cox, youngest son of James and Anna Cox, was born Jan. 3, 1886, near Warrior's Mark, Pa. His childhood was spent on a farm near Warrior's Mark, and

in the public schools of this community he received his elementary and high school education. On Nov. 23, 1910, he was united in marriage to Viola Elizabeth Beck at Rockford, Ill., the union being solemnized by Elder Peter R. Keltner. Three sons and a daughter were born into this happy home.



In the spring of 1904 he united with the Church of the Brethren at Warrior's Mark, baptism being administered

by Elder William Howe. In the Rockford, Ill., congregation he was called to the deacon's office in 1914; to the ministry in December 1916; and, through the laying on of hands by Brethren John E. Miller and Samuel S. Plum, he was ordained December 1918.

In March of 1917 he assumed the pastoral duties of the Rockford congregation. His nearness to Camp Grant laid heavy responsibilities upon him for the welfare of our boys there during World War I. In May of 1919 he moved to the pastorate of the Root River congregation at Preston, Minn. Then the call came to move to his home district, the Middle District of Pennsylvania, and he took up the pastorate at Everett, Pa. In 1931 he moved with his family to the Richland church, six miles north of Mansfield, Ohio, where he served until 1936 when he retired from active pastoral duties to a farm east of Mansfield. In these years he had served his church intensively in almost every possible channel of service.

Death came early Saturday morning, Dec. 13, 1941, following an illness of three weeks. Death resulted from heart failure following a complication of diseases. He was 56 years, 11 months and 10 days of age. He died without knowing that his nation was once again at war.

He is survived by his widow, Viola Elizabeth Cox; three sons, James and Leonard of Mansfield, and William of the home. One daughter, Mrs. Paul Wayne Earick, resides in Cleveland. There are four grandchildren, and three brothers: Elder Charles Cox, of Claysburg, P. J. Cox of Warrior's Mark, and Ira of Pittsburgh.



Elder Cox loved the work of the church. In every pastorate he was active in promoting the work of the Sunday school. He conducted many teacher-training courses, and always taught a class himself. Final services were conducted in the Finefrock Home in Mansfield with his pastor, Roland L. Showalter, officiating. Dr. Martin Shively of Ashland College assisted. Elder W. L. Desenberg of Ashland spoke on behalf of the ministers of the district. Burial was in the Franklin cemetery north of Mansfield.

Thus a Christian home has lost its father, the Mansfield congregation a loyal worker, and the Church of the Brethren a veteran servant. But the memories of his ministry shall live on for many years incarnate in the many souls made richer by his sacrifice. Truly he believed as the words of Holy Writ have said, "For me to live is Christ, and to die is gain" (Phil. 1:21).

Mansfield, Ohio.

Roland L. Showalter.

### The Cross

It has perhaps been noticed that more and more of our churches are using the symbol of the cross by placing a cross, either lighted or unlighted, in some conspicuous place. Those who do this probably have good intentions, and indeed we do glory in the cross of our Lord and Savior Jesus Christ—but let us not confuse this cross with the cross made by man to set in front of a church or to wear around the neck. (We could hardly glory in the thing on which our best Friend was killed.) Rather by following our Master's example and bearing our cross, do we please him.

People from early ages have wanted something visible

to worship—or perhaps as they say—to draw their attention to worship. This has found expression among the heathen in images, among the children of Israel in the golden calf, and in other forms of idolatry which are making their appearance today.

The serpent which Moses was commanded by the Lord to lift up on a pole in the wilderness—a type of the cross of Christ and a good thing in its place—was later used for idolatry (see 2 Kings 18:4) and the people burned incense to it. Hezekiah, a man who did that which was right in the sight of the Lord, broke it in pieces, right along with removing the high places, breaking the images, and cutting down the groves.

Let us be careful that our worship does not take on so much formality and include so many outward symbols—crosses, pictures, etc.—that it becomes abominable in the sight of the Lord.

Nappanee, Ind.

Theodore E. Miller.

### The Cumberland Church

This Cumberland church or congregation of the Brethren is in Dickenson County, Virginia, and belongs to the Tennessee district.

This county is particularly rich in coal and in coal mining. It is perhaps the most mountainous county in the entire Appalachian system.

Years ago, that veteran gospel preacher, Bro. George Bowman of Tennessee, and Bro. Peter Reed, were Brethren pioneers in this part of Virginia. Of later years Brethren R. B. Pritchett, A. M. Laughrun and F. W. Isenberg, all of Tennessee, have been great frequenters of this free field of service.

### Fiftieth Wedding Anniversary of Brother and Sister Henry A. Rau

Wednesday, Feb. 11, 1942, Brother and Sister Henry A. Rau celebrated their golden wedding anniversary. Open house had been planned, but due to Mrs. Rau's recent serious illness the plans were changed. Their children and a few friends called to congratulate them. Flowers from relatives and friends made the living room a scene of beauty. Greetings were received by air mail, telegram and the usual way from relatives and friends who were unable to call. Many beautiful greeting cards and gifts were also received.

Miss Alice E. Lindower and Henry A. Rau were married in Hancock County, Ohio, at the home of her parents, by her father, Samuel Lindower, Feb. 11, 1892. They went immediately to Putman County, living in the bonds of the Dupont church until 1904 when they, with their five children, moved to Whitley County, Indiana, where they lived on the same farm for eight years. Their church home here was the Pleasant View church. In March 1912 the family moved to Gladwin County, Michigan, locating three miles east of Beaverton near the Beaverton church. They lived there until August of 1941, when because of failing health they left their farm home and moved to Beaverton.

They are the parents of eight children, two boys and six girls, all of whom are living. The children near Beaverton are: Mrs. Charles Ward, Mrs. Clarence Carpenter, Earl and George Rau. Mrs. C. L. Lanphier and Mrs. Ralph Ward live in Midland, Mich. Mrs. Perley L. Arnold lives in Albion, Mich. Miss Elma, who has spent much of her time in the field of Christian education, is now at home helping to care for her parents. There are fourteen grandchildren, six girls and eight boys.

Their home was a place to be shared with others, and was always open to visiting ministers, missionaries and friends. As children our friends were always welcome there. We shall always cherish the high ideals of Christian character they taught us, and shall strive to live up to them.

The following is part of a tribute in verse which was paid to them on their fiftieth anniversary:

There is now a golden harvest  
For the faithfulness of years,



Half a century is over  
And the newer joy appears.

Count your nights by stars, not shadows;  
Count again your smiles, not tears,  
And on this your golden wedding  
Count your life by friends, not years.

Beaverton, Mich.

Mrs. Charles Ward.



There are three meeting places: the original Cumberland meetinghouse, a nicely and newly built meetinghouse called Pound River, and Ramey Flats. It was my privilege during the late autumn to speak in each one of these places of worship and to meet with the dear brethren and sisters of this mountain land. They are enthusiastic singers. There are eight ministers in the congregation with Bro. Charles Sluss as elder in charge. The other ministering brethren are: J. S. Sluss, Jack Dutton, Cline Sluss, Earlie Sluss, John Sluss, Eddie Hicks and Harrison Mullins.

The main religious groups other than the Brethren are the "Free Wills," and "Hard Shells," and the "Soft Shells." If the reader should appear to think that this is not a peculiar combination in this country, let him go there and discover for himself.

It is expected that the brethren will dedicate the Pound River church some time in 1942, and Bro. R. B. Pritchett will be the princely man of the hour.

Nokesville, Va.

I. N. H. Beahm.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Clarke-Steward.**—By the undersigned, in the church, Feb. 14, 1942, Robert Clarke and Esther Steward, both of Wilmington, Del.—John C. Middlekauff, Wilmington, Del.

**Dunkelberger-Hull.**—By the undersigned, Feb. 12, 1942, in the First Lutheran Church, Carlisle, Pa., Benjamin Forrest Dunkelberger and Catherine Annie Hull, both of Carlisle.—H. M. Snively, Carlisle, Pa.

**Huffman-Wine.**—By the undersigned at his residence, Feb. 12, 1942, Bro. John O. Huffman of Dayton, Va., and Sister Gay Wena Wine of Bridgewater, Va.—I. J. Garber, Bridgewater, Va.

**Muller-Wise.**—Eugene Karl Muller and Esther M. Wise, both of Seattle, Wash., Jan. 17, 1942, in the home of Mr. and Mrs. R. P. Miller of Yakima, Wash., by the undersigned.—Paul S. Longenecker, Outlook, Wash.

**Stewart-Butterbaugh.**—William Benton Stewart of North Manchester, Ind., and Bertha Ione Butterbaugh of Chicago, Ill., at the Peabody chapel in North Manchester, Jan. 4, 1942, by the undersigned.—Ralph L. Fry, Chicago, Ill.

## Fallen Asleep . . .

**Albright, James,** died Feb. 6, 1942, at his home at Meyersdale, Pa. He was a son of John and Susannah Bittner Albright, and was born in Maryland on Dec. 23, 1858. His wife passed away in 1917. Surviving are four sons, three daughters, six sisters and nine grandchildren. Services were conducted by Bro. DeWitt L. Miller at the Albright home. Interment was in the Union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Albright, Mary,** wife of William Albright, died Feb. 6, 1942, at her home in Meyersdale, Pa. She was a daughter of Clayton and Elizabeth Shultz Lenhart, and was aged fifty-five years. Surviving are her husband, two sons, five daughters, nine grandchildren, five sisters and two brothers. Services were conducted at the Albright home by Bro. DeWitt L. Miller. Interment was in the Union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Baker, Maria E.,** died at her home in Lancaster, Pa., on Nov. 24, 1941. Her age was seventy-two years, eight months and twenty-four days. She was a daughter of the late Benjamin and Sabella Reist Eby. Her husband, David M. Baker, died five years ago. She was formerly of Rapho Township and Manheim Borough. Sister Brubaker was a member of the Church of the Brethren. She is survived by one daughter, one grandson and other relatives. Funeral services were held at her late home and at the Lancaster Church of the Brethren, with interment in Kreider's cemetery near Manheim.—Mrs. K. M. Cox, Lancaster, Pa.

**Barndt, William N.,** died Feb. 22, 1942, at the home of his son-in-law and daughter, Mr. and Mrs. John Blough, in Harrisburg, Pa., where he had been living for several years. Bro. Barndt was born near Somerset and was a building contractor by trade; it is said that there are few builders who constructed a greater number of the red barns so common in Somerset County rural communities than did Bro. Barndt. He was twice married; his second wife, Sister Ellen Miller Barndt, passed away about twenty years ago. Bro. Barndt was a loyal and active member

of the church for many years, greatly beloved by all who knew him. When his daughter and family located in Harrisburg Bro. Barndt went to live with them and placed his letter in the Harrisburg church. A grandson and two granddaughters, along with his daughter and her husband, survive him. Funeral services were conducted in the Meyersdale church by Bro. H. B. Heisey, pastor of the Harrisburg church, assisted by Bro. DeWitt L. Miller of the local church. Interment was in the Union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Edmond, Mary Jane,** daughter of James K. and Elizabeth Jane Wilson, was born June 4, 1877, and departed this life Feb. 3, 1942. She had been in failing health for several years, but for the past year had been confined to her home and during the last several months had spent the greater part of her time in bed. Shortly before her death she requested that she be anointed, which request was granted, with Brethren A. C. Auvil and Robert Byrd performing the rite. She was a member of the Church of the Brethren at Junior, W. Va. She leaves her husband, Charles Edmond, her son, one grandchild, one brother, and two sisters. Funeral services were conducted by the undersigned at the Trinity United Brethren church, at which cemetery she was laid to rest. She will be missed greatly by her family and friends.—Robert Byrd, Junior, W. Va.

**Garber, Sally Jane,** daughter of Abraham and Permelia Louisa Brower, was born July 12, 1863, and died Jan. 11, 1942. She had one sister, who passed away several years ago, and ten half-brothers and sisters. During her girlhood she united with the Church of the Brethren and had ever been a faithful and tireless worker in the church. On Feb. 1, 1885, she was married to Josiah Garber and for almost fifty-seven years they traveled hand in hand down life's pathway. They had no children of their own, but reared a nephew and a great-nephew. Her death was the direct result of a tragic accident; her clothing accidentally caught fire at her home on Jan. 8. She leaves her aged companion, a host of relatives and many friends. She will be sadly missed in the community where she had resided for more than half a century, for she was a helpful, sympathetic neighbor and ever ready to lend aid whenever needed. She will be equally missed in the church and aid society where she faithfully served so long. The funeral was conducted at the North Webster church by Pastor Emeral Jones, assisted by Rev. William Datey of the Methodist church and Rev. Joseph Bailey of the United Brethren church.—Mabel Morehead, Leesburg, Ind.

**Halterman, Sigourney Gangwer,** wife of the late Frank G. Halterman, died Feb. 14, 1942, at her home in Bridgewater, Va., two hours after suffering a stroke of paralysis. She had been in failing health for a number of years. She was born at North River, Va., on April 12, 1884, a daughter of the late Luther and Sallie Gangwer. She was a faithful member of the Church of the Brethren and her life was consistent with its teachings. She is survived by two daughters, one brother and a sister. Funeral services were held in the Bridgewater church with Pastor C. G. Hesse in charge. Burial was in the church cemetery.—Mattie F. Wise, Bridgewater, Va.

**Hipes, Minerva Ellen Eikenberry,** was born in Greene, Iowa, Nov. 14, 1870, and passed away in a rest home at Pomona, Calif., Jan. 29, 1942, after a long period of failing health. She joined the Church of the Brethren in Greene, Iowa. The quality of her life and character was admired by all her friends and neighbors. She was united in marriage to W. F. Hipes and on Dec. 3, 1941, they celebrated their golden wedding anniversary. In 1907 she and her husband and family moved to Macdoel, Calif. This remained the family home until the present although the last months of her life were spent in Southern California for the benefit of her health. She is survived by her husband, one son, five daughters and eleven grandchildren. She also leaves three brothers and two sisters. Funeral services were conducted in the Todd and Reeves chapel in Pomona by the undersigned, assisted by Bro. S. L. Barnhart, pastor of the Long Beach church. Interment was in the Evergreen cemetery at La Verne.—C. Ernest Davis, La Verne, Calif.

**Kline, George S.,** son of Isaac B. and Rebecca Kline, died at the home of his son in Harrisburg, Va., after suffering from heart trouble for several years. He bore his suffering with much patience and courage. He spent his entire life in Harrisburg with the exception of a few years spent in Pennsylvania. He is survived by his wife, who before marriage was Annie Nair, a son and a daughter, a number of grandchildren and several brothers and sisters. Funeral services were conducted by his pastor, Bro. Earl M. Bowman, at the home. Interment was in the city cemetery.—Mrs. A. Fred Cline, Harrisburg, Va.

**Lowery, Charles Virgil,** son of Thomas and Savilla Lowery, was born March 18, 1912, near Keystone, Pa., and met his death accidentally on Sept. 19, 1941. The truck which he was driving got out of control and it is thought that by trying to save his life in jumping from the truck he lost his balance and fell under it. His father died when he was four years old and Mr. and Mrs. Jacob Platter took him into their home as their own child. At the age of twelve years he became a member of the Maple Grove Church of the Brethren. On April 21, 1935, he was married to Sister Carrie Platter. To this union were born two daughters, and a son born since his death. He was a loving husband and devoted father. He is survived by his wife and three children, his mother, four brothers, one sister, three half-brothers and two half-sisters. Funeral services were conducted in the Methodist church in Jennings, Md., by Bro. Lawrence Bianchi, assisted by Bro. Foster Bittinger of Piedmont, W. Va.



Interment was made in the Bittering cemetery in Maryland.—Mrs. Arthur Resh, Grantsville, Md.

**Miller, Janet Elaine**, daughter of Earl C. and Iva Bauernmaster Miller, was born Aug. 31, 1928, at Geiger, Pa., and departed this life Jan. 30, 1942, at the community hospital in Somerset, Pa. She had been in failing health for several years and death was attributed to infection of the blood stream. She united with the Church of the Brethren five years ago in the Geiger congregation. She was regular in attendance at Sunday school and church when health permitted. She will be greatly missed by her playmates in the community where she spent her entire life. Besides her parents she leaves two brothers, three sisters, an aged grandmother and grandfather and a host of friends. Funeral services were conducted in the Geiger Church of the Brethren by her pastor, Bro. H. Q. Rhodes. Interment was in the Somerset County Memorial Park.—Wilbert G. Beeghly, Listie, Pa.

**Morris, Walter A.**, was born in Teegarden, Ind., on Feb. 25, 1861. In 1881 he was married to Lydia Chrowl, who preceded him in 1897. In 1899 he was married to Elva Clark, who passed on in 1935. He is survived by two sons, a brother and two sisters. He had been a member of the First church of South Bend for nearly fifty-two years. He had a kindly and considerate spirit and a warm regard for the church. After five years with a heart ailment he passed to his reward at the age of eighty years. Funeral services were conducted by the writer; interment was in the South Lawn cemetery.—H. F. Richards, South Bend, Ind.

**Noffsinger, Emma Gladys**, was born to Rufus G. and Elizabeth Noffsinger on Nov. 12, 1895, and departed this life at St. Joseph's hospital in Bloomington, Ill., on Feb. 14, 1942. She had been afflicted with a throat ailment since last August, which terminated in her death. She was a member of the Panther Creek church since 1915. Sister Noffsinger was a devoted Christian; her chosen field of service was in the junior department of the Sunday school, although she held various offices in both the Sunday school and church. Her father preceded her in 1901 and her mother on Oct. 31, 1941. Those surviving are six sisters, one brother and other relatives. Services were conducted in the Panther Creek church by her pastor, Bro. J. E. Small. Interment was made in the Hillside cemetery at Roanoke, Ill.—J. E. Small, Roanoke, Ill.

**Sites, Laura Virginia**, daughter of William and Dr. Susan Cornelia Kuhns, was born in Franklin County, Pa., Aug. 20, 1849, and died in the home of her daughter on Dec. 9, 1941. In 1867 she was united in marriage to James K. Sites. Eight children were born to this union, three of whom survive. Mr. and Mrs. Sites moved from Pennsylvania and settled in Carroll County, Ill., in 1886. She and her husband were baptized into the Church of the Brethren soon after their marriage. Throughout the years she remained a loyal Christian and a devoted member of the church of her choice. When advanced age and ill health made it impossible for her to attend services she continued to remember her church and gave her gifts most generously. She was always known for her congenial and hospitable spirit. She was happiest when she was doing something for others. In former years she was called upon to go where sickness and need existed. Many times she accompanied the community physicians and today, because of this contact and service, her name is carried by others. Her beautiful spirit will live on. Since the death of her husband she was cared for most tenderly by her daughter and husband of Lanark, Ill. Besides her three children she is survived by six grandchildren and numerous other relatives and friends. Funeral services were conducted at the Lanark Church of the Brethren by her pastor, the undersigned. Burial was made in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Snyder, Emma**, was born Feb. 3, 1870, at New Enterprise, Pa., and died at her home in Snake Spring Valley on Feb. 10, 1942. She was the daughter of John S. and Betty Stayer Guyer. On Dec. 31, 1897, she was united in marriage to James C. Snyder and seven children were born to them, four of whom survive. Mrs. Snyder was a faithful member of the Snake Spring church. Throughout her life she was active in the service of the church as long as her health permitted. She was a devoted wife and mother and will be missed by her family and friends. She lived a beautiful Christian life. The funeral services were conducted in the Snake Spring church by Bro. D. I. Pepple, assisted by Bro. Alva Shuss. Interment was made in the Ritchey cemetery.—Mrs. Ben F. Van Horn, Everett, Pa.

**Siermer, Melvinah Allison**, wife of the late Samuel Stermer, was born July 4, 1853, and died Jan. 22, 1942. She is survived by her son, with whom she resided, seven grandchildren, three great-grandchildren and one brother. Sister Stermer was a loyal member of the Upper Codorus congregation for many years. Funeral services were held at the Black Rock church with Eld. N. S. Sellers in charge. She was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Stoner, Ezra Roop**, son of the late David and Martha Roop Stoner, died at his home near Johnsville, Md., on Jan. 31, 1942, aged seventy-five years, eleven months and twenty-three days. He was a member of the Beaver Dam Church of the Brethren and for many years served as treasurer, trustee, and deacon of his home church. For some time he served as a trustee of the Fahrney Memorial Home at San Mar. On Dec. 8, 1891, he was married to Mary Elizabeth Fuss, who with one son and two grandchildren, survives. All are members of the Church of the Brethren. One sister also survives. He was always loyal to the

church and faithfully attended its services as long as he was able. Funeral services were conducted at his home by Elders John J. John and D. O. Metz, with interment in the Pipe Creek cemetery.—Mary K. Repp, Union Bridge, Md.

**Stremmel, Elizabeth Stauffer**, wife of Henry Stremmel, was born March 17, 1869, and died Jan. 28, 1942. She is survived by her husband, four sons, one stepdaughter, twelve grandchildren, five great-grandchildren and one sister. Sister Stremmel was a loyal member of the Upper Codorus congregation for many years. Funeral services were conducted at the Black Rock house by Brethren N. S. Sellers and Henry E. Miller. She was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Wise, Margaret Celesta**, was born on July 21, 1873, to Collon and Margaret Wolfe at North Liberty, Ind. On Dec. 16, 1900, she was united in marriage to David M. Wise. Surviving are her husband, one daughter; two stepdaughters, two stepsons, two brothers and a half-sister. For fifty-two years she had been a member of the church, and of the local congregation for nearly forty years. She was faithful and devoted to her church and lived a beautiful and serviceable Christian life, with strict absence of unkind words about others. After a few years of quiet, patient suffering she went home. The funeral service was conducted by the writer with interment in the Bowman cemetery.—H. F. Richards, South Bend, Ind.

## Church News . . .

### California

**Covina.**—On Jan. 25 the deputation team from La Verne College gave a program at our morning service. The mothers and daughters had as their guests at the January meeting the president of the district women's council, Mrs. Stella Vaniman of Long Beach, and the secretary, Mrs. J. E. Neher of Pomona. We enjoyed their talks and appreciated their presence with us. Recently Sister Sarah Lareher, formerly of Indiana, celebrated her eighty-fifth birthday. Her sister-in-law with whom she makes her home, Mrs. Charles Fesler, served a luncheon in her honor at the church with the ladies' aid as guests. At the monthly aid dinner in February we had with us the district Bible director, Mrs. Della Lehmer, from the First church of Los Angeles, and the aid director of the Calvary church of Los Angeles. We appreciated their helpful talks. On Feb. 8 at the morning service four troops of the local Boy Scouts and Sea Scouts were our visitors. They took part in the services and were attentive listeners. A United States flag and a Christian flag have been placed on the pulpit by the young married people's class. The program committee of the B. Y. P. D. has asked the parents of that group to sponsor the Sunday evening service. The plan is working very successfully with an increase in attendance. On Feb. 15 the Glendora B. Y. P. D. gave a program which was much appreciated by our group. A church meeting was held on Feb. 18 with Bro. Riddlebarger presiding. A committee was appointed to buy new hymnals. Bro. Raula Snider was appointed local representative for the Brethren Service Committee. Some other church business was also cared for. A number of our members attended the regional conference at La Verne College last week. We enjoyed and appreciated the many helpful and inspiring messages.—Mrs. Tempie S. Funk, Charter Oak, Calif., Feb. 20.

**Los Angeles, Calvary.**—On Jan. 22 the men's organization enjoyed a dinner in Chinatown. On Feb. 8 Bro. Paul Studebaker from Modesto, Calif., closed a two weeks' successful revival service. Great spiritual benefit was derived by the whole church. Bro. Studebaker and our pastor made many calls, bringing encouragement and inspiration. Bro. Bill Hatch gave of his time freely and provided transportation. The attendance was good considering present conditions. Preceding the services the women made a neighborhood canvas under the leadership of Mrs. M. J. Brock, director of missionary activity. A personal call was made at each home, leaving invitations to the services. Teams from the men's organization made calls and engaged in personal work. These evangelistic teams are to become permanent and continue their work. Mrs. Studebaker was able to attend a few evenings and told stories to the children. On Feb. 15 the La Verne deputation team with Bro. Frank Howell was present and we were stirred anew with their message in word and song. Brother and Sister John Gard celebrated their fifty-ninth wedding anniversary and her birthday on Feb. 15 with open house. Three letters have been received and four granted.—Ethel C. Smith, Los Angeles, Calif., Feb. 21.

**Los Angeles, First.**—On Dec. 7 we had with us Mr. A. W. Newcomb. He brought an inspiring message on the subject, Challenge of the Alcoholic Drink. On Dec. 21 we devoted the entire morning service to our Christmas program, which consisted of children's exercises and music by the adult chorus. Bro. David Young was with us the week end of Jan. 9 for a music institute. Because of Mrs. Young's illness, the course was not completed. We hope to have him with us at a future date. On Jan. 30 we met again at the union rescue mission. Bro. Flora was the speaker. Several musical numbers were given by our mixed octet. On Feb. 6 a group of us called on Brother and Sister D. B. Miller to celebrate their fifty-fifth wedding anniversary. On Feb. 8 Bro. Glenn Harmon of Fresno was with us for the morning service. The ladies' aid have changed their day of meeting from Thursday to Tuesday of each week. On Feb. 15 the deputation team of La Verne College was in charge of our evening



service. A most interesting and inspiring program was enjoyed by all.—Mrs. Paul C. Hosfeldt, Los Angeles, Calif., Feb. 20.

### Illinois

**Cerro Gordo.**—The B. Y. P. D. has presented the play, *The Silver Trumpets*, at Champaign and Springfield, as well as in our own church. Bro. Clarence Albright of Decatur, Ill., has been acting as our pastor until we secure a regular pastor. He has been giving us some very challenging and worth-while sermons. We held our fall communion on Nov. 19. The B. Y. P. D. of the Champaign church presented the play, *Whatsoever Ye Reap*, at our church in November. At Christmas time we gave two programs—one in the morning by the children, and a play and several musical numbers, ending with a white gift service in the evening. Enough food was given to fill six baskets. The women have a barrel of fruit packed and ready to send to Bethany Hospital. They are studying the book, *The Seed and the Soil*. A group called the Sunshine Sisters has been organized and meets twice a month. One afternoon meeting is devoted to making calls on shut-ins. A tea was given for the mothers and daughters during the Christmas holidays; it was held in the new room in the basement which was recently completed by the trustees. The unified finance system which the church adopted for this year is proving very successful. An all-day meeting of the district board of administration was held at the church on Feb. 14. We are co-operating with the other churches of the town in the presentation of the pageant, *The Dawning*, to be given on the evening of Palm Sunday.—Edith M. Gossett, Cerro Gordo, Ill., Feb. 24.

**Milledgeville.**—On Jan. 31 we had the pleasure of having Bro. Kenneth Bechtel, pastor of the Sterling church, and Miss Ruth Shriver, of Elgin, as instructors in a leadership training meeting in our group. We had representatives from our three sister churches in town. Miss Shriver remained for the Sunday services and brought the morning message, which was very worth while, after which she gave a lesson demonstration to the teachers in the children's department, while our pastor, Bro. Paul Miller, led the discussion in the adult division. On Feb. 8 the Boy Scout troop and their leaders from town attended our services in a body and participated in the service, after which Bro. Miller brought a special message from the life of David and Nathan. Our ladies' aid has been busy. We canned vegetables and fruit for Bethany Hospital, prepared and sent a box of clothing for relief, made a comforter for the Mt. Carmel home for children, and one for Camp Magnolia, and made some kits for Camp Stronach. Lately we have been quilting and have served a number of farm sale dinners. Last fall our men's group painted the exterior of our church and the women had the interior redecorated. Mrs. Lucinda Gipe of Chadwick, Ill., a friend of the church, presented us with venetian blinds for the auditorium and the different Sunday-school classes purchased some for their classrooms. The aid society helped the high school class in securing theirs; this has greatly improved the appearance of the church and makes it more inviting. We are glad to report that we are again on the one hundred per cent Gospel Messenger list.—Mrs. Clara V. Fike, Milledgeville, Ill., Feb. 14.

### Indiana

**Fort Wayne.**—The church met in council on Jan. 9. It was decided to buy 150 new hymnals. Our C. P. S. offering for December amounted to \$55.55. Our church treasurer reported \$1,123 in the treasury, representing funds of co-operating agencies of the church. Our church was represented in the WOWO devotional hour on Jan. 12. Our pastor assisted the Mount Pleasant church in a revival Jan. 12-25, during which time the pulpit here was filled by Bro. Guy Harader and Dr. McHoun, president of Marion College. On Jan. 25 Dr. V. F. Schwalm preached for us. On Jan. 30 the father and son banquet was held. The meeting was in charge of Bro. John R. Worthman and Omar Zumbrun. Paul Bowman, Jr., director of Camp Lagro, was the speaker. A quartet from the camp supplied several special numbers in song. John D. Metzler of Nappanee, Ind., our regional peace director, presented an illustrated lecture on the C. P. S. camps. Several of the boys of Camp Lagro were guests for the evening. On Jan. 4 Bro. Amsey Snell of Middle Indiana preached for us. The Plus Ultra class is increasing in number; they have painted and decorated their room. A new carpet has been placed on the pulpit. Bro. John Worthman and wife were recent visitors to Florida and Brother and Sister U. G. Harris are spending the winter there. Our Sunday-school enrollment is 235 and the attendance is good. The B. Y. P. D. had a New Year's Eve party. The church presented Brother and Sister Wright and family with a General Electric roaster and cabinet. The Christmas program was in charge of the Sunday-school superintendent and children's director. Our white gifts were given in cash this year. Baskets of fruit were given by the welfare committee and peace group of the church. Bro. Herman Connine is the new official bus driver. Sister Ida C. Shumaker was with us on Jan. 6. The ministerial conference of our section was held here Jan. 7; A. F. Morris of Garrett presided and John D. Metzler led the discussion. Eld. N. H. Miller of Bourbon was present and contributed to the meeting. On Dec. 26 a sectional children's directors' conference was held here; Sister Mary Army, our local children's director, spoke. Our aid society has been doing much sewing for Bethany Hospital. Mrs. F. L. McConnell spoke to the local W. C. T. U.; our local union pledged \$100 for the new girls' home sponsored by the W. C. T. U. Not so many attended

the Allen County leadership training school because of sickness and working conditions. The men provided outside lighting effects during the holiday season. Gerald Bosserman is again leading the junior church league on Sunday evenings. On Feb. 7 the B. Y. P. D. held a penny supper; the net profit was \$26.47.—Marie Valentine, Fort Wayne, Ind., Feb. 18.

**Spring Creek.**—We met in regular council on Dec. 1 and elected church officers. Bro. Moyne Landis was re-elected elder. The treasurers' reports for the church, Sunday school and ladies' aid showed all bills paid and a nice balance on hand. During the past year the furnace has been rebuilt and an air conditioning system installed. The interior of the church has been redecorated and the windows fitted with venetian blinds. The church decided to continue bearing the expense of sending the Messenger into all the homes of our members. Two have been received by letter since our last report. Eight were baptized during the past year. On the evening of Dec. 21 a Christmas play was given. The white gift offering amounted to \$103. Sister Ada Mishler was elected president of the ladies' aid. During the summer we filled two barrels with fruit and vegetables for Bethany Hospital. We held our annual bazaar and food sale on Dec. 6. We are busy quilting, sewing for relief, and knitting for the boys in camp.—Mrs. George Wirth, Whitley, Ind., Feb. 12.

**Lower Deer Creek.**—We have had a good attendance all winter although there has been some sickness. We held our quarterly council meeting the first of this month and elected a new member for the board of trustees. The men have some wood to cut as soon as the weather permits. The ladies had a very good year in 1941. During the year the aid held seventeen meetings, and six markets, served one banquet, one ice-cream social and five dinners. They made seven adult dresses and one layette for the Red Cross, made and donated three camp packets, made and sold two comforters, quilted two quilts and part of another, sewed rug rags for four large spread rugs, and contributed financially to our pastor's fund, the Red Cross, Camp Lagro, a needy family, Achievement Offerings, the welfare homes at Mexico and the Messenger fund. We hope we can do even better in 1942. The church is keeping its faith and working hard. With a little help from the aid society and the men's group we have a seventy-five per cent Messenger club.—Mrs. Ralph Replogle, Camden, Ind., Feb. 19.

### Iowa

**Panther Creek.**—Our pastor, Bro. L. A. Walker, was in the hospital for an appendicitis operation in November. The preaching services were very ably taken care of by different ministers and programs. We are glad to have Bro. Walker with us again in his usual health. We had a splendid New Year's Eve watch party and services. Rev. Selden from the Methodist church in Adel was the speaker. A hard snowstorm kept a good many away and was responsible for our not having services on Jan. 4. The president of our women's work is Mrs. Minnie Walker; the aid director is Nina Messamer. A splendid Christmas play, *And There Were Shepherds*, was given on Dec. 21 to a large crowd. A group of young people from the Perry high school presented the play, *Why Should I?* A peace play, *Are We Keeping Faith?* was given on Jan. 25. The annual birthday supper was held on Feb. 3. A large group attended the father and son banquet in November. Rev. C. E. Bigelow of Des Moines was the main speaker of the evening. The aid had a bazaar and food sale in December which netted \$65. They also served lunch at two farm sales. Sister Eliza B. Miller brought us a splendid address on Feb. 22. Four from our church are attending the regional conference at McPherson.—Susie Wicks, Adel, Iowa, Feb. 23.

**Union Ridge.**—At our quarterly business meeting held in December, Bro. Earl M. Frantz was retained as elder. The finance board was advised to work out a plan to increase our finances and report to the church at a later meeting. The correspondent was asked to make a report in the Messenger on the trustees' report. In the will of Brother and Sister J. K. Allen the church was made an heir to receive one tenth of their estate. The trustees reported that the estate was settled, all papers turned over to the board of trustees and the church made the heir to an eighty-acre farm with some improvements and \$888 in cash, which had been deposited in the bank in the name of the church. The church further decided that for the present all income that accrued from this estate should be used for religious purposes and to make such needed repairs on the property and that of the church as are needed. Thus this aged brother and sister have left behind a monument that shall outlast marble and granite. Special credit should be given to Sister Allen, who so much desired that the church share with her legal heirs, and also to George Allen, a son, who was executor of the estate and did his work so honestly; also to the rest of the heirs, all of whom wished the terms of the will of their parents carried out as they desired.—W. W. Blough, Hampton, Iowa, Feb. 17.

### Kansas

**Topeka.**—Our church is looking forward to a two-week series of meetings to be held by Bro. J. F. Burton of Lena, Ill., starting March 2. We are working for a one hundred per cent Gospel Messenger club. Our men organized in December; they meet on the second Tuesday of each month, the same night the mothers and daughters meet. Our church enjoys a family night every other month, sponsored by the mothers and daughters of the church. Our attendance at Sunday school is about the same throughout the winter months. City water was piped into our



church last spring. The ladies' aid made a comforter for our pastor, Bro. Ralph Hodgden, and family. The ladies have also given several comforters to the C. P. S. camps. One of our very faithful members, Sister Betty Crist, although unable to attend church services or enter into the activities of the church, pieced the top for one of the comforters for the camps. The ladies are gathering used clothing to send to our suffering brethren. Our pastor mimeographs programs for each Sunday service; we appreciate these very much. We have cleared our church of all debt. We are looking forward to a communion service at the close of our meeting. We ask the brotherhood to pray for us during our meetings; there is much to be done in our community for the growth of the kingdom.—Verle Nincehelter, Topeka, Kansas, Feb. 14.

### Maryland

**Frederick.**—On Dec. 7 the morning service was dedicated to Brother and Sister D. Reuben Grove in observance of their fiftieth wedding anniversary. Our pastor spoke on Christian Religion and the Home. On Dec. 14 a special service for the distribution and dedication of the church envelopes was held. The evening service was in charge of the home enrichment division of the women's work; the guest speaker was Mrs. Earl Coffman of Hagerstown. The men's work held a special meeting at 6:30 p. m. This group sponsored the Messenger campaign and achieved the one hundred per cent goal. The combined choirs presented a cantata entitled The Babe of Bethlehem on the evening of Dec. 14. The children and young people gave a program including a pageant entitled The Light of Christmas on Christmas night. On Dec. 26 the Golden Rule class and the junior aid society jointly held their peanut sister Christmas party. Each member was presented a gift by her peanut sister. The B. Y. P. D. held a New Year's Eve party and watch night service in the church social room. Jan. 11 marked the exchange of pulpit Sunday in this city. Rev. William C. Royal of the First Baptist church was our guest speaker. Pastor Shober was the speaker in the Presbyterian church. The junior aid society resumed their weekly sewing for the Red Cross on Jan. 13. Through our district field worker, Chester Harley, a six weeks' course in Church and Sunday-school Leadership was begun Jan. 14 with the Monrovia and Frederick City churches co-operating. The meetings were held alternately at the two churches, the instructors being Brethren William Kinsey, Chester Harley and Ralph E. Shober. The enrollment was fifty-nine with an average attendance of thirty-five. The course closed with a social held in the Monrovia church. On Jan. 15 our quarterly workers' conference supper was held in the social rooms followed by a discussion on Christian Life Advance. On Jan. 18 the district adult round table on Christian Advance was held in our church. The speakers were Brethren Minor C. Miller, A. Stauffer Curry, Earl Mitchell, John Long, Chester Harley, and Pastor Shober. Our church was in charge of the morning devotions over radio station WFMD on Jan. 21. Bro. Shober was assisted by the church choir. On Jan. 25 our pulpit was filled by Bro. L. Avery Fleming of Elgin, Ill. During the afternoon twenty-six of our young people attended the round table program held in the Westminster church. From Feb. 9-12 our pastor attended the quadrennial convention of the International Council of Religious Education held in Chicago, Ill. He also visited the Brethren Publishing House. On Feb. 15 Bro. Shober brought us a report of this meeting, his subject being Christ Is the Answer. That evening special meetings of the women's work and men's work were held. On Feb. 17 a Frances Willard anniversary party was held in our church by the city W. C. T. U. On Feb. 19 the twenty-second anniversary of the Golden Rule class was observed in the social rooms of our church with forty-four in attendance, including twelve charter members. The class was organized by Mrs. J. Kurtz Miller and was composed of young men and women. This was the first organized class in this church and the first to start the use of a separate classroom. The class is now a ladies' class with twenty-eight on the roll. Following the dinner a program was given, the theme being Forward. Included on the program was a tribute to Mrs. Miller. Talks were given by Rev. Shober and Harry B. Grove. The writer, who is a charter member, gave a brief history of the activities of the class during the past twenty-two years.—Mrs. John W. Wolfe, Frederick, Md., Feb. 21.

### Ohio

**Fort McKinley.**—During November we were privileged to hear two guest speakers, Prof. Wilbur McKee from New York University and Russell F. Helstern of our own group. We co-operated with the United Brethren church in union Thanksgiving services. Dr. E. Stanley Jones was in Dayton Nov. 23-26. Many of our group heard his stirring messages. The women's organizations have been active in their work. Among their activities was a peace meeting with Mrs. Elizabeth Wampler, China missionary, as speaker. On Dec. 18 they sponsored a family Christmas party which was well attended. They also have their monthly church suppers. Proceeds are used as the ladies think best. On Dec. 3 a workers' conference was held. The theme was What I Contribute to My Community. Discussions were led by different teachers. We observed our pastor's birthday at this meeting. His sermons are a definite challenge to us. In the morning of Dec. 21 the choir gave a beautiful cantata, His Natal Day. In the evening the young people gave a special Christmas program. During the month of January we had special programs on Sunday evenings. These were: the story of the Sowers shown in pictures, messages by Mr. R. A. Etter and Bro. Ivan Eiken-

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berry, and a missionary play. Feb. 1 was missionary rally day for Southern Ohio, part of which service was held at our church. The morning sermon was given by Bro. Rufus D. Bowman, and the afternoon and evening speakers were Bro. V. F. Schwalm, Dr. and Mrs. Daryl Parker, and Bro. Bowman. The attendance was very large for each session.—Mrs. Emerson G. Baker, Dayton, Ohio, Feb. 14.

**Prices Creek.**—Two teachers' training courses have been offered in our county and several of our Sunday-school workers have taken advantage of them. Three of our young ladies, Martha Miller, Velma Lee and Opal Fern Arthur, participated in the local Prince of Peace contest. A Thanksgiving service was held at our church with the Castine church co-operating on Nov. 19. Bro. Henry Barnhart of the East Dayton church delivered the message. In our December members' meeting the church officers for the year were elected. E. R. Fisher was retained as elder. It was decided to give a small financial gift to Cedar Grove, which has recently become a separate congregation. The children of our Sunday school were entertained with a Christmas party given by their teachers. On Dec. 21 the children gave a Christmas program. A missionary offering of \$150 was taken at this service. A beautiful quilt with more than 200 names embroidered on it was presented to our pastor and his wife as a Christmas gift from our Sunday school. The young married people's class went Christmas caroling and then enjoyed a potluck supper. They brightened several homes with Christmas cheer by giving them eight newly made dresses and several pairs of overalls. A group of our young people and the young people of Wares Chapel sang carols to the sick and aged in our community. On the evening of Jan. 4 our youth were the guests of the young people of the United Brethren church at New Hope. A short program and a fine social hour were enjoyed. The young people contributed \$150 to the Youth Serves project last year. On Jan. 18 Bro. R. H. Miller gave us a stirring message. In the afternoon and evening he was the guest speaker of the county Sunday-school convention at Eaton, Ohio. We enjoyed having Sister Martha Parker, returned missionary to China, with us on the morning of Feb. 1. Our aid society recently reorganized with Sisters Martha Royer and Pearl Shaeffer as directors. The principal project of our men's work for this past year consisted of planting and harvesting sixteen acres of corn for which they received one-half share. The corn was sold for \$331.30. Their president is E. C. Burnett. We meet every Wednesday evening for cottage prayer meetings.—Elizabeth Getz, West Manchester, Ohio, Feb. 20.

## Announcements . . .

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.  
Maryland, Eastern—Pipe Creek church, April 22.  
Maryland, Middle—Gross-nickle house, Middletown Valley, April 15, 16.  
Ohio, Northwestern—Marion, March 19.  
Ohio, Southern—Salem, April 30.  
Pennsylvania, Eastern—Lebanon, April 29, 30.  
Pennsylvania, Middle—Roaring Spring, April 7-9.  
Pennsylvania, Southeastern, N. J., and E. New York—Amwell, April 22, 23.  
Virginia, First—Troutville, April 15-17.  
Virginia, Northern—Harrisonburg, April 17, 18.  
Virginia, Second—Barren Ridge, April 22-24.

### LOVE FEASTS

**Illinois**  
April 11, 7:30 pm, Walnut Grove.  
**Indiana**  
April 2, 7:30 pm, Fort Wayne.  
May 9, Bethany.  
**Maryland**  
April 2, 7 pm, Frederick City.  
May 17, Peach Blossom.  
**Ohio**  
April 3, 8 pm, Marble Furnace.  
**Oregon**  
April 5, 6:30 pm, Portland.  
**Pennsylvania**  
April 2, 7 pm, Mt. Joy.  
April 2, 7 pm, Waynesboro.  
April 3, 7:30 pm, Meyersdale.  
April 5, 2:30 and 6 pm, Lebanon City.  
April 7, 7 pm, Greencastle.  
May 3, Martinsburg.  
May 3, 7 pm, Norristown.



### Pennsylvania

**Ambler.**—Our official board voted to set aside the first Sunday of each month as a Sunday of sacrifice to emphasize the program of the Brethren Service Committee. During the Sunday mornings of January the pastor preached sermons on Bible characters chosen by the congregation. These were inspiring and profitable. Mrs. Elizabeth Rosenberger Blough addressed the women's work meeting and our pastor, Rev. Nevin H. Zuck, led the college chapel devotional service during the Elizabethtown College Bible Institute Jan. 25—Feb. 1. The following were among some recent services used to present our missionary program: On Jan. 11 H. Stover Kulp talked on Our Mission in Africa; on Jan. 18 Elwood Lentz spoke on Work Camps as a Mission Project; on Feb. 8 Edward K. Ziegler on Our Mission in India; Feb. 15, Mrs. Frank Crumpacker on Our Mission in China. On March 8 Miss Ida Shumaker will speak on Our Mission in India. The pastor is conducting a church membership class for young people. The teacher training class under the direction of Eld. I. S. Hoffer continues to meet during the church school hour. The ladies' aid served dinner for the Ambler ministerium which met in the church on Feb. 11. Every Wednesday the ladies engage in Red Cross sewing.—Mrs. E. M. Crouthamel, Souderton, Pa., Feb. 17.

**Brothersvalley.**—Our Thanksgiving services were held in the morning of Thanksgiving Day; Bro. John Ellis of Johnstown delivered the message. We also held a union service on Sunday evening, Nov. 23, in the United Brethren church in Shanksville, Pa. The Rev. Cummings, returned missionary to China, spoke to a full house. Recently we built a choir loft and redecorated the interior of our church. Our Christmas program was given by the children on Dec. 21. On Dec. 22 the Keystone Workers' class met at the church and divided into two groups and called on a number of aged shut-ins, where they sang Christmas carols and left well-filled baskets of fruit and potted plants. These visits and gifts were very much appreciated. A nice wedding was solemnized in our church on Dec. 21 after Sunday school, when Bro. William H. Rhodes and Sister Dorothy Ross were united in marriage by Pastor H. Q. Rhodes, the father of the groom. A miscellaneous shower was given for them on Jan. 28 at the parsonage. The ladies' aid made another contribution, consisting of comforters, blankets and other much-needed articles, to Camp Kane. Our annual church council was held on New Year's Day. Encouraging reports were read from the various organizations. Officers for the year were elected by ballot. Our pastor handed in his resignation, which was accepted by the church. He has served us for nineteen years and has now accepted the pastorate at Roaring Spring, Pa. On Jan. 11 Brother and Sister A. F. Mostollar observed their golden wedding anniversary. Because of the recent illness of Sister Mostollar no open house was held, although their many relatives and friends join in wishing them many more years of health and happiness. A Hammond organ has recently been installed in our church at Brotherton; it is a gift from Brother and Sister E. M. Knepper and family. On Sunday evening, Feb. 1, a demonstration recital was given by a representative of the Hammond organ company, and a dedicatory service was conducted by the pastor. On Feb. 11 twenty-seven ladies of the church met at the parsonage for our annual quilting, which we have been having for our pastor and his family for quite a few years. We quilted two quilts. A covered dish luncheon was served at noon. Our council of boards meets every two weeks.—Mrs. A. R. Knepper, Berlin, Pa., Feb. 6.

**Chambersburg.**—On rally day our Sunday-school attendance registered 270, and the offering exceeded by \$50 the \$500 goal set; it will be used for the building fund. Baptism was administered on that day in one of the numerous spring-fed streams abounding in this section. An installation service was conducted for the new officers and teachers of the Sunday school and Christian Endeavor. Our evening services are sometimes opened with a candlelight organ prelude, which always proves very impressive. Mrs. Rarick has, by request of the church, filled the pulpit appointment on several occasions in the absence of the pastor. Bro. Clarence W. Foust and the pastor and wife served the church as delegates to the district conference held at Shippensburg. The next conference will be held in the Black Rock house of the Upper Codorus church. One of the most outstanding projects of our Chambersburg church has been the placing in order and reopening of the old Salem church, to be used for auxiliary meetings of our parish. This brick church, erected in 1869, is located four miles north of Chambersburg on Highway 333. While worship was regularly conducted there for many years by the Church of the Brethren, it has been practically unused in recent years until now. Parishioners and friends spent some happy days out there, carpentering and cleaning. Two donations of \$100 each and another of \$50, plus additional appreciated offerings have enabled us to meet all expenses to date, with a substantial amount in reserve for further property improvement. Two of our good brethren who are electricians made a praiseworthy contribution in their work of wiring and installing modern fluorescent lighting fixtures. The large fireplace in the basement has since been used on various occasions. A week of special services were held at Salem with the assistance of several guest speakers: Edward K. Ziegler of York; J. Irvin Thomas of Smithsburg, Md.; Barry T. Fox of Easton, Md.; H. Mitchell Stover of Waynesboro; and Charles E. Grapes of Greencastle. The Sunday of that week was the Salem home-coming. Eld. Maurice B. Mentzer, our overseer, conducted a love feast preparatory service in the forenoon worship hour. A wonderful period of fellowship was experienced in connection with the bountiful

noon meal served in the church basement. The peak of attendance was in the afternoon when the Salem home-coming was observed. A splendid address was delivered by Dr. J. Linwood Eisenberg, retired normal teacher and now pastor at Shippensburg. Our love feast was held in Chambersburg with nearly 200 members surrounding the Lord's tables. It was an unforgettable night of spiritual blessing. Assisting us in conducting this service were Brethren Walter A. West and H. Mitchell Stover, both of Rouzerville; Maurice B. Mentzer and Frank E. McCoy of Back Creek; and Adam E. Forney of Chambersburg.—Ralph G. Rarick, Chambersburg, Pa., Feb. 15.

**Claysburg.**—Since our last report one has been added to our membership by baptism. A very interesting program was given at Christmas time by the children and young people. The last hour of the old year was spent in prayer, praise, and a timely message by our pastor, Bro. C. L. Cox. At our quarterly business meeting in January it was decided that our pastor should hold a two weeks' meeting before our love feast in May and Bro. J. E. Rowland conduct a two weeks' meeting in October. Our delegates to the district conference to be held in Roaring Spring in April will be Mrs. LaRue Blackburn and Mrs. Dora Imler. The B. Y. P. D., with Miss Marie Stine as president and Sister Edith Cox adult adviser, has been very active during the winter months and reports splendid attendance. The juniors, under the direction of Sister Imler, are also doing splendid work. The sisters have been sewing each week and the men's work holds monthly meetings with an average attendance of twenty-five. The B. Y. P. D. and junior meetings have been the means of increasing the attendance at the evening church service, sometimes equaling that of the morning service. A special missionary offering was taken on Feb. 15 in the Sunday-school session, which, along with some money from the birthday bank, amounted to \$50. The pastor is giving one hour each week to instruction in weekday religious education to our high school students.—H. D. Miller, Claysburg, Pa.

**Codorus.**—On Dec. 20 a Sunday-school program was given by members of our different Sunday schools in the New Freedom church. On Dec. 24 Bro. Edward Ziegler of York was with us and showed pictures of his trip to Conference. On Dec. 20 a group of our young people visited Camp Kane and took with them some canned goods and three comforters which they had made with the help of the women of the church. On Jan. 18 John S. McSparran, a former candidate for governor of our state, was with us at Shrewsbury; he gave us a very timely and helpful lecture. On New Year's Day we held our council meeting, at which time Brethren Michael M. Markey and Edward Ziegler were with us and ordained Bro. Obed Fry and wife to the full ministry. On Jan. 19 we had a special council meeting at which four of our former members were reinstated. We had with us the men's chorus of the Messiah Bible College at Grantham, Pa., on Feb. 8. On Jan. 31 Bro. Levi Ziegler and wife, along with some of the boys from Camp Kane, were with us and gave a very interesting program. We are looking forward to our week of pre-Easter services.—Mary A. Lehman, Dallastown, Pa., Feb. 13.

**Ephrata.**—On the evening of Dec. 14 our women's organization sponsored a program. Pictures of the childhood of Jesus were shown and Sister Laura Kreider gave a chalk drawing accompanied by music. An impressive white gift service concluded the program. Sister Mildred Miley has been re-elected president of the group for the coming year. On Dec. 21 the children gave a Christmas program in the morning and in the evening the choir presented the cantata, Night in Judean Hills, under the direction of Sister Sollenberger. The churches of Ephrata united in the week of prayer services Jan. 5-10, and on Christmas Eve the church choirs joined in a community carol singing which was broadcast throughout the community. Fifty-five Christmas baskets were prepared by the ladies' aid and distributed to shut-ins. Our group was well represented at the Bible institute held at Elizabethtown College Jan. 25-31, and on one occasion the choir of our church furnished music. Our pastor is giving us a series of helpful, uplifting sermons on the present-day application of the Ten Commandments; at our midweek service he is leading us in a study of the Gospel of Matthew. We are looking forward to the coming of one of our former ministers, Bro. Galen C. Kilhefner, who plans to be with us on March 8 to conduct a Bible institute. Since our last report one has been received by baptism and two by letter; three letters of membership have been granted.—Mabel M. Myer, Ephrata, Pa., Feb. 25.

**Huntingdon.**—Our new pastor, Bro. Tobias F. Henry, and family came to Huntingdon on Dec. 30 and took up their duties. The pastor and family were formally welcomed by the congregation at a reception held in the social rooms of the church. The church met in regular council on Jan. 12, at which time the following delegates were elected for district meeting: Pastor T. F. Henry, S. M. Gehrett, H. H. Nye, and Mrs. J. Clide Stayer. The annual father and son fellowship dinner was held in the social rooms of the church Jan. 24 with 126 men and boys enjoying a delicious turkey dinner served by the women's work. Eld. Rufus P. Bucher of Quarryville, Pa., began evangelistic services here on Feb. 1 and continued for two weeks. The church was strengthened by his forceful gospel messages. The music was led by Prof. J. W. Yoder. A number made application for church membership. The pastor is now conducting a class in preparation for church membership; more than a dozen are enrolled. Baptism will be held on Easter morning. Our church is co-op-



erating in the union Lenten prayer services which are being conducted by the churches of the city.—Mrs. Edgar S. Kiracofe, Huntingdon, Pa., Feb. 23.

**Huntsdale.**—Our men and women's Bible class decided at their December meeting to give \$20 to C. P. S. camps, \$15 to the Red Cross, \$15 to the Salvation Army and baskets of fruit to the needy at Christmas time. The young people of the Sunday school gave a Christmas play. Our aid society donated fourteen comforters, along with other things, to Camp Kane. They also sewed for the Red Cross during the winter months. The week of prayer was observed with union services with the neighboring churches. On Jan. 25 sixteen of our young people attended the young people's conference at Elizabethtown College. Our Bible institute will be held March 20-22 with Bro. Marshall Wolfe of Bridgewater College as instructor and Bro. Elmer Leas of York as musical director.—Mrs. A. A. Evans, Carlisle, Pa., Feb. 21.

**Lancaster.**—On Dec. 31 our new pastor, Bro. F. A. Myers, with his wife and three of their sons, arrived from Connellsville, Pa., to begin their pastorate here. On Saturday evening the church held a reception for them. After an appropriate program we enjoyed a social hour and refreshments. On Jan. 4 the installation service was conducted by Bro. Norman Musser of the district ministerial board. On the following Sunday Bro. Myers preached his first sermon here on the subject, The Open Door, which was very appropriate and helpful. On Jan. 25 twenty of our young people attended the young people's rally at Elizabethtown. On the following Sunday evening the local young people directed the church hour. Florence Getz has been elected president of our B. Y. P. D. On Jan. 27 the men of the church elected Clarence Retallack as president of men's work for the coming year. The choir, directed by Bro. W. E. Glasmire, is furnishing special music. On Feb. 8 our pastor presented the Brethren Service work in a most enlightening way. On Feb. 12 the book, Christian Roots of Democracy, was reviewed by Mrs. Alexander Glasmire, Mrs. Durell Hollinger and Anna Jane Brubaker at the women's missionary meeting. Mrs. Earl Kreider, the president, presided at the business session. On Feb. 15 the pastor's subject was Are Missions Worth While? After the sermon the Achievement Offering was taken, which amounted to \$132.05. The children's project offering for 1941 was \$116.02. A Sunday-school workers' conference has been planned for Feb. 27. The women of our church joined with the women of the city in a world day of prayer program held in the Trinity Lutheran church. Our pastor will conduct our evangelistic meetings, beginning March 22 and continuing for two weeks. These meetings will be preceded by cottage prayer meetings.—Mrs. K. M. Cox, Lancaster, Pa., Feb. 21.

**Meyersdale.**—We inaugurated the Lenten season last Ash Wednesday with the annual supper and an evening of Christian fellowship. The guest speaker was Dr. Roy D. Boaz, a minister of our church who for some time has been engaged in interdenominational work among the churches of Pittsburgh and Allegheny County. The choir furnished a program of special music. A series of potluck suppers of the various groups of the church will be held at the parsonage as follows: teachers and officers of the Sunday school, Feb. 24; choir and music committee, March 3; young adults and B. Y. P. D., March 10; ministers and deacons and wives, March 17. Our Thursday evening devotional services will have the following guest speakers: Feb. 26, Bro. H. Q. Rhodes of Brotherton; March 5, Rev. John B. Warman of the Meyersdale Methodist church; March 12, Bro. Arthur Scrogum of Accident, Md.; March 19, Dr. B. F. Bungard, pastor of the United Brethren church of Somerset. March 26 is the date designated for the foodless banquet. Each Sunday morning the pastor's wife will meet the juniors and intermediates in a discussion on the meaning of church membership. Holy Week services will be held each evening with communion on Friday evening. There will be a three-hour union service on Good Friday, which will be held in the Amity Reformed church. On Easter morning at the break of day the choirs of the church will present A Pageant of the Resurrection on the steps of the church. Following the pageant the senior choir will breakfast together in the basement of the church.—W. A. Shoemaker, Meyersdale, Pa., Feb. 23.

### Virginia

**Boone Mill.**—The roof of our church and the entire building, both inside and out, were painted, the floors sanded and refinished and the windows frosted. The fine work of the ladies of the church, along with the co-operation of our entire membership, enabled us to complete this project which cost about \$500, with a small balance in the treasury. We all feel that we have accomplished a very worth-while project. Our six weeks' school of missions was climaxed with a missionary message on Dec. 14 by Mrs. Minor M. Myers, former missionary to China. Her message was one that will long be remembered. Our women have given \$30 to the national project, and the juniors \$15 to the junior league. We have given \$126.61 for missions and \$57.55 for Brethren Service. Our young people are experimenting with a new type of meeting—a combination of recreation, music, study and worship. These meetings are held semimonthly in different homes. The four churches in Franklin County—Antioch, Bethlehem, Brick and Boone Mill, are planning to hold joint meetings quarterly. We believe this will increase interest and acquaintances in each group. We are glad to have our church become a member of the one hundred per cent Messenger club. The finance board presented the budget for study and adoption. The morning service was planned for launching this work. Some

very fine follow-up work was done in the afternoon. Since Nov. 1 the district boards have been using our pastor, Bro. Guy E. Wampler, one fourth of the time as executive secretary. The church at Cedar Bluff built a retaining wall along the lower side of the church grounds and graded the lawn. Other improvements are being planned for this year. A new heating plant was installed in the Boone Chapel church during the winter. Each church in the congregation observed the Christmas season with appropriate programs. The young people at Boone Mill gave a play entitled Peace I Give Unto You. The interest and attendance are continuing in a fine way during the winter.—Mrs. Guy E. Wampler, Boone Mill, Va., Feb. 23.

**Bridgewater.**—We met in quarterly council with Eld. N. D. Cool presiding; a detailed report of the finances for the past year was given by the church treasurer. Membership in the one hundred per cent Messenger club was announced by the men's organization and aid society, who are sponsoring it. Since our last report thirteen have been added to our membership by letter and one by baptism. New improvements include new chancel equipment, consisting of choir benches, reading desk and pulpit; and a new heating system installed at the parsonage. The trustees of the cemetery, which belongs to the congregation, reported its incorporation under the name of Oak Lawn. The bylaws have been adopted and the corporation is ready to perform all of its functions. If any person wishes to buy lots or add to the endowment, he should contact the secretary-treasurer, S. W. Long of Bridgewater, Va. Printed booklets of bylaws and other information will be furnished all lot holders in the near future. The delegates to district meeting were elected, and Eld. N. D. Cool and Pastor C. G. Hesse were elected delegates to Annual Conference. Our first Christmas Eve candlelight service was well attended and much enjoyed. The annual Spiritual Life Institute, sponsored by the college and the Southeastern Region, was well attended by pastors and leaders from a number of states. The inspiration and help gained from the leaders, among whom were Brethren D. W. Kurtz and William Beahm, will long be remembered. The annual school of missions was held each Sunday night during January. All age groups participated. The plan of the general brotherhood was followed. Lenten services are being observed each Wednesday night with Bro. M. R. Wolfe as the speaker; the emphasis is always on some phase of prayer. Services will be held each night during the week preceding Easter. We will participate in the world day of prayer service at the Presbyterian church on Feb. 20. A class in preparation for church membership is being conducted each week by the pastor.—Mattie F. Wise, Bridgewater, Va., Feb. 19.

**Briery Branch.**—On Nov. 16 Bro. Earnest Cave of Shenandoah City, pastor of the Newport church, brought us a very inspiring message. We were also glad for the presence of Brother and Sister Kirby Foster, who were with Bro. Cave. Bro. Foster led us in our morning prayer. Bro. Walker from Bridgewater College delivered our sermon on Dec. 14. On the following evening we were grateful for the message Bro. James Boitnott gave our young people; he is also from Bridgewater. On Dec. 11 the ladies' aid met at the home of its president, Mrs. R. W. Newman, to reveal their sunshine sisters. In the morning several Christmas carols were sung, after which Mrs. Galen Driver had charge of the devotions, followed by an interesting talk given by our pastor's wife, Mrs. I. J. Garber. This was followed by our regu-

## On Making a Will ..

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois



acquainting our people with our own missions in India and Africa. On the last Sunday night there was a round-table discussion. Mrs. Olen Miller is sponsor of our missionary department. Our pastor is at this time instructing a class of children preparing for church membership at Easter time. He is also teaching a class for all those interested in Sunday-school leadership. Dr. and Mrs. Garry Cleveland Myers gave lectures in our church one day in December. Bro. Bowman preached a most impressive sermon, In Remembrance of Me, prior to our winter love feast and communion. Bro. Minor C. Miller officiated in the evening, stressing brotherhood and loyalty. The women's circles, with the help of other organizations, were responsible for a new carpet being laid in the church just before Christmas. In the women's December meeting they exchanged small gifts and had a program suited to the occasion. Sister Sarah Myers was the guest speaker recently in both circles of the women's groups. The epidemic of measles in nearly all the homes where there were children hindered our Christmas programs. The joint choirs presented a program of Christmas music and the intermediate group gave the play, Children of the Inn. Our B. Y. P. D. sponsored a peace play, John Kline, as a project of the district board of Christian education, to be given among the churches of the district in the interest of peace. It was given twice to a full house in our church. On the last Sunday night of its presentation here the writer of the play, Prof. E. Parker Dupler of Washington City, was in the audience. The peace agent for our church is Bro. Robert Bowman, who, with his family, has come here from Florida. Pastor Bowman is bringing some vital sermons on how to build up spiritual defense and poise for these times. The mother and daughter banquet will be held Feb. 20 with Sister Paul H. Bowman as guest speaker.—Mrs. A. Fred Cline, Harrisonburg, Va., Feb. 16.

**November 1, 1942, to February 28, 1942**

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Photo by Ellis O. Hinsey

**How the Board of Christian Education Serves Our Church**  
**Pages 22-25**

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**Volume 91 . . . Number 12**

**March 21, 1942**



# Around the World

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Washington, D. C., is the most expensive city to live in, according to comparative living cost figures given out by the Bureau of Labor Statistics. New York is second; Chicago is third. Kansas City and Mobile have the lowest costs.

The annual crime bill in the United States is \$15,000,000,000, about \$120 for every man, woman and child. This represents 400 per cent more than we annually spend for education; it equals our annual food bill and exceeds the amount annually paid in federal, state and municipal taxes.

A church commission on aliens and prisoners of war, designed to encourage the development of Christian good will toward enemy aliens while at the same time observing precautions necessary to national safety has been set up under the joint auspices of the Federal Council of Churches, the Home Missions Council and the Foreign Missions Conference.

Lancaster County, Pennsylvania, has more than half a million dollars cash balance in its treasury and no public debt, and the state has taken over so much of former county obligations that the county commissioners say they will levy no general purpose county tax rate this year and may slightly reduce the institution district tax rate. Lancaster has had no bonded debt since 1899.

More than 10,000 Western Union messengers in the United States will get increased compensation ranging from \$10.42 to \$20.80 a year for using their bicycles in the company's service. For bicycle service during the day they will receive a half cent an hour; night messengers will get a cent an hour. The additional compensation, it is estimated, will cost the company more than \$100,000 annually.



Circuit riding which flourished in pioneer America has been revived and modernized by students of Hobart College, Geneva, New York. Each Sunday ten of them go out in the rural districts to preach the gospel—in some instances at places where it had not been heard regularly for many years. Others in a group of approximately 30, who hope some day to be ordained ministers, are teaching Sunday schools and filling in wherever their services are needed. The youthful missionaries are all Episcopalians.

Interchurch co-operation in Great Britain is advancing by leaps and bounds, Dr. William Paton, general secretary of the World Council of Churches, told reporters as he arrived in New York from London via clipper.

In the First National Bank of Pikesville, Ky., employees meet for a brief religious service every morning before the bank is open to the public. The daily service of a hymn or two, Scripture reading, poetry or an inspirational talk usually concludes with brief discussion of current events.

A message expressing friendship "in the face of the common enemy" has been received in London by Dr. J. H. Rushbrooke, head of the Baptist World Alliance, from the All-Union Council of Evangelical Christians of the Soviet Union. Three months en route, the message voiced the hope that the Anglo-Russian alliance would "serve to further closer co-operation between the disciples of Christ in our two countries."

Five hundred young people from thirty Protestant churches and Jewish synagogues met at New Haven, Conn., recently to sum up findings and recommendations on a ten-months' study of democracy and religion in that city. Thirty groups dug out information on conditions in that city. Copies of the reports were given to city officials, labor and industrial leaders. Representatives of the groups will meet again to see what further action can be taken.

Instead of decreeing a prison sentence for a conscientious objector who refused to report for induction, a California judge is believed to have set a precedent by ordering the C. O. to serve five years probation under the direction of the division of the national forestry service.

During the last six months of 1941, the ecumenical commission for chaplaincy service to prisoners of war distributed over 100,000 pieces of religious literature to some 125 prison camps. The commission is operated in connection with the world council of churches and has headquarters in Geneva, Switzerland.

A novel insurance scheme for students has been made available in Bogota, Colombia. All students working for the bachelor's degree can insure themselves against any misfortune happening to their families' incomes which might make it impossible for them to complete their course of studies. The policies are being written by a large Colombian life insurance company.

More than half the crimes in England during the first year of the war were committed by young boys. Excitement, unsettled conditions, lack of supervision and the closing of clubs were some of the reasons advanced for the increase in delinquency. Today boys' clubs in England are equipped to take care of boys 24 hours a day. The clubs have been reopened and new ones are being built with money provided by the government.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MARCH 21, 1942

Number 12

## « « Editorial » »

### It Surely Is Strange

LOVE's Strange Work is the title of a strange article in a current religious magazine. It seems that love has two kinds of work to do, the kind that is natural to love, thoroughly consistent with its nature, and the kind that is strange to it. A good example of the latter is its work in killing large masses of innocent people. No wonder this is called strange.

The author goes on to explain that this belongs to that other kingdom which is not God's and yet is his after all. It is not his very own in which his principles as revealed in Christ are dominant, but a kind of ostracized annex where he gets certain unlovely necessities accomplished. At odd moments when he excuses himself temporarily from being like his Son Jesus Christ? It is at least fitting that our writer has God managing this other kingdom "with his left hand," whatever that may mean.

What an awfully hard time some men are having to keep their God within proper bounds! They need our sympathy.

E. F.

### The Recovery of Conviction

THERE seems to be something about easier living which softens the moral fiber, or so one is impressed when he reads history and finds that a rise in well-being is often accompanied by a decline in conviction. One does not need to look farther than the Old Testament to find plenty of examples.

That this relation between material abundance and conviction still obtains is supported by the findings resulting from a recent study of living habits and interests conducted by that eminent English authority, Seebom Rowntree. The study just referred to really compares two surveys of the city of York, one made in 1900 and the other just before the war. Rowntree finds "that whereas there has been a marked improvement in the material well-being of the citizens of the test city,

all nonmaterialistic activities of the community have dwindled away to a marked degree."

Now that harder and harder conditions are ahead for all Americans it may be in place to remind our people that there will be some compensations. There is nothing like exercise for one's muscles, and testings for improving moral fiber. It may even be that the sons of this soft-boiled age will recover something of the strength and conviction of their grandfathers.

A good verse to recall at this point is a sentence from Paul's last message to Timothy: "But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry."

H. A. B.

### An Almost Forgotten Doctrine

It never was remembered very well. When a certain wild-looking wilderness prophet preached it early in the first Christian century, the people pretended not to know what he meant. He told them. He said that anybody who has more clothing or food than he needs should divide with somebody who has none. He said tax collectors should be satisfied with what justly belonged to them. With such simple illustrations as these he tried to make clear the nature of the new order he was proclaiming and what it would take to have part in it.

There was one especially sore spot. When the ecclesiastical leaders came out announcing their readiness to join in the new movement, the preacher asked for their credentials. What evidence of fitness could they offer? They were astounded at his impudence. Did he not know that they were sons of Abraham, heirs of the kingdom by divine decree?

No, no, you are not, was the preacher's shocking answer. Real sons of Abraham are like him in spirit. In this lineage blue blood does not count; it takes red. You can qualify only if you repent of your race pride, your hypocrisy and greed and all the other rottenness in your hearts.



So Jesus himself preached. So did his impetuous but soundly converted disciple to the crowd on Solomon's porch. He told them what was holding off the consummation of the kingdom. "Repent ye therefore . . . that so there may come seasons of refreshing from the presence of the Lord and that he may send the Christ who hath been appointed for you."

Do you get the full import of that so? It tells what was wrong with the times then and what is wrong with them now. Nothing else could bring in the kingdom then; nothing else can bring it in now.

This doctrine is as unfashionable today as ever. "Conquer we must, our cause it is just" sets the national mood better than any suggestion of repentance. The comment which came out of the ether along with the singing settled that. We are a great people and proud of the fact that we are absolutely just in our treatment of other nations. We "remember Pearl Harbor" and are so righteously angry about it that we forget all that happened before that. We'd better "remember the Exclusion Act" of 1924.

That would not be a good war slogan but it would hold more promise for the future. It is the only kind that holds any promise of a future worth having. That utterly uncalled-for insult to another proud people is coming back to plague us now, along with the scrap iron we sent them for the purpose. Isn't there a wise word somewhere about chickens coming home for something, or maybe it is about reaping what you sow?

This is the day of America's humiliation. It is well deserved. A Jeremiah or John the Baptist would know the reason for it. He would not find it in the scarcity of battleships and bombing planes. He would find it in the scarcity of trust in God and his way as revealed in Jesus Christ. He would find it in the stupid folly which spurned golden opportunities to cultivate goodwill, and chose instead to plant the seeds of hatred which, when fully grown, blossom into treacherous aggression.

Brethren, the most urgent call of this hour is for a revival of repentance. Let's preach it. Any time is a good time to do this but the Lenten season and the national mood unite to underscore its timeliness with double emphasis.

As for something to repent of, who can be so blind as not to see that among our most flagrant sins are precisely the ones that roused the righteous fury of the preacher in the wilderness, selfishness and pride? "Repent ye therefore, and be converted that your sins may be blotted out."

E. F.

## Defining and Living the Doctrine

BROTHER A is very zealous for the truth as he finds it in the New Testament. He thinks Brother B is in error on a certain point of doctrine. He says Brother B does not believe the doctrine. Brother B says he does believe it but he also says some other things which seem to Brother A inconsistent with such belief. Still further, he leaves unsaid some things which Brother A thinks he ought to say. The result is that Brother A feels bound in all good conscience to question Brother B's soundness in the faith.

What more should Brother A do about this? How far should he carry his suspicion? Should he insist that Brother B state his understanding of the doctrine in the same words that Brother A uses when he explains it, on pain of being charged with disloyalty? Insofar as human eyes can see there is no difference in the Christian character of the two men. The fruit of the Spirit is manifest in the life of Brother B quite as abundantly as in the life of Brother A.

Is it really true that men do not gather grapes from thorns or figs from thistles? Maybe Brother A should give more weight to what the doctrine does to Brother B's living, and less to the terms in which he defines it.

E. F.

## Glasses Can Help

JUST the other day we had a letter from a brother regarding the date of an important meeting. He had sent us a correction. Then when he put on his glasses and looked at the calendar again, lo and behold he had to correct the correction! That is how we got to thinking about glasses and how they can help.

Of course, not just any kind of glasses help. As a boy we sometimes wore frames fashioned out of wire, but these improved specs were not as useful as the smoked glasses used to view an eclipse of the sun. Green glasses help to give spring tones to a wintry world. This may or may not help. We recall a certain young blade who wore glasses—or so we always thought—not to improve his vision but to achieve a more distinguished appearance. We prefer not to pass on the ethics of this procedure.

However, these various cases do lead toward the point that glasses can help if they are the right kind. But they must be good and clear if one does not want to see something which is not a part of real life. Glasses should be made to correct the defects of one's vision, not those of your neighbor. All in all, we favor the use of glasses but suggest that they be yours and freshly dusted.

H. A. B.



## Resources for Personal Spiritual Enrichment\* » » »

BY RUFUS D. BOWMAN

### *In Two Parts—Part One*

ONE day in my study I found a letter faded by the years. It was a letter in the handwriting of my mother. I read it, and re-read it, and in my imagination sat again by her side and heard her speak to me. In those quiet moments I sensed anew the spirit of my mother, the dreams which she possessed for me, the spiritual values which she held dear, the commitment of her life to God. I arose from that hour saying that life's great moments of orientation, fellowship, appreciation and understanding are quiet moments.

It was so in the case of Moses. Moses kept the flock of Jethro, his father-in-law, and led the flock to the backside of the desert to the mountain. There he saw a bush burning and it was not consumed. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

Moses turned aside to see, and when he did, God spoke to him. He was on the backside of the desert, even unto the mountain. He was out where nature speaks, where quietness brings the appreciative responsiveness of revelation. The most lovely spiritual experiences of life are not found on the main highways and thick traffic jams. They come to us on quiet roads, in beautiful orchards, by the lakeside stillness, and at the foot of magnificent waterfalls. They come to us when we have fellowship with a friend whose spirit glows with the eternal, when we sit with our family where love shares and knows no bounds, and when we worship the Father as our hearts burn within us for they are aflame with God. Our need is to turn aside and see.

This subject, *Resources for Personal Spiritual Enrichment*, is broad and general. It is designed primarily for ministers, yet what is helpful for ministers is applicable to everybody. The word *resources* means sources of help or supply. These sources of help are to be presented in terms of our personal needs for spiritual nurture. The word *spiritual* needs further analysis. "God is a Spirit; and they that worship him must worship him in spirit and in truth." God is Spirit, Intelligence, Consciousness, Mind. As Spirit, he thinks, and

feels and wills. He possesses the powers of thought, emotion and will. Man is spirit also. He was created in the spiritual image of God. The constitution of man as spirit—thinking, feeling, and willing—is the basis for our relationship to God. When man comes into fellowship with God his ideas and concepts are enlarged and enriched, his affections are purified and his actions are guided. When the Spirit of God moves through us, our concepts and emotions are enriched and we are led to the consecration of will. This is also the basis for a genuine fellowship with each other. Persons influence our thinking, feeling, actions.

The spiritual life is the whole person in his relationship to God and to his fellow man. Thus, the subject, *Resources for Personal Spiritual Enrichment*, includes the sources of help for the enrichment of our fellowship, for the enlargement of our appreciative responsiveness to the beautiful, the true and the good, for the understanding of truth and the creative quest for more satisfying concepts of religion, for the consecration of our lives to the work of the kingdom, and above all sources of help for the growing of big souls. "We do not know what we shall be, only this, that when he shall appear, we shall be like him, as he is." That's the goal of life, to be like him! That's life in its bigness, its charm, its movement toward fullness, to be like him! Let us "turn aside to see" what life is really meant to be.

In the first place, let us look at the need for personal spiritual enrichment. Ministers need spiritual enrichment not only for personal growth but because their shadow passes over others. A great soul in a congregation radiates spiritual influences and leads others to God by the contagion of his personal consecration. As ministers the most important thing we have to do is to know God and establish a constant relationship with him whereby the spiritual riches of the universe are accessible for our lives. I was riding with a friend one day when that friend said, "I'm rich! I'm rich!" I said, "What do you mean?" He said, "I have the sunrise and the sunset. I have nature to enjoy. I have companionship with friends. I have fellowship with God. No one can keep me from being rich." Fellow ministers, are we rich? Have we cultivated hearts that glow with eternal values? Eloquent sermons are not enough. The ability to build and administer a comprehensive church program is not enough. The graciousness of being a friendly visitor in homes is not enough. We must know God. In knowing him we will discover what the true riches of life are. In discovering these we will be able to lead people into the green pastures of spiritual nurture.

\* This address was delivered at the recent meeting in Chicago of the International Council of Religious Education.—Ed.



There are some specific reasons why personal spiritual enrichment is necessary:

First, activism is crushing mysticism. People are so busy with things that they do not take time for silence and meditation. They are losing their perspective on life. All of this is culminating in a *culture-disease*. Meland in his book, *Modern Man's Worship*, presents worship as the counter-rhythm for activism. Worship, he claims, will bring an enriched personal life and issue in healthful human relationships. Meland is right in his contention that worship is the cure for our *cultural-disease* of activism. It is the cure for superficial living. It is the secret for personal dynamic and perspective on life? Are we going to be crushed by modern life, or master it? Ministers should realize the value of going to the desert and the mountain.

Second, the confused thinking of Christians makes it necessary to emphasize spirit values more strongly. People are confused in their concepts and many do not know what to believe. Some are wondering whether God sent the war upon the world, not realizing that the activity of God is always consistent with his spirit of love and eternal purpose for man. In the work of God ends and means are always consistent. Christians need help in thinking through the basic concepts of their faith.

Third, the Bible is becoming an unread book in modern homes. People generally are ignorant of it. Because of this, the contribution which a thorough knowledge of the Bible will make to the spiritual development of people is lacking. Besides this, many misinterpretations of the Bible are accepted. A well poised spiritual life is founded upon reasonable and true concepts of religion. Bible reading should be reinstated in our homes. Intensive Bible study should be carried on in our churches. And the Bible should become again a living Book in our Christian experience.

Fourth, individual and family worship are disappearing. We know this is true from observation and also from studies which have been made. If we value the spiritual deposit which we received at the family altar of our fathers, we need to work this problem out in terms of modern situations in order that our children may receive the same inspiration. Both individual and family life call for the minister to be an artist in counseling regarding the prayer life.

Fifth, the need for more dynamic churches places upon the minister's conscience the pull for greater spirituality. We have been trying to de-

velop great churches by adding new committees. Churches need worship so spiritual that God's presence is felt, a fellowship so winsome with Christian love that the church becomes a family and a program of service so commanding that people are taken to their knees in search of interior resources of power. We educate ministers to be counselors regarding mental health problems. That is essential, but is it not even more important for pastors to be able to lead persons to the fountains from which springs spiritual power?

We have noticed the need for personal spiritual enrichment: because of the glory of the enriched life itself and the place of the life of the minister in the church; because activism is crushing mysticism, the thinking of Christians is confused, the Bible is becoming an unread book, individual and family worship is disappearing, and the church should become more dynamic.

*Bethany Biblical Seminary.*

## Shall We Call a Moratorium on Moral Law?

BY ALBERT C. WIEAND

STRANGE, isn't it, that in this scientific age men should doubt that the universe is rational and dependable, morally!

Men insist upon the "uniformity of nature" and "the inviolability of natural law," and then go on to say that the *moral* laws of the universe "play fast and loose" with us. How irrational to suppose that we must do evil that good may come; that it is ever *right* to do *wrong*; that moral laws in emergency become non-moral, or "a-moral"; that by government decree or the dictates of a Hitler the laws of right and wrong are repealed for the emergency! Who but the Creator of the universe can declare a moratorium on morals or alter the ethical standards created by God?

No! right and wrong are in the eternal nature of things, in the constitution of the universe, in the World Ground, in Ultimate Reality, in the very nature and character of God.

Because God is what he is, moral laws (as well as the laws of the physical universe) are what they are; and we violate them at our peril. They are as eternal and unchangeable as the nature of God himself.

And yet today (in this scientific age!) under the hysteria of the times and to avoid social disapproval, men are calling evil good, and wrong right. They put darkness for light and light for darkness. They are saying, "Evil, be thou my



good for the time being." And so multitudes are being stamped into doing monstrous evils. And other multitudes are emphatically approving the procedure, and with equal emphasis condemning those who cling to right and truth.

Of course the "moral damage" that is done to multiplied thousands, even to a whole generation, in incalculable, which it will require superhuman labors through many years to overcome. For hate can be overcome only by love, and prejudice by truth, cruelty by kindness, evil by good.

"Render to no man evil for evil,  
But overcome evil with good."

*Bethany Biblical Seminary.*

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### Exalting Christ

BY REBECCA FOUTZ

#### *In Three Parts—Part Three*

WE know that it is not popular to speak about the purity of the church. Neither was Christ popular when he cleansed the temple, but the unpleasant task was necessary. The field where the wheat and tares are to be left grow together until the harvest time is not the church, but the world. This is Christ's own interpretation of the parable.

The message to the seven churches in Revelation still applies. They were held responsible for known sin permitted within the body. Christ still moves among the churches calling to repentance, or the candle—their light—will go out as it later did with some of them.

Paganism had then already made serious inroads into the church. Today we usually call it worldliness. But whatever the name, it destroys spirituality, dims the church's light and shears it of the power to witness against sin.

Open sin was tolerated in some of those churches. So is it now. False doctrines were allowed to be taught. Is this still not true? There was a lack of love in some, also failure in other necessary Christian virtues. Are not these shortcomings with us today?

Their good points were commended. And the promise to them is to us too, that faithfulness until death means a crown of life. There was also the warning that continued sin, without repentance, would cause their name to be blotted out of the Book of Life. Christ is the Head of the church and how could we exalt him more than by keeping this body, which is his body, so that it ever honors him?

God hath exalted Christ by giving him a name that is above every name. He got that name by his life of obedience and his sacrifice for sin. If we

exalt him by truly following him as the way, the truth and the life, some day we shall share in Christ's own exaltation.

*Philadelphia, Pa.*

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### Christ Preaching Unto the Spirits in Prison

BY D. E. CRIPE

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water (1 Peter 3:18-20).

DR. WM. L. PETTINGILL, an able preacher whose sermons we receive over the radio, has published a book in which he answers hundreds of questions which people have asked about Bible subjects. When he was asked to explain the meaning of Christ preaching to the spirits in prison, he consulted Dr. Scofield.

That noted teacher gave three interpretations of this difficult scripture. The first one is this: "It is said that between Christ's crucifixion and resurrection, he went into Hades and offered salvation through his cross to all the wicked dead." The second is that "he preached in Hades declaratively—merely announcing the consummation of the predicted sacrifice to those who had rejected the promises during Old Testament times." The third interpretation is this: "Christ was quickened by the Spirit, by which Spirit in the days of Noah, while the ark was preparing, and the longsuffering of God waited, he preached to those who are now imprisoned spirits, awaiting the judgment."

Dr. Pettingill's objection to the first interpretation is this: "The context of the verse limits the preaching to a particular class of sinners—those antediluvians who rejected Noah's gospel. Such favors to a special class of sinners who were warned for 120 years before the flood came is inconceivable."

His objection to the second interpretation is: "It puts Christ in the position of, so to speak, taunting the irredeemably lost—which is also inconceivable. He might have wept over them. He could never have exulted over them."

Dr. Pettingill accepts the third interpretation and teaches it. However, we know but little about the preaching of Noah. We do know that he was a preacher of righteousness, and that his preaching was acceptable to God. He set them the example that all Christian preachers should preach



righteousness. But the people to whom Noah preached were all carried away by the flood, except his sons and their wives. We have no record of what he preached.

After what Peter had written about Christ preaching unto the spirits in prison, possibly after meditating on what he had written, he again refers to the subject and explains more fully what he had said. He says in 1 Peter, chapter 4, verse 6: "For this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The term, "to them that are dead," is broad and may include all the human beings who lived and died during the four thousand years from Adam to the time of Christ on earth. Most of these had not known God and were not living under any divine law. "Where there is no law there is no transgression" (Rom. 4:15).

Yet it seems neither of these learned men referred to the explanation which Peter makes of his own writing, which is strange. This explanation of Peter puts away the very objection one of them offered to the first interpretation.

"God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." The merciful God did not love only the people who were born after his Son came into the world, but he loved the children of Adam down to the time that Christ came to earth. In his great wisdom and mercy he made it possible that all mankind could have the opportunity to be saved.

This is the opportunity God in his providence prepared, that the spirits of all who had died before Christ came to earth were to be in prison and there Christ preached to them, and all who were willing to accept him were of the number "who should not perish, but have eternal life." All who rejected him were eternally lost.

We can well believe that Christ had wept as he never wept before if he must have consigned half of the human race to eternal destruction because they had no opportunity to be saved.

This does not mean that people today can live in sin all through this earthly life and then in the spirit world have the opportunity of accepting Christ. This is our day of grace. This lifetime is the time given us to accept salvation. Since Christ came to earth this is our time to accept him, become his disciples and follow in his teaching. Those who do not accept him in this lifetime are lost.

Wichita, Kans.

## Fellowship With Christ

BY ELGIN S. MOYER

"AND our fellowship is with the Father, and his Son Jesus Christ" (1 John 1:3). What more sacred, more precious, more vital relationship can man have in this world than to have fellowship with Christ, the Son of God, the Savior of men?

First, let us notice the deeper meaning of fellowship. Webster tells us that fellowship is: "Companionship of persons on equal or friendly terms; . . . a state of being together; community of interest." Then fellowship with Christ must mean companionship, comradeship, close association with him. Listen to the words of Jesus himself: "Abide in me, and I in you. . . . Even as the Father hath loved me, I also have loved you: abide ye in my love. . . . I have called you friends for all things that I heard from my Father, I have made known unto you" (John 15:4, 9, 15). "That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one" (John 17:22, 23). Friends, to have real fellowship with Christ means to live with him, in him, and to let him live in us. It is a state of "togetherness" in the fullest and deepest possible sense. It is more than fellowship in any human relationship. It is spiritual unity and affinity with him. It is the most practical and vital companionship or comradeship that one can comprehend or experience. Furthermore, Jesus says, "Take my yoke upon you." We are to go through life yoked up with him, living in him, filled with his Spirit, having his abiding Presence for every stage or state or activity of life. This is fellowship with Christ.

Second, what about the price of this fellowship? It is costly. It will cost our all. It will mean the death of self. We will need to say with Paul, "I suffered the loss of all things, and do count them but refuse that I may gain Christ" (Phil. 3:8). Jesus said, "He that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 10:38, 39). To have abiding fellowship with Jesus means crucifixion of self just as much as salvation for me meant the death of Jesus on the cross. I must die with him and for him if I am to possess him and he me. There is no other way. It is costly. But my salvation was costly. How dare I hope or even desire to have a costless fellowship with such a Savior? "A disciple is not above his teacher, nor a servant above his lord. It is enough for the disciple that he be as his teacher and the servant as his Lord" (Matt. 10:24, 25). Brother, is that



your conviction? Is that your committal? Are you willing to pay the price to have fellowship with Jesus, who gave his all? Charles L. Goddell says, "Only a crucified man can preach a crucified Christ." Cross-bearing is not easy, but it is glorious; for we are bearing our cross with and for him. It may entail much suffering. But our sufferings are for him and his glory. We thus become "partakers of Christ's sufferings" (1 Peter 4:13) and "fill up that which is lacking of the afflictions of Christ" (Col. 1:24). There is a real ministry in suffering for Christ. Are we willing to bear the cost or pay the price?

Third, the results that accompany and follow our fellowship with our Christ a thousand times over compensate for the cost. We have the peace of God that passes all understanding; we have the assurance that we can ask what we will and our requests will be granted according to his will and purpose; we have abundant power for service for him, to do his good pleasure in our lives; we know that we are in the will of God as we walk life's highway, and as we move on into the great eternity with him. We can say with Paul, "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4:16, 17). Fellowship with Christ, at any cost, is the most abiding reality and precious possession that we can think of or hope for in this world or in the world to come.

*Oak Park, Ill.*

### Spring's Token

BY DESSA A. KREPS

All poets sing about the spring . . .  
When winter's spell is broken  
The sun shines bright and hearts are light  
And herein lies a token . . .

After winter comes the spring,  
After storm the calm;  
After sorrow we may sing,  
After pain the balm.  
After darkness dawns the day,  
After labor, rest;  
After service comes the pay,  
Afterward is best.

All Christians sing for joy each spring  
As Easter's hope is spoken;  
When morning light dispelled the night  
The bars of death were broken—  
So hearts are stirred for afterward  
Is best by every token.

*La Verne, Calif.*

### The Freedom We Want

BY RAYMON E. ELLER

WE are living in the day of compromise and confusion. On the one hand our government is asking its citizens for complete allegiance, while God is saying through his Holy Word, "Choose today whom ye will serve." Jesus said: "Render unto Cæsar the things that belong to Cæsar, and unto God the things that belong to God."

I think that most of us are clear in our thinking concerning the position of the Church of the Brethren on war and peace. Yet because the church has taken a positive stand for peace, does that mean that I, too, as a member of said church, must take the same stand? Before any position can mean anything useful there must be individual conviction.

And conviction should be based upon truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." He meant truth about man, about God, and about their relationship to each other. From First John we learn that God is love, and that we are his children. Therefore, I believe that we were created for the ways of love. True love is fundamentally and basically the way of peace. Pacifism is the building of a new way of life; however, this can be done only by a wholehearted commitment to the way of love.

I am a pacifist because I love my country and I want freedom. We are told that there are four kinds of freedom that we all want: freedom from want, freedom from fear, freedom of speech, and freedom of worship.

If there is one thing that most Americans desire it is equality of opportunity. We are convinced that every individual should have a good job and make an honest living. Furthermore, we believe that every individual should be properly fed, and clothed. Every one of us wants freedom from want.

The second thing we desire is freedom from fear. Many are afraid of death, or of what others will think and say about them, or even afraid of self. The biggest and hardest problem that we as individuals will face is to master these egos of ours. When one is loosed from the prison house of self, then there is real release and freedom. How can this be done? In 1 John 4:18 there is a timely suggestion, "There is no fear in love, but perfect love drives out fear." It is no wonder that the heathen are motivated by fear, live by fear, and are driven by fear. They have not fully understood the true love of God.

Another thing we all want is freedom of speech. In a democratic society freedom of speech is of



primary importance. Patrick Henry realized its importance when he spoke, "Give me liberty or give me death." I pray the day shall never come upon us when our freedom of speech shall be taken from us.

The fourth desire is freedom of worship. Can we be assured that the time will never come in this country when men and women, boys and girls will not be allowed to worship according to the dictates of conscience? That will depend upon how we use today the freedom that we already have. When the children of God choose to stay at home at the time of worship then we are not too sure. God does not promise peace, happiness and freedom when they turn their backs upon him. Brethren, I am convinced if we maintain our freedom of worship then something must be done to the souls of men. It is through worship, public and private, that the soul of man is knit with the spirit of God. We dare not lose our freedom in worship.

These four freedoms that we have just mentioned can only thrive and grow when there is Christian freedom. As a young man I am willing to defend these rights and privileges, because it is through them we can build the kingdom of God in the lives of personalities.

Our inquiry can be better understood when we know the international situation in which Jesus lived, and discover how he reacted to it. You recall that in Jesus' time Palestine was under the yoke of the Romans. Constantly the Jews were trampled under their iron heel. Many patriotic Jews believed that a violent revolution was the only way out. The so-called zealots rebelled several times in Jesus' lifetime, but they accomplished nothing. No doubt Jesus gave much thought and study to this Roman yoke, since he identified himself with his oppressed Jewish brethren.

In the Jewish revolutions Jesus could see no real hope. He saw the futility of their efforts; perhaps that is what prompted him to say, "Ye shall hear of wars and rumors of wars." In 70 A. D. Jerusalem fell, but nowhere can I find where Jesus sanctioned the spirit of retaliation. The words of Jesus in Luke 19:42 give us a glimpse at his best thinking, and especially as Moffatt translates the verse. From his own statement Jesus surely saw the vanity in war and turned from it.

The Jews were expecting deliverance in terms of a military leader because they thought this was their only hope. Again and again Jesus refused to fit into their scheme. He said, "I came not to do my will, but the will of my Father." A wonder-

ful proof of this is found in his triumphant entry. He entered the city at the head of peaceful children, riding a donkey, and accompanied by happy followers.

I do not think that Jesus was an idle dreamer. Jesus knew that he could have been greater than Moses of old, leading his people through another Red Sea, one of blood, to the Promised Land of Freedom. But Jesus chose another way, God's way, the way of nonviolence and nonresistance.

Bible readers are all familiar with an experience that happened in the Garden of Gethsemane. One of the disciples snipped off an ear of the High Priest's servant. Jesus turned and said, "Put your sword back where it belongs! For all who draw the sword will die by the sword" (Matt. 26:54). The pages of history are full of examples of the truth of his statement. Babylon, Assyria, Greece and Rome are only ruins because they refused to heed the truth of these words. War is race suicide; Jesus saw this and refused to take that way.

For me the case is clear. If I am a true follower of Jesus, then I must follow in his steps. I must surrender my all to him—my ideas, my convictions, my life, my will. After the full commitment has been made, then and only then will my ideas be God's ideas, my convictions his convictions, my life the life of God flowing through my body and mind, and my will the triumphant will of God. The prophet of old said, "Choose today whom ye will serve, but as for me and my house we will serve the Lord." The hymn writer put it this way, "I have made my choice to follow Christ each day." Will not you also accept the way of love, triumph, power and victory?

*Bassett, Va.*

## Church Attendance

BY NATHAN MARTIN

I was glad when they said unto me, Let us go into the house of the Lord (Psa. 122:1).

The Lord is in his holy temple: let all the earth keep silence before him (Hab. 2:20).

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever (Psa. 93:5).

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth (Psa. 26:8).

*A Great Institution.* The Man of Galilee, whose teachings and whose life have changed the course of all history, said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). He was himself a churchgoer. "As his custom was, he went into the synagogue on the sabbath day" (Luke 4:16). His loyalty and devotion are unexcelled. Said the great Napoleon, "I think I understand somewhat



of human nature, and I tell you that these were men, . . . and I am a man, but not one like him; Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him."

The Christian church has been the object of much criticism. Prof. Walter Rauschenbusch wrote a book entitled *Christianity and the Social Order*. He was very hard of hearing. One night he was about to rise before his audience to give a lecture, when a man arose in the middle of the hall and launched a vigorous tirade against the church. Prof. Rauschenbusch noticed the man, but could not hear him. Someone informed him. He said calmly, "Nobody kicks a dead horse," and proceeded with his lecture.

*The Church's Friends.* The great and good have ever been good attendants of church services. George Washington's pastor said of him, "No company ever kept him away from church. I have been at Mt. Vernon on the sabbath morning when his breakfast table was filled with guests. But to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. Instead of staying at home out of fancied courtesy to them, he used constantly to invite them to accompany him."

John Quincy Adams once said, "I have in my heart a little plant called reverence. I must water it frequently." Edgar A. Guest uttered these words, "I would not care to live in a city, town or nation without churches"; and, again, "I want churchgoers for neighbors."

*Why Go?* Most of the folks in our churches, no doubt, got the habit of church-going because godly parents started them that way. You were not given the opportunity to decide in your earliest experience whether you would go or not. As you grew the habit grew. You soon learned that the church, through her teaching, answers no less than three of life's greatest questions: "What must I do to be saved?" "How can I be the best possible man?" and "How can I make my life tell for God and for good?"

In detail, my reasons for attending church services classify broadly under two heads—the benefits I get from attending, and the effectiveness which church attendance lends to my life effort.

I find the church an institution of instruction. She is spoken of as "the pillar and ground of the truth" (1 Tim. 3:15). The early church "continued in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:

42). Even further, if necessary, she becomes God's appointed agency for correction, since "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Far down the ages now,  
Much of her journey done,  
The pilgrim church pursues her way  
Until her crown be won.

Lebanon, Pa.

## Christian Department

BY W. I. T. HOOVER

### I. Meaning of the Subject

1. DEPARTMENT relates to the proprieties of action or conduct. My dictionary says it is "the voluntary direction of the powers and faculties to appropriate ends, especially as regards morality and religion." Christian conduct relates to action in harmony with Christian principles.

2. Who is a Christian? A Christian is a follower of Christ, a disciple, a learner of him. The word *Christ* was so frequently used at Antioch, and the Way of the Christ so emphasized there that its citizens designated these followers by the nickname of Christians.

We are Americans, but some of us are better representatives of America than are others. In a group of teachers some are better representatives of the true teaching profession than are others. Many are disciples of Christ but some are better representatives of true discipleship than are others. There were twelve apostles, but some were better representatives of true apostleship. Millions today are better representatives of Christ than are others. Some are model members of the Christian family; others are a real discredit to it. Then, intermediate between these two extremes, are the good, bad and indifferent.

3. The Bible is a history of religion; that is, of many religions and not merely one such, as: Babylonian, Assyrian, Egyptian, Phoenician, Canaanite, Israelite, and Christian. It is a system of principles and doctrines rather than of commands, exhibited in elaborate ceremonialisms and concentered in individuals. We are especially interested in the New Testament, yet a difference in the interpretation of its doctrines is the occasion and cause of over 300 different organizations of Christians or the professed followers of Christ.

### II. Some Accepted Principles

I want to point out some general principles of action to which if our lives conform, not only Chris-



tians but the worldly will agree results in something which is worthy of the name of Christian conduct. In case of certainty that a certain course is wrong, then one should refrain; but how about it when doubt exists?

1. The first principle should be: What does the Bible say about it? That is, what does the New Testament say on this subject? Often it may give an unequivocal statement on the matter. Then act accordingly. Sometimes a concrete case embodying the principle will indicate the course of conduct to be followed. Let us not bring reproach on our profession, but always give heed to the teachings of this the sublimest of all religious literature. This has been stated to be a Book of two worlds—this one and the one to come. However, we need to be careful here lest our interpretation be only mere wishful thinking or lacking in the essential point of view. The world generally respects one for sincerity and honesty, but not always for ignorance or prejudice.

2. What would Jesus do in such and such a case? A careful questioning of one's motives, purposes and intentions [these words do not mean quite the same] will frequently reveal a clear line of action. That is, if Jesus were in my place now, would he say what I would like to say? Or would he do what I would like to do? Or would he go where I would like to go? Quite often the conviction will obtain that Jesus would not so act, that it would not quite harmonize with his character and life. Then, have I any right so to act? In case of doubt in the matter it were better to give one the benefit of the doubt and so to refrain.

3. In 1 Thess. 5:22 we read, "Abstain from every form of evil." Appearance of evil needs watching; give yourself the benefit of the doubt.

4. The principle of expediency is presented in 1 Cor. 10:23. We may know that a certain course of action is right, but it may not always be expedient so to act because of the weakness of other members or their ignorance or prejudice. One may do more harm than good under such circumstances. In either case, action or refraining from action will likely cause some talk and censure. Notice the case in 1 Cor. 8. The eating of meat sacrificed to an idol was neither morally right nor wrong, any more than eating meat not so offered. But remember that the Corinthian Christians were recent converts from paganism. They cast off the belief that the idols were anything worthy of worship. They could buy meat perhaps cheaper at the temples than at the regular meat shops; besides it may have been much nearer for many Christians to go to the temple than to a meat shop. So, why not buy at the temple? However,

many ignorant neighbors believed the purchase of temple meats was still an act of devotion to the idol gods. Sunday schools, revival meetings and higher education were once not expedient to preach in certain circles.

### III. Some Fundamental Gospel Rules of Conduct

1. The Golden Rule, to observe which may prevent the rule of gold. Is this an unconditional rule? It would seem so. But suppose you try it this way: "Friend, won't you give me a 'chaw of your tobaccer'?" "Why not chew yer own tobaccer?" "Because I have none, I have been out of work and have no money to buy any." Now apply the Golden Rule and say to one's self: "You are right about not having any tobacco. So, since I might be in the same fix sometime and want some tobacco, I will gladly comply with your request." Apply this to cigarettes, beer, bad movies, etc. Is the Golden Rule an unconditional rule of action? No, not under all kinds of cases; but if applied to what Jesus meant it is an unconditional rule. This rule does apply to all human relations—social, business and religious—and we need to discriminate carefully.

2. Rom. 12:11—is this an unconditional rule in business? Hardly, because verse 17 would have us be honest in our getting or doing business. One should make all the money he can—but honestly, and then give liberally to good causes. "Whatever you do, do all to the honor and glory of God" (1 Cor. 10:31).

3. In social relations consider Rom. 12:10 and 13:7.

4. Be hospitable, Rom. 12:13.

5. To one's enemies Rom. 12:14 and 17-21.

The total result will be Christian conduct (Matt. 25:31-46). Conduct determines the nature and degree of the reward. The moral quality of an act is determined by the motive and the result of the act.

*La Verne, Calif.*

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### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

A man prominent in public life was accused by a certain newspaper of being anti-Semitic. A lawyer friend proposed in a public meeting that a libel suit be brought against the paper.

As he arose to speak the truly great man expressed his appreciation, but counseled prudence and long-suffering. Rather than increase the misunderstanding and hatred already existing in the community, he suggested that they forget about it and let him bear whatever stigma the false statements might cause.

*New York, N. Y.*



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

### Chapter III—Apollyon Again

Anna Elizabeth was down along the road picking wild raspberries one afternoon. Her basket was full, and the bushes that grew along the edges of the wood and by the rail fence were pretty well picked. She wiped her face and felt that her hair was curling a little around the edges where it was damp from perspiration under her muslin cap. She had half a notion to go to the house around the road and up the lane instead of across fields, as she had come.

When she saw a team and wagon coming down the road, and a little later recognized Hans, the teamster, she was sure that the road would be the more interesting.

"Hello!" cried Hans, when he saw the little figure by the road. He was riding for a change, but he got down off the lefthand side nearest the wagon, which was the one he rode, and held out his hand for the basket. "Going my way?"

Anna Elizabeth nodded. "You have no paper today, I suppose?"

"Now then!" Hans exclaimed. "And that is all you think of! Only two weeks ago I brought the paper, and it is published only once a month."

"It was the May paper, and now it is the middle of June."

"The June 16 paper I do not have. Have you read the other then?"

"Of course," replied Anna Elizabeth.

Hans hung the basket of berries by the side of the wagon and spoke to the team. Anna Elizabeth looked with an admiration that never grew dull at the huge wagon and the six sleek, strong horses. Their harness jingled, and the tar bucket at the back of the wagon swung and squeaked, and Hans marched along beside the wagon, stepping briskly in spite of his generous figure.

"And what is your father doing?"

"Making hay. Michael is helping."

"And not Anna Elizabeth?"

"I carry food and water to them. But most of the time I help mother and take care of Samuel."

"Maybe you would like to ride, then," said Hans suddenly, checking the horses. "I'll stop to say a few words to your father."

Anna Elizabeth hesitated a little. It would be very exciting to ride Hans' beautiful horse, but she felt a bit doubtful and almost afraid. Every now and then a fragment of conversation she had overheard between her father and mother came to her mind.

"But Samuel, I do not think Anna Elizabeth should be so friendly to Hans. Not of our people is he, and it wonders me—"

"He will not hurt the child."

"Of course he will not hurt her!"

"He will not say anything to her that he should not. I know he is not of our faith. But is she then to know nobody but Brethren people?"

"Well, you know him better than I, of course—"

"It will be all right, Mary."

Now Anna Elizabeth nodded at Hans. "I will ride," she said.

So Hans swung her up into the saddle, and there she sat, holding on awkwardly and tightly, her eyes shining with excitement, her cheeks flushed.

"So you read," said Hans conversationally.

"And write too."

"What!" exclaimed Hans. "Who then teaches a girl to write?"

"Well, the teacher father got last winter taught us at our house most of the time, and he saw the copies I made from Henry's writing book, and sometimes he would help me a little. Why should he not, then? If it had not been for father, would he have had a school here?"

"He did not get rich teaching you children."

"No," Anna Elizabeth sighed. "That's why we could not have him longer—there was so little money. Only two months he taught us, and maybe he will not come back next year."

"Very unusual is your father. He has a good farm, yes, and you are not hungry, but all that money for learning—! Why, I know girls in Philadelphia who can't write."

"But there is a woman in Philadelphia who teaches school. A Quaker she is. I wish I could teach school."

"What nonsense! Only one such in Philadelphia there is, I think, and that enough, no doubt!"

"Mother can write. She learned in Germany. Why shouldn't I?"

Hans shook his head. "Very unusual is your father," he repeated.

"Yes," Anna Elizabeth agreed, "father is different." There was a little pause, and the noises of the horses and the wagon became prominent again. "We all are different."

Hans looked up at the straight little figure on the horse.

"By—that is—" Here Hans was taken with a fit of coughing. He came out of it red in the face and chuckling. "What I mean is, you're quite right! Who then will bring you your paper if I do not come up this road any more?"

Anna Elizabeth looked down in astonishment. Hans had been a fairly regular part of her life for several years now.

"But what would you do?" she asked.

"I might try the road through Conestoga, and go as far as Harris' Ferry," he said.

Anna Elizabeth's eyes grew wide with wonder.

"Almost to the mountains? Aren't there Indians out there?"

"I might turn soldier."

"But—"

"I forgot!" Hans looked sheepish. "You think that is very wrong. Well, I really don't think I'll be a soldier, but I might—well, go away from this country."

"Why?"

"Well—" This seemed to be Hans' favorite word for the moment. He kicked at clumps of grass as he walked along the narrow road. "Well, this year 1747 has not been so good for Hans. Sometimes very easy it is just to go away."



"Sometimes very hard it is to go away," said Anna Elizabeth wisely. "Christian would have run away from Apollyon only he had no armor for his back. So he had to stay and fight."

"Wh— what?" cried Hans, looking startled. "You little witch! How could you— What I mean is, where did you get such ideas?"

Anna Elizabeth looked surprised.

"Part of a story it is," she explained. "In *Pilgrim's Progress*. Christian met Apollyon in the Valley of Humiliation, and he wanted to run away, but he remembered that he had no armor for his back. So he fought Apollyon and overcame him, and a hand came to him with leaves from the tree of life, and he was healed immediately."

"*Pilgrim's Progress*," repeated Hans thoughtfully. "I have seen that book."

"Seen it?" exclaimed Anna Elizabeth. "You mean you could read it?"

"Why, I guess I could," Hans replied.

A brilliant idea flashed into Anna Elizabeth's mind.

"Oh, Hans, won't you read it for me?" she begged, leaning toward him in her eagerness. "You could read just a little bit before you start out on the road each time and tell it to me when you stop here."

"But—"

"Hans, father read only part of the book, a long time ago, in Germantown it was. And what he read he tells me. But Christian set out for the City of Zion, and how then will I ever know how he got there? Who else did he meet on the way? And did he have other fights then? Never will I get to see the book! Published in Germany it was, and translated from the English, and how would I get it? Father never sees any more the man who had it. Won't you read it for me?"

Hans walked along moodily.

"Who ever heard of a teamster reading books?" he muttered. "And I do not think I want to read that book anyway!" This last sentence he said in a louder tone.

Anna Elizabeth bit her lip hard and said no more. She was suddenly very close to tears, and she had no intention of crying in front of Hans. But somehow she had never thought so much about this book before. She had listened eagerly to her father's stories, but now she could see the book, real, a something to be held in one's hands and read over and over again by the fireplace. Perhaps it had clasps like the Sower Bible of her father's. Perhaps it was like the A B C Book which she and Henry used, and out of which Catharine and Joanna and Samuel would also learn to read. And Hans had seen it, and he would not read it.

She was glad when they turned in at the barnyard. Her father and Michael were just finishing a load of hay, and her father came to lift her off the horse.

"A nice ride Hans gave you, not?" he said.

Anna Elizabeth still could not talk. She only nodded, and without so much as a glance toward Michael, she started straight for the house.

However, Anna Elizabeth knew full well that there was never time for crying. As she winked back the tears, she heard her mother call to her from the garden.

"Take the loaves of bread out of the oven, Anna Elizabeth, and see why Samuel is crying. And look where the girls are."

When she came out from the kitchen with Samuel

on her arm, her mother called again. "And take Hans and the others then some milk to drink."

So she brought a pitcher of milk, and went out with it in one hand and a mug in the other, and Samuel still on her arm. Michael and her father were talking to Hans, and Hans was saying, "Well, I will see then what I can do, but it isn't mine, you know."

The men all took a drink, and Hans handed her the basket of raspberries.

"You did not mean to give them to me, did you?" he asked.

Anna Elizabeth shook her head and still did not smile.

"Tired?" asked Michael, helping her adjust the basket on the arm that held Samuel, and whistling to the baby.

Again Anna Elizabeth only shook her head, but she felt a little comforted as she went back toward the house.

That night her father said nothing at all about either her or Hans, and after the supper dishes were washed and the heavy skillets and kettles all in their places, she got out the set of Sunday-school cards which her father had brought for them from the Sower press at Germantown. Anna Elizabeth had divided the set of 381 cards into little groups of ten each, and she was memorizing each group before she read the next one.

"Do you want to guess?" she asked Henry.

"All right," he said. "Where are you now?"

"In the one hundred forties," she replied. "Ask me the Bible verses first."

"Job 22: 21, 22," Henry called.

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

"I want to play," cried Catharine.

"Me too," chimed in Joanna.

"Let them read the letters, Henry," said Anna Elizabeth. "And Catharine can say the words that she knows."

"That takes too long," objected Henry.

"Then ask me five questions, and I'll ask you five, and then I'll let the girls do five."

"1 Timothy 1:5," called Henry next.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

"Too long it will take for five questions around," said her mother from her side of the fireplace. "Bedtime it is for the little ones."

"I'll let them do their cards first," said Anna Elizabeth. "And you can study, Henry. You are way behind me now."

"I do not mean to learn them all as you do," said Henry. "And I can read them now." But he selected another bunch of cards from the oblong leather case in which they came and began reading them.

Anna Elizabeth went to work conscientiously with her little sisters; and her father, watching her, smiled to himself. He had taught Anna Elizabeth her letters, and now no one in the family would grow up not knowing them.

When the girls went off to bed with their mother, Henry declared he was sleepy. "Father can ask you



your other three questions," he said, handing up the one hundred forties.

"And what is Luke 19:41, 42?" her father asked.

"And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

"And the verse?"

"It is called, *Today! Today!*

"Each moment is a gift from God,  
So squander time then never!  
Watch, and pray, and work right well,  
Or late you will be ever."

"Very good!"

"Father," said Anna Elizabeth, interrupting him as he was ready to ask the fifth question, "did you hear anything of the old woman we saw that day?"

"No," he replied. He paused a little; then as his wife returned to the room, he spoke to her. "Mary, what do you think Michael told me today? The Widow Stamm's cow is lost."

"Not!" exclaimed his wife.

"Do they fix their fences?" asked Anna Elizabeth, sitting up very straight. And then, "What will Apollonia say!"

"And now what must be done?" asked her mother. "Food they must have, and their garden is very ordinary. But maybe the cow will turn up as it did the last time."

"Over a week it has been gone, and they have had no milk except what the Frantzes have sent over," replied her father. "We will have to talk at the next meeting. No poor box do we have like the German-town one, but something we must do."

"Father," said Anna Elizabeth, "is there such a thing as a witch?"

Her father laid down the bunch of cards he was holding and found a card from an earlier group. "Do you remember twenty-five?" he asked. "In Proverbs 18 is the verse."

"The name of the Lord is a strong tower," recited Anna Elizabeth; "the righteous runneth into it, and is safe."

"And time it is to run to bed," said Sister Landis.

"Yes, mother." Anna Elizabeth reached for the cards, arranged them carefully according to number, put them in their box, and replaced it on a cupboard shelf. As she turned to leave the room, she looked at her father. So often he would not answer a question directly. Now he had his Bible again, and he looked very safe indeed.

*Bridgewater, Va.*

## It Is Not a Dreary Day

BY ROSA M. BENNETT

It was not a dreary day even though the sky was overcast with dull lead-colored clouds; the ground covered with snow no longer of a dazzling whiteness, having absorbed too generous a portion of winter's smoke.

It could not be dreary, though the bare limbs and twigs of the maple were sharply etched against the grey sky, while bits of snow still clung to the evergreens. The scene from the window was as beautiful as if it were on a Christmas card, or tucked away as a tiny photograph in your favorite magazine.

A day cannot be dreary when the nearly hidden beautiful things stamp themselves indelibly on your memory while the lush loveliness of a more temperate season somehow escapes you. Each and every season brings its own particular rapture, its own particular beauty. It is there for you.

It can't be dreary with the bright highly-colored newly-arrived seed and nursery catalogues piled high on the table, catalogs full of a promise of beauty for the year and years to come.

It can't be dreary—for hanging from a limb of the peach tree a little house, with its coat of bright green paint, is dancing gaily as the winter winds tug and pull at it—the little house that cradled at least two broods of baby wrens the past nesting season. Even now it does not look abandoned; in fact, it looks very good to the English sparrow peering in through the tiny doorway, perhaps wondering if that small hole could, by any chance, be big enough by spring so that he and Mrs. E. Sparrow could use the little house themselves for domestic purposes.

It can't be dreary—with the happy chattering little tree sparrows dancing and flapping their wings as they try to shake the seeds from the St.-John's-wort, fairly tumbling beneath the bushes to get these delicious little seeds. One starts a game of bird tag, and away they all go only to return quickly on another seed-shaking expedition.

It can't be dreary, for suddenly the upside-down chickadee eating a breakfast of hibernating bugs or the juicy eggs of some long dead insect pest, sees a cat in the window, and suddenly explodes into a staccato vociferation.

Mother Nature presents to you many phases, some hidden, others latent, but all for your pleasure, your enjoyment, and yours for the seeing. She gives you peace, solace, beauty, rapture, ecstasy—all yours for the taking.

God has placed us in a beautiful world where one works to mar, to scar, to besmear, while another works to beautify. You have your choice. Five cents will buy a package of chewing gum to give your face exercise for a short period of time. That same five cents would purchase instead, a packet of flower seeds, that would—if given a chance—afford days and weeks of pleasure for your eyes and soul.

If you think of winter merely as a painful season of frosted fingers, icy highways, and carrying out ashes, what does it do to your disposition? Why not use the tiny chipmunk with his cheeks fairly crammed with goodies as a symbol of winter. Winter is a time to catch up on that Bible study, a time to bring that neglected scrapbook up to date, a time to memorize those poems you've been planning to for so long, a time to study and wishfully mark the favorite bulb catalog, a time to write a few extra letters, read a few more books.

Winter with its shortened days and lengthened evenings brings a time to do the things you can't seem to get done through the other seasons that lure or distract with their own particular treasures.

The psalmist says, "Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men."

*Copley, Ohio.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, March 22

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus the Messiah Foretells His Death.**—Mark 8:27-37. Golden Text, For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. Mark 8:35.

**Christian Workers, The Doctrine of Salvation, Part I.**  
B. Y. P. D., I Go to Church.

**Intermediates, My Church at Work in the Community.**

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### Gains for the Kingdom

One baptized in the Anderson church, Ind.

Six baptized in the Petersburg, W. Va., church, Eld. N. A. Seese, pastor, Bro. Jesse W. Whitacre, evangelist.

Six baptized and one received by former baptism in the Gratis church, Ohio.

Two baptized and one received by letter in the Lansing church, Mich., Bro. Walter M. Young, pastor.

Eighteen baptized and four reinstated in the New Fairview church, Pa., Bro. Michael Markey, elder, Bro. Jesse W. Whitacre, evangelist.

Twenty-nine baptized, two received on former baptism and six by letter, Walnut Grove congregation, Johnstown, Pa., J. A. Robinson, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. C. E. Grapes**, pastor-evangelist, March 22—April 5, in the Greencastle church, Pa.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., in the Nanty Glo church, Pa., March 23—April 5.

**Bro. P. L. Fike** of West Plains, Mo., in the Mount Union mission, Copper Hill congregation, Va., June 21.

**Bro. Frederick C. Hollingshead** of Gettysburg, Ohio, at the Piqua church, Ohio, March 23—April 3.

**Bro. Lawrence Bianchi** of Park Hill, Pa., in the Greensburg church, Pa., March 29; in the Shade Creek congregation, Sugar Grove house, Pa., April 6.

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### Personal Mention

**Brother and Sister J. L. Howard** of Ankeny, Iowa, with Mrs. John Howard of Des Moines, on visiting the House recently found at least two old friends among the workers.

We would like to have heard that rather ambitious sacred music program by the B. Y. P. D. chorus and concert orchestra of the Spring Run church of near McVeytown, Pa. Pastor Perry L. Huffaker was director.

**Brother and Sister Daniel Edward Nihart** of the Pleasant Valley congregation, near Middlebury, Ind., should be added to the lengthening list of those who have shared married life together for fifty years.

**Bro. J. H. Mathis** should now be addressed C. P. S. Camp No. 6, Lagro, Ind., where he has assumed his duties as camp director. See page 20 of this paper for the details of changes in camp personnel.

**Bro. Joseph E. Whitacre**, who has been in the Parkview hospital, Plymouth, Ind., for several months, has been removed to his home. He wishes all of his correspondence sent to his home address, Lakeville, Ind., R. 1.

**Mrs. Minnie B. Sherrick**, wife of Prof. M. M. Sherrick, according to word received March 7 and just too late for last week's paper, had passed to the great beyond. Many will remember the thoughtful poems she shared with Messenger readers.

**Sister Annie E. Pitzer** of Bartlesville, Okla., writes that "I could not do without our church paper. I have read it for sixty years. It gets better all the time." These are kind words indeed, and even if they do stretch the facts a bit they serve to keep the editors trying.

**Brother and Sister S. E. Thompson** of Burr Oak, Kansas, celebrated their golden wedding Feb. 14, 15, at which time they also celebrated fifty years in the ministry. Bro. Thompson has been thirty-eight years in full pastoral work, a long-time service from which he plans to retire April 1.

**Dr. Eugene R. Kellersberger** was a recent Elgin visitor. His twenty-four years of service as a medical missionary in the Belgian Congo have eminently fitted him both to tell of the needs of African lepers and to act as the executive secretary of the American Mission to Lepers. As many of our folks know, his organization assists financially in the support of our leper colony at Garkida.

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### Annual Conference at Asheville, North Carolina

While the Program Committee was in session March 6 at Elgin, a telegram arrived from N. D. Cool, Bridgewater, Virginia, chairman of the Locating Committee, saying Conference would be held June 10-16 at Asheville, North Carolina. Previously the meeting had been located at Richmond, Virginia, but now Asheville seems more preferable as a location.

The Program Committee is preparing a regular program on the assumption that churches will send delegates as usual and we can have a great Conference. While these days offer problems in conducting a normal Conference, yet there is great need for us to meet in worship and business sessions to aid in the fulfillment of what the church should be and do in these days. Some very strong speakers will participate in the program and we are hopeful the attendance will be good, especially from the churches in the Southeastern Region.—H. Spenser Minnich, Secretary Conference Program Committee.



More than golden were the years for Brother and Sister L. A. Sanderson of the South Waterloo church, Iowa, when on March 6 they celebrated their fifty-eighth wedding anniversary. They were married in Pennsylvania and came to Iowa about thirty years ago, settling in Orange Township south of Waterloo where for many years they served as faithful and efficient custodians of the South Waterloo church.

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### Miscellaneous Items

**Churches** in the general area of Juniata College are reminded of the need for relief clothing. Parcels may be brought to the college, or mailed to Clothing Relief, Juniata College, Huntington, Pa.

**The News-Bulletin** of the joint boards of Northern Indiana for March raises such questions as these: "Do you charge each one for heat when he comes to church? Is each one assessed individually for light? Then why not handle the church paper, the Gospel Messenger, the same way? . . . Why not put it in the church budget at \$1.00 per year each and send it to all families?"

**Prayer** by George A. Buttrick and **Religion and the World Tomorrow** by Walter Van Kirk, both reviewed in the About Books column this week, are on the Gish Fund. See announcement in the Messenger for March 7, page 17. To ministers of the Church of the Brethren Buttrick's book is specially priced at \$1.25, Van Kirk's at 75 cents per copy.

**Business for Conference** should be published in the Messenger in good time. This is not only based on a minute of long standing which suggests that such printing should occur not later than April 15, but is also a fine way to interest the general membership in the work of the church. Clerks of district meetings can help by sending in marked copies of district minutes, and boards and committees with reports can help by providing copies of the same in good time.

**Year-end achievement.** In last week's Messenger we reported Conference Budget receipts of \$250,155 for the year which ended Feb. 28, 1942. For the same period Brethren Service receipts tentatively total \$177,573. This latter figure will be revised upward slightly in the final accounting. Several districts made notable increases in Conference Budget giving; namely, North and South Carolina 140%; Western Maryland 82%; Southeastern Kansas 51%; North Dakota and Eastern Montana 40%; First Virginia 30%; Second West Virginia 23%. For total giving to Conference Budget and Brethren Service combined Eastern Pennsylvania led with \$58,938; Southern Ohio with \$34,840; and Northern Indiana with \$30,823.

**Friday** is now the same as the following Monday in the Messenger schedule. This advancing of the date of finishing the paper is necessitated by the increase in time required for mail service. The adoption of the terminal system by the post office has slowed up the handling of second-class mail. Meanwhile the discontinuance of some fast trains, the larger number of Messengers we have to handle and the fact that fewer people go to town on Saturday for their mail, are some of the things that are making it necessary to close Messenger forms earlier in order to reach subscribers on the publication date. This means that all notices or other late matter must be in hand on a Friday morning in order to appear in the paper for the Saturday of the week fol-

lowing. It is not of our choice that we are making this experiment, but in the hope that our readers will get their papers on time. We will be glad to hear what difference the new schedule makes in the time you received this paper.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Prayer**—George A. Buttrick. Abingdon-Cokesbury, 1942. 303 pages. \$2.75.

This is a comprehensive book on prayer. It is a book of twenty chapters arranged in four parts. Part I, *Jesus and Prayer*, presents a searching study of the prayer life of Jesus. Part II has to do with *Prayer and the World*. Defective theories of prayer are examined. The special problems involved in petitionary and intercessory prayer receive major attention. Protest is made against yielding the creativeness of prayer to an unexamined concept of natural law. Part III considers *Prayer and Personality*. Psychological findings are related to the life of prayer. The service of psychology is recognized but the fact is stressed that in the study of prayer psychology is limited and is not a thoroughly competent guide. Since counsels to pray are of small value unless one knows how to pray, Part IV discusses *A Way of Prayer*, giving practical suggestions both for private devotion and for corporate worship. Throughout, the book deals with prayer in view of the peculiar difficulties it has for the modern mind.

The book has grown out of years of thought and experience. It is evangelistic in purpose. It pleads for a direct return to God. The author believes that prayer is the lost word of the church, that it is the heart of religion and that religion is conquered when prayer dies. To him "prayer is a rock staircase to an inviolable sanctuary, a courage to win fruitfulness from sand, and a home, even amid earth's changes, in the Eternity of God."

Written in a moving style, this book will doubtless have a large influence in the church life of America.—Foster B. Statler, Mount Morris, Ill.

**Religion and the World of Tomorrow.** Walter W. Van Kirk. Willett, Clark and Company, 1941. 150 pages. \$1.50.

Writing shortly before the entrance of the United States into the war, Dr. Van Kirk analyzes keenly from a Christian point of view the recent past (since 1918) and the present and looks to the future. Penitence is evident as he points out the weaknesses and failures of Christian people and shows how they are responsible for present world conditions. He follows that by showing what Christians must be and do to insure a just and stable post-war world order. He is cautious enough not to say precisely what that new order must be economically and politically, but he stoutly insists on the part Christians must have in securing it. He reflects a wholesome confidence that there will be a world of tomorrow—a new and better one—but leaves no doubt as to whose responsibility the securing of it will be.

In the political field Christians have talked peace and justice far in excess of their willingness to live them; consequently their efforts toward lasting peace (the League of Nations, international pacts, ecumenical conferences, etc.) have failed. More detailed spiritual rea-



sons for the failure of the League are given, and the spiritual inadequacies of the Churchill-Roosevelt eight points and the "union now" scheme are analyzed. The author advocates a world order embodying the League's good points but minus its defects.

In the discussion of the economic foundations of the world of tomorrow the guilt of Christian people and nations is again pointed out in connection with the three major economic aspects of the international tangle: access to raw materials; colonies; standards of living and working. The author advocates no one existing economic theory, but insists that whatever it is must be far more Christian than we have had.

Tomorrow's world must have spiritual foundations. The unchristian manner in which the victorious powers treated the vanquished after the first world war is exposed, and the danger of revenge overruling mercy and justice in the next peace treaty is stressed. An allied military victory minus a spiritual revival will not suffice. Along with that revival must go a new world-wide solidarity of Christian people.

This book enlightens us as to the fundamental causes of today's chaotic world situation, humbles us in regard to our own share of the guilt, and points us to the possibility of a better tomorrow. It is not just another book; it is a prophetic analysis which will be very rewarding to any open-minded reader, although he may not share Dr. Van Kirk's convictions *in toto*.—Ora W. Garber.

## *With Our Schools . . .*

### **La Verne College**

**Dr. A. F. Newcomb**, Executive Secretary of the Alcohol Education Association, recently completed a series of lessons given to a volunteer class of La Verne students.

**First place** in upper division women's oratory in the Southern California Intercollegiate Speech Tournament was won on Dec. 5 by Barbara Davis, a La Verne senior. The tournament was held at Pomona.

**Our enrollment** for the second semester is 175. This is a loss of six from the first semester and compares very favorably with the situation in other colleges throughout the country.

**A college deputation team** visited several churches in Oregon and Northern California during the Christmas vacation. Churches in Southern California and Arizona are being visited on Sundays now. Field Secretary Howell accompanies the team on their trips.

**The New Era Banquet** attracted about 400 people. Those present heard a very keen and discerning address on Root-holds in Reality by Dr. Robt. L. Kelly, for twenty-two years the Executive Secretary of the Association of American Colleges. This event brought the regional conference to a climactic close.

**A Department** of Business Administration is to be opened next fall with LaMar Bollinger in charge. Bro. Bollinger, whose home is at Fruitland, Idaho, is a graduate from McPherson College with a major in commerce. He taught commerce very successfully in Kansas high schools. This year he is taking additional graduate work in the University of Washington so as to complete requirements for his master's degree. Just now he is also serving as the interim pastor of our church in Olympia, Wash.

**The fourth Annual Kneeland Oratorical Contest** was held on Sunday evening, Dec. 7, at the La Verne Church of the Brethren with seven contestants. The contest theme was Making America Strong. Barbara Davis won first place; Joe Jennings, second; and Terry DeBeal, third. Dr. Martin D. Kneeland, the ninety-two-year-old sponsor of the contest, was an interested listener.

**The annual trustee meeting** was held on Saturday, Feb. 7. Business Manager Brandt's report showed that the outside indebtedness of the college was reduced during the last two fiscal years from \$82,917.70 to \$29,736.94. During the same period there was an increase of \$38,513.36 in the net assets of the institution. The trustees authorized a continuous campaign to complete the payment of all outside indebtedness.

**The Pacific Coast Regional Conference**, Feb. 8-13, was one of the best ever held here in the opinion of a good many who attended. The series of addresses by F. E. Mallott on The Thread of Christian History, and a series by M. R. Zigler on The Church and Her Ministry, were headliners on a very strong program. A Pacific Coast Brethren Service Committee, consisting of J. W. Lear, Lorell Weiss, and C. Ernest Davis, was appointed.

**A group** from our International Relations Club held a forum discussion on the general subject, Student Reflections on Some World Problems, at a fellowship dinner given by the women's work of the La Verne church to the men on the evening of Feb. 24. The club will undertake to render a similar service to other churches that may desire their assistance. This is one effort by our school to contribute to the building of that sound and informed public opinion which is needed to win the peace.

**Dr. Allan A. Hunter**, pastor of the Mt. Hollywood Congregational church, was our chapel speaker on Feb. 24. Dr. Hunter, an outstanding peace leader, is the author of a number of books, including White Corpuses in Europe and Secretly Armed. He gave a very definite challenge to the type of living based on the acceptance of God and the teaching of Jesus as pervasive reality and not just a rainbow in the universe. He gave two of his books, Out of the Far East and Heroes of Goodwill, to our library.

**All general brotherhood interests** will be represented in the field in our region during the coming Conference year by La Verne College. This is an experiment in co-operation between the general boards of the church and the college as the boards are working out their new plan and schedule for field service. The new plan provides that each general board or interest of the church will carry the field responsibility for the whole church program for a year at a time in a region on a regular schedule that brings each group into the field in turn.

**An accelerated program** will not be undertaken by La Verne College, at least not during the coming summer. A careful survey of the student demand for a summer session revealed so few requests that it was not deemed feasible to attempt a summer school. The students who desire to accelerate their program are encouraged to attend summer sessions elsewhere and transfer their credits back to La Verne. The great majority of our students must work during the summers in order to attend the regular sessions. Their summer labor in agriculture and the industries will be of value to the nation during the present labor shortage.



## Pioneering at Chibuk » » »

BY IRA S. PETRE

A MOST interesting aspect of mission work is that of learning to know a new territory and its people. Whether one likes it or not, he soon becomes an object of curiosity; but he must forget this because he is becoming neighbor and friend to another race. Though one feels that he possesses little of this world's goods, the things which he possesses are more in money value than all the possessions of a whole village. The people feel that one is extremely wealthy, but you know better.

Upon entering a village for the first time the children often run and hide and the older people are shy and distrustful. After a few friendly greetings the people discover that there is no use to be afraid. The children begin to come out from their hiding places. One hiding place may be the tree under which you are standing. In a very short time there may be as many as twenty-five people congregated around the new and strange visitor. One soon discovers that the people he has gone to visit have many of the likes and dislikes he has. They are striving for a normal security upon their own level.

I recall when I entered Bwala Jung, a village seven miles to the northeast of us, how the Balama welcomed me as best he could. The Balama is the village head. He brought a palm mat for me to sit on under the Bwala tree near his compound. The mat was of fairly good size, and I told him to sit on it too. He was quite surprised but appreciated my friendliness. After a little while he began to pour out his troubles to me. He felt very strongly the oppression of the district head and the head of the Chibuk villages. He was trying to enlist my help in his difficulty. It wasn't long until I discovered that he had sent for all the men of his village to come in to exchange greetings. We discussed briefly the many bless-

ings that God had given them during the year. They agreed that God had given them all the good things they had.

As we leave a village the Balama and some of his leading men always walk out to the edge of the village and bid the visitors God's speed. They also feel that they must give their visitor some eggs and a chicken. They say they do this because of friendship.

In a short time the territory becomes as familiar as a book. All the bush paths become familiar whether they lead to a farm or a village. One learns to know locations of trees and landmarks. A knowledge of these things is appreciated by the people.

The people appreciate frequent visits to their villages. They are glad for one to know and visit those who are sick. However, the people are seldom willing to follow advice as to what to do for their sick. Frequent visits encourage the people to have confidence in the visitor.

By maintaining a sympathetic attitude toward the people we are able to win our way into their hearts.

*Chibuk, Nigeria.*

## Two of Adam's Prayers

BY E. PAUL WEAVER

ADAM is a blind boy. He is a Higi from the wild hills east of Lassa. The pagan Margiis look upon the Higiis as being very wild people. Several years ago Adam came here to have his eyes opened. He is still blind, stone blind, but he "sees" some things. Last Easter Adam was baptized. He has memorized more of the Scriptures than any other person here. Adam has learned to pray.

Adam told me the other day of one of his prayers. He had lain down to sleep in a hut that was full of bedbugs. The air was buzzing with



GRACE CLAPPER

### What to Pray For . . . Week of March 21-28

The whole church wishes that it knew the exact conditions under which Grace Clapper and Hazel Rothrock are now living. They are in Peking, China, and according to word by cablegram to New York headquarters, we believe they are interned in their own homes and safe.

On Feb. 10 a letter written on Nov. 3 by Hazel Rothrock reached the office. It was filled with interesting items of news. She wrote that Grace Clapper was at that time helping Bro. Yin in the reading of the New Testament. She herself was preparing a message to give in the chapel service in the Bible School where Sister Clapper teaches. This message was to be given in the Chinese language and she felt that it would have been much easier to give it in English.

We believe that these are days when these missionaries are giving witness for the Christ in a quiet yet resourceful way. Although the regular mission program cannot be carried on, their trustful living and confident faith give silent testimony of love which is stronger than hate and bitterness. The church, which means every member, should pray for their safety and protection.



HAZEL ROTHROCK



mosquitoes. The temperature had reached the peak that makes sleep difficult. There in that little hut Adam prayed, "O Lord, I'm in for it tonight. Stay very close to me. Amen." Adam says that he enjoyed a good night's sleep that night.

Blind Adam has another prayer which he often prays: "O Lord, send a teacher with eyes to my village there in the hills. May the eyes of my people be opened. May they see Christ and his love. May they love and serve him. O Lord, send us a teacher now."

This prayer is not yet answered, but Adam keeps on praying it. I believe that this prayer of his will be answered too.

*Lassa, Nigeria.*

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### The Best Yet

BY ANETTA C. MOW

When the long line of figures for the women's work project for 1941-1942 was added up the total stood at \$18,700.90. It seemed a bit difficult to believe one's eyes, for the total exceeded even the highest hope. This is the largest amount which has ever been given by the women in any one year. It stands as a great monument to the women's faith in a living cause.

Also this offering shows that in the face of many needs and continuous calls for help, the women have determined not to lessen their giving to their missionary project. Rather they determined to increase their offerings. They have been true to the promise made by the church that the church program and missionary cause should not suffer because of diminished giving.

How imperative it is that in the darkest hours our faith shall have a grip on the eternal things of the spirit of God. The day of the Lord's crucifixion, when the cause of Christ seemed lost, was the dark, black hour before the dawn of a great and glorious light. Today when missionaries may not carry out their regular programs, and not even be allowed to sail for awhile, is another black, uncertain hour; but by faith we cling to the evidence of unseen things which assures us that the mission cause is not lost, or our work in vain.

Does not this splendid offering, the best one yet made by the women of the Church of the Brethren, manifest the faith which serves and gives as it awaits the dawn of a brighter day?

*Elgin, Ill.*

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### What God Has Done for Me

BY CHIMANLAL VIRJI

My parents died when I was a year old and I was brought to the Vyara Boarding when I was nine. In this I see God's special care. He wanted to train me for his work. After finishing seventh standard in the vernacular, I wanted to live with my elder brother in Bansda and study English, but God's plan was different. Elder E. K. Ziegler asked me whether I would go to a village and teach a school, as some villagers were wanting a Christian school. At first I was not willing to go; but as I kept thinking of the need of the villagers and the will of God, I felt bound to accept the call. I went there and taught a day school as well as a night school.

There were four Christians in that village then. Now there are forty-two.

While I was teaching I prayed that God would make me more useful and teach me more of his words. God heard that prayer also and gave me a chance to be in the Bible school.

Once in the same village, Mandal, a boy fell seriously sick. His uncle asked me for some medicine, but as I had none suitable for his disease, I advised that he be taken to the town doctor. His uncle took him, but the doctor did not help the boy. I was sorry that I had not been able to give him medicine, and prayed earnestly for him. God heard my prayer and the boy was healed. Since then I pray often for sick people. I thank God that he gave me a sympathetic heart. I like to tell people about the God of love who hears the prayers of common, poor villagers. Now I am in the Bible school and I am sure that God is giving me more strength for his work. May his will be done in me for his glory.—

*Bulsar Bible School, Bulsar, India.*

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### Brethren Service Committee News

#### Civilian Public Service

It was recently necessary to make several shifts in the personnel of two of the Civilian Public Service camps. Paul Bowman, Jr., with J. Clyde Forney, who opened the first Brethren camp at Lagro, Ind., May of 1941, was drawn from his camp service for a special project contemplated by the Brethren Service Committee. Bro. Bowman has made a real contribution to the Civilian Public Service program by the capable manner in which he organized this first camp, developed policies, and built up a good understanding between the camp and surrounding communities. Bro. J. H. Mathis, who opened Camp Magnolia in Arkansas, was asked to take over the directorship of Camp Lagro. He and his wife, with Brother and Sister Quincy Holsopple, will staff this camp. Ralph Townsend, formerly assistant director, was sent to Florida to open the new camp at Crestview. Bro. Ora Huston, pastor of the Oklahoma City Church of the Brethren, was called to take over the directorship of Camp Magnolia.

Ralph Townsend, Dan West, Harold Row and Henry Fast met in Crestview, Fla., the first part of March to plan for the opening of a co-operative Brethren-Mennonite Civilian Public Service project under the technical direction of the Public Health Service Department in this hookworm infested part of Florida. Ralph Townsend will be the director of this project. It is hoped that by April 1 there will be twenty-five men in the unit. About the middle of March Orville Beehler and Tartt Bell from Camp Magnolia and Earl Keim and Curtis Johnson from Camp Lagro will go to Crestview to help Bro. Townsend in the construction of cottages or barracks to house the men. Six Mennonite men will be sent in soon after, and it is hoped that by the first of April the unit of twenty-five men will be assembled and ready to begin work on the eradication of hookworm. The work will begin with such sanitary measures as the screening of houses and the sinking of deep wells. Later it may be possible to engage in some experimental work with the hookworm. This project is a special one, and different from the established camps. Men will be assigned to it, after careful selection, from the existing Civilian Public Service camps.



### W. Harold Row Chosen Assistant Executive Secretary of the Brethren Service Committee

W. Harold Row is a native of West Virginia. He was born and reared at Junior in the bounds of the Second District. He united with the Church of the Brethren at fifteen, was licensed to the ministry at seventeen and advanced to the eldership in 1934 at twenty-two years of age.

Bro. Row was graduated from Bridgewater College with the Bachelor of Arts degree in 1933; B. D. degree, Crozer Theological Seminary, 1939; the M. A. degree he received from the University of Pennsylvania in the same year. He has served in pastorates at Christiansburg, Va., Norristown, Pa., and Richmond, Va.

He was married to Leona Zigler, of Broadway, Va., in 1934. She also is a graduate of Bridgewater College. Young Harold, Jr., is now in his fourth year.

Bro. Row is well qualified by training, experience, and personal qualifications for this important task in the expanding program of the church. He has been active in the young people's program and in almost every other phase of our church life. He has served on district mission boards, the trustee board of Bridgewater College, boards of Christian education, as moderator of district conference, and on various boards and committees of our summer camp movement. Bro. Row was recognized during his Richmond pastorate in many important community movements of an interdenominational character, as is evidenced by the fact that he was a member of the State Board for Religious Work in the State Institutions of Virginia, the Social Action Committee of the Virginia Council of Religious Education, and a member of the Executive Committee of the Virginia State Conference on Church Social Work. He has been active in the Fellowship of Reconciliation, the ministerial union of the city of Richmond and as an officer and leader in other numerous community movements.

Bro. Row is yet young in years as well as in spirit. He first saw the light on May 12, 1912. He is called to a large service in the Church of the Brethren. Those who know him best predict faithfulness, loyalty, consecration, and efficiency in the task.



The Brethren Service Committee is presenting to the brotherhood Bro. W. Harold Row, recently appointed Assistant Executive Secretary of the Committee. His service began on March 1. Bro. Row will become the General Director of the Civilian Public Service movement and will assist with the general program of the committee as time from the camps will permit.

### Ministry to Men in the Army

Bro. H. L. Hartsough sent the following report of an experience at Camp Shelby. Starting March 8 for several days he was at Fort Benning, Georgia.—Ed.

I stood by an army tent, some weeks ago, with one of our strong, clean Brethren young men. It was night. The stars, in their majestic quietness, looked down upon us as if to mock the feverish effort and pretense of power on the part of man. Our hands were clasped, and very few words were spoken. It was one of those times when, truly, prayer is the sincere desire of the heart; when Christian fellowship and understanding rise above words. As I was leaving my newly-found friend said with deep feeling, "I am so thankful that the church sent you to me just for tonight." My honest answer to this appreciative young man was, "This has meant very much to me also."

Every minister that has given himself without reserve to the shepherding of his flock has had experiences like this. These experiences are common, but they are not commonplace. Let me call your attention to some of the lessons we should not overlook in these experiences. Let me enlarge on the above incident to illustrate what I want to say.

Late in the afternoon I had been trying to locate two of our Brethren men in a certain regiment. After failing to find them I went to the commanding officer and told him of my difficulty. Because he had faith in the service I was trying to render he confided in me by saying, "If you want to see those men you should do it at once for they will be leaving camp at midnight tonight for parts unknown to the public." Then he gave me their addresses. This is how I found my friend and had the never to be forgotten fellowship with him before he left.

Here are some of the lessons one must never overlook in such experiences. (1) If we are honest and sincere and in a good cause, others will go out of their way to help us. (2) The one who gives, or is the channel, is helped almost as much as the one who receives. (3) There are many silent actors in the drama of life that we are likely to overlook. Let me name several of them in this experience: The Brethren Service Committee that planned that someone should go to our men in the military camps; the Manchester church that loaned its pastor for this service; the young man's pastor who was prompt and painstaking in sending the name and correct address to the Elgin office; the Elgin office force who carefully classified and filed these names and who keep me informed by letter and by wire. These are some of the factors that made it possible for someone to be there at an opportune moment to give the blessing of the church, not to war, but to one of our brothers when he needed the strong arm of the church. (4) We must not be too impatient to see results from our work. We must do our work as well as we can and leave the results with him who can afford to wait.

This story should end here and I wish it might, but in the beginning I said I was looking for two men. The reader will ask, "What about the other one." The facts are, I could not find him, although I searched late into the night until the guards looked with suspicion on my wanderings. What is worse, he may have been expecting me, for as I introduce myself to many of the men their response is, "O yes, my mother, or my pastor, wrote me you were coming" so you will understand that I went to my quarters that night with a heavy heart. I know that when one works for Christ, one does not have to succeed; one has only to do his best, but he does not sleep so well when he feels he has failed in his appointed task.



## *The Church at Work*

### How the Board of Christian Education Serves Our Church » » »

BY L. AVERY FLEMING, GENERAL SECRETARY

#### **A Bit of Interesting History**

Annual Conference of 1857 authorized the holding of Sunday schools in the Church of the Brethren. A Sunday-school Advisory Committee functioned as an administrative agency prior to 1911, but in that year a Sunday-school Board was appointed. The successive secretaries of the Board from 1911 to 1920 were I. B. Trout and J. E. Miller. During this period of time the Board inaugurated the plan for district Sunday-school secretaries, created the Sunday School Standard, provided for teacher training, and started vacation Bible schools. Ezra Flory, the first full-time secretary of the Board, assumed his duties in 1920. The years which followed were characterized by a rapid increase of interest in vacation schools and in the training of Sunday-school teachers.

In 1920, the Christian Workers' Board decided to develop a strong young people's program for the church and appointed C. H. Shamberger as director of young people's work. When the Christian Workers' Board and the General Sunday School Board merged in 1923, young people's work became a part of the program of the General Sunday School Board. It is interesting to note that the work of the Board at this time required the services of only two staff members. From 1923 to the present time the young people's department has expanded its services until it is today recognized as a vital force in the total program of the church. Dan West became director of the department in 1930. He was followed by Leland Brubaker in 1936. Raymond R. Peters has been the director since 1940.

In recognition of the growing interest of the church in its children, and in response to a general demand for a better children's program, a director of children's work was appointed in June, 1927. Miss Ruth Shriver, the present director, has served continuously since the department was first organized. The children's work program has developed rapidly and is now a significant part of the church organization. It has succeeded in placing the child at the center of our educational efforts.

In 1928 the Board of Religious Education assumed full responsibility for the educational direction of its Sunday-school publications, and appointed E. G. Hoff as editor. No other department of our church reaches and influences as many persons through the printed page as does the department of Sunday-school publications.

Emphasis on peace education in the Church of the Brethren has continued over a period of many years. Since 1936, Dan West has been the official Peace Representative of the church in charge of peace education.

The nation-wide emphasis on the Christian education of adults resulted in the organization of the adult work department in 1936. An adult council seeks to co-ordinate and integrate the entire adult program of the church. The council is composed of representatives of the Board, men's work and women's work, a pastor, a young adult, and the secretary of missionary education. The director of adult work is chairman of the council, and also maintains close relationships with the

departments of ministry and home missions. D. D. Funderburg has been director of adult work since the organization of the department in 1936.

At the La Verne Conference in 1928, the General Sunday-school Board, the General Welfare Board and the Music Committee were merged into a Board of Religious Education. At the Board's own request the Anderson Conference of 1932 changed the name to the Board of Christian Education.

#### **Organization and Meetings**

The Board has a chairman, a vice-chairman, and an executive committee. Certain committee assignments are also made to the various members of the Board. Its work is co-ordinated and integrated with the work of the other boards of the church through the Council of Boards, which meets in regular sessions.

Meetings of the Board of Christian Education and its staff are held regularly at Annual Conference and in the fall of the year, usually near the first of November. Special meetings may also be called.

#### **Board and Staff Members**

The nine members of the Board of Christian Education are appointed by Annual Conference. Two of them represent the national council of men's work and the national council of women's work, respectively. Beginning with the year 1929, Rufus D. Bowman served the Board as its general secretary for a number of years. He was followed by M. R. Zigler, who served until 1940. At that time, L. Avery Fleming, the present secretary, assumed his duties on a full-time basis. The present Board and staff personnel is as follows:

A. C. Baugher, Chairman, Elizabethtown, Pa.  
C. S. Ikenberry, Vice-Chairman, Daleville, Va.  
John I. Coffman, McFarland, Calif.  
Warren D. Bowman, 2910 20th St., N. E., Washington, D. C.  
Paul W. Kinsel, Brookville, Ohio.  
Burton Metzler, McPherson, Kans.  
Charles E. Zunkel, Lima, Ohio.  
Mrs. Rufus D. Bowman, Chicago, Ill.  
Harl Russell, Marshalltown, Iowa.  
General Secretary, L. Avery Fleming.  
Peace Representative, Dan West.  
Director of Adult Work, D. D. Funderburg.  
Director of Young People's Work, Raymond R. Peters.  
Director of Children's Work, Ruth Shriver.  
Editor, E. G. Hoff.  
Assistant Editor, Edith Barnes.  
Children's Editor, Genevieve Crist.  
Young People's Editor, Inez Goughnour.

Most of the office and secretarial responsibilities of the Board are carried very effectively and efficiently by Mrs. Helen Flory and Miss Florence Ritchey.

#### **The Goals of Christian Education**

The primary purpose of the Board of Christian Education is to develop and promote a unified program of Christian education for the Church of the Brethren. The Board accepts responsibility for helping to provide the conditions under which continued growth in Christian character, experience and life is made possible and constantly encouraged. Christian education includes more than the formal aspects of teaching. Service to our fellow men everywhere, the creation of faith in Jesus Christ and his teachings and the acceptance of him as Lord and Savior—these, too, are the goals of Christian education.



Some of the more specific goals of Christian education may be stated as follows: (1) to lead our denomination to an ever-growing appreciation and understanding of its educational task; (2) to assist in coordinating and unifying the various agencies and enterprises in the field of Christian education; and (3) to help make the local church's program more vital in the home, in the church, and in the community.

#### General Services

The Board and its staff have a direct service relationship with each of our denomination's 1,019 local churches, 714 active pastors, 1,024 church schools and more than 12,000 Sunday-school workers. The staff members answer through their correspondence many hundreds of letters annually—inquiries which probably include nearly the whole range of church problems and activities.

A wide variety of guidance materials for all phases of the church's educational program is created, published and distributed. A literature catalogue lists hundreds of available helps, many of which are distributed free of charge. Among other general services which are offered through the distribution of mimeographed and printed materials the following are important: special season materials such as plays and programs for Easter and Christmas; worship suggestions; programs for dedication services; church at work calendar; practical suggestions in the Church at Work section of the Gospel Messenger; and the issuance of several catalogues.

#### Field Service

Field work is the link between the denominational program of Christian education and its effective operation in the local church. In its practical aspects, it means personal guidance for church leaders and workers; personal visits of staff members for the purpose of helping church workers; help for local and larger area leaders and workers in terms of information, demonstration, and inspiration; and assistance in planning conferences where church leaders may share experiences and plan ways of solving their common problems.

The growing demand for more field work must be considered in terms of the assignments and work loads of the staff members as well as the total needs of the churches. It is impossible for the present staff personnel to accept all the invitations that come from the field. Serious efforts are being made to develop a field program which will be more effective in meeting the growing needs of our churches. Efforts of local churches, districts and regions to organize and integrate their programs contribute to the building of a better field service.

#### Lesson Materials and Periodicals

Two series of Sunday-school lessons and three magazines have been authorized by the Board of Christian Education through its publications department. The Brethren Graded Lessons have been prepared for pupils in the nursery, beginner, primary, junior and intermediate departments. The Improved Uniform Lessons for all age groups are provided for those church schools which prefer this type of lesson materials.

In the magazine field, three weekly periodicals are published: Our Young People, eight pages, for young people; Our Boys and Girls, eight pages, for older children; and Our Children, four pages, for younger chil-

dren. More than 60,000 copies of these periodicals are circulated among our people each week.

#### Training Church Workers

The Board promotes and administers a standard curriculum of leadership education, but to define such education in terms of formal courses of study only would be doing an injustice to its aims and purposes. The training of church workers also encourages informal experiences such as area conferences and spiritual life institutes, workers' conferences, age-group meetings, Sunday-school conventions, discussion groups, reading for enrichment, camp life, and other important activities of daily living.

Series I and Series II training courses are offered for increasing numbers of church workers who desire to prepare themselves for more effective service in their own churches and communities. The Board offers its services to persons in local churches and areas who desire to develop practical procedures and programs for the training of church workers.

#### Summer Schools and Camps

One of the Board's major services is the guidance it gives to those who are responsible for the extensive summer camp and work camp programs of the church. These programs are administered by the Young People's Director and the Peace Representative, respectively. In recent years more than seventy summer camps have been operated by the church. Approximately 6,000 different persons enjoy the stimulating and inspiring experiences of summer camps every year. Four work camp projects provided several of our young people with unique opportunities for social service in the year 1941.

The Board of Christian Education has made provisions for a national camp planners' meeting every three years. Regional meetings will be held in the intervening years. Printed and mimeographed guidance materials are also available for use.

#### Visual Education Materials

The Board co-operates with other boards of the church in providing stereopticon slides, still films, and moving pictures for those churches which desire to utilize visual methods in their educational programs. A catalogue entitled Pictures Tell the Story describes the religious subjects which are available for use. There is opportunity for others to share with the Board some of their own creative work in this field.

#### Loan Library Services

A large number of our church workers continue to use the services of the Brethren Loan Library. The library contains more than 1,500 volumes which are most important in the field of religious literature. Circulation figures for a one-year period have exceeded three thousand. A loan library catalogue has been made available for free distribution to our church workers.

The Loan Library provides opportunity for examining, selecting, and using religious books for a wide variety of purposes. Some use it for personal enrichment and growth. Teachers and students in training schools use it for examining certain possible texts and reference materials. Local churches which desire to build libraries use the Loan Library as a basis for mak-



ing selections of books. Those who are interested in vacation schools and weekday religious education programs find it a valuable source of textbooks and references.

#### Adult Work

The Board of Christian Education, through its department of adult work and through all existing adult agencies, makes important contributions to the total program of the church. The Learning for Life program of study, worship and action for adults has been actively promoted and made available for use in the local churches. The series includes a total of fifty-seven courses of study in the following seven areas: The Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life and Outreach, Community Issues, Major Social Problems, and World Relations.

The needs of young adults have been studied and efforts have been made to bring this group into closer relationships with the church. Opportunities for training of adult leaders have been offered by means of literature, conferences and camps. Family life and the problems of young married people have received considerable emphasis.

A weekly adult discussion outline is published in the Church at Work section of the Gospel Messenger. Other suggestions for adults are printed in the same section. Helpful literature and study materials have been prepared for wide distribution. Temperance education has been provided in the form of charts, posters, literature and visual aids.

#### Young People's Work

The Board of Christian Education serves the youth of our churches through its youth department. Through this department, regular contacts are made with local, district and regional youth leaders and advisers, with the district directors of intermediate work, and with camp leaders. Conferences provide inspiration and fellowship for the young people of the church. The Youth Serves project, sponsored by the department, has contributed more than \$10,000 to the Conference Budget in one year. Mimeographed and printed materials have been prepared and distributed for the use of the churches.

The department prepares two series of programs which appear regularly in *Our Young People*. Pioneer Club materials have been created, and plans have been made for co-operation with other character-building agencies for early adolescents. Definite efforts are being made for the development of a more effective program for intermediates.

#### Children's Work

For some years the goals for children's work have been defined basically as "abundant life for children." The year-by-year program of children's work in our churches aims to help build a world in which children can live the kind of life their Creator intended. The Ten Year Program of Child Welfare and the Children's Charter are statements of the goals for children's work in our churches.

In harmony with the above goals, children's leaders in many churches have enrolled in the Fellowship of Study. Many churches use graded lessons as an approach to the needs of children. Pastors have increasingly helped increase the effectiveness of the work.



Regional directors of children's work and district cabinets have strengthened children's work in many parts of the brotherhood. Emphases on curriculum building, leadership, adequate buildings and equipment, and on ways of helping children to face the problems of a war-torn world are being made at the present time. Other problems which are closely related to the needs of children are also receiving careful attention.

#### Peace Education

In peace education, the purpose has been to conserve the faith of our fathers by fulfilling it, and by establishing anew the doctrines and practices of the church in the enlightened consciences of its members. A strong emphasis on peace has been made in summer camps, in youth conferences, and in district institutes. Organization for peace education has been effected in the regions and in a number of local churches. Work camps have provided an excellent opportunity for expressing the spirit of peace and goodwill in social action.

The impact of war has brought out some new implications of our peace position. The peace-education program of the church may be summarized as follows: (1) helping the churches to integrate peace education with the total program of the church; (2) preparing young people to participate in Christian reconstruction; (3) building an action program to give weight to our words, motivation to our study, and a positive expression of our peace ideals; and (4) maintaining a warm fellowship within the church—a fellowship with the power to preserve unity in the church and appreciation of one another in the midst of tensions.

#### Services of the Music Commission

A music commission of the Board, composed of the seven directors of music in our colleges and seminary, co-operate with the staff in an advisory capacity. The music commission members meet in planning conferences with the Board staff members and give special attention to the needs of our churches for better choirs,



choristers, hymns and instrumental music. A music fellowship is sponsored for the purpose of encouraging and inspiring music leaders.

Members of the music commission give much of their time and services to our churches without receiving any remuneration. Their work in summer camp programs, in districts, and in other areas is a contribution of much significance and value to our churches. The Church of the Brethren owes a debt of gratitude and appreciation to its loyal and enthusiastic ministers of music.

#### Co-operation With Other Boards

The Board of Christian Education co-operates with the other boards of the church in developing and promoting the total program of the church. The staff members of the board work closely and co-operatively with the staff members of other boards. Christian education, home missions, peace and relief, publications, ministry and the services of the Brethren Service Committee have become increasingly related and integrated during the past several years.

#### Relationships With Other Christian Groups

The world outreach of Christian Education is demonstrated by the co-operative relationships which the Board maintains with more than forty other Protestant denominations through the agency of the International Council of Religious Education. Similar relations have existed with other Christian agencies from time to time. A wider fellowship of Sunday-school workers has been possible in past years through the World's Sunday School Association.

#### An Advance in Christian Education

The Board of Christian Education and its staff face the future with the firm conviction that our services to the church must be made more vital in terms of the problems which confront Christians today. In co-operation with the United Christian Education Advance, plans are being made for a great emphasis on reaching every person with Christian teaching. The Church of the Brethren can help the Advance and the Advance can help the church.

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#### ADULT DISCUSSION OUTLINE

##### The Doctrine of Salvation, Part II

Scripture: 2 Cor. 5:17-21

Sunday, April 5

Note: See Chapter VI of Studies in Doctrine, D. W. Kurtz.

#### Questions for Discussion—

1. What is Christ's part in salvation?
2. What do you mean by incarnation?
3. By what methods did Jesus reveal his gospel?
4. What is the meaning of Christ's death?
5. Did Jesus' death change God, or was it to change man? To save man?
6. Define justification, sanctification, atonement.
7. Define reconciliation, propitiation, adoption, redemption, ransom, regeneration.
8. Give the few simple facts upon which the Christian doctrine of salvation rests.

Each local church is urged to plan its own program in terms of a definite advance in Christian living and testimony. The home, the church, and the community are the areas in which every church can do effective work in developing Christian character and living. The saving power of the gospel must be increasingly released in our lives, in our churches, in our larger communities, and throughout the world. "Speak unto my people that they go forward."

### Correspondence . . .

#### From My Mother's Meditations

He who would attain to the most spiritual things of religion, "must, with Jesus, depart from the multitude, and press of the people."

We say that we do not have the time for the hour of prayer. Do we have no time to get ready for eternity? What then is time for? Lord, "so teach us to number our days that we may get us a heart of wisdom."

I only know I cannot drift beyond his love and care. The body, made from this earth, can be fed by the earth; but the soul, having come from God, can only be fed by him.

The two greatest gifts which God gave to men were the gift of his Son and the gift of the Holy Spirit.

As sin is a matter of choice, so is salvation. God saves no man against his will.

"Choose this day whom ye will serve."

Palestine, Ill.

Mrs. Fred Plunkett.

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#### An Interesting and Helpful Report

Sometime during the past ten years a plain, old-fashioned, experienced minister in the Church of the Brethren attended a certain Brethren service in a city.

Everything was scheduled and fixed in classic way. Art and conscious effort seemed to reign supreme. Altogether four prayers were offered by the resident minister himself. However, courtesy was extended to the country preacher also to read and pray.

The visitor read some pertinent scriptures in his usual way. He knelt and prayed earnestly. He closed with the Lord's Prayer according to the teaching of Jesus.

He reported later that he wondered whether he should break the usual formalities of the service by standing and praying without praying the Lord's Prayer. His better judgment prevailed. He followed what seemed to be the guiding of the Holy Spirit, even though he had wondered and pondered about the variation.

When the prayer was ended he looked down over the audience, and he saw a brother take his handkerchief and wipe the tears from his eyes. His face evidenced very deep and prayerful convictions. At this sight the rural minister also wept. Christianity is a warm something.

The lesson we should learn is that art and cold formality must take a back seat in worship, and the Holy Spirit and the Word of God should take the right of way in every religious service. Otherwise, the entire service, though very artistic, may be stiff and cold and icy. Let every preacher beware. "Where the Spirit of



the Lord is there is liberty." Ease and freedom and spirit and spontaneity should be evidenced in all religious atmosphere. Zeal and sincerity and warmth should be felt even by the stranger within the gates. He should feel that this is the house of God and the very gate of heaven.

Nokesville, Va.

I. N. H. Beahm.

### Can We Increase Our Church Budget?

In these trying times when there is so much suffering and so many people over the world who are starving, when there are relief programs and missions, with the Civilian Public Service camps to support, there is an ever increasing demand to increase our budget. The need is very great, but with the cost of living going higher and higher we may say we are giving all we can. Shall we fail then, and say, "It can't be done"? If we are willing to make the sacrifice, it can be done.

Our President is asking us to sacrifice more and do without the unnecessary things for the defense of our country. Should we not sacrifice much more for the cause of Christ and the defense of the gospel?

Shall we turn down the call for help? Or shall we put forth every effort to help those who are in need? Shall we indulge in luxuries or things which we can just as well get along without, while others are suffering? And shall we not send the gospel message to those who do not know Christ? We cannot afford to neglect our boys who are now in camp and the many more who will be sent to camp soon.

We might give above what we are now giving without its making us any poorer financially; and I think we would be made richer spiritually by giving what we spend for things which we could get along without—such as for the movies, jewelry, neckties, cosmetics, permanents, chewing gum, tobacco, etc.

If every member would do this it would swell the budget to a wonderful sum. And should we not sacrifice these things to carry out the work of our Lord and Master? Would he not sacrifice that much if he were here in our place? He did sacrifice much more than that for us.

Let us live the pure simple Christ life and give all we can to those who are in need and I am sure we will be blessed for the sacrifice we make.

West Plains, Mo.

Nettie Bosserman.

### The Seattle Experiment

To our well-established and well-manned larger churches, this article may hold but little interest. But to our many small and struggling churches which have had full-time or part-time pastors with financial or other strain so that the benefit of having a pastor was largely annulled, this article is especially dedicated.

For about seven years, our Seattle church was granted considerable financial help by the district and general boards in order to support a full-time pastor here. For the approximate next seven years—the years just past—our church has financed her own program entirely. During these years a part-time pastor has been the order of the day.

Because of a combination of circumstances our church began the present church year with no one employed as full-time or part-time pastor. Some in the congrega-

tion felt that it was totally hopeless to think of the congregation making progress without a pastor.

But in spite of everything, the old-time love and devotion of the Brethren revived. There has been no lack of help for both the Sunday morning and evening sermons. The local ministers and some of the laymen have gladly and ably served. The attendance during the last six months of this "holy experiment" on Sunday mornings has increased about twenty per cent of the average for the past few years; on Sunday evenings well over three hundred per cent of the previous ten-year average.

The giving for local church expenses has shown some increase, and for missionary enterprises (the General Mission Board and the Brethren Service Committee), it has reached apparently an all-time high. The church is completely out of debt (for the first time in ten years, our faithful treasurer says) and has a nice balance in the treasury. The missionary spirit is growing and the gospel light of the faithful members is being shed farther and farther. The truth of 1 Cor. 15:58 is realized: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Seattle, Wash.

Earl W. Roop.

### The Stulls Celebrate Their Fifty-Fifth Anniversary

Brother and Sister Loomis Stull of Polo, Ill., celebrated their fifty-fifth wedding anniversary Dec. 14, 1941, by holding open house at their home in the afternoon from two to five o'clock. One hundred twenty guests called from Polo, Elgin, Dixon, Grand Detour, Milledgeville, Rockford, Mt. Morris, Oregon and Belvidere to offer congratulations and best wishes.

Brother and Sister Stull are faithful and regular attendants at church services. Attending church is a joy and a privilege to them.

They have nine children and seven of them were present with their families. These included Mr. and Mrs. Elbert Rucker and son of Belvidere; Mr. and Mrs. Frank Holby and family of Rockford; Mr. and Mrs. Dudley Allen of Oregon; Mr. and Mrs. Leslie Stull of Rockford; Mr. and Mrs. Fred Stull and family of Oregon, Mr. and Mrs. Clarence Stull and daughter and Miss Alice Stull of Polo. There are also fourteen grandchildren and ten great-grandchildren. Sister Stull is seventy-six and Brother Stull is seventy-eight. Both are enjoying good health.

Polo, Ill.

Mrs. Hazel Krum.

### A Sixty-First Wedding Anniversary

Brother Oliver and Sister Sarah Wright Jones celebrated their sixty-first wedding anniversary on Jan. 31, 1942. They were married by Rev. Edwin Cravin in Gann's Station, Genesee County, Mich.

Sister Jones was eighty-four years old Dec. 25, 1941, and Bro. Jones, who is a minister, was eighty-four on Feb. 18, 1942. They are both in fair health. They live at 216½ Ferry Ave., Pontiac, Mich.

They are not rich in this world's goods, but they are in great wealth in the spiritual possessions. They look forward to the Messenger every week and enjoy it to the fullest. They always praise the Lord for his goodness and loving kindness. Sister Jones has been busy piecing quilts and making lace this winter. It makes us love the Lord more when we see such great faith and trust in our good Lord. May we all have such faith and trust.

Pontiac, Mich.

Mrs. Ray E. Fleming.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Allen-Wilt.**—Logan A. Allen and Ruth Evelyn Wilt, both of Dayton, Ohio, Feb. 14, 1942, at the home of the bride's parents, by the undersigned.—Henry T. Barnhart, Dayton, Ohio.

**Clinkenbeard-King.**—By the undersigned at the Chapel of the Chimes, Feb. 21, 1942, Thomas Clinkenbeard and Fern King, both of Oakland, Calif.—Herman B. Landis, Oakland, Calif.



**Flack-Keltner.**—By the undersigned, at the home of the bride, Jan. 20, 1942, Lester L. Flack and Erma D. Keltner, both of Pearl City, Ill.—Clarence B. Fike, Freeport, Ill.

**Ingle-Bancroft.**—At the Tacoma Church of the Brethren by the undersigned, Russell L. Ingle, Jr., and Lucille Mae Bancroft, Dec. 12, 1941.—Earl W. Roop, Seattle, Wash.

**McCulloch-Pletcher.**—By the undersigned, at the parsonage in Elkhart, Dec. 20, 1941, Jack McCulloch and Florence Pletcher, both of Goshen, Ind.—G. W. Phillips, Elkhart, Ind.

**Miller-Hildebrand.**—John Z. Miller and Marie V. Hildebrand, both of York, Pa., in Elizabethtown, Pa., Feb. 21, 1942, by Rev. A. C. Baugher.—Marie V. Hildebrand Miller, York, Pa.

**Reed-Bentall.**—By the undersigned in the Panther Creek Church of the Brethren, Adel, Iowa, Dec. 28, 1941, Cecil Reed and Helen Bentall.—T. U. Reed, Woodburn, Iowa.

**Sheets-Batcher.**—At the parsonage in Kitchel, Ind., John A. Sheets and Eulah Batcher, both of Liberty, Ind., Feb. 21, 1942, by the undersigned.—F. E. McCune, Kitchel, Ind.

**Shroyer-Bolinger.**—Lester Robert Shroyer and Alta Mae Bolinger, both of Fort Wayne, Ind., in the Fort Wayne Church of the Brethren, Feb. 28, 1942, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Snyder-Gartland.**—By the undersigned at his home, Feb. 26, 1942, W. Harvey Snyder and Ella Gartland, both of New Enterprise, Pa.—Merle Detwiler, New Enterprise, Pa.

**Thomas-Leatherman.**—By the undersigned, the bride's father, at the Berlin church, Donald E. Thomas, C. P. S. Camp No. 16, Kane, Pa., and Erma Joyce Leatherman, Derby, Ohio, Dec. 27, 1941.—N. V. Leatherman, Berlin, Pa.

## *Fallen Asleep . . .*

**Crane, Elmer,** was born in Winamac, Ind., Jan. 24, 1885, and died suddenly near Dayton, Ohio, on Nov. 9, 1941. He united with the Church of the Brethren only a few years ago, remaining in this faith until death. He is survived by his widow, Florence Gertrude Crane, and two sisters. Funeral services were conducted at the Morris Sons funeral parlor by the undersigned, assisted by Rev. C. H. Petry. Interment was in the Memorial Park cemetery.—Henry T. Barnhart, Dayton, Ohio.

**Crosswhite, Mary Rodeffer,** daughter of John and Eliza Swartz, was born in Augusta County, Va., March 22, 1867, and departed this life Feb. 12, 1942. She was left motherless at the age of nine years and her early girlhood days were spent in loving care for younger brothers and sisters in the home of relatives. At the age of twenty she followed her older sister to Preble County, Ohio, where she made her home for a number of years. On Sept. 20, 1894, she became the wife of Samuel A. Rodeffer. The following year they both united with the Church of the Brethren at Beech Grove, and remained faithful to their Christian vows until the end. They journeyed happily together for more than thirty-two years, when this union was broken by his death on March 19, 1926. She was the mother of four sons and four daughters; one daughter died in infancy. She was a true wife and mother, an inspiration to both her family and a host of friends. After her family was grown she spent more and more of her time in the activities of the church, serving as president of the ladies' aid for a number of years, as a teacher in the primary department, and singing in the Silver-haired quartet. On March 8, 1928, she was joined in marriage to Eld. A. G. Crosswhite, and for the next ten years, until his death, they received their greatest happiness from their church work and loving service to others. She leaves a sister, a brother, four sons, three daughters, twenty-one grandchildren and a host of friends. Funeral services were conducted in the Eaton church by Eld. N. B. Wine and the writer. Burial was made in the Mound Hill cemetery.—Frank Eby, Eaton, Ohio.

**Fair, Sarah Rebecca,** was born in Miami County, Ohio, Aug. 1, 1860, and died Feb. 12, 1942. Sister Fair was a faithful member of the Sidney church since her early years and was active in good works and regular in attendance whenever health and circumstances permitted. Her health was poor for the last several years. She was preceded in death by her husband and six children. Two sons and their wives, nineteen grandchildren, thirty-two great grandchildren, and one great-great-grandchild survive. She always welcomed Scripture reading and prayer by her pastor. Funeral services were conducted by Eld. C. V. Coppock, a former pastor, and the writer. Interment was in the Pasco cemetery.—S. S. Blough, Sidney, Ohio.

**Harp, Nellie,** died Feb. 28, 1942. She was the wife of Jacob Harp and was born in Shirleysburg, Pa., Aug. 1, 1885. She was the daughter of Wilson and Elizabeth Drake and came to Ohio with her mother at the age of two years. She was a resident of the Sidney community until her death. After an illness of thirteen weeks she was relieved of her suffering. She was a member of the Sidney church for about forty years but was not always permitted to be present at the services. She leaves her husband, four sisters, two brothers, one step-daughter, and a wide circle of other relatives and friends. Services were conducted in the Sidney church by her pastor, the writer. Interment was in the Graceland cemetery in Sidney.—S. S. Blough, Sidney, Ohio.

**Hedrick, DeWitt,** son of Jacob and Emma Hedrick, deceased, was born at Midland, Va., Nov. 16, 1888, near where he spent most of his life. He was united in marriage to Lena M. Hackley on Dec. 10, 1912. He was ill for some time and died Feb. 7, 1942, in the Mary Washington hospital in Fredericksburg, Va. He leaves his wife, one adopted son, two sisters and a large circle of friends. Funeral services were conducted by Eld. A. W. Long, assisted by Rev. John L. Stewart in the Midland church. It was his request to be brought back to the Midland church, where he had spent the greater part of his life, having lived in Fredericksburg, Va., and near there for some years. Interment was in the Midland cemetery.—Mrs. William S. Heddings, Catlett, Va.

**Hoerner, Daniel S.,** was born Aug. 11, 1846, in Dauphin County, Pa., the son of William and Elizabeth Smith Hoerner, and died Feb. 26, 1942. In 1875 he moved to Sangamon County, Ill., where, on Dec. 24, 1876, he was united in marriage to Mary H. Harnly. In 1911 they moved to McPherson, Kansas, where the remainder of their lives was spent. He was preceded in death by his wife on April 3, 1935; also by a son and three daughters. He is survived by one sister, a son, a daughter, with whom he made his home, five grandchildren and one great-grandchild. Bro. Hoerner was able to recall the roaring of the cannon at the Battle of Gettysburg and the tolling of the bells when President Abraham Lincoln was assassinated. He often told of the first railroad train that ran on wooden rails and the large crowd that thronged the track to see it go by. He was a faithful member of the Church of the Brethren for sixty-five years. He was a very regular attendant at church services until the last. He derived much enjoyment from giving to the church, and it was because of a very substantial gift from him and the family that the McPherson church was able to purchase a fine Reuter organ a year ago. Funeral services were held at the church with his pastor, the undersigned, and Eld. E. E. John officiating. Burial was in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

**Maus, Mary Elizabeth,** was born near Mexico, Ind., July 19, 1854, and died Feb. 3, 1942, at the home of her son near Twelve Mile, Ind. She was united in marriage to William Maus on Feb. 18, 1875; he preceded her in death in 1926. Surviving are four sons, two daughters, a sister and several grandchildren. Funeral services were conducted at the Mexico Church of the Brethren with Bro. Charles Oberlin of Peru officiating.—Violet Fisher, Peru, Ind.

**Peebles, Mildred Louise,** daughter of Watson and Fannie Schubert Peebles, Jr., of Alvada, Ohio, was born July 26, 1941, at Columbus, Ohio, and died in the Fostoria city hospital on Feb. 24, 1942. She is survived by her parents, a sister, and both her paternal and maternal grandparents. Funeral services were conducted by the writer in the Oak Grove church. Interment was in St. John's cemetery.—Glenn J. Fruth, Deshler, Ohio.

**Pellaton, Udaline,** died at the St. Joseph hospital in Fort Wayne, Ind., March 1, 1942, at the age of seventy-eight years. Her husband died two years ago. She leaves eight sisters and a number of relatives and friends. She was in ill health for over a year. The services were held in the Ashley Wilson funeral home in this city by the undersigned. Interment was in the New Haven cemetery.—Van B. Wright, Fort Wayne, Ind.

**Ridgway, Mary,** widow of Thomas Ridgway, died Feb. 28, 1942, at the Reid Memorial hospital in Richmond, Ind. She was the daughter of Simon P. and Polly Henricks and was born July 4, 1856, in Howard County, Ind. Her husband preceded her in death thirty-two years ago. They were the parents of four daughters and they raised an orphan boy. She leaves one daughter, with whom she lived the past two years, five grandchildren, five foster grandchildren, fourteen great-grandchildren, one foster great-grandchild, and one great-great-grandchild. She was a member of the Church of the Brethren at Flora, Ind. Grandmother took an active part in all church work as long as she was able. While confined to her home she spent many hours reading her Bible and the Gospel Messenger. She had many friends, and her absence is felt not only in the home but in the church and the entire community. The funeral services were conducted at the Tadd funeral home in Kokomo, Ind., with further services in the Howard Church of the Brethren. Bro. Ray Zook conducted the services, assisted by Rev. Tessyl Auckerman. She was laid to rest by the side of her husband in the family cemetery at South Union.—Mrs. Ruth Gilmore, Richmond, Ind.

**Ridley, Matthew,** died at the home of his daughter, Mrs. J. L. Shearer, in Dayton, Ohio, at the age of eighty-nine years. The funeral service was conducted by the pastor, the undersigned, on Dec. 13. Interment was in the Graceland cemetery at Sidney, Ohio. Bro. Ridley was a member of the Sidney church for many years, but could not be present for a long time. His wife passed away ten years ago. Six children, twelve grandchildren and eight great-grandchildren, together with many other relatives and friends, remain.—S. S. Blough, Sidney, Ohio.

**Young, John W.,** was born near Jefferson, Md., seventy-three years ago, and his burial occurred on his seventy-third birthday. Bro. Young united with the Church of the Brethren in September 1902 under the preaching of the late William M. Howe. He was always very attentive to his church and was present when health permitted. While he was frail physically for several years his death was very sudden. His wife preceded him some years ago. He leaves three daughters and one son. Bro. Young will be much missed by the church and community. His honesty, truthfulness and uprightness were marked, as well as his sterling character. The funeral was attended by relatives and friends



from far and near. Rev. Ralph Shober conducted the services, assisted by Rev. Erdman of the Lutheran church. Burial was in the cemetery adjoining.—Mrs. J. S. Bowlus, Jefferson, Md.

**Zimmerman.** Mary Young, daughter of Anthony and Jane Cradlebaugh, was born in Seneca County, Ohio, March 1, 1865, and departed this life Feb. 14, 1942, at the home of her son in Dayton, Ohio. In 1881 they moved to a farm near New Carlisle and here, with the other children of the family, she attended the Pike school. She accepted Christ in her early teen age and always lived a faithful Christian life. She was united in marriage to J. D. Zimmerman on Dec. 30, 1886. They began housekeeping at Sylvan, Pa., where Bro. Zimmerman spent three years in charge of his father's store. They later moved to Ohio and lived on several different farms in the Miami Valley. Leaving the farm in 1925, they moved to New Carlisle where her husband died on April 26, 1930. To this union were born eight children, three of whom preceded her in death. Sister Zimmerman was always greatly interested in her family and brought much joy and comfort to her children. She was always present in the church service as long as health permitted. She leaves three sons, two daughters, eighteen grandchildren, one brother and one sister. Funeral services were conducted by Bro. H. H. Helman, assisted by the writer, at the New Carlisle church. Burial was made in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

## Church News . . .

### California

**Long Beach.**—On Feb. 5, at the regular monthly meeting of the men's brotherhood, the annual occasion of family night was observed with a potluck dinner at the church. The program, which included some very nice music, was enjoyed by all who were present. The redecoration of the interior of our church has just been completed; this was one of this year's projects of the men's brotherhood. An unusual interest among our members was shown this year in their attendance at the regional conference of the Church of the Brethren at La Verne. A number attended throughout the entire conference, and many attended various sessions; all seemed inspired with new enthusiasm. Thirty-five attended the new era banquet. Because of visiting ministers at this time, we were privileged to have as guest speakers on Feb. 8, Bro. Niels Esbensen of Empire in the morning, and Bro. Glenn Harmon of Fresno in the evening. Under the direction of our pastor, Bro. S. L. Barnhart, we conducted an invite-our-community-to-church campaign during February. In observance of the world day of prayer, services were held in the First Baptist church from 10:30 a. m. to 3:30 p. m. The program was sponsored by the Long Beach Council of Church Women. All Protestant churches united in this service. On Feb. 22 the La Verne College deputation team had charge of the morning service. A very interesting program was given; it was both devotional and inspiring, and the audience was very appreciative. We are looking forward to a program of anthems and other special music to be given by our choir at the evening service on March 1.—Cora May Fike, Long Beach, Calif., Feb. 26.

### Illinois

**Oak Grove.**—The B. Y. P. D. elected Alberta Whisler as president. Our church purchased ten acres of land adjoining the church. A program, The Christian Life in Song, was given by the B. Y. P. D. one Sunday evening. A Christmas program was given on Dec. 21. The children gave the cost of their usual Christmas treat to the foreign relief offering. We sent candy and cookies to the boys at Camp Lagro. On the evening of Feb. 21 a large crowd gathered in the basement of the church for a farewell party for Leslie Whitmer and family. A set of dishes was presented to them as a token of appreciation for the work they have done for the church.—Allie Kenyon, Lowpoint, Ill., Feb. 26.

**Rockford.**—Our attendance has kept up well in spite of cold weather, and we have had a few months of very busy days. The new addition to our church basement has been completed and our church is free of debt on this work. Each organization has worked faithfully on this project and we feel the Lord has greatly blessed us. The B. Y. P. D. is showing progress in their work. They are having an attendance contest for a period of three months; the losing side is to give an Easter breakfast for the winning side. Our choir has been very faithful and has been doing well under the leadership of Sister Myrtle McCray. Our missionary circle gave a missionary play which closed with an impressive candlelight service. The offering from the mite boxes amounted to \$41.95. Three packets of sheets and towels have been sent to the C. P. S. camps recently by our ladies' aid. Our aid society turned in their quota of \$112.50 to the building fund. The Christmas program was given by the children and was well attended. A watch party was held on New Year's Eve and was enjoyed by all. Sister Eggert was in charge of the entertainment and Bro. Fred Eggert of the program, which closed in world prayer. We are thankful to have Sister Smucker back in her usual work after her illness and operation. We all feel the good work our pastor, Bro. Carl Smucker, and wife are doing here, and know a fine spirit of co-operation prevails in all organizations of the church. We feel the Lord's help here in our church work and pray God's richest blessings on our pastor and family.—Susie Burgard, Rockford, Ill., March 3.

### Indiana

**Logansport.**—Since our last report our Messenger correspondent, Laura Wells, has gone to Mexico, Ind., where she is caring for the children at the Welfare Home. Before Christmas Brother and Sister David Fouts gave the church a large picture of Jesus in Gethsemane to hang back of the pulpit. Miss Hildreth Paul gave beautiful plum-colored draperies, which are hung on each side of the picture, and covers for the pulpit and table to match. On Dec. 21 the Sunday-school children gave their Christmas program, after which our pastor and family were presented with a purse. In the evening the choir, with others, presented a cantata, His Christmas Star. The mother's club entertained their husbands at the home of Mrs. Victor Kitchel at a New Year's watch party. They have an instructive program each month. The ladies' aid met in an all-day meeting on New Year's Day at the home of Mrs. Monroe Johnson, with an attendance of twenty-five. She has entertained the aid the past three winters, but it is now being held each Thursday afternoon at Mrs. Edward Arnold's home. Several of our ladies work in factories and this leaves only a few to carry on the women's work of the church. We sent 1,000 homemade cookies and two comforters to Camp Lagro this winter. The Home Builders is the banner Sunday-school class the past two years, with an enrollment of approximately forty-two. They presented their play, The Lost Church, at the Peru church recently, after having given it here and at the Lower Deer Creek church. They have class meetings once a month in their homes. Three of the other classes also have regular meetings each month. Our church participated in the world's day of prayer union program of the city churches held in the Presbyterian church. Several of our members are not able to attend services because of illness. At the evening service of Feb. 22 most of the folks contributed numbers of various kinds for a miscellaneous program. This was the response from a request by the pastor. We are glad that our church is receiving the Gospel Messenger in every home this year.—Florence E. B. Arnold, Logansport, Ind., March 3.

**Michigan City.**—We are enjoying a fine increase in attendance at worship services with Pastor W. G. McFadden bringing messages of rich spiritual refreshment to us. Dr. Bowman visited us on Dec. 7 and gave us inspiring sermons to spur us on to more abundant living. Our Christmas pageant was devotional and beautiful. Everyone is working hard toward our goal of \$2 per member for Brethren Service work; Bro. Alva Wood is the director of this work. The quarterly council meeting was held on Feb. 1 and matters of importance and work to be done were discussed. We are looking forward to having Bro. John Metzler of the district boards visit us in the near future. The ladies' aid is having a marked increase in interest and attendance. The men's work has taken for a project the landscaping of the church grounds, and in the future the basement rooms of the building will be redecorated. The church group is enjoying fine fellowship and rich experiences which come from spiritual desires and a trust in him from whom comes every good and perfect gift.—Mrs. Paul Gumms, Michigan City, Ind., Feb. 25.

### Maryland

**Maple Grove.**—On Dec. 24 the Sunday school gave a Christmas program. We have recently finished making improvements on two Sunday-school rooms, lowering the ceiling and painting the rooms. The women's group paid for the material and the men did the labor. Since our last report two letters of membership were granted and two were received. Our women's group made two comforters and two were donated, all of which were sent to our C. P. S. camps. Two bundles of clothing were sent for war sufferers. We have decided to use the offering of the first Sunday—what is above the expenses—for missionary purposes, and the last Sunday of each month, for the Brethren Service Committee. At our reorganization of the Sunday school for 1942 Bro. Fenton Platter was elected superintendent. Our attendance at the services has been very good during the winter months. Our Achievement Offering amounted to \$126.78, of which the women's group contributed \$25. We are looking forward to having Bro. Howard Whitacre of Flintstone, Md., with us for this coming Saturday evening and Sunday services.—Mrs. Arthur Resh, Grantsville, Md., Feb. 24.

When you change your address, please give your name and address exactly as it appeared on your Messenger or Messenger wrapper, then state how you want your paper to come. The first is necessary in order to identify each subscriber, the second that the address may be as you want it. Allow at least two weeks for the change of address to be made.



**Union Bridge, Pipe Creek.**—Our young people gave a Christmas program on Dec. 22. During the Christmas season baskets of fruit were delivered to the aged of our community. We have recently painted our Sunday-school rooms and installed new rest rooms. The ladies' aid society has made two comforters for the Civilian Public Service camps. Some of the members have also helped with Red Cross sewing. Our Achievement Offering was \$75.25. The relief offerings have been very good. Bro. Berkley Bowman attended a midwinter conference on international relations, sponsored by the Friends' Service Society, held at Hershey, Pa. He gave us the high lights of this conference at our morning service on March 1. There will be a leadership training school held at our church during March. On Sunday evening, March 29, the young people of the church will sponsor a hymn singing program.—Helen P. McDaniel, Union Bridge, Md., March 2.

### Michigan

**Battle Creek.**—The annual meeting of the Brotherhood Assistance Fund was held Dec. 14. Roy Snow was elected president, Elwood Gripe vice-president, and Earl Wolf secretary and treasurer. Our offering for missions on Dec. 21 amounted to \$65.27. The pageant, Holy Night, was given on Dec. 21. This play has become traditional with our church as a part of its Christmas observances. The temple and senior choirs united for the singing. On Dec. 29 Bro. Elmer Leckrone preached on Why Does the Kingdom Tarry? Bro. Robert Eby brought us the evening message. Our revival meetings closed Jan. 31. The church was greatly blessed by the wonderful sermons that our evangelist, Bro. J. Edson Ulery, brought us. Four were baptized and one awaits the rite. On Feb. 8 Bro. Stephen Weaver, state peace worker, brought us the morning message. We were privileged on Feb. 15 to have Brother and Sister Houghten, returned United Brethren missionaries to Africa, tell us of their work. On Feb. 22 Bro. Perry R. Hoover from Beaverton, Mich., brought us a message on stewardship. Our offering last year for C. P. S. camps was \$193. We have a one hundred per cent Gospel Messenger club.—Florence M. Snow, Battle Creek, Mich., Feb. 27.

**Long Lake.**—This is a report of our work for two months with the co-operation of our ministerial committee and the boys at Camp Stronach. A committee at the camp appoints a boy to lead for the Sunday and he has charge of the program. He can give the sermonette or get someone else. We have missed only one Sunday, Jan. 11, when we had a real Michigan blizzard and were all snowed in. Our helpers from the camp so far have been Victor Schuler, Edson Sower, John Beckelhamer, Erwin Voorhise, Elmer Oleson, Carl Hollister and Bob Hyslop. On Feb. 1 Bro. Kurtis Naylor preached for us; on Feb. 15 Bro. R. F. Eshleman, business manager of the camp, spoke; on Feb. 22 Camp Director Lloyd Blickenstaff had charge and Bro. Harold W. Row preached. We surely appreciate the help and encouragement these outstanding men give us. Five wives of the camp boys are here and have found employment in Manistee. More are planning on coming this summer. On Feb. 25 our missionary society met at the camp and mended clothing for the boys. We plan to meet at

the camp every two weeks until we get caught up with their mending. We also have fine musical talent at the camp. Almost every Sunday we have a special number by a male quartet or instrumental music. On Jan. 25 there was a county-wide music festival held at the First Methodist Episcopal church in Manistee in which several camp boys took part and a fine delegation attended.—Mrs. John H. Landis, Manistee, Mich., Mar. 3.

### Minnesota

**Minneapolis.**—We rejoice that our church attendance is increasing and the interest in the various activities is growing. Our pastor, Bro. Stanley K. Keller, is beginning a series of sermons on the doctrines of the church; we are looking forward to some rich food from God's Word. Our church cabinet meets the first Sunday of each month to consider further plans for the enlargement of the work here. Our Wednesday evening prayer service and Bible study is interesting and very helpful. We are looking forward to an Easter program and love feast, and welcome all who are in the city or near by to be with us.—E. D. Blocher, Minneapolis, Minn., Feb. 28.

### Missouri

**Kansas City.**—We enjoyed the Jan. 25 morning church services conducted by the young people; the theme was What Does Church Membership Mean? The women's work held their annual McPherson College benefit dinner on Feb. 20, clearing \$15.00. The women have been very busy making woolen dresses for the Red Cross. They have also recently sent a comforter and a radio to Camp Magnolia. They plan to send other much-needed articles soon. Our church has been co-operating with the other churches of the eastern part of Kansas City in a Christian training school. Three of our members have been attending classes regularly. One of our members, Bro. Jesse Jordan, passed away March 1 at the age of seventy. At the present time we are planning for our revival to be held March 8-22, with Brother and Sister J. F. Baldwin as evangelists. Prayer meetings conducted by Sister I. V. Enos and Bro. B. F. Bricker are being held the three Wednesday evenings prior to the beginning of the service. We hope for a good attendance and to gain much spiritually.—Mrs. Hattie Easterla, Kansas City, Mo., March 2.

### Ohio

**Cedar Grove.**—The month of February marks the end of the first year of work at the Cedar Grove church as an organized unit in itself. During the winter months Bro. Edgar Petry has come to us every two weeks from Chicago, visiting the homes of the community on Saturday and preaching two sermons on Sunday. The Sundays in between have been cared for by our local helpers, using the sermonettes which Bro. Petry writes out and sends to us. During the year our ladies have held seventeen meetings with an average attendance of fifteen. They have made and sold many articles, made two comforters for the Civilian Public Service camps, given donations to the Red Cross, Salvation Army and Civilian Public Service camps, held markets and sale dinners and given \$25 to our building fund. The men's group has launched the building program and work has been started toward digging the basement. Our attendance has been growing and interest in the activities of the church is shown by many people of the community. Bro. Petry will come to us as full-time pastor after he finishes his work at Bethany. We are hoping for a great future in the Cedar Grove community.—Treva Timmons, New Paris, Ohio, March 4.

**Covington.**—Much interest is manifest in the church by the good attendance at Sunday-school and worship services; also by the financial report. Rev. Shank has been with us since June 1941. Beginning Feb. 22, he is giving a series of sermons leading up to our revival meetings which will close at Easter time. Since June he has held several series of meetings in other places, performed many marriage ceremonies and baptisms, and preached funeral sermons. Rev. Shank and wife are warmly welcomed by the sick of our town and neighboring hospitals. With our elder, Bro. G. L. Wine, presiding, our quarterly council showed good results of the work of all. We were privileged to have Bro. Paul Halladay of North Manchester with us to help in the interpretation of music. He spoke commendably of the way in which the older folks and the young work together in the choir. Plans are being made for a young people's service on March 15 in which district workers will assist. Prof. Howard Hamlin will speak to the churches of this section in the afternoon. Local ministers will conduct chapel services in our high school each morning during Holy Week. A union service will be held on Good Friday.—Mrs. Fred A. Watson, Covington, Ohio, March 2.

### Oregon

**Portland.**—Christmas Sunday was observed on Dec. 21 with a sermon by the pastor on Portland Looking Unto Jesus. In the evening the children's department gave a program, and the young people gave a playlet, The Guiding Star. White gifts of food were brought and laid at the altar at the close of the play. Baskets were delivered to five needy families. Velvet curtains were purchased with the Christmas offering and were placed at the back of the pulpit. They were made and hung by members of the church. Our annual church Christmas party was held on Dec. 19. Each year we come together for a program and exchange of gifts. The annual candlelight service was held on Dec. 28 with the entire church lighted only by candles. On Dec. 31 a watch-night service was held. Short talks were given by various leaders of the church; a social hour followed and a consecra-

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.

Maryland, Eastern—Pipe Creek church, April 22.

Maryland, Middle—Gross-nickle house, Middletown Valley, April 15, 16.

Ohio, Southern—Salem, April 30.

Pennsylvania, Eastern—Lebanon, April 29, 30.

Pennsylvania, Middle—Roaring Spring, April 7-9.

Pennsylvania, Southeastern, N. J., and E. New York—Amwell, April 22, 23.

Virginia, First—Troutville, April 15-17.

Virginia, Northern—Harrisonburg, April 17, 18.

Virginia, Second—Barren Ridge, April 22-24.

### LOVE FEASTS

#### Illinois

April 11, 7:30 pm, Walnut Grove.

#### Indiana

April 2, 7:30 pm, Fort Wayne.

May 9, Bethany.

May 21, 8 pm, Pleasant Valley.

#### Iowa

April 2, Greene.

#### Kansas

April 8, 7:30 pm, Independence.

#### Maryland

April 2, 7 pm, Frederick City.

May 17, Peach Blossom.

#### Michigan

April 4, Rodney.

#### Minnesota

April 5, 7:30 pm, Minneapolis.

#### Ohio

April 3, 8 pm, Marble Furnace.

May 3, Wooster.

#### Oregon

April 5, 6:30 pm, Portland.

#### Pennsylvania

April 2, 7 pm, Mt. Joy.

April 2, 7 pm, Waynesboro.

April 3, 7:30 pm, Meyersdale.

April 5, 2:30 and 6 pm, Lebanon City.

April 7, 7 pm, Greencastle.

May 2, 2:30 and 6 pm, Spring Creek, Hershey.

May 3, Martinsburg.

May 3, 7 pm, Geiger.

May 3, 7 pm, Norristown.



tion service was held at the midnight hour. The Sunday-school officers and teachers sponsored the arranging of a prayer and reading room. Donations of furniture, lamps, a rug and chairs were received. This room is very homelike and is used by folks arriving early for service, for conferences, and as a prayer room. On Sunday mornings the teachers have a prayer circle before beginning Sunday school. The ladies' aid society has been busy this winter quilting and sewing. We have made and given four wool comforters to Camp Cascade Locks. Besides this we collected clothing and made two comforters which were sent to Shanghai, China. A missionary program is being planned for Feb. 15. Pre-Easter meetings will be conducted by our pastor, beginning on Palm Sunday and closing on Easter Sunday. Our spring communion service will be held April 5 at 6:30 p. m. Since our last report four have been received by baptism and three by letter.—Veda Kilmer, Portland, Oregon, Feb. 14.

### Pennsylvania

**Chambersburg.**—In the recent past a delegation from our church has attended two revivals and rendered special music; first at Bro. Otho J. Hassinger's at Broadfording and then at Bro. Ernest S. Coffman's at Longmeadow. A Thanksgiving service was held in our church on Wednesday evening, which enabled us on Thanksgiving Day to share the union Thanksgiving service held in the Central Presbyterian church. It was very well attended. On the afternoon of Dec. 21 our church conducted a Christmas service in the Franklin County jail. In the evening our church could scarcely hold the crowd in attendance at our young people's Christmas play, Aunt Cynthia's Christmas. It was directed by Sister Clarence W. Foust. The offering met the expense of a beautiful new draw curtain to serve the special platform on such occasions, and there was a nice amount in addition to apply to missions. The elementary department children, their teachers and some parents convened one afternoon of the Christmas season in the church's annexed parsonage for a social time. Some of our homes had a special Christmas blessing in the return and visits of sons and daughters. The pastor's Christmas sermon was on Our Yuletide Turning to Bethlehem. Watch night was celebrated in our parish in a Christian way. Preparations were made for this in the basement of our auxiliary meeting place at Salem. There roasted wieners, popcorn, and other refreshments, and the fellowship flourished. There were games and a singspiration. A special musical feature was the playing of a number of selections by a trumpet-trombone quintet. As the old year expired and 1942 was ushered in, we gave ourselves in faith and prayer to God.—Ralph G. Rarick, Chambersburg, Pa., Feb. 25.

**County Line.**—The attendance and interest at our Sunday-school and church services are very good. The Sunday school recently presented twenty-two perfect attendance seals to as many members. Several eleven-year perfect attendance seals were given. Our freewill missionary offering at Christmas time amounted to \$24.50. We are trying to have a one hundred per cent Messenger club again this year. Our organized Sunday-school classes each contributed certain items that helped to make up a kit which was sent to Camp Kane. We are also making a comforter for the camp. Plans are under way for an Easter program and also for our spring meetings. Our pastor, Rev. J. H. Wimmer, has been preaching a series of sermons on the seven churches of Asia, which are interesting and enlightening.—Mrs. Otis Saylor, Stahlstown, Pa., March 2.

**Dunnings Creek.**—At a recent aid society program and social to which the husbands were invited the rainy day bags were opened. The contents, in connection with the general offering of the evening, amounted to \$43. This was from the Holsinger and New Paris churches, the Point church keeping their money for repairs on the church. The women of the entire congregation have been doing a lot of sewing and quilting, and some are now knitting for the boys in C. P. S. camps. Our pastor, Bro. John E. Rowland, recently held a revival in the Shanks church and a few of our people enjoyed a Sunday evening service there. The Juniata College deputation team gave splendid programs at each of our churches recently. Special Christmas services were given in each of the three churches of our congregation. Our people participated in a union watch night service in the Methodist church. At our last council meeting pleasing reports were given on funds for our camps, relief, and parsonage debt; also from our aid societies of the three churches in the amount of work being done, funds accumulated, and their liberal contribution to the work of the church. We united with the other churches in the week of prayer and world day of prayer services. Our pastor is scheduled to begin a two weeks' revival in the New Paris church March 29. Brother and Sister Mickle celebrated their fiftieth wedding anniversary on Feb. 25. The churches of our congregation gave them a surprise. The attendance and interest of both the Sunday school and church have been keeping up splendidly during the winter months.—Mrs. Albert Ritchey, Schellsburg, Pa., March 2.

**Greencastle.**—On Dec. 12 one hundred twenty-five of our members enjoyed a fellowship dinner in honor of the thirty-three new members received into the church since April 1, 1941. Our young people's department presented a Christmas pageant, The Pilgrims to Bethlehem, on the evening of Dec. 21. We observed the eleventh anniversary of the beginning of the pastoral work of our church on Jan. 25. W. G. Group, who was present at the first service of our congregation, was the speaker for the morning session. In the afternoon a men's meeting was held with W. A. Keeney as speaker. At this meeting an organization of the

men resulted, with Charles Beahm as president. We had a splendid attendance throughout the day. The Achievement Offering was received on Feb. 22 and amounted to \$52.82. From March 22 to April 5 our pastor will conduct evangelistic services in our church. Dr. A. G. Breidenstine of Hershey, Pa., will meet with the men in a mass meeting on the afternoon of March 29. An Easter dawn service has been arranged by our pastor. Communion will be observed on April 7 at 7 p. m.—Cora E. Oellig, Greencastle, Pa., March 2.

**Maiden Creek.**—Our young people gave a very impressive Christmas program. We expect to hold a Bible Institute on March 15 with Bro. Galen Kilhefner from Elizabethtown College as the instructor. On March 21 at 7:30 p. m. the ladies' cappella chorus of the Messiah Bible College will present a musical program. The chorus is widely known for its exceptionally high quality programs. One of our ministering brethren, Eld. J. G. Reber, is spending the winter at Eastlake Weir, Fla. We are glad to hear that Sister Bessie Crim, a missionary to China who is supported by our congregation, is safe in the Philippines.—Edith Fretz Reber, Mohrsville, Pa., Feb. 26.

**Plum Creek.**—During the past six months the various Sunday-school classes have been working on improvements in the church and parsonage. The young people's class sponsored the installation of an electric water system and cabinet sink in the parsonage, and the class for older adults sponsored the installation of the bathroom. The young adult class is working on the improvement of the church basement. The women have sent a kit with a comforter to Camp Kane and, together with the young people, have rolled bandages for relief. The young people prepared Thanksgiving baskets for several of the aged members of the church. On Dec. 21 the children gave a Christmas program at the morning service and in the evening the B. Y. P. D. presented the play, A Christmas Carol, by Charles Dickens. The offering which was received at the evening service was given to a young couple whose home had been completely destroyed by fire only a few hours before. Our church joined with the other churches of the community in a week of prayer services Jan. 4-9, and also in the world day of prayer on Feb. 20. The financial report shows that this year, besides the giving for Brethren Service, our giving toward the Conference budget exceeds that of last year.—Mrs. C. H. Rosenberger, Shelocta, Pa., Feb. 20.

**Quakertown.**—The Eckhart family from Pottstown gave us a service of music on Dec. 5. On Dec. 21 a Christmas program was given by the Sunday school; on the following Sunday evening the young people arranged a candlelight service of Christmas songs, assisted by the intermediates. The new B. Y. P. D. cabinet met at the home of the president, Bro. Stephen Margush, on Jan. 2. Nineteen young people enjoyed the banquet at the Coventry church on Jan. 30. The Saturday evening meetings sponsored by the young people have been well attended. A number of near-by pastors of Brethren churches and other local pastors have appeared on the programs, as well as the gospel male quartet from Palmyra, Bob Wetzel, the Fisher a cappella choir from Souderston, the Harwick male chorus from Zion Hill, and a former pastor, Bro. Herbert Miller, who is now at Hershey, Pa. The ladies' aid has been busily engaged in quilting. The intermediates are meeting each week for fellowship and choir rehearsal. The Juniata College choir gave a concert here on Feb. 5. This was the choir's first appearance in the local church and their program was enjoyed by a large congregation. Deacon Alfred George and his wife are vacationing in Florida.—Mrs. John M. Kipp, Quakertown, Pa., Feb. 26.

**Shamokin.**—Evangelistic services will be conducted by our pastor, Bro. Donald Martin, March 1-13. Our B. Y. P. D. was organized on Jan. 11 and is progressing nicely. On Feb. 1 Elders N. K. Musser of Mountville and P. J. Forney of Lancaster were here to conduct a very impressive ordination and installation service for Bro. Martin. Brother and Sister Martin were also received by letter from the Ephrata church.—Desna Weikel, Shamokin, Pa., Feb. 10.

**Welly.**—Five young people were baptized on Dec. 7, following a series of meetings at the Ringgold church with Bro. H. M. Snavely as evangelist. Our B. Y. P. D. gave a program at the Grossnickle church on Dec. 7, the Grossnickle B. Y. P. D. having previously brought one to us. Our B. Y. P. D. recently started having a fellowship supper at the parsonage on the first Sunday of each month, followed by the business session and program. A group of our young people attended the afternoon meeting and evening banquet of the B. Y. P. D. session of the Bible institute held at Elizabethtown College. Our pastor, Bro. J. I. Thomas, and wife were privileged to attend the greater part of this institute. The union week of prayer was observed in the Ringgold union church Jan. 4-11. Rev. Lawrence Haddaway, pastor of the Church of Christ, and Brethren H. M. Stover and J. I. Thomas brought the messages. A new schedule of services will be followed this year. Every second Sunday of the month there will be evening services at Ringgold and on every fourth Sunday morning services will be held there. All other services will be held at Welly. Forrest Weller of Elizabethtown College gave an interesting address in the Ringgold church on Feb. 22 on the subject, A Good Home. Some of our number had the opportunity to hear Dr. E. Stanley Jones, Bro. Warren D. Bowman and others during the preaching mission held in Hagerstown Feb. 8-13. Early in the winter members of the women's work met in the home of Sister Walter Bromley and made ten comforters for Camp Kane. On Dec. 28 the Sunday school gave a Christmas program and a play, entitled The Christmas Feast of Lights. At



our January business meeting Bro. Charles Marker, who has very faithfully served as treasurer of our church for nearly a quarter of a century, asked to be released. Bro. Sherman Eshelman was elected to succeed him. J. I. Thomas was re-elected elder for three years and George Clopper local representative of the Brethren Service Committee. Bro. Clopper reports that we have more than reached our quota for this work. Our Achievement Offering was taken on Feb. 15. We were very happy to reach our goal of \$300 for the year. Our memorial building fund is slowly but steadily growing. Our church is in the one hundred per cent Messenger club, thanks to our hard-working Messenger agent. Our pastor and wife have realized a long-cherished dream for a local church paper. It is issued quarterly. Thanks are due them and also the local sister who is financing this project. Eld. J. W. Whitacre will hold a series of meetings here March 8-22.—Mrs. Harry Muritz, Smithsburg, Md., Feb. 27.

### Virginia

**Cooks Creek.**—On the fourth Sunday morning of each month the preaching services are conducted by a student minister from Bridgewater College. In Dayton the attendance at Sunday school has increased during the year with Prof. H. C. Shull as superintendent. At Garbers church Bro. Charles Wampler, Jr., serves as superintendent. Rev. O. F. Bowman recently attended a meeting in Chicago in the interest of the board of Christian education. Our two women's work organizations again sponsored the seventy-five per cent Messenger club, contributed \$95 to the national project and \$15 to the Luray church building. Their work also includes a parcel of clothing sent for relief, four comforters sent to Camp Kane and sewing for the Red Cross. Bro. O. F. Bowman has charge of the Civilian Public Service work in our congregation. Offerings are received monthly; so far these have amounted to \$223.75. The Achievement Offering amounted to \$62.63. The B. Y. P. D., with Margaret Wampler as chairman, meets on Monday night twice a month. At our regular council on Feb. 7 Brethren F. E. Miller, W. F. Flory, Ralph Myers and J. S. Sharpes were elected as delegates to district meeting. Rev. O. F. Bowman and W. F. Flory were elected delegates to Annual Meeting. Plans are being made to redecorate the interior of the church at Dayton and paint and repair the church roof at Garbers. A pastoral board has recently been elected for the purpose of securing a pastor. Four of our young men have been called to camp recently.—Olive M. Flory, Harrisonburg, Va., Feb. 25.

**Midland.**—We met in regular council in the Midland house on Feb. 28 with Bro. J. A. Hinegardner presiding. Bro. J. M. Kline asked to be relieved of sexton duties and the work of cleaning the graveyard. A committee was appointed to secure someone

for this work. The ladies' aid society is going to repair our hymnals. Both aid societies have been doing fine work this year. Midland has sent two comforters to Camp Magnolia and one to Camp Kane. We are looking forward to doing more work of this nature in the near future. Sister Clark Miller was appointed Brethren Service Committee representative for the Mt. Hermon house. We have the Messenger in every home.—Mrs. William S. Heddings, Catlett, Va., Feb. 28.

**Valley Bethel.**—We met in church council on Feb. 14. Eld. C. B. Gibbs tendered his resignation as elder so Bro. Raymond E. Bussard was elected elder. We decided to use our home minister, Bro. Bussard, as pastor for 1942. Delegates chosen for district meeting were Brethren Clay Waggy and E. W. Bussard. Pastor Bussard was chosen delegate to Annual Meeting. On Nov. 26 we were glad to have with us Brother and Sister S. Ira Arnold, who gave an inspiring service on Worship in Art. Although our aid society is small, we help in raising money for different kinds of church work. The elected president for the coming year is Mrs. J. W. Bussard. One of our young men is at Camp Magnolia, Ark. Our church has a one hundred per cent Gospel Messenger club.—Genie Bussard, Bolar, Va., Feb. 23.

### Washington

**Sunnyside.**—At our last writing we were looking forward to having Bro. Niels Esbensen of Empire, Calif., conduct our evangelistic meetings Jan. 4-18, but because of conditions brought about by the war Bro. Esbensen could not be with us. After prayerful consideration we decided to have our pastor, Sister June Yearout, carry on again in another series of meetings for us. Although the attendance was cut severely because of our coldest weather in several years, we still had a splendid spirit of fellowship and the church is much stronger spiritually. There were no public confessions of faith during the meetings but shortly afterward a husband and wife who had been regular attendants at the services were baptized. We postponed the election of a deacon at our last council, but did go forward with the licensing of a minister. Bro. Bruce Reeves, son of Brother and Sister Herbert Reeves, who is with the Friends in peace work in Mexico, was unanimously chosen. Bro. Howard Murphy, who was licensed last summer, is now at Papato in the work which was opened as a result of his conducting a revival meeting there last fall. Bro. George Partch was his song leader. The Murphy family has moved to Wapato; this takes six from our Sunday school. There are many vacant chairs in our homes here because of calls to service in one field or another. We miss these young folks so much. May God keep them and bring them into a closer relationship with him.—Pearl Hixson Boyd, Sunnyside, Wash., Feb. 28.

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• • •

Volume 91 . . . Number 13

March 28, 1942

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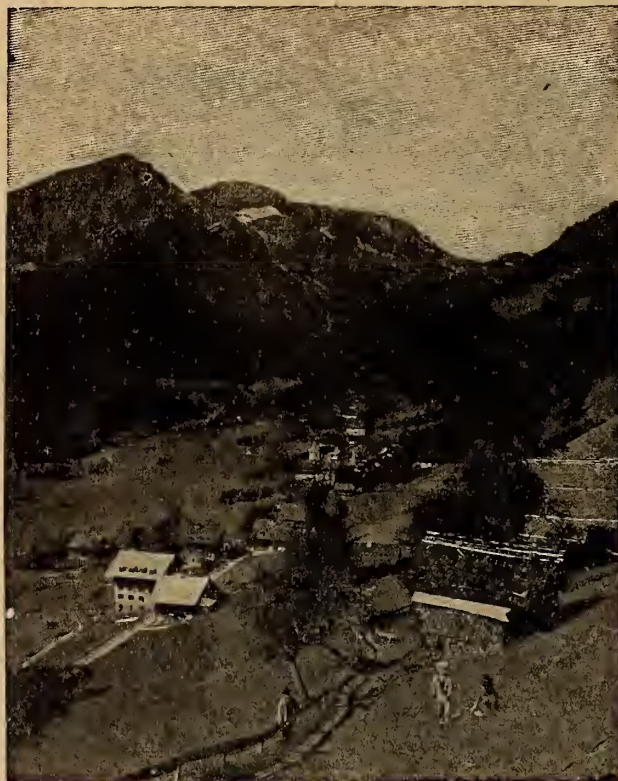
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## Around The World . . .

One hundred thirty men without a country are reclaiming wasteland in Switzerland. They came from Germany, Austria, Poland, Czechoslovakia and Hungary. By profession they are skilled artisans, small business men, lawyers, professors, students, musicians, engineers and economists and the like. They live in a labor camp on a flat plain between two ragged rows of mountains. They have cleared 98 acres of scrub growth and sunk 18 miles of drainage ditches in swampland unused since the world war and unprofitable to work with any but cheap labor. In a building in the camp there is a reading and writing room, beds and a storeroom. Some bags in that storeroom have labels from the best hotels in Europe.



The Swiss Mountains

International Voluntary Service for Peace is the name of an organization founded a generation ago by a Swiss schoolmaster, Pierre Ceresole. His object was to provide an alternative to military service which would give opportunities for discipline and sacrifice similar to those required of the soldier but having a humanitarian and constructive purpose. The first services were undertaken in Switzerland but later were extended to other countries. Relief work after floods, famine and other natural disasters, construction in derelict industrial areas, the building of youth hostels have been some of the services. War has interrupted the international functions of the I. V. S. P. but increased the need for its humanitarian services.

**The League of Nations budget** for 1942 is \$1,840,000, or less than the cost of one of the latest giant flying

**The cathedrals** of Amiens, Rouen and Beauvais in northwestern France which were practically destroyed in the battle of France are to be repaired as soon as possible, according to the Catholic Herald.

**The juvenile court** is now forty years old. The Illinois Juvenile Court Law was passed and went into effect on July 1, 1899. In the same year the state of Colorado passed a truancy law which gave a court authority to handle juvenile cases.

**All Spanish Protestant churches**, with the exception of those in Madrid and Seville, have been closed, according to the International Christian Press and Information Service in Geneva, Switzerland. Further information states that Bible stocks at Madrid have been burned and that in the country "the prohibition of the Bible was carried to the extent of confiscating copies owned by individuals."

**At the age of six years** a child has a vocabulary of 2,500 words and uses every part of speech and every form of sentence.

**Pennsylvania** has 1,654,441 acres of state forest land located in 39 counties, according to a statement by the deputy secretary of the department for forests and waters.

**Nazi officials** have closed the Paris depot of the British and Foreign Bible Society, it has been learned at Geneva, Switzerland. All office employees of the group have been dismissed. Founded in 1820, the society at one time sold more than 100,000 pieces of Biblical literature in one year.

**Interest in religious books** has increased to a marked degree during the past two years, according to William L. Savage, religious editor of Charles Scribner's Sons. At the meeting of the National Religious Publicity Council, Eugene Exman, religious editor of Harper and Bros., also spoke of an increase in books of a purely devotional nature and a decreasing demand for books of the "social gospel."

**The number of motor trucks** in the United States in 1917 was 326,000; today there are nearly 5,000,000.

**Enrollments** have dropped considerably in many colleges in December and January, says Rev. Gould Wickey of the National Conference of Church Related Colleges. One school is definitely known to be closing: Hebron College of Hebron, Nebr. Records from this Lutheran school will be transferred to Wartburg College at Waverly, Iowa.

**The Japanese government** will permit the Y. M. C. A. to conduct "general welfare activities" among American, British and Dutch prisoners of war in Japan and occupied China, according to word received in New York by officials from the international association's headquarters in Geneva, Switzerland. Tracy Strong, director of the Y. M. C. A.'s war prisoner aid committee, declared: "This means that the Japanese intend to abide by the humane regulations of the Geneva convention that provides for the welfare, educational, religious and recreational needs of prisoners of war."



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MARCH 28, 1942

Number 13

## » » Editorial « «

### Prospectors for Truth

A YOUNG brother writes us that in a study of the New Testament he came across some verses which perplexed him not a little. There seemed to be a contradiction as between some of the statements, and yet our young reader was sure that if he could but grasp a little more of what was involved his difficulties would clear up.

Others have had much the same experience. That is, reading over some of the less familiar portions of the Scriptures it is not uncommon to come upon a surprise passage. Sometimes it may be nothing more than a well-known verse suddenly viewed from a new angle or in a different light. At such times one may be much perplexed. If so, he should remember that time and patience solve many a seeming paradox.

The prospector for truth has learned much if he has learned to labor and to wait until light is available. Among the rewards which come to such seekers are those which are not revealed at once, for true worth is not always apparent at first glance.

H.A.B.

### "The Waste of Sacrifice"

THE phrase stuck for it struck us with a strange surprise, almost shock. We caught it from the prayer with which a radio preacher closed his sermon. He prayed that we might be kept from the greatest of all sins, "the waste of sacrifice."

It required only a little reflection to recover from the jolt and get his meaning. No doubt God understood him at once. He was thinking of sacrifice for an unworthy cause. There may have been lurking in the southwest corner of his mind disquieting memories of a great outpouring of blood and treasure to make the world safe for democracy, and what came of it all. That would certainly put great fervency in a prayer to be kept from the sin of such a waste.

We have been trying to think of the best way to help God answer that kind of a prayer. We

recommend the selection of the noblest cause known to man, the kingdom of God and his righteousness, and so great sacrifice for this there is nothing left to waste on unworthy causes. This would seem to be the most effective safeguard against the temptation to waste sacrifice.

Whether that is the greatest of all sins, as the preacher said in his prayer, we do not know. It is surely very great. We should do our utmost to steer clear of it.

E. F.

### The Meaning of Missions

If a mere editor were to speak regarding the meaning of missions he would feel constrained to say that something might be gained as to understanding by trying for a detached point of view. Suppose we try to stand aside and evaluate missions in terms of their meaning.

*Sharing in a quest* is what missions look like on the level of intellectual endeavor. Here is one who has found a great truth for life, a pearl of great price in the wide field of experience. He would not enjoy it by himself alone, but shares it as did Andrew with his brother. And finding one jewel suggests that there may be others. Thus the quest for God goes on.

*Learning to be brothers* tells something of what missions mean on the plane of man's relation to man. It will be recalled Jesus taught that there is a Father who cares, that his disciples were not servants but friends. When Christianity comes to a community or country it tends to break down caste and to improve the status of the underprivileged. It teaches men the meaning of real brotherhood.

*The spreading of opportunity* results when men understand the worth of persons. Jesus' attitude of appreciation as exemplified in his life and teaching serves to undergird such convictions as the worth of free medical service where it cannot be otherwise had, education for all, some measure of social security. One may not think of missions



in just these respects, and yet what a difference in opportunity where the leaven of the Christian way comes into a backward civilization!

*Taking one's share of responsibility* is essential to the smooth running of a home, a business, a nation, a universe. Now it is rather typical of the Christian that he comes to the top in the matter of assuming social responsibility. Who is it that supports the good works of a community—the hospitals, the community chest, the drive for Y.M.C.A. funds? The church people in the main—and they do this on top of the church program. And with Paul they share concern for the underprivileged though they live across the sea.

*Opening the door to the larger oneness* comes most fully and completely by way of the Christian mission enterprise. There are many lines of common endeavor which serve to bring men into some sort of fellowship. Thus art, science, and education draw men of similar interests together, but where can one find a oneness comparable to that experienced by a group of Christians at a world convention like that of youth at Amsterdam, or to representatives from Christian groups at Madras?

Then what do missions mean? Search out the hidden roots of things, whether it be in man's quest for truth about God, the proper relation of brother to brother, opportunity to grow and develop, the taking of one's share of responsibility, or the realization of the higher oneness—missions do something for all these in the homeland and perhaps even more in the countries not so fortunate.

H. A. B.

### On What to Preach

SUNDAY after Sunday readers of these columns are getting what their ministers think should be preached. But there is another question not so clearly and objectively answered. What do those who listen think that they should be getting? One of the leading religious journals of the country recently printed six articles by as many prominent laymen written to answer the question: What do I need from my preacher in wartime?

The answers of these six laymen may not include your answer to the question about the tone and content of wartime preaching, but here are the half-dozen answers summarized for the benefit of the hurried reader—

1. Since war is a time when man's ideas of God are apt to be contracted, the need is for preacher-prophets who will help us to keep faith in God and man, who will expand rather than contract the faith we live by.

2. The minister in his preaching should aim at the conditions most in need of correction and vigorous Christian leadership. For example, such a menace to health and life as the liquor evil should definitely be challenged.

3. The minister must address himself to the needs of the people. By intelligent counsel he can do much to sustain public morale and spiritual courage in a world like ours.

4. It is a time for the minister to emphasize spiritual values, at the same time seeking himself to be an example of his faith in both word and deed.

5. The fifth laymen to speak hopes that his minister will stress "such virtues as courage, faith, determination, steadfastness, loyalty, humility, unselfishness, brotherly love and power to suffer."

6. "Preaching this year calls not only for the best of consecration to the task, but the best of intelligence." The sixth layman feels that ministers should give extra attention to deepening the spiritual side of their own lives.

H. A. B.

### Two Kinds of Sons and Brothers

THERE is a good woman back east—and she has spiritual cousins out west—who is much troubled by this talk of universal brotherhood. Her letter is so earnest. She cannot understand why Christian leaders go on speaking of God as the Father of all men when Jesus told certain men point blank that the devil was their father. Whether she is bothered any by what Malachi said on this subject we do not know. Probably not.

Why do intelligent persons get all wrought up in argument, even to the point of calling each other unlovely names, without stopping to consider that they are talking about different things even though they may use the same words? One could wish that words always had just one clear-cut meaning in everybody's mouth and in all circumstances, but it is not so. A word means in any given instance what its user intends it to mean. Sometimes it is difficult to discover this, but in the vast majority of cases it is very easy.

In one sense all men are sons of God and therefore brothers, while in another sense they become sons and brothers only when certain conditions are fulfilled. The first relation is based upon a biological fact and some very important obligations grow out of it. The second relation is based upon spiritual likeness and some wonderful privileges grow out of this.

There's really no mystery about this. Malachi and Jesus would have understood each other perfectly. So could we if—well, what do you think is the trouble back of our confusion? E. F.



## Be Not Afraid » » »

BY HARPER S. WILL

"Be not afraid" are words that were frequently spoken by Jesus. After telling his disciples of the trials that were awaiting them when they should go forth "as sheep in the midst of wolves" to preach the gospel of the kingdom, he added, "Be not afraid." When they were storm-tossed and fearful that night on the troubled waters of the Sea of Galilee, he came to them and his words were, "Be not afraid." After his crucifixion and resurrection when in fear the disciples were hiding behind closed doors, he came and again his words were, "Be not afraid." No less than a score of times it is recorded in the Gospels that Jesus said to his disciples or to some distressed soul, "Be not afraid."

It is apparent why these words, "Be not afraid," so frequently passed over the lips of the Master. Fear is one of humanity's worst foes. G. K. Chesterton, an English author, in a book, *If I Had Only One Sermon to Preach*, starts his sermon with this sentence, "If I had only one sermon to preach it would be a sermon against fear." Joseph Fort Newton, one of our leading ministers today, writes a column which appears in many daily papers across the United States. After receiving 10,000 letters from his readers he stated, "Humanity's two greatest enemies are fear and worry."

Modern man has made many advances, but fear is an ancient foe that he has not subdued. We are told that primitive peoples are fear-dominated, that from the time they wake up in the morning until they go to sleep at night, and even in their dreams they are harried by fears. Is there any word that would describe the atmosphere of our world today better than the word *fearful*? Every bomb that is made and every penny that is spent for a defense bond is tinged with the fear motive. Our world is a fear-dominated world. A statement in a recent letter from a friend adds to our already long list of fears—air raids.

Some may protest and say, "Isn't fear good? Doesn't the Bible teach us to fear God?" Yes, fear is an instinctive emotion that has its place. It is wholesome to "fear God, and keep his commandments." Fear makes us all cautious. The person who had no fear would be a menace to himself and to society. Fear is our most efficient policeman. Without fear we would make speedways out of our highways and we would disregard our eternal welfare. A glance at our society makes one suspect that we need not less, but more fear.

But let fears grow morbid and the effects are

distressingly harmful. They distract and even paralyze. They warp the whole personality. I saw a minister one day attempt to baptize a woman who became distracted by fear. She became hysterical. It was a pathetic sight. I know a man who was well physically when some heavy losses came. Shortly thereafter he became paralyzed and so helpless he couldn't feed himself. It was fear of poverty and of being dependent that paralyzed him. We have all heard of the experiment on the prisoner condemned to death. He was blind-folded and told that the artery of his arm was to be cut and then they would observe how long it took for him to bleed to death. They pretended to draw a knife across his arm, water was dropped into a basin, and they waited and commented on his weakening pulse. His heart actually stopped beating and he died. Fear killed him.

Jesus well knew that if his disciples were to live, and live abundantly, and meet an antagonistic society with his gospel it would be necessary that they subdue fear. Accordingly, he exhorted them over and over to "be not afraid." He knew that in every breast there was a coward and a hero. His task was to help subdue the coward and liberate the hero. His gospel is designed to that end. And anyone of us who takes his way, and follows his truth, may confidently expect a triumphant conquest of fear.

Someone has said, "Courage is not the absence of fear, but the conquest of fear." For those who are eager to assist in the conquest, I would offer four hints:

(1) *Examine your fears.* Face them and battle them in the open. It is futile to run away from them, or to try to forget them, or to suppress them. When brought into the light and frankly looked at a fair percentage of the time we will discover that our fears have no reality. They disappear like ghosts, which they are. I recall a night when as a boy I first started wandering about alone. I was going across a field on the way home. It was about midnight. The wind was blowing and suddenly I heard a strange, unearthly noise. I looked up and there not more than a rod away was a huge white ghost, as I thought, moving back and forth and up and down. I was too frightened to move. The only reason I didn't run was that I could not. Gradually as I stood there my fear subsided and objects took on their normal appearance. Cautiously I took a step forward and then another. Courage began to rise as nothing happened. To my amazement and delight my ghost turned out to be a piece of white paper that had blown up against a wire fence and was rattling in



the wind. Many a cause for fear is no more formidable than my midnight ghost when examined microscopically.

(2) *Displace your fears.* Yield your life to some magnificent purpose. Follow that purpose and your fears will be crowded into the background. The best way to combat many a foe is indirectly. A frontal attack upon a genuine fear is almost bound to end in defeat. It is futile to say: "Fear, be gone—away." Something rules in every heart. We may have much to do in choosing that ruler. Recently I read a biography of Elizabeth Fry, the woman who did much to promote prison reform in her day. She was so timid she hesitated to give orders to her servants, but once she found her work she had the courage to go into Newgate prison among the worst criminals. The jailers warned her of the dangers, but a magnificent purpose had scattered her fears.

(3) *Build some ennobling friendships.* The presence of a friend heightens one's courage. Fellowship buttresses one's faith. There was a dense wood near my boyhood home. Fear kept me from wandering in it alone, but some of the most pleasant hours of my boyhood were spent in that wood with my brother. One of the finest products of a true marriage is that it divides one's fears and multiplies one's faith and courage. In these days when disciples of peace are an almost infinitesimal minority the temptation will come to stay behind closed doors, but a vital fellowship will banish fear. Recall how the disciples, after they had been arrested and threatened, got together and it says, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit and they spake the word of God with boldness."

(4) *Above all, find and be found by the Great Companion.* "God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . There is no fear in love; but perfect love casteth out fear." Fear cannot exist where God is. As darkness is dispelled by the light, so fear is dispelled in the presence of God. John Rathbone Oliver, a teacher at Johns Hopkins University, wrote a book some years ago entitled *Fear*. In it he says that those who are most free from fear are people who believe and practice the Christian religion. Christianity is a religion of love, not fear. It is a religion that brings one into fellowship with God through faith in Christ and releases him from fear, as well as from the other foes of life. When we reflect upon the great affirmations of our faith: that God is our Father, that all things work together for good to those who love God, that not a sparrow falls but God knows, that in

our Father's house are many mansions and that even death and the grave have been conquered—one is made to wonder what there is in a universe like this to fear.

Fear must be subdued before our energies can be released for service and the normal functions of life. Some who are battling with this foe may find a simple ritual helpful. Write down your fears on a paper, place the paper in an envelope and drop it in the fireplace. By faith as you watch the paper disappear in the flames, reach out and up and touch a hand that was nail-pierced and hear a voice say to you: "Be not afraid. Lo, I am with you always."

Chicago, Ill.

## Resources for Personal Spiritual Enrichment\*

BY RUFUS D. BOWMAN

### *In Two Parts—Part Two*

IN THE second place, let us consider resources for personal spiritual enrichment. What are the sources of supply for spiritual power? What are the information centers in our spiritual questing? Where is the dynamo which pulls our wills to consecration?

These questions may be answered in terms of some great soul. Study the life of some great Christian leader and you will find almost without exception that he appreciates nature and art, loves people, knows his Bible and other sacred writings, participates regularly in group worship, loses his life in service and has regular periods for meditation and prayer. But above all others is the Master of Life. He entered the synagogue on the Sabbath Day but he also went into the mountain alone to pray. He knew the law and the prophets, but also gave a more perfect revelation. His life was an alternate between the valley of activity and the mountain of power. He taught multitudes but was happy to enjoy the hospitality and friendship of homes. He talked to doctors and lawyers, poor men and rich men, but took little children into his arms. He understood nature for he saw the sower go forth to sow. He knew the Scriptures, he knew life, he knew nature, but he also knew God. He prayed with such power that his disciples cried out, "Lord, teach us to pray." His cause was the kingdom of God and for that he gave his life. His resources of power are our resources.

The resources for personal spiritual enrichment are these:

\* This address was delivered at the recent meeting in Chicago of the International Council of Religious Education.—Ed.



First, nature and art. God loves beauty or he wouldn't have made nature so beautiful. In the laws of nature we sense the activity of God. Among the flowers and in the fields, in the forests and on the mountains we seem to sense the presence of God. Appreciative responsiveness to the beautiful in nature is enriching. Any experience which tends to heighten our sense of God's reality and presence is rewarding. We are rich according to the cultivation of our capacity to appreciate God in nature. This may be illustrated by an experience which we had in the Louvre. We saw great masterpieces of art. We appreciated them according to our limited understanding. But here and there we saw a young artist with his utensils painting a model over a masterpiece. The young artists were seeing what we didn't see, understanding what we did not understand. Their faces were all aglow. And as they moved nearer to the minds that created the masterpieces, they caught fresh glimpses of insight. We have riches in nature and art all about us—riches to beautify, enlarge, and inspire our spiritual natures beyond our dreams. Every bush speaks of God; every flower tells of his glory; every sunset expresses his beauty. We ministers should not forget the garden and the mountain. Let us turn aside and see the inspiration of nature for spiritual power.

The second resource for personal spiritual enrichment is people. How can people replenish our spiritual supply? Often in spiritual hunger I have gone to choice spirits. Walt Whitman says, "In the faces of men and women I see God." That isn't all! Lovely spirits touch us with the magnetism of their spiritual values. In the experiences of great hearts, in the prayer life of Christian persons, in the steadfast purposes of Christians in the face of great trials, in the beautiful devotion of parents and children, in the wholehearted consecration of unsung persons, one discovers spiritual treasures which enrich life. The minister who is spiritually depleted should take a child into his arms, or sit at the feet of an aged person who says, "I know whom I have believed."

Few of us realize how much fellowship contributes to life. The church is essentially a fellowship. Fellowship reinforces us, encourages us, and influences us. The Christian fellowship is a spiritual resource of power. The fellowship helps us keep our convictions when people all about are losing theirs. The fellowship leads us through vital worship experiences. The fellowship stimulates our thinking and helps to shape our concepts. Hours spent with choice spirits, group worship and fellowship, are resources for spiritual enrichment.

The third resource for personal spiritual enrichment is service. As we lose our lives in service we find that God is a worker and that he is out in life's places of need. A man does not know how God can use him until he undertakes causes bigger than his life. A man does not know what resources are available until problems become too big for him to solve and burdens too heavy for him to bear. Spiritual enrichment comes through the process of service and the soul becomes strong through its trials. Great servants of the cross take a period each day for meditation and prayer. Why? Because they cannot live without it. Life would become too much for them without contact with God. It is those who are just tramping around in the midst of things who do not have time to pray. Those who are attempting real service for God take time to pray. They have to do it. Problems bigger than our lives take us to our knees. If you are not discovering the resources of life, take the burden of the world on your heart.

The fourth resource for personal spiritual enrichment is the reading and study of the Bible. The minister should know the Bible. But when do we know it? It speaks fresh messages to us every day we read it. It is the Word of God to man. It is the Book of God for it gives God's perfect revelation in Christ. It is the Book of Life for it is our Guide for conduct. It is the Book for questing minds for its ideals are always ahead of us to challenge us. It is the Book of Prayer for it contains choice prayers and materials for worship experiences. There is no other resource like the Bible. Study your Bibles and you will find something new every day. Study your Bibles and you will begin to walk with prophets and apostles. Study your Bible and you will see Jesus and be captured by his spirit and teachings. Know your Bibles and you will touch the heart of God.

Books on Christian doctrine will help ministers think through their faith. A study of church history will help interpret the function of Christianity. The reading of biographies of great Christians will inspire us to live better. The study of poetry and great hymns will cultivate the music of the soul. These likewise aid in our spiritual enrichment.

The fifth resource for personal spiritual enrichment is meditation. In a world of activities we need contemplation. In a world of confusion we need the weighing of values. In a world of disintegration we need poise and orientation. In a world of fear we need prayer. Meditation is viewing the problem in the light of the divine. It is bringing the subject of meditation into the light of the object of Supreme Devotion.



You will not find time for meditation. You must take time. Real prayer will save time. It will save many misguided efforts. Hornell Hart in his book, *Living Religion*, gives the following steps in meditation:

(1) Select the subject upon which meditation is to be focused.

(2) Relax. Cut off the sounds, sights and contacts of the outside world.

(3) Relax physically. Let go of every tension. Relax emotionally. Cease worrying, striving and struggling. Relax intellectually. Give up prejudices, stubborn ideas and be open-minded, child-like, and teachable.

(4) Concentrate. Focus attention upon the object chosen for meditation.

(5) Invoke the help of the Object of Supreme Devotion.

(6) Meditation proper. Bring the problem into the presence of the Supreme Object.

(7) Illumination. Mental clarification and flashes of insight often come. A new sense of divine reality and goodness is revealed.

(8) Application. The illumination must be carried out in action.

The value of meditation is inherent in these words, "Consider the lilies how they grow." We have emphasized the first part of this scripture but have forgotten to stress "how they grow." Flowers are our silent teachers. They are a product of indirection. They are fertilized by the soil, christened by the dew, shadowed by the clouds, vitalized by the sun. They take the ingredients of nature and transform them into growth, into green and blossom and perfume. We are a generation of go-getters. We must realize that the spiritual life grows through absorption. We become like that about which we think.

The sixth resource for personal spiritual enrichment is prayer. Meditation is not enough. We need fellowship with God. The heart of prayer is communion with God. It is the approach to God whereby the mind of man comes into harmony with ultimate spiritual values. God is accessible to each person and may be experienced through dependable spiritual procedures. Man's receptivity, man's adjustment to God's will, man's harmony with ultimate values, man's responsiveness to the divine initiative measure the degree of God's expression of his spirit through him. The riches of spirit are unlimited when man comes into harmony with ultimate values. This adjustment comes through repentance and purity of heart, through receptivity to divine influences, through the wholehearted consecration

of self to the kingdom of God, and through the humble spirit reaching for new understandings of God.

In our home we have a small radio. We can take it around to the various rooms and plug it in and get music. Somewhere there is a broadcasting station which sends music over the ether waves. Our radio contacts that music and we listen. Sometimes the radio is out of order and we get only static but when the conditions are right we get music straight from the broadcasting station.

Is not this a parable of life. The broadcasting station at the heart of the universe is the Eternal God. The receiving sets are your heart and mine. The Divine Initiative approaches man. There is an eternal knock at the heart's door. God wishes to enter. He desires to express his spirit through us, to impart unto us his own nature, to enrich our lives with his love and beauty. Sometimes the receiving set is out of order and the static of our sins prevents the contact. Only the pure in heart see God. But when the conditions are right we have fellowship with God and access to riches beyond compare. Let us turn aside and see what life might be when it is filled with God.

Resources for personal spiritual enrichment, what are they? Nature and art where the God of Beauty reveals his glory, fellowship with people

## Stonerstown Sermon Core

BY CHESTER N. BAIRD

*Building Good Environment for Our Children (Ex. 4: 10-16).*

Moses, although not an eloquent man, followed the leading of God to attempt to make a nation that would bring glory to Jehovah. He found the most unpromising material possible—ignorant slaves with very little religion left. Moses probably got much of his religious training from his father-in-law. Moses built as good an environment as possible around the Israelites and in one generation made them a religious people and a distinct nation. In America we have many laws aimed at improving environment. We need more control of our home environment.

Help grow Christian children by:

1. Providing good friends and books about heroes.
2. Plenty of good pictures on the walls of home.
3. Plenty of good books and magazines—let parents do the borrowing.
4. Send them to really good movies and discuss with them unchristian parts of others.
5. Select good radio programs for them.
6. Teach them a large variety of good games.
7. Provide good music, good so-called comics, good hobbies.

This program costs more now; it will mean less heartache in years to come.

Saxton, Pa.



where lovely souls touch us with the magnetism of spirit values, service where the bigness of our problems takes us to our knees, the Bible whose devotional passages though old come forth fresh as the morning, meditation which brings the values of silence in a world of noise, and prayer where man's adjustment to God brings the spiritual riches of the universe to his soul.

The Christian church needs a new spiritual awakening and ministers should lead the way. When those of us who lead in local and general church work are awakened spiritually something will happen. Those of us who preach should pray for the live coal to touch us and teach us how to preach. To be a preacher of the good news, to be a leader of men standing for life's highest values ought to humble us and call forth our deepest devotion. Those of us who are teachers, who have the privilege of leading growing minds, should not be satisfied until we feel the touch of the Master teacher. Those of us who are parents should see Jesus taking little children into his arms and realize how he valued life. All of us who are Christians should go deeper with God, put more into our service and reach further toward those resources which enrich life.

*Bethany Biblical Seminary.*

## Virginia's Part in Holding Our Annual Meetings

BY J. CARSON MILLER

*In Four Parts—Part One*

IN VIEW of the fact that our Annual Conference was to be held this year in Virginia, it may be of interest to many to know the part Virginia has played in holding these meetings in the past. Many Virginia folks have moved west, and each year brings some of them east to visit their old relatives, or to get acquainted with younger relatives whom they have never met. We are always interested in the old home folks, especially when we have not seen them for years. An Annual Conference in the East furnishes an extra inducement for many to come to that part of our country.

Our Annual Meetings, wherever they have been held, have evidently done much to help build up the church. They have helped to mold public sentiment in these sections with regard to the faith of our people. This has been exemplified in the various sections of Virginia where we have held our Conferences. Shenandoah, Rockingham, Augusta, Botetourt and other counties would not have the strong congregations of Brethren that they have if it had not been for the Annual Meetings held in or near them. Furthermore, the

churches would not be what they are if it had not been for the strong soldiers of the cross who first brought our faith to the new territory, and paved the way for the Annual Meeting. In most places we can trace the history of the church to the influence of one or more early Brethren who settled there.

It is not the purpose of this write-up to give a full account of the Conferences held in Virginia, or to give the history of the various churches, but only to give a brief statement showing where the meetings have been held, as some of our Brethren from the North and West may want to visit these congregations that have grown from these early meetings and from the work of the early Brethren. Virginia seems to have been the third state that accommodated the Annual Meeting. Pennsylvania and Maryland had taken care of these gatherings for some fifty years. Then, in 1794, through the influence of Bro. Michael Wine and a few others, the meeting was brought to Virginia, and held in Bro. Wine's home. (A picture of the house in which it was held may be seen in Gospel Messenger of June 21, 1941).

### 1794—Shenandoah County, Virginia

On Oct. 2, 1748 (see Rupp's Thirty Thousand Names), George Wine (Wein), his wife and two little sons landed in Philadelphia. Not many years later we find them members of the Little Cone-wago congregation in Pennsylvania. Michael Wine, the youngest son, was only three years old when he landed in America. In 1773, he married Susanna Miller of Frederick, Md., and in 1785 he moved to Shenandoah County, Virginia, near Forestville. Here he built a substantial log house, which is still standing, although it has been much changed by weatherboarding, roofing, ceiling and plastering. Through the kindness of Mr. P. J. Knupp, the present owner of the property, I was permitted to go through the house and make some measurements.

It is said that the whole of one floor was used as a room for holding this Annual Meeting of 1794. This room was about 26 by 33 feet in size, and it is stated that the congregation at that Annual Meeting did not more than half fill it! Compare this congregation with the thousands that now attend our Conference! There is a tradition that an attic over this room served as a room for the Standing Committee. If this be true, there must have been some change made in the top part of the building, as the present roof is too low for such an attic. The writer of this is of the opinion that the house was constructed after the fashion of many of the old story-and-a-half houses originally built in Virginia. In such a house the writer



was born, and this "contracted" upper room would have made a convenient place for the Standing Committee of that day to meet, as the number on the committee evidently was not large, most likely less than a dozen.

The Michael Wine house is about one mile east of the present Flat Rock church. There was no church in the community at that time, as the old Flat Rock church was not built until about fifty years later. A strong spring of never failing pure water gushes forth only a few steps from the house, and must have furnished our early Brethren who met there with an abundant supply of "Father Adam's Ale." While there are some other buildings on the place, there are none that stood at the time of this Annual Meeting. We were shown where another house stood, but it is entirely gone. It might have served some purpose at the time of this Annual Meeting.

*Moore's Store, Va.*

## An Old-time Dunker Service

BY E. RUSSELL HICKS

For some time a number of our Brethren people have felt a constraining need for the church to hold, once a year, an old-time Dunker service. It is rumored that many of the young people of the church are interested in activities of a historical nature. Some folks, who are historically minded, believe that a rounded knowledge of church history is very conducive to church unity. Pageantry may reproduce, on the stage, pictures of this service; but it cannot bring to life the fellowship of old days. The inspiration, strength and peace of heart tied up in the fathers' associating together will return only when each worshiper feels the throb of unity which makes "Brethren in reality." Such a service belongs to the oldest church building in each district; other congregations should make pilgrimages to it on these occasions. Only those should go who desire to share in the fathers' fellowship, making this meeting a spiritual retreat of the upper room or the mountaintop kind. What should such a service include? What meaning should come out of it?

An old brother now deceased, Joseph M. Rowland, once told me that when he was a boy there were no front seats in a Dunker meeting. Whether this was true of the whole brotherhood, or just the congregation he attended, I am unable to say. It is most significant, however, that Brethren everywhere included in the word *brotherhood* the true meaning of the term *democracy*. For democracy was not only their method of organization and worship, but was their philosophy of life. Long before Thomas Jefferson wrote into the Declaration of Independence the words, "We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness," democracy functioned among Brethren as a way of living. True democracy can exist in but one place, that is, in a group which teaches and believes "there is neither Jew nor Greek, there is

neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." True democracy, a philosophy that all men are equal, exists only in the sight of God and among God's children, not in political organizations.

In a Dunker meeting of old times the fellowship of the pew was the essence of brotherhood. Brotherhood flowed from pew to pew, until the whole congregation was integrated into the living body of their resurrected Lord. This was something more than a sermon grabbed out of the air by means of the radio, sandwiched at times between a beer advertisement and a report of horse racing. A radio sermon may be all right for shut-ins but they who depend upon it entirely for spiritual experience will never realize God in fellowship. They will never sit, as did the fathers, in heavenly places in Christ Jesus. Heavenly experience was the true essence of brotherhood with them, and it stemmed out of the consciousness of the worshipers that "God is love."

God is the integrating force of the universe; love is the integrating force of the human soul. Therefore, love and God are one and the same. Love in an integration of brotherhood was, to the Brethren, the highest experience one could have with God. Where two or three had assembled in their Master's name there was he with them and ready to bless. For this reason they saluted each other with a "holy kiss," the symbol of pure love. Women were segregated from the men in order that love, the indication of God's presence, would not be misunderstood or debased. It was said of first century Christians, "Behold, how they love each other!" After nearly two thousand years, this can still be said of Brethren in many places.

An elderly brother, who, when a boy, was a hireling in the home of Daniel P. Sayler, told me how the love of Brethren was exemplified in that home. Each morning before breakfast all the members of the household, including the hired man, assembled in the sitting room to hear the Bible read and to kneel in prayer. Upon arising from prayer, Brother Sayler always saluted his wife with a kiss of charity and then the men members of the church present. He taught that if one wants love in his life, he must practice the things that put love into daily living. For this reason love gave the Sayler home a heavenly atmosphere.

Love took up the glass of Time; and turn'd it in his glowing hands;  
Every moment, lightly shaken, ran itself in golden sands.  
Love took up the harp of Life, and smote on all the chords with might;  
Smote the chord of Self, that, trembling, pass'd in music out of sight.

Woman, in the Eden story, was the first to fall because of sin. In the Orient she has ever been man's slave. Even among intelligent Greeks and religious Jews she was not man's equal. She did not dare sit, in worship, with the men. But in Christ she claimed that privilege and wore a sign of authority on her head as taught by St. Paul (1 Cor. 11:1-16). It served to remind her of what Christ had done for her. She adorned herself in sweet simplicity, as costly apparel seemed to break the spirit of love in worship. A man I once knew loved to ridicule the Brethren, but after attending a love feast and seeing the sisters in their prayer coverings, declared it was the most angelic sight he had yet seen. To this day women in both the Catholic and High Episcopal



churches must have some type of covering on their heads during worship.

When I was a small boy the deacon brethren sat on the laymen's side of the table from which was ministered the Sacred Word. In fact they served the Bread of Life by reading the Scriptures to the worshiping audience. Reading the Bible on the laymen's side of the table in service was most democratic in practice. It was the audible voice of God speaking to the congregation through the congregation. Many brought their Bibles that they could follow more closely God's words; there was a sanctity akin to prayer when God thus spoke to man. All were supposed to be of the same mind and think the same things. Laymen, filled with the spirit, would sanction a thought driven home by the minister in the sermon with a hearty "Amen!" It was the laymen's prerogative to even arise in meeting and make contributions to the theme under discussion if the Spirit gave them utterance. Some at times did.

Opposite the deacons sat the ministering brethren, who awaited the coming of the Spirit, with wisdom and tongues of fire, before one of them attempted to interpret the message read from the Bible. When the Spirit's presence was realized, the elder-in-charge, if not moved to speech himself, would say, "Brethren, if you have a message be free to speak." Then one brother, inspired as was Peter at Pentecost, through his experiences and understanding "spoke the words which the Spirit bade him speak." Before the service was over every minister present may have added something to the discourse. If a brother's sermon "fell flat" it was because he depended too much upon his own wisdom and strength and had let go of the inspiration of the Holy Spirit. Ministers were encouraged to prepare their sermons well; that is, give much time to study, but not to write out what they wanted to say and memorize it; if possible, not even to use notes, as it was feared such things stereotyped the message and frustrated the voice of the Spirit.

The strength of the minister's sermon, however, was not so much what he said but how he exemplified it in his daily life. He was a living epistle "known and read of all men." Yet when one realizes how limited some of these brethren's opportunities were in acquiring an education, one is amazed at the rich thought they produced, their nice shades of expression, and the depth of their understanding of the Holy Scriptures. This is all the more astounding when one realizes that their week was filled full of hard manual labor, often provocations, in making a living. If any group of people in our times love the cause of Christ more, and make greater sacrifices for it, other than our missionaries, I do not know of them. Not one, that I knew, ever received a cent for his services to the church. One minister, when I was a boy, was compelled to borrow money to pay his interest and taxes; yet he actually did without much needed clothing to buy books because he felt his limitations in preaching. His one desire was to own a set of Matthew Henry's commentaries, but this he never felt able to afford.

In my father's boyhood days the minister would line the hymn and the congregation responded by singing each line. This was due in part to a lack of hymnbooks; it was, nevertheless, a method of inspiration and interpretation. I can remember, in my childhood days, the minister reading the hymn with expression, explaining and instructing the audience to "sing it with the spirit

and the understanding." It was then the acme of congregational singing was realized, which was another form of democracy. Worship was an experience of the heart. In prayer every knee bowed; they knelt with their faces to the back of the seat. Posture had much to do with the reverence of prayer. One made the main prayer and another followed it with the Lord's Prayer.

In some of the services part of the worship was conducted in German. Some might be amused if this were used today, while others of a suspicious nature might think the Brethren were trying to operate a religious bund. This is to be regretted by those who know German as the language of the fathers and know some of the inspiration and comfort its words brought to their hearts. I never hear a grand old Latin hymn but that the atmosphere of the catacombs is reproduced for me and I hear the voices of Christian martyrs going to their death. A language that could inspire people to be saints like that must be a great language. So with the German language. It helps us understand the founders of our church.

Brethren do not condemn the German speech, nor the rank and file of the German people. We have no quarrel with the German people's contribution to literature, education, science, philosophy, art, music and industry. What we do condemn is the brutal militarism of their leaders. Our democratic church has nothing in common with totalitarianism. We disapprove of all dictators from Julius Cæsar to Adolph Hitler. We especially disapprove of conditions in the world that produce nazis. We, too, want a new world order, but one in which Christ is its center and circumference. We want one which grows out of the message of the Bible and not one of neopagan origin. Our new world order is one of brotherhood, the product that flowered from the old Dunker service.

No one, I think, would contend that this type of service was the only one productive of good results. No one would argue that it fits every need, or even, perhaps, the majority of needs of our day. That it had defects we are willing to acknowledge. The main value in its reproduction is that it gives a historical sense to what we are doing. It gives a comprehension of the power Brethren possessed in by-gone days. It was the power of a unified, democratic group where the individual was the keystone of an arch of brotherhood. A reproduction of our past puts into prospectus the whole church, past and present, a vital force of 234 years, doing a noble work. This church has not ceased to exist in everything but name, as some would have us believe. It is very much alive and is marching, at this very hour, in step with its founders.

The world needs the historic message of Brethren as much today as any time in the past. Their message declares that a civilization without Christ is not worth saving. That the only world order which will abide and be a blessing to all mankind must contain the Brethren fundamentals of love, unity, peace, service, fellowship, democracy, simplicity, thrift, sacrifice and patience coupled to an effective desire for the dignity of hard and honest work. Such a message our past shows was a beacon light in every dark age. It was the grandeur which came from the simple yet imposing worship service of the old-time Dunkers.

*Hagerstown, Md.*



**His Hands Were Bound « « «**

BY MARY POLK ELLENBERGER

A picture of which one never tires hangs in a quiet alcove in the little white church around the corner. It is the lone figure of Christ copied from the world-famous picture, *Christ Before Pilate*, by the great Hungarian artist, Munkacsy. A light attached to the upper part of the dull bronze frame sheds a revealing radiance on the calm, courageous countenance below.

The artist must have studied well the life and character of his subject before giving to the world his ideal of the lowly Nazarene as portrayed in his great work of art.

The noble mein, the spiritually intelligent face, the loneliness, self-deprecation and patient forbearance are all clearly depicted in face and posture as with divine courage and submission he stands "like a lamb before his shearers dumb."

One gazes with a strange fascination and awe upon the whole: the somber background, the flowing white robe that covers the throbbing physical wounds inflicted by hands made cruel by ingratitude and jealous hatred, as well as the more poignant anguish of a great heart bursting with sorrow over a sin-cursed world.

Involuntarily one's eyes travel slowly downward to the hands clasped quietly before him, for just hands are so expressive. Then with a painful shock we see that Christ's hands are bound—tied securely with coil after coil of cruel thongs that cut relentlessly into the flesh. Hands that had rested tenderly upon little children as he caressed and blessed them, hands that had touched with cleansing power the lepers, the blind, the lame and the palsied, and with divine strength restored the dead to life—these hands are bound!

In such manner stood he of whom John the Baptist said, "Behold the Lamb of God who taketh away the sins of the world!" And thus he stood alone in the presence of God and his bitter enemies, with no earthly friend by his side, as the mad mob screamed in wild denunciation, "Crucify him! Crucify him!"

Quietly, yet with majestic courage, he faced the last mile with forgiveness in his heart and a prayer upon his lips. His was a prayer that mercy and forgiveness might be extended to his persecutors. With unfaltering courage his divine spirit moved on; the purpose of his life was about to be fulfilled. An ignominious death upon the cross was close at hand, but a glorious resurrection glowed brightly in his soul's vision of a few days hence, as with patient step he knew he would walk toward Golgotha where the supreme sacrifice was to be made.

With undiminished courage he stood through the mockery of false trials, underwent the scorn, the hissing, the hard-pressed crown of thorns, the pierced hands and side; all the agony and humiliation of mind and body that Satanic ingenuity could devise were wrought upon him. This came to the one who had lived but to do good; who had died that we might live again.

God gave his Son; the Son gave his life that those who believe on him might be saved.

Later, sitting in my quiet room, a train of thought inspired by the picture occupied my mind. I thought of

**He Stands . . . The Christ . . .**

BY HELEN LOUISE ROYER

He stands . . .

And those whose eyes have not beheld  
His face of radiance, know not  
The strength of purity, the truth  
That comes to those who wrong have fought.

He stands . . .

And they who see and love him not  
Know not the struggle of the way.  
Yet, know they not the light of truth;  
Yet, know they not the light of day.

He stands . . .

And those who vision not his face;  
Who have not seen the "Risen Son,"  
Know not the power that comes from God,  
The ever mighty "Holy One."

He lives . . .

And they who open wide their hearts  
Behold the vision of the world  
With righteousness high over sin;  
With banners of the Christ unfurled.

Chicago, Ill.

St. Paul, the great apostle who for many months was bound with a chain to a soldier at his side; yet he taught from morning until night, spreading the gospel of the power and grace of our Savior's love. He repeated the story of the crucifixion upon the cross and of the glorious resurrection that followed, telling of the significance of these events to all mankind.

Paul, who prayed that the "thorn in his flesh might be removed," yet labored on when God reminded him that "my grace is sufficient unto thee." Preacher, missionary, writer, traveler and teacher, he forgot his chains, the cold and cheerless prisons, the scourging lash and the stones hurled by his persecutors. He kept to his task, earnest, aggressive, vital and efficient. His unconquerable spirit marched on through the years, faithful unto and until death.

Not only in Holy Writ, but in all human life history we find many examples of heroic living and patient martyrdom. Into the lives of all great men and women come frustration, carping criticism, lack of understanding and sympathy. To be an outstanding character is to invite these and other obstacles. But Jesus said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of things against you falsely, for my sake" (Matt. 5:11).

We have all known pastors, Sunday-school workers, and others in many walks of life whose hands were bound by thongs of indifference, prejudice, or traditional fixations. We have also known those bound by chains of poverty, ill health and uncongenial environment. Yet many of these labored on with prayerful hearts, doing what they could and trusting God to guide them and to bring about the hoped-for results.

There are people with bound hands all about us, not in the church alone, but in homes where the spirit of loving co-operation does not exist, in schools, in business organizations and in government circles. Lives circumscribed by petty annoyances, callous interferences and by physical affliction.

Sometimes hands are tied by intimate circumstances which remain unchanged throughout the years. There is an old adage, "If you can't go over the mountain you must go around it." There are courageous souls who soar above all frustrations into a higher, clearer realm



of thought and action, finding their way somehow to a life of real service in spite of bonds and fetters.

After all, it is not whether or not our hands are bound that matters so much; the thing that should concern us is whether or not we are binding thongs or clasp chains upon the hands of others by the things we do, or the things we neglect to do. Is someone less efficient because of my wrong influence or my mistakes? Am I by my imperfections binding the hands of someone with thongs that cut and burn, or with chains that bruise and chafe? Is that someone a person whom I might cheer and help? Am I an obstacle that causes someone to stumble and fall?

These are some of the queries inspired by the great, thought-provoking picture that hangs in the quiet alcove of the little white church around the corner.

"Then said he unto his disciples, 'It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones' (Luke 17:1, 2).

*Tekamah, Nebr.*

## In the World of Anna Elizabeth

### Chapter IV. New Kind of Seeing

BY LUCILE LONG

It was Sunday morning again, and this time the meeting was to be at the Frantz home. Anna Elizabeth was glad, for although Sister Frantz sometimes said things that she was sure her mother thought foolish, still the two little girls and her own sisters made a nice congregation if she wanted to play church or school. They could do this if they arrived early or stayed a little late, neither of which was very probable. But it was a nice possibility just the same. And Michael never said anything much, but the boys played more quietly there than at other places, and she liked the Frantz kitchen almost as well as their own.

Now they were having morning prayers, and Anna Elizabeth was kneeling by a stool in her usual corner of the room by the table where they ate. She liked her father's prayers. It was true that she knew most of his petitions by heart, but he didn't use the same ones every day, and she usually listened quite conscientiously, particularly if something special had happened. This morning the thanks and requests sounded very much as usual for a Sunday when there would be meeting. She opened her eyes and looked at the patch of bright sunlight a little to one side of her stool. At summer solstice it reached a certain crack in the floor, and she usually looked to see just where it was. Now it was the last of June, and the light had moved away from the crack ever so little. The sunlight seemed very bright that morning, and she shut her eyes tight after looking at it. There before her eyes were patches of light just the shape of the sunlight on the floor. She winked hard, but still they were there. She opened her eyes to look at the real sunlight, shut them again, and again she saw the dancing spots of light.

"For thine is the kingdom, and the power—"

Anna Elizabeth came to with a start and got to her feet just at the right moment.

That morning as they drove to Brother Frantz's home,

she tried looking at the sun. It was so bright that she looked away again very quickly indeed, and when she shut her eyes, the round bright spots kept sailing away and away, and then when she winked, they came close and danced away again.

"Father," said Henry, "do you think that new cow will ever learn to come up in the evening with the others? Always she stays way back in the far grove of trees, and I have to go clear over there for her."

"Too bad it is that Rover died," said Sister Landis.

"So it is," agreed Anna Elizabeth fervently. She had liked their dog quite as much as Henry did.

"I might have found another dog this spring," Brother Landis reminded them, "but the children wanted to wait."

"We will wait for the next puppies at the Frantzes," Anna Elizabeth said firmly. "First choice do we get, Michael says."

"But it is very long," agreed Henry. "There will be no dog to help with the cows any more this summer. Will the new cow never learn, father?"

"I do not know," said Brother Landis. "Perhaps if you milk one cow every night this summer, Anna Elizabeth could bring the cows in by herself."

"The cow!" exclaimed Henry. "Almost always the others come in when I call."

"I could," said Anna Elizabeth, shutting her eyes once again. The sun spots were still there.

Brother Kline was at church this morning, and so there was a sermon. Quite a few people were present, and since it was very hot, benches and stools and chairs were carried out and the meeting was held outside. The women, for the most part strong and capable, were in their best dresses of blue or brown or green, the material being homespun and home-dyed. Their white caps and aprons helped to soften their faces and the rather bright colors of their dresses. The sturdy, dark suits of the men were more sober in appearance. Anna Elizabeth and some of the children sat on blankets spread out on the ground. The girls were miniature replicas of their mothers, in the same plain dresses, the same white caps and aprons. When Anna Elizabeth had looked very hard at Brother Kline, and listened very carefully, she looked away, and she could see the outline of his head and shoulders against the bright sky. She could see it very plainly with her eyes shut too.

After the meeting there was food, also served out in the yard: bread and butter, great platters of meat, cheese, pies, and fruit. The Stammers were all there, but Anna Elizabeth could see her father talking to Brother Kline, and then each of them talking to others, and she knew that the news about the lost cow was going around and that they were talking about what to do. It was so hot that even the children had no desire to do anything very strenuous. They sat around in groups and argued, for the most part goodnaturedly.

"Making a sampler, I am," said Apollonia. "And mother says I may have it and put it away for my chest when I get married."

Anna Elizabeth looked a little startled. Was Apollonia that much older than she?

"Have you started a chest then, Anna Elizabeth?"

"No," replied Anna Elizabeth briefly.



"You should," said Apollonia. "Twelve you are."

"I have made many things," said Anna Elizabeth, "but no chest do I have."

"Mother says my quilting is very good," remarked Dorothea. "All by myself I am doing a quilt, a little every day. How is your quilting now, Anna Elizabeth?"

"Just medium," Anna Elizabeth said. She leaned back against a tree and watched the white summer clouds. Why should one spend a Sunday then talking only of work, she thought. She wondered if Hans were in Germantown, and if he might have relented and even now be reading in *Pilgrim's Progress*. One could read very much on a Sunday afternoon. But she was quite sure he was not reading.

"And what then do you do?" asked Apollonia impatiently.

Anna Elizabeth looked resigned.

"And what do you think then?" she inquired. "Wash dishes, and seed cherries, and pick up the new potatoes, and help with the baking, and churn, and spin a little now and then, and pull weeds in the garden, and take care of Samuel, and—"

"For yourself, I mean! What special thing are you doing? Of course everybody does what you say!"

"I am knitting mittens for Catharine and Joanna for next winter then. Will that do?" Anna Elizabeth thought of how she read a little every day, and practiced her writing sometimes if it wasn't too late when the evening work was done, but she was not in the mood for the kind of comments that were sure to follow if she mentioned this. Then she suddenly remembered her discovery of the morning. "I can see with my eyes shut," she volunteered.

Unfortunately, Andrew Hammer was circling by when she made this statement, and he raised a boisterous and jeering shout.

"Sees with her eyes shut!" he yelled. "Sees with her eyes shut!"

"What do you mean?" "Now no one can see—" "What nonsense!" The girls sat up in curiosity and amazement, and the boys came running to see what had happened.

"Anna Elizabeth can see with her eyes shut!" chanted Andrew, still in loud derision. "Shut your eyes then and catch me!"

"You laugh when I say that the old woman went past, and just three days afterward the widow Stamm's cow was lost, and then you talk like this!" Apollonia sounded very smug and virtuous.

Anna Elizabeth's original intention had been to explain what she had discovered that morning and to let the girls experiment for themselves. Now, naturally enough, she was only very angry and in no mood for any explanations or modifications whatever.

"I can see with my eyes shut!" she declared, springing to her feet to face the noisy children. "I can!" She stood with arms defiantly akimbo. "Just because you cannot do a thing, you think it cannot be done!"

"Sees with her eyes shut!" cried Andrew.

"And what is all this?" asked Michael, walking up and speaking slowly. "Did you boys see the colt yet? Just came up the lane to the barn, he did, with his mother."

## Sacrament

BY RUTH B. STATLER

Just common things . . . the bread and wine,  
While fervent prayer is prayed  
And holy sacrament is made . . .  
With sweet communion mine.

I am unworthy, Master, Lord,  
To take this cup of thine  
And drink, or break the sacred bread,  
But by thy grace divine.

But that same quiet holy power  
Transforming bread and wine  
Into the holy sacrament,  
Can change this heart of mine  
From worldly imperfection  
Into a soul divine.

O holy hour, when common things,  
Transformed by heaven's love,  
Can touch for good my wavering soul . . .  
The sacrament of Christ,  
Doth make it strong and whole.  
*Somerset, Pa.*

The boys started racing off toward the barn, and the girls followed sedately, as became their Sunday dresses. Anna Elizabeth, still very stiff and defiant and angry, was left alone with Michael.

"Well?" Michael said, smiling his slow smile.

Anna Elizabeth looked down and felt a little foolish.

"Michael, I can see with my eyes shut," she said, looking up at him again. Michael's eyes were very blue, and as calm and quiet as hers were now dark and stormy.

"But better it is to keep them open, not?" suggested Michael. It was half a question, half a statement.

"But I can see," she insisted, no longer angry, just very much in earnest.

"Only things you have seen before," replied Michael thoughtfully.

Anna Elizabeth smiled in surprise and delight. "But of course!" she agreed.

"And so it is better to keep them open most of the time," Michael repeated. "Have you seen these, then?" And they walked toward the corner of the rail fence where a small bush of wild roses was in bloom.

Anna Elizabeth looked at the flowers, delicate and graceful in their growing, and she felt ashamed. She hadn't noticed them before. Perhaps she did keep her eyes shut too much, and read too much, and dream too much. Michael saw things that she didn't.

"Worth seeing, yes?" said Michael, watching the face on which every passing emotion was mirrored with startling vividness.

"Yes, Michael," she said meekly.

"Going to Germantown I am this winter," he told her, as they walked on toward the children and the colt.

"Why?" she asked in surprise.

"To stay with my uncle and learn weaving."

Anna Elizabeth realized anew how much older than



she and the other children Michael was. Then she remembered *Pilgrim's Progress*. The book her father had read he had seen in Germantown.

"Michael, if you should see the book *Pilgrim's Progress*, wouldn't you read it for me and tell me about it next summer?"

"If I could," he agreed. "And you will keep the eyes open most of the time?"

"Yes, Michael."

Later that evening in the family circle around the fireplace where the candles always were placed even though the fire was covered, Anna Elizabeth asked a question.

"What then will you do about the lost cow?"

"We will have a business meeting after the next church service and maybe get enough money promised to buy a new one before winter."

"Michael is going to Germantown to learn weaving," Anna Elizabeth announced.

"Is he?" asked her mother.

"Yes, he told me when he was helping with the hay," her father said. "And a good thing it is for the boy."

"Sophia Frantz thinks now he will probably marry Apollonia," said Sister Landis.

"Humph!" sniffed Anna Elizabeth. "And several months ago she sat in our kitchen and was grieving because no interest in the girls he took at all, and suppose he never got married!"

"Anna Elizabeth!" said her mother reprovingly, looking across the hearth at her husband, who was reading and smiling.

"He will go to the Sunday afternoon meetings at Germantown and marry some girl from there then if he is wise," Anna Elizabeth declared.

"Father," said Henry, "back to the field again I went tonight for that cow!"

His father laid aside his book.

"Anna Elizabeth, what would you rather have if you could have your choice for a present then?"

"A book," she replied instantly. "A book for my very own."

"Well, one can never be entirely sure, but wheat looks very good, and corn also, and food we will have for the winter easily and some money besides. Suppose you take this stubborn cow for your special care for the rest of the summer, and Henry will milk his cow every night, and this fall when I go to Germantown maybe we can have some presents. Very good you have been to teach the girls their letters."

Anna Elizabeth was quite overwhelmed.

"A book for Henry too?" she asked.

"Henry and I will talk, eh, son? Very clever fingers he has, and with some tools, he might grow up to be a good carpenter then."

Henry smiled at his father joyfully. Anna Elizabeth sighed deeply in pure delight.

"A book!" she said. "Will you go to the October fair in Germantown then?"

"Well, one doesn't need to go to the fair to get a

book," her father replied, smiling. "I usually go in August, and then again before winter."

"August! But that isn't long to wait at all!"

"You are not afraid to get the cows?" her father asked.

"Oh, no," she replied recklessly. Then, because she was very honest, and because she often was very much afraid of many things, like the dark, and thunder storms, she qualified her statement a little. "Not ever enough to hurt!"

"Very well, then, we'll see," said her father, looking as happy as his children.

Anna Elizabeth sat looking into the fireplace, where scarcely a live coal could be seen under the covering of ashes. Sunday evenings were particularly nice, for no one worked at all then. Her father could read all evening, and even her mother's fingers were quiet. Now she shut her eyes tight. It was as easy as could be to see the flames shooting up the chimney as they did in the winter time, or the quieter fire over which her mother had cooked supper. It wasn't exactly like seeing the patches of sunlight after shutting her eyes as she had done that morning, but it was very vivid. Was it really seeing or just remembering? You could remember things without seeing them as she was seeing the fire now.

She could even see the schoolmaster from last winter, and how surprised he had looked one evening when she had asked him why you couldn't begin your Bible lessons in Revelations once instead of always in Genesis or Matthew. She could see her family around the fireplace: her father reading, her brother Henry on the floor eating an apple and kicking his heels reflectively in the air, her sisters on either side of their mother listening to one of their favorite stories of the days when their mother had gone to school in far-off Germany, the cradle where her baby brother lay, an energetic, broad little hand swinging now and then into sight above the smooth red sides. How very nice it was that you could see things that way (if it was seeing) without actually looking at them!

She could almost see the new book which her father would bring her, and herself sitting by the fireplace next winter reading something new out of a book once, not something that she had read over and over. But not quite. Michael was probably right. You could see with your eyes shut only what you had seen before. And then she opened her eyes wide just to be sure that her family were all around her as she had pictured them. They were, and when her mother sent the children off to bed, she went happily enough to dream of books.

Bridgewater, Va.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A drunken man stumbled into a subway train and dropped down beside a mother with a small child. At any moment, it appeared, he might fall over on the child.

Seeing the mother's predicament the gentleman sitting next to her offered his seat, then placed himself between her and the inebriate.

New York, N. Y.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

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### Calendar for Sunday, March 29

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** The Transfigured Christ Meets Human Need.—Luke 9: 28-43a. Golden Text, And they were all astonished at the majesty of God. Luke 9: 43.

**Christian Workers,** The Doctrine of Salvation, Part II.

**B. Y. P. D.,** Helping Others to Find Christ.

**Intermediates,** My Church at Work Outside of the Community.

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### Gains for the Kingdom

**One** baptized in the Johnsville church, Va.

**Two** baptized in the Middlebury church, Ind.

**Five** baptized in the Elizabethtown church, Pa.

**Four** baptized in the Lititz church, Pa., Bro. Jesse W. Whitacre, evangelist.

**Eighteen** baptized and four reclaimed in the New Fairview church, Pa., Bro. Jesse W. Whitacre, evangelist.

**Two** baptized in the Fostoria church, Ohio, Reuben Boomershine, pastor.

**Eighteen** baptized in the Midway church, Pa., Eld. Rufus P. Bucher, evangelist.

**Nineteen** baptized in the Winter Park church, Fla., Brother and Sister J. W. Fidler evangelists.

**One** baptized in the Flint church, Mich., Bro. J. Edson Ulery, evangelist.

**Eleven** baptized in the Union Grove church, Ind., Bro. I. D. Leatherman, evangelist.

**Nine** baptized in the Harris Creek church, Ohio, Bro. J. Perry Prather, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. J. W. Whitacre** of Keyser, W. Va., April 13-26, in the Madison Avenue church, York, Pa.

**Brother and Sister B. M. Rollins** of Keyser, W. Va., in the First Grand Valley church, Colo., April 5.

**Bro. W. F. Garber** of Palmyra, Pa., in the East Hanover house, Big Swatara congregation, Pa., April 5-19.

**Bro. Leland S. Brubaker**, Elgin, Ill., March 29 to April 5, in the South Waterloo church, Iowa.

**Bro. G. A. Snider** of North Manchester, Ind., in the Cart Creek church, beginning March 29.

**Bro. J. L. Guthrie** of La Fayette, Ohio, in the County Line church, Ohio, April 17-30.

**Bro. J. W. Fidler** of Brookville, Ohio, in the Ridge church, Pa., May 17-31.

**Bro. Ernest R. Jehnsen** of Chicago, Ill., in the New Hope church, Ind., March 29—April 5.

### Personal Mention

**Bro. S. Boyd Dickey**, pastor of the Midland church, Michigan, was a recent House visitor.

It was **Jean Elaine**, not Janet Elaine Miller whose passing was recorded in the Fallen Asleep columns for March 14, page 26.

**Bro. H. Spenser Minnich**, well known to many as financial secretary of the General Mission Board and as secretary of the Conference Program Committee, is home again after a little less than a week in Bethany Hospital.

In the **March 21** issue of the Messenger, page 22, Church at Work section, last three lines under board and staff members, Grace Hollinger's name should have been included along with the names of Helen Flory and Florence Ritchey.

At **Hagerstown, Md.**, Pastor Paul M. Robinson is using **Faces Around the Cross** as the theme for the special Lenten services. The four he is directing careful attention to are the Pharisee, the soldier, the distant disciple and the face of a friend.

A recent **Monday** brought at least three Bethany Biblical Seminary representatives to Elgin. They were: Prof. Alvin Brightbill, to clear up some details in connection with a music camp this summer; Bro. Fred Butterbaugh, on track of some thesis materials; Bro. Harold Parks, with the problem of how to combine some musical training and a return to life on a farm.

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### Miscellaneous Items

All **Messengers** for March 21 were in the mails by Wednesday evening, March 18. This was made possible by finishing the paper the previous Friday at noon. We are anxious to know if this change in schedule is improving the service for those who have been getting their Messengers late.

The **cover page picture** will be familiar to those who saw the first number of the Brethren Bible Study Monthly, a brand new publication carrying forward the Teachers' Monthly and the Home Department Quarterly. The uplifted Bible is a symbol of the function of this new publication.

**Farmers needing help** to operate their farms will do well to write the Brethren Service Committee, Elgin, Illinois, and ask about the young couple with two small children who want to locate near a Brethren church. This couple has some training at Bethany Biblical Seminary and desire to help with church work. Please give information about your needs in your first letter.

The **tentative schedule** of spring board meetings is as follows: General Ministerial Board, Tuesday, April 14, 10:00 a. m.; General Mission Board, Tuesday, April 14, 10:00 a. m.; Board of Christian Education, Tuesday, April 14, 2:00 p. m.; Brethren Publishing House, Monday, April 13, 10:00 a. m.; Brethren Service Committee, time to be determined; Council of Boards, Wednesday, April 15, 1:00 p. m.



**Annual pre-Easter services** will not be held at the Fraternity church in the Southern Virginia district this year, but a love feast and communion service will be held the fifth Sunday evening in March, or the 29th, at 7:00 p.m., Eastern Daylight Saving time.

**Bridgewater College** catalogue for 1942, fresh from the bindery here at the House, came to hand last Wednesday. Childlike, the editor appreciated much the three splendid pictures: a view of the Valley of Virginia, also pictures of Cole Hall and Rebecca Hall.

**Calling your attention to 135 state conventions**, April 13—May 2. These conventions (see page 24) are a part of the United Christian Education Advance. Plan to send six or more delegates representing the departments or activities of your church to the nearest convention. An Advance Packet, containing more details about the Advance, has been mailed to every pastor. Additional information may be obtained from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

**Renew your subscription** in good time if you want to be sure to get all numbers of your Messenger. An expiring subscription is carried for a few issues beyond expiration in the hope that the subscriber will renew. Thus if you wait until your paper stops coming it is already too late to get all issues without back ordering your paper. It takes from two to three weeks to get your name on the list and your paper going after it is once off the list. Be wise and renew in good time.

**A church** may now put on a ten weeks' course of tithing education right in the midst of its other activities, and at small cost. The Layman Tithing Foundation, which has distributed many thousands of pamphlets and tracts on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family. A complete set of samples and full particulars will be sent free of charge, postage paid. Layman Tithing Foundation, 740 Rush Street, Chicago, Ill.

**A new slide set** 2 by 2 inches in two copies is ready to be released for use among the churches. Our Mission Girls' Schools is the name of the set. The set and the lecture have been prepared by the Women's Work Council with the purpose of showing the power of Christ's spirit among the girls and women of India, China and Africa. During the past twelve years, the women of our church have set \$15,000 as their annual financial goal. The larger portion of this has been used to educate and evangelize the women of our mission fields. The new set of slides clearly reveals the results of the women's project. The pictures speak louder than words. Order the set from the General Boards, Elgin, Illinois.

**This World of Ours** is the title for a series of weekly broadcasts by Leslie Bates Moss, the Executive Director of the Committee on Foreign Relief Appeals in the Churches. The Blue Network and its associated stations will present these messages on Friday during April, May and June. They will originate in New York at 1:30 o'clock Eastern War Time. The purpose of these talks will be to present the world-wide enterprise of the Christian church as it bears on the world situation, both today and in the years ahead. Support is urgently needed for the world enterprise as now possible through accustomed channels and by means of new programs. The American churches can expect reward

only as their undertaking is of the most courageous. The world program must not only be maintained—it must be extended. The following are some of the subjects to be used in these broadcasts: April 3, Priorities for Faith; April 24, The Plasma of Courage; May 1, Slamming Doors; May 29, We Are Not Alone; June 19, Companions for Strength; June 26, Definitely Forward.

**A difference of \$17.85.** Just after the great wheels began to turn on the printing press, putting into indelible form the statement that the women's work project giving stood at the grand total of \$18,700.00, a letter came indicating that a mistake had been made in designation. Two items that had been credited to women's work were changed to other funds and \$17.85 was subtracted from \$18,700.90, thus leaving the total for 1941-1942 women's work project at \$18,683.05.

## *With Our Schools . . .*

### **Manchester College**

**On May 3** the Madrigal Club will present the famous Haydn oratorio, *The Creation*. Soloists have been chosen from campus talent and include Ruth Mohler, Frances Gibson, Carlyle Frederick, Phil Griffiths, Nellie Bendsen and Professor Paul Halladay.

**Manchester College** won state honors again in the Indiana State Oratorical Contest held at Earlham College in February. Miss Ruby Frantz, daughter of Ira Frantz, speaking on *Today We Live*, won top honors in the women's finals. Ted McLaughlin placed second in the men's division.

**The thirteenth** annual College Debate Tournament was held on Feb. 27 and 28 on Manchester and Huntington College campuses, with 164 teams debating. Eight states were represented and between five and six hundred people participated. This tournament was originally begun by Professor George Beauchamp and is still under his direction. It remains the largest for intercollegiate debate in the United States.

**The spring quarter** opened on March 9. While a number of former students dropped out because of farm work, industrial jobs and the draft, several new freshmen entered. The activity schedule has been considerably modified to meet the new set-up. Off-campus trips have been reduced and co-operation of students and faculty in economizing in every possible way is being urgently sought.

**Centering around** the theme, *Nursery Rhymes*, the annual Y banquets attracted large numbers of parents on Feb. 20 and 21. Daughters entertained fathers and sons were hosts to their mothers. On Friday night after the banquet, students and guests attended a travelog program given by Mr. and Mrs. Julian Gromer of Elgin, Illinois. Saturday night the Indiana Central basketball game provided sufficient excitement for the large group who attended it.

**As a result** of extended study by the Chapel Research Committee, the faculty recently adopted new regulations concerning the chapel programs. Chapel is to be regarded as an integral part of the educational program; therefore, credit will be reduced for the student who fails to take advantage of this opportunity. For more than four unexcused absences from chapel in one term, a student will lose one hour of credit. For more than twelve, two hours of credit. Chapel will meet regularly three times a week.



## Our Mission Work

### The Missionaries Interned in War Zones ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

When war between the United States and Japan started on December 7 we had a number of missionaries who were immediately interned or else went into hiding. The last word we have had from our folks in Peking, China, came from Minor Myers and was received on the morning of December 7, 1941. The last word received from our folks in the Philippines came from Dr. E. Lloyd Cunningham the morning of December 11, 1941. Even up to date nothing new has been received directly from these people. So far as we know no other Board has received any word concerning the conditions of their missionaries who were in the Luzon area.



Minor M. Myers



Grace Clapper



Hazel Rothrock

#### In China

Three of our missionaries are at Peking, China. The Misses Grace Clapper and Hazel Rothrock were living in the American Board compound and so far as we know are interned there. Minor Myers was living in the Embassy Guard Y. M. C. A. quarters and we are not sure where he is interned.

Minor Myers was appointed to China in 1919. In the spring of 1941 when his family returned to the States he remained in Peking. He has been the secretary for the China mission for a number of years and has been influential in many interdenominational contacts.

Grace Clapper was appointed to China in 1917. She and Miss Rothrock chose to remain in Peking when opportunity was given to return to the States. She is a very valuable member of our China mission staff.

Hazel Rothrock was appointed to China in 1938. She has made splendid progress in learning the language. Even though she has been in China but a few years she gives promise of being a very excellent worker.

#### In the Philippines

A number of our missionaries who were in language school in Peking went to Baguio in the Philippines to continue their language study. They were located at this place when the war broke in that vicinity.

Dr. and Mrs. E. Lloyd Cunningham were appointed to China in 1938. Their short term in China has been filled with very difficult tasks. Doctor Cunningham plunged immediately into a very heavy schedule. It was felt wise therefore, when opportunity to continue his language study was given, for him and his wife to locate at the language school at Baguio.

Miss Susie Thomas was appointed to China in 1939 and was completing her second year of language study. She joined the group at Baguio for further language study.

Brother and Sister Rolland Flory, Brother and Sister Edward T. Angeny and Miss Bessie Crim, R. N., were appointed by the Ocean Grove Conference in 1940. They were just beginning their language study.

Previous letters from this group at Baguio, indicated that they were enjoying very much the opportunity of continuing their language study in the Philippines.

May we all pray that strength, courage and faith may be given to all these missionaries in order that they may remain well and steadfast in their work.

Go, labor on, spend and be spent;  
They joy to do the Father's will.  
It is the way the Master went,  
Should not the servant tread it still?



E. L. Cunningham, M. D.



Ellen E. Cunningham



Rolland Flory



Josephine Keever Flory



Edward T. Angeny



Helen Buehl Angeny



Bessie Crim, R. N.



Susie Thomas



## The Baby Show at Palghar

BY SUSAN S. SHULL

Growing out of a discussion at one of our women's meetings there was born the idea that we might put on a baby show in old Palghar, the section of the village from which many of the children come to our school as day scholars. We began by calling at homes on Sunday afternoons and, later, on several weekday afternoons to complete a preliminary survey of the area. We listed about forty babies two years old and under, but in the final exhibit we actually had twenty-four entries, excluding those two years old.

In arranging for the baby show we asked the church for three rupees (approximately \$1), of which one rupee was to be spent for material to make dresses for prizes, one rupee for buying Indian sweets to treat the crowd, and one rupee to pay the fare of the doctor or nurse coming from Dahanu Hospital to examine the babies. The church readily gave the financial assistance to this project, since our women's group is small and has no separate funds.

We planned to have three classes of entries, namely: (1) up to six months; (2) from six months to one year; (3) from one year to two years. The women felt that the prizes should be the same, and it turned out to be a good idea, for the scores ran very close.

Mrs. Kadam's place with its large veranda and shady front yard, being such a contrast to the surrounding little grass huts, was decidedly the choice spot for this affair. When once she heard of our plan she gave a most hearty welcome to have it at her home, and she joined with us in a special invitation to Dr. Barbara Nickey to come.

The appointed day arrived. At 3 p. m., after a little prayer service with our five Christian women of the compound, we started to Mrs. Kadam's home about a half mile away. She had everything in readiness—tables, chairs, a large *durry* or carpet spread on the ground for the mothers and children to sit on, and bouquets of flowers and pictures of babies clipped from magazine covers from our stock. All this gave the place a homey atmosphere.

The baby scales were placed upon the table and the examinations were begun. Nurse Sarabai weighed the babies after which Dr. Nickey examined them, giving points for the condition of skin, scalp, abdomen, bones



Prize Winners at the Palghar Baby Show

of the head, fontanels, chest, and limbs, and for teething, and walking (if indicated). Two of us checked on keeping records.

When the examinations were finished the scores were added up and the first and second prize babies were selected in each class. There were beaming mothers or older sisters who brought the babies forward to receive the little blue dresses piped with red tape. Dr. Nickey gave a short talk emphasizing the importance of cleanliness, proper food, and good habits in the care of babies. Then the treat of popped rice and parched gram was served to all present. As a grand finale the prize babies were dressed in their new dresses and a picture was taken. On the way home Dr. Nickey was called to see some sick babies for whom she prescribed treatment.

Results? Yes. First of all, we trust that the mothers received encouragement in the better care of their babies. Secondly, we were glad to see the general meeting together of folk of various castes, from Brahmins to Mahars. And lastly, it did our Christian community a lot of good to get better acquainted with these village friends. Now there are always understanding smiles of welcome when we pass by their homes. We see increased opportunities for our Sunday afternoon women's evangelistic work. The saying, "A little child shall lead them" has become a reality.

Palghar, India.

## What to Pray For

Week of March 28—April 4



MRS. O. C. SOLLENBERGER

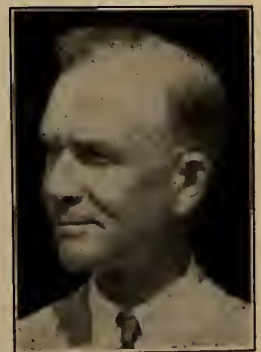
Throughout this week each day the Church of the Brethren is called upon to pray for two of her missionaries, a husband and wife, who are separated by thousands of dangerous miles. They are the Sollenbergers.

Bro. O. C. Sollenberger is in interior China far to the west and north. He and Bro. Wampler returned to China this past fall, going by way of Rangoon and the Burma Road. They are now north of Chungking and west of the territory where they have worked before. By turning again to the Gospel Messenger of Feb. 28, page 18, you will find a description of their trip up the Burma Road.

It requires courage and a certain type of commitment to go into such places of danger and appalling need. Let us pray for them and give faithfully to the mission and relief work which they are doing.

Sister Sollenberger is in California living quietly in her home, preserving her broken health as best she may and keeping up her constant ministry of intercession in behalf of her husband and the work of the church she loves.

The Prayer Calendar informs us that March 29 is Bro. Sollenberger's birthday. Shall we not send him a blessed birthday wish by way of the Throne of Grace?



O. C. SOLLENBERGER



## *Pictures of Camp Stronach*

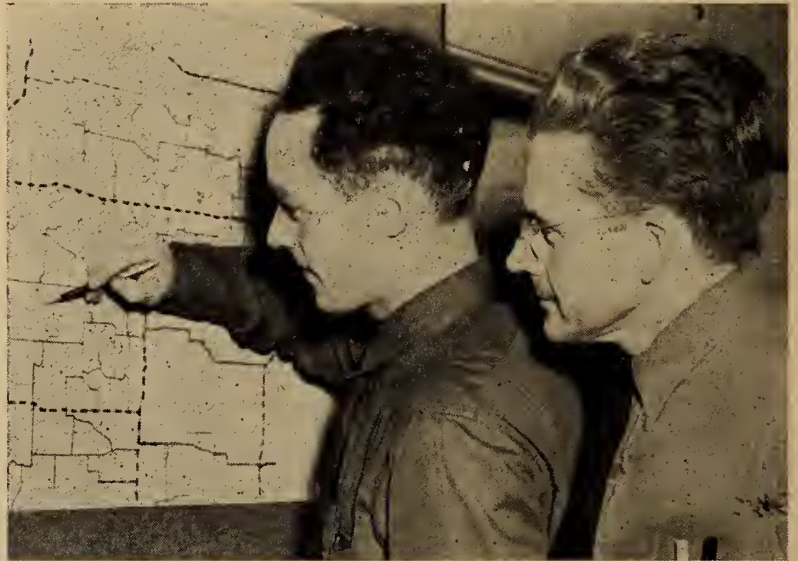
**Brethren Civilian Public Service Camp  
Manistee, Michigan**

Right: The morning flag raising.

Below: Camp staff, reader's left to right: Floy Eshleman, dietician and nurse; Robert Eshleman, business manager; Lloyd and Mrs. Blickenstaff. Bro. Blickenstaff is camp director.



Right: Project Supervisor George Milnes and Camp Director Lloyd Blickenstaff locate Stronach in the Manistee forest on the map.



Below: Democracy in action—general camp meeting.







Stronach men on their way to work. They are breaking fire lanes through the forest.

The work project at Camp Stronach consists of planting, and ground preparation for planting, blister rust control, road improvement and maintenance, and the building of fire lanes in the Manistee National Forest. The work is under the supervision of the forestry department.



At the side one of the men operates the tractor, while below two men remove an old stump.

Below: One of the chief cooks.





## *The Church at Work*



### The Festival of the Christian Home « « «

**Christian Family Week—May 3-10**

By Mrs. E. G. Hoff, Member Council of Women's Work

#### **What It Is**

Christian Family Week is an outgrowth of the observances of Mother's Day and Father's Day, and the banquet occasions with daughters and sons.

Mother's Day had its origin in 1908 when Miss Anna Jarvis was asked to prepare a memorial service for her mother. A bill in Congress, May 8, 1914, was passed designating the second Sunday in May as Mother's Day.

Father's Day has been observed the second Sunday in June. The father-and-son banquet originated with the Big Brother Movement in the Y. M. C. A. Churches have accepted the date as some time during the second week in November.

It is fitting that we no longer honor them separately. The Federal Council of Churches, the United Council of Church Women and the International Council of Religious Education, co-operating in the United Christian Advance, are sponsoring Christian Family Week beginning with the first Sunday in May and closing with the Festival of the Christian Home on the second Sunday. Emphasis is to be made on the family as a unit and on the place of the church in making it Christian.

#### **Its Importance**

The Mother's Day bill in Congress recognized the home as the fountain head of the state, and that the American mother in doing so much for the home and for moral uplift and religion is doing that much for good government and humanity. Every Christian family is helping to maintain our democratic ideals. It lays the foundations for building the world and the kingdom of God in it.

The emergency for proper consideration of family life is evident in the world chaos which threatens civilization and Christianity. If homes are defeated, everything else will go. A nation's peace and security will be kept if a million homes are kept Christian.

#### **The Observance of Christian Family Week**

The church and the home must co-operate in carrying forward a constructive program for saving our homes and rebuilding a lasting peace. It is a great Christian imperative. The United Christian Education Advance urges that each church in the land stress the importance of enriched family life programs.

#### **What Families Can Do**

1. Participate in any plans made by the church.
2. Try to budget time so that as much of it as possible can be spent in family fellowship.

3. Plan a surprise for the son or brother away in camp or visit him if you can.

4. Decide to settle things by the family council method.

5. Consider what attitudes would express neighborliness. Put them into action. Take over a pie; chop some wood; save them a trip to town. Call on the parents of your children's playmates.

6. Consider good citizenship—participation in playground activities, P. T. A.'s, clean-up day, community chest drives.

7. Make a family bulletin board for posting notices, duties, jokes, poems, maps, pictures. It may save time, words and nerves and afford many occasions of merriment.

8. Check on health. Make a date with the dentist, plans for deferred vaccinations and for eyes to be tested.

9. Plan a day for mother when her time is her own for shopping, for a visit, for reading, for resting or doing just what she wants most to do.

10. As prices soar, recheck the family budget, consider cuts and denials and allowances.

11. Plan improvements for recreation and hobbies—clear a corner of the basement or the garage for a work shop, an attic for a play room, build an outdoor fireplace, erect slides, a sand box, lawn furniture. One family built their own home.

12. Plan for the beautification of the home—paper a room, paint some furniture, seed a lawn, plant a tree or shrubs.

13. Reconsider the division of labor in the home so that each has responsibilities.

14. Let the family read books and articles together, sing together, listen to the radio together.

15. Enjoy a picnic outing.

16. Consider methods of worship—grace at meals, evening prayers, private devotions, a shared thought about God while viewing a lovely sunset, the need in a time



of temptation, a worship center where there is a table, a chair, perhaps a picture of Christ with candles on each side, a Bible, a devotional book, daily helps in worship.

17. As a special incentive for thoughtful consideration of different members of the family and to foster love and unselfish service which may be carried over into every week, try the mystery plan. This is particularly good where there are several children. Names are placed in the hat and drawn and are kept secret. Then good deeds are done in secret—a bed is made, shoes are polished, the car is dusted and swept. Plan a time for revealing names.

18. One night should be reserved as Family Church Night with a program, a banquet or covered dish dinner or refreshments of some kind. The informality of family life should characterize the evening. Young people should have a large responsibility in planning the affair. Songs, stories, talks, toasts of appreciation for father, mother, son, daughter and grandparents will use every age group.

If refreshments only are served, let there be contests and group games, then a time of worship and thoughtful consideration of home interests. There might be an exhibit of hobbies—tables, stamps, pictures, scrapbooks, dolls, buttons, shells, quilts, glassware. Hobbies may become aids to family fellowship and may lead to a life vocation.

19. A home dedication service prepared by the church and adapted by each family to fit its needs may become a tradition. Used from year to year, it will become more and more meaningful.

20. The Mother's Day bill asked that public buildings raise the flag on that day. Why not place both the American and the Christian flag in our windows during Christian Family Week, calling attention to the vital place the home has in our nation?

### What to Do on the Sundays of Family Week

By D. D. Funderburg, Director of Adult Work

The Christian Family Festival as now planned covers at least two Sundays. The first Sunday in May may well be used to launch the program which will climax on the second Sunday, commonly termed Mother's Day.

On the first Sunday it might be well for the church school to hold open house for the parents of all pupils. Appropriate invitations could be sent out with the pupils the Sunday preceding. The occasion may easily be a means toward mutual understanding and helpfulness between the home and the church.

The church worship service should be planned with the family in mind. The music may include such hymns as, *There Is a Beauty All Around*, *Oh, Happy Home*, *'Mid Pleasures and Palaces*. The first Sunday of Family Week is an exceedingly appropriate time for a dedication service for babies. The pastor may also want to gather together in a special pew the couples he has married during the year, together with other newlyweds. An appropriate sermon theme with text for this Sunday could be similar to the following: *Ideals for Family Life* (Col. 3:14-25; or Eph. 5, or 1 Peter 3:1-7), or *Thoughts for the Family* (Phil. 4:8). The afternoon may be planned so that the entire family can join in some enjoyable experience. An effort may be made to make friends of some new family.

We suggest that in the evening the adult discussion

group, the B. Y. P. D., and the children's session, discuss each in its own way, *What I Like About My Home*. Following this discussion period all may come together for the presentation of *The Nelson Family Crusades*, by Mabel Niedermeyer. This is a short one-act play using seven characters which makes a plea for more family nights at home. It may be played with lines learned or read, or read by one person, or given behind a screen as a radio program. Mimeographed copies may be had for 5c from the Board of Christian Education, Elgin, Illinois.

The second Sunday of May should be planned to climax the week. The family may be urged to begin the day with appropriate family worship. The church may be decorated as for Mother's Day. The families may be encouraged to sit together in the pews. This we feel is a fine way to honor mother and father. The sermon might be on the theme, *Respect for the Teaching of Parents* (Prov. 6:20-23), or *Love That Never Fails* (1 Cor. 13:1-7). A prayer may be offered for the boys in the camps and all who are away from home.

This is a day for home-comings. If parents are aged, let the children bring their dinners and the grandchildren to the old home and enjoy the afternoon together. In case children are too far from home to return for the day, they will do well to remember the parents with a letter, a telegram, a box of candy, or a bouquet of flowers.

The Sunday evening should be planned according to local needs, with the purpose of helping families to launch forth on an enriched program of family living.

### List of Resource Material

Compiled by Anetta C. Mow, Secretary-Treasurer Council of Women's Work

#### Books in the Loan Library

*Achieving a Christian Home Today*—Hayward and Hayward  
*And So He Made Mothers*—Applegarth  
*Beatitudes for the Family*—Wood  
*Building Spiritual Foundations in the Family*—Wood  
*Christian Family, The*—Fiske  
*Christian Home Making*—Speer and Hallock  
*Family and Church*—Sherrill  
*Fine Art of Living Together, The*—Beaven  
*Fun of Having Children, The*—Seabury  
*God's Will Be Done in the Home*—Howard  
*Growing Together in the Family*—Wood  
*Home and Christian Living, The*—Hayward and Hayward  
*Home Beautiful, The*—Chalmers  
*Home Builders of Tomorrow*—Bowman  
*Modern Family and the Church, The*—Wieman  
*Mother's Day*—Schauffer  
*Problems of Christian Family Life Today*—Fiske  
*There's No Place Like Home*—Ellenwood  
*What I Owe to My Father*—Strong  
*Youth and the Homes of Tomorrow*—Dahlberg

#### Courses for Study

*A Guide to the Discussion of Friendship, Courtship and Marriage, Living Together and the Family* .....\$ .10  
*Achieving a Christian Home Today* ..... .10  
*Building the Christian Family* ..... .05  
*Building Spiritual Foundations in the Family* ..... .25  
*Christian Family Life Education* ..... .25  
*Family Lives Its Religion, The* ..... 2.00  
*Home and Church Work Together* ..... .15  
*Home Beautiful, The* ..... .40  
*How Can the Church Help the Home?* ..... .20  
*Parents Are Teachers* ..... .15  
*Parents as Teachers of Christian Living* ..... .25  
*Problems of Christian Family Life Today* ..... .40  
*Religion and the Home* ..... .05  
*Suggestive Study Courses for Mothers' Groups* ..... .05  
*Thoughts of God for Boys and Girls* ..... .10

#### Leaflets

*Dedication Service for Parents* .....free  
*Family, The—Elliott* (Feb. 15 issue of *Social Action*) ..... .15  
*Home Dedication Service* .....free  
*Litany of the Home* .....free  
*Meditation for the Home* .....free

(Continued on Page 25)



# One-Day Conventions on Christian Education

## Team Members . . . Dates . . . Places . . .

The United Christian Education Advance is coming to forty-three states in a series of 135 conventions. The dates are April 13—May 2. Nine teams of nationally known men and women will serve as leaders. Each church is urged to find the date and place of the nearest convention. Then select your delegation of at least six members. Your delegation may be larger if you wish, but include in it your pastor, your Sunday-school superintendent, and representatives of Christian education, missionary education, Christian family life and community relationships.

### Team I

N. F. Forsyth (D)  
W. D. Howell (D)  
M. A. Dawber (M and C)

#### APRIL California

13 San Diego  
14 Pomona  
15 Ventura  
16 Fresno  
17 Sacramento  
18 Oakland

#### Oregon

19 Medford  
20 Portland  
26 Pendleton

#### Washington

21 Centralia  
22 Tacoma  
23 Seattle  
24 Yakima  
25 Spokane

#### Idaho

27 Boise

### Team II

C. A. Hauser (D)  
F. L. Gibbs (D)  
J. Vincent Nordgren (D)  
John Oliver Nelson (D)  
Helen White (M)  
Roy G. Ross (C)

#### APRIL Wisconsin

13 Milwaukee  
14 Madison  
15 Appleton  
16 Wausau  
17 La Crosse

#### Minnesota

20 Duluth  
21 Twin Cities  
22 Rochester  
23 Redwood Falls

#### North Dakota

24 Grand Forks  
26 Fargo  
26 Bismarck  
27 Minot

### Team III

L. Avery Fleming (D)  
Glenn McRae (D)  
Richard Hoiland (D)  
Lin D. Cartwright (D)  
Frank M. McKibben (E)  
Richard T. Baker (M)  
Mrs. E. E. McClintock (M)  
Mary Alice Jones (C)  
Mary Leigh Palmer (C)

#### APRIL Oklahoma

13 Enid  
14 Chickasha  
15 Ada

### Kansas

16 Wichita  
17 Topeka  
18 Hays  
20 Garden City

### Colorado

21 Denver  
22 Pueblo  
23 Sterling  
24 Fort Collins

### Wyoming

25 Cheyenne\*

### Nebraska

27\* Lincoln  
28\* Grand Island\*  
29\* Scotts Bluff

### Team IV

J. Q. Schisler (D)  
J. Vincent Nordgren (D)  
Wilbur C. Parry (D)  
Richard Hoiland (D)  
Glenn McRae\* (D)  
L. Avery Fleming  
Jesse R. Wilson (M)  
Herman Sweet (C)

#### APRIL Illinois

13 Centralia  
14 Bloomington  
15 DeKalb  
16 Chicago

### Missouri

17 St. Louis  
18 Cape Girardeau  
20 Springfield  
21 Kansas City  
22 Chillicothe

### Iowa

23 Indianola  
24 Iowa City  
26 Rockwell City  
27 Rockwell City

### South Dakota

28 Sioux Falls  
29 Aberdeen  
30 Huron

#### MAY 1 Rapid City

### Team V

R. H. Mueller (D)  
O. T. Deever (D)  
Luther Wesley Smith (D)  
Errol T. Elliott (D)  
R. W. Rash (D)  
Glenn McRae  
Margaret Marston (M)  
Percy Hayward (C)

#### APRIL

13 Louisville, Kentucky  
14 Lexington, Kentucky  
15 Knoxville, Tennessee\*

16 Nashville, Tennessee  
17 Hopkinsville, Kentucky

### Indiana

20 Indianapolis  
21 Washington  
22 Fort Wayne  
23 South Bend

### Michigan

24 Grand Rapids  
25 Traverse City  
27 Kalamazoo  
28 Ypsilanti  
29 Midland

### Team VI

Harry Thomas Stock (D)  
Earl S. Rudisill (D)  
Mabel B. Fenner (D)  
Arthur H. Getz (D)  
Willard D. Brown (D)  
Martin Harvey (D)  
Mrs. L. E. Swain (M)  
Mrs. Harold Brinig (M)  
Philip C. Landers (C)

#### APRIL West Virginia

13 Clarksburg  
14 Charleston

### Ohio

15 Dayton  
16 Findlay  
17 Akron  
18 Cambridge  
19 Chillicothe

### Pennsylvania

20 Pittsburgh  
21 Altoona  
22 Williamsport  
23 Lancaster  
24 Philadelphia

### New York

27 Metropolitan Area—  
Brooklyn  
28 Albany  
29 Syracuse  
30 Canandaigua

#### MAY 1 Buffalo

### New Jersey

1, 2 Atlantic City

### Team VII

J. S. Armentrout (D)  
Erwin L. Shaver (D)  
D. A. McGregor (D)  
Pearl Rosser (D)  
Karl R. Stolz\* (E)  
Jesse R. Wilson (M)  
Karl K. Quimby (M)  
Ruth I. Seabury (M)  
Ivan Gould (C)

#### APRIL Massachusetts

13 New Bedford  
14 Pittsfield  
15 Springfield  
16 Gardner\*  
17 Boston

### Connecticut

18 Hartford  
19 Bridgeport

### New Hampshire

22 Plymouth  
23 Exeter  
24 Peterboro

### Vermont

25 Montpelier  
26 Rutland  
27 Bellows Falls

### Maine

28 Portland  
29 Houlton  
20 Bangor

#### MAY 1 Augusta

### Team VIII

William Ralph Hall (D)  
J. Fisher Simpson (D)  
Edward D. Grant (D)  
Ralph C. Bassett (D)  
Earl S. Rudisill (D)  
Paul H. Vieth (E)  
N. C. Harner (E)  
Elizabeth Lee (M)  
Mrs. A. E. Bee (M)  
J. Q. Miller (C)

#### APRIL Delaware

13 Wilmington

### Maryland

14 Baltimore  
15 Westminster  
16 Hagerstown

### District of Columbia

17 Washington

### Virginia

18 Harrisonburg  
20 Norfolk  
21 Richmond  
22 Lynchburg  
23 Wytheville

### North Carolina

24 Kinston  
25-26 Reidsville  
27 Salisbury

### Team IX

Patrick H. Carmichael (D)  
J. Q. Schisler (D)  
S. J. Patterson, Jr. (D)  
G. V. Moore (E)  
W. F. Quillian (M)  
Sallie Lou McKinnon (M)  
John B. Ketcham (C)

#### APRIL Georgia

14 Atlanta

### Alabama

15 Birmingham  
16 Montgomery

### Mississippi

17 Jackson\*†

### Louisiana

22 Baton Rouge  
23 Ruston

### Arkansas

24 Little Rock

### Texas

27\*-30\*

Key: (D)—Denominational executive  
(C)—International Council staff  
(E)—Representative of higher education  
(M)—Missionary representative

\*—Tentative  
†—Joint meeting of denominational Christian Education Committees



**List of Resource Material**

(Continued From Page 23)

Our Contribution to the Christian Home .....	free
Parent Education and How It Can Function in the Local Church .....	free
Parent Education and the Local Church .....	.05

**Stories**

Chestnut Magic .....	free
Love's Lighted Candle .....	.05
Training of Missionary Mary, The .....	free

**Plays**

A Home Problem .....	free
As Families Go .....	.10
Christian Family Brown .....	.35
Deferred Payment Plan, The .....	.10
Homes and Homes .....	free
Nelson Family Crusades, The .....	.05
What Gold Cannot Buy .....	.30

**Magazines**

The Christian Home (Monthly) .....	1.25
Today (Monthly) .....	.60
The Upper Room (Quarterly) .....	.30
Home (Quarterly) .....	.50

These magazines are splendid booklets for daily devotions. They may be used in the family group or by the individual.

**Catalogues**

Christian Education and Missionary Literature	
List of Plays for Church Groups	
Brethren Loan Library	
Order from General Boards, Church of the Brethren, Elgin, Illinois.	

**ADULT DISCUSSION OUTLINE****The Doctrine of the Holy Spirit**

Scripture: Acts 1:8, 2:38

Sunday, April 12

Note: See Chapter VIII, Studies in Doctrine, D. W. Kurtz.

**I. The Situation Which Calls for Study of This Teaching**

Good people are confused as to the meaning of the Holy Spirit in their lives. They are unable to relate him properly in their thinking to God and Christ. Some have confused emotion with the manifestation of the Holy Spirit. The Holy Spirit in the life of an individual makes that one fruitful and happy.

**II. Questions for Discussion**

1. Is it correct to say that the Holy Spirit is God in the world, in the church, and in human lives?

2. What is the function of the Holy Spirit? See John 14:16.

3. How did the Holy Spirit work in the life of Jesus? See Matt. 1:18, 20; Luke 2:52; Mark 1:9-12; Mark 1:12, 13; Luke 4:18; Matt. 12:18; Luke 10:21; Acts 10:38; Heb. 9:14; John 20:22.

4. What part did the Holy Spirit take in the lives of the disciples? See Acts 1:8; 2:1-4; 2:38; 4:8-31; 6:3, 5; 8:15-17, 29, 39; 9:17-18; 9:31; 10:44; 15:28; 13:4, 52; Mark 13:11.

5. From the above texts, what can we expect the Holy Spirit to do for a person today?

6. What are the fruits of the Holy Spirit working in one's life (Gal. 5:22)?

**Correspondence . . .****Council of Peace**

In answer to a call from the Brethren Service Committee a small group of leaders, with Bro. J. E. Ulery as chairman, assembled at the Lansing Church of the

Brethren as a family group to discuss some of the problems which are arising in our local churches.

As a church we have always been strong for peace. Now is the time to live up to our convictions. We have new problems to solve since Dec. 7. We must live true to our convictions and do all we can to help mankind. Should we not be busy? Can we stand by and see people in need? The boys in the Civilian Public Service camps receive no pay. They are doing constructive work. There is much suffering to be relieved. Shall farmers raise all the farm products they can? We need food. Others need food and there will still be a great need after the conflict. It is up to each individual to so acquaint himself with the Scriptures that he may be able to make his own decisions. Are we not stewards of the money which the Father allows us to use? If we be Christian must we not live and help others to live in the right way?

Therefore the following resolution was approved:

In harmony with the historic attitude of the Church of the Brethren, we the representatives of the southern churches of the District of Michigan, declare ourselves to be in favor of all things constructive and opposed to all things destructive; and that when demands are made of us which we cannot conscientiously fulfill, that our attitude should be nonviolent, and that we encourage the churches of Michigan in the purchase of Brethren Service certificates and stamps.

Carson City, Mich.

Reported by Lois Sherrick.

**Thoughts of a Mother of Five**

I have been thinking much since I read that there are six times as many places to buy liquor in Washington as there are churches. It seems to me that by a united effort our church could accomplish something towards eradicating liquor.

I fully believe that the nation that will rely upon God's power will be the victor. And the sooner we take a definite stand the fewer the boys who will have died in vain. France fell because of the use of liquor and if our capital people use so much it is cause for grave concern.

I do not know what would be the best way to bring results, but I have wondered if it would not help if the Messenger presented a plea for all churches to sign a petition, asking for a curtailment in the production of liquor. These signed petitions would then be sent to our congressmen. If the church as a whole would do this I believe it would have some worth-while results. I believe that some direct action of this sort should be taken.

I am an isolated member with five small children so I am tied at home with many cares. But I can pray that these serious conditions may be met and conquered.

Kearney, Nebr.

Mildred May.

**Are You a Demas?**

Paul, in writing to Timothy, speaks of one who was unfaithful (2 Tim. 4:10). "For Demas hath forsaken me, having loved this present world, and hath departed unto Thessalonica." Demas was one of Paul's coworkers, but he had not surrendered all. While he was helping Paul his mind was centered on the pleasures of this world. And finally, to satisfy the desire and lust of the



flesh, he forsook Paul and his Christ and went over into Thessalonica. There he no doubt thought he would be less likely to meet Paul or anyone who perhaps would know him. And there he could indulge in whatever worldly pleasures he might desire.

In 2 Tim. 3:4 Paul speaks of people who are lovers of pleasure more than lovers of God. James tells of the same kind people; he says, "Ye have lived in pleasure on this earth" (James 5:5). Pleasure seeking or entertainment is their hearts' desire. There are those with their names on church rolls who would much rather use the house of the Lord for a house of social activity than a house of prayer. They get little good out of having the truth preached to them, for their lives are choked with the cares and riches and pleasures of this world.

We are living in a time when people are much concerned about the pleasures this world has to offer. They are more interested in the theater than the house of God. They love the Saturday evening square dance far more than the Sunday evening church services. They can talk by the hour about movie stars, but when it comes to religious discussions one would never know they belonged to any church.

This makes the situation all the more lamentable, since any Christian who will live a life of faithfulness must separate himself from the things that are a hindrance to his profession. We are not to neglect the assembling of ourselves together. Jesus said, "Come ye out from among them and be ye a separate people. Ye are in the world, but ye are not of the world." Shun all appearance of evil and go nowhere you would be ashamed to have Jesus find you. Jesus said, "Come, follow me." If we are following the Master the world will have no attraction to us.

Conemaugh, Pa.

Arthur L. Croyle.

### Quiz on Bethany Hospital

On a recent trip to Chicago I chanced to meet a friend in the Union Station. We had a few minutes between trains, and he learned that I had been to a meeting of the Bethany Hospital Trustee Board. It was a hurried conversation—something of a quiz program—and this is about the way it ran.

"How is the hospital getting along?"

"Well, it's running to capacity most of the time, and some patients have to be turned away."

"How are collections?"

"Good. For the year 1941 the loss was less than one half of one per cent."

"You can't beat that very much. How do you account for it?"

"To begin with, people have more money than they have been having. But the hospital has also taken measures to assure better payment of bills. It has flat rates for certain services, and it is to the patient's advantage to pay cash. Then the plan for hospital care is working out nicely for those who are members of it. Quite a percentage of those now coming to the hospital belong to some group or individual plan of hospitalization.

"Is the women's auxiliary as active as ever?"

"Yes, or even more so. For example, in October they put on a fellowship dinner for the hospital. Some over four hundred came and brought their own dinners. Thirty women from Indiana each contributed a chicken. Dr. Rufus D. Bowman spoke on the contribution the

hospital was making to the community. Mrs. Curtis Bowman was in charge of the dinner. She's president of the auxiliary. There was no charge for the meal and no pressure for money, but those who attended gave \$335 toward the work of the hospital. The auxiliary at its meeting next day contributed much needed equipment to the X-ray dark room, the cost of which was over \$400."

"Have there been many changes in personnel?"

"A good many. The Strohms have gone to California. They were with the hospital from the beginning and are greatly missed. Wilbur Bollinger of Oak Park, Illinois, was appointed to take the place of Bro. Strohman on the executive committee. Mrs. Nettie Weybright of Syracuse, Indiana, takes Mrs. Strohman's place on the trustee board."

"But what about nurses?"

"They are hard to get and to keep. The war has greatly increased the demand for them."

"What about salaries for employees?"

"We have had to increase them because of present conditions."

(Here time was getting short, and the answers had to be short.)

"What about the hospital bills?"

"They are being paid as they come due. Back salaries to employees which piled up through depression years have all been paid as per agreement with them. Interest on bonds and annuities is being paid promptly as per agreed rates."

"What about finishing fourth floor?"

"We aren't going into debt to do it. We wish someone would give us the money needed for that purpose."

"Are people still sending in canned fruit and other supplies?"

"Yes, nearly 6,000 quarts of canned fruit and vegetables were received in 1941, and that helps a lot."

(They are giving warning calls about the departure of the train.)

"What about the bonded indebtedness?"

"The bonds are due in 1945. We expect to retire them. Don't ask me how right now. We haven't time for one thing, and the other is that I don't know, but we are working on it. I've got to go."

Minneapolis, Minn.

C. H. Shamberger.

### Lehman Golden Wedding Anniversary

"True marriage is a rainbow, arching high across life's way,  
With a pot of gold which many seek in vain;  
For the Lord made this condition when he placed it in the sky:  
'To produce it takes both shine and falling rain.'"





We would exclude the golden wedding celebrants from interest in seeking "a pot of gold in vain." Many such couples, as the Lehmans, have over a period of years learned the art of using both shine and rain to produce a Christian home, and the attributes associated with such a home.

Fifty years ago, on Jan. 7, 1892, A. Elizabeth Greenawalt and Warren W. Lehman were united in marriage near Hagerstown, Md. Following their marriage the Lehmans came westward to establish a home near Dixon, Ill. In 1899 they moved to Dixon, where Bro. Lehman opened a business in men's clothing, and where he continues at the present time.

Brother and Sister Lehman are charter members of the Dixon church. Through their efforts, a church was established in Dixon. Along with their duties of rearing and educating a family of four children, they have indeed devotedly served their church during these many years, and expect to continue doing so until God pleases to call them from duty on this earth to do service for him above.

The golden wedding anniversary was celebrated in the East, at Sister Lehman's girlhood home, near Hagerstown, where they were married half a century ago. A nephew of Sister Lehman's, Charles Hykes, now resides at the home, where she was born, spent her girlhood, and became a bride.

Thus fifty years of married life have come and gone for this couple but life still looms ahead, and a life of devoted service will receive its reward in due time.

Dixon, Ill.

William E. Thompson.

### Nihart Fiftieth Wedding Anniversary

Brother and Sister Daniel Edward Nihart celebrated their fiftieth wedding anniversary on Feb. 25. On Sunday, Feb. 22, they held open house for their friends and neighbors. Sixty-five visitors called during the day. They received a number of gifts and many cards.

They were married Feb. 25, 1892, by Rev. Pattie, a pastor in the Lutheran Church. They have lived in the Pleasant Valley community the last thirty-seven years. Both are members of the Church of the Brethren, Pleasant Valley congregation.

They have six living children: Tom of Bristol, Ind.; Keith and Mrs. Carl (Ethel) Schrock of Elkhart; J. Edward on an adjoining farm; Luella Kline at home; Walter, who with his family lives in Providence, R. I. There are fifteen grandchildren.

Their children and families were at their home for dinner at the noon hour. Walter called by telephone and talked with his father, which was a great pleasure to them. Sister Nihart has been bedfast for two years. Bro. Nihart is seventy-eight and Sister Nihart seventy-three.

Middlebury, Ind.

Mrs. Lizzie M. Berkey.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brower-Kutchera.**—At the Cedar Rapids, Iowa, Church of the Brethren, by the undersigned, Feb. 22, 1942, A. Lynn Brower of South English, Iowa, and Wilma Kutchera of Cedar Rapids.—W. H. Brower, South English, Iowa.

**Hainline-Wyatt.**—Harold G. Hainline of Skidmore, Mo., and Margaret Ann Wyatt of Mound City, Mo., Feb. 12, 1942, in the parsonage of the North Bethel church, by the undersigned.—J. A. Wyatt, Mound City, Mo.

**Norton-McClurg.**—Feb. 14, 1942, at the Osceola parsonage, by the undersigned, Keith Norton and Madalyn McClurg, both of Mishawaka.—O. E. Messamer, Osceola, Ind.

**Paulus-Ruple.**—Jan. 1, 1942, at the home of the bride's mother, by the undersigned, Lowell Paulus and Helen Ruple, both of Elkhart, Ind.—O. E. Messamer, Osceola, Ind.

**Petersen-Miller.**—By the undersigned in the sanctuary of the South Waterloo Church of the Brethren, March 7, 1942, Loren W. Petersen and Jean Miller, both of Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

**Recker-Ettinger.**—Feb. 6, 1942, at the home of the undersigned, Carl Recker and Alice Ettinger.—Charles A. Spencer, Shepherd, Mich.

**Weaver-York.**—By the undersigned, Jan. 24, 1942, at the parsonage of the Waterford Church of the Brethren, Calif., Kenneth Weaver of Waterford, Calif., and Ethel York of Modesto, Calif.—C. H. Cameron, Waterford, Calif.

## Fallen Asleep . . .

**Beckner,** Kate, daughter of Martin and Elizabeth Beckner, was born near Goshen, Ind., Dec. 14, 1860, and departed this life Dec. 27, 1941. When she was four years old her parents moved to Michigan and later to Neosho County, Kansas, where she spent her girlhood. For the past twenty-five years she lived near Billings, Okla. She united with the Church of the Brethren at

an early age and was a faithful worker. She was a friend to all, well-known for her hospitality. A year ago she was disabled by a fall and spent many months in bed but was always cheerful. She loved to read her Bible and the Gospel Messenger. She raised a foster son who, with his wife, cared for her in her declining years. Besides her foster son and family she leaves one sister, three brothers and numerous relatives. Three brothers and two sisters preceded her in death. Eld. Edwin Groff of Edmund, Okla., preached her funeral at the Antelope Valley church. The entire community attended. Interment was made at Drummond, Okla.—Annie E. Pitzer, Garber, Okla.

**Bledsoe,** Grover C., aged forty-eight years, died in the Winchester Memorial hospital, Winchester, Va., on Jan. 30, 1942. He was a native of French Lick, Ind., but had lived in Winchester for a number of years. He was a member of the Church of the Brethren for many years. Surviving are his widow and two daughters. Funeral services were conducted at the Jones funeral home in Winchester by Bro. L. R. Dettra, assisted by Bro. Cephas Fahnestock. Interment was in the Mount Hebron cemetery.—Ollie L. Cline, Stephens City, Va.

**Bonebrake,** Ida May, was born July 15, 1877, in Huntington County, Ind., to Jacob and Adaline Helm Wike, and quietly fell asleep on March 9, 1942. She was married to Howard A. Bonebrake on Jan. 13, 1895. This union was blessed by one son and two daughters, who survive with four grandchildren, one sister, and one brother. Services were held at the Huntington Church of the Brethren, where Sister Bonebrake had been a faithful member for many years. The writer was assisted by Bro. Bruce Gerdes. Interment was made in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

**Bouch,** Daniel D., was born June 3, 1860, and died on Nov. 10, 1941, at his home at Pleasant Hill, Johnstown, Pa. He was married twice, the first time on Oct. 12, 1881. On Aug. 4, 1898, he was united in marriage to Jennie Culin. Bro. Bouch had been ill for some time. He is survived by his widow and nine children. Funeral services were conducted by his pastor, Bro. Arthur L. Rummel, with burial in the Grandview cemetery.—Mrs. Ordo Fletcher, Johnstown, Pa.

**Bowman,** Emma Jane, daughter of the late Arthur and Jennie Proffitt, was born near Camden, Mo., Dec. 2, 1891, and died at her home near Millville on March 3, 1942. On July 22, 1907, she was married to Ben J. Bowman. To this union three children were born. The son died in infancy and a daughter died at five years of age. She leaves one daughter, her aged husband, one grandson, two brothers, three sisters and many other relatives and friends. In 1908 she was baptized into the church and remained a loyal member till death. She suffered intensely with cancer, but no one ever heard a word of complaint or regret from her. Her sunshine and good cheer were a benediction on all who knew her. Her pastor, Eld. E. F. Sherfy, conducted the funeral services, assisted by Bro. Oscar Early. She was buried in the Wakenda cemetery.—Effie Strohm Sherfy, Stet, Mo.

**Brehm,** John, was born Aug. 28, 1899, at Pleasant Hill, Johnstown, Pa., and died on Dec. 1, 1941, at a hospital near his home at Enon Valley, Pa. He was the son of Mahala and John F. Brehm. He was united in marriage to Linda Weaver in 1923. He had been a member of the Church of the Brethren since early manhood. He is survived by his widow and seven children, two children having preceded him in death, two sisters and four brothers. Funeral services were conducted by Bro. A. L. Rummel; burial was in the Pleasant Hill cemetery.—Mrs. Ordo Fletcher, Johnstown, Pa.

**Burton,** John David, son of Paul and Georgia Burton, was born Feb. 8, 1942, and lived but a few hours. Two sisters, a brother and the parents remain. Eld. L. D. Young was in charge of the funeral service and final interment was made in the Bellefontaine cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

**Carlton,** Mary Elizabeth, daughter of Stephen and Sarah Miller, was born Jan. 28, 1859, and died Feb. 28, 1942, at the home of her niece. Early in life she united with the Methodist Church, but eight years ago she desired to receive trine immersion and be taken into her mother's church. She derived much joy from her church relationship and rarely missed services as long as she was able to attend. Funeral services were held by Eld. L. D. Young, assisted by Eld. D. O. Cottrell, in the Bellefontaine church. She was laid to rest in the Lewistown cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

**Cole,** Alice Ross, daughter of Theodore M. and Martha Ross, was born March 21, 1879, and died Feb. 8, 1942. On Dec. 29, 1898, she was married to James Cole. To this union was born one daughter. Those remaining are her husband, her daughter, one grandchild, one sister and other relatives. One sister and two brothers preceded her in death. She spent her entire life near Mendon, Ohio, where she was well known and had many friends. In 1917 she was baptized into the Church of the Brethren. She remained true to her baptismal vows and her Lord. She will long be remembered for her acts of kindness and thoughtfulness to those whom she could serve.—Mrs. Minnie Aufderhar, Mendon, Ohio.

**Dillon,** Susie Anne, was born April 13, 1880, in Henry County, Va., and departed this life Feb. 14, 1942. She was the daughter of the late John and Martha Anne Vaughn Dillon. She joined the Church of the Brethren in 1911. Having been afflicted for years she was unable to attend church much but was a regular reader of the Gospel Messenger. She was a patient sufferer and never



complained. She is survived by six sisters and two brothers. Funeral services were conducted in the Mount Hermon church by Brethren S. H. Flora, P. E. Bowman and R. E. Eller. Interment was in the church cemetery.—Leah Flora, Bassett, Va.

**Eppley, Frank**, was born on Jan. 10, 1871, and died Jan. 4, 1942. He was married on Aug. 9, 1891. Bro. Eppley was baptized at the Scalp Level Church of the Brethren in June 1911. He had been bedfast for several years. He is survived by his widow, five sons, two daughters and a number of grandchildren. Funeral services were conducted by Bro. Arthur L. Rummel, assisted by Bro. Graham, at the Berkey Church of the Brethren. Interment was made in the Berkey cemetery.—Mrs. Ordo Pletcher, Johnstown, Pa.

**Flora, Amanda**, was born in Virginia eighty-four years ago and died on Jan. 25, 1942, at La Verne, Calif., where she had lived for the past fifty years. As long as her health permitted she was an active member of the La Verne church, especially in the aid society. Funeral services were held at the church by Dr. D. W. Kurtz, pastor. Interment was made in the Evergreen cemetery, just west of La Verne.—Grace Hileman Miller, La Verne, Calif.

**Franks, Lester E.**, son of Mr. and Mrs. Robert Franks, was born July 12, 1912, three miles southwest of Goshen and died at the Robert Long hospital in Indianapolis on Feb. 23, 1942, a victim of infantile paralysis. He leaves his twin brother, Chester, his mother and father, one sister, two grandmothers and a host of other relatives and friends. He moved with his parents to the Pleasant Valley community twelve years ago. Four years ago he and his twin brother united with the Pleasant Valley Church of the Brethren. Two years ago Lester was ordained as a deacon, which office he faithfully filled. He was also writing clerk at the time of his death. He had made all of his funeral arrangements and the service was conducted by Brethren Boswick and Homer Schrock. The large number of flowers that were brought showed the high esteem in which he was held. He will be greatly missed in the church and in the home.—Mrs. Lizzie Berkey, Middlebury, Ind.

**Frushour, Harold S.**, four-year-old son of Mr. and Mrs. Roy E. Frushour, died at his home after an illness of two months. He is survived by his parents and a sister. A brief service was held at the home, then the body was taken to the Grossnickle Church of the Brethren, where services were conducted by Bro. Ralph G. Rarick, assisted by Bro. I. R. Stotemyer. Burial was in the adjoining cemetery.—Mrs. George Haldeman, Chambersburg, Pa.

**Gilbert, Catharine**, seventh child of a family of ten children born to Sarah and Henry Breyman, was born in Stephenson County, Ill., on Sept. 22, 1856, and died at the home of her daughter in Brethren, Mich., on Jan. 26, 1942. She was united in marriage to Franklin Gilbert on April 16, 1876. They moved to Brethren, Mich., in April 1904. Bro. Gilbert died on March 20, 1941. They lived together for almost sixty-five years, yet Bro. Gilbert's death was the first in the family. Sister Gilbert united with the Church of the Brethren in early life. She leaves two sons, three daughters, eighteen grandchildren and thirteen great-grandchildren, besides many other relatives and friends. Funeral services were conducted by Bro. G. E. Barkdoll at the Church of the Brethren. Burial was in the Brethren cemetery.—Ella Keith, Brethren, Mich.

**Gruber, Joseph A.**, son of Joseph and Susan Aldinger Gruber, was born near Elizabethtown, Pa., Dec. 3, 1863, and died Oct. 25, 1941. In 1889 he was married to Lizzie Wherley, who preceded him in death several years ago. Four children were born to this union. One daughter survives him. Funeral services were held at the Astoria Church of the Brethren, of which he was a member. Bro. Lester E. Fike officiated. Burial was in the Astoria cemetery.—Mrs. Lizzie Riebling, Astoria, Ill.

**Hart, Verdie Lyons**, was born near Keyser, W. Va., Aug. 16, 1897, and passed away at the Gritman Memorial hospital in Moscow, Idaho, Feb. 26, 1942. Thirty years ago she moved with her family to Moscow, Idaho. On Sept. 1, 1915, she was united in marriage to Cecil Hart of Moscow, and to this union were born two daughters. Those remaining are her husband, two daughters, her parents, Mr. and Mrs. Hiram Lyons of Moscow, three brothers, two sisters, and many other relatives and friends. At the age of eleven she united with the Church of the Brethren and lived a consistent Christian life to the end. During her last illness she called for the anointing and was blessed in the service. During all her suffering she was patient and her deep concern was for those who were left behind. A loving wife and mother has left us and her work in the church will be greatly missed. Funeral services were held by the writer in the Short funeral chapel, and interment was in the Moscow cemetery.—A. R. Fike, Moscow, Idaho.

**Huffer, Edward Kenny**, was born in Augusta County, Va., Aug. 6, 1863, and died Feb. 26, 1942, in the home in which he spent practically all of his life. He united with the United Brethren Church in 1886 and always remained faithful to it. On Feb. 16, 1887, he was united in marriage to Emma Masincup, and they walked life's pathway together a little more than fifty-five years. To this union were born two children; the daughter died many years ago. His wife, one son, and one sister are the only survivors of the immediate family. Though they were members of the United Brethren Church they have been regular subscribers to the Gospel Messenger for many years. Funeral services were conducted by Bro. W. H. Zigler, assisted by the United Brethren pastor, Rev. M. I. Burkeholder, at the Union Presbyterian church, with interment in the adjoining cemetery.—Lucy A. Zigler, Churchville, Va.

**When you change your address, please give your name and address exactly as it appeared on your Messenger or Messenger wrapper, then state how you want your paper to come. The first is necessary in order to identify each subscriber, the second that the address may be as you want it. Allow at least two weeks for the change of address to be made.**

**Jones, Margaret**, died Dec. 1, 1941, in the Shackleford hospital at Martinsville, Va. She joined the Church of the Brethren three years ago and was a faithful attendant at services, being present one week before her death. She is survived by three daughters and one son. Funeral services were conducted at the Mount Hermon church by her pastor, Bro. S. H. Flora.—Leah Flora, Bassett, Va.

**McQueen, Judith Virginia**, youngest daughter of John and Florence McQueen, was born Jan. 5, 1941, and died Feb. 11, 1942. Four sisters remain, with the parents. Funeral services were conducted by Rev. W. H. Schweinfurth, and interment was in the Bellefontaine cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

**Miller, Levina A.**, died Feb. 7, 1942, aged seventy-five years. She was a daughter of the late Levi G. and Mary Hoke, both of Frederick County. Her husband, the late M. S. Miller, preceded her in death eleven years ago in an automobile accident. She had been a faithful member of the Salem Church of the Brethren for nearly fifty years and was one of the oldest members of the Salem congregation. She lived a conscientious Christian life and was faithful in church attendance as long as her health would permit. She is survived by two sons, three daughters, two sisters, two brothers, nine grandchildren and five great-grandchildren. Funeral services were conducted at the Salem Church of the Brethren with Bro. L. R. Dettra officiating, assisted by Bro. J. Emmert Dettra. Burial was made in the cemetery adjoining the church.—Ollie L. Cline, Stephens City, Va.

**Miller, Rebecca Jane**, daughter of John and Martha Trumbo Shaver, was born on Dec. 18, 1859, in Clark County near Springfield, Ohio, and died on Jan. 29, 1942, at the home of her daughter in Birmingham, Mich. She moved with her parents to a farm near Winchester, Ind., in 1868 and spent the remainder of her childhood in the Indiana home. On Feb. 18, 1886, she was united in marriage to Johnson Miller, who preceded her in death on Nov. 26, 1934. To this union were born seven children, three having preceded her in death. Surviving are two sons, two daughters, seven grandchildren, two great-grandchildren and many relatives and friends. Sister Miller and her husband united with the Church of the Brethren at the Hickory Grove church on October 26, 1910, and remained faithful Christians to the end. Brief services were conducted at the home by Bro. Schafer of Pontiac, Mich., before the body was returned to Indiana where final services were held in the Hickory Grove church by Eld. Albert Harshbarger, assisted by Eld. J. A. Snell. Interment was in the Maxville cemetery near Winchester, Ind.—Cynthia E. Fox, Redkey, Ind.

**Plaugher, Peter Calvin**, son of Jacob and Christian Miller Plaugher, was born in Pendleton County, W. Va., March 18, 1869, and died Feb. 14, 1942. For fifty-two years he had lived in the vicinity of Lima, Ohio. For forty-eight years he was a member of the Church of the Brethren and served faithfully in the office of deacon for many years. His concern was always for the welfare and growth of the church and he gave liberally of his time and means toward that end. He was united in marriage to Zora Lee Gibbs on March 31, 1892. Eight children were born to this union, three of whom preceded him in death. He leaves his companion, two sons, three daughters, nineteen grandchildren, five great-grandchildren, seven brothers, nine half-brothers, two half-sisters and his stepmother. Funeral services were conducted by the writer and Bro. A. P. Musselman at the Lima church.—Charles E. Zunkel, Lima, Ohio.

**Plouse, Clara Bell**, daughter of Clark and Fanny Brillhart, was born Nov. 21, 1881, and departed this life March 1, 1942, at her home at Rochester Mills. She united with the Church of the Brethren early in life. Her strong faith helped her to endure her suffering patiently. She was possessed of a kind and loving disposition. She leaves one sister, three brothers and a host of friends. Funeral services were held in her home by Bro. E. A. Edwards, assisted by Bro. Ivan Fetterman. Interment was in the Montgomery cemetery.—Mrs. Annie S. Walker, Rochester Mills, Pa.

**Powell, Jacob H.**, son of Ephrin and Nancy Brenneman Powell, was born at Uniontown, Md., July 1, 1857, and died Nov. 29, 1941. On Dec. 25, 1887, he married Emma Catherine Bair. To this union three children were born, one dying in infancy. He is survived by one son and one daughter. His companion departed



this life Feb. 18, 1939. He was devoted to his Christ and his church and attended services regularly. Funeral services were conducted by Bro. Lester E. Fike in the Astoria Church of the Brethren. His body was laid to rest in the Astoria mausoleum.—Lizzie Riebling, Astoria, Ill.

**Robinette**, Arnold L., was born in Bedford County, Pa., on June 20, 1886, and died on Feb. 27, 1942, at his home at Husband, Pa. He was a son of the late George and Delilah Robinette. He united with the Church of the Brethren about thirty-two years ago and served the church faithfully, first as a layman and then as a deacon for many years. Before the end he was bedfast and suffered almost beyond human strength; yet in spite of his intense suffering he was calm and cheerful to the last. He is missed in the home, the community and the church. He is survived by his widow, Metilda Maust Robinette, four children, one sister, five grandchildren, and a host of friends. The service was held in the Sipesville Church of the Brethren by the undersigned. Burial was made in the Sipesville Memorial Park.—C. O. Showalter, Sipesville, Pa.

**Rummel**, Virgil Glenn, was born in Upper Yoder Township, Johnstown, Pa., on May 27, 1904. He was a son of William H. and Mary Beeghley Rummel of Johnstown, Pa., who are both living. He died on Feb. 22, 1942, at the Lee hospital in Johnstown, Pa. He was united in marriage to Elva Rowland on May 15, 1926. Bro. Rummel was a faithful member of the Church of the Brethren. He is survived by his widow and five children. He was a brother of Bro. Arthur L. Rummel, pastor of the Pleasant Hill church. He also leaves another brother and four sisters. Services were conducted by Bro. L. B. Harshberger, assisted by Bro. Ordo M. Pletcher, at the Pleasant Hill Church of the Brethren. Interment was made in the Pleasant Hill cemetery.—Mrs. Ordo Pletcher, Johnstown, Pa.

**Sausman**, Mrs. Lela Shelley, Thompsontown, Pa., daughter of the late Mr. and Mrs. Jacob Y. Shelley of McAlisterville, Pa., was born May 29, 1879, and passed away Feb. 20, 1942, after an illness of three years. She is survived by her husband, Charles, three sons, and three aunts. Sister Sausman was a member of

the Church of the Brethren for more than forty-five years and in her years of health attended its services regularly. She always had its interest at heart and supported its program faithfully. Her years of illness revealed a beautiful Christian character. Her sickroom was a place of cheer because of her ardent Christian spirit. The funeral service was held by the writer in the Bunkertown Church of the Brethren, and interment was in the Bunkertown cemetery.—H. D. Emmert, Bunkertown, Pa.

**Stone**, Pinkard, was born Sept. 12, 1872, and died Aug. 2, 1941, after a lingering illness. Bro. Stone joined the Church of the Brethren in 1936 and was a faithful member until his death. He was married twice and is survived by his last wife, Ella Dillon Stone, one daughter, three sons, one brother, one half-brother and one sister. Funeral services were held in the Mount Hermon church by Brethren H. W. Peters, S. H. Flora, P. E. Bowman and R. E. Miller. Interment was in the church cemetery.—Leah Flora, Bassett, Va.

**Tucker**, Mrs. Mary J., wife of the late William Tucker, died at her home at Blacksburg, Va., on Dec. 17, 1941. She was born Feb. 12, 1859, at Catawba, Va. She was a member of the Johnsville Church of the Brethren for over fifty years. She is survived by her stepson, two step-grandchildren, and other relatives. Funeral services were held at Oakley's funeral home at Blacksburg with burial in the West View cemetery, Blacksburg, Va.—Mrs. D. H. Shelor, Catawba, Va.

**Zook**, Martha Ellen, daughter of the late Mr. and Mrs. John Zook, Mifflintown, Pa., was born July 17, 1865, and died at her home near Mifflintown on Feb. 17, 1942. She is survived by one brother and one sister. Sister Zook's death came suddenly and without previous illness. She was a lifelong member of the Church of the Brethren and in her younger days attended its services regularly. Burial services were conducted by the writer in the Lost Creek Mennonite church and interment was made in the adjoining cemetery.—H. R. Emmert, Bunkertown, Pa.

## Church News . . .

### California

**La Verne**.—The church is in the midst of a three months' evangelistic campaign which will culminate with a baptismal service on Easter morning. Already some have indicated that they will be baptized at that time. The recent opening of the mite bags at the women's work meeting netted \$117 for the treasury. The aid society has been having large attendance and in addition to the usual work program has been doing considerable Red Cross sewing. At the meeting of the men's layman group last week it was decided to make a substantial contribution to the Red Cross first-aid mobile unit for the city of La Verne. The junior church league and the primary department's Thursday afternoon class recently closed a series of mission study lessons. Easter themes are now being used in both the primary and the junior Thursday afternoon Bible classes. The La Verne College ministerium gave a program on Sunday evening, Feb. 22. Forty members of the B. Y. P. D. gave a party at the C. P. S. camp above Glendora on Feb. 28. The Dorcas club furnished cup cakes for refreshments.—Grace Hileman Miller, La Verne, Calif., March 9.

**McFarland**.—Our Christmas program this year was given by the children. Parties were given for them by their teachers during the week preceding Christmas. The congregation was divided into four groups, each group enjoying a fellowship supper at the church during the months of December and January. Among our recent guest speakers were Brethren Frank Howell, George Bender, C. H. Deardorff, Lawrence Turner, and Pres. C. Ernest Davis of La Verne College. Dr. Kirby Page held a one-day conference at our church on Feb. 20, the world's day of prayer. His three lectures were well attended by our own and surrounding communities. Attendance contests among the children's departments have increased the attendance considerably. The intermediates' response was so great it became necessary to divide their class. Pastor Coffman is conducting a well-attended Bible study class each Wednesday evening. A number of our members who attended the Regional Conference at La Verne the first week in February reported inspirational meetings. The men's and women's organizations are functioning regularly. The men meet once a month for a potluck fellowship. The women meet regularly as an entire group and twice a month in smaller groups. We were pleased to witness the ceremonial of the Girl Reserves from the local high school on Sunday night, March 1.—Ina Long Taylor, McFarland, Calif., March 10.

### Illinois

**Astoria**.—Our quarterly business meeting was held on March 3. Bro. Lester E. Fike was retained to continue serving the Astoria church. He has given us four and one-half years of faithful service. Bro. Fike was chosen as delegate to Annual Conference. Our Achievement Offering amounted to \$129.31. Our aid society, under the leadership of Sister Ethel Gibson, has accomplished much in the way of helping needy families with food, clothing and bedding. They made and sold 100 gallons of apple butter in the fall. The Farm Bureau dinner was served on March 4 in the church basement by the ladies. Three comforters were sent to Camp Lagro. Some Red Cross sewing was also done. The aid

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.

Maryland, Eastern—Pipe Creek church, April 22.

Maryland, Middle—Gross-nickle house, Middletown Valley, April 15, 16.

Ohio, Southern—Salem, April 30.

Pennsylvania, Eastern—Lebanon, April 29, 30.

Pennsylvania, Middle—Roaring Spring, April 7-9.

Pennsylvania, Southeastern, N. J., and E. New York—Amwell, April 22, 23.

Virginia, First—Troutville, April 15-17.

Virginia, Northern—Harrisonburg, April 17, 18.

Virginia, Second—Barren Ridge, April 22-24.

### LOVE FEASTS

#### California

April 2, 7:30 pm, Los Angeles, Calvary.

April 20, Waterford.

#### Colorado

April 2, 7:30 pm, Denver.

#### Illinois

April 3, 7 pm, Polo.

April 6, 7:30 pm, Okaw.

April 11, 7:30 pm, Walnut Grove.

#### Indiana

April 2, 7:30 pm, Fort Wayne.

April 5, 7:30 pm, Walnut.

April 12, 7:30 pm, Richmond.

May 9, Bethany.

May 21, 8 pm, Pleasant Valley.

#### Iowa

April 2, Greene.

April 5, Iowa River.

April 6, 7:30 pm, South Waterloo.

#### Kansas

April 8, 7:30 pm, Independence.

May 3, 7 pm, Prairie View.

May 8, Lone Star.

#### Maryland

April 2, 7 pm, Frederick City.

May 17, Peach Blossom.

#### Michigan

April 3, Midland.

April 3, 8 pm, Woodland.

April 4, Rodney.

April 19, Flint.

#### Minnesota

April 3, Lewiston.

April 3, Worthington.

April 5, 7:30 pm, Minneapolis.

#### Ohio

April 2, Greenville.

April 3, 8 pm, Marble Furnace.

April 5, Canton, Maple Ave.

April 5, 7 pm, Sidney.

May 3, Wooster.

#### Oregon

April 6, 6:30 pm, Portland.

May 16, 7:30 pm, Mabel.

#### Pennsylvania

April 2, 7 pm, Mt. Joy.

April 2, 7 pm, Waynesboro.

April 3, 7:30 pm, Meyersdale.

April 5, 2:30 and 6 pm, Lebanon City.

April 5, 7 pm, Salisbury.

April 7, 7 pm, Greencastle.

May 2, 2:30 and 6 pm, Spring Creek, Hershey.

May 3, Martinsburg.

May 3, 7 pm, Geiger.

May 3, 7 pm, Norristown.

May 9, 10 am and 2 pm, Midway.

May 31, 6:45 pm, Ridge, Fogelsanger House.

May 24, Bermudian, Lower Conewago.

#### Virginia

March 29, 5 pm, Peters Creek.

March 29, 7 pm, Fraternity.

April 2, 7 pm, Mill Creek.

April 4, 6 pm, Oak Grove.



gave \$10 to the Achievement Offering. The missionary society, with Sister Lizzie Wherley as president, meets monthly. The Seed and the Soil is being studied. Missionary envelopes are given out and offerings are taken twice a year. The February offering was \$13.75. Twenty dollars is given each year to the girls' schools project. Five dollars was given to the Achievement Offering.—Mrs. Lizzie Riebling, Astoria, Ill., March 10.

### Indiana

**Anderson.**—At the quarterly council on Feb. 25 all reports given were encouraging. The Anderson church has met its Conference budget and Brethren Service quotas in full. The church will retain its present pastor for another three-year term, which begins next Sept. 1. The men's work was granted permission to plant shrubbery and improve the church lawn. Our mother and daughter organization recently reorganized, with Geneva Davis as president; their year will begin May 1. Since our last report one has been baptized. At the present time our attendance is affected by the fact that a number of our people must work on Sunday. Holy Week activities are planned, and we are looking to Easter as being a decision day. Dr. E. Stanley Jones will be in Anderson four days, beginning Easter Sunday afternoon and continuing through the following Wednesday.—Mrs. A. P. Musselman, Anderson, Ind., March 3.

**Bethany.**—We met in quarterly council on March 2 with our elder, Bro. William Brubaker, officiating. Our love feast will be held on May 9. We will join with the six churches in Jackson Township for our pre-Easter services. We are preparing an Easter program for Easter evening at Bethany. The ladies' aid has been meeting to sew for relief work every week. We expect to have a father and son meeting on March 11 with Bro. J. O. Winger present. The church decided to send a petition for prohibition to the authorities.—Bertha B. Weybright, Syracuse, Ind., March 4.

### Iowa

**Greene.**—Our Christmas program was directed by the women's work and the offering was \$31.15. The Achievement Offering was \$31.45. The treasurer reported more interest in giving to the general fund this past year. On Dec. 28 Pauline Smith and Ralph Merlin Delk were married at a pretty church wedding. The Messenger now goes to every home. Greene will have union meetings during Passion Week, with each church holding communion services on April 2. Our pastor is emphasizing Easter Sunday as decision day. We plan to retain Bro. Harlan Smith as pastor for another year.—Estella Eikenberry, Greene, Iowa, March 11.

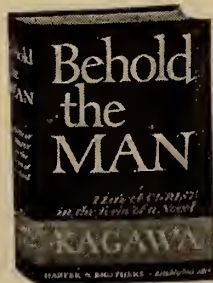
### Kansas

**Lone Star.**—Our regular quarterly council was held on March 7; Eld. J. M. Ward and wife of Pomona were with us. The reports from the different organizations of the church were very encouraging. Our spring love feast will be held on May 9 at eight o'clock. On the next day an appropriate Mother's Day service will be followed by a dinner in the basement of the church, with the mothers as special guests. The missionary society continues to have a good attendance and meets regularly every two weeks. They are making comforters for relief work. The aid society meets regularly every week. Brother and Sister Oscar Diehl of Beaver, Iowa, will visit us soon. Since we have had no regular minister for over three months it has been a great inspiration and privilege to have with us such men as Dr. J. D. Bright of Topeka, Bro. Ira H. Brammell of McLouth, Dr. L. H. Root of Topeka, and Bro. Hylton Harman of Kansas City, Kansas. We are looking forward to March 29 when Dr. W. W. Peters, president of McPherson College, will be with us. This is Dr. Peters' first visit to this part of the Northeastern District of Kansas.—Mrs. J. W. Gorbitt, Lawrence, Kansas, March 10.

### Maryland

**Baltimore, First.**—On the evening of Dec. 21 the intermediate department of the Sunday school gave a play entitled Betty's Christmas surprise. At 4:30 on Christmas morning there was caroling by the young people and at 6 a. m. a worship service of song and praise. Our New Year's Eve service was held with the St. Mark's Methodist Episcopal church. On Jan. 4 Bro. C. E. Davis, president of La Verne College, preached an inspiring sermon. At our January council we decided to have a one hundred per cent Gospel Messenger club. Very encouraging reports were read at our council meeting of the good work being done by our women's Bible class and the Golden Star Bible class in reducing our church mortgage. On Jan. 18 Bro. Moomaw, recently returned from India, preached for us. On Jan. 23 a workers' conference supper was held at the church, at which some of the problems of the Sunday school and church were discussed and helpful suggestions made. On the evening of Jan. 25 a home enrichment program was given with interesting talks by Miss Mary Grace Martin and Mrs. Bean. On Sunday evening, Feb. 8, we had slide pictures of India which were explained by Bro. I. S. Long, our pastor. An offering for missions was taken. On Sunday evening, Feb. 15, we had slide pictures of girls' schools in India, Africa and China. These pictures were explained by Sister I. S. Long, director of missions. The offering of the evening was taken for these girls' schools.—Mary R. Fouch, Baltimore, Md., March 6.

## Two Recent Titles in the Field of Biblical Fiction will help in the study and teaching of the Sunday-school Lessons



**Behold the Man\***, Toyohiko Kagawa .....\$2.50

Kagawa's fertile imagination, Biblical knowledge and sympathetic understanding of Oriental life, coupled with his deep spiritual insight, have enabled him to produce an outstanding work of fiction centering around the life of Christ. The character portrayal is reverent. The reconstruction of events is interesting and suggestive of possibilities.



**I, Nathanael, Knew Jesus**, van Tassel Sutphen .....\$2.50

The story is told in the first person, as if by Nathanael the disciple, who is pictured as the last surviving member of the apostolic band writing his memoirs after the death of John the beloved disciple. Nathanael is portrayed as a studious young Sadducee who is won to faith in the divinity of Christ only after walking with him to Emmaus.

\*Available to Brethren ministers on the Gish Fund list.

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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands

Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Rolland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Embassy Guard, Y.M.C.A., Peking, China

Myers, Minor M., 1919.

## On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.  
Crumpacker, F. H., and Anna, % Juniata College, Huntingdon, Pa., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Ikenberry, E. L., and Olivia, 343 Third Ave., N. Twin Falls, Idaho, 1922.  
Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren St., Chicago, Ill., 1936.  
Oberholtzer, I. E., and Elizabeth, 1521 S. Union St., Kokomo, Ind., 1916.  
Parker, Dr. D. M., and Martha, R. N., 1701 Hall Place, Indianapolis, Ind., 1933.  
Schaeffer, Mary, 3435 Van Buren St., Chicago, Ill., 1917.

Senger, Nettie, South English, Iowa, 1916.  
Shock, Laura, 3435 Van Buren St., Chicago, Ill., 1916.  
Smith, W. Harlan, and Frances, Box 36, Greene, Iowa, 1919.  
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.  
Sollenberger, O. C., % English Baptist Mission, Sian, Shensi, China, 1919.  
Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.  
Ernest M. Wampler, % English Baptist Mission, Sian, Shensi, China, 1918.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa  
Dadisman, Mary N., R. N., 1941.  
Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damafuru

Faw, Chalmers E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1930.  
Moyer, Edna Faye, 1931.  
Studebaker, Dr. Lloyd R., and Modena, 1934.  
Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damafuru, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.  
Royer, Harold A., and Gladys H., 1930.  
Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damafuru, Nigeria, W. Africa

Harper, Clara, 1926.  
Shisler, Sara C., 1926.

## On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.  
Frank, Evelyn E., R. N., 1821 E. MacDonald Road, Phoenix, Ariz., 1938.  
Kulp, H. Stover, and Christina, 18th and Washington St., Huntingdon, Pa., 1922 and 1297.  
Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Alley, Howard L., and Hattie Z., 1917.  
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Grisso, Lillian, 1917.  
Lichty, D. J., and Anna, 1902 and 1912.  
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.  
Blickenstaff, Verna M., R. N., 1919.  
Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.  
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.  
Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmers, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.  
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.  
Fasnacht, Everett M., and Joy C., 1940.  
Kracofe, Kathryn, 1937.  
Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.  
Ziegler, Emma K., 1930.

## On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.  
Miller, Eliza B., R. 4, Waterloo, Iowa, 1900.  
Moomaw, I. W., and Mabel, 69 E. 16th St., Columbus, Ohio.  
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.  
Townsend, Ralph, Crestview, Fla., 1937.





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# GOSPEL MESSENGER



View of lilies in the garden of Mrs. G. R. Christiansen, Winona, Minn.

## The Lilies

BY MRS. G. R. CHRISTIANSEN

"They toil not, neither do they spin,"  
And yet how glad am I  
To soil my hands at every turn,  
And do the menial tasks they spurn.

For on a sunny summer's morn,  
To see their trumpets lifted high,  
Is quite reward enough for me  
Who do their tasks so thankfully.

• • • •

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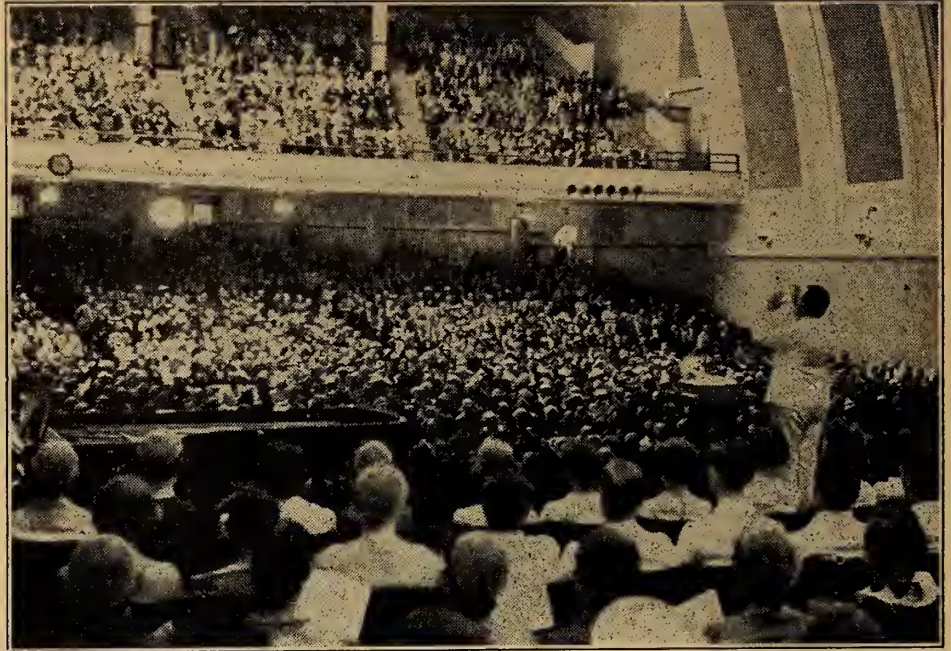
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# Around the World



**An Annual Meeting of recent times**



This year marks the 200th anniversary of the institution of Annual Meeting in the Church of the Brethren.

"In the beginning the church had no representative body and no general conference," says M. G. Brumbaugh in his history of the Brethren. "The congregational unit was maintained, and frequent visitations from one congregation to another preserved the spirit of unity. There is no evidence of a need for a general conference from the membership. But there is abundant evidence to prove that Annual Meeting was imposed upon the church by influences from without."

It was not until 32 years after the origin of the church in Germany that the scattered congregations came together in a general assembly. In 1741, Count Zinzendorf arrived from Europe with the intent of bringing about unity of spirit among the

various sects of the German people in the colonies. He had met with much opposition in Europe and resigned his bishopric in the Moravian order. The count, Henry Antes, John Bechtel, Adam Gruber, Christopher Wenger and others met at the house of John Bechtel in Germantown and discussed at length plans for a union of the German sects. On Dec. 26, 1741, a letter was sent out, announcing a general synod to be held at Germantown, Jan. 12, 1742.

Many Brethren attended this meeting and took an active part in the discussion. Of the 25 named as leaders, representing nine faiths, five were Brethren and three others had been members before the unfortunate affair at Conestoga in 1728. The minutes of this meeting were published by Benjamin Franklin.

The synods were continued. George Adam Martin, a leader in the Coventry

congregation, and a prominent delegate to the synods, wrote of one of them: "The count himself was president, and for three days I heard queer and wonderful things there. After my return home I went to my superintendent and said that I looked upon the count's conferences as snares for the purpose of bringing simple-minded and inexperienced converts back to infant baptism. . . . We agreed to get ahead of the danger, and to hold a yearly conference . . . and fixed at once the time and place."

This then is the beginning of our Annual Meeting. The time of the first gathering must have been soon after the Oley Synod, which was held in John de Turk's house Feb. 21 to 23, 1742. No doubt the time agreed upon by Martin Urner and George Adam Martin, the originators of our Annual Meeting, was Whitsuntide of 1742. Where this meeting was held is nowhere recorded.

**Honduras** is hard at work improving the quality of existing sugar cane fields and preparing large areas of suitable land for new cane plantations.

**Junior high schools** in Washington, D. C., are conducting a series of radio broadcasts, called Our Good Neighbors, under sponsorship of The Evening Star.

**Philanthropic institutions** of the Methodist denomination number 82 hospitals, 49 homes for children, 46 homes for the aged and 24 homes for young business people.

**Despite the friendly intervention** of the Swiss consul, the property of the American Church in Berlin, Germany, is reported by the state department to have been taken over by the German army for its own purposes.

**Measures** for the conservation and renewal of forests in the southern part of our country were taken at a recent meeting of the Society of American Foresters.

**Broadway's newest sign** is a twenty-three-foot "Go to Church" billboard, located in the heart of Times Square. The sign was erected by the American Lutheran Publicity Bureau in co-operation with the General Outdoor Advertising Company.

**Authoritative figures** given to the New York Times by official Jewish quarters show that Jewish immigration into Palestine from Sept. 1, 1939, to Feb. 2, 1942, amounted to approximately 24,000. Of these 13,000 came under various categories of legal immigration while 11,000 were refugees who had not received prior authority to enter the country.

**All local institutes, conventions and conferences** of the Mormon Church will be discontinued for the duration of the war.

**The rapid turnover** in business has reduced the average life of dollar bills in circulation from nine to seven months, according to a House Ways and Means Committee report.

**In addition to work under fire** in Britain, Finland and China, Salvation Army personnel is stationed at strategic places from Iceland to the Netherlands Indies. An order recently sent to 27,000 commissioned officers of the Salvation Army in 97 countries and colonies included the statement: We shall never flinch from our task of carrying to all whom our voices can reach and our hands can help God's mercy of love and friendship, comfort and service."



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

APRIL 4, 1942

Number 14

## « « Editorial » »

### Partners in Business

IN some activities there are advantages in sole ownership and management. In others this is not so desirable and in some it is impossible. The business of extending the kingdom of God belongs to the last named class. Its very nature makes it a partnership between men and God.

In some kinds of big business the operation of subsidiary enterprises has been found an advantage. Henry Ford burns a lot of coal in making automobiles or bombing planes or whatever he is making now. So he operates a railroad on the side to haul in the coal.

Building the kingdom of God is the greatest business in the world and requires the operation of more auxiliary businesses than any other. Agriculture, manufacturing, merchandising, education, civil government and whatever else is needful for human welfare—all have their place as part of the main business.

Are you doing your daily work with a clear recognition of your partnership with God? Or did you think you were running a business of your own?

E. F.

### Why It Takes Blood

REMEMBER that place in Hebrews where the remission of sins is so vitally connected with the shedding of blood? Did the writer mean that God just could not or would not otherwise forgive a sinner? That cannot be true, for the law made provision for forgiveness in those cases where the offerer was not able to bring a sacrifice of blood. He was dealing with the principle which had made the death of Jesus unavoidable, the same principle that he referred to a little later when he told his readers they had "not yet resisted unto blood striving against sin."

That was said to Christians, be it remembered, those who had presumably experienced the cleansing benefits of Jesus' shed blood. Sin is such an awful fact in human experience that only the ut-

most in sacrificial effort can get rid of it. That means resistance unto blood. God himself resisted unto blood fighting against sin. We cannot successfully co-operate with him in this fight unless we too go into it to the utmost.

That means resistance unto blood, sometimes in literal fact, always a resistance so demanding that "unto blood" is the only fitting symbol of it. E. F.

### The First Easter and Ours

BEFORE the first Easter there was a step-by-step rejection of the Christ until the One who had come to seek and save the lost hung alone on the cross. As all these things drew toward a climax darkness covered the earth and an earthquake made even the mountains to tremble. The centurion and those with him were moved to say, "Truly this was the Son of God."

Consider the many respects in which our Easter is like the one of so many years ago. For again there has been a progressive rejection of Christ. He has been crowded out of men's lives until he has been crucified afresh around the world. And because of this rejection there is darkness and trembling in many lands. In the day of our distress there are more and more, who like the centurion and his men, are beginning to see in Christ the Son of God and the hope of the world.

Now in the case of the first Easter there was a marvelous awakening of hope when it was discovered that Christ was risen from the dead. Contrast the time of despair when the trust that Jesus would redeem Israel was gone, with the joy that filled the souls of the faithful when they found their Master was alive forever! Can we take that first Easter as a kind of prototype of ours? Is the night of our times the before-dawn-darkness of another new day?

It seems to us that the answer to such questions as these is the answer of faith. In every crisis there is the possibility either of rising to some new level of insight and achievement, or of stum-



bling to some new depths of despair and defeat. And so what happens to the future for man in 1942 will depend upon the spirit in which he faces the ordeal of life. But we must not forget that the testimony of the ages is that the righteous shall live by their faith. We do not know what Gethsemanes may lie ahead, but we do believe—

That the evidences of God's love and care can be seen in a succession of fruitful seasons, in the operations of a world of law and order.

That the revelation of what God has in store for faithful men has been a continual surprise. Typically it has been more than men were able to ask or think.

That God's long-time purposes do not fail. His word will not return to him void, his church will triumph, even the wrath of men will praise him.

That though much has been accomplished through the faithful in ages past, yet they have not received the fullness of his promise, "God having provided some better thing for us, that they without us should not be made perfect."

H. A. B.

### When Food Is First

"But we have to think of food first," explained a certain Hindu farmer. He was talking to an inquiring missionary about why he planted certain crops and continued in the methods used by his fathers. In this indigent farmer the missionary saw a fair sample of one large class of India's poor. He saw one of the millions caught in the vicious circle of sowing and reaping ever more scanty crops from wornout lands because the poor farmer must think of something to eat before he can consider improved practice.

Yet this is not the whole story for India's farmers. The missionary found some who were much better off than the average. How had they been able to escape from the mills of circumstance which grind the common people to powder? Well, there was the case of the family who made it a rule to buy for cash. In this family they did not make wedding debts. Sons do not marry until the necessary expense money is in hand. When crops are poor, this family eats less. Furthermore, they aim to be not a year behind, but some months ahead in that they always have some money in the house saved against a rainy day. The missionary could tell by the very looks and bearing of this family that there was much to be said for their plan of life.

But our purpose is not to deal at length with the average Indian farmer and life on his four or five scattered fields that total a little more than twelve

acres. But it is our conviction that what is true for India has its counterpart in other lands. There are many in rich America whose first thought is given to food and raiment, whose conduct is shaped by the needs of the flesh. And this position they take in face of the advice to seek first the kingdom of God, trusting that "all these things shall be added unto you."

H. A. B.

### When Surgery Is Needed

FREE and abundant physical life depends on the proper functioning of all the organs of the body. Interference with the normal action of these organs impoverishes the life and may result in its complete destruction. The possible kinds of interference are many and various. One of them is the abnormal growth of tissue which constricts or binds the organ about which it has fastened itself, so that the organ cannot function freely or perhaps not at all. The remedy is the excision of this abnormal growth. The achievements of modern surgery in this regard are truly remarkable and an incalculable blessing to humanity.

In religious culture the object sought is the free and normal activities of the human spirit. When this is realized the life of the spirit is healthy and abundant, as Jesus desired it to be. There is peace with God, great joy in serving one's fellow men, and spiritual pleasures indescribable. But so many things interfere with the proper functioning of the spirit. Perhaps the most common and most vicious is worldliness in its many forms. Love of the carnal and material grows in the heart and hinders greatly the life of the spirit. If not removed by the knife of the Spirit of God, it may become a great malignant tumor and choke out the spiritual life completely. A serious aspect of the matter is that as worldliness becomes more and more deepseated in the heart, the spiritual sensitiveness of the patient is so deadened that he is not aware of the approaching disaster.

It is little wonder that the desire to save our friends from such a calamity should tempt us to resort to the more effective (?) method of legislation. But this is only another form of binding device, Paul tells us, which also constricts the life of the spirit, so that it cannot become rich and free. To be healthy and function properly, the human spirit must get its life from voluntary contact with the Spirit of God. We must labor more diligently, we must persuade more winsomely, we must love more deeply, that our friends may be led to seek directly the divine surgery which will cut the roots of carnality from their hearts and give the life of the spirit a chance to grow untrammelled and free and full.

E. F.



## The Roamer Looks at a Temptation « « «

BY JOE VAN DYKE

OVER and over during 1942 a certain temptation will come to all of us. It is in a corner of our minds at this moment. Some will be strong enough to resist it every time it confronts them. Others of us will yield completely to it. But the majority will do neither. The chances are that both bravery and cowardice are at home in most of us. Much of the time we will face the temptation with courage and resist it; sometimes, in our moments of weakness and despair, we will give up completely to it.

This is not a new temptation born of the problems of the twentieth century; it is as old as man's strivings to rise from the dust to the stature of divinity. In the earliest records we find the pitiful tales of defeat and infrequent victories over the enemy. From the hundreds of known stories I have chosen one to retell to you. While it took place a number of years ago, it is as modern as radio or the airplane. It might have happened yesterday, and it could happen again tomorrow with you and me as the chief characters. This is a sample story of men like ourselves who faced a temptation that we face today, and who yielded to it as we may yield. But it is more than a tragic history of defeat and failure. There is a sequel, too. These despairing men, brothers of ours, who were lost in the black night, believed again in the light while it was still dark.

There were, in the days of the story, very few men of goodwill working for a peaceful world. Each family, each tribe, each nation thought only of its own interests and none at all of the desires of neighboring families or tribes or nations. Conflicts and fighting between groups was the natural condition of the earth, and years of peace were exceptions to the rule even in the most civilized part of our planet.

Then a man was born who conceived the staggering idea that all men are brothers whether or not they know it. Other men before him had had glimpses of that idea, but none had spoken it in words and action with such clarity. In this story he shall be anonymous though today he is named in many hundreds of tongues with the deepest affection and reverence. We shall call him the man whose tender heart and tough mind saw that the world could be saved from suicide only if men would recognize each other as brothers and treat each other as brothers—the man who asked other men to love friend and stranger and enemy

alike, and then showed them how by loving every person he met. That was a hard thing to ask common, ordinary men to do, a revolutionary thing, but he did not hesitate. Rich men, learned men, laborers, outcasts—he asked them all. One day he asked it of four brawny young fellows who made their living fishing . . .

All work that is worth doing is hard work. Those four young fishermen did not have an easy life. All night they would be out on the lake and if luck were good they could return to the quay at dawn with a boatload of fish to sell for profit. But often they cast their nets in vain, and when the sun began to pierce the morning mists they would turn back to the town with little or nothing to show for a long night of toil. Yet though the work was hard and the pay small, fishing was more than a means of livelihood to them. A fierce

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## What Easter Means

BY ALBERT C. WIEAND

JESUS was crucified because he would not do wrong. Even when done to death he was obedient to the Father's will. At the cost of his life he was true to his conscience.

He would not fight to keep from being arrested. He would not lie to keep from being condemned in his trial. He steadfastly clung to truth and love and righteousness, and they crucified him for it.

Now if death had been the end of the story, then there would not have been a vindication of his attitude and conduct.

The resurrection is the vindication of his life—the demonstration that he had been true to the eternal nature of things, which is "the will of God." The resurrection is the proof that love and goodwill and righteousness and truth, after all, are valid. It is they, after all, that have the last word and decide the ultimate issues.

When Jesus died it looked as if selfishness and greed, organized wickedness and treacherous political power were supreme—and as if goodness and meekness, unselfish devotion to others and unflinching loyalty to God and truth were weak and helpless.

But when Jesus was raised from the dead it was demonstrated that truth and righteousness and love are supreme. They are in the structure of the universe, and if you are absolutely loyal to them you will be backed up by the universe. They are the very nature of God and if you practice them God will not let you down.

*Bethany Biblical Seminary.*



pride burned in their breasts. They were fishermen. Theirs was a profession, taught by father to son. It was hard work—but work fit for men to do . . .

He asked these four to leave their nets and learn about his way—the way of brothers. He told them that persuading men to follow the way would be infinitely harder than netting fish, that the pay would be poor in worldly goods, that his way would be unpopular and would bring them suffering and disgrace. But though he spoke to them of the hardships that would be theirs if they chose to follow him, and little of the joys, the four listeners felt a strange stirring in their hearts and a great desire welling up within them to leave everything they had known before and do his bidding. There was something in this man that fascinated them, something that pulled them to him. So they followed him. Later they discovered what it was that compelled them to abandon all they had and were for an untried way. He loved them. It was as simple as that. And the four began to learn—very slowly—how to love as he loved, how to be a little like him.

You could name these men if you chose, I know. In this story, however, they too shall be nameless. Let us call them the four friends who tried to understand his idea about brothers, and tried to live it just as he did. For they did try—hard. Whatever we must recall of their failures and mistakes, we must also remember that in the face of all kinds of difficulties they kept on trying. Until, of course, the time when they gave up—when despair gripped them and they quit trying.

The black day of desertion came after he and they had shared life together, its winter and its summer, its bitter and its sweet, over and over again. It was after they had learned to love him with a quiet intensity that was almost pain. Yet the evil thing happened as irrevocably as night blots out the day. They quit trying. They deserted the way.

Afterwards they admitted to each other the truth: it was he whom they had really loved, not the way. That they had never quite understood, never quite seen clear, while he had been like crystal. Affection, understanding, kindness, sympathy—all these were as plain in him as the colors in a bow of promise across the heavens. But the way . . .

When he died—suddenly—it was a terrible blow to them. He had tried to prepare them for his leaving, but they had misunderstood. Then it happened, and they were stunned. Their world collapsed about their heads. Nothing seemed real except the fact that their leader was dead—mur-

dered—and they were alone in a ferociously hostile universe. The way he had taught them to follow now seemed only a vague and illogical dream. Without his example before them it was impossible to try any longer. So these four, men like ourselves, turned their faces toward their first love, the sea . . .

If our story ended here I would be recounting tragedy. These four men had met the temptation which all men meet when a way of life they have chosen becomes unpopular and dangerous. To stick to the way no matter what comes, or to give it up and go back to the fishing? Any four of us would have echoed their decision. We, too, would have yielded to the temptation and for the best of reasons. But our story is not all told.

The four young men, a little older now, found their boats and nets waiting for them. A little mending of broken strings in the nets, a little caulking of widened cracks in the boats, and they were ready to set out again. They took up their old life like a coat cast aside for awhile, and, as the days slipped by, wore it with less and less uneasiness. The hot morning sun burned their foreheads once more as they came in with a night's catch they were proud to show to the others. They could hold up their heads again; they were still the best fishermen on the lake. . . Out on the water with the darkness wrapping them like a cloak, each of the four often stared into the night and saw there a loved face, a face they would always remember. But they rarely talked of him to each other. And they never spoke again of the way. They were fishermen once more, and only fishermen.

As in the past, some nights even their skill was of no avail and at dawn they would be forced to return to the town with only a few fish in the bottom of their boat. After such a night they were returning empty-handed when they saw a man standing beside a fire on the empty beach. He hailed them in a strong, clear voice, and suddenly a nostalgic pang struck each of their hearts. Then before they had time to put their wild impossible surmises into words he was speaking to them, pointing out a school of fish on the opposite side of their boat. Silently they cast their nets again and when they hauled them in they were nearly bursting. They looked at each other, then, with knowledge and joy in their eyes. The man on the beach was he, alive again, just as he said he would be. One of the four could not wait for the slow moving boat; he sprang into the water that he might reach his beloved friend sooner. Then they were all standing together on the beach in the cool dawn, five strong men gripping hands and laughing and



talking in broken snatches. He had returned to them. They were drunk with happiness.

But after the first flood of mutual affection had swept over them, after they had shared a meal of fish and bread, they began to realize that this meeting on the beach had a particular reason. From death itself he had come back to remind them of something they had forgotten. Around the tiny blaze they sat, their eyes fixed on him, while his voice rose and fell and his gentle words burned like fire in their hearts. He did not accuse them of deserting the way, but he made them see that his whole life had been in vain if they failed him now. He told them he would never leave them again; his spirit—the spirit they had loved so dearly—would always be near. Then he said to them again the two words he had spoken when he first called them to his way . . .

Those four men left that fire on the sands with their doubts and fears burned away and an unyielding conviction in their place. That day they began the conquering of the world by the gospel of love. They no longer excused themselves by saying, "We will go back to the fishing only until times get better for the preaching of brotherhood and goodwill." They left that place to set the world on fire with the dream of a world of brothers.

That dream has never come true, but it has been passed from mind to mind and heart to heart through the centuries until now it is our dream—yours and mine. In a world of nightmare, where millions of men are trying to kill other millions

of men, the idea of a world of brothers seems fantastic and impossible. And how can we follow such a way when to follow it may mean the sacrifice of all we love—and in vain? Should we not go back to our fishing? It is bitter work, and our nets will be broken and empty, but there is little choice any more. Back to the fishing for the duration . . .

*On the sands a little charcoal fire is still burning, with a fish on it and some bread. Beside it stands a man. He is looking at you and at me and he is saying quietly, "Follow me."*

*Burt, Mich.*

## Virginia's Part in Holding Our Annual Meetings

BY J. CARSON MILLER

*In Four Parts—Part Two*

1797—Blackwater

THE meeting of 1794 in Shenandoah County was undoubtedly a factor in carrying the faith of our Brethren farther south, for only three years later the meeting was again held in Virginia. As the Wines and Garbers were practically the moving spirits that brought the first Annual Meeting to the state, so another prominent herald of the cross was instrumental in its coming to Virginia a second time.

I have in my possession a genealogical record of Jacob Miller (1738-1815), who must be regarded, I think, as the drawing figure of the meeting of 1797. I quote from this record, which was written by one of his descendants: "He [Jacob Miller] moved from Franklin County, Pennsylvania, to Franklin County, Virginia, in 1775, presumably on account of his religious faith, which was opposed to war. In Franklin County, Virginia, he bought much land, and at one time was the possessor of about a thousand acres. Here he labored earnestly for his church, which was of the Brethren faith. He found an efficient helper in a young man by the name of William Smith, who was a soldier in the British army. [Some claim he was not a soldier, but if he was not it is hard to explain why he came with King George's army.—J. C. M.] Smith was an advocate of peace, as was Miller, and so he refused to fight. He bought a farm at the head of Daniel's Run and became a farmer. Hearing of Miller's preaching in Floyd County he went to hear him preach. The two became friends and found that their views showed remarkable similarity. As a result Smith demanded baptism of Miller, uniting with the church. Later on he was elected to the ministry. The two worked together in Franklin County, and laid the founda-

## Our Lord Could Sing

BY MARY STONER WINE

Our Savior knew how soon that he would die;  
How soon that faithful Peter would deny  
His Lord; how soon that Judas' greed for gold  
Would drive him mad, the price of blood to hold.  
Christ knew how soon that he must leave his own;  
How soon the ones he loved would leave him lone;  
And though he knew what future days would bring  
In that last precious hour, our Lord could sing.

Our Savior knew beyond Gethsemane,  
Beyond the court, and poor weak Pilate's plea,  
Beyond the thorns, the scourge, the mocking throng,  
Beyond Golgotha's shame, the cross, the wrong,  
Beyond the earthquake, storm, and Calvary's gloom,  
That resurrection life would burst death's tomb.  
Our Lord knew all the future hours would bring  
Beyond the cross, the tomb, and he could sing.

Does time seem long between the cross and thorn  
Till Easter's joyous resurrection morn?  
In memory of thee, our risen Lord and King,  
Help us to see beyond death's tomb, and sing.

*Greenville, Ohio.*



tion of the Antioch, Bethlehem and Brick churches. A history in the Dayton, Ohio, City Library says that Miller built up one church of over two hundred members in Virginia. . . . In 1797 the Annual Meeting was held in Franklin County, in one of the churches founded by Miller and Smith." (See Gospel Messenger of Dec. 13, 1941, for a history of the Antioch Church.) Jacob Miller was full of the missionary spirit, and soon after this meeting he began selling off his land, and in the spring of 1800 he moved to Ohio. Like the Apostle Paul, after founding one church and seeing it in good hands, he sought new territory in order to repeat the same thing. It is stated on good authority that he founded the first Brethren church in Virginia, in Indiana and almost the first in Ohio.

#### 1832 and 1837—Rockingham County

The next two Annual Meetings for Virginia were held in Rockingham county. Our minute book does not name the place where the 1832 meeting was held, but the opinion of our older people is that it was undoubtedly held in the vicinity of the present Garber's church, or at the Daniel Garber home, now the home of Bro. S. I. Bowman, about three miles west of Harrisonburg. Bro. Bowman relates that when the old Garber's church was repaired into the present church many names were found inscribed on the smooth boards with the date 1832. It is thought that these names were written by some who attended this meeting. Very little is known with regard to this meeting, but the Garbers were evidently instrumental in bringing it here. The land in connection with this church was deeded by Daniel Garber and wife in 1829, although the church may have been built a year or two before this. I have in my possession a copy of this deed as saved from the records when the court house in Harrisonburg was destroyed.

Only five years passed until the next Conference of Virginia is recorded. This time it came to Linville Creek in Rockingham County. Those who attended this meeting had the opportunity of meeting such leaders in the church as Henry Kurtz, Daniel Garber, and Brethren Price and Umstad, the Bowmans of Tennessee, and Geo. Hoke of Ohio. This was in Bro. John Kline's congregation, and he seems to have been impressed with the love and unity characterizing the meeting. On the day after the meeting, while setting things in order at the church, his mind would turn to the pleasant season of brotherly communion through which they had passed.

Rockingham seems to have been the banner county for Annual Meetings held in Virginia. Six of them have been held in this county.

*Moores Store, Va.*

## Died of a Broken Heart

BY H. L. RUTHRAUFF

THERE is an interesting note in Dr. Geikie's *Life of Christ* in which he explains the limited time of Jesus' life on the cross.

In order that the land might not be polluted during the Passover by the three corpses on the crosses, a deputation from the temple authorities sought and gained the sanction of Pilate for hastening the death of any who might be alive. They were surprised to find the strong young man on the middle cross dead within three hours. Just to make sure, one of the soldiers pierced his side, from which flowed a mixture of water and blood.

The explanation for Jesus' early death, as given by Dr. Geikie, is that death was due to a ruptured heart having been brought about by mental agony. Excessive sorrow and grief is known to induce the bursting of some division of the heart. This causes blood to mingle with the colorless serum about the heart. Therefore, when his side was pierced there came forth the mixture of water and blood. Also, according to Dr. Geikie, at the moment of death which is caused by heart rupture, there is a piercing shriek. According to Matthew and Mark, Jesus uttered a loud cry and died. Luke records the loud voice as being the seventh word, "Father, into thy hands I commend my spirit."

If this record is true, Jesus died literally of a broken heart. "He came unto his own, and they that were his own received him not."

*Cedar Rapids, Iowa.*

## What Religion Means to Me

BY D. A. MAXCY

To me religion means more than an outward act or form by which men indicate a recognition of a God to whom obedience and honor are due. To me it means filial obedience to an all-wise Creator, a gracious, loving Father, a true dedication and devotion to the service of his Son whom he sent into the world, that through his suffering and death we might inherit eternal life.

Religion to me means living day by day in joyful submission to the teaching and example set for us by the meek and lowly Christ; loving our enemies, doing good to those who hate us, praying for those who spitefully abuse and persecute us.

The Book tells us: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Thus we see there is a religion which is vain, and there is a religion that is true. And to me, true religion is a living, vital something that buds, blossoms and bears fruit for his kingdom. That, in the truest sense of the word, is what religion means to me.

*Ontario, Calif.*



## Garkida News Notes » » »

BY CHALMER FAW

Annual Meetings are always news. The Church of the Brethren mission in Africa has just finished its nineteenth such meeting with Garkida as host. All members of the mission now on the field were present, including our latest recruit, Miss Dadisman. The theme of the conference was the Abundant Life, sounding Christ's triumphant challenge to the death and destruction of the present world order.

The meeting began on Friday evening, Nov. 28, with a preliminary reunion of genuine good fellowship. This was the first we had seen some of our members since before the rainy season, seven months ago. One family failed to arrive in time for the first meeting and was finally found some sixty-five miles out from Garkida encamped for the night after a day of car trouble.

Saturday, the 29th, was largely spent in committee meetings. In the evening the annual mission banquet was held, with reminiscences of college days as the principal theme. Alumni of six of our Brethren colleges and of Bethany Seminary were present, with words of appreciation and high praise for the institutions which had been so prominent in preparing them for the field.

On Sunday morning the group assembled in worship service and heard the conference sermon on the theme text, John 10:10. In the evening another sermon helped set a highly spiritual tone for the meetings to follow.

Monday's theme was Guiding Toward the Abundant Life, with three inspiring and practical messages leading into a good discussion. The afternoon was devoted to committee meetings. The third sermon of the conference was delivered at the evening session.

Tuesday's emphasis on Developing the Abundant Life was also dealt with by three speakers with a discussion following. Committees again met in the afternoon and the conference's fourth sermon closed the day.

Building for the Abundant Life was the topic for Wednesday, and again three very worth-while talks set the problem before us. The emphasis upon building an indigenous church struck a responsive chord and the discussion which followed was most enthusiastic. Wednesday afternoon the business session officially began and was continued again in the evening.

The mission met in business session throughout Thursday and Friday and was to have drawn the conference to a close on Friday evening. The importance of the matters under discussion was such, however, that they could not be so swiftly dealt with, and Saturday found us still laying plans for the coming year's work.

After rest and worship on Sunday, the mission, with characteristic African subordination of time to life's values, resumed its discussion on Monday and continued on until Tuesday noon (Dec. 9), when the meeting came to an official close. A remarkable spirit of unity and harmony of purpose pervaded this protracted meeting, a fact which made possible the far-reaching decisions which will be seen to have issued from the conference. For, at the very time that America was entering the world's dark death struggle, the Church of the Brethren mission in Africa was laying the groundwork for a new program of life and light.

Tuesday and Wednesday saw Garkida's guests depart, each to his own post of duty and each with the strengthening assurance of greater days ahead for the mission.

*Garkida, Africa.*

## What to Pray For

Week of April 4-11



B. Mary Royer



Goldie E. Swartz

Our minds are called to India during this week to remember in our prayers Sisters B. Mary Royer and Goldie E. Swartz.

Although letters are not coming through frequently, yet we believe that at Dahanu our missionaries are carrying on their work about as usual.

Even though B. Mary Royer is not very strong physically, she does the work which is hers to do. She finds great joy in teaching classes of women, both on Sunday and throughout the week. She has Bible classes for the women, also one for the nurses, and a Sunday-school class. Besides this she looks after the Babies' Home and helps with the home-making in the bungalow. This means a heavy schedule of work and she does it all in her conscientious and thorough way.

A letter from Goldie Swartz, written on Dec. 15, reached the office on Feb. 27. In it she speaks of her work in the villages. Her bicycle was taking

her out to the villages and she was camping in a village some eight miles from the Dahanu mission station. It had taken some over an hour to ride out to this village on the bicycle, for some of the way led through jungle paths. The next day she planned to ride another eight miles in the opposite direction to visit one of the village schools.

It is good that all such letters end with a triumphant note. She writes: "I know no burden is too great or no task too hard for a coworker with God. He has marvelously sustained me in my work among these needy people."

## Warmhearted Friends

BY MODENA M. STUDEBAKER

Our little daughters were given a wild canary in a native cornstalk cage by Bro. Heckman. One day two of the slats of the cage were spread apart a little, and the bird burst out flying wildly to recapture its freedom. We never saw it again. Marilyn wept bitter tears. The bird, like others, had been caught by some of the lepers in an ingenious homemade trap. So I asked a leper friend if I might some day purchase another one in order to heal our little daughter's grief. The very next day, one of the lepers came to our gate, smiling proudly, carrying a fine yellow and brown canary bird in a cage. He said that one of the lepers had heard of our Marilyn's misfortune, and he wanted to give her this canary as a small gift.

Our leper group is the most responsive, warmhearted, enthusiastic group of people I have seen in Africa. In their religion, their school, their prayer groups and their



friendships, they are a choice company. Perhaps suffering and disappointment has refined them. I say it most sincerely, it is a pure joy to work among them. May God bless them, every one, and may we never fail them.

*Garkida, Africa.*

## Brethren Service Committee News

The following is the first installment of excerpts from the pamphlet, *The Conscientious Objector Under the Selective Training and Service Act of 1940—Work of National Importance*, prepared by the National Service Board for Religious Objectors. It has been prepared to explain and describe Civilian Public Service.—Ed.

November 27, 1941

General Lewis B. Hershey, Director  
Selective Service System  
21st & C Streets N. W.  
Washington, D. C.

Dear General Hershey:

This will confirm our conversation of yesterday when we told you, as representatives of the American Friends Service Committee, the Brethren Service Committee and the Mennonite Central Committee, that we were prepared to continue the present program within the limits of our financial ability until January 1, 1943. If convenient with you, we would discuss the whole problem again in September 1942, to see whether the arrangement is still mutually satisfactory and should be continued.

We understand that the details of the continuation have been discussed with Paul Comly French of the National Service Board for Religious Objectors and that they can be worked out by the National Service Board for Religious Objectors and your office.

We wish you to know that we appreciate the sympathy and understanding with which you have faced this problem during the past year or more and assure you that we are hopeful that the same relationships can continue during the coming year so that jointly we can demonstrate the ability of a democracy to respect minority religious groups.

Cordially yours,  
M. R. Zigler  
Brethren Service Committee  
Clarence Pickett  
American Friends Service Committee  
Orie Miller  
Mennonite Central Committee

December 19, 1941

Mr. Paul Comly French  
National Service Board for Religious Objectors  
1751 N. Street N. W.  
Washington, D. C.

Dear Mr. French:

This will acknowledge your letter of December 11 enclosing a communication signed by Messrs. Zigler, Pickett and Miller, representing respectively the Brethren Service, American Friends Service and Mennonite Central Committees, confirming our conversation concerning the operation of camps until January 1, 1943.

It is understood that the Government will assume as of December 20, 1941, maintenance and repair of camps

with the exception of camps owned or leased by church organizations. Details of this maintenance will be worked out by our Camp Operations Division and will be submitted to you.

The Government will assume packing and shipping charges for materials ordered for Civilian Public Service Camps after this date.

The Selective Service System will consider the assignment of individual men to specific work of national importance and will consider the development of new type projects as they are presented to us, each case to be considered on its own merits. It is to be understood that we are giving no blanket approval to any projects other than those now established. I trust that as new projects in which you are interested are brought to your attention, you will present them for immediate consideration.

Sincerely yours,  
Lewis B. Hershey  
DIRECTOR

## Approved Plan

The present program gives the religious groups of America an opportunity to demonstrate in a practical way their faith in a type of life that does away with the necessity of war. It presents a great responsibility and a challenge to show that they are prepared to make financial sacrifices to support the things they hold precious in our democracy.

The approved plan costs about \$35 a month per boy for maintenance and the various religious groups concerned, either individually or through their central church bodies, have been aiding the American Friends Service Committee, the Brethren Service Committee and the Mennonite Central Committee in financing this program. Most of the religious denominations concerned, outside of the historic peace churches, have established committees to aid young men of their faith who need financial assistance.

Persons drafted for military service, whether combatant or noncombatant, are provided with clothing, food, and shelter and all necessary medical, dental and hospital care. In addition they receive regular army pay of \$21 a month for the first four months of their service, \$30 per month for the next eight months, and \$40 thereafter. Persons who serve under the Civilian Public Service program will receive no pay and in addition either they, or their religious group, will pay for their own maintenance and the general administration of the camps as an expression of their willingness to make sacrifices for the things they believe in.

The Brethren, Quakers, Mennonites and Catholics, as administrators of the camps, agreed with the government that they would assume the financial responsibility and that no person would be prohibited from assignment to camp because of inability to contribute to the cost of the program.

The base of the present program centers around unused Civilian Conservation Corps camps, although other types of units have been established. These camps are not financed by the government, but basic equipment (such as cots, cooking and heating stoves, blankets, etc.) are provided by the Selective Service System. The various technical agencies of the Federal Government or of the states provide technical equipment and direction for the work of the project. The National Service Board



has posted a \$500,000 bond with the government for the protection of the material and property loaned to the camps by the United States.

#### Camp Administration

The Administration of the camps is under the direction of the American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee, the Association of Catholic Conscientious Objectors. Any other agency, or agencies, may be authorized to operate camps.

Provision has been made in the regulations of the Camp Operation Section of the Selective Service System for the establishment of governmental camps if it seems advisable by the National Director of the Selective Service System to operate such units.

#### Types of Projects

Work of national importance includes work with the Soil Conservation Service, the United States Forestry Service, Public Health Service, National Park Service, Foreign Service (with the approval of the State Department), work in various state hospitals and some individual detached service.

#### Soil Conservation Service

Soil conservation simply means the preservation of land, primary source of man's wealth. Depletion of soil resources through erosion has depopulated large areas and transformed productive farm land into "dust bowls." The Soil Conservation Service, a division of the Department of Agriculture, assists farmers to combat erosion through such measures as strip and contour cropping, terracing hillside fields, draining swamp lands and irrigating uplands. Civilian Public Service camps participate in this program by providing labor for much-needed improvements. Among the projects completed or under way are the building of diversion ditches, concrete flumes to prevent gullyng, stock watering ponds, irrigation ditches and surveying for contour plowing. Through soil conservation the food resources of the nation are being protected.

#### U. S. Forest Service

Forestry includes much more than planting and caring for trees. The U. S. Forest Service is concerned with better utilization of rainfall, development of trees and grasses for industrial and conservation purposes, fire protection, recreation and a multitude of other activities. Civilian Public Service camps participate in most of these. In one state, the job is hurricane timber removal and the digging of water holes. In another it is recreational forest use and in still another, experimental work directed toward the reforestation of barren, highly eroded areas. C. P. S. provides man-power for these tasks. Conservation of forests is an accepted national responsibility.

#### National Park Service

All national parks are not Yellowstones or Yosemites but they all provide rest, recreation and adventure to America's citizens. The National Park Service of the Department of Interior is charged with responsibility for making vast areas available for recreation needs. Such functions are planning and developing play areas, providing roads and trails, and building shelters and facilities are performed in all Park Service lands. The National Park Service also offers expert advisory as-

sistance to state and municipal park authorities. At present, Civilian Public Service camps are assisting in the development of park projects near a great metropolis and on a great scenic roadway.

#### U. S. Public Health Service

Hookworm, a disease associated with poverty and filth, still afflicts large areas of the country, in spite of earnest efforts to eradicate it. The U. S. Public Health Service, in co-operation with state boards of health, carries on a continual educational campaign and the Farm Security Administration assists in certain areas by allocating funds for sanitating houses. Civilian Public Service has been authorized to set up an experimental unit to combat this extremely debilitating disease.

#### Hospital Service

"Human conservation" work in certain designated hospitals has recently been included as "work of national importance" under the Civilian Public Service program. Hospitals throughout the nation have lost key employees because of the industrial boom and the Selective Service Act. Particularly in mental hospitals and among attendant orderlies (often called the keystone of the hospital) has this condition been evident. To meet this need, specially qualified assignees to C. P. S. camps will be chosen for this type of service. Men who volunteer for this service have the same status as other employees except as regards salary. They receive training in their duties and in general principles of hospital techniques.

#### Individual Assignments

No individual assignments of any kind will be made until men have been in camp for at least sixty days and then only when men are specially qualified and after they have been individually approved for such work by the national headquarters of Selective Service System. Only individual projects functioning under a governmental agency will be approved.

To be continued

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### Heart Throbs

"The money order for \$10 is from the juniors of the church in Santa Ana, Calif., and is their offering for Chinese relief. Our group includes more than the juniors for it is composed of twenty-seven children from all our children's departments. We enjoyed the mission study book, Bright Sky Tomorrow, so much, and this offering comes as a heartfelt wish to help the boys and girls in China. You should have seen our children's happy faces as they put in their offerings every Sunday. Some of it was earned through real work on their part which made the giving all the more joyful. I have enjoyed my work with the children more than I can express in words. May our Father bless the leaders and children richly through the coming years that his church may become a better and larger one."—Mrs. Bertha Henard, Santa Ana, Calif.

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"Am pleased to be able to send my mite, \$10, for the cause which is most dear to me."—A brother in California.

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"Please find enclosed check for \$50 for world-wide missions. The Lord has been good to me this year.—A brother in North Dakota.



## The Church at Work

### Vacation Church Schools . . .

#### *A Contribution to Peace of Mind for Children in a Time of War*

Just as the president of the National Child Welfare League in America recently commented that summer camps for children are needed this summer as never before, so it could be said that vacation church schools, as a haven of relaxation and change of scene from the world of the present excitement, are also more greatly needed than for many years. The hours of happy living together under the guidance of wise adults can mean much toward tiding over a period of strain and stress that is bound to leave its marks on our children in one way or another.

#### **New Opportunities for Thinking Through What Causes Wars**

Facing reality is one of the ways of relieving tension, for those not too overwrought; and many children will be in a very ready mood, this summer, really to try to find out why wars occur. If modern education has taught us any one thing above others, it is that children learn best when they are really involved in a problem situation they want to solve—a "life situation," in other words. We can be glad that there are already prepared and waiting for our use splendid materials in this field. One, *Learning How to Settle Disputes*, has just come from the press, and would be worth using in every vacation school this summer. (It is described more fully in another article in this section.) The books dealing



with world friendship are another fine approach to children's thinking just now, and Miss Mow is bringing to our attention in her article the current materials.

#### **The Abiding Values of the Vacation School**

During recent years the church has tried a good many different ways of extending the amount of time that can be given by the church to its children; and there are some who feel that we are coming back to the vacation school as the best possibility. The reason—because this is the only session of the church school where group living can be practiced in harmony with the things that are being taught. Learning to do by doing as the only sure way of learning has been demonstrated in so many ways we can no longer doubt it.

It is hoped therefore that wherever possible, schools will be held, with the best your church can afford to put into them.

#### **New Vacation School Materials**

By Genevieve Crist, Children's Editor

You will be leading a group of boys and girls this summer into a Christian interpretation of life and the universe. You will want them to see in it this year as never before God's purpose and plan. You are eagerly hoping that they will discover what it means to be partners with God and that they will be won to his cause to whatever extent they can in rebuilding a social order throughout the world, embodying the ideal of God-fatherhood and man-brotherhood. It is for assistance in the realization of these purposes that the following three new courses are being added to the vacation school materials.

**Learning How to Settle Disputes.** Lucy King De Moss. Bethany Press. 1941. \$1.00.

This course deals with the problem of living together in a friendly way. It guides the thinking of children to the Christian way of settling difficulties when they arise, and demonstrates the effectiveness of the way Jesus taught. It seeks to show the futility of trying to solve disputes by imposing one person's opinion or decision on a group, and points out the satisfaction and joy of doing things together. Co-operative living does not come from talking about the advantage of doing things together, but day-by-day practice of friendly, unselfish thinking and working in the home and on the playground. The contents follow.

I. Guidance for the Teacher.

II. Fifteen Class Sessions.

1. What Causes Disputes and Quarreling.
2. Ways of Settling Disputes.

III. Source Materials: Worship, Stories, Games.

This book is published for the International Commit-





tee on Co-operative Publications of Weekday Schools, and is written for third- and fourth-grade children. Although written as a weekday text it is equally usable for vacation schools.

**Followers of Jesus.** Elizabeth Scott Whitehouse. Westminster Press. 1942. \$1.25.

This textbook for juniors goes forth from its author with the purpose of helping juniors to discover what it means to be followers of the greatest of all leaders to make his cause their own. The course is published by the Interdenominational Committee on Co-operative Publication of Vacation School Curriculum. It presents opportunities for growth in Christian character as the children increasingly understand the Christian principles which contribute to their living and learn to judge their own attitudes and achievements in the light of those principles. A study of the contents may point up values of the course.

I. Planning for Your Own Vacation School.

II. Sessions:

"Ye Are my Friends."

— Each in His Own Way.

III. Story Section.

IV. General Plans for Conducting the Department.

**A Journey Through Bible Lands.** Gerald Giving. Pupil's Manual, 30c. Teacher's Manual, 50c. Grade 6.

This course is not one of the co-operative series of texts, but nevertheless is a source of acceptable material where Bible geography is desired. The title of the book suggests the immediate purpose of the course—to go on an imaginary journey through the Bible lands. By means of narrative, questions, suggestions, pictures and maps, definite and lasting impressions are left with the children. Devoted to the objective of making the important features of Bible geography and Bible history vivid to the students, this course should develop the children's love of the Bible and their growth in Christian character.

A complete list of texts for all grades and ages together with other helps for the director is available free of charge from the Brethren Publishing House. Curriculum materials may be secured from the Brethren Publishing House.

The Elgin Loan Library will send samples of all books listed in Vacation School Materials for 1942 (for examination purposes only, and not for actual use in schools).

### Ten Rules for Directors for Setting Up a Successful Vacation Church School

By Jacob F. Replogle, Chicago, Illinois

The following are ten rules for the director for setting up a successful vacation church school. They are *the* ten rules, for there are rules upon rules. They are not necessarily in the order of importance, but rather in a chronological order, as a vacation church school would develop. In order to check with my own thinking, I asked several of our local children's workers to assist in suggesting rules. What follows is my own interpretation of the thinking of the group.

**1. There must be consecration.** Any director chosen for the leadership of a vacation church school must be sold on his or her task. Yet there are many who accept responsibility with

little thought of its possibilities and its demands. A director must love growing personalities, desiring to do his share not for love of compensation but for love of life.

**2. There must be early preparation.** Four or five months in advance is not too early to begin to prepare for two to four short weeks of school. In preparation there is involved the knowledge of the needs of children for whom the school is to operate. We too often take for granted that we know our children and that their needs never vary. The needs of one group of children are not necessarily the needs of another group. Know your children, and prepare in light of their needs.

Likewise, their basic interests must be kept in mind. Preparation must be on the basis of the child's interests and not on the basis of an adult's egotism.

Another part of preparation is knowing the available materials and where they may be obtained. This is not a last-minute job. It is a long-range preparation months in advance of the school. Successful vacation church schools are not put on over night. You may know of such preparation for a school. Everything may seem to go wrong where adequate preparation is lacking, or objectives have not been thought through in advance. Time is valuable. Preparation made in advance will advance any school.

**3. The personnel must be selected with care.** All teachers and helpers must be chosen early. A director of necessity should know the help that is available and hand-pick his corps of workers. A great risk is taken to accept all those who volunteer. If we want a successful school, let us pick souls who are emotionally adjusted and practical in experience. All teachers and helpers must love their work and their associates, binding each together in a helpful fellowship. Responsibility and assignments should be shared by all in that fellowship.

**4. There must be adequate planning.** How does this differ from No. 2? Here is meant the details. Out of the fellowship of the staff, the details of the program should be planned long in advance. Such things as time schedule, program arrangement and room assignments need to be done early. Lists of suggestive projects should be thought through and be in readiness for the children's co-operative decision. The time to begin to have staff meetings is not a day or two before school opens; there should be regular meetings for co-operative planning weeks ahead.

**5. Have adequate materials on hand for teachers and**

STAND WITH ANYBODY  
THAT STANDS RIGHT  
STAND WITH HIM WHILE HE  
IS RIGHT, AND PART WITH HIM  
WHEN HE GOES WRONG.

PEORIA ILL. OCT. 16, 1854.



children. More important than having the materials, is to know where to get good departmental materials. Start finding out by writing to Elgin today. Months in advance, have several good resource books and magazines in the hands of the teachers and assistants to which they may refer. The plea here is not to have the latest up-to-the-minute materials, but rather to have adequate and good materials sufficient for all the needs of the school. Often a leader may have to use his own creativity in obtaining materials, but have them planned out long before school. On the other hand all materials need to be correlated with the objectives set. Busywork has no place in a successful vacation church school.

**6. There should be adequate publicity and advertising of the school.** The tragedy of a school is the statement of a child, "I did not know that they were having a school." Spectacular and sensational publicity should be avoided at all times. Publicity for a school should be early enough that all children in the community learn of it and desire to attend. Church groups and communities should be asked to help promote the school.

**7. The school should be a wholesome happy experience of Christian living.** It is not a time for the giving of heavy dogmas, but of appreciation and experience in learning to live together. The teaching-learning process should be natural and informal, based on the guided quest of living together. This experience should be charged with happiness, beauty and harmony with God.

**8. The school should be a fellowship of sharing,** not only in experiences but in projects, in worship, in life relationships. The projects undertaken should not have a selfish motive but have others, perhaps less fortunate, as the focal center of the attention. The offering taken should not be for self-use. On the playground, in the use of equipment and in worship periods, the fellowship of sharing should function. "For others, Lord, yes, others."

**9. There must be the follow through in the school.** All goes well until the last few days, then one wonders what is wrong. The material seems to have lost its attractiveness, and so it goes. Planning again comes to the foreground. In basketball practice we were taught to follow through after we had tossed the ball toward the goal. It was part of making the basket. Continuous punctuality, regularity, and interest are part of the follow through of a vacation church school. Too many schools are not successful because after the first few days there is no follow through. School never closes until after the last session is over.

**10. There must be a proper evaluation of the school** after it has been completed. This should be a co-operative project of the fellowship of the staff. Have you ever heard the sigh of relief as the last session is over? You can be assured that there will be no proper evaluation of the school. An evening spent in thinking through and evaluating all activities of the past weeks will make for a better school next year.

**11. I am impelled to add another rule, one which cannot be a rule but a practice, and which should be first and last in every school.** The Spirit of the Christ should move throughout the school. May his love prompt the patting the tousled head of an outsider. May his Spirit prompt the wiping of a tear-stained face. May his unseen hand draw the patterns of the projects. May his Presence lead in the preparation, the planning, and the following through of your vacation church school.

## World Friendship and the Vacation Church School

By Anetta C. Mow, Mission Education

Vacation church school classes present a most excellent opportunity for children to enjoy the fine primary, junior and intermediate books written especially with the purpose of building kindly attitudes and Christian concern for the peoples of the world. The study of these books provides the best possible chance to instill in the hearts of our boys and girls appreciation for the best in other lands and to increase the spirit of friendliness.

For the intermediate and junior high school grades, *Brothertown*, 60 cents, by Louise Griffiths, will be found to be a book that is not only intensely interesting but one that will give a wealth of information. It deals with the five areas of life in the family, community, government, world order and Christian patriotism. The book is illustrated by many photographs.

*Living Together in Today's World*, 50 cents, is a greatly expanded and enriched leader's course which provides teaching material. It is definite in its guidance on bringing the group to a real experience of democratic living. This guide should be used with *Brothertown* since the five units of work are built around the areas of life covered in it. The guide contains a wealth of background material intended for the assistance of the leader.

The junior books are truly delightful books. *We Gather Together*, 60c, is the name of the book that contains a dozen stories which picture Christian people at worship in different parts of the world. The worshippers may gather at the call of a bell or a gong, a trumpet or a drum. Photographs and drawings, music and songs help to make the book attractive and very helpful.

*A Teacher's Guide* has been prepared to be used with *We Gather Together*. It is 25 cents. Suggested activities, materials, worship services and session plans fill the booklet. Each leader of a group will want to secure both the book and the guide.

*Young America Makes Friends*, 50c, is a unit of work containing stories, worship and background materials which clearly bring forth the truth contained in the title of the book. This is a book which it would be well for every American boy and girl to know.

For the primary children, two interesting books are available for reading and classroom work. *Come Everyone and Worship*, 60 cents, and *Child Neighbors in America*, 50 cents, both contain lovely stories which help even small children to see the value of friendship and the beauty of worship among peoples around the world.

Along with both of these primary books, *Teacher's Guides* may be secured. Each is 25 cents.

All of these books and guides may be secured from General Boards, 22 South State Street, Elgin, Illinois.

## Nature Study and the Vacation Church School

By Ernest M. Shull, Chicago, Illinois

Nature helps man to interpret religion. Everything in nature speaks of God's power and glory. "The heavens declare the glory of God; and the firmament showeth his handiwork." God is working through all natural processes to realize his purposes. The extravagant beauty



of nature is enough to make men believe that something worth-while is going on in the world. Creation reveals its Creator. Since nature is one source of revelation, teachers should incorporate these values into the vacation Bible school.

Most of the parables are beautiful illustrations from nature. Jesus, the Master Teacher, taught many things by analogy. Bible stories are illuminated and enriched by drawing parallel truths from nature. Miracles of healing described in the Bible, for example, are usually difficult for children to understand. It is helpful to show that a severed appendage of the crayfish can be entirely regenerated. When the bark of a tree is injured, resins cover the wound so that healing can take place. The fundamental experiences of human life—birth, growth, death and immortality—are amplified by telling of corollaries in nature.

Using materials from the outdoors for crafts is an inexpensive as well as an effective way of teaching. African villages molded from clay make vivid our missionary enterprise. Egg shell flower gardens stimulate a desire to help God grow beautiful things. Open pine cones dipped in shellac, chains made from conifer needles, pictures made with butterflies, specimens collected for a nature museum, and other projects cultivate an appreciation for God's universe.

Nature appeals to the human emotions. In the presence of the beautiful man often becomes a worshiper. A scenic nature picture used occasionally makes an attractive worship center. When children look upon some beautiful spectacle of nature, their souls are lifted up to God in awe and wonder. Let us have more nature study in the vacation Bible school.

#### CAMPS

### Brethren Work Camps for 1942

Plans have been partly completed for setting up eight or nine Brethren work camps for the year 1942. These projects may be a dramatic expression of our faith, a second mile religion. Elemental needs, such as food, clothing, health and child care among underprivileged groups will be the vital concern of those who take part in the reconstruction work of the camps. Local Brethren churches may have the opportunity to carry forward the work started in each area.

#### Camp Locations, Projects, Persons to Contact

1. **Northwest Area.** Yakima, Washington. Possibly a year-round project in the "hops" area. Clement Bontrager, Tonasket, Washington.

2. **California.** Tentative arrangements. Chalmer Johnson, care of D. C. Gnagy, Lindsay, California.

3. **Western.** Wichita, Kansas. Building houses with and for underprivileged families. J. H. Elrod, 1141 N. St. Francis Avenue, Wichita, Kansas.

4. **Central Area.** Tentative arrangement. Dan West, R. F. D., No. 2, Goshen, Indiana.

#### 5. Pennsylvania

a. College Settlement Camp, Willow Grove, Pa., in co-operation with Camp Stardust. Nevin Zuck, 323 Fairview Avenue, Ambler, Pennsylvania.

#### 6. Southeast Area

a. Pierce, West Virginia.  
b. Danville, West Virginia.  
c. Roanoke, Virginia. Ruth Rinehart, Westminster, Maryland.

#### Types of Projects

Garden making; establishing and conducting classes in home economics, first aid, and home nursing; conducting nursery schools; supervising older children's recreation activities; building playgrounds, houses for families, community recreation houses and roads; eradication of poison ivy; painting farm buildings and working with co-operatives—these are among the projects included in the work camps.

#### Campers, Camp Personnel and Expenses

Each work camp will be under the administration of a competent director. Persons who are acquainted with the projects and who will see them carried forward to completion will be members of the sponsoring committees. Younger women, deferred draftees, capable pre-draftees, ministers, teachers, married couples, and older persons who can be spared from home responsibilities will be the camp enrollees. Enrollment fees will be from five to six dollars per week for a period of eight weeks.

For additional information write to the persons whose names are listed with each of the above camp projects, or write directly to Dan West, 22 South State Street, Elgin, Illinois.

#### ADULT DISCUSSION OUTLINE

### The Doctrine of Future Things—Our Hope

Scripture: John 14:1-6

Sunday, April 19

Note: See Chapter XII, Studies in Doctrine, D. W. Kurtz.

#### I. The Situation Which Calls for a Discussion of This Problem Today

1. This is an important Christian teaching. Our hope of the future affects our present-day conduct.
2. There is much confusion and difference of opinion among Christian people. This confusion tends to destroy the unity of the church.
3. There is often the temptation to consume time trying to discover that which God has not revealed.

#### II. Questions for Discussion

1. Explain how the doctrine of the future rests upon the doctrine of God.
2. What are the reasons for our belief in the immortality of the soul? What did Jesus teach? See John 14:2; Matt. 25:46; Luke 18:30; 20:36; 5:24, 25, 29; 6:27, 40, 47, 54; 12:25; 17:3.
3. What is the meaning of the Judgment or Final Separation? See Matt. 13:24-30, 36-43; 13:47-50; 25:1-13; Luke 16:19-31; 13:6-9; Matt. 21:28-32; 25:14-30; Luke 19:12-27; Gal. 5:19-22.
4. Describe the future state of the blessed? Of the wicked?
5. What are some of the texts of the Bible showing that Jesus will come again?
6. How did Jesus come again to his own generation? Acts 2.
7. When will be his visible return? Matt. 24:36; Mark 13:32; Acts 1:7; 2 Peter 3:3-12.

Why do we not need to know the exact time?



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, April 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Christ and Life After Death (Easter).—Mark 12: 24-27; 1 Cor. 15: 50-58. Golden Text, Thanks be to God, who giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 57.

**Christian Workers,** The Doctrine of the Holy Spirit.

**B. Y. P. D.,** Christians Without Reservation.

**Intermediates,** What Easter Can Mean to Me.

. . .

### Gains for the Kingdom

**One** baptized in the Lima church, Ohio.

**Two** baptized in the Liberty church, Tenn.

**One** baptized in the Lower Stillwater church, Ohio.

**Five** baptized in the Lebanon church, Pa., Bro. Wilfred Stauffer, evangelist.

**One** baptized in the Lower Union church, Locust Grove congregation, Va.

**Four** baptized in the Lititz church, Pa., Eld. James M. Moore, pastor, Bro. Jesse W. Whitacre, evangelist.

**Four** baptized, three reconsecrated and one received by former baptism in the Juniata church, Altoona, Pa., Bro. Ernest E. Muntzing, evangelist.

. . .

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. O. J. Hassinger** of Huntsdale, Pa., April 12, in the Trostle house, Upper Conewago congregation, Pa.

**Bro. Elden Petry** of Mogadore, Ohio, April 13-26, in the Richmond church, Ind. Time 7:30 p.m.

**Bro. Lawrence Bianchi** of Park Hill, Pa., in the Riddlesburg church, Pa., beginning April 20.

**Brother and Sister B. M. Rollins**, April 20 in the Fruita church, Colo.

**Bro. B. G. Stauffer** of Manheim, Pa., May 3-17, in the Pleasant Hill house, Codorus congregation, Pa.

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### Personal Mention

**Brother and Sister C. W. Stouffer** of Chicago should be added to the list of those who have reached the golden mark in wedding anniversaries. Theirs was Feb. 8.

**Dr. S. B. Miller** of Cedar Rapids, Iowa, passed away at his home March 19. Many will remember his interest in temperance and child rescue work. An account of his life and labors will appear soon.

**Dr. W. I. T. Hoover** of La Verne, Calif., recently sent us some corrections for the ministerial list in the Yearbook and an article recommending that each local church, district and college appoint a local historian. His point is well taken. It is time the Brethren take steps to preserve such records as remain and provide for better recording in the future.

It was **Paul M. Robinson**, the son, and not J. A. Robinson, the father, who was the evangelist at the Walnut Grove church, Johnstown, Pa. See Messenger for March 21, or make the correction mentally.

**Bro. Walter J. Heisey** of North Manchester, Ind., is concluding a week of pre-Easter meetings in the Second church of South Bend tomorrow. You can still pray for a fine conclusion for these services.

**Northwestern Ohio** is sending Brethren J. J. Anglemeyer and Charles E. Zunkel as Standing Committee delegates to the Asheville Conference. Brethren Wilbur Bantz and George Garner are alternates.

**Bro. J. U. G. Stiverson**, well known for effective home mission work throughout the Northwest, passed into rest March 18 at the home of his daughter, Mrs. F. Ries of San Bernardino, Calif. Those who have copies of Muir's Settlement of the Brethren on the Pacific Slope will want to read something about Bro. Stiverson.

**Mrs. W. R. Bollinger** of Oak Park, Illinois, and Jacob Replogle of Chicago met at Elgin, March 20 and 21, with the youth director, Raymond R. Peters, and with Inez Goughnour and Grace Hollinger, to consider plans for intermediate work in the church. Anyone interested in receiving copies of the minutes of this meeting should write to the Youth Department, 22 S. State St., Elgin, Ill.

**Sister Ida Shumaker**, who spent so many and such effective years on our India mission field, is concluding a strenuous tour of the churches of Southern Illinois with engagements still to fill as follows: Virden and Girard, Sunday, April 5; Liberty, Monday afternoon; Camp Creek, Monday evening; Canton, Tuesday evening; Oak Grove, Wednesday afternoon; Panther Creek, Wednesday evening.

**Bro. L. Avery Fleming**, general secretary of the Board of Christian Education, is scheduled to serve on two of the nine teams of men and women who have been selected to assist in the 135 one-day conventions on Christian education. The conventions are a part of the United Christian Education Advance emphasis and will be held in forty-three states, April 13 to May 2. Bro. Fleming is assigned to act as one of the team leaders in the following conventions: April 20, Garden City, Kans.; April 21, Denver, Colo.; April 22, Pueblo, Colo.; April 23, Sterling, Colo.; April 24, Fort Collins, Colo.; April 26 and 27, Rockwell City, Iowa; April 28, Sioux Falls, S. D.; April 29, Aberdeen, S. D.; April 30, Huron, S. D.; and May 1, Rapid City, S. D.

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### Miscellaneous Items

**Any church having seats** they wish to sell may advantageously write J. Ewing Jones, Fairchance, Pa.

**The price of the Hymnal**, Church of the Brethren, is now 75 cents per copy, not 65 cents, as it was erroneously printed on page 32 of the Gospel Messenger for March 28.

**The Southern Ohio** district conference will be held April 30 at the Salem church. All business and correspondence should be in the hands of the secretary, H. H. Helman, New Carlisle, 101 S. Scott St., before April 10.



We have more inquiries regarding copies of Brumbaugh's History of the German Baptist Brethren in Europe and America. Anyone having copies for sale please write the Brethren Publishing House, stating condition of book and price asked.

**First Virginia** meets in district meeting at Troutville, Va., April 8-10, according to two correction letters, and April 9-10, according to a telegram. This is in revision of the dates previously given in our announcement columns as taken from the Yearbook.

If **Fruitdale, Ala.**, rings bells in your memory, or if you know of anyone who was connected with the Fruitdale church at any time, please write what you remember to Mrs. Eubert Carpenter, Fruitdale, Ala. Her special interest is the early history of the church.

**The schedule** of one-day conventions on Christian Education which appeared in the Messenger for March 28, page 24, is not accurate in every detail. Church representatives who plan to attend one of the conventions should be able to secure the latest revision of the schedule from sources within their own state.

**Granddaughter's Inglenook Cookbook** is the name of the new cookbook in course of preparation. Please remember when ordering that if you ask for the Inglenook Cookbook you will get the book we have been selling for so many years. If you write Granddaughter's Inglenook Cookbook your order will be entered for a copy of the new book. The work of putting the materials in shape for the Granddaughter's Inglenook Cookbook is proceeding as rapidly as possible. But you must remember we finally got 5,000 recipes!

**Conference Business.** The time is here for Conference business to be in the hands of the secretary. As yet little has come in. Some districts that have long since had the district meeting have failed to report their delegates to Standing Committee. Each year the distribution of the Conference Booklet is delayed because of these conditions. Some report must be last. None need be late. Committees should also send in their reports promptly. If your district board, committee or secretary has not acted, get after them at once.—J. E. Miller, Secretary, 235 Hamilton Ave., Elgin, Ill.

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### With Our Schools

#### McPherson College Notes

**Night Classes.** In an attempt to meet a need in adult education a number of night classes have been organized. These classes range in enrollment from eight to twenty-four.

**College in Three Years.** By action of the board of trustees it is now possible for a student to complete his college course in three years. In order for one to do this it is necessary to enroll in summer school immediately following graduation this spring.

**1942 Summer School.** A summer session of ten weeks, opening May 27 and continuing until Aug. 5, is planned. A large number of courses now offered in the regular winter sessions will be given. Members from the regular teaching staff have been employed for this term.

**Regional Conference.** Contrary to our anticipations, Regional Conference was attended by more people than any similar conference in recent years. The date was Feb. 22-27. All speakers were from our own church. Dr. Charles M. Sheldon had been scheduled to appear for several lectures, but ill health prevented his coming.

**A Biennial Catalog.** The catalog that is now in the hands of the printer will be used for two years. A supplement, which will contain necessary changes and announcements, will be published in one year. In like manner our bulletin, which has for a number of years been published monthly, will now be published bi-monthly.

**A Landmark to Disappear.** To many thousands of former students and friends of McPherson College, Fahnestock Hall will ever remain in their memory a vital and interesting part of McPherson College. This building is now being razed, and much valuable material from it will be used in the new Industrial Arts Building.

**Booster Banquet.** The twelfth annual Booster Banquet was held in the Community Hall of the city on Friday evening, March 13. A total of 737 persons were served. The principal speaker was Inspector L. R. Pennington of the F. B. I. The booster banquet has developed into a great demonstration of goodwill and financial support on the part of the citizens of McPherson.

**Recent Publications.** In the January 1942 issue of the Virginia Magazine of History and Biography is to be found an article entitled Slavebreeding in America: The Stephens-O'Connell Imbroglio of 1838, by Dr. Francis Wayland, professor of History in McPherson College. Dr. Walter Naumann's recent criticism on French Prose Poetry has been accepted for publication by the Publications of the Modern Language Association (P. M. L. A.). A charming book, Black and White in the Sudan, by Dr. D. W. Bittinger, is just off the press. It was published by the Brethren Publishing House.

**A New Industrial Arts Building.** A generous gift from Brother and Sister E. J. Frantz of Conway Springs, Kansas, the money for the building of a new Industrial Arts building, has been underwritten. The building as now planned is to be forty feet wide by one hundred feet long, two stories in height, semi-fireproof in construction, and modern in every way. The building is to be named in honor of the various Frantz's who have attended McPherson College. Included in this number is Bro. Edward Frantz, for many years editor of the Gospel Messenger.

**New Fahnestock Hall.** Early in March the men from Fahnestock Hall moved into the new men's dormitory. The new building has been officially named New Fahnestock Hall. It is a beautifully constructed building consisting of thirty-two double rooms for men, a large parlor, and a three-room apartment for the Head Resident. Each room is completely furnished with two single beds, two study tables, three chairs, built-in wardrobe and dresser, fluorescent lights, and adequate electric outlets for floor lights and other needed equipment. All ceilings are soundproof, and the floors are covered with beautifully designed asbestos tile.

**Inauguration of President W. W. Peters.** Without a doubt, the highlight of the year came on Feb. 21, at which time Dr. W. W. Peters was inaugurated seventh president of McPherson College. The program of the entire day was one of distinct dignity and poise. The inauguration address was given by Dr. Gould Wickey of Washington, D. C., Executive Secretary of the Council of Church-Related Colleges. The investiture into office was conducted by Dr. D. W. Kurtz, former president of McPherson College, now pastor of the Church of the Brethren, La Verne, California, and member of the General Education Board of the church.



**Dear to the Heart of God » » »**

BY LEO LILLIAN WISE

Folks were silently taking their places in old Gray Chapel, for Good Friday services. From twelve noon for the next three hours some would stay throughout the entire time while others would be there only a part of the time, their places to be taken by still others.

Elizabeth Weimer and Mary Miller had come early, a custom which they followed each year. They entered a pew half way down front in the center section. Tall lilies lifted majestic heads in front of the pulpit rostrum. The women looked at the programs handed them by their usher.

Mary nudged her neighbor as she pointed to the name of the third and final speaker for the day. It was the name of James Rummel, a former pastor and one well beloved by many. Immediately both women had memories of earlier days when this minister had lived in their town. They had memories of his pretty wife, Sara, and young Jim, the only child. Young Jim had been an active lad, often in mischief. But he and his parents were a staunch unit. They were loyal, loving and deeply attached to their home.

And when the family moved to another city, where the father had a larger parish and greater responsibilities, the old friends followed their doings. Often James Rummel came to speak, and his wife and son would come with him. Then young Jim graduated from the university and took up his medical studies. When Sara died suddenly, the father and son were more closely knit together than ever. And now for some time young Jim had been in a foreign land, serving peoples of another race—peoples who sorely needed his help.

The soft music of the organ was the signal to Elizabeth and Mary that the commemoration services had begun. Always there was a hushed atmosphere, but this year it had an added quality—a quality due to the stress of tense days. For now days were filled with uncertainties, even with incredible doings.

Elizabeth and Mary had noted something else, a rare thing of racial unity! For this year the ushers had been selected from all the churches of the city. A colored man walked side by side with the president of the largest bank in town. In another aisle a German refugee walked. Thus it was. Some one had seen to bringing in foreign-born of many nationalities, for it was remembered "of one blood hath he made us all."

Finally, it was time for James Rummel to speak. He stood quietly behind the pulpit block, one hand thrust deep into a pocket. He read his selected scripture, closed his Testament and looked out at the quiet audience. For a long moment he did not speak. Faces were upturned with awed expectancy, not knowing just what to expect.

Then they realized that he was speaking quietly, leading their minds back to the day when God's own Son had died upon Calvary. He was making them see the darkness of that day. He helped them see the stark cruelty of men swayed by the forces of hate and selfishness.

"But, friends," James was saying, "God did not unleash his heavenly forces to consume that misled, moved crowd. He did not destroy their land. He was waiting for a better day, a day when the sacrifice of his

only Son would bring men back to face him. For all men are dear to the heart of God! He does not like their evil actions, but the souls of men are precious in his sight. God knows that hate cannot feed itself forever; the time comes when the coals are dead and there is a sickening realization of wasted energies, wasted lives, wasted opportunities, and nothing has been erected of which to be proud. It is only when love motivates people to do justly, to live honorably, to have compassion, to stretch out a helping hand, to reach up toward the love of the Almighty, that peoples build edifices to rejoice in. Only then can we be sure that we are on a path that leads up to victory."

Then he paused. Some wiped away tears—and they were not ashamed of the tears. Others were remembering heartaches almost unbearable but for the comforting grace of God.

"And in these days when hearing of incredible cruelties practiced by men, do not let hate rule your hearts," resumed James Rummel. "Do not let your heart be corroded by an evil thing which means death. Rather, let us practice a little more kindness, be more just. Let us try to see the good in the folks we walk beside. Let us seek with tears divine cleansing for our daily shortcomings; let us seek to be overcomers of evil and doers of good. I am so glad today to see that here you have practiced the brotherhood of man. When I came in there was my black brother, Jael Clark, to grasp my hand. Then as I stand here I can pick out one face

**Another Easter Day**

BY FREDERICK D. ANTHONY

"Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11: 25, 26.

Another Easter day is here,  
The day all mankind should revere;  
For many centuries ago  
Christ died and rose as we well know.

He died for all, his Word reveals,  
On home and foreign mission fields;  
In fact these fields are his creation,  
The human kind of every nation.

Our Savior died who knew no sin—  
Was holy, harmless, pure within;  
He bore our sins upon the tree,  
Through faith in him we're now set free.

Not only did he bleed and die,  
When pierced by one who stood near by,  
But in a sepulchre was placed  
His bleeding form which was defaced.

But here he did not long remain,  
Up from the grave he rose, 'twas plain;  
For though they pierced him with a sword,  
He now remains our risen Lord.

So let us on this Easter day,  
Attend our church, bow down and pray,  
And serve our Lord through peace and strife,  
Our "resurrection and the life."

Baltimore, Md.



after another representing many other nationalities. And I'm glad, for you are all dear to the heart of God. But supposing—"for just a moment, and only one, his voice faltered—"I were to see the face of one and say in heated voice, 'Take that man out! He belongs to a people who have brought death to my only son!' Then what?"

He paused as if waiting for an answer; meantime Mary gripped tight the hand of her friend.

"Then I would be untrue to my calling as an ambassador of the God Eternal, who even now is standing watching, to see how long it will be before we little mortals acknowledge his Lordship."

After a little James Rummel sat down, and the people who had listened to him did not yet know that his hand inside his pocket clasped tightly a paper. On it were these words: "We regret deeply to inform you of the death of your son, Doctor James Rummel, suffered during an air raid."

Bellefontaine, Ohio.

## In the World of Anna Elizabeth

BY LUCILE LONG

### Chap. V—I Object

Anna Elizabeth sat on a stool out in the yard peeling early apples. Her sister Catharine helped her at odd intervals, but most of the time she was with Joanna, who was doing some fancy building with clothespins in the yard near by. In the house Anna Elizabeth could hear her mother singing as she was preparing the week's baking—pies, bread, and cakes to go into the oven once the fire had died down and the coals had been raked out. This afternoon the Frantzes were coming over, and Sister Frantz and her mother would peel apples in dead earnest, while Brother Frantz and Michael would help her father, this time in the wheat field. It ought to be a nice afternoon, Anna Elizabeth thought, even if she had to peel almost all the time. She could take a cold snack to the men, she was sure, and if there weren't too many apples, she could perhaps play church with the little girls.

She sat thoughtfully peeling and keeping an eye on her sisters. Catharine got up from the log cabin that she was building out of the clothespins and started across the yard.

"I want a drink," she said.

"Bring me some too," called Anna Elizabeth.

"Me too." That was Joanna's favorite phrase.

Catharine stopped at the house for a large mug and went on towards the springhouse. It was only a little way from the kitchen door, and watching her sister, Anna Elizabeth thought how silly it was ever to be afraid to make that tiny journey. But when the days were short, or supper was late, and she was finishing up the dishes after dark, Anna Elizabeth knew well enough that she did not relish the trip. Only the last evening she had gone after a pail of water, and while she had walked with even pace to the springhouse and with equally even pace back, never once looking behind her, still she knew how relieved she had been to get into the house again and within the range of the candle and firelight. She was sure that Henry was not afraid in the dark, and she saw no reason why she should be. Of course her father and mother weren't afraid. She sighed and reached for another apple.

Henry came up just then with another basket full of apples. He shared in the mug of spring water which Catharine brought and which went from one child to another, and then he stretched out on the ground for a little rest.

"Do you suppose we will have any time then to play this afternoon?" asked Anna Elizabeth.

Henry reached up for a piece of peeled apple.

"Not much," he replied, putting the quarter in his mouth at once.

"You could be the preacher, Henry."

"I do not want to be the preacher," said Henry, holding up his hand again.

Anna Elizabeth handed him the knife that Catharine had used on her two or three apples that morning. "Make yourself right at home then!" she said crisply.

Henry put the knife back in the pan. "Eat them I will without peeling," he said.

"Would you be Brother Hammer then?"

"I do not want to pray that long," objected Henry. "Run out of things to ask for, I would."

"Easy it is," said Anna Elizabeth, a little impatiently. "You just say the same things over and over in different words."

"Why do that?" asked Henry lazily.

"Well, then who will you be?" asked Anna Elizabeth. "Do you think maybe we could let Hannah Frantz do the praying? I want to be Peter Becker and set the tune."

"You can be Peter Becker and preach and sing both," said Henry cheerfully. "Or Michael could preach."

"Michael is too old to play. You know that!" Anna Elizabeth paused a moment and then added regretfully, "And a pity it is too."

"We could have business meeting," suggested Henry, "and then you could preside, and the rest of us could talk just whenever we wanted to."

"Somebody would still have to be Brother Hammer," insisted Anna Elizabeth. "He always objects!"

"So he does," agreed Henry. "Of course, a great deal of objecting all the men do in such a meeting."

"Talking they do, and a good deal of it sounds very—well, very *earnest*," said Anna Elizabeth reflectively. "It is a chair I wish I could have at the next meeting, but I know I will get a bench or else the ground. At our house is the meeting."

"Do you think other churches have such meetings?" asked Henry suddenly.

"I suppose their ministers tell the people what to do in the big churches in Philadelphia," replied Anna Elizabeth. "We are Brethren and decide for ourselves."

"And a long time it takes," observed Henry.

"Well, Henry, you can be Brother Schreiber then," said Anna Elizabeth. "Goes to sleep he does every time the meeting lasts very long."

"How then does he know who preaches well?" Henry sat up and took a third apple. "He said last meeting that the sermon of Brother Kline in May was the most powerful he had ever heard."

"Maybe his wife tells him on the way home," said Anna Elizabeth, grinning. Then she laughed outright. "Imagine mother telling father how the sermon was! Or father telling mother!"

"Now then, and what are you children talking about?" asked their mother, coming out for some of the peeled apples. "Not much work do you do when you talk so much, Anna Elizabeth!"



"Mother, do you think Sister Schreiber tells Brother Schreiber whether the sermons are good or not? You know he sleeps."

"And why do they not vote quicker instead of talking so much at the business meeting?"

"Children!" their mother exclaimed. "I want to hear no more foolish questions. Henry, hoeing there is to be done in the garden if all the apples are up now, and Anna Elizabeth will peel more apples after you have gone then. Girls, not any clothespins lost do I want. Too long it takes to whittle them. Perhaps you should use corn cobs to play with."

"I'm watching them, mother," said Anna Elizabeth.

"You know, Henry," she went on, as her mother returned to the kitchen, "father rather encourages Brother Hammer when he objects, too. Now why, do you think?"

"I do not know," said Henry, and he started for the garden, where a hoe hung conveniently by the gate.

The Frantzés arrived after an early dinner, and Sister Frantz and Anna Elizabeth and her mother "snitzed" apples with speed and energy out in the yard, while the four little girls played within observation. Even Samuel's cradle was moved out for the time being. Anna Elizabeth listened to the conversation for a while with interest.

"It makes rain tomorrow, I think," said Sister Frantz presently.

"Perhaps," replied her neighbor. "Glad I am that the harvest is being finished today for both of us. Wheat is good."

"Very good. And did you know poor Sister Lehman is not so well again?"

"No."

"It wonders me about all the cures she uses. Three different kinds of medicines she has tried now in these three weeks."

"And what kind would it be?"

"Well, you know how Sarah Lehman is, Mary. It is in my opinion—"

"Empty the pans, then, Anna Elizabeth!"

Anna Elizabeth emptied the pans, saying nothing but thinking a great deal. Her mother was very clever.

"Very good are the two Schreiber girls," Sister Frantz was saying as Anna Elizabeth came back from the kitchen with the empty pans. "Their quilting you should see. And how do you get on, Anna Elizabeth?"

"Medium," she replied. It was in her mind to inquire if Sister Frantz thought now that Michael would marry Dorothea, but she decided that she had better not ask.

"And how is Brother Schreiber?" she inquired instead.

Sister Frantz looked astonished. Anna Elizabeth's mother surveyed her intently, just as if she could read exactly what was in her daughter's mind. What Anna Elizabeth meant, of course, was, "And is he sleepy now?" Feeling her mother's gaze, she kept her eyes on the apples and peeled away demurely.

"Well he is, but excited in his mind," said Sister Frantz. "I did not know you had heard. When last he was to the blacksmith shop, he heard a new minister exhorting, and very powerful he must have been."

Anna Elizabeth looked surprised. She could not imagine Brother Schreiber excited.

"We did not hear," said Sister Landis. "What minister would that be, then?"

"One of the New-Born," said Sister Frantz. "Have you heard then what they preach? Sister Schreiber is much concerned also."

"What do they believe?" asked Anna Elizabeth with interest.

"When they are saved, they are always saved," said Sister Frantz. "Never do they sin again. Sister Schreiber was telling me, and there is a religion, she says, that is really worth something."

"Humph," said Anna Elizabeth, chiefly to herself. Her father would not believe that, she knew.

"Visions they see, and thus they know for a surety that what they believe is true."

"Visions!" This was from Sister Landis.

Anna Elizabeth smiled a little. She herself could not have said the word with a more healthy skepticism, and she was very much pleased with her mother.

"Mary," said Sister Frantz, "people in our church have had visions. And why should you speak so?"

"Stephen Koch," said Anna Elizabeth promptly. "And in Ephrata he is!"

"And what do you know about his visions?" asked Sister Frantz sharply.

"Nothing," replied Anna Elizabeth. "Have you read them then?"

"No time do I have to read," said Sister Frantz virtuously. "But that men should see things when their eyes are shut in sleep is not a thing to be laughed at. Men had visions in the Bible, not?"

"When their eyes are shut!" The phrase stayed in Anna Elizabeth's mind, and she thought of the Sunday when she had insisted that she could see when her eyes were shut. She felt a little unsettled in her mind, although she was still sure that she would not like the New-Born preacher.

"And good people are in Ephrata right now," went on Sister Frantz severely.

"Who?" asked Anna Elizabeth.

Sister Frantz had that slightly pained look on her face again. So often she did not feel exactly at ease with Anna Elizabeth.

"Maria Christina Sower is there," she said, plucking up her courage, "and she is the wife of the good Christopher Sower you are always talking about."

"I will say this, then," said Sister Landis, laying down her knife. "If good it is to leave your husband and child and go off and live in a cloister for ten years, and more, then she is very good, that is true. But if Conrad Beissel were to come here, it is then—"

Anna Elizabeth was listening to her mother with delight. There were times when she felt that she was quite as much like her mother as like her father. But when her mother looked at Anna Elizabeth, she paused.

"I did not say," began Sister Frantz feebly.

Anna Elizabeth's mother stood up very straight and picked up one of the pans.

"Much that passes for religion is very great nonsense," she said firmly. "When I know how this New-Born minister lives, I will perhaps listen to his visions, not before! Anna Elizabeth, take then something to eat to your father and the others."

Anna Elizabeth went into the house to get the food ready. Later she started toward the field with a basket over her arm and a pitcher in her hand. Henry came out of the garden to accompany her and share in the aft-



ernoon food. They walked along for a while in silence. "It does not look like playing anything today," Henry said at last.

"No," agreed Anna Elizabeth.

"And an easy job you have," he declared, wiping his face with his handkerchief.

"Tired then?" asked Michael, coming to meet them in time to hear this remark. His father and Brother Landis were with him.

Henry nodded vigorously and went on mopping with one hand while he reached for food with the other.

"And you?" Michael said to Anna Elizabeth.

She looked at her hands, brown from the apples. "Rather," she said.

The men ate their bread and cold sliced meat hastily, and the mug went round and round.

"Father," said Anna Elizabeth, "why does Brother Hammer object so much in the business meetings?"

Brother Frantz looked rather startled at this frank question.

"Anna Elizabeth," replied her father, regarding her solemnly, "you can ask harder questions than anybody else I know."

"Why do you keep saying, 'And if there are no more objections'? Only encourages him it does to think up more."

Her father looked as if he might be almost ready to smile, but he didn't.

"Working time it is," he said, and he took another drink and started away. Brother Frantz followed.

"He could have answered that last question, couldn't he?" Anna Elizabeth said to Michael.

"Well," said Michael slowly.

"Do you know the answer, Michael?" she asked.

"Well," Michael said again, more slowly than ever. Anna Elizabeth sighed. "And why then will you not tell me?"

"Better it is to find out some things for one's self," Michael said, smiling down into the eager brown eyes. And he, too, turned to the work again.

"Do you think he knows?" asked Henry.

"Oh, yes."

"Do you think you can find out?"

Anna Elizabeth gathered up the things to be taken back to the house.

"Yes," she said. And as she walked along, she thought of the New-Born minister and of Stephen Koch and of visions generally, and she reflected that she had a good many things to find out.

*Bridgewater, Va.*

## Correspondence . . .

### Report of Southern Ohio Conference of Women

The Annual District Women's Conference of Southern Ohio was held at the Pittsburg church on Feb. 21. About 650 were present to enjoy the program of the day. Morning devotions were led by Catherine Hollinger, one of our older devoted Christian leaders.

Among several items of business was the decision of the delegates to give a \$250 scholarship yearly to a worthy student minister taking preparatory work in Bethany Seminary.

Sister Ida C. Shumaker brought both forenoon and

afternoon messages. She pictured vividly the need and value of Christianizing the boys and girls of India and thus bringing about Christian homes. Her messages were impressive and challenging.

A reading, *The Third Pew From the Front*, was given by Vera Hinkle of the Springfield church. Olive Beck of Ft. McKinley conducted the afternoon worship showing forth the beauty and joy of courageous Christian living. A ladies' chorus directed by Ruth Halliday Burkett gave several numbers of good music which were greatly appreciated.

Two offerings, one for relief and C. P. S., and the other for the women's work project, amounted to \$379.88. Reports were given by district directors of the various departments.

The singing was led by Gladys Funderburg with Faye Teach Frederick at the piano. All who were present should be encouraged to greater service by the many good messages received, including that of the day's theme song—

Lord, give a vision burning within,  
Of sinners dying, lost in their sin.  
I've a commission, Jesus, to preach,  
I'll do my part, Lord, others to reach.

Mrs. J. Q. Neher,  
Secretary-Treasurer.

Gettysburg, Ohio.

### Bethany Summer Extension School

Bethany Biblical Seminary will hold two summer extension schools for ministers, Sunday-school teachers, music leaders, local and district workers. The first will be at Camp Mack and the second at Bridgewater College. The places, dates, teachers and courses, and the other things you should know are as follows—

**Bethany Extension School, Camp Mack, Milford, Indiana, July 6-18, W. W. Slabaugh in charge.**

#### Teachers and Courses

W. W. Slabaugh: Life and Teachings of Christ; The Gospel of John.

Floyd E. Mallott: History and Doctrines of the Church of the Brethren; The Message of the Prophets.

Alvin F. Brightbill: Hymnology and Church Music Administration; Choral Conducting.

The Life and Teachings of Christ, Hymnology, Choral Conducting and History and Doctrines of the Church of the Brethren will be offered upon the Bible Training School level. The Gospel of John and The Prophets will be offered upon the Seminary level.

#### Other Things You Should Know

1. Bethany Biblical Seminary and the Camp Mack Leadership Training School are co-operating. Training School students are invited to enroll for Bethany classes.

2. Classes begin at 7:00 a. m., Monday morning, and run Monday through Saturday for two weeks. Class periods morning and afternoon.

3. Each student may enroll for two classes. Each class will meet twice per day. Students who attend at least twenty out of the twenty-four class sessions and carry out all class assignments may earn two quarter hours of credit in each class.

4. The cost per student at Camp Mack will be \$16 for room and board, \$2 registration fee per person and a 10c mattress fee per term per camper.



5. Books for study purposes will be provided by Bethany.

6. Each student should register for classes Sunday afternoon, July 5, at Camp Mack.

7. Make reservations for board and room by writing to L. W. Shultz.

**Bethany Extension School, Bridgewater College, Bridgewater, Virginia, Aug. 3-15, William M. Beahm in charge.**

#### Teachers and Courses

William M. Beahm: Basic Doctrines of the Christian Faith; Current Religious Trends.

Jesse H. Ziegler: Religion and Mental Health; The Program of the Rural Church.

Basic Doctrines of the Christian Faith and Religion and Mental Health will be taught upon the Seminary level. Current Religious Trends and The Program of the Rural Church will be open for Bible Training School students.

#### Other Things You Should Know

1. Bridgewater College is graciously allowing the school to be held in its buildings.

2. The cost for room and board at the college for the two weeks' period will be \$15 per person. The registration fee is \$2.

3. Each student may take two courses. Each course will meet twice per day. Students who attend at least twenty of the twenty-four class sessions and carry out all class assignments may earn two quarter hours of credit per class.

4. Books for study purposes will be provided by Bethany.

5. Classes will begin Monday, Aug. 3, at 9:00 a. m.

6. Students should register for courses Monday, Aug. 3, 7:00-9:00 a. m., at the college Administration Building. William Beahm will be in charge of registration.

7. Make reservations for room and board by writing to President Paul H. Bowman, Bridgewater, Virginia.

#### Plan to Come Because

These refresher courses will be valuable.

You may begin your theological course.

The fellowship with fellow workers will inspire you.

Every church worker needs a growing edge.

Chicago, Ill.

Rufus D. Bowman.

#### Remarkable

Once upon a time in a recent visit, the writer met a remarkable woman. Her name is Mrs. Mary Cooke Carper. She was born Aug. 7, 1849. She lives in Wyoming County, West Virginia, and near the one-time county seat, Oceana.

This marvelous character has seven democratic sons and four democratic grandsons, not to speak of other children. This woman has never been beyond thirty miles of her native spot. She has never been on a railroad train. She has never ridden on a bus. She has never voted at the polls. She has been absolutely free during her whole life from the tobacco habit and the liquor habit. While she has worn out a large family Bible by actual reading, yet she has never been on her knees in prayer.

On March 14, 1938, she saw her first railroad train

where the road was newly built and very near her house. Notwithstanding these negations, she has a deep desire to, at some time, come down into the water to be baptized. She was definitely assured by the minister that he would come a long way in order to baptize her as soon as she might be willing. She believes the Bible has the Word of God, but she is not willing as yet to be baptized. Does she have a saving faith in the Lord Jesus Christ under these conditions? Surely the direct promise of God is not hers. However, as the poet has written:

"While the lamp of life holds out to burn,  
The vilest sinner may return."

Nokesville, Va.

I. N. H. Beahm.

#### The Passing of Mrs. M. M. Sherrick

Minnie Mae, wife of Prof. M. M. Sherrick, who was for many years professor of languages and philosophy at Mt. Morris and Manchester Colleges, passed away at Billings hospital, Chicago, March 6, 1942, following a heart illness of several weeks. She was one of seven daughters of Henry and Eliza Buck and was born near Polo, Ill., Sept. 2, 1868. She attended rural school near Polo, and later attended Mt. Morris College. She then taught for several years.

She was married to Marvin M. Sherrick on Oct. 2, 1892, at Mt. Morris, Ill., Eld. D. L. Miller officiating. Their married life was long and congenial. Sister Sherrick was a faithful wife and gave herself without stint to her family. Four children were born to them: Marjorie Ruth, now Mrs. A. J. Brumbaugh; Dorothy Nevon, Paul Henry and Robert Harold. All of them, with their father, survive. Also surviving are two grandchildren and four sisters.

After Professor Sherrick's retirement from Manchester College four years ago, the family moved to Sawyer, Mich., where they made their home until Sister Sherrick was taken to the hospital three weeks before her death.

The funeral was held at the Walnut Street church, March 9, in charge of Bro. R. H. Miller, assisted by Prof. A. R. Eikenberry. Burial was at North Manchester, Ind.

N. Manchester, Ind.

Ira H. Frantz.

#### Passing of Elder Lewis A. Peck

"The patriarch of Maple Glen passed to his reward on Monday morning, Feb. 16, 1942, at 3:30 at the Hazel McGilvery Hospital at Meyersdale. Last Saturday morning he was overcome by a stroke. He was found by the side of his bed at about five o'clock in the morning, evidently having attempted to get up and dress. Later in the day he was removed to the Hazel McGilvery Hospital. Though he had a slight rally Sunday afternoon there was no hope for his recovery and he passed quietly away early Monday morning."

Among many other appropriate words concerning the passing of Elder Lewis A. Peck the foregoing paragraph appeared in the Meyersdale Republican, a weekly publication, of Feb. 19, 1942.

Elder Lewis A. Peck was born Feb. 4, 1853, and died at the age of 89 years and 12 days. He became a member of the Church of the Brethren in 1876, was elected to the ministry in 1880 and ordained to the eldership in 1896. For sixty-two years he was a minister in the home congregation and faithfully served the church in that



capacity until several years ago when the weight of years bore down on him too heavily for him to continue thus any longer, but until that time he not only served without remuneration, but made liberal contributions in money to help in the maintenance of the church and Sunday school.

He owned and operated a large farm, about one mile distant from the church, which he bought from his father in early manhood. Here he lived and labored throughout his long life. He was twice married, first to Mary Fike, who died more than fifty years ago. To this union were born three children—Howard, Cora and Stella. His second marriage was to Annie Bear, who died three years ago. There were also three children by this marriage—John, Galen and Olive. All of the six children survive.

The ancestors of Elder Peck were pioneers in this little Maple Glen community. They built roads, cleared land and established homes. They with a few other early settlers carved a splendid little farming community out of the wilderness they found approximately 150 years ago lying at the west base of Negro Mountain which was then the frontier of the earlier settlements on the east side of the mountain. Bro. Peck was born early enough to experience some of the hardships of the frontiersmen, and he lived long enough to enjoy the comforts and advantages of present-day farm and home conveniences. As a boy he attended school in the little red building, which was also used as a place of worship; later the community developed sufficiently to warrant separate buildings for school and church. He was the first resident teacher of the school, while he and his brother Jacob were the first resident ministers of the church, both having been chosen for the ministry at the same time.

Bro. Peck was an unforgettable character. He was well over six feet tall, angular of body, and blest with a rugged constitution, and strong initiative. He was stern in his demands when he knew he was right, yet sympathetic and helpful to those in need. The hospitality of his home was recognized for miles around.

The funeral service was conducted at the Maple Glen church at three o'clock in the afternoon of Feb. 18 by the pastor, A. Jay Replogle, assisted by Bro. Walter F. Berkebile, a member of the district ministerial board, who fittingly spoke of the many years of loyal service given the church by Bro. Peck. Interment was in the family cemetery on the farm where he was born and grew to manhood.

Springs, Pa.

Supplied by Mrs. Ruth Lohr.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bosserman-Forry.**—By the undersigned, March 6, 1942, in the Midway Church of the Brethren, Pa., William O. Bosserman of West Plains, Mo., and Geraldine Mae Forry of Annville, Pa.—William A. Forry, Annville, Pa.

**Lawler-Hill.**—Dale LaVerne Lawler and Crystal Caroline Hill, March 15, 1942, by the undersigned in his home.—John B. Wiedand, Decatur, Ill.

**Means-Casey.**—By the undersigned in his home, Feb. 24, 1942, Clark E. Means of Villisca, Iowa, and Marie Casey of Kent, Iowa.—Homer F. Caskey, Omaha, Neb.

**Nielsen-Switzer.**—By the undersigned, at the home of the bride's parents, March 1, 1942, Alfred Olaf Nielsen of Inglewood,

Calif., and Ethel Sylvia Switzer of Waterford, Calif.—C. H. Cameron, Waterford, Calif.

**Shreeve-Bubb.**—By the undersigned at his home, Dec. 13, 1941, David Shreeve and Kathryn Bubb, both of Portland, Ind.—Theodore R. Eley, Union City, Ind.

## Fallen Asleep . . .

**Beecher,** Sarah Emma, was born July 9, 1858, near Mexico, Ind., a daughter of Benjamin and Elizabeth Fisher, and died Feb. 24, 1942, in Fulton, Ind. She was the last member of her family, a sister having died three weeks before. Her husband, George L. Beecher, died in June 1919. She is survived by three sons, seventeen grandchildren and eight great-grandchildren. Mrs. Beecher was a faithful member of the Church of the Brethren. Funeral services were held in the Mexico Church of the Brethren with Brethren C. R. Oberlin and Walter Balsbaugh in charge. Burial was in the Greenlawn cemetery.—Mrs. Elgie Maus, Denver, Ind.

**Blocher,** George W., son of Isaac and Malinda Blocher, was born Jan. 14, 1869, at Wabash, Ind., and departed this life March 3, 1942. He was the third oldest of twelve children. He married Sarah Hufford in November 1890. He united with the old German Baptist Brethren in 1895 and was a faithful member until death. In the spring of 1902 he, with others, migrated to Surrey, N. Dak., where he homesteaded. His wife passed away on June 28, 1938. Since that time he made his home with his son in Minot. He spent the summer months of the last two years with his brothers in Indiana. He had been a patient in the Trinity hospital since Feb. 17, 1941. He leaves one son, a foster daughter, seven grandsons, one granddaughter, four brothers and four sisters. Funeral services were conducted in the Church of the Brethren at Surrey by Eld. Solomon Stoner of Pendleton, Ind., assisted by the local pastor, the undersigned.—Ralph Petry, Surrey, N. Dak.

**Brandt,** Samuel F., son of Elmira Fackler Brandt, was born Feb. 1, 1856, in Miami County, Ohio, and was called to his reward Feb. 9, 1942. On April 9, 1881, he was united in marriage to Susanna B. Coate. Three sons and four daughters blessed this union. Four survive. He united with the Harris Creek Church of the Brethren in 1909 and was a quiet, faithful Christian through the years. He was a farmer and spent most of his life in the Harris Creek community. Funeral services were conducted at the Harris Creek church by Bro. D. G. Berkebile, assisted by the writer.—Theo. R. Eley, Union City, Ind.

**Brightbill,** Samuel S., was born June 15, 1862, and died Feb. 7, 1942, after a nine-day illness. He was the son of the late Adam and Susannah Eisenhauer Brightbill. He is survived by his widow, six children, twenty-one grandchildren, two sisters and two brothers. He spent his entire life in Lebanon County and was well known in the community. On Sept. 9, 1882, he was married to Annie Royer. He was a faithful member of the Church of the Brethren for fifty-eight years. Funeral services were conducted by Brethren Harvey Frantz, Jonathan King, and Frank Layser.—Mrs. Clarence F. Dubble, Myerstown, Pa.

**Dasher,** Barbara, daughter of John and Anna Leibhart, was born Dec. 14, 1853, and died Feb. 6, 1942, at Middletown, Ind. She was sick for some time and spent her last days in Bro. McCullough's home where she was cared for. She united with the Church of the Brethren on Dec. 15, 1890, and remained faithful until death. She was married to Morgan Dasher in 1912; he passed away in 1928. She leaves one brother and a number of other relatives and friends. Funeral services were conducted at the Middletown Church of the Brethren by Bro. D. W. Bowman of Anderson, assisted by Bro. E. L. McCullough. Interment was in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

**Eavey,** Otho D., was born in Rockingham County, Va., April 11, 1893, and died at his home at Millboro, Va. He leaves his wife and eight children, his father, two sisters, one brother and five grandchildren. He was a member of the Church of the Brethren. His body was brought to Waynesboro, Va., where funeral services were held at the Waynesboro Church of the Brethren by Bro. J. C. Garber, assisted by D. B. Garber. Burial was in the River View cemetery at Waynesboro.—W. J. Eavey, Waynesboro, Va.

**Gnagy,** Carrie Ida, was born in Franklin County, Pa., Feb. 10, 1871, and died March 11, 1942, at her home in Dysart, Iowa. At the age of eight she came to Dallas Center, Iowa, with her parents, Daniel and Charlotte Hawbaker. She was united in marriage on Nov. 22, 1890, to Albert S. Gnagy. Surviving are her husband, one son, one daughter, two grandchildren, two great-grandchildren and three sisters. One daughter preceded her in death. Mrs. Gnagy was a loyal companion and devoted wife throughout a wedded life of more than fifty-one years, and her family received her first interest. Her church and community also were her deep concern. Death has closed a life of service to all with whom she came in contact. Funeral services were conducted by the undersigned at the Methodist church in Dysart, assisted by Bro. W. O. Tannreuther. The body was laid to rest in the Gnagy cemetery near Dysart.—W. H. Yoder, Waterloo, Iowa.

**Goetschel,** Ella, died Feb. 15, 1942. Mrs. Goetschel was an active member of the Hastings Street Church of the Brethren for many years. She was a willing worker and co-operated with her



fellow workers for the good of the church. Funeral services were conducted by Bro. E. Wayne Gerdes of Haldane, Ill., with Bro. Fred Dean of Chicago assisting.—Mrs. Ella Staffel, Chicago, Ill.

**Greenleaf**, William Paul, son of Lester and Kathryn Christner Greenleaf, was born July 10, 1936, in Martinsburg, Pa., and died Jan. 3, 1942. He is survived by his parents, two sisters and three brothers, one grandmother and two grandfathers. Funeral services were conducted by Bro. A. R. Coffman, pastor of the Memorial Church of the Brethren at Martinsburg.—Mrs. Ray Miller, Martinsburg, Pa.

**Hollada**, Milton J., son of Zenas and Priscilla Hollada, was born June 6, 1884, and died Jan. 29, 1942. On Feb. 19, 1910, he was married to Olive King. To this union were born six sons and four daughters; one daughter preceded him in death. In his youth he joined the Church of the Brethren. At the time of the funeral his family was quarantined for scarlet fever and it was held at the home of his daughter. The services were conducted by his pastor, A. Jay Replogle, assisted by Roy Otto, a minister of the Springs Mennonite church. Interment was in the cemetery near by.—Mrs. Ruth Lohr, Springs, Pa.

**Lantz**, George William, son of John D. and Rebecca Lantz, was born in Greene County, Ohio, July 15, 1869, and died Sept. 16, 1941. He united with the Church of the Brethren in January 1926 and was baptized by Bro. J. H. Eidemiller. He was always faithful to his Lord and during his long illness it made him very happy to have the ministers call. He also loved little children and welcomed them. The Bible was his mainstay and he read it a great deal. He was one of the best carpenters and contractors in his section of the country. He leaves an only sister.—Julia A. Lantz, Osborn, Ohio.

**Loving**, Robert Elias, was born on Jan. 10, 1874, in Missouri and died July 4, 1941. He married Lydia Garret on Nov. 15, 1896, at Diamond, Mo. He came to Oregon with his family in 1928. He is survived by his widow, three sons and three daughters. Funeral services were held by the writer in Creswell. Burial was in the Pleasant Hill cemetery.—H. H. Ritter, Mabel, Oregon.

**Mohler**, Lillie M., daughter of G. W. and Cora Flint, was born Aug. 14, 1901, in Bethany, Mo., and died Feb. 13, 1942. When a child she came to Ripley, Okla., with her parents. On Aug. 22, 1920, she was united in marriage to Leonard Mohler. To this union one daughter was born. Sister Mohler united with the Church of the Brethren a number of years ago. She was quiet and unassuming, suffering much and long but never complaining. She leaves her faithful companion and daughter, her parents, one sister and two brothers. Funeral services were conducted at the Free Will Baptist church in Cushing by Rev. Lester Judd, assisted by Bro. R. A. Byerly. Burial was in the Cushing cemetery.—Abbie S. Pote, Ripley, Okla.

**Neher**, Nannie Jane, wife of Aaron M. Neher, was born near Roanoke, Va., Feb. 19, 1863, and died at Yakima, Wash., March 8, 1942. She had been in ill health for about three years and about two weeks before her death she suffered a severe stroke from which she did not regain consciousness. She leaves her husband, four daughters, nineteen grandchildren and seven great-grandchildren. She had been a member of the Church of the Brethren most of her life. Funeral services were conducted by the writer and interment was in the Terrace Heights cemetery near Yakima.—M. G. Blickenstaff, Yakima, Wash.

**Patterson**, Samuel, son of David and Susan Wengert Patterson, was born Sept. 16, 1861, and died Dec. 22, 1941. On Jan. 15, 1878, he was married to Christena Gauby. To this union were born two sons, one still living. Bro. Patterson was a faithful member of the Harris Creek Church of the Brethren his entire life. He was a farmer thresherman and was well known in the community. Funeral services were held at the Harris Creek church by Bro. John Eikenberry and the writer.—Theo. R. Eley, Union City, Ind.

**Polley**, Amy Adams, was born in Ohio on March 17, 1864, and died Oct. 17, 1941. The family moved to Iowa, then to Nebraska, and came to Oregon in 1875, locating near Mabel. In 1892 she was united in marriage to Christopher C. Polley, who preceded her in death. She is survived by one son, three grandchildren and two brothers. Funeral services were held by the writer. Burial was in the Marcola cemetery.—H. H. Ritter, Mabel, Oregon.

**Staggs**, Nettie Jane Bowles, was born March 4, 1894, and departed this life at her home near Cedar Mills, Ohio, on March 10, 1942. On May 13, 1911, she was united in marriage to John H. Staggs. Two daughters preceded her in death. She is survived by her husband, one daughter, two sons and three grandchildren. She was a faithful member of the Bethany Church of the Brethren and attended services when her health permitted. Funeral services were held at Cedar Mills with Rev. W. E. Mills of the Christian church officiating. She was buried in the Fisher cemetery near Cedar Mills.—Harry G. Kincaid, Blue Creek, Ohio.

**Stonerock**, Anna Suffia Goings, daughter of Abraham and Mary Goings, was born Dec. 2, 1865, and died Dec. 10, 1941. On June 11, 1892, she was married to Albert Stonerock, who was called to his reward in 1925. She is survived by three sons and two daughters. She was a faithful member of the Harris Creek church where funeral services were conducted by Bro. John Eikenberry and the writer.—Theo. R. Eley, Union City, Ind.

**Trackler**, Charles, son of John A. and Anna Poorman Trackler, was born near Mt. Blanchard, Ohio, Feb. 14, 1863, and died

March 4, 1942. On March 14, 1889, he and Elizabeth Warren were united in marriage. Soon afterward they moved to a farm in Delaware Township, east of Williamstown. Mr. Trackler was a man of purpose and frugal habits. As the years passed his farm was developed into one of the good, high-producing ones of the community. About six years ago he and his wife moved to Williamstown, where they have lived since. A family of five children was given to this union. He is survived by his wife, one son, three daughters, ten grandchildren, four great-grandchildren, one brother and one sister. One son passed away five years ago. In young manhood Bro. Trackler united with the Church of the Brethren in the Sugar Ridge congregation near McComb; later his membership was transferred to the Eagle Creek church, of which he remained a faithful communicant until death. In the years gone by he allowed no inclement weather to quench his ardor to travel the six miles of road between the Trackler home and the church. This faithfulness in attendance was maintained as long as health permitted him to leave his home. The last year of his life was spent in his home, where he exemplified a wonderful spirit of patience. Often he spoke of his willingness to pass on to be with the Lord, and yet he was resigned to abide with his loved companion, who was also suffering the inconvenience of sore affliction. Funeral services were held in the Eagle Creek church in charge of the pastor.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Varner**, Abraham B., was born March 1, 1886, and died at his home at Pleasant Hill on Dec. 18, 1941. He was married on Oct. 10, 1906. His wife and one son preceded him in death. Bro. Varner's letter was received on May 4, 1924, from the Maple Grove Church of the Brethren. He taught a Sunday-school class for twenty-five years. He was a deacon and trustee in our church. He is survived by eight children. Funeral services were conducted by Bro. L. B. Harshberger, assisted by Bro. A. L. Rummel, at the Pleasant Hill Church of the Brethren. Burial was made in the cemetery adjoining the church.—Mrs. Ordo Fletcher, Johnstown, Pa.

**Watkins**, Benjamin, aged fifty-six years, died Dec. 16, 1941, at the Henry County hospital, New Castle, Ind. He was the son of Charles and Ida Watkins. He leaves his father, two brothers and two sisters. Funeral services were held at the Middletown Church of the Brethren, of which he was a member, with Bro. E. L. McCullough in charge, assisted by Bro. Ora Zirkle. Interment was in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

**Wickert**, Rose, was born to Martin and Mary Bucher Wickert on July 20, 1889, near Ipava, Ill., and passed away at the family home in Astoria, Ill., on March 10, 1942. She was the second child in a family of twelve children. She is survived by her mother, three brothers and five sisters. Her father and three brothers preceded her in death. At the age of eighteen she accepted Christ as her Savior and continued a faithful and earnest worker in the Church of the Brethren. Rose was Messenger correspondent for many years and held various responsible offices in the Sunday school and church. She possessed a strong, courageous faith in God and through her intense suffering, almost to the end, expressed a desire to be restored to health so that she might serve him longer. Funeral services were conducted in the Astoria Church of the Brethren by her pastor, Bro. Lester E. Fike. The body was laid to rest in the Astoria mausoleum.—Mrs. Lizzie Riebling, Astoria, Ill.

**Workman**, Elizabeth Toothman, was born in Ohio on Oct. 2, 1851, and died in Marcola, Oregon, on Jan. 18, 1942. She lived in Iowa for some time, married Andrew Workman in 1877, and came to Oregon. She was a charter member when the Mabel Church of the Brethren was organized in 1878 and has lived within the bounds of the Mabel church since. Her husband died in 1911. She is survived by two daughters, three grandchildren and seven great-grandchildren. Funeral services were held in the Mabel church by the undersigned. Burial was in the cemetery by the church.—H. R. Ritter, Mabel, Oregon.

## Church News . . .

### California

**Glendora**.—Our Sunday evening groups met for a joint program observing Bible Sunday. A liberal offering was received for the work of the American Bible Society. Bro. A. D. Sollenberger spoke on The Dynamics of the Bible. The day of prayer was observed on New Year's Day with prayer services continuing throughout the day. On the evening of Jan. 25 Sister Martha Rupel gave an interesting account of her relief work in Spain and also of her work as a nurse in the San Dimas C. P. S. camp. This was followed by a talk by Frederic Kidder, a young Episcopalian minister, who is also in the C. P. S. camp. We appreciate having Miss Rupel and the boys from the camp worship with us and contribute talks and special music. On Feb. 14 our young people entertained the camp boys at a valentine social. On March 1 Sister Lear, our Bible director, gave a splendid program on the topic, What the Bible Means to Me. On March 8, in the absence of our pastor, who is holding a revival meeting at Fresno, our pulpit was filled in the morning by Bro. D. A. Crist of Quinter, Kansas, and in the evening by Bro. S. C. Hoff of Glendora. Bro. D. A. Myers gave about seventy-five volumes to the San Dimas C. P. S. library during the national victory book drive. A num-



ber of others also contributed. About eighteen teachers and officers of our Sunday school meet monthly in a training class conducted by Bro. Lear. Our women have bought a new two-oven stove for the church kitchen. They have been very busy quilting and sewing for the Red Cross and the Jewish Relief Center in Los Angeles. One letter has been received and three granted since our last report.—Lulu N. Miller, Glendora, Calif., March 14.

**Oakland.**—For several months we were privileged to have a splendid young couple from La Verne College, Bro. Dayton Root and his wife, serve us as pastors. They served in a true Christian spirit. On Jan. 25 a farewell dinner was given in their honor, and a cash gift of appreciation was presented to them. Bro. Root is completing his course at La Verne this semester. On Feb. 1 we welcomed Brother and Sister Herman Landis, who have come to serve as our pastors, with a fellowship dinner and pound shower following the morning worship services. Bro. Brubaker of Live Oak conducted installation services. Recently the women's circle and the men's brotherhood, co-operating with the trustee board, completely redecorated the parsonage. Because of the efforts of Bro. Root and recreational director Lowell Heiny, the church basement has become a popular recreational center for our folks of all ages and their friends. Many games are provided for use at any time. The women's circle has been very active. Their annual birthday dinner was well attended and fine fellowship enjoyed by all. The birthday offering amounted to \$25. They held a bazaar and food sale which netted \$35. They held a housecleaning day at the church. A group of men and women interested in the ways and means of more effectively working toward world peace met after worship service one Sunday for a potluck luncheon and a period of discussion and planning.—Jewell Ozias, Berkeley, Calif., March 11.

**Waterford.**—Our church met in regular council on Feb. 26. Two new members were accepted by letter. Our revival meetings have been postponed to April 5, as the remodeling of the church has not been completed. We are anxious to have this new addition finished. It will add more classrooms and a much larger seating capacity in the main sanctuary. The exterior will be completely done in white stucco. Our next love feast is set for the evening of April 20. Bro. Cameron gave a stirring report of the meetings held at the regional conference in La Verne. Our ladies' aid is very active under the leadership of Sister Iva Kennedy. Two boxes of clothing were sent to China on March 6. On Feb. 20 the ladies of the Baptist Community Pentecostal church and the Church of the Brethren met in an all-day meeting in observance of the world day of prayer. The aid is sponsoring a dinner each day for the men who work on the church.—Mrs. Jennie Root, Waterford, Calif.

### Colorado

**Denver.**—We met in quarterly business meeting on March 10. A number of items of business were taken care of, among which were plans for the district meeting of Eastern Colorado to be held in Denver next August. The time for our spring communion was set for April 2 at 7:30 p. m. Definite plans were made to start work on renewing the basement floor in the church. Each Sunday-school class and organization of the church is working to raise funds for this purpose. The women's work recently sponsored a chili supper. Half of the proceeds from this supper were given for the floor fund. The loyal and faithful support of all worth-while work by this women's organization is greatly appreciated by all. Our pastor, Bro. Oliver Austin, is delivering very inspiring sermons each Sunday during this Lenten season, leading up to a climax on Easter Sunday. The choir is rehearsing special numbers of music for Easter. We are missing the presence of Agnes Stinnette at our services while she is visiting and vacationing in Indiana. We would like to have anyone spending any time in Denver visit our little church at 1101 South Washington Street. We are proud of our church and welcome every opportunity to share it with others.—Zelma Dove, Denver, Colo., March 12.

### Florida

**Winter Park.**—Our women's work had charge of the world day of prayer program given in Bethany Hall on Feb. 20. The women have been busy making comforters for the boys at Camp Magnolia. Sister Anna Hutchison gave several helpful missionary addresses in our church during her recent tour of the Florida congregations. The Harvesters' Sunday-school class has presented to the church a bulletin board which has been erected on the church lawn. Bro. S. S. Scrogum of Goshen, Ind., who spent some time with us this winter, rendered much help in the erection and painting of the bulletin board. We deeply regret the removal from our congregation of a faithful member, Sister Carrie Hawkins, who has returned to Lima, Ohio, following the death of her husband, who also was faithful in attendance at our services. March 1-15 Brother and Sister J. W. Fidler of Brookville, Ohio, conducted evangelistic services here, and on Sunday afternoon nineteen young people were baptized in beautiful Lake Killarney during a most impressive service. Bro. Fidler brought us strong and edifying messages and we have been greatly strengthened spiritually by the series of meetings. Our love feast will be held March 22 and our quarterly council on April 9. We enjoyed the presence in our services of a number of tourist brethren and sisters, and hope others will worship with us from time to time when in this vicinity.—Chester E. Shuler, Winter Park, Fla., March 16.

### Idaho

**Payette Valley.**—We are looking forward to the district meeting to be held in our church May 1-3. The aid society completed a successful year under the leadership of Sister Dorothy Wolfe. At a meeting on Feb. 17 new officers were chosen and now Sister Laura Downing is the president. The aid is sewing for the C. P. S. camp at Cascade Locks, Oregon. The church has purchased a peace bond. Our attendance is good and the work here is progressing nicely. We ask an interest in your prayers that we may be counted faithful servants.—Ellen Shelly, Payette, Idaho, March 12.

### Illinois

**Okaw.**—The church met for a business meeting on the evening of March 5. A committee was appointed to revise our membership list. There will be services on Friday and Saturday evenings before Easter. Our communion will be held on April 6. Sister Ida Shumaker will be with us for an afternoon meeting on April 3. Our pastor, Bro. Baldwin, is leaving for a two weeks' meeting at Astoria. The pulpit will be filled by neighboring and home ministers. Several boys from our group are in the service. Letters were granted to Doris and Edward Creviston, who were recently married and are now in the San Diego church. Doris was active in the music department and she and Edward were in charge of the intermediate group. A letter was also granted to Leona Beery Petcher, who is now in Alabama. Bro. Baldwin has charge of the B. Y. P. D. while Mrs. Baldwin and Lydia Turner are in charge of the intermediates.—Nora Arnold, Cerro Gordo, Ill., March 15.

**Okaley.**—On Jan. 25 Mr. and Mrs. Orecea from Rumania spoke at our Sunday services. Because of bad weather and road conditions, our Sunday evening services have been discontinued for the winter. The ladies' aid served lunch at farm sales on Jan. 14, Jan. 27, Feb. 6, and Feb. 18. They cleared approximately \$130. Our members enjoyed an all-day meeting with a potluck dinner on March 8. On that same afternoon several district workers met with us. Bro. Wilbur Metzger represented the men's work, Sister Galen Lehman the women's work, Sister Flossie Johnson the B. Y. P. D. and Sister Virginia Deck the children's work.—Idabelle Hood, Cerro Gordo, Ill., March 16.

### Indiana

**Bethel Center.**—We held our council meeting on Feb. 22 with Bro. Charles R. Oberlin presiding. We are planning a revival for this spring or early fall. The Lord has been working in the hearts of the people at this place with the results of thirteen baptisms in the past year. We have not had any revival but our pastor, Bro. Frank Dillon, never fails to give the invitation at the close of each service. Bro. Dillon needs the prayers of the brotherhood in behalf of his companion, who has been sick for two years. We will have an Easter program the night of April 5, with an offering. In the past year we have lost three of our members by death and gained four by letter.—Marcelline Michael, Hartford City, Ind., March 3.

**Blissville.**—We met in council on March 5. Our elder, Bro. C. C. Cripe, was the moderator and Bro. N. H. Miller of Bourbon assisted him. One letter was granted. The church decided to raise the church and make a basement under the entire building. Work will begin this spring under a contractor from Bremen, Ind. There was a unanimous vote by the church for Bro. Clyde Joseph to continue as our pastor. Bro. Joseph has done some very good work; his prayerful and friendly visits in the vicinity are very helpful.—Mae Pippinger, Plymouth, Ind., March 13.

**Four Mile.**—On Feb. 22 the ladies' aid had charge of the morning worship which was in keeping with the world day of prayer. On March 1 the children's department had charge of the morning worship. From March 2-13 the Four Mile and Hannas Creek churches conducted a Bible school at the Kitchel school. The school gave the last three periods of the day for our use. In the evening of March 15 the young people's class had a co-operative supper at the home of Brother and Sister McCune in honor of a deputation team from Manchester College. The deputation team had charge of the evening service. On the morning of March 28 the young people's class conducted the morning worship. They have made up a sunshine box for one of the members who is ill. The ladies' aid has been doing Red Cross sewing.—Mildred Brower, Liberty, Ind., March 16.

**Markle.**—On Jan. 1 Bro. L. W. Shultz of North Manchester was with us and gave a talk on the Civilian Public Service work. Sister Pearl Rife was appointed C. P. S. representative. In the evening the union W. C. T. U. services were held at the Church of Christ. Mrs. Paul Halladay from North Manchester was with us and gave the message. Our aid society has been very busy sewing for the Red Cross. They also made two comforters for the C. P. S. camp at Lagro. In addition to the regular offering taken for the C. P. S. work a special collection was taken in order to send a gift to each one of our boys in camp each holiday. The Gospel Messenger correspondent was chosen to keep in touch with these boys. The correspondence and gifts to these boys are greatly appreciated and are creating a tie that binds. Our peace offering is taken once each month. On Feb. 22 our pastor gave a report on Bro. H. L. Hartsough's visits in the various camps. He also reported that our Messenger subscription goal had been reached. Our Sunday-school and church attendance has been normal. The missionary reports are read each



month and we appreciate these reports.—Mrs. Lillian Earhart, Markle, Ind., March 10.

**Middlebury.**—Two were baptized and one received by letter at our revival in January. On Feb. 1 the Byler quartet from Goshen College was with us during the morning worship service. Some of our members have been sick and are now back at services again. Our attendance for March 15 was 102. Another one of our boys went to camp a few weeks ago. The women of the Pleasant Valley and Middlebury churches met at Middlebury on March 11 for a potluck dinner and social hour. The women's work cabinet of Northern Indiana was with us and gave us a program on missions, peace, Bible study, home building, ladies' aid and temperance. This was a very interesting and worth-while meeting to all present. There were no church services on the evening of March 15 so the members could go to Elkhart to hear Dr. E. Stanley Jones speak. Our Achievement Offering amounted to \$64.60.—Mrs. Gladys Schrock, Goshen, Ind., March 16.

**Middletown.**—Our business meeting was held on March 4. We plan to purchase a new furnace for the church. Bro. Zirkle was not able to be with us. Bro. McCullough has been filling his place and preaching for us. We had a Christmas entertainment. The churches of Middletown are planning to observe the Lenten season. The week of March 22 will be observed as a week of prayer with union meetings in all the churches. Holy Week will also be observed with co-operative services, beginning with Palm Sunday. The services will rotate from church to church climaxing with Good Friday services, and all the churches will have special Easter services. Last Sunday Mr. Butter of another denomination preached for us. We are always glad for other ministers to come to us. Our aid society meets in the homes every Thursday.—Florida J. E. Green, Middletown, Ind., March 15.

**Pleasant Valley.**—Our church met in council on March 2 with Eld. Homer Schrock presiding. We discussed getting new seats but decided to raise money for a new roof for one side of the church first. A joint communion with the Middlebury church was set for May 21 at eight o'clock. On March 11 the Pleasant Valley women will meet with the Middlebury women in the Middlebury church at a meeting of women's work. Several speakers expect to be present. On Jan. 29 our aid served a dinner at which they netted \$29. They are making extra money by selling jello. They meet every two weeks to sew and quilt. On Jan. 24 the members met at the home of Brother and Sister Galen Bowman in honor of Bro. Noble Bowman and family, who have moved to their farm east of New Paris. Eld. Galen Bowman underwent an operation at the Goshen hospital on Feb. 20. He came home a week later and is slowly improving. We were saddened by the death of Bro. Lester Franks. Our prayer meetings and church services have not been so well attended recently because of widespread whooping cough and colds among the children. We are hoping we will soon have a better attendance.—Mrs. Lizzie M. Berkey, Middlebury, Ind., March 6.

**Spring Creek.**—At the December council our pastor, Bro. Moyne Landis, was re-elected elder. Our church has closed a very successful year. The church has been redecorated and venetian blinds added to the auditorium. The church received as a gift an oil painting, Christ by Galilee, painted by George Anglemeyer. At our March 2 council Bro. Moyne Landis was chosen delegate to Annual Meeting and Clara Heckman alternate. One letter was granted. Our aid society just closed a very busy year and is starting on a new year full of opportunities. They are busy sewing for relief and several of the ladies are knitting for our boys in camp, the men of the church having bought the yarn for this work. The young people will have charge of the Easter sunrise service and our pastor will plan the Easter program for the Sunday morning church service. Our Achievement Offering amounted to \$67.06.—Mrs. Wilbur, South Whitley, Ind., March 5.

## Iowa

**Iowa River.**—We met in council on Feb. 8 and plans were made for the work of the church in the coming months. We decided to retain our pastors, Brother and Sister J. A. Eby, for the coming year. Five letters of membership were granted. The Christmas program was given on the Sunday evening following Christmas. The offering for world-wide missions amounted to \$38.82. The work of the church has been retarded somewhat because of serious sickness among several of our members. Our peace offering amounted to \$19.25. The young people's department celebrated the second birthday of their organization on Jan. 11 with a fellowship supper followed by pep songs and a message brought by our state cabinet president, Bro. Eugene Lichty. Plans were made for our B. Y. P. D. work on the theme, Building With Christ. They are also taking part in the youths' share project. The group seems to have taken on new life and interest and we hope to accomplish much in the months ahead of us. The various financial reports showed that the finances of the church were in good condition. It has been decided to hold our spring love feast Easter evening, April 5. We invite members from neighboring churches to enjoy this occasion with us.—Ruth Dadisman, Marshalltown, Iowa, March 17.

## Kansas

**Prairie View.**—We met in council on March 8 with Eld. H. D. Michael of St. John presiding. The members voted to have a revival meeting in October and a love feast on May 3 at 7 p. m.

The district meeting of Southwestern Kansas is to be held in the Garden City church in October. A hearty invitation is extended to all to attend our services.—Minnie Dague, Scott City, Kansas, March 11.

## Maryland

**Peach Blossom.**—The different church activities and projects have been growing during the past year. We met in special council Jan. 23 to approve our financial budget and discuss church building plans. The budgets for the C. P. S. camps and general expenses of the church have been increased. We are striving to add to our building fund for a new church at Easton which is so greatly needed. The B. Y. P. D. and all young people's work has been carried out faithfully, thus giving help and inspiration to the church as a whole. They are now preparing to give an Easter musical program under the leadership of Mrs. Roland Sanger. One of our young men, Gilbert Walbridge, is at Camp Kane. Various groups in our aid society have been taking turns baking cookies for the boys there and have also sent several comforters. The Helping Hand adult class meets once a month in the homes of members for business and study of the book, Doctrine and Devotion. On Jan. 22 a group from the Bible class had services with Mr. and Mrs. Percy Bane. Sister Bane has been quite sick and Mr. Bane has been confined to his home for about a year. We are also sorry that Sister Mary B. Ziegler, wife of one of our ministers, is not so well again and unable to be with us in our services. We tried to express our regard and sympathy by sending her a sunshine bag, for which many members brought contributions. Sister Anna Hutchison, our returned missionary to China, has been visiting local churches and some in Pennsylvania and Virginia. At present she is helping in a Bible institute and other church work in Florida. We feel the loss of our elder's wife, Sister Mary Sanger, and also Brethren Charles F. Schwaninger and James F. M. Warner, three of our older members who have passed on to their reward. We had a union Thanksgiving service with the several denominations of Easton, held in the Brethren church. Rev. Harris of the Trinity Methodist church gave an inspiring sermon. The offering was given to our local hospital. Bro. Clyde Weaver of East Petersburg, Pa., was our evangelist in a two weeks' revival meeting in the Fairview house. Bro. Weaver is a forceful, sincere speaker and preached the Word with power and conviction. Twelve souls were added to the church by baptism. The exchange of pulpit service with ministers of the five Brethren churches on the shore will be continued this year. Our deacons met at the home of the pastor this week to arrange for the annual visiting, an effort to bring spiritual help and encouragement to each member. Several of our members have moved to the city. Our spring love feast will be held on Sunday evening, May 17.—Mrs. F. A. Schwaninger, Easton, Md., Feb. 25.

## Michigan

**Detroit.**—We are pleased to report much progress in the work of our church. Each department and group has shown much activity. Our teachers of the Sunday school conducted a training class led by our pastor, Bro. Harvey R. Hostetler. The text used was The Teacher's Appreciation of the Old Testament by J. Hugh Heckman. We have a new Sunday-school superintendent, Mr. Eugene Butler, succeeding Mr. J. P. Guthrie, who has given many years of devoted service. Mr. Butler is carrying on the work of the Sunday school in a fine manner and we are all working enthusiastically toward new goals. The organizations under the direction of our women's council have been active in various ways. They have made comforters for the C. P. S. camps and the Friends Service Committee. Several of our ladies go to the Friends' workroom each week and assist in work there. The study club sponsored the redecoration and refurbishing of the church nursery. The mothers' club gave a dozen housecoats to the tuberculosis patients in Detroit hospitals. The youth of our church are not only fulfilling their responsibilities, but are adding new ones to their program. Since the first of October the church has enjoyed the singing of the youth's choir each Sunday evening under the direction of Mrs. Earl Hoover. On Feb. 8 the second joint meeting of all the B. Y. P. D. members in Flint, Pontiac and Detroit was held in Flint. Three carloads went from Detroit. Our annual programs were given excellent response. Our father and son banquet was well attended. Our pastor's wife wrote a Christmas pageant entitled The Fulfilled Prophecy; it has a cast of thirty-five people and was rendered on Dec. 21. On New Year's Eve we held our annual watch night social hour and prayer service. Plans are being made for the Lenten season with two major emphases, evangelism and raising a fund of \$2,500 to pay the mortgage. Last year we celebrated our silver anniversary of the church and had a silver anniversary bond campaign, and now we contemplate an exciting victory for our burn the mortgage program. A new furnace was purchased for the parsonage. The white gift offering of \$87.41 was given to world-wide missions. Three offerings were taken for war relief during November, December and January. Thanksgiving and Christmas baskets were distributed to needy families. The defense program affects our attendance, but our congregation is putting forth an effort to keep the message of the church a vital one.—Mrs. John Kirk, Detroit, Mich., March 1.

**Flint.**—Brother and Sister J. Edson Ulery were with us in a two weeks' revival meeting Feb. 2-15. Bro. Ulery's sermons were very helpful. One accepted Christ. During the past year the women's work held twenty-four meetings with eleven as their



average attendance. They served two banquets with no plate charge. The offerings lifted took care of the expenses. They also canned 264 quarts of fruit and vegetables, made one comforter, and prepared two packets, all of which were sent to the C. P. S. camp at Stronach. We are looking forward to a year of greater service. The ladies met on the evening of March 7 for a supper and revealed their mystery sisters. Sister Velma Ober, missionary to China, gave a fine talk on customs of the Chinese. On Sunday morning she gave a lecture and in the evening showed pictures of China. On a recent Sunday evening Flint's singing cop gave us a wonderful sacred program in song and an inspiring testimony. Many of our men are unemployed at the present time and are putting improvements in our church basement. Some time ago venetian blinds were donated for the windows on one side of the church building. Recently our young people purchased the blinds for the other side. The date for our spring love feast is Sunday evening, April 19.—Mrs. Ernest Leckrone, Davison, Mich., March 16.

**Rodney.**—We met in council on Feb. 28 with Eld. D. P. Schechter presiding. We decided to have pre-Easter meetings, with a communion service on the Saturday evening before Easter. Sister Emma Jehnzen was re-elected promotional secretary for the Civilian Public Service work. Sixty-seven dollars was given for this work the past year. We decided to have a daily vacation Bible school again this summer, with Brother and Sister Prowant in charge. Bro. Ernest Jehnzen, one of our young ministers who is attending Bethany Seminary, was home over Christmas and gave us a very good sermon. Our men's work put in a well with electric pump, water tank and sink in the basement during the past year at a total cost of \$168. They are planning to make other improvements during the coming year if they can get the material.—Evelyn Jehnzen, Rodney, Mich., March 11.

**Woodland.**—We met for our business meeting on Wednesday evening, March 4. The communion will be held on Good Friday evening at eight o'clock. An Easter program is being planned. The fathers and sons' banquet was on Feb. 24, but was not well attended because of badly drifted roads. Our elder, H. V. Townsend, has been called to officiate at several funerals lately; one of these was that of Bro. C. L. Wilkins, one of the older ministers, who will be greatly missed.—Mrs. Homer Rowlader, Woodland, Mich., March 17.

### Minnesota

**Lewiston.**—Recently a junior choir has been organized with Sister Abbie Nettleton as director. They presented the selection, The Birthday of a King, at the Christmas program. Soon they will give us a Sunday evening of special music. They have been taking an active part in the Sunday morning worship services. The young men of the church cut wood for the parsonage this fall. The women's work sent several Christmas boxes to our churches in northern Minnesota. Our members brought white gifts on Dec. 21; these were given to needy families in the community. The Sunday school presented a Christmas program on Christmas Eve. Fifteen dollars of the Christmas offering was sent for missions. The women's work met for their annual election of officers on Jan. 15. Mrs. Mottie Nussloch was re-elected president for the coming year. On Feb. 20 a large group of our women met with several other churches to observe the world's day of prayer. On March 5 Bro. Joshua Schechter presided at our council meeting. The church voted to retain Bro. Ward Pratt as pastor for another year. Pre-Easter services will be held April 1, 2 with communion services on April 3. The young people will present the play, The Half of My Goods, on Easter night. Our Sunday-school and church attendance has been very good.—Mary Pratt, Lewiston, Minn., March 10.

**Worthington.**—Communion services will be held at the Worthington church on the evening of April 3. Youth Sunday was observed in our church by a group of young people conducting the morning service. Each one taking part brought an inspiring message. On Feb. 12 our congregation enjoyed a birthday supper in the church basement, with an appropriate program. There were twelve tables decorated to represent the twelve months of the year. On Achievement Day a missionary drama, The Beginning of Jerusalem, was presented by a group of women, after which our Achievement Offering was taken.—Mrs. H. H. Hauenstein, Reading, Minn., March 11.

### Missouri

**Happy Hill.**—Our church met in an all-day meeting on Feb. 22 with a basket dinner in honor of two families who are moving away. Our elder, Bro. James Mohler of Leeton, was with us and in the afternoon we met in council at which we decided to have a revival meeting sometime late in the summer or early fall. Our pastor and the ministerial board were asked to secure an evangelist. Brother Ralph Skaggs of Deepwater is now our pastor. He serves our church two Sundays each month and the Osceola church the other two. Our church is a member of the county council of churches. Recently the county has been divided into districts; Merle Witmore, our Sunday-school superintendent, is the vice-president of our district. They are working on plans now for an inter-denominational vacation Bible school to be held this summer. On March 15 Mr. and Mrs. Calvin Beshore will celebrate their fiftieth wedding anniversary. Mrs. Beshore was the founder of our church. They are holding open house to their many friends.—Mrs. A. F. Bentlage, Rockville, Mo., March 10.

**Rockingham.**—Our church met in regular business session Feb. 22 with Eld. Oscar Early presiding. It was decided to have a love feast this fall and also to arrange for an evangelistic meeting, the evangelist to be secured by the ministerial board. Our church lifted several offerings lately to which the members responded quite liberally. The Achievement Offering, the Red Cross and the C. P. S. camps all received contributions. There has been considerable illness in our community and among our members, two of whom called for and received the anointing service. The men's group met recently and chopped wood for the church and the ladies' aid served their dinner and made comforters for the C. P. S. camp. Our aid also served two sale lunches and has been sewing for the Red Cross.—Mattie Lam, Hardin, Mo., March 8.

**Wakenda.**—Our business meeting was held on Feb. 13 with Eld. J. F. Van Pelt presiding. The ministerial committee was appointed to secure an evangelist to hold our revival meeting this fall. The men voted to keep the God's acre program as a permanent project. A special offering is taken one Sunday a month for the Civilian Public Service camps and relief work. A number of men have received certificates for contributing to the Civilian Public Service fund. Our women's work groups are quite busy quilting and making comforters. They have been doing some helpful work for the Red Cross and Camp Magnolia. There is much sickness among our members at this writing. Our community and church people are saddened by the recent death of Mrs. Ben Bowman.—Sara E. Fifer, Hardin, Mo., March 4.

### Montana

**Whitefish.**—On Feb. 13 we had a fellowship meeting and basket lunch which were enjoyed by all. During the week of Feb. 16 we had prayer meetings from house to house. Following this three churches in Whitefish united in a two weeks' revival. It was held in the Holiness Methodist church the first week and in the Church of the Brethren the second week, with a full house every night. Five ministers took part. Sister Becker directed the singing. An offering was lifted each night which totaled \$52. Ten dollars was paid out of this for expenses and the rest was used to help needy families in the community.—Lewis Fry, Whitefish, Mont., March 12.

### Ohio

**Brookville.**—On the morning of Dec. 21 the children gave a short Christmas program which was followed by the white gift service by all classes. On Dec. 28 Bro. Wilfred Erbaugh, our enrollee at Camp Lagro, Ind., gave an address on life at camp. On Jan. 4 a report was given by two of our young women of the youth conference which was held at West Milton, Ohio. In the evening of the same day a new feature was begun to meet the need of some project work and further training for the juniors. On Jan. 18 the young people's Sunday-school class drove to Camp Lagro. Though they got to see the camp the trip was disappointing, for Bro. Erbaugh had gone home because of sickness. On the evening of Jan. 18 a German refugee family was present and took part in a discussion on refugee work. Bro. Roy Teach began a series of sermons on Jan. 25 on The Church. On Jan. 27 the women met at the home of Mrs. Mac Mote to sew for the Red Cross. Mrs. Earl Jenkins opened her home to the women to sew for the American Friends' Relief on three different days. An offering of \$36.47 was taken on Feb. 8 to buy materials. On the evening of Feb. 10 Mrs. Ernest Wampler, our missionary to China, spoke to the mother and daughter group. For the world day of prayer the churches of our town joined in an impressive service. The women's work conference at Pittsburg, Ohio, had a good representation from the Brookville church. Our Achievement Offering taken on Feb. 22 totaled \$200.37; the children gave \$61.16 of that amount. Our quarterly council was held on Feb. 25. Our treasurer reported an average Sunday offering of \$61.53, an increase of \$4.74 over the preceding year. There was one letter of transfer granted. Sisters Edna Kimmel and Nora Kreitzer were elected delegates to district conference and Brother and Sister Teach to Annual Conference. The committee on improvements in our basement gave a report and recommendations. The council instructed them to buy materials and proceed. The interest and attendance of the B. Y. P. D. is very encouraging.—Mrs. W. Russell Miller, Brookville, Ohio, March 7.

**Canton, Maple Avenue.**—On March 15 Bro. Cramer was with us in an all-day meeting and gave us four helpful and inspiring talks. We are planning to have a series of meetings in the near future. Our love feast will be held on April 5. The women's work is serving a supper for the men's group on March 2. The women's work meets once a month with a good attendance. They are doing some quilting. The attendance and interest are growing under the present leadership.—Catherine Paulus, East Sparta, Ohio, March 12.

**County Line.**—Our church met in council on March 6 with Bro. J. L. Guthrie presiding. Brethren Guthrie and Adrian Moyer were elected as delegates to district conference. It was decided to hold our revival meeting the last two weeks of May with Bro. Guthrie in charge.—Gail Young, Bluffton, Ohio, March 16.

**East Dayton.**—Our pastor, Bro. Petry, recently held a meeting at the Baugo church, Ind. During his absence Brother and Sister Bright, returned missionaries, were with us on one Sunday and on the following Sunday Bro. Barnhart gave the morning message and Bro. Hollinger spoke in the evening. On Dec. 21 the children gave their Christmas program and the church was



filled to overflowing; in the evening the young people gave a pageant, *Where Lies the Child*. On Dec. 28 Bro. Bowers from Wakarusa, Ind., gave the morning message. On Jan. 1 the members of the church called at the home of Brother and Sister Petry and surprised them with a pound shower and a short program. Sister Ida Shumaker was with us for our missionary program on Jan. 18 and gave a wonderful message. The mite boxes were brought in and we received a liberal offering. Our Sunday-school and church attendance is very good and new faces are seen every Sunday.—Nettie Lumpkin, Dayton, Ohio, March 8.

**Georgetown.**—On March 5 the mothers and daughters held their quarterly meeting. Sister Paul Kinsel of Brookville was the guest speaker and gave a very interesting presentation of their trip to Mexico. On March 7 we held our quarterly council. Several letters were granted. We decided not to send any delegates to Annual Conference. Brother and Sister Heisey and Bro. W. C. Detrick were chosen delegates to district conference. We are planning an Easter program. The aid has been busy quilting nearly all winter.—Mrs. Naomi Hutcheson, Laura, Ohio, March 8.

**Gratis.**—Our Sunday-school attendance for the past year averaged eighty-three, showing a substantial gain over the year before; we are looking forward to raising this some this year. Six have been received by baptism and one by former baptism. A junior choir has been organized with Martha Ludy as president and Mrs. Mankey as leader. We held our Christmas program on the Friday after Christmas. The congregation is enjoying our new Brethren Hymnals which were purchased last month. Our C. P. S. representative states that we will meet our quota. The women's work and the men's work are progressing nicely and the general outlook of the church is good.—Grace Shafer, Gratis, Ohio, Feb. 21.

**Greenville.**—We met in council on the afternoon of Jan. 12 with a very good attendance. The Sunday afternoon meeting was an experiment and we feel it helped our attendance. We plan to have pre-Easter services March 30—April 1, with our love feast on Thursday night. Mr. and Mrs. John Oliver and Mr. and Mrs. Virgil Cassel were elected deacons. A large and beautiful painting, painted and donated by Bro. Bookwalter, has been installed in the front of the church. With the financial help of our ladies' aid and some special donations we have redecorated the interior of the church. Our pastor, Bro. Wine, made and presented to the church a solid walnut altar, on which are two candelabra with a cross in the center. On the front of the altar is the striking inscription, Holy, Holy, Holy. The young people's class presented a play, *Answered Prayer*, on March 15, directed by John Oliver. The mother and daughter organization meets once every two months. At the last meeting the theme of the program was *Courtesy*. The missionary society meets once a month; they are planning to do Red Cross and relief work this coming year.—Mrs. Virgil Cassel, Greenville, Ohio, March 15.

**Kent.**—Our Sunday-school children gave a Christmas program; the young people gave a very impressive play, *Is There a Manger Here?* The evening closed with a white gift service. Six baskets were packed and given to needy families. Much interest is being shown in our weekly study in the Book of Matthew, conducted by Bro. Strausbaugh. Our ladies' aid served dinner at two farm sales, clearing \$85 which was applied on our church debt. They tied a comforter for Camp Stronach. The meetings are well attended. A good number attended the regional rally held in Cleveland on Jan. 4. We met in regular council on March 6. We plan to redecorate the interior of the church and paint the outside. The fruit cellar and enclosed back porch added to the parsonage have been completed and will be sealed in the near future. A new hot water heater has been installed in the parsonage and a new electric clock in the church. Our pastor has been elected local Brethren Service representative and will also be our delegate to Annual Conference. We are preparing for a week of pre-Easter meetings, closing with a love feast on Easter Sunday evening, with Bro. Strausbaugh in charge. We are looking forward to having Bro. Otho Winger with us this fall in a two weeks' revival. Our attendance has been low this winter because of an unusual amount of sickness. Brother and Sister Strausbaugh have been doing a wonderful work in our midst and the Sunday messages are uplifting and inspiring.—Dorothy Frame, Kent, Ohio, March 16.

**Wooster.**—Brother and Sister D. M. Brubaker recently celebrated their sixty-second wedding anniversary by attending church and having open house in the afternoon. Our pastor, Bro. W. D. Fisher, has left us because his wife's illness made it necessary for them to move to their daughter's home in West Lebanon, Ohio. Our regional convention was held at the East Chippewa church; we had a representation present to take part in the services. The following Sunday Bro. Galen Hochstetler and the writer reported on this meeting and on the tri-township Sunday-school meeting which was held in Orrville. A special council was called on Dec. 12; Bro. D. R. McFadden was elected elder, Bro. Henry Kornhaus chairman of the deacon board and Ivan Moomaw president of the ministerial committee. Bro. G. H. Sheets, a student in Ashland College, has been filling the pulpit here. A number of the Sunday-school workers attended Sister Ida Shumaker's lectures on the work of India, which were held in Akron. The sisters' aid has been busy sewing for relief and quilting. Sister Flora I. Hoff is in reasonably good health since returning from a Cleveland hospital; Sister Molly Buchwalter broke her hip on the way to church on March 2; Sister J. M. Musser is improving from her operation. The regional

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men's work meeting was held on Jan. 18; Bro. John Myers was the speaker. George Royer is in Oklahoma and Dale Boyd is in a Minnesota camp. Bro. Lloyd Hoff and Sister Maloa Fetter from Manchester College were with us and helped in our services on March 2. At the regular council on March 5 it was decided to hold our love feasts regularly the first Sunday in May and the first Sunday in November. Bro. G. H. Sheets has accepted the pastorate here. Three letters were granted. Plans were made for a summer revival and for participation in the community revival services.—Miriam Hoff Fetter, Smithville, Ohio, March 8.

### Oklahoma

**Big Creek.**—Through the co-operation of the B. Y. P. D. and our pastor, Feb. 1 was observed as youth Sunday. A youth deputation group from the Stillwater Methodist church provided the program at the evening service. Bro. James Berkebile delivered the morning message on Feb. 22 while our pastor and family were attending the Regional Conference at McPherson. The ministerial board planned special services for the five Sundays of March as a pre-Easter evangelistic effort. Guest speakers were invited to all these evening services. Our Gospel Messenger agent reports a 75% club. A comforter and a box of cookies were sent to Camp Magnolia recently. At the March council we decided to observe our spring love feast and communion on Sunday evening, April 19.—Abbie S. Pote, Ripley, Okla., March 17.

### Oregon

**Albany.**—We entertained the young people's district rally Nov. 21-23. It was well attended and a good interest was shown. On Dec. 2 our elder, Bro. Ralph Hatton, was in charge of our council meeting. On Dec. 20 the children gave a Christmas program, and in the evening the young people gave a play. Our pastor, Bro. Marion Stern, underwent an operation for appendicitis on Jan. 11. In his absence Sister Stern and Brethren J. S. Culp and J. D. Miller took care of the services. Bro. Stern has given us good varied programs. The interest has been very good on Sunday evenings. On Feb. 20 a Sunday-school birthday banquet was held in the basement of the church. The offering will be used for the vacation Bible school this summer. Our council was held on March 3 with Bro. Hatton in charge. A committee was appointed to buy a parsonage. Two new members were chosen for the ministerial board. Our pastor gave a good report for his first six months' work here in the Albany church. Bro. Stern and wife and three young men made a trip to Camp Cascade Locks to visit the boys. Sister Stern gave us a very interesting report of the camp. Our aid society has sent two packets and some cookies to the camp. Mrs. Everett Bowman is president of the aid. We sent a bundle of clothing to Seattle to be shipped to China. We also are piecing wool comforter tops. We sent our usual number of Gospel Messengers to needy families. Bro. J. D. Miller and wife are holding services at the Newberg church.—Nannie E. Miller, Albany, Oregon, March 14.

**Grants Pass.**—Our men's group held a meeting on Feb. 8. Olga Johnson, our district director of women's work, and Mary Harlacher attended the Pacific Coast regional conference held in La Verne. A report of the women's work was given at our aid meeting which was held at the home of Jennie Drake on Feb. 19. Thirty-three and one-half dozen cookies were packed and sent to the C. P. S. camp at Cascade Locks, Oregon. Two comforters have also been sent. A report of the conference was given on Sunday evening, Feb. 22. The juniors are studying Preparing for Church Membership during the evening session. A similar class is held on Monday evening at Murphy, Oregon. Brethren F. H. Barr, J. D. Miller, Bruce Lininger and Ray Pence, accompanied by their wives, attended a board meeting Feb. 28—March 1. The church council was held on March 1. Our pastor was granted a three months' leave of absence this summer. A summer pastor will be placed here. It was decided to buy new hymnals for the church. A committee was appointed to see about a vacation Bible school.—Teckla Olsen, Grants Pass, Oregon, March 3.

**Mabel.**—We have arranged for the Gospel Messenger to come into every home where there are members. There are only six



homes. We pay into the treasury, then take enough out to pay for the Gospel Messengers. The church here has been paying \$5 a month for China relief for over a year now. We give some support to the Conference budget, the district work and the Brethren Service work. One young man from this community is in the C. P. S. camp at Cascade Locks. Our love feast date is May 16, with an all-day convention on May 17 by the four congregations of the Church of the Brethren: Albany, Newburg, Portland and Mabel. While we are only ten in number we have services each Sunday morning.—H. H. Ritter, Mabel, Oregon, March 13.

### Pennsylvania

**Chambersburg.**—Our church is affiliated with the Chambersburg ministerial association and takes part in the union activities sponsored by the association. The universal week of prayer was observed in the Methodist church; the guest speaker was Dr. Harry Burton Boyd of Indiana, Pa. Our Sunday school was represented in a county Sunday-school rally and banquet in the community hall at Scotland, Pa., on Jan. 13. A father and son banquet on Jan. 15 was sponsored by the men's Bible class. The guest speaker was Rev. Paul B. Lucas of the Second Lutheran church. Prof. Forrest L. Weller and family of Elizabethtown College were with us over the week end of Jan. 25. Beginning Saturday night, Bro. Weller conducted a week-end Bible institute. Our women have organized a women's missionary society with Sister Aaron Ebersole as president. Sister Charles A. Fox

continues another year as president of the ladies' aid society, which has had an increase in activity in recent months. The church council recently elected Sister Ralph G. Rarick as director for all our women's work. Under the auspices of the missionary society Sister H. Stover Kulp, missionary to Africa, spoke to large audiences in three services. The Juniata College choir, under the direction of Prof. Charles Luther Rowland, sang at the Methodist church in our city on Jan. 25.—Ralph G. Rarick, Chambersburg, Pa., March 15.

**Elizabethtown.**—In connection with the College Bible Institute we had the pleasure of hearing Brethren Raymond R. Peters and C. C. Ellis speak in our church on Jan. 25 and Feb. 1, respectively. Our pastor just concluded a series of sermons on Sin, Faith, Regeneration, Conversion, Redemption, Sanctification and Assurance. On Feb. 18 we held a baptismal service, at which time five were baptized. At our bimonthly council we decided to make Brethren Service stamps available to those who want them. Our delegates to Annual Meeting are Brethren A. C. Baugher and M. Clyde Horst. Our delegates to district meeting are Brethren J. R. Hershman, R. R. Frey, R. W. Schlosser and Sister Martha Martin. Our love feast will be held on Easter Sunday. The college choir rendered a program of sacred music on March 1.—Amos A. Hummer, Elizabethtown, Pa., March 17.

**Georges Creek, Fairview.**—Under the able direction of Marie DeBolt, a cantata-pageant entitled The Light of Christmas was presented to a very appreciative audience on Dec. 26. The white gift offering amounted to \$12.50. The Golden Rule class filled boxes for the sick and shut-ins. Our women's work sent a kit to Camp Kane. We are planning to send more sheets, towels, pillowcases and washcloths soon. Our church participated in the January week of prayer services with the Presbyterian, Methodist and First Brethren churches of Masontown. Each pastor presided at the meeting in his own church. Rev. Freeman Ankrum, pastor of the First Brethren church, preached at Fairview. Our pastor, Bro. Albert M. Haught, preached in the Presbyterian church. The meetings were well attended and we feel it made for a more friendly, united feeling among the Protestant churches of this community. Our Civilian Public Service and peace-relief offerings for the past year have amounted to \$135.31. We are hoping to do even better this year, for our people are conscious of the need. The contents of the peace-relief cups are brought to church on the last Sunday of each month. Regular quarterly offerings are taken for Civilian Public Service. Our pastor has presented the need by a letter to all members and has urged a minimum of \$3 per member for this worthy cause. We were happy to have Bro. Edgar DeBolt of East Orange, N. J., preach for us on Dec. 28. We lifted the Achievement Offering of \$29.40 on Feb. 15. This year we are again receiving the Gospel Messenger on the seventy-five per cent club plan. During the past year five Bibles and four stars were given for six months' perfect attendance. The first time a pupil attends Sunday school for six months he receives a Bible, afterwards a star. We began this plan in November 1939 and have given twenty-three Bibles and nine stars. Although we are a small group we feel the Lord has a work for us to do as we continue our witnessing for him and our peace testimony to a war-torn world.—Mrs. Albert M. Haught, Masontown, Pa., March 11.

**Greensburg.**—Recently we installed five newly elected deacons with their wives; they are Mr. and Mrs. Wm. Peters, Mr. and Mrs. Ronald Rowland, Mr. and Mrs. Leroy Smeltzer, Mr. and Mrs. Richard Sanner, and Mr. and Mrs. Russell Tinkey. On anniversary Sunday, Feb. 9, Bro. George Detar was installed into the ministry. Bro. Detar is in his fourth year at Juniata College and plans to study at Bethany next year. We begin our pre-Easter meetings on March 29 with Bro. Lawrence Bianchi in charge. We plan to have the Juniata choir with us on April 12. Young people's week, held each spring, will be the week following the coming of the choir and will conclude with the B. Y. P. D. banquet. Bro. J. A. Robinson of Johnstown will be the principal speaker at the banquet. Our ladies' aid, whose president is Mrs. Ida Fenton, meets each week at the church to sew. Our junior choir, with Mrs. Ronald Rowland as director, contributes to our worship service each Sunday morning. The deacons and their wives, with the help of others, have been taking turns staying at night with Bro. Walter Moore, a deacon and charter member, who has been afflicted for some time and is almost helpless. Each Wednesday evening is church night and we feel we have very helpful meetings spiritually for these times of stress.—Mrs. J. Howard Barkley, Greensburg, Pa., March 6.

**Lititz.**—A special installation service was held in our church on Dec. 20, at which time Elders N. K. Musser and H. B. Markley had charge. Upon vote of the congregation Samuel W. Longenecker was installed with his wife into the permanent ministry. Mrs. Margaret Miller Cassel was installed as a minister's wife, her husband, Franklin Cassel, having been a minister before their marriage. At the close of the Christmas program one was admitted into the church by baptism. Bro. Samuel Longenecker resigned as Sunday-school superintendent because he is supplying the pulpit at Jennersville every two weeks. Bro. James Breitigan was elected to take his place. Eld. J. M. Moore conducted a two weeks' series of meetings at Akron in January. Eld. Jesse W. Whitacre was with us in a series of meetings in February. He preached good gospel sermons to large audiences. As a result of his efforts four were baptized. Since our last letter we held an impressive service at which five little ones were consecrated to the Lord. Our spring council was held on March 11. Our delegates to district meeting are Bro. J. M. Moore, Sis-

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.

Maryland, Eastern—Pipe Creek church, April 22.

Maryland, Middle—Gross-nickle house, Middletown Valley, April 15, 16.

Ohio, Southern—Salem, April 30.

Pennsylvania, Eastern—Lebanon, April 29, 30.

Pennsylvania, Middle—Roaring Spring, April 7-9.

Pennsylvania, Southeastern. N. J., and E. New York—Amwell, April 22, 23.

Virginia, First—Troutville, April 8-10.

Virginia, Northern—Harrisonburg, April 17, 18.

Virginia, Second—Barren Ridge, April 22-24.

### LOVE FEASTS

#### California

April 20, Waterford.

#### Illinois

April 6, 7:30 pm, Okaw.

April 11, 7:30 pm, Walnut Grove.

April 26, 7:30 pm, Lanark.

April 26, 7:30 pm, Panther Creek.

#### Indiana

April 5, 7:30 pm, Walnut.

April 12, 7:30 pm, Richmond.

May 9, Bethany.

May 21, 8 pm, Pleasant Valley.

#### Iowa

April 5, Iowa River.

April 6, 7:30 pm, South Waterloo.

#### Kansas

April 8, 7:30 pm, Independence.

May 3, 7 pm, Prairie View.

May 8, Lone Star.

#### Maryland

April 25, Longmeadow.

April 26, 5 pm, Woodberry, Baltimore.

May 17, Peach Blossom.

May 17, 6:30 pm, Westminster.

### Michigan

April 4, Rodney.

April 19, Flint.

### Minnesota

April 5, 7:30 pm, Minneapolis.

### New Jersey

May 17, Amwell.

### Ohio

April 5, Canton, Maple Ave.

April 5, Castine.

April 5, Zion Hill.

April 5, 7 pm, Sidney.

April 6, 7:30 pm, Silver Creek.

May 3, Wooster.

May 3, 8 pm, Stony Creek.

### Oklahoma

April 19, Big Creek.

### Oregon

April 4, Myrtle Point.

April 5, 6:30 pm, Portland.

May 16, 7:30 pm, Mabel.

### Pennsylvania

April 5, Elizabethtown.

April 5, 2:30 and 6 pm, Lebanon City.

April 5, 7 pm, Salisbury.

April 5, 7 pm, Uniontown.

April 7, 7 pm, Greencastle.

April 12, 6:30 pm, Windber.

April 26, Mt. Olivet.

April 26, 6:30 pm, New Paris, Dunnings Creek congregation.

May 2, 2:30 and 6 pm, Spring Creek, Hershey.

May 3, Martinsburg.

May 3, 6 pm, Hanover.

May 3, 7 pm, Geiger.

May 3, 7 pm, Norristown.

May 9, 10 am and 2 pm, Midway.

May 10, 2 pm, East Fairview.

May 16, 17, 1:30 pm, Heidelberg.

May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.

May 17, 7 pm, Ambler.

May 24, Bermudian, Lower Conewago.

May 24, 10:15 am, Shrewsbury.

May 31, 10:15 am, Codorus.

May 31, 6:45 pm, Ridge, Fogelsanger House.

### Virginia

April 4, 6 pm, Oak Grove.

April 12, 6:30 pm, Oakton.

June 6, 6 pm, Lower Union, Locust Grove.



ter Florence Gibbel and Bro. James Breitigan. The church elected Bro. J. M. Moore as delegate to Annual Meeting. We voted to join with the four-year plan as subscribed by the Board of Religious Education. We are looking forward to having Eld. R. W. Schlosser preach for us at two pre-Easter services on April 2, 3. On April 4 a musical program will be given by our local choruses.—Mrs. Louis Huebener, Lititz, Pa., March 13.

**Lower Conewago.**—Since our last report the young people of the Wolgamuth church organized with Wayne Cook as president. The women's work of the Bermudian church meets monthly at different homes to make articles for which they have ready sale. Sister Ida Shumaker has been secured to speak at the women's meeting on April 12 at 7:30 P. M. at the Bermudian church. On Feb. 22 we had an all-day Bible institute at the Bermudian church. Dr. R. W. Schlosser was the instructor. On March 1 Daniel Eshmer, a Brahman Hindu from India, spoke at the Bermudian church. Our B. Y. P. D. has reorganized with Verna Sowers as president. On the evening of March 8 Bro. W. N. Zohler of Gettysburg addressed the B. Y. P. D. meeting at the Bermudian church. On the evening of May 17 Brother and Sister Stover Kulp will be with us at the Bermudian church. Our spring love feast will be on May 24. Our ministers are taking advantage of the ten weeks' course for ministers directed by Bro. R. W. Schlosser in the York church. Thirty-eight ministers are enrolled. A number of our Sunday-school teachers are taking a teacher training course given in the York church.—Ruth Murphy Harlacher, Dover, Pa., March 9.

**Mercersburg.**—On Christmas Eve the young people and children of our Sunday school presented a candlelight service. The offering taken at this meeting, which amounted to \$32, was sent to Camp Kane. The Sunday school presented fruit and greetings to the sick members of our Sunday school. On Dec. 27, 28 we were privileged to have Sister Ida Shumaker, a returned missionary to India, with us for three services. The entire offering taken in these services, which totaled \$135, was given for mission work in India. We elected our Sunday-school officers on Jan. 4. Bro. Roy Keller is our superintendent. We are very glad that Bro. Frank McCoy is able to be in active service since his accident on Dec. 24. Beginning March 18, Bro. McCoy will conduct a Bible study each Wednesday evening. We expect Bro. Schlosser to be with us on April 12 to conduct a Bible institute. We extend an invitation to our neighboring congregations to worship with us in these meetings. With some help from the Sunday school we have a 75% Gospel Messenger club.—Mildred E. Hege, Mercersburg, Pa., March 16.

**Midway.**—Bro. Paul H. Bowman, Jr., from Lagro, Ind., was with us recently and gave three very inspiring talks. On Dec. 28 the B. Y. P. D. presented a candlelight musical program. On Dec. 29 Eld. Rufus P. Bucher began two weeks of revival services; the meetings were so interesting, inspiring and well attended that they were held over for two nights longer. As a result eighteen were baptized. On Jan. 7 Bro. Harold Bomberger gave a talk to the B. Y. P. D. at their evening meeting and later preached to the congregation. Bro. Jonathan King from Myers-town brought the morning message on March 1. We met for our spring council on March 10.—Mrs. C. E. Blouch, Lebanon, Pa., March 14.

**Myerstown.**—Since our last report Brother and Sister Frank Layser were called to the ministry and Brother and Sister Noah Hess were called to the deaconship. Since the beginning of the year we have had very interesting and inspiring prayer meetings every Wednesday evening. On Jan. 11 Bro. Peter Heisey brought us an inspiring welfare message. The missionary committee secured the services of Bro. Hiram Frynsinger for our achievement day service. On Feb. 8 Bro. Michael Kurtz brought us some echoes from the annual Bible Institute at Elizabethtown. On Feb. 22 Bro. Alton Bucher brought us an inspiring message. Our revival meetings are in progress at the present time with Bro. S. G. Meyer as the evangelist. Pray for our services.—Mrs. Clarence F. Dubble, Myerstown, Pa., March 17.

**New Fairview.**—On Jan. 4 Bro. Jesse W. Whitacre from Keyser, W. Va., began a two weeks' series of meetings at our church. He gave sixteen very timely sermons and as a direct result eighteen were baptized and four reclaimed. On the last Saturday Bro. Whitacre and a few of our members returned to his home and brought Mrs. Whitacre back with them; she spoke to the children after the Sunday-school period. On the last Sunday morning we had sixty-two complete families present. On Feb. 14, 15 Prof. R. W. Schlosser from Elizabethtown conducted a Bible institute here. Feb. 22 was our achievement day for missions. Bro. Musser from Mountville gave the morning message and Bro. Roy Forney the evening message. Our total mission offering for the year amounted to \$1,332.41.—H. B. Markey, York, Pa., March 2.

**Shade Creek, Sugar Grove.**—A group of student volunteers from Juniata College gave a splendid program on Jan. 11. Our evangelistic meeting will begin on April 6. Bro. Lawrence Bianchi of Park Hill, Pa., will be the evangelist.—Nellie Lehman, Hooversville, Pa., March 9.

**York, Madison Ave.**—An interesting Christmas program was given by the Sunday school on Dec. 21. In the evening the young people presented a play entitled Christmas Hearts. On the following Sunday night a quartet from Goshen College, Ind., gave a fine message in song. On Jan. 21 Mr. Charles Noss showed pictures of our national parks; this was sponsored by the ladies' aid and the Ruth and Naomi class. Elders E. K. Ziegler and N. S. Sellers were present at the church business meeting on Jan. 28.

Bro. M. A. Jacobs was re-elected presiding elder for three years. On Feb. 4 the male chorus of the Messiah College of Grantham, Pa., gave very inspiring messages in song and testimonies. This program was sponsored by the Fellowship class. Our church celebrated its sixth anniversary on Feb. 8 with Bro. R. R. Baugher of Harrisburg as the guest speaker. In conjunction with the race relations program we invited the junior choir of the Zion A. M. E. church to furnish the music that evening. The B. Y. P. D. elected Ruth Rishel as their president. Our pastor, Bro. M. A. Jacobs, preached in the York County prison recently. On Feb. 15 we enjoyed a sermon by Bro. C. B. Sollenberger. On the same evening we lifted our Missionary Achievement Offering. The mixed chorus is practicing a cantata, The Triumph, for Easter. On April 12 we will have the privilege of hearing the Elizabethtown College a cappella choir. Our spring revival services will be held April 13-26 with Bro. J. W. Whitacre as the evangelist.—Sara E. Heindel, York, Pa., March 11.

## Tennessee

**Limestone.**—Brother and Sister G. G. Canfield held a revival for us Dec. 9-21. Since this is Sister Canfield's home church there were quite a few friends in attendance. Their visiting in the homes was a treat also. There were no additions but the interest was good. The church bought a piano which added to the services. Sister Canfield had charge of the dedication service for it. Our Sunday school was reorganized the first of the year. On Jan. 11 the county singing convention met with us. On Jan. 26 Brother and Sister Fred F. Dancy of Boone, N. C., visited us. Bro. Dancy gave a lantern lecture on Christopher Sower. On Feb. 21 the church met in quarterly council. On Feb. 22 Bro. Frank J. Isenberg and family of Johnson City were visitors and gave a very interesting sermon. Bro. J. R. Jackson preached on March 1. All services continue with interest.—Honorio Pence, Limestone, Tenn., March 3.

## Virginia

**Bassett.**—Since our last report most of our church groups have been active and a steady growth seems evident. On Sunday night preceding Christmas Day a most impressive program was given, combined with a white gift service. Our junior choir had charge of the music. At this time our missionary offering amounted to \$167.83. Brother and Sister S. Ira Arnold were with us in December and gave a very timely service in song and pictures. We were happy to have Sister Minor M. Myers, missionary to China, with us on Feb. 8 for both services; she gave us challenging messages to press forward as a Christian church, as the needs are so much greater in this age than ever before. We are glad to report a one hundred per cent Messenger club again this year. Our peace and relief offering has been encouraging. Several of our folks have bought Brethren Service Certificates. Others are buying service stamps.—Mrs. Price E. Bowman, Bassett, Va., March 10.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



**Johnsville.**—Our regular quarterly council was held on March 8 with Eld. O. S. Garber presiding. Bro. John Barton was elected as delegate to Annual Conference. Delegates elected to attend our district conference at Troutville, Va., are Brethren J. P. Grisso and O. E. Wells. Plans for meeting our quota for Brethren Service were discussed. A definite program of action will be worked out in the near future. Bro. Edgar S. Martin of the Daleville church will hold our revival for us this year, Aug. 30—Sept. 12. One member has been added to the church since our last report.—Clyde Starkey, Catawba, Va., March 10.

**Middle River.**—A group of student volunteers from Bridgewater College were with us in a program on Feb. 15. The women of our church held group meetings in the various communities in observance of the world day of prayer on Feb. 20. Our quarterly business council was held Feb. 21. The delegates elected to district meeting were Brethren Joseph Humbert, Byron Wampler, and Arlie Cline. Our love feast will be held on April 2. The examination service will be held on the preceding Wednesday night. We are fortunate to have with us at this time Sister Ida Shumaker, missionary to India for thirty years, who has brought us some very touching incidents from the life of the people in India. Four of our young men are in the C. P. S. camp at Kane, Pa., and four in government camps. They are missed much in our church.—Bessie H. Diehl, Staunton, Va., March 17.

**Nokesville.**—A deputation team of workers from our church attended the all-day conference at the Oakton church on Feb. 8. The first birthday luncheon of the year was served by the ladies' aid society on Feb. 19 in connection with their regular monthly meeting. The district round-table meeting was held in our church on March 8. The meeting also included a special conference for children's workers. One of the most interesting features of the program was two addresses by Dr. Paul H. Bowman of Bridgewater College on different phases of the Civilian Public Service work. Bro. A. Stauffer Curry was also present, and various leaders from our district. The regular council meeting of the church was held on March 5. Besides the regular reports and business the following delegates were elected to Annual Conference: Brethren O. D. Mitchell and D. N. Kerlin. The church approved the plans of the finance board for the complete payment of the parsonage debt by the end of this year. It was reported also at this meeting that approximately \$317 had been raised for peace and relief work. Our pastor will have charge of the pre-Easter services during the week preceding Easter.—Ruth Graybill, Nokesville, Va., March 12.

**Oak Grove.**—Our quarterly council was held on March 24. Our goal of \$400 for C. P. S. camps has been reached. Our love feast will be held on Easter Sunday evening at 6 p. m. Delegates to

district meeting are J. R. Jamison, Leonard Wright and Eula Underwood. The walls of the church auditorium have been repapered; the ladies' aid society bought the paper, and one of our good ministers, with the help of some members of the aid society, donated the work. The ministers and deacons made the annual visits and reported the Covenant of Loyalty to Christ used instead of the usual questions asked.—Mrs. O. D. Eller, Salem, Va., March 10.

### Washington

**Wenatchee Valley.**—Our group has enjoyed a busy and profitable winter season. Sickness and bad weather have kept some from the meetings, but the attendance has increased considering the fact that more than twenty of our families have moved from the valley. Some of these are still included on our nonresident list and others have gone into communities where there are Brethren churches. Our choir is again building back to full membership under the direction of Sister A. L. Sellers, who is doing a fine piece of work. The junior choir, under the direction of Evelyn Leavell and her assistants, takes part in most of the evening services. The women of the church have been busy throughout the winter. They meet once a month in a mass meeting at the church and once a month in small groups in the various homes. They have prepared and sent seven camp kits to the C. P. S. camp at Cascade Locks, Oregon, made seven comforters for refugee work, and raised a goodly portion of their mission budget. Sister Owen Kintner attended the La Verne regional conference in February. We expect to hear more of the highlights of that meeting as time goes on. Eight of our young people attended the recent state youth conference in Spokane and we look forward to inspirational activity from them. For the first time in our history the Gospel Messenger is going into all of our homes. We have enjoyed a number of enriching programs during the winter; a series of meetings on the Brethren Service work, a visit from our district secretary, Bro. Paul Longenecker of Outlook, a sacred music program by the Seattle symphonic choir and pictures on the Life of Christ. The a cappella choir from the Portland Bible School will be with us during the spring quarter. We are anticipating our pre-Easter meetings, which will be held six nights a week from March 22 to Easter by our pastor, Bro. W. T. Luckett.—Geraldine Eller, Wenatchee, Wash.

### West Virginia

**Oakvale.**—Rev. Garnet Tiller of Princeton, W. Va., held her regular appointment at the Oakvale Church of the Brethren.—Fannie Wimmer, Oakvale, W. Va., March 12.

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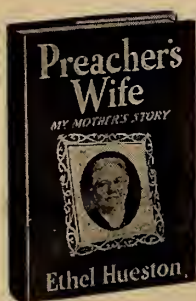
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# GOSPEL MESSENGER



## Earth's Resurrection

Behold the filmy veil of spring,  
Like clouds pastelian hued,  
Rests on our stark and weary world  
And every forest rude . . .

For countless buds have burst with life  
And earth is vital now  
With waxen leaf and dainty bloom  
Upon each utmost bough.

—H. A. B.

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## Around The World . . .

Possibility of early introduction in the House of Representatives of a resolution calling for periodic prayer at joint Senate and House sessions was indicated recently by Rep. Martin J. Kennedy of New York. In his opinion the prayers should be broadcast nationally. They would represent "a great step toward our much desired and needed national unity and an acknowledgment of our dependence upon the almighty God." Rep. Kennedy is working out a plan to be incorporated in his resolution.

In a recent study made of the religious affiliation of members of Congress, their



social background, age and occupations, it is revealed that a relatively large percentage of Protestants strongly reflects a dominant religious factor in our culture. Overwhelmingly the members of both Houses claim a definite religious affiliation. Seventy-one per cent, or 380, are Protestant; eighteen per cent, or 97, Roman Catholic. The largest number of Protestants, 93, are Methodist; 69 Presbyterian, 60 Baptist, 57 Episcopalian, 18 Lutheran, 17 Disciple, 21 Congregational, 7 Unitarian, 4 Latter-Day Saints, 3 Christian Science, 1 Moravian, 1 Quaker, 8 no religious affiliation, 7 Jewish, 30 unknown.

Polish refugees in Russia will receive highly nutritive dried soups from the Bureau of Home Economics in the United States, if present plans can be perfected by the Agricultural Marketing Administration.

At Harvard University the life histories of German refugees have been collected by social scientists, and an intensive analysis made of ninety cases to determine human reaction to persecution and terror.

Births in the United States in 1941 were slightly more than 2,500,000, a figure exceeded only in 1921 when 2,600,000 births were recorded. At the same time the marriages reached an unprecedented total of 1,565,000.

Despite the probability of decreasing attendance due to the war, the Methodist church will hold approximately 300 young people's institutes next summer as usual, according to leaders of institutes from 39 states at a recent meeting.

The first American Writers' Congress will hold sessions in Mexico City on May 30. Representatives of the 21 republics will discuss the writer's responsibility today in the struggle for democracy and the cultural co-ordination of the peoples of America.

More families in the United States are keeping their life insurance in force than at any time since 1920, according to figures released recently by the Institute of Life Insurance.

The War Prisoners Aid Committee of the Y. M. C. A. announced an emergency drive for \$100,000 to provide welfare and recreational activities among prisoners captured in the Pacific theatre of war.

Starting next September, a four-year high school will be established for members of the Mennonite denomination. It will be located near Lancaster, Pa., and provision will be made for students outside the county who may wish to attend the school. The course will follow the standards set up by the state department of public instruction supplemented by religious education.

From England comes the information that the small but active groups of German Quakers are still allowed to function in the Reich, and that their monthly periodical has continued to circulate uninterrupted. All references to current political and military events are avoided in its columns, but general articles of a Christian pacifist nature have appeared without protest from the Nazi authorities.

The Methodist church of Brazil is the first religious group in South America to join the World Council of Churches. Addition of the South American communion brings the total membership of the World Council to 76 church bodies in 27 countries.

Fifty New York state clergymen and an equal number of industrial leaders met recently at an informal round table conference at Syracuse, N. Y. In the continuation of democracy, the business men were urged to *talk back* to the clergymen who have long *talked down* to them from the pulpit. Present at the meeting were top executives of the Eastman Kodak, Corning Glass and Stromberg-Carlson companies.

A home library of recordings of famous Bible passages is the ultimate aim of a New York organization which has begun issuing recordings on both sides of ten-inch records of favorite Psalms and the Sermon on the Mount. Bibletone, Inc., was started by a New York businessman who held that one of the world's needs is to know and live by the teachings of the Scriptures and who saw that modern invention could be put to work spreading a knowledge of Bible passages.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

APRIL 11, 1942

Number 15

## » » Editorial « «

### When Your Heart Burns Within You

You will easily recall that after Jesus had made himself known to the two with whom he had walked on the way to Emmaus, they remembered how their hearts had burned within them, as Jesus talked to them. Did you ever notice carefully what made their hearts burn?

It was the pressure of a new truth trying to break through into consciousness. They had not understood that it behooved the Christ to suffer, and here was the Christ himself—though they were not yet sure of his presence even if they had begun to suspect it—expounding the Scripture in a new and wonderful way.

Did it occur to you that this may be what is making your heart burn? Christ is standing there, trying to open your mind to a new phase of Scripture truth you have not yet seen. Better let him do it.

E. F.

### Another Way to Tell It

A FEW people have tact and graciousness enough to go into the most precious experiences of their lives and tell about them to the edification of their fellows. What an art that is! What an accomplishment! Isn't it a pity that we cannot share with one another more than we do the things which have come to us along life's pathway, especially those rich and rare advances of God into the inmost chambers of the soul, and so turn our personal victories to our mutual profit?

But most of us find it hard to do this. The experience was too uniquely our own. It was too intimate and sacred. The words freeze upon our lips. Or if they do not, they seem to carry a note of indelicacy, if not of self-exaltation. We feel, or the other folks feel, that it had better have been left unsaid. They do not understand. We did not mean it as they take it. We meant to help and only advertised our own folly.

It is a delicate problem, truly. But do not be

discouraged, brother, nor heedless of your responsibility, if you are not of the fortunate few mentioned in the first paragraph. There is a way out. If you have had a great experience which you long to share with others, if God has come into your life with new power and deeper intimacy, tell your friends about it by the new note of consecration which you put into your Christian living. Let that rich and rare experience make such a manifest difference in your zeal for the kingdom of God and the Christlikeness of all your relations with your fellow-men that they will be compelled to see that something very sweet and fine has happened to you.

E. F.

### Some Church Work for Today

NEVER was the task of the church more clearly cut out for her than right now. Why are so many leaders and councils so sorely perplexed about this? They are holding conferences and passing resolutions and adopting platforms with varying numbers of planks to suit all possible preferences. Most of these are harmless and high sounding verbiage, just that and nothing more. Some really make a tangible point and when they do they are repetitions of what has been said just as well many times before.

Why try to dodge the issue? The Great Commission has *not* been repealed. It fits the case today, exactly as it always has. The points that most need continuous remembering are, first, its personal appeal, and, second, its all-comprehending scope. Let's take another look at them.

Making disciples of Jesus Christ is a business that deals strictly with individuals. Mass movements to this end there may be. The example of others is a powerful influence. The contagion of the crowd is not to be despised but should be wisely utilized. With due allowance for all this it is still true that persons must repent and believe the gospel. It is persons who must be born again. The spirits of men and women must be



touched and empowered by the regenerating fire of the Spirit of God. There is no other way.

We are not stopping here to consider the full implications of this primary transaction between God and a human soul. What it means to repent and believe the gospel or to accept Jesus Christ as one's personal Savior, as the more common evangelistic terminology has it, may well be the subject of another review. It is sufficient for our present purpose to note that it involves the unreserved commitment of one's life to the Christ way of meeting every human problem.

This leads us to the second point referred to above, the scope of Christian discipleship, a subject broad enough to take us into many lines of inquiry. We have in mind now only its particular application to the troubled world condition which so disturbs us all. We freely grant the right to honest difference of opinion in certain details of policy, but how can there be any question as to the main responsibility of the church? Is it not to press upon the attention of the nations, especially our own, the doctrine of our Christ that goodwill is mightier than the sword and that the practice of it is the only hope of peace?

The great fear which darkens the future is that when once the war is over the victorious nations, if there are any such, will be no more ready to do this than they have been in the past. That fear is well justified by current pronouncements of national leaders. Against these pronouncements we should like to set the cutting words of Thomas Mann in the February Atlantic: "One must not forget that in 1919 the victorious nations held unlimited power in their hands to bring about the changes which could have prevented the present disaster." To keep world statesmen from forgetting that is church business of the highest order.

Just think of it! They "could have prevented" this awful thing. No one can doubt this. Here is spilled milk worth crying over. We must cry hard enough to make people ask us what's the matter. Then we must tell them plainly. We must tell them we are so afraid our statesmen intend to make the same terrible blunder their predecessors did the other time. Their talk sounds like it.

We must not let them forget what Thomas Mann says. Now we know very well what he means. If the victors had treated the vanquished as Jesus said men ought to treat their enemies there could have been no second world war. It might not be tactful, however, to tell our statesmen this. They might think it soft, sentimental, unrealistic and old foggyish. But Thomas Mann and the Atlantic Monthly are very modern, almost highbrow. They

might listen to them. Or to William Henry Chamberlain in the March Harpers when he says in the same vein: "Greater than the danger of losing the war, I think, is the danger of losing the peace."

These men are saying what every fair-minded person knows. This fact underscores the responsibility of the church. She must go on about her business of persuading men everywhere to become disciples of Jesus Christ and to take his way in all the relationships of life.

Why all this questioning of what the church should do? Well did Isaiah prophesy of the churchmen of today: "Who is blind, but my servant" (42:19)?

E.F.

### Do Not Overlook the Children

ON the front seat in a certain church sat a girl of nine, a boy of six years, and the choir director. The girl was holding the collection basket containing the church offering from her department. She was to present this along with the grown-up ushers when they came forward with the morning offering. The choir leader was busy with getting ready for the next musical number on the program.

This leaves the healthy six-year-old boy to be accounted for. Now it seems that when the usher with the collection plate gave that first seat a casual glance he decided it would be an impertinence to pass the plate to those on this bench. The girl with the basket would present the children's offering at the proper time, the choir leader was occupied, and that round-faced boy would hardly have an offering.

So the usher passed up the first seat, gleaned something from the white-haired brother at the end of the second seat, and started the collection basket down the row of adults on the third seat. It was at this point that the boy saw what had happened. The next instant he was on his feet with determination showing in every line of his eager face. It was evident his aim was to overtake the fleeting collection plate before it got too far away.

And he did contrive to overtake the plate as it rounded the corner at the end of the first full row. Into it went his envelope. Relieved and satisfied the boy returned to his seat with nothing more serious to answer for than broad smiles on the faces of choir members and others who happened to see the down front drama.

But why recount such happenings in these editorial pages? Because children are important. They should not be overlooked. The Master always had a kindly thought and word for them.

H. A. B.



## Two Selves in Each of Us » » »

BY R. H. MILLER

I AM not one person, but two; a would-be saint and something of a sinner. The mother who speaks to her misbehaving small daughter in playful fashion: "Where's my nice little girl? I wish she'd come back," and as the little tot breaks into a laugh, exclaims, "Why, there she is!"—that mother is saying what is profoundly true of us all: we are not one person; we are two.

The unearthly statuary of the ancient Assyrians, combining the bodies of oxen with bird's wings and human heads, is seeking to express the same insight. Within ourselves we know only too well the heavy drag toward selfishness; we know and feel it the more poignantly because we have inside us also something that aspires and seeks to know.

Struggling with the same paradox of the inner life, Paul says, "I do not understand myself. What I love I cannot do. I do the things I hate. I find within myself perpetual conflict, the desire to do good and the actual doing of evil."

Being two persons, there is continuous change in the objects of my desire. In every memory is a junk pile of things, once greatly cherished, now put aside. An editor of the Gospel Messenger has told, in his inimitable way, how his desire over a period of years was set successively upon a bushel of candy—"a whole bushel," a bicycle, a horse and buggy and an education. Desires change; they are on the move.

For everything that moves, the important question is direction. The very processes of life determine in part the direction in which our desires move. For example, the physical side of life runs down. There may be as many as two hundred fifty taste buds on the tongue and palate of a child; a man in middle life may have half that number and an octogenarian none at all. So the husband who tells his wife about how his mother used to cook is probably mistaken as to the source of the trouble.

Getting along with my two selves should teach me how to get along with people. When I think of some of my outgrown desires I must admit, if I am honest with myself, that I ought to be charitable with my neighbors, who are not as far afield as I have been. I must grant them as much freedom to find their way as I have had.

*It is the business of the teacher, preacher, parent to make himself the ally of the best self of the one for whom he is responsible.*

A college graduate, returned to his alma mater

for a visit, sat with his girl friend in the back of the chapel and talked in an undertone during the entire service. Later in the day I chanced to meet him in a quiet place, no one else near. I talked to him about his chapel conduct, talked to him a bit roughly, I thought. Several days later we met again. His greeting, given first from clear across the street, was unusually friendly. In speaking about his chapel conduct I was speaking for his best self, hence his friendliness.

The happy result is usually not so prompt as this. A period of rebellion and persecution often intervenes. It did in the case of Jesus. Because he allied himself with men's highest possibilities, against everything beneath that mark, they crucified him. For the same reason they have been unable to forget him and will eventually crown him. Man's worst self killed him in order that his best self, brought to fulfillment by him, should acknowledge him as Lord.

Are you the ally of the best self in each of your friends.

North Manchester, Ind.

## Shall We Do Evil That Good May Come?

BY ALBERT C. WIEAND

No fateful "dilemma" can justify me in doing "monstrous wrong." That would be to deny the moral trustworthiness of the universe. It would be to ask "God to deny himself." But "God cannot deny himself." But he who even in total darkness "commits his soul to a faithful creator" will find himself infallibly "backed up by the universe."

So in a fateful dilemma from which I cannot escape "without doing monstrous evil," I should remember the parable of Jesus spoken "to the end that men ought always to *pray* and not to *faint*" (i. e. despair).

This is how Jesus saved himself in such a "dilemma" from "tragedy," and from committing "monstrous evil." This he had to do repeatedly—in Gethsemane, on the cross, in the wilderness temptations. Often even he, though he was the Son of God himself, yet while he was under human limitations and emptied of divine prerogatives (Phil. 2), even he had to confess that he could not always see things in the eternal perspective (*sub specie aeternitatis*). And so he prayed, "Father, not my will, but thine be done."

No manner of relativistic ethics or pragmatic philosophy can ever change the fact that "the kingdom of God is within us," and that its laws are the very laws of our being. If we obey them, we are blessed; if we violate them we are cursed



and our personalities are blighted, and our fellows are wronged and social relationships are dislocated.

"No 'fateful necessity' can change the laws of the kingdom of God—not even by one jot or tittle," said Jesus. But the moral and spiritual laws (which are the laws of personality) are more eternally fixed than those of the physical universe. "Heaven and earth will pass away; but my word shall never pass away." To believe otherwise would be to make "fateful necessity" our God, and the arbiter of our destiny. And that would be atheism.

But if God is our Father then "he knows our need before we ask him." Not a sparrow falls without his knowledge and we are dearer to him than many sparrows. He, then, must be our refuge in dire necessity. We must commit our souls to him.

*Bethany Biblical Seminary.*

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### A Pacifist Pastor Yields

BY H. H. HELMAN

AFTER that tragic day in December my ministry changed. It changed because my hopes were not realized. The end of my hoping for national peace came, as also did my strenuous labors for the realization of that hope.

But this did not become a tragedy in my ministry. If I had raised the superstructure of my Christian faith on peace alone, then my ministry might well have collapsed. But there was so much more upon which my faith was builded that it did not collapse. There is still so very much of the kingdom that is left that my ministry in it can go on joyously and hopefully.

My ministry changed because I am at war, my congregation is at war, my denomination is at war, every American is at war, else he denounces America. We pacifists are *in* the war though we hope we are not of the war. Jesus did not want to take his disciples *out* of the world; he wished them to be saved *from* it.

Never before were there more pacifists in the world, and these trying harder to save a nation from war than during the years leading up to this present debacle. They surely must stand acquitted before the bar of Divinity for having tried. But they failed. Just as Jesus failed to convert even the Palestinians to his way of life. Their testimony is not lost forever. There is still a fear of the pacifist influence. The war mongers know they have not and cannot defeat the pacifists. The way they "fight" they cannot be defeated. World peace as a reality may be in the far distant future;

but as surely as the kingdom of God shall come, that shall come. They are coterminous in the end.

The pacifist strategy now is not *against* a war but *for* a peace. The former is now, by no choice of ours, a closed door. I cannot see that such activity could achieve any positive good even if it were possible. Nor in saying this do I confess not now to be against war. In the situation we are now in neither can I be neutral. A pacifist *can* be an American. In fact I never was neutral. And I need not hate in order not to be neutral. In fact, I cannot understand neutrality to mean much more than spinelessness or hesitation. (But I haven't yet discovered a pure and undefiled neutral—I'm still looking!) The Christian message to nations and nationalists alike, to the social mind or will that will write the peace, is to keep a purpose in the peace to come utterly void of hate, self-seeking and revenge. This should not be a war to end war, but a war to mend peace.

I leaned over backwards to stress an anti-war attitude before the war came upon us. Some of my congregation must have grown tired of it, and conceded it to be a hobby which most preachers have. But with all I said not all my people followed. They read the papers six days of the week and listened to me one. They reserved the right to do their own thinking, and did. But now the "hobby" is off—I'm off. I have a lot more to preach than peace. If I did not have my ministry would have collapsed on Dec. 8, 1941. Making some observations, I have always tried to discipline myself against narrowing down the gospel I preach to peace alone. It may not have seemed to some of my congregation that I did so, but I wanted to strike hard while I could strike at all. I had more gospel than I was emphasizing then; I had some reserves. It is these reserves that I am using now. This war is not testing my ministry—only testing the efficacy of a phase of it. I yield to the judgment.

This does not mean that I shall be such a poor strategist as not to allow the war to affect my ministry. I may be led again and again to point out that when one way of life is rejected the alternate way may be a way of discipline, of punishment. A nation with such high spiritual ideals and values as ours had, has found itself not to be secure in such a world as this, even as good men have not always been secure from evil men about them. I cannot feel that these spiritual values assure victory in arms, but only in their realm, in spiritual things. I do not want to build a false hope like this. I want my people to realize and so live, during these shadowed days, expecting the spiritual to achieve its own victory in its own



realm. The problem will be to maintain the spiritual realities and values. To begin to worship force will destroy them. I must guard against that in preaching to my people. To be compelled to use force must be viewed as a judgment upon all who are Americans. We are taught that judgment is punitive and corrective. Let God make it punitive; I'll help him make it corrective. In some of these things I find the current gospel emphasis.

In my ministry now I shall teach that in this war, as in every other tragedy that has touched the world, God will have his victory. It shall not be thwarted by killing which he did not command or will. I will not teach this with any feeling of self-righteousness or complacency. If I am on the Lord's side and moving with him to victory, I am there humbly. The God I preach cannot be defeated. When he can no longer be preached, he is out. Jesus represented God and he was not defeated by the worst enemies could do to him. That is the kind of a God he revealed to me. And I intend to preach about a kingdom that cannot be defeated and a church against which the gates of hell cannot prevail. There is much left in the gospel which I can proclaim enthusiastically.

In my ministry I shall insist that what matters most to any of us is what is within us rather than what is without. The abundant life is measured, not by what is going on outside us, but by what is going on inside. The kingdom will never be without until it is first within. We have too often asked the question during these times, "Where is God now?" Folk had better ask, "Where am I now?" If one can put the mind of Jesus in the hearts of the people one can be satisfied with his ministry.

In my ministry an era has closed. I will admit and recognize that before my people. I do not therefore point them to a sunset, but to a sunrise. I do not yield to a mood of defeat but to a mood of a closed opportunity. I must keep my congregation from looking back until they suffer defeatism, but keep them looking forward where definitely is God's victory. I dare not confess the shadows without being able to point to the clearing. If in pointing to the clearing I can keep my people fearless and hopeful, if I can show them that while they are bound to a world that is in the shadows they can have assurance of a new day when a kingdom whose triumphs may be obscured will come forth in an impregnable power, if I can keep saying effectively, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," then that I yield to the present situation will be compensated for in presenting a gospel not deleted by war.

*New Carlisle, Ohio.*

## Making the Church Member Church Conscious

BY JOSEPH S. RITTENHOUSE

A good text for this theme would be "Seek ye first the kingdom of God." The Master put the cream of his life into the task of getting twelve chosen men to grasp this idea. Ninety-one and two-thirds per cent made good. As we read of the many times they disappointed him we realize that we would have given up in defeat long before the work was finished. Yet he expects us, as church leaders, to see that his people put the kingdom of God first.

The greatest influence to lead the membership away from the church is the lack of spirituality in its leaders. Too many of us question what we preach. The wave of uncertainty which is sweeping the earth is making inroads among us. A prominent South American clergyman said last week of his own land: "All our universities are hotbeds of atheism." This statement is too true of North America. You may ask, "What has this to do with the subject?" Doubting youth is looking to us for an answer, and if we have no answer, the church is lost.

To cope with this problem we must do more reading to get their viewpoint, and do more praying to get Christ's viewpoint. Another way in which we kill the enthusiasm of our people is by being "copy cats." Some time ago I heard a member say, "That's three times I've heard that sermon, and by three different preachers, and I know where they got it. I read it in a book." We are so busy listening to other people's thoughts that we do not have time to think. Letting noted scholars do our thinking gives the impression that we are brilliant; but our wiser parishioners see behind the curtain.

Then, too, we scare some away from the church with our groans. It's so easy for a preacher to complain. Years of experience with an empty pocketbook and hearing the song, *Preachers' Easy Money*, are hard to take without deep groanings. But remember that every groan makes the burden heavier by scaring away our helpers.

Something else that makes our parishioners disgusted with the church is our thoughtless remarks about each other. Sometimes they are ugly. We hurt each other, and our unkind thrusts become boomerangs.

Of course there are many other things we do which drive members from the church. Scolding from the pulpit, talking politics there, trying to do everything ourselves, and wondering why no one will help, taking sides in church squabbles when



there are no principles at stake, sleeping on the job and accusing others of being asleep—any or all these things will have that result.

It must be admitted that there are other forces pushing the church aside. I know how it feels to preach when overhearing remarks such as these, "If we make this meeting snappy we can make the last reel at the movies." It is painful to meet a young man from your own group on the way to the ball field as you go to church. An outsider said to me, "I saw ten members of your church in that joint the other night." Or, "Say, he's been drinking again. Aren't you going to take his name off the church book?"

To be interested in the church, the laity must serve the church. Perhaps all of us have been waiting too long for the big, grand, noble thing to do, forgetting what Christ said about clothing, bread, and even a drink of cold water. If we include those things in our service set-up, even the least can serve.

Our summer camps for youth, our youth conferences and church colleges are movements to help the church.

Somehow I believe the coming generation will not fail the church if we, the leaders of today, keep the lamp of faith burning brightly and feed them upon his Word, not ours, and challenge them to serve as he served, by glorifying the commonplace, and by transforming the cross from a sinner's dying place to a sinner's living place.

*Easton, Md.*

## Virginia's Part in Holding Our Annual Meetings

BY J. CARSON MILLER

*In Four Parts—Part Three*

**1846—Roanoke City**

IN 1846 the Annual Meeting was held at Roanoke, Va. It was evident by this time that the interest in these annual gatherings was increasing, and each year the crowds seemed to be getting larger. Bro. Henry Kurtz preached at this meeting. The substance of his sermon is given in the Life of Elder John Kline. After the meeting closed Bro. Kline along with Brethren Kurtz, Shively and others started on the homeward journey. Their frequent stops on the way must have been encouraging to the members where they stopped or remained all night. Meetings were held in the homes and in meetinghouses along the way. Fifty years have wrought a great change. At this meeting a number of the Brethren came from a distance on horseback. Fifty-three years later, when the Annual Meeting was

held at Roanoke again, the Brethren came by train loads. Shall we see the Brethren from the far West coming to the next Virginia Conference in airplanes?

### **1851—Augusta County**

Abraham Garber, son of Elder John Garber, settled near New Hope, Augusta County, Va., about 1790 or 1792. He was the founder of the Middle River congregation. He built and donated the first house of worship of the Church of the Brethren in Augusta County. This church was erected in 1824. Here was held the Annual Meeting of 1851. There is said to have been a large attendance. The meeting broke up with a good feeling. Again the Brethren on their homeward way preached at various stopping places. Bro. Daniel P. Saylor is said to have preached in the Methodist church in Harrisonburg on his way home. Many were present to hear a sermon from a minister of our church for the first time in their lives.

On Sunday, June 5, 1864, the Battle of Piedmont took place near this church, and the church house was used in caring for wounded soldiers of the Southern troops during the battle, and its use as a hospital was continued for a month after the battle. In 1884 this church was removed and replaced by another.

### **1861—Beaver Creek**

Again we are in Rockingham County. I will let Bro. John Kline speak for this meeting, as the work of the church lay heavily on his heart at that time: "May 22.—The Annual Meeting breaks up, and most of those from the North as well as those from the South carry away heavier hearts than they had ever borne from a meeting of this kind. Many prayers were offered in the course of its progress in behalf of our country. The Shekinah of God's care may be gloriously waving over our heads and we not be able to see it. The Red Sea is before us, but Jehovah will part the waters for us to go through unharmed."

### **1869—Peters Creek**

This was Virginia's first Annual Meeting after the Civil War, although during the period when Brethren were denied the privilege of attending Annual Meeting, annual councils had been held in different parts of the state, conducted on the order of our General Conference. It is stated that there was a good attendance at this Peters Creek meeting from other states, and considerable interest was manifested. We are told that a goodly number of Brethren had assembled in the neighborhood some days before the meeting was to be held, and leading Brethren preached at



various places in the community before and during the time of Annual Meeting. The Minutes speak of this as a very pleasant and successful council. The following Brethren, whose names are household words among our older members, were present: John Wise, Peter Nead, John P. Ebersole, H. D. Davy, John Metzger, Robert H. Miller, D. P. Saylor, David Long, James Quinter. The present Peters Creek church was doubtless used during this meeting, as it was built twenty-four years before this Conference.

#### 1879—Broadway, Linville Creek Congregation

This was the first Annual Meeting that I had the privilege of attending. The different congregations furnished waiters to act in the dining room. I was chosen to act in that capacity part of the time, from the Flat Rock congregation. I was not a member of the church at that time, but I enjoyed the meeting. Well do I remember some of the warm discussions that took place in the tabernacle. The Full Report of that meeting, along with the Minute Book, will give the queries and general discussions. The meeting was well attended for that day, but since then I have seen it growing larger and larger, and places like the one where this was held could not accommodate our Conference today.

*Moore's Store, Va.*

### "Meanings of the Ashram Discipline"

BY GLEN WEIMER

For the past two summers it has been my privilege to be a participant in the ashram discipline at Saugatuck, Mich. The experience has been deeply stimulating, enriching, and above all spiritually quickening. Because of this fact, I should like to make a few suggestions about the meaning of the ashram discipline. Every movement of human life points beyond itself to a meaning partially revealed and partially hidden. As I reflect on the ashram discipline this truth comes home to me with convincing power. The most obvious character of the ashram discipline is that it is dynamic and not static. That is, it is not a finished pattern into which life must fit, but an open pattern that grows as new light from God takes hold of the family. Against the background of this fact are the meanings of the ashram discipline.

First, it seems to me that the ashram discipline indicates that *Christianity is a discipline of response to God's grace in Christ*. That is to say, God has taken the initial step in saving man—God has offered his love—his life-giving love—to humanity. But, hungry, broken, defeated, and guilt-burdened men and women need to know ways of responding to God's grace in Christ; ways of opening life to the invading power of God; methods of personal devotional discipline and of group devotional discipline whereby God may be free to speak and act in life now. The ashram movement is an endeavor to learn to know the ladders by which

God descends to life and by which life ascends to God.

Second, it seems to me the ashram discipline indicates the *coming of a new type of Christian piety or life*. In recent years the Christian faith has been dissipated through splitting it into two parts, the personal and social. The ashram discipline sees but one gospel of God—the gospel for the total man—and the total human situation. This gospel has to do with God's relation to man—man's relation to God—and man's relation to his fellows—and man's relation to institutions. At the heart of the ashram teaching is an evangelistic urgency to proclaim this God of grace—and to bring men into right relation with God—with man—and to labor for such patterns of economic, political, social, racial, national, religious and international life as will open the way for God's greater and freer action in the life of the race. Man's commitment to God must express itself in a passion for human well-being. This new piety that is being nurtured through the ashram discipline is deeply personal and deeply social. It is an emphasis upon redemption from God's side and responsible action from man's side.

Third, it seems to me that the ashram discipline indicates that the *human expression of the kingdom of God is fellowship under the rule of God*. This does not mean Utopia. It means a fellowship that strives to hear God and that judges its life by the deepest tides of the spirit. A fellowship that cuts across barriers of race, class, nationality, culture, religion and lives in the oneness of the children of God. It seeks to give expression in concrete ways to the truth—that all men are equal before God. Thus it strikes at the very roots of present-day friction, conflict, and social chaos. It is therefore a fellowship whose unity is not grounded in man—but in God. The constraint to realize this fellowship is of God—and of man's tragic and desperate need.

Finally, it seems to me that the ashram discipline indicates, along with other evidences in the life of today, *the direction the tide of God's spirit is taking*. Through small groups, cells and fellowships that are willing to come under an intenser spiritual discipline, God is speaking his clearest word—and doing his deepest work in our time.

*Lansing, Mich.*

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

It had been a long, hot, tiresome trip. The traffic officials were curt and impatient.

Heaving a sigh of relief, the passengers saw the dawn of the last day of the journey. "It cannot be over too soon," one of them remarked.

Then an almost unbelievable thing happened! A new bus driver breezed in with a smile and a friendly "good morning!" The whole atmosphere suddenly changed. People began remembering how fine the scenery was, what great service they were having, how happy they expected their vacations to be.

The temperature hadn't changed. The service and scenery were the same. But the spirit of the service had changed, and with it everyone's spirit.

"Life is more than meat, and the body than raiment!" Life begins at any age or place "when love shines in."

*New York, N. Y.*



## Opportunities for Service by the Touring Missionary « « «

BY GOLDIE E. SWARTZ

A VILLAGE schoolteacher of the Congress Party was sitting and chatting at my tent one day. Apparently my learning and type of work were an enigma to him. Curious, he ventured to say that I must have gone to high school, and wondered if I passed matriculation (college entrance examination) which, to such as he, is high up in the scale of learning.

After my affirmative answer he asked, "Then why did you not go on to college?"

"I did," said I.

Again he queried, "Did you pass—and get an A.B. degree?"

"Yes," I said. And then to lead him on still further I casually added, "I also have an M.A. degree."

"Oh-h-h-h," and with both mouth and eyes opening wide, in utmost perplexity, he again questioned, "Then why do you go about out here in the jungle? You could go to some big office in Bombay, and there have conveniences, and get a big salary."

Yes, this *why*, the way of voluntary service, is a subject not readily understood. It cannot be explained; but it may be experienced. Out here in the jungle are many opportunities for such experience, as the following incidents will give evidence:

A housewife was climbing a ladder to the loft of their hut to get rice to shell for their evening meal. Accidentally she missed a rung and fell backward, striking her head on the doorsill. A severe cut resulted, laying bare the skull for more than an inch. We happened to be in her village that afternoon and came to her home only a short time after the accident. Although a distance from the hospital we urged her to go there to have the wound stitched, but our urging was all in vain. She, however, was eager for something to be done. This we did. After cleaning up the wound and making aseptic the surrounding area, we carefully pulled the severed parts together and made them secure by braiding over them wisps of hair. Some days later when again calling in that village we found the wound quite healed, and its owner together with the whole family expressive of joy and gratitude.

Arrangements had been made for an evening meeting in an adjoining village. We went but found our audience in another place and engaged in another interest. An hour or so before our arrival a cow had become ill by a disease which was

epidemic. The cow was lying down under a shelter. Around it were gathered the chief men and many women of the hamlet, all very grave, pondering what loss the death of the cow would mean. Questioning as to what remedies they had tried revealed that a certain kind of bark tea had been given, and a searing by means of a hot iron had been made on the throat outside nearest the site of swelling. "This is all we know to do," said they. "Now if you know anything more to do, please do it." Just then I realized that my knowledge of the anatomy of animals, or of remedies for their ills, was very meager. Suddenly, however, a luminous thought came: Why not try soda? If a soda gargle is useful for a human having sore throat may not the same remedy be good for a cow? At least it would do no harm! The soda was given, obviously without the gargle. The next morning the report came that the cow was well and eating her food! There was joy, gratitude and a greater degree of friendship.

A robust man suddenly became ill with a raging fever. The *bhagat* or priest was called. He shook vigorously his rice kernels, repeating *mantrams* or incantations the while. Later, we were informed, and called to give of our simple remedies. But all to no avail; in less than twenty-four hours death had claimed the victim. In the tribal ceremonies preparatory to the cremation we could take no part, but we did accompany the procession to the edge of the village, from whence the women folk turned back. As the group of relatives and neighbors carried the corpse away to the burning place in the dry river bed, we returned and helped to bear the bereaved and broken widow, her small children clinging to her, back to their home now bereft of husband and father. To give sympathy and comfort to the sorrowing women folk we spoke of the heavenly Father and the heavenly home. Thereafter, frequently, as long as we were in that camp we were asked to come and sit with them to tell them more about the life after death.

Only one out of four hundred of these peasant folk is considered literate. This inability to read, write and keep accounts is a tremendous handicap to them. One such, in distress, came to us not long ago seeking help. Some years ago he borrowed Rs. 160/- from his landlord for marriage expense. Since then at various times he has paid back in kind to the value of Rs. 395-0-0, which he thinks should be sufficient to liquidate the debt. Now the landlord is demanding more, saying that what has been paid is only interest and nothing on the principal; and furthermore if another payment is not made soon he will not only be expelled from the land he farms, but his cart and cattle will be taken.



"What evidence do you have that these payments were made?" we enquire. He replied that they made marks on the wall, designating the different measures of grain paid and the price; and that not only he and his family remember that these payments were made but also his neighbors were witnesses. Then at his request, and according to his verbal statements, we jotted down on paper his account that he might present it to a government officer who was then making an attempt to secure justice to these oppressed and defrauded people. The account finished, we pointed out the value of being able to read, write and keep accounts for oneself. For his encouragement we told him of a literacy class we held in another village not far from there, and how one man (not all were as apt) had read through the primer (a specially prepared one for adults) in three weeks. This type of service too—working for literacy—falls within the realm of the touring missionary, and is one of incalculable value.

While on a cycle trip one day I was called aside into a home where a young woman was suffering from abdominal pain. Being unable to diagnose the cause of the pain and having no medicinal remedy at hand to offer, all I could do—and the very best—was to tell the household of the Creator, by whom, through whom and in whom we all exist. They were all much interested and besought me to seek his help in behalf of the suffering one. Inspired by their attention and faith, earnest prayer was made for the woman's healing, and for all of them to come into an acquaintanceship and vital relationship with the living God. Meeting the woman again some months later, in great gratitude she testified, "Your God through prayer healed me, and now folding my hands I look up and worship the Creator God."

*Dahanu Road, India.*

## Sons of God

BY E. PAUL WEAVER

Who is the lord of the earth? A man in Europe answers, "The Nordic people." The pagan Margiis 'way back here in the bush will reply, "God and the white man."

Two months ago I called in one of our villages. I went to greet the old chief. He is blind and quite feeble. There in his little mud hut he lay. His bed was a large flat rock covered with an old skin. The manure of his goats and chickens was all about him.

After the customary greetings, the old man asked, "And how is Malum Kulp?" I told him that our most recent word was that he was well and

safe at home. When I added that we had just heard that his mother had died, the feeble old man sat upright and opened his unseeing eyes. With unusual vigor he informed me, "Malum Kulp is a white man. His mother couldn't die. White people never die. You are one with God. You are sons of God."

## Monthly Financial Report

During the month of February contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$67,267.97 and the total received for the year beginning March 1, 1941, was \$250,155.74. Contributions for the Brethren Service totalled \$34,925.07 for the month and the total received for the year was \$177,858.70, detail as follows:

	Receipts for February	Total receipts since 3-1-41
World Wide Missions .....	\$ 9,709.36	\$ 47,877.10
Women's Work Project .....	9,506.58	18,683.05
Home Missions .....	698.96	9,676.54
Foreign Missions .....	847.10	5,953.81
Junior League Project .....	510.34	2,780.31
Intermediate Project .....	12.00	112.39
India Mission .....	130.52	1,672.71
India Native Worker .....		446.50
India Boarding School .....	146.23	695.10
India Share Plan .....	592.40	2,305.78
India Missionary Supports .....	5,507.33	22,801.30
India Special Projects .....		400.00
China Mission .....	333.80	2,064.86
China Native Worker .....	7.30	414.10
China Boys' School .....		30.00
China Girls' School .....	28.32	53.32
China Share Plan .....	602.50	1,187.65
China Missionary Supports .....	3,575.43	16,490.61
South China Mission .....	4.84	60.84
Sweden Mission .....		125.43
Sweden Missionary Supports .....	550.00	1,100.00
Denmark Mission .....		7.50
Africa Missionary Supports .....	4,239.34	15,325.99
Africa Mission .....	1,502.79	5,255.63
Africa Share Plan .....	390.00	931.17
Africa Leper .....	12.07	479.87
Conference Budget Undesignated ....	24,032.41	76,549.85
Conference Budget Designated for—		
Board of Christian Education .....	47.95	3,349.81
General Ministerial Board .....	245.55	302.47
Bethany Biblical Seminary		
(at Elgin) .....	127.52	2,890.58
Bethany Biblical Seminary		
(at Chicago) .....	170.00	1,064.10
Ministerial and Missionary Service		
Fund .....		67.68
General Education Board .....	14.96 Dr.	80.16
Student Loan Fund .....		5.00
Conference Budget Share Plan .....	125.00	225.50
Youth Serves .....	3,627.29	8,689.03
	<b>\$ 67,267.97</b>	<b>\$250,155.74</b>
For Brethren Service—		
Brethren Service Certificates .....	9,790.00	35,960.00
Brethren Service Fund .....	10,391.37	59,245.89
China Relief .....	528.85	6,074.93
Civilian Public Service .....	12,758.45	67,277.96
European Relief .....	173.15	564.96
Finnish Relief .....		5.00
General Relief .....	1,270.38	8,571.47
Michigan Work Camp .....		2.00
Refugee Fund .....	12.87	156.89
	<b>\$ 34,925.07</b>	<b>\$177,858.70</b>
Grand total all contributions .....	<b>\$102,193.04</b>	<b>\$428,014.44</b>

The following shows the condition of General Mission Board foreign and home mission finances February 28, 1942:

Income since March 1, 1941 .....	\$221,911.97
Income same period last year .....	209,749.01
Expense since March 1, 1941 .....	204,078.11
Expense same period last year .....	214,949.87
Mission surplus February 28, 1942 .....	26,440.22
Mission surplus January 31, 1942 .....	7,745.49
Increase in surplus, February, 1942 .....	18,694.73



For almost a quarter of an hour I had the old man count my fingers and feel my body so that he might know that white men are human. After all of my arguments to demonstrate to the old man that we are people like the Margiis, the old man observed, "That's what Malum Kulp tried to tell me when he was here, but I never believed it. White men are sons of God."

I left him with the thought that not only the white men but also the Margiis are sons of God. As we went away the old chief lay there pondering over the strange words—"Sons of God!"

*Lassa, Nigeria.*

## Brethren Service Committee News

The following is the concluding installment of excerpts from the pamphlet, *The Conscientious Objector Under the Selective Training and Service Act of 1940—Work of National Importance*, prepared by the National Service Board for Religious Objectors. It has been prepared to explain and describe Civilian Public Service.—Ed.

### Method of Assignment

When local boards are satisfied with the sincerity of a registrant and assign him to Class IV-E (the class for "work of national importance under civilian direction"), his name and address are submitted to the national headquarters of the Selective Service System at the time his order number has been reached.

The name is transmitted by the Selective Service System to the National Service Board for Religious Objectors which mails a questionnaire (form NSB 101) to the registrant. This form should be completed and returned to 1751 "N" Street N. W., Washington, D. C., immediately as the information contained in the questionnaire is used as a guide in making assignments to Civilian Public Service camps. The National Service Board consults with the administrative agencies on the basis of the information on the questionnaire and then recommends to the Selective Service System the camp location to which the registrant should be assigned. Ordinarily, there is a lapse of three to four weeks from the time NSB 101 is received by the registrant until he is required to report to a Civilian Public Service camp.

The national office of the Selective Service System, through the State Director of Selective Service, notifies the local board of the assignment. Form DSS 50 is prepared by the local board and forwarded to the registrant. This is the formal assignment order to camp and instructs the registrant to report to a local board at a specific date to receive transportation to camp.

### Notice of Assignment

The registrant will be given at least ten days' notice of the time he will report for camp and during this period the camp director and the administrative agency will receive notice from the National Service Board of the date and the camp to which the registrant has been assigned.

Each camp will provide "work of national importance" required by the Selective Training and Service Act of 1940 and a carefully planned religious and educational program.

On arrival at the camp, the registrant will be given a

medical examination by a civilian physician employed by one of the four administrative agencies.

The examination will be comparable to the examination given at a military induction center. During the interval necessary to complete the various injections required by the United States Public Health Service, the camp director will help to orientate the new arrival and to classify him for the work he is best able to perform. Living quarters will be assigned and the whole work and educational program explained.

### National Service Board for Religious Objectors

The National Service Board, with offices in Washington, is the official representative of all of the co-operating agencies in dealing with the various branches of the United States Government. It handles complaints, appeal proceedings, establishment of new camps, the inspection service of operating camps, assignment of boys in co-operation with the administrative agencies, and attempts to interpret the position and philosophy of the religious pacifist to the government and general public.

### Administrative Agencies

The National Service Board for Religious Objectors does not function in an administrative capacity. The administration of camps is in the hands of the various agencies represented on the National Service Board.

Existing Administrative Agencies are:

**American Friends Service Committee**, 20 South Twelfth Street, Philadelphia, Pennsylvania; Paul J. Furnas, Director of Friends Civilian Public Service.

**Association of Catholic Conscientious Objectors**, 115 Mott Street, New York, N. Y.; Arthur Sheehan, Director of Catholic Civilian Public Service.

**Brethren Service Committee**, 22 S. State St., Elgin, Ill., Harold Row, Director of Brethren Civilian Public Service.

**Mennonite Central Committee**, Akron, Pennsylvania; Henry A. Fast, Director of Mennonite Civilian Public Service.

While there is close co-operation between the four administrative agencies, each one is responsible for the administration and financing of its own camps.

### Appeals in the Selective Service System

Registrants applying for exemption as conscientious objectors who are rejected by local boards may file an appeal within ten days after notice of classification to the appeal board within the Selective Service System. The appeal board will, according to the regulation, immediately refer the matter to the Department of Justice for inquiry and hearing.

No appeal board has the authority to reject an appeal until after the Department of Justice has investigated the sincerity of the registrant and has held a personal hearing. If appeal boards, through misunderstanding of the regulations, reject appeals prior to the investigation and hearing of the Department of Justice, Section 5-g of the Act should be called to their attention. The registrant making the appeal should discuss the situation with the United States Attorney for the Federal District.

A Government Appeal Agent is connected with every Local Board and it is his duty to help and advise registrants. The State Director or National Director of Selective Service may appeal from any determination of a local board at any time. No registrant may appeal from the determination of his physical or mental condition by the examining physician, the examining station of the armed forces, or the local board.

### The Acts and Amendments

Section 5-g of the Selective Service and Training Act of 1940.



(g) Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction. Any such person claiming such exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board provided for in section 10 (a) (2). Upon the filing of such appeal with the appeal board, the appeal board shall forthwith refer the matter to the Department of Justice for inquiry and hearing by the Department or the proper agency thereof. After appropriate inquiry by such agency, a hearing shall be held by the Department of Justice with respect to the character and good faith of objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board (1) that if the objector is inducted into the land or naval forces under this Act, he shall be assigned to non-combatant service as defined by the President, or (2) that if the objector is found to be conscientiously opposed to participation in such non-combatant service, he shall in lieu of such induction be assigned to work of national importance under civilian direction. If after such hearing the Department finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall give consideration to but shall not be bound to follow the recommendation of the Department of Justice together with the record on appeal from the local board in making its decision. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors.

While the original act placed liability for service upon all male citizens and resident aliens between 21 and 35, subsequent amendments reduced the upper brackets to 28 years. On Dec. 20, 1941 an amendment to the Act

was approved which lowered the age limits to 18 and raised them to 65 with the provision that men who have reached their 20th birthday, but not yet reached their 45th birthday are liable to military service, and that men between 18 and 20 and from 45 to 65 were merely required to register. At the present time there is no liability for service for men between 18 and 20 and 45 to 65.

## Wide Horizons

BY C. D. BONSAK

Wide Horizons is a sample of the popular features appearing in the new Brethren Bible Study Monthly. If you have not seen a copy of the Bible Study Monthly, which is really a carrying forward of the former Teachers' Monthly and the Home Department Quarterly, why not write for a sample copy? Or order from the Brethren Publishing House, Elgin, Ill., at 75c per year; in clubs of three or more to one address, 70c per subscription per year.—Ed.

**Their Mission.** With the widening work of Jesus there came increasing need for workers. Since the harvest was so great, he sent the seventy forth, asking them to pray for still more laborers. He knew that some would not receive them, but this was no excuse for not offering the gospel freely. If, in our day, we had the faith to reach "every city and place," we could, with a fraction of what we spend for war, send messengers of goodwill in Christ to all the nations. What a difference this would make. If we ever succeed in winning the peace of the world, it will likely be in some such way. The only thing that has given any promise of holding people together over lines of difference in race or color is Christian fellowship.

**Their Methods.** Two by two. Without scrip or purse. Whatsoever house you enter, say, "Peace"—and exemplify it! If you are welcomed, remain and eat and drink that which is set before you. Heal the sick and say that the kingdom of God is come nigh unto you. If with this message and approach they receive you not, then go on your way. Perhaps some of these methods are not to be taken over too literally, but they contain the Christian approach in principle for all evangelism.

**Their Meditations.** Faithful evangelism helps the evangelist quite as much as those to whom he goes. The seventy returned in joy. Perhaps their joy was not for the best reason, but they had reasons for joy. Jesus, in his meditations, thanked God that the secrets of his kingdom were not reserved for the wise alone; the simple also could enjoy them. Recalling the intimate relations between himself and God, Jesus turns to the disciples and assures them of blessings which the kings of the earth do not possess.

## What to Pray For . . . Week of April 11-18

Throughout this week each one who reads this column is invited to pray for Chalmer and Mary Faw of Garkida, Africa, and also for the General Mission Board of our church.

The Faws sailed for Africa in December, 1939, and much of their time has been spent in studying the Bura language. Already they have entered into the work of the growing church in and about Garkida. The interesting letters which Chalmer Faw has shared with the home churches through the pages of the Gospel Messenger have helped all of us to understand their study and their work. They desire the interest and prayers of those who sent them forth to witness for Christ in Africa.

The prayers of the church should be fervent in behalf of the members and secretaries of the General Mission Board. They desire wisdom and plead for faith in these days when problems are facing the Christian church in every land throughout the world.



CHALMER FAW



MARY FAW



**In the World of Anna Elizabeth « « «**

BY LUCILE LONG

**Chapter VI—Discovery**

The morning of the day for church and the business meeting dawned clear but very hot. Anna Elizabeth felt sleepy even at the breakfast table. Samuel had cried in the night, and she had heard him. Her mother had sung to him and soon quieted him, and that in itself was all right. Anna Elizabeth loved the sound of her mother's singing at night, for once Samuel was quiet, she felt safe and quiet and protected. Even the darkness became peaceful and comforting when her mother sang.

But once awake, she had not been able to go back to sleep again for a while. All the things she had wondered about in the last weeks came back to be thought over again. Could it be true that some women had the power of the evil eye? She was reasonably sure that her father did not believe so. Why had anyone ever started such stupid stories about people with red hair? It might be true that bad temper was an accompaniment (Anna Elizabeth knew well enough that she had *that*), but the Hammer boys' ideas that if one had red hair, she might work some sort of magic—well, that was silly. Why should the color of one's hair have anything to do with what went on in her mind? Hans had called her a little witch. What had he meant by that? Hans was late, because there had been no July newspaper yet. Maybe he would not come at all, as he had said.

Anna Elizabeth rolled over in bed. Why did people get excited over somebody like the New-Born minister, she wondered. The Schreibers did not get excited over their own preachers. What would Brother Hammer have thought if he could have heard it? And would he object as much as usual that afternoon in the business meeting? Very hot it was going to be for much protesting. How much money would it take for a new cow for the Widow Stamm? And how many books could one buy with that much money? George Stamm had not much character; Anna Elizabeth felt sure that if it had been Michael living with his mother and a lot of little children, no cow would have been lost. Nor would it have happened if Henry had been there.

Joanna roused at this moment and called for a drink. Her mother came in softly with the water, and Catharine turned over and also asked for a drink. Anna Elizabeth moved restlessly again and opened her eyes.

"And are you awake too?" asked her mother. "Now go back to sleep, all of you." She straightened pillows and the light bed covers and went quietly back to the other room.

Now that her eyes were open, Anna Elizabeth could see the window and the curtain that separated a corner of the room where Henry slept. She lifted her head just a little, but she could see nothing through the oiled paper at the window. She was glad that they had glass downstairs. The moon must be shining very brightly, she thought, and she wished that she could see it. She fell to thinking about the moon, then, and how far away it was. Suppose you traveled and traveled and traveled until you finally could touch it and see what the marks on its face really were, even then there would be more space. The moon wasn't pasted against the sky; when you got to it, you could go and go and go,

and maybe finally reach a star. And even then that was no stopping place, for you could go on and on and on. Anna Elizabeth grew tired simply thinking of it, and she put out her hands and touched the sides of her bed, glad for something tangible and measurable after her journey through space.

She shut her eyes again, and pictures danced before them of people and scenes she loved: the fireplace, and her family around it as they had been that Sunday evening when she had closed her eyes and tried to see things so; the harvest moon, large and red above a cornfield when the corn was in shocks and the pumpkins lay yellow and shining in between; the sun going down in the west behind the woods and the yellow evening star coming out, on which you could make a wish; her baby brother, who reached out his hands to her now most beguilingly and held her tightly around the neck when she suggested putting him down again. Would she have visions then when she grew older? And if so, would she tell them, and would people get excited about them? Or would they think, "Oh, well, people with red hair are always queer"? If people with red hair could work magic, like a witch, then how could anyone work magic on them? And why then did the girls look so solemn when the poor old woman watched her? Could she find out tomorrow why her father was so considerate of Brother Hammer when he objected? And would Michael tell her if she got the right answer. Eventually she fell asleep.

Washing the breakfast dishes helped to wake her up, and since the Brethren would be eating at their place that day, she was kept busy helping her mother get things ready. When the people finally arrived and were seated out in the yard, it was Brother Kline again who preached. He read Revelation 4 for his scripture, and then went on into the next chapter for his text and preached on the seven seals. Anna Elizabeth didn't think so much of the sermon; she had, as so often she did, a distinct feeling that her father would not preach that kind of a sermon. But phrases from the chapter that Brother Kline had read kept going round and round in her mind. "And, behold, a door was opened in heaven." "And there was a rainbow round about the throne, in sight like unto an emerald." She didn't know why a rainbow should be "in sight like unto an emerald," but then she wasn't exactly sure what an emerald looked like, and the phrase was lovely anyway: "in sight like unto an emerald"; "and there was a rainbow round about the throne, in sight like unto an emerald." Then she went back to the first sentence. "And, behold, a door was opened." That was lovely too. Perhaps when you got to heaven you couldn't see everything at once, and so there were always doors opening forever and ever, or at least for a very, very long time.

But after the sermon was over and the people had all filed through the kitchen and past the narrow table where the food was placed, and after the food was eaten and people had sat around and talked a while and the second meeting began, Anna Elizabeth found herself getting very sleepy. They didn't even begin with the Widow Stamm's difficulties. There was the fall love feast to arrange for, and there was some talk about ministers which Anna Elizabeth did not follow very closely, although she knew that Brother Kline did not come to Oley too regularly and that he already had thoughts of going to Tulpehocken Valley. According to her prediction of a few days ago, she was seated on the ground,



and her back got tired no matter how she sat. She could feel her hair getting damp around the edges under her cap, as it always did on hot Sundays, and in spite of all her care, her white apron would get wrinkles when she shifted from one position to another. She wished that Henry were sitting next to her so that he could help keep her awake. But it was Apollonia instead who was beside her, and she did not intend to go to sleep with Apollonia looking on. Michael sat far away on the opposite side of the group, and he looked very solemn and grown up from his position among the men. There was no one in the church Michael's age, and Anna Elizabeth wondered suddenly if he ever was lonely. Perhaps her father had been thinking about that when he had said it would be a good thing for him to go to Germantown. One of these days he would be baptized, and then he could vote like all the other men. Maybe he would be baptized at Germantown.

In spite of all her good intentions, Anna Elizabeth found that the heads of the people began swimming round and round.

"And so far as the Widow Stamm is concerned," she heard her father saying, "Brethren we are, and we cannot let her and her children go hungry."

So they had got to that matter at last! How fortunate that the Stamms had not come to this meeting, Anna Elizabeth thought. If only she were sitting next to her mother, and could lay her head over against a stool or bench!

The heads went round and round again, and in the hot stillness of the afternoon Anna Elizabeth could hear the bees down in the orchard.

"Brethren, right it is that we should consider carefully of this trouble of the Widow Stamm. But there are a few thoughts that occur to me."

Anna Elizabeth sighed. It was Brother Hammer, of course, and she tried to concentrate on "the thoughts."

"Two or three shillings I might give—"

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## The Tulip Bed

BY ADA C. SELL

Now that we really see you,  
We know it must be true  
That once a year your beauty  
Dazzles our every view.

Pale gold, and mauve, and orchid,  
Scarlet and burgundine,  
Pure white, and part white,  
With crimson streaks between.

We cannot name the colors  
Of all the varied hues,  
To say which were the sweetest  
Would be a task to choose.

Your lavishness of tinting  
Our lawn with beauty crowns,  
You are as chic and charming  
As girls in pastel gowns.

When you again are nothing  
But dried up leaves and sod,  
We'll ask another favor,  
Another year, of God.

Altoona, Pa.

It would take more than two or three shillings to buy a cow, Anna Elizabeth thought angrily. And Brother Hammer owned as many acres as any of the men in their congregation.

"This is what I would suggest," said Brother Frantz' quiet voice, and Anna Elizabeth thought that so would Michael talk in meeting one of these days, not like Brother Hammer at all.

The heads spun round again and got all mixed up in a blur that went finally into blackness. Anna Elizabeth roused sheepishly a few minutes later and wondered if her mother had noticed her. Henry and Julius and the Hammer boys were seated around the trunk of a tree, comfortably dozing.

"Six shillings will I give if each one will—"

Brother Hammer again. Anna Elizabeth fought the overwhelming darkness once more.

"True it is that we might send things over, and all of us would be glad to do that, I am sure," said Anna Elizabeth's father. "But when winter comes on—"

Her father was so wise, thought Anna Elizabeth sleepily. It was his voice that she heard next.

"And if there are no more objections," he was saying, "I suggest, Brother Kline, that we take the vote."

She waited for Brother Hammer's voice. Now he was speaking again. Would he make it eight shillings this time? And then Anna Elizabeth suddenly sat up very straight, wide awake. Every time he had talked, he had increased the number of shillings. So that was why her father always saw to it that he could talk as much as he wanted to! The more he talked, the more he gave.

The vote was favorable, and they were making subscriptions now.

"Eight shillings." That was from Brother Schreiber, and it was all right. They did not own much land.

"Ten shillings," said Brother Frantz, and Anna Elizabeth smiled a little.

"Six shillings." This was from the Kempfers, who lived across the Manatawny and whom Anna Elizabeth did not know so well.

"Twelve shillings." It was the price of a book, Anna Elizabeth thought, but she was very proud of her father just the same.

"Ten shillings." It was Brother Hammer who spoke so distinctly.

Across the intervening space, Anna Elizabeth's eyes looked straight at Michael's. He was looking just as straight at her, not smiling, not moving at all. But his quiet blue eyes were smiling, and they said just as plainly as could be, "You see?"

"I do," said Anna Elizabeth's brown ones in return, and her lips began to smile too. But she remembered that she was in church (even if the meeting was being held outside), and so she looked down and smoothed her apron demurely, and thought how very exciting it was to be alive and always finding out things.

That evening Anna Elizabeth's mother dished out great platters of potato soup and passed around the johnny cake and applebutter. She smiled at her husband past the children sitting on benches on either side of the table.

"And so everything was all right, father," she said.

"So," said her husband in return.

"A very good meeting it was," agreed Anna Elizabeth, with a new quality in her voice.

(Continued on Page 22)



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, April 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Mission of the Seventy.—Luke 10: 1-7, 17, 21-24. Golden Text, The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Luke 10: 2.

**Christian Workers,** The Doctrine of Future Things—Our Hope.

**B. Y. P. D.,** Religion in Business.

**Intermediates,** What Does It Mean to Join the Church?

• • •

### Gains for the Kingdom

**Nine** baptized in the Spray church, N. C.

**Five** baptized in the Rossville church, Ind., Bro. Robert Sink, pastor.

**One** baptized and three received by letter in the White church, Ind.

**One** received by letter in the Chico church, Calif., Bro. E. E. Barnhart, pastor.

**Four** baptized and two received by letter in the Des Moines Valley church, Iowa, Glen M. Baird, pastor.

**Ten** baptized in the Topeka church, Kansas, Bro. J. F. Burton, evangelist.

**One** baptized and two received by letter in the Schoolfield church, Va.

**Five** baptized and twelve received by letter in the Timberville church, Va., Bro. Earl M. Bowman, evangelist.

**Four** baptized, one received by letter and one reclaimed in the Fairview church of the Unity congregation, Va.

**Two** baptized and three received by letter in the Killbuck church, Ind., Brother and Sister J. E. Smeltzer, evangelists.

**Seven** baptized and four reconsecrated in the LaMotte Prairie church, Ill., Brother and Sister B. M. Rollins, evangelists.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister J. F. Baldwin** of Chicago, Ill., April 9, in the Lincoln church, Nebr.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., at the Flintstone church, Md., April 12-26.

**Bro. D. I. Pepple** of Woodbury, Pa., in the York First church, Pa., April 12-26.

**Bro. G. A. Zook** of McCune, Kans., April 13-26, in the Parsons church, Kans.

**Sister Goldie Killion** of Auburn, Ind., in the Bethel Center church, Hartford City, Ind., April 19—May 3.

**Bro. S. Earl Mitchell** of Westminster, Md., May 18-31, in the Stone Bridge church, Md.

**Bro. Ralph Jones** of Mingo, Pa., April 26—May 10, in Mohler's church, Springville congregation, Pa.

**Bro. Charles Oberlin** of Peru, Ind., May 24, in the West Manchester church, Ind.

**Bro. Wilbur Bantz** of Toledo, Ohio, April 27, in the Elmdale church, Mich.

**Bro. Samuel Lindsay** of Timberville, Va., May 3-10, in the Linville Creek church, Broadway, Va.

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### Personal Mention

**Bro. H. Jesse Baker** informs us that his address is now 532 Mound St., Muncie, Ind.

**Elder P. R. Keltner** of Freeport, Ill., is seriously ill according to word received as we go to press. He was eighty-nine the 23rd of March.

**Bro. I. C. Snavelly**, pastor of the Union Grove church of Southern Indiana, has moved to a new location in the community and should now be addressed at Gaston, Ind., Route 2.

**Brother and Sister John Van Dyke** of La Verne, Calif., have gone ten years beyond the time required to make it golden—celebrating their sixtieth wedding anniversary on Sunday, March 15.

**Bro. E. E. Barnhart**, pastor of the Chico church of California, writes that his congregation "is reaching out for a 100% Messenger club." Have you been content with less than a 100% club?

**Two of the Gosnell sisters**, Esther and Vergie, of Mt. Airy, Md., but now connected with Bethany Hospital, came out Elgin way to see the Bonsacks, and that is how they also visited the Publishing House.

**Eld. Walter W. Hartman** of Annville, Pa., passed to his reward on Sunday, March 22, after an operation in a Philadelphia hospital. As elder of the Annville church his faithful service will be greatly missed.

**Sister Lillian Grisso** and Gordon Shull of our India mission field arrived in America Saturday, March 28, after a voyage of fifty days and in a boat twice reported sunk by the Japanese. Gordon is the son of Chalmer Shull.

**Bro. William Beery**, who has contributed so much to music in the Church of the Brethren, reached the ninetyeth anniversary of his birth on April 8. He celebrated the occasion by singing over WLS in the Dinner Bell Hour program.

**Bro. Herman Landis** of the Oakland church of California writes that he would like to know the names and addresses of our people who are moving into the bay area. Will you help him to find these people? His address is 1917 Fortieth Avenue, Oakland, Calif.

**Bro. Warren D. Bowman**, pastor of the Washington, D. C., church, is assembling materials bearing on the anointing service and would be glad for a statement of your experience whether as patient, attending physician or officiating minister. See page 22 for a fuller statement of what is desired.



To Bro. Ralph E. White, pastor of the First church, Roanoke, Va., we are indebted for the following interesting statement from an eminent Jewish leader: "We have never had a creed because it would always be incomplete and the cause of disturbance within the group."

Mrs. C. Wiseman McGlothlin, Jr., writing of the hopes of the nonresident members in Kingsport, Tenn., says that they recently met at the home of Brother and Sister Paul Howell to organize a Sunday school. "Through the prayers of our members and friends and the help of our Master, we expect this organization to be the foundation upon which a Church of the Brethren will be built here in Kingsport."

Bro. Paul H. Bowman, moderator of Annual Conference for 1942, will have an article in next week's Messenger calling attention to the importance of this year's meeting and the ample facilities for making it a truly significant gathering. A little publicized fact about this year's Annual Meeting is that it falls on the two hundredth anniversary of the first Conference ever held by our people—the meeting of 1742. The anniversary as well as the state of the world demands that we rise to the occasion.

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#### Miscellaneous Items

The Oakland church of California, situated at Fortieth Avenue and San Juan Street, Oakland, will celebrate its twenty-fifth anniversary on Sunday, May 24.

Middle Maryland District Meeting will be held at the Grossnickle church on Thursday, April 16, 1942. Elders' meeting on Wednesday at 1 p. m.—Rose Nichols, Secretary, Rohrsersville, Md.

The Library in the Local Church is the title of an attractive booklet which has just been published by the Board of Christian Education, 22 South State Street, Elgin, Illinois. Any church desiring to start a library or to improve the one which it now has will find the new pamphlet very helpful and suggestive. It will be sent free of charge to those who order it.

Men's work of Southern Ohio in their mass meeting on Feb. 21 adopted a new project. The men are setting up a budget of \$250 to finance an evangelistic meeting in Southern Kentucky sometime this summer. They are working out their plans in co-operation with the district mission board. A large tent will be rented and extensive plans will be made in the near future. This will give the men something definite to do. We ask your prayers in this effort." So writes Chester J. George, secretary-treasurer of the men's work cabinet.

To men and women of the Central Region. Representatives of the state districts of the Central Region met at Fort Wayne on April 1 to plan for the production of foods for the C. P. S. camps of the area. From a list of foods compiled on the basis of needs at the camps, these men chose certain foods in suitable quantities for production in their districts. They intend to present the matter to their districts quite soon. Economies in such a program will be great. There is a strong tie of brotherhood in thus co-operating to share our foodstuffs with the men who are demonstrating a Christian way of life. The Service Committee is working with the Central Region on the problem of collection from the districts and distribution to the camps—Stronach, Walhalla, Lagro and Marietta.—John D. Metzler.

The twenty-second annual conference of women's work, Second District of Virginia, will meet at the Summit church on Saturday, May 2, at 9:55 a. m. The theme is The King's Business. The morning session will be devoted to business and will include a roll call of the churches, the election of officers and a round table discussion. The afternoon session will be devoted to departmental conferences, reports of findings, and a Brethren service drama with a peace emphasis.

Six educational directors representing our Brethren Civilian Public Service camps met in Elgin for a three-day conference, together with A. W. Cordier, M. R. Zigler, W. Harold Row and members of the Elgin staff. Camp Lagro was represented by Charles Webb, Camp Magnolia by Morris Keeton, Camp Marietta by Dale Young, Camp Cascade Locks by Albert Bohrer, Camp Kane by J. Aldene Ecker, and Camp Stronach by Charles Elliott. The present educational program of the camps was carefully reviewed, and educational policies and techniques were formulated. One had the impression that the significant aspect of our Civilian Public Service program was in the hands of well qualified and consecrated young men.

The One-Day Conventions on Christian Education—Some Final Suggestions: (1) We recommend the purchase of a One-Day Advance Convention Packet for each key leader of the local church. For sale in the conventions. Price, 25c. (2) Consider placing subscriptions (at the convention) for the International Journal of Religious Education. Special convention price, \$1.00 per year; regular price, \$1.50. The Journal will keep you informed about the Advance. (3) Your Board of Christian Education does not plan to distribute materials at the conventions. We can promote the Advance more effectively and more economically through our regular channels and in connection with our regular program. (4) Your Board of Christian Education will appreciate receiving the delegates' impressions of the conventions.

### *With Our Schools . . .*

#### Bethany Biblical Seminary

The new catalog has come from the press.

Rosa Page Welch, the famous Negro singer, gave a program in chapel March 26.

President Bowman is speaking during the Easter week for First church, Roanoke, Va.

The many friends of Professor William Beahm will be glad to know he has shaken off the agonizing grip of sciatica.

Bro. A. C. Wieand is back in class routine after his three weeks in Florida. During his absence Mrs. Mow and Professor Studebaker taught his classes in the training school.

On March 19 Bethany had a distinguished visitor in the person of Dr. Adolf Keller, whose home is in Geneva, Switzerland. Dr. Keller represents the World Council of Churches and is touring American theological schools this year. He spoke in chapel, gave a public lecture in the evening and met special groups during the day. He brought us authentic insights into present European church life which were helpful to all who heard him.



## The Church at Work



Reader's left: Oklahoma City church, Okla., built in 1941 under the supervision of C. H. Deardorff, Church Building Counselor. The home missions department also helps provide pastoral support. Right: Empire church, Calif., erected winter of 1941 with assistance of C. H. Deardorff.

### Home Missions in the Church of the Brethren » » »

BY M. R. ZIGLER

Executive Secretary, Ministry and Home Missions

#### Urgent Matters in the Field of Home Missions

##### I. A Renewed and Vigorous Effort in Evangelism

Reception of members into the church during the year 1940-41 was one thousand seven hundred sixty-two less than the previous year. The net gain in total membership was not as large as in previous years. There has been a healthy growth in church membership during the past twenty years. The next twenty years should provide a larger growth. Many people in America need to be reached for Christ through the church.

##### II. An Adequate Ministerial Support

It is essential that our home mission ministers as well as ministers in self-supporting churches shall receive an adequate support to care for the needs of their families and provide the equipment necessary to do pastoral work. The church has, during the past two decades, increased rapidly the number of ministers on full-time or part-time service. These men have been called away from occupations that would provide a living and reserve against old age and disability. It is essential that some method shall be inaugurated to provide resources for the needs of their lives under all circumstances.

##### III. Improvement of Church Buildings and Grounds

There are many things that can be done around a church building, including the parsonage, which will not cost money if the skills of men and women can be pooled in the interest of beautification and improvement of the church plant. While it may become increasingly hard to get materials for major building projects for the church, it is still possible to secure small items which will greatly improve the appearance and effectiveness of the church's ministry in the community.

##### IV. Increased Church Attendance

It is time to increase church attendance in every aspect of church life. This enterprise demands volunteer time under the leadership of the minister or ministers and other workers. We should be sure that in a time when paganism is sweeping the world that everybody in our communities should be made aware of the im-

plications of the Christian faith through preaching, teaching and visiting.

##### V. Liquidation of Debts on Church Property

As far as possible debts on churches should be liquidated. With the increase of salaries and prices of farm products and the curtailment of expense in buying automobiles, gasoline, etc., we should have funds saved on the part of our members which might be directed into the channel of liquidating debts which it has been hard to eliminate during the past fifteen years. It is urgent that in this time special attention be given to a debt-freeing campaign. Where churches have debts they should make every effort to enjoy a mortgage burning service.

##### VI. Deepening the Brotherhood Fellowship

Too many people with their names on the church rolls are not enjoying the fellowship of worship. The reason needs to be discovered, and the invitation extended to share active participation in church fellowship. Each local church should extend its life and interest to the members who have moved away from a local church community. There needs to be a deepening in mutual concern.

##### VII. Program of Advance in Home Missions

There should be definite planning to discover communities where it would be advisable to open new home mission projects, or to bring our present home mission points more rapidly to self-support.

#### Survey of Home Missions

In a world which is frustrated with war, the home mission program offers an increasingly positive contribution to the religion of Jesus in America. More than ever confused souls need the ministry of the gospel.

Seventy million people, or fifty-two per cent of the

Pictures on page 19 from top to bottom and left to right: vacation church school picnic at Sheldon, Iowa, 1941, Lyle M. Klotz, summer pastor. Gladys, West Virginia, church. Tree planted by intermediates during vacation church school and church painted during the summer ministry of Ernest M. Shull, 1941. Children presented by parents for consecration during summer pastoral ministry at Sheldon, Iowa, 1941, Lyle M. Klotz, summer pastor. Stanley G. Keller, summer pastor at Pleasant Valley church, North Dakota, assists farmers in wheat field. White Rapids church, Wisconsin, provides cabin home for Paul S. Hersch and wife during summer of 1941. Summer pastor, Paul S. Hersch, and wife, assist members in inaugurating the Lord's Acre plan in the parish.

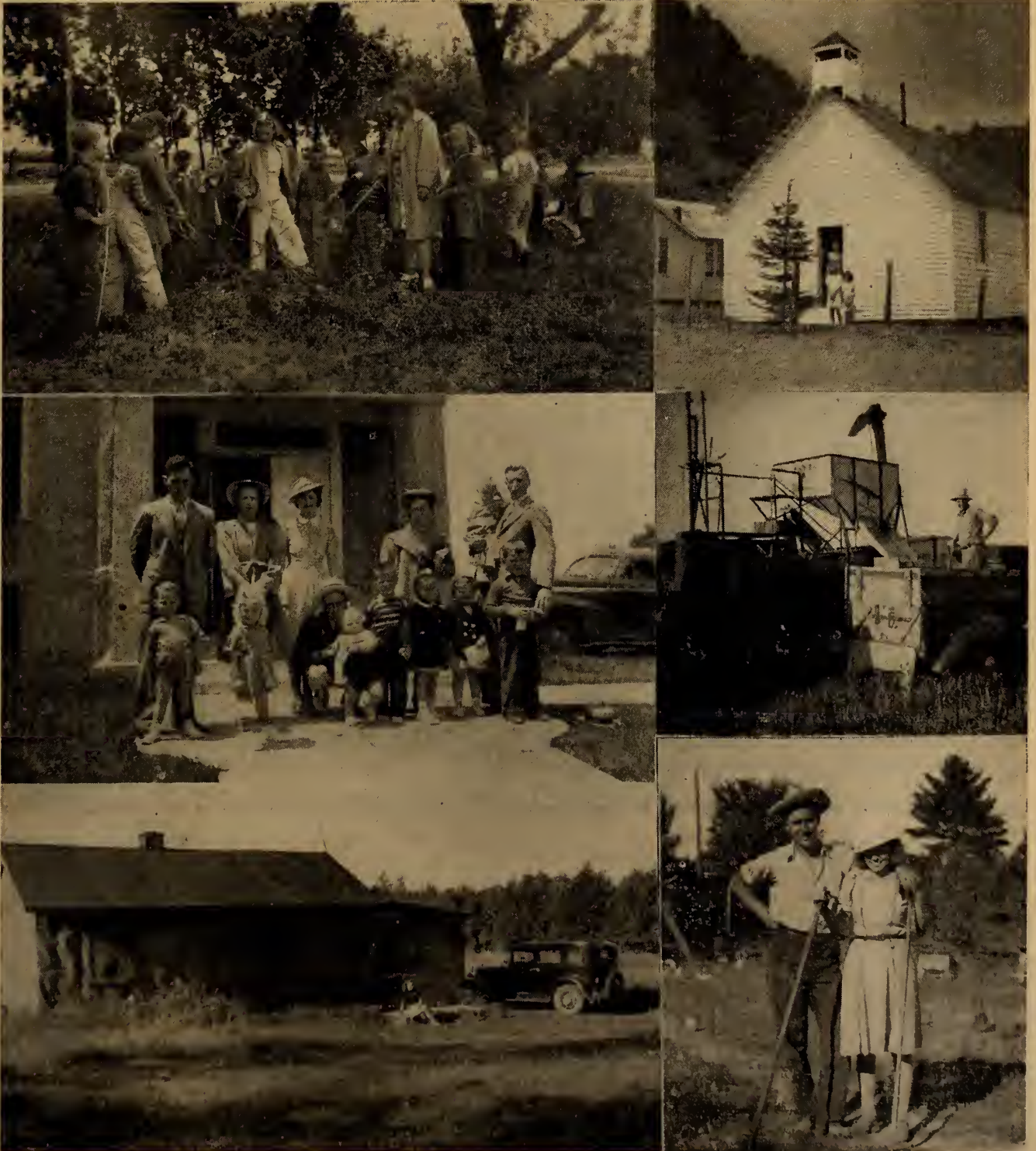


population of America, are unchurched. Social and religious frontiers confront the church today. Within the shadow of most churches are people who are exploited, who are in poverty, who are ignorant and who know not the gospel of Christ. Fifty per cent of America's children receive no formal training in religion. Every Christian man and woman is faced with the challenge of "beginning at Jerusalem." The command of Jesus urged that the disciples begin to bear witness in Jerusalem—at home. Yet the promise is that you will receive power when the Holy Spirit comes upon you, and you are to be my witnesses both in Jerusalem and in all

Judea, and in Samaria, and to the very ends of the earth (Acts 1:8).

The Church of the Brethren, with a membership of 178,271 as reported Sept. 30, 1941, has a home mission program to establish new frontiers as well as reclaim the old frontier roots. The program of home missions is not a new departure, nor is it a panacea for the ills of a distressed country; but our program of home missions is so vital to the ongoing program of our denominational mission program that it commands our spiritual and material support.

Approximately \$37,000 is being spent annually in the





Church of the Brethren toward building a Christian America through our home missions enterprise. Of the 1,019 congregations, two hundred fifty-five have full-time pastors and four hundred fifty-nine have part-time pastors. In some areas of the brotherhood churches are faithfully served by the free ministry. But there is a needy group of churches which yearns for the guidance and direction of spiritual leaders. The movement of events in some areas has contributed to the partial disintegration of communities. The spiritual fiber of a people runs low when the morale of a community ebbs. During the past decade drouth, dust and unemployment have been among the contributing factors forcing individuals, churches and communities to face disintegrating confusion.

#### **But the Field Is "Ripe Unto Harvest"**

Today many Brethren communities remain as but a shadow of their former contagion and influence. The following paragraph describes one rural community:

"This little church is seven miles from any village. It stands on a hill and can be seen for miles around. It had seen better days. Some of the old-timers told of the day when 'a family lived on every quarter of land' and when they had a 'line of ministers on the platform each Lord's Day.' There had been a settlement program in which members of the Church of the Brethren were 'shipped in' and established on the land. But hard times came along and the land proved not to be productive enough to clear the debts, with the result that many lost their investments; others sold out or moved away. Thus land began to concentrate in the hands of a few and the church struggled along with a few scattered members. This dark picture is brightened today by the marriage of some sons and daughters of the elders who are farming and rearing families. They plan to stay by the land and build homes and the church. These are the future of the church, the community, the home and the land. They feel they need the church. They can make the church live again and they will with steady encouragement."

Here is a field for service like many others that is "ripe unto harvest." Consecrated leadership joined with the earnest local constituency in kingdom building, will rehabilitate communities with the influence of the church at the center. We must maintain strong, virile communities on the land. Home missions attempts to give leadership that is spiritual, and that will identify itself with the community in growth. During the year just past the home mission enterprise helped fifty-five churches with pastoral care. Other fields will be launched and still others reclaimed as funds become available.

#### **Field Supervision**

In the unit larger than the local church supervision is becoming a recognized need in co-ordinating the program. The district is a nucleus of churches located in geographical proximity in a natural grouping. Nineteen church districts of the forty-eight in the brotherhood have employed district field executives; one region has a regional field executive who has supervision of thirteen districts. The work of these executives is made possible by assistance through the home mission program. These men must be master craftsmen at the art of building churches and men for the kingdom. They literally must oil the wheels of common understanding and brotherhood.

One district field executive who has served several years in the same district, humbly writes as follows: "In the beginning of my work here I visited a church on the edge of our district. There were a number of Brethren families living in a community around eight miles from this church. I visited them and preached in their homes at night and under shade trees during the day for two weeks. There was no church of any denomination in reasonable distance. At the close of the meeting I baptized eight. Seeking the proper officials, we organized a church under a shed. I kept going over there preaching and baptizing. The membership grew to somewhere beyond thirty. At that time there were three fellows in the community who were bootleggers. I baptized those three fellows. Today one of them is an outstanding elder in the district, another a minister and the third is a consecrated church worker. All three have the highest confidence of the people anywhere they go. I do not believe we can evaluate this work in terms of dollars and cents. This community is changed. Today there is peace, love and temperance. They now have a beautiful church lot and a new church almost completed. After this group was well established to carry on by themselves, I concentrated my efforts elsewhere, yet visiting them occasionally to keep in touch with their progress."

"Beginning at Jerusalem" the consecrated field worker goes about helping to build, revitalize and encourage churches of a district or region.

#### **Summer Pastoral Program**

During the summer of 1941 home missions helped forty-two student ministers serve as many churches as summer pastors. In a summer pastorate a young minister serves a church that otherwise would not have pastoral care. In general he serves a home mission point. Here he gives valuable assistance to the local church and at the same time gains laboratory experience for his life work. Serving in a summer pastorate is certainly no lark for three months; rather, it is work and hard work. But with all the eagerness with which summer pastors approach their work, they complete their summer's ministry with even greater enthusiasm than they might have believed possible. One summer pastor remarked, "I enjoyed my two summers' work so thoroughly that I can hardly wait until I get out in the full-time pastorate living Christ and showing other people a better way of life."

The following description of the trek which a summer pastor and his wife and small child made to the summer charge is characteristic of the dauntless enthusiasm which compels these consecrated young workers to push out to new frontiers:

"We packed enough of our belongings to get along for the summer into our trailer, cranked up our '34 Chevy which I had purchased and overhauled, and edged our way out of the busy city toward the great plains of the Middle West. Our experience was to be full of surprises. We were first surprised at the amount of wooded areas and green meadows in most of Wisconsin and Minnesota. We were surprised, too, to find that North Dakota was not a sandy, wind-blown dust bowl but rather was wet—actually muddy to the extreme—and green with a new crop of wheat bursting forth for harvest. Instead of a semidesert, we found a land of abundance of wild life, prairie chickens, partridges, quail, pheasant, ducks, badgers, and deer.

"We left Bethany on Thursday evening, May 29, at



9:15 p. m., and drove all that night and the next day. We were having some trouble with the 'jalopy' so we had to stay pretty close to the road. We slept in a cabin Friday night, then drove all day Saturday and through the night, arriving at our destination at 4:15 a. m. We had a general idea of where the church was located, but when we arrived at the road leaving the highway we discovered that rain had made it almost impassable. We slept until daylight and then made the attempt to navigate the road. We did pretty well until we came to a steep hill. The trailer slid crossways in the road, where we sat and spun the wheels until they were filled with gumbo. We unhooked the trailer, extricated the car, and went for help. Three of us rescued the trailer. We got to the church in time for Sunday school and then preached the first sermon on God Calls Men.

"The members had arranged for us to stay in a little one-room schoolhouse. They loaned us some furniture, and we had our own cooking utensils along, so in a day or so we were practically 'settled' in our new home."

After spending the school year in the classroom the summer pastorate gives the student minister opportunity to meet situations in the practical laboratory of experience. The disappointments blended with the achievements of the ministry make the summer months a mutually rich experience to summer pastor and people. Leading people to the Christian way of life and creating a fellowship in the church strengthens the church as well as the pastor. Many of our pastors today can look back with warm appreciation to a summer or two served in student days as a summer pastor.

One summer pastor lists the values of the summer experience as follows: preaching experience in abundance, pastoral experience, personal uplift and growth in Christ, and experience in leadership.

The following are among those serving in summer pastorates during the summer of 1941.

Lyle C. Albright—Kingsley church, Iowa.  
 Ralph Bowman—Burks Fork church, Virginia.  
 Virgil V. Brallier—Pleasant Plains church, Oklahoma.  
 Richard Burger—English River church, Iowa.  
 Elmer L. Dadisman—Flint church, Michigan.  
 John W. Detrick—Glade Park church, Colorado.  
 Jacob T. Dick—Panther Creek church, Illinois.  
 David Ensign—Bethel church, Oklahoma.  
 Wendell Flory—Topeco church, Virginia.  
 William Gahn—Council Bluffs church, Iowa.  
 Hugh Garner—Manassas church, Virginia.  
 John B. Grimley—district work, West Virginia.  
 Forrest U. Groff—Albany church, Oregon.  
 Paul S. Hersch—White Rapids church, Wisconsin.  
 Andrew H. Holderreed—Sunnyside church, Washington.  
 Robert D. Hoover—Tidewater area, Eastern Virginia.  
 Stanley G. Keller—Pleasant Valley church, North Dakota.  
 Homer Kiracofe—Sugar Ridge church, Michigan.  
 Lyle M. Klotz—Sheldon church, Iowa.  
 Wilburn Lewallen—Zion church, North Dakota.  
 D. Eugene Lichty—Willow Creek church, South Dakota.  
 Elvert F. Miller—Damascus and Crab Run churches, Virginia.  
 Charles H. Nettleton—Slifer church, Iowa.  
 Ross L. Noffsinger—Portland church, Indiana.  
 Wayne Parris—Thomas church, Oklahoma.  
 Harry Reeves—Bethel church, Colorado.  
 Edgar G. Petry—Cedar Grove church, Ohio.  
 Jacob F. Replogle—Pipe Creek church, Maryland.  
 Carroll S. Ringgold—Lower Lost River church, Virginia.  
 Meredith V. Rogers—Lewistown, Minnesota.  
 David O. Schechter—Battle Creek, Michigan.  
 Francis L. Shenefelt—Salem church, Iowa.  
 Paul F. Shrider—Woodworth church, Ohio.  
 Ernest M. Shull—Glady church, West Virginia.  
 Donald M. Snider—Walnut Grove, Johnstown, church, Pennsylvania.

Ernest H. Walker—Brocks Gap church, Virginia.  
 L. John Weaver—South Fork church, Virginia.  
 Virgil D. Weimer—Woodland church, Illinois.  
 Albert L. Whitmore—West Wichita church, Kansas.  
 Wm. Willoughby—Ames church, Oklahoma.  
 Carl E. Yoder—Kenmare church, North Dakota.

Placements for summer pastoral appointments for the summer of 1942 are being made now. If your church or churches in your district desire to participate in this work by employing a summer pastor, write our office.

### Evangelism

Home missions helps an evangelist, G. G. Canfield, serve continuously the churches of the brotherhood. Many churches have been strengthened through evangelistic ministry. Brother and Sister Canfield's schedule is as follows:

April 12 to 26—Decatur, Ill., % John B. Wieand, 1412 N. Water St., Decatur, Ill.  
 April 28 to May 10—Canton, Ill., % Chas. Dumond, 265 N. First St., Canton, Ill.  
 June 1 to 14—Pleasant Grove church, % Mrs. Lizzie Coffel, Sheller, Ill.  
 June 16 to 18—Martins Creek church, Geff, Ill.  
 June 30 to July 12—Romine church, % Joe E. Campbell, Salem, Ill.  
 July 14 to 26—Kaskaskia church, Beecher City, Ill.  
 July 28 to Aug. 9—Hurricane Creek church, % Ausby W. Swinger, Pleasant Mound, Ill.  
 Aug. 11 to 23—Walnut Grove church, % Oliver C. Dearing, Calhoun, Ill.  
 Sept. 1 to 13—Allison Prairie church % Dolar C. Ritchey, R. 2, Lawrenceville, Ill.  
 Sept. 15 to 27—La Motte Prairie church, Palestine, Ill.  
 Sept. 29 to Oct. 11—Camp Creek church, Colchester, Ill.  
 Oct. 13 to 25—Liberty, Ill., % Dewey B. Cave, Liberty, Ill.  
 Oct. 27 to Nov. 8—Okaw church, % L. M. Baldwin, La Place, Ill.  
 Nov. 10 to 22—Springfield, Ill., % Galen T. Lehman, 2158 S. Eleventh St., Springfield, Ill.

### Church Building Counselor

Home missions helps our building counselor, C. H. Deardorff, serve churches with counsel and assistance in their building problems for churches and parsonages. Much time and money have been saved for local churches through this department. Brother Deardorff is an experienced pastor and church builder, which combination fits him remarkably well to advise and assist in the actual building program of local churches both new and remodeled. His services are demanded widely across the brotherhood.

### Nonresident Ministry

The ministry to nonresident members under the direction of Merlin C. Shull now serves approximately 9,000 persons. Mail goes to more than 4,500 different addresses including all the states, several United States possessions and foreign countries. Several communities having a score or more Brethren are holding Sunday school, preaching service and ladies' aid meetings. This large Brethren fellowship of isolated members has steadily increased its giving to the Conference Budget and the program of the Brethren Service Committee. Ministers of the church have co-operated splendidly in sending names and addresses to the Elgin office.

### Saves Church Property

Home missions helps some churches save their church property from mortgage and foreclosure.

### Co-operative Enterprise

Home missions helps save America for Christ through



co-operation with other boards and church agencies.

Home missions helps all districts with their home mission problems.

### Home Missions Calls for Spiritual Release

The aim of home missions is a Christianization of America by the spiritual release of every individual, enabling each to cope with life's problems because he has an inner and vital strength derived from communion with God and Christ.

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#### ADULT DISCUSSION OUTLINE

### Enriching Family Life

#### Part I. What I Like About My Home

Scripture: Phil. 4:8, 9

Sunday, April 26

#### I. Reasons for Discussing This Theme

1. All too frequently we think and talk about the things we don't like. Thinking and talking about the good and beautiful is the way to the peace of God in the heart (Phil. 4:8, 9).

2. Adults grow best when they share with others their ideas and emotions. Adult educators are recommending more talking on the part of adults.

#### ... Suggestions for the Discussion

1. Let each one present participate if possible.
2. Insist that each talk be brief.
3. Agree to mention only one thing in each talk.
4. Let no one speak twice until all have had a chance.
5. Avoid boasting and undue humility.
6. Merely describe clearly your experience; do not argue the point.
7. The group must be friendly and sympathetic for best results.

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### In the World of Anna Elizabeth

(Continued From Page 15)

Her father and mother looked at each other across the table, and Henry put down his spoon.

"Why do you say that?" he demanded. "And what happened then that was so special?"

It was an important moment. Anna Elizabeth could feel her father and mother waiting to see what she would say. She loved her brother Henry, she valued his good opinion of her highly, and she was intensely loyal to him. But she felt now how right Michael was. Some things you did not tell; you just waited for people to find them out for themselves. So she spoke very casually indeed in reply.

"I just said it was a good meeting. Only I got very sleepy. Henry, where do you suppose that cow was to-night?"

"Some place where she shouldn't be," he replied promptly.

"Way back hidden in the trees, she was, and I believe she was trying to get over the fence. One day she will not be in the field even."

Again her father and mother looked at each other over the table. Anna Elizabeth was not quite sure what they were saying to each other, but she knew they were saying something. Very nice it was to be able to talk with the eyes only, and not with words, she thought, and some day she would understand every single thing that grown people said to each other that way.

Now she was suddenly very sleepy again. She ate quietly, thinking that she would not try to memorize any Sunday-school cards tonight at all. She wouldn't even try reading a chapter from a hard book in the Bible, like Romans or Revelation. She would read a Psalm only, and then go straight to bed. And she was quite sure that she would not stay awake that night, even to think.

*Bridgewater, Va.*

## Correspondence . . .

### Your Experience With the Anointing Service

The following is self-explanatory and should have your early attention if you have an experience or information to report.—Ed.

Bro. Warren D. Bowman, 2910—20th St., N. E., Washington, D. C., is making an extensive and intensive study of Anointing for Healing as Practiced by the Church of the Brethren. On Oct. 7, 1941, he read a paper on this subject before the Administrative Committee of the Commission on Religion and Health of the Federal Council of Churches of Christ in America. This paper was received with considerable interest. The editors of several leading denominational papers have already asked for articles on this subject.

Bro. Bowman is now trying to discover cases of effective anointing where he can get the testimony of the patient, the attending physician, and the officiating ministers—all three. Any help that our church constituency can give him will be greatly appreciated. Only cases wherein testimonials from all three parties can be secured will receive consideration in this part of the study. Those responding will please present testimonials from all three parties or give Bro. Bowman the names and addresses of the individuals who can give such testimonials. He would also appreciate having the names and addresses of medical doctors of our denomination who could give testimonials relative to the anointing.

The interest of other denominations in our practice is indicated by the following statement from Dr. Edward Gabler, Rector of Christ Episcopal church, Washington, D. C. After reading Bro. Bowman's paper he said: "It seems to me that the practice might well be used in all its dignity and reverence by all Christian faiths. It is so clearly set forth in Scripture, and your cited instances of help and healing make me feel we are neglecting one of the important avenues of grace as given by the early church."

Bro. Bowman wishes to thank all those who have assisted him in this study thus far, and would greatly appreciate any help people might be able to give him in the continuation of the study. Is not this an opportune time for us to share our cherished practice with those of other faiths?

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### Be a Good Soldier

You may never be a soldier for Uncle Sam, but you can be a good soldier for Jesus Christ. You can take up your cross and follow Jesus in a world that has largely forgotten ideals for which Jesus died, and to purchase the church, and our redemption from sin, adopting us into the family of God.

The dark clouds of war have settled over us, and like



a great storm they have settled lower and lower, growing darker and darker until our very souls cry out to almighty God, "Lord, save us or we perish."

The world we knew a few months ago has gone forever and it would seem as though confusion, strife, envy and greed had control of the universe. I sincerely hope that during these dark days the church may always be a place where men can find the peace that Jesus left with his disciples, and that we may rise above the strife of the outside world and meditate upon the eternal truths that war cannot destroy. We may have to go to Gethsemane, and we may have to go to Calvary and be crucified with him in order that we may return with a deeper faith and stronger courage.

This is no time to be discouraged and give up the fight; we may have to pray with the early disciples, "Lord, increase our faith." We must read more than the newspapers; we need to come in touch with those sources of spiritual power which will give us strength to carry on in time of trouble. The Apostle Paul told Timothy to "endure hardships as a good soldier of Jesus Christ." We need this bracing message today, for lives are crushed and hopes have vanished like a snowball on a summer day.

Some wonder why life has not been given them on more easy terms; but Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me."

We are not in Christian service for a holiday or a pleasure expedition. We expect many things of a soldier we would not expect of a civilian in peacetime. The soldier must be ready for long marches, for sudden calls to duty; he must be ready to attack the enemy. Although Paul experienced persecution and suffering he did not indulge in self-pity.

But I would have you know there is no defeat for the good soldier of Jesus Christ; we may have a hard struggle, but our captain, Jesus Christ, will lead us on to victory if we are good soldiers.

Dixon, Ill.

William E. Thompson.

### Passing of Dr. S. B. Miller

Dr. Samuel B. Miller, for fifty years a minister of the Church of the Brethren, and for forty years an osteopathic physician in Cedar Rapids, Iowa, passed away at his home, March 19, 1942. Born near Martinsville, Ill., April 15, 1868, third son of Daniel H. and Eliza Snavelly Miller, he left home at seventeen to make his own way at farm labor. At Auburn, Ill., he became acquainted with the Church of the Brethren, and united with the West Otter Creek congregation in 1888. He spent several terms at Mount Morris College, Mount Morris, Ill., and there began a ten years' career as a schoolteacher. In October of 1891, he was called to the ministry. On Aug. 31, 1892, he was married to Carrie Belle Gibson, of Virden, Ill.

During the years that followed he taught school at Maxwell and Zearing, Iowa, and at the same time began his active association with the work of the Middle Iowa District of the Church of the Brethren. After moving to Cedar Rapids, Iowa, in 1902, he was in charge of the churches at Cedar Rapids and at Robins for many years. He served on many committees and took an active part in the home missions, the temperance cause and the child rescue work of the district, visiting every church in the district several times.

During all these years, as was the custom of the church when he began his ministry, he supported himself, first as a schoolteacher, and later as an osteopathic physician. Graduating from the S. S. Still College of Osteopathy in Des Moines, Iowa, in 1902, he moved to Cedar Rapids where he practiced his profession until his final illness. He was for eight years on the board of directors of the Iowa State Osteopathic Association, and was once its president.

Dr. Miller's first wife passed away in 1922. Later he married Mrs. Evelyn Sweitzer, who survives him. Last of his immediate family, he leaves, besides his widow, two children by his first wife—Merlin G. Miller, Educational Director of Consumers Co-operative Association, North Kansas City, Missouri, and Carol, wife of Rev. Homer E. Blough, pastor of the Congregational church, Rock Rapids, Iowa—and six grandchildren, Gareth L. Miller, York, Pa., Mrs. Iris Page, Jr., Porterville, Calif., Clair Miller, Park College, Parkville, Mo., Deloyce, Donovan and Duane Blough, Rock Rapids, Iowa. Dr. Miller and his first wife also reared in their own home George Hayes Miller, now of Carlisle, Pa.; Sylvia Miller Reed (deceased); Pauline Miller Hoffman of Chicago. Dr. Miller is also mourned by the children of his second wife, Richard E. Sweitzer, General Secretary of the Y. M. C. A., North Dakota State College, Fargo, N. Dak.; Elinor Sweitzer, social welfare worker, Cedar Rapids, Iowa; Robert D. Sweitzer, Naval Training Station, San Diego, Calif. A host of friends in Cedar Rapids and over the brotherhood remember Dr. Miller as pastor, doctor, and above all as a true friend.

No. Kansas City, Mo.

Merlin G. Miller.

### A Fellowship Dinner

For some time we had felt the need of a general fellowship meeting, but because of our limited facilities we could not accommodate such a large group in the church building. We planned a reception to be held in December in the Y. W. C. A. building for our boys in camp, both C. O. and military, who were to come home on furlough at that time. We were looking forward to hearing of their varied experiences in both camps, but when all furloughs were rescinded we of course had to cancel the meeting.

Later we planned an all-church fellowship covered dish dinner to be held in the downtown Y. W. C. A. building. The publicity committee—Geo. Romine, Durward Hendrix and Homer Kimmel—sent cards to the families who were not attending services regularly, asking them to reserve Wednesday evening, Feb. 11. Posters were made and displayed and about a week before the date set letters were mailed to 150 families inviting them to the dinner. More than 200 persons responded to that invitation and a very real fellowship was enjoyed at the dinner table; others came in later for the program and games. The west side congregation was largely represented and the two groups were drawn closer together than ever before in the renewal of old friendships and the forming of new ones.

Miss Ruth Romine was program chairman and Rollin E. Brunk toastmaster. A short and interesting program followed the meal. Two young ladies from the choir sang a greeting of improvised verses which was well received; the junior girls sang two numbers; and Miss Cadwell, the choir director, favored us with two lovely



songs. We were led in a lively group sing by E. E. Wade. We then went to the gym where an effective pantomime was given and Miss Morell, health education director of the Y. W. C. A., directed games which were enjoyed by both old and young. At the same time Miss Prudence Romine entertained the children in another recreation room of the building.

One of the most pleasing features of this achievement was the wholehearted co-operation of every one. Miss Ruth Romine, general chairman, reported that not one person refused to assist in whatever part he was asked to take. All worked enthusiastically toward making the project a success. Others of the general committee were Homer Kimmel and Rollin E. Brunk.

The tables were tastefully decorated with centerpieces of Valentine motif by Mrs. R. C. Long and Mrs. Galen Wampler. Ladies in charge of the food were: Mrs. Ed Joyce, Mrs. Walter Murphy and Mrs. I. D. Long, and as food is a large factor in the lives of us all, these ladies received a great deal of praise for the success of the occasion.

The Y. W. C. A. was most generous in letting us use their building for this meeting at a minimum charge; however, we are eagerly looking forward to the time when we can have a building of our own where our growing group can meet for all occasions. The members of one Sunday-school class (with their families) made eighty-five reservations for the dinner. Because of sickness not quite all of them were able to attend, but that class felt that the meeting was decidedly worth while.

Wichita, Kans.

Dora B. Cripe.

### Mrs. Emma Jane Hufford Stong

Emma Jane Hufford Stong, second daughter of David A. and Mary Replogle Hufford, was born on Feb. 12, 1867, in Carroll County, Indiana, and passed away Feb. 21 at the age of 75 years and eight days, at the home of her daughter, Mrs. Martin Kaufman, at Bisbee, N. D. On Feb. 28, 1886, she was united in marriage to John C. Stong, also of Carroll County. He preceded her in death on May 13, 1926.



In March of 1894 the Stongs with their two small children joined the group of Dunker emigrants who headed for Cando, N. D. Here they proved up their homestead, and here was their home through their years.

Mother Stong united with the Church of the Brethren at a very early age. She and her husband served in the deacon's capacity many years, being among the charter members of the Zion church, which is the mother church of the district of North Dakota and Eastern Montana. She was a woman of quiet and gentle disposition, a model homemaker and mother. Her home was noted for its hospitality and many found rest and comfort within its walls.

She was a faithful reader of the Messenger and her Bible was her guide. Following the example of her maker, her chief interest was the welfare of others.

Seven children blessed the home of Brother and Sister Stong, two of them preceding her in death. Five children survive: Mrs. Wilburn Smeltzer of Wenatchee, Mrs. Martin Kaufman of Bisbee, David of Flint, Mich., Owen of Cando, N. D., and Fremont of Houghton, Mich. There are twenty-three grandchildren to revere the memory of a godly grandmother. Sister Stong lived to be a great-grandmother for only a few months. Two brothers also survive.

Funeral services were conducted Feb. 24 in the Zion church by Bro. Willard W. Smeltzer and interment was made in the Zion cemetery beside her beloved companion. The large audience in attendance and the beautiful floral offerings were mute evidence of the esteem in which she was held.

Cando, N. D.

Mrs. Owen Stong.

### The M. J. Mishler Golden Wedding

On Feb. 28, 1942, and March 1, Elder M. J. Mishler and his wife, Mary E. Mishler, celebrated their fiftieth wedding anniversary at La Verne, California. On the 28th the family dinner was enjoyed in the home of the parents by the parents, all the children and all the grandchildren except Don and Phyllis Mishler, children of the son, Verne Mishler, of Conway, Kansas. Mrs. Harry Mur-



rey and J. J. Yoder, sister and brother of Sister Mishler, were also guests at the anniversary dinner.

On Sunday, March 1, more than two hundred friends and relatives from far and near called at the home from 3:00 to 6:00 p. m. to congratulate the honored couple. A short program was rendered at 4:00 o'clock, directed by Dr. S. J. Miller. Mrs. Edgar Rothrock of La Verne sang Silver Threads Among the Gold. A ladies' speaking trio presented The Golden Wedding Bells and How Do I Love Thee. Short talks were given by Brethren J. J. Yoder and S. J. Miller. The following were present at both the 1892 and the 1942 occasions: Dr. S. J. Miller, Mr. and Mrs. J. W. Mishler, Ira D. Yoder, all of La Verne, Calif.; Mrs. Earl Shryer (Edna Mishler) of Lindsay; Mrs. J. Z. Gilbert (Hattie Yoder) of Los Angeles; J. J. Yoder and Mrs. Harry Murrey (Laura Yoder) of McPherson, Kansas. The informal program closed with a very fitting benediction by the pastor, D. W. Kurtz.

M. J. Mishler and Mary E. Yoder were married on Sunday, Feb. 28, 1892, at the home of the bride's parents, Brother and Sister Jacob D. Yoder, of Conway, Kansas. Elder G. E. Studebaker was the officiating minister. They began their home life together on a farm in the home community, but when Bro. Mishler was called to the ministry by the Monitor church, they purchased a farm nearer the church to enable them to make their services more convenient. He took his turn in filling the pulpit with several other ministers under the free ministry plan then in effect. On this farm most of their children were born and reared.

In 1917 they decided to leave the farm, and moved to Newton, Kansas, where Bro. Mishler became the pastor of the Newton church. After three and a half years they moved to Northern California, and a few years later to Southern California at La Verne, where he has been engaged as a contractor and builder. They have always been active in church work, teaching in Sunday school and he serving as elder of churches.

The children are Floyd of Santa Monica, Ralph of La Verne, and Irene (Mrs. Glenn Dart) of Chino, all of California; Verne of Conway, Kansas; Galen of Lebanon, Oregon. There are six grandchildren.

McPherson, Kans.

J. J. Yoder.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Davis-Whitmer.**—By the undersigned, at his residence, March 1, 1942, James Davis and Margaret Irene Whitmer, both of North Liberty, Ind.—Ervin Weaver, North Liberty, Ind.

**Giffin-Shaffer.**—By the undersigned, at the home of the bride's pastor, Jan. 19, 1942, John Giffin and Verda Shaffer, both of Salix, Pa.—J. E. Murphy, Windber, Pa.

**Hunsberger-Dickinson.**—Maynard Hunsberger of Souderton, Pa., and Margaret Dickinson of Ambler, Pa., March 7, 1942, in the Ambler Church of the Brethren, by the undersigned.—Nevin Zuck, Ambler, Pa.

**Ingram-Tucker.**—By the undersigned at the parsonage, March 21, 1942, Donald Ingram and Doris Tucker, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

**Nungesser-Davis.**—William R. Nungesser, Jr., of Port Indian, Pa., and Norma D. Davis of North Wales, Pa., March 21, 1942,



in the Ambler Church of the Brethren, by the undersigned.—Nevin Zuck, Ambler, Pa.

**Riewe-Miller.**—By the undersigned at his home, Dec. 6, 1941, Fred Riewe and Naomi B. Miller.—John S. Flory, Bridgewater, Va.

**Salonen-Hess.**—At Reedley, Calif., March 7, 1942, by the undersigned, John Edward Salonen and Robin O. Hess.—D. F. Sink, Reedley, Calif.

**Senour-Olwin.**—At the First Congregational church in Sierra Madre, Calif., Feb. 14, 1942, John M. Senour of Sierra Madre and Ruth Olwin of San Gabriel, Calif., by the undersigned.—G. T. McGuire, Pasadena, Calif.

**Weaver-Johnson.**—Raymond Weaver and Carol Anne Johnson, both of Waterford, Calif., at the Waterford Church of the Brethren, Feb. 8, 1942, by the undersigned.—J. R. Wine, Empire, Calif.

**Wright-Salmon.**—In the Friends meetinghouse at Swarthmore, Pa., on Aug. 29, 1941, Lowell Eugene Wright and Charlotte Susan Salmon.—L. D. Wright, North Manchester, Ind.

## *Fallen Asleep . . .*

**Deck, Fred,** son of Joseph and Kathryn Deck, was born in Fulton County, Ohio, Jan. 12, 1877, and died in Toledo, Ohio, March 20, 1942. In 1896 he was married to Minnie Aler. One daughter was born to this union. Bro. Deck became a member of the Church of the Brethren in early life. He leaves his wife and daughter, one grandson, one sister and three brothers. Funeral services were conducted in Delta, Ohio, by Bro. James A. Guthrie. Burial was in the Fulton Union cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

**Early, Minnie Edith,** and daughter, Mabel. Mrs. Early, the daughter of James P. and the late Bettie J. Beatty, was born Jan. 8, 1903, and died, after a lingering illness, at her home in Roanoke, Va., on Mother's Day, May 11, 1941. On Aug. 16, 1922, she was united in marriage to Melvin M. Early. She united with the Church of the Brethren while a student at Daleville College. She attended the church and its organizations regularly when her health permitted. Her greatest joy seemed to be doing things for others; even during the many months when she was confined to her bed she never failed to ask about the welfare of others. She is survived by her husband, three daughters, her father, stepmother, two sisters and five brothers. The funeral was conducted at the Central Church of the Brethren by her pastor, Bro. Guy West, assisted by Bro. E. C. Woodie. Interment was in the Evergreen burial park at Roanoke. On March 4, 1942, her youngest daughter, Mabel Arlene, who was born Dec. 21, 1938, died in a local hospital after a short illness. Mabel was a regular attendant at Sunday school and was a very lovable and intelligent child. She had a smile and a word for everyone. It was truthfully said by one of her neighbors that she made more friends in her short life here than some do in their threescore years and ten. The funeral was conducted at the Central church by Bro. Guy West, assisted by Bro. E. C. Woodie, and she was laid to rest by the side of her mother.—Mrs. D. S. Beckner, Troutville, Va.

**Eikenberry, Clarinda,** widow of the late A. W. Eikenberry, died March 4, 1942, at the home of her son in Flora, Ind. Had she lived until May she would have been ninety years of age. Besides the son, she is survived by four grandchildren and three great-grandchildren. She united with the Church of the Brethren many years ago. Funeral services were held at the Leiter funeral home with Bro. Ray E. Zook officiating. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Fike, John C. Fremont,** died suddenly at his home in Summit Township, Pa., March 20, 1942, from a heart attack. He was the son of Samuel R. and Caroline Fike, and was born May 8, 1863. His wife, Mrs. Anna Louise Wilhelm Fike, died some years ago. Surviving are one son and two daughters and a half brother. Funeral services were conducted in the Meyersdale church by Pastor DeWitt L. Miller. Interment was in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Hart, Jacob A.,** lifelong resident of Huntington County, Ind., died of a heart attack at his home on March 17, 1942. Bro. Hart was born Aug. 20, 1870, to Samuel and Lucinda Dilling Hart and was married on May 22, 1898, to Anna Drabenstot, who survives. He also leaves three brothers. One brother and a sister preceded him in death. He was a member of the Loon Creek Church of the Brethren, where the funeral services were held with Bro. Roy Gilmer officiating. He united with the Church of the Brethren when a young man and remained faithful to the church of his choice.—Elizabeth Lahr, Huntington, Ind.

**Kreps, Annie May,** was born at Sharpsburg, Md., Dec. 25, 1869, and died on Feb. 14, 1942, at her home in Paramount near Hagerstown, Md. She had been in ill-health for several years and death was due to a heart attack. She was the daughter of Abner and Magdalena Emmert Highbarger. For the last twenty-three years she had lived at Paramount but previously had lived for a time at St. James, Md. She is survived by her husband, Daniel Kreps, one daughter, one son and four grandchildren. She was an earnest Christian and was always present at church services when she was able. She was a lover of flowers and often brought beautiful bouquets to decorate the table in front of the pulpit in her home church. She leaves a host of friends and will be missed

by many. Services were conducted in the Longmeadow church by Bro. E. S. Rowland, assisted by Eld. H. R. Rowland. Interment was in the Greenhill cemetery at Waynesboro, Pa.—Genevieve Rowland, Hagerstown, Md.

**Laughman, Mary Elisabeth,** daughter of David M. and Leah Shoemaker, was born Nov. 7, 1864, and died March 19, 1942. She was united in marriage to Smiley Jeffries on Jan. 3, 1891, and to this union three daughters were born; one died in infancy. The father passed away on Aug. 24, 1898. She was united in marriage to David E. Laughman on Feb. 18, 1901, and to this union was born one daughter. She leaves her husband, one stepson, three daughters, thirteen grandchildren, four great-grandchildren, two brothers, two sisters and a host of relatives and friends. She united with the Church of the Brethren in May 1905 and lived faithful until death. Funeral services were conducted by the writer and Bro. I. R. Beery. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

**Ludwick, Sara Ann Sheffer,** wife of Bro. Ray E. Ludwick, and her newly-born daughter died March 13, 1942, at the West Side sanitarium. She was aged thirty-two years, five months and three days. Surviving, besides her husband, are a son, her mother and a sister. Mrs. Ludwick was a member of St. Matthew's Lutheran church. Funeral services were conducted in the Anstine funeral home in York by Rev. J. B. Baker, her pastor, assisted by the writer. Interment was made in the York New Salem cemetery.—M. A. Jacobs, York, Pa.

**Mohler, Orville Dale,** son of Brother and Sister Harry Mohler of near David City, Nebr., died on Feb. 10, 1942, after a lingering illness. He was born at Imperial, Nebr., on March 23, 1908, and came to Butler County, Nebr., with his parents in 1913. He spent most of his life in the Octavia community. Besides his parents he is survived by five brothers and five sisters. Funeral services were held at the Church of the Brethren in Octavia, of which the deceased was a faithful member. The services were conducted by Bro. F. E. Ditzler, assisted by Bro. Sam Garber. Burial was in the Edholm Valley cemetery.—Susie Burkholder, Octavia, Nebr.

**Sanger, Matilda Yoder,** wife of Eld. S. F. Sanger, was born in Somerset County, Pa., Oct. 10, 1859, and died March 15, 1942. She united with the Church of the Brethren while in her teens and was always much interested and devoted to her church. She loved her church above everything else. She was married twice. Her first husband, Abraham P. Beachly of Salisbury, Pa., a deacon in the church, died Jan. 1, 1896. On Oct. 3, 1899, she was united in marriage to Eld. S. F. Sanger of Virginia. They lived happily together for twenty-seven years, after which Bro. Sanger passed away at Empire, Calif. He was a member of the General Mission Board for a number of years. Sister Sanger, being in poor health, had made her home for the past fourteen years with her stepdaughter and husband in Modesto, Calif. She is survived by three stepdaughters and one stepson. Funeral services were conducted by the undersigned and burial was in the Modesto cemetery.—Paul B. Studebaker, Modesto, Calif.

**Schaffer, Mary Jane,** daughter of Joseph and Kathryn Deck, was born Dec. 14, 1862, and died March 18, 1942, in Fulton County, Ohio, where she had spent her entire life. In 1883 she married John Schaffer. One son and one daughter were born to this union; they remain, with two grandsons, one great-grandson, one sister and three brothers. Her husband passed away eight years ago. She had been a member of the Church of the Brethren for many years. Funeral services were conducted in Swanton, Ohio, by Bro. J. A. Guthrie. Burial was in the East Swanton cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

**Schreiber, Henry,** was born in Germany, June 8, 1889, and died Jan. 22, 1942, at Salix, Pa. Bro. Schreiber united with the Church of the Brethren in the spring of 1937. His wife, Sister Emma Ritchey Schreiber, died in November 1936. Kind friends and relatives are caring for the seven children who now remain without father or mother. Services were conducted in the Maple Grove Church of the Brethren by his pastor, the undersigned, and interment was in the Mineral Point cemetery.—J. E. Murphy, Windber, Pa.

**Smith, Mary Cathrine,** widow of the late Clarence Smith, died March 17, 1942, at the home of her daughter in Wrightsville, Pa. She was the daughter of the late John and Margaret Garner Poole of Frederick County, and was aged seventy years. Her husband preceded her in death four years ago. Brother and Sister Smith were members of the Monocacy congregation, presenting their letters from Locust Grove in 1923. Funeral services were held in the Locust Grove Church of the Brethren, with interment in the adjoining cemetery. The services were conducted by the writer.—S. R. Weybright, Keymar, Md.

**Szells, Verna Fair,** was born June 15, 1909, in Huntington, Ind., to George W. and Lena Hoch Wike. She passed away quietly at the Huntington County hospital on March 16, 1942. She was baptized into the fellowship of the church in 1925. She was married to Benjamin R. Szells on June 15, 1929. Their union was blessed with two sons and three daughters. Sister Szells received the anointing service on March 11 before going to the hospital. She is survived by her husband and the five children, a sister and a twin brother. Services were conducted by the writer, assisted by Rev. Charles McCreery, in the Huntington church. Burial was in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.



**Trout, Barry Leroy**, son of Mr. and Mrs. Howard Trout, was born Sept. 30, 1941, and died in the York hospital on March 13, 1942. He was a member of the cradle roll department of the Madison Avenue church. Surviving are his parents, his maternal grandmother and the great-grandparents. Funeral services were conducted at the Anstine funeral home by the writer. Interment was made in the Greenmount cemetery in York.—M. A. Jacobs, York, Pa.

## Church News . . .

### California

**Santa Ana.**—The universal week of prayer services were observed by our church in co-operation with the other Santa Ana churches. Our church plant was chosen as a meeting place for our vicinity. The pastors of the various churches, including our pastor, Bro. Lee S. Whipple, were assigned services in churches other than their own. On Jan. 11 the district B. Y. P. D. cabinet, with their leader, Bob Tully, met with our young people in the home of Bob Livingston, the president of our local group. Preceding the B. Y. P. D. Bob Tully gave a timely message to the entire church group. On Jan. 18 our young people attended a young people's rally held in the Presbyterian church, with Kirby Page as the speaker. Also on this date A. T. Bodie, an interdenominational Sunday-school worker, told of his work and illustrated his talk with moving pictures. Pres. C. Ernest Davis of La Verne College delivered one of his stirring messages at our morning preaching hour on Feb. 1. On Feb. 8 the morning sermon was delivered by Bro. Paul S. Longenecker from Outlook, Wash., who gave us a vital message on Christian living; in the evening Dr. Arthur N. Donaldson gave a lecture on temperance. Ernest W. Carl, the district field worker for Southern California and Arizona, was with us on Feb. 2. In the morning his theme was Setting Our Goal and Working Toward It, and in the evening he showed moving pictures of Camp La Verne taken last summer. The combined adult classes in the Sunday school were fortunate in having Kenneth E. Morrison, a judge in Orange County's Superior Court, as the speaker on Jan. 25, and Walter Tipton, deputy sheriff of our county, as the speaker on March 22. Both men are fine Christians. Recently, during the morning preaching hour, two men representing the Gideons occupied the pulpit; and in the evening the La Verne College peace team, consisting of four young men accompanied by Bro. Lorell Weiss and Dr. Gladdys Muir, presented a challenging panel discussion of possible reconstruction after this world's conflict has ceased. Our Sunday evening services are varied in their programs. Some of the evenings are devoted to interesting Bible studies conducted by our pastor. The music committee has charge of some of the programs, and other programs are presented by visiting talent. Each Sunday afternoon preceding the evening service a class of interested members is studying the subject of Personal Evangelism and Soul Winning under the capable leadership of our pastor. During the week preceding Easter Sunday special services will be held on Monday to Thursday inclusive, each evening in a different home. On Good Friday our communion services will be held.—Iva Carl, Santa Ana, Calif., March 24.

### District of Columbia

**Washington City.**—On Jan. 4 our pastor, Bro. Warren D. Bowman, began a series of sermons on Mountain Peaks and Valleys in the Life of Our Lord. In the evening a special service was held to commemorate the centennial of Lowell Mason, the famous hymn writer, by using the hymns which he wrote. Jan. 5-7 the Southeast International Council School of Religion offered a splendid opportunity for our Sunday-school officers and teachers to prepare themselves better for their work. The members of the Boy Scout troop of our church were saddened on receiving a message that three of their members who were spending a week end at their camp on Severn Bay had gone out in a rowboat which drifted beyond their control and all three froze to death. A triple funeral was held for them. Our women's council luncheon was held on Jan. 8 with Miss Etta Mae Russell, executive secretary of the Women's Council of the Federation of Churches, as the guest speaker. At our services on Jan. 11 one was baptized and fifteen received by letter. On Jan. 5 Rev. George K. Bowers of St. Stephens church was our guest speaker at the evening service, speaking on the subject, When a Man Goes All Out for God. At a recent meeting of our women's council Bible skits and colored motion pictures were presented on Good Will Industries. Feb. 5 was Boy Scout day, at which time our pastor delivered a splendid sermon to the troop and their parents. In the evening the B. Y. P. D. held a fellowship supper at which four young men from the Patapsco Civilian Public Service camp were present. The preaching appointment was filled by Dr. Calvin H. Wingert, pastor of the Reformed church of this city. Our pastor exchanged pulpits on Feb. 15 with Bro. John D. Long, pastor of the University Park church. Pastor Bowman spoke on Wednesday at the Lenten service held at the Penn theater. Our young people, under the direction of Miss Dorothy Dupler, presented the play, The Family Portrait, on Feb. 25, 26. The auditorium was well filled on both nights. We continue to hold two preaching services each Sunday morning in order to accommodate our people. Our Achievement Offering amounted to \$220.—Mrs. Jacob H. Hollinger, Washington, D. C., March 19.

### Illinois

**Chicago, First Church.**—The new year came to our church during a midnight watch program consisting of pictures taken by some of our photographers, a quiz program for the children, and a worship service. During January and February the Sunday-school workers took advantage of a leadership training school. Under the auspices of the Chicago Church Federation four accredited courses were offered. Our evening services have been varied and interesting; some of the speakers were Dr. Karl Huger, Czechoslovakian astronomer; Mrs. Irene Van Dyke Fearheller; Dr. V. F. Schwalm, and Sam Campbell, lecturer. A drama, The Bishop's Candlesticks, and an evening of pageantry by the intermediates were also presented. The men's organization has elected new officers and Paul Heestand is the president. As a special treat this group brought to us Vaughn Shoemaker, a cartoonist and Pulitzer prize winner. In March Bro. Frank H. Crumpacker spoke to us and showed pictures of China. Our women have been busy doing relief sewing. They have had several all-day meetings. Our pastor is giving a series of pre-Easter sermons based upon the sayings of Jesus. In the evening a class is held for boys and girls who are considering church membership. The older youth fellowship has undertaken as their project the purchase of two \$100 Brethren Service bonds. The method followed is to give one day's salary.—Mrs. Claude Horner, Chicago, Ill., March 24.

**Freeport.**—During January and February Bro. Fike conducted a weekly class on The Life of Christ, which was very interesting and helpful. Sister Mary Schaeffer was with us recently and brought a challenging missionary message. A new floor was laid in the church basement which makes it much more attractive and more comfortable during the cold weather. After the completion of this work a special service was held in the basement, centering about children and children's work. Some faithful members donated the material and labor for the large modern cupboards added to the kitchen. All improvements are free of debt. On Palm Sunday evening a play, The Light in the Window, under the direction of Mrs. Robert Maxey, will be presented. Passion Week services will be held Tuesday through Friday evening with Bro. Paul Miller of Milledgeville bringing the messages. Our communion service will be held in the evening of Easter Sunday. In August Bro. R. H. Miller of North Manchester will lead us in a two weeks' revival meeting. Plans are made for our vacation church school this summer and the teachers are busy preparing their work.—Mrs. Charles Johansen, Freeport, Ill., March 25.

**Lanark.**—Our quarterly business meeting was held March 19 with Pastor I. D. Leatherman presiding. Bro. Leatherman was elected delegate to Annual Conference. Because central war time is now in use we decided to begin our evening services at 8 p. m., starting in May. We decided to hold our love feast on April 26 at 7:30 p. m. As in previous years, we will have the evening services of July in the basement with no refreshments; and no evening services in August. The women's organization has sponsored a number of changes and improvements in the church basement in preparation for the district meeting to be held here in September. Seven members were elected to the committee on arrangements for the meeting. A birthday fellowship supper will be held on March 26. Our Achievement Offering amounted to \$71.10. Our pastor has just closed a successful series of meetings at the Union Grove church in Indiana. During his absence Bro. S. L. Cover of Franklin Grove filled the pulpit on March 1; Bro. Joe Pieson of our own church preached for us on the morning of March 8 and Bro. Merle Hawbecker, pastor of the Cherry Grove church, in the evening. On the evening of March 15 we were favored with several numbers of music by Mrs. Esther Canfield Mosier of Madison, Wis. The world day of prayer was observed by the people of this community at the First Brethren church. An Easter play, The Rock, will be given on Easter Sunday. A sunrise service will be observed in co-operation with the Cherry Grove church. Good Friday services will be held from 12 noon to 3 p. m. at the Methodist church.—Ada Royer, Lanark, Ill., March 23.

**Panther Creek.**—We met in council on March 8 with our elder, Bro. J. E. Small, in charge. Our spring love feast will be held on April 26 at 7:30 p. m. Our delegates to district meeting are Brethren J. E. Small and Henry Backman. The question of a summer pastor was discussed and it was decided to secure one if one is available. The church also desires that he hold a revival meeting while serving us. Our aid has been doing quite a bit of work for the Red Cross. We have also been making comforters for our C. P. S. camps. Our Sunday school is preparing an Easter program.—Elsie Noffsinger, El Paso, Ill., March 23.

### Indiana

**Loon Creek.**—We met in council on March 18 with Eld. D. W. Paul presiding. Our pastor, Bro. Roy Gilmer, was retained for another year. Our love feast will be on April 2. Several of our group, with five other churches, met at the Salamonie church for the world's day of prayer service. Our ladies' guild has met frequently and sewed for the Red Cross, made two comforters for Camp Lagro, and also done some quilting. A class for church membership has been organized by our pastor to meet for four Sundays. It includes boys and girls from the junior, intermediate and high school classes; they study the doctrines of the church. The class is composed of members who have recently united with the church and prospective members. They use the



regular class period of the Sunday school for their study.—Elizabeth Lahr, Huntington, Ind., March 25.

**New Paris.**—We met in quarterly council on March 5 with Eld. William Brubaker presiding. The treasurer gave the quarterly report, which was accepted. Bro. Donald Kiefer, who is attending college at Ashland, Ohio, and is also pastor of the Black River church near Ashland, was installed into the ministry. This service was in charge of Bro. John Frederick, a member of the ministerial board of Northern Indiana, and the local elder. Bro. Vern Johnson, a Manchester student, preached for us recently, using as his subject, The Devil and His Crew. This church is planning to unite with the other churches of the township in pre-Easter services. There will be a special Easter program given here the evening of Easter Day. We have had a number of worth-while programs since our last report. The Sunday school is steadily increasing in attendance and interest. The other activities of the church are progressing nicely, including the mid-week Bible study and prayer services. We took a freewill offering which was given to the tornado sufferers in the near-by city; the aid society also helped in a special way.—Mary C. Kiefer, Goshen, Ind., March 25.

**Santa Fe.**—Our church met in council on March 19 with Bro. F. P. Hosteller reading the Scripture and giving the prayer. Our elder, Bro. Perry E. Coblentz, then took charge. He was re-elected elder for the year. The treasurer's report was read and accepted. The trustees were all re-elected. Our church work is being handicapped somewhat by our boys being called to camp. Our aid society is working hard to help in the relief work.—Dossie Webb Fewell, Bunker Hill, Ind., March 20.

### Iowa

**Dallas Center.**—One has been received by letter and four letters have been granted since our previous report. Our church co-operated in the world day of prayer service, and union services are planned for several evenings during Passion Week. Our communion service will be observed on Good Friday evening. Pastor D. D. Fleishman is stressing evangelism during the Lenten season in the regular services. Special music is furnished frequently for the Sunday morning service. A special Easter service is being planned by the program committee. Our attendance has been hampered somewhat by weather conditions and also by the illness of some of the members. Sister Eikenberry, wife of Eld. M. W. Eikenberry, is gaining strength following a severe operation. She hopes to return to her home soon. About forty friends called on Brother and Sister Franklin Rhodes on Feb. 21, their sixtieth wedding anniversary. The missionary society is studying The Seed and the Soil. The adults, led by Bro. Fleishman, are studying the Bible at the evening hour. Though the services are an hour earlier since the change in time, the attendance is about normal. Good interest is shown in all services.—Maud L. Moser, Dallas Center, Iowa, March 23.

**Fernald.**—Our last council was held on March 5. Three letters were granted, and since then one letter has been received. Our love feast will be held on April 25. Bro. Earl E. Jarboe was re-elected pastor for another year. On March 15 our church visited the Story County home and presented a worship service which was greatly appreciated. On March 20 the homebuilders' department sponsored a family night with a potluck fellowship meal. Following this, each family dramatized some customary action that they exercised in their home; many interesting and helpful suggestions were given. A fine spirit of co-operation prevailed.—Mrs. Earl E. Jarboe, Fernald, Iowa, March 25.

**Maxwell.**—On Jan. 11 our congregation was saddened by the death of our pastor, Bro. Ralph W. Quakenbush. We are glad for the three years that Brother and Sister Quakenbush spent in Maxwell, for our church and community have been richly blessed by their lives. During the six months of Bro. Quakenbush's illness, our elder, Bro. M. K. Eikenberry, drove ninety miles each Sunday to preach for us. We appreciate beyond words his faithfulness and interest. Brother and Sister J. D. Brower accepted our call and on March 1 came to serve our church. We are looking to the future with renewed hope and inspiration and pray that the Lord will bless the work at this place. The young people from all the churches in our town are planning a sunrise service for Easter. Seventy-five per cent of our families have subscribed to the Gospel Messenger.—Mrs. J. W. Beal, Maxwell, Iowa, March 23.

### Kansas

**Conway Springs.**—We had a good program at the Christmas season, with the children giving to mission work instead of receiving treats. The junior mutual benefit club had a supper at the church on Dec. 26. Bro. F. H. Crumpacker was with us on Jan. 30 and showed pictures of the mission work in China. The weather was stormy and many did not get to see them. The ladies' aid met at Sister Brubaker's on Feb. 3. Two comforters were tacked and garments were made for the Red Cross. On Jan. 11 we went to the Christian church for the evening service. Our pastor, Bro. Paul Thompson, gave the address, which was later printed in a New York church paper. On Jan. 18 the Christian church people worshiped with us and Rev. York gave the address. The world day of prayer was observed at our church on Feb. 20 with five Protestant churches co-operating. The Methodist church people were our guests on Feb. 22 and our church worshiped with them on March 1. Some of our members attended the regional conference held at McPherson College

Feb. 22-27. The go-to-church campaign sponsored by the ministerial association of Conway Springs continues during February, March and April. The Achievement Offering was taken March 1. The young people of the churches are meeting together for worship and work. A short play was given by the Methodist church at our church, after which Rev. William E. Saville gave the address. Some of our members were unable to attend church services lately because of sickness. Sister Pearl Reeves of Oklahoma is here at this time with her father, Joe Beckner. Our pastor is in Garden City, Kansas, holding a revival meeting. The regular Sunday morning services are being held by the membership while he is away. We sent in forty-two subscriptions for our one hundred per cent Gospel Messenger club.—Amos O. Brubaker, Conway Springs, Kansas, March 22.

### Maryland

**Flower Hill.**—We met in council on March 10 with Bro. Jesse P. Weybright presiding. We are having our love feast on April 19 at 6 p. m. Our Easter program will be held on Easter Sunday evening. Our pastor, Bro. Chester I. Harley, was chosen as delegate to district meeting. We had the pleasure of having the Montgomery County singing convention at our church on Feb. 8; the church was well filled and it was a very enjoyable occasion. On March 15 Bro. Rufus King entertained us with colored slides on The Life of Christ.—Mrs. D. A. Davis, Olney, Md., March 24.

**Hagerstown.**—Jan. 1 began the third year of service for Pastor and Mrs. Paul M. Robinson here. Several hundred members of the congregation met at the church on New Year's Eve to show their sincere appreciation of the fine leadership they have provided our membership. A delightful program was arranged with Prof. E. Russell Hicks as the principal speaker. Our choir director, Prof. Charles M. Cassel, sang two solos. During January our congregation lost its oldest charter member in the death of Daniel A. Thomas, who was nearing his ninety-third birthday. Our young people have been holding some interesting discussions on Personal Religious Living during the Sunday evening hour preceding our regular church worship, under the direction of Miss Grace Bowman. Dr. Carry Young and a group of young people from Baltimore recently presented a very effective program featuring the picture, The Kindled Flame. Bro. Robinson also gave a very helpful demonstration to our youth, showing how to get the most from our Bible reading. Each Sunday evening brings them helpful subjects toward living creatively. On Feb. 6 our women's work held its annual meeting in the church school auditorium with approximately 100 in attendance. The mission banks, which had been placed in the home of each woman of the church, were opened, and yielded an offering of \$215. This money will go to support the girls' mission schools in India, Africa and China. Our church was successful in its efforts to put into effect the one hundred per cent Messenger club for 1942 with an increase of 182 subscriptions above the number of families subscribing in 1941. This was accomplished through the untiring efforts of one member making personal contacts over a period of several months. The month of February will be remembered as one bringing to Hagerstown one of the greatest religious events ever held in our community—the National Christian Mission, with churches uniting in their efforts to make it a real Christian awakening. The mission was led by Dr. E. Stanley Jones, who addressed a mass meeting each evening. Among the three other leaders co-operating in the mission was Dr. Warren D. Bowman, pastor of the Church of the Brethren in Washington, D. C. The mission was a great demonstration of the power of united efforts of all Christian denominations. The finest spirit of co-operation was manifest in Hagerstown. Sessions were held daily Feb. 8-13, with the speakers scheduled for radio talks, addressing service clubs, and other organized bodies. It is estimated 30,000 or more people heard at least one of these outstanding Christian messages. High school assemblies were addressed throughout Washington County and neighboring sections. Pastor Robinson served as program director for the mission, doing a notable piece of work. Our pastor conducted a revival meeting in the Walnut Grove Church of the Brethren in Johnstown, Pa., Feb. 16—March 1, where his father, Bro. John A. Robinson, is pastor. The guest ministers serving us during his absence were Dr. A. C. Baugher and Dr. Paul H. Bowman. We were happy to be privileged again to hear the Juniata College a cappella choir in our church on March 8. The choir rendered a beautiful sacred concert, a real inspiration to the large audience which filled the church to capacity.—Bertha Mary Negley, Hagerstown, Md., March 20.

### Michigan

**Florence.**—We met in council on March 5. Our pastor, Bro. George Sherck, opened the meeting by reading the Scripture. We voted to hold our love feast on Good Friday evening. The ministerial committee is going to arrange for a speaker for evangelistic services during the preceding evenings of that week. We plan to hold our harvest meeting on Aug. 2, the speaker to be arranged for later. Sister Lillian Reed and Bro. Glen Wolf were elected delegates to district meeting and Bro. George Sherck to Annual Meeting. On March 1 our young people gave a play, The Eleveneth Mayor, at the English Prairie church in Indiana. Our revival services will be held during the early part of October; the evangelist has not yet been engaged. Our attendance at the Sunday-school and church services has been good during the winter months. Bro. Homer Schrock of White Pigeon will fill our pulpit on March 22. We plan to have a one hundred per



cent Gospel Messenger club.—May Myers, Constantine, Mich., March 21.

### Minnesota

**Barnum.**—Our church work has undergone some changes since we last reported. In January Bro. Oscar Stern resigned as pastor and elder of our church, having accepted a call to go to Marshalltown, Iowa, to act as superintendent of the old folks' home there. On Feb. 22 he preached his farewell sermon to us. In the meantime the district mission board was consulted and at a special council meeting on Feb. 14 we chose Bro. Frank Allen of Monticello to act as our elder for the remainder of the year and also voted to ask Bro. Ed Duncan of Hancock, Minn., to serve us as pastor. Bro. Duncan and family arrived on March 13 and are getting settled on the church farm here. Bro. Stern and family were with us for five years and their many friends wish them much happiness in their new field of service. We welcome the Duncan family into our midst and we know that under their leadership the Lord's work will be ably carried on here.—Mrs. Earl Finifrock, Barnum, Minn., March 19.

### North Dakota

**Cando.**—The church here has a bright future. In days gone by it has met with reverses, but it still lives and travels on toward the goal. The Sunday school is growing in wider service under the leadership of Mrs. Ethel Stong and Mrs. Andrew Hollinger, her assistants. The latter comes eighteen miles and Sister Stong comes six miles to Sunday school. We feel that our country needs a spiritual revival which, if it comes, will do away with many of our present ills; for this we pray. Our regular preacher is Bro. Royer Myers, who brings us teachings worth while. Next summer we are looking forward to the coming of J. R. Peters, who will be with us in special meetings. He once lived in this congregation. Let us watch and pray for a real awakening.—J. M. Myers, Cando, N. Dak., March 16.

### Ohio

**Castine.**—We met in our spring council on March 18. It was decided to have a home communion service on Easter Sunday night. It was decided to have a Bible school sometime this summer. Our district meeting delegates are Christian Crawford and Walter Petry. Bro. and Mrs. Glenn Rust, who have served faithfully as our part-time pastors for several years, have been rehired for another year. The redecorating committee has been working very faithfully in redecorating our church. At this time their work is finished. The results are very inspiring and we hope it will cause a deepening of our spiritual experiences and increase the interest and church attendance. Five letters of membership have been received. On March 15 several of our members attended a temperance meeting at Prices Creek. Our pastor was in charge of the devotions. Quite a few attended the district women's and men's work meetings at Pittsburg on Feb. 21. Several of our members attended the missionary rally at Painter Creek on Feb. 1. A large number of our members were grateful for the opportunity of seeing the passion play this winter. Our congregation has gone in groups to several revival meetings and rendered special music. Our B. Y. P. D., which was organized last fall, meets every two weeks and has a very good attendance at their meetings. Our pastor and Sunday-school teachers meet once a month to discuss the Sunday-school lessons. The aid society has been very busy sewing for the poor and quilting and sewing for relief. In February our men reorganized and discussed projects for the coming year. With the coming of spring we hope for even better attendance and interest in our Sunday school and church.—Mary Esther Fasnacht, Arcanum, Ohio, March 24.

**New Carlisle.**—On Jan. 1 a home builders' meeting was held in the home of Sister Lura Lane, at which time an offering was received for religious pictures for the children's worship room. The following pictures have been purchased: Christ in the Temple, by Hoffman; The Hope of the World, by Harold Copping; and Follow Me, by Tom Curr. The women's missionary society met at the home of Sister Lucinda Barnhart on Feb. 16. Our Achievement Offering was received Feb. 22. A union world day of prayer service was held on Feb. 20 in the high school auditorium. Our annual church school birthday supper was held at the church on Feb. 24. Rev. Don Timmeman of Bellefontaine, Ohio, was the speaker of the evening. The offering was for missions. The aid society has been quite busy having a number of all-day meetings in the homes during the winter months. A regular meeting of the home builders was held on March 10 in the home of Sister Clara Cooper. Our quarterly business meeting was held March 12. Bro. H. H. Helman, our pastor, will represent us at the Annual Conference, and our delegates to district conference are Brethren Herbert Barnhart, Reber Studebaker and Ed Teach. Sister Opal Funderburg was chosen children's director of our church. A special district temperance program was given March 15. Bro. Helman has been preaching some very inspiring Lenten sermons. The churches of our town have planned union Holy Week services. May the messages of this Lenten season help us to draw very close to our Lord and may "our hearts burn within us" as we walk and work with him.—Ida Kempton, New Carlisle, Ohio, March 23.

**Silver Creek.**—We met in council on March 5. Bro. George Throne was elected elder for another year. Our pastor, Bro. H. P. Garner, was chosen delegate to district conference and Sister Hazel Manaval as delegate to Annual Conference. Letters of membership were granted to two families that have moved from our midst. On March 9 we had our family fellowship sup-

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per. Bro. J. O. Winger was our guest speaker and gave a fine talk on faith. A program was enjoyed before our speaker had charge. We are having a week of pre-Easter services which will be held at the Walnut Grove house with our pastor conducting the services. We are expecting Bro. Otho Winger of North Manchester to hold evangelistic services for us this coming fall. Our love feast will be held on April 6 at 7:30 p. m.—Mrs. Ottie Fisher, Pioneer, Ohio, March 21.

**Zion Hill.**—Since our former pastor, Bro. G. S. Strausbaugh, has left us, Bro. Edgar Diehm of Youngstown is bringing our Sunday morning messages. The ladies' aid has been canning and drying apples for Camp Kane in Pennsylvania. On Dec. 21 we had a very nice Christmas program. We had the pleasure of having the student volunteer group of Manchester College bring us a helpful program on March 15. In the afternoon a number of our young people attended a sub-district meeting at Woodworth. On the evening of March 22 a talking picture was shown on The First Easter. We are having a week of pre-Easter services with Bro. Elmer Brumbaugh of the Hartville church in charge. These meetings will close with our love feast and communion services on Easter evening. We have a seventy-five per cent Messenger Club this year.—Kathryn Rohrer, North Lima, Ohio, March 23.

### Oregon

**Myrtle Point.**—Our Christmas program given on Dec. 21 was a song and story service entitled The Drum Goes Dead. This was followed by a white gift offering. On New Year's Eve a candle-lighting service, The Light of the World, was presented by the young people. This was interspersed by special musical numbers. On Dec. 27 a deputation team from La Verne College presented a splendid program of music to an appreciative audience. During the latter part of January Bro. F. H. Barr attended a meeting at Cascade Locks, Oregon, where there is a C. P. S. camp located. There he met Bro. D. D. Funderburg and together they made observations of the camp. Our aid ladies have sent four packets, two comforters, and candy and cookies to this camp. The boys have expressed their heartiest thanks for every assistance. A school of missions was held throughout January. Classes for adults, young people and children met each Sunday evening. The adults studied the book, Christian Roots of Democracy in America, with F. H. Barr as teacher; the young people, with Louis Root as teacher, studied The Seed and the Soil; Mrs. F. H. Barr led the children in a study of Friends Around the World. At the close of the course the young people presented the play, America for Americans. During the week of prayer the Brethren people co-operated with the other churches in a prayer service each evening. Bro. Barr, executive secretary of the district and a trustee of La Verne College, and Wilma Wolff, representing the young people of the district, attended the regional conference recently held at La Verne, Calif. We appreciated the messages given by Bro. C. E. Wolff during the absence of our pastor. An inter-church fellowship supper and program was held March 2 in the church basement. The Coos County W. C. T. U. institute was held in our church on March 3. The young people of the church sponsored a party on March 6. The proceeds were sent to Cascade Locks to be used for the improvement of the boys' worship auditorium. The church at work conference of the Ashland, Grants Pass and Myrtle Point churches was held here March 8 with a splendid attendance. Bro. E. J. Wine of Ashland gave a fine spiritual message, and Bro. C. N. Stutsman presented an interesting message on the vital question of Alcoholism and National Defense. At the afternoon session echoes of the La Verne regional conference were given. A very splendid discussion followed on Meeting the Needs of Evangelism Through the Sunday School and Personal Visitation, led by Sister Beth Culver. The business of the church was taken care of at the quarterly council held March 15. We are happy that the Barrs will be with us another year. Our spring love feast will be held on the evening of April 4. Our men are cleaning up a lot adjoining the church property, in which they will plant potatoes. We are enjoying a newly painted church kitchen with new curtains and more built-in work. Plans are being made to paint the parsonage this spring.—Minnie M. Hermann, Myrtle Point, Oregon, March 17.



### Pennsylvania

**Altoona, First church.**—The year 1941 witnessed forty accessions to the church. Our communion services have been largely attended. A men's chorus has been organized recently, and a program rendered during the Sunday-school opening promises a fine ministry of song from them. The choir will present a cantata on Easter evening. The morning service will be supplied by the primary group, with special music by the junior girls' chorus. The Laymen's Movement, headed by Mr. LeTourneau, sent us a Russian speaker in the interest of reopening closed churches. A Negro quartet delighted the audience with their spiritual music. A little later on Mrs. Braxton's Negro quartet gave us a Wednesday evening of music and testimony. Mrs. Braxton finances a Negro school in Kentucky. Miss Imhof of the Cleveland Hebrew Mission spoke at the March missionary society meeting. The student volunteer group of Juniata College gave us an inspiring program in February. Our pastor is teaching Wednesday evening Bible study lessons from Galatians. At a recent meeting of the church a protest was put on record against affiliation with the Federal Council of Churches.—Ada Sell, Altoona, Pa., March 21.

**East Fairview.**—We had the Goshen College quartet with us on Dec. 28. They brought a very inspiring musical program. On Jan. 3 Bro. Edward Ziegler gave his illustrated message on India. Bro. Galen Kilhefner, director of young people's work of Eastern

Pennsylvania, spoke to our young people on Jan. 8. Bro. Harry Wolgemuth of Bareville brought the Sunday morning message on Jan. 4. On Jan. 14 our church conducted the weekly prayer meeting at the Brethren Home. We met in council on Feb. 10 and licensed Bro. Stanley Earhart to the ministry. Our delegates to district meeting are Brethren Jacob Ruhl and Robert Turner, and Sister Ada Turner. On Feb. 22 the young people of Mountville gave a program in our church. On March 22 the Messiah Bible College Girls' chorus rendered a musical program in our church. A hymn sing was held here on March 29.—Jerome H. Brubaker, Mount Joy, Pa., March 23.

**Hanover.**—On Dec. 21 the B. Y. P. D. presented a Christmas program portraying Christ's birth through scriptural quotations, scenes and songs. The Sunday school also rendered a program on Dec. 26, The Coming of the Messiah. On Jan. 11 the student volunteers of Elizabethtown College gave us a splendid service here. In the afternoon and evening the B. Y. P. D. of the Southern District held a youth conference here. Bro. L. Avery Fleming of Elgin addressed the conference. The missionary committee conducted a successful Messenger subscription campaign. The one hundred per cent club was achieved through the splendid co-operative spirit manifested by our membership. On Jan. 25 the B. Y. P. D. gave a program on the Bible and prayer. Bro. S. C. Godfrey brought us a helpful message on Feb. 1. The missionary committee sponsored a missionary meeting on Feb. 8. Bro. H. Stover Kulp spoke challengingly to a large audience. The Achievement Offering at this service amounted to \$107.70. Elder and Mrs. B. F. Kline observed their golden wedding anniversary and they received special recognition at this service on Feb. 8. The Christian Unity class conducted a food sale at the municipal market house recently. The proceeds of \$27.45 were equally divided between missions and the church debt. Oliver Foss, a refugee student in Elizabethtown College, spoke here to a joint meeting of the Upper Codorus and Hanover congregations on March 1. On March 8 the B. Y. P. D. showed slides illustrating some of the standard hymns of the church, which were accompanied by congregational singing. Our love feast will be held on May 4 at 6 p. m.—A. P. Hetrick, Hanover, Pa., March 21.

**Heidelberg.**—On Christmas Eve the young people met in the home of Brother and Sister Samuel Heisey. Bro. Heisey was one of our former presidents of the young people's group. Thirty-five were present. An interesting program was enjoyed by the group, after which gifts were exchanged. Following the program most of the group went caroling, bringing cheer to shut-ins and others. Seven quilts have been quilted by our ladies' aid society since Thanksgiving. On Feb. 15 the Achievement Offering was lifted in our church, which amounted to \$146.51. Our regular council meeting was held on March 7. Bro. Alton Bucher was elected as delegate to Annual Conference. The delegates elected to go to district meeting are Brethren Clayton Hackman and Samuel Heisey. Five letters were also granted. A Bible institute is planned for April 19 with the promise of Sister Martha Martin to be the teacher. Plans have been made to have a one hundred per cent Messenger Club next year. Since our last council meeting two classrooms have been constructed in the basement of the church which are being used by the beginner and primary classes.—Candace Royer, Myerstown, Pa., March 22.

**Lebanon.**—The church met in quarterly council on Jan. 5. Since our last report two have been added to our membership by baptism and two by letter. Bro. Forrest Weller of Elizabethtown College conducted a Bible institute here on Jan. 11. On Jan. 24 a consecration meeting for the official board members and their families was held in the church with Eld. Frank Carper as the speaker. On Feb. 8 we heard a very inspiring missionary message by Mrs. Susan B. Kratz, missionary to Africa for the United Brethren church. The Elizabethtown College a cappella choir gave a concert here on Feb. 15. Bro. Wilfred Stauffer of the New Enterprise church was the evangelist for our revival which closed March 15. As a result of his inspiring and helpful messages five were baptized.—Mrs. Irvin G. Hiestand, Cleona, Pa., March 19.

### Tennessee

**Kingsport.**—On Feb. 22 our group of nonresident members in Kingsport met at the home of Mr. and Mrs. Paul Howell and organized a Sunday school. Bro. Charles Howell was elected superintendent, and other officers and teachers were also elected. We were granted the use of the city mission for our services, and we are very grateful for the friendly co-operation of Mr. and Mrs. Williams, who manage the mission. Through the prayers of our members and friends and the help of our Master, we expect this organization to be the foundation upon which a Church of the Brethren will be built here in Kingsport.—Mrs. C. Wiseman McGlothlin, Jr., Kingsport, Tenn., March 24.

**Liberty.**—Since our last report two have been added to the church by baptism. We are having midweek prayer meetings in the homes, which we enjoy very much and believe much good will be accomplished therefrom. We are going into many homes of those who do not attend church, as well as into homes of the members. We are invited into many homes into which perhaps we would not otherwise have gone. We are getting a great blessing out of these meetings and hope many more will join and receive great spiritual blessings. One night there were twenty-two present; while the rain poured down we were singing and enjoying God's blessings.—Mrs. J. B. Isenberg, Jonesboro, Tenn., March 14.

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.

Maryland, Eastern—Pipe Creek church, April 22.

Maryland, Middle—Gross-nickle house, Middletown Valley, April 15, 16.

Ohio, Southern—Salem, April 30.

Pennsylvania, Eastern—Lebanon, April 29, 30.

Pennsylvania, Southeastern, N. J., and E. New York—Amwell, April 22, 23.

Virginia, Northern—Harrisonburg, April 17, 18.

Virginia, Second—Barren Ridge, April 22-24.

### LOVE FEASTS

#### Arkansas

May 9, New Hope.

#### California

April 20, Waterford.

#### Illinois

April 11, 7:30 pm, Walnut Grove.

April 19, Dixon.

April 26, 7:30 pm, Lanark.

April 26, 7:30 pm, Panther Creek.

May 18, 8 pm, Lena.

#### Indiana

April 12, 7:30 pm, Richmond.

April 25, 7:30 pm, Nettle Creek in Brick church.

May 9, Bethany.

May 10, 7:30 pm, Rossville.

May 21, 8 pm, Pleasant Valley.

June 8, West Manchester.

#### Iowa

April 25, Fernald.

April 26, 8 pm, Panther Creek.

June 7, 7:30 pm, Brooklyn.

#### Kansas

May 3, 7 pm, Prairie View.

May 8, Lone Star.

#### Maryland

April 19, 6 pm, Flower Hill.

April 25, Longmeadow.

April 26, 5 pm, Woodberry, Baltimore.

April 26, 6:30 pm, Sams Creek.

May 2, 5 pm, Stone Bridge.

May 17, Peach Blossom.

May 17, 6:30 pm, Westminster.

#### Michigan

April 12, 10 am, Pontiac.

April 19, Flint.

### New Jersey

May 17, Amwell.

### Ohio

May 3, Swan Creek.

May 3, Wooster.

May 3, 8 pm, Stony Creek.

### Oklahoma

April 19, Big Creek.

### Oregon

April 12, 7:30 pm, Grants Pass.

May 16, 7:30 pm, Mabel.

### Pennsylvania

April 12, 6:30 pm, Windber.

April 26, Mt. Olivet.

April 26, 6:30 pm, New Paris, Dunning Creek congregation.

May 2, 2:30 and 6 pm, Spring Creek, Hershey.

May 3, Lancaster.

May 3, Martinsburg.

May 3, 6 pm, Hanover.

May 3, 6 pm, First church, York.

May 3, 6:30 pm, Huntsdale.

May 3, 6:30 pm, First church, Philadelphia.

May 3, 7 pm, Geiger.

May 3, 7 pm, Green Tree.

May 3, 7 pm, Norristown.

May 9, 10 am and 2 pm, Midway.

May 9, 10, Annville.

May 10, 2 pm, East Fairview.

May 10, 7 pm, Snake Spring Valley.

May 16, 1:30 pm, Conestoga congregation, Bareville.

May 16, 17, 1:30 pm, Heidelberg.

May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.

May 17, 7 pm, Ambler.

May 19, 20, Mohler church, Springville congregation.

May 24, Bermudian, Lower Conewago.

May 24, 10:15 am, Shrewsbury.

May 30, 31, 10 am, Antietam, Price's Creek.

May 31, 10:15 am, Codorus.

May 31, 6:45 pm, Ridge, Fogelsanger House.

June 6, 2 and 7 pm, Mechanic Grove.

### Virginia

April 12, 6:30 pm, Oakton.

May 3, 8 pm, Timberville.

May 10, 8 pm, Linville Creek at Cedar Run.

May 17, 8 pm, Unity at Bethel.

June 6, 6 pm, Lower Union, Locust Grove.



### Virginia

**Copper Hill.**—The young people of Mount Union and Copper Hill presented a Christmas play, *The Vast Christmas*, at Copper Hill on Dec. 21. The Mount Union Sunday school and Copper Hill ladies' aid sent baskets of fruit and other useful gifts to the aged and shut-ins at Christmas time. The young people of Copper Hill visit the aged and shut-ins and give a program one Sunday out of each month. Bro. Fike spent the first week of January attending the Spiritual Life Conference at Bridgewater. The ladies of the Copper Hill congregation met on Feb. 4 and gave a missionary program and opened their mite boxes; Sister Fike is the president of women's work. The ladies are making garments for relief. Several of our young people and our pastor attended the training school at the Ninth Street church in Roanoke. We held our regular church council on Feb. 21 with Bro. Fike presiding. G. P. Fralin, Harry King and Carl Stump were chosen delegates to the district conference. A committee of three was appointed to plan for a vacation Bible school. Our meeting will begin at Mount Union, a mission point in the congregation, on June 21. Our pastor's father from Missouri will be the evangelist. We are expecting Bro. E. C. Woodie from Troutville to hold a series of meetings at Copper Hill beginning Aug. 9.—Mrs. G. P. Fralin, Copper Hill, Va.

**Elk Run.**—We met in quarterly council on March 7 with our elder, Bro. W. H. Zigler, presiding. The various boards and committees of the church gave interesting reports of their work. We were glad to note the interest, indicated by the treasurer's report, that our people have taken in supporting the C. P. S. camps, and yet there is room for improvement. The pastor's quarterly report stated that, besides the regular Sunday preaching services, Sunday-school class teaching, visiting in a hundred homes, attending prayer meetings, board meetings and so on he had either conducted or had part in a dozen funerals during this period. The men's work, the women's work, and the young people's work all reported success in their several lines. Delegates to the district meeting are Sister Lena Eagle and Bro. W. F. Masincup. Bro. W. H. Zigler is to represent us as delegate at Annual Meeting. Brethren C. G. Hesse and B. E. Cupp of the district ministerial board were present and assisted in installing Bro. Carl H. Zigler into the ministry. He is at present serving as pastor of the Highland County missions and is located at McDowell, Va. It was decided to hold our old folks' singing on the afternoon of the first Sunday of April, as usual.—Lucy A. Zigler, Churchville, Va.

**Jubilee, Salem.**—The women of our church met on Feb. 10 to organize a ladies' aid. It was decided to hold a meeting once a month. Mrs. Sallie Funkhouser was elected president. We are looking forward to this organization being a help to our church.—Margaret Fahnstock, Winchester, Va., March 24.

**Lower Union, Locust Grove.**—Bro. Paul B. Sanger, Jr., was installed into the ministry last fall. He had been licensed on Oct. 19, 1940. Bro. Sanger is a grandson of the late Eld. S. A. Sanger, who was an outstanding man in the Eastern District of Virginia; his father is a minister also. Bro. Paul is a senior at Bridgewater College, where he has studied to fit himself for the ministry and has also taken much work in music. We hope other young men of our congregation may become interested in the ministry as a lifework. On Dec. 21 a Christmas program was given at the church. The first part of the program was rendered by the children and young people of the local group, followed by special music given by Bro. Paul B. Sanger, Jr., and Sister Verna Ruth Flory of Bridgewater. Bro. Paul then preached an impressive sermon on the Christmas message. In spite of small attendance, both our Sunday school and our young people's group have been able to have regular services throughout the winter. Since spring has come the attendance in both groups is improving. On Feb. 21 our council meeting was held at the Lower Union church house with Eld. G. A. Maupin presiding. It was decided to have our summer communion service on June 6 at 6 p. m. Our next council meeting will be held on April 2. Work will proceed on the record book for the church membership list under a new committee, Bro. B. F. Via and Sister Mary Gamisan. The writer has been working on this list for several years and will assist until the list has been completed in a substantial record book, after which the record will be in the hands of the new committee. On March 8 it was our privilege to have with us Bro. I. N. H. Beahm, who preached at the morning service. On March 9 Bro. J. W. Via baptized one member into the church.—Ethel Via Kindrick, Free Union, Va., March 23.

### Washington

**Outlook.**—Bro. Howard Murphy from Wapato held evangelistic services for us Jan. 1—Feb. 3. In spite of a lot of sickness in our community a good crowd attended most of the meetings. We have purchased a house in Outlook to be used as a parsonage. Our pastor, Bro. Paul S. Longenecker, and wife spent two weeks visiting in California. The annual dinner for those members over sixty years of age, which was sponsored by the younger people, was held in the church basement on Jan. 11. There were thirty people who attended. On Feb. 21, 22 the School of Christian Living was conducted by two visiting elders, Brethren Jay Eller and Noble Deardorff. On Sunday Bro. Eller brought the morning message, and a basket dinner was served at noon, after which the meeting was resumed. Our quarterly council was held on March 6. Our pastor has resigned and it was decided that we have a student pastor for the summer months. The annual birth-

day dinner was held on March 17.—Mrs. Oliver Johnson, Outlook, Wash., March 23.

### West Virginia

**Brick church, Greenland.**—Our attendance at Sunday-school and church services has kept up exceedingly well this winter. Bro. Carl Weimer is superintendent of the Sunday school. There are twelve who had faithful attendance for the year at Sunday school. A number of our young people, with Bro. Norman A. Seese, our pastor, attended the young people's round table at Eglon and the one held more recently at Keyser. Our Christmas program was given on Dec. 27 and consisted of a beautiful candlelight worship service of reading and music and a short play, *O Holy Night*. We have had a number of guest speakers since our last report: Hon. H. G. Muntzing, Rev. Newton Poling, Rev. Lester Adams, Sister Anna Hutchison, Rev. Omer Maphis of Elgin, and Brother and Sister S. Ira Arnold. Our women's council sponsored the renovation of our church kitchen, and we hope to have electric lights in the church in the near future. These improvements will aid us greatly in our work for the kingdom in this community. Our achievement and relief offering at the close of the fiscal year amounted to about \$25. We are giving regularly to Brethren Service work and to missions. One has been added to our congregation by baptism since our last report.—Loretta Idleman, Petersburg, W. Va., March 19.

**Petersburg.**—Feb. 16—March 1 Bro. Jesse Whitacre of Keyser, W. Va., was with us in a revival meeting. His sermons were sincere messages from God's Word and were very ably delivered. The attendance was good and everyone was much benefited. Seven were baptized and one changed membership so the family could be united in one church. The special music given by our choir and several of its members added to the meetings. Our Sunday-school enrollment and attendance have increased considerably during the last several months. Our Christmas program was one of the best we have given. The choir, directed by Thoborn Cassidy, gave several special anthems, and a short play, *O Holy Night*, with special readings and a beautiful worship service, constituted the evening service. On each Sunday evening during December the children's classes gave a special program on the theme of Christmas. The congregation gave our pastor and his wife a hot water heater for their car. Some of our members have attended the camps and special meetings and conferences of our district. Our church joined in the union world day of prayer services. Speakers who have been with us since our last report were Dr. Garry Cleveland Myers, Brother and Sister E. M. Wampler, Sister Anna Hutchison, Brother and Sister F. H. Crumpacker, and Bro. H. Spenser Minnich. Our ladies' aid has been busy making things for the C. P. S. camps. They have also paid \$100 of the church debt, as well as helping on other projects. The men's group has been much more active this last year. Most of the members donated a day's wages for the various projects which they have undertaken. We are joining with the other churches for a three-hour Good Friday service. The Sunday school gives one offering each month to missions and the church gives one offering each month to Brethren Service. We will hold our spring communion service in the near future.—Fleta Shobe, Petersburg, W. Va., March 25.

**Spruce Run.**—We met for church council on March 21 with Pastor E. H. Kahle presiding. Our Sunday school was reorgan-

## On Making a Will --

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of ..... dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
1108 UNIVERSITY  
Elgin, Illinois



ized with Sister Mary Broyles as superintendent. Sisters Mary Broyles and Ruth Wilson were chosen as delegates to district meeting. We have sent \$47 for the C. P. S. camps; we are trying to do our best. Our women's group met once each month during the winter. We are piecing quilts and doing all we can to help finance the church. We bought Brethren Hymnals for our church. We hope to do more and better work during the coming year.—Lena B. Shaver, Lindside, W. Va., March 24.

**Streby Schoolhouse, Greenland.**—Our services throughout the last year were well attended. We had a special series of meetings for ten days, which were well attended and the people seemed to get much help from them. Special emphasis was given to Bible reading and singing the great hymns of the

church. Some read as much as one book of the Bible in a day. Many read a chapter a day. A good proportion of the congregation were young people and they too joined in the Bible reading. The offerings taken each evening were sufficient to meet the expenses of the meeting and also make a nice donation for Brethren Service work. They also made a donation for the mission work of the church. The members of this preaching point joined with the members of Jordan Run in a communion service. This was the first communion service they had had for about ten years and all enjoyed it very much. Our pastor, Bro. Norman A. Seese, was assisted in the special meetings by Bro. Joseph Cook of Jordan Run. The folks at Streby will meet on March 22 to organize the Sunday school for this summer.—Anna B. Seese, Petersburg, W. Va., March 19.



## It took years to grow . . .

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vital emphasis, that the program of your whole group may march forward with the strength of unity. In addition it offers an educational service not procurable elsewhere. Your publishing house has grown strong in service, but it needs the support of all its churches to keep the life-giving fluid surging through its veins. If your church is not giving your official publishing organization the backing it deserves, we urge you to reconsider your position at this time.

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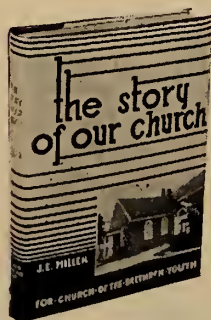
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# GOSPEL MESSENGER

VOLUME 91

APRIL 18, 1942

NUMBER 16

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## "The Fool Hath Said"

BY MYRA BROOKS WELCH

"The fool hath said . . . there is no God." He sees  
The muck beneath his feet, but has no eyes  
To read the truth that's written in the skies;  
The fool hath uttered his vain sophistries,  
But swinging worlds are ageless verities!  
When I consider the heavens . . . the stars . . .  
Saturn with her bands of light . . . Venus, Mars  
Mercury, Jupiter, the Pleiades . . .  
I need not call them each by name nor know  
How speedily or far their light beams go;  
I need but see the gallant, silver fleet  
Set sail upon the night's deep velvet pool,  
Then like a mantle, softly falls the sweet  
Consciousness of God . . . I am not a fool.

*La Verne, Calif.*



Photo by E. G. Hoff

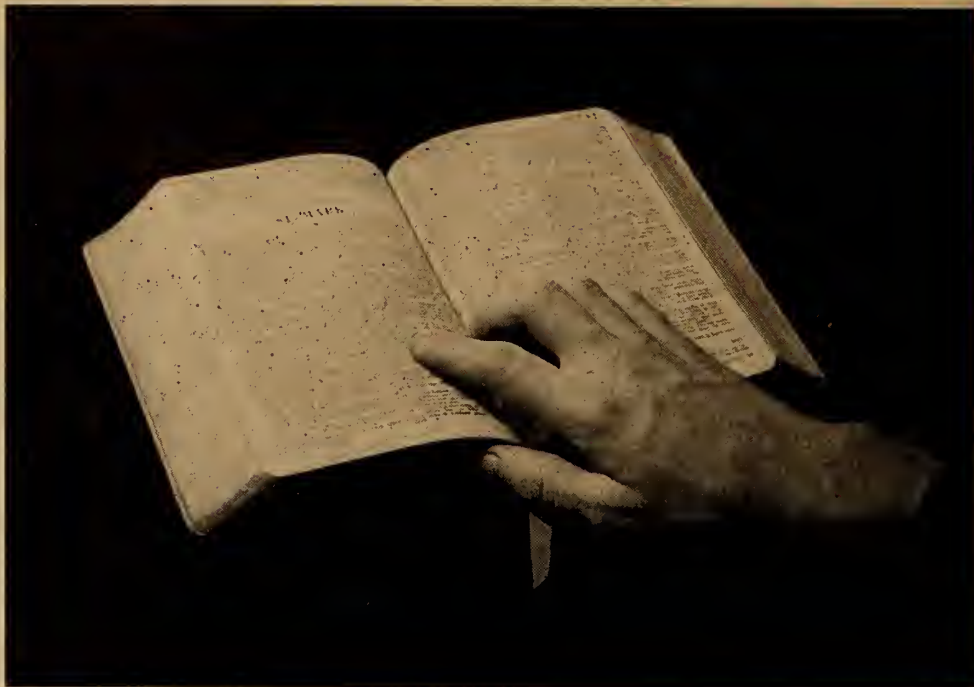




Are you following the plan of suggestions offered in The Daily Worship Hour in the Brethren Bible Study Monthly? Individuals and families find in quiet moments with the Bible enriching, unifying and satisfying experiences.



## Around the World



**The first Bible society in America** was founded in Philadelphia in 1808 and is still in vigorous operation.

**Nazi prisoners in Canada** are asking for the Bible and commentaries on it, the sub-executive of the British and Foreign Bible Society reports.

**The Ancient Stones Cry Out** is a new motion picture on the verification of the Bible found carved in ancient stones. It is available from King Cole, 203 East 26th St., New York.

**The first Bible societies in America** were formed about 125 years ago for the purpose of collecting funds by which to supply Bibles at the lowest possible prices to those who did not have them.

**Citizens** of the United States whose individual net incomes are less than \$5,000 contribute more than half the entire sum which is given yearly by the American public for religious, charitable and health purposes.

**It is estimated** that if all the millions of dollars that have been spent in the last twenty-five years to promote the sale of books had been concentrated on any one secular book, it could not possibly have reached in any year the figure for Bible sales last year—29,000,000 copies.

"It is very clear, from all the reports which we receive by letter and by word of mouth, that there is in many countries, and particularly in the countries which suffer most, a real revival of Christian life," wrote Dr. W. A. Visser't Hooft, secretary of the Provisional Committee of the World Council of Churches and the Ecumenical Commission for Chaplaincy Aid to War Prisoners and Refugees. "One notices again and again that there is more real evangelistic work done in the countries where the church is under pressure, than in the countries where it is not." Mr. Visser't Hooft was writing to the secretary of the American Bible Society to request help for continued use of the Bible in view of the limitations in printing, transportation and distribution.

While "president of the United States in Congress assembled," Elias Boudinot became the first president of the American Bible Society. The second president of this organization was John Jay, the first chief justice of the Supreme Court.

With some opposition developing, a plan for weekday religious instruction in the schools of Washington, D. C., on "released time" will be presented to the Washington board of education by the Interfaith Committee on Weekday Religious Education.

**William T. Ellis** has been writing comments on the Uniform Sunday School Lessons for some forty years. He has never missed a deadline. Some of the lessons were written to the sound of guns on the battlefield, some in the far interior of China, many in Jerusalem and by Galilee. The circulation of these syndicated lessons is something over four million copies a week.

**In China**, 56,000 Bibles and Testaments were sold in 1899, 99,000 in 1909, 120,000 in 1919, 125,000 in 1929, 234,000 in 1939. Last year China bought 8,705,616 volumes and portions of Scriptures.

**Large quantities** of Testaments continue to be asked for by army and navy chaplains. The American Bible Society, the Pocket Testament League, the Gideons and church organizations are supplying them in quantities.

**Some Bibles** are going to Russian prisoners of war. Ever since 1920, when the blow of Bolshevism fell, the Bible has been strictly banned in Russia. Last fall the request came to America for Bibles for Russian prisoners, and since that time stories have been coming through to the effect that there is eagerness to read the Scriptures. In one instance a Bible was separated by leaves so that there would be enough copies to go around.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

APRIL 18, 1942

Number 16

## « « Editorial » »

### Getting Quieted Down

SOMEBODY had forged Paul's name to a letter he had not written, or else had misconstrued the one he did write, so as to make it say something he had not meant. The result was that the Thesalonians were so stirred up that many of them had abandoned their usual activities. The apostle has been trying to quiet the fears of these troubled Christians—"troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand."

See how he does it. He pronounces a benediction upon them in which he asks that God would "establish them in every good word and work" or "work and word." The versions vary the order of these terms—a fact of no significance. The point that is significant is the necessity of both these things if they were to get settled down again into normal living. Just talk, however good it was, was not enough. They must hitch that up with good work.

What is more steadying than quiet industry in the things of the kingdom of God? Try it, if you are excited about something.

E. F.

### The Greatest Marvel of Faith

SUPPOSE we turn the question of faith in God end for end and spend a while wondering about God's faith in us. If you find it not easy to believe in him in such a world as this is now, try to imagine what it must be for him to believe in you. And yet see how he does! He thought it worth while to give you being and you still live and move and have your being in him. He gives you rain and fruitful seasons because you need them. He expects that you will make good use of them. He has put everything else that he has made into the hands of men like you and me. "Have dominion" over it, he says.

Consider for a moment the sheer wondrousness of it, and forget your own troubles in the realm of

faith. What have you ever done to justify such faith in you as this?

What is the solution of this mystery? God believes in us, not because of anything we have done, but because of what he knows we can become. It is the possibilities wrapped up in us that account for this strange fact, and in spite of a long record of human blundering and failure, he still has faith in us. He knows that we can, through the gracious provision which he himself has made, rise to the true dignity of our divine sonship, and realize his ideal for us. He hasn't given up believing that we will.

Truly wonderful is this persistency of his faith in us. Is he on a false trail or is he right? Will the outcome justify his infinite faith and patience and love? The answer is up to you and me.

E. F.

### "The Heavens Declare the Glory of God"

(See Cover Page Picture)

LONG ago a shepherd poet, tending his flock on the stony hills of southern Palestine, looked up to marvel at the bright pageantry of day and the starry splendor of night. It came to him that "the heavens declare the glory of God; the firmament showeth his handiwork."

For all who study the heavens there is a sobering message to be gained from what can be seen. It is apparent that God must have been present in the morning of time since the Creator is required by the very fact of the visible things which were created. And then, there is the conviction that God must be present in our world of today. It is true that the earth is full of man-made sorrow, but all that man can do does not touch the majestic ongoing of the universe. Above the smoke of man's battles rides the sunshine and the storm. And below sweep the tides whether full or ebb. It would seem logical also that in the evening of earth's little day the Creator of all would walk again in some beautiful garden of his



creation. All of this comes home to one with special force because each new instrument contrived to peer a little more deeply into the wonders of the universe but adds to the mystery and marvel of it all.

Day shows the splendors of God's glory, for then the heavens glow with the brightness of the lamp which he has set to give us light and strength. But it is night after night, as one looks into the dimly lighted vistas of the sky, that he begins to grasp something of what it must take to run a universe. It is the multitude of the stars, so splendidly shepherded by the Creator, which reveals the knowledge and wisdom of God. It is in the half light provided by the lesser lamps in the sky that one is able to see some of the things missed when he is overwhelmed by the glory of day.

The force of these wonders has been sensed by the wise in every age. The glory of God as revealed in the heavens has left its impress upon the seers of every land. Sun gods have been many and sun worship widespread. From the Egyptians to the Incas and the Japanese the sun has been a special symbol and much used to bolster respect for a reigning family. Indeed, to all men the sun is the principal marvel of the obvious universe. It has been compared to a bridegroom emerging from his chamber; to a strong man ready to run a race; to a glorious being loose in the pastures of the heavens. The other celestial bodies, and especially the moon, have been subjects of wonder and worship also.

But to the psalmist the glory of God as revealed by day, and the marvel of his handiwork as seen at night, brought a message of profoundest import. It was that man can learn something significant for personal living from the celestial wonders whether of day or night. To be more specific, it is that we live in a universe of law and order—and that law is perfect. Grasping this truth is important; it converts the soul. The testimony of the Lord as written across the scroll of the heavens is able to bring wisdom to the simple. Thus the heavens declare the glory of God, not as a spectacle for wonder alone, but that man may get himself a heart of wisdom.

The glory of God in the sky above is proof of his presence in the world below. Look carefully and see with the psalmist and the prophets that God is behind the basic order of the universe and working toward purposes which the finite mind can scarcely grasp. And with this agrees all revelation whether it be the insight of the seer, the groanings of all creation travailing toward a birth, God as revealed in Jesus Christ, the records of the

faithful, or the yearnings of one's own heart.

The conclusion of the matter is that all may well say with the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

H. A. B.

### Choose Your Discipline

LIFE cannot be maintained for long, and certainly not at its best, without a measure of discipline. Even nature teaches that living things go soft if there is an absence of the factors that develop stamina and maintain resistance. And how much more is this true for man!

The discipline required to sustain life is imposed in two ways: voluntarily from within, or dictatorially from without. When one considers the prevalent laxities of American life he is not surprised that many are worried about the future, and feel that from some source we should have the benefits which arise from disciplined living.

How much better to anticipate what real life requires! This is why some have deliberately chosen to live simple, clean, honest lives. Such are a blessing to the state and better satisfied with themselves. You can choose your discipline—whether it be the flowering of noble desire, or a heavy hand saving you from yourself. H. A. B.

### They Belong Together

WHY do well-meaning people try so hard to keep grace and works apart? Grace does not end where works begin. Does the help of a father end where the effort of the son begins? That were a sad state surely for the sons of fathers as well as for those who would be children of God.

Works had better not try to wait until grace has finished. Nor begin at any time with the proud notion that they can get on without grace.

Co-operation—with deep gratitude and reverence be it said—co-operation between divine grace and human effort gives the only promise of success for either. Otherwise the outlook would be hopeless for men and disappointing to God. Hopeless for men because they are helpless without God. Disappointing to God because he is so eager for the companionship of good children.

We ought to help God realize his wish. The more so because in so doing we make it possible for him to help us. And we need his help so desperately.

The loving grace of God and the brave and trusting outreach of men function beautifully together, especially when they begin together and stay together all the way.

E. F.



## Annual Conference of 1942 » » »

BY PAUL H. BOWMAN, MODERATOR ELECT

THE Locating Committee of the Southeastern Conference zone has announced that the Conference of 1942 will be held at Asheville, North Carolina. This location makes possible a normal Conference so far as facilities are concerned. The Program Committee anticipates a full attendance and a complete program is being planned as in normal times. The Conference date is June 10-16.

If the Annual Conference ever justified itself it should do so in a time like this. The issues of life and death are locked in a gigantic struggle with the world as a battlefield. A terrific challenge confronts the Christian church. New strategy is needed for missions, evangelism, and education. The wisdom of collective counsel is indispensable. The courage which is born of common worship is always essential, but especially so now.

The emphasis on tire and gasoline conservation will probably affect Conference attendance. The increased cost of travel by rail and coach will be another adverse factor. Lodging and food will cost slightly more than usual. We may appropriately raise the question whether we should economize at the expense of Annual Conference attendance. The "church must still be the church" in these times. Her voice must be heard. Mankind must still feel the touch of her ministry. It is, therefore, urgent that the church maintain her efficiency. This cannot be done if we "neglect the assembling of ourselves together." Let us economize on our pleasure rides, do more business "on foot," even sacrifice some profits in business, and thus save tire mileage and travel expense in behalf of Conference attendance at Asheville.

The Locating Committee has made an exhaustive study of possible Conference locations. Our Conference is not easily managed and there are few places which offer ample facilities. It has become too expensive to provide temporary equipment for the Conference. It is very clear that we shall have to adjust ourselves to the use of facilities offered by convention centers which are equipped to house, transport, feed and seat large crowds of people. We shall have to pay more for lodging and food than was once demanded, but the use of free auditoriums, and of public eating facilities will reduce expense for the church as a whole and will avoid the embarrassment of deficits and debts often of long standing for the Committee on Arrangements.

Asheville provides excellent facilities for the Conference. A modern auditorium seating 3,500

people, near-by hotel and tourist home lodging of ample proportion, many public eating places, a superb climate, the inspiration of magnificent mountain scenery, and the warmth of southern hospitality, all combine to offer to the Church of the Brethren a great Conference in 1942.

*Bridgewater College, Bridgewater, Va.*

## A New Day for the Cause of Missions

BY DE WITT L. MILLER

THE time is here for a revival of interest in foreign missions. Many have pointed out how the doors of missionary activity in various parts of the world are swinging shut. In many respects that is true, but the demands of the day and the hour make missionary work imperative. By missionary work I do not mean activities in the broad sense in which the term has come to be used. Rather, I mean missionary work in the *narrow* sense as it refers to the evangelization of the world, the work of carrying out the great commission, the work of preaching the gospel and of teaching men to observe the "all things" spoken of by Christ.

Several factors converge to bring this point of view into full focus. First of all, Dr. Nels Ferré in his new book, *The Christian Faith*, calls attention to the fact that God works creatively through the *push of progress*, and redemptively through the *pull of purpose*. It seems to me Dr. Ferré has given us in these expressions the basis for an excellent analysis of the relationship of the Christian religion to the events of our contemporary life.

Some time ago, after reading Bishop Oxnam's *Ethical Ideals of Jesus*, I wrote to a friend of mine and said: "Is it possible that the force of circumstance is going eventually to drive the world into a blind alley where it will have no alternative other than to accept the Christian way of life?" I could not bring myself to the place where I believed that God's plan would be worked out in men's lives because no other way would do—a sort of compulsion of circumstance. However, we do have to recognize that man has tried about every other way but God's way, only to fail each time, and with each failure to find himself in closer quarters. The *push of progress*, to use Dr. Ferré's expression, has about pushed us to the wall.

On the other hand, God's way is also revealed, in the *pull of purpose*. God's Spirit woos mankind individually and collectively, with the persistency of Francis Thompson's Hound of Heaven.



Discovering there is no escape, man responds. But he must do so by repenting; by confessing his sin; by acknowledging the saving gospel of Christ; by becoming a new creature; by growing in grace and knowledge up unto the fulness of Christian stature; by witnessing to the truth and the power of the gospel. Thus God's redeeming work is done.

God's redemptive activity must keep pace with his creative activity. The *push of progress* and the *pull of purpose* must come together and when they do, the kingdom of God and the brotherhood of man will be realized.

Rapidly moving events are making it truer than ever that we must repent or perish. The sad state into which man has gotten the affairs of the world reveal clearer than ever before that in none other is there salvation, and that except the Lord do the building they labor in vain who build. Truly the tragedies of our day are bringing us to the place where the only logical cry of the human heart is, "Lord, to whom shall we go? Thou alone hast the words of eternal life."

That brings us to the second factor. After a careful study of the findings of the recent Delaware Conference, on The Churches and a Just and Durable Peace, it is easy to see that the Christian church is reckoning in terms of the *push of progress* and without due consideration of the *pull of purpose*, or the redemptive work of God.

Those of us who believe in the Christian way of life see the handwriting upon the wall of civilization. We can see the blind alley in which the world has cornered itself. But it is my conviction the unredeemed areas of the world, the unredeemed people in the world, and the unredeemed elements of human society do not see it as we see it. For them, the *push of progress* means increasing hopelessness as mankind blunders and stumbles or is blindly led from one catastrophe to another. We reckon foolishly if we think unchristian people and unchristian groups will interpret the facts of modern life in Christian terms. Only Christian people do that. The Christian way of life is a venture of faith and those without faith do not make the venture.

The re-creation of the world in terms of Christian patterns cannot take place when a large portion of those to be considered in the re-creating process are not Christian. To order our world in Christian terms without Christianizing the world would be as great a blunder as the Christianization of the Roman Empire under Constantine. We would be forgetting that the *push of progress* must be matched by the *pull of purpose*. We would be forgetting that basic law of life that

things of permanent value obey the law of the mustard seed, the law of slow growth.

The solution to this problem lies in a revival of emphasis upon the redeeming work of Christ as carried on through the evangelistic and missionary enterprises of the church. Last December it was my great privilege, along with several of the men of our church, to attend a great laymen's meeting in Pittsburgh. The keynote speaker of that meeting was the president of Washington and Jefferson College. In analyzing the situation as we face it in the world today he asked the following question, "Where were the men of the church when Hitler, Mussolini and Stalin were

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## The Local Historian

BY W. I. T. HOOVER

The writer would like to repeat what he has said on numerous occasions to individuals and small groups, but this time to the entire brotherhood. He strongly recommends that each local church and each district, each college, etc., appoint a local historian.

Within the past several decades many a local church has observed some important anniversary of its founding. On these occasions someone was appointed to describe the most important events of the organization from its origin to the present date. At once such a person sought out the oldest persons for all information he or she might be able to recall. But it is easy to see that many events of interest and perhaps of much value have been lost forever.

It is well known that the minutes of such institutions often do not record anything but the motions passed, committees appointed and such necessary transactions. But it often so happens that the motions lost and the discussions relating thereto reveal more of the real spirit and life of the organization than the few minutes made of the business that was passed. The real progress the local church was making or the reasons why it was not progressing are factually revealed in the lost motions and the discussions relating to such. An alert and keen observer will usually find plenty to write that will make interesting reading for some future occasion. The real life of the church in its meetings, kind of sermons, local gatherings, etc., can thus be preserved. The influence of certain members on the life and progress of the church is important for future generations.

The above reasons, with some variations, will apply equally well to the state districts of the brotherhood, old folks' homes and orphanages, etc. Each college should by all means have such a historian whose descriptions of important events with dates and names of prominent persons and their contribution to the growth and development of the college are all-important for the future historian and future generations. The filing of printed programs likewise constitute authentic source material.

All such historic material should be carefully filed and preserved from loss by fire or by some other method. It should not be paraded before the public, but be wisely used many years hence.

La Verne, Calif.



little boys? Where were the men of the church when the men of the Japanese military were little boys?" After pausing for a moment he answered his own questions by saying, "I'll tell you where they were. They were sitting around saying that they didn't believe in foreign missions. They didn't give money for foreign missions and now they'll have to give their sons to fight the men they did not send missionaries to convert."

Opportunity neglected always returns to judge us. The world is in the midst of a great judgment upon its past mistakes. We all share in that guilt. But he who can make the wrath of man to praise him is using even the hour of our judgment to bring us closer to the time when the *push of progress* makes it more imperative that we "turn from our wicked way" to the way of righteousness and peace. That fact makes this the golden hour of our opportunity. For, if we will rise to the occasion and through our evangelistic and missionary activity keep the redeeming work of God abreast with the force of circumstance, we can confidently and expectantly look for a new and better day, for the city which hath foundations, whose builder and maker is God.

This is no hour for missionary retreat. This is the hour to go forward. We need a missionary and evangelistic zeal greater than we have ever had before undergirded by a faith sufficient to overcome all the mountains of difficulty. What a day of opportunity in which to be alive! God help us to make every sacrifice that the day when God's creative activity as manifest through the onward march of progress and civilization shall merge into a living unity with the redemptive work of God through the missionary and evangelistic program of the church might dawn upon our sight. If we are sufficient unto this hour, it may be that we are living in the day which the saints of all ages have longed to see. God forbid that we should fail!

Meyersdale, Pa.

## Virginia's Part in Holding Our Annual Meetings

BY J. CARSON MILLER

In Four Parts—Part Four

1889—Harrisonburg, Rockingham County

THE Executive Committee for this Annual Meeting was as follows: F. K. Kline, chairman; P. S. Thomas, secretary; B. A. Myers, treasurer. The Record Book of this committee shows that they were appointed the previous year, and it is especially noticeable how promptly they went to work. At one of their early meetings they de-

cided unanimously that the whole committee should go to the Annual Meeting of 1888, at North Manchester, Ind., and all should take notes of the management of that meeting. They had considerable work on their hands, as there were practically no buildings on the grounds selected that were suitable. Hence considerable lumber had to be purchased and suitable buildings erected. The committee handled the work well, and Bro. Thomas kept full and accurate account of every detail. A good sum was turned in to the General Mission Board from the profits of this meeting.

### 1899—Roanoke City

My father and mother, along with myself and wife, were privileged to attend this meeting. A number of very important questions were discussed at this meeting, and were for the most part ably handled.

We secured rooms with a gentleman who was a train dispatcher, and he showed us the utmost kindness while we were his guests. He had a very fine driving horse and surrey which he offered us, and urged us to drive around and see the interesting points in the city. We, of course, appreciated this and took advantage of his offer at odd times when Conference was not in session. On leaving, I settled for our lodging, and insisted on paying him for the use of his horse and surrey, but he positively refused to take any pay for the use of his conveyance, and expressed himself as being glad that he could help us to see the city.

An interesting incident occurred one evening as I was standing at the entrance to the grounds and people were leaving after the afternoon session. I was particularly interested in the conversation of two business men of the city, who stood near me, and whose conversation I could not help but hear. One of them remarked: "Isn't this a wonderful meeting?" "It certainly is," replied the other, and then he paid a very high compliment to Bro. George B. Holsinger, who was leading the music on that occasion. He thought that it was truly wonderful that he could handle a large crowd of singers like that, especially so when they did not have an instrument. The people of Roanoke as a whole showed us "old Virginia hospitality." This Annual Meeting marks a bright spot in my memory.

### 1909—Harrisonburg

At this meeting a long line of rooms was boarded up for the benefit of those who desired to camp on the grounds at Assembly Park. Our family rented one of these rooms and some of us remained there the whole time of the meeting. This meeting was of interest to me because of the



large number of acquaintances I met there. It was only twenty miles from my home and many of my neighbors attended. Besides, a number of those I had met at Mt. Morris College and other parts of the West were there. The value of the social feature of our Annual Meetings can not be overestimated. Our little city of Harrisonburg was taxed to accommodate the people, as our Annual Meeting crowds had increased considerably since the meeting was held here twenty years before. The late Henry C. Early was chairman of the Committee of Arrangements at this meeting of 1909, and Bro. John H. Hoover of Timberville was treasurer.

The city of Harrisonburg is situated on the Long Grey Trail, now called the Valley Pike, and tourists by thousands pass over this road. Those passing through Harrisonburg, either on their way to Richmond or on their return trip can take in the scenery of the Valley and the caverns along this road (Route No. 11). Between Winchester and Harrisonburg are a number of Brethren churches, some of them almost immediately on this road, while eighteen or twenty others are only from eight to fifteen miles distant from this route. The thickly settled Brethren section where some of our early Annual Meetings were held lies west of this pike, and can be conveniently reached from Harrisonburg. Numerous roads lead off from this route, to West Virginia on the west, and to the churches of the Page Valley and the Eastern District of Virginia on the east. These churches will be glad to have the Brethren from the North and West stop with them as they pass through.

*Moore's Store, Va.*

## It Happened in Church

BY PERRY L. ROHRER

ON a recent Sunday morning the writer found himself in a strange city and decided to walk a bit and find a church. Near the middle class section of the city we came upon a low flat brick edifice on the corner with a typical bill board by the entrance. A few letters were gone from the board but we were able to determine that the pastor was going to speak on the text—"Study to show thyself approved." We went in the little vestibule and found that we were a bit early. While we waited a few minutes the janitor came by and stared abruptly but said nothing. It was obvious that he noticed a stranger was present.

The swinging door was pushed open by the draft and in the main auditorium sat a mothers' Sunday-school class. We went in and sat down in

the rear, and very quickly became interested in the proceedings. The teacher, whom we will call Sadie G., was a large bony woman of past fifty. She was a powerful personality—huge grey eyes and a large mouth set on top of a strong protruding underslung jaw. Sadie literally overpowered her class with talk. She appeared to feel the burden of conversation was upon her and kept up an incessant flow of anecdotes and various appeals to the feelings of the members of the class. Much of the time she held her head slightly sidewise with eyes turned in the opposite direction while her mouth talked straight ahead. For emphasis she lowered her voice to a confidential tone, drew her chin down and looked over her glasses in a very penetrating manner. Sadie was colorful, dramatic and an "attention getter."

The class ended and she continued talking while mixing among the class members. With the ringing of the little hand bell up front "bedlam" broke loose; even Sadie was swallowed up in the confusion of the transition from Sunday school to preaching.

As though to pour oil on disturbed waters the quaint little organ back of the pulpit began pouring forth soft notes of an old anthem. Until that moment I had not noticed the organist—his semi-bald head set upon a fat chubby neck. His body swayed and rose with the ever increasing volume of the music. He appeared to be hovering over the keyboard like a setting hen over her chicks. Even his music did not quiet the people. They chatted incessantly and loudly in spots.

A lull came suddenly as Rev. X came through the side door and sat down back of the pulpit. He appeared tired and unfriendly. Somehow it was difficult to associate a kindly disposition with his appearance. When he arose to announce the first hymn he appeared to be engrossed in his own thoughts rather than conscious of the congregation.

He prayed as one who keeps one eye on the people and the other on God, but with his forefinger pointed at the people. He read the Scripture lesson in a high priestly manner. He announced that we would sing the first and last verses of number 278, but the congregation either did not hear or forgot, for having finished the first verse some began on the second and others on the third. It reminded one of campfire singing where the campers sing in "round style." But fortunately all joined on the chorus and we finished strong.

Next the choir claimed the center of attention. A tall, dark and slender woman of perhaps forty sang a solo. The man and woman next to me



nodded their heads in approving manner when she had finished. It was obvious that her singing had struck a common note of appreciation; it was perhaps the mingled pathos in her voice and mellowness of her personality which gripped the audience.

The offering and added worship numbers went off in routine manner. Then came the announcements. The pastor called the attention of all to the board showing attendance—last Sunday 137, today 104. This showed, he said, that we were fair-weather Christians. And he further explained that people could not expect to get a pay check from God if they were not at his place of business on Sunday morning.

One more hymn and we are ready for the sermon. It was seventeen minutes of twelve. I began to wonder if I would have to leave before he had finished in order to check out of my hotel and catch a plane.

He was obviously tense as the sermon began. His first words were worse than wasted. They largely had to do with a controversial matter which had arisen with some one parishioner after the sermon the previous Sunday. I sat with scant interest until some ten minutes had elapsed. Suddenly he changed; he was discoursing upon the need for further study for Christian service. He was describing the sacrifice necessary for further training. His voice became more mellow; he assumed a more kindly attitude; he was a sympathetic shepherd instead of a high priestly judge. I sat entranced that so great a change could come over one in so short a time. The audience also sensed the change. Some were deeply moved—a few shed tears. Even the organist played more quietly and swayed only slightly. The closing prayer was like gentle dew from heaven. We had worshipped and as we left I had a bit of conversation with the pastor. You guessed it! He had struggled and suffered through ill health, starvation and poverty in order to get an education.

*Oak Park, Ill.*

## Body and Soul Need the Sabbath

BY O. P. WILLIAMS

THEATER GOING and Sunday excursions have had their part in changing our Sabbath ways.

Extremes in Sabbath-keeping made Puritans an object of scorn, but they probably gained in character and order. Their Sunday pleasures may have been sacrificed; but godliness, piety and the sacred were retained.

The laboring world and intellectuals alike need a period of rest. Strains beat in upon the soul

like so many sordid energies, crushing out the spirit and the unrecovered values of mind and spirit waste terribly.

Change of activity brings rest. We would not say that the spirit of the Sabbath is broken when one drives to the peaceful countryside, away from streets and buildings. And rest may be achieved by a change of environment. The laborer instinctively turns to his pet diversion.

But how dare we leave untouched the needs of the soul? Will mere diversion feed the deep longings, the urges to know God and destiny? The soul can be liberated only after it has sensed the sacred. Going to church and staying at home are two national virtues much neglected these days.

The Sabbath might be a great boon to America if all children and youth and busy people would cease their day and enter the sacred sessions. No nation can ever hope to know its improved destiny, nor contribute much to social betterment without consideration of the deep things of life.

Religion must have its stated periods. There must be time for meeting God and truth. Love and the deepening hour must mould our characters if life is to be high and worthy.

It was not alone the command of God that ordained the Sabbath, but the experience of man as well.

Let pursuit of gain and hot demand be ever so greedy, ever so successful; even so, the need of another world breaks in. Man has found that in communion with God all the richer moulding forces play in him; that without the things that God could teach him, other things are vain. Man might gain much, but to lose oneself, sacrifice the total.

"Her priests . . . have put no difference between the holy and the profane, and have hid their eyes from my sabbaths, . . . therefore have I poured out mine indignation upon them" (Ezek. 22:26, 31).

"In seed time and harvest thou shalt rest," says the Good Book.

"Seven-day workers are positively poor workers, lacking the vigor, stamina and character so necessary to the maintenance of a sterling manhood and womanhood," said Samuel Gompers.

In a country where barrels of gasoline are burned in the pursuit of pleasure, where twenty-seven million youth seldom hear the voice of religion, where fifty million adults have substituted a mild paganism for the Spirit that gives life, the Sabbath hangs like a sweet memory on the walls of time.

*Sterling, Colo.*



**Will Foreign Missions Survive? » » »**

BY I. W. MOOMAW

WITH missions temporarily at least closed in Japan, and seriously disorganized in China and the South Seas, the question naturally arises as to what the future may hold. More recently men have begun to inquire about India since some political changes there are probable. Almost daily we hear, "Will missions survive?" Or these words, "I suppose foreign missions are done for."

From the standpoint of human need, missions always have been a venture in mercy and goodwill. Neither time nor total war can efface the impressions made by simple acts of kindness extended from one people to another. Early in the present century large numbers of children in India and China were rescued from the throes of famine. Today many of those same boys are on farms, teaching in schools and colleges, practicing medicine, serving in the legislature or as pastors of growing churches. They will remember. Many of the girls are now mothers, nurses, teachers and pastors' wives. They too will not forget.

Recently during a period of political tension in India an eminent Christian layman, now head of a department in a large university, moved with quiet diplomacy among the different factions in an effort to promote unity and conciliation. He does not hesitate to say that he was once a "famine boy." Probably in Japan too, when the clouds of war have disappeared, we shall find that there were those who strove right along for reason, moderation and goodwill.

Beneath anything that may seem superficial or jazzlike in American life there is a depth of soul. Foreign missions represent one of the ways by which the soul of one race may speak and share with the soul of another. That there has been some lack of diplomacy in mission procedures few

would deny. We believe, however, that missions represent the sharing of the things that abide, both on the part of those who give and those who receive. We believe that where mission work has been carried forward on a high level of Christian sharing the impressions made and attitudes formed will endure.

As to the future of missions, probably the chief concern is that we have a message which we ourselves have tested and that we have earned the right to deliver it. Oriental people are becoming skeptical. They are not sure that we are always sincere in our Christian efforts. They learn of tragic injustices and divisions among us. Our multitude of denominations may serve a useful purpose with us, but the situation confuses them. At times there may be lacking among us that fine sense of Christian statesmanship so essential if our message is to penetrate deeply abroad.

Before me is the page of church news from a daily paper. It is the Lenten season and there are some appropriate and challenging announcements. Other announcements would offer little or no inducement for a non-Christian to leave his own faith. One of the most conspicuous of these tells in some detail about a church waffle supper soon to be held. The names of the waffle-makers and iron-operators are given. The burdened pastor promises his flock that there will be 20 gallons of maple syrup and fresh country sausage. On the same page we learn that Rev. X, circus evangelist, will close his two weeks' revival on such and such a date. Likely he is a sincere and devoted worker. We trust that he magnifies his highest of all offices as an evangelist, leading people from strength to strength and enlisting new recruits, and that he does not stress at all the circus feature suggested by his title.

At present Dr. Pundit, an eminent Indian scientist, is at work on the problem of yellow fever

**What to Pray For***Week of April 18-25*

JOSEPH W. BOWERS

At Landour, Mussoorie, up in the high Himalaya Mountains, between 7,000 and 8,000 feet above sea level, is located the Woodstock School where the children of the India missionaries attend school. In this school, two teachers represent the Church of the Brethren. They are Emma K. Ziegler and Joseph W. Bowers.

Emma Ziegler went to India in 1930 and has been home on furlough once in 1937-38. During her first term in India she spent some time at Woodstock as well as at Anklesvar, and again in her second term of service she has lived at both Anklesvar and Landour. Her work is in the schoolroom as her life and teaching touches the lives of boys and girls, Indian, British and American.

Joseph Bowers sailed for India in 1940. He went out with the definite purpose of teaching in Woodstock School. Letters which have come from him indicate that he soon fell in love with the beautiful snowclad mountains and the excellent school nestled among the lower valleys. He has enjoyed his work immensely and recent reports state that he plans to continue with the school for several years.

Let us pray for Woodstock School, for all the children who attend and for the teachers on the staff.



EMMA K. ZIEGLER



in the Rockefeller Health Center in New York. He has expressed his desire to have some first-hand experience with the Christian faith during his stay in the United States. He is a Hindu of the Tagore type, devout and penetrating. He is grateful for some Christian contacts he enjoyed in India and we hope that the impressions he may receive here will be favorable.

In general we are an aggressive people. Through commerce we have shared much with the world. Our motor cars are found even on the byways of primitive lands. Various gadgets representing our ingenuity find their way out to the most remote village stores. Useful as these things may be, we will hardly be satisfied to share our material advancement alone.

We shall strive also for something more enduring. Missions with their expressed purpose of establishing the kingdom of God on earth offer the most enduring goal toward which we may strive. The future may be difficult, but it is hardly conceivable that we should fail to keep open a way for sharing sacrificially with other races in the attainment of that goal.

*On Furlough From India.*

## Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the *Brethren Bible Study Monthly*. This interesting carrying forward of the former *Teachers' Monthly* and *Home Department Quarterly* is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c per subscription per year.—Ed.

**Courtesy Without Compromise.** It was a courteous thing for Jesus to accept the Pharisee's invitation to dinner in the face of growing criticism. Most of us would doubt the wisdom of accepting such an invitation—and perhaps wisely, for with us either compromise or trouble might result. It would not be easy to keep proper balance under such circumstances. Jesus certainly did not compromise. Some of his words might seem to us unduly severe and his argument not too convincing as covering the Pharisee's criticism (v. 40); yet Jesus saw the prejudice back of the question, called attention to the lack of love which seems to have been the source of the trouble, and succeeded in not allowing anything to develop in the discussion on which he could be accused.

**Motives and Attitudes.** Jesus was the world's greatest teacher in emphasizing the motives of life as over against its acts and conduct. This was often brought out in his discussions with the Pharisees, as in this lesson. Sincerity, truth and love are determined only in the motives of life. Jesus came to help and save men; therefore he loved them. While his words seem to us severe, yet likely in tone of voice and tenderness of feeling he spoke the truth in a way to make men feel their guilt but without stirring the passions of hate. As teachers, parents and ministers, we can all afford to

prepare our hearts in love if we would win men and lead them to the Christian fellowship. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). To help and save, we must love. Otherwise our words are "as sounding brass."

*Elgin, Ill.*

## Geneva Summer School

BY ANETTA C. MOW

During the week of Aug. 9-16, the Geneva School of Missions will be held at Conference Point, Williams Bay, Wisconsin. It is an interdenominational school where women come for a week of fellowship, study and recreation.

In the summer of 1941, fourteen denominations and thirteen states were represented by the 359 women in attendance at the school. Seven missionaries were present and added their portion of inspiration and blessing.

Any Christian woman, young or older, will find the Geneva School of Missions a source of deep personal meaning and world-wide outlook. If you could possibly plan to attend, write to Mrs. F. E. Munch, 8018 South Peoria Street, Chicago, Ill., for fuller information.

## Sacrifice?

BY DAN WEST

Fifteen months ago some of our church leaders were wondering whether the church could support an expanded service program including the proposed Civilian Public Service camps. Since that time some have wondered whether we could maintain our Conference Budget while we did expand our service program.

The recent returns at the end of our fiscal year show that both can be done. Our total giving in the fourteen months from January 1, 1941, to February 28, 1942, to all Brethren Service activities is about \$205,432. That is only about \$1.15 per member for the fourteen months, or less than one third of a cent per day. These figures may seem irreverent as this giving represents far more than we have done in the last two decades to support our service program. I know we have given through other channels also, but can we say that we have begun to sacrifice yet?

Our attitude on this is very important. If we think we are sacrificing now, it will be easy for us to be content with what we have done, and to drop back as soon as the external pressure is over, to what we call normal living. That, I think, would be fatal.

If we use as our yardstick what other people are sacrificing for military causes instead of what we used to do, we may step up to 3c a day per member. That would total more than \$1,950,000.00 for one year. We might even step up to 5c a day, equivalent to more than \$3,250,000.00 per year. Peradventure we might become heroic and give 10c per member per day; that would bring in twelve months the astounding sum of \$6,506,891.50 as our extra gift to meet the needs of the world.

In 1920 the Annual Conference approved a report containing this paragraph: "And now that we are brought thus far, and we are released from the anguish and the burdens experienced while in the storm center of the war and the draft, and the aftermath of the prisons, let us come joyfully and cheerfully forth with the suggested million dollars and more, as a small but glad and willing



thank offering to our kind heavenly Father.”

When will we begin to sacrifice for a needy world and how much will we sacrifice?

Goshen, Ind.

## Brethren Service Committee News

### Ministry to Men in the Army

Following is an open letter to the church from Bro. H. L. Hartsough, who was appointed by the Brethren Service Committee to extend the fellowship of the church to its men in the army.—Ed.

March 30, 1942

To the Gospel Messenger:

We have finished our first tour of the military camps. We visited our men in the following camps: Camp Shelby, Camp Livingstone, Camp Claiborne, Camp Joseph T. Robinson, Camp Wheeler, Camp Beauregard, Ft. Benning, Ft. Oglethorpe, Camp Forrest, Ft. Knox. We have had some rich experiences with our men.

After Easter, as soon as we can get a revised list of names and addresses, we will start on the second tour. We hope to visit the camps where we have Brethren men in the following states: South Carolina, North Carolina, Virginia, Maryland, and Pennsylvania.

We are making an urgent appeal to the pastors and ministers to send to Brethren Service Committee at Elgin, the names and *latest addresses* of their men. The troops are being moved so rapidly that addresses two months old are likely to be wrong. We will do our best to give our men a helpful ministry if you will be prompt in sending addresses. Do not confine your names to the states we are visiting. We want to revise our files and write those we cannot see. We will start as soon as we can get names. Some may be moved before we reach them.

Please send to Elgin: Name, rank and camp address; parent's name and address; pastor's name and address, and the name of the local church.

Yours sincerely,

H. L. Hartsough.

### Civilian Public Service

Selective Service has approved C. P. S. Camp No. 28 at Medaryville, Indiana, under the direction of the Mennonite Central Committee; C. P. S. Camp No. 29 at Lyndhurst, Virginia, and C. P. S. Camp No. 30 at Walhalla, Michigan—both are under the direction of the Brethren Service Committee; C. P. S. Camp No. 31 at Placerville, California, under the Mennonite Central Committee; and C. P. S. Camp No. 32 at Campton, New Hampshire, under the direction of the American Friends Service Committee.

Bro. Omer B. Maphis, formerly Sales Director for the Brethren Publishing House, has been appointed as director of the new Brethren camp being opened at Walhalla, Michigan. This will be the seventh camp to be opened by the Brethren Service Committee.

Walhalla is about thirty miles from Camp Stronach and the work project will be under the supervision of the Forestry Service as at Stronach. One of the important responsibilities of the Michigan camps will be the guarding of the Manistee forest from forest fires. The men will work to eliminate fire hazards and will be trained in fighting fires. It is expected that Camp Wal-

halla, though having a capacity of 150 men, will be soon filled.

. . . . .

Another field for work in the C. P. S. movement is exemplified at Goshen, Ind. On March 16, a tornado caused destruction in this city estimated at up to \$500,000. Eighty-six houses were damaged; some twenty-five or thirty will have to be totally rebuilt. Funds required to rebuild buildings, in excess of insurance payments, will be about \$30,000. This does not include any replacements on contents or on industrial plants.

Within twelve hours after the storm a group of men from the Mennonite camp at Bluffton, Ind., was ready to help with the clean-up and salvage. But questions of fields of administration in the local area caused a delay of sixty hours until they arrived, upon the request of the local Ministerial Association. Seeing that the task was too great for quick completion, the Mennonites suggested that Lagro might have help available.

On Monday, March 23, the China unit with a considerable amount of their equipment arrived for work. They are housed in the basement of the Goshen City church. Food is being provided in great quantities by the women's work of the various neighboring churches. The men are giving splendid account of themselves in the demolition and clean-up work.

The community is quite happy at having these boys there. Efforts are being made by the Red Cross and the Ministerial Association to secure a camp of skilled men to assist in the rebuilding. Such a shortage of labor exists, especially in view of the tornado emergency, that this help would be greatly appreciated.

Our Brethren congregations are responding splendidly with financial help. Routing funds via Brethren Service to the Goshen Ministerial Association, nineteen churches heard from to date have contributed over \$1,500. The Brethren Service Committee has allocated from the general relief fund \$500.

So to those who are ready and willing, new avenues of service open.

. . . . .

On March 30 and 31 the educational directors from the various Brethren camps met at Elgin with A. W. Cordier, M. R. Zigler and W. Harold Row, the General Director of Civilian Public Service, to make plans for the coming months. All educational directors are enrollees who are carried as staff helpers and give full time to their responsibilities. The educational directors are as follows: Camp Lagro—Charles Webb; Camp Stronach—Charles Elliott; Camp Magnolia—Morris Keeton; Camp Kane—J. Aldene Ecker; Camp Cascade Locks—Albert Bohrer; Camp Marietta (a co-operative Brethren-Mennonite camp administered by the Mennonites)—Dale Young.

Besides A. W. Cordier and M. R. Zigler members of the Elgin staff met with the directors to study their problems. The conference was felt to be most valuable to all concerned, and many were impressed with the maturity and ability of the campees chosen for these responsible positions.

. . . . .

On March 14 and 15 a regional conference of enrollees, camp staffs, representatives of administrative agencies, and persons from the National Service Board was held at Amherst, Massachusetts. Campees' prob-



lems were discussed. The conference was found to be most helpful in creating mutual understanding of problems involved in Civilian Public Service and in developing better co-operation in the total program. Future conferences are being planned during May and June in the various section of the country—at Winona Lake, Indiana; Colorado Springs, Colorado; Sacramento, California; and in the Black Mountains in North Carolina.

Representatives from the districts in Indiana, Michigan, Ohio and Illinois were called together recently by John Metzler, the Midwestern Regional Brethren Service Committee representative, to consider plans for growing food supplies for Camps Stronach, Lagro, Marietta and Bluffton. A detailed plan was drawn up of food to be produced with allocations to the various districts. It is estimated that the food budgets of these camps may be cut in half by the growing of foodstuffs by the churches.

### **Pacific Coast Brethren Service Committee Section**

During the Regional Conference at La Verne in February first steps were taken to create on the Pacific Coast an organization to promote Brethren Service Committee activities, as it was felt that the war in the Pacific created special problems for the districts on the Pacific slope, and that these problems would be difficult for the National Brethren Service Committee to deal with. A committee of three was chosen: C. Ernest Davis, president of La Verne College; Lorell Weiss, dean of La Verne College; and J. W. Lear, pastor of the Glendora, California, congregation. This committee was given power to act by the National Brethren Service Committee in their March meeting.

Chalmer Johnson, a young minister originally from Grants Pass, Oregon, who lost his teaching position recently in one of the public schools in California because he could not conscientiously co-operate with the defense stamp campaign, has begun work among new settler migrants in the vicinity of Farmersville, California, in the San Joaquin Valley, under the direction of the Pacific Coast Branch of the Brethren Service Committee.

### **Relief and Reconstruction**

#### **Millions on the Move**

BY FOREST S. EISENBISE

B. S. C. Representative on Friends Pacific Coast Refugee Placement Bureau

"Yes, I have moved fifty-five times in the last four years. And now it looks as though perhaps I shall need to move again. I was really hoping that I could settle down somewhere here in America. But in these times there is nothing certain."

The speaker was an attractive little woman, a rather recent arrival in the United States. She has lived in a number of European countries and speaks five languages fluently. Her lot and experience are by no means unusual. She is but one of many refugees being driven from home and country by the fortunes, or should we not rather say the misfortunes, of war.

We were talking together in a social room furnished by the American Friends Service Committee. There were people present from at least a half-dozen different European countries. There were also about a dozen

Americans in the total attendance of sixty. All about us there was a steady hum of conversation.

This meeting was one outgrowth of the co-operative project for European refugees being sponsored this year on the Pacific Coast by the American Friends Service Committee and the Brethren Service Committee.

The project as set up is especially for the purpose of helping newcomers to obtain employment. The Friends furnish the office and overhead, utilities, stenographic help, etc., and administer a fund of over two thousand dollars raised by Jewish emigres of means now residing in this area. Brethren are putting six hundred dollars into the project for the year, sponsoring the services of the writer as the present "placement counselor."

The main office of The American Friends Service Committee, Pacific Coast Branch, is located in Pasadena, at 544 East Orange Grove Avenue. Arrangements have been made for the use of an office in downtown Los Angeles as a counseling center for refugees and there we do most of our interviewing on two mornings a week. To date I have talked with about a hundred and twenty-five individuals from something like a dozen different countries. These people are all victims of the present regime in Europe and have come by various routes to the United States, hoping here to find a welcome and the opportunity of starting life anew.

However, for most of them it is a disappointing experience. The case of Mr. Worth is typical. An executive in the largest bank in Vienna for over twenty years, comfortably fixed in his own home, with a wife and two fine children, all seemed to be well. Then, suddenly, his property confiscated, removed from the bank, and separated from his family, Mr. Worth found himself in a concentration camp. Although a member of a Protestant church and with no Jewish ancestry of his own, he was declared to be Jewish because of having married a Jewess. Thus he became a partner in the terrible sufferings of the Jewish people under the Nazi tyranny.

Later on this man was released and allowed to collect his family and leave the country. When I first met him he had been eighteen months in America, supported by a welfare organization and the meager earnings of Mrs. Worth in serving dinners and staying with children in American homes. In all that time he had been unable to get employment of any sort. He was discouraged, was fast losing the respect of his family, as he no longer could provide for them, and indeed had just about lost his own self-respect and confidence.

We were fortunate in securing a small job for this man within a very few days. It paid only twenty dollars a week and in order to put in the eight hours it was necessary for him to leave home early in the morning and often it was impossible to return until late in the evening.

To date it has been possible to secure only half a dozen small jobs. These have mostly come through leads furnished by members of Friends groups. The technique for securing openings has been to give as many informative talks as possible before church, lodge, service and other groups and ask for co-operation. In addition a splendid reciprocal arrangement has been worked out with two reliable employment agencies. This should result in additional placements in the near future.

(Continued on Page 24)



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

## Chapter VII—Dangers Not in Evidence

It was a stormy-looking evening in late July when Anna Elizabeth started back through the field for the recalcitrant cow that had been her charge now for about a month. Clouds were gathering in the west, and there was a quietness and sultriness in the atmosphere that was a fairly certain indication of an approaching thunder storm. There would be the first flashes of lightning before she got back to the barn, Anna Elizabeth thought, gritting her teeth a little at the prospect. She didn't see why she should be afraid of things, but she was, and since she was afraid of them, she didn't see why she should not say so. Some girls hid under the featherbeds while it lightened and thundered; she kept her eyes wide open.

The other cows had come up early, and Anna Elizabeth could not help thinking that the fourth one in their herd might have followed their example tonight. "So—oo—oo!" she called again and again, but there was no sound or motion in response to her cries. She would have to name this cow, she thought; maybe she would respond to a more personal appeal. Still Anna Elizabeth walked on steadily. She had set her pace when she started back to the field, and now she held to it resolutely. If she started to run, she knew well enough that she would only be more afraid. She crossed the little brook in the field by walking the log, although she could easily have jumped it if she had stayed by the fence.

When at last she got up to the clump of trees in the far end of the pasture, the cow in question came out and stood looking at her.

"Get along now," said Anna Elizabeth sternly, clapping her hands and taking another step toward her.

The cow only gave a toss of her head, a playful leap into the air, and again stood looking at Anna Elizabeth. For the moment, Anna Elizabeth was too surprised even to be afraid. She stood still, staring. The cow tried another graceful leap, cavorted again, and this time unmistakably came toward her.

And then in truth Anna Elizabeth was terrified. She had nothing at all in her hands, and she felt very small indeed before the plunging cow. There was not one thing she could think of to do except run. But she was not in the habit of running, in the first place, and she was not at all sure that she could run faster than the cow anyway. Suppose she went rushing back to the barn. What would she say to her father? What would Henry think of her if she could not bring one single cow in from pasture? And then there was the book which she was to get for doing this one particular thing, in addition to her usual tasks.

Her throat was dry and her knees wobbly, but she took a step toward the cow. No sound came for the words she attempted to say, but she clapped her hands again determinedly. The cow moved to one side skittishly, plunged about once again, and shook her head with big sweeps of her curved horns. But she had moved at least a little away from Anna Elizabeth and in the direction of the barn. And then Anna Elizabeth marched toward her with a resoluteness born of both fury and terror, and the cow gave one final caracole,

plunged noisily through the brook, and started for the barn on the run.

Anna Elizabeth's first impulse was to sit down, for she was trembling from head to foot. But she started for the barn at exactly the same pace she had taken coming back. Then she thought of following the fence; instead, she shut her lips in a straight line and walked steadily over the log across the brook. But her mind was not as easily controlled as her body. Over and over again, she kept asking herself *why* the cow had acted that way. Never had she had such an experience before. How was one to know what to expect when things happened like this with no reason or warning at all? Was it something of this kind, happening right out of a clear blue sky, so to speak, that made people believe in magic? The cow simply could not be cross or dangerous, or her father would never ask her to go to the field for her. But if even animals did things because of the control of some certain person who—

The cow settled down to a most sedate and quiet walk before she came to the barnyard. The first sharp flash of lightning cut the heavens as Anna Elizabeth arrived.

"Go to the house then before the rain comes," called her father, who was already milking.

"And what took you so long?" shouted Henry.

"Yes, father," and "Nothing," Anna Elizabeth said by way of reply, and she noticed with a curious kind of objectiveness that the hand that closed the barnyard gate behind her was shaking.

She could ask Henry to go back with her, she thought, or trade jobs with him perhaps, or ask her father what it was that made cows act in that very unsettling way or —. She shook her head impatiently and went into the kitchen.

Samuel was scolding a little from his cradle, and Anna Elizabeth went over to pick him up.

"Nothing is wrong with him," said her mother firmly. "Set the table then for supper."

"I can set it with him," said Anna Elizabeth, taking him in her arms. Her hands were still trembling, but she knew well enough what she was doing. You couldn't hold a baby and be afraid, because if you did, the baby would be afraid too.

She set out plates and knives and the spoonholder, and the big salt stand, and dishes of apple butter and preserves. Her mother had the milk and cheese from the spring house. It was dark from the approaching storm, and her mother stopped in her work at the fireplace to light candles. Anna Elizabeth sat down to sing to Samuel.

When no danger doth appear  
On the upward way,  
Very wonderful this seems!  
Still the wise shall say  
Dangers not in evidence  
Do most harm. Have patience!

It was Peter Becker's hymn again, and it might have been written for her, Anna Elizabeth thought. No danger had appeared on her upward way on that particular day, and she evidently was not wise, for she had never once thought about "dangers not in evidence." It wasn't a very cheerful idea.

Very wonderfully God leads thee,  
No matter what thy part,  
By the desert ways revealing  
What is in thy heart.  
Trust only his benevolence.  
Look to him. Have patience!



The song might be very true, Anna Elizabeth went on thinking, but if facing an unruly cow night after night was a wonderful leading, she couldn't help feeling that she might dispense with it.

By the desert ways revealing  
What is in thy heart.

The desert ways sounded true enough. What was it in her heart that she would find by walking in desert ways? There was a sudden sharp flash of lightning, a crashing of thunder, and the rain began. The only advantage that Anna Elizabeth could see at this moment in being frightened so badly by a cow was that she was taking a violent July thunder storm with curious calmness.

Anna Elizabeth ate her supper rather quietly. "Father," she said toward the close of the meal, "why don't we name the cow that won't come up? If I called her name, do you suppose she would learn to come?"

"What would you name her?" asked Henry.

"Jezebel," said Anna Elizabeth deliberately. "And we can call her Jezzy for short."

"Why, Anna Elizabeth!" exclaimed her mother.

"She is not wicked," protested Henry.

"Every night someone has to go back for her!" said Anna Elizabeth. "Would you call that being good?"

"Jezzy," repeated her father, looking quizzically at his wife. "Well, mother?"

"And what then will our people think?" asked Sister Landis.

"They will not know it comes from the Bible at all," declared Anna Elizabeth. "The other cows have names."

"Not that kind," said her mother. "You could call her Spotty."

"Jezzy, I think," said Anna Elizabeth firmly.

"Well."

"Why do you keep her, father?" asked Henry. "You might let the church buy her for the Stamms."

"She would be lost all the time then," said Anna Elizabeth, fixing the corners of her mouth exactly the way her father did when he disapproved of something.

"I would not sell to the Stamms what I did not think worth keeping myself, son," said Brother Landis. "But she really is a good cow, the best I have, I think."

Anna Elizabeth thought of the tossing head and plunging hoofs and said words under her breath.

"She is young, and will settle down into a good, obedient cow one of these days," her father went on cheerfully. "And then you children will be glad we kept Jezzy." He smiled at Anna Elizabeth as he used the new name.

But the naming of the cow, although it did relieve Anna Elizabeth's feelings somewhat, did not solve the difficulty she was facing. She got out the inevitable Sunday-school cards after the supper dishes were done and read one after another for a time, sitting as usual on the floor not far from her father's chair. At last she looked up.

"Father, what does the verse from Proverbs mean, the one you asked me to say that night?"

"Perhaps you had better say it again now."

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

"Does the verse help then?"

"All about are dangers many.  
To you a castle doth belong;  
In God no enemy can spy you,  
Lock yourself in, then, all day long."

"Well?"

"Father, how can a name be a tower? And how can you run into a tower when —" She stopped abruptly. She was about to say, "And how can you run into a tower when what you really have to do is run toward a foolish, galloping cow?" It was all very well to talk about a castle and locking yourself in all day long, but when a cow was to be milked, you just had to bring her up to the barn, that was all.

Her father looked thoughtful, as he so often did over her questions.

"Is that another hard question?" she asked.

"Yes."

"Is it one of those things that Michael says you must find out for yourself?"

"I rather think it is, Anna Elizabeth."

Anna Elizabeth was silent for a few minutes.

(Continued on Page 20)

## Faith Makes Us Believe What Is So

BY CHESTER E. SHULER

Perhaps we have all heard the story of the lad who when asked to give a definition of faith, replied: "Faith is the thing that makes you believe what isn't so."

There are undoubtedly certain times in all of our lives when we might aptly define misplaced faith in this way. For example, when we have overconfidence in a merchant and he sells us a distinctly inferior article for a superior price; or unwarranted faith in the vendor of "oil stock" in some nonexistent well in a distant section of the country.

But in a larger sense—in a spiritual sense—we may define faith differently. We may say, paraphrasing the lad's idea, that faith is the thing that makes us believe what is so.

The Book says very plainly that "without faith it is impossible to please God." And we need not be skilled theologians to understand at least one reason why this is true. For without faith—the right brand of faith—we shall refuse to believe in God, in Christ, in the Christian life, in the bliss of heaven, in the Lord's second coming—or in none of the verities of the Christian life would we believe. And, obviously, failing to believe in them we will fail to accept Christ or all that such acceptance stands for.

Faith is, then, indeed the thing that makes us believe what is so. Faith in God will create within us a desire to know more about God; it will drive us to the Bible for such information; and reading there, we will learn of God's Son, of God's wondrous Gift to whoever will accept the Gift . . . and probably we will be led to accept this Gift and his salvation.

Faith in God creates faith in people—not the blind faith which leads one into disappointment and error, but a wise faith—a faith born of godly wisdom . . . a faith which returns to us even as the other person in whom we have faith has faith in us. Faith begets faith. Without faith, we shall fail to believe in the vital things that are so essential to a fully rounded life.

There are many definitions of faith. The Bible itself has some splendid definitions, as for example, Heb. 11: 1. Let us remember these. But along with them, may we think often of the definition mentioned above—"Faith is the thing which makes us believe what is so."

Winter Park, Fla.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, April 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Growing Tension With False Leaders.—Luke 11: 37-48, 52-54. Golden Text, He that is not with me is against me; and he that gathereth not with me scattereth. Luke 11: 23.

**Christian Workers,** The Doctrine of the Scriptures.

**B. Y. P. D.,** Religion in Government.

**Intermediates,** My Life.

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### Gains for the Kingdom

**Three** baptized in the Morrill church, Kansas.

**Five** baptized in the Liberty church, Tenn., Bro. J. R. Jackson, pastor.

**Ten** baptized in the East Petersburg church, Pa., Bro. Galen R. Blough, evangelist.

**Two** baptized in the Live Oak church, Calif., Bro. Russell G. West, evangelist.

**Ten** baptized and two received by letter in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

**Five** baptized in the Center church, Middle Creek congregation, Pa., Bro. A. J. Beeghly, minister.

**Five** baptized in the Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist.

**Two** baptized in the Beaver Creek church, Ohio, Bro. E. Friend Couser, pastor.

**Twelve** baptized and two received by letter in the Somerset church, Pa., Bro. Ralph E. Shober, evangelist.

**Seven** baptized in the Second South Bend church, Ind., Bro. Walter J. Heisey, evangelist.

**Eight** baptized and three received by letter in the Mt. Joy church, Pa., Bro. Chas. W. Blough, pastor.

**Two** baptized in the Wilmington church, Del., Bro. John C. Middlekauff, pastor.

**Two** baptized and two received on former baptism in the Bear Creek church, Ohio.

**Five** baptized and six received by letter in the Chambersburg church, Pa., Bro. Ralph G. Rarick, pastor-evangelist.

**Six** baptized in the South Waterloo church, Iowa, Bro. Leland S. Brubaker, evangelist, and Bro. W. H. Yoder, pastor.

**Eighteen** baptized, one reconsecrated and six received by letter in the Lewistown church, Pa., Bro. A. M. Dixon, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Reuel B. Pritchett** of White Pine, Tenn., in the Upton house, Back Creek congregation, Pa., April 12-26.

**Bro. Benjamin Stauffer** of Manheim, Pa., April 12, in the Fredericksburg congregation, Pa.

**Bro. E. S. Coffman** of Dayton, Va., April 27 to May 10, in the Wilmington church, Del.

**Bro. D. I. Pepple** of Woodbury, Pa., May 18-31, in the Leamersville church, Pa.

**Bro. J. M. Geary** of Hollsopple, Pa., June 1-14, in the Elbethel church, Pa.

**Bro. Rufus Bucher**, pastor, May 24—June 7, in the Mechanic Grove church, Pa.

**Bro. Alton Bucher** of Heidelberg, Pa., in the Middle Creek house, West Conestoga congregation, Pa., May 10-24.

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### Personal Mention

**To Brother and Sister Calvin Curry** of Baileysville, W. Va., our belated congratulations in honor of their sixty-fifth wedding anniversary.

**Bro. John C. Middlekauff**, pastor of the Richardson Park church, Delaware, reports that "our Easter attendance this year was the best on record."

**Bro. L. W. Shafer** of Durand, Mich., has resigned as pastor of the Muskegon church and accepted a call to the Pontiac church. Address him now at 67 N. Shirley Avenue, Pontiac, Mich.

**Bro. E. F. Caslow**, we are sorry to report, is now with his invalid wife in the Brethren Home at Girard, Ill. For fifteen years he has been instant in season and out of season as pastor of the Virden church. A serious heart attack "will require a long period of complete rest for his recovery."

**Brother and Sister Leo Miller** of South Whitley, Ind., were recent Publishing House callers. Naturally at about the same time we saw their son, Vernon, who is a student at Bethany Biblical Seminary and assistant to the local pastor. The fourth member of the party was Ross Noffsinger, also a Bethany student, and roommate of Vernon.

**Elder P. R. Keltner** of Freeport, Ill., whose critical illness was mentioned in last week's paper, passed away the evening of April 4. He was widely known throughout this region for his long and successful pastorates at Sterling, Rockford and Freeport. His companion of many years needs your prayers as she faces the lonely days ahead.

**The La Verne church** plans to honor Sister Grace Hileman Miller on her birthday, Sunday, April 26, for forty years of distinguished service in the local congregation. The Emmanuel Presbyterian church will join in the services and confer a special award of recognition for twenty-five years of volunteer service among the Mexicans of the community. At the special morning service, all who have been pupils of Sister Miller in the religious education program of the church, or teachers under her supervision, are invited to sit in a body. A basket lunch will be served in Fellowship Hall at noon. This will be followed immediately at 1:30 p. m., by a special program in Sister Miller's honor. All her former pupils and associates are invited to return to La Verne for the occasion.'



A Bethany Biblical Seminary party consisting of Brother and Sister Kermit Flora, students, and Lois Amy Eller of the office were recent House visitors.

Brother and Sister Alvin L. Henly of Stevens, Pa., extended the western circuit of their honeymoon trip to include the Earl Kurtzes of Elgin, Ill. That is how they happened to visit the Publishing House also.

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### Miscellaneous Items

The Union Center church of Northern Indiana will hold its annual Harvest Meeting on August 30. President Schwalm of North Manchester will be the guest speaker.—Vernon E. Miller, Nappanee, Ind.

**Notice to the churches of North Dakota and Eastern Montana:** All queries, papers or reports to be in our district conference program this year must be in my hands not later than May 6. Our conference this year will be held at Poplar, Mont.—Ray Harris, District Secretary, Minot, N. Dak., Box 987.

The Annual Ministerial Conference at Juniata College is set for Monday and Tuesday, May 4 and 5, and in addition to Brethren H. Stover Kulp and F. H. Crumacker, this year sharing in the college life, Bro. William Beahm of Bethany Biblical Seminary and Bro. Levi Ziegler of Camp Kane will help in the conference.

Bro. Harvey R. Hostetler of the Detroit Church of the Brethren writes that the debt reducing campaign begun last spring in connection with the congregation's silver anniversary has been gathering momentum until a mortgage burning celebration is scheduled for tomorrow morning (Sunday, April 19). Most of us can understand why "everybody is happy over the prospects."

**Yes, this is the Messenger.** The printed page is the same size as that we have used since Jan. 1, 1931, but the margins are narrower. This change is being made in harmony with the suggestion that all publications consider ways to conserve paper. Incidentally the narrower margins will save about twenty dollars per issue on paper and postage costs.

The Marion, Ohio, congregation invites all former members, former pastors and friends, especially those of Northwestern Ohio congregations, to fellowship with them in their rededication services on Sunday, April 19. The Marion church building has recently been extensively remodeled and redecorated and will be rededicated with special services in the morning, afternoon and evening. A hearty welcome is extended to everyone.

The Alumni Committee of the Mt. Morris-Manchester chapter announces that because of the national emergency it has been considered wise to cancel the annual spring alumni banquet, usually held in the Mt. Morris church, and also the Mt. Morris College reunion picnic, held at the Pines State Park in August. The committee regrets very much the necessity for this move, and it is our hope that when these functions are revived in the future it will be with renewed loyalty and enthusiasm.—Committee: Mrs. Gladys Yeager, Merlin Root, Mrs. Irene Fierheller, John Thomas, John F. Glowe.

With the country moving toward complete utilization of manpower in the war effort, all registrants under the three previous registrations—Oct. 16, 1940, July 1, 1941, and Feb. 16, 1942—will soon be sent an Occupational Questionnaire, Form DSS 311, to be filled in and filed with their regular questionnaires, DSS Form 40. (The

time will be determined by the Director of Selective Service.) The fourth registration will be called April 27, 1942, at which time men in the 45-65-year bracket will be asked to register. These men will register in the usual manner, but instead of the Questionnaire DSS Form 40, they will receive only the Occupational Questionnaire, DSS Form 311; the reason for this being that the present law does not specify the particular service for these age brackets. Since no service has yet been set up, the conscientious objector will not be classified as IV-E, but it is understood he will be recognized as in all other age groups. There is no place on the registration card or other forms provided for conscientious objectors as in the former registrations which directly contemplated military service. Those who cannot conscientiously register without knowing what type of service is involved may indicate on the back of this registration card a statement such as the following: "As a conscientious objector I am willing to serve in a civilian capacity along the line of constructive service which will relieve human need and suffering."

## With Our Schools . . .

### Bridgewater College

Alumni Homecoming was observed on Saturday, March 28. High lights of the day's activities were a dinner for trustees, faculty and alumni, at which the speaker was Dr. B. O. Miller, '23, associate professor of economics, V. P. I.; and the senior class play presented under the direction of Professor Paul W. Keller.

President J. Paul Glick, '21, of Blackstone College, Blackstone, Virginia, gave the annual Founder's Day address on Friday, March 27, speaking on the subject, Man's Quest for Freedom. President Glick called for increased use of intellectual and spiritual resources as man pioneers in new areas of social and international relationships.

Dean A. J. Brumbaugh, of the University of Chicago, will address the graduating class at the 62nd annual commencement on Monday morning, May 25. The date is one week in advance of that originally announced, the shift having been made in order to allow time to prepare for the summer semester beginning June 8. The usual spring recess was rescinded in the process of making the change.

A summer semester of ten weeks begins Monday, June 8. It will be possible for a student during the semester to obtain twelve semester hours' credit, or a year's work in each of two subjects. Students now in college may thus accelerate their programs and complete their college education in less than the normal time, and entering students, by attendance at the summer semesters, may hope to complete their work in approximately three years.

A tribute in verse to the memory of alumni who died during the past year was composed and read by Dr. John W. Wayland, '99, at a memorial service Thursday, March 26. Immediately prior to Dr. Wayland's tribute, the names of the fourteen deceased alumni in whose memory the service was held were read by Dr. F. D. Dove of the faculty. Dr. Wayland has taught at Bridgewater College and at Madison College. He is one of Virginia's most distinguished historians.

(Continued on Page 24)



**Men's Work . . . Planning for Our Intermediates, Etc. » » »****MEN'S WORK****Isn't It Strange?**

By Harl Russell, President Council of Men's Work

It is odd indeed how we used to live without knowing about the many food vitamins. Perhaps lack of finances in earlier days caused our foods to be more simple and wholesome. Perhaps, since the so-called progress in food processing had not been so greatly developed, many vital food values were not lost to the consumer. Granted that some vitamins are lacking in foods today, it gets somewhat tiring to hear of so many terribly important vitamins that we must get by drinking or eating this or that prepared food or swallowing something according to directions.



Vitamins are important. An absence of one or more in sufficient degree will retard growth and handicap a normal physical existence. Nevertheless, it is hard to understand why so many spend so much for a sure-fire "dose" of this or that to step-up their energies "in a jiffy."

This leads us to think of spiritual vitamins. Mind and spirit must be properly vitalized for spiritual, and even physical, well-being. Both must be supplied at regular intervals, year after year, in order that spiritual and mental growth may result. Furthermore, in this realm also there are no quick "doses" that will suffice. Wholesome day-by-day worship and communion with God and fellowship with his people are the foods that develop the spiritual life. It also follows that good conversation and regular reading habits promote mental growth. This is true providing the reading material is of the educational and useful type for the broad development of the Christian's intellect.

It is strange that so many Brethren families leave the Gospel Messenger out of their supply of reading materials. Since it regularly contains so many spiritual and mental vitamins for the growth of the Christian man or woman, it is hard to understand why many members do not let it come into their homes. Granted that perverted or uneducated tastes must learn to appreciate certain foods, just so must many Christians "nibble" at the Messenger many months before they learn to hunger for its weekly appearance.

Why is it one father provided the money for the Messenger to go into his married son's home when the son's salary was more than three times as much as the salary of the father? It was because a good father wanted that son to have spiritual and mental food regularly available. Thus the father hoped to keep alive and growing in this son's life "the things of the spirit."

The Publishing House has again decided to help churches to do what this good father has done. Local churches, for the small investment of one dollar per subscription, may now send the Gospel Messenger into the homes of all resident families for an entire year. The spiritual and mental vitamins such church families will receive during the fifty-two-week period cannot be measured. When a congregation denies its members

the Messenger it handicaps those members in attaining "unto a fullgrown man" Paul describes in Eph. 4:13.

Won't you brethren who know the value of the Messenger help play the good father to many others of our fellowship? Help to get your members to finance a 75% club plan or a 100% club plan in your local church. In time, you will see results that will be very gratifying, and you will feel well repaid.

Isn't it strange more churches do not avail themselves of the opportunity these club plans afford? Scores of our churches have adopted one or the other plan and are most enthusiastic about them. If your congregation hasn't acted yet, won't you who read this article help promote the 100% club plan for your group?

**INTERMEDIATES****Planning for Our Intermediates**

By Grace Hollinger, Secretary and Program Writer

Feeling the need for additional study and planning for the intermediate program of the church, the Youth Director recommended to the Board of Christian Education in its meeting last fall that a committee be appointed to share in this responsibility. The people appointed to this committee were Mrs. W. R. Bollinger, Russell Helstern and Jacob Replogle. Two members of this committee, Mrs. Bollinger and Mr. Replogle, met with the staff of the youth department at Elgin, March 20 and 21, for discussion and planning. The third member of the committee, Russell Helstern, could not attend because of illness.

Among the items discussed were adequate program materials, the Pioneer club program, visual aids and overnight and summer camps. Plans were made for the enrichment of each of these areas. Our Young People, the Gospel Messenger and general promotional materials will carry further information as these plans are developed.

The committee recognizes a great need for the development of leadership. Reading, conferences and training schools need to be encouraged in local churches and districts as a means of training intermediate leaders. Leaders of this age group (and others as well) should be discouraged from taking more responsibility in the church than they are able to carry efficiently. Because of the nature of the group with which they work, intermediate leaders often fail to receive that sense of accomplishment which would inspire them to go on. It was suggested that parents and persons in positions of leadership in the church should occasionally express appreciation to intermediate leaders.

Home and church relationships were discussed rather fully. Through co-operation of the home and church we can touch many of the most vital problems of intermediates. Fellowship groups of like-minded people centering in the home and church can be built up to strengthen boys and girls as they face problems in which they are expected to break with larger social groups. Leaders need to become aware of the natural friendly groupings in the church. Anything that can be done to mold Sunday-school and other groups into closer fellowship will be good. This calls for co-operation with the home and the sponsoring of a program which will



throw intermediates together a great many times in various types of activities. Leaders and parents would find it most helpful to get together for discussion of common problems and plans.

Anyone interested in receiving minutes of this meeting without charge may do so by writing to the Youth Department, 22 S. State St., Elgin, Ill.

## MUSIC

### How One Congregation Broke In Their New Hymnbooks

By Mrs. F. B. Million, Mansfield, Ohio

The books were well received by our congregation. Since we enjoyed the breaking-in service last Sunday night, we thought other groups might be interested. As each individual entered the church he was presented with a new book and instructions on how to break in a new book. After the majority of the group had finished their first book a favorite hymn was selected by someone in the congregation. When this was sung the book was laid aside and other new books were passed out to each individual. When this one was broken in, the call was made for another favorite hymn. This process was repeated until all the books were broken in and placed in the racks. There followed a brief devotional period and sermon, followed by more singing. Since the group had such a definite part in preparing the books for use they feel very personally interested in each one. The result was a greatly rejuvenated congregation and the new hymnbooks are the topic of conversation among our members.

### Music and the Larger Brotherhood

By Edward K. Ziegler, York, Pennsylvania

**Ecumenical Trends in Hymnody**, edited by Howard Chandler Robbins. Federal Council of Churches' Commission on Worship, 1941. 80 pages. 20c.

Here is a little book which throws a great deal of light on the sources of the hymns we sing. A group of authors who know the hymnals of American Christendom thoroughly have written chapters showing how the churches using seven of the great modern hymnals have cross-fertilized each other by the use and sharing of the treasures of hymnody.

We are nearer together in the hymns we sing than in any other of our common activities as churches. In our own Brethren hymnal, we have hymns by Quakers, Lutherans, Methodists, Anglicans, Roman Catholics, Presbyterians, Unitarians, and many others. Our hymns have come from many lands and many centuries of Christian experience. Increasingly we are sharing these treasures with others, and enriching our life by singing the hymns which have brought to us the counsel of God from other doctrinal and mystical backgrounds.

This little book is well written and suggestive. Anyone who is interested in church music, and most people who have little knowledge of music but are interested in the church and its worship will find it fascinating reading. It will probably lead to a similar study of our series of Brethren hymnals.

The booklet is one of a series of pamphlets published by the Commission on Worship. Other titles already issued are: *The Christian Year*, *From the Last Supper to the Lord's Supper*, and a collection of *Rural Life Prayers*. Every minister and church worker should be familiar with these little books.

### Morrill Sunday Evening Adult Group

By Mrs. Don Sawyer, President, Hamlin, Kansas

Our adult group meets each Sunday evening, preceding the preaching hour, for forty-five minutes of study. We follow the outlines given in the Gospel Messenger. We find them very interesting and helpful in our Christian life. Occasionally we work in a lesson on missions to vary our programs. The series of outlines on the study of doctrine are going to be very worth while. We are using *Studies in Doctrine* by D. W. Kurtz.

Our average attendance is close to twenty-five.

We find open discussion a very good method of presenting the lessons. Our leaders and workers are doing an excellent piece of work, one for which we are very grateful. Two of our group drive a distance of eleven miles to attend the meetings.

Our pastor, Bro. W. A. Kinzie, is wholeheartedly behind us even though he is busy with the young people's group each Sunday evening. We are praying for continued spiritual growth.

### Camp Bethel—Season of 1942

By A. Stauffer Curry, Bridgewater, Virginia

For the season of 1942 Camp Bethel will serve the Southeastern Region as follows—

**June 2-6, Work Camp**—For all people willing to help in making repairs and putting camp in good condition for the summer. Samuel A. Harley, director.

**June 17-20, Regional Camp Leadership Institute**—For all camp leaders, former camp leaders, and those interested in becoming camp leaders.

**June 29—July 6, Junior Camp**—For boys and girls of the regular junior age—9-11 years. Brother and Sister Edgar Martin, directors.

**July 6-13, Intermediate Girls' Camp**—For girls 12-14 years of age. Deane Rumburg, director.

**July 13-20, Intermediate Boys' Camp**—For boys 12-14 years of age. Murray Wagner, director.

**July 20-27, Youth Leadership and Young Adult Camp**—For older young people, leaders of youth, and young adults. Young married people are urged to attend. A. Stauffer Curry, director.

**July 27—August 3, Young People's Camp**—For young people 15-24 years of age. W. Harold Row, director.

For further information write to the undersigned.

### Camp Mack Notes

By L. W. Shultz, North Manchester, Indiana

A full schedule is in prospect for 1942 at Lake Waw-bee. Our national government states that work of this type should not be omitted during these days of strain.

The men's work groups are planning two mass meetings on June 7, afternoon and evening.

Kirby Page will speak and lead discussions June 27 and 28. A general invitation to church people is given to hear him.

The Training School will be directed by John Metzler. The Music School will be held at the same time, July 6-11. Every church in the central area should be represented.

Bethany Biblical Seminary will offer an extension course July 6-18 at Camp Mack. Six strong courses under W. W. Slabaugh, Floyd E. Mallott and A. F. Brightbill will be offered. Under proper enrollment one may secure four quarter hours of credit.



Anna Beahm Mow and Mary Schaeffer have agreed to help in the girls' camp. Ernest Shull is expected for nature study.

Northern Indiana District Conference is scheduled for Aug. 18-20.

The regional council of boards and regional retreat of the B. Y. P. D. cabinets are scheduled also for July.

Other groups scheduled are Congregationalist, Menonite, Friends, Evangelical and Reformed, Seventh Day Adventist, 4H Club and home economics groups.

#### ADULT DISCUSSION OUTLINE

### Enriching Family Life

#### Part II. Strengthening the Ties Within the Family

Scripture: Eph. 5: 22—6: 1-4

Sunday, May 3

#### I. The Problem

1. The family is being changed by the modern world. Its members no longer work together in or about the home to earn a livelihood. One or both parents and the older children may be employed elsewhere. They may even find it difficult to have meals together. For the social life, each member of the family may have a separate group. There are fewer opportunities to learn to know each other intimately and develop a fellowship.

2. The home is not only the person's first, but his most important school. Family ties of love, loyalty and friendship are powerful factors in the educative process.

#### II. The Solution

1. Let the family seriously plan to spend more time together. Let us take time to eat and play together; time to work together in the kitchen, yard, garden, or workshop. Hobbies together may prove helpful.

2. Strive for democracy in the family government. Let each child and each parent have a voice in the decisions that must be made. However, not every voice is of equal value, because of lack of experience and ability.

3. Organize and equip the home so as to serve the needs of each member of the family. There should be some well-selected reading matter, and the careful selection of radio programs with the likes and dislikes of each in mind. How about a place to play? A room to entertain special friends? The old-fashioned parlor?

4. Let each feel under obligation to help finance the home, sharing in the earning, saving and spending with a readiness to sacrifice when necessary for the good of the others.

5. Other factors in the solution suggested by the group.

#### III. What Will We Do?

Let the group decide to do a few things now which they think will tend to strengthen family ties.

Let each member of the group resolve to make some changes in his own home.

### In the World of Anna Elizabeth

(Continued From Page 15)

"Father, will you go to Germantown next month to get the wheat ground and pick out the book then?" she asked next. "Or will you send some of the wheat to sell with Hans and let him bring the book back?"

Her mother looked up a little anxiously.

"I do not know," her father said slowly. "I will go, I suppose."

"Shoes all around the children must have," said her mother.

Anna Elizabeth frowned a little. "What then has happened since father said the wheat crop was good?"

"Several things there are to buy before the winter sets in, and there is the money for the church fund, and how much did you think a bushel of wheat would bring?"

Anna Elizabeth had no mind for figures, and ordinarily she paid no attention to the price or quantity of wheat. She could do problems as well as Henry, but she simply didn't remember them after she had worked them, even if they concerned the family. Never before had she had any great personal interest in the matter.

"How much will a book cost?" she asked. "Ten or twelve shillings, not?"

"And what book will you want, then?"

"The *Twice Fifty-Two Bible Stories* maybe?" suggested Anna Elizabeth. "Christopher Sower does not print the *Pilgrim's Progress*."

"And those stories are all in the Bible right now," said her mother. "And a Sower Bible we have."

"Of course," said Anna Elizabeth.

"And not all families have that then," retorted her mother. "A hymnbook we have, and the *ABC Book*, and the Sunday-school cards, and —"

"And I want another," said Anna Elizabeth earnestly. "One for my very own."

"We shall see," said her father. But his voice sounded troubled.

Anna Elizabeth leaned back against the stone fireplace and closed her eyes. Some days were so nice, and some were so decidedly otherwise!

Keep thy faith and valiance,  
Contend for truth. Have patience!

She was almost angry at the hymn for singing in her mind. She had never very much wanted patience, and tonight she didn't care if she had her "valiance" even. She was only a very tired little girl who felt that something had gone dismally wrong in her little world. Was it possible that her father would not be able to buy a book for her after all? Surely her mother was just feeling worried over something tonight! She did so much want a book!

"By the desert ways revealing—desert ways—desert ways—" She was glad when her mother mentioned bed.

Bridgewater, Va.

### Correspondence . . .

#### Western Regional Camp Leaders' Meeting

The camp planners and leaders of the Western Region of the Church of the Brethren met at McPherson, Kansas, Feb. 20 to 22, preceding the Regional Conference. A representative group of forty-five or more camp leaders attended the meetings. The enthusiasm with which all entered into the various discussions was a source of inspiration to everyone who attended.

At the Friday evening session Bro. Raymond R. Peters, Director of Youth Work, emphasized the value of the summer camping program in our church. He said, "It is unique among experiences in the democratic technique of living. It is in this free atmosphere that personality is challenged to unfold and develop." It is



easier for leaders and campers to search together for truth in the informal camping situation, and it does more than we realize to develop leaders. Another great thing that has come to our church out of the camp movement is a new appreciation of worship.

Following the Friday evening meeting, the Recreational Council of McPherson College directed a social hour in which we had an opportunity to play and sing together, to meet old friends and make new ones. Our fellowship throughout the meeting was further deepened because of the fact that we were privileged to eat together and to wash our own dishes.

A high light of the meeting was the morning watch when Desmond W. Bittinger set the pace for the day as he took us to the spiritual mountaintop of inspiration.

Miss Ida Shockley of the college faculty, at the Saturday morning session, discussed the importance of counseling in the camp program. She said that we need to increase our help to the individual camper and help him fit into the social and religious group on the camp ground. She dealt with these questions: What is counseling? Why have a counseling program? Who should counsel? In what areas of camp life would it be helpful? Suggested principles and techniques and evaluation of the counseling program were also considered. Raymond R. Peters emphasized that counseling must be the central part of the camping program.

The camp leaders reconvened in the afternoon when Bro. James H. Elrod of Wichita gave us the history of the Wichita work camp project. Out of this experience grew a new understanding of the possibilities in this area, and the campers have come to see the whole matter of life relationships very differently. Bro. Ernest Shively, who was head of the Wichita work camp last summer, gave additional information, telling us what work camps are, and why we should have them. He said that work camps grew out of the idea that pacifists should seek opportunities to work out their philosophy. It is a sacrificial program and campers pay their own way. A group of people go together and work out some project for a community in an underprivileged section.

Bro. Peters then presented some materials available to camp leaders in the way of literature, questionnaires, music, courses, etc. We were made to feel our responsibility as camp leaders to spend time in reading and special preparation for our specific task. Some specific courses that should be offered in camps this year because of the present crisis were listed as follows: Brethren action as an expression of the Brethren way of

life; the New Testament basis of pacifism; steady under stress; independence in an interdependent world; non-violence as a technique of resistance; The Seed and the Soil, by Baker; the Christian as a world citizen; elements of a just and durable peace; and post-war reconstruction.

On Saturday evening Rush Holloway of McPherson talked to us about the place of recreation in the camp setup. He stated that there is plenty of room for pioneering in the field of recreation. Bro. H. L. Ruthrauff of Cedar Rapids, Iowa, spoke on promoting and managing a camp and pointed out that it will be an especially large problem this year. However, our summer camps are needed more than ever this year, so we shall need to think about ways in which we can overcome obstacles. Some ways in which camp advertising might be improved were listed. (See the Church at Work section of the March 7 Gospel Messenger for suggestions.)

One of the most interesting and helpful periods was Sunday morning when Bro. Peters discussed with us Administering a Camp Program. He took up the first and last days of camp and outlined what should be accomplished. We were urged to orient the campers as quickly as possible and to lose no time in getting into the camp program.

At our last session on Sunday afternoon various types of camps were evaluated. The family camp was discussed and thought to be helpful in many parts of the brotherhood. Then followed a panel discussion on the relation of camps to district boards. The general feeling was that there should be a close relationship.

Last year the regional youth cabinet was asked by the regional committee to sponsor this camp leaders' institute. Kurtis Naylor and J. H. Mathis worked in close co-operation with the national youth office in setting up the program.

Newton, Kans.

Zeta Rodgers.

#### The Rosses Celebrate Their Golden Wedding

Brother and Sister T. C. Ross of near Menden, Ohio, celebrated their golden wedding anniversary on Feb. 22, 1942. They have been members of the Ross Church of the Brethren for twenty years or more and are still happy in serving the Lord. The Rosses have always lived in the Menden community. The afternoon of the celebration many friends called with gifts and congratulations.

St. Mary's, Ohio.

A. L. Coil.





### A More Excellent Way

I read the following recently: "The young preacher goes out from the theological seminary as Paul went into Europe. He has heard a call from a world of need. But when he arrives at the first landing place, he usually finds just what Paul found—a few women. And his situation is different from Paul's, for often the women are not at a prayer meeting but at a ladies' aid supper." How true this is to life even in some Brethren congregations!

Quoting further, "Countless women have been road-breakers for their religion, throwing up in the desert a highway for their God, but the church has exploited women for money-making. . . . We have taken the fine gold of women's devotion and stamped it into a flat coin."

The materialistic part of the program of the ladies' aid is too largely a substitute for spiritual service. Our gain in membership last year was less than four fifths of one per cent. That is dangerously near to being static. If all the time that our Brethren women put into quilting, suppers and sales had been put into spiritual service, what a difference it might have made in the numerical increase of the brotherhood! And what an increase there would have been in real Christian joy! And what an increase there would have been in the amount of money given to missions!

Some other denominations are showing us the way on this point. A good many congregations of our own church are following the good example, and liking it. Let us insist that our women be "road-breakers for their religion." Let us say with Nehemiah, "I have a great work to do and cannot come down." Let us have no money-making schemes hanging on to our religion, but let money have its rightful place as an act of worship, given by the individual as a symbol of personal dedication. This is God's way. His way is best. Then there will be no lack of money in his treasury. And the number of joyful Christians will multiply. For further confirmation of the above idea, ask almost any member of the congregations where they have eliminated money-making dinners, suppers, sales, quiltings, etc.

Decatur, Ill.

John B. Wieand.

### Trials and Temptations

Have we trials and temptations? Yes, I think others will admit with me that Christians will always face difficulties and problems in life as long as the great adversary, the devil, is in the world. But we must not lose our grip on God, but hold fast to the things which are good and acceptable in the sight of the Lord.

We must clothe ourselves with the breastplate of righteousness in such a way, that through the Holy Spirit one will have strength to overcome the evil one. Each has mistakes and flaws in life. Let us profit by our own and have a closer reunion and fellowship with the Lord and Savior, Jesus Christ. The crown is not in the beginning or in the middle of life, but at the end.

As we look at the world today in this great turmoil, and the nations at war, let us not become fearful, but trust in the One who can rule and overrule everything to his honor and glory. Let us ask God, if it is his will, to protect our boys wherever they may be, from harm and danger and bring them once more home to their land in safety.

We must face problems as did the Apostle Paul. He had many trials and persecutions. Even his enemies stoned him until he was thought to be dead. Did he become discouraged? These experiences only made him stronger to do the will and mission of the Lord. He wanted to do nothing but to fulfill the Master's will, knowing full well that for fighting the good fight, running the straight course, and keeping the faith God would reward him.

All Christians must suffer persecutions, even as Christ said, "If they have persecuted me, they will also persecute you" (John 15: 20).

And so there are many of Christ's disciples who suffered, but patience and endurance make their tasks easier. We, too, must not become discouraged as servants of his; but labor until we shall be as a flower blossoming from a pure bud.

Now let us look on the bright side of life, sure these clouds will roll away sooner or later. Then we who are faithful shall see the Son or the bridegroom come to meet the church as a bride adorned for her husband.

This life is of a few years compared to eternity, and so may we continue and win the race, with a few more stars in our crown. May we also want to share the same blessings with others—this is my prayer. Here is a stanza with the writer as the poet—

Strive brethren, and sisters too,  
Until God is pleased with you;  
Let trials come, or storms maybe,  
We'll toil and win the victory.

Lititz, Pa.

Mabel G. Bollinger.

### A Friend of Ours

A friend of ours was overdue two days, but since he did not arrive in time he must have missed his connections. Now we have always looked forward to the coming of our friend, because we know he is sure to bring some inspiring news for us.

Our friend is three years my senior, and we have been close friends for many years. Our friendship started through my parents and in my childhood days.

It used to be that once a week our mail was brought to our post office by a stage drawn by horses. Once in every month my parents seemed especially anxious for the mail. Once I heard father say to mother, "Today our Visitor will be on the stage." When my brother came from the post office I expected to see some person—a visitor—with him. Then it was explained that the Visitor which they were so interested in, who took the rounds among our neighbors, was The Gospel Visitor, published by Henry Kurtz.

Later my brothers did not take our friend to our neighbors, for each one paid transportation to their homes. Since those days our friend has changed names and locations, but that has not changed our friendship. Father's five daughters also changed names and locations. Today his ten children and grandchildren are located in eight different states of America, yet our friend has followed the ten and many of the grandchildren. Doubtless this is true in many other families.

There is no friend like our old friend who keeps us in touch with the work of the church and with those who have heeded the call, "Go ye." He helps us to know whom to pray for. I have a vivid recollection of the fastings and prayers offered for Brother Christian Hope,



both before and after he left America. We hope 1942 will bring this friend into many new homes, and with each visit bring a supply of spiritual food that will help each and every reader to be a light to the world instead of a stumbling block. We often hear people excusing themselves for not being church members, by pointing out something in the lives of church members of which they would not be guilty. Perhaps the church people are the careless world's Bible as suggested in the well-known poem—

Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in his way.

He has no tongue but our tongues  
To tell men how he died;  
He has no feet but our feet  
To lead men to his side.

We are the only Bible  
The careless world will read;  
We are the sinner's gospel  
We are the scoffer's creed.

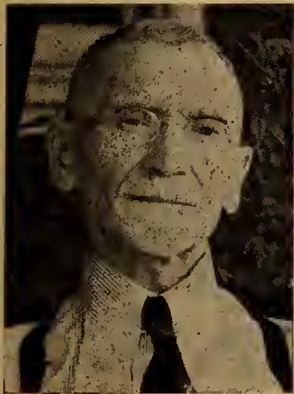
We are the Lord's last message  
Written in deed and word;  
What if the type be crooked?  
What if the print be blurred?

Washington, D. C.

Mrs. Rebecca Kindig.

### William Norman Barndt

William Norman Barndt died on Feb. 21, 1942, in Harrisburg, Pa., at the age of 86 years, 6 months and 18 days. Born Aug. 3, 1855, on a farm near Sipesville in Somerset County, he was one of the ten children of the late Nicholas and Sally Heiple Barndt.



Brother Barndt was a well-known building contractor in Somerset County. During the years he conducted his business he built over 150 barns, which were his specialty, as well as various churches, schools and homes. He spent the greater part of his life in Somerset and Meyersdale. In September of 1933 he moved with his daughter to Huntingdon, and lived there until Aug. 1, 1940, when he went to Harrisburg to live for the remainder of his life.

Bro. Barndt was married on Sept. 11, 1881, to Sevilla Boyd of Centerville, who died on October 29, 1907. To this union were born two children: one son, Elbert Oral, who died at the age

of 8 years; one daughter (Orpha), Mrs. John Blough, with whom he made his home. On June 2, 1910, he married Ellen Miller of Summit Mills, Pa., who preceded him in death on April 7, 1928. There were no children to this marriage.

Bro. Barndt will be sadly missed in his home and among his friends. He was a devoted husband and father, and had a kind and friendly disposition. He had many friends not only among people of his own age, but the young people and children loved him. He was always ready to help anyone in need. The doors of his home were always open to both friends and strangers.

Bro. Barndt was a devout member of the Church of the Brethren for about sixty-five years. He was very much interested in the growth and success of the church, both at home and on the foreign fields. He was an uncle of Bro. J. M. Blough, who with his wife, are now serving as missionaries in India. Brother Blough's mother was the oldest sister of the deceased. Also by a second marriage he became the uncle of Sister Eliza Miller who has retired from active service on the India field, and Sister Sadie Miller who at present is an active missionary on the India field.

He was a great lover of music and during his early years conducted singing schools in different communities in Somerset County, Pa. At the age of 84 years he made several recordings of some of his favorite hymns.

The deceased is survived by one sister, Mrs. Ellen Rhodes of Edie, Pa.; one daughter, Mrs. John Blough of Harrisburg, Pa.; three grandchildren: William M. Blough, Minister of Music in the Harrisburg Church of the Brethren; Mrs. David R. W. Kim-

mel of Philadelphia and Miss Norma B. Blough of Harrisburg, Pa.

Funeral services were conducted by his pastor, H. B. Heisey, assisted by Bro. DeWitt Miller of Meyersdale. Interment was made in the Union cemetery in Meyersdale.

Camp Hill, Pa.

Mrs. Emanuel M. Byrem.

### Mrs. Marvel E. Bowers

Marvel E. Roszell, youngest daughter of George H. and Sannanah Roszell, was born near Wayne, Republic County, Kansas, on November 21, 1876, and passed away Jan. 20, 1942, at her home near Payette, Idaho.

She was converted at the age of eleven years, and joined the Methodist Church of which she was a member until she joined the Church of the Brethren on July 21, 1895, at the age of nineteen years.

She was married to Jacob H. Bowers on Sunday, Nov. 28, 1897, in the Church of the Brethren at Sabetha, Kansas. To this union three children were born, namely, Gaye, Mrs. Chester Amick; Vaye, Mrs. Earl Flock; and Paul Bowers.

She leaves beside her husband and three children seven grandchildren: Ellwood and Verne Flock; Mrs. Verle Amick Towell, Lauri, Ferne and Ward Amick; Joanne Bowers. She also leaves one sister and one brother.



Brother and Sister Bowers moved to Wenatchee, Wash., in 1901, and to the Payette Valley in 1902, where they have lived most of the time since. While living in the Willamette Valley, Oregon, they were elected to the deacon's office in 1921.

Sister Bowers was a Sunday-school teacher in the Valley View, Fruitland and Payette Sunday schools for over fifteen years, and was church correspondent at Fruitland and Payette most of the time for over thirty years.

It was always Sister Bowers' greatest aim in life to be a good wife and mother, a thorough Christian, and a good friend to every one.

The following ministers officiated: E. J. Glover, A. J. Ellenberger, S. J. Kenepp and Sam Bollinger.

Payette, Idaho.

E. J. Glover.

### Mickle Anniversary Surprise

A very pleasant surprise was given to Eld. and Mrs. T. B. Mickle of New Paris, Pa., on their golden wedding anniversary on Feb. 25 by the members of the Dunnings Creek congregation.

About 125 members, relatives, and friends assembled in the New Paris church. At eight o'clock Brother and Sister Mickle were ushered in by their son, Raymond, who came home for the celebration. They were greeted with the song, "Good Evening to You."

An interesting program was planned consisting of special music, devotions, poems and a talk given by a representative of each of the three churches in the congregation, also by Sister Madolyn Taylor, a co-worker with Bro. Mickle in the ministry. A response was given by Bro. Mickle, followed by an interesting talk by his son, Raymond.

Our pastor, Bro. Rowland, presented the gift of \$50 from the congregation with a message of appreciation for the years of untiring service the Mickles have rendered.

Sister Rowland presented Sister Mickle with a beautiful anni-





versary card with appropriate remarks as a token of appreciation from the aid society. They were also given a very nice anniversary cake during the social hour in the basement.

Thomas B. Mickle was united in marriage to Anna M. Blackburn on Feb. 26, 1892, with Eld. John S. Holsinger performing the ceremony. To them were born four children: Oscar and Ida Laverne, deceased; Raymond, a teacher in Hudson, Ohio; Mrs. Ruth Kimmel of Detroit, Mich.

Bro. Mickle has served in the ministry since 1901 and as elder of the Dunnings Creek congregation since 1915. He has always been a very active worker and teacher in the Sunday school. The Mickle home is one that has always been open, not only to our church folks, but to everyone.

Schellsburg, Pa.

Mrs. Albert S. Ritchey.

## With Our Schools

(Continued From Page 17)

The Hampton Institute quartet presented a program of spirituals on Thursday, March 12. They were accompanied in their goodwill tour among Southern colleges by a member of the administration who told of the splendid work which is being done for Negroes at that institution.

President Bowman asked the colleges and universities of Virginia to lay aside the spirit of rivalry and seek to substitute a constructive policy in his presidential address before the Association of Virginia Colleges in Richmond on Friday, Feb. 20. He also asked for better correlation between high schools and colleges. A committee of the association, of which Dean Charles C. Wright was a member, studying student failures found the chief causes of failures to be inadequate preparation in the Three R's, particularly reading, and poor study habits.

Three experts in rural problems addressed the sessions of the annual Rural Life Institute on Friday and Saturday, March 27, 28. They were Dr. Gordon H. Ward, specialist in marketing, V. P. I., who spoke on the co-operative movement; William Slosson, landscape architect of the Waynesboro (Virginia) Nurseries, who conducted a session on landscaping the home grounds; and Rufus B. King, '36, assistant farm agent of Montgomery County, Maryland, and president of the alumni association, who discussed Rural Youth and Our National Life.

Eighty Bridgewater men have been organized into four fire-fighting crews for service in the George Washington National Forest. This latest contribution to the national emergency grows out of the rural labor shortage and the fact that a number of Bridgewater men demonstrated their ability and willingness to fight forest fires in a devastating blaze in the forest last fall. Each crew is headed by a student leader, who is assisted by two assistant leaders, a radio man, and a first aid man trained in Red Cross methods. Dr. Harry G. M. Jopson, of the college faculty, directed the organization of the crews; and District Forest Ranger Abner Casey, of Bridgewater, will give them the special training which they will need.

## Brethren Service Committee

(Continued From Page 13)

Although the actual jobs secured have been few in number there have been more intangible results of importance. Various service agencies and many individuals have testified to the improvement in morale and the increased employability of those who have come to us for counsel. This is due to the fact that each one is seen, not as a member of a group, but as an individual,

and treated accordingly. Plenty of time is taken for thorough understanding and an attempt is made to be helpful.

Recently we had our first "open house" evening at the location of the Los Angeles office. There we have the use of a splendid large room quite suitable for such gatherings. We plan more of them, with American singing, cultural talks, and other educational features. There will always be a great deal of time for conversation. The appreciation of these people is almost beyond measure. It is a great privilege to minister to them in this time of stress.

No one can foresee just what the future holds for these newcomers, or for our work among them. But with the needs so great it is clear that we must serve in every way possible. There are millions on the move in our world today. May we assist some of them to find a new home and place of refuge in our beloved America.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Coulson-Myer.**—By the undersigned, assisted by the bride's father, at the Ephrata church, Pa., Ross Coulson of Hanover, Pa., and Mary Myer of Stevens, Pa., March 28, 1942.—Forrest L. Welser, Elizabethtown, Pa.

**Miller-Wicht.**—Edwin M. Miller of Newton, Kansas, and Helena Wicht of Ingalls, Kansas, at the Church of the Brethren, Jan. 18, 1942, by the undersigned.—C. E. Schrock, Newton, Kansas.

**Noffsinger-Stone.**—In the Portland church, Ind., of which he is the pastor, Ross Noffsinger of Bethany Biblical Seminary and Mary Stone of Urbana, Ind., by the groom's father.—Jesse Noffsinger, Dayton, Ohio.

**Renneker-Burr.**—By the undersigned at the bride's home, Feb. 20, 1942, Wade Renneker of Smithville, Ohio, and Carol Burr of Lodi, Ohio.—S. P. Early, Creston, Ohio.

## Fallen Asleep . . .

**Benner, Levi G.,** died at his home in Martinsburg, Pa., March 13, 1942, after a short illness. He will be greatly missed in the community. He was a very handy man in repairing furniture and tools and even in making articles. He had a courteous manner and accommodating disposition. He was a son of Andrew and Catherine Glass Benner and was born at Henrietta, Pa., on Feb. 27, 1863. He was united in marriage to Leah Longenecker in 1883; she passed away thirty-eight years ago. Surviving are two daughters, two sisters and two brothers. Mr. Benner was a member of the Memorial Church of the Brethren. Funeral services were held at the home in charge of Bro. D. I. Pepple of Woodbury. Interment was made at New Enterprise.—Mrs. Ray Miller, Martinsburg, Pa.

**Dacken, Clada Viola,** the daughter of John Henry and Maggie E. Lowery, was born Sept. 29, 1884, in Ogle County, Ill., and died after a long illness and much suffering on March 25, 1942, at her home near Polo, Ill. On Nov. 5, 1914, she was united in marriage to William F. Dacken; to this union two daughters and one son were born, who, with the father, survive. There are also two surviving sisters, one brother, and one half brother. In 1915 Mrs. Dacken united with the West Branch Church of the Brethren and remained faithful all her life. In 1935 she and her family placed their church letters in the Dixon church where she held her membership at the time of her death. Mrs. Dacken made many friends in the Dixon church; she had a congenial disposition and cheerfully did her part. For many years she resided near Maryland Station and her entire life was spent within a few miles of this place. Before her marriage she was a practical nurse, in which profession she was very successful. She was devoted to her family and was always interested in the welfare of everyone. She leaves a large circle of friends who will cherish her memory. Funeral services were conducted at the Dixon church by her pastor, the undersigned. Interment was made in the Dixon Chapel Hill Park.—William E. Thompson, Dixon, Ill.

**Detweller, Susan,** was born Oct. 2, 1854, at Salemville, Bedford County, Pa., the daughter of Daniel and Hannah Rush Kagarise. She was married to Andrew Detweller on Nov. 26, 1874. To this union were born a son and a daughter, the latter, along with her husband, preceding her in death. She also is survived by ten



grandchildren and twenty-three great-grandchildren. She died Feb. 28, 1942, after being quite feeble for eight years. When unable to attend public worship she was very grateful when the ministers visiting her read the Scripture and prayed with her. Her mind indeed was upon things eternal. Funeral services were conducted in the Fairview church, of which she was a lifelong member, by Elders Ernest A. Brumbaugh and I. B. Kensinger. Interment was in the Clover Creek Lutheran cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

**Frye, Peter**, aged resident of Martinsburg, Pa., died March 20, 1942, at his home following an illness which was complicated by a fall he suffered some time ago. Mr. Frye was a retired farmer, having moved from the Beavertown vicinity on Clover Creek to Martinsburg a number of years ago. He was a son of Franklin and Rebecca Frye and was born at Williamsburg, Pa., on Aug. 26, 1861. He was united in marriage to Maggie Hoover on April 8, 1886, and she survives with four sons and three daughters. One son died three years ago. Also surviving are a sister and a number of grandchildren and great-grandchildren. He was a member of the Memorial Church of the Brethren. Funeral services were conducted in the Memorial church by his pastor, Bro. A. R. Coffman, assisted by Bro. C. O. Beery of Cherry Lane. Interment was in the Fairview cemetery.—Mrs. Ray Miller, Martinsburg, Pa.

**Geitz, Milton F.**, was born July 1, 1886, and died March 12, 1942. He was a member of the Church of the Brethren. Surviving are his wife, his father, two sons and two grandchildren. Funeral services were conducted by the home minister at the Middle Creek church. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

**Gibbel, Elizabeth Anne**, four-year-old daughter of Mr. and Mrs. Harry Gibbel, died at her home on March 3, 1942, after an illness of two days. She is survived by her parents and two brothers. A brief service was held at the home, then the body was taken to the Middle Creek Church of the Brethren, where services were conducted by Eld. John L. Myer. Burial was in the adjoining cemetery.—Erla Weinhold, Stevens, Pa.

**Groff, Mary E.**, wife of Elmer E. Groff, was the daughter of the late Thomas A. and Barbara Ranck Sigle. She was born Aug. 4, 1873, at Willow Street and died in her home in Bareville, Pa., Oct. 28, 1941, after an illness of several months. She united with the church nearly forty-one years ago and lived practically all the succeeding years in the Conestoga congregation. During the last three years she was a member of the Lancaster church. She lived a life of devotion to her family—her husband, two daughters, two sons and one adopted son, who survive her. She also leaves one sister and three grandchildren. During the last year she was not able to attend the services of the church because of ill-health, but she was very appreciative of visits by her pastor and others. She derived great blessing from these and the anointing service. Funeral services were held at her late home by Bro. Paul D. Wenger, with interment in the Leacock Presbyterian cemetery.—Minnie M. Myer, Leola, Pa.

**Lyon, Lizzie**, aged seventy-nine years, died Feb. 26, 1942, at the home of her son. She was the wife of Bro. Frank H. Lyon, who was very sick when she passed away, and who died only sixteen days later, at the age of seventy-seven years. They leave one son and one daughter, besides many relatives and friends. Frank H. Lyon was a son of Eld. Thomas D. Lyon, who lived and preached at Hudson, Ill., for many years and was widely known. Frank was the youngest of the family of nine children and the last one to pass away. Both funerals were held at the home of the son and interment was in the Hudson cemetery. They had lived in Hudson for many years.—Mrs. S. S. Thompson, Hudson, Ill.

**Mack, William**, the son of Joseph and Rebecca Mack, was born in Greene County, Pa., May 19, 1860. He passed away at his home in Uniontown, Pa., March 28, 1942. He was the last member of his immediate family of brothers and sisters. His father and mother had been long-time members of the Fairview Church of the Brethren. He was the grandson of Eld. Jacob Mack, the pioneer Dunker preacher. His grandfather had assisted in building the Fairview church in 1835, and the Grove church in 1837, and was for a time pastor of both of those churches. His grandfather was the great-great-grandson of Alexander Mack, the founder of the Dunker churches. William Mack, like numerous members of his family, was a miller. At the time of his death he was awaiting sufficient strength to be baptized, the other steps leading to it having been taken. He was married on Oct. 23, 1884, to Miss Louise Deffenbaugh of Brownsville, Pa., who survives him. He is also survived by four children, four grandchildren and seven great-grandchildren. Funeral services were conducted in the home by the writer, a distant relative and also a descendant of Alexander Mack, the founder of the church. Burial was in the Oak Grove cemetery, Uniontown, Pa.—Freeman Ankrum, Masontown, Pa.

**Miller, Joseph M.**, was born Jan. 6, 1860, and died Jan. 5, 1942, at the age of eighty-two years. He died in the fire when his home was burned. He is survived by two brothers and one sister. Funeral services were conducted at the Beaver Creek church by Bro. A. S. Thomas, assisted by Bro. E. S. Coffman. Interment was in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

**Miller, Katie N.**, was born June 2, 1876, near Dayton, Va., and died March 25, 1942, following a brief illness. She was a member of the Church of the Brethren. Besides her husband, she is survived by one sister and three brothers. Funeral services

were conducted in the Beaver Creek church by Bro. A. S. Thomas, assisted by Bro. E. S. Coffman. Interment was in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

**Munson, Chester O.**, was born at Warsaw, Ind., Oct. 29, 1869, and died March 23, 1942. In 1898 he moved to Vinton, Iowa, where he was married to Gertie F. Sanders on Sept. 5, 1899. They lived at Vinton until 1911, when they moved to Wenatchee, Wash., and the Wenatchee Valley has been their home since. They lived on an apple farm on Sunny Slope until 1929, at which time they came to Wenatchee and lived here since that time. Four daughters, one of whom preceded him in death, were born into this home, and one son. He is survived by the aforementioned children, his wife, four brothers, three sisters and five grandchildren. Early in life he became a member of the Church of the Brethren and remained faithful until his death. He was in ill-health for a number of years and lately was nearly helpless. Funeral services were conducted by Pastor W. T. Luckett at the Jones and Jones funeral home. Burial was in the Wenatchee cemetery.—W. T. Luckett, Wenatchee, Wash.

**Priddy, Clara B.**, daughter of Andrew and Ida Hoke Bolinger, was born Sept. 4, 1888, in Huntington County, Ind., and always made this her home. When she was fourteen years old she was baptized into the church. On Feb. 20, 1912, she was married to Harry O. Priddy. Ill-health had caused her much suffering for many years, but she bravely and patiently continued the duties of her home as long as strength would permit. A year ago last October her condition became serious and gradually weakened her until twelve weeks ago she became bedfast. When death came on March 15, 1942, it brought relief from a period of suffering such as few are called upon to endure. However, few have ever accepted such a fate with greater Christian grace. A profound faith in the goodness of God, a blessed fellowship with the Divine through prayer made her able to endure without complaint. Her life was not long in years, but it was rich and powerful in its impressions for good. Surviving are the faithful husband, one son, two foster sons, her aged parents, and twelve brothers and sisters. Funeral services were conducted at the Salamonie church by the writer, assisted by Eld. William Ulrich, Rev. Noble Bolinger and Rev. Virgil Priddy. Burial was made in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Roof, Rose K.**, wife of Eld. Alfred B. Roof, was born near Lima, Ohio, May 6, 1870, and died March 21, 1942, at her home in Anderson, Ind. Not long after her marriage forty-six years ago she moved to Anderson, this being her home ever since. For more than thirty years she served faithfully as a minister's wife. She had been a familiar personage in the work and history of the Anderson church and had been faithful and constant in service. She was a good wife and mother, and was concerned about the welfare of the community. Her last illness was for more than a year, in which she suffered much but bore it patiently. It was her desire to leave this world in response to the call of her Lord that she might ever be with him. She is survived by her husband, two sons, two daughters, five grandchildren, and other relatives. Services were conducted by the pastor, A. P. Musselman, and Eld. D. W. Bowman.—Mrs. Alta Musselman, Anderson, Ind.

**Shellenberger, Mrs. Henry B.**, was born Dec. 23, 1874, and died March 15, 1942, while visiting in the home of her son at Mt. Joy, Pa. Sister Shellenberger was a faithful member of the church for forty-six years. During those years she found her chief joy in fellowship with Christian people and in the service of the church. She was a patient sufferer during the last year and always had a cheerful smile for her visitors. Her life has been a benediction to all who knew her. She is survived by her husband, three daughters and two sons, one brother, eighteen grandchildren and two great-grandchildren. Funeral services were held by the writer in the Lost Creek Mennonite church; interment was in the adjoining cemetery.—H. D. Emmert, Mifflintown, Pa.

**Sipling, George L.**, was born in Pennsylvania, Nov. 5, 1856, and died at his home in Dallas Center, Iowa, Feb. 7, 1942. He was one of six brothers, one of whom still remains. He grew up in Pennsylvania, where, on April 6, 1876, he was married to Elizabeth Bechtel, who passed away some years ago. To this union were born a son and a daughter. There are thirteen grandchildren and twenty-one great-grandchildren. He moved to Virden, Ill., where he farmed for several years, coming to Iowa in 1901. He united with the church many years ago and remained in that faith to the end. He had a friendly, cheerful disposition and enjoyed his friends. The end came, after a short illness, following several years of declining health. Funeral services were conducted at the Dallas Center Church of the Brethren by his pastor, Eld. D. D. Fleishman, assisted by Eld. M. W. Eikenberry.—Maud L. Moser, Dallas Center, Iowa.

**Snowberger, Sarah Ellen**, was born Feb. 24, 1863, at Sproul, Pa., the daughter of Emanuel and Margaret Moore Bollinger. She was married to Jacob B. Snowberger on Jan. 13, 1881. To this union were born two daughters and one son, who survive, along with four grandchildren and nine great-grandchildren. She died Feb. 19, 1942. She was the wife of a deacon in the Fairview church and was active in all its activities as long as her health permitted. Her humble, loving and sacrificial life is a benediction upon all who knew her. Funeral services were conducted in the Fairview church by Elders I. B. Kensinger and Ernest A. Brumbaugh. Interment was in the Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.



**Snyder, Dean Harold**, son of Milo and Dilley Crouse Snyder, was born Feb. 8, 1919, on a farm near Adel, Iowa, and departed this life Jan. 18, 1942, at a hospital in Des Moines, after ten months of intense suffering. Early in life Dean united with the Church of the Brethren at Adel; during his illness he often expressed a desire to get well so that he might give full time to Christian service, but God in his wisdom knew what was best. It was said by those who visited him that he gave them greater inspiration to live a better life. He was preceded in death by his mother eight years ago, her funeral being held on the same date and at the same place. He leaves his father, six brothers and three sisters. The funeral services were conducted at the Panther Creek church by Bro. O. F. Shaw, assisted by Rev. Emil Nelson of Des Moines.—Susie K. Wicks, Adel, Iowa.

**Stauffer, Melvin**, aged thirty-five years, died in the Memorial hospital in Baltimore, Md., on Dec. 25, 1941. Funeral services were held in the West Conestoga district in the Middle Creek church. The services were conducted by his pastor, Eld. Rufus Bucher. Bishop Horst of the Mennonite church assisted in the services. Bro. Stauffer was a member of the Mechanic Grove church. He is survived by his wife, three sons and two daughters.—Martha A. Bucher, Quarryville, Pa.

**Stoup, Addie Ullery**, was born in Iowa on April 8, 1856. At the age of one year she moved with her parents, Ebenezer and Mahala Nichols, to the vicinity of North Liberty, Ind., where she spent the remainder of her life. For many years she was a faithful member of the Church of the Brethren in the Pine Creek congregation. In 1880 she was united in marriage to Noah Ullery, who preceded her in death in 1897. In 1902 she was married to Mortica Stoup, who passed away in 1928. She died on March 24, 1942, leaving one daughter and two sons from her first marriage, eleven grandchildren, and seven great-grandchildren. Services were conducted at the Pine Creek church by the writer, assisted by Eld. John Stump. Burial was in the North Liberty cemetery.—Ervin Weaver, North Liberty, Ind.

**Ulrich, Mary E.**, daughter of Theodore and Rebecca Ellis, was born in Huntington County, Ind., Aug. 30, 1860. She had been in failing health but passed away quite suddenly at her home in Lancaster at the age of eighty-one years, six months and twenty-four days. On Oct. 18, 1884, she was married to David Ulrich and to them was born one daughter, who survives. In January of 1880 the deceased united with the Salamonie Church of the Brethren and for more than sixty-two years she proved her faithfulness to her Christ through the service of the church. She was always in her place in the worship services as long as health would permit, and supported and participated in every part of the church program. Funeral services were conducted at the church by the writer, assisted by Eld. I. E. Weaver. Interment was made in the adjoining cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Walters, Albert**, of near Foraker, Ind., was born Jan. 15, 1884, and after an illness of four weeks he quietly passed away on March 3, 1942. He was married to Trella Mishler on Dec. 29, 1906, and to this union was born one daughter. Surviving, besides his wife and daughter, are two grandchildren, a brother, and many other relatives and friends. Seven years ago he became a member of the Union Center church and seemed to enjoy his Christian fellowship very much; he attended public services whenever possible. His quiet, unassuming Christian life will be missed by all who knew him. The funeral service was held in the Union Center church by the home ministers, Bro. David Miller and the writer. Burial was in the adjoining cemetery.—John D. Frederick, Nappanee, Ind.

**Wilfong, Drury Whitmer**, was born at Montezuma, Va., Dec. 28, 1908, and died at the Rockingham Memorial hospital on Oct. 28, 1941, after a brief illness. She was the daughter of Charles Whitmer and the late Mrs. Whitmer. She united with the church early in life. She leaves her husband, one daughter, her father, six sisters, and one brother. Funeral services were conducted at the Montezuma church by Bro. A. S. Thomas, assisted by Bro. S. D. Glick. Interment was in the Bridgewater cemetery.—Ruth V. Miller, Bridgewater, Va.

**Wingerd, Clyde W.**, son of Adam C. and Emma Whitmer Wingerd, was born near Lanark, Ill., Sept. 5, 1889, and died at the St. Francis hospital in Freeport, Ill., March 5, 1942. He had an operation for appendicitis on Feb. 24. He spent his entire life in and near Lanark with the exception of one year which he spent in the service of his country. For several years he operated a garage at his home in East Lanark. He was an honest workman and had won the friendship of those with whom he came in contact. Since the death of his father in 1938 he and his mother continued to reside in the old home, each sparing nothing that would contribute to the other's happiness and comfort. When not busy with his regular work he took great delight in doing handiwork about the house and lawn. He united with the Church of the Brethren in 1905 and remained a faithful member. He was regular in his attendance at Sunday school and church. Surviving are his mother, Mrs. Emma Wingerd, three sisters and a host of relatives and friends. Funeral services were held at the church with Rev. Merle R. Hawbecker officiating and Rev. Thomas E. Doyle assisting. The body was laid to rest in the Lanark cemetery.—Merle R. Hawbecker, Lanark, Ill.

**Woods, J. Henry**, was born and reared in the Dayton community, Va., and died in Elkhart, Ind., on Dec. 7, 1941, at the age of

seventy-seven years. He was a member of the church for many years. His wife preceded him in death in 1918, and a son in 1941. He is survived by nine children. Funeral services were conducted at the Beaver Creek church by Bro. A. S. Thomas, assisted by Bro. S. D. Glick. Interment was in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

## Church News . . .

### Arkansas

**New Hope.**—We met in council on March 29 with our elder, Bro. J. A. Birkhead, officiating. Our love feast will be held May 9. We are planning an all-day service for Easter. We expect to have a children's day program on June 14. Our Sunday-school attendance has grown from an average of twenty-three to forty-three in the past year. We are planning to reseat our house with better seats. The men donated \$40 at our last council for this. The ladies are doing their part in various ways. Some are planting crops to raise money for church purposes. We plan to have a revival meeting in July if we can obtain an evangelist.—Mary Birkhead, Cherry Valley, Ark., March 30.

### Illinois

**Dixon.**—Bro. H. Spenser Minnich and family spent a recent Sunday evening at the Dixon church. A solo by Mrs. Minnich was enjoyed by all. Bro. Minnich showed slides of some of our foreign missionaries, some of the C. P. S. camps, and other pictures of interest. He also told of some of the most important points of our church program. The junior choir, under the able direction of Mrs. Clyde Lenox, gave a refugee supper in the basement of the church. An entertaining program was given after the supper by members of the choir. On March 22 the ladies' aid gave a program in which they told us about their work. The members are still working diligently to pay for the stoker they had installed in the church. Our council meeting was held on March 23. Bro. Thompson was retained as our pastor for the coming year. The committee on men's work in the church met here March 8 and outlined their program for the year. Representatives from several churches were present.—Bernadine Moss, Dixon, Ill., March 22.

**Lena.**—We have enjoyed many blessings during the past few months: Darlene Fair, district president of the intermediates, gave one of her fine readings; on another Sunday Bro. Lloyd LeBaron of the Freeport church represented the Gideons in a pleasing service. On a later Sunday a delegation from the Hickory Grove church brought a program of fine vocal music, after which their pastor, Bro. Kendall, brought a splendid spiritual message. Five of our little ones were consecrated to the Lord in an impressive service; Bro. Burton presented each one with a Testament. Recently a reception and pound shower was held for Brother and Sister Burton in appreciation for their fine work here. We were glad to have our pastor's son, Floyd, of Des Moines with us Jan. 18; at our evening service he rendered some beautiful selections on his piano accordion. Bro. Burton recently returned from holding a two weeks' revival at Topeka, Kansas. On the first Sunday of his absence Sister Burton brought us a helpful morning message, while in the evening Bro. Joseph Piesen of Lanark spoke to an appreciative audience. On the following Sunday Bro. Dean Farringer of Bethany, recently licensed by our church to preach, brought two fine messages; in the evening we were glad to have Mrs. Farringer lead us in a hymn sing. We met in council on March 30, at which time one letter was granted. It was decided to have our spring love feast on May 18 at 8 p. m. It is with great reluctance that we accept the resignation of our pastor and his wife as they go to a new field of labor at Topeka, where Bro. Burton will take over the work of district supervisor of Northeastern Kansas. Brother and Sister Burton have been with us almost nine years, giving us wonderful Christian guidance and strong gospel sermons. We regret to see them go, but realize that in this new capacity they will be able to do more for the Master and his work. Our prayers go with them and we pray God's richest blessings on them in their work. Our church united with the other Lena churches in the presentation of a cantata, The Crucifixion, on Palm Sunday evening. On Good Friday we will take part with these same churches in a three-hour service. Our choir and young people are preparing an Easter program to be given Easter Sunday evening.—Blanche L. Folgate, Lena, Ill., March 31.

### Indiana

**Killbuck, Antioch.**—Our church work is progressing nicely under the leadership of our pastor, Bro. James A. Hunter, and wife. We have just closed a very spiritual evangelistic meeting held by Brother and Sister J. E. Smeltzer of the Wabash City church. Five were added to our church family, two by baptism and three by letter. We met in quarterly council on March 17 with our elder, Bro. Eldon Burke of Muncie, presiding. Bro. James Sykins was chosen as Sunday-school superintendent. The aid society reported a good year, doing their bit in different lines of church work and giving flowers and clothes to the sick and needy. A quartet from Camp Lagro will be with us next Sunday to bring a message in song. As our boys go out in service to our country we pray earnestly that all things will work together for good to them that love the Lord.—Mrs. A. W. Ritchie, Muncie, Ind., March 22.



**Nappanee.**—The children gave a Christmas program on the morning of Dec. 21 and in the evening the adult choir and several others gave an inspiring program in songs and readings. At the morning service we were glad to have Eldon Miller of Wenatchee, Wash., with us; he was formerly of this congregation. Beginning on the first Saturday in January with Bro. William Beahm as the instructor, an extension course from Bethany was held in our church for the benefit of the district of Northern Indiana. The interest and attendance were very good. The women of the church served dinners in the church basement each Saturday. The course was to continue for ten Saturdays but because of Bro. Beahm's ill-health it had to be discontinued after five weeks. During the world week of prayer a union service was held at our church on Wednesday evening with Rev. E. S. Mullet of the First Mennonite church as speaker. On Friday evening our pastor preached at the First Brethren church. On Jan. 11 Homer Beckleheimer, a representative of the Anti-Saloon League, brought a message. In the afternoon a number from our church attended a meeting of the district at the Wakarusa church, where our relations to the present world conditions were discussed. On the same evening Bro. Howard Sollenberger told of his interesting experiences in China. We appreciated the message Bro. Keller of Bremen gave us on Jan. 18. The church was greatly blessed by the good sermons that our evangelist, Bro. Edward Stump, gave for two weeks, beginning Jan. 19. Six were baptized and one received by letter. The messages in song by our choir, directed by Cora Stahly, and the special numbers rendered by neighboring churches, were greatly appreciated. A quartet from Camp Lagro inspired us with their messages in song on Jan. 25. On Feb. 21 a food sale was sponsored by the Home Builders' class and \$26 was realized for our building fund. During the last year and a half the church has done very well in paying off the church improvement debt. The ladies' aid and different classes have done much to help. Another of our boys, Eldon Phippen, recently left for camp; a gift was given to him by the church. The school of missions was held during the first four Sunday evenings in March with Lawrence White as superintendent. Guest speakers after class periods were Mrs. Milton Bowman, Lorita Shull, Mary Schaeffer and Dr. Burke. The women served around sixty-seven persons who attended the Elkhart County Manchester College alumni banquet in our church on March 10. Pres. V. F. Schwalm was the speaker. On March 13 the Nappanee young people entertained the Wakarusa and Bremen young people with a banquet. Pastor G. W. Phillips of Elkhart was their speaker. On March 19 the regular business meeting was held. The reports show that we are increasing our giving. We will have the services of Bro. G. W. Phillips for a revival at a time to be arranged later. The weekly church bulletins will continue to be sponsored by the young people and several other classes. An offering was taken for relief work among the tornado sufferers at Goshen. The union Good Friday services will be held in the Methodist church. On April 2 and 3 Holy Week services are being held by our pastor in our church. On Easter Sunday morning at 6:30 Bro. John Weaver will speak. Programs will be given in the morning and evening by the choir. The aid society meets every week and is sewing for relief. Our church has a one hundred per cent Messenger club. We are sorry to report that Sister Weaver has again broken the same limb which was broken last September in an accident while en route to take up the pastorate here. We are glad that the break is not as bad as before and that she has promise of a more speedy recovery.—Hazel Grasz, Nappanee, Ind., April 1.

**Rossville.**—The B. Y. P. D. conference of the Southern District of Indiana was held at this church on Feb. 22. An unusually large group of young people attended. Bro. J. O. Winger of North Manchester and Bro. Robert Sink of this church were the principal speakers. The missionary Achievement Offering for the year was \$167.49. A very impressive baptismal service was conducted by Bro. Robert Sink for four adults and one child on March 18. Bro. Clarence Sink of Bethany Seminary, the son of our pastor, preached for us on March 15 at the evening service. At the regular council on March 26 Bro. Sink was retained as pastor for the coming year. Sister Nora Sink was elected delegate to Annual Conference. Bro. Robert Sink will serve on the Standing Committee at the Annual Conference, representing the Southern Indiana district. Our spring communion will be held May 10 at 7:30 p. m. The community Easter sunrise service will be held in our church this year. The women's work is studying The Seed and the Soil with much interest.—Lillian H. Hufford, Rossville, Ind., March 27.

**Union Center.**—Our evangelistic meetings were held in December with Rev. Ray Shank of Covington, Ohio, as the evangelist. Twelve were added to the church. Daniel Snider, Charles Goss and Charles Stouder, Jr., were installed as ministers this year. Each Sunday evening Rev. Claybaugh teaches a Bible lesson to the entire church. The lessons are much appreciated and the attendance is growing. Plans are being made for the improvement of the church grounds. At the March council meeting Charles Stouder, Jr., was chosen delegate for the Annual Conference. It has been decided to hold pre-Easter services, beginning on Wednesday night and ending Sunday evening with a musical program. The B. Y. P. D. is planning an Easter sunrise service and breakfast at the church on Easter Sunday morning. Rev. Claybaugh will be the evangelist for our revival meeting next fall.—Glenna Blosser, Nappanee, Ind., March 23.

**Union Grove.**—We have been much refreshed in the two weeks'

revival conducted by Bro. I. D. Leatherman of Lanark, Ill. Being first of all an understanding pastor, he led us in an appreciation for the church and its work in the community and the world. His several talks to the children were especially enjoyed. In company with the pastor, he visited in nearly every members' home and in many others. As an immediate result eleven were baptized recently and others are near a decision. Our Sunday school is working on a ten-week checkup, taking account of attendance, tardiness, later full attendance, and the number remaining for church service. We are comparing points of gain or loss with the Muncie Sunday school and find it very interesting. At a recent council Pastor Snavely was asked to continue with us for another year. He has moved from the parsonage farm to another in the church community where his son will have farming opportunities. His new address is Gaston, Ind., Route 2.—Virginia Snavely, Gaston, Ind., March 25.

**West Manchester.**—During the winter months we enjoyed having several guest speakers with us. Kurtis Naylor was with us on Jan. 11. That evening Dr. Brubaker of North Manchester talked on the condition of China today. On Jan. 25 we lifted a special offering for Camp Lagro and raised \$25. Bro. Arlo Gump, the district young people's adviser, met with the young people and talked on What the Bible Says About Living Together. On Feb. 8 the Motet singers of Goshen gave a program at Camp Mack and favored us with the program that evening. Bro. Howard Bosler of New Paris showed pictures of the work being done in Africa. These were very interesting and they gave us new light on the work being done there. The men's organization had their annual fish fry and Bro. I. W. Moomaw, who recently returned from India, was their speaker. On the following Sunday the church enjoyed having Bro. Moomaw as a guest speaker. Bro. Ralph Hoffman, district mission secretary, was with us Feb. 15 and spoke on missions. At this service we lifted our special Achievement Offering of \$202.36. At our recent business meeting we voted to send Bro. S. L. Young to represent us at the Annual Conference. Bro. Charles Oberlin of Peru will lead us in a two weeks' revival beginning May 24, which will be followed by our communion on Monday night after the close of the meetings. We will use the pledge plan to raise our money for the C. P. S. camps. We went over the top with our C. P. S. quota for 1941. We are putting the Messenger in every member's home. At a recent ministerial meeting we learned that we had given an average of \$4.98 per member, the greatest in the district. We have had much sickness during the winter months which has affected our Sunday-school and church attendance. Among the sick is our pastor's wife, Sister T. G. Weaver, who has been confined to her bed for six weeks. We are glad to report she is much improved. We are looking forward to having our folks who spent the winter in the sunny South with us again.—Dollie Wolfe, North Manchester, Ind., March 30.

**White.**—Three members have been received into the church by letter and one by baptism since our last report. Our New Year's Eve watch social and service was conducted by our pastor and young people. On Jan. 18 the Manchester College volunteer group gave us a fine program. At our recent council meeting one deacon was elected and installed. Our spring communion will be held April 2. We have a one hundred per cent Gospel Messenger club. On Feb. 8 our young people had charge of the Sunday-school and church service. Our aid society made three comforters for the C. P. S. camps.—Robert Luper, Crawfordsville, Ind., March 28.

## Iowa

**Brooklyn.**—We met in quarterly council on March 8 with Bro. H. N. Butler presiding. Church officers for this year were elected. Our communion services will be held June 7 at 7:30 p. m. We voted to continue to help the C. P. S. camps as much as we can, with Bro. Butler as our local secretary.—May Breneman, Brooklyn, Iowa, March 31.

## Kansas

**Burr Oak.**—On March 29 we met in our quarterly council meeting with Eld. S. E. Thompson presiding. The regular routine of business was transacted. Our aid society will hold a bake sale in the White hardware store next Saturday afternoon. Plans were worked out for the raising of our quota for the C. P. S. camps. There is a move on foot to have a C. P. S. camp in Kansas and Burr Oak is one of the places being considered for its location. Although Bro. Thompson has retired from full-time pastoral work he will, for the present, still preach each Sunday morning until another pastor can be secured. The district young people's convention will be held in the Burr Oak church this spring with a banquet in the evening.—Mrs. S. E. Thompson, Burr Oak, Kansas, March 30.

## Maryland

**Longmeadow.**—Since the last writing we have had a revival meeting. The evangelist, Bro. E. S. Coffman of Dayton, Va., brought us inspirational messages. Our congregation was strengthened by his Spirit-filled sermons. We were favored several times with special music from our neighboring churches. Six new members have been added to our congregation. The ladies' aid sent 110 pounds of clothing to the American Friends Service Committee to be used where needed. The ladies are busy quilting and sewing during the winter months. The young people are continuing their meetings as often as is convenient for



them to meet. We have been using programs from the young people's paper for study. We observed the world day of prayer in our church. During the Christmas season we were entertained on a Sunday morning by the children. We held our semi-annual council on March 14. We planned to have a one hundred per cent Messenger club in our congregation, the same as last year. Our delegates to district meeting are Brethren Luke Petre and William Leatherman. It was decided to send Eld. H. R. Rowland to represent us at the Annual Conference this year. Our Achievement Offering was taken on Feb. 15. We had the privilege of hearing Bro. A. Stauffer Curry one Sunday morning at our church. Some of our group heard Dr. E. Stanley Jones and Dr. Warren D. Bowman at the preaching mission in Hagerstown, Md., Feb. 8-13. We take an offering for the building fund, as well as for relief, on one Sunday each month. We have lost two of our members by death during the winter. Bro. H. R. Rowland was elected elder with Bro. E. S. Rowland as the assistant, for the coming year.—Genevieve Rowland, Hagerstown, Md., March 21.

**Meadow Branch.**—The B. Y. P. D. had charge of our regular church services on Feb. 22; a group of young men from the Patapsco Friends C. P. S. camp gave a fine program in worship and special music which was greatly appreciated by our congregation. This department had a covered dish supper in the social hall of the church on March 17 with an informal program. We are anticipating a splendid musical program on April 26 by the a cappella choir of Elizabethtown College. Our regular council was held on March 19 with Eld. J. W. Thomas presiding. We elected Brethren John Garner, Samuel Bare and Scott Garner to serve as our delegates to the district meeting which will be held in the Pipe Creek church on April 22. Various other reports of interest were given and accepted. Pre-Easter services will be held during Holy Week. Various church organizations will have charge of the devotions. We will hold our spring love feast on Holy Thursday. Our young people are rehearsing for an Easter program which will be given Easter Sunday evening. We are looking forward to an interesting service on May 12 when Brother and Sister F. H. Crumppacker and their daughter will be in our congregation. Our mother and daughter organization is planning to hold a meeting on May 9 at the church. The attendance at our Sunday-school and church services is increasing. On March 22 Bro. Brown, vice-chairman of the Washington, D. C., Bible Institute, preached a forceful sermon on Manifesting God's Power. On the same day Sister Ruth Rinehart gave an excellent report on the extensive work which our boys of the C. P. S. camps are doing. Our elder urges that each of us do his utmost in whatever way possible to help promote relief work and to help relieve the suffering of mankind in these distressing times.—Mrs. William E. Brown, Westminster, Md., March 26.

### Missouri

**Bethany.**—Since our last report we have had Sister Nettie Senger of South English, Iowa, with us for morning and evening services. She showed pictures she had taken in China, which were very interesting and enlightening. A community meeting was held with five churches co-operating, representing schools, homes and the church in a very spiritual way. During the Christmas season our young people and pastor drove to twenty homes and sang carols for shut-ins. Then they returned to the church for a chili supper. Wilford Paul, a student at the Moody Bible Institute in Chicago, preached for us while home on his vacation. The men's work has paid \$27 for rock for the drive around the church. A day in February was spent at the church by both the men and women; the women quilted and the men built a Sunday-school room. On Feb. 8 our high school furnished a musical program and Bro. E. F. Sherfy preached at a union meeting at New Hope. We recently had two reels of films about lepers; a three-reel film on the life of Christ has been ordered for Easter. Our church sends one offering every month for relief and Civilian Public Service work. Last year the offerings amounted to \$105.90. The women have also sent two comforters to the camps.—Willa Clemens, Stet, Mo., March 23.

**Shelby County.**—We met in a members' meeting on March 29 after our noon lunch. The reports of our various departments showed that each group is progressing very nicely. Our women's group recently sent one kit and a comforter to one of our C. P. S. camps. Last year we sent a bundle of clothing to China. We are planning to do more work for camps and relief. A committee of two was appointed to plan for a vacation Bible school. We plan to hold our love feast in the late summer or early fall. We decided at this meeting to hold services every Sunday night beginning April 1. We very reluctantly granted Brother and Sister Gish's resignation as pastors and teachers of this congregation. Only our heavenly Father knows the good these dear people have done here. They have endeared themselves to all of us; may God bless them. We ask an interest in your prayers for this place.—Mrs. Esta Folger, Leonard, Mo., March 30.

### New Jersey

**Amwell.**—We met in council on March 19 with Bro. Ross Murphy in charge. Bro. B. F. Waltz of the Germantown church was also present. Two trustees were elected, and Thomas Baker, Clarence Hoffman and Paul Gary were elected as deacons. These deacons will be installed later. Committees were elected for the different church organizations. Our Sunday school has organized a junior choir and they are doing splendid work. The ladies' aid gave a donation of \$100 for painting the parsonage. Prayer meet-

### Open Letter to Messenger Correspondents

The time and effort given by correspondents to the work of reporting news for their church paper is greatly appreciated. However, a few suggestions may make it easier for both those who send in the news and those who prepare it for publication in the Gospel Messenger. Please note that—

1. Matter intended for the Messenger should be addressed to the paper rather than to an individual.
2. Be sure to give the name of your church. Write names legibly and recheck figures.
3. Report news promptly and briefly, rather than stale items at long intervals.
4. When a writer is not the regular correspondent, be sure to check with this person in order to prevent duplication and confusion in reporting.
5. Endeavor to report news you think will be of more than purely local interest.
6. Write plainly and on one side of the paper. If your copy is typewritten, be sure to double space. Leave generous margins.
7. When in doubt as to how to prepare matter for publication, look up how similar matter is printed in the Messenger.

Yours fraternally,

GOSPEL MESSENGER.

ings are held every two weeks at the homes of our members. Our pastor, Rev. Henry T. Horne, was asked to stay another year. This will be his twenty-fourth year of service to our church. We are looking forward to the district meeting to be held at our church April 22, 23.—Mrs. Lambert Smith, Sergeantsville, N. J., March 27.

### North Carolina

**Spray.**—We met in council on March 10 with Bro. H. W. Peters in charge of the devotional service. The church decided to have a vacation Bible school during the latter part of May. The attendance and interest at both church and Sunday school are very good. Eight have been baptized since our last report and one is to receive the rite next Sunday. We are praying that there will be many more in the near future. The Spirit of God seems to be working in our church and community. The ladies are still quite active. They have been quilting. Two quilts have been given to C. P. S. camps. They also sent \$27 to the girls' schools. We are looking forward to our district conference which will be held for the first time in our church next August. We feel this will be very inspiring to our people. We plan to have a week of prayer services preceding Easter. Very interesting topics have been assigned and homes secured in which to hold these services. Our church has a one hundred per cent Gospel Messenger club.—Mrs. Sam B. Thomas, Leaksville, N. C., March 26.

### Ohio

**Eversole.**—On Jan. 25 Wilfred Erbaugh from Camp Lagro talked to the B. Y. P. D. and also at the evening services. On Feb. 8 we had an old-fashioned singing which was enjoyed by all. Sister Ida Shumaker was with us Feb. 22 and gave a stirring message. On Feb. 26 we held our council; Bro. W. D. Fisher of New Lebanon was with us and conducted the worship. One letter was granted. Our love feast will be held on June 7 at 8 p. m. Our delegates to district conference will be Anna Landis, Clarence Priser and Perry Diehl. The delegates to Annual Conference is John Root. On Sunday morning Brother and Sister J. Homer Bright and Sister Lydia Bright Boggs of Kentucky were with us; Sister Boggs gave an interesting talk on her experiences and work in Kentucky. On March 8 the Ft. McKinley church gave us a missionary play. Bro. Roy Teach preached for us on Sunday evening, March 22. Sister Mary E. Hull, the oldest member of our church, was laid to rest on Feb. 25, and Sister Ida M. Priser on March 30. At the time of her death Sister Priser was president of the women's work of our church and a teacher of the Berean Bible class. We have been having cottage prayer meetings this winter. Bro. Woodrow Simmons left for Camp Marietta on March 10.—Anna M. Landis, Brookville, Ohio, March 31.

**Fairview.**—We met in regular business meeting on March 3 with our elder, Bro. J. A. Guthrie, presiding. Our regular quarterly business was taken care of in a very efficient manner. Bro. Guthrie has been retained as elder and pastor for the coming year. Our district mission board was represented at this meeting. Brother and Sister Guthrie were our delegates to the district conference. Three of our boys are now at Camp Stronach; they are James Guthrie, Harold Shintener and Leroy Stutzman. Pre-Easter services will begin in our church on March 23. Our program committee is working on an Easter program. Our church program as a whole is moving along very well; some sickness and deaths have lowered our attendance somewhat.—Gertrude E. Guthrie, Metamora, Ohio, March 23.

**Lower Miami.**—We held our council meeting on March 4, at



which time church officers were elected. Brethren P. M. Filbrun and William Hollinger were present and rendered valuable assistance. Bro. John M. Garst was re-elected presiding elder for the coming two years. Few changes were made in other offices. Jesse Noffsinger was chosen delegate to Annual Meeting; he and Bro. E. B. Ruble will also represent us at district meeting. Our church co-operated with the other churches of our township in observing the world day of prayer in an appropriate and sacred manner. On March 15 a mass temperance meeting was held at our church. Besides a play furnished by some young people of our own church and special music furnished by the East Dayton and Lower Stillwater churches, two very good temperance ad-

dresses were delivered, one by Dr. E. E. Harris, editor of a United Brethren publication, and the other by Mrs. U. P. Hovr-male, president of the Montgomery County W. C. T. U. We are expecting Bro. N. B. Wine to conduct pre-Easter services for us, beginning April 3.—Mrs. William Furrey, Dayton, Ohio, March 20.

**Poplar Ridge.**—On Sunday night, Feb. 15, Miss Jessie Blanchard, a missionary to Africa, was with us and gave an interesting talk of her work and also of her experience on the Zamzam. We met in council on March 3 with our elder, Bro. Dewey Rowe, presiding. The joint boards met prior to the council and had the business of the church well outlined. Brethren Otto Laursen and William Stengass were elected delegates to the district meeting held at Marion, Ohio. Pastor Laursen was chosen as delegate to the Annual Conference. The men's organization has had several meetings this year and is making some definite plans for its work. We meet each Tuesday night at the church for choir practice under the direction of Sister Lillian Flory. The ladies' aid has been making comforters for Camp Lagro and sewing for the Red Cross. Because of higher prices in living and to show our appreciation for the service rendered by our pastor and wife, it was unanimously voted to increase their salary \$10 a month. We have preaching each Sunday morning and night; our attendance is increasing. The B. Y. P. D. has charge of the Sunday night adult worship service twice a month. They brought a very good report from the B. Y. P. D. meeting held at Marion, Ohio. Dr. V. F. Schwalm gave the main address. Sister Laursen was chosen director of children's work for the district of Northwestern Ohio. Our pre-Easter meetings will begin March 31 and close on Sunday night, April 5, with an Easter program rendered by the children and young people. We are very glad to report that our congregation has a one hundred per cent Gospel Messenger club.—Veda Rittenhouse, Defiance, Ohio, March 27.

### Pennsylvania

**Annvile.**—On Jan. 11 the student volunteers from Elizabethtown College brought us a program. Henry Glade, a German refugee student attending Elizabethtown College, spoke to us on Feb. 15 of his experiences in Germany. On March 1 our young people gave a program at Shubert. Ralph Schlosser of Elizabethtown held a three-session Bible institute here on March 15. Bro. Schlosser used the Beatitudes for his theme. These services were very interesting and were well attended. On March 2 our church met in council. Eld. Henry King officiated in the absence of our elder, Bro. Walter Hartman, who was then seriously ill. Bro. Hartman was re-elected for a term of three years. One certificate of membership was granted and three were received. Delegates elected for Annual Meeting were Hiram Gingrich and Walter Hartman. Delegates to district meeting are Norman Gingrich, Kline Copenhaver and Perry Liskey. Our love feast will be held May 9, 10. Our church has had a very sad experience since our council. Our elder had a serious operation on March 16 and on March 22 he died in the Temple University hospital of Philadelphia. A report of his life and work will be given later.—Fannie K. Longenecker, Lebanon, Pa., March 28.

**Chambersburg.**—Dr. E. Stanley Jones was one of the speakers in the Christian Mission held in Hagerstown, Md. This gave good opportunity for a number of us to hear him, and also to hear our own Dr. Warren D. Bowman of Washington, D. C., who was another of the speakers. On Feb. 15 our young people were invited to our church parsonage after the forenoon services for a fellowship luncheon. A young people's meeting was held in the afternoon at the church with Bro. Galen C. Kilhefner, fieldman of Elizabethtown College, presiding, and with the chief message brought by their refugee student, Oliver Foss. On the same Sunday we launched our spring revival, it being the third series of meetings here in which the writer has served as evangelist. Mrs. Rarick rendered much assistance in this meeting by conducting a children's period in each service. Some of the stories were impressively illustrated. There was an attendance contest between the boys and girls and they were present in large number and with enthusiasm. The adults also were interested in the services for children and there has been much appreciation shown for what is being done here to develop our oncoming generation. Our church choir's numbers, as well as other local special music and that from the visiting delegations, were an asset to the meetings. The average attendance at each meeting was 208. Five have been baptized since our last report and six members have been received by letter. There are prospects that others will come as we continue in the church year. Bro. Otho Winger will be our guest speaker in a series of special meetings in 1943, and in 1944 our revival will be conducted by Eld. Rufus P. Bucher.—Ralph G. Rarick, Chambersburg, Pa., April 1.

**Conestoga.**—On the evening of Jan. 4 Bro. Roy S. Forney of East Petersburg gave us an inspiring New Year's message at our young people's meeting. On Jan. 18 we were glad to have a deputation of student volunteers from Elizabethtown College who gave us a timely program. Their group included a ladies' trio which rendered several selections of music. During the last six months our choristers have been organized and conducted hymn sings and musical services. There has developed a greater appreciation of our hymns and also an improvement in our congregational singing. March 15 was a day of much inspiration for us. Sister Anna Crumpacker, returned missionary to China, brought interesting messages. She spoke to the Sunday school and delivered the message in our church service. In the afternoon she spoke in a women's meeting about the life of the Chinese

## Announcements . . .

ANNUAL CONFERENCE	
Asheville, N. C., June 10-16.	Oklahoma April 19, Big Creek.
DISTRICT MEETINGS	
Idaho and Western Montana— Payette Valley, Idaho, May 1-3.	Oregon May 16, 7:30 pm, Mabel.
Maryland, Eastern—Pipe Creek church, April 22.	Pennsylvania
Ohio, Southern—Salem, April 30.	April 25, 2 and 6 pm, Hatfield house, Hatfield.
Pennsylvania, Eastern—Leba- non, April 29, 30.	April 26, Mt. Olivet.
Pennsylvania, Southeastern, N. J., and E. New York—Am- well, April 22, 23.	April 26, 6:30 pm, New Paris, Dunnings Creek congrega- tion.
Virginia, Northern—Harrison- burg, April 17, 18.	April 26, 7 pm, Boiling Springs.
Virginia, Second—Barren Ridge, April 22-24.	April 26, 7:30 pm, Ligonier.
LOVE FEASTS	
Arkansas	May 2, 2:30 and 6 pm, Spring Creek, Hershey.
May 9, New Hope.	May 2, 3, 1:30 pm, Little Swatara congregation, Zieg- ler house.
California	May 2, 3, 2 pm, Conewago at Bachmanville house.
April 20, Waterford.	May 3, East Petersburg.
Illinois	May 3, Lancaster.
April 19, Dixon.	May 3, Martinsburg.
April 26, 7:30 pm, Lanark.	May 3, all day, Palmyra.
April 26, 7:30 pm, Panther Creek.	May 3, Somerset.
May 18, 8 pm, Lena.	May 3, 6 pm, First church, York.
Indiana	May 3, 6 pm, Hanover.
April 25, 7:30 pm, Nettle Creek in Brick church.	May 3, 6:30 pm, First church, Philadelphia.
May 9, Bethany.	May 3, 6:30 pm, Huntsdale.
May 10, Pleasant Hill.	May 3, 7 pm, Geiger.
May 10, 7:30 pm, Rossville.	May 3, 7 pm, Green Tree.
May 21, 8 pm, Pleasant Valley.	May 3, 7 pm, Norristown.
May 23, 7:30 pm, Middletown.	May 9, 2 pm, and May 10, Mid- way.
May 30, 8 pm, Mt. Pleasant.	May 9, 10, Annville.
June 6, 8 pm, Camp Creek.	May 10, 2 pm, East Fairview.
June 6, 8 pm, Pipe Creek.	May 10, 7 pm, Snake Spring Valley.
June 8, West Manchester.	May 16, 1:30 pm, Conestoga congregation, Bareville.
Iowa	May 16, 17, 1:30 pm, Heidel- berg.
April 25, Fernald.	May 16, 17, 1:30 pm, Mummert house, Upper Conewago con- gregation.
April 26, 8 pm, Panther Creek.	May 17, Salunga house.
June 7, 7:30 pm, Brooklyn.	May 17, 5 pm, Harrisburg.
Kansas	May 17, 6 pm, New Fairview.
April 18, 19, Quinter.	May 17, 7 pm, Ambler.
May 3, 7 pm, Prairie View.	May 19, 20, Mohler church, Springville congregation.
May 8, Lone Star.	May 24, Bermudian, Lower Conewago.
Maryland	May 24, 10:15 am, Shrewsbury.
April 19, 6 pm, Flower Hill.	May 27, 28, 10 am, West Cone- stoga, Middle Creek house.
April 25, Longmeadow.	May 30, 31, 10 am, Antietam, Price's Creek.
April 26, 5 pm, Woodberry, Baltimore.	May 30, 31, 10 am, Upper Co- dorus, Black Rock.
April 26, 6:30 pm, Sams Creek.	May 31, 10:15 am, Codorus.
May 2, 3 and 7 pm, Piney Creek.	May 31, 6:45 pm, Ridge, Fogel- sanger House.
May 2, 5 pm, Stone Bridge.	June 6, 2 and 7 pm, Mechanic Grove.
May 17, Peach Blossom.	June 7, 6:30 pm, Middle Creek.
May 17, 6:30 pm, Westminster.	
Michigan	
April 19, Flint.	
May 16, 8 pm, Muskegon.	
New Jersey	
May 17, Amwell.	Tennessee April 25, 7 pm, Liberty.
Ohio	
April 20, Defiance.	Virginia
May 3, Swan Creek.	May 3, 7:30 pm, Sangerville.
May 3, Wooster.	May 3, 8 pm, Timberville.
May 3, 8 pm, Stony Creek.	May 10, 8 pm, Linville Creek at Cedar Run.
May 16, 7:30 pm, Bear Creek.	May 17, 8 pm, Unity at Bethel.
June 6, Poplar Ridge.	June 6, 6 pm, Lower Union, Locust Grove.
June 7, 8 pm, Eversole.	



women and the attending difficulties of mission work at the present time because of war conditions. In spite of the discouraging situation Sister Crumpacker has a strong faith and optimism. In the evening she also gave a challenging message at our young people's meeting. Offerings were taken at each service and our congregation contributed liberally to the missionary work of the church. On the evening of the following day our church assembled in council meeting. We are looking forward to supporting a worker on the mission field, and our missionary committee was appointed to name the worker. Sisters Sara Groff and Anna Hess were elected to represent us at the district meeting to be held at Lebanon in April. Minnie Myer is our delegate to Annual Conference. We now have a one hundred per cent Gospel Messenger club with one hundred subscriptions on our list. Three letters of membership were granted since the last report. We recently enjoyed the visits of Brethren Milton Hess and W. E. Glasmire, who brought us timely messages during our morning worship.—Minnie M. Myer, Leola, Pa., March 30.

**Conewago.**—At a special council meeting which was held on March 12 two of our younger brethren were called to the deaconship. They are Brethren Roy Brandt and David Shelly. Brother and Sister Elmer Ebersole were ordained into the deaconship. Our B. Y. P. D., which was organized last fall, has charge of the Easter program which will be held at Bachmanville on Easter evening. The Conewago girls' gospel quartet will represent our congregation at the sunrise service at Spring Creek on Easter. A peace and temperance meeting will be held at Bachmanville on April 26. We are pleased and thankful to state that our congregation has exceeded its quota in the peace offerings. This is a real encouragement and we hope to continue the fine response in the call for funds for our boys in the camps. Bro. Wilmer Brandt, who recently went to camp, was with us on March 22. He spoke a short while on the subject of the camp and the activities in which they are engaged. Our love feast will be held on May 2 in the afternoon and evening, with the second-day services on May 3. All services will be held at the Bachmanville house. Our Sunday-school and church attendance has improved during the past year.—Lillie I. Heisey, Hershey, Pa., March 31.

**Geiger.**—On March 29 our pastor, Bro. H. Q. Rhodes, delivered his farewell message to the members of our congregation, which he has faithfully served for almost twenty years. He resigned his pastorate to accept the pastorate of the Roaring Spring church in Middle Pennsylvania. Bro. Rhodes was the first pastor here, taking up the pastorate on June 1, 1922, after Geiger became a separate congregation that spring. During his time here he delivered 796 sermons and baptized 142 persons. We are proud of the services rendered by Bro. Rhodes and regret his leaving, but wish him Godspeed in this new endeavor. Because of leaving the district it was also necessary that he resign the eldership in this congregation; Bro. Galen R. Blough, pastor of the Somerset church, has been elected to finish the unexpired term. We have not obtained a pastor yet but expect to have different ministers of the neighboring congregations fill the pulpit until a pastor can be obtained. We are looking forward to communion services on May 3 at 7 p. m. On the evening of March 24 the different departments of the church had a farewell party for Bro. Rhodes and his family, at which time they were presented with a chenille bedspread. The B. Y. P. D. is preparing an Easter program for Easter night. Until a few weeks ago the B. Y. P. D. was meeting every other Sunday evening, but it has been decided to hold meetings every week and the attendance has been very good. For four meetings we are giving the member who brings the most new members a Scofield Bible.—Wilbert G. Beeghly, Listie, Pa., April 1.

**Green Tree.**—On Friday evenings during the last few weeks our pastor and his wife, Brother and Sister Hanawalt, entertained the members of the congregation at their home. Everyone had a good time and a chance to get better acquainted. At our council meeting three delegates were appointed to the district conference at Amwell, N. J. The pastor was appointed delegate to Annual Conference. Holy Week services will be held April 1-3. We are looking forward to having Dr. C. C. Ellis as our guest speaker the evening of April 19.—Mrs. Ralph E. Dunmore, Oaks, Pa., March 28.

**Hershey, Spring Creek.**—Feb. 1 was youth Sunday and our pastor gave a special message to the young people. The cabinet had charge of the worship. In the evening the Christian Knights Association of the Hershey Industrial School presented a program in the B. Y. P. D. and Christian Workers departments. Feb. 8, 9 Bro. Galen Kilhefner of Elizabethtown College conducted a Bible institute. The messages were most helpful. On Feb. 14 we had a father and son banquet which was well attended. Bro. John G. Hershey of Lititz gave a challenging message and the gospel quartet of Palmyra sang. The women's work lifted an offering for sewing for relief which amounted to \$50. The women are doing splendid work. The men have again launched a Lord's acre project. They raise corn for cash to be used in church work and vegetables for use when we entertain the ministerial meeting in the fall. Men's day was observed in our town and church on March 22. The service was conducted by representatives of different men's activities. Dr. A. G. Breidenstine, director of men's work for Eastern Pennsylvania, gave a challenging address. On March 29 the intermediates had charge of the evening service; they presented an Easter play. Sunrise services are planned for Easter morning; many congregations are co-operating in sponsoring this service, which will be held at Spring Creek. We are having Passion Week services on Wednesday, Thursday and Fri-

day. Our pastor has been preaching pre-Easter sermons on the theme, I Believe, which have proved most helpful. Our love feast date has been changed to the first Saturday in May. The church has pledged yearly financial support to Elizabethtown College. Our delegates to district meeting are Allen Zook, John A. Stahley and Mrs. J. I. Baugher. The Annual Meeting delegates are Brother and Sister J. Herbert Miller.—Mary E. Kauffman, Hummelstown, Pa., March 31.

**Mechanic Grove.**—On Feb. 17 a representative of the Anti-Saloon League gave an illustrated lecture in our church. We met in council on March 20. Bro. Rufus Bucher was elected delegate to the Annual Meeting. The delegates elected to represent our church at district meeting are Bro. P. M. Habecker and Sisters Mary Habecker and Emma Kreider. On Sunday evening, March 22, Miss Isabel Needham, a representative of the Friends, gave an interesting talk on reconstruction work in France. Our revival meetings will be held May 24—June 7 with our pastor, Bro. Rufus Bucher, as the evangelist. Our love feast will be held June 6; preparatory services will be held at two o'clock and the love feast at seven o'clock. Sister Lois Stauffer will be the superintendent of the daily vacation Bible school this summer. The new heating plant which was installed in our church last fall has proved very satisfactory.—Martha A. Bucher, Quarryville, Pa., March 28.

**Meyersdale.**—The helpful and inspirational pre-Easter program that has been in progress at our church is drawing to a close. The Thursday evening devotional services, at which guest ministers have brought the messages, will remain bright spots in our memories. Last Thursday evening Dr. B. F. Bungard, pastor of the United Brethren church at Somerset, spoke. On March 26 a foodless banquet will be held. The underlying thought of the banquet is that those who will attend will be willing to sacrifice in order that the hungry may be fed, since the proceeds will be devoted to the benevolent program of the local church. The participants surrounding the tables, arranged in the form of a huge cross, will be treated to a fine program of meditations, Scripture readings, poems, stories and music. The special services of the Lenten season will come to a climax on Easter Sunday with three outstanding services. At 6:30 a. m. the choirs of the church will give an impressive outdoor pageant of the resurrection. At 10:30 a. m. the Easter service of the church, with two large choirs and trumpeters assisting, will be held; and at 7:30 p. m. Prof. Daniel Border and his a cappella choir from the Shade Township high school will present a sacred concert.—W. A. Shoemaker, Meyersdale, Pa., March 25.

**Mt. Olive.**—During the winter months the women's work held their meetings at the home of the president, Sister Dorothy Kipp.

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We made about thirty-five garments for children and sent them to our relief committee. We also sewed one day for a family in our community. We received \$20 from sales of products and from donations, for which we are very grateful. We are planning to make some bed linens for Camp Kane in the near future. It was decided to place the Brethren Hymnal in the church. This is being done by contributions from friends and members of Mt. Olivet, for which we as a church are grateful. The response has been very generous. On April 19 Bro. Galen Kilhefner of Elizabethtown College will conduct a Bible institute for us and on April 25 we will hold our yearly council, which will be followed by our love feast on April 26. We invite our sister churches to be with us on this occasion. Because of much sickness among our members our attendance has not been so large, but as the spring season is upon us we are looking for a renewed interest in the work of the kingdom.—Ada Brandt, Millerstown, Pa., March 23.

### Tennessee

**Liberty.**—In March we had three wonderful sermons by our pastor, Bro. J. R. Jackson. Five were added to the church by baptism. Our love feast will be held April 25 at 7 p. m. Each one is invited to attend this service and all other services.—Mrs. Paul Howell, Kingsport, Tenn., March 31.

### Virginia

**Beaver Creek.**—The B. Y. P. D. is using the unit plan again this year under the direction of their president, Ruth Jordan. At Christmas time we sang carols for the shut-ins and left flowers or baskets of fruit for them. We presented our pastor and ministers of the church with fruit cakes. The young people held a watch party on New Year's Eve; Bro. Coffman conducted a most impressive worship service at twelve o'clock. In January the Harrisonburg B. Y. P. D. presented the peace play, John Kline, to a full church. The Upper Room, a book of daily devotions, has been placed in each home under the direction of the young people's group. One hundred per cent of our families are taking the Messenger, which project was sponsored by the B. Y. P. D. For the past two months we have been studying church doctrines and ordinances under the instruction of our pastor, Bro. E. S. Coffman. Officers were recently elected for the women's work, and Mrs. E. A. Jordan is the president. The women's group has completed the study of the mission book, The Seed and the Soil, under the direction of Mrs. Frank Thomas. A Valentine tea was held at the home of Mrs. M. L. Miller on Feb. 14. The women's group has sewed for the Red Cross and made four comforters for the C. P. S. camps. The last Sunday of each

month has been designated for freewill offerings for the Civilian Public Service work. At our regular council on March 24 Brethren Roy Simmons, S. D. Glick, W. M. Miller and J. F. Shirkey were elected delegates to the district meeting. Brethren A. S. Thomas and E. S. Coffman were elected delegates to Annual Conference.—Ruth V. Miller, Bridgewater, Va., March 26.

**Schoolfield.**—We met in council on March 1 with Eld. H. W. Peters presiding. We discussed plans for our summer revival, also for a spring communion service. Our pastor attended the annual spiritual life institute held at Bridgewater in January. An offering of \$22.12 has been sent for C. P. S. camps since Christmas. We have had the interior of our church painted and the floors oiled, and have bought new pews and hymnals recently. We plan to paint the roof and all of the outside of the church this year. Although the ladies' aid society is small they have done much sewing and quilting. The ladies have helped in raising money for different kinds of church work. They are sponsoring the Messenger club plan again this year. The young people have charge of the devotions each fifth Sunday morning, at which time a special dime-calendar offering is taken which is placed in our building fund. Since our last report three have been added to our membership, two by letter and one by baptism. We have recently lost two of our older members by death, Bro. T. C. Shaw and Sister L. A. Noonkester.—Mrs. Lonie Kirks, Schoolfield, Va., March 31.

### West Virginia

**Oakdale church, Greenland.**—Ten days of evangelistic meetings conducted by our pastor, Bro. Norman A. Seese, resulted in one baptism and increased interest in the church and work of the kingdom. Bro. Lester Evans of Cumberland, Md., assisted some with the meeting and also assisted at our love feast. Brother and Sister S. Ira Arnold brought us a message on Art in Religion and Worship. Our group is giving regularly to Brethren Service work and also to missions. Our Sunday school will soon be re-organized and open again the first of the next quarter, April 1.—Anna B. Seese, Petersburg, W. Va., March 19.

**Valley River.**—On Dec. 21 the Sunday-school department gave a very impressive Christmas program. On Dec. 24 the young people and adults gave a playlet, The Search for the Holy Cup. On Dec. 31 the union watch night service was held in our church, at which time slides were shown of Christ and the Fine Arts. We observe each fourth Sunday night as Brethren Service night. There have been much sickness and many deaths during the winter in our community, and attendance at most of the services has been small. We hope our attendance improves with the coming of spring.—Ermina Miller, Junior, W. Va., March 20.

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# GOSPEL MESSENGER

VOLUME 91

...

APRIL 25, 1942

...

NUMBER 17



Photo by E. G. Hoff

In the  
Bluegrass  
Country . . .  
For Many  
a Possible  
Scene on  
the Way to  
Annual  
Conference

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# Around the World...

• • •



**Emperor Haile Selassie** has invited the return of United Presbyterian missionaries to Ethiopia.

The script of radio's *Light of the World* program, a serial dramatization of Bible stories, is scrutinized by a consulting board of three authorities, Dr. James H. Moffatt, Rabbi Abraham Burnstein and Rev. John La Farge.

A growing decrease in the ranks of Canadian clergymen during the past 16 years is causing serious concern among leaders of the United Church of Canada. By next June, 131 pastoral charges will be without the services of ordained ministers.

Several leading churchmen have been arrested in Holland following protests by Dutch Catholic bishops and Protestant leaders against attempts on the part of Nazi authorities to gain control of the nation's Christian schools.

Cull potatoes left after the large Idahos are selected from the crop will be salvaged for the manufacture of industrial starch. A closed down beet factory in Utah will be utilized in large measure for the manufacturing process.

Four out of every five houses built in the last six months in the United States were made to sell for under \$6,000, according to statements of the National Association of Real Estate Boards. One out of every twelve houses was built to sell for less than \$4,500.

In a prison camp in Germany, a French officer, who had been an archeologist in civilian life, has discovered prehistoric remains of exceptional interest on the grounds of the prison camp. With a number of assistants, he has undertaken excavations and unearthed many utensils of the early Neolithic period.

Religion is the only force in the world today capable of providing individuals with the "persistence" necessary to stand by their convictions—despite all odds, Prof. Edward C. Lindeman of the New York School of Social Work (Columbia University), said recently. Prof. Lindeman is regarded as one of the country's leading social scientists. "What other fields of endeavor," he asked, "have produced such men as Berggrav, Von Galen and Niemoeller? There is a definite 'back-to-religion' trend in the field of social science today," he asserted. "Social workers are paying more attention to the religious implications of their job than ever before. At war's end it will be the joint responsibility of religion and the social sciences to work together." Speaking further, he said that religion must teach its principles so that the man on the street can grasp its message; it must be unadorned by abstract terminology.

Of more than 400 churches destroyed in Spain during the Civil War, 26 have been entirely rebuilt and 181 entirely reconstructed, the Vatican radio announces.

Swedish missionary work is increasing despite the war. About a thousand missionaries were active in remote countries during 1941 as against 900 during the previous year. Four hundred are stationed in Africa; 350 are active in China and 108 in India.

The first Sunday religious service for government employees required by the war emergency to work on Sunday was held in the national capital recently. The service was held at the direction of the chief of chaplains of the United States army. It was conducted in one of the buildings used by the war department during the lunch hour.

The American Mother for 1942, selected by the Golden Rule Foundation, is Mrs. William N. Berry of Greensboro, N. C. She is the mother of 13 children. A leading citizen of her state, she is a director of the Y. W. C. A., a member of the women's club, the Catholic Daughters of America, and local clubs. She assisted her husband in building a large coal business of which she is secretary-treasurer.

The most widely read Catholic publication in the Netherlands has been forced to suspend publication by the Nazi authorities in Holland.

In the diocese of Chelmuo, Polish Promorze, according to the Catholic Herald, there are only 60 priests left for more than a million Catholics. The suffragan bishop Dominik, who was in charge of the diocese, has been deported and interned in Gdnask.

Prizes totaling \$150 will be awarded by the Hymn Society of America for the best new hymn texts submitted before Oct. 1, 1942. Awards will be made in three separate categories: hymns expressing Christian faith in a time of stress, hymns reaffirming the world-wide mission of Christianity and hymns of personal Christian dedication.

Despite war, the famous desert bus line of the Nairn brothers has continued to run between Damascus and Baghdad. Norman and Gerald Nairn, New Zealanders, went to that part of the world at the time of the last war and have been there ever since. Now they run two enormous American built buses which cost \$50,000 each. The passenger fare is \$40 for the 540-mile trip. Less elaborate buses and trucks are also operated by the brothers for freight.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

APRIL 25, 1942

Number 17

## » » Editorial « «

### Unnatural Men and Natural

MEN need regeneration and conversion, not because they are naturally bad but because they are unnaturally bad. Only when they live in fellowship with God do they live naturally. Living in sin is unnatural, abnormal, contrary to the real nature of man as God designed it. He was made for something higher.

Oh, yes, we know what some English translators have made Paul say about the "natural" man not receiving the things of God. But one does not have to be a scholar to see that Paul means here the carnal, sensuous, unspiritual man, the man who lives on the sense plane. Such a man is a perfectly natural beast, but he is not a natural, normal man.

It was when the prodigal son "came to himself" that he began to feel and act toward his father as a son should. Any man who seeks God by way of Jesus Christ will find him and at that same instant he will arrive at his own true self. He will then be a truly natural man.

E. F.

### Not Literal but Full

HAVE just read two interesting articles, one urging the necessity of full obedience to God's commandments, the other promising literal fulfillment of the prophecies. The most interesting feature of them is the adjectives "full" and "literal." We like the first one very much. We are not so happy about the second.

In fairness it should be noted that both writers apparently think full and literal mean the same thing, so that it was an accident that the first chose more wisely than the second. It is a pity that both have not studied their Bibles more carefully, the more so since they are so zealous for the whole truth. They want it all, God bless them. They don't want it watered down or explained away.

Jesus would have loved them, just as he did a certain other misguided young man who thought

literal obedience was full obedience. Jesus came to fulfill both the law and the prophets, that is, to fill them full. This he did, not by fulfilling them literally but by filling them full of the truth which the letter could only partially express.

The Word of God is sure and steadfast. Its commandments must be obeyed. Its prophecies will be fulfilled. It is too bad, too awfully bad, when a shallow literalism keeps us from entering into the deep heart searchings of the former, or from enjoying in anticipation the surpassing richness of the latter.

Our God is able to do exceeding abundantly above all that we ask or think. Let's trust him.

E. F.

### What It Means to Accept Christ

If those who have presumed to do so, really had, how different the world would be today!

The hindrances are of two kinds. One is intellectual, theoretical, theological. The other is volitional, practical, moral. One is rooted in misapprehension; the other, in faintheartedness. One reflects confusion of thought; the other, weakness of will.

These two sources of difficulty are quite congenial companions. They often walk along together, arm in arm. They easily merge into each other, so easily that one may not always be sure which is the controlling factor.

Acceptance of Christ is acceptance of all of him, his claims and his program, his teaching and his practice, his way of thinking and his way of living. It is so often trimmed down to a small fraction of him, sometimes an inverted fraction at that!

A certain dear brother, now gone to rest, in telling how he had accepted Christ as his personal Savior and Substitute, always had much to say about the finished work of Christ. He was so afraid some one might think he had done some-



thing meritorious himself. He meant it well and was feeling after an important truth, but his thinking was sadly confused. The church has had no greater champion of this doctrine than Paul, but he did not understand Christ's finished work as this brother did. He even found something lacking in the sufferings of Christ and rejoiced in the opportunity to have a part in supplying that lack.

There is a great truth in the doctrine of substitution. There is also a great temptation to distort this truth into falsifying the character of God. The truth in it is that God's forgiving love must take the place of the goodness which the sinner cannot offer. The distortion is that the sinner must be reconciled to a legal system, whereas he is in fact reconciled to God. The scales of justice are not balanced by substituting the righteousness of the innocent Christ for the lack of it in the guilty sinner, but when the sinner chooses that righteousness and determines to seek it for his own, the condition which makes forgiveness possible is fulfilled. That is a genuine acceptance of Christ.

Alas for good intentions and human weakness. What Christian does not know too well the never ending conflict between them, the conflict which that great Christian who wrote Romans seven also knew so well. But is weakness of the flesh the only cause of the tragic moral failure we find in Christendom today? Men's hearts are indeed failing them for fear of what they see coming upon the earth. The call for courage is loud and constant and the shortage in that precious virtue is everywhere apparent, but is that all? Have we truly understood what it means to accept Christ? Have we grasped the full implications of this momentous decision? To choose the righteousness of Christ, which is none other than the righteousness of God, to seek it and his kingdom, which is none other than his rule in the lives of men everywhere, is such an all-consuming, all-commanding choice. Do we know what we are saying? Is this what we live for now?

Christ had his way of thinking about God, of loving him and trusting him. If we have accepted Christ, that's our way too. Does it suffice us to have been shown the Father, as Philip said this would suffice him? Or do we, like Philip, not know that in Christ the Father has been shown us? Christ had his way of dealing with men, all men, evil men with all their hate and treachery. If we have accepted him, that's our way too. When he comes in some unexpected way, will he find faith, that kind of faith, on the earth, in us? He will, if we have accepted him.

Christ is indeed a very personal Savior. When we accept him he receives us into his fellowship, one by one. His spirit takes possession of us and we make his aims our own. His righteousness becomes our supreme life objective. God does not wait upon our achievement of it but because we hunger and thirst after it smothers our confession of failure with his forgiving love. We are saved by grace, not of works, lest any man should boast. This is real, not legalistic, substitution. This is genuine repentance, turning away from sin toward righteousness. This is what it means to accept Christ.

E. F.

### Finding What Needs Emphasis

THE interplay of suggestions among readers of this paper as to the truths or doctrines which ought to be stressed most is very interesting. What should be preached and taught and written about and thought about by the members of the church? That is, what should have the stronger emphasis? Opinions on this point differ widely.

One reader names several subjects prominent in current discussion and protests against this tendency on the ground that very little is said about these subjects in the Scriptures. He then proposes other subjects which ought to have more attention, subjects concerning which less is said in the Scriptures than concerning the ones he objects to. This is amusing as well as interesting, and all the more so because he is so innocently unaware of what he is doing. His mind has moved so largely in the little circle of the topics he proposes that he really thinks they are the main subjects of Scripture teaching.

Rightly understood, the standard by which this reader meant to measure the importance of subjects is certainly a good one. Concrete issues do indeed change much with the passing years, but the basic truths and doctrines which were central in the thought of Jesus and Paul and Peter and John should be central in our thought and teaching. Does not the New Testament compass "the whole gospel" and present it in well-balanced proportion? Why should there be any question then as to where to put the emphasis? There would not be, if we could read this with open minds.

Suppose we try a little harder to do this. Forgetting for the moment our inherited and otherwise acquired ideas on this matter, let us find out, first of all, just what Jesus said and how much he said it. Do the same with all the rest of the New Testament teaching, noting carefully in all this what the main lines of emphasis are. Should not such an inquiry find the right answer to our question?

E. F.



## God and Our Leftovers » » »

BY HOWARD H. KEIM, JR.

IDOLATRY has been the worst sin of every age, including our own. It is the worst because it is the most subtle and the most common. It is the sin of putting something or someone above God in our scale of values. It is the easy habit of giving God our leftovers.

Leftovers are to be conserved. Frugality has always been a virtue. Joseph saved Egypt from famine by conserving the leftover grain of productive years. Jesus asked his disciples to gather up the leftover food after feeding the multitudes. Modern industries are likely to succeed in proportion to their ability to turn leftover materials into some marketable product.

To waste leftovers is a sin of which our age is tragically guilty. To destroy surplus crops and livestock in one area of the world while whole populations in other localities are hungry and naked is a gross sin. No age has offended more extensively in wasting surplus manpower, wealth, life and energy, than our own. Our mothers and grandmothers, without benefit of electric refrigeration, were real artists in conserving and making appetizing leftover food, which our age dumps into the garbage. But offering God the leftovers of a selfish life is a sin and an insult.

Isaiah pictures the foolishness of this sin. The carpenter cut down a tree of the forest. He used part of it to cook his meal and part of it to warm his body and with the *residue*, the leftover part, he made a god, before which he fell down and worshiped.

Offering leftovers to God degrades the worshiper. Such an act cheapens the worshiper's concept of God. If leftovers are our symbol of devotion to our highest God, as they are when we present them to God, then we certainly have little devotion. This kind of worship gives Stomach first place, Bodily Comfort second place, and God third place. Under such conditions God cannot be very important in the mind of the worshiper.

A man can be no better, nor can he rise any higher, than his ideals. One who has a third-rate conception of, and devotion to, God can have nothing better than a third-rate life. "As a man thinketh in his heart so is he." When we slide God down our scale of values we slide down with him. Actually, however, God is not affected; but we have degraded ourselves, in mind, heart and character.

We insult God by offering him our leftovers. Let us conserve them for our own use that we

may offer God more of our best fruits. He wants our best, and is abundantly worthy of our best. "The earth is the Lord's and the fullness thereof." To present him with our leftovers, the residue of what is already his, is to insult him and to show our own ungracious, ungrateful nature.

A kind man walking in the park met a hungry-looking, dirty, ragged urchin. The man held out his hand containing two large, luscious, red apples. He smilingly said, "Son, I want you to share these apples with me. Let us sit on the bench here and eat them together." As they sat down the urchin covered each apple with a grimy hand, sunk his teeth deep into one juicy apple while the other was stored safely in his far pocket. "Mister, dem's swell," he said, when he came up for air. Through with the first apple, he handed the core to his benefactor, and cut deeply into the second rosy sphere. Having shortly delivered the second core to the same gracious person, he departed with a hurried "S' long." The urchin in the park showed the same degree of magnanimity that many church members do. Whatever they happen to have left after satisfying themselves, whatever is of little value to them, is good enough for the Great Giver of all good.

Malachi said if you think that kind of giving is no evil, when the blind, sick and lame animals were presented to God, try presenting them to your governor. Send your apple cores to the President and see how greatly he is pleased! Send your leftovers to the king, and see if he will open the doors of the palace and receive you as an honored guest!

Our cheap, shallow, flimsy giving is the result of a cheap concept of God. We need a new vision of the Creator, who is from everlasting to everlasting, in whom we live and move and have our being. We need to see him high and lifted up. We need to seek first his kingdom and his righteousness. He only is worthy of our supreme devotion. How can we have so little vision and understanding as to offer him our leftovers?

Huntington, Ind.

## In Appreciation of the Faithful

BY ROSA M. BENNETT

"For he is Lord of lords, and King of kings: and they that are with him are called and chosen and faithful" (Rev. 17: 14).

WE hear so much about faith, but so little about the faithful. Pages, even whole books full of pages, could be written, sermons and more sermons preached about the faithful—those who are faithful to God, to the church, to families, to a



trust, or faithful to appointed and accepted tasks.

Unfaithfulness has been accented or emphasized so much, condemned and censured until there seems to be no time left to appreciate the wholesomeness, beauty and spiritual illumination of faithfulness.

Our good friend Webster would have us believe that the word *faithful* not only means full of faith; disposed to believe especially in God, but also—true in allegiance, and firm in adherence to promises, and worthy of confidence and belief.

Consider being faithful to an appointed and accepted task. The corporate church has many tasks, work so varied that people of different abilities, talents, or capabilities are necessary so that there may always be a forward movement; and those who are called do the things that when summed up make the active or working elements of the church itself. We cannot and should not think of the church as a machine; but if we were to liken it to such, many of the faithful would be the working parts, and others the oil for efficient productive work. The small task must be done to the best of the ability of the worker, for surely no one could be worthy of a larger trust if he failed to do, or ignored the simpler commissions entrusted to him. To be worthy of confidence and belief—this is to be faithful.

Factions as well as fractions can break up a whole—factions when the integer is a church, fractions if merely a number. The faithful will ever strive to escape the nets of machinations of intrigue or cabal. Cleverness is not necessarily akin to spiritual capability or qualification. The truly faithful will always strive for a higher degree of holiness.

How long can we remain on the same spiritual level? We should be careful that a kind of spiritual self-satisfaction does not tie us to a certain level. As long as we have an inextinguishable desire to do better things, as long as we feel within ourselves the burning need of a constant spiritual upbuilding, the level is continually rising; but if we take away or do without this desire, this need, then we delete a portion of spirituality and of a necessity the level is lowered. The question is entirely personal—to build or not to build; to create or to destroy; to press forward or to lag or fall behind; to heed or repudiate the still small voice.

Some lead such lean or mediocre spiritual existence that the only way they can bolster up their own self-esteem is by finding fault with others who are truly striving for greater spiritual existence. The truly faithful do not have to

anathematize their brethren to retain their own self-respect.

Do you build or tear down? Do you create or destroy? Are you faithful to tasks appointed and accepted? Rather, am I building or tearing down, am I creating or destroying, am I faithful to the tasks appointed and accepted?

To be faithful is to be firm in adherence to promises—promises to God, to the church, to your fellow Christian workers. Which would make the larger volume, the promises you have kept, or the ones you have broken? Excluded from this category are the light or foolish promises; but how about the promises you made to God when you were under deep spiritual conviction, or when the stress and toil of life seemed about to engulf you? Or the opposite, when life seemed so good, so worth while, so desirable? One is not always allowed to pick up broken strands of life and reweave them into a creditable life-tapestry. We cannot—with impunity—fail in being faithful.

Copley, Ohio.

## A Study in Defense

BY JAMES M. MOORE

IN these days when increasing efforts and preparations for national defense result in greater feelings of insecurity, it might be well to pursue a careful study of some neglected lines of defense that have always worked when tried. To get the larger benefit the suggestions here given should be followed in a rather extended study.

We are told in 1 Sam. 7: 3-14 how Samuel led Israel to rebel and come out of a long period of servitude under the oppression of the Philistines. The program of resistance included seven definite things: (1) a gathering together; (2) pouring water on the ground as a symbol of their undone condition; (3) fasting; (4) confession of sin and sincere repentance; (5) with Samuel sitting as judge, settling a lot of personal feuds; (6) offering a sacrifice to God; and (7) prayer. It did work, and Israel was delivered. No weapons were used until after the Philistines were really put to flight, and the weapons would not have been needed then.

We might well study in 2 Kings 6: 8-23 how the king of Israel through the counsel of the prophet Elisha conquered the Syrians by banqueting his hungry captives and letting them go back home. In that connection we should consider Prov. 25: 21, 22: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." We might



see a new meaning in this Old Testament proverb, which Paul in Rom. 12: 20 so beautifully commends for the guidance of the followers of Christ.

Calvin Coolidge in his 1927 message to Congress said: "A spirit of generous consideration is a more certain defense than great armaments. . . . We know that peace comes from honesty and fair dealing, from moderation, and a generous regard for the rights of others."

Then again, there is much food for thought in the account of King Jehoshaphat as given in 2 Chron. 17-20. Three things might well be learned from these four chapters:

(1) How in chapter 17: 1-11 Jehoshaphat through personal devotion to God and a promotion of a study of God's law throughout his kingdom strengthened his position so that the nations around voluntarily sought his friendship. This reminds us of the statement of Horace Greeley, American journalist and political leader of a century ago: "It is impossible mentally or socially to enslave a Bible-reading people."

(2) We might well ponder how as recorded in chapter 18 the great standing army which Jehoshaphat then built up got him into a very serious difficulty. His son had married a daughter of Ahab and Jezebel (2 Kings 8: 18). With that relationship he would find it difficult to refuse Ahab's request that he help him in battle. He went into this battle against the advice of God's prophet Micaiah, and almost lost his life. It did result in Ahab's defeat and death.

(3) Through this former experience and with the rebuke of God's prophet Jehu, Jehoshaphat learned a great lesson. So many never learn. But Jehoshaphat began with redoubled diligence to promote righteousness and justice in his realm (chap. 19). When three nations combined to invade Judah, Jehoshaphat with no army to meet the oncoming foe, resorted to prayer. According to the instructions and promise of God's messenger, the people of Judah went out to meet the enemy with songs of praise on their lips. God took care of the enemy, without his people having to fight (chap. 20).

Some over a year ago a Pennsylvania pastor of another denomination proposed in a sermon that an army be formed of those who are willing to die without killing. He expressed his readiness to join such an army that would go out to meet the invader unarmed except for New Testaments in their hands and a hymn like A Mighty Fortress Is Our God upon their lips.

Another profitable study would be that of the experience of Hezekiah as recorded in 2 Kings 18 and 19. Assyria, the great aggressor nation of the

day, in its campaign of conquest was conquering one nation after another. Its army had overrun the northern kingdom of Israel, and had carried the people captive. It was now threatening Jerusalem. With Assyria's storm troopers and blitzkrieg it looked as if resistance would be hopeless.

But King Hezekiah appealed to the prophet Isaiah to pray, and he himself went into the temple, spread out before God Assyria's threatening message, and prayed. And all this when we can imagine some people thought he ought to be getting his army ready. The fact is, the house of God is a good place to go, no matter what the trouble is.

The result was that an angel of God destroyed the Assyrian army and protected Jerusalem. The greater the faith in God, and the more diligent God's people were in doing the right, the less they had to resort to weapons.

On the other hand, the less a nation honors and trusts and obeys God, the greater the need for defensive armaments. Here is part of the explanation for the present-day rush for armaments.

We who believe in this moral and spiritual defense ought to be as diligent in building as are those who trust in the defenses that fail. When all else falls, our faith in God will stand.

Furthermore, when the enemies of God's church and people become confused and begin to destroy each other, it would be well if we would stand still and see the salvation of God. We ought also to be ready to make the most of the opportunity "that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

*Lititz, Pa.*

## The Musician of the Soul

BY HENRY C. ELLER

THE king was in trouble. Something akin to conscience was tormenting him. Disobedience had struck notes of discord in his heart. The prophet's words rang again and again within, "Behold, to obey is better than sacrifice."

Servants of the king, observing his bad disposition, suggested that music would cheer him up. So Saul sent for David. He was found to be both handsome and an excellent musician. "David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

Later, David himself was greatly troubled. Sin had found him out. His harp was not sufficient. Confession before the prophet did not satisfy. In sore distress he turned to the Shepherd of his soul. Of his experience he sings in the twenty-



third psalm. "He restoreth my soul." Having a soul in harmony with God and man, the "sweet singer of Israel" lives on to bless mankind in every generation.

The Lord does have a way of making melody in the souls of men. Great music is native to the Christian religion. How different from the jazzy monotonous tones and tunes of the non-Christians are the "psalms and hymns and spiritual songs!" "Music is a most wonderful language," says Ida Whitcomb, "for it can express more emotion and intensity of feeling than any other language." No doubt you can witness to the comforting, soothing and saving power of sweet music to a sad, sick or lonely soul. Probably more hearts have been drawn to the Lord through the influence of Christian music than all of our preaching and teaching combined.

There is a Musician of the soul. He is able to use stringed instruments and the human voice today. He is not dependent upon either. He is not a musician, but *the* Musician. All other musicians, whether men or evil spirits from the unseen world, are faulty and bound to bring discord to human life.

The human heart is like a stringed instrument. It is either in tune or out of tune. Many bleeding hearts, painful experiences, sick and dead bodies are living witnesses to the yielding of heartstrings to the wrong musician. Paul refers to this truth in Rom. 6:16, where he says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

An old story tells of a man who through carelessness wrecked his violin. All his efforts at restoration, as well as those of his friends, were failures. At last, by great sacrifice, he made the long trip to return the old violin to its yet living maker. Soon the touch of the master's hands had restored every broken fragment and tuned every string.

That is a parable of life. Every troubled soul must return unto its Maker. "All things were made by him and without him was not anything made that was made." He knows of what and for what purpose you and I were created. Apart from him life wrecks itself. The only hope for harmony and restoration is in him, the Master Musician of the Soul.

None can satisfy but Jesus. The seven devils must have done their worst in the soul of Mary Magdalene until the touch of the Master's hand restored her to humble and peaceful submission at his feet.

The Lord Jesus made many efforts to get the heart of Peter attune for that wonderful message on the day of Pentecost when three thousand other hearts yielded themselves as instruments in his hands.

There has not been a greater instrument in the Lord's hands since the day when Paul yielded all of his heartstrings to the Master's hands on that Damascus road.

What saving grace went forth from the life of the Samaritan woman at the well when Jesus had finished restoring her soul to the harmony of heavenly melodies! "Many of the Samaritans of the city believed on him for the saying of the woman, which testified, He told me all that ever I did."

Christ is really an expert in heavenly melodies. He is able to soothe our feverish ways and restore individuals to "the joy of thy salvation," as well as society to the kingdom of God on earth. He is making request to restore and play upon the strings of your soul. Each soul must answer "I will" before he will take the controls of our being.

It is said that Mendelssohn, one of the world's greatest musicians, once visited an old cathedral in Europe. He made request of the organist in charge to play upon the great organ. He was forbidden until repeated requests were made. But with the touch of this master's hands upon the keys, there pealed out such unheard-of strains, glorious beyond all description and moving to the depths of all hearts, as the audience had never before heard.

Friend, your life is an organ of God. Christ has been chosen as the director of the destiny of your soul. You and I need only the touch of the Master's hands. Does he now have access to every part of your being? Have you really surrendered all: every thought, every habit, every individual way, every deed, all that you know and all that you don't know? Harmony is impossible short of our all. He must be made Lord of all: our hands, our feet, our tongues, our time, our talents, our possessions, our minds, our very inmost selves—our souls.

Surely the world's need for harmony and sweet-toned living has never been greater than today. Giving him control of our lives will alone guarantee harmony and peace within. But that is not enough. God needs a great orchestra. That means harmony in the home, in the church, in the community, in the state and in the world. Is not the world even now sick unto death from every kind of discord? Are not millions of ears listening for the songs of the redeemed? Surely the hour has struck for God's orchestra to begin playing with all of the skill at our command. The arm



of the Lord is uplifted. He is waiting for every eye to be "looking unto Jesus." We should yield ourselves anew as "a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

O soul of mine! O church of God! O troubled world! Send, send speedily for the Master Musician, the Shepherd King, the Anointed One. He and he alone can drive away every evil spirit and give rest unto our souls.

*Luray, Va.*

## "The Best Preachers in the World"

BY ALBERT C. WIEAND

A GOOD many years ago when the General Conference was to be held at Roanoke, Va., the Committee of Arrangements had asked the churches of the city of Roanoke to permit the use of their pulpits for the Sunday services by the visiting Brethren. So the ministers' association of the city took the matter under consideration. A good many of them were not familiar with the Brethren so there was some discussion. Finally one of the ministers who knew the Brethren well told the group, "Why, these Brethren ministers are the best preachers in the world. You needn't have any fears at all." And I think after the Conference was over they agreed that they were among the best preachers in the world.

That was a good many years ago, before most of our ministers had college or theological education. Sometimes one wonders whether the preaching today is as good as that was.

Just recently I have been talking with a Ph.D. from the university. I raised the question with him as to whether the preaching today was as good as it was at that time. He believes with me, that years ago before our men knew anything except their Bibles, but knew their Bibles and especially the New Testament thoroughly well, that preaching was as good as anything that can be furnished today. In those days they would take the twelfth chapter of Romans, for instance, and give an exposition of it, making effective the applications to everyday living.

We also raised the question as to whether or not too many sermons today are not made out of sociology or psychology or the newspaper or the magazine or the latest book that the educated minister has read. In short, do our ministers today preach the Word? Do they know it thoroughly enough to preach the Word? Do they daily live it and read and meditate upon it as much as their forerunners did?

I have listened to a good many sermons in my lifetime, but I doubt whether I have listened to

fifty that were worth listening to which were not expository sermons. Somehow there is something in the Word of God itself which when brought down in a telling way to the human conscience goes deeper than the latest thought of the newspaper, or of the science hall, or of the magazine, or echoes of the forum where political questions are being discussed.

Especially at this time when so many people are "seeing red," when people are under the social pressure and the war hysteria of the moment, in these days when so many people are carrying burdens and sorrows and debating questions of conscience and of life or death for themselves and their loved ones, certainly in these days it is very important to look away from the temporal to the eternal, from man's word to God's Word, from that which has ephemeral value to that which is abiding and eternal.

Today there are so many voices and much insincerity in radio and press. The church gets little consideration and many of the eternal principles of life are forbidden. They are tabooed in conversation and in the public press until one sometimes doubts that we still have freedom of the press, or freedom of speech, or freedom of worship, or freedom of conscience. Certainly in these days when we are up against all kinds of questions of eternal dimensions, we do need to know what God's eternal Word has to say. If we must obey God rather than men, then we must know what the will of God is, or what God has to say. Unless we are doubly careful at the present time we shall be swept off our feet and into the maelstrom of popular opinion which is anything but in harmony with the will of God and the eternal principles for which Jesus Christ came and lived and died.

*Bethany Biblical Seminary.*

## What Price Convert!

BY ROLAND L. HOWE

I WAS much interested in the following item in the Around the World column some months ago, or for the July 19 issue of the Messenger:

Statistics reveal that "it takes about 100 Presbyterians twelve months to add to the church one member, and costs \$675 for every one added on confession of faith."

I do not understand the bases of calculation in this statistical revelation, because the method of arriving at the cost is not explained.

However, as I have the basic figures available, after much labor, I am moved to reveal the cost to the First Church of the Brethren in Philadel-



phia during the 128 years of its existence since 1813. I shall also attempt to explain the process.

At the very outset, one must not forget that we are dealing for the moment with cold figures; and that long before our insignificant so-called personal contribution, it cost the Son of God for your conversion and mine, untold suffering and a cruel death on the cross.

If we take the sum total of the single item of overhead and maintenance expense for the 128 years—leaving out the cost of real estate and buildings, all contributions to missions and benevolences, and the hidden value of personal service not reimbursed—namely: \$216,380.19 as the dividend of a simple problem in division; and, as the divisor, the total accessions by baptism—1,676, we develop a quotient of 129, which may fairly represent the known cost in dollars of each convert by this method.

It is found that 131 were on the church roll at different times years ago, but lack any evidence of the nature of accession, whether by baptism or certificate, and I have included these among the 1,676 baptisms as a fair concession to the point illustrated.

Furthermore, if we reduce the 128-year period to days, we have approximately 46,720. Using this as the dividend and 1,676 as the divisor, we have a quotient of twenty-eight, which fairly represents the average lapse in days from one conversion to another—or approximately thirteen a year.

It seems clear that in addition to the freewill service which every member should render in some form to his church, he should recognize his debt toward the average dollar cost of conversion, and be a liberal contributor to that expense. It is to be kept in mind that this is the bare burden of operating the church as a going concern, and must be normally faced and paid for before anything goes out to missions and benevolences.

A brother, moved by a current evangelistic wave, was trying to help build up his church by way of persuading a friend to join. It is not evident that he stressed the incalculable benefits to be derived, but he did make it clear that he had been a member for eleven years and so far it hadn't cost him a penny! In the words of the famous Sam Jones, whose pronouncement I heard years ago: "The Lord have mercy on his poor stingy soul."

Similar cost in recent years has been greatly increased. Taking the overhead for the eighteen years to December 31, 1940, namely: \$100,229.14, and dividing it by 225, the number of accessions by baptism during that time, we have a dollar

## Give Us Love

BY MERTA E. LEWIS

Oh, God above,  
Implant thy love  
In every human breast;  
This fanned to life,  
Can banish strife,  
And bring content and rest.

Oh, God in heaven,  
May speed be given  
To justice, truth and right;  
Oh, may their power  
Make tyrants cower,  
And cease to rule by might.

Oh, God, we ask  
That we may bask  
In the dawn of a new day,  
When love shall reign  
And not in vain  
Seek suffering to allay.

May tyrants feel  
The call to kneel,  
And thus to prayer be driven;  
"Thy kingdom come,  
Thy will be done,  
On earth as 'tis in heaven."

Weiser, Idaho.

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expenditure per accession of \$445! It is also of interest to note that the number entering the church by baptism during this eighteen-year period of maximum expense is no greater than the average for the entire 128 years—granting correctness of survey and calculation.

In the foregoing dollar division, the money diverted to missions and benevolences is left out because its influence is outside the local boundary of the church, and its value in effecting accessions is indeterminate. The permanent investment in real estate and buildings, however, has not only joined from the beginning in the burden of expense, but it continues to project its contribution into the indefinite future.

At the present site, the third since the organization of the congregation, we have a fixed investment of \$71,527.77. It would seem fair, therefore, to reduce this capital item to the basis of an annual income at a modest rate and multiply it by the number of years in any given period. Adding the amount thus obtained to the overhead and maintenance expense for the same length of time, we develop a new dividend in the division problem. Let us try it: Shall we assume that \$71,527.77, safely invested in some other way, would return, say \$2,800 annually. Multiply this by the 18-year period and we have the goodly sum of \$50,400. This amount added to the overhead ex-



pense of \$100,229.14 and divided by 225, gives us another individual accession cost of \$669! This seems almost unbelievable; but figures have a way of springing surprises. How strikingly near it comes to the Presbyterian statistics quoted, and no aim was made to match them either!

Of course, throughout any period cited, the current member-enrollment enjoys all the privileges of fellowship and worship made possible by the original outlay for plant plus the current expense of keeping it going.

In this rather crude and admittedly grotesque method of counting the cash cost of conversion, no attempt is made to estimate the loss through withdrawals for whatsoever cause. But from the known numerical point of view, it is painfully great.

These different phases of the problem of cost give occasion for pause! There are other phases, too, not touched upon in this brief, which give still more pause.

Philadelphia, Pa.

## How Many Apostles Are There?—16

BY I. N. H. BEAHM

ON THE surface, it seems Jesus did not have much material to choose from. We see that Bethany was not yet established. He had only ordinary men to select from. Still he used this ordinary resource. Ordinary men from the ordinary crowd was, it seems, his only opportunity for his ministry.

Jesus used extraordinary effort and wisdom in getting "the twelve."

In Luke 6:12, it is found that "he went out into a mountain to pray and continued all night in prayer to God." This was a supreme effort.

"When it was day, he called unto him his disciples, and of them he chose twelve; whom also he named apostles" (Luke 6:13). Marvelous selection! Why did he not get them from the learned class up in Jerusalem? Let the ministerial board answer. In Matt. 10:1 it is found, "and when he had called unto him his *twelve disciples*, he gave them power."

Why does not our board give newly chosen men power? Let them answer. Now we have "the twelve."

Then at about the crucifixion time, Judas dropped out. Hence there were but eleven left, as we can see in Matt. 28: 16. Then some fifty days later Matthias was chosen to "take part of this ministry and apostleship from which Judas by transgression fell." Thus it is seen that Matthias became the great substitute apostle, or No. 13.

Later on, we find in Acts 14:14 that Barnabas and Paul are apostles.

Therefore, there are now fifteen.

Barnabas, No. 14, acts to hold the Jewish brethren and the Gentile brethren together. He becomes the great mediator apostle.

Paul is the great apostle to the Gentiles, as No. 15. Let us notice how Paul the apostle eliminates himself from "the twelve" as in 1 Cor. 15:8.

In Heb. 3:1 Christ Jesus is himself "the apostle and High Priest of our profession." Jesus is the super-apostle—as No. 16. *Apostle* means one of high official rank sent for a great purpose. Jesus Christ sent "the twelve." The Father sent the Son.

Peter, James and John were the inner circle of the twelve. Peter was chief of the twelve. Matthias was the proxy apostle. Barnabas was the go-between or mediator apostle. Paul was the great apostle to the Gentiles.

Christ Jesus was and is the super-apostle, or the High Priest apostle—the apostle over all other apostles.

Therefore, the question—How many apostles are there? is answered thus—There are sixteen apostles.

Is this new to you? Then turn to the New Testament as referred to above and find that there indeed are sixteen apostles.

Nokesville, Va.

## Changes in Twenty-Six Years

BY GRANT MAHAN

SOMETHING more than twenty-six years ago I received the following letter:

Elgin, Ill., July 26, 1915.

Grant Mahan,  
Omaja, Cuba,  
Dear Brother:

We regret exceedingly to return this article, but under the circumstances it becomes necessary for us to do so.

The article within itself is all right, but you remember that your appearance at the Hershey Annual Meeting with a coat out of order would give occasion for hundreds to criticize you most unmercifully. You have been criticized on that account as it was, and to publish your article would make the situation all the worse.

In order that articles have the proper result among our readers, it is deemed reasonable that those who write on departures from plainness should, themselves, line fully up with the method adopted by the church to maintain this plainness.

Bro. D. L. and I have consulted concerning your article, and what I am saying is in keeping with his judgment. We hope you will receive our decision in this particular with all kindness.

Yours with love and best regards.

J. H. Moore.



That is the kind of letter I like to receive. Both these faithful brethren were very dear friends of mine. I lived in the same building with Bro. Miller during my school years at Mt. Morris. He was a faithful friend, one who exercised a father's beneficent influence over me to the end of his life; and I feel the influence still when I re-read one of his letters. It was through him that I came to the church when I did. We really had no church near us in Colorado. The memory of my grandmother and the influence of my own mother and Brother Miller made it impossible for me to do otherwise. From the very first he and I became fast friends; it was a friendship which lacked only five weeks of lasting forty years, till the Lord called him home.

I did not become well acquainted with Bro. Moore until about ten years later. After I entered the printing house we learned to know each other well. Then later we were more closely associated, he as editor and I as his associate editor of the Gospel Messenger. We worked together harmoniously while I was in the office, and afterwards. We corresponded until he, too, passed on. One of my most pleasant visits with him was about a month before his death, in his Sebring home; we spent the greater part of a day. And then came the last farewell for this world.

These men could not have been true to their trust if they had printed my article. (I might say just here that the reason I went to the meeting as I did was that an order coat could not have been found in Cuba.) The Messenger was "Set for Defense of the Gospel," and the efforts were to hold as close as possible to a way of life that marked the membership as a body separate from the world. So the editors were but doing their duty when they refused to print my article, even though they pronounced the article all right. Sometimes it is difficult to see these things in the right light, and that is especially true when we are adversely affected. Yet the principle must stand and be lived up to.

But even in those days there were many inconsistencies. At that meeting I talked with a brother, an elder, who held a high position in the church. I did not know then that I should write the article in question, and I certainly did not know that it would be rejected for the reasons given. But this elder wore his beard much more in style than my coat was. I wonder whether, if he had had the judges, he would have worn it that way. But the changes have been coming right along, and more rapidly during this last quarter century than ever before; and it seems that the end is not yet.

But isn't it time we were stopping for a little

while to see whither we are going? We seem to have lost our bearings. At first it seemed to be rather a drifting with the tide; but now it has gone from the drifting into the current, and the current grows steadily swifter. Everything indicates that the rapids are near us.

We know that the falls come, and then the whirlpool, which reminded me of the descriptions given by Dante of the writhing and twisting of souls who go to the inferno. But the water goes on, out through another river and into the ocean where it is lost. At times it seems to me that it is becoming that way with us; we have gone from our source out into the ocean, where we are losing our identity as a people separate from the world. "Ye are not of the world, even as I am not of the world." But we are becoming more and more like the world. We are no longer a people who feel themselves to be called out from the world.

There is much talk, much planning to make the world better; but we cannot see that all of it has kept the world out of the church and the church out of the world. Our Authority does not give his assent to any such plan as saving the whole world at a time. We cannot see that the world has repented of any of its sins. The cry was, "Repent, and be baptized every one of you." Have the people repented? Have they brought forth fruits meet for repentance? Are they showing any great sorrow for sins committed? Are they less a part of the world than they were before they professed to turn from it unto God? We are to know them by their fruits, and worldliness is not one of the fruits of conversion.

We need to think of these things. What were the followers of Christ told to do? Did we hear of him going about for pleasure? It means much to be like him. "He laid down his life for us: and we ought to lay down our lives for the brethren." We cannot be saved wholesale: "Every one of us shall give account of himself to God." To obey in part does not save. God knows those who are his, and when the time comes he takes them. "The one shall be taken, and the other left." Good company will not save us; only full obedience can do that. We are not holding fast as we should, as we must, if we are to receive the reward. "He that endureth to the end shall be saved."

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"

*Homestead, Fla.*



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

## Chapter VIII—Brethren Are We

The July newspaper arrived at last, and Hans, red-faced and perspiring, seemed to be in a particularly jolly mood. Anna Elizabeth, thinking that she would soon have a book of her own to read, no longer cherished any resentment against him, and they had quite a pleasant little talk when his big wagon drove in.

"Ah!" he said, drinking deeply from the spring water Anna Elizabeth brought, "good this tastes. Soon it will be cider time again, not?"

"Apples are good this year," agreed her father.

"Some cider we will have when you come again," promised Henry, who was too much fascinated by Hans' horses to pay much attention to the conversation.

"Just talking with Michael I was about a little business matter," Hans told Anna Elizabeth, winking at her father.

"Will you see Michael then when he goes to Germantown?" Anna Elizabeth asked. "Do you live there, Hans?"

A shadow crossed Hans' broad face.

"Well, you see," he said, pushing back his cap to scratch his head, "a teamster lives sort of here and there, if you know what I mean. But as for Michael," he went on cheerfully, "don't worry a minute. Keep my eye on that boy I will, sure."

"Michael does not need anybody to watch him," Anna Elizabeth said calmly. "But it would be nice if you went to see him then." She was leafing through the new paper as she spoke. "Father," she exclaimed in excitement, "here is a new book printed by Christopher Sower. A *German and English Grammar*. Maybe we could get that!"

"No grammar do I want," exclaimed Henry.

"Learn English too, will you?" cried Hans. "And what is this about the book?"

"Father is going to buy me one," said Anna Elizabeth proudly. "One for my very own."

"If we can manage it," her father added. "Go to Germantown I will now whenever I can well get away and see about many little things."

"Last month you should have been there, then," said Hans. "Conrad Beissel and twelve of the Ephrata people were there for a love feast. I did not see them myself, but all the people were talking. Right down through town they walked, and so pale and thin that they might have been ghosts. Men and women both there were."

"Strange," said Brother Landis, shaking his head.

"Strange!" Hans echoed the word explosively, and with a far different emphasis. "I could tell—"

He stopped abruptly and looked down at Anna Elizabeth, who was taking in every word, every inflection of his voice, and every glance. She seemed so alive, so energetic, so curious that it was a pleasure just to look at her.

"And some day to the cloister you will go then, I suppose," he went on, shaking his head mournfully, "and no more freckles on your nose, and no more laughing, and no more good cider and apple pie, and no more arguments with Hans."

Anna Elizabeth looked both astonished and annoyed. "I go to no cloister," she said with dignity. "Brethren am I."

"And so was Conrad Beissel, I thought," cried Hans.

"But not a good one!"

"Well, very hard it must be to be a good one!" Hans went on. "Ah! these sect people! And have you heard then about the New-Born minister going about farther up the river and yelling so? What next, I should like to know!"

"Well, what about the Lutheran ministers then, I should like to know," cried Anna Elizabeth, thinking of some of the things she had read in the Sower newspaper. "Are they so much better?" She had no intention herself of believing anything the New-Born minister said, but she could not allow Hans to attack all the sect people so. However, Hans went right on talking without even noticing her interruption.

"Always thinking up some new crazy idea about religion, and all the time the French stirring up the Indians in the west, and trouble coming just as sure as I am standing here. Grown men go into cloisters or shout themselves hoarse about visions, and there is the whole west waiting for us to come out and take it!"

"If the sect people who do not believe in fighting were out in the new valleys of Pennsylvania now, no trouble with the Indians would there be," Brother Landis said gravely. "But many and foolish are the ideas that some men hold, and I do not wonder that a Lutheran thinks so."

"Not about you am I talking," exclaimed Hans, changing his manner and voice in a moment. "It is as Anna Elizabeth says, you are different. And Christopher Sower is the best man in all Germantown, that I will say."

"So he is," cried Anna Elizabeth proudly.

"And no man like him there would be if there was not perfect freedom in religion," added her father. "So we get all this other."

"You didn't go out west yet," said Anna Elizabeth.

"Not any more this summer will I go," he replied. "Maybe not at all. What was it you said about not turning your back?"

"You can't," said Anna Elizabeth, sighing and thinking of the obstreperous Jezzy. She looked as if she would like to say more. "You just can't," she repeated.

"Maybe not," said Hans, shaking his head slowly. "And what about the wheat then?" he said to Brother Landis.

Anna Elizabeth went into the house thinking about all this talk. Hans was very wrong in many of his ideas. And yet, Anna Elizabeth reflected gravely, she undoubtedly liked him better than some Brethren!

Anna Elizabeth's experiences with Jezzy these nights were troublesome ones. Sometimes Jezzy was in a contrary mood, and she frolicked and plunged until Anna Elizabeth was as desperate and as terrified as she had been on the first night Jezzy had acted so. Sometimes Jezzy fairly came to meet her and walked along to the barn at a gait so staid and matter-of-fact that Anna Elizabeth, limp with relief that there had been no scene on that particular night, was almost as angry as she was on the other nights for being afraid. Sometimes she thought Jezzy was only playful; at other times she was sure the cow was possessed. Over and



over again she opened her mouth to ask her father about it, but always she changed her mind. More than once she began a conversation with Henry designed to lead up to a discussion of the eccentricities of cows, but never did she get to Jezzy's conduct. Night after night she closed the barnyard gate behind her and walked toward the house, thinking to herself,

By the desert ways revealing  
What is in thy heart,

and wondering how long she would have to wait to find out anything new and exciting about her own heart. If she once got her book, she thought perhaps she wouldn't be so afraid.

In the evenings after she had knitted a while, she memorized more texts from the Sunday-school cards, and more of the four-line poems which had been taken from Tersteegen's book of poetry and combined with the Bible verses. Then she would teach words and letters to Catharine and Joanna, and her father would listen to them part of the time, and probably Henry would call out numbers from the cards for her.

And so the weeks went by until late in August her father finally started for Germantown. Not only was he to care for his own affairs; he had the church money and was to bargain for the cow for the Widow Stamm also. Afterwards, she wondered why she should have been so surprised and disappointed upon his return, for she had had warning enough that the book was not a sure and promised thing. But she knew that her father would not even have mentioned it to her unless he was reasonably certain that he could buy it, and her eagerness to own one book, not in partnership with anybody but entirely by herself, overcame her natural shrewdness in guessing just about what the family situation was. When she remembered what her mother had said about the shoes, she drew comfort from the knowledge that her mother was always more cautious about spending money than her father.

Her father left on Wednesday, and he returned the following day. Thursday was a bad day for Anna Elizabeth. In the afternoon she snatched a few moments to look at the Sunday-school cards, and in leafing through the one hundred eighties, she found no 187.

"Mother," she cried, "who then has had the cards since last night?"

Her mother was busily at work out in the yard with the flax, rinsing and bleaching, and Anna Elizabeth knew it was only a few minutes until she would be asked to bring more water.

"The girls had them this morning while you and Henry were in the garden," answered her mother. "Come on then, with the pails again."

Anna Elizabeth came out with the cards in her hand instead.

"No 187 is there," she exclaimed. "Where can it be, mother?"

"That I do not know," her mother replied rather sharply. "Put up the cards and come and help. Is this a time to read?"

Anna Elizabeth was leafing through this bunch of ten again. There was no sign of the missing card.

"Anna Elizabeth!"

Anna Elizabeth came up from the spring house with a pail of water.

"Mother, were the girls by the fireplace then?"

Her mother was both busy and tired.

"Now I do not want to hear another word about that!" she said. "Catharine got the cards, and when I saw them I put them back again, but there is no occasion now for a fuss over nothing."

"Nothing!" said Anna Elizabeth bitterly. "And not even read it, I had! What then may they have done to the two hundreds and the three hundreds?"

"Anna Elizabeth, sometimes—" Her mother set her lips and stopped talking. Anna Elizabeth went for more water.

That night when she went back for Jezzy, there was no cow to be found. She searched the grove of trees and looked at the fence, and finally, finding a place where the rails were not in position, she climbed over and continued her search in a piece of uncleared timber that stretched back beyond the pasture field farther than she liked to think. Henry had milked his cow and come back to hunt for her before she finally found the obnoxious Jezzy, calmly eating grass on new and apparently very satisfactory ground.

"Mother says to hurry in the house and see about the supper," said Henry.

Anna Elizabeth's legs were too tired to hurry very much, but she knew that not ordinarily would Samuel be left with the little girls, and she was worried herself. Her mother was doing most of the milking tonight in the absence of her husband.

In the kitchen Samuel was crying, and the mush was spitting and bubbling in the big iron kettle, and Anna Elizabeth burned her hand hurrying to get the coals brushed off the dutch oven and the biscuits out before they burned. After supper she washed dishes (the soft soap made her hand burn worse than ever), and then she sat down by the fireplace, too tired and excited and uneasy even to read. The girls were in bed before the sound of her father's wagon came up the lane. Both she and Henry jumped up to run out to meet him, but Anna Elizabeth paused on the steps. She sat down there, feeling suddenly sure that there was no book for her. It wasn't right to want things too much, she felt, and anyone who had set her heart on one certain thing as strongly as she, Anna Elizabeth, had was sure to be disappointed. She slowly went back into the kitchen.

Her father and Henry put the team away before they came in. Brother Landis kissed his wife and then stooped to Anna Elizabeth. The very kindness of his arm around her was confirmation of her fear.

"And so there is no book?"

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

"That's the store you're looking for right down there in the middle of the block!" said the policeman.

But it wasn't. The would-be customer returned to the street.

Outside the store a surprise awaited him. There stood the policeman. He had left his corner on a busy city street and walked half a block to correct an error.

After apologizing for giving the wrong information, he gave clear and accurate directions in a courteous manner.

New York, N. Y.



"Not this time," her father said, speaking with a rather obvious cheerfulness. "Later perhaps—"

"And the shoes?" she asked, looking at her mother.

"Talked to Martin Ritter, I did," said her father, still speaking cheerfully, "and asked him about costs, and he will be going through this neighborhood next month to do the cobbling. If we could mend some old ones now—"

Anna Elizabeth went over to sit on the floor with her back against the fireplace. There were no words to say. She didn't even feel like crying.

"See?" said Henry, coming over beside her and showing her a fine new jackknife. "Much better and bigger it is than the old one!"

So Henry got his knife even though she got no book.

"Anna Elizabeth," said her father, "we really needed another good knife. Henry is old enough to help make many things this winter that we must have, and a knife does not cost so much as a book. You will get your book yet if only you will be patient."

A jackknife was needed! Yes, that was true, and if only she had wanted something useful—needles, a handloom, a pattern for a quilt or a sampler, even, *anything* but a book—she too would have it now. She wished for the moment that she had never learned to read, and now at last she began to cry quietly.

The silence in the kitchen was an unhappy one.

"Anna Elizabeth," said her mother firmly, "more things you have to read than any other girl in the country. And ashamed I would be to act so! Did you —" The last words were addressed to her husband.

"Yes," he replied, sighing. "More it cost than we had thought, but then—"

A sudden suspicion flashed into Anna Elizabeth's mind.

"Not all the people paid their subscription money, I suppose," she exclaimed, "and father bought the cow anyway. And paid more money for it than was promised even! Brother Hammer I think did not give his ten shillings at all!"

"Anna Elizabeth," said her father, very sternly, "Brother Hammer never promised a shilling or even a penny in his life that he did not pay. Do not ever let me hear you speak so again!"

"It was the Kempfers who did not pay," admitted her mother.

"And they have not been to meeting all month," added her father. "So far away they are that we do not know what might have happened. No doubt they will bring their share next month. It is early for farmers to have much money yet anyway. So of course I took from my own money to make up the amount we needed."

"Brethren are we," said Sister Landis, sighing as her husband had done a few minutes before. "There was nothing else to do."

All her life Anna Elizabeth had heard these words, and now she was suddenly angrier than she knew she could be just at the sound of them.

"Yes, Brethren are we," she said between angry sobs, "and so we take care of our cows and the Stamms don't, and they get a new cow, and no book do I have. Brethren are we!"

"Anna Elizabeth!" That was her mother.

"Tired I am of hearing it," she declared, wiping her eyes defiantly. "And it is sorry I am to be born a Brethren! So there!"

"You do not talk to your mother like that, Anna Elizabeth," said her father. "Go to bed now."

"And one is not born a Brethren," added her mother. "Is it Lutherans we are, or Reformed, to be baptizing babies? No one is born a Brethren!"

Anna Elizabeth got to her feet and looked from one parent to the other while the force of her mother's words sank into her mind.

"So!" she said slowly, and marched out of the room. *Bridgewater, Va.*

## God Wants "Heroes"

BY CHESTER E. SHULER

Satan hates an earnest Christian. He hates anyone who spoils his diabolical plans, and an earnest Christian does just that. For an earnest Christian is in earnest about his job of being a Christian, and when you're in dead earnest about something you do that thing well.

An evangelist was holding a meeting in a country church in New England. He found among the deacons of the congregation the richest, most influential man of the entire community. Yet this same man was one of the most zealous, self-sacrificing members in that little church. Furthermore, he was noted throughout the community for his kindness and good works.

"Will you tell me, Brother —, just why you are pursuing a course of life so different from that taken by most wealthy men?" the evangelist asked of him.

"When I became a Christian," he answered, "and began to read my Bible in earnest and with full appreciation of its meaning, I read that I had been called into the vineyard of the Lord. So I made up my mind at once that I wasn't called there to eat grapes, but to hoe. And I've simply been trying my best to hoe ever since."

How we ought to praise God for faithful, earnest workers in his vineyard of the church: folks who are earnest enough about their jobs to work with a will; folks who are so interested in the success of the Lord's work that they cannot rest until they know it is going well; folks like the old lighthouse keeper who on his deathbed, when his own light of life was slowly ebbing away, suddenly inquired—

"Is the lamp burning in the tower?"

Assured that it was, he replied: "You know we must not let it go out tonight. Some one will be watching for it."

"It is lighted brightly as usual," they told him.

"Then I can rest," he said, as he slipped away.

How about the light committed to our care? Is it burning brightly? Are we in such dead earnest that we are anxious about its efficiency? Satan is delighted because so many Christians allow their "lights" to grow dim and uncertain . . . bedimmed by the fog of worldly associations, questionable practices, unclean habits. He hates the earnest, alive Christian who is careful to walk in proper paths, always to "keep on praying ground," always alert to see and avoid the devil's latest wile!

And godly earnestness is oftentimes nothing else except hard work. Neither genius nor chance nor cleverness can take the place of just plain hard earnest work in the Lord's vineyard.

And this applies to every Christian, whether a mighty preacher, or the church janitor. We are in his vineyard to hoe; to give, not just get.

*Winter Park, Fla.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, April 26

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Wayside Conversations.**—Luke 13: 22-35. Golden Text, Whosoever doth not bear his own cross, and come after me, cannot be my disciple. Luke 14: 27.

**Christian Workers, God, Our Partner in the Home.**

**B. Y. P. D., Religion in Group Movements.**

**Intermediates, The Things I Possess.**

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### Gains for the Kingdom

**Eight** baptized in the Mt. Joy church, Pa.

**Five** baptized in the Palmyra church, Pa.

**Three** baptized in the Covina church, Calif.

**Three** baptized in the Morrill church, Kans.

**One** baptized in the King Ferry church, N. Y.

**Four** baptized in the North Webster church, Ind.

**Two** baptized in the Independence church, Kans.

**Two** baptized in the Maple Avenue church, Ohio.

**Four** baptized in the First church, Glendale, Calif.

**One** baptized in the Spring Grove congregation, Pa.

**Six** baptized and one awaits the rite in the Chico church, Calif.

**Two** baptized and six received by letter in the Ephrata church, Pa.

**Four** baptized and two received by letter in the Mexico church, Ind.

**Two** baptized and four received by letter in the Pasadena church, Calif.

**Two** baptized and three received by letter in the Midland church, Mich.

**Three** baptized in the Oak Grove church, Ill., Bro. M. A. Whisler, pastor.

**Three** baptized in the Keyser church, W. Va., Bro. A. R. Showalter, pastor.

**Three** baptized and one received by letter in the Chippewa church, Ohio.

**Four** baptized in the Grand Rapids church, Mich., Bro. Homer Kiracofe, evangelist.

**One** baptized, and four received by associate membership in the Polo church, Ill.

**Seventeen** baptized in the Spring Run congregation, Pa., Bro. P. L. Huffaker, pastor.

**Eleven** baptized in the White Oak congregation, Pa., Bro. R. B. Pritchett, evangelist.

**Five** baptized in the Larned Rural church, Kansas, Bro. J. F. Baldwin, evangelist.

**Six** baptized in the Falling Spring congregation, Pa., Bro. Hiram Gingrich, evangelist.

**One** baptized and one received by letter in the Belvedere church, Los Angeles, Calif.

**Twenty-two** baptized at Swatara Hill, Elizabethtown, Pa., Bro. Abram Eshelman, evangelist.

**Eleven** received by baptism, six by letter, and one by right hand of fellowship in the Lima, Ohio, church.

**Fourteen** baptized and six received by letter in the Champaign church, Ill., Bro. Galen T. Lehman, evangelist.

**Thirteen** baptized in the Greenville church, Ohio, Bro. I. S. Long, evangelist; five baptized, Bro. G. L. Wine, pastor.

**Three** baptized, one awaiting the rite and thirteen received by letter in the Muncie church, Ind., Bro. H. Jesse Baker, pastor.

**Six** baptized and three received by letter in the Lebanon church, Pa., Bro. Wilfred Staufer, evangelist; Bro. Carl W. Zeigler, pastor.

**Nine** baptized and one reconsecrated in the Union City church, Ind., Brother and Sister G. G. Canfield, evangelists; Bro. D. G. Berkebile, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Milton Hershey** of Manheim, Pa., May 17, in the Welsh Run church, Pa.

**Bro. B. F. Waltz** of Germantown, Pa., May 10-24, in the Springfield church, Pa.

**Bro. Samuel D. Lindsay** of Timberville, Va., Sept. 27, in the Moscow church, Va.

**Bro. Ernest Muntzing** of Harrisonburg, Va., May 4, at the Emanuel church, Va.

**Bro. Clarence Fike** of Freeport, Ill., July 19 to Aug. 2, in the Stanley church, Wis.

**Bro. Jesse Whitacre** of Keyser, W. Va., June 22 to July 5 in the Koontz church, Pa.

**Bro. Phares Forney** of Lancaster, Pa., May 17, in the Manor house, Mountville congregation, Pa.

**Bro. A. Jay Replogle**, pastor, May 11-17, in the Beachdale house, Pa.; June 1-7, in the Maple Glen house, Pa.

**Bro. Clyde Weaver** of East Petersburg, Pa., May 10-24, at the South Annville house, Annville congregation, Pa.

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., April 26 in the West Greentree congregation, Greentree house, Pa.

**Bro. G. G. Canfield** of Elgin, Ill., June 30 to July 12 in the Romine church, Ill.; June 16-28, in the Pleasant Grove church, Ill.

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### Personal Mention

**Brother and Sister A. Wayne Carr** have resigned their work in the Juniata Park congregation, accepting the call of the English River church of Southern Iowa, beginning Sept. 1.

**Brethren E. M. Detwiler, D. I. Pepple and C. C. Ellis** will represent Middle Pennsylvania at the Asheville Conference. Alternates are: A. R. Coffman, Jos. Clapper and H. H. Nye.

**Elder Nathan Martin** of Lebanon, Pa., passed to his reward on April 13. In the Messenger for March 14, we had noted his return to his home after nearly eight weeks in the sanatorium. A suitable account of his life and labors should appear in an early issue of the church paper.



**Bro. Foster M. Bittinger** will be Standing Committee representative from Western Maryland to the Asheville Conference. **Bro. Arthur Scrogum** is alternate.

**Elder W. H. Shull**, long-time elder of the Girard and Viriden churches of Southern Illinois, and now a resident of North Manchester, Ind., recently underwent a major operation at the Methodist hospital at Indianapolis, Ind. The prayers of his many friends in the Messenger family will be greatly appreciated.

### Miscellaneous Items

**Instructions** in regard to the April 27 registration can be found on page 20 under Brethren Service Committee News.

**At the Brick church**, Nettle Creek congregation of Southern Indiana, **Bro. J. O. Winger** of North Manchester will conduct the communion service this evening (April 25) and preach tomorrow both at 10:30 a. m. and 7:30 p. m.

**The Buckeye church** of Northeastern Kansas will hold a birthday service and home-coming April 26. **Bro. Desmond Bittinger** will speak at the eleven o'clock service and in the afternoon. There will be a basket dinner at noon. All old friends will be welcome. This service was scheduled twice last fall but stormy weather made postponement necessary.—Mrs. S. R. Merkey.

### With Our Schools

#### Elizabethtown College

**The oratorio**, The Prodigal Son, by Vincent, under the direction of Professor E. G. Meyer, is scheduled for the evening of May 1.

**The district Y. P. D. fellowship** will have its meetings in the Richland church on Sunday, April 26. **Bro. J. I. Baugher** will be the evening speaker.

**Commencement Day** will be June 1. **Dr. Gould Wickey**, Executive Secretary of the National Conference of Church Related Colleges, will be the speaker.

**A joint meeting** of the board of trustees, the alumni council, and the college faculty will be held in the chapel on April 18. The main theme of the meeting will be Elizabethtown College and the War Emergency.

**An accelerated program of study** has been arranged for in the following summer sessions: Intersession—three weeks, June 2-20; Summer Session—six weeks, June 22—August 1; Post Session—three weeks, August 3—August 22.

**The Camp Conewago schedule** at the college, as now planned, is the following: Intermediate Camp—August 16-22, Mrs. Hannah Eby, director; Young People's Camp—August 23-29, Caleb Bucher, director; B. Y. P. D. Retreat—August 29, 30, Galen C. Kilhefner, director.

**A sub freshman day**, planned by Field Secretary Galen C. Kilhefner, will be featured on May 2. It is hoped that a number of prospective freshmen for either summer or fall sessions will be on the campus to become acquainted with the place and its opportunities.

**A simplified inaugural service** in honor of Dr. A. C. Baugher as college president will be held on the evening of May 30 in connection with the alumni program and banquet. **Dr. H. H. Horne**, Professor Emeritus of Philosophy of Education at New York University, will be the speaker. The baccalaureate sermon will be preached in the town church by **Bro. Baugher** on May 31.

**Two women** are wanted to help care for the residents of two Brethren Old Folks' Homes, one in Iowa and the other in Illinois. Cooking and general kitchen work is required of one; the other is to do general kitchen work and care for residents. Write the Brethren Service Committee, Elgin, Illinois, giving qualifications and experience.

**Meetings** of the General Mission Board, Board of Christian Education, General Ministerial Board, Brethren Service Committee and Council of Boards resulted in many familiar faces being seen about Publishing House halls last week. Several Bethany faculty members and a number of students found it convenient to attend some of the meetings. We are hopeful that reports of all these meetings can be printed in an early issue of the Messenger.

### Asheville Conference Arrangements

The Committee on Location and Arrangements in co-operation with a representative of the Program Committee has practically completed plans for holding the 1942 Annual Conference at Asheville, North Carolina, June 10-16.

Asheville is located in the west central part of the state. The altitude is slightly less than 2,500 feet above sea level. The city has a population exceeding 50,000 and is typically Southern. It has excellent train and bus service from east, west, north and south. Excellent hard surfaced roads also serve the city.

The auditorium in which the main sessions of the Conference will be held is practically new and has a seating capacity of 3,000. It is modernly equipped, has good lighting and ventilation, and the amplifying system is said to be most excellent. The basement of the auditorium is 140 by 100 feet and will provide excellent space for exhibits.

The Asheville Chamber of Commerce is co-operating with the committee on arrangements in a most splendid way. Through this organization we have been able to secure the use of the near-by churches for simultaneous meetings. Many, if not all, of the breakfast conferences and special dinners can be provided for in the S & W cafeteria, only a short distance from the auditorium.

Persons interested in making advanced reservations will please communicate with the Chamber of Commerce, Asheville, North Carolina. It will be of advantage to the Chamber of Commerce to know whether you will travel by rail, bus or automobile.

Asheville has ample accommodations for all who may attend the Conference. There are tourist homes, guest homes, furnished apartment houses and hotels. Rates in tourist and guest homes will be \$1.00 per day and up. Rates in the hotels will be \$1.50 per day and up. Good meals may be had at reasonable prices.

It will not be possible to locate every one within walking distance of the auditorium. There is transportation by bus every seven and one-half minutes on the primary streets and every fifteen minutes on the secondary streets at a fare of six cents each way. Tokens may be slightly cheaper.

Persons traveling by automobile will please call at the booth on arrangements for courtesy stickers to be placed on their cars. This identification will secure for you courtesy privileges.

N. D. Cool, Chairman,  
Bridgewater, Va. Committee on Arrangements.



## Fifteen Dishes of Porridge » » »

BY GRAYCE BRUMBAUGH

"Good morning, good morning, how have you slept?" chime in fifteen small voices which belong to as many little black boys from six to twelve years of age, who appear at the hospital each morning. Picture the boys standing in a more or less straight line, each with his hands on the shoulders of the little boy in front.

These fifteen little boys, some with nice clean shirts, some with dirty shirts, and some without any shirts (but only a small loin cloth) are friendly little chaps who are in the Lassa school. When they arrive at the hospital they are led into one of the rooms in the dispensary by one of the schoolteachers. Here they quietly squat on the floor. A queer procedure, you may think, for little boys. And where is their medicine? If you were to glance around the room you would see a large kettle on the table, and at the side of it fifteen clean dishes. These boys are having a different kind of medicine—in other words, they are having a dish of good hot food before they begin their school work for the day. They are really polite little fellows, and sit very quietly until they have been served their dish of porridge. (A serving is about two cups.) The first morning they picked up their dishes and began drinking the hot porridge eagerly, thinking only how fortunate they were to be having this good food. However, when it was suggested that they say "thank you" to God first, they all set their dishes on the floor between their legs, and each little head was bowed while their teacher asked the blessing. Since that first morning they all remember first to be thankful for their dish of food.

One of the Margi girls who works in the hospital cooks the food each morning. She first makes about four quarts of soy-bean milk by grinding the beans (which have soaked overnight), and adding water to the pulp. When the milk has boiled she makes the porridge by adding the meal of native corn to the milk and cooking it. Last, but not least in the minds of the natives, is the addition of some juice of the tamarind beans. And so the food is ready for the hungry little boys.

You may wonder how we happened to pick out these fifteen children when there are perhaps eighty-five or ninety children in school. They are all children who are undernourished. Some of them have been ill, and have not been eating much food. Others come from compounds where food is scarce; some are motherless, while others have mothers who are poor cooks. Most of these children come to school every morning without any food, because Margi women do not cook an early breakfast.

Perhaps the old proverb, "An ounce of prevention is worth a pound of cure," is unknown to the Margi people, but we are putting forth an effort to teach them that it is much better to prevent illness than to "drink medicine" to cure an illness. With our constant teaching of public health we can see where they are making some progress, but they still have much to learn. It is a new idea that good food should help the body resist disease—for food was mainly to satisfy hunger. By this project of feeding undernourished children, we are endeavoring to give a practical lesson in public health.

*Lassa, Nigeria.*

## My First Christmas in Africa

BY MARY DADISMAN

We spent most of yesterday at church seeing Christmas programs. The Garkida program was given in the morning and the one at the leper colony in the afternoon. The one here started at 10:30. We didn't get home from the one here until 1:15 and then we went right to the leper colony and didn't get back from there until 4:15, so you see we really did have programs.

I wish you folks could see the way they do the Christmas story here. It seems to me that it is as near like what it really was as could be for an imitation. These people dress so much like the Orientals, and have customs like them, so it isn't hard for them to make things seem realistic. At both places they dramatized the Christmas story from the annunciation to Mary to the coming of the wise men. I wished many times that I had a colored movie camera. Their long flowing robes of bright colors and their head coverings were most picturesque. But the thing that was the most disappointing was that I did not even use the camera that I did have. I forget to take it with me and I couldn't go back for it when I thought of it.

The program here at Garkida was especially good. The Garkida people had practiced more than the others and it showed up in the finished product.

You will be interested to know that they do not have lines to learn. They have the story well in mind and go through it as though they were actually doing it in everyday life, and therefore they say just what is natural for them to say. I could not understand what they were saying, but could tell pretty much by their actions what was going on. At intervals some of the white folks gave me some interpretations that helped.

*Garkida, Nigeria.*

## A New House Is Consecrated

BY GOLDIE E. SWARTZ

Sakhya Guhya is building a new house. The main timbers of the framework are already up. The earthen floor has been wetted and pounded until very hard and smooth and then plastered. The walls of woven bamboo are almost finished, but not plastered. Doors, rafters and thatch still remain to be placed.

Sakhya invites us to this new house tonight for a song-worship service. What an unexpected, yet glad-some, request! At the outset of the building process he no doubt broke (offered) a cocoanut on the site. But that does not matter. He now wants us to come "to sing and pray." We are happy to accept this unusual invitation coming from an Animist of a backward race. We commend him for his excellent desire, and we tell him that the consecration of a new house before moving into it is a splendid idea.

His relatives and neighbors are present. They are mostly men folk. We are all seated on the newly-made floor. A small fire is lighted in one corner, not for heat as the temperature is around 80°, but for light. Many songs are sung. The Christian evangelist gives the message on the subject of home and family. He explains what a wonderful institution the home is. He shows that it is a creation of God. There are more songs. Then Wallia gives an edifying testimony of his experience formerly as an Animist-Warali (name of caste) but now



as a Christian. The people listen eagerly and frequently someone asks a question or makes a comment such as, "That is true, very true."

Then follows a prayer. It is a prayer of thanksgiving for this new house and for this family seeking a more satisfying worship. It is a prayer of petition that the power and presence of the Lord may rest upon this family and the neighbors. It is a prayer of request that they may all soon turn wholeheartedly to the Lord to do his will, abide in his fellowship and make Christ the real head of their homes.

Farewells are said and we return quietly to our tents. *Dahanu, India.*

## Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year.

**On the Way to Jerusalem.** He steadfastly set his face to go to Jerusalem. The clouds were gathering darkness as to the final outcome of his presence among men. But if the cross awaited him, it did not hinder his work. If this was his last journey he wanted to contact as many cities and villages as possible. What questions were asked and answered! "Lord, are there few that be saved?" asked one. His answer was illuminating: "Strive to enter in at the strait gate." Many will try but will not be able to enter, he further explained. It is as though he had said: "A person who shoots at a mark had better aim at the 'bull's eye' rather than at one of the outer circles." The kingdom of heaven is worthy of our highest endeavor and best effort. It challenges us to moral achievement—a kind of spiritual aristocracy. Others may fail. None should miss it.

**Was This Warning Sincere?** Verse 31 says that certain Pharisees warned him that Herod might kill him, and

that he should get out of the way—likely hide from danger. His reply is most striking, "Tell that old fox, Behold, I cast out devils. . . ." Men failed to know and understand Jesus as the divine Son of God. We do yet! We put our light under a bushel as afraid of men! We tremble in the presence of duty as afraid that God is unable to perform his work and care for his own. Of course we must remember we are not Jesus; but this old world needs a few more evidences of faith in the omnipotent Father. If perchance we become martyrs, let us believe still that love will conquer, even as it did on a cross outside Jerusalem, to which Jesus went with steadfast courage long ago.

*Elgin, Ill.*

## Missionary Program for May

BY ESTHER BEAHM

In this, our fifth session of study on *The Seed and the Soil*, we shall discuss chapter four.

The author once flew over Denmark. There he saw the villages forming similar patterns. The church held the central position in each village. It was easy to imagine the church guiding those people in Christian living. But the church and the cross are not the center of many communities of the world.

Before we draw any definite conclusions about the influence of the cross the author takes a look at other religions to see what they have to guide the world.

This session could well take the form of a panel discussion. Members of the group may be assigned the religions to be reported in the class.

An outline for working out the program, including a worship service, is to be found in the Teachers' Guide booklet giving suggestions for the program; price, twenty-five cents. This and the mission study book, *The Seed and the Soil*, sixty cents, may be gotten through the General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

## What to Pray For

*Week of April 25—May 2*

Three lady missionaries direct the work at the Marama Mission Station in Africa: Clara Harper, Sara Shisler and Ruth Utz. They call for our prayers each day during the week beginning April 25 as indicated in this year's Prayer Calendar on page 27.

Sixteen years ago Clara Harper went to the Africa field. She has been home in the States three times during this time. So long has she lived with the women of Africa that she feels much as Ruth must have felt toward Naomi, for their country has become her country and their homes are her home.

In Sister Harper's letter, which arrived last month, she says: "I hope to be out much during the rainy season in villages where there is a place to go and sleep. This way I can see the people early in the morning and in the evening when they are home. The new adult reading books will be out soon and I want to help a number of people to learn to read. So much village work needs to be done, and I do not have the strength or time to get it all done. I plan to be gone four or five days over this week end, or the next, in several villages where I need to go and stay overnight. I need to go on the bicycle. I am getting so I can go twenty-five miles in a day and not get too tired. I cannot keep it up all the time, but occasionally I make a trip of this kind."

Sara Shisler also went to Africa in 1926, but after three years of service she returned to the States and was here until 1939 when she again had the great joy of returning to the field. Just about a year ago Sister Shisler moved from Garkida to Marama, and since then has been responsible for the church and schools. There are not a few problems connected with the supervision of school work. The people do not send their children to school if there is work for them to do at home, so one of the problems is irregular attendance.

Ruth Utz is back on the field after starting to Africa twice within a period of six months. She can testify to the protecting care of God as she passed through the Zamzam experience. At Marama she is responsible for the medical needs of the station and surrounding territory.

These three missionaries richly deserve our concern and our prayers.



CLARA HARPER



RUTH UTZ



SARA SHISLER



## Brethren Service Committee News

### Civilian Public Service

Following is a summary, as of March 1, 1942, on the religious distribution of conscientious objectors.

The historic peace churches have the following numbers and percentages:

Society of Friends .....	165— 8.02%
Church of the Brethren .....	319—15.51%
Mennonite (all groups) .....	764—37.14%

The nonhistoric peace churches have a total of 889 or 39.35%. Of the nonhistoric churches the Methodist is highest with 174 or a percentage of 8.46.

### Distribution as of March 1, 1942

(This comparison is compiled from among the 123 denominations on record).

Religion	Certified in I-V-E	Assignees in Camp	Deferred or Re-classified	Assigned for March	Unassigned
Apostolic Faith .....	5	2	3		
Assembly of God .....	30	9	11	4	6
Bahai .....	3		2		1
Baptist .....	107	48	43	9	7
Brethren .....	540	319	138	56	27
Catholic .....	80	35	34	9	2
Christadelphian .....	26	10	10	4	2
Christian .....	33	4	24	2	3
Christian Conventions ...	7		7		
Christian Scientist .....	11	2	9		
Church of Christ .....	57	32	7	13	6
Church of God .....	74	30	39	4	1
Church of God and Sts. of Chr. ....	3	3			
Community Church .....	12	1	10	1	
Congregational-Christian	79	44	13	14	6
Disciples of Christ .....	37	21	15	1	
Episcopal .....	43	21	14	6	2
Evangelical .....	33	13	13	6	1
Evangelical Reformed ...	40	22	13	2	3
Father Divine .....	5	1		2	2
F. O. R. ....	12	8		1	2
Four Square .....	3	1	2		
Friends .....	297	165	62	51	19
Full Gospel Assembly....	4		3		1
Gospel Hall .....	5		3		2
Gospel Tabernacle .....	6	2	1	2	1
Holiness .....	5	1	3		1
Jehovah's Witnesses ....	299	43	185	53	18
Jewish .....	15	10	1	3	1
Lutheran .....	62	27	23	8	4
Mennonites .....	1,537	764	499	155	119
Methodist .....	338	174	96	50	18
Methodist, Free .....	4	2		1	1
Methodist, Wesleyan ....	5	3	2		
Mission Covenant .....	6	2	4		
Nazarene .....	18	7	8	1	2
None .....	218	129	47	30	12
Pentacostal .....	26	8	17		1
Pilgrim Holiness .....	6	1	5		
Plymouth Brethren .....	5	2	3		
Presbyterian .....	130	55	57	14	4
Reformed .....	10	4	4	2	
Russian Molokan .....	6	5			1
Salem Covenant .....	4	4			
Seventh Day Adventist ..	22	3	16	2	1
Theosophists .....	3	2			1
United Brethren .....	13	4	7	1	1
Unitarian .....	10	9		1	
War Resisters .....	5	4	1		
First Century Gospel ....	3	1	1	1	
	4,302	2,057	1,455	509	280

### In Regard to Registration, April 27, 1942

According to Section 613.12, Second Edition of the Selective Service Regulations, "The registrar shall not permit anyone other than himself to write on the Registration Card (Form 1), except when the registrant signs the completed card. In an unusual case, a registrant may insist on making a special notation on the Registration Card (Form 1) before he will sign it. The registrar should explain to such a registrant that his notation will have no legal effect and that the registrant will be given a full opportunity to make any claim he desires at a later time. If the registrant still insists on making a special notation he may be permitted to do so. He shall limit such notation to the margin of the Registration Card (Form 1) and shall in no event write on any portion of the card designed for normal entries."

General Lewis B. Hershey suggests that in the event the registrar raises a question about the right to make the notation on the registration card, it is suggested that the above section and language be called to his attention.

A conscientious objector could make such a statement as: "As a conscientious objector I am willing to serve in a civilian capacity along the line of constructive service which will relieve human need and suffering."

### Our Opportunity

The following are excerpts from a speech made recently before an F. O. R. group by the assistant and educational director at Camp Kane, J. Aldene Ecker. Bro. Ecker is an enrollee.—Ed.

Civilian Public Service is an experiment in answer to the voice of a minority within a democracy. It is not alone the experiment of a group of conscientious objectors—it is the experiment of churches recognizing the peace teaching of Christ—it is the experiment of our own government in dealing with a minority. Provisions were made for this experiment by the Selective Service and Training Act as follows:

"Nothing contained in this act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States, who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form.

"Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this act, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction."

This work of national importance under civilian direction is now operating under the head of Civilian Public Service, with twenty-six camps being operated across the nation by the Friends, Mennonites, Catholics and Brethren. The go-between and clearinghouse for all these camps in all relationships with the govern-



**We Plant at Stronach**

BY STAN SOBEL

Slowly die the great pines . . . this, the forester  
said, is virgin pine . . .  
there aren't many left . . .

The necks crane forward at the mighty base,  
the heads, awed with dismay, follow the great trunk  
up,  
higher and higher.

Slowly grow the great pines,  
from a seedling over years to a sprout,  
from a sprout over years to a youth,  
from a youth over many years to a tree,  
and finally to the giant, towering over all,  
a forest in itself . . .  
and we also. . . .

Slowly grow the great pines . . .  
and we also. . . .

Slowly die the great pines . . .  
but this can never die.

*Camp Stronach, Mich.*

ment is through the National Service Board for Religious Objectors in Washington, D. C., whose office is maintained by these administrative agencies co-operatively.

The qualifications for doing work of national importance under civilian direction are as follows:

A. Physical—Besides the local board examination men are examined upon entering camp.

B. Religious and Ethical—Opposition to war as a method of settling disputes, if supported by a sincere belief in, and devotion to constructive living, is the general qualification. This means that young men, regardless of their religious affiliation or not, may ask for this kind of service. It thus becomes a personal decision.

A great premium ought to be placed upon the sincerity of the individual. I have great respect for the young man who is a sincere C. O. On the other hand, my respect is just as great for the young man who sincerely believes that his greatest contribution to humanity is through service in the army.

We feel deeply appreciative to our government for its fairness in recognizing us as a minority within its ranks. All along the way the government has shown a fine spirit of co-operation. It in turn behooves us to deal just as fairly with the minorities within our camps who are sincere C. O.s, but who look at the problem a bit different than we do.

What is the purpose of all these activities in the twenty-six camps across the country?

In these twenty-six little communities across the country we ought to be practicing and learning more about the art of Christian living. We ought to be learning how to live constructively. We ought to be learning that our greatest service is service to humanity everywhere. Some of us—because of this—will find our life work. We may never return to the work we once thought was important, for we shall have found the way of life. We will feel the deep desire to serve the needs of suffering humanity. We will heed the call we have so often heard "Come, follow me."

We are anxious to go and serve constructively around the world wherever there is human need.

It will demand sacrifice and labor—but these are the joys of the Christ-followers.

We who cannot kill must unceasingly build.

Sacrifice is the luxury of the heart that loves.

. . . .

Bro. A. W. Adkins of Cabool, Missouri, has made the following comment: "It was my pleasure to visit Camp Magnolia recently and I certainly was more than favorably impressed with the whole set-up. I never dreamed such a work could mean so much to the community, the district, and to the brotherhood, and I am in a much better position to push that work than I ever could have been had I not taken the time and expense to go and see for myself."

**New Stewardship Material****Statements Concerning Stewardship**

Source material assembled by a committee of the United Stewardship Council and a statement adopted by the United Stewardship Council.

**The Answer—Christian Stewardship**

Six-page leaflet setting forth the basic principles concerning stewardship.

**Stewardship Bibliography**

A six-page leaflet listing books, pamphlets and plays on stewardship.

All three of the above leaflets are free upon request. They are not available for quantity distribution. Write to General Mission Board, Elgin, Ill.

**Old Way, New Way**

BY PAUL MOHLER

Business as usual means business for self,  
Too often leading to wars for pelf.  
Greed breeds dishonesty, hatred and strife—  
A pagan basis for a pagan life.

There's a revolution needed.  
Pagan ways have not succeeded.  
Strife destroys life's richest gains—  
Breeds only trouble for our pains.

Human nature has had its innings;  
It cannot conserve its winnings.  
Better life must come to birth;  
Godlike men must rule the earth.

It is the will of Christ to be  
Living now in you and me  
In his oldtime way of living—  
Getting only to be giving.

But you must respond, and so must I.  
It does no good to sit and sigh  
For someone else to set things right.  
We must show how right makes right.

Listen to God and do his will.  
Surrender each day and let him fill  
The mind with all that's kind and true—  
The hands with work he guides to do.

*Pasadena, Calif.*



## Conference Offering . . . Women's Work . . . Men's Work « « «

### FINANCE

#### The Conference Offering—May 17

By H. Spenser Minnich, Financial Secretary

The government of our church is democratic. In local churches official action is taken at the council meeting; in district meeting decisions are made by elected delegates; at the general Annual Conference representatives from local churches and districts determine the official program of the church.

Years ago the custom of sending with the delegates to Annual Conference an offering for the general brotherhood work became a joyful and needed practice. We refer to this as the Conference Offering, although the money is not for the Conference itself, but for the program authorized by the delegates.

This program includes foreign missions, general home missions, Bethany Biblical Seminary, the administration of our Christian education and ministerial affairs. It also includes a sum to aid aged and disabled ministers and missionaries. The budget calls for \$238,000 for the year which will end Feb. 28, 1943.

This program aims at giving the whole gospel to the whole world insofar as we are able. It demands the prayerful and financial support of all members.

It is time for the minister, finance board, missionary committee and others in positions of responsibility in the local church to commence planning for this far-reaching Conference Offering. The war has increased the cost of missionary operations. Although there is great difficulty in carrying the normal program in a field like China, yet the cost in money for China last year was more than for any of the previous seven years. The world at its worst needs the church at its best. The greatest achievements of the church were often won in times of great persecution and danger. Let the members of our church match the heroism and devotion of our missionaries and show it by their generous giving to the Conference Offering. A day's pay for the Conference Offering would be a suitable sum for most members.

### WOMEN'S WORK

#### Women's Work Meeting of Northwestern Ohio

Mrs. Ella E. Korn, Secretary-Treasurer, Walbridge, Ohio

On Tuesday afternoon, March 17, the women of the District of Northwestern Ohio met at the Marion church, Marion, Ohio. The meeting was called to order by Sister Orville Noffsinger, our missionary director, from the Defiance church. We had special numbers in music from the Marion and Stony Creek churches.

Sister Cottrell conducted our round table in a very interesting way, having for the general topic, Home Builders in Time of War. Different ones of our women spoke on the following parts: (1) Camp Lagro, or the work done at camp; (2) things we are doing with our needles, in making and sending comforts and packets to our boys in camp; (3) guarding our children, or teaching our children the proper attitudes and what to listen to over the radio; (4) assisting the needy; (5) keeping the church foremost by putting God and his interest first.

The women told of the different things they are doing in their aid societies, which gave some new ideas of the work that can be done by our women. We also had a very nice exhibit of the work being done.

On Wednesday afternoon, March 18, our women had another meeting. These meetings were at the time of our District Conference and were conducted by Sister Dewey Rowe, our vice-president and director of our aid societies. Devotional services were led by Sister Ida Laursen of the Poplar Ridge church. We had special music from the Pleasant View and Marion churches.

A meaningful playlet, *Asleep in Zion*, was given by the Fostoria church. The missionary address was given by Sister Minnie Bright, missionary home on furlough from our China field. She gave a very interesting glimpse of our work in China and told us about our girls' school in that field.

Our district secretary and treasurer read her report of the year's work, which was encouraging. Our women are helping in our national project, the girls' school in China, India and Africa, also in our district project. They are also helping in the C. P. S. camps, sending clothing to the Friends' Service Committee in Philadelphia, and helping the needy at home. When the call for service packets came, our women responded promptly, also in sending comforts to the camps.

Twenty-one churches responded to roll call. Sister Dewey Rowe was re-elected as vice-president and director of aid; Sister Ida Laursen, missionary director on our cabinet. We have been encouraged to keep on in our good work and we pray that God will bless those who have been so faithful.

### MEN'S WORK

#### Yours for the Asking—Almost

By Harl Russell, President, Council of Men's Work

For several years men's work has needed a new manual. Bro. C. E. Resser, veteran member of the Council of Men's Work, was persuaded to devote a portion of his busy life to the preparation of this new material. After many months, his fifty-one page book, *Manual of Men's Work*, Church of the Brethren, came off the press. A large number of these books have already found their way into the hands of our men from coast to coast.



C. E. Resser

Realizing that there are yet many laymen who have not secured this fine manual, it is the purpose of this article to advise men what value members of the Council of Men's Work place upon this new manual. These members of the council are all active lay leaders in our church program. It is therefore most interesting to note their approval of Bro. Resser's manual as the following quotations will clearly show:

"The new *Manual of Men's Work*, by Doctor Resser, is the finest I have yet reviewed. The principles of men's work as stated are sound and thought provoking.



The techniques of organization are practicable, and the future outlook for a broader field of service is challenging, to say the least. No men's work officer can afford to be without this manual."—A. G. Breidenstine.

"I feel that it is a masterpiece and very completely covers the subject of men's work, and I think that every man should have one of these manuals because it so clearly defines the purpose and the spiritual benefits to be gained in a well organized men's work project."—B. F. Stauffer.

"I think every church should have copies of the manual."—J. N. Via.

"Without a question, it is the best thing on the market and our laymen cannot afford to be without it."—Allen Weldy.

"C. E. Resser's Manual of Men's Work should be digested by each layman, and especially the leaders of men's work, for it will inspire them to new heights in the program of the church."—Cecil W. Smith.

"Dr. Resser has given a masterpiece to our men in the Men's Work Manual."—M. B. Williams.

"The Manual of Men's Work is written in a very interesting way. It gives a good description of Men's Work and what it can do for the men of the church. I surely recommend that every layman have a copy of it."—Chester J. George.

"I am especially interested in reaching as many men as possible with Dr. Resser's new Manual of Men's Work; they need just such practical help as this book gives."—G. A. Cassel.

"The new manual by Dr. C. E. Resser, is a comprehensive but concise compendium indispensable to every men's work group seeking guidance in the successful promotion of an adequate men's work program. With rare skill Dr. Resser helps us to see what men's work is and gives some very definite ways to make it educationally and spiritually effective. Comparing the manual with those published by the large Protestant denominations, I regard it as being one of the best."—J. H. Breitigan.

Brethren, you cannot make a mistake when you decide to purchase this new manual. Buy it at once from the Brethren Publishing House. It is yours, almost for the asking, as fifteen cents per copy is a ridiculously low figure for such a helpful book. Send for it today. After reading it, you will want to refer to it again and again. Make this manual your handbook for better understanding of men's work and for better work on your part in making men's work achieve, in the words of Bro. Resser, "its ultimate goal, complete Christian living."

#### ADULT DISCUSSION OUTLINE

### Enriching Family Life

#### Part III. Strengthening Outside Relationships

Scripture: Col. 3:14-25

Sunday, May 10

#### I. The Problem

1. What impairs family life threatens every Christian value. What strengthens family life lays foundations for the kingdom of God.

2. No family can live unto itself alone.

3. Outside relationships may help or hinder.

4. A Christian family is duty bound to live on the high level of Christian conduct, regardless of what others do.

5. Churches, schools, libraries and playgrounds may or may not help families to live the Christian ideals.

6. The present-day moral slump is hard on Christian family life.

7. The love and service principle of the family is the hope of a better world.

#### II. The Solution

1. Choose the best community possible in which to live. Be willing to pay the price to do it. Strive to make it better.

2. Join in the fellowship of a church that is active in helping families to live the Christian ideals. Do what you can to make it more active.

3. Become a member of smaller groups of families whose ideals, needs, and problems are similar to your own.

4. Participate in community and church family life institutes and conferences.

5. Survey your community, searching out the institutions and influences which are good or evil. Support the good; oppose the evil.

#### III. Questions for Discussion

1. To what extent do you agree with the above suggestions? Which ones are you already doing?

2. How may the church be more helpful to the family?

3. What may the school do to help the family?

4. What institutions in your community tend to work against the best interests of the family? What can be done about them?

### Correspondence . . .

#### Elder Kurvin D. Henry

The Lower Conewago church has lost a staunch and faithful leader, in the passing of Kurvin D. Henry. He was born near the village of Big Mount in York County,



Oct. 27, 1879. He was in failing health for some years. A few days before his death he was admitted to a York hospital for observation. Early Saturday morning, Oct. 25, 1941, he passed to his reward. He was a son of George and Barbara Falkenstein Henry, a nephew of the well known George Falkenstein. He was reared on his father's farm. Educated in the

country schools of his community he was the first student registered in Elizabethtown College when the school was organized in 1900. He also attended Shippensburg State Teachers College and taught school in his home community for thirty-five years.



He united with the Church of the Brethren in his early years. He was elected to the ministry on Oct. 2, 1921, and ordained to the eldership in 1937. In addition to filling his preaching appointments, he taught a large class of young people in the Bermudian Sunday school. His survivors are three brothers and five sisters; his widow, Jennie Houser Henry; one married son, Earl; one married daughter, Nannie K. Jacobs; two grandchildren. His funeral was largely attended at the Bermudian church. Burial was made in the Altland cemetery. The services were in charge of the writer and Elder C. H. Altland.

Dover, Pa.

G. W. Harlacher.

### Passing of Sister Anna Elizabeth Thomas

Anna Elizabeth Senger Thomas, daughter of Conrad and Elizabeth Senger, was born in Rockingham County, Virginia, on Dec. 24, 1858. She departed this

life in the early morning of Feb. 17, 1942, at her home in the Beaver Creek congregation, near Bridgewater, Va. In early girlhood she united with the Church of the Brethren, and during her long and useful life she never wavered in her devotion and loyalty to God and the church. At the age of eighty-three she received the summons to come home.



On Nov. 16, 1882, she was united in marriage to Bro. Abram S. Thomas and the young couple went immediately to assume the duties of farm life at the Thomas farm, then owned by Elder Jacob Thomas, father of the groom. The farm was later purchased by Bro. Abram and thus for almost three score years this devoted husband and wife lived together in this home, serving God, their church, their family, and their community.

Some years after the marriage of Brother and Sister Thomas the Beaver Creek congregation called Brother Thomas to the ministry, later advancing him to the eldership. During many years of his ministry he was very active in the evangelistic field. This work took him into several different states of the Union. He did much of the local congregation's mission work in the mountains of West Virginia. Thus Sister Thomas was left many weeks each year with the responsibilities of the family and the farm. Only eternity will tell how great a service she rendered in this quiet, unassuming way.

The Thomas home was a typical Brethren home. Its doors were open to all. The evangelist usually stayed here. The traveling church worker stopped here for the night. In horse-and-buggy days hundreds of persons found here free lodging and meals whenever they cared to stop. In earlier days on love feast and district meeting occasions this home was always crowded with guests. Yet there were never too many. All alike were welcome.

Sister Thomas is survived by her husband, who is still active in the ministry and continues to add year upon year as elder of the Beaver Creek congregation. Five

children, all married and all members of the Church of the Brethren, remain to bless the memory of a godly mother. They are: Mrs. I. M. Frye, Harrisonburg, Va.; Mrs. N. J. Miller, Denton, Md.; Mrs. D. H. Miller, Buena Vista, Va.; J. Wilbur Thomas, Dayton, Va.; Frank E. Thomas, Bridgewater, Va. There are also nine grandchildren and one great-grandchild.

Funeral services were held at the Beaver Creek church with hundreds of sorrowing friends in attendance. The services were conducted by Bro. E. S. Coffman, pastor, and Brethren S. D. Glick and F. Wise Driver, local assistants in the ministry. Burial was in the cemetery adjoining the church.

Thus came to a close the earthly life of one of the oldest members of the Beaver Creek church and in this dispensation was closed a Brethren home that through several score of years has stood to bless the community.

Buena Vista, Va.

D. H. Miller.

### Moving Time in America

It is moving time in America. It is estimated that one third of the American people have or will change their residence within the next few years because of the war. Many Brethren families will move to communities having no Brethren churches. The Fellowship of Nonresident Members is seeking to serve our thousands of isolated members. We are now reaching more than 9,000 persons with personal letters, quarterly bulletins, and other literature. In several communities with a number of our members Sunday schools have been started, preaching services are being held and women meet to sew "as a small Brethren fellowship" for the Red Cross and the Brethren Service Committee. Pastors, elders and laymen can help to extend this ministry by sending the names and complete addresses of their isolated friends to The Fellowship of Nonresident Members, Church of the Brethren, 22 South State Street, Elgin, Illinois. This ministry is planned and promoted by the General Boards of the church.

Merlin C. Shull, Pastor of  
the Nonresident Fellowship.

Elgin, Ill.

### A Sixtieth Wedding Anniversary

Brother and Sister John Van Dyke celebrated their sixtieth wedding anniversary on Sunday afternoon, March 15, 1942, by holding open house for the members of the Evening Glow Sunday-school class of which Bro. Van Dyke is a member, and the Women's Bible class of which Sister Van Dyke is a member. Present also were several other invited guests and relatives. Over a hundred persons called. Two were present who were present at the wedding sixty years ago—Mrs. Julia Cullen, sister of Sister Van Dyke, and Mrs. Laura Haugh, niece of Bro. Van Dyke.

Sister Van Dyke is the former Ida Dell and the wedding ceremony sixty years ago was performed at her home near Beatrice, Nebr., by the late Elder Uriah Shick. The couple lived near Beatrice until 1902 when they moved to Grand Junction, Colo. After living there eighteen years they moved to La Verne, Calif., at which place they have resided ever since.

Bro. Van Dyke has been blind for the past four and a half years and now does rugmaking which he enjoys very much. He is also able to find his way around town wherever there is sidewalk.

When asked what they enjoyed most in their sixty years of wedded life, both answered immediately, "Our children." On second thought they added, "Our effort at Christianity." No death has occurred in the family during the sixty years, either among the children, grandchildren, great-grandchildren, or in-laws. There are six children, ten grandchildren and nine great-grandchildren.

All the children except the oldest daughter, Mrs. Beth Nelson of Phoenix, Ariz., were at the anniversary. Eight grandchildren and four great-grandchildren were also present. The children include Mrs. Beth Nelson of Phoenix, Ariz.; B. H. Van Dyke of Los Angeles; Miss Cora Van Dyke at home; Mrs. Ruth Lemaree



of Anaheim; Mrs. Fern McCory and Mrs. Elva Cole of Los Angeles.

Brother and Sister Van Dyke have been active members of the Church of the Brethren since childhood and continue to attend services almost regularly.

La Verne, Calif.

Cora Van Dyke.

### The C. W. Stouffers Celebrate

Brother and Sister C. W. Stouffer of Chicago, Ill., celebrated their golden wedding anniversary at their home, 2955 Washington Boulevard, Sunday, Feb. 8, 1942. The family, consisting of three sons, seven grandchildren and one great-grandchild, at-



tended church services. Two grandchildren and one tiny great-granddaughter were unable to be present.

The church altar was decorated with a basket of 50 yellow roses which were presented by their three sons. Pastor Will, in a few well-chosen words, offered congratulations and best wishes to this couple who have traveled life's road together for fifty years. After the church services a dinner was given at the home for the children, grandchildren and a few relatives and friends, including their pastor, Brother Will, and his family. They were the recipients of many gifts including flowers, telegrams and cards.

The Stouffers are the parents of three sons: J. Thad, Earl W. and Avery M. Bro. C. W. Stouffer was born at Hagerstown, Md., Aug. 8, 1869. He was the son of Abram and Henrietta Stouffer. Lena Myers Stouffer was born Aug. 21, 1871. She was the daughter of Enoch and Nancy Myers, who were some of the pioneers of the Chelsea church near Waddams Grove, Ill. They made their home on a farm near this church until 1927 when they moved to Chicago.

On Saturday evening the family were entertained at a 5 o'clock dinner at the Stouffer restaurant, after which a reception was given to a large number of friends and relatives at the home of a son, Earl. A program was prepared, consisting of songs, hymns and a play given by the grandchildren.

Jennie Myers, a sister of Mrs. Stouffer's, was also present and celebrated her 73rd birthday.

Waddams Grove, Ill.

A. M. Stouffer.

### The First Pastor of Our Congregation Resigns

In 1885 it was decided by members of the Church of the Brethren to erect a house of worship at the Summit, two miles northeast of Somerset, Pa. This house being on the dividing line of the Brothersvalley and Middle Creek congregations, it was called the Summit house. This church building was dedicated Jan. 31, 1886, Elder James Quinter delivering the dedicatory sermon. Being a part of both congregations, it shared the services of ministers of both congregations. Many pioneer ministers of Western Pennsylvania shared their services with this church, among them being William G. Schrock, Daniel H. Walker, Perry U. Miller, Valentine Blough, Silas Hoover, John Weighley, and others.

This structure, after being used twenty-eight and a half years, was replaced by a fine modern brick building in 1914. The dedication of this house was held on Aug. 23, 1914, Bro. J. H. Cassidy delivering the dedicatory sermon. This building is at present used by the Geiger congregation as their place of worship. In recent years rooms have been made in the basement, which are used as Sunday-school rooms for the primary department, and

also as social rooms. Another room was made which is used by the women's aid society.

In the fall of 1921 the members of the Summit church petitioned the Brothersvalley and Middle Creek congregations to release the Summit house that it might become a separate congregation. This petition was granted, and taken to the district meeting in the spring of 1922 and there was sanctioned. Thus there came into Western Pennsylvania a new congregation under the name of Geiger. The village wherein this church was located is called Geiger, and for that reason the name was given this new congregation. Bro. Lewis S. Knepper was pastor of the Brothersvalley congregation, while Middle Creek had no pastor but was served by several of her ministers, namely, Harvey H. Kimmel, John Weighley, Samuel A. Meyers and others.

Upon becoming a new congregation it was up to the congregation to secure the services of a pastor. Bro. H. Q. Rhodes, pastor of the Sipesville church, was approached by the ministerial board, and later the Sipesville congregation agreed to share the services of Bro. Rhodes with the Geiger church. Bro. Rhodes had made his appearance in this church first in September of 1920 when he held a revival meeting at the Summit church. I can well remember this meeting, as it was during that time I accepted Christ as my personal Savior and was baptized along with seven others by Bro. Rhodes. On June 1, 1922, Bro. Rhodes took up the pastorate of the Geiger church, along with his previous pastorate at Sipesville, and delivered a sermon at Geiger every other Sunday, one time in the morning and the next in the evening.

After Bro. Lewis S. Knepper left the Brothersvalley congregation, Bro. H. Q. Rhodes resigned his pastorate to take up the pastorate of the Brothersvalley congregation Jan. 1, 1924. When taking up this new charge, Bro. Rhodes' desire was to retain the pastorate of the Geiger church, as he remarked "he enjoyed laboring in the Geiger congregation." He was granted his desire by the Brothersvalley congregation. Upon entering this new field of endeavor he was heavily burdened with the work there, but he relied on the words of the Master, when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Along with the Geiger house, there were three houses of worship in the Brothersvalley congregation. He delivered three sermons a Sunday for three consecutive Sundays and then two on the fourth Sunday. He delivered a sermon at Geiger three Sundays a month, a morning service and then an evening service. Later he changed his program and gave Geiger two Sunday morning services and a Sunday evening service a month.

On April 1, 1942, Bro. Rhodes resigned the pastorate of both these charges to take up the pastorate of the Roaring Spring congregation in Middle Pennsylvania. Thus Bro. Rhodes served the Geiger church as her first pastor for a period of almost twenty years. In this long period of service he has delivered 796 sermons in the Geiger church, and through his devoted and faithful service 142 souls accepted Christ as their personal Savior, and were received into the church by baptism. Many were also received by letter during this period of service. He preached many funeral sermons of those with whom he labored and loved. Many members called upon him for the anointing service, through which they were restored to physical health again. We realize that during this long pastorate Bro. Rhodes had a severe strain and many hardships to endure while serving these two congregations, nevertheless, he never complained of the load being too heavy, but gladly went on with his labors faithfully and in faith of his great reward.

Bro. Rhodes will be greatly missed as he goes from this congregation to take up the call in another field, but we say as did the Apostle Paul, "Suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before eternal times." So we, as members of the Geiger congregation, bid him Godspeed and great success and much joy in the service of the Roaring Spring congregation and in the service of his Lord.

Listie, Pa.

Wilbert G. Beeghly.

### Wedded Sixty Years

Noah Baker and Mary Crumrine Baker celebrated their sixtieth wedding anniversary March 5, 1942. The following Sunday afternoon they were at home to their friends of the Greenville church and their home community. Although the rain continued to fall and the mud was deep, over one hundred friends called to congratulate the happy couple. Many lovely flowers and other gifts were given them, and the guests were served white wedding cake and ice cream with a red wedding bell design in the center of the brick.

A short service was held in the home. At this time Uncle Noah and Aunt Mary sang, Jerusalem, My Glorious Home. When they have gone from us to this glorious home we shall still remember their clear, unbroken voices as they sang—

O Come, angel band,  
Come and around me stand;  
O bear me away on your snowy wings  
To my immortal home.



Uncle Noah was eighty-four years old last Christmas Day. He continues to drive his own car to town, five miles away, to attend to his business, or to attend church services, returning to his chores where his chickens, pigs and calves await their feed at his hand. Aunt Mary cares for the home, continuing her household duties, though often with much pain. They live on the old Baker



homestead which his father cleared from the native woods. The big brick house was built from bricks burned right on the spot. He and his older brother, the writer's father, developed their muscles while quite young, digging the stumps out of the way of their plow.

This home was blessed with two sons, both living at Baker's Store, a mile from the old home. They have one granddaughter, and two great-granddaughters.

Uncle Noah and Aunt Mary have always been faithful church workers. They did their work in a quiet, unassuming way, always ready to help in the less spectacular way, never looking for glory for themselves. To them we would say—

We've loved you much,  
And pray that such  
As you may live  
Years yet, and have  
God's peace of heart  
When you depart  
From us beside  
The rolling tide.  
We'll meet again  
Where Christ doth reign.

Greenville, Ohio.

Elizabeth Baker Wampler.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bolinger-Slack.**—By the undersigned, Jan. 16, 1942, in the First Church of the Brethren, Springfield, Ohio, Willard Eugene Bolinger and Geneva Irene Slack, both of Springfield, Ohio.—J. H. Good, Springfield, Ohio.

**Ebersole-Johnson.**—By the undersigned, March 29, 1942, in the sanctuary of the Elizabethtown church, Edwin F. Ebersole and June A. Johnson, both of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Johnson-Blough.**—Elden F. Johnson of Carson, Iowa, and Doris Ruth Blough of Waterloo, Iowa, April 4, 1942, by the undersigned, in the sanctuary of the South Waterloo Church of the Brethren, Iowa.—W. H. Yoder, Waterloo, Iowa.

**Miller-Koser.**—By the undersigned, March 28, 1942, in the sanctuary of the Elizabethtown church, Paul A. Miller and Esther M. Koser, both of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Moore-Mohler.**—Joseph Wesley Moore of Chilhowee, Mo., and Mary Katherine Mohler of Leeton, Mo., April 5, 1942, at Leeton, Mo.—James M. Mohler, Leeton, Mo.

**Myer-Adams.**—By the undersigned in the Church of the Brethren, April 5, 1942, Fred Myer and Vivian Adams, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

**Shriver-Sickles.**—By the undersigned in his home at Louisville, Ohio, March 28, 1942, Bro. Alva A. Shriver and Sister Carrie Mae Sickles, both of Louisville, Ohio.—M. M. Taylor, Louisville, Ohio.

**Staples-Cannaday.**—By the undersigned in his home, April 3, 1942, Ashley Cox Staples and Alverta Pauline Cannaday, both of Christiansburg, Va.—J. D. Reish, Christiansburg, Va.

**Thompson-Reiste.**—Clarence A. Thompson of Story City, Iowa, and Edna Reiste of Dallas Center, Iowa, at the home of the bride, April 3, 1942, by the undersigned.—X. L. Coppock, Plattsburg, Mo.

**VanDyke-Arnold.**—Irvin C. VanDyke of Greencastle, Ind., and Etta May Arnold of Hammond, Ill., April 5, 1942, by the undersigned at the parsonage in Plattsburg, Mo.—X. L. Coppock, Plattsburg, Mo.

**Wright-Haueter.**—Rev. Paul J. Wright and Sister Margaret Haueter, in the Fort Wayne church, Ind., April 5, 1942, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

## Fallen Asleep . . .

**Altman, John,** was born near Huntington, Ind., Feb. 14, 1869, and passed away on Feb. 8, 1942, at the age of 73. He leaves five brothers, five sisters, and four children. Funeral services were held by the writer in the Evangelical and Reformed church in Bippus, Ind. Burial was in the Fairview cemetery.—N. H. Miller, Bourbon, Ind.

**Booth, John Ackillas,** son of John and Lydia Booth, was born Aug. 31, 1871, in Leon, Iowa, and died at his home in Covina, Calif., March 31, 1942. He united with the Church of the Brethren at the age of sixteen. His marriage to Bertha E. Brumit took place at Denver, Colo., in June 1898. Four sons and two daughters were born to this union. One son preceded him in death in 1929. The family home has been in Covina for the last twenty-three years. He is survived by his wife, five children, sixteen grandchildren, one great-grandchild, four brothers, and one sister. Funeral services were conducted in the Covina church by the undersigned, assisted by the pastor, Bro. William Riddlebarger.—C. Ernest Davis, La Verne, Calif.

**Bowser, Charles J.,** was born in Kittanning, Pa., on Oct. 4, 1880, and died March 21, 1942, in his home at Middle Creek, where he had been a merchant for the past ten years. He united with the Church of the Brethren at Robinson about thirty-five years ago. He was united in marriage to Carrie Stormer, with whom he walked life's pathway for more than forty-two years. He is survived by his wife, three brothers and one sister. Funeral services were held on March 24 in the Robinson church with his pastor, Bro. W. F. Berkebile, in charge, assisted by Brethren W. K. Kulp and John Clawson. Interment was in the Mt. Tabor cemetery.—Lillian Bruner, Rockwood, Pa.

**Dickerson, Nancy Elizabeth,** daughter of Mr. and Mrs. George W. Reed, was born April 2, 1887, in Floyd County, Virginia, and died April 3, 1942, in her home in Blacksburg, Va. For the past year she was an invalid and suffered considerably, but was remarkably patient. She was married to Floyd A. Dickerson on April 20, 1921, and was the mother of one son and one daughter, the latter dying in infancy. She united with the Church of the Brethren about 1904 and remained a faithful Christian to the end. Besides her husband and son she is survived by three brothers and two sisters. Funeral services were conducted by the undersigned, her pastor, in the Cahey funeral home in Blacksburg. Interment was in the Sunset cemetery in Christiansburg.—J. D. Reish, Christiansburg, Va.

**Dugan, Sister Samuel,** passed away Feb. 21, 1942, at her home in Somerset just a week after the death of her husband. She is survived by three daughters and three grandchildren. Private funeral services were conducted in the Hauger funeral home by Bro. Galen R. Blough. Interment was in the Brotherton cemetery.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Dutery, John Calvin,** was born July 13, 1864, and died Feb. 5, 1942, at the home of his daughter in Dillsburg, Pa. His wife, Ellen, died in March 1929. To this union were born two daughters, who survive with six grandchildren. Bro. Dutery was a member of the Wolgamuth Church of the Brethren for many years. Funeral services were conducted in the Wolgamuth church by the writer and Rev. Charles Eichelberger. Interment was made in the cemetery adjoining the church.—J. Albert Cook, Dillsburg, Pa.

**Grimes, Robert Lee,** was born near Leesburg, Va., July 29, 1865, and died suddenly as the result of a stroke on Dec. 25, 1941, while visiting his daughter in College Park, Md. Bro. Grimes lived in College Park for the past thirty-four years and was an active member of the University Park church since the date of his baptism in July 1926. For thirteen years he was a member of the board of trustees in the church which he attended. Bro. Grimes is survived by his wife and two daughters. Funeral services were conducted at the University Park church by the pastor, Bro. John D. Long, assisted by Bro. S. L. Brumbaugh. Interment was in the George Washington cemetery.—P. F. Crabb, Jr., Washington, D. C.



**Grone, Lillie May**, only child of Robert and Sarah McMahan, was born on May 5, 1871, at Manchester, Ill. She died March 23, 1942. Her mother died when she was two years old. Her father married again and the family moved to Nebraska when she was small and lived near Fairmont. In 1887 they settled in the Harmony community near Bruning. Here she married George Grone. To this union three sons were born. She united with the Evangelical Lutheran Church at Bruning on March 28, 1915, remaining faithful to her baptismal vows. Distance making it impossible to attend her church, the last few years she had been a regular attendant at the Bethel Church of the Brethren near Carleton, Nebr. She was a faithful member of the women's council. She leaves her husband, three sons, eight grandchildren and two half brothers. Funeral services by Bro. Ralph Johnson with interment in the Davenport cemetery.—Mrs. Robert Nedrow, Davenport, Nebr.

**Hetrick, Salome**, died at her home near Loysburg, Jan. 24, 1942, at the age of 76 years. She was preceded in death by her husband and four children. Six daughters and one son survive, together with a number of grandchildren and great-grandchildren. She was a member of the Koontz Church of the Brethren and was always present when health permitted. Funeral services at the church with Eld. D. I. Pepple officiating. She was laid to rest in the family cemetery near her home.—Laura Baker, New Enterprise, Pa.

**Johnson, William C.**, was born in Brown County, Ohio, Feb. 23, 1872, to James W. and Elmira Johnson and died April 4, 1942, at his home in Huntington. He had been in failing health for three years. He was a member of the Huntington fire department for twenty-two years. His first marriage was to Leona Rittenhouse on Oct. 28, 1896. She died Feb. 19, 1913. The second marriage was to Mrs. Margaret Heiney, Oct. 22, 1922. Surviving are the widow, two sons of the first marriage, three grandchildren, six stepchildren, three brothers and one sister. Bro. Johnson was received into the church by letter from the First Brethren church April 21, 1935. Funeral services were held at the Huntington church on April 6, with the writer and Bro. Bruce Gerdes officiating. Interment was in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

**Lichty, Esther Beth**, daughter of Mr. and Mrs. David Lichty of Edgar, Nebr., was born on a farm near Carleton, Nebr., Feb. 11, 1923, and died Nov. 20, 1941. On May 7, 1933, she was baptized into the Bethel Church of the Brethren and although she was far from her church, she lived a sincere life. At the time of her accidental death she was teaching in the Bethany school near Edgar. She leaves her father and mother, two sisters, one brother and her aged grandparents. Funeral services were conducted by Bro. Ralph Johnson, with burial in the Bethel cemetery.—Mrs. Robert Nedrow, Davenport, Nebr.

**Livingood, Laovina Elizabeth**, third child in a family of nine children, was born to Mr. and Mrs. Peter Zebaugh, near Granger, Minn., on Sept. 13, 1858. She grew into young womanhood in the state of her birth, and in 1875 married James M. Livingood. In 1876 they moved to Kansas and located in Brown County. In 1907 they moved to Morrill, where they spent their last days. Seven children were born into this family. The husband and father died July 11, 1926. Mrs. Livingood felt the need of a Saviour, was converted and united with the church and lived a beautiful Christian life. She enjoyed the church and served it faithfully as opportunities were afforded. An affliction overtook her last fall which caused her to spend the last six months in bed, at times suffering intensely. She died in the hospital April 3, 1942, where she had gone a few days before. She is survived by four sons, three daughters, nine grandchildren, eleven great-grandchildren and two sisters. Funeral services were conducted by her pastor, the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Mathias, Benjamin F.**, was born at Mathias, W. Va., on Jan. 26, 1872, and died at Hummelstown, aged 70 years. Funeral services were held at the home and later in the Spring Creek church, Hershey. Bro. J. Herbert Miller officiated, assisted by Bro. Frank Carper and Bro. Chester M. Ebersole. Interment was in the Hanoverdale cemetery. He was a member of the Church of the Brethren for forty-one years and a deacon of the church for twenty-five years. He was an active member while living at Mathias, W. Va., where he united with the church, then at the Hanoverdale church until 1937. After that time he continued his church work at the Spring Creek church, Hershey. Surviving are his wife, Mrs. Mary Etta Sayger Mathias, six sons, six grandchildren, two brothers and four sisters.—Eston and John Mathias, Hummelstown, Pa.

**McKee, Joseph S.**, was born at Hagerstown, Md., March 7, 1858, and passed away at the home of his son in Los Angeles, Calif., March 31, 1942. On Dec. 26, 1879, he was united in marriage to Mattie J. Funk, who preceded him in death. He leaves two sons, two daughters, six grandchildren and four great-grandchildren. He was a lifetime member of the Church of the Brethren, being at the time of his death a member of the First church in Los Angeles. Funeral services were conducted by the writer, assisted by Bro. D. B. Miller, in the Glendora Church of the Brethren. Burial was in the cemetery near by.—Fred A. Flora, Los Angeles, Calif.

**Mock, Robert Dale**, son of Bro. Fred and Friend Ruth Mock, was accidentally shot as he and two of his small brothers were playing with a rifle on March 24. The bullet entered his chin and he died immediately. He was born at Modena, Wis., in July 1937. He is survived by his parents, three sisters and six brothers,

also by his grandmother. The funeral was conducted at the Methodist church by Rev. C. R. Gaylord, assisted by Bro. Lewis Hyde.—Mrs. Jacob Winkler, Stanley, Wis.

**Myers, Mary**, daughter of David and Nancy Arter, was born in Ashland County, Ohio, and died March 19, 1942, at the home of her daughter in Fresno, Calif., aged eighty-five years. She had been a member of the Brethren Church for many years. She was married in 1880 to Nathan S. Myers, who preceded her five years ago. She is survived by three daughters, five grandchildren, two great-grandchildren and a brother. One daughter preceded her in 1934. Funeral services were held in Kingsburg, Calif., by F. A. Lundberg. Interment was in the Kingsbury cemetery.—Mrs. Minnie M. Ratliff, Fresno, Calif.

**Ritter, Mary**, daughter of Monroe and Susan Peters, was born in Rocky Mount, Va., Dec. 5, 1866, and died at her home in Beatrice, Nebr., March 14, 1942. She united with the Church of the Brethren over twenty years ago and lived a faithful Christian life until her death. Funeral services were conducted at the Harmon-Johnson funeral home by the undersigned. The body was laid to rest in the Evergreen Home cemetery at Beatrice, Nebr.—Swigart F. Miller, Beatrice, Nebr.

**Shaw, Thomas Creedy**, eleventh child of Frankie and Alfred Shaw, was born in Ashe County, N. C., on Oct. 17, 1878, and died following an illness of over a year, at his late home near Danville, Va., on March 3, 1942. He grew to manhood in Ashe County and on April 18, 1897, was united in marriage to Albina Prather Graybeal. To this union were born ten children. He was a good father and a faithful companion. Soon after his marriage he joined the Church of the Brethren in Ashe County and in 1919 transferred his membership to the Schoolfield church near Danville, Va., which was established by his late father-in-law, Bro. N. M. Prather. Bro. Shaw remained faithful unto the end, receiving the anointing service about ten days before his death. He repeatedly expressed his wish to go home. He is survived by his wife, four sons, three daughters, eight grandchildren, one great-grandchild, and many other relatives and friends. Funeral services were conducted at the Schoolfield church by his pastor, Bro. L. A. Bowman, assisted by Bro. Will Reid. Interment was in the Highland burial park.—Mrs. Orva L. Shaw, Schoolfield, Va.

**Shenk, Wm. Henry**, was born at Germantown, Ind., May 20, 1855, and died at his home in Cedar on Feb. 16, 1942. He came to Cedar about sixty-four years ago and this had been his home all these years. On Dec. 21, 1884, he married Mary Strouse. To this union two sons were born. One son passed away in 1914. His wife preceded him nearly two years ago. On Jan. 6, 1941, he married Susie Grubb, who survives with his son and five sisters. As a youth in Germantown he united with the Albright church at that place. The funeral was conducted at the Cedar Creek church by the pastor, Bro. Flory. Interment was in the Cedar Chapel cemetery.—Mrs. Lawrence Smith, Garrett, Ind.

**Stryker, Merle Edson**, was born near Stanley, Wis., on April 27, 1902, and died at Phoenix, Ariz., after an extended illness, March 26, 1942. He spent most of his early childhood on a farm in Wisconsin; when he was twelve years old the family moved to Prairie City, Iowa. He united with the Church of the Brethren at an early age. In 1927 he married Miss Florence Hastings, who died about two years later. Surviving are his father and mother, Mr. and Mrs. H. E. Stryker, two brothers and two sisters. Burial was in the Haxtun cemetery. Services were conducted by Bro. E. F. Weaver.—Mrs. Warren D. C. Wood, Haxtun, Colo.

**Weaver, Mrs. L. H.**, died at her home near Geistown, aged 72 years. She had been ill for the past year and was bedfast for some time. She was a daughter of Noah and Anna Weaver and was born in Richland Township on Sept. 2, 1869. Surviving are her husband and three children, eight grandchildren and three brothers. Three children preceded her. Funeral services were conducted at the Weaver Mennonite church by Rev. S. G. Shetler and Rev. Hiram Wingard. Interment was in the Richland cemetery.—E. Carstensen, Virden, Ill.

## Church News . . .

### California

**Glendale, First Church.**—Those fortunate enough to attend Regional Conference at La Verne in February report a good and helpful meeting. During the world week of prayer and also Holy Week the church was left open for those who wished to enter and pray. Contributions and pledges are still being made toward the new property which the church is buying. This will assure us plenty of room for our rapidly growing church. It is the goal of the pastor and finance board to reach one hundred per cent of the membership for this new addition. On March 22 Bro. J. E. Steinour of Los Angeles brought the morning message. Easter Day was spent in commemoration of our risen Lord. Four were baptized by Pastor Frantz and seven letters were received. The children of the Sunday school brought their program in the morning after which a fitting sermon was brought by the pastor. In the evening the Easter message was brought by the choir. The beautiful decorations and flowers were arranged by Dorothy Frantz. The general work of the church is progressing nicely. We are glad to have our Sunday-school superintendent, who has been ill, back with us again. On March 19 the district women's council met with the ladies' aid and gave their yearly contribution of good talks and encouragement.



Our love feast will be held on May 3 at 4 p. m. Bro. Ernest Carl was present on March 1 and spoke in the interest of the summer camp.—Mrs. Lulu Terford, Glendale, Calif., April 6.

### Colorado

**Haxtun.**—The mothers and daughters of the church sponsored a family night social on Feb. 6. Our Ladies' Aid has been meeting at various homes and doing quilting. On Jan. 29 they met with Mrs. Louis Koch, Feb. 12 with Mrs. Reta Chaney, Feb. 26 with Mrs. Thelma Hofmeister all day, March 12 with Mrs. Henry Stryker all day, and on March 26 our regular missionary meeting with Mrs. E. F. Weaver. Mrs. Hazel Lewman had charge of the program, her topic being One Note at a Time. Our mite boxes were opened and the contents at that time amounted to \$7.15. We are now making plans for serving the junior-senior banquet. Our pastor has been quite ill but is somewhat improved and able to be out again. He conducted a week of pre-Easter services and a number of applicants await the rite of baptism. Our quarterly business meeting was held March 25. On Good Friday a union service was held from 1 to 3 o'clock at the Methodist church. Our attendance is increasing somewhat, but it has been poor ever since the holidays, because of sickness and inclement weather.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 6.

### Idaho

**Moscow.**—We met in quarterly council on March 22; Bro. A. R. Fike conducted the devotions. The reports of different committees were discussed. The ministerial board decided to ask Bro. A. R. Fike to conduct a series of meetings starting on Palm Sunday and continuing through Easter Sunday. Bro. Mose Taylor made a report on clearing up the deed for the church. Because of bad weather the surveying has not been completed. Mrs. Albert Kienholz was selected to take care of the special music during the week of meetings. The balance in the treasury has increased. We decided to call for the district meeting of 1943. Mrs. Preston Moody and Otha Lyon will act as delegates to district meeting this year.—Mrs. Melvin Hill, Colton, Wash., April 2.

### Illinois

**Lamotte.**—A wonderful revival meeting was held at the Lamotte Prairie Church of the Brethren March 15-29 by Brother and Sister B. M. Rollins of Keyser, West Virginia. Seven were baptized and two lives were rededicated. Billy Ritchey, the eldest son of Rev. D. C. Ritchey, dedicated his life to the ministry. Bro. Rollins was pleasantly surprised by a shower of cards and gifts on his birthday March 27.—Mildred Walton, Hutsonville, Ill., April 7.

### Indiana

**Cedar Creek.**—We met in regular council on March 18. Two letters were granted and various reports given. Our love feast will be held May 17 at 8 p. m. Our annual sunrise Easter service was held with a good attendance. Very impressive messages were given by Bro. A. F. Morris of Garrett and Bro. Kenneth Long of Cedar Lake. An Easter program was given Sunday evening by the children and a play portraying Bible characters of The First Easter, by the young people, which was very much enjoyed by a large crowd. It was given under the direction of Sister Flory with the assistance of our pastor, Bro. J. S. Flory. We discontinued our Sunday evening services for several months during the winter but will resume them shortly.—Mrs. Lawrence Smith, Garrett, Ind., April 6.

**Liberty Mills.**—Our quarterly business meeting was held March 21 with Bro. T. G. Weaver presiding. A number of items of business were taken care of. Our pastor, Bro. Roger Shively, handed in his resignation. We decided to install Bro. Vernon Johnson into the full ministry. It was decided to have a vacation Bible school this summer. Brother and Sister Leslie Gump were chosen delegates to Annual Conference. The installation of our new furnace for the church has been completed. At a recent aid society meeting it was decided to remodel our kitchen in the basement; we also made several sleeping bags containing heavy comforters for the soldiers. Since our last report the aid has had one sale dinner and one bake sale. Our Achievement Offering was \$48. We held our pre-Easter services on April 1-3 with Bro. Leo Miller in charge. Bro. Miller was also with us at our spring love feast on April 6. Because it was a rainy evening there were not so many present, but it will be a meeting long remembered because of the heart-searching experience we enjoyed.—Lora McKee, Liberty Mills, Ind., April 9.

**Pipe Creek.**—The B. Y. P. D. cabinet of the district visited our church in January. They had charge of the services both morning and evening. Our young people entertained this group at the home of Brother and Sister Shively. Bro. Lawrence Shultz of the Brethren Service Committee spoke to us on March 1. Our church is responding to this work very nicely, with an average of considerably more than \$2.00 per member. Our council meeting was held on March 13. Bro. Milo Huffman was chosen delegate to Annual Conference. Our communion will be on June 6 at eight o'clock. We plan to have Bro. Chester Petry of Ohio to hold evangelistic services here this fall. The yearly report of the aid society was read and this showed another busy year. Just recently they have made two comforters and some sheets and pillow cases for Camp Lagro. A number of our women attended the rally held at Mexico and heard the inspiring messages of Sister Ida Shumaker and others. Bro. J. K. Eikenberry of Mexico assisted us in a week of pre-Easter services. At-

tendance and interest were good. Three came forward to unite with the church. The three adjoining rooms of the church have been painted and some further work on the main part of the building will be done later.—Martha O. Hessong, Peru, Ind., April 6.

**Pleasant Hill.**—Our regular council meeting was held the evening of Feb. 11, with Eld. C. O. Gump in charge. We decided to hold our spring love feast on May 10 with an all-day meeting. New benches for the basement are to be made by the men before spring work starts. A report of a surplus of funds resulted in a decision to send one half of all money in the treasury to relief work. Our missionary offering was taken Feb. 15. The relief offering for the Goshen district totaled \$25. We have a 100% Messenger club. On March 8 Bro. Russell Pepple of Camp Lagro gave us a lecture which dealt with the social conditions and the great work that the Sunday schools of America have before them. We are planning a full revival in August. Bro. Russell Sherman is to be the evangelist. On the evening of March 15 our young people went to Cedar Lake to take charge of the program there. We are expecting an exchange program from some other church in our section. We are also looking forward to our district ministerial exchange.—Lucile Pepple, Laotto, Ind., April 5.

**Upper Fall Creek.**—We held our council meeting on March 29 with Bro. Clarence Hoover presiding. We planned to have a one-week meeting before Easter; since our minister got sick and could not come, Rev. Givens of Middletown filled his place and brought us spiritual sermons. Two letters were granted and two received. Our communion will be held May 16 at 7:30 p. m. On May 17 the Parker family will be here for the forenoon service and dinner at the church; and in the afternoon they will show their slides on mission work. We decided to be represented by letter at Annual Conference. Bro. Daniel Bowman of Anderson will fill our pulpit on the second and fourth Sundays and Bro. Zirkle of Middletown on the first and third Sundays, until Bro. Hoover is able to fill his place again.—Mrs. Phoebe Good, Middletown, Ind., April 7.

### Kansas

**Conway Springs.**—Our love feast will be held May 4 at 8 p. m. Bro. W. O. Beckner of Elgin, Ill., preached for us last Sunday at 11 o'clock. Bro. James H. Elrod, our elder, was with us in a business meeting last night.—Amos O. Brubaker, Conway Springs, Kansas, April 7.

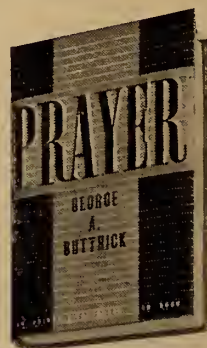
**Larned Rural church** has enjoyed an inspirational ten-day pre-Easter meeting. It was in a union effort with the Methodist and Mennonite churches of the community, and the speaker was Bro. J. F. Baldwin of Chicago, Ill. Brother and Sister Baldwin were much appreciated by the entire community and the feeling that they brought very helpful messages both in sermon and story was expressed by many. Five were added to the Brethren church by baptism and some were taken into the Methodist church. Our pastor, Bro. Wilburn Lewallen, performed the rite of baptism. Our church is well pleased with his leadership. It

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## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Idaho and Western Montana—Payette Valley, Idaho, May 1-3.

North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

Ohio, Southern—Salem, April 30.

Pennsylvania, Eastern—Lebanon, April 29, 30.

### LOVE FEASTS

#### Arkansas

May 9, New Hope.

#### California

April 26, Belvedere, Los Angeles.

May 3, 4 pm, First church, Glendale.

#### Florida

April 26, Sebring.

#### Illinois

April 26, 7:30 pm, Lanark.

April 26, 7:30 pm, Panther Creek.

May 8, 7:30 pm, Romine.

May 9, Allison Prairie.

May 18, 8 pm, Lena.

June 7, 7:30 pm, Oak Grove.

#### Indiana

April 25, 7:30 pm, Nettle Creek in Brick church.

May 2, 7:30 pm, Anderson.

May 3, 7:30 pm, Kokomo.

May 9, Bethany.

May 9, 8 pm, Roann.

May 10, Pleasant Hill.

May 10, 7:30 pm, Rossville.

May 16, 7:30 pm, Upper Fall Creek.

May 17, Blue River.

May 17, 8 pm, Cedar Creek.

May 21, 8 pm, Pleasant Valley.

May 23, 7:30 pm, Middletown.

May 23, 7:45 pm, Elkhart Valley.

May 30, 8 pm, Mt. Pleasant.

June 4, Baugo.

June 6, 8 pm, Camp Creek.

June 6, 8 pm, Pipe Creek.

June 8, West Manchester.

#### Iowa

April 25, Fernald.

April 26, 8 pm, Panther Creek.

June 7, 7:30 pm, Brooklyn.

#### Kansas

May 3, 7 pm, Prairie View.

May 4, 8 pm, Conway Springs.

May 8, Lone Star.

#### Maryland

April 25, Longmeadow.

April 26, 5 pm, First church, Baltimore.

April 26, 5 pm, Woodberry, Baltimore.

April 26, 6:30 pm, Sams Creek.

May 2, 3 and 7 pm, Piney Creek.

May 2, 5 pm, Stone Bridge.

May 3, 7 pm, Pipe Creek.

May 9, 6 pm, Brownsville.

May 10, 6:30 pm, Monocacy.

May 10, 7 pm, Locust Grove.

May 16, 2 pm, Broadfording.

May 16, 4 pm, Beaver Creek.

May 17, Peach Blossom.

May 17, 6:30 pm, Westminster.

May 24, 6:30 pm, Meadow Branch.

#### Michigan

May 16, 8 pm, Muskegon.

#### Missouri

May 16, Shoal Creek.

May 26, Mountain Grove.

#### Nebraska

May 24, Bethel.

#### New Jersey

May 17, Amwell.

### Ohio

April 26, Springfield.

May 3, Swan Creek.

May 3, Wooster.

May 3, 7:30 pm, Chippewa.

May 3, 8 pm, Stony Creek.

May 10, Center.

May 16, 7:30 pm, Bear Creek.

May 16, 8 pm, Middle District.

June 6, Poplar Ridge.

June 7, 8 pm, Eversole.

### Oregon

May 2, 8 pm, Albany.

May 16, 7:30 pm, Mabel.

### Pennsylvania

April 25, 2 and 6 pm, Hatfield house, Hatfield.

April 26, Mt. Olivet.

April 26, 6:30 pm, New Paris.

Dunnings Creek congregation.

April 26, 7 pm, Boiling Springs.

April 26, 7 pm, Clover Creek.

April 26, 7:30 pm, Ligonier.

May 2, 2:30 and 6 pm, Spring Creek, Hershey.

May 2, 3, 1:30 pm, Little Swatara congregation, Ziegler house.

May 2, 3, 2 pm, Conewago at Bachmanville house.

May 3, East Petersburg.

May 3, Everett.

May 3, Lancaster.

May 3, Martinsburg.

May 3, all day, Palmyra.

May 3, Somerset.

May 3, 6 pm, First church, York.

May 3, 6 pm, Hanover.

May 3, 6:30 pm, First church, Philadelphia.

May 3, 6:30 pm, Huntsdale.

May 3, 6:30 pm, New Enterprise.

May 3, 7 pm, Geiger.

May 3, 7 pm, Green Tree.

May 3, 7 pm, Norristown.

May 3, 7:30 pm, Upper Claar.

May 5, 6 pm, Manor congregation, Purchase Line house.

May 9, 2 pm, and May 10, Midway.

May 9, 10, Annville.

May 9, 10, 10:30 am, Hade church, Falling Spring congregation.

May 9, 10, 1:30 pm, Richland.

May 10, Ephrata.

May 10, 2 pm, East Fairview.

May 10, 2 pm, Spring Grove at Kemper house.

May 10, 7 pm, Brothersvalley at Brotherton.

May 10, 7 pm, Plumcreek.

May 10, 7 pm, Snake Spring Valley.

May 16, 1:30 pm, Conestoga congregation, Bareville.

May 16, 17, Mountville.

May 16, 17, 1:30 pm, Heidelberg.

May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.

May 17, Koontz.

May 17, Salunga house.

May 17, 5 pm, Harrisburg.

May 17, 6 pm, New Fairview.

May 17, 7 pm, Ambler.

May 17, 7:30 pm, Beachdale.

May 19, 20, Mohler church, Springville congregation.

May 20, 21, Greentree house, West Greentree congregation.

May 20, 21, 1:30 pm, Graybill house, White Oak congregation.

May 24, Bermudian, Lower Conewago.

May 24, 10:15 am, Shrewsbury.

May 24, 7 pm, Springfield.

May 26, 27, 10 am, Chiques, Chiques house.

May 27, 28, 10 am, West Conestoga, Middle Creek house.

May 30, 1:30 pm, Welsh Run.

May 30, 3 pm, Akron.

May 30, 31, 10 am, Antietam, Price's Creek.

May 30, 31, 10 am, Upper Codorus, Black Rock.

May 31, 10:15 am, Codorus.

May 31, 6:45 pm, Ridge, Fogelsanger House.

June 3, 4, 1:30 pm, Kreider house, White Oak congregation.

June 6, Mingo.

June 6, 2 and 7 pm, Mechanic Grove.

June 7, 6:30 pm, Middle Creek.

June 7, 7:30 pm, Maple Glen.

### Tennessee

April 25, 7 pm, Liberty.

### Virginia

May 3, 7:30 pm, Sangerville.

May 3, 8 pm, Bridgewater.

May 3, 8 pm, Timberville.

May 10, 8 pm, Linville Creek at Cedar Run.

May 17, 8 pm, Unity at Bethel.

June 6, 6 pm, Lower Union, Locust Grove.

### Washington

May 3, Tacoma.

was planned to have a vacation Bible school to begin right after the close of school. We have a 75% Messenger club. We were glad to receive Brother and Sister Leonard Snowberger by letter; they had been living in Missouri for a while. Sister Robert Fox was also received by letter.—Mrs. W. W. Horning, Larned, Kansas, April 8.

**Quinter.**—On Feb. 8 Bro. Wayne Crist was installed into the ministry. He had been licensed one year prior to this. His grandfather, Bro. D. A. Crist, officiated, assisted by Bro. Samuel Bowman. This is the beginning of the fifth generation of ministers in the Crist family. The quarterly meeting of the church was held on March 14. We will hold our love feast on April 18, 19. Charles B. Jamison, eighty-one-year-old pioneer, died at his home here on March 9. The ladies' aid held their birthday dinner in the church basement on April 2. There were nineteen present to enjoy the day.—Mrs. Walter Ulrich, Quinter, Kansas, April 2.

### Maryland

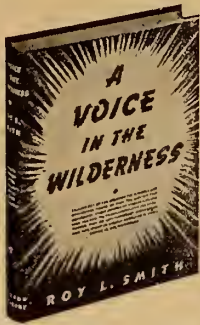
**Piney Creek.**—We met in regular council on March 13 and elected church officers. Bro. Silas Utz was moderator of the meeting and he was re-elected elder for another year. The treasurer's report was good, showing that all bills have been paid. On Dec. 28 a Christmas play was given which was very good. Our prayer meeting leader is Maurice Bowers. Our delegates to district meeting are Brother and Sister Birnie Bowers. The delegates to Annual Meeting are Brother and Sister Silas Utz. The director of men's work is Harry Bowers. Our love feast will be held May 2 at 3 p. m., with evening services at 7 p. m. The young people are papering the Sunday-school rooms. They are preparing an Easter program for Sunday evening. Some of our older members have been sick this winter but are better at this time, for which we are very thankful. Our Sunday-school superintendent has been in the hospital but is now at home.—Mrs. Vergie A. Bowers, Taneytown, Md., April 1.

### Michigan

**Elmdale.**—Our pastor, Bro. W. E. Tombaugh, returned from his visit to Maryland with his bride. They were given a reception at the church on Jan. 13 and were presented with several useful gifts. Our spring revival meetings will begin April 27 with Bro. Wilbur Bantz of Toledo, Ohio, as the evangelist. Our church, as well as the brotherhood and community at large, lost a most valuable servant in the passing of Bro. C. L. Wilkins of Freeport on Feb. 27. He was a minister for many years in the Church of the Brethren. Our church met in council on March 7. Our spring love feast will be a joint meeting with the Thornapple congregation, the date of which has not yet been set.—Orvin Allarding, Freeport, Mich., March 30.

**Midland.**—Our men's meeting was held on Feb. 10 with Bro. Harvey R. Hostetler of Detroit as the speaker of the evening. Men were present from Shepherd, Beaverton and Zion. The supper was served by the ladies' aid. The men at the church are now remodeling the basement. Our Bible class party was held at Brother Harry Stern's on Feb. 13; it was also a surprise birthday party for Sister Bertha Fradenburgh. It was decided to give each member of the class a little gift party on their birthday. On March 13 our class met at Bro. Harvey Sodlan's for a housewarming; there were three birthdays celebrated at that meeting: Sister Marsh, Sister Dora Ray and Bro. Dickey. We feel our class is growing. On Feb. 25 our ladies' aid met at the home of Mrs. Brenner for an all-day meeting and elected officers for the year; the president is Sister Flossie Whitmer. Our aid has been helping poor families. We gave \$100 for the pastor's support. Our Bethany club met on March 27 at Julia Soldan's home and we sewed for Bethany Hospital. Dinner was served, and a free will offering of \$18 was received. An anointing service was held for one of our sisters on Feb. 22. Holy Week services were conducted by our pastor, Bro. Dickey, and Bro. Whistler of Beaverton; they brought some very inspiring sermons. Our love feast was held on Good Friday evening with forty gathered around the Lord's table. Our pastor was in charge of the service. Brother and Sister Perry Hoover and Brother and Sister Arthur Whistler, all of Beaverton, were visitors. The Easter sunrise service and breakfast, which was served by the girls' club, were well attended. At the worship service the children presented an Easter program. Three have joined our church by letter and two by baptism this spring. Three of our young





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men have been called to military service. Bro. Roy Baker was re-elected promotional secretary for the Civilian Public Service work; \$66.75 has been given to Camp Stronach.—Bertha Fradenburgh, Midland, Mich., April 9.

**Muskegon.**—Bro. Perry Hoover, our state field worker, was with us and held a week's meetings March 8-15, which were greatly enjoyed. We met in regular council on March 21 with Bro. L. W. Shafer presiding. Two deacons were elected, Brother Forest Erickson and Brother and Sister Ralph Sells. Bro. Cornelious Hagle was licensed to the ministry. Bro. L. W. Shafer presented his resignation as pastor, which was accepted. On April 4 we had a farewell supper for Brother and Sister Shafer and they were presented with a gift. April 5 was their last Sunday with us. We wish to thank them for their faithfulness and all the sacrifice they have made to be with us. Bro. Shafer has been our pastor here ever since the church was organized.—Mrs. Ralph Sells, Muskegon, Mich., April 5.

### Nebraska

**Bethel.**—Our church has succeeded in securing the one hundred per cent Gospel Messenger club rate again this year. At each of our monthly women's council meetings each one draws the name of one of the five boys who are or have been in the past regular attendants of our church but are now in either C. P. S. camps or military camps. They write letters or remember in any way they care to the boy whose name they draw. In February the women quilted a quilt for Mrs. Yoder. Much credit is due our men's organization for the fine work they have done in farming the church ground. Through their efforts the church debt has been reduced a considerable amount. Their work has netted an income of some over \$1,000 this past year with which they intend to clear the remaining church debt. A fine crowd attended the annual father and son banquet on Feb. 5. Since our last report the young married people's class has purchased a bell and placed it in the church tower. Early Easter morning a group of young people sang hymns at a number of homes of shut-ins and elderly people; afterward they had breakfast with Brother and Sister Johnson. A fine program was given during the church hour on Easter. We were glad to have Bro. Paul K. Brandt of Holmesville, our elder, and Bro. L. L. Meck of Octavia with us at our regular semiannual business meeting on March 13. Our peace secretary, Bro. Eldo Griffith, reported \$62.95 has been collected to send to the C. P. S. camps. It was decided to have our love feast on May 24. One church letter was granted. It is with deep regret that we report the resignation of our pastor, Bro. Ralph Johnson, which was accepted at this meeting; they will leave us Sept. 1.—Mrs. Robert Nedrow, Davenport, Nebr., April 9.

### North Dakota

**Minot.**—Our attendance this winter has held up very satisfactorily. On Feb. 1 Eld. Jorgen Boe from Kenmare gave us a very inspiring sermon, using as his subject The Enemy of Our Soul. On Feb. 26 we began a weekly prayer meeting which proves interesting and is well attended. We are glad for the interest the young people are taking in the prayer meeting, as well as the hour preceding the Sunday evening service, for which they are responsible. Our spring council was held on March 2. We selected a committee to investigate the possibility of entertaining our district in its annual assembly for 1943. We also decided to build an addition to the church for the use of the B. Y. P. D. On March 8 the morning sermon was preached by Eld. Solomon Stoner from Indiana, a member of the Old Order Brethren. He had been called to Minot to conduct the funeral of one of his brethren, George Blocker, whom we all loved dearly and will miss very much. We appreciated having Bro. Stoner with us. In the afternoon we had a conference of the ministers of our district. In the evening we were made to examine ourselves as Eld. Willard Smeltzer, pastor of the Cando church, directed our minds along the line of personal evangelism. After the services on March 22 two young people gave themselves to

Christ. On Easter Sunday Brother Charles A. Zook brought the Easter message in the morning, and the young people gave an interesting program.—Ray Harris, Minot, N. Dak., April 6.

### Ohio

**Bear Creek.**—Bro. Mark Shellhaas of Trotwood, Ohio, gave us a challenging address on achievement day, Feb. 15, and on Feb. 22 we were privileged to have President V. F. Schwalm of Manchester College bring us the message. Our regular council meeting was held March 3. We chose for our district meeting delegates Galen B. Royer, Howard Erbaugh and Anna Stoner. Bro. Galen B. Royer was elected delegate to the Annual Meeting. Our communion will be held on May 16 at 7:30 p. m. The Sunday morning messages during March were brought to us by Brethren W. D. Fisher, Mark Shellhaas, N. B. Wine and Galen B. Royer. Sunday evening, March 22, Dr. O. G. Brubaker of North Manchester, Ind., gave us an illustrated lecture on his work in China. On Palm Sunday morning a service for the dedication of children was conducted by Bro. Parker M. Filbrun, after which Bro. Royer preached on The Hosannas of the Children. We are glad to report that four were added to the church during the Easter season: a young man and wife were baptized and another young couple received on former baptism. Easter morning the young people had breakfast and a short sunrise service at the church, after which they went to a number of homes and sang for the sick and elderly people. A large audience assembled at our church on the evening of April 5 when the Montgomery County B. Y. P. D. presented the play, The Crown of Thorns. Our ministerial committee is planning for a number of vesper services to be held on the church lawn during the summer months.—Anna V. Stoner, New Lebanon, Ohio, April 8.

**Beaver Creek.**—The annual day of prayer meeting for the churches of our county was held on Feb. 20 at our church with an attendance of approximately fifty. The redecoration of the interior of our church has been completed. The Home Builders' class donated \$58.19 for painting materials which left a balance of \$44.90 to be paid by the church treasury for labor cost, which was very low because of much donated labor. At our regular council meeting held on March 2 plans were made for the painting of the exterior of the church. Mrs. C. M. Stebbins and Mrs. Horace Ferguson will represent our church at the district meeting. Our delegate to Annual Conference will be our pastor, E. Friend Couser. Easter sunrise services for our township were held at the Beaver Creek school. In the afternoon two new members were baptized by our pastor. On the afternoon of April 19 the Cantilena Choir of Manchester College will be here to give a program. The young people are sponsoring a rural life program to be given the evening of April 26. The state chaplain of the Grange will be the speaker.—Martha Stewart, Dayton, Ohio, April 5.

**Painter Creek.**—From March 9 to 22 we had with us Bro. J. F. Graham of Windber, Pa., in a series of revival services. His sermons inspired us to a closer walk with God. On Easter Sunday morning Bro. Mark Shellhaas gave us a fine message on Victory Through Sacrifice. In the evening the play, A Light in the Window, was presented. The lesson was brought to us in a very realistic way that the real meaning of Easter has a message of cheer and helpfulness to the sorrowing, afflicted and wayward ones of the earth. At our last business meeting Millard Snider, Herman Neff and Pearl Fourman were elected delegates to our district meeting to be held at the Salem church on April 30. The question of delegates to Annual Conference is to be considered at a later date. Our aid is planning to meet for a while in the home of one of our sisters who is a shut-in and unable to attend any of our public services. The past six weeks there has been a nice increase in our Sunday-school and church attendance.—Mrs. Levi Minnich, Greenville, Ohio, April 8.

### Oregon

**Newberg.**—We have been enjoying the ministry of Bro. J. D. Miller of Albany for several months. He comes to us twice a



month, but because of illness he was unable to come on March 8 so the sermon was delivered to us by Bro. E. M. Hubbard of Newberg. On March 22, after the services a basket dinner was served, followed by a business meeting conducted by our elder, Bro. R. R. Hatton of Portland. The church unanimously decided to call Bro. Forrest Groff as our summer pastor. Two church letters were granted.—Gussie V. McPheron, Newberg, Oregon, April 1.

### Pennsylvania

**East Petersburg.**—On Jan. 18 a beautiful wedding was solemnized in the East Petersburg church when Sister Sara Kathryn Weaver became the bride of Bro. Paul Gingrich of Annville. Feb. 1 was an inspirational day when Sister Ida Shumaker conducted morning, afternoon and evening services, some at the Salunga house and some at the East Petersburg house. The Elizabethtown College choir gave their first program of the season in our church on Feb. 8. Bro. A. C. Baugher from the college was with us in a Bible institute at the Salunga house on Feb. 15. Feb. 23—March 8 our evangelistic service was held. Bro. Galen R. Blough of Somerset gave us inspirational sermons. There were ten baptisms. A quarterly council was held at Salunga on March 25 with our elder, Bro. P. J. Forney, presiding. Brother and Sister Roy S. Forney were elected delegates to Annual Meeting. Delegates to district meeting in the Lebanon church are Brethren Earl Brubaker, Norman Bowers and S. Clyde Weaver. Our pre-Easter services were held in the Salunga church beginning April 1, conducted by our local ministers. The Sunday evening message was brought by Bro. David Snader of Akron. The chorus, directed by Mrs. Roy S. Forney, is preparing a program of sacred music on the theme, 'The Lord's Prayer,' which will be given in the Lebanon church on April 19 and in the East Petersburg church on April 26. The love feast is scheduled for the East Petersburg church on May 3 and for the Salunga house on May 17.—Mrs. John P. Gingrich, East Petersburg, Pa., April 4.

**Elbethel.**—At our council meeting held on March 22 we decided to hold a two weeks' revival meeting June 1 to 14, and close with a love feast. Bro. J. M. Geary of Hollsopple, Pa., will be the evangelist. Our pastor, Bro. Harry Meredith, preached a number of very interesting and helpful pre-Easter sermons. Perfect attendance seals were given to members present every Sunday; also several three-year perfect attendance seals were presented.—Mrs. Elgie Coffman, White, Pa., April 7.

**Hatfield** congregation met in church council on March 28 with our elder, Norman Frederick, presiding. Three letters of membership were received. A number of committees gave annual reports which were favorable. A query was supported granting our young people permission to organize a B. Y. P. D. Our delegate to Annual Meeting is Bro. Norman S. Frederick; alternate, Joseph R. Fretz. Delegates to district meeting are Brethren Arthur K. Landes and Joseph R. Fretz; alternates, George Henning and Norman Frederick. Our love feast will be held on April 25 at the Hatfield house at 2 and 6 o'clock. April 4 a special council was held by the ministerial board aiding in an election of a minister. One of our young brethren, Herbert A. Landes, who this year is graduating at Juniata College, volunteered to preach the gospel and felt the call of the Lord for this work. The voice of the church was favorable and he was licensed to preach for one year.—J. Herman Rosenberger, Souderton, Pa., April 9.

**Kooniz.**—The ladies of our church at a recent meeting at the home of Sister Iva Beach organized a missionary society to meet at the homes of the different members once a month. Through these meetings we wish to secure money for some needed repairs at the church. We also wish to send a donation to our Civilian Public Service camp at Kane, Pa. Our church gave \$25.00 to the work of the Red Cross. The young people of our church gave a Sunday evening meeting at the church recently. A program was given Easter morning by the children with the addition of a few selections of music by the church chorus. Sister Maggie

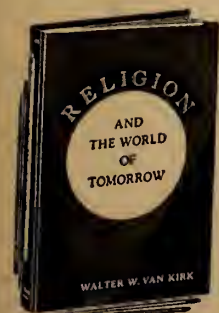
Baker has been elected delegate to district meeting. We are looking forward to our evangelistic meeting to be held June 22 to July 5 by Bro. Jesse Whitacre.—Laura Baker, New Enterprise, Pa., April 9.

**Little Swatara.**—The Dubble male quartet of Heidelberg was with us at the Frystown house on Jan. 18 in a B. Y. P. D. program; they rendered several selections in song and a talk was given by our adult adviser, Bro. George G. Snyder. On March 1, at Schuberts, the Annville young people fellowshiped with us and rendered a program. A welfare program was held March 8 at the Merkey house; Bro. Michael Kurtz of Richland brought a timely message. On March 15 Bro. S. C. Godfrey of the Codorus congregation was in our midst at the Frystown house and brought a spiritual message. We met in council at the Ziegler house on March 21. District meeting delegates elected were Brethren Paul Keeney, Elias Frantz and George Snyder. It was also decided to be represented at Annual Conference with two delegates; the delegates chosen were Elders Ira D. Gibbel and Jacob P. Merkey. Our spring love feast will be held May 2, 3 at the Ziegler house at 1:30 p. m.—Stella D. Merkey, Bethel, Pa., April 2.

**Maple Grove.**—At our council meeting the church and Sunday school were reorganized. Bro. J. E. Murphy was elected pastor, Paul Berkey Sunday-school superintendent, and the Sunday-school teaching staff was changed somewhat. The ladies' aid began another year in January by re-electing all officers; they have been active in giving clothing to the relief committee and also have sent generous offerings to Camp Kane. Our peace offering for the camps for the past year amounted to \$207.75. One of our members who has been very active in our church work is now at Camp Kane. We are truly thankful for these camps and are hopeful of great results coming from them. Our members enjoyed meeting the old folks in their home at Scalp Level in January. Bro. Murphy gave an interesting talk which was appreciated by all who were present. Our pastor held pre-Easter services, ending with our spring love feast on the Thursday before Easter Sunday. We were happy to hear the children praise God in songs and recitations on Easter Sunday morning.—Florence Kelley, Elton, Pa., April 7.

**Somerset.**—On Feb. 15 our pastor, Bro. Galen R. Blough, gave an illustrated sermon on how the Bible gets into the various parts of the world and is printed in so many languages. On Feb. 26 the women's work held a stork shower for the benefit of babies all over the world who need help. Many lovely articles of clothing were brought and sent, together with several quilts, to the Friends' Service Committee in Philadelphia for distribution. Our pastor conducted a two weeks' evangelistic service in the East Petersburg church beginning Feb. 23. During his absence the messages at the morning services were brought by Bro. Kenneth Blough. The men and women's work gave a program at the evening service of March 1. On March 8 the Berwind Male chorus from Windber, Pa., presented a splendid musical program. Bro. Ralph E. Shober, pastor of the Frederick, Md., church, held a two weeks' revival in our church beginning March 16. The services were well attended and Bro. Shober brought us inspirational and helpful messages. We received two new members by letter and twelve by baptism which was held on Easter Sunday. A community sunrise service was held in the Somerset County Memorial Park on Easter morning. The children gave an Easter program at the morning church service. In the evening the young people gave the Easter play entitled 'The Light in the Window.' Our special Easter offering amounted to \$350. This was placed in the building fund. We are now looking forward to our love feast and communion which will be held May 3.—Mrs. Charles A. Cage, Jr., Somerset, Pa., April 5.

**Spring Grove.**—On March 1 Sister Ida C. Shumaker was with us at Kemper's in the morning service and also at the B. Y. P. D. meeting in the evening. Her messages were very interesting. On March 28 the church met in regular council with Eld. M. S. Stoner presiding. Bro. Noah Martin was elected to serve as delegate to Annual Meeting. Bro. Horace Wanner and Bro.



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Simon Landis were elected to serve as delegates to district meeting. Eld. H. F. King and Eld. David Snader were present. Eld. Noah Martin was elected elder in charge. One person was received by baptism since our last report. At the B. Y. P. D. meeting on April 5 an Easter program was rendered by the young people and the children of the Sunday school. Our love feast will be held on May 10 at 2 p. m. at the Kemper house.—Mary Esther Stoner, Lititz, Pa., April 7.

### Tennessee

**New Hope.**—Our quarterly council was held on March 9 with Eld. A. M. Laughrun officiating. Our spring love feast will be held on May 9. We elected a committee to make arrangements for the district meeting which is to meet with us Aug. 12-14. The aid society, under the leadership of Sister Ruth Bacon, has accomplished much in the way of sending supplies to the C. P. S. camps. We take a collection for the camps on the fourth Sunday in each month.—Mrs. Ruth Hilbert, Jonesboro, Tenn., March 30.

**Pleasant Hill.**—Recently Brother and Sister G. G. Canfield of Indiana held a two weeks' revival for us. Bro. Canfield delivered some very inspiring messages and both he and Sister Canfield brought enjoyable and soul-stirring songs. The meeting was a great success in building up the spiritual atmosphere and worship. During the revival a new lighting system of a regular 110-voltage was installed to replace the small 32-volt plant which has been in use for many years. We have a bus coming to the church for the morning and evening services. We have preaching every Sunday, both morning and evening, in charge of the pastors, Rev. S. H. Garst and the writer, which is unusual for a rural church. Our Easter love feast was conducted on the night of April 2, with a good attendance.—Roy E. Clark, Blountville, Tenn., April 5.

### Virginia

**Mt. Zion.**—The Christmas pageant was given by the young people at the Mt. Zion church and again in our neighboring congregation. The offerings received at these meetings were donated to the building of the new church at Luray. The New Year's watch service was held in the home of Bro. E. E. Huffman and was attended by seventy young people. A very impressive candlelighting service was held as the midnight hour approached.

Our pastor, Bro. H. C. Eller, attended the Spiritual Life Institute at Bridgewater College in January. The extreme cold weather and tire situation prevented others from attending this year. Bro. Eller also attended the National Christian Mission at Hagerstown in February. The world day of prayer was observed by our people at the Luray chapel. Work on the new church has been hindered to some extent by winter weather, but as spring opens we hope to push the work on toward completion. At the spring council, held on March 13, delegates were elected to district meeting held at Harrisonburg; they are Brethren C. L. Painter, H. F. Sours, Charles Shenk, Ralph Comer and Sister Clarence Somers. Plans were presented for the observance of the Easter season. On Palm Sunday evening pictures of the life of Christ will be shown at the Ida Grove church. Appropriate services will be held the first part of the week in homes of the various committees. On Thursday evening we will hold our love feast and communion at the Mt. Zion church. A sunrise service on Sunday morning at Ida Grove and the annual Easter pageant at Mt. Zion on Sunday evening will complete the Easter services.—Mrs. H. E. Wakeman, Luray, Va., March 27.

### Wisconsin

Stanley church met in quarterly business meeting March 9 with our elder, Bro. D. D. Funderburg, presiding. Four letters of membership were granted to the Ora Bratton family, who have moved to California. The ministerial committee was instructed to arrange a date for our series of meetings with Bro. Clarence Fike as evangelist. July 19 to Aug. 2 was found to be the most suitable date. We discussed at length the advisability of closing the three arches leading to the pulpit room to be used for a classroom for Sunday school and Bible class, also the Friday class and other purposes, and building a rostrum in the audience room. The trustees were authorized to investigate the cost and report back to the church. This has been done but the final vote has not been taken. We decided to retain our present pastor, Bro. Lewis Hyde, for another year. He will soon have rounded out nine years of service with us. A member of the Gideon Bible Society was with us recently and an offering of \$10.92 was lifted to buy Bibles to be placed in soldiers' training camps. April 4 there was a storm with hail at Stanley and two miles south; it levelled many barns and outbuildings, killing horses and cattle and damaging a number of houses, but there was no loss of human lives.—Mrs. Jacob Winkler, Stanley, Wis., April 8.

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# GOSPEL MESSENGER

Volume 91 . May 2, 1942 . Number 18



Ivester Church, Grundy Center, Iowa. Photo by E. G. Hoff

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## I Love to See Tall Stately Spires

BY MARY STONER WINE

I love to see tall stately spires  
With reaching steeples white and high,  
I love to hear the ringing bells,  
And singing chimes so near the sky.  
I love to see in windows arched  
The great good Shepherd and his sheep,  
The lonely Christ bowed low in prayer,  
Or at the door his own to seek.

I love to see a humble church  
Beside a traveled country road,  
With shady trees whose friendly boughs  
But preface rest from all life's load.  
I love to think of all the folk  
Who gather there from day to day,  
Of youth, and age, of rich, and poor,  
Who meet to hear, and sing, and pray.

I sigh to see a sad lone church  
Whose doors no more shall open wide,  
Whose sacred walls shall ne'er again  
Re-echo praise, or bless a bride.  
It seems so like a dear old saint  
With folded hands but eager heart,  
Who yearns to serve, but waiting still  
Must sit until his days depart.

I wish to pause within each church  
House door, to spend a quiet hour,  
To reassure my faith, and feel  
The unseen Presence, and the power  
That stills my frets, and soothes my soul,  
That fills me with a poise and calm,  
That gives me victory and grace,  
And lifts my heart in joyful psalm.

Before each altar I would bow  
Where love stoops down to cleanse my sin,  
Where love stoops down to lift me up,  
And gives me grace some soul to win.  
Oh, yes, I love to see a church  
With humble walls or shining dome,  
For in that church, where Christ is Lord  
Earth's seeking hearts find peace and home.  
*Greenville, Ohio.*



# *Around the World » » »*

**Fifty-five per cent** of American farmhouses are 25 years old or older.

**A 35,000-ton battleship** uses 75 tons of rubber, the equivalent of 10,341 automobile tires.

**Eighty-three per cent** of American farmhouses have no running water piped into the house, and 85 per cent have no bathrooms.

**During the past year** approximately 1,000 families were established on the land in the province of Quebec, church and state co-operating. Under the plan, preference was given to large families.

**One hundred thousand** young men have been found to be unqualified for general military service because they did not have the equivalent of a fourth-grade education.

**Today** almost 35 per cent of the farms in the United States are electrified. In 1935, only about 11 per cent had such service. Electricity has been brought to 1,400,000 farms within the past six and one-half years.

**More than seven** out of every ten homes or apartments in the United States have a radio. The percentage of radio ownership varies from 39.9 per cent in Mississippi to 95.7 per cent in Connecticut and Rhode Island.

**There is intensification** of effort in Palestine toward agricultural self-sufficiency. Recently a bill was enacted which will put in the hands of a water commissioner administration of control in the use of the water available in the country for irrigation purposes.

**Great Britain** is making a tremendous effort to feed herself. During the four and a quarter years of the last war, Britain ploughed up 2,400,000 acres of grassland. Nearly 4,000,000 acres have already been ploughed in this war. Still more will be done until there are 6,000,000 acres of ploughed land in the country. Seventy years ago 8,500,000 acres of wheat, barley and oats were farmed in the United Kingdom.



The tasks confronting rural education are daily rendered more complex and difficult because of a gradual accumulation of handicaps. The rightful education of 15,885,977 country children is threatened on several sides. Two of these threats are shortage of teachers and the transportation problem. The rural educators who met at the midwest section of the national conference of the Progressive Education Association made the following recommendations, stated briefly here:

1. We urge teachers to maintain in the schoolroom a sane and homelike atmosphere free from undue stress and hatreds.
2. We recommend for all schools a plan for health development.
3. We believe that through studies of local history, culture and social problems and through participation in rural improvement projects undertaken by the community, teachers and children can contribute to unity and morale.
4. We earnestly urge school boards to consider seriously their children's welfare before letting good teachers go.
5. We recommend that small schools be combined to the extent that each teacher may have a group of pupils large enough for satisfactory teaching.
6. We believe that emergency teachers and school supervisors through reading, study and discussion clubs, extension courses and workshops should increase their ability to meet their tasks.
7. We urge communities to avoid ill-advised attempts to hasten unduly the process of education.
8. We commend the schools of education that are providing specialized preparation for teachers of one-room schools, consolidated schools, town and village schools.
9. We are convinced that no national sacrifice will be too great that will enable children and young people to stay in school.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91 MAY 2, 1942 Number 18

## « « Editorial » »

### There Are Temptations All the Way

DID you ever have the foolish notion that when you got older in Christian experience you would get away from temptation? So did we. We looked at the saintly men and women of God of maturer years and thought how good it must be to have passed beyond the reach of the wily tempter. That was our idea of growth in grace. We supposed it meant the attainment of a state in which temptation would not bother us, or at least, not nearly so much.

We all know better now. We have found out that the battle is as hot as ever. Many victories have been won, thank God, but that has only opened up to us larger and more difficult phases of the conflict. Because God's ideal for us is not a softer snap, but greater advances in the perfecting of character and the extension of the kingdom. That means not less fighting but more. With more strength and skill, to be sure, but for this very reason, with more intensity.

There was, indeed, a certain element of truth in that youthful dream of ours. We were wrong in our imagined picture of freedom from temptation, but that was because we could then have no just conception of the vastness of temptation's field. We were right, however, in thinking that the particular incitements to sin which gave us so much trouble then, ought to be fought off for good, sometime. So they ought. There has been something very faulty in our Christian life if we are still exhausting most of our energies in battling with the vices of our youth. The mark of growth is not less temptation but a shifting of the field of temptation. We fight just as hard, even harder, but not quite the same set of foes. Or perhaps we had better say there has been a change in the tactics of the enemy.

We know very well that there is no time in life when any of us can afford to relax his watchfulness and praying at any point. Many a poor pilgrim, sad to say, when well along on the way, has

been caught by the same bait that was offered him at the beginning. Yet, speaking broadly and without drawing too sharp a line between these sins, the battlefield in early life is in the realm of fleshly desires, while in later years the subtler sins of the spirit, like envy, personal ambition and pride, make the stronger appeal.

Yes, there's plenty of hard fighting all along the way. There is no other way to build Christ-like character and God wants to make the most of the possibilities within us. Should not we? There is divine grace for every need. Wherefore we can face the danger at all stages of the journey with confidence and joy.

E. F.

### Learning From Trees

OF all the strange friends one may cultivate in the rural world, it is perhaps the trees that can teach one the most. The newcomer to an orchard district, noting trees planted in straight rows and pruned by a uniform system, may jump to the conclusion that they are as much alike as another thousand Chinese. And yet, to the faithful husbandman, even the most similar trees in an orchard have unsuspected distinguishing marks.

For example, a number of years ago it was blooming time for a block of three hundred Tuscan cling peach trees. To the casual observer the orchard was one showing unusual uniformity. But to the orchardist who had planted and pruned these trees, who had personally watered and cultivated them for several years, the three hundred trees were no more alike than so many children. And the husbandman knew this was so because at the time of blooming he made a chart and checked the flowering characteristics of each individual tree in the lot. He found there were at least four distinct types on the basis of blooming time, to say nothing of observable differences in tint and size of the flowers, number and distribution of blossoms, and other differences which might have been noted.



That much may be learned from trees is suggested by the fact that throughout the Bible there is frequent and often rather significant reference to trees. Recall that it was on the third day of creation week that trees appeared. On that day God said: "Let the earth bring forth . . . the fruit tree yielding fruit after his kind, whose seed is in itself." It would take more than a book to tell what trees have provided for the sustaining and enrichment of man's life. The apple and the orange are familiar to most readers. But consider also the palm, of which more than twelve hundred species have been described. There are some primitive peoples who find in the palm almost the whole of what they need for life from food to fiber, from ornaments to lumber.

Yet the tree is more than a convenient answer to many of the material needs of man. As our title suggests, there are many things to be learned from trees. Jotham, the youngest son of Gideon, used the olive and the fig in his beautiful but revealing parable of the trees and the bramble. The psalmist compared the righteous man to a tree planted by the rivers of water. The prophets also knew much about trees and what they could teach the receptive among men. The picture of a restored and fruitful land as described in Isaiah, chapter fifty-five, is concluded with the prophet's reference to the return of the forests with the thorn giving way to the fir tree, and the myrtle taking the place of the brier.

Much might be written of Jesus and his evident knowledge of, and interest in, trees for teaching purposes. Recall what he said of the good tree and the evil tree. Men do not gather grapes of thorns or figs of thistles. There is a law of fruit-bearing, with the good tree bringing forth good fruit and the evil tree bringing forth its kind. "Wherefore, by their fruits ye shall know them."

Not a few have been perplexed at Jesus' summary treatment of a certain fig tree. As Matthew records the incident, the Master was returning to Jerusalem after a night spent at Bethany. He was hungry, and seeing a fig tree in full leaf, he went to it expecting to find figs. When he found leaves only, he said unto it, "Let no fruit grow on thee henceforth forever." But why such summary treatment of this fig tree? Simply because the law of the fig tree is that a fig should appear in the axil of every leaf of the current season's growth. Thus a fig tree in leaf, but without sign of fruit, was hopeless indeed!

Paul uses the olive tree—both wild and natural—to illustrate and explain the mystery of God's dealings with his people (Rom. 11: 24). Jude finds in the tree shedding its withered fruit

the basis for one of his colorful symbols of those who have gone the way of Cain. Such men are as trees, twice dead; and ought to be plucked up by the roots! But what more shall we say of trees and what men ought to learn from them? Let us finish with one final reference, and that to the tree of life in the Book of Revelation. The writer is describing the splendors of the new Jerusalem. "In the midst of the street of it, and on either side of the river, was the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Thus from the field of one's personal experience, and from Genesis to Revelation, one can learn much that is both revealing and inspiring from the trees that God made.

H. A. B.

### When Spirit Led People Differ

CAN two persons or two groups with differing opinions both be led by the Spirit of God? Is it possible for both majorities and minorities to be under the influence of the Holy Spirit?

Some of the Christians Paul met on his last journey to Jerusalem tried hard to persuade him not to go there. They said to him "through the Spirit that he should not set foot in Jerusalem." They were good, Spirit-filled Christians. But so was Paul a good, Spirit-filled Christian and he had a different interpretation of his duty. Some modern teachers have tried to make out that in this instance Paul was going against the guidance of the Spirit. But they have a poor case in the face of the testimony of these very Christians who sought "through the Spirit" to keep him from going on. They recognized the possibility, if not probability, that Paul was right. When they failed to change his mind they said, "The will of the Lord be done" (Acts 21: 4-14).

Two Christians may both be seeking and finding the guidance of the Spirit and yet differ as to the wiser course. The difference is due, not to the presence of the Holy Spirit in their hearts, but to the limitations of their own knowledge, which makes it impossible for the Spirit to disclose to their minds the whole truth. Control by the Spirit guarantees sincerity of purpose but that does not make one infinitely wise nor infallible in judgment.

It will be a great gain in clarifying thinking on this subject when this truth is frankly recognized. Jesus longed to reveal to his disciples more truth than he did. He could do no more because they were not able to appreciate it. Why should we assume that even now we are able to grasp it all?

E. F.





A Dairy Herd Near Worthington, Minnesota. Photo by E. G. Hoff

## Giving Our Rural Heritage a Hearing » » »

BY L. AVERY FLEMING

It is time for some one to nail more than ninety-five indictments on the door of the church in behalf of our neglected rural heritage. The Church of the Brethren has been long on oratory about our rural problems, but short on *doing* much about them. In spite of the fact that approximately eighty-five per cent of Brethren people probably have a rural heritage, one looks in vain for evidences of a concrete action program. Our denomination has not been responsible for a single rural project that has attracted nation-wide attention. Strange as it may seem, some of the most recent and important accomplishments in rural reconstruction have been made by a denomination whose membership is less than ten per cent rural.

It is true that the Church of the Brethren has discussed its rural problems, written about them, and even conducted a number of very stimulating rural life institutes and conferences. But none of these seem to have resulted in a constructive follow-up plan or program. Several months ago the writer attended a regional ministerial conference which gave some consideration to a discussion of the rural church and its probable future status in American life. Although the beauties and virtues inherent in rural life were extolled and praised, most of the leaders present seemed to accept the present rural situation as the inevitable consequence of forces that were too powerful to be stopped or changed. There was general agreement that conditions were not as they should be, but voices raised in behalf of an attempt to create conditions as they ought to be were in a decided minority.

An examination of the catalogues issued by our colleges and seminary does not reveal a curricular emphasis that is proportional to the actual rural life situations which our people meet in their daily living. Little rural emphasis is given in the training of church leaders and workers. Our church literature and periodicals probably present an inadequate picture of our rural heritage.

In a few isolated instances a church has secured a farm and settled its pastor on it, but such cases are still few and highly experimental. Our church has a few outstanding rural pastors who have given notable service in their respective churches and communities. But most of the better trained pastors have accepted pastorates in city churches. Sporadic efforts to strengthen the rural church have been made from time to time, but no consistent program has been developed. The sums of money which have been allocated for this purpose have been too small to result in permanent improvements.

The thousands of dollars which the church at one time had invested in farms have been liquidated in favor of investments that were safer, more productive in terms of interest, and more "correct" in terms of strict business practices. In accordance with the utmost conservative investment policies, the church financial investments have been increasingly placed in bonds and securities. The "capital" funds of the church have not been used, therefore, for strictly religious purposes and for promoting the church program at those points where the need has been most urgent.

Because our rural heritage has not yet had an adequate hearing, something courageous and drastic needs to be done. "He that loseth his life



for my sake shall find it." Perhaps the same suggestion applies to our church investments! If present trends continue, about the only consolation the church may find in its investment losses may be the realization that they were lost "correctly."

The rising tide of paganism in rural America is an urgent challenge to a church which is predominantly rural in its origin and history. In rural America 10,000 villages have no church of any kind, and 30,000 are without a pastor. In 1920, the 32,000,000 people living on farms had 4,000,000 more children than a like number living in cities. It is time to raise the question whether any man's talents are too good to be "wasted" in the chief training ground of the nation's leaders. Since seventy per cent of all who join city churches by letter come from the country, the church's stake in its rural constituency is apparent to all who may look.

The startling facts of our rural opportunities reveal the need for a profound awakening in the Church of the Brethren. The time has arrived when we must remove the "quarantine sign" from the door of the rural church. "God's Back Pasture" is in urgent need of wise cultivation. Our rural heritage must be given a hearing.

The writer ventures to offer ten suggestions for a constructive program of action in our rural areas.

(1) The promotion of a thorough study of our rural problems in order to lay the foundations for a long-time program of reconstruction.

(2) The giving of serious consideration to the use of "capital" church funds for the rebuilding of rural churches and communities.

(3) The beginning of projects by individuals and groups for helping promising young Brethren couples to get started on farms.

(4) The provision of farms which may serve as endowments for rural churches and homes for rural ministers.

(5) The allocation of additional thousands of dollars for strengthening home missions at a time when our foreign missionary work may not expand greatly because of adverse conditions.

(6) The encouragement of greater efforts on the part of our colleges and seminary to provide the necessary training or interest in rural life.

(7) The extension of rural life conferences and institutes.

(8) The placing of greater emphasis on rural life in our church programs and periodicals.

(9) The training of teachers in our colleges for more effective rural leadership.



Women's Work on the Farm. Photo by E. G. Hoff

(10) The encouragement of young men and young women to go into rural pastorates by extending to them the same favorable financial inducements which are now given to candidates for the foreign mission field.

An optimistic note may be sounded at the close of this article. There is some evidence of a rising interest in the rural opportunities now being offered to our church. The more recent students in Bethany Biblical Seminary are reported to be vitally interested in the service opportunities of the rural pastorate. Perhaps the church is preparing to give her rural heritage a hearing!

*Elgin, Ill.*

## The Spirit of Five Great Things

BY NATHAN MARTIN

THE third person of the Godhead is most commonly known among Bible scholars as the Holy Spirit. He is mentioned in the Old Testament 101 times; in the New Testament, 249 times, 71 of them occurring in the Book of Acts alone. He is also spoken of as the Holy Ghost (Luke 3:22); Spirit of God (Rom. 8:9); Spirit of Christ (Rom. 8:9); the Comforter (John 14:16).

In special reference to his work he is variously known as the Spirit of Life, the Spirit of Glory, the Spirit of Truth, the Spirit of Holiness, the Spirit of Power.

*I. The Spirit of Life.* "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Every true Christian has a mind to work. He will endeavor to make his energy available for service and will apply it to the worth-while things of life.

He will be prompt in his duties and obligations. When the Chinese laundryman brought a delinquent before the magistrate, the latter asked, "What is your complaint against this young man,



John?" "He too much by and by," replied the aggrieved Celestial.

In England a man was telling his pastor about his experience in the Christian life. He said that he had taken Jesus for his eternal life and the Holy Ghost for his internal life. We need the Spirit of God in our lives. As we read God's Word, he will illuminate our minds. As we appropriate Christ, he will strengthen our faith. He will change our lives.

*II. The Spirit of Glory.* "If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you" (1 Peter 4:14). "Fire," says a certain writer, "is the symbol of the Holy Spirit's presence in glory. The promise was, 'He shall baptize you with the Holy Ghost and with fire' (Matt. 3:11). John saw 'seven lamps of fire burning before the throne, which are the seven spirits of God' (Rev. 4:5). Fire is the emblem of the Holy God (Heb. 12:29) and of his holy people (Isa. 33:14-17; 43:2)."

*III. The Spirit of Truth.* "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). "The Holy Spirit," says Dr. Jowett, "is the minister of enlightenment. He illumines the judgment and fashions our decisions. He opens up buried difficulties and reveals things that have been hid. He unfolds visions of glory and throws heavenly radiance upon the common road."

Not only does he lead and guide into truth, but he is the very incarnation of truth itself. The Christian who has the Holy Spirit will act truthfully. Leading out of the city of Swansea are eight motor bus lines, running to various points in the community. Each omnibus is in charge of a man who was converted in the revival. The line has no inspectors, for, as one of them said, "We carry our Inspector with us."

*IV. The Spirit of Holiness.* "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). The Christian life is essentially a life of holiness. "Without holiness no man shall see the Lord" (Heb. 12:14).

When he works in human hearts, they must be holy. "Know ye not that your body is the temple of the Holy Ghost" (1 Cor. 6:19)? "And the temple of God is holy, which temple are ye" (1 Cor. 3:17).

The Roman augurs, when they wished to observe the heavens, went forth with a sacred rod in their hands and marked off a portion of the sky. The portion thus separated for observation was

called the "templum." From it comes the common word "temple." The fundamental idea is not construction, but separation to special use.

The Holy Spirit cleanses and sanctifies. Queen Victoria visited a paper mill. Seeing a pile of filthy rags, she asked what they were used for. The superintendent replied, "To make fine white paper." "But," said she, "they are so discolored and filthy." "Not after we have had a chance at them," came the reply. Some time later there came to the queen a package of stationery from this very mill, with the inscription, "Made from the rag heap which the queen saw." The paper was very white and beautiful. Greater and more wonderful is the way God regenerates a human heart by the power of his Spirit.

Some time ago a great fire broke out in Virginia's famous jungle, the Dismal Swamp. Started by hunters, it spread rapidly through the undergrowth and shrubbery. Great clouds of thick smoke followed. Hundreds of wild animals, such as bear and fox and deer, were driven from their hiding-places and forced out upon the adjoining farms, where they were speedily killed by hunters. Thus the refining fire of the Holy Spirit goes through the human heart, dealing death, as it goes, to the passions and lusts.

*V. The Spirit of Power.* "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:17).

"Power," says Rev. A. H. Lewis, "is a magic word of this age. On every hand man is searching for power. This ambition is being realized to such an extent that human achievements of the present day would have been regarded as miracles even a hundred years ago. Steel bridges of immense weight are thrown across wide chasms. Steam engines draw a mile of freight cars, so that those of fifty years ago seem pigmies. Birdmen fly aloft like human eagles. We can talk around the earth, and send forth the radio messages, unheard by the human ear, but caught by human-made instruments thousands of miles in every direction." But this power is naught compared with the spiritual power which God gives to a redeemed soul.

Man needs this higher power for his own spiritual life and growth. "Praying in the Holy Ghost" (Jude 20). We cannot even pray, the simplest and most vital of all spiritual exercises, without the Spirit. The saint cannot even take to himself a bit of spiritual nourishment apart from the help of the Spirit.

If we would be of any help to others, we need the enduement of the Holy Spirit. This cardinal truth is much overlooked. Even in America's pulpits too little is said of the absolute necessity of



being endued if we are to be saved to serve. Just as the moon would be dark without the light of the sun, so the pale light of human life would be darkness itself were it not for the Holy Spirit.

Said Dr. Chapman to Dr. Meyer, "I feel so empty sometimes; people come to me and I want to help them. How can I help them more?" "Dr. Chapman, will you try to blow three breaths out without taking one in? Try it." He tried and failed. Thus one cannot breathe out without breathing in.

This absence of power is pitifully sad. A certain minister said, "I have spent a great deal of money out of my own pocket to have the finest music that could be obtained, but there are not any more that come to the church than before. What would you advise?" he asked of Mrs. Margaret Bottome, well-known leader of the King's Daughters. Her reply was, "Fire in the pulpit." When asked what she meant by her reply, she said, "Did you ever see a fire without a crowd around?" Look, if you will, over the notices in our newspapers and notice the feverish attempts to substitute "attractions" for power. It is the sin of Nadab and Abihu, the offering of strange fire upon God's altar.

Sad, yes, pitifully so. The man with the ax-handle in his hand could have gone on, apparently chopping wood. A man a hundred yards away might not have detected the absence of the ax. "But," says Dr. Chapman, "I was raised in the country, and I know that it is a good deal more difficult to swing an ax-handle without a head than to swing one with an ax-head. And it is a good deal more difficult to keep the form of religion than to live the real thing."

To what purpose is this power? "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). When the Spirit came upon Moses, he was given power to lead the children of Israel out of bondage, working miracles showing the marvelous power of God. When the Spirit came upon Elijah, fire came down from heaven to Carmel. When the Spirit clothed himself with Gideon, no man could withstand his power. When Joshua received the Spirit, the city of Jericho fell into his hands.

After a great snowstorm in New York City the authorities decided to remove great quantities of snow from the business section. It was loaded upon carts and dumped into the river, a large force of men working day and night. They then built great fires and melted it. Great efforts covered only a small part of the section in question. But

when the warm sun came out, those great snowbanks, covering not only city but country as well, disappeared as if by magic. So the Holy Spirit accomplishes the impossible, removing sin from the heart and growing plants of righteousness instead.

Quoting again Dr. Lewis, "To secure power, man must fulfil the necessary conditions. A fish out of water soon loses its power and its life. Man engulfed in water soon expires. Man swamped with worldly, material things is burdened with intolerable baggage, and suffocated by an atmosphere that lacks the oxygen of the soul's breath."

*Deceased April 10, 1942.*

## A Personal Letter to C. P. S. Campers

BY MILDRED JENSEN LOOMIS

Dear Harry, Louis, Kenneth, Harold, Howard and Robert—

The nature and success of the C. P. S. camps are matters of interest to every pacifist, but the fact that six of you—close friends—are in five different C. O. camps lifts my concern above the average. It is troubling to note the growing feeling among you that work assigned the camps is insignificant or even futile. Last week's mail brought these statements:

"Our work should be more involved with people."

"Although the conservation program is important, it is also true that it is only slightly related to the present emergency."

"To the pacifist the camps are an unsatisfactory alternative because in them he can do no constructive work to meet the threat of world collapse."

In the hope that they may help somewhat to "keep the C. P. S. dome open," as Roger Drury pleads in March 26 American Friend, I am setting down the following convictions forged from experience similar to that of many C. P. S. campers.

You can't see how the life of a homestead housewife (I prefer to say *homemaker*) is anything like yours as C. O. campers? Let me try to indicate. In the first place, we are all pacifists. To us the war system is wrong, and we want to be at work to change it. Second, though I am a good bit older than you, I haven't lost the clamor more natural to youth, to be in work that is significant—and in the thick of it too. Third, I share with the average C. P. S. camper a background of activity with people—teaching, camp counseling, Quaker work-camping, settlement house work in slum districts, discussion leading, etc. Fourth, and very important to this discussion, we are all in what is new to us, a rural—even isolated—setting. (I'm at Lane's End!—and a long one too.) We have quite suddenly left off our group work, our guiding and directing people, our preoccupation with reform movements. Now we are working with trees and soil, stones and gullies. By contrast it seems insignificant, "unrelated to the present emergency and offering little chance to meet the threat of world collapse."

Or rather, it did a few years ago. Now, after a deeper look at the crisis of our civilization and after a clearer picture of what it is that threatens our world, it seems to me the most real cure can be brought forth from the setting in which I am now happily a part.



May I briefly share the shift in my thinking and how it came about?

Remember, ever since college I have been a searcher. I trust it is not immodest to term oneself that. My college did not answer many vital questions. (Perhaps I was not awake enough to ask them.) But ever since, my search has been: "What really causes poverty in the world?" "How can man be free?" "Must history continue to be strewn with bloody wars?" Along with the search there was the need always to be in what was regarded as the most significant work of the day—religious education first; then adult education in economics; work with the co-operatives; and, like many another, the slums of a big city were a fit problem for my zeal. All this was experienced in rapid succession. "The impatience of youth," a kindly spirit might conclude; but honesty admits in it the pushing of a too persistent ego. There were, of course, other pushing and persistent egos working on social reform. Our movements for social change did not progress very fast.

It came clear then, particularly through contact and study with Quakers, that those of us who want to be of use in putting the world in order must first put our own houses in order. We must rid ourselves of even the subtlest and oft unrecognized bent toward power, pride, self-seeking and intolerance. (It is sad that this was so late an addition in my search.) Such riddance is not achieved, I found, by the discovery of its need, nor by wishing its removal. It comes from resolutely peering into the dark places of the soul for the unconscious drives which issue in attitude and action; it comes from constant effort to tap the Central Stream of Life and submitting one's ego to It in repeated and long periods of meditation. It is aided by much searching of the experience of the mystics.

To find time for a more contemplative life I went to the country during summer and vacation periods. Little by little my eyes were opened to other contributions of the country. Good fortune led me to the School of Living, the first of whose significant tenets is that a good living pattern is the primary need and logical aim of every individual. "Yes, we're interested in creating a warless world," they said to me, "but how should a human being live? Of course we want to eliminate poverty," they reassured, "but what is your notion of good living? Surely a man must be free, but what kind of daily living pattern can he set up that provides it?" Insistently they asked it, and eventually I had to give answer.

What point or thing should determine our standard or goal? Man himself, of course. What really is a normal (not average) human being? What constitutes his humanness as definitely as a cow's "cowiness" distinguishes her from other animals? For the first time I began to look at the genus homo as such. Oh, yes, college philosophy had distinguished between man and animal and urged that his differences (intellect and will) be developed. But here was a picture of a normal, balanced human (a highly diverse creature but a unity withal), accompanied by the insistence that a good living pattern would develop all his capacities! What daily living pattern would allow the normal, natural, integrated functioning of the many sides of normal man, and care for his physical, manual, biological, emotional, mental, social, artistic, economic and spiritual needs all in one piece?

## Ozark Visions

BY JESSIE MAHAFFEY

We look around on nature grand  
Enhanced by love divine,  
Where towering rocks like guardsmen stand,  
Where sun and stars both shine;  
Where nature moves at God's command,  
And all things do repine.

We stand upon the mountains high,  
And view the wondrous scenes;  
We let all rushing life go by  
And turn to things serene;  
Nor would we dare to question why  
God's power on earth is seen.

O wondrous power of love divine  
We see in earth and sky,  
And thus God's wisdom we define  
And on his love rely;  
And all the dross of earth decline,  
To feel his presence nigh.

Mid nature's robes of beauty grand  
We linger here at rest,  
Protected by the Father's hand  
And by his wisdom blessed;  
And all things move at his command,  
And in his love caressed.

*Hufsmith, Texas.*

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There's a question on which to build a social philosophy—and a new culture! There's a question the world has ignored—and gotten itself into the mire for its neglect. Instead of looking at man as an integral unit of many diversities and building a culture to suit him, we have let any kind develop and made man adapt to that. And what kind of culture resulted? One that is concerned with but one or two sides of man—his need to eat, his ability to invent machines, and overstimulation of his power instinct in the using of these machines. The common man does not ask himself, "What am I and what is a good way for me to live?" He repeats our accepted slogans: "A chicken in every pot," "Two cars in every garage," "What helps business helps you." Man's nature has been warped to fit the demands of industry, of the machine, and now, of the state.

But to get back to the basic problem of good living. The search for the answer, if it goes deep enough, will be a long one. For me it was a life-changing experience. I can only suggest some of the hundreds of sub-ordinant questions which the primary one calls forth. The more honestly one looks, the greater the surprise that most of these questions have the same answer, i. e., the country. For instance: Where can one's physical nature best be developed? Where can men and women best exercise their normal biological capacities in raising children? Where are the economic needs of food, clothing and shelter most readily available? Where is intellectual life most stimulated, in the varied and numerous demands of country living or in the mechanical specialties of modern industry? Where is emotional life the richer—in shaping the birth, growth and death cycle of growing things, or on city pavements? Where can the making of things with skill and affection most readily flower into artistic ability? Where



does man's social nature find its best nurture—in intimate and oft-repeated contacts of the small (country) community or in the superficial fleeting ones of the metropolises? Where does religious awareness grow best, where one has daily experience with the imponderables of nature, or in mechanical and commercial contacts of urban life? Anyone who has had both experiences can easily tell.

Once my experience did not help me answer these questions with "country." Now we are in our third year of integral living on our homestead. I know now something of the sense of completion and renewal which comes from the utilization of the whole of me. Now my neglected body and hands are active. How stupid it seems to have once rated the mental professions "higher" than the manual. How foolish to specialize and let body and health suffer—or be only fitfully cared for in some disintegrated play or "exercise"—as if we had bodies just to carry our minds around on! Now I am discovering in myself—what I believe is in everyone—artistic expression. It is working itself out in the designing and weaving of textiles, in gardening, planning and preparing meals, and a hundred other functional ways. The true meaning of home and family comes to the fore in co-operating in securing our basic needs. We now know that producing is enjoyable, and far more dignified than to be forever getting pleasure merely from consuming. Now, my earlier social-work concern for "creative leisure" falls far short of the truly human goal of creative work, which latter aspect is almost inescapable in true country living. I am convinced that one can never really sense the reality and nature of the life forces in the universe until he works with them, season after season, in the productive process. One is rewarded by his own quickened powers, which in turn develop an ever growing understanding and an interest which robs routine of its terrors and makes hard work a joy.

It would take pages and volumes to share my findings on the validity of country living and to show why I feel a new spirit and conviction about living on the land is necessary to revive a decent human culture. Perhaps you will be interested to pursue this further by letter, or come to visit Lane's End Homestead some day. Or read some of the dozens of fine books which help, like Wright's *Modern Architecture*; Eric Gill's *Work and Culture*, Ligutti's *Rural Roads to Security*; Borsodi's *This Ugly Civilization*; Arthur Morgan's *The Small Community*, Seed Bed of Civilization, or Marx's (W. J., not Karl!) *Mechanization and Culture*.

Do you begin to see why I am thankful that C. P. S. camps are in the country and have rural work to do? Your work is far more than a matter of terraces, contours, rotations and reforestation. You are in a setting which has in it the greatest possible development for the innate potentialities of man and his family. My concern is that the challenge and the opportunity before you shall not be missed. The preponderance of urban influence in our culture has blinded most of us to it. I was a long time—much too long—seeing it. Like most people I thought the country was merely a geographical area through which to pass in getting from one city to another. And when I first came to Lane's End (even after all my intellectual conviction) I had something of that left-out sort of feeling which I presume is back of your complaints to "be more involved with people." (I ascribed it to my persistent and unregenerate ego!) But

from somewhere came the good sense to give myself up completely to the enriching experience of real productive living—the handling, renewing and understanding of the soil; the planting, watching, harvesting and communing with growing things; of searching and working on the larger social problems which shape the trend of rural living.

Do you know that 75% of the people in our country have rushed pell-mell from farms to cities in the past fifty years—away from the environment which builds and develops them to a conditioning, which, on the whole, limits and specializes them? Are you aware of the forces which cause this drag of life and wealth from the country? Do you know what the machine and chemical fertilizers are doing to the soil structure of our nation? Do you believe that the restoration of a true farming population and the restoration of fertility to the soil is one of the most important problems which confronts mankind? Are you aware of the terrific effects of our land monopoly system?—that it is a basic cause for poverty and war everywhere? Have you ever thought through the ethics of owning land and not using it? Are you working on the problem of how we can challenge our masses to the values in rural living—the independence, the dignity of responsible work which uses the whole man, creative home life, true neighborliness, and the co-operation with forces elemental and good? Are you concerned as so many are, only with altering the "administration" of our existing mechanical civilization, or are you with that small but growing minority which sees we need a change in the basic nature of our culture—a shift away from the overmechanized, overcentralized type to one that is more balanced and with rural experience available to the masses? It is this insight into the rural needs of our nation which promises the most for the future of America.

All this has been to suggest that as I see the crisis in human affairs, it centers around the question, "Shall culture be shaped to fit human beings, or shall we continue to twist humans to conform to mechanism and materialism?" It involves a profound searching of the place of the machine and the state in human life. It is to imply that your setting and your work are definitely and tellingly related to the threat in the world. My request then is that you not overlook the chance that is yours. Devastated Europe is not the only place that needs help. The sickness is in us too. I believe you (and I) are in the very millieu, which, if we are wise enough to understand and good enough to interpret, has the most to offer of help and healing to our chaotic world. Will you not study and experience rural life to the full? Much of it about you will be dull. The experience of many rural people falls far short of its possibilities. They, too, need enlivening. But more conditions are present there for deep experiencing than in any other place. What is lacking we should learn somehow to provide.

And let us remember in our "getting of wisdom that we get understanding." Let us make the most of the quiet and stillness of our setting by establishing a life-habit of meditation, of experimenting with the way of silence and contemplation. We can be sure that when we have found something the world really needs, and we are fit personalities to transmit it, the opportunity will appear.

*Brookville, Ohio.*



## Bethany and Missions « \* «

BY WILLIAM M. BEAHM

THE interest of Bethany in missions has always been keen and has existed from the very start of the school. The contribution of the school to the mission program has also been made throughout the years and has always been substantial.

This close relation between the school and missions is implied in the purpose of the school. As the central training institution for workers in our church program, it is her *assignment* to help furnish an adequate number to carry on the mission work of the church. This is therefore part of the school's business. But even deeper than any official church assignment is the school's own desire from its founding. This is embodied in its motto: "Pray ye therefore the Lord of the harvest that he thrust forth laborers into the harvest."

Not only does Bethany have this obligation to promote missions, but it also has certain *resources* for its fulfillment. It has an adequate missionary library. And it is in a city where other libraries are available. It is the practice of the school to keep its own books up to date and to utilize other available resources. Bethany also has wide resources of fellowship. The majority of the church's mission workers and other leaders pass through the school within any given few years. Students are drawn from all over the brotherhood and thus a church-wide fellowship is established. Volunteers from all the colleges foregather here and are able to make fruitful contacts with other volunteers and missionaries in the city. The school is close to Elgin and acquaintance is developed with those who direct the mission work of the church.

Bethany also uses methods for the promotion of missions. The ground of this work is the regular courses provided in the curriculum. These are offered at both the training school and the graduate level. They cover the history and principles

of mission work, the relation of Christianity to other religions, the special work of our own church, and the co-operative program for world evangelism. Frequent missionary messages and lectures are given to the school by visiting and experienced missionaries. Voluntary interest groups carry on their own missionary promotion. And in the practical work program of the school the students take part in religious activities which relate directly to future missionary work. The city of Chicago is frequently the host to missionary conferences which the Bethany students are privileged to attend.

A word should be added now about the results. It need only be pointed out that the majority of all our missionaries have been students in the school. And the majority of those now being sent out are chosen from the student body. This is the school's business but it is also its privilege. For in so doing it is able to help answer its own constant prayer that laborers will be thrust forth into the harvest.

*Bethany Biblical Seminary.*

## Wide Horizons

BY C. D. BONSACK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**Jesus' Power to Get Obedience.** To go out and get another man's beast, apparently without the owner's consent, seems to us a difficult request. The disciples were told how to handle the matter, and they went without hesitation when the procedure was made clear to them. The basis for securing the beast was simply that the Lord needed him. This satisfied the disciples and the owner alike. The disciples acted at the word of Christ. We might make interesting discoveries of power with equal obedience.

**When the Lord Is Popular.** People like a parade. In this lesson Jesus took part in that which was humanly popular. The folks in the crowd seemed to try to outdo each other in showing acclaim. There is more enthusi-

## What to Pray For

Week of May 2-9

Everett and Joy Cullen Fasnacht went to India in the fall of 1940 and were located at the Vyara mission station. This station is in the Gujarat area and so they have needed to learn the Gujarati language. The study of the language has been their main task thus far as it is the task of all new workers as they reach the field.

In one of Bro. Fasnacht's letters he says that about once a month he prepares a sermon. This is not a simple task when one is learning to use a strange language. He was finding that there was great need for illustrations and stories in the Gujarati language. He also speaks of the joy he found in participating in some musical functions while they attended the language school at Landour.

Recently the Fasnachts have taken charge of the boys' boarding hostel at Vyara. The task of safeguarding the health and physical care of the boys is in itself no small task. But besides this, the boys look to them for guidance and counsel. Your prayers will be appreciated.



EVERETT FASNACHT



JOY FASNACHT



asm in a crowd than in a cross. The Jews had some hope yet that a new son of David might ascend a temporal throne in Jerusalem, and make the city again a center of political power. Men still worship at the throne of political authority.

**Whence the Master's Tears?** Jesus faced many tender circumstances without any evidence of emotion. But with his friends at the grave of Lazarus he was overcome with sympathy. In his weeping over Jerusalem we have a picture of his tender love for the Jewish people and for their great religious capital. How he felt for them in their terrible blunder and misunderstanding of him and his mission! They had been persecuted. But they misunderstood the way to peace. He knew that their enemies would come and compass them about, that one stone would not be left upon another, that the temple would be destroyed. Perhaps these tears are now for us who have not yet found the way to the peace that abides.

*Elgin, Ill.*

## Monthly Financial Report

During the month of March contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$6,529.61. Contributions for the Brethren Service totalled \$10,154.39 for the month, detail as follows:

	Receipts for March	Total receipts since 3-1-42
World Wide Missions .....	\$ 1,693.72	\$ 1,693.72
Women's Work Project .....	339.89	339.89
Home Missions .....	42.56	42.56
Foreign Missions .....	228.34	228.34
Junior League Project .....	53.48	53.48
Intermediate Project .....	5.00	5.00
India Mission .....	299.40	299.40
India Boarding School .....	30.00	30.00
India Share Plan .....	50.00	50.00
India Missionary Supports .....	1,150.02	1,150.02
China Mission .....	95.67	95.67
China Share Plan .....	25.00	25.00
China Missionary Supports .....	360.40	360.40
Africa Missionary Supports .....	163.52	163.52
Africa Mission .....	266.00	266.00
Africa Share Plan .....	56.25	56.25
Conference Budget Undesignated .....	1,557.23	1,557.23
Conference Budget Designated for—		
Board of Christian Education .....	13.00	13.00
Bethany Biblical Seminary (at Elgin) .....	5.00	5.00
Bethany Biblical Seminary (at Chicago) .....	7.50	7.50
Youth Serves .....	87.63	87.63
	<b>\$ 6,529.61</b>	<b>\$ 6,529.61</b>
For Brethren Service—		
Brethren Service Certificates .....	2,945.00	2,945.00
Brethren Service Fund .....	2,422.53	2,422.53
China Relief .....	185.47	185.47
European Relief .....	21.15	21.15
General Relief .....	158.69	158.69
Civilian Public Service .....	3,758.08	3,758.08
Refugee Fund .....	12.50	12.50
Tornado Relief .....	650.97	650.97
	<b>\$10,154.39</b>	<b>\$10,154.39</b>
Grand total all contributions .....	<b>\$16,684.00</b>	<b>\$16,684.00</b>

The following shows the condition of General Mission Board foreign and home mission finances March 31, 1942:

Income since March 1, 1942 .....	\$10,522.11
Income same period last year .....	7,849.87
Expense since March 1, 1942 .....	12,458.07*
Expense same period last year .....	2,805.02
Mission surplus March 31, 1942 .....	49,420.40
Mission surplus February 28, 1942 .....	26,440.22
Increase in surplus, March 1942 .....	22,980.18

\*Offsets due to reverse entries to satisfy auditors' requirements in previous year to set up reserves for unreported foreign expenses.

## News From Philadelphia

BY MRS. R. D. MURPHY

I am sure we are all interested to know that twenty tons of clothing left the dock in New York City for distribution within concentration camps in France.

This consignment of clothing was contributed by Brethren, Mennonites and Friends and sent under the auspices of the A. F. S. C. Used clothing, new clothing and clothing for all ages comprised this shipment and will meet a dire need.

We hope it may safely reach its destination and thus carry with it our message of Christian love and goodwill. May we pray for the safe delivery of this mission of love.

We have reason to believe that another large consignment of clothing may be on its way soon. If so, our present supply in storage will be exhausted. In any event, we should continue to promote gifts of clothing according to plans now in effect.

Secure plans and further directions from Anetta Mow, Elgin, Illinois.

1941

### Brethren Clothing Report

	(Approximate Value)
Philadelphia .....	\$25,000
Pacific Coast .....	13,000
Camps	
Comforters .....	4,000
Kits .....	6,000
Other knitted goods .....	2,000
Approximate Value .....	\$50,000
<i>Philadelphia, Pa.</i>	

## Vyara, India, News

BY RUTH F. BROOKS

### Vyara Jatra (Religious Fair)

The Vyara *jatra* has just closed. Meetings were held twice daily at the Christian booth with a meeting at the central church each morning. Robert Khanji, children's missionary of the Irish Presbyterian Missions, spoke very effectively, both to the Christians and non-Christians.

### Good Religious Advertisement

After seeing the Prodigal Son in colored slides explained, one well-to-do shopkeeper turned to Harlan and said, "This is a good advertisement of your religion." At the close of the service, he wanted to buy a "full Bible," meaning both the Old and the New Testaments.

### Gospels Sold

There were 440 gospels and tracts sold during the week's sessions. It is indeed a seed-sowing time.

### Five Churches Helped

The five churches in the district took turns conducting the afternoon meetings. Singing drills were given by both young men's and young women's groups from the churches. The local boys' and girls' boarding schools assisted nicely in these "sings," which are so dear to the hearts of India's people. Personal witnessing and Bible storytelling with the use of large colored charts completed the afternoon program.

### Women's Temperance Meeting

One afternoon the local women's group gave a temperance program. The wife of our highest local government official presided at this meeting. The girls' school gave a dialogue and garbo (rhythmic song).



**Christmas Programs**

The Christmas season produced a fine crop of programs throughout the district. Our entire family attended eight different ones. To reach the most distant villages, we went by motor and oxcart. In one program, seventeen numbers were given and all were provided by local talent.

*Vyara, India.*

**Brethren Service Committee News****Civilian Public Service**

The Brethren Service Committee will open another camp soon near Waynesboro, Virginia; this will be Camp Lyndhurst. The work project here will involve four general types: maintenance of the parkway drive on the crest of the Blue Ridge Mountains; protection of the National Forest in this area from fire; the preservation of some of the recreational facilities within the park; the protection of certain wild life projects which have been organized in this area. Camp Lyndhurst is a recently abandoned CCC camp and has a capacity of 200 men.

\* \* \* \* \*

On March 14 and 15 a regional conference of enrollees, camp staffs, representatives of administrative agencies, and persons from the National Service Board was held at Amherst, Massachusetts. Campers' problems were discussed. The conference was found to be most helpful in creating mutual understanding of problems involved in Civilian Public Service and in developing better co-operation in the total program. Future conferences are being planned during May and June in the various sections of the country—at Winona Lake, Indiana; Colorado Springs, Colorado; and somewhere in the Southeast.

\* \* \* \* \*

**Relief and Reconstruction**

Glen Austin, who was appointed by the Brethren Service Committee to be in the unit which was planning to go to England before the United States got actively involved in the war, and who has been spending several months assisting the staff at Camp Kane, will leave the first part of May to join a volunteer unit in Vera Cruz, Mexico, which is under the direction of the American Friends Service Committee. The work project in Vera Cruz is the digging of a two-mile ditch to drain a malaria-infested swamp near Tolome. The unit in Mexico reports they are now midway through a junglelike swamp on the way to a large Tolome swamp. Their work is given a note of excitement by stories from the Mexicans that an alligator lives in the section they are going through. The men have found no evidence yet to support the claim, but are on the lookout to learn whether the animal exists, or is only an imagination of the people. Glen will join a caravan of other volunteer workers for the Vera Cruz project.

\* \* \* \* \*

Paul Bowman, Jr., and his wife (Evelyn Stauffer of Lena, Illinois) are now enroute to Ecuador, South America, via Mexico City. The Bowmans are under appointment by the Brethren Service Committee to study the most pressing needs for service in Ecuador and Peru especially, and to make arrangements for units of volunteers from the United States to go in as soon as possible. Reconstruction work will probably be established in areas of Ecuador and Peru ravished

by recent wars. Other workers with knowledge of agriculture and teaching will no doubt be needed later.

\* \* \* \* \*

The Friends refugee hostel, Scattergood, at West Branch, Iowa, in which the Brethren have co-operated with funds and workers, has been celebrating its third anniversary. The following excerpts are taken from the Scattergood Anniversary Bulletin—

"We think of the first European guests of Scattergood as the 'twentieth century pioneers.' They arrived just three years ago today (April 15). Their spirit is well portrayed by Kurt Schaeffer; 'We had to scrub many floors—it is surprising how many floors there are in that little building! We scraped wallpaper off walls, painted, plastered, carpentered and dug in the garden. I was expected to weed the strawberries, which did not look nearly as pretty as the weeds. John Kaltenbach was the worst foreman there has ever been in the history of the laboring classes. The worst was that he seemed to be able to do any odd job. We found each other driving everybody else. Ugly callouses developed on our hands. At supper the boys fell over their meals in the most disgusting manner. Kurt Ros-egg, a delicate intellectual from Vienna, had a hungry look in his eyes after having finished three plates with a mountain of potatoes on each. Our bodies grew so strong that we became afraid of our brains. Since my childhood I had not gone to bed by eight or nine o'clock and since my childhood I haven't felt so ridiculously fresh and rested in the morning. Change came over us newcomers, working feverishly without asking time and a half for overtime; Iowa farmers contributing thousands of dollars to build this home for some strange, odd-looking foreigners; American boys and girls trying to teach us newcomers how!'"

"Scattergood Hostel, insofar as it has been able to fulfil the purpose for which it was created, has done so because its guests brought an ever-present interest in the joys and sorrows of others and happiness in the life of the hostel. Marianne Welter has written: 'You see, when we had to leave country and people on the other side, we did leave them as a very part of them. Even though one tried to exclude us from all that was happening, we did take part in all these happenings and problems—in people's conditions of living—in their despair and their hope. When we arrived here, we remained rooted over there. Thus it was and is a part of our conviction that frontiers between people do not have any meaning, at least not for ourselves; we actually felt completely forlorn and isolated. All was horribly strange; everything was so different from all we had seen and heard and thought before. There was a large and deep gap, which seem unbridgeable. So we came to Scattergood—being still on the other side of that gap. It was by Scattergood's kind and good and still ways that a first bridge could be built. A very human, a very natural process it was—and yet, you may hardly guess what it meant to us, how important and precious this experience was! How good it was! On that first small fundament it was possible to come closer to this country's specific character, to listen to this new rhythm and become interested in its problems. We may have very different ways, where to go—very different places and fields in which to work, according to our different capacities, beliefs and convictions; but you must know this, I would like to say my first meeting with friends will never be forgotten.'"



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

## Chapter IX—Strange Doctrine

Anna Elizabeth woke up the following morning with eyes that still felt strange and dry from crying the night before. Something had happened, she thought sleepily, as she rubbed her eyes. Then she remembered the book, and she caught her breath in what was half a sob.

She was not at all consistent in her thinking as she lay there reflecting over the whole situation. On the one hand, now that she knew there would be no book, she wasn't really so surprised. Some things were too good to be true, and if she had lived for years with only her *A B C Book* and the Sunday-school cards and the family Bible, she knew perfectly well that she could go on living so. But, on the other hand, she was deeply resentful over her disappointment. If there had been no loss in the church community, and no special subscriptions taken in church, there would have been money for a book, and she knew her father would have bought it gladly. There were so few things that she wanted! One dress after another was made from the same piece of homespun cloth, or from cloth colored with the same homemade dye. When one wore out, or when she outgrew it, she got another. She could see little reason for getting excited over a new dress. Food was always plentiful at their house, but here again it seldom seemed exciting. Even at Thanksgiving time, or Christmas, there were only more pies and cakes, not new ones. When she finished one bit of knitting, there was something else to begin. There was never an end to spinning. She had taken even her experiences with Jezzy with a curious kind of dogged endurance. She knew that life wasn't easy and that some things you simply couldn't escape. And then when she wanted one thing, only one, she didn't get it.

Her mother's words came back to her mind. "One is not born a Brethren!" The idea that she might not join the church when she was older had simply never occurred to her before. Now she saw the matter as something which she herself could decide. Maybe she was never intended to be a Brethren. Maybe that was why she got so angry at people and things. Maybe if she grew up and joined some other church, there would be more books, although no church at all among the German people had a printer so good and so famous as Christopher Sower. But if you weren't all the time giving things to somebody else, maybe you would have more money to buy his books. The Moravians farther up the river had a free school. Perhaps she could be a Moravian and learn to play a trombone. She had heard of organs, but she never hoped to see anything so wonderful as that. There were Mennonites in the neighborhood, too; and if she were a Mennonite, perhaps she could go to Germantown and attend the school of the good Christopher Dock. But her common sense told her that there were plenty of little Mennonite girls growing up in that neighborhood who would never see the school in Germantown and who could not read as well as she could. She sighed. And there was always the settlement at Ephrata. She had told Hans that she would never go to the cloister. But maybe it might be better if she did. There she would always wear the

## The Greater Glory

BY MYRA BROOKS WELCH

It's easy to die 'mid the world's applause  
For a noble deed, with trumpets blaring!  
It's the harder part to fight for a cause  
And inwardly bleed with no one caring!

It's easy, perhaps, to die for a dream  
With banners unfurled—and be forgiving!  
It's the harder part to follow the gleam  
When scorned by the world, *and go on living!*

La Verne, Calif.

long, white dresses and never have much to eat and never hope for anything at all and so never be unhappy. That might be a better kind of life than the kind she lived, full of curiosity and laughter and eagerness and disappointment and tears.

She must have awakened early, she thought, or her mother would have called her before this. Her mother would not go to Ephrata. What did Maria Christina Sower think about all the day long while her busy husband printed books and mended clocks and made spectacles and compounded medicines and took care of all the German people in the colonies everywhere? She did not think she would go to the cloister. Maybe she would see visions sometime, like Stephen Koch or the New-Born minister, since she certainly could see some things with her eyes shut. And then suddenly for no reason at all she rolled over in bed and began to cry a little again. She didn't want to see visions at all. She only wanted to have one book and to be just an ordinary Brethren all her life. "Very hard it must be to be a good one." So Hans had said, and Anna Elizabeth was very sure that he was right.

At morning prayers her father read Romans 12, and Anna Elizabeth knew well enough why he chose it. Just as if she hadn't heard those words dozens of times before! "Distributing to the necessity of the saints; given to hospitality." There would be something in the prayer along the same line, she felt sure. "For all thy manifold blessings and the innumerable manifestations of thy goodness—" They were manifold, all right; Anna Elizabeth wasn't arguing that point, but the fact remained that there was no book in the list of manifestations. She loved her father and her mother and her brothers and sisters, she loved her home and the thousand dear and delightful things that happened there; but she still didn't see any reason in pretending that the situation couldn't be improved.

"Give to us hearts that are full of thy love and mercy, that are grateful for thy goodness, that are willing to share with all thy children." "Even with the Stamms," Anna Elizabeth thought, her eyes tight shut, her mouth in a straight line. Her father's praying often left her in a tumult of conflicting ideas, especially in a time of crisis like this. She believed implicitly in the power of prayer, of course, and she couldn't think of anybody's prayers that would be answered more surely than her father's. And so when he prayed like that, and she was sure he was thinking about her, she felt sometimes as if, with God and her father both concerned about her, she would simply have to be good—she probably couldn't be anything else if she tried. But at other times, reflecting on the perversity of her stubborn little



heart, she wasn't sure that even God and her father could make her good! Now and then she wondered if Henry felt the way she did, or Apollonia, or Dorothea, or Michael.

The next days were not too happy. When Anna Elizabeth was feeling gay, her good humor was contagious, and she could make a game out of almost any work. Her sisters would follow her suggestions willingly, and if Henry sometimes made a counter suggestion, almost always a compromise was easily effected. But when Anna Elizabeth was in an angry mood, then no difference how rapidly her hands worked, still things did not go at all well.

Once her mother referred to the book.

"It may be, Anna Elizabeth," she said, "that later in the fall your father can buy a book."

"Later in the fall any extra money must be saved for school," replied Anna Elizabeth briefly, "or there will be no school."

Afterwards she was sorry that she had spoken with such finality, for her mother said no more about the difficulty, and she herself could not bring up the subject now. Living always with brothers and sisters since the time she could remember, and acknowledging their claim on her time and energy almost from babyhood, she nevertheless was often curiously solitary. For all the questions that she asked, she did a great deal of thinking alone.

August went by, and Jezzy, now wearing a wooden necklace to keep her within bounds, was less fractious than she had been in the previous month. Then came September, with corn cutting and "snitzing" of apples in dead earnest, and cider making, and apple-butter boiling. It was at a latter affair that Anna Elizabeth heard more about the Schreibers and their new interest. As usual, Sister Frantz stopped whenever her husband went by or came over to help the Landises, and now she was rushing busily about the big kettle outdoors while Anna Elizabeth was taking a turn at the stirring. Sister Frantz had no baby to keep her at home, as Sister Landis did. It was a late afternoon, and Anna Elizabeth liked the smell of the fire and the haze on the horizon and the great expanse of boiling apple butter, even if her arms were tired.

"Did you hear then last Sunday?" Sister Frantz said to Sister Landis. "Says Sister Schreiber, and if no men then in our church have visions, how can we be sure it is the right one?"

"Tschk!" said Sister Landis. "And there are visions and visions. What kind will satisfy her then?"

Sister Frantz looked a little doubtful.

"Brother Schreiber has the book of Stephen Koch's visions now," she went on, "and they read in it."

"Bought a book?" exclaimed Anna Elizabeth.

"I am not sure where they got it, but they read in it. Very unsettled are they getting, I am thinking."

"I wish I could read it," said Anna Elizabeth.

"Sister Schreiber gave it to me to look at then," admitted Sister Frantz, a little sheepishly. "And I thought maybe your husband would read in it, Mary, and explain it."

"Let me see it," cried Anna Elizabeth, always more curious than afraid. After all, sometime she would have to understand these matters and decide to be a Brethren or something else.

"You cannot stir apple butter and read," replied her mother. "A good thing it is that Brother Duboy is

coming over for the next meeting," she went on. "Maybe then he can settle the minds of the people."

"And a strange man he is, too," said Sister Frantz.

"And why then should you say that?" asked her neighbor, a little sharply.

"Never married." Sister Frantz shook her head dubiously. "And an old man now. It is not good for a man to be alone. Why do you suppose he did not go with Conrad Beissel and become a solitary then?"

"Sophia, very foolish are —" Sister Landis took the long-handled stirrer from Anna Elizabeth and spoke to her. "I will stir now. Fix up the fire then for supper."

"Where is the book, Sister Frantz?" Anna Elizabeth asked.

Sister Frantz hesitated.

"Your father will read the book and tell you then if you should read it," her mother declared. "Go now to the kitchen."

(Continued on Page 20)

## Four Chickens

BY A HAPPY FATHER

Last week our family went into the poultry business! I bought four two-week-old chickens, a feeder, a fountain and five pounds of feed—a total initial cost of eighty-seven cents. A brooder was improvised by using a light bulb and a tin can. Our two children, age seven and two, are thrilled. The first morning we had the chickens the children were about as eager to see them as they were to see the presents on Christmas morning. The first week's experiences have already demonstrated the worthwhileness of the venture.

No doubt you are asking—why bother with four chickens? Here is some of our reasoning:

1. *We live in the city.* Our children are missing some of the fine experiences we as parents had in the country, living close to the soil, seeing young life grow, learning the lessons of feeding and caring for live and growing animals. What can we do to compensate for this lack? We decided on chickens—one for the daughter, one for the boy, and mother and daddy couldn't be left out—so that accounts for the other two.

2. *We want to develop a family unity through sharing common experiences.* In this venture all members of the family have a common interest. We are talking already about how the chickens are growing and wondering which one we will eat first. Our seven-year-old daughter is old enough to assume responsibility in caring for the "flock" with guidance. We are having lots of fun.

3. *We are making this a business venture.* We are going to see what it costs to raise the chickens. When they are large enough to eat, mother (she buys the groceries) will pay market price for the fliers. After the project is completed we will check up and see if we made any profit or if we are in the red. This small beginning may lead to a larger poultry project on our lot. Would you be interested in knowing the financial outcome?

4. *Then I must admit that the farm is still very much in me.* Every spring I get a longing for the country. Since we must live in the city we are bringing a little of the country experience to the city. In addition to the poultry project, we will soon begin on our little garden plot. These hobbies are serving a real purpose in our lives, and I say again, we are having fun.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

#### Calendar for Sunday, May 3

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Sunday:** The Day of Acclaim.—Mark 11:1-11; Luke 19:41-44. Golden Text, Blessed is he that cometh in the name of the Lord. Mark 11:9.

**Christian Workers, The Home:** A School of Service.

**B. Y. P. D., Religion in the Home.**

**Intermediates, A Place for Enjoyment.**

#### Gains for the Kingdom

**Six** baptized in the Lanark church, Ill.

**One** baptized in the Rummel church, Pa.

**Two** baptized in the Toledo church, Ohio.

**One** baptized in the Pontiac church, Mich.

**Three** baptized in the Hemet church, Calif.

**Ten** baptized in the Waynesboro church, Pa.

**One** baptized in the Germantown church, Pa.

**Three** baptized in the Live Oak church, Calif.

**Four** baptized in the Sunnyside church, Wash.

**Thirteen** baptized in the Meyersdale church, Pa.

**Four** baptized in the Grand Rapids church, Mich.

**Eight** baptized in the White Cottage church, Ohio.

**Two** baptized in the First church, Waynesboro, Va.

**Ten** baptized in the Eaton church, Ohio, Bro. Frank Eby, pastor.

**Six** baptized in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

**One** baptized and two received by letter in the Maple Spring church, Pa.

**Five** baptized in the Kokomo church, Ind., Bro. James Beahm, evangelist.

**Nine** baptized in the Brick church, Va., Bro. Horace Spangler, evangelist.

**Three** baptized in the Topeka church, Kans., Bro. Ralph Hodgden, pastor.

**Four** baptized in the Manor church, Md., Bro. J. A. Buffenmyer, evangelist.

**Seventeen** baptized and one received by letter in the Grants Pass church, Oregon.

**Four** baptized in the Cumberland church, Md., Bro. Howard Whitacre, evangelist.

**Eighteen** baptized in the Greensburg church, Pa., Bro. Lawrence Bianchi, evangelist.

**Two** baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, pastor.

**Four** baptized in the Sipesville church, Pa., Bro. Russell K. Showalter, evangelist.

**Four** baptized in the Strait Creek church, Ohio, Bro. Paul J. Wright, pastor-evangelist.

**Two** baptized and one received by letter in the Johnson City church, Tenn., Bro. J. C. Wine, pastor.

**Eight** baptized in the Raisin City church, Calif., Bro. W. I. Liskey, pastor, Eld. Niels Esbensen, evangelist.

**Five** baptized and four received by letter in the Dallas Center church, Iowa, Bro. D. D. Fleishman, pastor.

**Seven** baptized and one awaiting the rite in the Lancaster City church, Pa., Bro. F. A. Myers, pastor-evangelist.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., May 3-10 in the Windber church, Pa.

**Bro. Archie P. Naff** of Basham, Va., May 17 at the Beaver Creek church, Va.

**Brother and Sister B. M. Rollins**, May 18 in the Natrona Heights church, Pa.

**Sister Martha H. Keller** of Worthington, Minn., June 7-21 in the Sunfield church, Mich.

#### Personal Mention

**Bro. H. O. Rhodes** wishes Messenger readers to note his change of address from Berlin, Pa., to 900 Franklin St., Roaring Spring, Pa.

**Sister Lydia B. Arnold** of Burlington, W. Va., wife of the late Elder George S. Arnold, on March 22 joined those on the other side.

**Middle Maryland** is to be represented at the Asheville Conference by Brethren Roy K. Miller and Paul M. Robinson. Brethren Harry Rowland and David Petre are the alternates.

**Bro. C. D. Bonsack**, now visiting our home mission points in the southland, may be addressed as follows: Sebring, Fla., care of McKinley Coffman, until May 9; Boone, N. C., care of Fred Dancy, May 10 to 24.

**Miss Ruth Murphy**, associate director of vacation religious education for the International Council of Religious Education, has been assigned the responsibility for work with children in industrial defense areas.

**To Bro. Clifford Drescher** of McPherson, Kans., formerly a member of the National Council of Men's Work, will go the sympathy of fellow council members and others in the loss of his wife, who passed to her reward April 20.

**Dr. Florence N. Gribble**, a medical missionary of the Brethren Church in Africa since 1908, and at Oubangui-Chari, French Equatorial Africa since 1915, was stricken with a fever and has passed on, according to recent reports. All Brethren folk will share in the sorrow which comes when a brave worker must lay down her task.

#### Miscellaneous Items

**The Women's Work Conference** of Middle Maryland will be held May 21 in the Brownsville church, according to Ruth Reichard, District Secretary-Treasurer.

**Some who read** the account of Dr. S. B. Miller's life in the Messenger for April 11 may have recalled that "when he and his first wife Carrie Gibson Miller were married it was a double wedding with Bro. E. L. Brubaker and Elizabeth Beckner Brubaker in Illinois, Aug. 31, 1892." Bro. Brubaker alone remains of the four mentioned. He is living now with his daughter, Mrs. Vinna Bowman of Hermosa Beach, Calif.



**Country Altars**, by Edward K. Ziegler, is a fifty-six-page manual of rural church worship which we understand is to sell for 15c per copy. Order your copies through the Brethren Publishing House.

**We cannot** put items in a paper that is already mostly printed, and with the first copies going into the mails. The time of finishing the Messenger is now ten days before the date of issue. Please figure on this much, preferably more time, when sending notices. Forces over which we have no control are now making it impossible to handle the Messenger on the old schedule.

**Sister Lovena Andes Harley** writes: "The Gospel Messenger is one of the best friends coming to my home. I certainly would not want to be without it. I have been a regular subscriber to the Gospel Messenger ever since I was a young woman. It is nice to know who are our church leaders, and to read the church news from various places in the brotherhood."

"**This budget** is a little higher than previous years, but we went so far over the top last year that this higher budget seems justified. The missionary committee wishes to express its appreciation of last year's fine response and is confident that the response of the members of the church will be sufficiently generous again to meet every item of the budget."—From the bulletin of the First Church of the Brethren, Philadelphia, Pa.

**Correct the statement** about district boards in the District Board Letter for April, page 7, to read: "All district board members are urged to attend the extension school." The reference is to the Bethany Biblical Seminary Extension School to be held at Camp Mack, July 6 to 18, and at Bridgewater College, Aug. 3 to 15. For details, see article entitled Bethany Summer Extension School in the Messenger for April 4, page 21, or write Rufus D. Bowman, 3435 Van Buren St., Chicago, Ill.

**Men's work in Northeastern Ohio** evidently is on the march if we are to judge by a recent report of Bro. John W. Meyers, the men's work president. Their slogan is Pray, Preach, Teach, Work, Live and Give. They propose that the men give one seventh of their time and one tenth of their money to extending Christian fellowship—engaging in personal evangelism, lay-preaching, extending the circulation of our church papers, supporting missions and benevolences, increasing church attendance, training men for church offices, and helping boys to become interested and active in the work of the church. The adult director of the General Board of Christian Education bids them Godspeed.

### The Conference Offering—May 17

*A Great Need . . . A Great Privilege . . . A Great Duty*

Through Christ, God would bring a great blessing to his children all over the world. His church is ordained as the medium for this blessing. Annual Conference of the Church of the Brethren authorizes a world-wide program. It begins in Jerusalem (America) and extends to foreign lands. It includes preaching, teaching, healing, serving, building, publishing.

A blessing is available to all givers. Local churches should make certain to bring the need, the opportunity, and the plan of giving to all members. Churches have a stewardship as well as their members. Pray and give for the kingdom.

THE GENERAL BOARDS

**Could your church** use fifty used Hymns of Praise? A church purchasing the Revised Brethren Hymnal has available fifty Hymns of Praise No. 2 in good condition. If interested write to Charles D. Weaver, R. 2, Bigler-ville, Pa.

**Concerning transportation**, I have been informed by the Southern Passenger Association that the southern railroads will honor round-trip clergy tickets to Asheville, N. C., purchased in either Western or Eastern Clergy Zones. It will not be necessary to secure rate books in the Southern Zone.—Warren W. Slabaugh, General Transportation Agent, 3446 Van Buren St., Chicago, Ill.

**Sectional Conferences at Annual Conference.** Wednesday evening and Thursday morning, June 10 and 11, ten sectional conferences will be conducted under the general theme, Brethren Faith in Action Today. Each sectional conference will deal with a vital aspect of this general theme. The sectional conference topics are: Brethren Faith in Action Today—(1) In Evangelizing Our Land; (2) In World Missions; (3) In Sustaining Our Peace Convictions; (4) In Temperance; (5) In Church Finance and Stewardship; (6) Through the Printed Page; (7) In Building the Country Church; (8) In Planning World Reconstruction; (9) In Community and National Reconstruction; (10) As Minority Groups in the Community. Outstanding leaders have been secured for these conferences. Plan to be at Asheville in time to attend.

### About Books . . .

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**God Runs My Business.** Albert W. Lorimer. Revell, 1941. 192 pages. \$1.00.

This is the true story of a man who left school at the age of fourteen and started out to make his way in the world. His parents and grandparents on both sides were Christians, and at sixteen he decided to be a Christian and take some part in church work. The next sixteen years were mostly devoted to work. He was trying to make a success in the world and had made quite a start in that direction when failure suddenly confronted him. At this point he decided to take God into partnership with him and put God first. Although he was in debt several hundred thousand dollars and his creditors were ready to foreclose he pledged \$5,000 for missions for the next year and specified it should be paid before his debts. His business grew. He enlarged his plant in Stockton, Calif. In 1937 he opened a new factory at Peoria, Ill., and held a dedication service and a week's revival meeting in the plant. In 1939 another factory in Georgia was opened similarly. In 1940 his profits were \$1,858,228. Religious meetings are held every day in the shops. His motto is "Not how much of my money do I give to God, but how much of God's money do I keep for myself." He travels on an average of 4,000 miles a week to preach the gospel at his own expense. He preached 500 sermons last year (1940). He has set aside ninety per cent of his income for God's use. He has given away over \$12,000,000. There are 450,000 shares of stock in his company and 317,641 of these are held by Le Tourneau Foundation to carry on religious work. Twelve evangelists are employed by this foundation and several missions are supported by it, and over a million pamphlets are distributed yearly.—John Hamilton, Elgin, Ill.



## The Church and Rural Life » » »

Rural Life Sunday, May 10, 1942

(Local churches may choose a later date)

Rural Life Sunday, the fifth Sunday after Easter, is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life. It was first observed in 1929, at the suggestion of the International Association of Agricultural Missions, and according to plans adopted by the Home Missions Council of North America.

## How to Observe Rural Life Sunday

Both rural and city churches observe rural life Sunday. Each type of church may invite the other to share in some of its services. County and city pastors might exchange pulpits on this day. Local agricultural organizations such as 4-H Clubs, Future Farmers, Farm Bureau, Grange, and Farmers' Unions are often willing to share in the services. A rural play or pictures or discussion groups may be on the program for the evening. For the discussion groups such topics as the following may be considered: What Can Rural Youth Do to Improve Their Church? How Can Churches Improve Rural Living? What's Right and Wrong With Rural Life? The sermon may well be from the text, Jer. 31: 33, the topic for the address, Rural Life and Moral Responsibility.

A basket dinner at the church will often prove to be a fellowship builder.

## Order of Service

The following order of service has been arranged by the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches of Christ in America and is offered to any who care to use it. In our 100% Gospel Messenger churches it could be clipped by each family and used in the church service, saving the work of mimeographing.

## Prelude

## Call to Worship

*Minister:* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

*People:* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister:* Thou shalt love thy neighbor as thyself.

*People:* Lord, have mercy upon us, and incline our hearts to keep this law.

## Doxology

## Invocation\*

Almighty God, who has blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread, bless the labors of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name; through Jesus Christ our Lord. Amen.

## Responsive Reading (From Psalm 72):

*Minister:* He shall judge thy people with righteousness, and thy poor with judgment.

\*Prayers in this service are found in Rural Life Prayers compiled by Dr. Mark Rich.

## A New Hymn for Rural Life Sunday

This hymn, written by Dr. Martin Schroeder, may be sung to the tune Finlandia, or it may be read.—Ed.

God calls to man, his acres to prepare,  
When springtime comes—new furrows for the grain!  
Breaking the ground, we breathe to him a prayer,  
Give rain and shine, the harvest to attain.  
O Lord of Hosts, thy servants in the field  
Must look to thee, their sacred work to shield.

As though ordained a sacrament, it seems,  
Granted through those who till the holy earth  
Whose dormant life, awakening from dreams,  
Will yield man's food, by toil of noble worth.  
A priesthood they, who plow the fertile sod,  
Tend sprouting blades, obediently to God.

Lord Jesus Christ, to thee we sing our praise;  
Thou hast revealed God the Creator's hand.  
Though we are weak, sufficient is thy grace,  
Wherefore we pray, bless thou the seeded land.  
As thou hast fed the thousand foll'wing thee,  
So bless these leaves, show us thy royalty.

And when the plow, for reaper's tasks, must rest,  
Make real to us thy presence in the plains;  
When fields of grain are ripe and golden dressed,  
Thanks be to thee for clouds that brought the rains.  
Great God, we pray, our farmers' work support;  
Our faith make strong, according to thy Word.

Though seasons come, and soon away have fled  
To leave us fruit, the harvest of the fields,  
We trust thy Word, man's life is more than bread;  
We shall not live, save by the grace God yields.  
Such harvest grant, the bread which does not cease,  
That we may live, O Lord, with thee at peace. Amen.

*People:* He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

*Minister:* In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

*People:* He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

*Minister:* All kings shall fall down before him; all nations shall serve him.

*People:* For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

*Minister:* He shall spare the poor and needy, and shall save the souls of the needy.

*People:* He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

*Minister:* Prayer also shall be made for him continually; and daily shall he be praised.

*People:* There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

*Minister:* His name shall endure for ever: his name shall be continued as long as the sun;

*People:* And men shall be blessed in him: All nations shall call him blessed.



**Gloria Patri****Hymn:** Faith of Our Fathers**Scripture Lesson:** Isa. 1:11-19; 2 Cor. 9:6-12**A Period of Prayer**

*In Unison.* O Eternal God, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the spirit as well, love, and joy, and peace, through the merits of thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

**Silent Prayer:** For all who sow and reap

*In Unison.* O Lord, the great Shepherd of the sheep, whose flocks are upon a thousand hills, and who hast put into our hearts the hope of a better country, even a heavenly, bless all those who search for thy sheep in scattered places, that they may bring them home to thee, who art with the Father and the Holy Ghost, ever one God, world without end.

**Silent Prayer:** For Christian workers in lonely places

*In Unison.* Give, O Lord, to all who till the ground the wisdom to understand thy laws, and to co-operate with thy wise ordering of the world. Give to men of science the power to discover the secrets of nature. Give to our statesmen the will to make just laws. Give to farmers and laborers the desire to work together in the spirit of justice and goodwill. And grant that the fruits of thy bountiful earth may not be hoarded by selfish men or squandered by foolish men, but that all who work may share abundantly in the harvest of thy soil, according to thy will, revealed to us in Jesus Christ our Lord. Amen.

**Silent Prayer:** That all may share the good things of the earth**Pastoral Prayer****Hymn:** We Plow the Fields and Scatter**Offertory****Anthem****Sermon****Benediction****Silent Meditation****Postlude****Keeping Up With Changes in Agriculture and Rural Life**

By Paul L. Vogt, Washington, D. C.

Rural ministers have available a mine of information on rural problems through the publications of the United States Department of Agriculture. Those interested in learning what is available should write to the Department for Miscellaneous Publication No. 60 for the department's list of available publications. They should also ask to be put on the mailing list for the free monthly list of publications.

Bulletin No. 60 gives detailed directions as to how to order publications. It lists the periodical publications, some of which should come to every rural-minded minister. Listed are available bulletins of particular interest to those working with farm people, such as those from the economic and social research sections of the Bureau of Agricultural Economics, the Extension Service, the Farm Credit Administration, Co-operatives

Division, the Farm Security Administration, and other groups.

County agents' offices have on display many bulletins dealing with practical problems of farm and home management.

**Bibliography**

A Guide to the Literature of Rural Life, 1939—10c.

The Country Church and Public Affairs (including a suggested pageant)—\$2.00.

The Farmers' Search for Economic Democracy—15c.

Christ of the Countryside—\$1.00.

The Bible and Rural Life—75c.

The Church in Rural Life—85c.

American Rural Life, a Christian Concern (Discussion Guide)—25c.

Getting Established on the Land (Farmer Discussion Group Pamphlet)—10c.

**ADULT DISCUSSION OUTLINE****What Is Right and Wrong With Rural Life?**

Scripture: Heb. 3:17-19

Sunday, May 17

Note: Let someone be assigned to speak briefly of the things that are right, and someone on the things that are wrong. Then let the group join in discussion. See Chapter II of American Rural Life, a Discussion Guide for Rural and Urban Groups and Churches, by Benson Landis, 25c.

**I. Things That Are Right**

1. The good life still persists. It is scientific, varied in tasks, close to nature; the family lives and works together; all have greater freedom.

2. Rural youth are the hope of the future. More children are born in the country than in the city. They work with living things and learn to carry responsibility. Many are trained in the country to serve and lead in the city.

3. Rural people are still willing to help each other. Neighborliness still exists. Co-operatives and organizations for better economic order are increasing in number and strength.

4. The Christian rural community develops character, for—(a) God is near as evidenced by growing grass, flowers, and boundless skies. (b) One has time to think, free from noise, the hustle and bustle of the city. Great leaders of religious and political thought have come into being in the open spaces. (c) Little communities of love and good fellowship, where the Christian way of life still holds, are to be found in the country. These are lights shining in the darkness.

**II. Things That Are Wrong**

1. Loss of ownership. The percentage of all farms operated by tenants was 25.5 in 1880, and 42.1 in 1935. The number of farms is decreasing. The value of farms declined nearly 30% in the decade of 1930-40. This seriously affects family and church life.

2. Increase in number of migrants due to mechanization of farms. Two million people, it is estimated, have been driven from their homes and are now permanent migrants. Others have been forced to the city.

3. Loss of soil by erosion. One hundred million of the 414,000,000 acres of arable land in the United States has already been ruined. Another hundred million is badly damaged. Soil has been abused and robbed.

4. Low cash income. Farmers have been forced into



the commercial world. This group constitutes one fourth of the population, yet gets but 10% of the national cash income. Their share of the consumer's dollar for the things they produce is growing less and less. A long struggle is being made to restore to farmers the purchasing power they had in 1910-14. This is termed parity.

### III. Discussion

If the rural community is the most logical place for Christianity to flourish, what can the church do to stabilize it?

See in this Messenger, page 5, Giving Our Rural Heritage a Hearing, by L. Avery Fleming.

### In the World of Anna Elizabeth

(Continued From Page 15)

On Saturday before the meeting, Brother Duboy came to the Landis home. Anna Elizabeth saw him perhaps three or four times a year, and she liked him. That night he and her father talked about the book of visions, and Anna Elizabeth was sorry that she had to be polite and not sit in her favorite place where she could have heard everything. They talked of the New-Born minister too, she was sure.

The following forenoon, when the congregation was gathered outside in the Schreiber yard and the songs had been sung and Brother Duboy was just getting up to read the scripture, there was a strange interruption.

"And thus saith the Lord," cried a loud voice behind them, "why will ye listen to lies and falsehoods and turn your minds from the truth?"

There was a great rustling as everybody turned around to see who it was that spoke. A rather small man with a thin, stern mouth and piercing eyes was walking straight up in the yard and to the place where Brother Duboy was standing.

"Sent I was to announce unto you the truth, and to free your minds from deception. Harken now to the words I will speak. And will ye call that a religion that does not free you fully from the power of the devil?"

The New-Born minister, thought Anna Elizabeth. Sent indeed! And the meeting that morning at the Schreibers!

For five, ten, fifteen minutes the stranger thundered at them his words of truth. Brother Duboy sat down and listened thoughtfully and calmly. Brother Schreiber nodded at intervals and looked at the others triumphantly. Her father sat with his hand over his mouth, and Anna Elizabeth wished that she could know what all he was thinking. Sister Schreiber looked a little nervous, and Sister Frantz seemed quite fascinated. Anna Elizabeth watched the minister intently when she was not watching his audience.

Why did he yell so, she wondered impatiently. Did he really see visions? She did not like the way his thin lips came together. He would not buy books for his daughter, she decided.

When he finally quit talking, Brother Duboy got up again and again opened his Bible.

"Brethren, the lesson this morning is from the fourth chapter of 1 Timothy," he began, just as if nothing had happened to interrupt him. "Let us all give ear unto the word of the Lord."

But the stranger started off down the road as dramatically as he had appeared.

"Let us all attend unto the reading of God's word," Brother Duboy repeated, calmly and deliberately.

"But when the spirit bids go again, his servant can tarry not," cried the strange preacher.

They had listened to him, thought Anna Elizabeth indignantly, and now he would not listen to them. Afraid perhaps!

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," read Brother Duboy, "giving heed to reducing spirits, and doctrines of devils."

Anna Elizabeth stole a look at Brother Schreiber to see how he was taking this. That man a minister! From all the little remarks and snatches of conversation that she had been able to pick up, he shouted and gestured and shut his eyes at times just the way Conrad Beissel did when he preached and fascinated some people so.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron—"

Anna Elizabeth thought of the last time she had burned her hand and felt the vigor of the metaphor.

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving—"

What did Conrad Beissel think when he read those words, she wondered. He with his solitary brethren and sisters, and eating no pork! It was strange how many curious ideas people got when they tried to preach, she thought. Maybe it would be better to be a Lutheran and not try to preach until some person very high in authority had told you what to believe, and then you wouldn't have all these silly ideas. Hans had no silly ideas, but Anna Elizabeth doubted if he read his Bible very often. On the other hand, Christopher Sower read his own Bible, she knew. And her father had said that to have a Christopher Sower, you had to have all these others.

When she began listening again, Brother Duboy was reading, "'But refuse profane and old wives' fables, and exercise thyself rather unto godliness.'" And that was the text from which he preached. Anna Elizabeth listened to him gladly.

After church, Michael talked with her a little.

"Sorry I am about the book," he said.

There wasn't anything to say in reply to this. She asked a question instead.

"You will be a Brethren some day, Michael?"

"Yes."

"And I?"

"Why, yes!"

"But, Michael, I can see with my eyes shut!" she reminded him. "Perhaps—" It was very difficult to put into words what she wanted to say.

"Now, look, Anna Elizabeth," said Michael, making a very long speech for him. "Very foolish it would be never to shut the eyes and see things in the dark. But very foolish it would be never to open them and see whether one remembered rightly and to learn new things."

"That's what Hans means when he talks so about Conrad Beissel and his followers shutting themselves up in a cloister and not knowing about the Indians or anything, isn't it?" she asked.

"Yes."

Anna Elizabeth changed the subject suddenly.

"You remember when I was wondering about the



name Apollonia?" she said. "It was when your mother was at our house, and I suppose she told you."

Michael nodded.

"Well, there is an Apollonia in the Bible, but it is a place and not a person. 'Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica.' Do you suppose Apollonia was named from that verse?"

"I do not know." Michael smiled at the warm brown eyes looking into his. "But I do not think you need to worry about anything, Anna Elizabeth. You will not keep your eyes shut."

"No." And Anna Elizabeth's sigh was a curious mixture of relief and resignation. "I guess it is Brethren I am."

Bridgewater, Va.

## Correspondence . . .

### Our Brethren Fellowship House

Last August our young people in Chicago opened a Brethren Fellowship House. The idea was quite new and attracted considerable interest. It has been in operation long enough to get a limited picture of its potentialities.

Chicago, like any large city, beats a terrific tempo in the social lives of its people. Normal things are accentuated. The city's worst slums snuggle in the shadows of its wealthy gold coast. The masses who do not live in the slums or on contrasting Michigan Avenue may be found crowded into small flats and apartments. Beyond these walls, their lives hardly penetrate. Between neighbors there exists an icy barrier of indifference. These same masses of people work their eight-hour shift in any of the many industries. Overcrowded buses, streetcars, and trains rush these folk to and from their jobs. Their vision is limited to narrow streets and dirty stone buildings seen along the way. Entertainment can be found everywhere, and no one will watch to see that a person finds the best type. Chicago, more than ever in these present times, presents a maelstrom of society in which lives are tossed heedlessly about.

It is in this setting that our Brethren Fellowship House is located. Brethren young people, for various reasons, have long gathered in Chicago. They often find it a difficult environment. Many attend Bethany Biblical Seminary. Others are absorbed in the business and professional life of the city. It is for the latter that Fellowship House was founded. These folks felt the need of some means to integrate more closely their business, social and religious lives.

A movement was started; and a house, located at 3426 West Adams, was purchased. The young people were responsible for the raising of the money. The building was remodeled to suit the needs of a Fellowship House. It involved a surprisingly large amount of work. What at first looked like a few weeks' work developed into ideas that took months to carry out. The old residence took on new form. Most of the work and much of the money and equipment were donated by the young people. The folks of community and church liked the idea and supported it. Thus the first big projects were finished, but still new ideas present themselves. At the present a new hot water system is about to be installed. Plans are being made to connect



Brethren Fellowship House, Chicago, Illinois

the social room with a recreation room. A small room has been furnished and decorated as a library, and it is to be filled with a choice selection of very usable volumes. Contemplation shows changes will always be needed. This can be seen as desirable, for it gives young people a chance to put their ideas into reality.

The house now provides living facilities for thirty-one people. Besides having an opportunity to work together, they also live and play together. The house government is democratic; it is under the supervision of an advisory committee selected by the church. A house-mother with a great understanding of young people has been secured. Social activities and house details are directed by a house committee.

A dramatic organization is producing two one-act plays. A photography club is being formed. Trips have been sponsored to points of interest in the city. Numerous socials and parties have been held. During the summer months a small but pleasant lawn at the rear will be an attraction. It offers enough space for lawn games and affords opportunity for the cultivation of a few shrubs and flowers. A roof garden connected to the annex above the garage will be a place of interest.

The young people of the House have shown a growing interest in the church. This is clearly shown by increased attendance and participation in church activities. Part of one evening each week is used as a quiet hour. It furnishes a chance to pause and picture where one fits into the hustling life around. These activities enhance spiritual growth.

The organization and projects at Fellowship House give training in co-operation and leadership. Here is a chance to help spin the wheel of Chicago's fortune. It is one outlet for the potentialities of youth. From Fellowship House will come well-balanced citizens. It is valuable experience to have, so soon in life, the responsibility of paying taxes. It gives good experience in meeting monthly household bills, which, in this case, run upwards of \$200. The young people themselves



must see that the coal bin is kept filled. A huge electric bill impresses them with the need of thrift in the use of lights.

Working and playing together is directly an asset to character development and social adjustment. The value of the project is immeasurable. It is hoped that it may extend as a steady pier into the sea of Chicago's millions. It will be valuable if the people who have lived here assume a graver sense of responsibility for the progress of life on the planet on which they live.

The young people of the First church of Chicago extend their utmost appreciation to those whose interest and co-operation have made the Fellowship House a success.

This house is one idea of positive activity on the part of young people. There are many others. Each group and each community has its own peculiar needs. May the youth of this age see these needs, grasp their significance, and contribute something positive toward the solution. They will then see that the world is largely what they make it.

Chicago, Ill.

Wilbur Stern.

### Mrs. Mary Elizabeth Reiff Stinebaugh

Mary Elizabeth was born to John and Elizabeth Smith Reiff in White County, Indiana, on April 9, 1872. Within three weeks the mother died and the father later married Mary Wenrick Risser, who became a true mother to the deceased. Her girlhood days were spent in the vicinity of Burnettsville. At the Pike Creek church near Monticello she gave her heart to Christ and was baptized on a wintry day by Elder J. C. Murray. Elders J. G. Royer and Joseph Amick were her uncles, and lived in that congregation at the time. She grew to womanhood in the Pymont community and there was married to Gilbert Stinebaugh on the last day of the year 1891. For the next ten years her husband continued as a teacher in the public schools and as a farmer in Carroll County. In 1897 he was called to the ministry. Together they served in this noble work in the Flora, Lower Deer Creek, Beaver Dam, Rossville, and Kokomo congregations over a period of thirty-five years. Their happy union was broken on June 30, 1932, when they suffered an automobile accident which took the life of the husband.

Their home was blessed with six children, one of whom, Bertha Ellen, died in infancy. The five surviving to bear testimony to the Christian home which now passes into a blessed memory, are: Walter C. of Huntington, R. R. 6; Virgil of Indianapolis; Mrs. Effie Douglass residing southeast of Flora; and Etta and Esther, who made their home with the mother. Other survivors are seven grandchildren; two brothers, Dr. C. W. Reiff, of Idaville; and Elmer G. of Adams Township; one sister, Mrs. Martha Tobias of Burnettsville, and a foster sister, Mrs. Susie Sylvester of Flora. Mother's last illness was of but nine days' duration; an attack of pneumonia proved too much for her to withstand and she passed quietly to her reward at the age of 69 years, 11 months and 3 days.

Through her grandfather, Christian Reiff, the family

traces its lineage to Elder Peter Becker, who led the great migration of Brethren to America in 1719. The deceased embodied the finest ideals in the Church of the Brethren. Her simple faith and complete trust in God was clearly revealed as she performed the ordinary duties as a mother in the home and neighborhood services in the community. Her devotion to the church was uppermost, even above the desires of her family associations. Like the beloved disciple, she had no greater joy than to find her children and grandchildren walking in the truth. No child was ever expected to neglect the Lord's work in order to give her personal attention. Her satisfactions were indeed vested in the welfare of Christ's kingdom. Her intercessory prayers will no longer be heard, but their memory will challenge many to greater faithfulness and zeal. Truly, she "being dead, yet speaketh."

Funeral services were conducted at the Flora Church of the Brethren by her pastor, Eld. Ray E. Zook, assisted by Eld. William Angle. Burial was made in the Maple Lawn cemetery.

Huntington, Ind.

W. C. Stinebaugh.

### Our Next-Door Neighbor

In the fall of 1938 when we learned that the new neighbors who had bought the home next to us were friends of people we knew and members of the church we hold so dear, we were indeed very happy. We felt they were not strangers.

They had left their farm home near Nokesville, Va., where they had lived for twenty-six years, to seek a more healthful climate for Bro. Summers, who had suffered from asthma for



Brother and Sister J. G. Stinebaugh

many years. This condition improved during the few years he lived here.

Brother and Sister Summers proved to be neighbors indeed, always ready and willing to share or help in any way they could.

Bro. Summers was handy about doing many different things. No task seemed too menial for him to do. He was nearly always busy working or helping some one in some way. He always worked so cheerfully and willingly.

January 21 was one of his busy days. That night he became seriously ill. Thursday morning he was taken to the hospital and operated on for a gangrenous appendix. His physical condition was not strong enough to resist the ravages of this new disease. On Sunday morning, Jan. 26, he went to his eternal home. A good neighbor had gone on.



C. M. Summers was born in Rockingham County, Va., April 29, 1886. He united with the Church of the Brethren at the age of twenty-one years. Feb. 22, 1910, he and Nettie M. Spitzer were happily married.

Four children came to bless their home. One little boy stayed only one year; another lived but three years when he went to join his baby brother in the heavenly home. Mrs. Summers and two children, Elson and Mariel, are left to realize the home-going of a kind and loving husband and father. He is keenly missed in his home and community.

He served the church as a deacon for a number of years and was faithful to his church all the way.

Funeral services were conducted in the funeral parlor in Sebring, Fla. Bro. Coffman preached a fitting sermon. A mixed quartet sang very effectively, All the Way My Savior Leads Me.

Mrs. Summers and daughter accompanied the body to Harrisonburg, Va., where a short service was conducted by the ministers there.

Our next-door neighbor has gone to enjoy the realities of another home. The words of the song are true which say, "All the way my Savior leads."

Sebring, Fla.

Anna Miller.

### Miscellaneous Items

(Continued From Page 17)

**Just off the press** is an attractive little booklet giving a detailed account of the experiences through which our three nurses passed as passengers on the Zamzam. This is a story of heroism and Christian faith which the members of our church will want to keep in their homes. The booklet contains 32 pages. It sells for 10 cents. Order from the General Mission Board, Church of the Brethren, Elgin, Illinois.

**Rebuilding the Town and Country Church** is the title of a sixteen-page booklet in its third edition published by the Interdenominational Bureau of Architecture of the Home Missions Council of North America and available at 50c, giving designs and plans for enlarging and remodeling the smaller church buildings. The plans and sketches are selected from a much greater number in their files. Those interested in the booklet may order from the above named agency at 297 Fourth Avenue, New York, N. Y. E. M. Conover is director of the bureau.

**A second and revised edition** of *The Touch of the Master's Hand* has been printed. We have received nothing but praise from those who have seen this book of inspiring poems by Myra Brooks Welch. Ministers and others who helped readers find this book did their friends and neighbors a real service. Mrs. D. L. Forney of La Verne, Calif., was especially active and has this to say of her experience: "Since I live in the same community it is my happy privilege to know Mrs. Welch—and to know her is to love her. . . . She knows life, so joyous, and bright and gay. She also knows life with its inspiration, hope and trust in her God. She loves people, beauty and nature. Her poems bring out all of these things in a marvelous way. It was not a hard task to sell these books—it was a joyous one. In fact, they sold themselves."

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### With Our Schools

#### Juniata College

The officers of the State Sabbath School Association were recently entertained by the college in recognition of the fact that Prof. O. R. Myers, who was one of the directors of this association, usually entertained the group in Huntingdon once a year. Mrs. Myers was a special guest at this luncheon which was attended by a large number of directors and vice-presidents.

**Professor J. Clyde Stayer**, Dean of Men of the college, was elected a vice-president of the State Sabbath

School Association at this meeting. This was partly in recognition of Professor Stayer's efficient management of the state Sunday-school camp at Spruce Creek and also of the long-time service of Professor Myers.

**Ministerial Conference**—The Annual Ministerial Fellowship for pastors will be held Monday and Tuesday, May 4 and 5. Prof. William Beahm of Bethany will be one of the main speakers, also Bro. Levi Ziegler of Camp Kane.

Brethren Frank H. Crumpacker and H. Stover Kulp who are living on the campus this year will assist in this fellowship.

**Spiritual Emphasis Week**—Each year in addition to the revival meetings in the Stone church the college endeavors to have several days of spiritual emphasis for the college itself. This year the dates were March 23 to 25.

**Accelerated Program**—The college is arranging for capable students to enter upon their work in June and graduate within the period of three calendar years.

**Ten Weeks' Summer Session**—In order to facilitate the progress of students who desire the three-year program, arrangements have been made for a ten weeks' summer session which will carry the possibility of twelve college credits. Those who wish may earn six credits in either five-week period. The summer term starts June 15.

**Juniata College** and Huntingdon audiences shared a number of fine musical numbers during the last two weeks of March. On March 18, Lansing Hatfield, young baritone of the Metropolitan Opera, who was presented by the Huntingdon Co-operative Concert Association and Juniata College, gave a fine concert before a large audience. On March 27, Lucile Rice Jones, violinist, assisted by S. Turner Jones, pianist, members of the college music department, gave a pleasing interpretation of some violin compositions which are rarely heard. On Palm Sunday, March 27, despite a two-foot snow-fall two well-attended performances were given in Oller Hall of The Holy City, by the combined church choirs of Huntingdon and the Juniata College Choir numbering in all one hundred and forty singers under the direction of Professor Rowland.

**Three contests** have recently been held, provided for through the generosity of friends of the college. Results of the Will Judy Contest, established by Captain Will Judy, Chicago publisher and past president of the Juniata Alumni Association, were announced early in March. The Joseph F. Biddle General Information Contest, presented each year by Mr. John H. Biddle and his sisters in honor of their father, the late Hon. Joseph H. Biddle, was held on Saturday, March 28. The Bailey Oratorical Contest, established by the Hon. Thomas F. Bailey in memory of his father, the Hon. John T. Bailey, was held on Tuesday, March 31.

**The commencement date** has been set for Monday, June 1. The commencement speaker is Theodore M. Greene, Professor of Philosophy at Princeton University.

**The first** of the closing events will be a musical performance on Friday evening. Saturday will be Alumni Day with the Shakespearean play in the evening.

**Sunday morning** President Ellis will deliver the baccalaureate sermon in the Stone church and in the evening the college choir will render Elijah in Oller Hall.



## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brocher-Mitchell.**—By the undersigned, at the home of the bride's sister, April 12, 1942, Harvey Brocher and Edna Mitchell, both of Topeka, Kansas.—Ralph Hodgden, Topeka, Kansas.

**Esworthy-Miller.**—By the undersigned, at the home of the bride's parents in Salisbury, Pa., David M. Esworthy, Jr., of Harrisburg, Pa., and Elizabeth Miller of Salisbury, Feb. 27, 1942.—A. Jay Replogle, Salisbury, Pa.

**Lamison-Morris.**—By the undersigned in the Denton church, April 10, 1942, Donald James Lamison of Punxsutawney, Pa., and Frinda Eleanor Morris of Denton, Md.—N. J. Miller, Denton, Md.

**Link-Seese.**—At the residence at Hastings, Mich., by the undersigned, April 11, 1942, Lloyd E. Link of Hastings, and Vada Elma Seese of Alto, Mich.—William H. Rivell, Hastings, Mich.

**Perry-Stone.**—Henry O. Perry of McFarland, Calif., and Margaret Stone of Oil City, La., by the undersigned at his home, April 6, 1942.—Andrew Blickenstaff, McFarland, Calif.

## Fallen Asleep . . .

**Angle,** Sister Pearl, died Jan. 29, 1942, aged 52 years. She was a member of the Welsh Run church for most of her life. Four years ago she suffered a stroke from which she never fully recovered. She is survived by her husband, four sons, four daughters and eight grandchildren. Services at the Welsh Run church were conducted by Brethren C. W. Hunsberger and Wm. Hunsberger. Burial was in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

**Barnhart,** Faye Gard, daughter of Charley and Josie Gard, was born in Clinton County, Ind., and died March 8, 1942, aged 26 years. Dec. 24, 1937, she married John Barnhart, who survives with her parents, one sister and one brother. She united with the Church of the Brethren at an early age and derived much joy from her church relationship. The funeral services were held by Eld. Robert Sink, assisted by Eld. B. D. Hirt, in the Pymont church. She was laid to rest in the Pymont cemetery.—Mrs. Stella Barnhart, Delphi, Ind.

**Brickhart,** Abram, died at the home of a son near Manheim, Pa., April 3, 1942, aged 77 years. He is survived by his wife, three sons, two daughters, one brother and a number of grandchildren. One daughter preceded him several years ago. He was a faithful member of the Church of the Brethren for fifty-four years. Services were conducted at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Buck,** Samuel Preston, son of the late Napoleon Isaiah Buck and Mary Magdalene Fahnstock Buck, was born Jan. 17, 1868. He spent his entire life in the Mt. Solon community, where he died March 15, 1942. He was a member of the Morey Creek Presbyterian church. The funeral was held from the Mt. Solon church by Rev. Stafford M. Query of the Presbyterian church, assisted by Bro. O. S. Miller, pastor of the Moscow Church of the Brethren. He is survived by his widow, Mrs. Edith Hawpe Buck, one daughter and a brother.—Vernie Z. Sheets, Mt. Solon, Va.

**Cupp,** Leonard Koontz, son of Bro. Harry and Sister Elsie Cupp, was born March 25, 1922, and died in the Rockingham Memorial hospital, Feb. 16, 1942. Death resulted from an injury received in a truck accident on Feb. 15. The funeral services were conducted at Sangerville by Bro. I. J. Garber and Bro. C. A. Click. Interment was in the cemetery near by.—Hattie Simmons, Bridgewater, Va.

**Erbaugh,** William Henry, son of Jacob and Elizabeth Erbaugh, was born in Montgomery County, Ohio, Sept. 23, 1859, and died at his home near Ginghamburg, Ohio, March 6, 1942. He was one of a family of eleven children, all having preceded him but one brother and one sister. Sept. 30, 1888, he married Miss Martha Mumma of Ft. McKinley, Ohio. To them were born three sons and four daughters. He and his wife united with the Brethren Church at Ft. McKinley in January, 1889. They have always been loyal to Christ and his church, seldom being absent from the church services. They moved to this community twenty-three years ago. He is survived by his wife, two sons and two daughters. Services were conducted in the Middle District church by his pastor, C. V. Coppock, assisted by H. M. Coppock. Burial was made in the Memorial Park cemetery.—Ethel Coppock, Tipp City, Ohio.

**Feller,** Israel, was born Jan. 22, 1860, and died Feb. 26, 1942. He was united in marriage to Carrie Shanafelt on Nov. 20, 1887. To this union were born four children, one—a twin—having died in infancy. His wife also preceded him. They were both faithful members of the Church of the Brethren. He later married again and is survived by his wife, Georgia, two daughters, one son, seven grandchildren and one great-grandchild. Funeral services were held in the Springfield Church of the Brethren with Bro. M. S. Young officiating, assisted by Bro. Russell Bollinger.

Burial was in the Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

**Fifer,** Ida Catherine, daughter of the late Phillip and Nancy Keller, was born in Rockingham County, Va., Jan. 23, 1878, and died at her home in Wyoming, Del., April 5, 1942. For many years she had been a loyal member of the Church of the Brethren. Dec. 16, 1897, she married James E. Fifer, who, with eleven of their twelve children, survives. There are seven grandchildren. Services were held in the home and at the grave by Bro. Wm. McDaniel; the funeral in the Methodist church in Wyoming was conducted by the writer, assisted by Rev. Reed of the Methodist faith. Interment was in the Lakeside cemetery, Dover, Del.—N. J. Miller, Denton, Md.

**Fry,** Dora, daughter of Reuben and Mary Mishler Mumaw, was born March 17, 1866, and died April 1, 1942. On Dec. 22, 1887, she was married to Wayne S. Fry. To this union were born two sons and one daughter. Her husband and one daughter preceded her in death. They became members of the Springfield Church of the Brethren early in life, and lived faithful Christian lives until their departure. She is survived by her two sons and one sister. Sister Fry was a quiet and pleasant person; after her death her son, while looking through her Bible, found a Scripture reference which she had copied and left there. This reference exemplified her life so well that it was used as the text for the funeral sermon. It is Col. 4:6. The funeral service was conducted in the Springfield church by Bro. L. R. Holsinger. Burial was in the Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

**Funk,** Emma May, died at her home in Des Moines, Iowa, on Feb. 20, 1942. Although she had been an invalid for the past four years, her death was caused by pneumonia, from which she suffered during the last two weeks of her life. She was the youngest daughter of Francis and Sarah Pike, and was born on Feb. 14, 1873, near Maxwell, Iowa, where she grew to womanhood. On Oct. 21, 1896, she was married to William Henry Funk. Six daughters were born to them, the two oldest dying in infancy. She united with the Church of the Brethren at the Indian Creek church early in life and served the church there faithfully until her membership was changed to the Des Moines city church where she served for the past thirty years. Her husband preceded her in death in 1929. Surviving are her four daughters, one brother and two sisters. She was laid to rest in the Brethren cemetery south of Maxwell. Hers was a life that, in its very silence and quietness of service and devotion, spoke for God each day. During the many months when her days were spent in bed and she was so dependent on others she never seemed discouraged and never complained. Even after her departure from this life the serene and peaceful sweetness of her face spoke for her past life and no one could possibly doubt that she was safe in the arms of Jesus.—Vera Funk, Des Moines, Iowa.

**Hane,** Lovina Surbey, was born March 5, 1865, and died Feb. 3, 1942. She was united in marriage to Edwin L. Hane on Nov. 9, 1884, who survives. To this union were born one son, who preceded her in death, and four daughters, who survive. She is also survived by one brother, numerous relatives and a host of neighbors and friends. She was a charter member of the Akron Church of the Brethren. For many years she was president of the ladies' aid society and was a regular attendant at all the services of the church. During her later years she was afflicted with a lingering illness, but bore it with fortitude and perfect resignation to the divine will. Her desire for the nobler things of life will always be an inspiration to those who were privileged to know her. Funeral services were conducted by the undersigned at the Prentice funeral home in Akron. Interment was in the cemetery by the West Nimishillen church.—G. K. Beach, Akron, Ohio.

**Henny,** Hettie Balmer, wife of David Henry, died March 20, 1942, at their home south of Manheim, Pa., in the bounds of the White Oak congregation, of pneumonia, aged 84 years. She is survived by one son and one grandson. A sister followed her in death several weeks later. She was a consistent member of the Church of the Brethren for about fifty years, remaining faithful to the end. Her husband, David Henny, aged 75 years, died March 20, 1942, at his home, seventeen hours after his wife died. He also died of pneumonia. He is survived by one son, two brothers and two sisters. Double funeral services were held in the Manheim house by the home ministers. Interment was in Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

**Hess,** Walker L., husband of Edith H. Hess, died in the Montgomery hospital, Norristown, Pa., April 2, 1942. Funeral services were conducted in Harrisonburg, Va., by Bro. Hanawalt. The wife, mother and several sisters and a brother survive.—Mrs. Ralph E. Dunmore, Oaks, Pa.

**Hottel,** Benjamin K., son of Abraham and Hannah Kauffman Hotte, was born May 22, 1850, and died Feb. 6, 1942. He was a lifelong member of the Springfield Church of the Brethren and served as elder and minister for sixty-four years. To his relatives and friends Bro. Hotte's unflinching devotion to Christ and his church, and his Christian life will continue to be a testimony. He will be greatly missed in the Springfield church, where his earnest prayer interest and loyal service were an inspiration to many. He is survived by one son, four daughters, fourteen grandchildren, five great-grandchildren and two sisters. Services were conducted in the Springfield church by George W. Landis and Trostle Dick. Interment was in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.



**Hull, Mary Elizabeth**, daughter of William and Elizabeth Catterman, was born near Johnsville, Ohio, on March 6, 1863, and died Feb. 22, 1942. She was united in marriage to David Hull on Nov. 26, 1876; to this union two daughters and five sons were born. Her husband preceded her in death; she leaves two daughters, five sons, sixteen grandchildren, fifteen great-grandchildren, one sister and two brothers. Funeral services were conducted in the Eversole church by the writer, assisted by Bro. Clarence Priser.—John H. Root, Brookville, Ohio.

**King, Peter M.**, died Jan. 31, 1942, in a hospital at Roanoke, Va., at the age of eighty-one years. He married Cynthia Vest and their home was blessed with three children. Surviving are one son, one daughter, seven grandchildren, two brothers and two sisters. Bro. King had been a faithful member of the Red Oak Grove Church of the Brethren for a number of years and served as a deacon. He called for the anointing sometime before his death. Funeral services were conducted in the Stonewall church by Brethren A. N. Hylton and Archie P. Naff.—Ada Dobbins Basham, Floyd, Va.

**Kirby, Nora Frances**, departed this life at the home of her son at Grottoes, Va., March 22, 1942. She was born May 17, 1883, at Edom, Va., near Harrisonburg. She was the daughter of David W. and Elizabeth Wampler, who were the parents of ten children, five boys and five girls. Of these, eight are still living. Sister Kirby united with the Church of the Brethren in her youth, at Greenmount, Va., and moved her membership to Flat Rock in 1903. She was always interested in the work of the church and was faithful in visiting the sick and those who were shut in. She married Daniel G. Kirby on May 6, 1903. To this union were born three children, two of whom are living. There are four grandchildren. Mr. Kirby died twelve years ago. The funeral was held at the Flat Rock church, with interment in the cemetery near by. Services were conducted by Eld. J. Carson Miller, assisted by Bro. Samuel A. Harley.—Mrs. Wilbur S. Miller, Moores Store, Va.

**Landes, Milton C.**, of Yerkes, Pa., died on April 9, 1942, after a lingering illness. He was a trustee of the Green Tree church for a number of years. Services were held in the church, with interment in the adjoining cemetery. He is survived by three sons and six grandchildren.—Mrs. Ralph E. Dunmore, Oaks, Pa.

**Miller, Elizabeth Fannie**, born Aug. 21, 1866, near Mt. Sidney, died after a long illness, at the home of her nephew and niece, Mr. and Mrs. Lester Miller, near Grottoes on March 28, 1942. She was the daughter of Mr. and Mrs. Christian Miller. Her twin sister died at birth. She united with the Church of the Brethren in her youth and was a faithful member all her life. After the death of her parents she lived with her brothers. She is survived by three brothers, sixteen nephews and eleven nieces. The funeral services were conducted from the Pleasant Valley church by Bro. M. L. Wagner, assisted by Bro. F. D. Racey of the United Brethren church. Burial was in the adjoining cemetery.—Marie Bosserman, Mt. Sidney, Va.

**Minnich, Cora**, wife of Isaac S. Minnich, died Feb. 26, 1942, at their home in Manheim, Pa., aged 60 years. She is survived by her husband, one sister and a number of nieces and nephews. She was a consistent member of the Church of the Brethren for many years. She was a Sunday-school teacher for about twenty-five years. Services were conducted at the Manheim house by the home ministers. Interment was in Kreiders cemetery.—Susan M. Cassel, Manheim, Pa.

**Mohr, Emma B.**, wife of Alfred H. Mohr, a lifelong resident of Coopersburg, Pa., died Jan. 31, 1942. She was born March 14, 1858, a daughter of Milton K. and Mary Bleam Landis. Dec. 28, 1941, she and her husband observed their fifty-seventh wedding anniversary. She was an active worker in the Springfield Church of the Brethren. Surviving are her husband, two daughters, five sons, fourteen grandchildren, four great-grandchildren, two brothers and two sisters. Funeral services were held at the Springfield church, conducted by Bro. George W. Landis, assisted by Ward Shelly. Interment was made in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.

**Myers, Allen Eugene**, infant son of Brother Wilson and Sister Ruth Putman Myers of Mayberry, Md., died at the Union Memorial hospital at Baltimore on March 6, 1942, aged six months and twenty-eight days. Besides his parents he is survived by his maternal grandparents and his paternal grandmother. Funeral services were conducted at the Rocky Ridge church by Eld. E. P. Schildt, assisted by Bro. S. R. Weybright and Rev. Reifsnider. Interment was in the Rocky Ridge cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

**Root, Mrs. Sarah**, wife of Jonas Root, died in December after an illness of several months. She was a lifelong member of the Green Tree church, a worker in the ladies' aid. Bro. Hanawalt conducted the funeral services in Phoenixville. Interment was in the Green Tree cemetery. Two daughters, a son and a grandson survive. Mr. Jonas Root died three days later.—Mrs. Ralph E. Dunmore, Oaks, Pa.

**Shively, Ellen Huston**, wife of Caryl Shively, was born Dec. 29, 1894, and died at Akron, Ohio, Nov. 13, 1941. She was united in marriage on May 17, 1912. To this union were born two sons, who survive, with her husband, five sisters, two brothers, and a host of friends. She was a member of the Church of the Brethren at Akron. Services were conducted at the home by Bro. L. R. Holsinger, pastor of the Springfield church, assisted by the writer. Interment was in the Greenlawn cemetery.—G. K. Beach, Akron, Ohio.

**Spangler, William Ira**, died at his home after a brief illness, at the age of ninety years. He married Charlotte Dickerson and to this union were born eight children. Surviving are five children, one sister and one half sister. Bro. Spangler had been a member of the Red Oak Grove Church of the Brethren for a number of years, but because of physical disability could not attend the church of his choice. Funeral services were conducted at the home in Floyd County by Brethren W. F. Vest and Herman Spangler.—Ada Dobbins Basham, Floyd, Va.

**Spitler, Minnie Bell**, daughter of Kathren and Jonas Varner, was born in Page County, Va., Jan. 17, 1859. When twenty-eight years old she married John W. Spitler. To this union were born six children; the youngest died when three years old. She leaves fourteen grandchildren and four great-grandchildren. She and her family moved to Nokesville, Va., thirty years ago. She joined the church soon after her marriage and attended the Brethren church in Nokesville for a number of years. Death came as the result of a serious accident in her home. The funeral was conducted by her pastor, Bro. O. D. Mitchell, in the church where she lived in former years; burial was in the cemetery near by.—Ruth Graybill, Nokesville, Va.

**Stark, Matilda**, was born in Garrett County, Md., July 8, 1864, and died at the home of her daughter in Akron, Ohio, March 17, 1942. She was united in marriage to Cyrus Stark, who died Feb. 2, 1921. To this union were born eleven children; a son and a daughter preceded her in death. Surviving are a brother and a sister, five daughters, four sons, thirty-two grandchildren and fourteen great-grandchildren. She was a faithful member of the Lutheran church. Services were conducted at the Eckard funeral home by the writer, with further services and interment at Salisbury, Pa.—G. K. Beach, Akron, Ohio.

**Thiel, Edward**, was born Feb. 24, 1942, and died April 1, 1942. He is survived by his mother. Funeral services were conducted at the home by Bro. Arthur L. Rummel. Interment was in the Pleasant Hill cemetery.—Mrs. Ordo Pletcher, Johnstown, Pa.

**Ullery, John Henry**, passed away at the Stouder Memorial hospital March 11, 1942, after an illness of only a few hours. He was a son of John Weslie and Louisa Ullery, and was born near Pittsburg, Ohio, Feb. 6, 1876. He united with the Church of the Brethren in the Verdigris church, Kansas, when a child. He was married to Miss Effie Moist, of Darke County, Ohio, Aug. 6, 1897. There were four children born in this home. He is survived by the widow and the children. The services were conducted by Bro. C. V. Coppock in the West Milton church, assisted by Bro. Enos Brumbaugh and H. M. Coppock. Burial was in the Pleasant Hill cemetery.—Ethel Coppock, Tipp City, Ohio.

**Weaver, Frank**, husband of Katharine Miller Weaver, died at his home in Oaks, in December. Funeral services were held at the home by Bro. D. K. Hanawalt. The wife, a son and three grandchildren survive.—Mrs. Ralph E. Dunmore, Oaks, Pa.

**Zug, Nathan S.**, third son of Bro. Samuel R. and Fanny Shelly Zug, was born near Mastersonville, Pa., June 8, 1860, and died of a heart ailment March 8, 1942. He married Catharine K. Eshleman on Nov. 2, 1881. They celebrated their sixtieth wedding anniversary last fall. He united with the Brethren Church in early manhood and re-united several years ago. He is survived by his wife, one son, two daughters and two brothers. Two sons preceded him. The funeral services were held at the Chiques house by Brethren S. S. Eshleman, B. G. Stauffer, David G. Gible and Herbert O. Wolgast. Interment was made in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

## Church News . . .

### Arizona

**Phoenix.**—Our parsonage has been completed and we held the dedication service Sunday, March 29, with an all-day meeting. The Sunday school was followed with a splendid program given by the deputation team from La Verne College, led by Bro. Frank Howell, our former pastor. At noon lunch was served in the social hall and from 1 to 2 p. m. the parsonage was open to all who cared to go through it. At 3 o'clock our pastor, Bro. Montz, conducted the dedication ceremony. Our elder, Bro. Frantz, also was here for the dedication, and we enjoyed hearing him bring the evening sermon. We are proud of our new building, which has materialized through the careful planning and persistent hard labor and long hours that Bro. Montz has spent on this project. He and Sister Montz and our members who have cheerfully donated time and labor have done a wonderful work in bringing about its completion.—Helen Laughrun, Phoenix, Ariz., April 13.

### California

**Chico.**—A missionary program was given on Feb. 8. Our pastor left to attend the regional conference at La Verne that day, and upon his return reported a good meeting. The Achievement Offering was taken on Feb. 15. The writer met with a committee at Yuba City to plan the program for women's work for our district meeting. At our last council the pastor presided in the absence of Bro. Brubaker. Because of some members moving away, certain offices had to be filled. Emris Rife was elected Sunday-school superintendent and Harold Wright was chosen for the Brethren Service representative. Artie Brunk was chosen church clerk and leader of Christian Workers. We decided to



have a pre-Easter meeting with the pastor preaching. Five children and one young man were baptized on Good Friday and one awaits the rite. Communion was held on the same evening with Bro. Arnie Wright officiating. The young people's circuit meeting was held here March 29 and brought fine inspiration. Some of the speakers were Bro. Paul Daugherty and Brother and Sister Brunk. Bro. Cripe of Live Oak led the singing for the morning service. Our young people presented a play, *The Dust of the Road*, on Easter evening. The mothers and daughters are working on a play to be given on April 17 which the men are invited to attend.—Mrs. Florence Barnhart, Chico, Calif., April 10.

**Covina.**—On March 1 Mr. A. F. Newcomb, executive secretary of the Alcohol Education Association, gave an address at the evening service. March 8 Mr. Ernie Carl of Pomona, a member of the district board of Christian education, gave a talk at the morning worship. At night he showed moving pictures and talked on *Camp La Verne*. March 22 a special service was held for the dedication of the new songbooks and the Christian and United States flags. The Home Builders at the March meeting had as their guest speaker Rev. Hawse, pastor of the Episcopal church. He gave a most instructive talk on doctors and ministers working together with patients in our hospitals. Union Holy Week services were held in the Methodist church, the different churches having charge every night. Dr. D. W. Kurtz of La Verne was the speaker for five evenings. His messages were inspiring and helpful. One night the high school glee club gave the cantata, *The Seven Last Words of Jesus*. We feel that these services were a blessing to all in attendance. Easter Sunday the children of the Sunday school gave a program. In the afternoon three were baptized. At the evening worship the choir rendered an impressive cantata, *The Easter Story*.—Mrs. Tempie S. Funk, Charter Oak, Calif., April 10.

### Florida

**Sebring.**—In February the Sebring church enjoyed a very spiritual two weeks' Bible conference conducted by Bro. H. B. Heisey, who gave mostly evangelistic sermons; Bro. Otho Winger gave messages on the apostles, and Sister Anna Hutchison on China and its needs. The interest and attendance throughout the meetings were good. Seven were added to the church by baptism. We have had a large number of tourists again. Visiting ministers who gave us sermons were Bro. A. C. Wicand of Chicago, Bro. J. E. Miller of Elgin, Ill., and Bro. J. W. Fidler of Brookville, Ohio. Pre-Easter services were held by our pastor, Bro. McKinley Coffman, assisted by Bro. Fidler. Our love feast will be held April 26. We are expecting Bro. C. D. Bonsack during the latter part of April.—Mary Miller, Sebring, Fla., April 11.

### Idaho

**Nampa.**—The men of the church have been quite active. In February an inter-church fellowship dinner was held with about 100 in attendance. Six denominations were represented. Dr. Atcheson of Boise was the guest speaker. In March a joint meeting with the women was held. At this time the mortgage on the church house was burned. The Boy Scouts assisted in the service. This is the last of the interest-bearing obligations on the \$30,000 building erected in 1938. The men met two nights recently to cultivate the shrubbery and beautify the grounds. The Brethren Service Committee under Bro. Gordon Yoder has been receiving about \$50 per month.—Stanley B. Keim, Nampa, Idaho, April 13.

### Illinois

**Oak Grove.**—Following our morning services on Easter Sunday, three young men were baptized. At noon we had a potluck dinner in the basement and in the afternoon we met for business. Bro. M. A. Whisler was unanimously chosen elder for another year. We are sorry to lose our Sunday-school superintendent, Bro. Leslie Whitmer, who has moved away; he and his family were good workers in the church. Bro. Lester Ogden was chosen to finish out his term, with Bro. Roland Braun as assistant. Delegates to district meeting will be Sisters Mabel Hare and Alberta Whisler; alternates, Melvin Christ and M. A. Whisler. Our love feast will be June 7 at 7:30. Our ladies' aid has been embroidering dish-towels this winter; we also sent a box of clothing for relief and a box of candy, cookies, etc., to Camp Lagro. Our church gave \$18.00 to the Red Cross and \$25.00 to Lacon to feed those made homeless by the cyclone. We have our new church paid for and have now bought ten acres of land adjoining it. The men met on a Saturday and cleared this land, which made a big improvement in the surroundings of the church; the women served dinner at noon. Bro. Willard Hardemier was again chosen Messenger agent, with the writer as correspondent.—Mrs. Myrtle Kenyon, Lowpoint, Ill., April 8.

**Pleasant Grove.**—Sister Ida Shumaker, Sister Dunaway and our elder, Bro. Oliver Dearing, were with us April 1. Sister Shumaker gave an interesting talk on the work in the India mission field. The writer also enjoyed a short visit with the sisters in our home. Bro. Dearing remained for services April 2 and preached a helpful sermon in the evening.—Mrs. Lizzie Coffel, Scheller, Ill., April 13.

**Polo.**—We met in council on March 9 with our elder, Bro. C. W. Stauffer, presiding. Good reports were given and all bills have been paid. Our pastor, Bro. M. E. Clingenpeel, was elected delegate to Annual Meeting. Delegates elected for district meeting at Lanark are Bro. R. O. Blough, Mrs. M. E. Clingenpeel and

Mrs. Price Heckman. A unanimous invitation was given Brother and Sister Clingenpeel to remain for the coming year, beginning Sept. 1. Our church attendance has increased during the past year but the Sunday-school attendance has slightly decreased because of a severe epidemic of measles during the winter months. The world day of prayer was observed with the six Protestant churches of Polo uniting in a service. Other services held by these churches included pre-Easter messages. During Holy Week Bro. Clingenpeel held services each evening. One was baptized on Good Friday evening, which service was followed by our love feast with Bro. Foster B. Statler of Mount Morris assisting. The young folks gave a splendid Easter play, *The Way of Life*. A union rally of young folks of the community was held on Feb. 15 at the local Methodist church with Rev. Paul Turk of Oregon as guest speaker. A social hour followed. Members of the B. Y. P. D. joined in the annual sunrise Easter services at the Pines State Park. We especially remember in prayer the boys from this congregation who are in camps. Since our last report there has been one baptism, four associate members received and one letter granted.—Hazel Krum, Polo, Ill., April 13.

**Virden.**—Our congregation has been saddened by the sudden illness of our pastor, Rev. E. F. Caslow, who suffered a severe heart attack recently and will be confined to his bed for some time. Since Sister Caslow is still confined to her bed, they thought it best to go to the Home at Girard, Ill., until their health improves. Because of his illness Bro. Caslow resigned as pastor of our church. We joined the other churches of our city in a union communion service on Thursday before Easter, then again in a Good Friday afternoon service. The union Easter sunrise service in the city park was very much enjoyed by all. Sister Ida Shumaker, returned missionary to India, was with us on Easter morning and gave a very interesting talk. Our newly organized young adult choir sang several Easter hymns. A basket dinner was served in the church basement.—Mrs. Velma Hamilton, Virden, Ill., April 6.

### Indiana

**Blue River.**—The Ft. Wayne B. Y. P. D. gave an evening service Feb. 8 and also brought with them a good representation of their group. The last Sunday of February a Manchester College deputization group favored us with an evening program. A potluck supper and a social hour were enjoyed prior to the service. The Blue River B. Y. P. D. was in charge of the services at the Auburn church on the evening of March 1, after which a social and fellowship hour was greatly enjoyed. Bro. Dan West spoke to a full house at two services on March 15, giving us a new vision of the work of the church during the present war situation and also the work that will need to be done after the war is over. He also spoke briefly on the new C. P. S. camps that are being established. Our C. P. S. offering for the past year amounted to \$547.06. Quite a number of our members have purchased the Brethren Service bonds. At our last quarterly council, it was planned to take an offering for the relief and reconstruction of the homes devastated at Goshen by the tornado. A decision was also made to transfer our missionary support, which has been given to Miss Evelyn Frank, to Miss Grayce Brumbaugh, who is now serving in Africa. May 17 was the date set for our love feast. The young married people's class presented a play on Easter evening and with their fine talent vividly portrayed the real meaning of Easter.—Alice E. Frank, Columbia City, Ind., April 9.

**Camp Creek.**—We met in quarterly business meeting on March 23 with our elder, Bro. N. H. Miller, presiding. A number of items of business were taken care of, among which was the election of some officers of the church. We deeply regret the removal from our congregation of a faithful family, Brother and Sister Carl Dainter and daughter. Our church took an offering on March 29 for the Goshen people who lost their homes a few weeks ago in the tornado. We took our Achievement Offering of \$16.50 a few weeks ago. We will hold our love feast on June 6. Our ladies' aid has been very busy sewing for the Red Cross and for Camp Lagro. We also have been doing some sewing for families in this community. Our aid attendance has been excellent. Our district decided to have a pulpit exchange on April 19. Our pastor will exchange with Bro. Clyde Joseph of the Blissville congregation. We are planning to have a Mother's Day program. We held our revival meeting this winter with Bro. Edward Stump of the Second South Bend church in charge. As a result eight were added to the church by baptism. This meeting was inspiring to all. Our regular attendance is good and the work is progressing. We ask an interest in your prayers that we may be faithful servants.—Edna Brubaker, Nappanee, Ind., April 4.

**Ladoga** church met in council April 11 with Eld. Heisey in charge. Committee reports were read and approved. Bro. Harley Rogers was re-elected for two years on the auditing committee. Bro. Geo. Kessler was appointed secretary of the Brethren Service Committee. Eld. Heisey was chosen delegate to Annual Conference with Sister Martha Himes as alternate. At Pastor Deardorff's request he was granted a leave of absence this summer. Under the efficient leadership and direction of their teacher, Sister Maude Ronk, the senior young people's class gave a splendid Easter program. Sunday morning, April 12, we were happy to welcome three of our Sunday-school pupils who applied for membership in the church. In the evening family night was observed with a chili supper and an informal talk by Eld. Heisey on war and its relation to our church. The aid society meets



once each month with varied programs. Sister Mary Rogers is president. Our Sunday school is progressing nicely with Bro. Paul Mahorney as superintendent. A group of student volunteers from Manchester College gave us an interesting program in January.—Lula Goshorn, Ladoga, Ind., April 13.

**Mexico.**—Feb. 15 was our annual missionary day. Our elder, Bro. Walter Balsbaugh, delivered the missionary message. The ladies' aid has been quilting and they have also made some comforters and clothing for people who have had fires, and some for relief. Rev. and Mrs. Ralph Jackson of the A. M. E. church gave a program for us March 8. It was greatly enjoyed by all. The local W. C. T. U. conference was held in our church recently. The women of the district held their rally here on March 28. Sister Ida Shumaker, missionary to India, and Sister Paul Halladay of North Manchester were the speakers. The district ministerial session was held at the same time. Brethren J. O. Winger and Edward Kintner were chairmen of the meeting. The choir sang two anthems at the pre-Easter services at the Pipe Creek church. Two have been received into the church by letter and four by baptism.—Violet Fisher, Peru, Ind., April 8.

**North Webster.**—On Sunday morning, Jan. 25, four Manchester College students gave a program before the church. On Sunday night, Feb. 1, the young people's class gave a short program before the B. Y. P. D. group of New Paris. John Metzler was at our church to conduct a program showing slides of our church camps on Feb. 3. Dr. Howard Bosler gave a very interesting talk Feb. 8 on his missionary work in Africa. Bro. Quincy Holsopple and the boys' quartet from Camp Lagro gave a program on Sunday morning, Feb. 15. The quartet sang several songs and Bro. Holsopple talked of the camp work. The young people of the Bethany church were with us for an interesting program on Sunday night, March 29.—Mabel Morehead, Leesburg, Ind., April 13.

### Kansas

**Garden City.**—Our church has had many spiritual blessings since the first of the year. Feb. 15 Bro. Frank Crumpacker gave two inspiring sermons. In the morning he spoke on The Christian Church and Sunday evening he gave a lecture and showed slides on Chinese relief. Our offering amounted to \$42. The world day of prayer was held in our church this year, led by one of our members, Mrs. Clyde Sheaks. In March Brother and Sister Paul Thompson of Conway Springs conducted a revival for us. Bro. Thompson is a forceful and sincere speaker. His wife is an able helper with her music and storytelling. We had our communion at the close of the revival. We were happy to have with us members from the Prairie View and Bloom churches. Our pastor, Bro. George W. Burgin, has been preaching inspiring sermons. Previous to Easter he gave a series of sermons on The World's Greatest Need Is Christ's Way of Life, and in the evenings on Great Characters of the Bible. Our women's and men's work are progressing nicely. The men have about finished the joint project of installing a pumping plant which will enable us to water our lawn and trees. We have met the requirements for a Messenger club this year.—Mrs. D. A. Sheaks, Garden City, Kansas, April 13.

**Independence.**—Since our last report Bro. Frank Crumpacker, our pioneer missionary to China, gave us an illustrated lecture. The women's work entertained the men of the church in the church basement. The Anta Cant Sunday-school class held a prayer service at the home of Sister Lizzie Corn; Grandma Corn has been an invalid for the last fifteen years, so she is glad when some group brings one of the Lord's services to her home. She attended all services as long as she was able. Four of our members attended the B. Y. P. D. rally held in the Parsons church. Our church enjoyed a visit from Mr. John Corn and wife of Topeka; also a visit from Sister Lorene Henderson and daughter of Oklahoma City. At our members' meeting Bro. Donald Scofield was elected to the ministry. Two were baptized following the Easter evening services. We were glad to have Bro. Zook from the Osage church and Sister Apella Carson from Parsons, Kansas, with us at our love feast. Our church seems to be growing in spirit since this world crisis came upon us.—W. E. Burroughs, Independence, Kansas, April 9.

**McPherson.**—The month of January was devoted to the school of missions with five sessions including the annual church birthday dinner. Each session began with a fellowship supper. Leaders in the school were Brethren Burton Metzler, D. W. Bittinger and Wayne Parris for the adults; Mrs. D. W. Bittinger for the high school group; Naomi Witmore and Dale Strickler for the intermediates; Mrs. Agnes Nickey for the juniors. Bro. Frank Crumpacker was the guest speaker at the birthday dinner. There was one sacrificial meal. More than \$150 was raised for missions. The adults used the interesting book, Christian Imperative. The Gospel Messenger is going into many homes through the faithful efforts of Mrs. J. J. Yoder. Our pastor preached a number of sermons during Lent on Characters Around the Cross. The college Student Christian Movement sponsored a series of Lenten meditations at the vesper hour at the church. Our women joined with others of the city in the world day of prayer on Feb. 20. The regional conference brought Dr. D. W. Kurtz, Bro. Frank Crumpacker, Ruth Shriver, M. R. Zigler and Raymond Peters into our midst. The fellowship dinner served on Thursday is always a mountain-top experience. The united Christian advance program is sponsored by the ministerial alliance of the city with many of our people participating. In March the missionary committee of the women's council sponsored two silver teas at which time a panel discussion based on

the book, The Seed and the Soil, was given. A program theme, International Appreciations, was carried out at the last meeting. Mrs. Nevin Fisher was re-elected president of the women's council. About 2,000 cookies were sent to the boys at Camp Magnolia in March. The Student Christian Movement of the college brought E. Stanley Jones to our city on April 2. Communion services were held on the evening of Good Friday. A sunrise service was held at the church on Easter. The play, A Family Portrait, was given by the senior college class at the city auditorium on Easter evening. This was their second performance. Pastor B. N. King is a delegate to Annual Conference. Bro. L. B. Crumpacker was re-elected Sunday-school superintendent.—Mrs. J. Hugh Heckman, McPherson, Kansas, April 14.

### Maryland

**Beaver Creek.**—Our evangelistic meeting was held Jan. 18-31 with Bro. Jesse Whitacre of Keyser, W. Va., as the evangelist. This meeting was well attended. Bro. Whitacre preached many powerful sermons. Our women reorganized with Mrs. Catherine Valentine as president. The women of our church have been quilting. They gave \$10 to the C. P. S. camps and \$23 to missions. The young people have their programs every two weeks. A district banquet sponsored by the young people was held at our church. On Easter evening the young people had a special program at which Mr. Bitner of Hagerstown was the speaker. The men of our church have been working on the driveway into the church. Our spring council was held on March 24. At this time Harry Grossnickle was elected as our delegate to Annual Conference. Our love feast will be held May 16 at 4 p. m.—Mabel Kline, Hagerstown, Md., April 10.

**Monocacy.**—On March 21 Eld. John Roop from the Pipe Creek congregation preached for us. We are glad to report that Eld. John S. Weybright, who had been in the hospital for some time suffering from a broken hip, is very much improved and has been attending services here regularly since leaving the hospital. He has been staying with his son, D. S. Weybright, in Thurmont. He returned to his home at Bridgewater on April 6. On March 14 our church entertained the ministerial meeting of Eastern Maryland; a number of board meetings were also held. Our sisters' aid furnished the meals. On March 28 we held our spring council meeting with Eld. E. P. Schildt presiding. Eld. E. C. Bixler was also present. It was decided to present Bro. S. R. Weybright to the district for ordination. Our delegates to district meeting are Brethren Lester Wolfe and Aaron Rice. Eld. Schildt was re-elected elder-in-charge for another year. Our love feast will be held on May 10 at 6:30 p. m. Our Sunday school presented a very inspiring Easter program on Easter morning.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 10.

**Pipe Creek.**—On March 1 members of the student volunteer band of Juniata College gave a program of songs and talks which was much appreciated. March 15 Bro. A. Stauffer Curry preached for us. On Good Friday night the B. Y. P. D. gave a play, The Great Dawn; it was repeated on Easter Monday to an appreciative audience. April 7 we met for our semiannual council with Bro. E. C. Bixler presiding. Eld. J. J. John, who had served the church as elder for twenty-five years, was made elder emeritus. Bro. Ira Albaugh and wife and Bro. John D. Young and wife were installed as deacons by Bro. Wm. Kinsey. Delegates to district meeting are John D. Young and wife and Bro. Paul Bowman. Delegates to Annual Meeting are Brethren Berkley Bowman and C. O. Garner.—Ida M. Englar, Uniontown, Md., April 9.

**Thurmont.**—The universal week of prayer was observed by our church in co-operation with the other churches of our town. The pastors, including our pastor, Bro. Ray A. Kurtz, were assigned to services in churches other than their own. During Boy Scout week the Boy Scouts were guests at our church and received a fine message from our pastor; the Girl Scouts were also guests at our services recently. Our spring council was held March 20; Bro. Kurtz, our present pastor, was re-elected for an indefinite time. He has been doing splendid work in our congregation, bringing us very uplifting messages. At the same meeting our pastor was elected delegate to the Annual Meeting; delegates to the district meeting to be held April 22 are Mrs. A. Merkle Ecker and Mrs. Harold K. Martin. Our church joined in the union world day of prayer on Feb. 20. The ladies' aid is buying new hymnals for our church. They also sent three comforters to Camp Kane recently. The attendance at Sunday-school and church services has been very good. Some of our members had the privilege of hearing Dr. E. Stanley Jones at the National Christian Mission at Hagerstown. On March 21 our pastor had charge of the morning devotions over radio station WFMD in Frederick, Md. On Easter morning we had a very impressive program by our Sunday school, and our pastor brought us a wonderful sermon. Flowers were placed on the altar by the ladies' aid society and the young people's department in memory of those who have gone to their eternal reward.—Mrs. A. Merkle Ecker, Thurmont, Md., April 12.

### Michigan

**New Haven church** held its business meeting March 26. Bro. J. J. Cook was elected elder for one year, relieving Bro. Joseph Sherrick, who has given his faithful services as elder for nineteen years. Sister Lois Sherrick was elected clerk; Bro. Robert Cramer, treasurer; Bro. John Bush, trustee for three years; and the writer, church correspondent. Bro. J. J. Cook and Sister Emma Platt were selected delegates to district meeting with Sis-







fine worship services. Stanley Bupp is the new assistant superintendent, elected to fill the vacancy created by Truman Yoder's moving to Ft. Wayne. Our Easter offering for the Board of Christian Education was \$24. The ladies' aid has been very busy making bedding for relief and also for the C. P. S. camps. A number of quilts have been quilted.—Mrs. Elvin Leaman, Creston, Ohio, April 9.

**Eagle Creek.**—The church was well represented at our December business meeting with Eld. J. J. Anglemeyer presiding. Various reports of the past year were read and officers for the coming year were elected. Cloyce Pace is Sunday-school superintendent and Bro. J. J. Anglemeyer was unanimously retained as our minister. The men of the church voted to continue another year of shared farm labor after the favorable report of the project of the past year. Bertha Sampson was elected president of the ladies' aid and under her leadership the meetings so far this year have been very successful and very well attended. Many garments have been completed besides several pieces of bedding. Part of the sewing was for the Red Cross but the bulk of it was for the people the Larsons are helping. The society has had charge of one sale dinner this year and a nice amount was cleared. At the March business meeting, with Eld. J. J. Anglemeyer in charge, we elected delegates to the district meeting: Mrs. C. C. Trackler and Mrs. James Gant. It was decided not to send delegates to Annual Meeting. Our former Sunday-school superintendent, Carroll McMillan, who is now in the C. P. S. camp at Manistee, Mich., has been able to make two visits home this year and we were happy to welcome him to our services.—Mrs. Joel Baumgartner, Jenera, Ohio, April 13.

**Maple Avenue** church met in council on April 10. It was decided that we sand and varnish the floors sometime this month and also paint the church in the near future. On March 29 the

Northern Hybrids for better Brethren farms. Let us help you start with our certified Indiana hybrids, Numbers 210B, 416B, 425B and 800. Our seed is grown on rich soil with special plant-food-balanced fertilizers. Liberal sales allowance.—Geo. D. Weybright, Syracuse, Ind.

Happy Home Makers gave a play, Into Thy Kingdom, which was very good and also very well rendered. April 3 they gave the Easter play, The Terrible Meek, also very good. On Easter morning two were added to our number by baptism. In the evening we held our communion service with a goodly number present. In March we received \$23.28 from the sale of tax stamps. The Maple Avenue church gave \$113.63 to the peace and relief program of the church. Our total offering on March 29 was \$83.48, which was added to the building fund.—Mrs. Cathrine Paulus, East Sparta, Ohio, April 13.

**Middle District.**—In recent months we organized both men's and women's work. Nevin Coppock is president of the men's group, and Mrs. L. E. Davidson of the women's work. The women have been very busy sewing and knitting for the C. P. S. camps. One week they sent cookies to Camp Lagro. Our church has furnished some cots and bedding to be used in the air raid shelter in our town in case of an air attack. We have also placed our church at the disposal of the city defense committee to be used as an emergency hospital should the need arise. The men's work deposited \$100 in the bank to be used for medical, surgery

## Announcements . . .

**ANNUAL CONFERENCE**  
Asheville, N. C., June 10-16.

**DISTRICT MEETINGS**  
Idaho and Western Montana—Payette Valley, Idaho, May 1-3.  
North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

### LOVE FEASTS

**Arkansas**  
May 9, New Hope.  
**California**  
May 3, 4 pm, First church, Glendale.  
May 15, Raisin City.

**Illinois**  
May 8, 7:30 pm, Romine.  
May 9, Allison Prairie.  
May 18, 8 pm, Lena.  
June 7, 7:30 pm, Oak Grove.

**Indiana**  
May 2, 7:30 pm, Anderson.  
May 3, 7:30 pm, Kokomo.  
May 9, Bethany.  
May 9, 7:30 pm, Beech Grove.  
May 9, 7:30 pm, Buck Creek.  
May 9, 8 pm, Roann.  
May 10, Pleasant Hill.  
May 10, 7:30 pm, Rossville.  
May 16, New Hope.  
May 16, 7:30 pm, Upper Fall Creek.  
May 17, Blue River.  
May 17, 8 pm, Cedar Creek.  
May 21, 8 pm, Pleasant Valley.  
May 23, 7:30 pm, Middletown.  
May 23, 7:45 pm, Elkhart Valley.

May 24, 5 pm, Carlisle.  
May 30, 8 pm, Mt. Pleasant.  
June 4, Baugo.  
June 6, 8 pm, Camp Creek.  
June 6, 8 pm, Pipe Creek.  
June 8, West Manchester.

**Iowa**  
May 26, 8 pm, Libertyville.  
June 7, 7:30 pm, Brooklyn.

**Kansas**  
May 3, 7 pm, Prairie View.  
May 4, 8 pm, Conway Springs.  
May 8, Lone Star.

**Maryland**  
May 2, 5 pm, Manor.

May 2, 3 and 7 pm, Piney Creek.

May 2, 5 pm, Stone Bridge.  
May 3, 7 pm, Pipe Creek.  
May 9, 6 pm, Brownsville.  
May 10, 6:30 pm, Monocacy.  
May 10, 7 pm, Locust Grove.  
May 16, 2 pm, Broadfording.  
May 16, 4 pm, Beaver Creek.  
May 17, Green Hill.  
May 17, Peach Blossom.  
May 17, 6:30 pm, Westminster.  
May 17, 7:30 pm, Beaver Dam.  
May 24, 6:30 pm, Meadow Branch.

**Michigan**  
May 16, 8 pm, Muskegon.

**Missouri**  
May 16, Peace Valley.  
May 16, Shoal Creek.  
May 26, Mountain Grove.

**Nebraska**  
May 24, Bethel.

**New Jersey**  
May 17, Amwell.

**Ohio**  
May 3, Center.  
May 3, Swan Creek.  
May 3, Wooster.  
May 3, 7:30 pm, Chippewa.  
May 3, 8 pm, Stony Creek.  
May 16, 7:30 pm, Bear Creek.  
May 16, 8 pm, Middle District.  
June 6, Poplar Ridge.  
June 7, 8 pm, Eversole.

**Oregon**  
May 2, 8 pm, Albany.  
May 16, 7:30 pm, Mabel.

**Pennsylvania**  
May 2, Allentown.  
May 2, 2:30 and 6 pm, Spring Creek, Hershey.  
May 2, 3, 1:30 pm, Little Swatara congregation, Ziegler house.

May 2, 3, 2 pm, Conewago at Bachmanville house.  
May 3, East Petersburg.  
May 3, Everett.  
May 3, Lancaster.  
May 3, Martinsburg.  
May 3, all day, Palmyra.  
May 3, Somerset.  
May 3, Rummel.

May 3, Shade Creek, Berkey house.

May 3, 6 pm, First church, York.

May 3, 6 pm, Hanover.

May 3, 6 pm, Lower Cumberland, Mohler house.

May 3, 6:30 pm, First church, Philadelphia.

May 3, 6:30 pm, Huntsdale.

May 3, 6:30 pm, New Enterprize.

May 3, 6:30 pm, Roaring Spring.

May 3, 7 pm, Geiger.

May 3, 7 pm, Green Tree.

May 3, 7 pm, Norristown.

May 3, 7 pm, Tire Hill.

May 3, 7:30 pm, Upper Claar.

May 5, 6 pm, Manor congregation, Purchase Line house.

May 9, 2 pm, Indian Creek.

May 9, 2 pm, and May 10, Midway.

May 9, 10, Annville.

May 9, 10, 10:30 am, Hade church, Falling Spring congregation.

May 9, 10, 1:30 pm, Richland.

May 10, Ephrata.

May 10, Germantown, Philadelphia.

May 10, 2 pm, East Fairview.

May 10, 2 pm, Spring Grove at Kemper house.

May 10, 7 pm, Brothersvalley at Brotherton.

May 10, 7 pm, Plumcreek.

May 10, 7 pm, Snake Spring Valley.

May 16, 1:30 pm, Conestoga congregation, Bareville.

May 16, 7:30 pm, Buffalo.

May 16, 17, Mountville.

May 16, 17, 10 am, Big Swatara, Hanoverdale house.

May 16, 17, 1:30 pm, Heidelberg.

May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.

May 17, 7 pm, Ambler.

May 17, 7:30 pm, Beachdale.

May 19, 20, Mohler church, Springville congregation.

May 20, 21, Greentree house, West Greentree congregation.

May 20, 21, 1:30 pm, Graybill house, White Oak congregation.

May 23, 24, 10 am, Fredericksburg, Meyer house.

May 24, 2:30 pm, Marsh Creek.

May 24, 5 pm, Carlisle.

May 24, Bermudian, Lower Conewago.

May 24, 10:15 am, Shrewsbury.

May 24, 7 pm, Springfield.

May 26, 27, 10 am, Chiques, Chiques house.

May 27, 28, 10 am, West Conestoga, Middle Creek house.

May 30, 1:30 pm, Welsh Run.

May 30, 3 pm, Akron.

May 30, 31, 10 am, Antietam, Price's.

May 30, 31, 10 am, Upper Codorus, Black Rock.

May 31, 10:15 am, Codorus.

May 31, 6:45 pm, Ridge, Fogelsanger House.

June 3, 4, 1:30 pm, Kreider house, White Oak congregation.

June 6, Mingo.

June 6, 2 and 7 pm, Mechanic Grove.

June 7, 6:30 pm, Middle Creek.

June 7, 7:30 pm, Maple Glen.

**Virginia**  
May 3, 6 pm, Waynesboro, First.

May 3, 7:30 pm, Sangerville.

May 3, 8 pm, Bridgewater.

May 3, 8 pm, Timberville.

May 10, 8 pm, Linville Creek at Cedar Run.

May 17, 7 pm, Garber, Cook's Creek.

May 17, 8 pm, Unity at Bethel.

June 6, 6 pm, Lower Union, Locust Grove.

**Washington**  
May 3, Tacoma.



or other emergency purposes that might arise through the war. April 7 the men's group sponsored a family night social hour. Bro. Howard Erbaugh, of the Bear Creek church, president of the district men's work, was the speaker of the evening. Our spring council meeting was on March 28. Because of the illness of our elder, Bro. Ralph Brumbaugh presided at the meeting. Bro. C. V. Coppock was chosen to represent the church at Annual Conference, and Bro. Brumbaugh and Nevin Coppock at district meeting. Our communion meeting is appointed for May 16 at 8 p. m. Breakfast will be served in the church basement the following morning. A welcome to both services is extended to other churches.—Ethel Coppock, Tipp City, Ohio, April 13.

**Oakland.**—The women's work spent several days during the winter sewing and mending for the Wayne hospital as well as for Bethany Hospital. Sheets and pillowcases have been collected for the C. P. S. camps. On Feb. 20 Oakland was host to twelve churches of our community in observance of the world day of prayer. Sister Ida C. Shumaker contributed much from her rich experiences in prayer. The men's organization assisted in evangelistic efforts in near-by churches by presenting musical programs immediately preceding the meetings. Their contributions to our own worship services are much appreciated. The intermediate choir, under the direction of our pastor's wife, is planning a program to be given at the Old Folks Home in Greenville April 26. The B. Y. P. D. remains active, even though their president has gone to camp. On two Sunday evenings they had charge of the services, the one being a musical program and the other the presentation of the picture, *The First Easter*. Their box social attracted a large crowd of young people from the community, the evening being full of wholesome entertainment and fellowship. At our business meeting in February Bro. Ernest Detrick was relicensed to the ministry. He gave a fitting sermon on Palm Sunday during the absence of our pastor, who was serving as evangelist in the Piqua church. Oakland was host to the community Easter sunrise service. A large chorus under the direction of Mrs. Alvin Heiby of our local high school presented the Messiah. Our delegates to Annual Conference are our pastor, Bro. Hollingshead, and the Sunday-school superintendent, Ray Petersime. The response to the peace and relief program of the church is to be commended. Our offering last month was \$147. The several reports at our business meeting showed that all financial obligations were being met.—Mrs. Ralph K. Miller, Gettysburg, Ohio, April 13.

**Springfield.**—Our pastor, Bro. L. R. Holsinger, and Sister Holsinger vacationed in St. Petersburg, Fla., during February. During their absence the local ministers had charge of the work. Brethren Stanley Noffsinger, M. S. Young, Guy Beach and Russell Bollinger of Ashland preached for us. Bro. William Newenhisen gave an instructive talk on Feb. 22. Mrs. Corda Wertz Krieger, a former missionary to China, was our speaker on March 22. Holy Week services were conducted April 1-3. Bro. E. G. Diehm of Youngstown preached on Wednesday evening for The Man for the Ages. A union sunrise service of all the churches in the community was held at the Rubber Bowl. It was estimated that nearly 12,000 attended. Our quarterly business meeting will be held on April 10. Recently two letters of membership were received by the church.—Mrs. Fred Young, Mogadore, Ohio, April 10.

### Oklahoma

**Bartlesville.**—Our pastor, Bro. Chester Van Dyke, and his wife attended the regional conference at McPherson, Kansas. Our church met in council on March 18 with Bro. Robert Byerly of Cushing in charge. We regret that our pastor and family are leaving us June 1; they will take up work at the Salem church, Kansas. The church gave a surprise birthday party for Sister John R. Pitser. A musical program was given, telling the story of her life and she was presented with a birthday cake, flowers and handkerchiefs. Easter Sunday the church shared in the sunrise service in the west side park with the Church of God, United Brethren and Assembly of God churches. The service was very inspirational and well attended. Bro. Chester Van Dyke is holding a two weeks' revival meeting and we will also have our spring love feast before he leaves.—Mrs. Howard Hurst, Bartlesville, Okla., April 13.

### Pennsylvania

**Annaville.**—Sunday morning, April 5, Bro. Clyde Weaver from East Petersburg gave the Easter message at the South Annville house. Eld. Walter W. Hartman having passed away, we were left without an elder and an elder-in-charge. April 9 Brethren Henry King and Peter Heisey met with us in council, with Bro. King as moderator. Bro. Henry King was elected elder-in-charge for one year. Since he is not a resident member, Bro. H. G. Gingrich was elected to take care of the work of the church in Bro. King's absence. Our revival services at the South Annville house will be held May 10-24 with Bro. Clyde Weaver of East Petersburg, Pa., evangelist.—Fannie K. Longenecker, Lebanon, Pa., April 10.

**Chiques.**—Our quarterly council was held Feb. 28. All reports were encouraging. Our congregation has met its Conference Budget and Brethren Service quotas in full. Bro. David G. Gible was elected as our local Brethren Service representative with Brethren Paul E. Webber and Robt. O. Hess assistants. Several of our young men were called to camp, leaving vacancies in the

B. Y. P. D. Pre-Easter services were held at the Mt. Hope house with good interest. One of our ministers, Bro. B. G. Stauffer, held a series of meetings in Allentown, Pa., during March and on April 12 will be away again in the Fredericksburg congregation. Our delegates to Annual Meeting are Brethren B. G. Stauffer and David G. Gible, with Brethren Elmer H. Zug and Herbert O. Wolgamuth, alternates. Our delegates to district meeting are Brethren Dawson G. Hosler and Elmer H. Zug, with Brethren Herbert O. Wolgamuth and Henry B. Shearer, alternates. Our love feast will be held at the Chiques house May 26 and 27 at 10 a. m. The writer was re-elected Messenger correspondent.—Fanny Zug Shearer, Manheim, Pa., April 9.

**County Line.**—Easter morning preceding the church service, seven young couples brought their children and consecrated them to the Lord at a very impressive service. Each child was presented with a certificate of consecration by the pastor. In the evening the young people's class gave a stirring play, *A Light in the Window*, with the members of the intermediate class furnishing the choir music. The offering was taken for Christian education. The week following Easter was our spring meeting. A different speaker was present each night and an inspiring message was brought to an attentive audience. Ministers who spoke were: Bro. Walter Berkebile of the Rockwood church, Bro. Handley of the Indian Head Church of God, Bro. Remo Pletcher of Connellsville, Bro. M. J. Brougher of Greensburg, Bro. Galen Blough of Somerset, Bro. Charles Blough of Mt. Joy. The meetings closed with our love feast on April 12 conducted by our pastor, Bro. J. H. Wimmer.—Mrs. Otis H. Saylor, Stahlstown, Pa., April 12.

**Elizabethtown.**—On Good Friday evening the Elizabethtown church baptized twenty-two applicants as the result of the revival services held at Swatara Hill, at which time eleven stood. Bro. Abram Eshelman was the evangelist. Bro. C. C. Sollenberger served the home church, where eleven more confessed Christ. This was followed by their first love feast on Easter evening.—A. S. Hollinger, Elizabethtown, Pa., April 10.

**Ephrata.**—Our quarterly business meeting was held on March 10. Pastor C. C. Sollenberger was chosen to represent us at Annual Conference. The delegates to district meeting are Brethren C. C. Sollenberger, Amos Taylor, Elmer Shirk and Sister Gertrude Shirk. Our love feast will be held on May 10. Pastor Sollenberger conducted evangelistic meetings in the church at Elizabethtown March 16-29, and during his absence our pulpit work was directed by the resident ministers. Bro. Galen C. Kilhefner, representing Elizabethtown College, conducted a successful Bible institute here on March 8; he also gave a message to the B. Y. P. D. on that day. On Palm Sunday the children, carrying palms, gave a short program in the morning. In the evening the young people presented a program based on the events of Passion Week. Evangelistic meetings were held on three evenings of Holy Week with spiritual messages from our pastor. A three-hour community service was held in our church on Good Friday, directed by the various pastors of the town. On Easter Day a beautiful sunrise service was conducted by the young people, and at the usual hour Pastor Sollenberger gave us a challenging sermon on *The Cross Conquered*. In the evening the choir presented the cantata-pageant, *Mary of Bethany*, which was very well portrayed. Sister Anna Kilhefner was the reader. One of the classes presented Easter gifts to the children at the Neffsville orphanage and to the former members of our church who are now residing at the Old Folks' Home at Neffsville. Since our last report two have been received by baptism and six by letter.—Mabel M. Myer, Ephrata, Pa., April 8.

**Garrett.**—During the week of prayer Pastor A. Jay Replogle, with the other pastors of the town, held union services in the different churches. Our pastor preached in the Lutheran church. They also had services each Wednesday evening during Lent. Our pastor spoke in the Reformed church twice. Rev. Witmer of the Reformed church spoke in our church. Our choir presented special music at each service. On Palm Sunday evening the choir, assisted by members of the Lutheran choir and some from the Salisbury choir, presented the Easter cantata, *King of Glory*, to a large audience. Our pastor directed the chorus. Our aid society meets weekly; though few in number, they are very busy working for the Lord. During Lent we had a series of sermons based on the hymn, *Take Time to Be Holy*.—Mrs. A. J. Replogle, Salisbury, Pa., April 9.

**Greensburg.**—Bro. Lawrence Bianchi of Park Hill conducted our pre-Easter services of one week, at the close of which eighteen came into the church by baptism and eight were received by letter. Bro. Bianchi is a spiritual man and his short stay with us was an inspiration to deeper consecration. About 400 were present at the love feast and communion held on Sunday and Monday evenings. Our choir, with John Ludwick as director, gave a fine Easter cantata on Palm Sunday evening. The work of our junior choir under the direction of Mrs. Rowland is also much appreciated. We are now in the midst of young people's week. Howard Smeltzer is president of our B. Y. P. D., and adult advisers are Mrs. Howard Barkley and James Shope.—Mrs. J. Howard Barkley, Greensburg, Pa., April 13.

**Meyersdale.**—Palm Sunday was a great day in our church. Among the outstanding features was that staged by the senior and junior choirs when they marched down the aisles chanting the processional hymn, *Fairest Lord Jesus*, and formed the figure of a cross on the steps at the altar. The anthems presented by the choirs and the congregational hymns seemed unusually in-



spiring and appropriate. The pastor spoke on the theme, King For a Day. The sermon theme at the evening service, which was quite interesting and unique, was Looking Around in Church. At 7:30 Easter Sunday evening the Shade Township high school a cappella choir, under the direction of Professor Dan Border, presented a fine program of sacred music. This was the third appearance of this fine musical organization in our church. Our Easter services throughout were unusually well attended. All were inspirational in a high degree, with appropriate programs. There were services each evening during Holy Week, except Saturday, with union three-hour services in the Reformed church from 12 noon till 3 p. m. Our Lord's supper and holy communion was held on the evening of Good Friday. At 6:30 on Easter Sunday morning the choir of the church presented A Great Pageant of the Resurrection on the front steps of the church. This unusually fine production was adapted by Pastor DeWitt L. Miller and Sister Miller from the accounts of the event recorded in the New Testament. The 10:30 service was truly a Victory-for-Christ occasion in our church. Musical numbers were presented by both choirs, directed respectively by Sisters Marie Clapper and Dorothy Miller. The pastor delivered an impressive sermon upon the theme, When the Day Breaks. A rare treat is in store for us on April 19. At the morning session Dr. Charles C. Ellis, president of Juniata College, will bring the message. In the evening Bro. H. L. Hartsough of North Manchester, Ind., who is transferring from visitation work in the western army camps to eastern camps, will occupy the pulpit of the local church. The Meyersdale church will join in the United Christian Advance, a movement which is the largest ever to be participated in by all the major denominations of America uniting in a co-operative body, the major goal being to reach every person with Christian teaching. The pastor and officers of the Sunday school and board of Christian education are urging a large attendance from our church at the one-day conference to be held in Pittsburgh on April 20.—W. A. Shoemaker, Meyersdale, Pa., April 13.

**Mingo.**—Bro. Jesse Hoffman has been elected to the ministry. Our church reached the one hundred per cent mark in putting the Messenger into every home. We met in council on March 21. Delegates to district meeting are Ralph Jones and Jesse Hoffman. No one will represent us at Annual Conference. Because of the tire and gas situation it was decided to have Sunday school and church at both the Mingo and Skippack houses every Sunday with Christian Endeavor and prayer meeting in the evening at alternating houses. Mr. and Mrs. Albert Gottshall celebrated their fiftieth wedding anniversary on March 12. They have been faithful members for many years. Our love feast will be held on June 6 at Mingo, preceded by a week of revival services. The ladies' aid, though few in number, has accomplished quite a bit

during the past year. One kit, seven comforters and ten window curtains were made and sent to Camp Kane. Bedding was also sent for European relief. At the end of the year the money they had collected was distributed to the India girls' school, world-wide missions, the Salvation Army, Camp Kane, Friends' Service, and women's projects.—Mrs. Paul List, Royersford, Pa., April 7.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

## Study the International Sunday - School Lessons under Brethren Guidance

*Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school Lessons.*

**BRETHREN BIBLE STUDY MONTHLY**—A periodical carrying forward the benefits of the Brethren Teachers' Monthly and the Home Department Quarterly. A valuable aid for teachers in the Sunday school and an indispensable guide to one's individual worship. Published monthly; 3 or more to one address, 18c per quarter; 20c each per quarter.

**ADVANCED QUARTERLY**—A Brethren quarterly for the adults and older young people of the Sunday school. A valuable student's study book for the Sunday-school lesson; 7c each; 5c in quantities of 5 or more to one address.

**INTERMEDIATE AND SENIOR QUARTERLY**—A Sunday-school lesson study guide for young people aged 12 to 18 years; 7c each; 5c in quantities of 5 or more to one address.

**JUNIOR QUARTERLY**—A quarterly on the Sunday-school lesson written for and from the point of view of the student aged 9 to 12; 7c each; 5c in quantities of 5 or more to one address.

**PRIMARY QUARTERLY**—A discussion of the Sunday-school lesson for pupils aged 6 to 8; 8c each; 6c in quantities of 5 or more to one address.

**LESSON LEAFLETS**—Handy for class reference; 5c per set per quarter.

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



## A Guide to the Brethren Graded Lessons for July, August and September

Are you one of the many Sunday schools using the Brethren Graded Lessons? If you are, the following outline gives you an idea of what lessons to plan for. If you are not, the lesson topics and the number of weeks each lesson covers give a picture of the worth of these lessons for the students in the various departments of your Sunday school. For more information and sample lessons write us for our free 48-page prospectus and prices.

### **For the Beginners Department . . .**

#### **YEAR I—PART IV** (Summer Quarter)

Friends Who Help Us—4 lessons  
Guests—2 lessons  
Helping in God's World—3 lessons  
Stories We Like to Hear Again—4 lessons

#### **YEAR II—PART IV** (Summer Quarter)

God's Good Gifts—4 lessons  
Showing Our Love for God—5 lessons  
Stories We Like to Hear Again—4 lessons

### **For the Primary Department . . .**

#### **YEAR I—PART IV** (Summer Quarter)

Making Discoveries in God's World  
Our Homes—6 lessons  
God Working in His World—5 lessons  
Evaluation and Recall—2 lessons

#### **YEAR II—PART IV** (Summer Quarter)

Living Together in God's World  
Pleasing God Our Friend—6 lessons

Children of All the World—5 lessons

Evaluation and Recall—2 lessons

#### **YEAR III—PART IV** (Summer Quarter)

Friends in God's World  
Helping God Keep My Body Strong—4 lessons

Stories of Friends of Jesus—9 lessons

### **For the Junior Department . . .**

#### **YEAR I—PART IV** (Summer Quarter)

Blazing Trails of Helpfulness—13 lessons

#### **YEAR II—PART IV** (Summer Quarter)

God's Laws in Nature and Life—4 lessons

Goodwill Around the World—9 lessons

#### **YEAR III—PART IV** (Summer Quarter)

Heroes and Helpers—13 lessons

**Brethren Publishing House, Elgin, Illinois**



# GOSPEL MESSENGER



Photo by  
H. Armstrong  
Roberts

Mother  
and  
Her  
Little  
Helper

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# Around the World...

• • •



**Dr. George W. Carver**, the Negro chemist, has developed a new drug for the treatment of pyorrhoea. The drug is prepared from the persimmon. It is being tested by selected dentists.

A survey indicates that more than 100 governmental and private agencies and commercial concerns throughout the United States are now engaged in planning for a richer and better post-war era.

The great north road through eastern equatorial Africa from the northern Rhodesia border to Nairobi, Kenya, is being made an all-weather road. It runs for 801 miles through Tanganyika, and for 118 miles through Kenya.

**Rev. Wilbur Howard**, an American Negro, has been appointed boys' work secretary for the Religious Education Council of Canada. From his boyhood he has been active in the Canadian Christian Youth Movement.

**Professor Cataline Graell**, rector of the National Institute of Panama, has come to Washington to study the secondary educational system in various parts of the United States. His trip was made possible by the program of the interdepartmental committee for co-operation of the American republics, which is arranging an interchange of intellectual leaders of the various countries.

Under recent laws enacted in Uruguay, the government of that little republic is trying to break up some of the huge rural estates and to create a substantial body of small farmers. The settlers must live on the holdings allotted to them and work them on a family basis in accordance with guiding principles issued by the Mortgage Bank which is responsible for applying the new land settlement scheme.

Sunday schools should be placed on a par with public schools, **Dr. John Gross**, secretary of the Methodist department of educational institutions, said at the 113th session of the New Hampshire Methodist Conference. Dr. Gross voiced a plea for more expert teachers, claiming that too many are not effective because "they are willing" and nothing more. Asserting that church school literature compares unfavorably with that of the public schools he asked: "Why should we cut corners on expenses for books in the church school when we don't in the public school system?" The conference adopted a report calling for increased religious education.

**4-H delegates** at the twentieth annual congress assembled, voted 74 per cent for life on the farm; only three per cent expressed a desire for life in a big city.

A religious film organization, designed to serve as a nation-wide motion picture distributing unit and clearing house for films and slides adaptable to church use, has been incorporated by representatives of 16 Protestant publishing houses. The association will set up headquarters in New York City and expects to issue soon a catalogue listing some 250 motion picture titles.

A valuable grass has been discovered by **Dr. Edward Morgan** of Venezuela. In pastures where it has been sown no mosquitoes are found. Cattle suffering from blood-sucking ticks have been freed from them a few days after being turned into such a pasture, and large and destructive ants do not like it. The grass is especially suitable for dry soils.

After a study of the co-operative electrical projects in the United States under the Rural Electrification Administration, special inquirers from Argentina, Chile, Colombia, Guatemala, Honduras, Mexico, Peru and Uruguay are recommending to their respective governments the launching of similar projects to bring electric light and power into millions of homes.

**Eighty-three** of the 100 leper stations supported by the American Mission to Lepers are still in operation. The status of those in Korea, occupied China, Thailand, the Philippines and some in Japan is unknown.

A new organization, the United Temperance Movement, has been created to co-ordinate temperance activities of Protestant denominations in the state of Minnesota. The two existing organizations, the Minnesota Anti-Saloon League and the Minnesota Temperance Movement, will suspend activities.

**Time magazine** reported that so many students at the University of Chicago have become Roman Catholics because of the lectures on St. Thomas Aquinas by a Jew, **Dr. Mortimer Adler**, and a Protestant, **President Robert M. Hutchins**, that the university has installed a full-time Catholic chaplain.

The greatest advance in the history of mail communication by air was reported for the fiscal year 1941. Between the United States and the West Indies, Mexico, Central and South America the increase was nearly 34 per cent. A new special rate for books between the United States and any of the 20 Latin American republics, five cents a pound, is also a factor in increasing communication.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MAY 9, 1942

Number 19

## » » Editorial « «

### The Range of Your Religion

How many of your life's activities are religious? Did you ever attempt a classification of the things you do day after day, week after week, just to see which ones belong to the practice of your religion and which to—well, just business, plain work and all such worldly matters? How can you know unless you keep account?

Paul kept account. He knew exactly where he stood. He found his system of bookkeeping so satisfactory that he commended it to the Corinthians who were having a little trouble, it would appear, along this line. Here it is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

What a simple system! Just put everything down under the head of religion. Then there's no danger of mistake, no danger of getting some items in the wrong column. Everything you do from morning till night, year in and year out, a part of your religion!

One who adopts this system should be extra careful of *what* he does and *why* he does it. The range of true religion is as wide as human welfare. Whatever belongs to either, belongs to both.

E. F.

### As We Walk to Emmaus

TODAY the hearts of many Christians are as sad as those of Cleopas and his companion as they walked in the way to Emmaus. Like these two, we often speak sorrowfully of what has happened to our world. If we were to be joined by some stranger we would doubtless soon find ourselves saying: "Do you not know of the things which have come to pass in these days?"

For many who are sad today trusted that the way of Christ would triumph in their generation. And now what has the world come to! But in thinking thus one forgets that God works in mysterious ways, that out of deepest misfortune he

seems ever able to work from the less to what is better. Perhaps a more sincere seeking on our part would reveal wonders to match the surprise which came to Cleopas and his friend.

Yes, if we were to constrain the Christ to abide with us in the evening of our perplexing day, what might our experience be? If we were to break spiritual bread with him would not our eyes be opened, and would we not be able to return to our fellow men with the light of a new hope in our faces and the iron of a new courage in our hearts?

H. A. B.

### The Return to Doctrine

WE wish to speak a very earnest word to a brother out there somewhere on the firing line between the church and the world. We do not know his name but shall not be surprised to learn that it is Legion, for we have reason to suspect that he is quite numerous.

He does not appreciate our persistent hammering at old-fashioned doctrines of the faith, like repentance, being saved, accepting Christ and all that sort of medieval talk. He wonders if we do not know what century this is and what is going on in our world. We know what he is thinking for he has been good enough to tell us.

We want to assure this brother that the general commotion has actually impinged upon our consciousness. We see the papers, listen to the newscasters and occasionally overhear what other people are talking about. We have discovered that their casual conversation does not always disclose the real inwardness of their minds. A little gentle probing, however, will get it. The truth is that their thoughts are very deep. A brutish man will not understand this but the people are in fact feeling feverishly after rock bottom. They do not want to go on down over their heads in the sand.

Not many years ago a studious observer wrote a book about "the return to religion." He had



found through contact with people in his business that they were increasingly interested in religion, more interested in religion than in anything else. The years since then have intensified this trend and have given it a more specific slant. It is not merely religion that concerns them but that which is most basic in religion. This means doctrine.

When civilization is falling to pieces before our very eyes, when governments of the world are locked in a death struggle, the best of them along with the worst, each doing its utmost to destroy the other with good prospects of succeeding, when material securities so-called become more insecure with every passing day, then we lift up our eyes unto the hills to see if any help is coming from them. Then we begin to look for a city which hath foundations of another kind. Then we get interested in eternal verities. Then we are ready for a return to doctrine.

There never was any sense in the pretense that doctrine is of small importance. The apparent justification for this attitude lay in the common disregard of the relation between doctrine and life. Doctrinal distinctions without a real difference, metaphysical subtleties that have not the slightest bearing on Christian living—this sort of thing repelled and disgusted clear-thinking students and brought the whole field of doctrine into disrepute. Such intellectual extravagance was unfortunate and harmful. It always was and always will be true that what one believes about the ultimate realities determines his life program and the kind of person he will become. The times demand a return in religious emphasis to doctrine and they will get it. Woe to the teacher or preacher who fails to find and feed this deep heart hunger in his people.

What they want now is reassurance that Jesus Christ is the Son of God and brought from heaven a saving gospel. Can you give them that? Did Jesus actually have a Father who was as good as he himself was and can I have him for my Father too? Will he care what becomes of me when the mortgage takes my little home and the few dollars I have left evaporate in my hands as I try to get some flour and bacon? When the fateful word comes to my door from the war department—the word that my son was killed in action, lost at sea or reported among the missing, will you have some word about the way this universe is put together that will reconcile me to my sorrow? What do you know about the beautiful theory that all things work together for good to them that love the Lord?

So you see, brother, out there on the firing line of your ministry to an upset community—you see

how it is with this department of the church paper. At the present writing there is little chance of a let-up in the emphasis on doctrine. We shall hope to maintain something like a fair sense of proportion. We do not want to get lost in a fog of unprofitable speculation. We would avoid the temptation to seem wise in realms beyond the reach of finite minds or to be caught by the fascination of idle curiosity. Above all, we desire to be practical, to stress those aspects of Christian doctrine which help us to live courageously and like the Christians we profess to be.

The foundations of character and life are laid in doctrine. The church needs not less, but more, of the right kind. There is nothing the whole world needs more right now than sound doctrine. "As a man thinketh in his heart, so is he." People always and everywhere are what they think in their hearts.

E. F.

### The Way Is More Than a Way

REMEMBER how a man named Thomas complained to Jesus that he and his fellow disciples did not know the way to where Jesus was going? He got more than he asked for because he needed more. It was not merely a question of the way. That is to say, the way to where Jesus was going involved more than that word would ordinarily suggest. To walk in it one must have truth and life also. So Jesus said he was the way, and the truth, and the life.

Way is likely to make us think of conduct only. To go the way of Jesus we must do as he did. Very well, if we remember that this is more than deportment, more than acts, however correctly done.

It involves the discernment of truth. We must find that in Jesus too. We must discover in him what is true about God and man and release from sin. The mind must grasp and the heart must hold fast, not all that is true about everything, but what is true about the way to fellowship with God. Many things that are true we do not need to know and cannot know. We cannot comprehend a perfected system of truth. But some truth we must know to find the way.

Best of all, it involves life. And that is something which can never be identified with any fixed group of acts or any fixed group of doctrines because it is a thing always growing. It is the motivating principle which sanctifies all deeds and gives point to all doctrines. It is the touch of God. It is the spirit of Christ in the soul.

Jesus is the way to where God is because he is the way, and the truth and the life.

E. F.



## "Be Ye Also Ready" » » »

BY R. H. MILLER

GOD is at work in the world; "therefore, be ye also ready." If nothing started until we started, if nothing were done but what we do, there would be no need for us to be ready. We could take our own good time, for all things would wait on us. But God has started his work; he works in us and through all things; our times are in his hand; all things wait for him. Therefore, it is our business to be ready.

For the trapper who lives in the far north, hundreds of miles from any other human being, his schedule is pretty much the way he feels about it at any given time. There would be no point in telling him to be ready. His unanswerable retort would be, "Ready for what!"

How different the world in which we live: train and bus schedules, school and church bills, postal collection and delivery, office hours, market days, seedtime and harvest. We know the importance of being ready, and the price we pay if we are not. Because there is so much going on around us which we do not control, it is a matter of first importance that we be ready.

Transportation schedules, clock bells, postal service, appointed days and hours are a parable of that vaster work which God is doing in our world. We must fit into that.

"Of that hour knoweth no man." Why cannot we know it? Has God arbitrarily locked up the secret, keeping us in the dark just because he can? That cannot be the answer.

A clue to the answer is to be found in the limited knowledge of a growing child. You can't make the joys and satisfactions of youth understandable to a three-year-old. The ecstasies of lover and sweetheart are a sealed book to him. You can't explain to him the meaning of parenthood. The peace and joy of grandparents are sealed to earlier years.

Our ignorance of the future is not arbitrarily imposed upon us. It grows out of the fact that life is not a cycle, but a highway leading upward to a goal. The future holds more than the past has held. The march of time is in the direction of the infinite treasures of God's goodness and love. Our ignorance of the future is but a sign that the future is to be filled with his goodness. What is to be is so far above what has been that our minds just can't take it in. We cannot tell what a day may bring forth, or a year, or a thousand years—because God is infinitely good, wise, loving and mighty. As his goodness, wisdom, love

and power lie beyond our understanding, so the future which eventually shall be shaped by his character also lies beyond our understanding.

Philosophers have puzzled over the nature of time. Despite their efforts, we know very little about it. This much, however, seems clear. Time's meaning is moral and spiritual. It is the bridge between what is and what ought to be. If future time is beyond our sight it is in part because of the moral and spiritual possibilities that lie within it. What the future has in store is glorious beyond our power of thought. Therefore, "of that hour knoweth no man."

If God is at work in our world on a vast scale, and if the end toward which he works transcends our imagination as the future transcends our understanding, it is but natural to ask, what are we to do? What can we do amid all that is so vast and wonderful?

We have not been left without direction as to what we should do. We have been given a master key that can open any door that seems to obstruct our way. That key is *simple goodness*. What a wonderful thing goodness is! There is no problem that is not greatly helped toward a solution by it: the problem of parents in relation to their children, of young men and women trying to get started in life, of employer and employee, of the business man hounded by taxes, priorities and countless uncertainties, of governments and of international relations: the major contribution toward the solution of all these problems consists of goodness, truth and honesty in the lives of men.

And beyond these are the more ultimate problems: suffering, death, immortality, and the end of the world—these too are softened and made friendly by the magic of this mighty word, *goodness*.

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## Are We Able?

BY MINNIE KLINE

Are we able to drink of the bitter cup  
This terrible war has brought?  
Are we able to keep our faith in God  
In a time with dangers fraught?

Are we willing to make the sacrifice  
We are called upon to make?  
Are we willing to do the best we can  
For Christ our Savior's sake?

Help us to say, "Thy will be done,"  
And trust our all to thee,  
Till the "glory of the Lord shall cover the earth  
As the waters cover the sea."

Hanover, Pa.



Cure-alls probably never would have had a vogue if it were not for the fact that they are symbolic of the one cure-all which is genuine—I speak of the adequacy of sheer goodness.

An agent came to my childhood farm home selling “a most wonderful tool.” It was a combination hammer, screwdriver, brace and bit, saw, wrench, pliers and putty knife. We bought it only to learn that it wasn’t much good for any of these purposes. There is, however, one such tool. It is good character. Under God it is unconquerable, and in the end will be all-conquering.

*North Manchester, Ind.*

### Is Christianity a Vital Force?

BY LLOYD DUNNING

AMERICA today faces the most critical time in its history. Never before has it been so necessary that Americans be awake to the perils being faced. All the progress so far gained is now in peril. We are facing a new era. Whether it be an America of peace or one of revolution and chaos depends on what we do today.

The church also faces its most critical time. Too long church leaders as well as laymen have rested on their oars and refused to accept the responsibilities which go with Christianity.

Thinking people today recognize that the principles of Christianity are impossible of application in a social system which bases its economy on production for destruction. They also know that those principles are completely at variance with the requirements for material success in America today.

The common measure of success is how much money one can accumulate. There are no restrictions on how the money is obtained, so long as one is not caught; or if caught can effectively defend, by any means, the acts charged.

The principle on which business is based is to make a profit, by whatever means necessary. If the people are supplied with the necessities and luxuries of life, that is merely a by-product.

We have solved the problem of producing an abundance, thereby making it unnecessary that one third of our population be ill-housed, ill-clothed and ill-fed. Then TNEC report from Congress has this to say, “The chronic low industrial production in our economy has not been due to any lack of ability to make goods; . . . but we don’t know yet how, in times of peace, to keep the buyers supplied with enough purchasing power to provide markets for all the goods and services we can make.”

We are facing the problem of the distribution of an abundance. We have found it impossible in

peacetime to solve that problem. We are now attempting to do it under a different economy.

Here is the crisis also facing the Christian church. What is being done about it? To acknowledge that we cannot solve our economic problems on a peacetime basis is a refutation of the principles of Christianity.

Some church leaders seem to think the church has nothing to do with our economic problems. However, if that attitude is long retained and is permitted to balk the work of the church, some of these days we will see America turning on the church with persecution and scorn.

Unless Christianity is made a vital force in solving our physical problems, it is going to be impossible to make any effective appeal to the people. If Christianity cannot be applied to all our problems we have been duped as to the meaning of the word and the principles it stands for.

Of course, Christianity cannot be applied without taking into consideration the laws of nature. Cold physical facts dictate that we must solve our problem of distribution or pass out of the picture as a civilization. God has blessed America with the means of solving that problem. The facts are available; they are awaiting our study and understanding.

What is the church going to do about it?  
*Wenatchee, Wash.*

### Will You Accept the Challenge?

BY DEWITT L. MILLER

A thirty-eight-year-old preacher has brought to Blue Law Pennsylvania a worship program of fun, food and faith which he predicts will answer the present Sunday evening religious problem.

THE above quotation from an evening paper headed an article telling how the members of a large Methodist church in our state listened to classical music and book reviews, played ping-pong and shuffleboard, ate supper, had a brief sermon and then a discussion period in lieu of the Sunday evening service.

This presents a possible solution to the problem of Sunday evening attendance. As far as my knowledge and experience go this problem is rather general. In our community the largest Sunday evening congregation, except on special occasions, rarely exceeds 100. Most of the churches frankly admit their inability to hold a Sunday evening service from June to September. What is the answer? Shall we continue as we have in the past and be thankful for the faithful few who come? Shall we discontinue the Sunday evening service? Shall we resort to the type of program described above?



Personally I feel the way things are at present, that the Sunday evening service which is poorly attended is bad for the cause of religion. For a few people to gather in a large church is to spread a spirit of discouragement, pessimism and dissatisfaction. For people to feel that the people of any given community care no more for the church and its program than is evidenced by their lack of support of its services damages the influence of the church and Christian people in the community. I question the advisability of being content with things as they are.

But, on the other hand, to discontinue the service is worse. To have a church closed on the Lord's Day at the hour when services are usually held is an admission that the church is too weak, numerically, materially, or spiritually to carry on. Furthermore, it has always been my conviction that the church should be enlarging and expanding its program rather than curtailing it. For every opportunity for people to do evil the church should counter with an attractive and interesting opportunity to do good. So far, my conclusion is that we should not go on as at present, and that we should not shut down. Then, what shall we do?

Shall we turn the Sunday evening service into a social club with fine ethical and cultural influences? Christian fellowship in a good environment is certainly a good thing. Most of us need more culture than we have. Most of us could do with more intellectual stimulation. Many people do not have enough opportunities to play in the right way. There are even some people who do not play enough. Do you want this sort of thing for the Sunday evening program of your church?

As far as I am personally concerned the church program can include all of the things mentioned above. The church should provide opportunity for Christian fellowship, recreation of the right sort in the right environment under the right sort of direction, intellectual and cultural advantages under church auspices, and any number of fine activities that promote the development of the good life and right human relations—but not on Sunday evening.

There is need for a Sunday evening worship hour where the demands and the claims of the gospel are set forth. There is need for a Sunday evening service where eyes can be lifted to the heights and thus be prepared for another week of work. Perhaps the technique of presenting the gospel message and its claims may vary a bit from time to time. Far be it from me to be an apologist for the status quo. The only thing I am asking is whether or not Christian people want to preserve the Sunday evening worship hour for strictly religious

services or whether or not we shall decorate it with æsthetic and cultural frills.

There is need to challenge Christian people everywhere, and especially Brethren people, to save the Sunday evening hour for strictly religious services. In the interest of the kingdom of God things should not remain as they are, neither should our churches be closed. If the church membership will accept the challenge to popularize the Sunday evening service by their regular attendance it can be saved from its present ill-repute. To attend is to vote for a religious Sunday evening service. To stay away is to vote for a sugar-coated service. Which do you want? Will you accept the challenge of this problem?

*Meyersdale, Pa.*

## Conference Business, 1942

### I. Deferred From 1941

#### A. Discipline of an Elder

Middle Indiana asks Annual Conference to decide that the Elders' Body of a district may discipline any of its members without referring the case to a local church, whenever, in its judgment, a case warrants such action, provided this is done in a regularly called Elders' Meeting and that two thirds of the elders present concur.

Passed to Annual Conference.

#### B. A Study of the Deaconship

Since the Annual Conference has authorized the laying on of hands as a part of the installation service for the office of deacon, thus implying that its function is of major importance in the life of the church, we, the elders of the district, request the Annual Conference of 1941, through the District Meeting of Eastern Maryland, to authorize and provide for a careful study of the deaconship with special reference to its place, function, and duties in the church of today. If the study concludes that the office should be preserved, the committee is requested to recommend ways and means for restoring the office to a position of influence and service within the church.

Passed to Annual Conference.

Answer to A and B:

#### I. Findings

1. We have very efficient organizations for administration in the field of church ministry, but to require these organizations to function in the field of discipline cripples their effectiveness.

2. In certain sections of our brotherhood there has come to be great distress on account of the lack of effective functional supervision.

3. There is need of a restudy of the problem of licensing and installing ministers.

4. There is need of a restudy of the deacon in the local church.

#### II. Recommendations

1. That a committee of five be appointed to study the above problems, which committee shall report to the Conference of 1942.

2. That the elders' bodies of the districts be given authority to discipline officials and laymen in local



churches when the situations are serious and when local churches are unable to handle the cases without disrupting the harmony of the church.

3. That the study called for in query B be referred to this committee.

Committee: J. W. Lear, Rufus D. Bowman, Rufus P. Bucher, M. J. Brougher, D. W. Kurtz.

No report to date.

### C. A Study of Conference Auditors

Standing Committee recommends that Conference of 1941 appoint a committee of three business men who shall study the problem of Conference auditors and report to Conference of 1942.

Answer: Recommendation approved.

Committee: Russel L. Showalter, Elmer Eshelman, Wilbur Barnhart.

## REPORT OF COMMITTEE

December 29, 1941

The committee appointed to investigate and report on the auditing of church books conferred with the Treasurer of the General Mission Board and with the Manager of the Brethren Publishing House. It studied the present arrangement for auditing and considered possible modifications. The committee makes these recommendations:

1. That we continue the present system of appointing two members of the church as an auditing committee, but with these stipulations:

(a) That they shall be men of broad accounting and business experience.

(b) That they shall serve under the same conditions as General Board members in respect to remuneration for time and expenses.

(c) That they shall be subject to reasonable call to serve as consultants or to make recommendations on general financial matters to the General Boards, the Publishing House, and to the Standing Committee and Annual Conference.

(d) It shall be the duty of the auditing committee to employ at the expense of the Conference treasurer competent public accountants who shall audit the books or accounts of all General Boards and Committees, the Brethren Publishing House, Bethany Biblical Seminary, and Annual Meeting Treasurer.

2. The committee surveyed the nature and scope of recent auditing procedures of the firm employed to conduct the audits. The committee is favorably impressed with the thoroughness and expertness of the work of this firm and sees no reason for modifying the arrangement at this time.

Certain technical questions raised by the auditors were taken up and the committee satisfied itself that appropriate measures were being taken to conform to the suggestions of the auditors. The total cost of the auditing program seems to the committee to be reasonable. Any reduction in these costs might endanger the effectiveness of the audit and its subsequent value to the Boards concerned.

Russel L. Showalter, Chairman  
Wilbur S. Barnhart, Secretary  
Elmer Eshelman

## II. New Business

### A. Ministerial Member of the Program Committee

The General Ministerial Board requests Annual Conference to decide that its representative on the Program

Committee shall be the Ministerial Board member in whose region the Conference is being held.

### B. Annual Conference Arrangements and Program Committees

The Council of Boards in session Oct. 30, 1941, considered the need for co-ordination between the Arrangements Committee and the Program Committee for the Annual Conference. Inasmuch as some functional co-ordination between the two committees would seem to be helpful and no official arrangement has been made for such co-ordination, we recommend to Annual Conference through the Standing Committee the following:

That the executive officer as determined by each committee; namely, the Committee of Arrangements, and the Program Committee, by virtue of his position, be also a member of the other committee.

### C. Mission Work Among the Mexicans

To district conference of the Church of the Brethren of Texas and Louisiana, assembled at Roanoke, La., July 24-28, 1941, Greeting:

We, the Falfurrias church, respectfully ask Annual Conference to order the establishment of a brotherhood supported Mexican mission at some strategic border point.

Motion carried that the moderator appoint a committee to prepare a resolution to the General Mission Board asking them to consider a mission point on the Mexican border and that the petition be passed to Annual Conference.

W. J. Horner, D. W. Bittinger, and Mrs. D. W. Bittinger were appointed and brought back the following report:

#### Petition to the General Mission Board, Elgin, Illinois

1. In view of the fact that young men and young women graduating from college and seminary, dedicated to mission endeavor, are finding it difficult to get to our foreign mission fields, and

2. That this tends to get them into other work, sometimes secular, from which it is not easy for them to withdraw later, so that their service to the cause of missions may be lost, and

3. Because there are growing movements to bring about closer relationships between the United States and the Latin American countries which we believe offer a unique opportunity for the Church of the Brethren to take a forward step in making this new relation Christian, and

4. Because there is increasing need of an opportunity for mission work among the Mexicans of our Southwest, particularly in large areas of interior Texas and on the Mexican border, we, the Texas and Louisiana district conference, assembled at Roanoke, La., July 26, 1941, petition the General Mission Board to send Retiring Secretary Bonsack, or other interested representative, into this district to make a careful study and survey of the possibilities of opening a mission point or mission points among the Mexicans as soon as possible or advisable.

W. J. Horner, D. W. Bittinger, Irene F. Bittinger, Committee.

Motion carried that the report be adopted and sent by the clerk to the General Mission Board.

### D. Enlarging the Delegate Body for District Meeting

We, the delegate body of the District Meeting of Northern Missouri, assembled in the Wakenda church Oct. 27, 1941, petition Annual Conference of 1942 to grant the Young People, Women's Work, and Men's Work organizations the privilege to be represented in the delegate body of their respective districts.

Ira M. Hoover, Clerk.

The first Annual Meeting was held in 1742, or two hundred years ago.



## Time Is Short . . .



"Too little and too late." Bitter words! Too little of what? The spirit of Jesus Christ. How hard it is to arouse the church to its work of world evangelization. What lethargy we show in winning men to Christ. Last year twenty-three leading denominations averaged \$1.82 per capita for budget benevolences. Our average is \$1.40. The nations (ours included) have shown interest, too little and too late, in Christian goodwill. Now what? Let us repent. We must work while and where it is day. This page gives glimpses of our Conference Budget program. The world at its worst needs the church at its best. While the nations rage, covering blood with blood, the church must cry as a voice in the wilderness. We must say, "The world is off its moral orbit." We believe that the real victory is the victory of the spirit. Let us not spare ourselves or our substance in this spiritual warfare.

### Conference at Asheville

June 10 to 16

The Asheville Conference is open for everyone to attend. In these days there is urgent need for the Conference, not with a business-as-usual attitude, but rather a renewed girding for the work of the kingdom. Soul saving, training in Christian living, brotherhood making, goodwill creating, relief giving, mind clarifying, program making, and spiritual renewing all demand the attention of the church in official conference session. The missionary offering reported at Asheville should register our sense of mission. In this offering let us give "not too late nor too little."

### A Day's Work for the Conference Offering

The brotherhood budget of \$238,000, authorized by Conference, is too large for most of us to comprehend, but we do know the meaning of a day's work. A day's pay throughout the church would bring an average of \$1.00 per capita, including members who have no earning power. In these days of staggering war costs, will we give \$1.00 per member for the Conference Offering? Make the membership of your congregation your minimum Conference Offering goal.

### Our Government Co-operates

Congress recognizes the need for normal spiritual and cultural building. Individuals are granted a full 100% exemption from tax on 15% of income if given to charitable organizations. Money given to your church is included in this exemption arrangement.

### Largest Graduating Class in Bethany's History

On May 24, Bethany Biblical Seminary will graduate eighteen seminary and thirteen training school seniors. This makes thirty-one young people trained and eager to serve the church. At Annual Conference in the Memorial Service the names of deceased ministers will be read. Consecrated young people through the help of Bethany Biblical Seminary are stepping into places made vacant by the passing of honored leaders of yesterday.

### Foreign Missions Go On

The work in India and Africa continues up to date with no serious change in program. Funds needed are somewhat more because of increased costs. In China our work must go on under the direction of native workers. Three missionaries are interned at Peking; eight in the Philippines, and two are actively at work in Free China. The financial need to care for the situation in China is almost as great as in normal times. Wang Tung, a member of our church in China, is in

America and will participate in the Asheville Conference program.

### Student Summer Pastor Movement Growing

In 1941 forty-two student ministers served as summer pastors. For 1942 fifty men are available for service. The General Mission Board has increased its appropriation for this year to \$6,000 to make this work possible. Each seminary student receives \$300 and college student ministers who have completed three years' work receive \$150 each. The money is paid to them as a scholarship at school for the following year. Every local church served is asked to pay all it can toward this amount and the General Mission Board through its home department provides the balance. A list of the 1941 summer pastors appeared in the April 11 Gospel Messenger.

### Per Capita Giving of Districts . . .

Holding Not Lower Than 5th Place in One of the Three Columns for Year Ending February 28, 1942

District	Conf. Budget	Brethren Service	Conf. Budget & Brethren Ser.
Eastern Pennsylvania . . .	\$3.29 (1)	\$2.00 (1)	\$5.29 (1)
Florida and Georgia . . . .	2.46 (3)	1.64 (3)	4.11 (2)
Middle Iowa . . . . .	2.62 (2)		3.87 (3)
Northern Iowa, Minn. and S. Dakota . . . . .	2.25 (4)		3.44 (4)
Northern Indiana . . . . .		1.60 (4)	3.35 (5)
Texas and Louisiana . . . .		1.77 (2)	
Southern California and Arizona . . . . .	2.12 (5)		
Northern California . . . . .		1.45 (5)	

### Districts Making a 20% Increase

In Conference Budget Giving Over the Three-Year Average, Years Ending February 28, 1940

Inasmuch as quite a number of districts registered an upturn in giving they are reported here as compared with giving over a three-year period. Column IV indicates the increase in the order of attainment. Column V shows the per capita of these districts for the year ended February 28, 1942. Districts which have maintained a high per capita record would not so readily be able to make a large percentage increase. The districts reported here deserve commendation for an upward trend.

	I Member- ship	II Average 3 yrs. end 2-29-40	III Year ending 2-28-42	IV Increase 314. %	V Per Capita 1942
N. & S. Car. . . .	1,764	\$ 100	\$ 414		.23
N. Mo. . . . .	1,078	380	684	80.	.63
W. Md. . . . .	1,394	430	712	65.5	.51
S. Va. . . . .	6,113	1,848	2,956	59.9	.48
N. Dak. & E. Mont. . . .	560	408	611	49.7	1.09
2nd W. Va. . .	799	158	226	43.	.28
N. E. Kans. . .	1,757	1,387	1,967	41.8	1.12
Mid. Mo. . . .	901	348	486	39.6	.54
Mid. Md. . . .	4,408	4,995	6,956	39.2	1.58
S. E. Kans. . .	907	522	699	33.9	.77



Tex. & La. ....	454	357	476	33.	1.05
S. Ia. ....	1,240	1,401	1,827	30.4	1.47
Fla. & Ga. ....	836	1,590	2,060	29.5	2.46
N. Calif. ....	2,931	3,491	4,499	28.8	1.54
S. Mo. & Ark...	685	248	315	27.	.46
1st Va. ....	6,578	3,289	4,158	26.4	.63
E. Va. ....	3,382	2,017	2,526	25.2	.75
N. Ia., Minn. & S. Dak....	2,330	4,263	5,244	23.	2.25
N. Va. ....	7,407	3,848	4,729	22.8	.64
Mid. Pa. ....	11,438	13,815	16,929	22.5	1.48
Nebraska ....	1,285	805	975	21.	.76
Mid. Ia. ....	1,914	4,150	5,016	20.8	2.62

## Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**Cleansing the Temple.** It is doubtful that we should confine the abuse of the temple, here and elsewhere, to mere buying and selling, or commercial exchange. It is the use of the temple that needs his cleansing power—use that drops to selfishness alone, in which God is forgotten in the selfish pursuit of gain or pleasure. Of course temples are not built for commercial purposes. But a simple African Christian might please God more by bringing his guinea corn to the temple to be used for kingdom purposes than some of us who may refuse to sing because we cannot lead!

**Recognizing Order in Worship.** Jesus had declared his house to be one of prayer. Yet the blind and lame came in and he healed them. This made the children happy, so happy that they sang Hosannas. All of this seemed out of turn for some reason; they appealed to Jesus to have the children respect the temple procedure. But he said, "Out of the mouths of babes . . . thou hast perfected praise." There are many saints yet who

might find their praise perfected if it contained more spontaneous Hosannas.



## What to Pray For

Week of May 16-23

The missionaries for whom the church should pray during the coming week are the three Blickenstaffs who live at Bulsar, India. It is interesting that they have the same name although they come from different homes.

Nurse Verna Blickenstaff went to India in 1920 and has served nearly three terms on the field. Her hands have always been filled with numerous duties. Her history is the history of every faithful missionary nurse for her hours are not her own. At present, she is at Bulsar.

Dr. Leonard Blickenstaff returned to India as a doctor in 1940 after being in America for twelve years while finishing his college work and taking his medical course. His return to India was like going back home. He is located at Bulsar and has charge of the Bulsar hospital at the present time.

Nurse Betty Rogers Blickenstaff also went to India in 1940. The two years on the field have been busy ones given to the study of the Gujarati language. Little Miss Rosemary has come to the Blickenstaff home and brought with her great joy.

As the days of this week pass by, let us each morning remember the medical work at Bulsar in our prayers.

LEONARD BLICKENSTAFF, M. D.  
BETTY R. BLICKENSTAFF, R. N.

VERNA BLICKENSTAFF, R. N.



**Hungry for Fruit.** Jesus, returning next day from Bethany to Jerusalem, being hungry, went to a fig tree and found nothing on it but leaves. He caused it to wither. The disciples marveled. Jesus told them if they had faith enough they could cast mountains into the sea. No doubt the Lord is often pained with the fruitless lives of his disciples! Most of us have forgotten that fruit bearing is the very purpose of life, whether in fig trees or in folks. May we increasingly become fruitful disciples by abiding in him.

Elgin, Ill.

## Brethren Service Committee News

### Civilian Public Service

The Bluffton Civilian Public Service Camp, operated by the Mennonite Central Committee, has been moved by order of Selective Service from Bluffton, Indiana, to the Jasper-Pulaski Game Preserve near Medaryville, Indiana. The work at Bluffton was game preservation, but at Medaryville the work will be forestry. Selective Service considers the new forestry work as more significant "work of national importance."

John S. Showalter, Jr., formerly a C. P. S. camper at Magnolia, Arkansas, and from Roanoke, Virginia, has been assigned to the National Service Board for Religious Objectors office in Washington, D. C. Here he will help in the administration of work of national importance doing stenographic work. Brother Showalter is a member of the Church of the Brethren.

The forestry camps are now in the midst of one of the most important jobs of the year—the planting of young trees. This program will affect Camps Lagro, Stronach and Kane. At Stronach the spring planting season is from the first week in April to the last of May. It will be their job to plant twelve to fourteen hundred trees an acre, or a total of about 1,105,000 pine trees. All men in the camp will work on the planting except key men in the overhead and fire control men.

At Lagro the season opened the 27th of March and will last about a month. They will plant about 125,000 trees on privately owned land, and trees along the



Salamonie River and the Frances Slocum State Forests. No furloughs will be granted during this season as it is necessary to get the trees planted as quickly as possible.

\* \* \* \*

"Cascade Locks C. P. S.'ers had their first taste of smoke March 30 when a dangerous 160-acre fern fire broke out on Larch Mountain," according to The Columbian, the camp paper.

"Lookouts first discovered the snag area burning about five p. m., and a crew of nearly 40 Larch Mountain campers (the side camp of C. P. S. Camp 21) were rushed to the scene. The men broke a fire line around the section and after working most of the night got the flames almost under control. A morning east wind, however, carried sparks across the break, and the fire was out of control again. About one a. m., the crew returned to camp for a few hours' rest and to await the calmer morning air. At Wyeth (the main camp) the rising bell was moved up to five o'clock and a crew of twenty-four ate a hasty breakfast and boarded a truck to go to the relief of the mountain campers.

"Shortly before the noon hour the Wyeth camp crew reached the line being worked from the other side by the Larch Mountain crew and the fire was nearly circled. The rest of the day was spent "mopping up" the fire and burning back the fern growth.

"Project Superintendent Herbert Johnston and Assistant Superintendent Herb Fifer commended the green crews for their work and expressed complete satisfaction over their handling of the fire.

"The cause of the season's first fire was not determined, but the fern was left dry enough by a two-day chinook to increase greatly the normal fire hazard."

\* \* \* \*

Eighteen men from Civilian Public Service camps have been working in the Alexian Brothers Hospital in Chicago since March 5. Recently seventeen more men were nominated from the camps to join the first group of men. These men serve as student nurses at the Alexian hospital and will soon begin the three-year male nurses' course, spending six and a half hours a day on duty and four and a half hours receiving instruction.

One of the men writing to his friends back in camp indicates they will spend time in each department of the hospital—laboratory, diet kitchen, operating room, etc., and will take science courses in anatomy, chemistry, and dietetics.

The enrollee writes further: "The hospital, with beds for almost 300 persons, is a self-contained city with its own electric plant, bakery, laundry, pharmacy and barber shop. Except for the two dieticians there are no women in the hospital, it being run entirely by the Alexian Brothers, a Catholic order. About half the patients admitted each year are non-Catholic.

"Attached to the hospital is the nurses' training school, recognized as one of the best in the country. In addition to us, this school now enrolls ten brothers and more than sixty secular students. We are under the same rule as our fellow nurses, working six days each week and two and a half hours on the seventh day. We are expected to be in bed with lights out by ten o'clock except for one or two nights each week when leave is extended until midnight. Where applicable we are also under C. P. S. camp regulations."

The project at the Alexian hospital is under the supervision of the Association of Catholic Conscientious Objectors. This group has been operating a C. P. S. camp since last summer at Stoddard, New Hampshire. It is hoped that similar projects can be opened in the future.

### The Value of Forestry

Throughout the church and among some of the men in our C. P. S. camps the question has been raised regarding the importance of forestry. The following editorial was printed in the Indianapolis Star April 19, 1942.

Dedication May 17 of the first national forest recreational area ten miles southeast of Tell City on Indiana 66, will center attention on the fact that erosion is more devastating than war and that only the surface has been scratched in preventing a complete catastrophe.

In less than two generations after the finest hardwoods in the world were removed from the Perry County hills the countryside has degenerated from a rich agricultural community to barrenness and an impoverished rural population.

That all this can be corrected by reforestation has been preached with increasing tempo for two decades. But little was done about it until the National Forest Service made its feeble beginnings in 1935 and the full force of the Kiwanis clubs of Indiana was concentrated on this vast conservation effort designed to reclaim 700,000 acres of hill land from Brown and Martin Counties down to the Ohio River.

Due largely to the enthusiasm of Louis Zoercher of Tell City, state chairman of the conservation committee of the Indiana district of Kiwanis, the battle to bring tree wealth back to the hills has progressed faster in Perry County than in other sections of the national forest purchase area.

Maps made for AAA loans in Perry County show that 45% of the 245,000 acres is worthless and another 20% of doubtful agricultural value. Some day the national forest hopes to have 150,000 acres in the county. It now has 35,000, which is nearly half the federal holdings in the state.

Mr. Zoercher and Rudolph H. Grabow, Indiana national forest supervisor, regard it as a heartrending crime that efforts to get more hill land under government supervision have been halted by the war.

"Some day, I hope before it is too late, we will lavish funds on forestry just as we are today speeding preparedness for war," Mr. Zoercher declares. "I shudder at the poverty I have seen develop here during my lifetime. We can't turn over to the future generations barren land."

Tell City is more concerned about wood than most towns. More than one fourth of its entire population of 5,000 is employed in six wood-working plants, the industrial backbone of the community. They developed here because wood was available. Now most of the wood they use is shipped in from long distance.

This city is flood conscious. In 1937 it witnessed millions of tons of top soil washed into the Ohio, the water cutting deep gullies because it was not impeded by vegetation. Forested hills would have reduced the havoc of that flood.

The 200-acre recreational area on German Ridge, with its three-acre artificial lake, was developed by WPA and



the CCC with the Tell City Kiwanis Club as a sponsor. It will be a playground for thousands in this section which is only 40 miles from Evansville. But more than that, it will be an object lesson to the visitors. It will tend to make them aware that a restored tree country will bring prosperity. Governor Henry F. Schricker will head the list of speakers at the dedication.

Dan Hickox, youthful forest ranger in charge of this district of the national forest, finds that his job also makes him a social worker. Something must be done for the people "chained to the land" whose worthless acres are taken over by the government.

So an experiment is in progress which may be a pattern for the post-war period when the government purchases of land will be resumed. In the valleys there is some level land still suitable for cultivation. On one such 60-acre tract the forest service has selected a hill farmer to rent the land. From odds and ends salvaged from an abandoned CCC camp they have built him a modest house and barn. He will be required to farm under supervision of the county agent. In this way it is hoped he can rehabilitate himself with a minimum of government paternalism.

### Campers Arriving in March 1942

#### CAMP LAGRO

John Longenecker, Lancaster, Pa., German Baptist Brethren.  
Paul I. Blocher, Flora, Ind., German Baptist Brethren.  
Edwin E. Kettlekamp, Nokomis, Ill., Methodist.  
Robert C. Schwartz, Evanston, Ill., Lutheran.  
Donald R. Ziebart, Willington, Ill., Christian.  
Forest M. Boyer, Bradford, Ohio, Brethren.  
Chas. C. Custer, Sidney, Ohio, Brethren.  
Everett L. Rife, New Madison, Ohio, Brethren.  
Byron Shelleberger, Dayton, Ohio, Brethren.  
Lowell Shuttleworth, Greenville, Ohio, Brethren.  
Chester Werstler, Louisville, Ohio, Brethren.  
Paul B. Woodard, New Carlisle, Ohio, Brethren.  
John Noffsinger, North Manchester, Ind., Brethren.

#### CAMP MAGNOLIA

Lloyd L. Bray, Broken Bow, Okla., Jehovah's Witness.  
James E. Brooks, Jourdanton, Texas, Christadelphian.  
John Ro. Brown, Mountainair, N. M., Church of Christ.  
Floyd Carlyle, Ranger, Texas, Jehovah's Witness.  
William Ziegler Cline, Harrisonburg, Va., Brethren.  
Van Tilden Copeland, Sweetwater, Texas, Christadelphian.  
John Marvin Cox, Cave Spring, Ga., None.  
Ben L. Dolch, Amber, Okla., Jehovah's Witness.  
Philip C. Dolve, Norman, Okla., Fellowship of Reconciliation.  
Elmer Verlin Frantz, Beatrice, Nebr., Brethren.  
Rufus E. Goan, Bulls Gap, Tenn., Methodist.  
Charles W. Harper, Mt. Solon, Va., Brethren.  
Richard C. Humphreys, Charleston, W. Va., Adventist.  
Elmer M. Isaacs, Turpin, Okla., Church of God.  
John M. Jamison, Roanoke, Va., Brethren.  
Leo D. Jarrels, Mt. Crawford, Va., Brethren.  
Gaston T. Jones, Lubbock, Texas, Methodist.  
Herbert O. Klose, Bertram, Texas, Methodist.  
Jean Master, Peppers, N. C., Brethren.  
Leonard H. Miles, Cloverdale, Ala., Church of Christ.  
Noble S. Miller, Barnsdall, Okla., Nazarene.  
Tom P. Miller, Houston, Texas, Methodist.  
Batsell S. Moore, Waco, Texas, Church of Christ.  
Robert A. Nelson, Butler, Mo., None.  
Homer E. Payne, Crocker, Mo., None.  
Lloyd Scaff, Austin, Texas, Congregational-Christian.  
John E. Snavelly, Waterloo, Iowa, Brethren.  
Harl Tipton, Peppers, N. C., Brethren.  
Glen G. M. Wise, Bridgewater, Va., Brethren.  
James C. Buchanan, Denton, Texas, Friend.  
Earl E. Mason, Dawn, Mo., Brethren.

#### CAMP KANE

Robert W. Burkholder, Newville, Pa., Brethren.  
Norman H. Ernst, Bernville, Pa., Brethren.  
Albert F. Herbst, Westminster, Md., Brethren.  
Roy A. Murray, Pottstown, Pa., Brethren.  
Donald O. Winters, Columbia, Pa., Brethren.  
David G. Haldeman, Lancaster, Pa., Brethren.  
John R. Armentrout, Cumberland, Md., Brethren.  
Lester W. Blough, Hollsopple, Pa., Brethren.  
Henry E. Kettering, Oley, Pa., Brethren.  
John W. Kring, Windber, Pa., Brethren.  
Emory C. Smith, Baltimore, Md., Brethren.

Plummer L. Toy, Worthington, Pa., Brethren.  
Lester Lermond, New York City, N. Y., Non-Affiliated.

#### CAMP STRONACH

Adolph H. Arms, Milwaukee, Wis., Church of God in Christ.  
Aaron Aronin, Mayville, Wis., Jewish.  
Harvey W. Beler, Detroit, Mich., Lutheran.  
James R. Carlson, Staples, Minn., Methodist.  
Stanley C. Duffendack, Ann Arbor, Mich., Presbyterian.  
Robert H. Fulmer, Elkhart, Ind., Brethren.  
Arthur G. Heisler, Albion, Mich., Evangelical and Reformed.  
Victor F. Scott, Lansing, Mich., Evangelistic Mission.  
Victor L. Stine, Goshen, Ind., Brethren.  
Jere G. Stocksdales, Huntington, Ind., Congregational.  
Harry A. Stoner, Pendleton, Ind., Brethren.  
Francis L. Stutzman, Blissfield, Mich., Brethren.  
Floyd E. Weiss, Roberts, Wis., Jehovah's Witness.  
Robert R. Wood, Wadena, Minn., Christian Missionary Alliance.

#### CAMP CASCADE LOCKS

Louis James Beyreis, Death Valley, Calif., Seventh Day Adventist.  
Elden Willard Birky, Albany, Oregon, Mennonite.  
Henry David Blocher, Pomona, Calif., Brethren.  
George Edward Brown, Los Angeles, Calif., Methodist.  
Henry William Carlsen, Pealuma, Calif., Jehovah's Witness.  
Ray C. Charlesworth, Toledo, Oregon, Disciple of Christ.  
Albert John Claasen, Los Angeles, Calif., Mennonite.  
Kenneth Edwin Cole, Santa Paula, Calif., Baptist.  
William Porter Costan, Inglewood, Calif., Methodist.  
Pete Ernest Giesbrecht, Winton, Calif., Mennonite.  
Lloyd Arthur Hall, Pocatello, Idaho, None.  
Charles Eldon Higbee, Los Angeles, Calif., Methodist.  
Paul Douglas Holtzman, Beverly Hills, Calif., None.  
Frank Elliott Hopson, Wilmar, Calif., Jehovah's Witness.  
Charles Darwin Hornig, Los Angeles, Calif., None.  
Franklin Jantz, Winton, Calif., Mennonite.  
Robert Cleveland Johnson, Portland, Oregon, Congregational-Christian.  
Roy Vernon Johnson, Tacoma, Wash., None.  
Arthur Jost, Fresno, Calif., Mennonite.  
Melvin Willard Kenworthy, Portland, Oregon, Friend.  
Eugene Frank Kidder, Jr., Lynwood, Calif., Methodist.  
Richard Victor Langford, San Marino, Calif., Presbyterian.  
Rodney Leroy Lehman, Glendora, Calif., Brethren.  
James Allen Martin, Cornwallis, Oregon, Presbyterian.  
Charles Otto Minnich, Pomona, Calif., Brethren.  
Bertel John Olin, Eugene, Oregon, Central Lutheran.  
Wilfred Donald Pearson, Portland, Oregon, Friend.  
Marvine Peaster, Winton, Calif., Mennonite.  
Johnnie H. Regier, Reedley, Calif., Mennonite.  
Julium Nathaniel Richert, Fresno, Calif., Congregational-Christian.  
John Allen Root, Empire, Calif., Old German Baptist.  
Gerrit Andrew Rozeboom, Sebastopol, Calif., Methodist.  
Lloyd Otto Schaad, Eugene, Oregon, Methodist.  
William Jacob Schipper, Torrance, Calif., Jehovah's Witness.  
Morris Jack Shubin, Los Angeles, Calif., Russian Molokan.  
Allen Christian Steckly, Albany, Oregon, Mennonite.  
David Dale Stewart, Berkeley, Calif., Methodist.  
Levi Andrew Strubbar, Hubbard, Oregon, Mennonite.  
Arthur Raymond Torkelson, Sweet Home, Oregon, Mennonite.  
Paul Sherman Wadsworth, Pasadena, Calif., Jehovah's Witness.  
George Stevens Wells, II, Washington, D. C., Friend.  
Joseph Yoder, Livingston, Calif., Mennonite.  
Robert Dale Yoder, Hillsboro, Oregon, Mennonite.  
Harold Kenneth Yost, Livingston, Calif., Mennonite.  
Hans Schimanski, Colbert, Wash., None.  
Melvin L. Wilkins, Portland, Oregon, Friend.

### Campers Arriving in April 1942, as of April 27

#### CAMP LAGRO

Elwood Grove Gipe, Chambersburg, Pa., Old German Baptist.

#### CAMP MAGNOLIA

George Harlan Wise, Hampton, Tenn., Brethren.

#### CAMP KANE

Homer Coy Mellott, Needmore, Pa., Brethren.  
Paul White Hosler, Manheim, Pa., Brethren.  
Robert Woy Sollenberger, Everett, Pa., Brethren.

#### CAMP STRONACH

Milton Eugene Frantz, Holmesville, Nebr., Brethren.  
Cecil Portis Giles, Northville, Mich., None.

#### CAMP CASCADE LOCKS

Lewis Frederick Ayres, Beverly Hills, Calif., None.  
George Arthur Johnson, Los Angeles, Calif., None.  
Roland P. Powell, Los Angeles, Calif., Jehovah's Witness.  
Robert S. McGinnis, Portland, Oregon, Jehovah's Witness.  
John Putnam Jahn, Berkeley, Calif., Congregational.

#### CAMP CRESTVIEW

Robert Geigley, Fairfield, Pa., Mennonite.  
Marion Niles Albrecht, Morton, Ill., Mennonite.  
Roland Bartel, Hillsboro, Kansas, Mennonite.  
Galen Widmer, Mt. Pleasant, Iowa, Mennonite.



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

### Chapter X—The Husbandman Waiteth

When the meeting was over that Sunday Brother Duboy came home again with the Landises, and while her father and Henry were doing the evening chores, Anna Elizabeth saw him standing quite alone in the yard, looking toward the west and apparently watching the sun go down, just as she so often did. She wanted very much to talk to him, but she was not quite sure that he would be interested in her questions. Peter Becker she would have gone to without hesitation, but he had children and grandchildren, and Abraham Duboy didn't. Now she stood by the front door steps, irresolute. After all, he was sixty-eight years old, and she was only twelve. Perhaps he would rather go on thinking than be bothered. And then he turned and saw her.

"A nice evening," he said to her, smiling.

"Yes," she said, smiling shyly in return.

"You listened very well this morning," he went on, "to both sermons."

Anna Elizabeth looked surprised. She did not suppose that he had noticed her.

"Brother Duboy," she said, going directly to the matter that bothered her, "how can you be sure then that the minister's visions this morning were not true?"

"Did I say they weren't true?" he asked, and she felt his eyes, keen and kindly, searching her face.

"No," she said, "but you didn't believe them, and neither did father."

"Well, Anna Elizabeth, I don't believe a true vision, one that helps either the person who receives it or anybody else, comes to anyone unless that person is exercising in godliness. You remember the sermon? And I am quite sure that a true vision would not contradict the Bible. So when a man says he has had a vision, I would listen very carefully to what he said, and remember the Word, and look to see how he lived."

"Is the New-Born minister not a good man? Perhaps he has been over where you live?"

Brother Duboy hesitated.

"I thought he was not," said Anna Elizabeth, interpreting Brother Duboy's silences as easily as she did her father's. "What about Stephen Koch's visions then?"

Again Brother Duboy hesitated. "Very sincere are many of the Ephrata people, no doubt, but—"

"Michael thinks they keep their eyes shut and see visions too much when they should keep their eyes open most of the time."

"Michael is a wise boy," replied Brother Duboy, smiling.

"And I should not read Stephen Koch's visions then?" Anna Elizabeth asked doubtfully. She had not yet asked her father about the book.

Abraham Duboy kept on smiling.

"Sometime you will read the book, I think, Anna Elizabeth. And when you do, or when you read any other book like that, you will ask yourself, What then does this tell me that is not already in the Bible? and then, Do these new things help me at all to be a Christian? You will remember? The Bible is a very *helpful* book, Anna Elizabeth, not just unusual and interesting."

"Yes." Anna Elizabeth thought about the verse which said the name of the Lord was a strong tower and wondered if she should ask Brother Duboy about it. But he would probably answer her just the way her father had done. "And I thought while this stranger was preaching this morning that he would not buy a book for his daughter," she said, by way of concluding the discussion.

"Ah, yes, your father was telling me about the book," said Brother Duboy.

Anna Elizabeth was on the defensive immediately. What had her father been telling Brother Duboy?

"He said how well you can read and write and how sorry he was that he could not bring you a new book this fall."

Anna Elizabeth looked down, very much ashamed of her sudden anger. She might have known that her father would say only good things about her—how well she could read, not how angry and unhappy she got over her disappointment.

"A good thing it is to read," went on Brother Duboy, "and a fortunate girl you are to have so much—the Sower Bible, and the *A B C Book* and the hymnbook and the Tersteegen cards. And there is the newspaper every month, and the almanac every year."

"Yes," said Anna Elizabeth, "but—"

"A marvelous thing is printing then. 'By it he being dead yet speaketh.'"

"Yes," said Anna Elizabeth again, "but I wanted—" And then, very much to her own astonishment, she began to cry. She had thought she was through crying about the book long ago.

"Now then," said Brother Duboy in a voice so kind that Anna Elizabeth kept on crying, "sit down here on the steps, we will, and you will tell me all about it." He led her over to the steps, and they sat down together, and he patted with a kindly old hand first the white cap over the red-brown hair and then the blue-clad shoulder beside him. "You wanted a book for yourself only?"

"So I did, and I would have it now, only father helped to buy the cow for the Stamms," she said.

## Remember Mother

BY ELMA A. EMSWILER

Oh, Youth of Today, as you hurry along  
To your tasks, whate'er they may be,  
Please stop to think for a minute with me  
And see the things that I see.

Back of all of your work and your play,  
Your joys and your heartaches too,  
There is one who is waiting quite anxiously  
To hear of the things that you do.

There is always one who is cheering you on  
Whenever the traveling is tough;  
There is always one to soothe your brow  
If the journey is really rough.

So don't give up, but press on to your goal.  
That's what she expects you to do;  
The day may seem gloomy, the world unkind,  
But mother is cheering for you!

Arlington, Va.



"Well, of course, Anna Elizabeth, that was right, you know. We cannot let our Brethren go hungry, and they had no other cow."

"Brethren are we," quoted Anna Elizabeth bitterly through her tears.

"So we are," said Brother Duboy firmly.

"But you don't understand," said Anna Elizabeth, saying at last the things she had been thinking for weeks. "Always is there something going wrong at the Stamms'. Last summer the pigs got into their garden, and take them things all summer we did. And they never get any really good thread from their flax, and their soft soap never turns out right, and their apple butter always scorches. Always we must be doing something for them. Night after night I go back after Jezzy, and—"

"Jezzy?"

"Our newest cow. Named for Jezebel in the Bible she is, too, and I named her, because she never will come up with the others or do what she is supposed to. Frightens me out of my wits she does, but I take care of her, and why then could not George Stamm take care of one cow? He does not want to learn to read, and because he does not do so well even as Henry then at taking care of things, no book do I get."

"Anna Elizabeth," said Brother Duboy gravely, "your father and mother did not tell you such things about the Stamms'."

"As if one knows then only the things that someone tells him!" exclaimed Anna Elizabeth, beginning to cry again. In spite of the shadow of a smile that crossed Brother Duboy's face, she still felt somehow sure that he was sympathetic, and she had not cried for months with the complete satisfaction and abandon that she now felt. It was so seldom that you found a person who did not tell you right away to quit! She was telling Brother Duboy things that she had not even told her father.

"You will always know a great many things that no one tells you," agreed Brother Duboy, still speaking gravely, "and so you must learn hard lessons while you are still a little girl. Food is more important than books."

"Oh, but it isn't!" protested Anna Elizabeth.

"You say that because you have never been hungry," replied Brother Duboy. "One does not like food as well as books, or think about it as much, but it must come first. Suppose you had nothing at all to eat for a whole day? Or a week?"

Anna Elizabeth tried to think. Food to her meant stirring and turning things over a hot fireplace and scouring heavy kettles and pans afterward. Of course there was the sound of ham sizzling in the skillet and the smell of fresh bread coming out of the oven and the perfectly delicious taste of deep-dish apple pie. If you never had any of those things, if you had nothing at all to eat—

"Suppose you did not eat for a month? Or two? You would die, Anna Elizabeth."

"Yes," she said.

"Now suppose you did not see a book or read a word for a day, what would happen? Or for a week?"

"Nothing," admitted Anna Elizabeth.

"Or a month? Or a year? Or five years, even? Would you then not want to read any more?"

Again Anna Elizabeth tried to think. A month wouldn't make any difference, and she really didn't think a year would. There was not always a school-teacher in the winter months, and she didn't forget what she had learned before. She could repeat her Bible verses and practice her writing even if she had no book at all. If she waited five years, she would be as old as Michael, and ready to join the church. But her father had remembered the stories from *Pilgrim's Progress* much longer than five years even, and he still said them, using almost exactly the same words every time.

"Some people are born with a love of books, it seems, and very early they learn to read. So is Anna Elizabeth. Some people learn very slowly, but a little do they learn eventually if they live long enough. So perhaps is this George Stamm. But all people must eat, or no chance will any of them have to learn what God

## My Mother

BY VELTA MYRLE ALLEN

My mother's been the best of pals  
A person ever had;  
She taught me how to laugh and love  
And always to be glad!

'Twas she that taught me how to choose  
Between the false and true,  
To want the simple things in life  
And know just what to do.

When I was just a tiny tot  
And mother laughed with me  
It always made things seem all right  
No matter what they'd be!

And so I lived for many years  
Quite close to mother dear—  
And that is why though miles apart  
She still seems very near!

Oakland, Calif.

gives them the ability to learn. So when people are hungry, the Brethren give them food, and they do not ask how much they have read or even how good they are. If a person does not have food, how then can he learn to be good and do the will of God?"

Anna Elizabeth was looking up at him very seriously and thinking hard.

"But—"

"People cannot wait for food. There will always be books."

The phrase caught her imagination and sang in her mind.

"Always?" she asked earnestly.

"Always."

"For me, Anna Elizabeth?"

Brother Duboy smiled and spoke without hesitation.

"Most particularly for you, Anna Elizabeth."

There was no reason at all for it, but Anna Elizabeth again started to cry softly.

"Very hard it is to wait," she said.

"Very hard," agreed Brother Duboy. And then suddenly the gentle old man who had been so close to her and so completely understanding of her difficulties



seemed far away. He looked across the cleared fields to the soft glow above the trees where the sun had gone down. "It is the things we want most that we can wait for longest. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

Anna Elizabeth forgot about herself in an eager attempt to understand the man who had been so understanding of her. What was it that Brother Duboy wanted? Was it possible that something as precious to him as any book was to her he still was waiting for? What did he see as he looked across the gently rolling countryside? The fields around Epstein, Germany, perhaps, where he had grown up, and something that he had wanted when he was only as old as Michael.

"The husbandman—waiteth—long—'" He repeated the words almost in a whisper as he got slowly to his feet.

Anna Elizabeth also stood up. She saw the road and the fields and the woods beyond only dimly, but her voice was steady when she spoke again.

"Yes, Brother Duboy," she said. "And I too can wait."

*Bridgewater, Va.*

## Home, the Builder of the Road of Life

BY MRS. E. E. BRUBAKER

Let us begin with the young father and mother when the baby first arrives in the home. A new baby boy or girl in the home is a bundle of wondrous possibilities to be unfolded and shaped. A baby presents a new problem for parents to solve, a new life to be studied.

Every child has a different disposition. No rule or method of training will apply to all children alike. Parents must have more than goodness of heart and a love for children to deal intelligently with these undeveloped lives.

The fact that a child has been born into a home does not of itself fit parents for their God-given work. No one would ever think of taking a long journey to another country without careful study of his route and all necessary furnishings. That being the case, how much more important that we, as parents, look after and protect the character of human beings. Parents must not only shelter their children from storm and cold, and feed them; they must also mold them for Christ and the church; no one can rob a child of the spiritual training received in the old home.

To mold and shape the lives of children requires much patience and prayer, much rich living and being a companion to your children. It means setting the right examples. Often boys and girls grow to manhood and womanhood living such good and devoted lives that mother and father start thinking of their own lives, in which case "a little child shall lead them." Let us then do our best with our children. Do not make them feel they are in the way, as they are soon grown and gone from the home, leaving mother and father longing for their return.

Nothing seems to develop much faster than children. Often it seems but yesterday that they were playing with tops and dolls as happy boys or girls. And then the parents wake up to discover they are grown men

and women, for life has claimed them. Then the house has no noisy boy nor girl in it. There are no sleds, bats, balls nor toys scattered about. Those who were children are in homes for themselves. How it pains our hearts to think that today some must be in camps and on the battlefield. True parents give their lives for their children. For what is a home without children? It may be likened unto a candle without a flame, a garden without flowers, a vine without grapes.

Evenings in the home should be spent with talks and laughs contributing to the sociability. Reading good books, playing games, good and spiritual conversations, and prayers—all these should be practiced in the home. The Bible tells us to keep good companions and cast not our lot with evil ones. "Walk thou not in the way with them; refrain thy foot from their path." It is good to teach them that the beginning of wisdom is to fear God, but the end of it is to love him.

We should try not to become discouraged, but do our part with God helping us. Prov. 22:6 reads: "Train up a child in the way he should go: and when he is old, he will not depart from it." Teach children to honor and obey. When they are doing so they are also honoring and obeying the Father in heaven.

When parents are worried about things which may not seem essential to children, we should remember that our Father is fully conscious of our needs. When we go down into the valley of the shadow we are to comfort ourselves with the thought that we are in our Father's house and that it contains many rooms. Somehow, in one room, we will find a divine cure for our worry.

Earthly fatherhood and motherhood gives one some insight into the fatherhood of God. The more beautiful we make our earthly parenthood, the more attractive seems the fatherhood of God.

If a child does not receive a religious education in the home, where is he likely to obtain it? If we as parents roll this responsibility of imparting this religious knowledge upon the shoulders of someone else, we are recreant to the highest of all parental duties and must stand condemned before the judgment bar of God. We should gain a lesson from this awful war for which we are preparing and in which we are fighting.

Should we not hold up the Christ, our great Teacher, and work for him even though people laugh and scorn us? If we put Christ first in our lives, all things will be added. May we have reared our sons so that when in the camps they will dream and remember home as a paradise on earth.

While in the home children should be educated, chastened and admonished as the Son of God prescribes. What is the greatest fortune a man can leave for his children? A bag of gold? No! The best of fortune is a parental example, one which makes it easy for the children to believe in the fatherly goodness of God. The crowning achievement of parents upon earth is to make their names so rich in memories and associations that the word will bring God nearer and open to the children the gates of heaven.

May we all live with our children and cherish our homes as the dark clouds seem ever to be hanging lower.

Home, home, sweet, sweet home;  
Be it ever so humble,  
There's no place like home.

*Virden, Ill.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

#### Building With Christ

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

#### Calendar for Sunday, May 10

**Sunday-school Lesson, Monday:** The Day of Authority.—Matt. 21:12-22. Golden Text, My house shall be called a house of prayer for all peoples. Isa. 56:7.

**Christian Workers,** Honor Thy Father and Thy Mother.

**B. Y. P. D.,** Religion in the Church.

**Intermediates,** My Part in the Home.

. . .

#### Gains for the Kingdom

**Four** baptized in the Flora church, Ind.

**Six** baptized in the Coventry church, Pa.

**One** baptized in the Rice Lake church, Wis.

**Sixteen** baptized in the Shamokin church, Pa.

**Ten** baptized in the Eaton church, Ohio, Bro. J. O. Winger, evangelist.

**One** baptized in the Syracuse church, Ind., Bro. H. A. Claybaugh, evangelist.

**Three** baptized in the Salamonie church, Ind., Bro. A. R. Coffman, evangelist.

**One** baptized in the Hurricane Creek church, Ill., Bro. Ausby Swinger, pastor.

**Sixteen** baptized in the Salem church, Ohio, Bro. Rufus Bucher, evangelist.

**Two** baptized, and three received by letter in the East Chippewa church, Ohio.

**Five** baptized in the Timberville church, Va., Bro. Earl M. Bowman, evangelist.

**Four** baptized in the Christiansburg church, Va., Bro. J. D. Reish, pastor-evangelist.

**Twenty-three** baptized in the Springfield church, Ill., Bro. Merlin Garber, evangelist.

**Ten** baptized and six received by letter in the Pittsburgh church, Pa., Bro. N. H. Neff, pastor.

**Seven** baptized and one reconsecrated in the Peru church, Ind., Bro. Lester Fike, evangelist.

**Two** baptized and two received by letter in the Muncie church, Ind., Bro. H. Jesse Baker, pastor.

**Six** baptized in the Welty church, Pa., Bro. Jesse W. Whitacre, evangelist, Eld. J. I. Thomas, pastor.

**Twelve** baptized in the First Grand Valley church, Colo., Brother and Sister B. M. Rollins, evangelists.

**Nine** baptized in the Kansas City church, Mo., Bro. J. F. Baldwin, pastor; three baptized at a later date.

**Two** baptized in the Lansing church, Mich., Bro. J. Edson Ulery, evangelist, Bro. Walter M. Young, pastor.

**Twenty-eight** baptized in the Windfall church, Ind., Bro. Alva Hewitt, pastor, Bro. Marion Norris, evangelist.

**Fourteen** baptized, one received by letter and two reclaimed in the Uniontown church, Pa., Bro. G. W. Wright, acting pastor.

**One** baptized and one reconsecrated in the Nanty Glo church, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. Chalmer L. Dilling, pastor.

**Thirty-four** baptized, eight received by letter, two received on former baptism, and one awaiting baptism in the Covington church, Ohio; Bro. Ray O. Shank, pastor-evangelist.

. . .

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burdens which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., in the Locust Grove church, Johnstown, Pa., May 17-31.

**Sister Garnet Tiller** of Princeton, W. Va., August 2 in the Olean church, Va.

**Bro. I. N. H. Beahm** of Nokesville, Va., May 10 in the Brummetts Creek church, N. C.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., in the Black Rock house, Upper Codorus congregation, Pa., May 18-31.

. . .

#### Personal Mention

**Bro. John L. Van Meter** is now in charge of the Ozark church of Michigan. His address is therefore changed from Midland, Mich., to Ozark, same state.

**Southeastern Pennsylvania,** New Jersey and Eastern New York is sending Brethren Nevin H. Zuck and Trosble P. Dick to the Asheville Conference. Alternates are Brethren H. Stover Kulp and I. S. Hoffer.

**Mrs. Nathan Martin** and family wish to express their "thanks and appreciation for more than two hundred and thirty letters and cards of sympathy sent us by kind friends on the death of a loving husband and father, Elder Nathan Martin."

**Bro. Leander Smith** of Springdale, Ark., thinks that Brethren changing locations should think twice before settling in a community where there is no established church. How many heartaches might have been saved had this advice been more faithfully followed!

**Bro. H. V. Stutsman,** national men's work councilman of Girard, Ill., thinks it a fine thing that our men's work organizations "are beginning to stress the higher things of our movement, such as Messenger clubs, social betterment for our young people, and Christian evangelism."

#### Railroad Rates to Annual Conference

The following rates to the Asheville Conference have been quoted by the Southern Railway System. All rates quoted are for round trip tickets.

From	30 days		15 days		Clergy	
	First Class	Coach	First Class	Coach	First Class	Coach
Washington, D. C.	\$26.05	\$14.25			\$17.35	\$11.60
Cincinnati	21.30	13.05			14.20	9.50
Chicago	39.20	24.20			23.55	17.00
St. Louis	33.50	20.75			22.35	14.90
Memphis	27.55	16.80			18.35	12.30
New Orleans	36.85	22.10			24.55	16.40

All these figures are subject to a 5 per cent federal tax.

Warren W. Slabaugh,  
General Railroad Transportation Agent.



For Eastern Maryland Brethren Berkley O. Bowman and S. Earl Mitchell are elected to Standing Committee for 1942, with Brethren J. H. Hollinger and E. C. Bixler in reserve as alternates.

Bro. C. H. Deardorff, church building counselor under the direction of the General Ministerial Board, was in Elgin recently on his way eastward. He has been helping on the Pacific Slope in such church building projects as at Empire, Calif., and Fruitland, Idaho. He had come directly from the Canton and Astoria churches of Illinois. A score of projects, principally in the East, are waiting for his attention. This is one good reason why he will establish headquarters at Hartville, Ohio, where he may now be addressed.

### Miscellaneous Items

The Asheville Conference program will appear in the next Messenger. Many feel that this year there is more than usual to be gained from the inspiration and fellowship so characteristic of an Annual Meeting.

Please remember that Friday is now the same as Monday used to be in the Messenger schedule. Last-minute items should reach us by Wednesday or Thursday of the week before the week in which you receive your paper—that is, at least ten days before the date of appearance.

A life subscription to the Gospel Messenger costs \$25; in the case where a husband adds his wife's name the cost is \$30. Occasional inquiries suggest that others might like to know of this convenient arrangement for solving once and for all your Messenger subscription problem. Write the Publishing House for particulars.

As a sample of the good things on this year's Conference program, consider the rural emphasis for Saturday, June 13. Dumont Clarke will present the Lord's Acre Plan at the men's breakfast conference. In the evening Edward K. Ziegler will speak on Rural Worship, and Walter Clay Lowdermilk of the Soil Conservation Service will give an illustrated lecture on The Scriptures as Written in the Land. Mr. Lowdermilk was founder of the hydrological watershed experiment at San Dimas, Calif. Those who visited Camp San Dimas last year will remember something of what is being done.

### With Our Schools . . .

#### La Verne College

Dr. W. O. Mendenhall, president of Whittier College, will deliver our commencement address on Monday evening, June first.

Our college orchestra and chapel choir combined to give an outstanding concert under the direction of David G. Young, on the evening of March 25.

Robert Tully, professor of physical education for men, attended a state meeting of the Health, Physical Education, and Recreation Association at Sacramento, March 30 to April 1.

Our Artist Course came to a brilliant close with the appearances of Helen Traubel, prima donna soprano of the Metropolitan Opera Association, on April 7 and Gregor Piatigorsky, cellist, on April 16.

E. A. Miller, second president of Lordsburg (now La Verne) College and a member of our Long Beach congregation, recently gave a sum sufficient to enable the college to purchase a cello for its music department.

Charles Minnich and Henry Blocher, both of Pomona, Calif., were recently sent to C. P. S. Camp No. 21 at Cascade Locks, Oregon. They were the first students to be taken out of our school by Selective Service during the progress of a semester.

A string quartet of exceptional quality appeared as a new musical organization on our campus at the March 19 chapel service. The personnel includes Mary Ellen Kintner, first violin; Darl Bowers, second violin; Prof. R. Uniacke, viola; and Gladys Shank, cello.

A letter-writing contest was held recently to bring out good letters to prospective students written from the student viewpoint. First place was won by Nellie Mae Jamison, second by Barbara Davis, and third by Betty Brandt. Miriam Hanawalt and Virginia Edwards received honorable mention. The next contest features essays on What I Like About La Verne College and What I Can Do to Promote Its Welfare.

Passion Week was observed by an early morning service each school day conducted by students under the sponsorship of the Student Christian Movement. Roy A. Crist, professor of philosophy and religion, and David G. Young, instructor in hymnology, spent the week with the church at Empire, Calif. President Davis conducted two special services in the Long Beach church during the week and spoke at the Bethany Union church on San Antonio Heights on Easter Sunday.

Dan Cupid has been one of our most active faculty members during the year. The latest to receive departmental honors were Charles Butterfield and Ena Bruesch who were married on Thursday evening, April 2. Mr. Butterfield, widely known as a member of the Collegeairs Quartette, is our student body president. Miss Bruesch was commissioner of welfare last year in our student body government. Both are seniors who have spent all four of their college years in La Verne.

### About Books . . .

Stories from Brethren Life. J. E. Miller. Brethren Publishing House, 1942. 223 pages. \$1.50.

It is only natural that during many years of intimate fellowship with Brethren people and study of Brethren history an individual would accumulate a large number of stories concerning the Brethren—stories which do not fit into a formal historical treatise. Brother J. E. Miller has collected such a group of stories through the years and has rightly felt that they deserve to be kept as a part of our Brethren historical records. This new book is the result of that conviction on his part. Many of the stories afford intimate, informal glimpses into the lives of well-known Brethren leaders; others are of persons less well known; in still other cases we are not told the identity of the characters. Some of the stories are illustrative of the Brethren way of life. The Brethren attitude toward such matters as temperance, slavery, nonviolence, etc., is shown. Others are just interesting stories which have come out of Brethren life. This collection of stories from Brethren life will prove to be a valuable source of illustrative material for teaching and preaching, but its value is much wider. Any member (or nonmember) of the church will gain new insights into the quality of life the Brethren have tried to uphold by reading these interesting stories. Each story reflects the deep human interest and the storytelling ability of the author.—Ora W. Garber.



# The Church at Work



Arthur M. and Myrtle Baldwin



Jacob T. and Leona Dick



Bruce H. and Dorothy Flora

## Bethany Biblical Seminary Presents the Class of 1942 » » »

BY RUFUS D. BOWMAN

President of Bethany Biblical Seminary

The class of 1942 is the largest in the history of Bethany. There are eighteen in the Seminary: seventeen are candidates for the Bachelor of Divinity degree, and one is a candidate for the Master of Religious Education degree. There are thirteen candidates for graduation from the Bible Training School. These thirty-one young people are eager to serve the church. They are spiritually consecrated and willing to give their lives sacrificially for the kingdom.

The names of the candidates for graduation from the Bible Training School are as follows: candidates for the B. S. L. degree in May are Mrs. Mildred H. Grimley, Robert H. Lloyd, John Schmidt, and Mrs. Merle B. Weimer. Raymond Ridsen is a candidate for the B. S. L. degree at convocation, Sept. 9, 1942. Those who plan to complete the Two-Year Bible Training School Course and graduate in May are Mrs. Alta Mae Butterbaugh, Mrs. Leona Dick, Mary E. Gosnell, Ellen Harsh, Mrs. Louise G. Holderreed, Grace Keeny, Mrs. Leona B. Petcher and Gladys Williams.

The pictures of the Seminary graduates with their wives are included in this article together with brief life histories. The following are candidates for the Bachelor of Divinity degree in May: Arthur M. Baldwin, Jacob T. Dick, Bruce H. Flora, John B. Grimley, Andrew Holderreed, Arthur C. Keim, Paul C. Lantis, W. Glenn McFadden, Elvert F. Miller, Edgar G. Petry, Jacob F. Replogle, Ernest M. Shull, Clarence D. Sink, Donald M. Snider, and Virgil D. Weimer. Lyle M. Klotz and Hugh Garner are candidates for the B. D. degree at convocation Sept. 9. Mary Schaeffer is a candidate for the Master of Religious Education degree in May.

**Arthur M. Baldwin** was born in the Wenatchee Valley church. He is the son of Bro. J. F. Baldwin and grew up in a pastor's home. He graduated from McPherson College and during his senior year served as student

pastor of the Church of the Brethren at Newton, Kansas. Arthur served the Larned church, Kans., as summer pastor, was sent as a delegate to the American Youth Conference in 1936, and was District Young People's president of Northern California for two years.

Mrs. Myrtle Moomaw Baldwin is the daughter of Charles R. and Oda Garvey Moomaw (deceased) of McFarland, Calif. Mrs. Baldwin took two years of college work at Bakersfield Junior College, California, and one year at Bethany Bible Training School. They have one son, Bernard Arthur, aged 19 months. Both Arthur and Myrtle Baldwin are consecrated to pastoral service.

**Jacob Trostle Dick** was born May 18, 1917, at Huntingdon, Pa. He is the son of Bro. and Mrs. Trostle P. Dick of the Coventry church, near Pottstown, Pa. Jacob graduated from Juniata College in 1939 and preached for a year and a half in the Aughwick congregation of Middle Pennsylvania while going to Juniata College. He held summer pastorates in Michigan, serving the New Haven and Crystal churches, and at the Panther Creek church in Southern Illinois. During his middle year at the Seminary he preached at the Okaw church in Southern Illinois.

Mrs. Leona Stouffer Dick is the daughter of Mr. and Mrs. Russel E. Stouffer of Hagerstown, Md. Her home is the Broadfording church of Middle Maryland. She attended the Herzl Junior College of Chicago and Bethany Bible Training School. Jacob and Leona Dick are eagerly looking forward to pastoral service.

**Bruce H. Flora** was born May 15, 1911, at Washington, D. C. His parents moved to Virginia when he was nine years old. He is the son of Levi S. Flora (deceased) and Ada Shaver Flora of Mount Sidney, Va. Bruce Flora graduated from Bridgewater College in 1939 and served the Summit church near Bridgewater as a part-time pastor during several years of his college course. He held summer pastorates at Kearney, Nebr., and Okeechobee, Fla., and during his Seminary course has been student pastor of the Roann church, Ind.



Hugh B. and Elsie Garner



John B. and Mildred Grimley



Andrew H. and Louise Holderreed





Arthur C. and Ellen Keim



Paul C. and Florence Lantis



W. Glenn and Eva McFadden

Mrs. Dorothy Shirkey Flora is the daughter of Mr. and Mrs. G. E. Shirkey of Madison, Kansas. Following high school she took one year of college work and spent another year at Bethany Bible Training School. Mrs. Flora has fully shared the pastoral work with her husband. They are consecrated to service in the rural ministry.

**Hugh B. Garner** was born Nov. 4, 1916, at Kitzmiller, Md. He is the son of Chester E. Garner, deceased, and Elizabeth Marie Garner. He graduated from Juniata College in 1938. Hugh attended the Union Theological Seminary at Richmond, Va., 1938-1939, and while there became a member of the Church of the Brethren, having belonged to the Southern Presbyterian church prior to that time. He entered Bethany the fall of 1939 and during his Seminary career has had three summers of valuable pastoral experience.

On Sept. 8, 1940, Hugh Garner married Elsie Marie Betts, daughter of Elder and Mrs. David Betts (deceased) of Nampa, Idaho. Mrs. Garner received her A. B. degree from the College of Idaho in 1936, and her B. M. degree from the American Conservatory of Music, Chicago, Ill., in 1941. She has been an instructor of piano at Bethany since 1937. Both Brother and Sister Garner have had musical training and plan to do music institute work along with regular pastoral service. They have one child, David Stanley, born Dec. 9, 1941.

**John B. Grimley** is the son of Mr. and Mrs. Oliver K. Grimley of Norristown, Pa. He was installed into the ministry Sept. 8, 1937, and graduated from Juniata College in 1939. John has held three summer pastorates, two at the Fairview congregation in Western Maryland, and one at the Woodland congregation in Southern Illinois. He spent one summer in Bible school and evangelistic work in the Second District of West Virginia.

John Grimley married Mildred May Hess of Collingswood, New Jersey, Aug. 26, 1939. Mrs. Grimley took the two-year elementary teachers' course at Juniata College 1937-1938, and is completing her work for the B. L. S. degree at Bethany Bible Training School.

On October 28, 1941, the General Mission Board appointed the Grimleys to missionary service in Africa. They are wholly consecrated to this call.

**Andrew H. Holderreed** was born Dec. 21, 1914, near Cushing, Okla. He is the son of Mr. and Mrs. Louis Holderreed of Oakville, Wash. He graduated from Linsfield College, McMinnville, Oregon, in 1939. Andrew was president of the Christian Service unit in the college during his senior year. He was licensed to the ministry by the Olympia church, Washington, in the summer of 1939 and installed into the ministry by the First church, Chicago, in May 1940. He served as the summer pastor of the Olympia church in 1939 and of the Sunnyside church, Washington, in 1940 and 1941. While at Bethany he has been manager of the book store for two years.

Andrew Holderreed married Louise V. Garber of Broadway, Va., May 30, 1941. Mrs. Holderreed is the daughter of Oden S. and Mrs. Stella Garber. She graduated from the Broadway High School, Virginia, and is completing the two-year Bible course at the Training School.

The Holderreeds have been appointed to missionary service in China. They are eager to begin language study in preparation for the great service which awaits them.

**Arthur C. Keim** was born March 7, 1915, at Middleburg, Ind. He is the son of Mr. and Mrs. George Keim now of Elkhart, Ind. Arthur spent two years at Bethany Bible Training School, 1933-1935, and graduated from Manchester College in 1938. During college he was active in the Student Volunteers and student minister organizations. He served as a summer pastor at the Froid church, Montana, in 1936. Since January 1939 he has served as pastor of the Church of the Brethren at Plymouth, Ind., and will continue there as pastor upon a full-time basis after graduation.

Arthur Keim married Ellen M. Bendsen, June 25, 1939. She is the daughter of Mr. and Mrs. Niels Bendsen of Chicago, Ill. Mrs. Keim graduated at Manchester College in 1938, receiving the B. S. degree with distinction. She has also taken some seminary work at Bethany during the last three years. The Keims love the pastorate and are happy to look forward to a life of church service.



Elvert F. and Evelyn Miller



Edgar G. and Elizabeth Petry



Jacob F. and Thelma Replogle





Ernest M. and Lois Shull



Clarence D. and Margaret Sink



Virgil D. and Merle Weimer

**Lyle M. Klotz** is the son of Mr. and Mrs. W. H. Klotz of Fredericksburg, Iowa. He is a graduate of McPherson College. Lyle spent the summer of 1938 in student peace work under the American Friends Service Committee. During the summers of 1939 and 1940 he was pastor of the Spring Creek church, Fredericksburg, Iowa, and the summer of 1941 he served the Sheldon church, Iowa. He has worked in young people's and intermediate camps and is now serving his third year on the young people's cabinet of Iowa, Minnesota, and South Dakota. At Bethany he has been president of the Student Council during his senior year and has been active in student activities including solo, quartet and choir work. Lyle is consecrated to pastoral service, preferably rural work. His beautiful spirit and splendid talents fit him well for this service.

**Paul C. Lantis** was born Sept. 4, 1907, at West Alexandria, Ohio. He is the son of Rev. and Mrs. R. M. Lantis of North Manchester, Ind. He graduated from Manchester College in 1935. He served as pastor at Michigan City, Ind., while attending Bethany during 1935 to 1937. Following this he served as full-time pastor of the Church of the Brethren at Osceola, Ind., until he returned to finish his work at Bethany and graduate with the class of 1942.

On May 30, 1936, Paul Lantis married Florence M. Weldy of Nappanee, Ind. She is the daughter of Mr. and Mrs. Homer Weldy. Mrs. Lantis finished the two-year normal course at Manchester College and taught school for seven years. She has served as secretary of the B. Y. P. D. of Northern Indiana, and as a camp leader. Two children grace their home—Paul Carson, Jr., born Dec. 12, 1938, and Esther May, born Sept. 27, 1940. Paul and Florence Lantis are consecrated to pastoral service.

**W. Glenn McFadden** is the son of Mr. and Mrs. Albert H. McFadden of Wooster, Ohio. He graduated from Manchester College in 1928 and taught school until he entered Bethany the fall of 1939. During this time he served a rural school for two years, Blue Ridge Junior College, 1928-1929, Dalton High School 1929-1933, and Madison High School, Mansfield, Ohio, 1933-1939. He served as part-time pastor of the Mansfield church, Northwestern Ohio, from October 1929 to June 1939. While at Bethany he has been student pastor of the Michigan City church and has done excellent work.

Mrs. Eva McFadden is the daughter of Mr. and Mrs. E. U. Burkholder of Smithville, Ohio (father deceased). Mrs. McFadden spent one year in Manchester College, took a Music Course in Blue Ridge College and special work in Bethany Bible Training School. The McFaddens have three sons: Robert, age 13, Wilbur, age 11, and Ralph, age 9.

Glenn and Eva McFadden are looking forward to a

life of splendid pastoral service. Sept. 1 he will take up the pastorate of the Troy church, Ohio.

**Elvert F. Miller** is the son of Mr. and Mrs. J. Oscar Miller of Washington, D. C. He graduated from the Eastern High School, Washington, D. C., attended Bridgewater College for two years and graduated from George Washington University. Elvert served as summer pastor at Bartlesville, Okla., Crab Run, W. Va., and Damascus, Va. Besides this he has been active in young people's work and peace work, and spent one summer in the Brethren work camp at Scranton, Pa.

Elvert Miller married Evelyn Roop, June 27, 1937. Mrs. Miller is the daughter of Mr. and Mrs. P. B. Roop of New Windsor, Md. She is a graduate of Bridgewater College and took a special library course at the Western Reserve University, Cleveland, Ohio. She was a librarian in Washington, D. C., for several years and served as librarian at Bethany for two years. One daughter graces this home, Frances Sue, age one year.

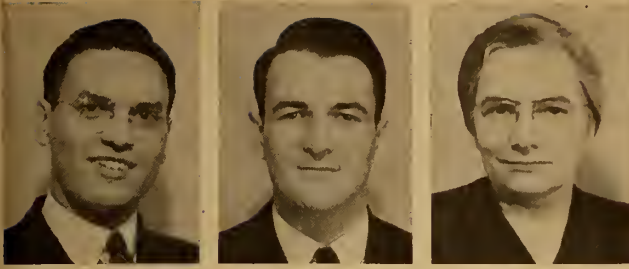
The Millers have chosen pastoral service as their life work and are planning to enter this field upon graduation in May.

**Edgar G. Petry** was born Aug. 14, 1917, at West Manchester, Ohio. He is the son of Walter A. and Ala Petry. He graduated from Manchester College in June 1939 and entered Bethany that following fall. Edgar served in the youth section of the Emergency Peace Campaign the summer of 1937 and served the Octavia church, Nebr., as summer pastor in 1939 and the Cedar Grove church, Southern Ohio, as summer pastor in 1941. During the past year he has been student pastor of the Cedar Grove church and will begin full-time pastoral service there this coming June.

On Aug. 14, 1938, Edgar Petry married Elizabeth Beasley. She is the daughter of Charles and Ethel Beasley. Mrs. Petry completed the two-year teacher training course at Manchester College. Their home is blessed with a son, Edgar G. Petry, Jr., born Nov. 24, 1940. The Petrys are looking forward to pastoral service with joy.

**Jacob F. Replogle** was born June 5, 1910, at Hatfield, Pa. He is the son of Archie Replogle (deceased) and Mrs. Ella Replogle of Washington, D. C. His home church is the Washington City Church of the Brethren. Jacob attended Blue Ridge College 1932-34 and graduated at Bridgewater College in 1937. He served the Flower Hill congregation, Eastern Maryland, as part-time pastor, 1935, and as summer pastor at Selma, Va., 1936, Fraternity, N. C., 1940, and the Pipe Creek church, Eastern Maryland, 1941; he served the Mt. Vernon and White Hill churches, Second Virginia as full-time pastor, 1937-39. Jacob was acting pastor of the First Church of the Brethren of Chicago from September 1940 to March 1941 and since that time has been assistant pastor.





Lyle M. Klotz      Donald M. Snider      Mary A. Schaeffer

Mrs. Thelma Snader Replogle is the daughter of Mrs. Eva Snader and Herman Snader (deceased). Her home church is the Pike Creek church, Eastern Maryland. She graduated at Western Maryland College, Westminster, Md., in 1932 and taught high school for a number of years. She has been an active worker in young people's camps and on the Eastern Maryland B. Y. P. D. cabinet. She has attended Bethany Seminary the last two years. Jacob and Thelma Replogle have accepted the call to the joint pastorate of the Cooks Creek and Summit congregations in Virginia.

**Ernest M. Shull** was born Sept. 8, 1915. He is the son of Mr. and Mrs. W. H. Shull of North Manchester, Ind. His home church is the Walnut Street church of North Manchester. Ernest graduated from Manchester College with the A. B. degree and spent one summer in pastoral service at Gladys, W. Va. He is particularly fond of nature study and has taught it in summer camps.

Ernest Shull married Lois I. Netzley, Aug. 17, 1937. Mrs. Shull took two years work at Manchester College and special work at Bethany. She is the daughter of Mr. and Mrs. Wm. E. Netzley of North Manchester. One baby daughter graces their home, Linda Kay.

The Shulls have been appointed by the General Mission Board to missionary service in India. They are wholly consecrated and eagerly looking forward to this field of service.

**Clarence D. Sink** was born Nov. 4, 1914, in Howard County, Ind. He is the son of Rev. and Mrs. Robert L. Sink, pastor of the Rossville and Pymont churches of Southern Indiana. He graduated from McPherson College in 1936 and served as full-time pastor of the Lower Deer Creek church, Camden, Ind., from 1936 to 1939. He entered Bethany Seminary the fall of 1939 and for the last two years has served as student pastor of the Lower Deer Creek and Bachelor Run churches. After graduation he will continue serving these churches. Clarence was installed into the ministry April 19, 1936, and ordained to the eldership in January 1941.

On July 28, 1937, Clarence Sink married Margaret S. Poister of Morrill, Kans. She is the daughter of Mr. and Mrs. Frank E. Poister. She graduated from McPherson College in 1936. Mrs. Sink has shared fully the pastoral work with her husband and has been active in music work. Clarence and Margaret Sink have rural pastoral work and are well fitted for this field of service.

**Donald M. Snider** was born Dec. 18, 1915. His home church is the Waynesboro church of Southern Pennsylvania. He graduated from Juniata College in 1939. During his college course, Donald was president of the Y. M. C. A. for one year, president of the student senate in college his senior year and an active member of the Ministerium and Volunteers. He served as summer pastor at Fernald, Iowa; associate pastor of the Waynes-

boro church one summer; and associate pastor of the Walnut Grove church, Johnstown, the summer of 1941. He served as the student minister, assisting in the work of the Church of the Brethren, Elgin, Ill., the winter of 1940-41. During his senior year at Bethany he has been director of the work office. Donald Snider is consecrated to pastoral service and is looking forward with joy to his pastorate.

**Virgil D. Weimer** is the son of Ezra and Pearl Weimer of Washington, D. C. His home church is the Washington City church. He graduated from Bridgewater College with the A. B. degree. He held five summer pastorates and one student pastorate for four months. His pastoral services have always been much appreciated. Virgil has been active in local and district young people's work and in summer camps.

On March 26, 1941, Virgil Weimer was married to Merle Brantner. She is the daughter of Mr. and Mrs. Garber Brantner of Polo, Ill. Mrs. Weimer spent two years at Manchester College, completing her work for the teacher's certificate. Following this she taught school for five years. She is completing her work for the B. S. L. degree at Bethany.

Virgil and Merle Weimer are ready and eager to serve in practical service wherever the church calls them. They love church work.

**Mary Ann Schaeffer** was born near Wintersville, Berks County, Pennsylvania. She lived in Lancaster, Pa., from the age of nine. Her academy work was taken at Elizabethtown, Pa., and her college work at Manchester College where she graduated in 1917. She attended Bethany from 1913-15; and during the year 1924-25. She also spent two terms in the Seminary during the year 1933-34. She has been a great missionary on our China field during the years 1917-24, 1925-33, and 1934-40. She is completing her work at Bethany for the Master of Religious Education degree. Her beautiful spirit and complete devotion have been a blessing to our school life. And now we pray that the tragic war will cease so that Mary Schaeffer and others may return to their chosen field of service!

#### ADULT DISCUSSION OUTLINE

#### Who Shall Attend Annual Conference?

Scripture: Acts 13

Sunday, May 24

#### I. The Situation

"Are you going to Annual Conference this year?" is a question frequently heard but not easily answered.

It is highly probable that some people will stay at home who should go, while others will go who should stay by their home duties. It costs to travel. Tires and gasoline constitute a problem. Labor is scarce. Crops and business are important.

Annual Conference is important in our church life. The business of the church is transacted by a representative body. The brotherhood is strengthened by this annual world-wide fellowship.

#### II. Factors to Be Considered in Making the Decision

Can one contribute to the discussions and decisions of the Standing Committee? Is one a person who can speak and vote wisely in the delegate body? This requires a spirit and knowledge in keeping with the best interests of the church.



Is one a person who can become helpful by an apprentice experience either in Standing Committee or the delegate body?

Is one able to contribute to the inspirational values of the Conference, either by public address or private conversation?

Is one in need of a vision of the wider horizons which are in view at Annual Conference? Is one able to bring back to the home church renewed inspiration, a richer program, possibly a new point of view?

Is one in need of the inspiration, the education, and the larger fellowship which Annual Conference provides?

### III. Discussion

1. When is a district justified in not sending its full representation to Standing Committee?

2. When is a local church justified in not sending delegates?

3. Why should a representative have his or her expenses paid by the district or church that sends him.

4. How can the expense of travel be reduced to a minimum?

5. What benefits have you personally gotten from attending Annual Conference?

## Correspondence . . .

### Elder Walter Webb Hartman

Walter Webb Hartman, son of George and Elizabeth Berry Hartman, was born in Rockingham County, Va., on April 8, 1886, and died in the Temple University hospital at Philadelphia on March 22, 1942.

He united in fellowship with the Church of the Brethren in the Mill Creek congregation at the age of thirteen and was elected to the ministry in that congregation twenty-eight years ago.

He was united in marriage to Elsie V. Wampler on Oct. 18, 1907. This union was blessed with eight children. In 1919 he moved into the bounds of the Annville congregation in Pennsylvania. Here he was ordained to the eldership in 1929 and elected elder-in-charge of the Annville congregation the following year. He continued as the shepherd of this part of God's heritage to the time of his death, having been re-elected as elder-in-charge for another three-year term a few weeks before his death.

Several years after coming to Pennsylvania his wife and one of the children died.

On March 31, 1934, he was united in marriage to Anna Longenecker Minnich, who with the seven children, four brothers and two sisters, survives to mourn his early departure.

Bro. Hartman was a quiet, unassuming man and an earnest preacher of the Word. He served all his life as a farmer preacher, making many sacrifices for the church he loved so well. He was a successful evangelist and his services were much appreciated. Though a busy man, he held quite a few evangelistic meetings during recent years. His family shared in this sacrificial service.

He was active in the work of the Lord up to the last several weeks when his health failed. He underwent a serious operation for the removal of a tumor on the

brain. His devoted wife was his constant companion during these weeks of suffering.

His funeral was held in the Annville church, where most of his active ministry was rendered to the Lord. Here his favorite Scriptures were read and the hymns he loved were sung. The large congregation present at his funeral evidenced the high esteem in which he was held by the church and the community in which he served. More than fifty ministers were present. Eld. James Moore and the writer, assisted by the home ministers, conducted the funeral service. His body was laid to rest in the South Annville cemetery.

Palmyra, Pa.

F. S. Carper.

### A Sixty-Fifth Wedding Anniversary

Brother Calvin and Sister Rebecca Curry celebrated their sixty-fifth wedding anniversary Aug. 22, 1941. Bro. Calvin is 88 and Sister Rebecca 77 years of age. He accepted Christ and was baptized by Bro. Walter E. Hawke, Aug. 27, 1939. Sister Rebecca was baptized by Bro. Keether Wilson Aug. 24, 1941. They belong to the Rock House congregation of Heisey, Ky.

Uncle "Cal" and Aunt "Becky," as they are familiarly known in the community, are much loved by both old and young. While they seem not to have felt the need for a personal Savior until the later years of life, they were always moral, upright and respectable citizens.

They raised to maturity five children—two girls and three boys, all of whom are living. This dear old couple still keeps house and Aunt Becky certainly fulfills the Biblical injunction to be a "chaste keeper at home" as she keeps her little home spotlessly clean.

They are faithful in attendance at church services when their health permits. May the Lord richly bless these dear old people as they travel toward the setting of the sun.

Baileysville, W. Va.

Mrs. Emma Conley.

### Fifty-Ninth Wedding Anniversary

Fifty-nine years ago on April 1, 1883, Emma Berger and John G. Koontz were united in marriage at the bride's home.

They took up farming and farmed until fifteen years ago when they moved on a small place. Brother and Sister Koontz have lived devotedly for the church through all these years.

The family consists of eight children: Mrs. Francis Gartland of Point Breeze, N. Y.; Effie Clouse of Altoona, Mrs. Merle King of Salemville, Mrs. Tobias Henry of Huntingdon, Mrs. Harry Bechtel of Johnstown, Mrs. Sherman Baker, Mrs. Charles Davis and Wilson—who lives on the home farm—all of near Loysburg. There are thirty-seven grandchildren and eight great-grandchildren.

Loysburg, Pa.

Wilson Koontz.

### The Passing of Etta Mabel Cline

Etta Mabel Amos, daughter of R. L. and Emma Jane Amos, was born at Cabool, Mo., June 21, 1896. She passed away at the Maxwell hospital at Lamar, Colo., on Dec. 30, 1941, at the age of forty-five years, six months and nine days. Mabel, with her family, her sisters and brother, were at their father's home for Christmas dinner. At that time she seemed well and in high spirits. On Christmas night she became violently ill. The following Saturday morning she underwent an operation for appendicitis. Until Tuesday morning her condition seemed very satisfactory. Then she suddenly grew worse and went to meet her Maker before her family could reach her bedside.

On Jan. 27, 1918, Mabel was married to Paul Cline of McClave, Colo. No children were born to them, but two children, Galen Lawrence and Iva Jane, were adopted and became a blessing to the home. She was a devoted wife and mother. She gave of her best at all times to the care of her family. After the death of her stepmother in November of 1938, she ably filled the place of a mother to her sister, Wilma, and was a faithful standby for the entire family.

She was a faithful worker in the church. No matter how large or small the task, she was loyal and often overtaxed her strength. She was active in the ladies' aid and the W. C. T. U. and at the time of her death was president of the ladies' aid society.

Funeral services were conducted on Saturday afternoon from the Community Building in McClave. Elder Roy E. Miller of Rocky Ford, Colo., a long-time friend of the family, officiated and was assisted by her pastor, Bro. James Ford. She was laid to rest in the McClave cemetery during the height of a severe, blinding snowstorm. There was an unusually large crowd and an exceedingly large floral tribute which showed the high esteem in which she was held.

Mabel was preceded in death by an infant brother, her mother



and stepmother. Those left to mourn her sudden passing are her devoted husband, her son and daughter, her father, six sisters and one brother. There are seven nephews and seven nieces and many sorrowing friends.

Wiley, Colo.

Mrs. Nora Crumpacker.

### Golden Wedding Anniversary of Brother and Sister Levi Eberly

On Wednesday, Dec. 31, 1941, Brother and Sister Levi Eberly celebrated their golden wedding anniversary. During the day many friends and relatives called to congratulate them. Many greetings and useful gifts were also received. All of their children and grandchildren were present except two who were ill; brothers and sisters of the couple; their pastor and wife, Brother and Sister D. R. McFadden.

Bro. McFadden gave a very fitting talk for the occasion at which time he presented them with a beautiful golden bedspread, a gift from the East Chippewa church where they have attended and served for the past thirty-two years.

Miss Anna Mariah Snyder and Levi Eberly were married in Stark County at the home of the bride's parents by Rev. Samuel Sprinkle on Dec. 31, 1891. They immediately moved to a farm near Dalton, Wayne County, Ohio, and lived there for eighteen years, attending church services at the Sipcho church, a distance of nine miles. On account of there being no Brethren Sunday school and preaching services just every two weeks, they moved with their family to a farm near Smithville, Ohio, in 1910. This was in the bounds of the East Chippewa congregation. Here they were able to get their children into Sunday-school and church services more regularly.

In the fall of 1910 Bro. Eberly was elected a deacon. In 1930 they left their farm home and moved to their present home in Orrville, Ohio. Seven children were born to them. The eldest, a son, died in infancy. Six daughters remain—Mrs. Ivan Horst, Sterling, Ohio; Mrs. Henry Good and Mrs. Harold McKeal, both of Wooster, Ohio; Mrs. Ira Good, Orrville, Ohio; Laura and Nora at home.

There are six grandsons and five granddaughters living. All of the children, with their husbands and seven of the grandchildren, are faithful members of the Church of the Brethren.

Orrville, Ohio.

Laura Eberly.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Kintner-Carlson.**—By the undersigned, at the North Methodist church, Indianapolis, Ind., M. Quentin Kintner, and Christine Carlson, both of Indianapolis, Ind., March 7, 1942.—Edward Kintner, North Manchester, Ind.

**Kintner-Pritchett.**—At the French Broad Church of the Brethren near Dandridge, Tenn., by the undersigned, Elgin P. Kintner of Indianapolis, Ind., and Ethel N. Pritchett of White Pine, Tenn., April 4, 1942.—Edward Kintner, North Manchester, Ind.

**Oder-Staybrook.**—By the undersigned, at the home of the bride's parents in DeGraff, Ohio, Feb. 22, 1942, Frank Oder and Christine Staybrook.—C. Walter Warstler, Middletown, Ohio.

**Page-Stambaugh.**—Warren T. Page of Laomi, Ill., and Georgia Lee Stambaugh of Astoria, Ill., Dec. 28, 1941, at the home of the bride's parents in Ipava, Ill., by the undersigned.—Charles Dumond, Canton, Ill.

### Fallen Asleep . . .

**Beach, Cora Blanche,** wife of Jesse B. Beach, was born at Roaring Spring, Pa., on Feb. 5, 1879, and died on March 30, 1942, at her home near Henrietta, Pa. She is survived by her husband, three sons, one daughter, twelve grandchildren, two brothers and three sisters. She was a faithful member of the Diehls Cross Roads church for a number of years and was always in her place at the worship service as long as health would permit. Funeral services at the Clover Creek church by her pastor, Bro. H. H. Nye, assisted by Bro. A. R. Coffman. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Boltnott, Christopher C.,** was born May 1, 1861, in Franklin County, Va., and died Jan. 8, 1942, in a Roanoke City hospital. On May 26, 1888, he married Sally Naff and united with the Church of the Brethren the same year. He is survived by his wife, five sons, two daughters and thirteen grandchildren. He was a regular attendant at church services and was active in its support. Funeral services were conducted at the home by the pastor, Guy E. Wampler, assisted by the undersigned. Interment was in the Mountain View cemetery near Boone Mill, Va.—E. E. Bowman, Boone Mill, Va.

**Brady, John Clark,** seventh child of Isaac and Lena Brady, was born in Rockingham County, Va., Nov. 21, 1861, and died March 27, 1942. When he was about four years old the family moved to Pendleton, W. Va., in which community he grew up, received

his education and taught school for several years. In 1891 he united with the Church of the Brethren, being baptized by Eld. S. F. Sanger. One year later he was elected to the deacon's office, in which capacity he with his devoted wife served faithfully for fifty years. In 1894 he came to Allen County, Ohio, and two years later was married to Mary C. Miller. They lived in the bounds of the Sugar Creek church until about seven years ago when he moved to Hardin County. In his last illness he called for the anointing service. Besides his companion he leaves one sister and a number of nieces and nephews. Funeral services were conducted at the Sugar Creek church by the undersigned.—Walter D. Landes, Lima, Ohio.

**Davis, Odella,** died April 1, 1942, aged 61 years. She was the daughter of Brother and Sister James Argabright of Roanoke County, Va. She had been a member of the Church of the Brethren for a number of years and was much interested in the church. She had been in ill-health for about four years. Funeral services were conducted in the Boone Chapel Church of the Brethren by Elders E. E. Bowman and G. W. Bowman. Her husband preceded her several years ago. She is survived by one daughter, one sister, one brother, one half sister and two half brothers.—C. E. Argabright, Boone Mill, Va.

**Deal, Noah,** was born at Pymont, Ind., April 12, 1868, and died at Onekama, Mich., April 8, 1942. In the 1890's he went to North Dakota, where he met Hannah Gochnow and was married to her on April 8, 1900. Bro. Deal died on their forty-second wedding anniversary. Some time after their marriage they moved to New Enterprise, Pa. In the spring of 1920 they brought their family to Onekama, Mich. He was baptized at Pymont, Ind., in 1892. Surviving, besides Sister Deal, are four daughters and four sons. Burial was in the Onekama cemetery, with the writer officiating.—J. Edson Ulery, Onekama, Mich.

**Denny, Merle Eugene,** son of Mr. and Mrs. John B. Denny, was born Aug. 11, 1914, at Chanute, Kansas, and died April 15, 1942. At the age of two years he came to Independence, Kansas, with his parents, where he has since made his home. At the age of thirteen years he united with the Church of the Brethren at Independence, of which church he had been a faithful member since. On Sept. 30, 1935, he was united in marriage to Edith Dorinda Damewood. To this union were born three children; one son died in infancy. He is survived by his wife and two small daughters, three sisters and a number of relatives and many friends. A private service was held in the funeral parlors, and another service in the cemetery, to which many others came. The services were in charge of the writer, and interment was in the Mount Hope cemetery in Independence.—Leonard Birkin, Independence, Kansas.

**Derflinger, Sara Steele,** died at the age of eighty-five years. She was a daughter of Samuel and Lucinda Steele and was born in Newtown, Va., on May 1, 1856. Funeral services were conducted by Bro. J. M. Geary in the Hay funeral home in Boswell. Interment was in the United Brethren church cemetery near Jenners.—Mrs. J. M. Geary, Hollsopple, Pa.

**Haldeman, Garnet Etta,** daughter of Mr. and Mrs. E. P. Lehman, was born near Falls City, Nebr., on May 20, 1888, and died in the Bethany hospital at Kansas City, Kansas, on April 11, 1942. She was joined in marriage with Samuel P. Haldeman on Christmas Day, 1905. They moved to Kansas City the following year, where they made their permanent home. Sister Haldeman was an earnest Christian wife and mother. Two talented daughters were reared in their home, who, with the husband, remain. For ten years she served as a prison mother, doing welfare work among the boys and men of Lansing and Leavenworth penitentiaries. Many will rise up and call her blessed because of her useful and unselfish service to the needy and neglected. Funeral services were conducted in the Long funeral home in Kansas City, Kansas, by Dr. F. William May of Salina, Kansas. A second funeral was conducted by the undersigned at the funeral home in Falls City, Nebr. Interment was in the Falls City cemetery.—W. A. Kinzie, Morrill, Kansas.

**Hanlin, Elijah H.,** of the Allegheny congregation near Bismarck, W. Va., born May 14, 1856, died March 15, 1942. He is survived by two sons, one daughter, ten grandchildren and two great-grandchildren. He was a member of the Church of the Brethren for nearly sixty years. His wife preceded him nearly seven years ago. The funeral service was conducted at the home of his son by the undersigned. He was laid to rest in the home cemetery.—B. W. Smith, Burlington, W. Va.

**Heyer, Dewey M.,** was born on April 23, 1898, at Byron, Mo. After a short illness he passed away at his home in Colorado Springs, Colo., on March 30, 1942. The deceased came to Colorado in the year 1917. He was united in marriage to Lydia Stauffer on June 23, 1924. Surviving are his wife, seven daughters, his parents, four sisters and two brothers. The large attendance at the funeral service gave evidence of his high standing in the church and community. Bro. Heyer was a devoted member of the Church of the Brethren at Colorado Springs. He was not only regular in attendance but was the teacher of the Bible class and held other official positions. Services were conducted by the writer. Interment was made in the Evergreen cemetery at Colorado Springs.—I. J. Sollenberger, Denver, Colo.

**Huffer, Ira Norman,** son of Mr. and Mrs. W. E. Huffer, was born near Mt. Solon, Va., July 30, 1915, and died in a hospital in Washington state on Jan. 22, 1942. He was accidentally shot eleven days before his death. He was on the military police force at Bremerton, Wash. He united with the Church of the



Brethren at Emanuel, Va., early in life. Funeral services were conducted at the Emanuel church by Bro. J. W. Hess, assisted by Bro. M. G. Sanger, and Rev. M. S. Query of the Presbyterian church. Interment was in the near-by cemetery. He is survived by his parents, a sister, two brothers, and a number of friends.—Frances Cox, Mt. Solon, Va.

**Hylton, John J.**, son of Jacob and Margaret Hylton, was born in Virginia on Nov. 6, 1879, and died at his home near Girard, Ill., on March 16, 1942. In 1900 he came from Virginia to Girard and from that time he has resided in this vicinity. On Dec. 17, 1903, he was united in marriage to Lydia Bowman. To this union were born two sons, who, with his wife and four sisters, survive. Funeral services were held in the Girard Church of the Brethren, of which he was a member for many years. The pastor, Bro. Leland Nelson, officiated, assisted by our elder, Bro. E. F. Caslow. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

**McClure, John** Freemont, son of James W. and Harriet E. McClure, was born at Farina, Ill., on Dec. 31, 1863, and died at Fruitland, Idaho, April 6, 1942. At the age of twenty-one years he homesteaded at Curtis, Nebr. While living there he married Beatrice Howe, who died two years later. On Jan. 30, 1896, he married Mary Elizabeth Williams, who preceded him in death in 1936. In 1902 John and Mary and their young son moved to Idaho and settled on a farm near Fruitland. Here two other sons were born, who now live on the home place. John and Mary were charter members of the Fruitland church and maintained their membership there all the time after their conversion in 1904. The integrity of the sons, and the regard with which those hold them who bear their acquaintance, testify to the Christian influence which prevailed in the McClure home. Sometime during the night of April 6 John peacefully slept into eternity. The funeral service, the first one held in the new Fruitland church building, was conducted by the undersigned, assisted by H. G. Shank.—Walter S. Coffman, Fruitland, Idaho.

**Nevinger, Mary** Martha, was born May 13, 1857, in Armstrong County, Pa., and died on April 9, 1942. At the age of seventeen she was baptized into the Red Bank church in Pennsylvania. In September 1878 she married Harry Sadlar. In 1890 they moved to Cedar Rapids, Iowa, where he taught school for several years. Later he completed a medical course and practiced for a number of years at Lena, Ill. With her husband she came to Onekama in 1902, where Dr. Sadlar died in 1909. Sister Sadlar spent some time in Helena, Mont., returning to Onekama when she married Granvill Nevinger. They spent some time in mission work in Southern Illinois, returning later to Hart, Mich., where they were charter members of the Hart church. In 1920 they came to Onekama where Eld. Nevinger died in 1925. Sister Nevinger's body rests by the side of her husband and daughter. Surviving are a son and a daughter and an aged sister. Burial was in the Onekama cemetery.—J. Edson Ulery, Onekama, Mich.

**Price, Benjamin S.**, member of a Brethren pioneer family in northern Illinois, son of Samuel C. and Elizabeth Young Price, was born near Mount Morris, Ill., on Feb. 27, 1876, and passed away April 13, 1942, at the Deaconess hospital, Freeport, Ill., where he had been a patient more than three months. His father was a charter member of the old Silver Creek congregation and a loyal supporter of Mount Morris College. The son was a graduate of the commercial department of the college and was a loyal alumnus. He was a highly esteemed citizen of his community, having served as postmaster for more than twelve years. He was known as a man of honesty, integrity and noble Christian character. Surviving are his wife, Mrs. Alice Bechtold Price, a sister and a brother.—Foster B. Statler, Mount Morris, Ill.

**Sponseller, John L.**, was born in Defiance County, Ohio, June 3, 1870, and died on the farm on which he was born on March 13, 1942. He was a son of Reuben and Catherine Sponseller, and one brother and five sisters from this family survive him. On Sept. 6, 1891, he was united in marriage to Jennie E. Shong. Of their six children, a son and a daughter preceded him, while the wife, two sons and two daughters are left. Two years after their marriage Bro. Sponseller and his wife united with the old Maumee church a few miles from their home and here he was called to the ministry thirty years ago. He served faithfully, to the best of his ability, during a time when the church was diminishing in size to the point of disorganization, partly because of death among the membership, but more largely because of emigration. He suffered severely a number of years from an incurable malady, but he faced his pain with courage and a faith that looked forward to a home where there is no pain. Funeral services were conducted by the writer in the United Brethren church at Sherwood, Ohio, and his body was laid to rest in the cemetery near by.—Edward Kintner, North Manchester, Ind.

**Vandemark, Susan** Yearout, was born near Knoxville, Tenn., on Jan. 4, 1857, and died at her home in Hutchinson, Kansas, on March 16, 1942. She came with her parents to Kansas in 1875 and homesteaded near the south line of Reno County. On Feb. 2, 1879, she was united in marriage to Daniel Vandemark. He preceded her in death on April 6, 1923. To this union were born five daughters and one son. She was also a mother to two other girls who grew to womanhood in her home. Funeral services were conducted at the Johnson funeral home by Bro. Clinton I. Weber.—Mrs. Steve Moyer, Hutchinson, Kansas.

**Weaver, Minnie K.**, was born at Boonesborough, Washington County, Md., April 14, 1881, and passed away at the Brethren

Home, Mount Morris, Ill., April 11, 1942. Though suffering in various ways, she did not complain but with unusual faithfulness assumed responsibility for different kinds of work as a guest of the Home, where she spent the past five years. Most of her life was spent in this vicinity. She was the daughter of John and Nancy Emmert Foltz, the youngest of a family of eight children, two of whom survive her. Funeral services were held at the Brethren Home in charge of her pastor, the undersigned. Interment was made in the Plainview cemetery, Mount Morris.—Foster B. Statler, Mount Morris, Ill.

**Wineman, Catherine**, daughter of Bro. Jacob B. and Mrs. Wine-man, died suddenly in Florida on March 29, 1942, on her return home from church. She was aged twenty-eight years. She survived by her parents, a brother, and an aged maternal grandmother. Services were conducted in the Bender funeral home in Gettysburg by the Rev. Ralph Gresh, a Lutheran minister and her pastor, and the writer. Interment was in the Evergreen cemetery.—W. A. Keeney, Gettysburg, Pa.

**Wray, Cora** Lee, was born in Franklin County, Va., on Dec. 1, 1880, and died March 19, 1942, at her home after a lingering illness. She was the daughter of Bro. Jacob P. and Sister Magdalene Naff. She was married Dec. 21, 1905, to J. C. Wray. To this union were born two sons and two daughters. Besides her husband and children, she is survived by nine grandchildren, three sisters and one brother. She united with the Church of the Brethren in childhood and always expressed an interest in the church. She was anointed toward the close of her life. Funeral services were conducted at the Cedar Bluff church by the pastor, Guy E. Wampler, assisted by the writer.—E. E. Bowman, Boone Mill, Va.

## Church News . . .

### California

**Hemet.**—During the winter months our pastor preached a series of sermons on The Great Doctrines of the Church, which were greatly appreciated. The evening of March 8 the deputation team of La Verne College gave us a splendid program after which we had refreshments and a social hour. On March 3 Bro. Ernest Carl, La Verne summer camp manager and fieldman for the district mission board, brought us very interesting pictures of Camp La Verne, also an inspiring message on the district mission work. We had a basket lunch following the message. The Sunday-school offering each third Sunday of the month goes to Brethren Service and has been from \$20 to \$25, which we think is very good since our attendance is generally under forty. On Palm Sunday evening our church launched a pre-Easter evangelistic effort, our pastor, Bro. John Price, bringing the messages, supported each evening by special music rendered by different members of our group. Three of our Sunday-school boys were baptized. Our love feast was held on the evening of Good Friday. We had an Easter breakfast at the church following the sunrise service at Ramona Bowl, which was well attended.—Mrs. Sadie Price, Hemet, Calif., April 13.

**Live Oak** church closed a revival meeting March 17 with the spring love feast. Our evangelist, Bro. Russell G. West, of Pampa, Texas, officiated. A goodly percentage of our membership attended. Bro. West preached forceful sermons and because of his efforts too accepted Christ. While with us Bro. West painted a lovely baptismal scene for our baptistry in oil colors. On Easter the church was decorated with spring flowers and palms. A candelabrum stood in one corner of the auditorium, holding seven tall, burning candles. The junior choir of fourteen combined with the adult choir of sixteen gave a short musical program before the sermon, Easter Calls for Reconsecration. Following a service, in which many stood to reconsecrate their lives, three were baptized. After the morning service Pastor Daugherty and wife left for Waterford, Calif., to conduct a revival meeting there.—Mrs. Helen Daugherty, Live Oak, Calif., April 10.

**Los Angeles, Belvedere.**—On district conference Sunday we were privileged to have Bro. Gnagy from Lindsay with us for the morning sermon. Ten from our church attended the New Era banquet. On the week end of March 1 David Young held a music institute for us, giving us greater understanding of our hymns for worship. On March 8 the women's temperance committee invited Dr. Mortensen to come and show pictures of the effect of alcohol on the human system. Mrs. Mortensen played the harp for us. The La Verne deputation team gave us a splendid program on March 15. We were glad to have Mrs. Cloppert back after a short visit among her friends and relatives in the East. Bro. Cloppert has given many inspiring sermons to us. The district aid workers were here on March 26. We had a potluck dinner together and enjoyed their program very much. Bro. Buntain held our pre-Easter services beginning March 29 and closing on Easter night. Each evening after Bro. Buntain's inspirational messages earnest prayer meetings were held. One has been received by baptism and one by letter. Our Easter program was held at the close of Sunday school. Miss Lydia Mohler was in charge of the program. It was enjoyed by all. Our love feast will be held April 26.—Lucille Robison, Los Angeles, Calif., April 7.

**Los Angeles, First Church.**—On March 15 Bro. C. Ernest Davis, president of La Verne College, was our speaker for the morning service. An inspiring message was delivered. At noon we all



enjoyed a potluck lunch in our fellowship hall, after which we had our quarterly business meeting. This arrangement has created a better attendance. Several important questions were discussed. Immediate action was taken for making our church a complete blackout, when called to do so. We have agreed to use the church for evacuees if necessary. On March 26 the district officers of women's work met with the women of our church. Sister Della Lehmer opened the meeting and introduced the heads of each department. An interesting program was enjoyed by all. Lunch was served to the officers by the women of the Belvedere church. On April 3 there was a service of the combined churches of East Los Angeles, which met at the Second Presbyterian church. This service was to commemorate the crucifixion of Christ. On Easter Sunday we had our regular children's program, assisted by several numbers from our older mixed quartet.—Mrs. Paul Hosfeldt, Los Angeles, Calif., April 7.

### Florida

**Arcadia.**—We are having good attendance in Sunday school and all church work is progressing. The senior class is the largest, with a membership of about twenty-five young boys and girls. We have prayer meeting on Wednesday night and we are studying the Book of Genesis, which is very interesting.—Mrs. George Summeralls, Arcadia, Fla., April 19.

### Illinois

**Romine.**—On April 2 our aid held an all-day meeting at the church with a potluck dinner. In the afternoon Miss Ida Shumaker gave an interesting talk and showed her collection of items from India. Three schools were dismissed so the teachers and pupils could hear this interesting message. Easter Sunday our church put on a play entitled *The Unlighted Cross*. The group has been asked to repeat the play in another church in the community. The B. Y. P. D. bought the lumber and the men built a platform across the front of our church, which is quite an improvement. We also bought stain and varnish to refinish the floors. New linoleum has been laid in the kitchen and new blinds put on all the windows. Material has been bought for our basement, and the men plan to start the digging of it as soon as possible. Our pastor, Bro. Joe Campbell, and family have returned from a vacation spent in Oklahoma City, Okla. We will have our love feast May 8 at 7:30 p.m. June 3 Bro. Canfield will open a series of meetings, to continue until July 12.—Mrs. Lena Bruant, Salem, Ill., April 13.

### Indiana

**Baugo.**—At our regular business meeting on Feb. 27 a church calendar for the year was adopted. Our communion service will be held on June 4; our harvest meeting on Sept. 13. Letters to five members were granted. Eld. Earl Nusbaum will be our delegate to Annual Conference, and Floy Bowers and Elmer Eby delegates to district conference. A pre-Easter service for 1943 will take the place of a revival meeting for next winter. On April 5 a group of the boys of the China unit from Camp Lagro gave us a very good program.—H. S. Bowers, Wakarusa, Ind., April 13.

**Roann.**—The chorus of North Manchester had charge of our evening service on Jan. 26. Our aid society sent two comforters to Camp Lagro and also sent cookies to the boys in service. The church gave comforters and various articles to a family who lost everything by fire. The men's work has progressed very nicely; they paid \$130 on our church debt. Our aid society also paid \$100, so our debt is now very small. On March 13 we met in council with Eld. Edward Kintner presiding; the reports of the church and Sunday-school treasurers were read and accepted. Bro. Moyne Landis will hold a revival here some time in August. Our communion will be held on May 9 at 8 p. m. The trustees were authorized to sell the seats in the basement and use the money to purchase chairs. Anyone who will have the opportunity to attend the Annual Conference will be authorized to act as delegate. Our pastor resigned his part-time work here and wishes to have a full-time charge, but the church felt the responsibility too great to assume. The churches of Roann held pre-Easter meetings and a sunrise service on Easter morning, which was well attended. Two of our brethren have been called by death since our last report.—Mrs. Wallace Musselman, Macy, Ind., April 10.

**Union City.**—A temperance play entitled *A New Mrs. Attwood* was presented to our church on Feb. 15 by a group of our young women; it was directed by Sarah L. Berkebile. A repeat performance was given on March 8 at our neighboring Poplar Grove church. As the final study of the book, *Stand By for China*, the missionary society enjoyed hearing Mrs. Ernest Wampler and seeing her slides on China. This meeting was held at the home of Mrs. Joseph Ruff. Mrs. Ruby Weimer was elected president for 1942. The mothers and daughters had their annual mystery friend party at the home of Mrs. George Washler on Feb. 24. A large group attended and drew names for mystery friends for 1942. Our city has been drawn closer in spirit through a week of interdenominational Lenten services under the auspices of the ministerial association. Pres. Schwalm was the speaker on the Church of the Brethren night. All business houses closed during the joint Good Friday services held in the Lutheran church. The men of the church made plans for our pre-Easter revival, with Brother and Sister G. G. Canfield as evangelists. Large crowds were benefited by their inspiring musical presentations. Mrs. Dean Smith of Elkhart, Ind., sang

several beautiful numbers. As the result of these meetings and the efforts of Bro. Berkebile, nine were baptized and one was re-consecrated. Our pastor, Bro. D. G. Berkebile, has been selected to represent us at Annual Conference. Twenty-three young Negro singers from Marion, Ala., will put on a musical program in our church on April 16. The ladies' aid will serve supper to the singers at the church. Since our last writing we have lost two members in death: Mrs. Della Erbaugh and Mrs. Guy Kreider.—Rachel Keltner, Union City, Ind., April 13.

**Wawaka.**—We met for our regular council meeting on March 24, at which time Bro. N. C. Miller of Bourbon and Bro. John Frederick of Nappanee had charge of the installation service of four deacons and their wives. A year ago Brethren Russel Shipe, Floyd Jette, Roy Stahley and William Miller, with their companions, were elected to the deacons' office. The young people of the Cedar Lake church recently favored us with an interesting program. Our aid society held its annual spring chicken supper and bazaar on April 2. The church joined with the other two churches of the community for Good Friday and Easter morning services. On Easter night a large audience was inspired by an Easter pageant given at the church by a group of our young people and children; it was directed by our pastor, Bro. B. E. Hoover. Three of the adult classes of the Sunday school are planning the addition of a vestibule to the church as a summer project.—Blanche Blosser Frick, Wawaka, Ind., April 12.

### Iowa

**Udell.**—On Jan. 25 Bro. Glenn Carr delivered the morning address. On Feb. 15 Brother and Sister Robert Williams, missionaries to Africa and survivors of the Zamzam, came into our midst and have very ably filled our pulpit every Sunday until April 19. They now go to a new field of labor in Pennsylvania. Bro. Williams gave us strong gospel sermons and good Christian guidance. We regret to see them go so soon, but realize they may be able to do more for the Master in another field. Our ladies' aid did quite a bit of sewing for the Red Cross during the winter. The McPherson College male quartet rendered an evening of entertainment in song on April 18. One awaits baptism and we have lost one member by death recently. We hope to be able to secure some one to hold a revival meeting for us before late fall.—Mrs. Ola Tarrence, Udell, Iowa, April 21.

### Kansas

**Morrill.**—We met in regular business meeting March 23 with our pastor, W. A. Kinzie, presiding. Reports from the various departments and committees showed much interest in the work of the church. The financial report of the women's work is as follows: to national project, \$46.81; to foreign missions, \$95.48; to Christian service, \$49.64; to district missions, \$31.63; to local church, \$373.03. We gave two comforters and two boxes of clothing to the St. Joe mission and a comforter and a box of bed linen to Camp Magnolia. At our meeting on Feb. 11 an offering of \$16 was taken and installation of the new officers was conducted by Mrs. Lloyd Myers in an impressive manner. The Sunday school is procuring a Christian and a United States flag for the church. March 1 Bro. Kinzie gave a report of the regional conference at McPherson. The church purchased a new Bible for the pulpit, and a fitting dedicatory service was held March 15. Easter Sunday was a full day, starting with a beautiful sunrise service, then Sunday school and preaching at which there was a large attendance. At 4 p. m. three Sunday-school pupils were taken into the church by baptism. In the evening a large crowd heard the cantata, *The Day of Resurrection*, by the choir. It was directed by Bro. Ralph Myers with Lella Smith, pianist. We are looking forward to our communion and father and son banquet this spring and a series of meetings next fall.—Mrs. Clint Stover, Morrill, Kansas, April 13.

**Quinter.**—Our Easter program consisted of a reading, the Easter story, and special musical numbers. It was inspiring to all. Brother and Sister D. A. Crist returned home from California on April 8, after a visit with their children there.—Mrs. Walter Ulrich, Quinter, Kansas, April 9.

**White Rock.**—On March 31 we met in council with Eld. Hart-sough of Belleville, Kansas, presiding. Five members were received into the church by letter. In January Bro. J. A. Strohm and wife and daughter of Beattie, Kansas, came to work with us. On Easter morning the young people held their annual sunrise service. The united church presented the Easter program on Sunday evening. The Easter story was told in song by the audience and the choir. Scripture readings and picture interpretations were enjoyed by all.—Mrs. O. S. Switzer, Webber, Kansas, April 16.

### Maryland

**Beaver Dam.**—We held our spring council on April 12 following Sunday school, with Eld. J. R. Klein presiding. Brethren Charles D. Metz and Joseph Six were chosen delegates to district meeting, with Brethren Norman E. Bohm and William A. Garver, alternates. Eld. J. J. John of New Windsor conducted the election of an elder. Eld. D. O. Metz was elected to this charge with Eld. J. R. Klein assistant. Bro. David R. Stoner was chosen trustee. It was decided to hold our love feast on May 17 at 7:30 p. m.—Norman E. Bohm, Union Bridge, Md., April 20.

**Cumberland.**—The attendance at Sunday school for the past two years has averaged 222. A home builders' series, sponsored



by the young people, drew an average of seventy-five attendants. Three of our young men are in Camp Kane. The second mortgage of \$2,000 on the old church has been paid and the partly completed new church edifice is free from debt. The women's work received \$694.30 from the sale of handmade merchandise. From this sum the gas bills of the church were paid, \$120 was given toward the second mortgage, and \$50 was contributed for the construction of the tower on the new church. They sent a complete kit to Camp Kane and also paid \$44.20 on the national project, the district missions, old folks' home, and the district dues. The young people sponsored a musical on March 16. This was one of five stimulating programs presented during young people's week, March 16-20. The young married people's class has been growing steadily and now numbers over 100 members. They surpassed their pledge of \$100 on the second mortgage. The revival services held here by Bro. Howard Whitacre of Flintstone, Md., were very well attended. Four entered church fellowship through baptism. One hundred seventy-three members participated in our communion service on April 12. For this past fiscal year \$230 was given for the Conference Budget. From Jan. 1, 1941, to Feb. 28, 1942, contributions to Brethren Service and relief totaled \$686.70. We are looking forward to the establishment of a seventy-five per cent Messenger club in the local church here.—Jack Buckle, Cumberland, Md., April 20.

**Green Hill.**—We met in council on April 5 with Eld. Walter Mahan in charge. On March 22 a workers' conference was held here. A bus brought thirty-five delegates and others came in cars. All churches on the Eastern Shore were represented. We are having a series of Bible studies on the first Sunday night of each month. A number of chapters of the New Testament are assigned to ten different groups and each group finds and reports the things we are told to do in their chapters. It has proved very interesting as well as instructive. On Mother's Day we plan to have services in the morning, a basket lunch, and a special program in the afternoon. Our spring love feast will be held on May 17. Bro. Paul Eby is our representative this year in the pulpit exchange. He brought the message at Denton, Md., on April 12. Bro. Joseph Rittenhouse brought the message here on the same day.—Mrs. Anna Bowe, Westover, Md., April 17.

**Manor.**—We met in council on March 28 with our elder, Bro. J. Rowland Reichard, in charge. Our spring love feast will be held on May 2 at 5 p. m. Our delegates to district meeting are Brethren Lawrence Long and Walter Green and Sister Ruth Otto. Bro. William Litten was elected church trustee. Bro. Reichard was unanimously re-elected elder for the coming year. On March 23 Bro. J. A. Buffenmyer of Alliance, Ohio, began a series of evangelistic meetings at this place, continuing until April 7. He delivered eighteen gospel messages and visited in fifty-nine different homes of members and friends in the community. As a result of these efforts four have been received into the church by baptism. We were glad to have Bro. Elmer Rowland and his family present at one of the meetings. We appreciated their contribution to the service by the rendition of several quartet numbers.—Naomi H. Coffman, Fairplay, Md., April 20.

**Woodberry.**—On the evening of Jan. 25 Mr. Alfred Hornick, organist of the Second English Lutheran church of Baltimore, gave a sacred organ recital on our new Estey electric organ. Jan. 30 the Juniata College choir gave an excellent program. Prof. C. L. Rowland and his splendid choir brought a real message in song. The women's work served a dinner for them in the basement of the church prior to the concert. Our pastor, Bro. C. H. Hinegardner, gave us an excellent series of special Lenten services centering around the theme of Jesus the Way of Life. March 8 Rev. Lewis of the Maryland Bible Society showed slides in the B.Y.P.D. and brought the evening message on The Bible. Each Wednesday evening we have our prayer hour. We are studying the Book of Revelation. March 26 the woman's work group had a missionary meeting at the parsonage. Our guest speaker was Miss Sylvia Oiness, who brought us a heart-searching message. Rev. William Horn, who is studying in the Eastern Baptist Theological Seminary, was with us over the Easter holidays. He brought enthusiasm and inspiration to our workers. Eld. I. N. H. Beahm was with us the evening of March 22. Good Friday was observed in a union devotional service at the Hampden Methodist church. Easter morning a special sunrise service was held at 7 a. m. at the stadium. It was a most impressive service. At 11 a. m. the Evangel choir presented an Easter cantata, The Resurrection Morn, to a large and appreciative audience. At 8 p. m. the children of the Sunday school gave the program. The junior league meets each Sunday evening under the direction of Mrs. Luretha Taylor. On Wednesday evening the girls' club meets under the direction of Mrs. Emma Hannon and the boys' club is under the direction of Miss Philena Horn. These women are doing a fine piece of work with the children. Many new families coming to Baltimore to work have been coming to Woodberry and have found a real church home. New benches have been ordered for the church and we hope to have them installed shortly. On April 26 we will have our annual spring love feast.—Mrs. William T. Horn, Baltimore, Md., April 12.

### Michigan

**Grand Rapids.**—Several months have passed since we made our last report, but the people have been busy. During this time the ladies have made several comforters, besides sewing for the Red Cross and also for relief. Instead of holding bake sales, as we planned, we each gave of our means and made up the money

without all the extra work. During Holy Week a series of evangelistic meetings were held which were very well attended. Four young people were baptized and several others plan to be baptized later. On Easter morning the church was decorated with flowers and palms. A service was held at sunrise, followed by an Easter breakfast. The young people arranged and conducted this service. At 10 o'clock the church was well filled when a dedication service for babies was held. Our choir of ladies' voices presented a beautiful anthem; this was followed by an inspiring sermon by Bro. Homer Kiracofe. He was with us for the Holy Week meetings and all enjoyed his presence as well as the sermons. On April 12 the Grand Rapids young people were hosts to the B. Y. P. D. from several of the Brethren churches in southwestern Michigan. The evening service consisted of a musical program. We hope and pray that our church debt may be met in June. Our pastor, Bro. H. S. Chambers, has been very busy in the work of the church.—Mrs. Myrtle Sidnam, Grand Rapids, Mich., April 20.

**Pontiac.**—We had a week of very interesting sermons and chalk talks by Bro. Medford Neher of Ohio. He was with us March 9 to 15. His sermons were based on Biblical characters and on the life of Jesus. The church met in council March 19. Bro. L. W. Shafer of Durand, former pastor of Muskegon church, was elected as our new pastor. Bro. Shafer and wife began their ministry with us on April 15, at which time we had an old-fashioned all-day communion. We had Sunday school and preaching followed by a basket lunch at noon. We had baptismal services in the afternoon and the love feast and communion at 6 p. m. About fifty-five members were present. Bro. Hugh Warstler held a week of pre-Easter services at our church. His sermons were helpful and interesting. On Easter night one of the young married men came forward and accepted the Lord. We were very happy and knew our prayers were answered when this soul was won for Christ. In the near future Bro. Robert Ebey will be installed as a minister. He and his wife expect to attend Bethany Biblical Seminary in the fall. The church is having a summer pastor and is making plans for a daily vacation Bible school. At present three of our young men are away at camp. The ladies' aid is still doing Red Cross sewing.—Mrs. Allen Eby, Pontiac, Mich., April 21.

### Missouri

**Deepwater.**—We met in council on April 19 with our elder, James M. Mohler, in charge. Sunday-school officers for six months were elected, with Sister Gladys Dunning as superintendent. The church decided to have a series of meetings sometime this summer or early fall. The local ministerial board is to decide on the time and obtain an evangelist. The church and community enjoyed an egg roast in the grove by the church on Friday before Easter.—Mrs. W. R. Argabright, Deepwater, Mo., April 20.

**Peace Valley.**—We met in council on March 28 and decided to hold our spring love feast on May 16. There have been some improvements made at the church, such as painting, putting up screen doors, and screening the windows. We are planning to have a revival meeting some time during the summer. The young people of this district held their quarterly rally in the Peace Valley church on April 4, 5. There were four different churches represented: Cabool, Mountain Grove, Greenwood, and Broadwater. Sunrise services were held on Easter morning at Rev. Fred Bastin's home. The young people have decided to wait and have their next rally in July while in summer camp, because of the tire shortage.—Ethel Broyles, West Plains, Mo., April 17.

**Shoal Creek.**—The church met in council March 5. We decided to hold our love feast May 16. The young people's rally was held here March 21 and 22. We appreciated the help and presence of those who visited us from the other churches. Our attendance held up quite well during the winter. We have decided to secure the services of Brother and Sister B. M. Rollins to hold a meeting, starting the early part of July. We have material for a new covering for the church that we hope to put on in the near future. We are also planning for the district meeting to be held here in August.—Mrs. Wilbert Erisman, Fairview, Mo., April 13.

### Montana

**Poplar Valley.**—Our elder, Bro. Mark Emswiler, presided at our regular council on March 29. Some committees were appointed preparatory to entertaining the district meeting of North Dakota and Eastern Montana, to be held here in June. We also talked of possibilities and plans for remodeling our church building. Our aid made and sent two comforters, a sweater and two pairs of mittens to a C. P. S. camp. Field work has begun and some of our regular attendants and helpers have moved back to their farms.—Mrs. W. Glenn Swank, Poplar, Mont., April 17.

### Nebraska

**Afton.**—We listened with interest on Easter morning to our pastor, Bro. Wilber Hoover, as he brought us a message on The Answer to Our Fears. The approach to and delivery of the sermon were in keeping with the subject. In the evening we had a program suited to the day, in which the children and young people presented readings and musical numbers.—Emily D. Moore, Cambridge, Nebr., April 16.

### Ohio

**Beech Grove.**—On Jan. 31 we had the privilege of hearing Dr. Darrell Parker, returned missionary to China. We met in coun-



cil on March 31. Bro. E. S. Hollinger was elected delegate to Annual Conference. The delegate to district conference is Sister Virie Hollinger. Our pre-Easter services were well attended. Bro. Kenneth Hollinger from the Price's Creek church gave the message on Sunday and Tuesday evenings. On Wednesday evening Rev. Souders from the Hollansburg Christian church gave the address and on Monday evening Bro. Petry from the Cedar Grove church gave the address and also conducted our communion services on Thursday evening. The young people gave a play on Easter Sunday evening entitled Blessed Are Ye. It was well presented and well attended. On April 19 Brother and Sister John Grimley from Bethany Seminary were with us. Another of our church boys, E. Lowell Rife, has been called to camp; he is at Camp Lagro. Our church attendance has been very good.—Mrs. Charles Baker, New Madison, Ohio, April 19.

**Canton.**—On Jan. 23 we held our second church family supper, inviting as our special guests those who have recently come to worship with us. The penny-a-meal offering for relief has been well supported. Our Christmas offering amounted to \$365.30, two thirds being sent to the General Mission Board and one third to the Brethren Service Committee. On Jan. 25 the Gideon Bible Society presented a special program. On Feb. 1 Bro. Ira Moomaw showed pictures and gave us a very interesting talk on his work in India. The National Christian Mission came to Canton on Feb. 15 with Dr. E. Stanley Jones as the principal speaker. The seminars each afternoon were conducted by others of the group. Dr. Harold Case gave a splendid address to Sunday-school teachers and officers. A number of our people took advantage of this opportunity. Bro. Elmer Brumbaugh filled our pulpit one Sunday evening and gave a very interesting account of his work as chief probation officer of Portage County. On March 8 Bro. Dwight Horner, pastor of the Maple Avenue church, spoke to our young people's group on Home Building. March 9 to 22 Bro. Loren Bowman and wife of Virginia were with us in evangelistic services. Owing to bad weather and sickness the meetings were not as well attended as we had hoped. Easter morning the primary department delivered a short program, after which our pastor spoke to us on the subject, He Is Alive. In the evening the choir gave the cantata, The Resurrection Story. Our Easter offering amounted to \$130.75, to be used the same as the Christmas offering. We held our communion on Sunday, April 12, with good attendance. The young married people's class is making some improvements in the basement for the primary department of the Sunday school. Our women's work group has been making baby clothes to be used by the city visiting nurses, also a bundle was sent to relief. They are now making up material for Bethany hospital. Our pastor was chosen delegate to the Annual Conference. We have a 100 per cent Messenger club this year. Our Sunday-school and church attendance seems to be growing.—Cora B. Masters, Canton, Ohio, April 20.

**Eaton.**—Our revival meeting, with Bro. J. O. Winger, evangelist, was well attended. Ten were baptized, following the meeting on Easter Sunday afternoon and followed with the love feast at night. The ladies' aid have made sixty baby kimonos for relief work; also have sent a new supply of sheets, pillow slips, towels, toothpaste, and shaving cream for C. O. camps. We meet each Wednesday at the church to do sewing and quilting. Our music director, Mrs. Mable Rexrode, has organized a women's chorus, which meets every other Wednesday night at the church for practice. A boys' Pioneer Club has been organized with Stanley Earman in charge. Delegates to the district meeting are William Earman and Dennis McKee; alternates are Walter Denlinger and Jesse Brubaker. Our young people, especially the children, are enthusiastically buying the Brethren Service stamps and certificates. This year the children's department gave \$43.00 for missions. Our mother and daughter banquet will be held May 8, with Doris Earman in charge. Six teachers of our children attended the workers' meeting at West Milton on April 14. Again we have weekly prayer meetings at the church and feel that this will do much for the church and community.—Mrs. Willard Shafer, Eaton, Ohio, April 20.

**Lima.**—Our first quarterly council was held on March 3, at which time it was decided to floor the basement. This was done to give the primary department more room for their rapidly growing classes. During the week of Feb. 22 the Lima ministerial association sponsored a Christian mission. Mrs. Anna B. Mow, one of our own missionaries to India, was the daily speaker at one of the seminars. The mission was well attended by our members. On March 1 our guest speaker was Mrs. Mow. We greatly appreciated her week spent among us. In February our B. Y. P. D. reorganized and started their regular meetings. Our teachers and officers conduct monthly conferences, at which time they discuss the Sunday-school problems. These conferences are well attended. Brethren Claude Miller and D. G. Armentrout were our delegates to the district meeting at Marion. They returned with full and interesting reports. On Feb. 8, race relations Sunday, our pastor and Sunday-school superintendent exchanged places with the pastor and superintendent of the Second Baptist church. Recently the adult classes contributed money for clothing for relief. The ladies purchased and made up the material. Our annual mother and daughter banquet has been set for May 5. The program committee has selected The Old Fashioned Garden for the theme. Miss Hattie Joseph will be the guest speaker. Our pre-Easter services were exceptionally well attended and proved very fruitful. Seventeen members were added to our church enrollment either by letter or bap-

tism on Easter Sunday. Our members enjoyed a sunrise service and breakfast on Easter morning. The day's program included a consecration service for babies, and in the evening a cantata, Day of Triumph, was rendered by the full chorus directed by Bro. Earle Plaugher. Our love feast was held on April 12. It was well attended and its full spiritual meaning abides with us.—Ellen Vore, Lima, Ohio, April 17.

**Olivet.**—The interior of the church has quite a renewed appearance. The walls of the Sunday-school rooms have been painted, the floor of the auditorium and downstairs Sunday-school rooms refinished, and a new rug placed in the primary department worship room. The cabinet convened on Jan. 25. A service committee has been appointed and will meet weekly to discuss and solve problems pertaining to that phase of work. One letter of membership has been granted. Our yearly support for Bro. A. D. Helsner was paid in full. The ladies' aid held three all-day meetings with an average attendance of fifteen. They sent 207 articles of clothing to Philadelphia for relief. To one of our former pastors we gave seventy-five quarts of canned fruit, meat and vegetables. The men spent a day sawing and hauling wood to the church and parsonage. The B. Y. P. D. has organized a choir and meets each Sunday evening for rehearsal. Since the change of time we continue to have morning services at 9:30 and 10:30.—Mrs. Chloe De Rolph, Thornville, Ohio, April 21.

### Oregon

**Ashland.**—A group of our members recently attended the church at work conference at Myrtle Point. On March 15 the church met in quarterly council. One letter was received and one granted. One was received as an associate member on former baptism. The district board of administration was given permission to investigate the possibility of starting church work in Medford. Bro. E. J. Wine tendered his resignation as pastor to become effective Sept. 1, 1942. No action was taken by the church. The ladies' aid sent two packets to the Cascade Locks camp; we also have two comforters ready for the camp. The ladies in Medford sent one packet, a comforter, cookies, and some miscellaneous articles. The ladies' aid bought linoleum for the church kitchen floor. Our aid held a bazaar and food sale with proceeds of about \$30. On Easter morning at the worship hour a chorus of thirteen voices, with Bro. E. J. Wine as the reader, gave the cantata, Joseph of Arimathea; it was directed by Mrs. Marie Pence.—Mrs. B. M. Lininger, Ashland, Oregon, April 10.

**Grants Pass.**—On Palm Sunday our morning services were broadcast over radio station KUIN. During Holy Week we joined in the series of union services sponsored by the ministerial association, of which our pastor is president. On Easter Day our children gave a short program at the morning service, preceding the Easter program. April 12 was a special day for our congregation. A special offering amounting to \$102.80 was taken for the Brethren Service Committee. Seventeen were baptized at the special afternoon service; this was an immediate result of the three-month evangelistic efforts of our pastor and wife, during which time two different classes completed the study course, Preparing for Church Membership. One was also received by letter at the evening service. This was the largest single ingathering in the history of our congregation. The attendance at our love feast in the evening was the largest in years; several were present from neighboring congregations.—Teckla Olsen, Grants Pass, Oregon, April 13.

### Pennsylvania

**Akron.**—We met in council on March 17 with Eld. David Snader presiding. Delegates elected to district meeting are Mr. and Mrs. Elwood Shelly. Our delegate to Annual Meeting is Eld. Snader. It was decided to give the Easter offering to the General Board of Christian Education. Our love feast will be held on May 30 at 3 p. m.—Geo. B. Wolf, Akron, Pa., April 20.

**Fredericksburg.**—Two of our aged sisters have died since our last report. They are Sister Cordelia Edris, widow of one of our former ministers, and Sister Amanda Peiffer. Bro. Ammon Merkey is president of our young people's department and Sister Anna Lineweaver is president of our sisters' aid society. On Feb. 22 we held a Sunday-school and missionary program with timely discussions by some of our teachers, and a message by Franklin Painter of the Lebanon church. Our council meeting was held on March 2. Bro. Henry King brought us a worthwhile message on March 22. The interior of the Fredericksburg church has been refinished and papered and new curtains have been bought for the Sunday school. A dedicatory service was held at the Fredericksburg church with Bro. B. G. Stauffer of the Chiques congregation as the guest speaker. Our revival meetings began April 12 at the Fredericksburg house with Bro. Stauffer as the evangelist. Our delegates to the district meeting are John B. Lentz and Elmer Gibbel, and those for Annual Conference are I. W. Heisey and Ammon Merkey.—Mrs. Light M. Bomberger, Lebanon, Pa., April 18.

**Germantown.**—The work of our church has been progressing very nicely this quarter. Our men's quartet assisted Pastor Waltz in January in conducting a service at the Whosoever Gospel Mission. During the same month the women's work sponsored an illustrated lecture on the Goodwill Industries, an organization for the rehabilitation of men and women. They also conducted a prayer service on the world day of prayer with Miss Sayers as the speaker. On the last Sunday of the month Bro. Herman Landis, a missionary to Africa, spoke at our morning service.



He brought us a very helpful and inspiring message. Early in February the ladies' aid furnished the paint, and a number of volunteers painted the entire downstairs of the church. We certainly appreciate the helping hand of our aid. The men's Bible class sponsored a temperance lecture by Captain Killup. On Feb. 8 we were favored by having the Juniata College choir at both our evening and morning services. On Feb. 22 Rev. Wilkinson gave us two lectures and used his model of the City of Jerusalem to illustrate them. The Germantown high school a cappella choir assisted in our evening worship on March 22. Pastor Waltz preached an inspiring sermon at this service. Our Sunday school was well represented at the workers' conference held at the Oaks church annex on March 26. We had fine Easter programs with messages by Pastor Waltz. On April 5, at our young people's meeting, Benton Burrett of the First church spoke concerning his stay at Camp Kane. On the following Sunday night Bro. Burrett's mother showed us pictures in colors of Camp Kane. Both of these messages were very interesting and helpful. One young man has been baptized since our last report. It was decided to install Brethren Jacob Harley and Edward Ertel into the deacon's office for life. Brother and Sister Waltz were elected as delegates to Annual Conference. At our last council meeting a unanimous vote of confidence was given to Bro. Waltz for his splendid work as our elder and pastor. Appreciation was expressed to the various persons who made the papering of the mother church possible. Our love feast will be held on Sunday evening, May 10.—Myrna M. Kreider, Philadelphia, Pa., April 17.

**Maple Spring.**—In January a deputation team from Juniata College presented a very inspirational program in our church. On Feb. 22 an offering amounting to \$236 was taken for Civilian Public Service work. The last Sunday of each month is observed as missionary Sunday in our church, at which time a planned missionary program is presented and an offering lifted for peace and relief work. At the present time we are engaged in remodeling our entire church basement, where we have seven Sunday-school classrooms and a chapel where the children meet for their devotional exercises prior to the Sunday-school lesson period. A new two-car cement block garage at the parsonage is also in the process of being constructed. Our spring love feast will be held on May 17 at 6:30 p. m. It will be preceded by a week of pre-communion services conducted by Pastor J. M. Geary. One has been received by baptism and two by letter since our last report.—Mrs. J. M. Geary, Hollsopple, Pa., April 16.

**Marsh Creek.**—We met in council in the Gettysburg church on April 10 with Eld. W. G. Group presiding. Four letters of membership were received. A special service ordaining Brethren W. C. Hanawalt, John G. Miller, John M. Myers and W. A. Keeney to the eldership was very impressive. Brethren Edward K. Zeigler of York, Pa., and M. C. Valentine of Waynesboro, Pa., officiated at this service. On March 1 Bro. Galen Kilhefner and Oliver Foss were with us. Oliver Foss, a refugee, gave the message of the morning. On March 15 Bro. H. Stover Kulp was with us and gave an interesting message on the mission work in Africa. On Feb. 20 the women of our church joined with the women of the city in a world day of prayer program held in the St. James Lutheran church. Our love feast will be held on May 24.—Mrs. Walter Keeney, Gettysburg, Pa., April 16.

**Mt. Joy.**—Our pre-Easter services were held March 24—April 2 with our pastor, Bro. Blough, in charge. We had our spring communion on April 2 with many of our people in attendance. Eight were received by baptism as a result of the meeting. The

### Open Letter to Messenger Correspondents

The time and effort given by correspondents to the work of reporting news for their church paper is greatly appreciated. However, a few suggestions may make it easier for both those who send in the news and those who prepare it for publication in the Gospel Messenger. Please note that—

1. Matter intended for the Messenger should be addressed to the paper rather than to an individual.
2. Be sure to give the name of your church. Write names legibly and recheck figures.
3. Report news promptly and briefly, rather than stale items at long intervals.
4. When a writer is not the regular correspondent, be sure to check with this person in order to prevent duplication and confusion in reporting.
5. Endeavor to report news you think will be of more than purely local interest.
6. Write plainly and on one side of the paper. If your copy is typewritten, be sure to double space. Leave generous margins.
7. When in doubt as to how to prepare matter for publication, look up how similar matter is printed in the Messenger.

Yours fraternally,

GOSPEL MESSENGER.

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A scientific and wholesome treatment of such vital problems of youth as: Forming Friendships, Choosing a Mate, Courtship, Engagement, Entering Upon Marriage. Parents and pastors as well as young people should have this book.

women's work has been holding regular sewing sessions and conducted a bazaar and bake sale in Mt. Pleasant on April 4, which was very successful. Our regular services are being very well attended and our Sunday evening meetings are increasing in enthusiasm. We have a Christian Workers' meeting for adults; the B. Y. P. D., which underwent some reorganization lately; and a children's department, which hopes to be able to lead the children into a better conception of worship. Our people have been contributing very well to the service fund, and interest has been aroused in the junior congregation by way of the dollar stamp books. For March they contributed \$1.50 to the fund and already have nearly as much for April. The children are very enthusiastic over this new method of giving. An Easter sunrise service was held at the top of the mountain at Southerwood where a union Sunday school is located. A few of our members have been working there as teachers on Sunday afternoons. On Easter Sunday evening the B. Y. P. D. presented a program, The Challenge of the Cross, under the direction of Mrs. Blough. Our church met in council on April 7 with Bro. Brougner in charge. Among many things it was decided to buy paint for the outside of the church building to be put on when the parsonage paint is applied. The money has been given for paint for the church floor. Our regular Wednesday evening prayer meetings are still being held and we have been studying the Book of Romans. On April 8, after prayer meeting, a surprise celebration was held in honor of Brother and Sister Blough's wedding anniversary, which was April 7.—Pearl Euher, Mt. Pleasant, Pa., April 9.

**Mountville.**—Our regular quarterly council meeting was held March 11. Reports from the various organizations of the church and Sunday school were very encouraging. Both the senior and the junior aid society have sent packets to Camp Kane. Sister Anna Crumacker, missionary to China, was with us March 29 at Mountville in the morning and at Manor in the evening and spoke in the interest of missions. An offering of \$51 was given for missions. Our love feast is planned for May 16, 17. Sunday evening, May 17, an evangelistic effort, with Bro. Phares Forney as the evangelist, will be opened at Manor. The B. Y. P. D. of the Chiques district will render a program April 12 at Mountville.—Florence K. Herr, Millersville, Pa., April 13.

**Palmyra.**—Our revival, conducted by Bro. Galen Blough, was well attended; his sermons were inspiring and instructive. There was special music each night by our own as well as neighboring churches. Sister Blough and several other members of their family were with us over the last Sunday of the meetings. As an immediate result eighteen souls decided for Christ and these were received into the church by baptism. Our Thanksgiving Day services were an inspiration to all who were present. Our custom has been for years for each one of our home ministers to give a short message after which opportunity is extended to the laity to give expression of things they are thankful for. This is always a very rich, inspiring service. On the evening of Dec. 11 a mothers and daughters meeting was held with a covered dish banquet. The theme for the meeting was Bells. On Dec. 14 the student volunteers of Elizabethtown College gave a program. On Sunday afternoon, Dec. 21, our church had charge of the services at the Lebanon County home; we also furnished a small box of candy and fruit, etc., for each guest at the home, which they greatly appreciated. On Dec. 17, the time for our regular prayer meeting, the church had planned a surprise for our elder and wife, Brother and Sister Carper, it being the twenty-fifth anniversary of their wedding. A program was arranged, Bro. R. W. Schlosser being the guest speaker. Brethren Zug and Garber also gave short talks as well as representatives from various departments of the church. The men's chorus sang. A handsome Dream Lounge chair, a three-way floor lamp and a fine silver tray were presented to them. The Christmas program was given by the primary, junior and intermediate departments of the Sunday school. The B. Y. P. D. had a social in their room on Christmas Eve and later in the evening went caroling. On Dec. 31 we had our quarterly council. It was decided then to put a piano in the B. Y. P. D. room. There was a short intermission after which the service of song and fellowship continued, closing with a devotional service as 1941 closed and the new year was ushered in. The men of the church have again succeeded in placing the Messenger in one hundred per cent of the homes of the church. On



Jan. 11 Bro. Herman Landis, a missionary to Africa, spoke both morning and evening about some of his experiences in the Dark Continent. A number of our people attended the young people's fellowship at Elizabethtown College on Jan. 25 and the Bible institute the following week. Feb. 8 Bro. A. C. Baugher conducted a Bible institute here in the church. Feb. 20 some of our sisters had part in the world day of prayer which was held in the Second United Brethren church of our town. March 22 the Elizabethtown College choir rendered a program. Also in March a mothers and daughters meeting was held, at which Sister A. C. Baugher was the speaker. On Good Friday Eld. F. S. Carper had part in the service from 12 to 3 o'clock in the Lutheran church in town. Our Passion Week services were well attended. Bro. Carper preached each night except two when Brethren Herman Heisey of Harrisburg and J. Herbert Miller of Hershey each preached. Five accepted Christ as their Savior and were baptized at the Easter morning service. On Easter Sunday our church, with the adjoining congregations, united in a sunrise service at the Spring Creek cemetery. Our quarterly council convened April 1. Annual Meeting delegates are F. S. Carper and W. F. Garber. Reports from the various departments were read and approved. The writer was appointed Messenger correspondent. Two letters from Eld. J. F. Graybill of Sweden were read. During the past month we received the new hymnals and had new book-racks placed on the pews. Our aid society is very busy, having an all-day meeting every month and a half day once a week. We sent four kits to Camp Kane, two before Christmas and two recently. We have nine of our boys in camps and training centers.—Mrs. Moses Groy, Palmyra, Pa., April 13.

**Pleasant Hill.**—In January our pastor, Bro. A. L. Rummel, delivered a series of sermons on the Ten Commandments. A committee has been organized this month to care for those in need of help in our congregation. At a special council on Feb. 17 we elected Bro. A. L. Rummel as full-time pastor. On March 15 our pastor preached on Religious Freedom. He also gave a short talk on our church camps. Certificates were given to quite a few members who had contributed \$5 and more to Brethren Service. Cash rally day was on March 29. The offering amounted to \$286.75, which will be used to make a number of improvements in the church basement. The male chorus has been rendering special numbers at revival services in quite a few churches in the Johnstown area. A delegation from our church attended pre-Easter services at the Tire Hill church March 31. Pre-Easter services were held at our church on April 1. The love feast and communion was well attended on April 2. Easter sunrise services were conducted by our young people. The morning services

were in charge of the choir and male chorus. Our pastor's wife, Sister Rummel, has been ill since early in December; we were glad to see her at the services on Easter. Our regular quarterly council meeting was held April 10 with Eld. John Ellis presiding. Bro. A. L. Rummel was chosen delegate to Annual Conference. Following the business session installation services were held to install Bro. Rummel as our pastor. Bro. Charles Blough, Bro. W. K. Kulp and Bro. John Ellis were in charge of these services. Our newly elected deacons and their wives were also installed. Our Brethren Service offering for the year was \$407.57, and our offering to missions was \$458.53.—Mrs. Ordo Pletcher, Johnstown, Pa., April 13.

**Rummel.**—We observed the week of prayer by having two meetings in our church and attending two meetings in our neighboring church. On Feb. 8 the rally for circuit number one of the B. Y. P. D. was held in the evening and a very good program was rendered. On Feb. 15 five young men from Camp Kane gave us a splendid program. They had charge of the morning services, which consisted of devotions, special music and a talk on the camp. To show our appreciation for this fine program a special offering of \$31.15 was lifted after the church service and presented to the boys. On Feb. 19 the young people held a farewell party at the parsonage for Bro. Roy Hitschew, who left for Camp Kane on Feb. 20. March 8-13 Dr. John T. Morris and wife gave six illustrated lectures on Archaeology in Bible Lands. These pictures and information come directly from the archaeological departments of the universities of America and Europe and revealed startling discoveries made by digging up the old cities mentioned in the Bible. We had a very good attendance at each lecture. Our young people sent \$8 to Camp Kane, which is enough money to buy devotional readings for each young man for a period of three months. They presented a series of messages on the Seven Sayings of the Cross at their meetings. They participated in the Easter sunrise service at the Berkey church. The ladies' aid held ten all-day meetings this past quarter. They have been doing some sewing for the Red Cross, besides their usual work. They recently purchased carpeting for the church. On March 22, in the absence of our pastor, Bro. C. S. Knavel brought the morning message and Bro. Glenn Mitchell of the United Brethren church of Windber the evening message. Since our last report one young man was welcomed into our fellowship by baptism. We had four pre-Easter messages brought by our pastor, Bro. Kulp. Our offerings have been fair this past quarter despite the fact that our attendance had dropped considerably because of the measles and chicken pox epidemic. Our attendance is gradually increasing again. Our communion will

## Announcements . . .

**ANNUAL CONFERENCE**  
Asheville, N. C., June 10-16.

**DISTRICT MEETINGS**  
North Dakota and Eastern  
Montana—Poplar Valley,  
Mont., June 25-28.

### LOVE FEASTS

#### Arkansas

May 9, New Hope.

#### California

May 10, La Verne.  
May 15, Raisin City.

**Idaho**  
June 7, 7:30 pm, Nezperce.

#### Illinois

May 9, Allison Prairie.  
May 17, 7 pm, Sterling.  
May 18, 8 pm, Lena.  
June 7, 7 pm, Cherry Grove.  
June 7, 7:30 pm., Oak Grove.

#### Indiana

May 9, Bethany.  
May 9, 7:30 pm, Beech Grove.  
May 9, 7:30 pm, Buck Creek.  
May 9, 8 pm, Roann.  
May 10, Pleasant Hill.  
May 10, 7:30 pm, Rossville.  
May 16, Burnettville.  
May 16, New Hope.  
May 16, 7:30 pm, Upper Fall Creek.  
May 17, Blue River.  
May 17, 8 pm, Cedar Creek.  
May 21, 8 pm, Pleasant Valley.  
May 23, 7:30 pm, Middletown.  
May 23, 7:45 pm, Elkhart Valley.  
May 30, 8 pm, Mt. Pleasant.  
June 4, Baugo.  
June 6, 8 pm, Camp Creek.

June 6, 8 pm, Pipe Creek.  
June 8, West Manchester.

#### Iowa

May 26, 8 pm, Libertyville.  
June 7, 7:30 pm, Brooklyn.

#### Maryland

May 9, 6 pm, Brownsville.  
May 10, 6:30 pm, Monocacy.  
May 10, 7 pm, Locust Grove.  
May 16, 2 pm, Broadfording.  
May 16, 4 pm, Beaver Creek.  
May 17, Green Hill.  
May 17, Peach Blossom.  
May 17, 6 pm, Pleasant View.  
May 17, 6:30 pm, Westminster.  
May 17, 7:30 pm, Beaver Dam.  
May 23, 7 pm, Pleasant Hill.  
May 24, 6:30 pm, Meadow Branch.

#### Michigan

May 16, 8 pm, Muskegon.  
June 7, 8 pm, Shepherd.

#### Missouri

May 16, Peace Valley.  
May 16, Shoal Creek.  
May 26, Mountain Grove.

#### Nebraska

May 24, Bethel.

#### New Jersey

May 17, Amwell.

#### Ohio

May 16, 7:30 pm, Bear Creek.  
May 16, 8 pm, Middle District.  
May 31, East Chippewa.  
June 6, Poplar Ridge.  
June 7, 8 pm, Eversole.  
June 21, 8 pm, West Alexandria.

#### Oregon

May 16, 7:30 pm, Mabel.

#### Pennsylvania

May 9, 2 pm, Indian Creek.  
May 9, 2 pm, and May 10, Midway.  
May 9, 10, Annville.  
May 9, 10, 10:30 am, Hade church, Falling Spring congregation.  
May 9, 10, 1:30 pm, Richland.  
May 10, Ephrata.  
May 10, Germantown, Philadelphia.  
May 10, Shamokin.  
May 10, 2 pm, East Fairview.  
May 10, 2 pm, Spring Grove at Kemper house.  
May 10, 7 pm, Brothersvalley at Brotherton.  
May 10, 7 pm, Plum Creek.  
May 10, 7 pm, Snake Spring Valley.  
May 16, 1:30 pm, Conestoga congregation, Bareville.  
May 16, 6:30 pm, Pine Glen.  
May 16, 7:30 pm, Buffalo.  
May 16, 17, 10 am, Back Creek, Upton house.  
May 16, 17, Mountville.  
May 16, 17, 10 am, Big Swatara, Hanoverdale house.  
May 16, 17, 1:30 pm, Heidelberg.  
May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.  
May 17, Newville.  
May 17, 6:30 pm, Maple Spring.  
May 17, Koontz.  
May 17, Salunga house.  
May 17, 2 pm, Maiden Creek.  
May 17, 5 pm, Harrisburg.  
May 17, 6 pm, New Fairview.  
May 17, 7 pm, Ambler.  
May 17, 7 pm, Madison Ave., York.  
May 17, 7:30 pm, Beachdale.

May 19, 20, Mohler church, Springville congregation.  
May 20, 21, Greentree house, West Greentree congregation.  
May 20, 21, 1:30 pm, Graybill house, White Oak congregation.  
May 23, 24, 10 am, Fredericksburg, Meyers house.  
May 24, Bermudian, Lower Conewago.  
May 24, 10:15 am, Shrewsbury.  
May 24, 2:30 pm, Marsh Creek.  
May 24, 5 pm, Carlisle.  
May 24, 7 pm, Springfield.  
May 26, 27, 10 am, Chiques, Chiques house.  
May 27, 28, 10 am, West Conestoga, Middle Creek house.  
May 30, 1:30 pm, Welsh Run.  
May 30, 3 pm, Akron.  
May 30, 31, 10 am, Antietam, Price's.  
May 30, 31, 10 am, Upper Codorus, Black Rock.  
May 31, 10:15 am, Codorus.  
May 31, 6:45 pm, Ridge, Fogelsanger house.  
June 3, 4, 1:30 pm, Kreider house, White Oak congregation.  
June 6, Mingo.  
June 6, 2 and 7 pm, Mechanic Grove.  
June 7, 6:30 pm, Middle Creek.  
June 7, 7:30 pm, Maple Glen.  
June 14, 7 pm, Yellow Creek at Bethel house.

#### Virginia

May 10, 8 pm, Linville Creek at Cedar Run.  
May 17, 7 pm, Garber, Cook's Creek.  
May 17, 8 pm, Unity at Bethel.  
June 6, 6 pm, Lower Union, Locust Grove.



be held on Sunday evening, May 3. On Easter Sunday we had a mixed program in the evening, given by the Sunday school.—Mrs. Alton Statler, Windber, Pa., April 17.

**Salisbury.**—We met in council on April 12, at which time it was decided to hold an election for deacons in the near future. J. W. Newman was elected as church trustee to fill the unexpired term of Fay Oester, who moved out of the congregation. Herman Hartman accepted the janitorship of the church. The matter of a home-coming service was discussed and left for final decision at a later date. Union services were held in each of the four churches in Salisbury during Holy Week. A cantata rendered at the Church of the Brethren on Thursday night of that week was well rendered and well attended. It was under the direction of the pastor, A. Jay Replogle. Our love feast was held on Easter Sunday evening. We are glad to report that we have a one hundred per cent Messenger club.—Mrs. P. S. Davis, Springs, Pa., April 18.

**Shade Creek, Berkey.**—A special council meeting was held on March 23, at which time Bro. Berkey Knavel and wife were installed into the second degree of the ministry. A farewell party was held on March 27 for our pastor, Bro. J. F. Graham, and his family, who left us to accept a call to the Middle Valley church at Myersville, Md. They were presented with several gifts, including a Mixmaster and a purse. The pastor and his family were faithful Christian workers and will be missed by everyone here. A very large audience was present to hear Bro. Graham's farewell sermon on March 29. The men of the church are completing a remodeling project in the church basement, and the women are holding weekly quilting sessions. The Scalp Level Church of the Brethren choir rendered an Easter program here on April 2. A chorus composed of young people of the Berkey and Windber churches presented a cantata entitled Easter Sunrise, in the Scalp Level, Windber and Gahagen churches during the Easter season. The young people of circuit number one sponsored an Easter sunrise service which was held in our church. Rev. H. G. Paul, pastor of the First Evangelical church in Windber, gave a very inspiring talk at this time to a full house. Other numbers on the program included devotions, a reading, and group singing. The children of the church had charge of the regular Sunday morning service on Easter and the young people presented a play, The Way of Life, on Easter Sunday evening. The young people's chorus sang recently at the Old Folks' Home in Scalp Level in honor of one of Berkey's oldest members, Bro. Josiah Blough, who was celebrating his birthday anniversary. The chorus presented short programs on April 19 in the homes of three elderly church members who are confined indoors. The regular spring love feast and communion service for members of the congregation will be held on Sunday evening, May 3, in the Berkey house.—Richard Speicher, Windber, Pa., April 19.

**Tire Hill.**—Some time ago our church bought a fine parsonage which we are living in and enjoy immensely. We had a sunrise service on Easter morning with a fine crowd and a good program. In the evening we had a well-rendered program, given by the children, which was inspiring and enjoyed by a good audience. We had our quarterly business meeting on April 5. Our associate elder, Bro. Homer C. Hess, presided. We decided not to send a delegate to our Annual Conference, but to send that money for missions. We observed Juniata Day at our church. Bro. Earl Snader, a representative from the college, brought us a splendid message which we trust will make us all have a warmer feeling toward our Christian colleges. Our love feast will be held on May 3 at 7 p. m.—William H. Rummel, Johnstown, Pa., April 20.

**Waynesboro.**—Our young people had charge of the evening service on Feb. 15 when Oliver Foss, a German refugee who is attending Elizabethtown College, was the speaker. At a morning and afternoon session on Feb. 26 our women's work presented, in the form of a radio broadcast, a review of the study book, The Seed and the Soil. On the afternoon of March 8 the a cappella choir of Juniata College, under the direction of Prof. Charles L. Rowland, presented a program of sacred music to a large and appreciative audience. Our love feast and communion service was held on April 2 with Pastor George L. Detweiler officiating. He was assisted by Brethren C. R. Oellig, W. C. Wertz, H. C. Muck and Earl Snader of our local congregation. The theme for the service was The Living Presence. Some of our people attended the three-hour union service on Good Friday which was sponsored by our local ministerium. We had a large attendance at both the Sunday-school and morning worship service on Easter. Our junior choir, composed of thirty boys and girls, assisted in the worship service. In the afternoon our church choir effectively presented the beautiful sacred cantata, Olivet to Calvary, under the direction of Prof. Charles M. Cassel of Hagerstown, Md. At our recent church business meeting it was decided to have Bro. John Weaver of Bethany Biblical Seminary to serve our church as assistant pastor during the summer months. Bro. George L. Detweiler and wife were elected as our delegates to Annual Conference. It was announced that the one hundred per cent Gospel Messenger club plan will become effective in our congregation about May 1. Since our last report ten have been received into our church by baptism.—Sudie M. Wingert, Waynesboro, Pa., April 15.

**Welsh Run** church met in council April 11 with Eld. Wm. Hunsberger presiding. Our delegates to district meeting are Brethren M. P. Hunsberger and Joseph Long. The delegate to Annual Meeting is Bro. C. W. Hunsberger. We elected Bro. Joseph Long trustee and Bro. Clyde Shipp Sunday-school superintendent for another year. We chose Bro. Milton Hershey of Manheim, Pa.,

to hold a two weeks' series of meetings commencing May 17 and closing with the love feast on May 30 at 1:30 p. m. In January we lifted an offering of \$100 for Chinese relief and \$50 for worldwide relief.—John D. Martin, Mercersburg, Pa., April 13.

**White Oak.**—In November Bro. Reuel B. Pritchett from Tennessee was with us two weeks and preached seventeen Spirit-filled sermons. As a result of these meetings eleven were baptized. In December Bro. Hiram E. Kaylor from the West Greentree congregation brought us a fine missionary message. Bro. Clyde Weaver from East Petersburg was with us at the Manheim house Feb. 15 and preached a temperance sermon that was much appreciated. We closed our revival meetings at the Manheim house recently, where Bro. Emra T. Fike from West Virginia labored with us for two weeks. We enjoyed his gospel messages very much and felt strengthened. One accepted Christ. At our spring council meeting the church decided to send Brethren C. W. Gible, Ollie Hevener, J. H. Cassel and Milton Hershey as delegates to our district meeting, and C. W. Gible and Milton Hershey as delegates to Annual Conference.—Milton Hershey, Manheim, Pa., April 13.

## Tennessee

**Johnson City.**—Some of our women have been meeting with the Red Cross to sew for relief. On the first Sunday in March Bro. A. Stauffer Curry of Bridgewater, Va., preached for us in the morning and Bro. John P. Bowman of Detroit, Mich., preached in the evening. On Feb. 22 we, with some from our neighbor churches, spent the evening worship hour together singing the old-time songs. It was an enjoyable time for all. Our pre-Easter services began on March 29 and closed on April 2 with a love feast. Our pastor, Bro. J. C. Wine, brought a message each evening and showed slides of some great Bible paintings. During these services two were received by baptism and one by letter. The pastor and a group of young people recently gave a worship program at the old folks' county home, which seemed to be enjoyed very much by the residents. We hope a number of our folks can attend Annual Conference; we are about ninety miles from Asheville, N. C.—Minnie White Range, Jonesboro, Tenn., April 17.

## Texas

**Waka.**—During the week of Feb. 9 Bro. Ora Huston of Oklahoma City held evangelistic services at our church. Two were baptized and two accepted associate membership. Seventeen young people from our church attended the sectional conference held at Clovis, N. Mex., March 27-29. Victory Through Christ was the theme of the meeting. Reports of it were given on the evening of April 5. Everyone who went was greatly inspired and is now looking forward with great interest to camp this

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summer. The B. Y. P. D. is thinking about arranging a special room for its meetings. They decided to have a Brethren Service cup; they are studying the New Testament. The adult class, The Builders, are studying the Bible and are having a contest. Sick-ness has kept down our attendance at church. The women's work is planning a birthday supper to be held at the church the last of April. The parsonage will be completed before long; work and material are still being donated.—Darlene Teater, Waka, Texas, April 7.

### Virginia

**Bethlehem.**—The women are very active in their work, with Mrs. C. J. Flora as president. Their gift for the national project was \$40. The theme for their worship service during the spring months is Enriching Home Life. Recently the B. Y. P. D. distributed the Brethren Service stamp cards among their group and others who are interested. This project is progressing nicely. We have been having some very worth-while and interesting meetings on Christian Patriotism. Bro. Guy Wampler met with our young people in January and gave an interesting survey of what is being done in our church program to help carry on Christianity in this great world conflict. The junior league is doing its part in the church program. Our quarterly church council met at the Bethlehem church on March 15 with a good attendance. Our revival meeting will be held at the Monte Vista church this summer. Brethren N. C. Peters and E. S. Bowman were elected as delegates to Annual Conference. Bro. E. S. Bowman gave an inspiring Easter message. On Easter Sunday evening the young people gave an Easter program. Several of our young people and older ones are attending the first-aid and home-nursing classes sponsored by our four churches in the county.—Virgie Bowman, Boone Mill, Va., April 16.

**Brick.**—Since our last report Bro. Horace Spangler of Roanoke conducted our series of meetings. Nine were baptized and received into the fellowship of the church. We met in council on March 15 with our elder, J. B. Peters, presiding. The various boards and committees gave interesting reports of their work. The ministerial board reported that Brethren J. B. Peters and G. W. Bowman of Boone Mill will direct the morning worship on the second Sunday, and our local boys, who are attending Bridge-water College, on the fourth Sunday. The ladies' aid has been quite active this winter, having a number of all-day meetings in the homes. They recently sent two packets to the boys in our service camps. Several of our young people are attending the classes in home nursing and first aid at the Antioch church each week. We are contributing to the Brethren service work and to missions regularly. Our Achievement Offering was received on Feb. 22. We have the seventy-five per cent Messenger club again

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**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED

Elgin, Illinois

this year. The juniors, intermediates and young people gave an Easter program.—Sylvia Flora, Rocky Mount, Va., April 13.

**Emanuel.**—Our Sunday school with Carl Zimmerman as superintendent is growing in interest and attendance. A special worship program has been planned for each Sunday of the month throughout the year. Bro. I. J. Garber and family have been with us for one year. We feel they have been a great help in many ways, and we hope they can be with us for many more years. The church as a whole seems to have taken on new life and interest. Bro. C. A. Click is our congregational di-

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rector of Civilian Public Service. An offering is received each fourth Sunday for this work. The Sangerville congregation has contributed \$897.72 this past year for the peace program. The men's work of the Sangerville congregation has reorganized with W. W. Cox, director. Each of the three churches has its individual organization with Paul Miller, president of Briery Branch, Ralph Miller, president of Sangerville and Minor Zimmerman, president of Emanuel. The Emanuel aid society reorganized the first of the year. The president is Mrs. W. W. Cox and the writer is Messenger correspondent. The aid has contributed five comforters and one kit to the C. P. S. camps and sent clothing for relief. The Sangerville-Emanuel B. Y. P. D. is going along nicely under the leadership of Vellin Michael. Bro. I. J. Garber is our adult adviser. We have taken programs to several neighboring churches and we are looking forward to some return programs. Bro. L. S. Miller of Harrisonburg, Va., gave an interesting illustrated temperance lecture on March 8 at the Sangerville church. The colored children of the Bridgewater public school gave a musical program on March 29. The annual B. Y. P. D. banquet was enjoyed by a large group at the Sangerville church on April 8. Bro. M. L. Wagner, pastor of the Valley church, was the speaker. Special music was furnished by the Clover Hill male quartet. The communion service is set for May 3 at the Sangerville church. The revival services for Sangerville-Emanuel churches will be held at the Emanuel church beginning May 4 with Bro. Ernest Muntzing as evangelist.—Frances Cox, Mt. Solon, Va., April 13.

### Washington

**Olympia.**—The young people installed new lights in the church. The ladies' aid sponsored the remodeling of the church kitchen, another good addition in the improvements to our church house. Our aid has made six kits for the boys in the C. P. S. camp at Cascade Locks, Oregon, and are preparing to outfit more soon. On Feb. 1 Bro. Wang Tung spoke for us in the morning service; in the evening he answered questions from the audience for a part of the time during the worship hour. Mrs. Laurie Kingery entertained with a Chinese dinner at a downtown restaurant on Sunday afternoon with Bro. Wang as the special guest; other guests were our pastor, Bro. Bollinger, Mrs. Helen Vannoy, and the Sunday evening group of junior boys and girls. The world day of prayer was observed in our church. This was a day of inspiration to all. There was a record crowd for this special day in our city, with twenty or more denominations being repre-

sented. Our women served luncheon at noon. A returned missionary to Tibet was the guest speaker in the afternoon. Feb. 27—March 1 Brethren Paul Longenecker and Clement Bontrager were with us as instructors in a School of Christian Living. Bro. Bontrager conducted classes on the subject of peace, while Bro. Longenecker had classes using worship as their topic. On March 1 Bro. Bontrager brought the morning message; a basket dinner was served at the church during the noon hour. Immediately following the afternoon classes the young adults, with Brethren Bontrager and Longenecker as guests, met in the home of Brother and Sister E. J. Michael for a fellowship dinner, under the direction of Mrs. Laurie Kingery. In the evening, just preceding the worship hour, Bro. Longenecker showed pictures of some of the former leaders and their wives of our churches in this state. Several have gone to their reward, but to us who remain it is a great privilege to enjoy the fruits of their labors. Bro. Longenecker brought the evening message. On the evening of March 13 a fellowship missionary dinner was served at the church. Three tables were arranged to represent each of our three mission fields—India, Africa and China. A miscellaneous program was given, being climaxed by an interesting talk given by Miss Elizabeth Kintner, whom our church has had the privilege of having with us this winter. Our women's Bible study group has resumed its monthly meetings again this year. They meet in different homes on the third Friday of each month.—Rachel Michael, Olympia, Wash., April 8.

### Wisconsin

**Rice Lake.**—The church met in council the forepart of March with our pastor presiding. All business conducted showed a bright outlook for the future of the church. On March 22 baptism was administered to one by our pastor. By a free-will offering on the part of some of our members we were able to get new songbooks in time for Easter services. The books were much needed and are enjoyed by all. Starting on Sunday evening, March 29, and continuing each evening including Wednesday, our pastor brought a message. On Thursday evening we held our spring communion service with twenty-eight surrounding the Lord's table. Bro. Bryan officiated. On April 19 we had the pleasure of enjoying a church service rich in the hearts of those who serve: one young brother led in prayer, his wife led the singing, another young sister read the Scripture and another young brother brought the message.—George M. Hineline, Rice Lake, Wis., April 21.

## Millions like these have never been to Sunday school!

**THROUGHOUT** the United States today there are innocents like these who have never heard the story of Jesus; 17 million children of school age who have never had any religious contact! To correct such an appalling condition is a gigantic task and one that can only be delegated to a unified program of the churches. Your church and your publishing house have a oneness of purpose in the furtherance of Christian education which is helped or hindered in direct proportion to your cooperation with your official publishing agency. Every time you order lesson materials from your own publishing house you place additional funds at the disposal of a non-commercial religious institution which is primarily interested in Christian teaching. Help your church group to conserve and concentrate its resources toward a more efficient and widespread enlistment of unreached children. Purchase from your recognized publishing house.



*This is a joint message from twenty-eight members of the Publishers Section of the International Council of Religious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses.*



**Action!** If you will write to Publishers Section, P. O. Box 67, Chicago, Illinois, giving your name, address, national church affiliation, and office, you will be sent full details and prices of your own official publications.



# GOSPEL MESSENGER

VOLUME 91

MAY 16, 1942

NUMBER 20



THE CITY OF ASHEVILLE FROM BEAUCATCHER MOUNTAIN

Courtesy Miller Printing Company, Asheville, N. C.

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# Around the World...

"If cocktail parties would win the war," said Senator Bone recently, "the national capital would have it won."

A ban on liquor during wartime was urged in a resolution adopted by the Texas Disciples of Christ state convention in a recent conference.

In the United States there are approximately six men inebriates to one woman; in England, two to one; in Switzerland, 12 to one; and in Norway, 23 to one.

In Pennsylvania state liquor stores sold \$107,709,018 worth of wines and liquors in 1941, shattering all records since Pennsylvania established its monopoly eight years ago.

According to a recent ruling by the alcoholic beverages commission of Indiana no sign advertising alcoholic liquors may be placed within 200 feet of any church in that state.

A resolution protesting the government's action in permitting sale of new tires to brewers for use of delivery trucks was adopted by the Wyoming conference of the Methodist church in Pennsylvania.

The sale of cigarettes on the campus of the University of Maryland has been banned by President H. C. Byrd. He says they are "worse than liquor." The order does not prohibit smoking on the campus.

While most states require by law instruction concerning alcohol and its effects, a government agency discovered upon examination that eight of ten health education textbooks offer less than ten pages on the subject.

The people of Philadelphia spent in 1938 for intoxicating liquors (bootleg not included) \$82,000,000, an average for every man, woman and child of \$42. At the same time, \$28,233,000 was spent for the public schools of that city.



Courtesy United Stewardship Council

The Sheppard Bill, Senate Bill 860, introduced by the late Senator Morris Sheppard of Texas, Feb. 13, 1941, is still on the calendar. If passed, the bill would grant power to the secretaries of war and navy to prohibit the sale of alcoholic liquors, including beer, ale and wine, at or within any military camp, base, etc., and at such reasonable distances as the secretaries might determine. The bill has been kept alive by Senator W. Lee O'Daniel of Texas, who, on Jan. 16, 1942, addressed the senate in honor of the late Senator Sheppard and requested consent for consideration of the bill. Petitions asking for the passage of the bill are received weekly, but at the date of writing it has not been brought out for reconsideration.

Some scattering petitions are also being received for either suspension of manufacture of beverage alcohol, or a ban on the sale of alcoholic beverages during the emergency.

There are seven bills in the House also which relate to the general situation regarding alcohol beverages. H. R. 4,000, the companion bill to S. 860; H. R. 3,371, introduced by Representative Edward H. Rees of Kansas, which would re-enact the 1917 legislation just as it was; and H. R. 3,746, introduced by Representative Sam. M. Russell of Texas, which would prohibit the sale to men in uniform. Representative Rees spoke in behalf of his bill on March 30.

Bibles and Testaments closed with slide fasteners are held exempt from the drastic limitation order on zippers issued by the war production board.

Clergy and schools in Holland have joined the Norwegian church in protest against the effort of the Nazi regimes to induct their young people into the German youth movement.

Fifty super highways, like the Pennsylvania turnpike, could have been built with the four billion dollars spent for liquor in 1941 by the people of the United States, said Mrs. L. T. Dundore, state regional director in Pennsylvania.

Pressing a campaign to curb drunken driving, police of Kansas City will halt every city-bound motorist Friday and Saturday nights. If heavy alcoholic fumes are detected, the driver will wind up in jail facing a charge of driving while intoxicated.

Liquor Industries, Inc., as the new clean-up group calls itself, proposes to "co-operate with military, civic and civilian defense authorities in dealing with conditions brought on by the war." The organization plans to set up \$260,000 to assist authorities in policing its business.

Anticipating demands from temperance groups for putting down Bermuda's liquor and beer consumption, Food Board Chairman Henry Vesey announced the establishment of a net quota by which imports of beer, rye, whiskey and other liquors from dollar sources will be curtailed fifty per cent.

After ten years in the writing and three years in the printing, a shipment of 3,000 Bibles in the Lubalulua dialect of the Belgian Congo is now held up in New York waiting transportation to Africa. Work on the Bibles in England was delayed when bombs destroyed the entire paper supply.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MAY 16, 1942

Number 20

## « « Editorial » »

### "They Also Serve"

SUPPOSE you had served what you considered the common good until your eyesight failed. Suppose that the ideals for which you had given this much were being openly flouted by a fickle public. Suppose that increasingly the uncertainties and misfortunes of life were weighing in upon you until despair was added to physical darkness.

It was under such circumstances that John Milton wrote the sonnet on his blindness concluding with that famous line, "They also serve who only stand and wait." How much one can still accomplish under handicaps so great is suggested by what the great Puritan leader and poet was able to do after blindness came upon him.

Freed at last of the usual responsibilities by his condition, Milton turned to the dream project of his youth. The spirit that had been lightesome was then sobered by pain and sorrow. These worked that mysterious transmutation by which the ugly is made beautiful and the impossible becomes the possible. It was as a blind man that he wrote his masterpieces: *Paradise Lost*, *Paradise Regained* and *Samson Agonistes*.

No man needs to fear physical handicaps or great disappointments if there are real dreams in his heart. For such can greatly serve even though they seem only to stand and wait. H. A. B.

### Vicarious Living Precedes Vicarious Dying

THE death of Jesus on the cross was vicarious but so was his life. Matthew says that Jesus "healed all that were sick, that it might be fulfilled which was spoken through Isaiah the prophet saying, Himself took our infirmities and bore our diseases." Thus it was not alone on Calvary that the great fifty-third chapter of vicarious suffering was fulfilled by Jesus, but throughout his entire ministry. At the very beginning of his work he took upon himself the load of human suffering and sin, and gave himself unstintedly to bearing it away.

The cross was the full fruition, the supreme test, the climax, of his self-sacrificing life. As such it became the convenient and fitting symbol of his whole service to the world, but it detracts not one whit from its glory to remember, as Matthew reminds us, that the spirit which led him to Calvary is the spirit which dominated his whole ministry. Had it been otherwise, there could have been no Calvary. The cross was the inevitable end of the road which he was traveling.

That road is the road over which we must travel too, if we would be his disciples. Vicarious ministration is the universal law of service. There can be no true vicarious ministry without its suffering, without its cross. Bearing the infirmities of others, whether these are physical or spiritual, is of the very essence of Christian discipleship. Both living and dying vicariously—the former as the condition of the latter—is the heart of the Christian religion, for it was the heart of the religion of its Founder. E. F.

### How Shall We Pray?

A GUEST EDITORIAL BY CHARLES C. ELLIS

President of Juniata College

It is not at all strange that in days such as these one should hear of religious leaders who confess they do not know how to pray. It would indeed be presumptuous for any one to assume that he of himself could give the final word. Admitting, however, the necessity of prayer, is the time not ripe for each of us to enter most humbly once more into the school of prayer, joining the disciples as they say, "Lord, teach us to pray"? Is it not possible also that some of us must come confessing our sad neglect of prayer and asking forgiveness. We have been busy, most of us, but not busy praying, because we have probably had a feeling that prayer is far less important than Martin Luther or David Livingstone accounted it to be.

Perhaps many would agree, on the other hand,



that not in the past quarter century has there been such a volume of prayer offered round the world as goes out to God today. That all of it can be acceptable to God is hardly possible since not all of it is consistent, and perhaps more of it is selfish than we would on first glance admit. As an illustration, there is one prayer petition probably offered today oftener than any other, namely, the prayer for peace. Multitudes of those who offer it could not conceive that it could be anything but an acceptable prayer to him who sent the Prince of Peace. However, when we contemplate the peace which he made "by the blood of his cross" we recognize at once that the fundamental concern of that Judge of all the earth who has also revealed himself as the Father of Jesus Christ is not in peace, but in righteousness. Indeed, is it too much to say that righteousness is the primary concern also of him who "loved righteousness"? Assuredly then we should join to every prayer for peace a prayer for the righteousness which must precede, or at least accompany, every real peace. No prayer for peace that fails to recognize this can be acceptable to that "God of peace who brought again from the dead our Lord Jesus."

Respecting the characteristics of acceptable prayer one could venture to suggest three. We would pray—

*First, with deep contrition.* How many of God's blessings have we merely taken for granted with no word of thanks to him "from whom all blessings flow," save in the notes of a doxology which is merely the thing we sing at the close of a service. How few of us have voluntarily given to the Lord, or denied ourselves for the church, what we must now give to the government for war! St. Augustine is quoted as saying: "Our fathers abounded in all things because they gave tithes to God and tribute to Cæsar. But now because our devotion to God has sunk, the taxes of the state are raised upon us. We would not give God his part in the tithe, and therefore the whole is taken from us. The exchequer devours what we would not give to Christ."

*Second, with sincere confession.* Sin is not only failure to do right; it is also transgression—the doing of that which is wrong. It is to be hoped that there are very few in the church who will harbor conscious sin without repentance and confession to God. But how few of us have recognized our responsibility for the sin of others, and indeed our duty of confession. We compare ourselves today with other nations whose atheism and cruelty are so intolerable, and it is of the mercy of God that we are better. But our selfishness,

our intolerance, our cruelties and injustices in America cry out to high heaven and we who are a part of "this bundle of life" cannot escape our responsibility for silence when we ought to have spoken, or for inaction when we ought to have moved. What less can we do than humble ourselves before the God of justice and, like Daniel of old, confess the sin of our people and our nation? We who are Christian all over America ought to see this thing as God sees it and bear it on our hearts in confession to him.

*Third, with renewed consecration.* Deep-seated sorrow not only for our own sins, but for those of our church or nation, is essential if we would be right with God; but a positive devotion to the will of God in the world is the only human channel through which the waiting heart of God can pour his compassion and his stern rebuke of sin. The needs of our world are so great and so insistent that we dare not fail our God or our needy fellow men in failing to pray for them. One might well covet every possible moment for prayer where only his help can reach, and buy up also every opportunity for service in his name in the areas where he can use us.

Finally, there are two definite prayers that might well be included in the petitions we make. The one our Lord himself gave us, "Thy kingdom come. Thy will be done on earth as it is in heaven." The other came out of the heart longing of the disciple who loved him; the last prayer of our Bible. Why do we not pray it more than we do—"Even so, come, Lord Jesus"? What hope is there greater than this? What faith short of this is sufficient for these things?

### On Facing a Sudden Crisis

THE story is told of an aviator suddenly finding at the beginning of the long hop from England to India, that a rat was gnawing through the insulation on some vital wiring on his plane. But the flier could not leave his controls nor reach the rat. So he calmly donned his oxygen mask and headed for the stratosphere. Soon the rat was done for—and the flight completed on scheduled time.

In every crisis clear thinking and timely decisions are exceedingly important. These spring from a calm and resolute facing of the realities of the situation, but with an ingenious and open mind with respect to what should be done. And especially is it possible for the Christian to rise above that which would discourage or destroy. He has spiritual resources which enable one to rise to a level of living able to overcome the power of evil forces.

H. A. B.



## "But What Can We Do?" » » »

BY HARPER S. WILL

### Part I—Cultivate an Appreciation of the Individual

THE speaker was warning of the dangers peculiar to these times. Among others, he listed the *sense of futility*. Surely this is one of the supreme tragedies that can overtake a Christian—to lose the sense of achievement and be overcome with the sense of futility. This is indeed a disaster of the first magnitude. To plaintively say that dictators and generals are in control and that there is nothing left for the common man to do but take orders is a moral catastrophe. Then I recalled that with few exceptions in every meeting I had attended in recent months the question had been raised, "But what can we do?" The tone of the voice and the inference usually being: there is nothing left for us to do. Things have gotten beyond us. Even the Christian program is impractical; so, what's the use?

I want to emphatically disclaim the above state of mind and just as emphatically affirm that there is something we can do. There is something we can do even in a world blinded by hate and embroiled in bitter strife. I would go further. It is impossible to conceive of a situation in which an individual might be placed, so long as he retains his normal faculties, but that there would be something constructive he could do. This is doubly true if the individual is a Christian.

Suppose we liken the Christian faith to a door. That door swings on two hinges—God and man. These are the two great doctrines of the Christian faith. The moment Christendom loses sight of either God or man that moment it loses its effectiveness. It begins to work, then, like a door with a broken hinge. During the Middle Ages Christendom forgot man. Christians fled from the world—it was the City of Destruction—and went off to the monasteries and to the mountains and into the deserts to save their own souls. The results were disastrous. Plagues and wars, disaster upon disaster, befell mankind. Today Christendom has forgotten God. I need not elaborate upon this fact. It is apparent to even the casual observer that the praises of this generation are not for God, but for man. Not God, but man, is the miracle-worker to this age. Christianity has been thinned down in many circles to a mild humanism. And again disaster has overtaken us and we find ourselves hard pressed.

The answer to the question, "But what can we do?" is to be found, I believe, in these two leading

doctrines of the Christian faith—God and man. As long as God is God, and as long as there is a man who is hungry and lonely and burdened, there will be something we can do. At least two courses of action are open to Christians today: (1) we can trust in God; (2) we can cultivate a new appreciation of the worth of the individual. Let us take a look at the second of these suggested courses.

The most apparent indictment one could charge against our age is its depreciation of the value of the individual. The state is supreme and the individual is a tool. Men, women and children are being sacrificed in countless numbers in a mad scramble for national power and privilege. Here is the devastating tragedy of war. It deals with the lives of men as though they were means, not ends.

How different the picture when we turn to Jesus! Listen to what he said, "What profit will it be if a man gain the whole world and forfeit his own soul?" The inference is obvious. Observe him as he healed a man in the synagogue on the sabbath and championed the worth of the individual in the words, "What man shall there be of you, that shall have one sheep, and if this fall into the pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" Follow Jesus through the gospel story and you will discover that practically everything he did was for some individual. It is recorded that he fed a multitude twice, and on several occasions he preached to large crowds; but most of the time his ministry was to an individual. He helped Peter to become a rock, Mary Magdalene to become pure, Zacchæus to become charitable, a dying criminal to find hope, and a Samaritan woman to find living water. In instructing his disciples regarding their work, he spoke of "a cup of cold water only"; and his basis for rewards was "inasmuch as ye did it unto one of these my brethren, even these least."

In the light of the Master's words and ways, would it be too much to say that any Christianity that loses sight of the value of the individual, be he German, or Negro, or Jew, or Japanese, is counterfeit? Furthermore, judging from Jesus' example is there anything higher than appreciating and helping people one by one? Jesus did not get any laws passed through the legislatures of his day. He did not end any wars though there were many of them in his time. He did not organize a government. But he did something. He appreciated the worth of the individual. He helped Peter and Matthew and Zacchæus and many a dis-



tressed soul. Must not a foundation be laid before you build the superstructure? Legislation and peace treaties and governments must have a foundation to stand upon, otherwise our experience with them becomes a repealed Eighteenth Amendment or a collapsed League of Nations. The superstructure will rise in its own appointed time. Jesus lived in an agricultural society, not in a day of skyscrapers. In speaking of the kingdom he used the figure of the harvest, "first the blade, then the ear, then the full grain in the ear." These may not be days in which we can stop marching armies and set up leagues among the nations, but they are days in which to do necessary groundwork.

It is so easy to confuse values. We have a tendency to minimize and overlook the importance of the immediate, daily duties. In pursuing some remote dream we too often let our friends die before we give them flowers. A woman who was a worthy wife once told me that in her twenty years of married life, not once that she could recall had she received a single word of appreciation from her husband.

A criminologist was telling what makes criminals and antisocial characters. He emphasized that more than anything else it was a sense of insecurity, an aloneness, a feeling that nobody cares. Jesus cared, and he taught us that the Father cares, and he gave his life to create a fellowship in which each member cares for every other.

There is not one of us but needs recognition and to be appreciated. One of the meanings of the word *appreciate* is "to raise in value." Appreciate a person and you increase his self-respect. Condemn a person, or belittle him, and you rob him of his self-respect. It is doubtful that it would be too much to say that no one was ever inspired by a scolding. But the day Jesus met Peter and told him he was going to be a rock he gave Peter a lift that became a permanent incentive in his life. Elizabeth Fry, the prison reformer, when she was a girl of only seventeen was told by a Quaker minister, "Elizabeth, you are going to do a great work for the Lord." She never forgot those words and she did the great work.

We all tend to fulfill others' expectations for us. Get a fellow to think he is a nobody and he is very apt to be a nobody. Wherever you go you find a few folk who have it almost as a hobby to condemn the young people. These people are not as a rule aware of what they are doing; yet when they condemn youth in general they are using one of the best tactics available to send young people to the devil. A Christian will maintain confidence in people. He will hold high expectations of his associates and by his very thoughtfulness and ap-

preciation he will lift them as the incoming tides lift the boats anchored along the shore.

Anyone experiencing difficulty in appreciating the worth of one person may find help in reflecting on some such ideas as these: (1) Everything that has ever been done that is worth while in society started with an individual. The history of language, printing, faith in God, or any achievement, if traced to its source would bring you face to face with an individual. (2) There is not one of us but who is indebted to a countless multitude of individuals. We are indebted to the man who gathers the garbage from our alleys, as well as to the mayor who sits in the city hall. (3) Each individual is a child of the Father. C. F. Andrews, late missionary to India, cultivated a regard for the individual by viewing each one as "one for whom Christ died."

No, never say that "there isn't anything I can do." There is something each of us can do. As long as there is one lonely soul, or one burdened heart, there is a work for you and for me. The fields of our world today are indeed white unto harvest. And remember that no thing is higher, according to the teaching and example of the Master, than to help a man get to his feet and to discover that he is a man made in the image of God.

*Chicago, Ill.*

### Asheville Conference Program

**The 156th Annual Meeting of the Church of the Brethren, Asheville, North Carolina, June 10-16**

Conference Moderator, Paul H. Bowman

Conference Director, Minor C. Miller

Music Director, N. T. Huffman; Assistant, George L. Detweiler  
Organist, Ruth Weybright

Arrangements Director, N. D. Cool

Publicity Director, H. Spenser Minnich

Exhibit Directors, E. M. Hersch and L. Avery Fleming

Asheville is on Eastern Standard Time

**Conference Theme: Christian Faith in Action**

#### BOARD MEETINGS AND STANDING COMMITTEES

**General Ministerial Board**, Monday, June 8, 1:00 P. M., Room 329, Langren Hotel.

**Board of Christian Education**, Room 229, Langren Hotel.

**General Mission Board**, Monday, June 8, 1:00 P. M., Room 129, Langren Hotel.

**Council of Boards**, Tuesday, June 9, 1:00 P. M., Langren Hotel Roof Garden.

**Standing Committee**, Wednesday, June 10, 1:00 P. M., Langren Hotel Roof Garden.

**Brethren Service Committee**, Sunday, June 7, 2:00 P. M., Room 229, Langren Hotel.

#### TUESDAY EVENING, JUNE 9

7:00- 9:00 **Administrative and Sectional Conferences.**

M. R. Zigler, presiding, Auditorium. General session, including members of all Regional and District Boards. Ten-minute presentation by chairman, outlining total field program.



# ASHEVILLE MUNICIPAL AUDITORIUM

Courtesy Miller Printing  
Company, Asheville, N. C.

Brief presentation of plan for emphasis on Christian education, ministry and missions, message and evangelism, and general education.

Dismissal of the general meeting to regional sessions.



## WEDNESDAY MORNING, JUNE 10

- 9:30-12:00 **Sectional Meetings**, Auditorium.  
District Ministerial and Mission Boards.  
District Boards of Christian Education.

## WEDNESDAY AFTERNOON

- 2:00- 5:00 **Total Church Survey**, Auditorium.  
Inspirational presentation of total church program with specific reference to its relation to the field program. Brief report from each Region: District Ministerial, Mission, and Christian Education Boards.
1. Advance in Missions, Rufus D. Bowman.
  2. Advance in Christian Education and Service, A. W. Cordier.

## WEDNESDAY EVENING

- 7:00- 7:45 **Theme: Brethren Faith in Action Today**, Wilbur M. Bantz, Chairman, Auditorium.  
Worship, directed by the chairman.  
Address: Brethren Faith in Action Today, Raymond R. Peters.

- 7:45- 9:30 **Sectional Conferences**, assembled into eleven groups for the remainder of the evening according to the following schedule. Subject: Brethren Faith in Action Today.

1. **Through Personal Spiritual Growth**, Harper Will, chairman; Edward Frantz, resource leader.
2. **In Evangelizing Our Land**.  
Discovering and cultivating the field.  
Creating an evangelistic-minded church.  
Evaluation of methods, techniques and procedures.  
Instructing and absorbing new converts into the fellowship of the church.  
Creating a healthy atmosphere for new converts.  
Galen T. Lehman, chairman; C. D. Bonsack and E. S. Coffman, resource leaders.
3. **In World Missions**, H. Stover Kulp, chairman; Leland Brubaker and Anetta C. Mow, resource leaders.
4. **In Sustaining Our Peace Convictions**, E. R. Fisher, chairman; Dan West and Hylton Harman, resource leaders.

## 5. In Temperance.

America not awake to the menace of liquor. 410,000 retail outlets pour 2,000,000,000 gallons of intoxicating drinks into its victims each year.

Drunkenness and deaths from alcoholism increasing rapidly since repeal.  
Prostitution and liquor menace the American army, endanger the future of the American way of life.

What action does the Brethren faith prescribe? C. G. Hesse, chairman; D. D. Funderburg, F. D. Dove, Galen Kilhefner and Mary Elizabeth Winger, resource leaders.

## 6. In Stewardship and Church Finance

Stewardship a Bible doctrine.  
Relation of dollars and souls.  
System in church finance.  
To pledge or not to pledge.  
When giving is investment.

F. S. Carper, chairman; H. S. Minnich, John Wieand and John Evans Bowman, resource leaders.

## 7. Through the Printed Page.

"But these are written, that ye may . . . have life."

Literature problems and possibilities in a church like ours.

Getting into print and into reading.  
A publishing setup to serve the church.

What can be done with Brethren literature in the local church?

R. E. Mohler, chairman; A. G. Breidenstine, George Detweiler, E. M. Hersch, E. G. Hoff, H. H. Nye, Harl Russell, E. R. Shober and Franklin Wallick, resource leaders.

## 8. In Building the Country Church

H. H. Helman, chairman; M. R. Zigler and X. L. Coppock, resource leaders.

## 9. In Planning World Reconstruction.

"Thy will be done on earth."

Is it idle for the individual to think of world reconstruction?

Is this a time of major transition in the Western world?

What is meant by the "managerial revolution"?

If the world moves into "managerial society" will the church be any more handicapped than at present?

"We look for a new heaven and a new earth wherein dwelleth righteousness."

A. W. Cordier, chairman; F. E. Mallott, I. W. Moomaw and Vernon Stinebaugh, resource leaders.

## 10. In Community and National Reconstruction.

What are the basic problems of National Reconstruction?



What is the church's place in this reconstruction?

Is there any relationship between American reconstruction and international peace? If so what?

Is America experiencing a revolution?

J. D. Reber, chairman; Ruth Shriver, V. F. Schwalm and Minnie Roller, resource leaders.

11. As a **Minority Group in the Community**, W. Harold Row, chairman; L. A. Fleming, Charles W. Wampler, and Leah Rodeffer, resource leaders.

#### THURSDAY MORNING, JUNE 11

8:00-11:00 **Sectional Conferences**, continuation of Wednesday evening groups, Auditorium.

11:15-12:00 Bible Worship, Auditorium.

#### THURSDAY AFTERNOON

2:00- 4:00 **Adult Work Section**, for men and women, A. C. Baugher, chairman, Auditorium.

Theme: Adults of the Church at Work.

In the Bible Class.

In Women's Work, Mrs. Rufus D. Bowman.

In Men's Work, Robert E. Mohler.

In Young Adult Fellowship, Olden D. Mitchell.

In Discussion Groups, Foster B. Statler.

In Schools of Missions, Anetta C. Mow.

In Adult Council, D. D. Funderburg.

2:00- 4:00 **Sectional Conferences**.

Ernest Lefever, chairman

1. Youth, Auditorium, lower level.

Building a Local Youth Program, J. Herbert Miller.  
Building a District Program for Youth, S. Loren Bowman.

Adult Leaders of Youth (local and district), A Stauffer Curry.

Youth Finding the Way, Caleb Bucher.

2. Children Workers, Central Methodist Church, 27 Church Street.

Theme: How-to-do-it.

Presiding—Miss Ethel Henderson

How to keep children from worry and fear, Warren Bowman.

How to set up a day nursery in an overcrowded area, Rebecca Myers.

How to work with a problem child, Caleb Bucher.

How to set up a local church library that works, George Detweiler.

How to get the most out of the workshop this week, B. Mildred Grater.

#### GENERAL CONFERENCE SESSIONS

##### THURSDAY EVENING

7:30 Auditorium, Chairman, Minor C. Miller.

Song Leader, N. T. Huffman.

Singing.

Invocation, Robert L. Byrd.

Welcome, Mayor L. Lyons Lee, and Rev.

George Floyd Rogers, President Ministerial Association.

Response, W. W. Peters.

Sermon: These Things Abide (1 Cor. 13: 13), R. D. Murphy.

Memorial Service, conducted by Earl Frantz;

Tribute to H. C. Early by John S. Flory.

Worship.

##### FRIDAY MORNING, JUNE 12

7:30- 9:00 **Men's Breakfast Conference**, S & W Cafeteria (served meal 50c or cafeteria style.) C. E. Resser, chairman.

8:00- 9:30 **Women's Work Session**, Central Methodist Church auditorium, 27 Church Street, Chairman, Mrs. Paul Kinsel.

Organist, Miss Ruth Weybright.

Business and Missionary Meeting.

Devotions, Mrs. W. H. Swadley.

Acquaintance meeting, Mrs. R. D. Bowman.

Relief and C. P. S. Camps Report, Anetta C. Mow.

Business Session.

Music and Picture Presentation, Mrs. John Grimley.

Presentation of mission materials, Mrs. W. M. Beahm.

Missionary Message, Lillian Grisso.

8:00- 9:30 **Young Adult Conference**, Presbyterian Church, 28 Church Street.

Chairman, Olden D. Mitchell.

Theme: Young Adults in Action.

Discussion:

What are the needs and problems of young adults today?

How may the church help meet these needs?

How organize a young adult fellowship in the local church?

General Session for Young People.

Chairman, Lester Young.

Panel: A Total Picture of Brethren Youth Work.

Adult Advisers, Wilma Stern, Chairman.

National, Ernest Lefever.

District, Vera Miller.

Regional, Grace Bowman.

Local, Florence Ritchey.

College, Wendell Flory.

10:00-11:30 Theme: **An Advance Emphasis in the Local Church**, Auditorium, Chairman, A. C. Baugher.

Invocation.

Address: Guarding the Sacred Deposit of Our Heritage, Minor C. Miller.

Special Music. We Would Be Building, A. F. Brightbill, director.

Address: "Speak Unto My People That They Go Forward," L. Avery Fleming.

Special Music, God's New World, A. F. Brightbill, director.

11:30-12:00 **Bible Session**, N. M. Shideler.

#### FRIDAY AFTERNOON

2:00- 4:00 Theme: **Bible Doctrines**, Auditorium, Roy B. Teach, presiding.

Prayer, Ralph E. Shober.

Matthew Eighteen in Daily Life, John D. Metzler.

Christian Giving of Self and Substance, Carson Key.

The Brethren Love Feast, Rufus D. Bowman.

4:30 **Young People's Picnic** (place to be announced). Southeastern Region cabinet in charge.

4:30- 5:15 **Missionary Presentation**, China, Methodist Church Auditorium.

4:30- 6:45 **District Conference Budget** and Brethren Service Men's Dinner, The Club Room, S & W Cafeteria.

#### FRIDAY EVENING

8:00- 9:00 **Opening Business Session**, C. Ernest Davis, Presiding, Auditorium. Standing Committee seated on platform.

Worship, Hymns, Scripture (Acts 15), Prayer. Conference announcements.

Greetings From Foreign Fields.

Special Music, Conference Chorus.

Moderator's Address: Faith and Works, Paul H. Bowman.

Prayer and Benediction.

#### SATURDAY MORNING, JUNE 13

7:00- 8:30 **Breakfast Conference** for Intermediate Leaders. Green Room, S & W Cafeteria.



- 7:30 **Men's Breakfast Conference**, S & W Cafeteria (served meal 50c or cafeteria style). Chairman, James Breitigan. The Lord's Acre Plan, Dumont Clarke.
- 8:00- 9:30 **Women's Work Session**, Central Methodist Church, 27 Church Street.  
Theme: Undaunted Faith.  
Chairman, Mrs. John B. White; organist, Miss Ruth Weybright.  
Devotions, Mrs. Ralph White (worship center prepared by Mrs. E. G. Hoff).  
Message: Worship in the Home, Levi Zeigler.  
Presentation of literature, Ruth Shriver.  
Special music.  
Our Private Devotions, Mrs. G. L. Wine.  
Testimonials (individual experiences in worship).  
Hymn: My Faith Looks Up to Thee.  
Benediction by chairman.
- 8:30- 9:30 **Sectional Conferences for Youth**, Lower Floor, Auditorium, continuation of Thursday afternoon conferences.
- 10:00-11:30 Theme: **Christian Higher Education**, V. F. Schwalm, presiding, Auditorium.  
(College faculties and trustees of educational institutions, Brethren and others, seated on platform.)  
Problem of Our Brethren College in Present Emergency, C. C. Ellis.  
Christian Higher Education, Dr. H. E. Spence.
- 11:30 Worship.

## SATURDAY AFTERNOON

- 2:00- 4:00 Theme: **Living Together in the Christian Family**, Mrs. R. D. Bowman and H. L. Russell, co-chairmen, Auditorium.)  
(National and District Council of Women's and Men's Work members, B. Y. P. D. National and District officers, and District Directors of Children's Work, seated on platform.)  
Invocation, S. H. Garst.  
Living Together in the Christian Family, Mrs. Garry C. Myers.  
Panel question period.  
Participants: Mrs. Garry C. Myers; A. G. Breidenshtein, Representative, National Council of Men's Work; Mrs. Dan West, Representative, National Council of Women's Work; Arlene Ringgold, Representative, National B. Y. P. D. Cabinet; Hylton Harman, Representative, National Cabinet of Children's Work.  
Worship (as experienced in a family situation).  
Offering for Men's and Women's Work, presented by co-chairmen.
- 4:30- 5:15 **Missionary Presentation**, Africa, Methodist Church Auditorium.
- 4:30 **College Dinner**, S & W Cafeteria (served meal 75c; tickets must be secured by Saturday morning from Brethren Publishing House, Lower Level of Auditorium.)  
V. F. Schwalm, toastmaster.  
Dr. H. E. Spence, speaker.
- 5:30 **Fellowship Supper** for pastors, parents, and friends of Children's Work.  
Mrs. Earl Bowman, toastmistress.  
Family and Community, Mrs. Garry C. Myers.  
Music, Bridgewater Ladies' Quartet.

## SATURDAY EVENING

- 7:30- 9:00 Theme: **Rural Life**, W. H. Yoder, presiding, Auditorium.  
(Pastors and ministers serving open country churches seated on platform.)  
Worship, Galen B. Ogden.  
Rural Worship, Edward K. Ziegler.  
Illustrated lecture: The Scriptures as Written in the Land, Walter Clay Lowdermilk, Soil Conservation Service, Department of Agriculture, Washington, D. C.

## SUNDAY MORNING, JUNE 14

- 7:30- 9:00 **Breakfast Conference** sponsored by Men's Work, with special invitation to women, Harl L. Russell, chairman, S & W Cafeteria (served meal 50c or cafeteria style). Home Missions, M. R. Zigler.
- 9:30-10:30 **Sunday School**, Paul Kinsel, general superintendent.  
Adults: Charles E. Zunkel, chairman; R. H. Miller, speaker; Auditorium.  
Young People: Mark Ebersole, superintendent; Robert L. Sherfy, teacher; Lower Floor Auditorium.  
Intermediates: Philip Lauver, superintendent; Jacob Replogle, teacher.  
Junior: Mrs. Effie Ikenberry and helpers in charge.  
Primary: Miss Vera Miller and Mrs. Edith Garber in charge.  
Beginners: Mrs. Paul Bowman and helpers in charge.  
**Conference** for parents of young children, D. D. Funderburg, presiding, Langren Hotel Roof Garden. Mrs. Garry C. Myers, director.
- 10:45-12:00 **Worship and Sermon**, Frederick C. Hollingshead, presiding, Auditorium.  
(Conference Choir seated on platform.)  
Worship conducted by Ralph R. Petry.  
Offering.  
Conference Choir.  
Sermon: Christian Advance, D. W. Kurtz.

## SUNDAY AFTERNOON

- 2:00- 4:15 Theme: **Brethren Service**, J. I. Baugher, presiding.  
(Brethren Service Committee and Staff Relief Workers, C. P. S. Directors, and Enrollees and parents of boys in country's service seated on platform.)  
Hymn singing.  
Scripture Reading and Prayer.  
Civilian Public Service, W. Harold Row.

## Packets for the Three New Camps

BY ANETTA C. MOW

Since three new C. P. S. camps are being opened soon, the District Aid Directors of seven districts are being called upon to assist in securing packets for these camps. They will write their local churches asking them to prepare packets containing the articles listed below and send as soon as possible to the designated camp.

The local churches in the districts of Middle and Southern Pennsylvania are asked to send their packets to Camp No. 30, Walhalla, Michigan.

Northern Virginia, First Virginia, Southern Virginia and Eastern Virginia should send to Camp No. 29, Lyndhurst, Virginia; Middle Maryland to Williamsport, Maryland.

So long as the war continues, churches will doubtless be asked to help according to their ability. It has been worthy of note that churches have responded nobly to requests for assistance both in the camps and in the relief program.

## Contents of Parcel

- |                              |                                  |
|------------------------------|----------------------------------|
| 3 bed sheets, 63x99 inches   | 1 tube shaving cream             |
| 2 pillow cases, 42x36 inches | 1 ball darning cotton            |
| 3 hand towels, 15x27 inches  | 1 paper assorted darning needles |
| 2 bath towels, 22x44 inches  | 1 card shirt buttons             |
| 1 paper assorted needles     | 1 card pants buttons             |
| 1 spool No. 40 white thread  | 1 hand mirror                    |
| 1 spool No. 40 black thread  | 1 New Testament                  |
| 1 card safety pins, 2 inches | 1 pair scissors                  |
| 2 wash cloths                |                                  |
| 1 tube toothpaste            |                                  |



Camp Visitation Impressions, H. L. Hartsough.  
 Quartet from C. P. S. camp.  
 The Brethren and Reconstruction, Andrew W. Cor-  
 dier.  
 Closing Testimony and Benediction, Wang Tung.

4:30- 5:15 **Missionary Presentation**, India, Methodist Church Auditorium.

5:00- 7:15 **Fellowship Dinner for Young People**, Paul Hoover, chairman, Pine Room, S & W Cafeteria (served meal 75c).  
 V. F. Schwalm, speaker.

5:00- 7:15 **Fellowship Dinner for Young Adults**, A. Stauffer Curry, toastmaster, Club Room, S & W Cafeteria (served meal 75c).  
 Adults Can Learn, Minor C. Miller.

#### SUNDAY EVENING

7:00- 8:00 **Music Period**, Auditorium, Fred F. Daney, presiding. (Conference Choir on platform.)

8:00- 9:15 **Worship and Sermon**.

Worship conducted by George E. Yoder.  
 Anointing for Healing—A Neglected Avenue of God's Grace, Warren D. Bowman.

#### MONDAY MORNING, JUNE 15

7:00- 8:00 **Breakfast Conference** for Intermediate Leaders, Green Room, S & W Cafeteria, cafeteria style.

8:00- 11:30 **Business Session**.

#### MONDAY AFTERNOON

1:30 **Missionary Convocation**, Rufus D. Bowman, presiding, Auditorium.

Entry of groups marching to seats reserved for (1) Standing Committee, (2) parents of missionaries, (3) members and secretaries of all General Boards, (4) missionaries under appointment, (5) missionaries on furlough, (6) Conference Budget and Brethren Service district men, and (7) members of district mission boards.

Introduction of groups by chairman.

Invocation, N. A. Seese.

Hymn singing.

Quartet.

Prayer, A. R. Coffman.

Message: Wang Tung.

Hymn.

Address: H. Stover Kulp.

Offering of Life.

Introduction of new missionaries, Leland S. Brubaker.

Commissioning of new missionaries, directed by Conference Moderator.

Offering of money.

Consecration of life and money.

5:00 **Dinner for ministers and wives.**

(Secure tickets at Brethren Publishing House not later than early morning.  
 Served meal 75c; cafeteria style for those who prefer it.)

George L. Detweiler, chairman.  
 Edward Frantz, speaker.

#### MONDAY EVENING

7:30 **Theme: Brethren in the Southland**, Ralph E. White, presiding, Auditorium.

(All district officials and ministers of Southeastern Region seated on platform.)

Scripture reading and prayer, Reuel B. Pritchett.

Words of Greeting from: McKinley Coffman, J. B. Firestone, Ethel Henderson, John B. White.

Address: Earl M. Bowman.

#### TUESDAY MORNING, JUNE 16

8:00 **Business session** to continue until adjournment.

## Missionary Convocation

BY H. SPENSER MINNICH

Secretary Conference Program Committee

What gives the Missionary Convocation its high position in the Conference program? It is the dedication of consecrated life and funds. Just as the vicarious suffering of our Lord for us impresses us deeply in both a mystical and practical way, so the giving of life and means affects us at Annual Conference.

On this page of this issue appears the program. In the face of war and world turmoil, young people offer themselves in missionary service. The names of six consecrated workers will be presented at the Asheville Conference.

*For Africa*—John B. Grimley and Mrs. Mildred Hess Grimley, Oaks, Pa., Green Tree congregation, S. E. Pa., N. J., and E. N. Y., district.

*For China*—Andrew H. Holderreed, Olympia, Wash., Olympia congregation, Washington district; and Mrs. Virginia Garber Holderreed, Broadway, Virginia, Linville Creek congregation, Northern Virginia district.

*For India*—Ernest M. Shull and Mrs. Lois Netzley Shull, North Manchester, Ind., Manchester congregation, Middle Indiana district.

Brother Wang Tung, the first Chinese Christian from our work in North China to come to America, will speak in the Missionary Convocation. Since coming to America he has thoroughly enjoyed his fellowship among Brethren churches.

To attend Annual Conference and join in the missionary convocation is a great privilege and challenge. Congregations at home on Sunday, June 14, could well give time setting forth the events to take place the next day at Asheville. The challenge to young people to look toward missionary service and all members to dedicate their monies freely should be felt throughout the church.

## What to Pray For

Week of May 16-23

The Prayer Calendar calls for the prayers of the church in behalf of her church boards and committees during this week. This call includes all members of boards and committees in the local church, in the district, for those of the region and those of the national organizations.

A church should be sincerely concerned for those who have been elected to serve on committees and boards. These men and women need the prayers of church members. It is no easy task to think through plans and problems and to build for the present and the future and to do all for the sake of the kingdom and the glory of God and in the name of Christ. Those appointed to this work are people who have heavy tasks of their own, and service on a board calls for many hours of time and attention to the specific work of the church. Faithful and efficient committee members give much of their time and strength to the church. They deserve and need our prayers.



## Not Twilight But Noonday in Foreign Missions » » »

BY JESSE R. WILSON

The following consists of excerpts from reflections on the annual interdenominational Foreign Missions Conference of North China at Trenton, N. J., Jan. 12-15 of this year. For free reprints of the complete article as it appeared in *Missions Magazine* for March, write to the General Mission Board, Church of the Brethren, Elgin, Illinois.—Ed.

MANY people looking out on the present world scene think that it spells the doom of the Christian foreign mission enterprise. Some who reason in this manner about the world Christian mission have never been deeply interested in it. They have never known much about it.

Others, also pessimistic, have a quite different attitude. To them the world-wide work of the church is highly significant. By their gifts they have helped to advance it. Now, feeling that it is about to disappear in the descending blackout of a warring world, they are distressed. They, too, think that the twilight hour has come; but they wish it were otherwise.

In the churches throughout North America is still another group of people. They are fully aware of the turn of events in international affairs. They know much of what has happened to missions and missionaries. They realize that the situation may get worse before it gets better. They are blinking no facts; nor are they wearing rose-tinted glasses. Even so, however, they steadfastly believe in the ultimate triumph of Christ and his cause. They go back in history to times even more difficult than these. They recall how the church has ridden out a thousand storms.

Such was the spirit and faith of the delegates to the Annual Foreign Missions Conference of North America which met in Trenton, N. J., January 12-15. More than 300 men and women representing almost all of the Protestant missionary boards of the United States and Canada were in attendance. Among them were about 30 missionaries.

### A Realistic Appraisal

Among the factors, examined at Trenton, are the following:

(1) The forced withdrawal of missionaries from many fields, notably from Japan, Korea, and Japanese-penetrated China.

(2) The internment or abridged freedom of missionaries who remain in these and other lands, including now the Philippines, Indo-China, Malaya and the Netherland Indies.

(3) Disrupted communications by mail and cablegram and blocked funds.

(4) Passport restrictions which now limit the return of missionaries on furlough and the sailing

of new appointees even to those fields where freedom to work still exists, as for example, West China and other unoccupied areas in North, East, South, and Southeast China; in Burma, India, Africa.

(5) Restriction of travel and the transportation of supplies because of closed ocean steamship lanes and priorities given to war needs.

Beyond these factors that grow immediately out of the international situation are others equally disturbing. These had emerged before the war. Now together with the war they work to slow down the tempo of missionary effort. These also were noted at Trenton. Most serious is the fact that many church people do not have the kind of Christian faith which demands missionary expression. A new generation of convinced Christian laymen must be raised up before the mission cause can be greatly advanced. Yet, through the rifts in the dark clouds, can be seen the coming of a more perfect day.

### Undaunted Missionaries

Some of the signs of its coming were already observed at Trenton. First and foremost, perhaps, among the bases of hope is the heroic and sacrificial ministry of missionaries in China, Japan, and elsewhere during the past five years. When the story is all written, it will be a remarkable saga of self-giving love and noble endeavor. The spirit of the missionaries in this tragic hour is revealed in two stories current today.

"Why don't you get out of this awful, bomb-ridden, plane-infested country?" said a Chinese to a missionary. "We Chinese would get out of it if we only could." To this the missionary replied: "God can't get away, either; we're going to stay with him and with you."

Authorized to leave a station where bombs had shattered 40 panes of glass in their home, a doctor missionary and his wife in Kinwha, China, wrote: "We are holding life-lines for so many people that we do not see how we could leave."

Although they knew that if war should come between Japan and the United States, they would be deprived of freedom for the duration and perhaps suffer greatly, almost 100 missionaries deliberately chose to remain in Japan as symbols of the universal character of the Christian faith.

And not only in Japan and China, but in the Philippines, Burma, India, and Africa, in spite of growing economic pressures, divided families, broken communications, and countless other hardships and dangers, missionaries have stayed on.



### The Unbroken Fellowship

In the years immediately preceding the war, the churches of all lands were made aware of their oneness in Christ. Dr. A. L. Warnshuis reminded the Conference that God had forged the bonds of a universal fellowship at Madras, India, where Christians from 60 nations met in 1938 in the name of their common Lord and as members of his body. In countless other ways also God has united the church for just such an hour as this. And Dr. Warnshuis said that because the International Missionary Council had undertaken to secure funds for "orphaned missions" not one missionary had been compelled to leave his work for lack of support. For these and other reasons, the Trenton Conference could say in a formal resolution: "We bear witness to the experience that in spite of all the barriers of war our essential spiritual fellowship endures with Christians of all lands."

Another rift in the clouds is the rapid development of the co-operative spirit and of actual co-operative effort during these war years. In many places on the fields, the Christian forces have jointly used both resources and personnel in order to meet what would otherwise be an overwhelming task. Isolated missionaries have been given sustenance by groups not their own. Some, uprooted from their fields, have been assigned to work in stations of other missions. Little if any competition remains in any area, as Christians have set themselves in solid array to meet the common danger and the common need.

### Dynamic Opportunity

Many things underscored at Trenton characterize the present as a day of opportunity for a dynamic missionary movement.

(1) There is a growing awareness that the world needs something more than man has offered or can offer. "When God's judgments are in the earth, the nations learn righteousness." Men in their need are losing their complacency and are coming to see that they can live only in fellowship with and obedience to God.

(2) The call of the world for what we have to offer in Christ. Mrs. Yuh Tseng Zee New of China pleaded with the conference for missionaries not just to feed China but "to help restore the physical, mental, and spiritual health" of the people.

(3) A search on the part of both North and South America for the best in their past that will insure the best possible future. In a masterful address on "The Two Americas—Their Spiritual Heritage and Destiny," President John A. Mackay

of Princeton Theological Seminary said that both North America and South America in their early history had been dedicated to Christ. In North America "the best we are and all we hope to be we draw from the Bible." In South America the great souls of recent decades, even in their revolt against the Roman Catholic Church, have recognized that the true heritage of the various republics is in God. We shall achieve our destiny in this western hemisphere only as in our "Inter-Americanism" we place ourselves together under God for service to the whole of humanity.

Let us be careful then, during these days of dislocation and danger, not to quote the wrong scripture by saying, "The night cometh when no man can work." It is not night. It is not even twilight. It is high noon, and the fields are still white unto the harvest. "In due season we shall reap, if we faint not."

### Wide Horizons

BY C. D. BONSACK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the *Brethren Bible Study Monthly*. This interesting carrying forward of the former *Teachers' Monthly* and *Home Department Quarterly* is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**Quibbling Questions and the Scriptures.** In this lesson we have the religious leaders of the Jews trying to entrap Jesus with entangling questions. Finally in the printed text Jesus asked them a basic question; he inquired, "What think ye of Christ? whose son is he?" They knew that the Scriptures connected the Messiah with the royal line, and so replied: "The son of David." But Jesus reminded them that in the Scriptures David called him Lord. They were not ready to acknowledge him as higher than David, and so would not answer. Most of our quibbling over religious questions could be settled by a reasonable interpretation of the Scriptures. Too many of us like to quibble rather than accept the truth.

**The Cruelty of Religious Prejudice.** Jesus in this lesson uncovers the harshness and insincerity of much religious controversy. Many folks, like the Pharisees, prefer to talk critically rather than to act honestly. They place burdens on others which they themselves are unwilling to carry. They prefer the praise of men above the service of God. Publicity has a much greater charm to all such than humility and godliness. Jesus again shows that the heart of his program is one of service, forgiveness and hope for all men who believe. He came not for himself, but for others; not to seek fellowship with the social elite, but to call sinners to repentance. Facing these facts and the folks with whom Jesus talked in such penetrating words, we are forced to re-examine our religious motives. Are we sincerely with Christ in his great program of hope and redemption for a troubled world? Or are we just trying to promote our opinions or some particular brand of religion from lower motives?

Elgin, Ill.



## Reports of April Board Meetings » » »

### Council of Boards

BY M. R. ZIGLER

Executive Secretary Council of Boards

The Council of Boards met in Elgin, April 15, with Paul H. Bowman presiding. Most of the members of the General Boards were present. Considerable time was given to consideration of the function and organization of the Council of Boards. This grew out of a statement presented by the chairman at the last meeting of the Council of Boards. It was decided to defer further consideration until the October meeting.

A. W. Cordier presented a report of the work of the Brethren Service Committee and presented many issues now facing the church. Facts were given concerning Civilian Public Service camps. After careful consideration it was thought that two dollars per member for the Brethren Service Committee work during the next fiscal year will be needed more urgently than during the past year, and especially is this true if the way opens to do relief work in foreign lands. It was felt that we should be ready for emergencies that will undoubtedly come in the future. W. L. Hartsough told of his work as visitor to army camps. John D. Metzler told of the work done by the demolition unit following the Goshen, Indiana, tornado disaster.

Considerable time was given to the rearrangement of the budget to meet the changing needs facing the various boards. The exact recommendations will be presented to Annual Conference through the Conference Booklet.

A joint committee of the General Ministerial Board and the General Mission Board presented a plan for ministerial retirement. This was approved in principle and resubmitted to the committee to be considered again at the board meeting to be held in June at the Asheville Conference. Also the securing of homes for retired ministers, missionaries and other church workers was discussed and the purchase of some property authorized. Also it was announced that gifts of homes were offered for this purpose and plans were offered for receiving these homes and holding them for this need.

The plan for a five-year program which had been authorized at a previous meeting was discussed and a report of progress was made. These plans will be announced at Annual Conference.

Reports from the treasurer indicated that the giving of the church for the year ended Feb. 28, 1942, was excellent.

Some time was given to developing plans for Annual Conference to be held at Asheville, North Carolina, June 10 to 16, 1942.

### Brethren Publishing House Directors Meet

BY EARL H. KURTZ

Secretary Brethren Publishing House

The directors of the Brethren Publishing House met in their regular session on April 14, 1942. The editors of the Gospel Messenger gave some interesting reports to the directors on the circulation of the Messenger.

As of February 28 of each year the circulation figures were as follows: 1938, 20,223; 1939, 21,775; 1940, 23,047; 1941, 28,092; 1942, 34,259.

Of the 1942 figure, 21,493 are 100% club subscriptions, 9,456 are 75% club subscriptions, and 2,049 are regular rate subscriptions.

Since Brother Frantz is Advisory Editor of the Gospel Messenger, the Board of Directors requested him to write a book in which he will record his rich spiritual experiences. Brother Frantz has agreed to attempt to write such a book for the brotherhood.

The Board of Directors was also gratified to learn that as a result of the combining of the Brethren Teachers' Monthly and the Home Department Quarterly into the Brethren Bible Study Monthly the circulation increased from 7,049 to 8,614.

### Brethren Service Committee

BY M. R. ZIGLER

Executive Secretary Brethren Service Committee

First of all the Brethren Service Committee reviewed the work of Civilian Public Service. The opening of two new camps was authorized, with one at Walhalla, Michigan, and the other at Lyndhurst, Virginia. This authorization was made necessary by the increased number of men being assigned to camps.

Special study was made regarding the financial needs of the Brethren Service Committee and recommendations were proposed to be presented to the Council of Boards. A number of items were discussed concerning details of the camps. A longer meeting of the committee was planned to be held in connection with Annual Conference to care for the increased responsibilities that are arising in regard to the present emergency.

### General Ministerial Board

BY M. R. ZIGLER

Executive Secretary General Ministerial Board

The General Ministerial Board met April 14 and part of April 15 in intensive deliberations. Careful study was made regarding vacancies throughout America. The ministers desiring change of location were considered and it is hoped within a few weeks that every person desiring change in his location will be placed and every church seeking a pastor will be cared for.

The summer pastoral program was reviewed and the appropriation for this purpose was increased to meet the demands for the summer. There is a larger number of student ministers desiring summer pastoral work than have requested placement previously.

A number of requests for ministerial relief were considered and granted. A small sum of money was appropriated to the Home Missions Council of North America to assist in taking care of evacuees and other refugees.

A committee was appointed jointly by the General Mission Board and the General Ministerial Board to make a special study of the home mission program commending the intensifying and expanding of the present home mission enterprise.

Special reports were given concerning the work of C. H. Deardorff as church building counsellor; G. G. Canfield in the field of evangelistic ministry; and Merlin C. Shull in the nonresident project.

The General Ministerial Board membership by regions is as follows: W. H. Yoder, chairman, R. 1, Water-



loo, Iowa, Western Region; M. Clyde Horst, vice-chairman, Elizabethtown, Pa., Eastern Region; Edgar Rothrock, Pomona, Calif., Pacific Coast Region; Ralph E. White, 712 Loudon Ave., N. W., Roanoke, Va., Southeastern Region; and H. F. Richards, 1523 Miami St., South Bend, Ind., Central Region. M. R. Zigler is executive secretary of the Board and Clyde M. Culp is the treasurer.

### Special Meeting of the Board of Christian Education

BY L. AVERY FLEMING

General Secretary Board of Christian Education

Six of the nine members of the Board of Christian Education and all members of the staff were present at the special meetings held in Elgin on April 14, 15. Warren D. Bowman, C. S. Eikenberry and Paul Kinsel were unable to attend because of urgent local duties. Letters from all three were read in the opening session.

Earnest consideration was given to the board's budget and program in the light of the needs created by the war. The Board decided to ask Annual Conference to grant a moderate budget increase to provide for increasing costs and enlarged services.

Considerable time was devoted to the formulation of basic principles for peace education in the church. The board planned to continue work in this important area during its regular Annual Conference sessions.

Other services of the board which received careful attention and consideration included the printed materials, the plans of the various departments, and the field program of the staff.

The special meeting revealed the fact that both board and staff members are increasingly aware of our local church needs and are seeking to meet them on a high spiritual level. It was felt that Christian education in the local church, in spite of its relatively unspectacular expression in these stirring times, is nevertheless vital to the continuous development and growth of Christian character.

### General Mission Board Meeting

BY LELAND S. BRUBAKER

Secretary General Mission Board

#### At the Board Meeting

"Fellow Workers With Christ" was the keynote struck by Brother Ira W. Moomaw as he directed the devotional thoughts at our recent Board meeting. Surely these are days when every individual needs to realize that he works not alone. Sharing our tasks, giving strength instead of weakness, sight instead of blindness and joy amidst sorrow is our Lord and Master, Jesus Christ.

Routine matters always take time. The Board quickly but carefully cared for these so that the major part of their time could be given to the main problem facing them. This problem was: What more can we do now to facilitate the work of our missionaries on all fields and what is the future of our foreign work? This question brought us all face to face with our real problem.

We have been and are using every source where information and suggestions could be found. The Foreign Missions Conference has been the most valuable aid in all our efforts to reach and to contact our isolated missionaries. In our difficulties we need to remember that there are other Boards with many missionaries who are facing problems as acute and difficult as our own. In co-operation with various Boards, much more has

been accomplished than could possibly have been done otherwise.

The need to keep alert and ready to use every opportunity for contacting our fields and staffs in order that information could be secured was stressed by all. It was unanimously agreed that we should do everything in our power to send money to our folks in China and the Philippines. It was also felt that we ought to take immediate steps now to send sufficient finances to our mission staffs in Africa and India, which would help them care for possible emergencies.

In spite of the grave situations confronting us, the Board reaffirmed its former position concerning our future mission program. They again challenged the church to hold high the burning torch of Christian faith and of Christian idealism so that the people who live in darkness might see a great light. If we fail to use the opportunities to send our witnesses and ambassadors because we face difficulties, we deny the faith that is within us. Now is the time to do daily our best and to prepare for the certain opportunities which are to come to us and to our church for Christian witnessing. Let the church, with dignity, power and conviction, dedicate her peoples and her resources anew to the task of taking the good news to all men so that they might know that Jesus is the Christ, the Son of God and, believing on him, have eternal life.

We were glad for a number of missionaries present and for the large number of visitors who shared with us in our meeting.

#### What Are You Doing?

This is a question asked many times by our people who are concerned over the missionaries; and rightly so. We are all tremendously concerned that everything is done to help encourage and give guidance to all those who are or who might be placed in dangerous zones. Your Mission Board is trying to do all it can to facilitate the work of our missionaries. Briefly, let us mention a few things.

#### China

*Peking.* It has now become possible, through a special division of the State Department, to send maintenance money to our three missionaries in Peking. This is being done through the Swiss government in Geneva and through their legation headquarters in Peking.

We have deposited with the State Department in Washington a sum of money equal to \$65 per month per person for a six months' period. Through the International Red Cross notice was sent to our Peking folks, telling of this arrangement. Reports already indicate that this plan is carrying through in other places, and we have good reason to believe that it will provide sufficient money to our Peking folks to care for their personal needs. It is our intention to keep sufficient funds deposited with the State Department in order that this plan may continue to function.

In addition, the following cablegram was sent April 22 through the local chapter of the Red Cross, which is at the present time the only means of communication with occupied territory: *Rev. Minor M. Myers, Embassy Guard Y. M. C. A., Peking, China. Greetings from Board Family friends. Concerned about your residence health finances. Are you with Grace Hazel. Maintenance provided through Swiss legation. Reply through same channels.*



**Sian Fu.** Word has just recently come from Brethren Sollenberger and Wampler that they have at last arrived in Sian Fu. This is the farthest north they had planned to go, and how thankful we are that they have arrived there safe and well.

They report travel to be very difficult. In spite of many delays and disappointments they kept on until they arrived at their destination.

Living expenses are extremely high. Imported articles have risen to new heights; for example, a film that sells for thirty-five cents here will cost almost \$2.75 there. Food can be bought, but with prices so high the poor people suffer tremendously. Money has been and can be cabled to these men through the Bank of China, New York City.

#### Philippines

Every opportunity is being used to send or secure word from our eight missionaries in Baguio. We, together with other Boards with missionaries in that vicinity, have received no word as to the health or safety of our personnel there. Surely this is a time when we ought to use the power of prayer that the lives of these people might be used to witness mightily for God and that he will keep them, working out his will in their lives.

#### India

With increasing apprehension as to the future of India, we wired the field, asking what plans they had made to meet possible emergencies. The following reply was received by cable: "*Minutes en route provide all missionaries travel America or elsewhere in extreme emergency three months missionary and work budget reserves now distributed from drafts en route each station has Indian committee to assume responsibility work cash reserves and property if missionaries withdrawn or are interned availability American travel doubtful your advice welcome.* Lynn Blückenstaff, *American Express, Bombay.*"

We believe that our folks in India have given this very careful consideration and that they will meet, in the best way known to them, any emergency which might arise in the future. The Board is granting to their Field Committee authority to take any measures that might be deemed necessary in the light of changing conditions. It is very improbable that they could be evacuated from India.

We will certainly hope that their work might be continued and that they will be able to carry out the plans of the church in that section of India.

#### Africa

The same cable that was sent to India was also sent to Africa and in a few days we had a reply which stated that all contingencies had been cared for. We interpret this to mean that the Africa Mission staff also gave consideration to possible emergency measures and that they have made plans to care for any future developments. So far their work has been little molested by the present war. We believe that they will be able to carry on for a good length of time, even though the port of Lagos might be cut off from the rest of the world.

So far cable communication with India, Africa and Central China is possible. Communications with our groups in these countries will be maintained as long as we are able. Any information or any suggestions which might be offered to us in order that we might better carry on our work will be much appreciated.

#### What of the Future?

It happened at the beginning of the World Conference of Youth in Amsterdam in 1939. Very quickly after that great conference was called to order we were being directed in worship. Seventeen hundred delegates representing seventy-two nations were assembled. Our chairman, in closing the worship period, asked that we all pray together the Lord's Prayer. "Our Father" came simultaneously from hundreds of lips speaking many different languages. Immediately we had found a universal, common bond—"Our Father."

This is the result of the church's fulfillment of her task. Carry the gospel into every land, baptize, preach, teach, so that everywhere men may know God through Jesus Christ. Here was ample manifestation resulting from just such a program.

During these days when racial differences are being stressed and when different cultures and ideologies are vying with each other for supremacy, it is surely a time when the Christian message with all of its power needs to be given in the far corners of the earth. Brother Ernest Wampler, in reporting to the General Mission Board shortly after returning from China in the spring of 1941, asked that he and Brother O. C. Sollenberger be given the privilege to return to China again in the fall. Why? Travel was both difficult and dangerous. It meant separation from their families. Organized work as such would be very limited. Then, why go? The answer was simple and yet irrefutable. Bro. Wampler said, as he spoke for both of them, "We must be there to live with the Chinese people in times of peril and need so that we can carry to them Christian courage and hope, letting them know that we care enough for them to risk our very lives. To stay away now might mean we could never go in again."

Our folks in Peking made their decisions to stay because they felt it was the best way by which they could witness for their Lord. And this attitude can be duplicated.

(Continued on Page 21)

#### In Appreciation of Minerva Metzger

Another of our valiant workers has passed on. Miss Minerva Metzger of Rossville, Indiana, missionary to China since 1910, passed on to her eternal reward December 6, 1942. The church and the General Mission Board have lost a most trusted and valuable leader in our foreign mission work.

Sister Metzger represented a fine type of a well prepared and devoted missionary. She had good judgment and fine poise, developing splendid attitudes and relations to both her fellow workers and those among whom she went to live and serve. Her life was given to the girls in schools, beginning at a time when education for girls was most unpopular. Her skillful devotion and fine spirit, bolstered by courage and much patience over the years, brought this department of the China work to a most promising and rewarding position.

Her memory will live long in the hearts of hundreds of Chinese women, both Christian and non-Christian. Many Christian homes will continue their blessing as a result of her work.

The Board and the home church desire to make this resolution for their Minutes and the Gospel Messenger to her memory and to be a record of her quiet, efficient work that will long live and multiply to the glory of God and the blessing of China.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

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### Calendar for Sunday, May 17

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Tuesday:** The Day of Conflict. —Matt. 22:41—23:11. Golden Text, The stone which the builders rejected, The same was made the head of the corner. Mark 12:10.

**Christian Workers, What Is Right With Rural Life?**

**B. Y. P. D.,** From School to Church.

**Intermediates,** Playing Fair With Parents.

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### Gains for the Kingdom

**One** baptized in the Newton church, Kans.

**Four** baptized in the Staunton church, Va.

**One** baptized in the Clover Creek church, Pa.

**Three** baptized in the Westminster church, Md.

**Eight** baptized in the Elkhart City church, Ind.

**Five** baptized in the Arcadia church, Ind., Bro. R. L. Showalter, pastor.

**Five** baptized in the Oneonta church, Ala., Bro. G. G. Canfield, evangelist.

**Three** baptized in the Kent church, Ohio, Bro. G. S. Strausbaugh, pastor.

**Thirteen** baptized in the Haxtun church, Colo., Bro. E. F. Weaver, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Robert Byrd** of Junior, W. Va., Sept. 27 in the Staunton church, Va.

**Bro. John T. Glick** of Bridgewater, Va., July 19 to Aug. 2 in the Clover Creek church, Pa.

**Bro. John B. Wieand** of Decatur, Ill., May 26 in the Four Mile church of Southern Indiana.

**Bro. Ernest Muntzing** of Harrisonburg, Va., May 24—June 7, in the Union chapel of the Markleysburg congregation, Pa.

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### Personal Mention

**For Southern Ohio** the representatives to the Asheville Conference are E. R. Fisher, Roy Teach and H. M. Coppock; the alternates, Paul Kinsel, G. L. Wine, J. Perry Prather.

**For Middle Pennsylvania,** correct the list of Standing Committee men to read: C. C. Ellis, E. M. Detwiler, A. R. Coffman. The alternates are D. I. Pepple, H. H. Nye, J. H. Coffman. It seems that a part of our first information was in error.

**H. L. Hartsough** is visiting military camps in Virginia, North Carolina and other Southern states before Annual Conference. Please send new names of members in these camps and also changes of address giving the old and new address. Send information to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

Southern Pennsylvania is to be represented at the Asheville Conference by Elders O. J. Hassinger, J. M. Danner and H. M. Snavely. We are not informed as to the alternates.

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### Miscellaneous Items

**To McPherson College,** our sincere thanks for a copy of the Biennial Catalogue. Here is one book that will always be "red."

**Camp Mack** invites help from the workers of the area on May 23 (all day Saturday) for the camp cleanup in preparation for the season. Food will be provided for those who come.

**Annual spring rally** of the B. Y. P. D. of Southern Illinois will be held in the Decatur church, May 16 and 17. Saturday evening, May 16, at 8:00 o'clock, there will be an all young people's love feast. Bro. Harry K. Zeller, Jr., of Indianapolis, Ind., will officiate, also speak at the morning and afternoon sessions on Saturday.

**"The increase** in the number of Messengers coming into our church is due largely to the efficient and tireless work of Miss Negley who directed the subscription campaign." This we quote from the Hagerstown Church Visitor for May. The increase was from twenty-nine subscriptions of a year ago to a total of 211 for this year.

**Correction:** In the Brethren Service Committee news column in the April 25 Gospel Messenger, the article entitled Our Opportunity was credited to J. Aldene Ecker, the educational director at Camp Kane. This article really consists of excerpts from a speech prepared by W. Eldo Miller, the financial secretary at Camp Kane.

**The cover page picture,** see Messenger for May 2, 1942, we are informed by those who should know, is not that of the Ivester church of Iowa, but a picture of the Root River church of Minnesota. It seems a photograph was incorrectly labeled and thus a trusting editor, anxious to please those who want their church pictures named, was led astray.

### An Annual Conference Suggestion

The government has seen fit to grant ministers of the gospel priority in the purchase of automobile tires. They will likely be given similar considerations in the rationing of gasoline. This constitutes a recognition of the nation's need of religious service and of the primary importance of the ministry in our national life. Ministers are always under obligation to keep themselves spiritually efficient. That involves attendance at great conventions and religious conferences. Our pastors ought to attend the Annual Conference every year. That is doubly important this year. *We suggest that this be a year in which the pastor be sent as delegate to the Annual Conference. The congregation should allow him mileage expense on his car and arrange with him to transport other church delegates and church workers.* This suggestion would provide a wide representation at the Asheville Conference and result in blessing to the whole church.

Minor C. Miller, Conference Director.



At Camp Magnolia there are some thirty enrollees taking music instruction during their spare time. As they have only one piano they are wondering if anyone near by would have an old piano he would like to donate to Civilian Public Service. Anyone interested should contact Morris Keeton, the educational director of Camp Magnolia.

**Camp Mack Mass Meeting Day, June 7**, will be an important occasion for the men and women of the area—featuring President V. F. Schwalm, Harold Row, Jefferson Mathis, Women's Chorus of Middle Indiana and the Camp Lagro Quartet. Sessions afternoon and evening, with a freewill offering luncheon at 6 p. m. Everyone invited.—L. W. Shultz.

The Lick Creek congregation of Bryan, Ohio, extends to all former members and friends a hearty invitation to fellowship with them in their rededication services on Sunday, June 7. The church building was recently remodeled and redecorated. Prof. Alvin Brightbill of Bethany Biblical Seminary is to be the guest speaker. Special services morning and afternoon, and communion services in the evening. Basket dinner at noon.—Mrs. Leo Stombaugh, Bryan, Ohio.

### Bus Rates to Annual Conference

The following bus fares to the Asheville Conference have been quoted to me by the Greyhound Lines—

	One Way	Round Trip		One Way	Round Trip
Chicago	\$9.70	\$17.50	Pittsburgh	\$9.75	\$17.55
Cincinnati	5.60	10.10	St. Louis	8.80	15.85
Memphis	6.90	12.45	Washington, D. C.	6.55	11.80

These figures are subject to a five per cent federal tax. Clergy books, good on all standard bus lines may be secured from Central Clergy Bureau for Motor Coach Lines, 608 S. Dearborn St., Chicago. These allow a 25% discount on one-way tickets. Quoting from the letter from the Greyhound lines: "May I suggest that you urge your people, whatever form of transportation they may use, to arrange their trips for the beginning and middle of the week. This suggestion is made at the request of the federal government in an attempt to eliminate as much as possible the week-end congestions now being experienced by all forms of public transportation."

Warren W. Slabaugh,

General Railroad Transportation Agent.

### Business for Conference

Martinsburg, Pa., Jan. 2, 1942

At the regular quarterly council meeting of the Martinsburg Memorial Church of the Brethren, Martinsburg, Pa., held on the above date, the following motion was passed:

"That the Martinsburg Memorial Church of the Brethren respectfully request that the district meeting consider the question of membership of the Church of the Brethren in the Federal Council of Churches of Christ in America, and if approved by district meeting, the same be passed on to Annual Meeting for reconsideration."

John A. Ake, Clerk.

A. R. Coffman, Elder.

Answer of District Meeting of Middle Pennsylvania—

"With a view of preserving and strengthening the unity and peace of the church, this paper is passed to the General Conference."

Joseph H. Clapper, Writing Clerk.

## With Our Schools . . .

### Manchester College

The trustees have approved the raising of a student loan fund for Manchester College and a campaign for executing this will likely soon be started.

Miss Grace Eshelman, superintendent of nurses at Bethany Hospital, has been employed as college nurse at the health center for next year. Miss Eshelman with the help of the local physicians will provide the health service to students during the leave of absence of Dr. Lucille Carman, who will be at the University of Missouri next year.

The spring trustees' meeting was held on March 20 and 21, beginning with a dinner given by the college faculty on Friday evening. Sessions of the meeting were spent wrestling with major problems of college management. Policies were set up regarding retirement of staff members not on the regular teaching force and concerning investment procedures of the college.

The annual commencement exercises of Manchester College will be held at nine o'clock on May 18, with Dr. Albert Buckner Coe, pastor of the First Congregational church in Oak Park, Illinois, giving the address. His subject will be *We Can Become What We Will*. Leading up to these two programs has been a series of commencement week activities including Senior Recognition Day, Junior-Senior Reception, and the President's Reception.

William Beahm brought a very inspiring and challenging message to the students in a recent chapel address when he spoke on *Choices*. Other fine speakers on the chapel platform this spring have been Claude Nelson, in the interests of the World Student Service Fund; Rabbi Doppelt, a Jewish rabbi who spoke on *What Christians Should Know About Jews*; Rev. Harry Zellers of Indianapolis; Dr. Kretzman, president of Valparaiso University.

Professor J. O. Winger, who has been field secretary for many years, has resigned to become pastor of the Church of the Brethren at Akron, Ohio. Because of the heavy demands on his physical strength, and because of his interest in church work, he has long considered this change. With due appreciation of his efforts for the college, the trustees have regretfully granted his request. A new field secretary has been secured and will be announced soon. R. H. Miller of Covington, Ohio, and Professor Edwin Grossnickle, a member of the college faculty, have been secured to assist with the summer field work.

May 19 to June 5, an innovation in Manchester's schedule will be the inter-session term, a three-week interval in which students will earn credit for one course. Following this term there will be two five-week summer terms. During the first of these, from June 8 to July 10, a workshop has been planned to which experienced teachers are especially invited. This period will be spent in research, discussion, and recreation.

### Changes in the Gish Fund List

At a recent meeting of the Gish Fund Committee it was decided to drop the following books from the Gish Fund list when the present supply of each is sold out: numbers 268, 275, 286, 287 and 289. The following books



were added to the Gish list and are now available to ministers of the Church of the Brethren at the prices indicated:

307. John G. Paton, by J. Theodore Mueller. Regular price, \$1.00. Gish Fund price, 60c.

308. The Christian Faith, by Nels Ferré. Regular price, \$2.00. Gish Fund price, \$1.00.

309. Youth Work in the Church, by Nevin Harner. Regular price, \$1.75. Gish Fund price, 90c.

310. The Church's Opportunity in Adult Education, by Edward Westphal. Regular price, \$1.25. Gish Fund price, 75c.

311. God's Back Pasture, by Arthur Hewitt. Regular price, \$1.50. Gish Fund price, 80c.

312. The Gospel of Luke, by Charles Erdman. Regular price, \$1.00. Gish Fund price, 50c.

313. The Holy Spirit, by J. C. Massey. Regular price, \$1.25. Gish Fund price, 75c.

314. The Broken Cup, by Jesse Ziegler. Regular price, \$2.00. Gish Fund price, \$1.25.

See the column, About Books, in this and succeeding issues, for reviews of all these books excepting number 312. A request to the Brethren Publishing House will bring you an up-to-date list of Gish Fund books.

**Youth Work in the Church.** Nevin C. Harner. Abingdon-Cokesbury Press, 1942. 215 pages. \$1.75.

Dr. Nevin C. Harner has made a name for himself as a writer in the field of religious education. In this his latest book he discusses in a very practical way needs of youth and outlines helpful methods of approach to youth work in the church. As one reads this book he feels that the author has had wide experience with youth groups and that his data is drawn from scientific studies. He suggests that young people should be organized into a youth fellowship and yet become an integrated part of the total program.

Of the young people in the church the author says: "These young people are in many respects like all other young people in every age and place; they are not as sharply distinct as we have thought from the children below them and the adults above them; this group is proportionately smaller than formerly; they are in many respects more fortunate than any other young people who ever lived; these young people are 'up against it' in a host of ways—employment, establishment of homes, recreation, and relationships with parents. They possess a rather high degree of moral and religious idealism."

The author discusses six needs of youth—the need to find God, the need to find themselves, to find a lifework, to find a life mate, to find society and their relationship to it and to find the Christian society, the church—and their relationship to it. In writing of the methods used by the church in approaching youth, he states: "In its efforts to win youth the church ought to concentrate upon the weaving of emotional ties which bind youth to itself so tightly that nothing which life can bring will break those ties. The church ought to concentrate in its efforts to win youth upon satisfying the life-needs of youth so completely as to become indispensable to youth."

In one chapter on Several Forgotten Men Among Youth, Dr. Harner discusses briefly intermediates, college students and young adults. It is refreshing to have these groups brought to the attention of youth leaders.

Ministers, youth teachers and advisers who desire to keep up to date in youth work should read this excellent book.—Raymond R. Peters.

**The Church's Opportunity in Adult Education.** Edward P. Westphal. Westminster Press, 1941. 209 pages. \$1.25.

Here is a book which makes a sound, common-sense approach to the problems of adult work in the local church. Throughout the 209 pages there is evidence that the author knows both adult needs and the church. The adult program is consistently discussed as an integral part of the total church program. The reviewer wishes that every adult could read the comments about the "class-centered" adults who sometimes weaken the church. The first four chapters of the book emphasize the purposes of Christian education, the learning process, and the need for adult education. The remaining six chapters provide an excellent manual for anyone responsible for adult education in the local church.

As the reviewer read this book, two questions became uppermost in his mind: (1) Has an overemphasis on preaching and lecturing prevented creative work by individuals and groups? (2) Must a new type of leader be provided for adult groups? The author insists that the adult, as well as the child and the youth, needs to see typical situations and requires guidance in the study of personal and social problems.

Leaders of young adults will be disappointed in the author's failure to give more space to the discussion of young adult needs. Some of the readers may also wish that the publishers had used larger type in the printing of this very helpful book.—L. Avery Fleming.

**God's Back Pasture.** Arthur W. Hewitt. Willett, Clark and Co., 1941. 137 pages. \$1.50.

So infrequently does a book in appreciation of rural life and the rural parish come from the press that all who are interested in the rural church will welcome the appearance of another book by the author of *Highland Shepherds and Steeples Among the Hills*. The author says his aim in this book is to deal sociologically with the rural parish. He feels that "God's back pasture" offers a glorious opportunity to the minister and deplores the tendency of ministers to seek urban pastorates after brief periods in rural parishes. He enumerates many of the problems of the country church but considers them a challenging appeal to rural service. His analysis of what is wrong with the rural church is in my judgment the strongest part of the book; he says it is the victim of invincible ignorance, ecclesiastical manslaughter, fatalistic pessimism, pious immorality, and economic stringency. Close to that section in value is the one on rural philosophy, in which the special advantages of the rural parish are briefly discussed. I found myself wishing the author had treated these two divisions more extensively, and left out some of the other parts of the book which, though true and perhaps helpful, are not particularly new or distinctive. Other matters discussed are the church building, parish economics, the rural pastor as a community figure, the larger parish, and the rural pastor as an educator. Throughout the book the author displays pronounced love of the rural areas and sympathetic interest in rural people. Despite the limitations indicated, the book is well worth reading by those interested in the rural church.—Ora W. Garber.



## In the World of Anna Elizabeth » » »

BY LUCILE LONG

## Chapter XI—Desert Ways

October came, and corn husking, and the gathering of pumpkins and squashes, and then November, and butchering, and the genuine approach of winter. The winter itself seemed long to Anna Elizabeth. School and church were interrupted by heavy snows, and by the time March winds began to blow, Anna Elizabeth found herself often strangely tired. The food seemed tasteless, and the plates and kettles heavier than ever to wash. Samuel was walking all around now, and had to be watched every minute that he was not held or tied in a chair. Henry had proved himself remarkably adept with his jackknife during the winter, and he had had so much honest pleasure in what he made that Anna Elizabeth had long ago ceased to feel regretful over the gift that he had received when she had failed to get hers. She was very glad now that she had cherished no resentment, for he was whittling when she was not around, and saying mysterious things about her birthday.

"A surprise you will have," he told her. "In fact, if father will help me a little, two surprises."

"Shall I guess?"

"You could not ever guess the one," Henry told her with enormous satisfaction. "Not even you could guess this!"

After the snows came the mud, and when Hans came one day in the middle of March, he had two papers with him, although not the one for March 16.

"Where have you been?" cried Anna Elizabeth, running out between puddles of melting snow to carry in the papers. "Mother says to come in for a little while and hot cider we will have."

"Such mud!" cried Hans. "You should see the road between Germantown and Philadelphia! It is one swamp!"

"How is the road to the blacksmith shop?" asked her father. "No farther than that will I go now, but I should go there."

"Another day or two and it will not be so bad," replied Hans. "Cider, did you say?"

They started toward the kitchen.

"A message I have for you," said Hans to Anna Elizabeth suddenly. He set down the huge mug into which Anna Elizabeth had poured the cider. "Suppose I should have forgotten!"

"For me? And who then that you see do I know?"

"In Germantown? Who indeed!" Hans looked at Henry and her father in mock surprise. "Who does she know in Germantown?"

"Michael," cried Anna Elizabeth, smiling in delight. "Did you talk with him, Hans?"

"Well he is, and learning his weaving beautifully, and earning a little money besides. And I said to him only a few days ago, what words do I take then to the red-headed little girl on the Manatawny? Very angry she gets sometimes, but when she smiles, she smiles all the way from her brown eyes right down to her dancing feet."

"Oh-h-h!" Anna Elizabeth looked at her mother a little uneasily, for none of the plain people danced. It was a strange word in their home.

"Not dancing like the Philadelphia and Germantown ladies do," said Hans, rather hastily, "although you could do that too well enough, I have no doubt. But your feet and hands are never quiet, and you smile more with your eyes than most people can when they use all their face then."

Anna Elizabeth thought that Hans knew nothing at all of how she had been feeling these last weeks or he would not have talked so.

"What did Michael say to all this foolish talk?" she asked, her hands raised in quick deprecation.

"He said, like a grave and sober member of a grave and sober people, that he sent his greetings to Anna Elizabeth and all the Landises, and he hoped to see you before so long maybe."

"Member?"

"Baptized he was while Peter Becker was there for a meeting, I heard. And he says it is true."

"Very good that is," said her father, smiling.

"Yes? Well, probably so." And Hans patted the heads of Catharine and Joanna, chirruped to Samuel, and left in a burst of unusual good cheer, even for him.

The girls rushed to the window to watch the team leave.

"Dancing!" said Sister Landis to no one in particular.

"It is not dancing my feet are these days, mother," said Anna Elizabeth, thinking how often she had felt tired during the month.

"And what then is wrong with you, Anna Elizabeth?" asked her mother anxiously. "Is it not well you are?"

"Tired," said Anna Elizabeth. She stood a moment thinking of that peculiar feeling she had. But there wasn't really anything to say more than she had said, and so she only repeated the word, with a sigh. "Tired."

"I do not know why you should be tired," said her mother. "I will get out the herbs. Some pennyroyal, perhaps, or sassafras. You are not too tired to read?"

Anna Elizabeth put down the paper that she had picked up. "What is there to do, mother?" she asked.

A few days later, Brother Landis went to the blacksmith shop and took Henry with him. There had been several unusually mild days, and so the time seemed an opportune one. But not long after they left that afternoon it turned cloudy, and toward evening it grew astonishingly cold and stormy. When the rain finally began, it beat against the windows and the wind howled down the chimney with unusual force.

"Your father is late," Sister Landis said, watching the rain. "Others perhaps came to the shop today, too, and the blacksmith was busy."

"Yes," said Anna Elizabeth. Samuel was very heavy in her arms as she walked about setting the table for supper.

"Lights we must have already, Anna Elizabeth. Early it is for that."

"I'm hungry," said Catharine. "I want a piece, mother."

"I'm hungry, I'm hungry, I'm hungry!" Joanna took up the cry with wailing persistence.

"Now wait a few minutes we will yet for your father," declared their mother. "Oh, I almost forgot the cows. We should have done the milking tonight, no difference what he said. Go and turn them in this minute, Anna Elizabeth. They should not be out in the storm."

"Yes, mother." Anna Elizabeth stood still a moment, holding the baby.



"Put him in the cradle then, and Catharine must see that he stays there," said her mother. "He does not need to be held all the time. Catharine must learn to watch him."

It had been a "tired" day for Anna Elizabeth, and she moved slowly in the direction of the cradle. Her mother looked at her inquiringly. Samuel raised his voice in healthy protest at being put in so close and uninteresting a place, and Anna Elizabeth's hands moved slowly as she tied him firmly in a sitting position. He was so active that he needed watching even when so placed. Then she put on her coat and hood and mittens. She paused with her hand on the door, hearing Samuel's cries and seeing her mother's face flushed with the heat as she bent over the boiling kettle. She did not want to go out.

"Anna Elizabeth, are you sick?" asked her mother, looking up in surprise. Anxiety made her voice sharp. It was unusual for her daughter to be so slow.

Anna Elizabeth wished that she knew. Was it being sick when a person simply ached all over, not anywhere in particular, but just mostly all over? She couldn't think of any way to explain how she felt. She was tired, and picking up one foot and then the other was effort. Ordinarily she was so well and so active that she could not understand at all her present feelings. If you burned your finger, you felt pain, but this—. So she only shook her head in answer to her mother's question and opened the door.

The wind blew in with a *whoosh* that set the candles flickering clear across the room, and Anna Elizabeth hastily closed it behind her. As she stepped into the yard and away from the protection of the house, the full force of the gale caught her. She was amazed at its power. Ordinarily she didn't mind pitting her own strength against a storm, and now she tightened her lips and stiffened her body to meet the fury of the wind. But with her first steps she made another discovery. It was rain unmistakably that beat against her cheeks and cut through her wool stockings, but it was ice that she was walking on. With every step her foot sank through a thin layer of it, and then she had to pull her foot out before she could step again.

She was breathless when she reached the barn. Quickly she opened the door for the cows to come in, and then leaned back against the wall, shivering and trying to regain her breath. She had closed the lower part of the door when she noticed something. Jezzy was gone. She shut her eyes, then opened them. No, there was no Jezzy. She looked out the upper part of the stable door. She couldn't be certain, but even through the rain she thought she saw a place in the fence that showed what had happened. She was perfectly sure that earlier in the afternoon Jezzy had become bored with the barnyard, and that since the wooden yoke had been put away during the winter months, she had gone over the fence and was even then hidden in her favorite clump of trees at the far end of the pasture field.

There was no use in wondering what to do. The answer to that question was unmistakable. A dozen things could happen to make her father and Henry late, and the storm would grow worse during the night, not better. They were not the sort of people who left their stock out in a storm to get lost or sick from exposure. But for no good reason at all, Anna Elizabeth now saw Jezzy as she had looked that first July evening

when Anna Elizabeth had been frightened by her skittish behavior. She felt the old terror, and the weakness in her knees, and the dryness in her throat, and the sick feeling in the pit of her stomach. In addition to that, she was very cold, and very tired, and very miserable. She simply would *not* go back in the field for Jezzy on a night like this. She leaned against the stable door, sobbing a little in pure wretchedness. It would be so easy to be like the Stamms!

Then she went out the door, closing it carefully behind her, picked her way across the barnyard, and opened the gate into the lane. And so through the dark and the wind and the rain she started her journey.

So far as her body was concerned, there was only one thing to do: pick up with conscious effort from the layer of ice one foot and then the other, and keep going. The wind was at her back, and that helped a little. But the tiredness in her legs soon became an ache that she could have told her mother about with no difficulty, and she grew chilled to the bone. As for her mind, there seemed nothing to do about that. It took all her energy to keep her feet moving, and so there seemed to be no end to the ideas that went round and round in her mind.

Why did she keep on going when she was so tired and afraid? Was it because she, like Apollyon, had no armor for her back? Who would bring her the leaves from the tree of life if she really was getting sick? What had happened to the poor old woman with the piercing black eyes? Was it possible that her glance could have anything at all to do with Jezzy's unreasonable behavior, or her own fright, or weariness? Suppose she should see a vision? Anything might appear out of this storm, even though her eyes were wide enough open. It was difficult to see through the dusk and rain even when she tried ever so hard. But suppose that hidden in the clump of trees should be, not Jezzy, but—pick up one foot, pick up the other! It would probably be Jezzy in the clump of trees, shaking her head with great sweeps of her horns, and then what would she do? Run into the tower, or lock herself into a castle all day long, perhaps!

She kept rather close to the fence, because she wasn't even sure the log was still over the creek, and if it was, it would be too icy to walk. Her feet were wet long before she crossed the creek, and so wading that was a minor matter. She was surprised at how much water there was, though. She was surprised, too, at how fiercely the wind pushed her, and she wondered how she could ever get back, especially if Jezzy was not in the mood to go.

At last she came to the clump of trees. She opened her mouth to call, but she could only cling to the first tree and try to regain her breath. Jezzy must have sensed her approach, for without waiting for a word of any kind, she came out from the far corner and went straight toward Anna Elizabeth with an apologetic moo. She seemed positively grateful for company. Anna Elizabeth knew that she should feel thankful and relieved; actually she felt only incredibly tired. She put her arm around Jezzy's neck, and they started back for the barn.

The wind now hit her straight in the face, and she wondered if she could have faced it if she were not hanging fast to Jezzy. Down into the ice, getting harder every moment, went her feet; straight into her face came the cold rain, blinding her eyes and stinging her



cheeks; always there was the wind, blowing her skirts about and penetrating through every garment she was wearing. Jezzy was now leading. She hit the brook farther down at a place more in line with the lane, and Anna Elizabeth felt the force of the water, higher than it had been when she crossed, and was splashed to her knees as Jezzy plunged noisily through. Now it was hard to keep up with Jezzy, for the cow was increasing her speed as she got nearer to the barn. It was hard, too, to keep her feet out of the way of the cow's, and desperately hard to pick them up at all. The warm fireplace danced before her eyes, and she heard Samuel crying, and the girls asking for food. They were sitting around the fire right now, no doubt, and eating something, and Henry might be in the cold rain, but at least he could get under the cover of the wagon somewhat and he was with his father. She seemed utterly alone, in a desert of blinding rain and icy terrace, but she was beginning not to care very much. Her feet felt numb, and the shadowy outlines of the farm buildings swam before her eyes, and her head felt far too large and very strange.

By the desert ways revealing  
What is in thy heart.

How very strange, she thought in a last coherent moment, to call all this rain and ice and cold a *desert*! There wasn't anything in her heart except a love for books—that seemed a very long time ago—and a fear of Jezzy—but that was gone—and an incredible tiredness.

And now they had reached the short lane, and the barnyard gate was very near. Jezzy gave a triumphant lunge, broke away from Anna Elizabeth, and rushed toward the barn. Anna Elizabeth knew that something had happened, and for a moment she kept a dizzy, uncertain balance in the wind and rain. Then nothing at all mattered, and there was only blackness, an overwhelming, blessed blackness.

*Bridgewater, Va.*

### General Mission Board Meeting

(Continued From Page 15)

cated hundreds of times by missionaries in warring areas around the world. They, together with us, are the carriers of the light which darkness cannot put out. Even though our lights might be small, if they are sufficient in number darkness cannot remain.

Opportunities are lacking in few areas around the world where Christian service cannot find its place. If ever the blessings of Christianity will be needed, it will be at the close of this war. As a church we need to prepare ourselves in order that we might become a vital, constructive and important people in the great tasks to be done. Let us gather in our resources now to be ready when opportunity comes. Let us select our best young people, consecrating them and ourselves to this work. Let us have a mind to work and we shall, through God's guidance and blessings, be able to do our part.

May we disregard no fact, but face each new situation, realizing that it may get worse before it gets better. Let us not forget that Jesus said to his disciples in the face of the greatest storm ever to rage in a human heart, "Fear not for I have overcome the world." So the church has stood through the storm-beaten years. So shall she stand in the years to come, if we accept our

responsibilities and know that God has much in store for his people.

What of the future? Much that is now precious might be changed, but no matter what goes, God will always remain. With him we can surmount all barriers; and, please God, may there come a day when every heart can call him "Our Father." To this end let us dedicate ourselves, that the future may verily bring the kingdom of God in the hearts of men.

### Personal Words From Our Missionaries

BY ANETTA C. MOW

Missionary Education and Women's Work

Missionary letters are more precious than ever now because they are delayed both coming and going. Doubtless some never reach us; perhaps some of ours are lost before they reach the field. And so those which do reach their destination are doubly welcome. The following paragraphs are quoted directly from as many letters:

"February 14, 1942. Here we [O. C. Sollenberger and Ernest Wampler] are in the city of learning [Chengtu] waiting to go on to our next stop. We came here from Chungking in two days. The weather seems very cold to us. Today it is blowing snow and there has been no sunshine for five days. Coal is very expensive. Some of the peach trees are blooming and buds of oranges are just about ready to burst open. We are happy to meet old friends and make new ones. I had dinner with Mr. Nieh who was with Frank Crumpacker in our last retreat held at Tsinchou. We bought twenty-seven oranges the other day for \$3, or a little over 16 cents in U. S. currency. Coffee is now quoted at \$95 per pound. We are not getting northward very fast with the snow, bad roads, coupled with the Chinese New Year, for trucks are not going. But we hope to get there by spring."—*Ernest Wampler.*

Later the following message came through to Sister Wampler by Mail Bag broadcast. "Arrived here March 11. We are meeting some old friends from our station where we worked three years ago. Will make this our headquarters for the present, but will try to go on soon to find more of our people."—*Ernest Wampler.*

"Gordon is to sail on the same ship with Lillian Grisso. Several of his Woodstock classmates and several missionary families we know are among those booked to sail. We know that folks have to take risks in traveling the high seas during these days, but it seems the thing to do and we shall pray God's guidance and blessing upon them for a safe trip as we have felt his guidance and blessing in the preparations thus far."—*Chalmer and Susan Shull, Palghar, India.*

"The first meeting of the Africa district meeting was set for Monday evening with an address by the moderator. His sermon was based on the methods the apostle Paul used in starting churches in Asia. The following days were filled with interesting discussions and reports of work in the district. Sara Shisler and Chalmer Faw gave evening messages of inspiration and help."—*Clarence Heckman, Garkida, Africa.*

Lloyd [Dr. Studebaker] plans to go to Lagos to attend the meeting of the Leprosy Board of Nigeria held near the end of March. The government has been wonderful to us in giving grants for leprosy work and the new laboratory building at the Leper Colony. It is a long



trip, but it will be a great blessing to us to keep up these good contacts."—*Modena M. Studebaker, Garkida, Africa.*

"Here at Lassa under the leadership of Bro. Stover Kulp, a covenant group of older men and women was built up and trained. His going on furlough deprived him of the privilege of baptizing these fine old friends of his. On the first Sunday of this year we had a great day. It was the day for baptism and our love feast. When all were gathered together, there were 347 in the church. The long line of more than 300 people wended its way to the river to witness the baptism when seven entered the fellowship of the Christians."—*Paul Weaver, Lassa, Africa.*

Thus the work goes on in our mission fields. Our missions have not failed. Instead this is a time which calls forth the most heroic and sacrificial ministry of our missionaries. In some respects this may be the dark hour before the dawn, and in other ways, this is the high noon for Christian missions. The church should believe this with its whole heart and work accordingly. The fields are white unto the harvest.

#### ADULT DISCUSSION OUTLINE

### Why Send Our Children to Brethren Schools and Camps?

Scripture: Psalm 19

Sunday, May 31

**Note:** For helps see Gospel Messenger for Nov. 1, 1941; May 3, 1941; March 7, 1942.

#### I. The Situation

This question deserves the careful consideration of every adult at this time. There are many schools and camps bidding for our youth today. Parents help to decide where the children go, even though they claim to be neutral. These institutions have a great influence over the youth.

#### II. Reasons for Sending Our Youth to Brethren Schools and Camps

Brethren schools and camps offer, as many others do, opportunities for friendship and fellowship with real people. The teachers and leaders are, we believe, what they pretend to be. The youth who are enrolled are Christian in most cases.

In these institutions is to be found a spirit of reverence for the true, the beautiful, and the good.

Our camps and schools are happy places. The joy of being alive is present. There is adventure and high daring in the fine art of living.

Vespers, chapel, campfire, morning watch and Christian fellowship make Christ's presence more real and his will for our day more meaningful.

The work and ideals of the Church of the Brethren are taught and tailor-fitted to persons and situations. Horizons are widened.

The Church of the Brethren needs skilled workers. They frequently come through her own schools and camps.

The church has invested life and money in our schools and camps and expects the support of Brethren families.

#### III. Discussion

Under what circumstances are Brethren parents justified in sending their youth to non-Brethren schools and camps?

What can adults do to interest the youth in our own institutions?

## Correspondence . . .

### Passing Into History of the Maple Grove Child Rescue Home

About the year 1914 the First District of West Virginia, at the recommendation of the elders' body to district meeting, began a child rescue work and the following committee was appointed: B. W. Smith, L. H. Fike and James Wolfe. Three years later the district recommended that each church appoint a local committee.

In 1919 the Eglon church asked the district to consider the advisability of owning a receiving home for homeless children. The district advised the rescue committee to confer with the Second District of West Virginia and Western Maryland in regard to acting jointly in this good work.

The three districts entered wholeheartedly into this good work and purchased a ninety-three acre farm near Eglon, W. Va., with good farm buildings. The farm and stock cost about \$7,500. Many hearts were moved to give liberally for this work and the farm was soon paid for. The Home was dedicated May 15, 1921. On this day over \$1,100 was given for the work.

By 1926 the house proved to be entirely too small, so a commodious house with room for fifty to seventy-five children was built. It had modern conveniences, such as steam heat, electricity, bathrooms, single bedrooms, and basement under the entire house.

The home was incorporated in 1926 and a few more acres added to the farm. A large tabernacle built upon this land was given almost entirely by the people of Terra Alta, and sponsored especially by A. R. Fike.

The following brethren have served on the board of directors from the First District of West Virginia: James Wolfe, ten years; L. H. Fike, twenty years; A. R. Fike, eighteen years; B. W. Smith, twenty-eight years; W. W. Bane, eight years. From Western Maryland, Brethren A. L. Sines, William Cosner and J. E. Walls have served continuously. From the Second District of Virginia, Brethren D. W. Kirk, J. F. Ross, E. Lodge Ross, W. W. McNemar, T. F. Valentine, W. J. Rowe, D. F. Hines, Noah Fike and possibly Z. Annon, have served. These brethren have sacrificed much in travel to meetings at the Home, traveling approximately 1,200 miles each year, and receiving nothing for time and expenses.

Ezra Slabaugh has been general manager since 1930. L. H. Fike was secretary-treasurer until 1926; since that time Emra T. Fike has been secretary-treasurer except for the last few years when E. M. Slabaugh has been treasurer, in addition to being manager. These all have served without remuneration.

The following parties have been matrons in the Home: Rosa Vought, Anna Fike, Ellen Hutchison, Virginia Bittinger, Cora Bittinger, Barbara Showalter, Flossie Merrill, Mrs. Charles Burch, and Pearl Fike.

One hundred and sixty-nine have been cared for by the Home, or approximating 338 years for one child while the Home was in operation.

This has been a great work. Many hearts have been softened and our districts more closely united by this work than possibly by any other cause. We are all richer because of giving to the needy. The reunions were looked forward to as great days for our people. They were usually held in the tabernacle, and as many



as 3,000 have been present. We have had many problems to face, but have never made a financial call but that the three districts responded nobly and the need was soon supplied. We have tried to make the Home as homelike as possible, having the girls learn housekeeping and the boys to have experience in farming.

Hopes for the future of the Home were running high and all seemed pleased with the operation of the Home, until suddenly there appeared a cloud on the horizon that saddened many hearts. Authorities passed laws making practically impossible the operation of a Home like this, and regulations were demanded that were not required in private homes and enjoyed by but few. To place a child in part of the territory covered by the Home, the officials would have to give a bond of \$10,000.

Therefore, the three districts owning the Home have decided to sell it. So they have disposed of the Home and the returns are to be divided between the districts owning the Home, and the tabernacle and grounds have been deeded to the Egton congregation for the use of all members of the Church of the Brethren for outdoor meetings and reunions.

Emra T. Fike, Secretary  
Egton, W. Va.    Maple Grove Child Rescue Home.

### Elder William Manford Stutsman

William Manford Stutsman was born April 3, 1863, near Goshen, Ind., and died at his home in Hermosa Beach, Calif., on March 19, 1942.

When six years old he came with his parents, John and Malinda Stutsman, to the state of Kansas, where he grew to manhood. He was married to Lutitia Shively on Dec. 20, 1885, and soon afterward was baptized and became a member of the Washington Creek church near Lawrence, Kansas.

There were four children born to this union: a daughter, who died in infancy; Melvin C., Glendale, Calif.; Maude Ethel Strohm, formerly of Chicago, now of Modesto, Calif.; Clarence Marvin of Los Angeles. Also surviving are nine grandchildren, one sister, and one brother.

Bro. Stutsman was elected to the ministry in the Washington Creek church on March 10, 1900. His wife died on March 24, 1904. On July 26, 1905, he was married to Lucinda Bollinger, who died May 19, 1927.

He was advanced to the eldership in the Tropico church of California in 1909.

A few years were spent farming in Arizona and being active in church work. He was faithful to the principles of the church, and to further prepare himself for the ministry, he spent two years in Bethany Biblical Seminary, Chicago.

On June 12, 1928, he was married to Mary B. Royer of Ohio, and together they labored very efficiently and faithfully in the Hermosa Beach church until our brother's breakdown in health about three years ago. In all these months Sister Stutsman has been diligent in her loving care of her husband.

Bro. Stutsman knew and loved the Word of God and was a good preacher and a regular and capable Sunday-school teacher for many years. He had positive convictions and was generous in his financial obligations to his church. He was regular in all the services of the church, an attentive listener and, as long as he was

able, attended the services, even being brought by others for some time. His presence and loyalty to the church are greatly missed.

The funeral services were held in the church and were conducted by the pastor, Galen K. Walker. Interment was in the Grand View cemetery, Glendale, Calif., where he was laid to rest by his first wife.

Hermosa Beach, Calif.                      Mrs. Vinna Bowman.

### *Matrimonial . . .*

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bowman-Alger.**—By the undersigned in the Rileyville church, on April 24, 1942, Wilbur Ira Bowman of Vienna, Va., and Beulah Elizabeth Alger of Rileyville, Va.—Henry C. Eller, Luray, Va.

**Bowman-Stouffer.**—Paul Hoover Bowman of Bridgewater, Va., and Evelyn Miriam Stouffer of Waddams Grove, Ill., at the home of the bride, April 11, 1942, by the undersigned.—J. Clyde Forney, Elgin, Ill.

**Brubaker-Hoffman.**—On April 5, 1942, at the Sacramento church, Calif., by the undersigned, Eld. W. R. Brubaker and Emma Hoffman.—S. Paul Daugherty, Live Oak, Calif.

**Brubaker-Stauffer.**—By the undersigned on Feb. 14, 1942, John Henry Brubaker of Lititz, Pa., and Orlena F. Stauffer of Manheim, Pa.—Ralph R. Frey, Elizabethtown, Pa.

**Flora-Ebbert.**—Samuel Flora and Bernadine Ebbert, both of Quinter, Kansas, on April 19, 1942, by the undersigned in the Quinter church.—D. W. Kesler, Quinter, Kansas.

**Gamble-Jarboe.**—By the undersigned on April 5, 1942, in the parsonage in Fernald, Iowa, Howard R. Gamble of Persia, Iowa, and Wava V. Jarboe of Fernald, Iowa.—Earl E. Jarboe, Fernald, Iowa.

**Gleim-Rishel.**—In the Madison Avenue church, York, Pa., by the undersigned, on April 5, 1942, Elmer Q. Gleim, pastor of the Church of the Brethren, Williamsburg, Pa., and Ruth A. Rishel of York, Pa.—M. A. Jacobs, York, Pa.

**Hoffer-Stauffer.**—By the undersigned on Feb. 7, 1942, Emanuel S. Hoffer of Manheim, Pa., and Mabel F. Stauffer of Manheim, Pa.—Ralph R. Frey, Elizabethtown, Pa.

**Jackson-Gallentine.**—By the undersigned in his home, on March 17, 1942, Marvin Jackson and Doris Faye Gallentine, both of Norcatur, Kansas.—D. W. Kesler, Quinter, Kansas.

**Petry-Baker.**—Virgil Petry and Echo Baker, both of Richmond, Ind., in the Richmond Church of the Brethren, by the undersigned assisted by the pastor, Bro. E. O. Norris, April 12, 1942.—H. Jesse Baker, Muncie, Ind.

**Stover-Ausherman.**—On April 4, 1942, in the Madison Avenue church, York, Pa., by the undersigned, Nello Clifton Stover and Madeline R. Ausherman, both of York, Pa.—M. A. Jacobs, York, Pa.

**Yoder-Sealer.**—At the home of the bride, Bro. O. D. Yoder and Sister Florence Sealer, both of La Verne, Calif., on March 31, 1942, by the undersigned.—J. S. Zimmerman, La Verne, Calif.

### *Fallen Asleep . . .*

**Amtower.** Claude Elliot, son of Robert W. and Jane Marie Amtower, born Nov. 11, 1909, died of a heart attack on April 19, 1942. He was reared in the home of Mr. and Mrs. J. W. Ebert, his mother having died when he was small. His wife, Madeline, survives, with his father, foster parents, one brother, one sister, two foster brothers, one foster sister, six half brothers and three half sisters. The funeral was conducted by his pastor at the Church of the Brethren, of which he had been a member for twenty-one years. He was laid to rest in the Meadow Point cemetery.—A. R. Showalter, Keyser, W. Va.

**Ash.** Sarah Burkholder, was born Dec. 25, 1882, and died at the home of her daughter, near Bridgeville, Del. She is survived by her husband, one daughter, eight sons, two grandchildren, her mother, five sisters and four brothers. The funeral services were held in the St. Johnstown church by her pastor, Bro. William McDaniels, assisted by Bro. Hershberger of the Mennonite church. Burial was in the St. Johnstown cemetery.—Mary M. Hamstead, Greenwood, Del.

**Bush.** Nelson W., son of Charles Henry and Catherine Hartle Bush, was born May 2, 1880, at Claysburg, Pa., and died Feb. 1, 1942, at his home in Curryville, following a heart attack. He was united in marriage to Rosa Replogle on Aug. 13, 1902. For a number of years he managed a bakery at Curryville, but had been retired for some time. Surviving are his wife and eleven children, nineteen grandchildren and three sisters. Bro. Bush had a deep concern for those who were outside of the church and used his influence to save souls in his church community.



The funeral service was held at the Curryville Church of the Brethren, in charge of his pastor, Bro. Joseph Clapper, assisted by a former pastor, Bro. J. E. Rowland of New Paris. Interment was made in the Diehl's Cross Road cemetery.—Mary A. Keiper, Woodbury, Pa.

**Deeter, Isaac B.**, was born near Bradford, Ohio, on March 22, 1862. He was the son of Abraham and Nancy Deeter. On Oct. 5, 1887, he was united in marriage to Martha Ann Crowell. A son and a daughter were born to this union. Mr. Deeter was a farmer all of his life. He was a member of the church for many years and lived a fine Christian life. A few days prior to his death he called for the anointing service and seemed to receive great comfort and encouragement from the Lord. His companion and one son preceded him in death. The daughter and four grandchildren survive. Bro. Deeter suffered a severe heart attack and died on April 13, 1942. The services were held in the Bradford Church of the Brethren in charge of the writer. Burial was made in the Harris Creek cemetery.—Ray O. Shank, Covington, Ohio.

**Dershem, Lewis H.**, was the son of Abraham and Huldah Dershem. He was born on March 24, 1855, and departed this life at his home near Covington, Ohio, on March 25, 1942. He was married to Callie Wefler on Oct. 24, 1887. Five sons were born to this union. He spent his entire life in Darke and Miami counties, being a farmer for many years. His companion preceded him in 1938. He was a member of the church for many years. Surviving are the five sons, one brother, seventeen grandchildren and twenty-three great-grandchildren. The services were held in the Covington Church of the Brethren in charge of the writer. Interment was in the Highland cemetery.—Ray O. Shank, Covington, Ohio.

**Dresher, Almo Young**, was born May 20, 1889, to Almon J. and Josie Shirley Young. She was married to Clifford H. Dresher on Sept. 10, 1911. To them two daughters were born. Mrs. Dresher's complete life was lived in the vicinity of McPherson, Kansas. Her father died when she was only two days old. From that time until her marriage she and her mother lived with her grandparents, Mr. and Mrs. David Shirley. In early life and for many years after her marriage she was active in the Monitor church. Since 1929 they have lived in McPherson. She gave herself unstintingly to the making of a Christian home. Until her health began to fail she enjoyed working with the Sunday-school children and in the capacity of a deacon's wife in the McPherson church. She passed peacefully to the eternal home on April 20, 1942. Among those left are her mother, her devoted husband and daughters, a son-in-law, a little granddaughter and a host of friends. The funeral services were held in the McPherson church with Eld. J. J. Yoder and Pastor Bernard N. King officiating. The body was laid to rest in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

**Holsinger, William Carrol**, the four-year-old son of Brother and Sister Lee Holsinger, died on March 4, 1942, just one day after his birthday. He contracted pneumonia and after spending a few days in the Piqua hospital was dismissed and taken to his home. He seemed to be on the road to recovery, but took a relapse and passed on. He was a patient little boy and endured his pain without complaining. He leaves his father and mother and two brothers. The services were conducted by the writer, and burial was in the Highland cemetery.—Ray O. Shank, Covington, Ohio.

**Link, Mila**, was the daughter of Mathias and Margaret Link. She was born on Sept. 3, 1886, at Covington, Ohio, and died on March 19, 1942. While in her teens she united with the Church of the Brethren. She was faithful and true to her Lord until death. She completed her school work in the local community and then went to Philadelphia and took a nurse's course at the women's hospital. For more than twenty years she was a loyal Christian servant in the line of her chosen work. Her life was quiet and rich in deeds of kindness and helpfulness. Her father preceded her in death in 1921. She leaves her mother and one sister. The services were held in the Covington Church of the Brethren in charge of her pastor, the writer, and the body was laid to rest in the cemetery near by.—Ray O. Shank, Covington, Ohio.

**Moore, Virgie**, daughter of Mr. and Mrs. Allison F. Harmon, was born July 2, 1889, and died March 30, 1942, at the St. Joseph hospital in Kokomo, Ind., from injuries received in an automobile accident. Survivors are her husband, a patient at the United States Veterans' hospital at Marion, Ind., and eight children by a previous marriage. She had been a member of the Church of the Brethren since 1938. Funeral services were conducted at the local church by Bro. Ray E. Zook.—Mrs. E. H. Brubaker, Flora, Ind.

**Rodebaugh, Cleveland T.**, of Greensburg, Pa., was born July 23, 1887, and died March 25, 1942. He united with the Church of the Brethren on Feb. 18, 1912. A few years later he was elected to the office of deacon, in which office he served faithfully. He was a longtime member of the board of Christian education, on which board he served as secretary of supplies, being faithful in the work he was charged to do. His going at an early age again reminds us that others must take up the work laid down by our loved ones, that the work of the Lord may go on. Bro. Rodebaugh is survived by his wife, three daughters, two sons, five grandchildren, his mother, two brothers, and five sisters. Services were conducted by his pastor, Bro. M. J. Brougher, and interment was in the Westmoreland County Memorial Park.—Mrs. J. Howard Barkley, Greensburg, Pa.

**Wackler, Charles**, was the son of Ernest and Barbara Wackler. He was born in Germany on Aug. 28, 1872, and died on March 26, 1942. He was married to Mary Jane Albin on Jan. 15, 1899. Three children enjoyed the blessings of this home. He and his companion united with the Church of the Brethren in 1921 and continued in that fellowship. His companion, three daughters, six grandchildren, and three sisters survive. The services were held in the Covington church by the writer, assisted by Bro. C. F. McKee. Burial was in the Highland cemetery.—Ray O. Shank, Covington, Ohio.

## Church News . . .

### California

**Hermosa Beach.**—An Easter program was given by the Sunday-school children, followed by the morning sermon. The evening service consisted of baptismal services for two of our young people, and after the Christian Workers' hour the choir gave the Easter music and some young people presented a short scene at the cross. The following Wednesday evening was the time of our love feast. On April 12 the district B. Y. P. D. cabinet met with our young people and, following their meeting, Bro. Bob Tully of La Verne College brought a timely message. On March 22 we had the pleasure of having with us Bro. Ernest Carl and family and also his mother. He brought us the morning message in the interest of the district mission work. In the evening he showed pictures which he had taken of Camp La Verne last summer. At our recent business meeting our pastor, Bro. Galen K. Walker, was unanimously chosen for a term of three more years. Our church yard has been beautified by Bro. Dixon, our landscaper, and Bro. Brubaker.—Mrs. Vinna Bowman, Hermosa Beach, Calif., April 13.

**Pasadena.**—The School of World Friendship, under the leadership of Sister Ida Gibbel and Bro. Walter Gilbert, afforded us six weeks of very interesting study and work together. The adults and young people held their sessions during the hour preceding the evening church service; the adults using the book, *A Christian Imperative*, were taught by Bro. C. C. Kindy, and the young people, using *Christian Roots of Democracy in America*, were taught by Pastor Grant T. McGuire. The children carried on their study during an extended forenoon session, the primaries using the book, *Come, Everyone, and Worship*, and the juniors, *We Gather Together*. Some expressional work was done in the way of making articles for children of migrant centers. The school closed on March 8 with an impressive drama, *The Lost Church*, beautifully presented. Mrs. Harry Gilbert was the director. The work done by the children was also exhibited at this time. A La Verne College deputation team had charge of the morning church service on Feb. 1, presenting an inspiring message through the mediums of speech and music. On Feb. 8 we had two guest speakers; Bro. F. H. Barr of Myrtle Point, Oregon, brought the morning message, and Bro. F. E. Mallott of Bethany Biblical Seminary the one in the evening. The quarterly business meeting was held on Feb. 20. A student speaker from the University Religious Conference held in the city addressed the congregation during the morning service of Feb. 22. Easter proved to be a day of joy and inspiration. The church auditorium was crowded for the morning service, at which beautiful flowers, good music and an uplifting sermon contributed to a genuine season of worship. The day ended with an impressive baptismal service. The women's missionary society held its April meeting in the home of Mrs. Edith Iredale. During the quarter four members were received into church fellowship by letter and two by baptism. Bro. Harvey Netzley, one of the church's staunchest members and earnest workers, left us in February to join the heavenly host. His presence in our midst is greatly missed, especially by the Japanese, in whose Bible school he worked many years and helped to lead a goodly number to Christ. The men's and women's Bible classes participated in a joint banquet the evening of March 10, at which time moving pictures of Alaska and other interesting features were enjoyed. The women of the church were busy during the winter, quilting, making rugs, and doing work for the C. P. S. camps. Considerable bedding, towels, seven knitted sweaters and three pairs of socks

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were sent to Cascade Locks, Oregon. On the last Sunday of each month throughout the winter a fellowship luncheon was held at the church after the morning service at which time the church program was discussed and plans made for its promotion.—Maud Newcomer, Pasadena, Calif., April 10.

**Raisin City.**—On March 1 our evangelistic meetings began with Bro. Niels Esbensen in charge, assisted by our pastor, Bro. W. I. Liskey. Bro. Esbensen's sermons were very spiritual and uplifting. Mrs. Violet Liskey, with her co-workers, led the song service. As a result of the united efforts eight were baptized and two accepted as associate members. Many were unable to attend because of much sickness in the community. Baptism was administered on the following Wednesday evening at our midweek Bible and prayer service. On March 26 the women's auxiliary met and had a potluck dinner at the noon hour. Both the aid society and the Dorcas Circle are doing Red Cross work at their regular meetings besides aiding in Red Cross work in the community. They also served at a teachers' and trustees' banquet. The junior choir furnished the special music on Easter Sunday for the services; at the close of the service two members of another faith made known their desire to become associate members of our church. An Easter program portraying the life and death of Christ was given by the adult choir on Sunday evening. Our quarterly council was postponed one month because of evangelistic meetings. Eld. F. A. Yearout met with us on April 1. The date set for our spring love feast is May 15. The men's brotherhood reported a sufficient amount of cash raised to pay the balance due on the shingles for the parsonage. Our attendance at Sunday-school and church services is increasing since the epidemics are waning. Our Sunday evening group is starting a study in the Book of Mark. The teachers and officers of the junior and intermediate department sponsored a party and Easter egg hunt for their pupils. D. H. Forney and Nancy Roland were honored on their eighty-first and eightieth birthdays and were presented with gifts by their many friends.—Mrs. C. S. Moore, Raisin, Calif., April 18.

### Canada

**Bow Valley.**—The interest and attendance at our church and Sunday school have been increasing during the past few months. Beginning with the first of the year, our elder, Bro. Harold Michael, pastor of the First Irricana church, preaches for us on the first Sunday of each month at the morning service and has charge of all the Sunday evening services. He drives seventy-five miles to fill this appointment and has missed only two services. The other Sunday morning services are filled by Rev. Mark Houseman, an Evangelical minister. We observed the world day of prayer with a special service sponsored by the ladies' aid group with Rev. Houseman as the leader. At a recent business meeting we decided to raise the rostrum and encircle it with a curtain. This work was completed before Easter and has improved the front of our church very much. A part of the balcony has been enclosed to form a much-needed Sunday-school classroom. Under the able leadership of Bro. Paul Irwin a choir has been organized which includes a junior and senior male quartet. Since the organization they have been giving special numbers at both the morning and evening services which have helped to improve our worship program. On Easter Sunday morning a play, Blessed Are They, was given by the Christian Homebuilders' class, assisted by the choir. In the evening, because of the absence of our elder, an inspiring service was held, which consisted of special music, Scripture reading and prayer. On April 14 Rev. Shields, a co-worker with Dr. Albert Helser of the Sudan Interior Mission for Lepers, gave us a challenging illustrated lecture on the leper work in Africa. On April 18 at the morning and evening service several numbers in song and testimonies were given by the male quartet from the Prairie Bible Institute. The children's department of the Sunday school has raised \$25 in the past six months for refugee children. Our special Easter offering for world-wide missions was \$30. The ladies' aid has completed four quilts for refugees. Since our last report eleven letters of membership have been granted to former resident ministers. We are eagerly awaiting the coming of a full-time pastor in the near future.—Mrs. S. M. Burger, Arrowwood, Alta., Canada, April 22.

### Idaho

**Nezperce.**—We met in regular business meeting on March 21 with Bro. Amos Reed presiding. The church decided to be represented at district meeting by letter. Our spring love feast will be held on June 7 at 7:30 p. m. Three letters have been received recently. Three babies were dedicated on Easter Sunday. The aid meets every week and serves a ten-cent lunch on the last Thursday of each month. We quilt and do fancy work and Red Cross work. We sent a packet to the C. P. S. camp at Cascade Locks. The five Protestant churches here took part in the world day of prayer, the Easter sunrise prayer meeting, and an interdenominational missionary meeting. Bro. Neff will continue his work as our pastor.—Mattie Thomas, Nezperce, Idaho, April 22.

### Illinois

**Cherry Grove.**—The ladies' aid served two sale dinners since the last report. The aid realized a nice sum of money from their sale dinners during the winter. They also did considerable quilting. The church and the surrounding community gave a sum of money and clothing to a family whose home burned down

in February. Our quarterly business meeting was held on March 13 with our pastor presiding. In the near future the men are planning to reshingle the church roof. Our young people joined with the Lanark group in a sunrise service on Easter. Bro. Henricks of Mt. Morris, Ill., was the speaker at this service. Our pastor gave a series of sermons leading up to Easter; these were very inspiring. On April 12 Bro. Donald Shidler of Des Moines, Iowa, gave us another of his inspiring messages. A beautiful framed picture, embroidered with the Twenty-third Psalm, was given to our church by Mrs. Luva Geary of Longmont, Colo., whose former home was at Lanark, Ill. A committee is working on a program for Mother's Day. Our communion service will be held on June 7 at 7 p. m.—Pearl Puterbaugh, Lanark, Ill., April 29.

**Girard.**—For the past few months Bro. Leland Nelson, a student pastor from Bethany Biblical Seminary, has been with us each week end and has had charge of our Sunday worship services. Brother and Sister Nelson and their son expect to move to Girard and work with us during the summer months. We united with the churches of the town in the world day of prayer service, the union communion on the Thursday preceding Easter, a three-hour Good Friday service, and the Easter sunrise service. The sunrise service was held in our church and our pastor brought the message to a large and appreciative audience. For several weeks before Easter Bro. Nelson brought us a series of messages on love and hope, that are much needed in our world. We were happy to have Sister Ida Shumaker with us the evening of Easter Day. Her address was very interesting, educational and inspiring. The women's work reorganized for the new year beginning March 1, and are planning to do more and better work for the kingdom this year than ever before.—Mrs. H. V. Stutsman, Girard, Ill., April 16.

**Hurricane Creek.**—Our quarterly business meeting was held on April 5 with our elder, Bro. D. J. Blickenstaff, presiding. The ladies' aid and B. Y. P. D. sent extra supplies to Camp Lagro. On April 2 Sister Ida Shumaker gave an inspiring talk on her missionary work in India. Our pastor, Bro. Ausby Swinger, held a week's pre-Easter services. One was baptized on April 5. On April 12, following the morning services, Bro. Paul Dooly and Sister Edith March were united in marriage by our pastor. On April 14 the ladies' aid elected officers for the coming year. The B. Y. P. D. is planning to sponsor a two weeks' daily vacation Bible school in June. We are looking forward to our revival during the last of July with Brother and Sister Canfield as evangelists.—Martha Dooly, Vandalia, Ill., April 27.

**Springfield.**—As a result of pre-Easter evangelistic meetings conducted by Bro. Merlin Garber of Champaign, Ill., there were twenty-three additions to the church by baptism and five by letter. In order to stimulate Sunday-school attendance a large cross has been placed in the church, with a section representing each class. An attendance goal was given each class, and if this goal is not reached, that particular section is blacked out. The object is not to have a blackout of the cross. On Easter Sunday the whole cross was white. In the evening the choir presented an enjoyable cantata. Some refinishing work is being done at the parsonage. The mothers and daughters' banquet will be held on May 14. The consecration service for babies will be held on Mother's Day.—Mrs. Gladys L. Hollis, Springfield, Ill., April 27.

**Sterling.**—A number of church leaders have visited this congregation during recent months. Among them were Brethren W. W. Slabaugh, H. Spenser Minnich and family; and Paul H. Bowman. A fine demonstration of religious education work was given at one of our morning services by Mrs. J. E. Robins, instructor of week-day religious education in the public schools. A Chinese brother, Harry Liu, from the Moody Bible Institute in Chicago, recently gave us glimpses of General and Madam Chiang Kai-Shek. He was present at the invitation of the young married people's class. The Easter season was observed with a special Holy Week service preceding Easter Sunday, and with a fine play, He Came Seeing, on Easter Day. Some of our members attended a sunrise Easter service of the youth organization of Sterling and Rock Falls. Our spring communion service will be held on May 17 at 7 p. m.—Helen Hoak Eikenberry, Sterling, Ill., April 22.

### Indiana

**Beech Grove.**—We met in council on March 7. Eld. E. O. Norris and Eld. Lewis Deardorff were present. Bro. Paul Hiatt was installed into the ministry. We will hold our love feast on May 9 at 7:30 p. m. The chorus gave several special anthems on Easter Sunday evening. The aid society is doing good work under the direction of Sister Sadie Fuqua. We sent nine sheets and six pillow cases to Camp Lagro recently. An offering is lifted the last Sunday of each month for the C. P. S. camps. This offering amounted to \$190 the past year. Bro. Estel McCullough was elected elder at our council meeting.—Mrs. Even Fuqua, Fortville, Ind., April 16.

**Kokomo.**—We enjoyed two weeks of meetings recently with Bro. James Beahm of Marion, Ind., as the evangelist. The interest was good and five were baptized. On Easter Sunday our children contributed a short program during the morning worship service, after which our pastor, Bro. I. E. Oberholtzer, brought an Easter message. In the evening an Easter pageant, The Hand of Christ, was given under the direction of Byron Royer. On April 19 Sister Martha Parker, one of our missionaries to China, was with us for both the morning and evening service.



We appreciated her messages very much. Our aid society has been meeting every two weeks with an average attendance of seventeen. The sisters have mended for the boys of Camp Lagro, quilted, and made comforter tops. The aid has also furnished three camp kits. We are looking forward to our love feast to be held on May 3.—Mrs. John Steiner, Russiaville, Ind., April 20.

**La Porte.**—On Jan. 25 Sister Velma Ober, our returned missionary to China, was with us. In the morning she told us many things of the Chinese people, and how they are suffering. In the evening she showed us pictures of China. We held our quarterly council meeting on Feb. 11 with our elder, Bro. Ben Cross, officiating. The business consisted of the election of two deacons—Brethren Victor Rensberger and Paul Wolfe. On March 8 the deacons and their wives were installed by our elder. On March 29 Bro. John Metzler and wife were with us and showed pictures of the C. P. S. camps. From March 30—April 4 we held pre-Easter services. Each evening we had a different speaker; they were: Brethren Price Umphlet, J. Herbert Zook, K. W. Murphy and Ben Cross, all from La Porte; Bro. Irvin Weaver from North Liberty and Rev. James from the A. M. E. church of La Porte. Easter was our promotion day in the Sunday school. We had a small Easter program from the children's department. The speaker for the morning and evening services was Bro. Warren W. Slabaugh of Bethany Seminary. On the evening of April 12 the young people gave a temperance play, *The Pact*. On April 18 the district had a pulpit exchange; Bro. Edward Stump, pastor of the Second South Bend church, was with us.—Mrs. Paul Wolfe, La Porte, Ind., April 22.

**Middlebury.**—On March 27 John Metzler was with us and showed pictures of the C. P. S. camps. A relief offering which amounted to \$52.47 was taken for the Goshen tornado victims. Our Brethren Service offering for March was \$62.25. The Middlebury church furnished the dinner one day in March for the Lagro boys who are helping to clean up in the area struck by the tornado. A play, *The Challenge of the Cross*, was given on Easter Sunday evening by members of several groups. The Middlebury churches united in Holy Week services; each pastor secured an outside speaker for his evening. On April 12 a men's mass meeting was held at Middlebury with C. D. Bonsack as the guest speaker. Two letters have been granted since our last report. We held our regular council on April 17. Our conference delegate is Bro. Harold Miller. The men's work is sponsoring a food project for the C. P. S. camps this summer. The chairman of the men's work, Bro. Glen Bowman; the chairman of the women's work, Sister Alva Steele; and our peace secretary, Troy Schrock, have been appointed as a committee to go ahead with this work. On April 19 the ministers of Northern Indiana had a pulpit exchange. Bro. J. S. Zigler of Rock Run preached at Middlebury.—Mrs. Gladys Schrock, Goshen, Ind., April 20.

**New Hope** church met in council on March 28 with Bro. J. Andrew Miller presiding. We decided to hold our communion on May 16. Our Sunday-school attendance is steadily increasing and Bro. Carpenter continues bringing us gospel sermons each Sunday. Our B. Y. P. D. has very interesting programs with good interest and attendance. On March 29 Bro. E. R. Jehnsen of Bethany Biblical Seminary began a series of pre-Easter services which were well attended. Bro. Jehnsen gave us very interesting sermons and we feel much good was done in our community. Since our last report we have received five members by letter.—Mrs. J. M. Kaylor, Crothersville, Ind., April 20.

**Peru.**—Our semiannual love feast was held on Good Friday evening with Bro. Landis leading us. The Easter sunrise services were in charge of our young people's group. On Easter Sunday evening the joint choirs of our church and the Peru United Brethren church presented an Easter cantata. Bro. Lester Fike of Astoria, Ill., has been with us for two weeks of evangelistic meetings following Easter. We rejoice that during these meetings seven souls were led to Christ and one life was rededicated. Our basement has just been painted and redecorated. The Lincoln Little Chorus, a group of Negro boys and girls from Marion, Ala., presented a concert of folk songs and spirituals for us on April 20. This chorus is composed of about thirty boys and girls of high school age.—Betty Lou Applegate, Peru, Ind., April 20.

**Pine Creek.**—The ladies' aid society baked 1,500 cookies and delivered them to Camp Lagro on Feb. 8. They also have been co-operating in supplying sheets and pillowcases and other necessities for the camp. On Feb. 14 and 15 the young people of the district held their conference at Pine Creek. They report a very successful meeting. Our Achievement Offering in February amounted to \$104. We are rejoicing in the fact that our congregation gave twice the amount for the general budget of the church this year, over that of last year. At the March council meeting the young people were given permission to refinish the annex and to do some concrete work out in front. The church decided to put a new roof on the building. We are also looking forward to rebuilding the church basement in the near future. In the absence of our pastor since Dec. 7, Brethren J. O. Winger and R. C. Wenger of Manchester College have been very ably filling our pulpit. The church has been richly blessed by the ministry of these brethren. Even though it may be in a wheelchair, Bro. Whitacre is planning to be with us the first Sunday in May. We are very thankful to our dear heavenly Father for his recovery thus far. Up to March 1 Pine Creek gave \$1,134 for the C. P. S. camps. This is an average of \$3.23 per member. Mother's Day services will be held at the morning service with the young people in charge of the devotions and our

pastor preaching the sermon. The ministers of the district will hold their meeting at Pine Creek on Saturday, May 30.—Alwilda Baughman, Lakeville, Ind., April 18.

**Salamonie.**—On March 8 Bro. A. R. Coffman of Martinsburg, Pa., came to assist us in evangelistic meetings. The services continued for two weeks and were inspirational and helpful. We appreciated having Bro. Coffman in our homes. He is a good personal worker. Although we had severe sickness and death among our group during this time the attendance was good. The special numbers of music added to the interest of the services. Three accepted Christ and were baptized. At our March council the church gave Bro. Walter Stinebaugh a call to remain as our pastor, which he accepted. Committees were appointed to make plans for the entertainment of the district conference this fall. The board of Christian education, with our pastor and elder, has made some plans for our summer services. On May 10 the young married people's class will present a program on Honoring the Christian Home. A mother and daughter banquet is being planned. A vacation Bible school will be conducted during the last week of May and the first week of June, with a program on June 7. On June 14 a program will be given by the choir. The Burden Bearer's class is to arrange an old-fashioned service for June 28. On July 5 the Berean class will present a patriotic program. Other plans are in the making for August. May God be glorified through our services.—Mrs. I. E. Weaver, Huntington, Ind., April 27.

**Syracuse.**—Our church met in council on March 10 with Bro. Lee Cory in charge. Bro. Guy Symensma was elected chairman of the Brethren peace committee. It was decided to call Bro. Charles Stouder for part-time pastoral work here this summer. Bro. Stouder and Bro. Lee Cory have been taking care of the work here this winter. Bro. John Metzler was with us twice in the last few months explaining the work of the Brethren Service camps. Our church sent some cookies to Camp Lagro. Sister Weybright gave an appreciated talk at the Good Cheer class meeting in February. Bro. Claybaugh conducted a week's pre-Easter services here. He brought us an impressive gospel message each evening and visited in many homes. One was baptized. The services were followed by a love feast on Easter Sunday evening. Our Sunday-school superintendent, Sister Ada Klink, has been seriously ill this winter. Bro. Guy Symensma, the assistant superintendent, has been acting as superintendent. Our basement was redecorated this spring. The ladies' aid furnished the paint and the Good Cheer class did the painting. On March 22 our young people gave a program at New Salem. They also took part in a union sunrise service at Oakwood on Easter morning. On April 12 they organized a B. Y. P. D. and Ralph Cay was elected president. In a pulpit exchange in our district on April 19 Bro. Bowman from Benton brought the message to us. The Good Cheer class started a Christian workers' meeting on Sunday evening, April 26. It will be held each Sunday evening one-half hour before church services.—Mrs. Peter Plew, Syracuse, Ind., April 27.

**Wakarusa.**—Our elder, Bro. Theo. Miller of Nappanee, preaches for us every other Sunday and the pulpit is supplied by other ministers on the odd Sundays. Bro. Miller also started a prayer meeting recently on Wednesday evenings which is progressing very nicely. Will Smith, son of Brother and Sister Lee R. Smith of North Manchester, Ind., and a teacher in our schools, was installed into the ministry on April 8. The meeting was in charge of Bro. H. F. Richards of South Bend, Bro. Harvey Bowers of the Baugo church and our elder. A freewill offering was taken on a Sunday morning recently to help the tornado sufferers of Goshen, Ind. Our aid society also took an offering to assist in feeding, and also served a meal to, the Camp Lagro boys who helped clean up the debris. Bro. Christ Metzler, an aged brother who had been our elder and pastor for many years, was able to attend church services on April 19. He has been seriously ill with pneumonia. Bro. Leroy Fisher of the Turkey Creek church preached for us Sunday morning, which was visiting day for the ministers of Northern Indiana.—Mrs. H. O. Metzler, Wakarusa, Ind., April 21.

## Kansas

**Eden Valley.**—Our business meeting was held on April 20. Brother and Sister H. D. Michael will continue to be with us another year, for which we are all happy. Last spring a committee of three was chosen and almost every member both old and young chose a project—raising chickens or vegetables—and each worked until the chosen date of sale. Then each brought his things to the church to be sold. The ladies' aid held a food sale and sold dinner in connection with the sale. Plans have already begun for a sale this fall. The men have enlarged the basement and built a new kitchen and furnace room. We hope to be host to the district conference in 1943. Pre-Easter meetings were held April 2-5 with Rev. and Mrs. J. J. Hinkston of St. John assisting Brother and Sister H. D. Michael. The meetings were well attended and much good was done. On April 1 a world-women-work meeting was held in our community. Mrs. H. D. Michael was chairman. A luncheon was held with a program following. Our annual birthday dinner was held in February and was well attended and enjoyed by all. Our offering for missions was \$50. Our aid society has decided to discontinue all-day meetings to quilt and will meet in the church basement every other Wednesday afternoon until fall.—Mrs. C. C. McCandless, St. John, Kansas, April 27.



### Minnesota

**Root River.**—On Feb. 4 the men's work sponsored a pancake dinner in the church basement. The ladies' aid observed prayer day and invited a neighboring aid to worship with them. Our Achievement Offering amounted to \$55. Two letters have been granted since our last report. An Easter program under the direction of Margie Hensinkveld was given during the morning hour of worship. A special effort was put forth on April 19 to get people to Sunday school. Because of bad roads our attendance had not been so good during the winter months. We were glad to have the male quartet of McPherson College give us a message in song on April 23. After the service the young people sold ice cream and pie from which they realized \$20. A men's chorus has recently been organized under the leadership of Bro. Ed Hensinkveld. Our Sunday evening services have been revived again with Mrs. Maud East as director.—Mrs. J. C. Tammel, Preston, Minn., April 26.

### Missouri

**Kansas City.**—Our revival services in March, which were conducted by Bro. J. F. Baldwin of Chicago, were a great inspiration to all. The attendance was very good. Nine were baptized at the close of the meetings, four were received by letter and thirty-nine were reconsecrated. Three others were baptized on Easter Sunday. On the last day of our meetings we held a basket dinner in the church basement. On Easter Sunday we had an unusually good attendance and enjoyed some special music and an Easter sermon by our pastor.—Mrs. Hattie Easterla, Kansas City, Mo., April 27.

### Nebraska

**Enders.**—Our quarterly council was held on March 7 with Eld. David G. Wine presiding. The usual order of business was conducted. We voted to provide an opportunity for the community to contribute toward the support of the church regularly in March and in September. Many parents do not attend services themselves but send their children to Sunday school and are glad to contribute, but are absent when the collection plate is passed. The treasurer reported an offering sent to help the deficit noted in the district treasurer's report at the Omaha conference. We hope other churches have done likewise. An especially good feeling of fellowship prevailed throughout the meeting. Our communion services were held on Good Friday evening. Miss Leta Wine, sponsor of the B. Y. P. D., directed a group who presented an Easter cantata here on Easter Sunday night. The same program was rendered in the Methodist church at Imperial, Nebr., on the following Sunday evening, and in the Methodist church at Wauneta, Nebr., on the Sunday morning a week later. These churches will give us return programs. Many enjoyed this program so much that they attended all the performances.—Mrs. George Oltman, Enders, Neb., April 24.

### Ohio

**Circleville.**—On March 16 Bro. Royer was with us and presided at our business meeting. Arrangements were discussed for securing an American and a Christian flag for the church. It was also decided that the bell should be put in the tower if sufficient funds could be raised. We will be glad to have the bell ready to ring and invite people our direction, since it has been idle so long. The delegates chosen for the conference on April 30 are Brethren Gene Davis and Ren Mumaw. The Easter sunrise services proved to be an inspiration and blessing to all. The program consisted of special singing, poems, a candlelighting service, a pantomime, and a brief talk by Bro. Gene Davis.—Opal Adams, Circleville, Ohio, April 24.

**Donnels Creek.**—About fifty ladies were present at our all-day aid meeting held on April 15. After a forenoon of work and fellowship a basket dinner was served. Sister Minnie Bright was our guest speaker. Her talk on the customs and hardships of our Chinese sisters was informative and inspiring. We were glad that our aid president, Mrs. Mabel Teach, could be present after an illness of some weeks. At our March business meeting Bro. R. F. Flory was chosen delegate to Annual Conference. Mrs. Edith Woodard and Mr. Wilbur Teach were chosen delegates to the coming district meeting. Miss Dorothy Dresher will have charge of contributions for the C. P. S. camps and relief. Five of our young men are now serving in camps. At Easter time each of these men received a box—a gift made possible by the kindness of the entire Sunday school. On March 12 the church met for a fellowship supper. Rev. L. L. Long, pastor of the Bethel Baptist church, was the guest speaker. We are planning to entertain the district women's work conference on July 8. On April 6 death took from our midst Mrs. Ethel Barnhart. Her sudden passing was a shock to all who knew her. Hers was not a long life but one of unassuming goodness and profound faith in God and a challenge to all of us.—Edith Woodard, New Carlisle, Ohio, April 27.

**East Chippewa.**—Since our last report one letter was granted, three letters received and two persons baptized. The church is responding well to the penny-a-meal fund and peace bonds, also to missions and local church work. The Messenger agent, through the help of a sister and others, was able to place the Gospel Messenger in every home. Our church took part in the

Good Friday services conducted by the churches of the community. On Easter Sunday morning an Easter program was given. The Easter Gift, in story and song. Bro. D. R. McFadden will represent our church at Annual Conference. The men's work recently redecorated the church basement and held a bean supper for the men of the four churches in the subdistrict. The supper was served by men of the Christian church of Orrville; their pastor, Bro. E. E. Laughlin, brought a stirring message appropriate for the occasion. Where the church sheds once stood the trustees placed evergreen trees which add much to the appearance of the church grounds. The ladies' aid society is growing in number and is busy sewing for relief, besides doing their quilting. We have had something to send for relief at each call. A building fund has been started, both in the church and aid society. Our revival will be held the latter part of July with Bro. D. I. Pepple of Woodbury, Pa., as evangelist. We will hold our spring communion service on Sunday evening, May 31, with Bro. S. P. Early officiating.—Sarah Blough, Sterling, Ohio, April 27.

**Mohican.**—Our church has been successfully progressing under the leadership of our minister, Bro. D. E. Sower, who has been with us the past twelve years; our Sunday-school work is also progressing with Bro. Ray Beegle as the superintendent. The Eastwood Mission young people portrayed the pictures of the C. P. S. camps, and thus revealed a greater appreciation of the work of the camps of which we are a part. Our church members have contributed \$375 to date for these camps and relief work. The ladies' aid has been actively engaged in making comforters and clothing for camps and relief work; three comforters were sent to Camp Stronach with one designated for Edson Sower, our minister's son, who is there. Bro. Sower also has two other sons, Donald and Malcolm, in other camps. One packet was sent to Camp Lagro and two are ready to be sent to Camp Kane. The clothing made and donated consisted of twenty-six dresses, coats, layettes, underclothes, sheets, pillowcases, shoes and stockings. The children and young people presented an inspiring Easter

## Conference Offering for World-Wide Work

(Conference Budget)

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



program on Easter Sunday evening. We are starting another Bible study hour on every other Sunday evening. We are looking forward to an active summer of peace work. As a church our prayers are for peace, and relief from strife.—Mrs. Ray S. Gortner, West Salem, Ohio, April 24.

**Salem.**—At our members' meeting two were received by letter and one letter was granted. Elder and Sister E. E. Brumbaugh were elected as delegates to Annual Conference. At this meeting Bro. Jerry Gibbons was installed into the ministry. The budget for the coming year was presented to the church. Our revival meetings were held Feb. 23—March 8 with Bro. Rufus Bucher of Quarryville, Pa., as our evangelist. All were spiritually uplifted by his stirring messages. Bro. Bucher and Eld. Brumbaugh visited each day in many of the homes. Sixteen were baptized as the result of these meetings. Salem had the largest representation at the women's work conference held at Pittsburg, Ohio, on Feb. 21. The aid society has been very busy these days, doing relief sewing; recently they made five comforters and sent them to our C. P. S. camp, along with two beacon blankets. They are now knitting scarfs, sweaters and many other needed articles for these boys. At a special council meeting on March 30 Bro. Merlin Cassel, by voice of the members of the church, was licensed into the ministry. At this meeting five were received into the church by letter and two letters were granted. Everyone is bringing sales tax stamps for the women's work. Sunrise services were held on Easter Sunday. Our spring communion service was held on April 19 with Bro. Earl Gorrill in charge. We had a large attendance and all enjoyed the fellowship together. We are looking forward to entertaining the district conference of Southern Ohio on April 29, 30. Our Sunday-school and church attendance has been large and we hope that it will continue thus throughout the spring and summer months to enable us to carry on the Master's work more fully.—Louise Swartz, Verona, Ohio, April 24.

**Toledo.**—Feb. 1 was observed as loyalty Sunday. Our guest speaker was Bro. Quincy Holsopple, at that time the business manager of Camp Lagro. Carl Rutledge sang several selections. At our March council meeting Bro. Wilbur Bantz and Sister Fern Thornton were chosen as delegates to the district conference held at Marion. On March 1 Bro. Edson Utery began a preaching mission which closed on March 15. His sermons were helpful and inspiring. As a result two united with the church. We held our love feast on April 3. On Easter morning our pastor conducted a consecration service for babies, and in the evening two young fathers were baptized. The men's work spent an evening repairing partitions in the Sunday-school building, and were served with refreshments by the women's work cabinet. The women meet once a month and have very fine programs.—Fern Thornton, Toledo, Ohio, April 15.

**Trotwood.**—Pre-Easter services from Thursday, April 2, to Sunday provided a fitting buildup for Easter Sunday. Raymond Peters, national youth director, conducted these with inspirational messages. The pastor, Bro. E. R. Fisher, has been preaching a series of sermons on Beliefs That Matter. The Sunday school has been having good attendance, and the teachers are energetic in keeping up the standards of religious education. Every other Sunday night, forum discussions were held for the adults and the young people. Murl Huffman is the leader of the B. Y. P. D., and Mrs. E. R. Fisher conducts the adult discussion. On the other Sunday nights regular preaching services are held. On April 14 a Negro chorus from Marion, Ala., gave a program. Although only high school students, they gave a splendid program. Our young people had supper with them at the church, and they were entertained overnight in various church homes. The Trotwood church is laying plans to co-operate with the district in growing service gardens to help supply food for the C. P. S. camps.—Evelyn Fisher, Trotwood, Ohio, April 20.

**West Alexandria.**—The members' business meeting was held on April 10. The following business was transacted: Our communion services will be held on June 21 at 8 p. m. Bro. Paul Kinsel was elected as delegate to Annual Conference, and Naomi Kinsel and Walter Campbell as delegates to district meeting. Bro. Kinsel was rehired as part-time pastor for the year 1942-43, beginning September 1942.—Helen Harrison, New Lebanon, Ohio, April 23.

**White Cottage.**—Since our last report eight have been received by baptism and one letter has been granted. On Dec. 21 an all-day meeting was held with a fellowship dinner at noon. In the evening a Christmas pageant was given. The junior church began on Jan. 18 and is being held in the church basement during the Sunday-school hour. We have paid about \$252 to service camps, also sent two comforters and several articles of clothing for relief. Our women's work has had five meetings so far this year. They have been busy sewing and making different articles such as comforters, aprons, bonnets, pillowcases, etc., for sale. Our Sunday-school attendance for the quarter averaged eighty-two, which we think very good considering so much sickness. Our pastor held meetings, climaxing on Easter night. These were greatly enjoyed by all and the membership is seemingly revived spiritually. Our membership meeting was held April 7 with our elder, J. D. Zigler, in charge. The trustees reported that the seats in the auditorium are being refinished. In the election of officers few changes were made. Our efficient Sunday-school superintendent, L. E. Spring, was re-elected for the seventeenth year. Our pastor, Bro. J. D. Zigler, and Mrs. Ethel Woodward were chosen delegates to district conference.

We expect to entertain the district ministerial meeting on May 13. We also plan to hold our spring communion soon.—Mrs. Wilma Baughman, Roseville, Ohio, April 20.

### Oklahoma

**Guthrie.**—We met in council on Feb. 11. We voted to have our pastor continue with us for another year. We had our love feast on April 2 with Bro. Groff of Edmond officiating. There was a fair attendance, and spiritual benefits were received by all. The ladies' aid has sent two kits and some comforters to Camp Magnolia. At the present time they are working on some kits for the camp. Our Easter program was given by the children's department of the Sunday school. Our pastor, Sister Boggs, conducted a teachers' training class during January and February. Our Sunday school has picked up after the winter slump. We are looking forward to a prosperous summer in the service of our Master.—Clara Huston, Guthrie, Okla., April 25.

### Pennsylvania

**Locust Grove.**—We met in a business session on April 20 with our elder, Bro. S. W. Pearce, presiding. The various committees and treasurers gave their reports. Several items of business were discussed, one being the increasing of our pastor's salary, which we have decided to do. The mission committee of the church rendered an Easter program. Our spring love feast will be held on May 3. On May 17 Bro. Lawrence Bianchi of Park Hill, Pa., will begin a two weeks' evangelistic service here.—Mrs. W. G. Wilson, Johnstown, Pa., April 24.

**Roaring Spring.**—Bro. Wilmer Kensinger of Clover Creek, Pa., very ably filled our pulpit from Dec. 1, when our former pastor, Bro. T. F. Henry, left, until April 1 when our new pastor, Eld. H. Q. Rhodes, and his family came here from Somerset County, Pa. At our March council Bro. Rhodes was elected to be our elder. Our delegates to the district meeting were Bro. Rhodes and Sisters Carrie Snyder, Mary Bechtel and Sara Frederick. Our delegates to the Annual Meeting will be Bro. Rhodes and Bro. Louis Hoover. Our choir, under the direction of Bro. Ralph Over, rendered an Easter cantata on Easter evening. Our young people presented a play, The Lost Church, at the circuit rally in the Leamersville church on April 12, and at our church on April 19. Twenty-four men from our church attended the men's work meeting at the Lewistown church on April 17. Eleven members of our church attended the Christian education conference at Altoona, Pa., on April 21. On April 22 we held a reception for our new pastor and his family. Bro. A. R. Coffman of Martinsburg delivered the charge to Bro. Rhodes, while Bro. I. B. Kensinger of Clover Creek, Pa., delivered the charge to the church. Rev. G. Howard Koons, president of the Morrison Cove ministerium, was present to welcome Bro. Rhodes into the ministerium. About 150 members and friends of the church were present; the young girls' class served light refreshments after a social hour that followed the service. We are looking forward to great things with our pastor, members and God working together. Our love feast will be held on May 3. We are looking forward to the coming of the Juniata College a cappella choir on May 17. Bro. Ross D. Miller, one of our young men who is stationed at Ft. Benning, Ga., is home for a ten-day furlough.—Lena M. Hoover, Roaring Spring, Pa., April 23.

**Shamokin.**—We have been very busy since the last report. We had a week of cottage prayer meetings before our evangelistic services held March 1-15. There were sixteen baptisms. Our Easter services began with a sunrise service on Nelson Hill. At the 11 o'clock service the children rendered a program in song and story and in the evening the young people presented a drama entitled There Is No Death. Bro. George Reedy and Sister Ruth Kerstetter are the delegates chosen to attend our district meeting at Lebanon. We are now looking forward to baptismal services sometime in May, and our love feast on May 10. Our pastor, Bro. Martin, has been instructing the class of converts one evening each week since the close of the evangelistic meetings.—Desna Weikel, Shamokin, Pa., April 27.

**Uniontown.**—Pre-Easter evangelistic services were conducted by Bro. G. W. Wright, the acting minister of our church. As a result of this revival effort fourteen were received by baptism and one by letter and two were reclaimed. On Easter Sunday evening 171 surrounded the Lord's table for the observance of the love feast. Plans are being made for a vacation Bible school in June. The W. C. T. U. family night meeting was recently held in this church with a very good attendance. The Juniata alumni banquet for Southwestern Pennsylvania was held on April 10. Our B. Y. P. D. has taken on renewed interest, using as discussion themes, Our Present-day Problems. The adult group will be using The Modern Parent for group study for several weeks. Our junior league meets each Sunday evening and once each month as a Loyal Temperance Legion. Dr. J. C. Clark, pastor of the Second Presbyterian church, was the guest speaker for the father and son banquet. The mother and daughter tea will be held on May 8. On Easter morning our junior choir, under the direction of Faith Fearer, made their first appearance. A treble choir of intermediate girls, directed by Ruth Barnhouse, is assisting the senior choir in the church worship hour. On the last Sunday of each month a peace and relief offering is taken with most of our families contributing regularly. Our ladies' aid has been meeting each week and is doing a noble work. On April 20 a special council meeting was called with our elder, Bro. M. J. Brougher, presiding. A unanimous call was extended to Brother



and Sister Nevin Zuck of Ambler, Pa., to the pastorate of the Uniontown church. We are looking forward with anticipation to their coming in July.—Mrs. George Wright, Uniontown, Pa., April 27.

**Yellow Creek.**—We met in council on April 4 with Eld. D. I. Pepple presiding. Bro. Pepple was re-elected elder and G. S. Batzel assistant. Our love feast will be held at the Bethel house on June 14 at 7 p. m. On April 12 the Sunday-school convention of district number two of Bedford County met in the Yellow Creek church with President E. Paul Dilling presiding. The divisional conferences were the children's group with Mrs. Catherine Replogle as leader; young people with Rev. N. A. Greenawalt; and adult division with Mr. C. E. Ford. These were very interesting and instructive meetings. At the evening session Rev. Robert Miller of the Progressive Brethren church gave a very interesting discourse.—Bertha Snyder, Hopewell, Pa., April 23.

### Virginia

**Christiansburg.**—A two weeks' revival was held before Easter, which resulted in four baptisms; one awaits the rite. Our pastor, Bro. J. D. Reish, who has been with us since last November, was the evangelist. A social is to be held on May 1 for the young married people of our community, with the purpose of organizing a Sunday-school class for them. Offerings are being taken once each quarter for our C. P. S. camps. The young people are lifting offerings each Sunday to assist in sending representatives to Camp Bethel this summer. Our aid has been holding regular meetings throughout the winter with a good attendance. Several quilts have been made and also comforters for the C. P. S. camps. Our regular council was held on April 15 with our elder, Bro. Guy E. Wampler, presiding. Plans are being made for a daily vacation Bible school to be held this summer. Our pastor has been quite busy making visitations. The work is difficult because of our scattered membership. Five of our members attended the Advance in Religious Education convention held in Wytheville, Va., and received much inspiration therefrom. Our men's work is sponsoring services for some of our shut-ins. Four such meetings have been held so far. We decided to co-operate with the other churches of our town in union services at least once a month during the summer. We have arranged to assist in raising funds for week-day religious instruction in our public school for the coming year. The attendance at our church services during the past six months has been well above the average.—Thelma B. Spangler, Christiansburg, Va., April 27.

**Cloverdale.**—Our church met in council on April 1. Delegates elected to district meeting were W. K. Murray, Max Murray and Quentin Flora. Pastor M. G. Wilson and J. S. Crumpacker were elected delegates to Annual Meeting. A missionary program was given on Sunday night, April 26, by the children. This marked

the close of six weeks of mission study classes. The older group of children made sewing kits and rolled bandages for their project and the younger children made scrapbooks and bandages. The junior choir under the direction of Ruth Crumpacker assisted with the program. Our communion was held on April 27.—Helen C. Flora, Roanoke, Va., April 28.

**Daleville.**—The church work here is progressing nicely under the leadership of Brother and Sister Edgar S. Martin. Sister Martin is superintendent of the primary Sunday school and leader of the junior choir. The world day of prayer was observed in our church by all neighboring denominations. A splendid program was given to a large audience. Pre-Easter services were conducted by our pastor. These services were very inspirational, closing on Thursday evening with a love feast with Bro. Robert Strickler, pastor of the Peters Creek church, officiating. The following Sunday evening the young people gave the play, He Is Risen. Recently the young people sponsored the picture, The Church at Work, at both the Pleasant Dale and Daleville churches. For several months the men's group has been holding monthly fellowship suppers. The men have been divided into groups of several families who provide the supper. No charge is made for the supper but an offering is taken each time. The proceeds go to some project the men are sponsoring. These suppers have added new interest to the men's work. The women continue to hold monthly meetings. For the last two months we have been making comforters and pillows for C. P. S. camps. An hour's program at each meeting is given to worship and some phase of women's work. Our business meeting was held on April 12. Delegates to Annual Conference are Sister Edna Martin and Bro. G. O. Reed. Alternates are Brethren J. P. Bowman and B. R. Ikenberry. Several letters of membership were granted.—Mrs. J. W. Ikenberry, Daleville, Va., April 28.

**Hollins Road.**—We held our communion on April 12 with eighty-three members present. The men's annual district fellowship supper was held in our church for the first time on March 18 with 120 men present. The King's Messengers Sunday-school class served the supper. Brethren C. M. Key and I. T. Hooker served as our delegates to the district conference held at Troutville April 15-17. We have a 100 per cent Messenger club. The Sunday school is sending the paper to each home. Our ladies' aid has quilted twenty-four quilts and tacked two this winter. They have taken in \$164.40 since Oct. 1. We are planning a vacation Bible school for sometime in July. We are also working toward paying off the debt of \$1,854 on our church in July.—Violet Janney, Roanoke, Va., April 27.

**Little River.**—We met in council on March 28 with Eld. W. H. Zigler presiding. The delegates elected to district meeting are Sister Mary Farrish and Bro. Clyde Campbell. The delegate to Annual Meeting is Bro. E. P. Carper. Sister Mary Farrish was

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

### LOVE FEASTS

#### California

May 17, 4 pm, Los Angeles, First.

#### Idaho

June 7, 7:30 pm, Nezperce.

#### Illinois

May 17, 7 pm, Sterling.  
May 18, 8 pm, Lena.  
June 7, 7 pm, Cherry Grove.  
June 7, 7:30 pm., Oak Grove.

#### Indiana

May 16, Burnettsville.  
May 16, New Hope.  
May 16, 7:30 pm, Upper Fall Creek.  
May 17, Blue River.  
May 17, 8 pm, Cedar Creek.  
May 21, 8 pm, Pleasant Valley.  
May 21, 7:45 pm, West Goshen.  
May 23, 7:30 pm, Middletown.  
May 23, 7:45 pm, Elkhart Valley.  
May 30, 8 pm, Mt. Pleasant.  
June 4, Bargo.  
June 6, 8 pm, Camp Creek.  
June 6, 8 pm, Pipe Creek.  
June 8, West Manchester.

#### Iowa

May 26, 8 pm, Libertyville.  
June 7, 7:30 pm, Brooklyn.

### Kansas

May 31, Newton.

### Maryland

May 16, 2 pm, Broadfording.  
May 16, 4 pm, Beaver Creek.  
May 17, Green Hill.  
May 17, Peach Blossom.  
May 17, 6 pm, Pleasant View.  
May 17, 6:30 pm, Westminster.  
May 17, 7:30 pm, Beaver Dam.  
May 23, 7 pm, Pleasant Hill.  
May 24, 6:30 pm, Meadow Branch.

### Michigan

May 16, 8 pm, Muskegon.  
May 17, Zion.  
June 7, 8 pm, Shepherd.

### Missouri

May 16, Peace Valley.  
May 16, Shoal Creek.  
May 26, Mountain Grove.

### Nebraska

May 24, Bethel.

### New Jersey

May 17, Amwell.

### Ohio

May 16, 7:30 pm, Bear Creek.  
May 16, 8 pm, Middle District.  
May 23, 7:30 pm, E. Nimishillen.  
May 31, East Chippewa.  
June 6, Poplar Ridge.  
June 7, 8 pm, Eversole.  
June 7, Lick Creek.  
June 7, 8 pm, Pleasant Center.  
June 21, 8 pm, West Alexandria.

### Oregon

May 16, 7:30 pm, Mabel.

### Pennsylvania

May 16, 1:30 pm, Conestoga congregation, Bareville.  
May 16, 6:30 pm, Pine Glen.  
May 16, 7:30 pm, Buffalo.  
May 16, 17, 10 am, Back Creek, Upton house.  
May 16, 17, Mountville.  
May 16, 17, 10 am, Big Swatara, Hanoverdale house.  
May 16, 17, 1:30 pm, Heidelberg.  
May 16, 17, 1:30 pm, Mummert house, Upper Conewago congregation.  
May 17, Newville.  
May 17, 6:30 pm, Maple Spring.  
May 17, Koontz.  
May 17, Salunga house.  
May 17, 2 pm, Maiden Creek.  
May 17, 5 pm, Harrisburg.  
May 17, 6 pm, New Fairview.  
May 17, 6:30 pm, Mechanicsburg.  
May 17, 7 pm, Ambler.  
May 17, 7 pm, Madison Ave., York.  
May 17, 7:30 pm, Beachdale.  
May 19, 20, Mohler church, Springville congregation.  
May 20, 21, Greentree house, West Greentree congregation.  
May 20, 21, 1:30 pm, Graybill house, White Oak congregation.  
May 23, 24, 10 am, Fredericksburg, Meyers house.

May 23, 24, 10 am, Schuylkill at Big Dam house.

May 23, 24, 1:30 pm, Myers-town.

May 24, Bermudian, Lower Conewago.

May 24, 10:15 am, Shrewsbury.

May 24, 2:30 pm, Marsh Creek.

May 24, 5 pm, Carlisle.

May 24, 7 pm, Springfield.

May 26, 27, 10 am, Chiques, Chiques house.

May 27, 28, 10 am, West Conestoga, Middle Creek house.

May 30, 1:30 pm, Welsh Run.

May 30, 3 pm, Akron.

May 30, 31, 10 am, Antietam, Price's.

May 30, 31, 10 am, Upper Codorus, Black Rock.

May 31, 10:15 am, Codorus.

May 31, 6:45 pm, Ridge, Fogelsanger house.

June 3, 4, 1:30 pm, Kreider house, White Oak congregation.

June 6, Mingo.

June 6, 2 and 7 pm, Mechanic Grove.

June 7, 6:30 pm, Middle Creek.

June 7, 7:30 pm, Maple Glen.

June 14, 7 pm, Yellow Creek at Bethel house.

### Virginia

May 17, 7 pm, Garber, Cook's Creek.

May 17, 8 pm, Unity at Bethel.

May 24, 8 pm, Summit.

June 6, 6 pm, Lower Union, Locust Grove.



chosen adult adviser for the young people; we hope to have an organization soon, because our young people are eager to do their share of church work. They lead prayer services, open Sunday school, and take part in various other church activities. An impressive sunrise Easter service was conducted by Mrs. Henry Colvin.—Alice Peters, Goshen, Va., April 14.

**Moscow.**—We met in council March 26 with Eld. O. S. Miller in charge. The ministerial committee reports having secured Bro. Samuel D. Lindsay of Timberville to hold our series of meetings beginning Sept. 27. The treasurer gave a good report. We decided to make some improvements on the church and church grounds, also to have four council meetings a year on the first Friday of February, May, August and November. Delegates to district meeting are Joe Shull and Sidney Byerly; alternates, Mary Catherine Reeves and R. P. Clatterbuck. Our love feast was held April 4 with the best attendance for many years. Sidney Byerly is president of the B. Y. P. D. An interesting Easter program was rendered by the church. Jan. 25 Mrs. Minor Myers gave an interesting talk. Our women's work offering was \$20. Mrs. T. C. Craun is president of our aid society and Mrs. O. S. Miller is president of women's work. We are sending a box of clothing for relief. Our Achievement Offering was \$212.28. We have had several visiting ministers with us: Bro. C. B. Smith of Bridgewater, Bro. James Boitnott, Bro. Houff and Bro. Wayne Glick, student ministers in Bridgewater College.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., April 13.

**Mt. Joy.**—During March we had an Easter message each Sunday given by our pastor, Sister Elizabeth Broughman, and our home minister, Bro. O. L. Bryan, both of Buchanan, Va. We are all proud of our Sunday-school attendance. Bro. Eldridge Miller is doing a good work as the superintendent. Our women's work is still doing some sewing and making quilts; we are going to meet this week and make plans for the summer work and some work that is to be done at the church. We have a 100 per cent Messenger club. The delegates to district meeting were Mrs. Gladys Camper and Irene Wymer. Others from here also attended. We are looking forward to our Mother's Day program.—Irene Wymer, Buchanan, Va., April 27.

**Olean.**—We met in council on April 26. We had with us both our pastor, Sister Garnet Tiller, and our elder, Bro. J. E. Barton. The latter presided at the meeting. We hope our church makes more progress, both spiritually and materially, than ever before. We plan to begin our revival meeting with Sister Tiller in charge on the first Sunday in August. We desire the prayers of all the churches in the brotherhood that this meeting may be a great success.—Mrs. Paul Reed, Kerns, Va., April 27.

**Pleasant Valley.**—We met in regular council on March 21 with Bro. S. D. Miller as moderator. Our pastor, Bro. M. L. Wagner, reported that we have 302 active members, sixty nonresident members and sixty-five inactive members. Steps are being taken to secure a piano for the Grottoes church. Delegates to Annual Meeting are Brethren M. L. Wagner and P. F. Cline. Delegates to district meeting are Brethren E. M. Grove, M. L. Wright and F. M. Cline. Good co-operation on the Lord's Acre project was reported among the members. Our series of meetings will be held in July by Bro. Earl Bowman of Harrisonburg. We had our communion on April 2 with 171 persons participating. Homecoming day will be observed on Mother's Day as we have done in previous years. There will be a basket dinner and a program in the afternoon. Pre-Easter services were held the week before Easter with our pastor conducting the services. We were very fortunate in having Mr. and Mrs. Thurston Demastus from Harrisonburg bring us a program of Easter music on the Wednesday night of the meetings. This year our Sunday-school substitute teachers and all assistant officers perform their duties on the first Sunday of every month. We feel that in this way we can train new teachers and everyone knows when he is supposed to do his duty. Mr. and Mrs. D. A. Cline of Weyers Cave recently celebrated their golden wedding anniversary with an open house to a number of our church members, friends and relatives; 150 guests were entertained in the afternoon and evening at this time.—Marie Bosserman, Mt. Sidney, Va., April 9.

**Red Oak Grove.**—We are happy to report that we carried on our Sunday school through the winter months, and reorganized on April 5 with Bro. Henry Williams as superintendent. Our field worker, Bro. Wampler, has been with us recently and given some good thoughts on the subject of peace. Some of the sisters met at the church and tacked two comforters to send to the boys in camp. We are holding prayer services in the church each Sunday evening with Bro. Dennis Martin as our leader. Bro. C. E. Williams delivered a message at the Stonewall church on Easter. We are looking forward to a revival in our church in the near future. One of our faithful members lost his home by fire recently and we are now making bedding and other useful articles for the home. We have lost two members by death and received one by letter since our last report.—Ada Dobbins Basham, Floyd, Va., April 14.

**Roanoke (First).**—January was observed as missionary month in the B. Y. P. D., the Sunday school and prayer meeting. Mrs. Sanders from Africa spoke to an appreciative audience on Jan. 25. Bishop Moore was in Roanoke in a series of meetings Jan. 25–Feb. 8. Our church co-operated in this meeting as did the other churches of the town. The women's work organization was in charge on Feb. 1, at which time they presented the play, Who Pays the Piper? On Feb. 22 there was a district intermediate rally at our church. Attempts were made to have a reunion of

all former campers of the district. All intermediates who would be interested in going to camp this year were also invited. Bro. Murray Wagner and Miss Deane Rumberg planned the program. On Feb. 23 we had a youth round-up in which all youth organizations of the church took part. Business sessions were held the first part of the evening, closing with a social and worship period. On March 1 the local men's organization gave an interesting program at the evening service. March 8 was observed as youth round-up Sunday. The morning service was planned for young people. On March 29 Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, began a series of meetings at our church. On Tuesday night the Christian Home Builders' class served a dinner for the ministers of the district and their wives, at which time Bro. Bowman was the speaker. On Wednesday night the women's organization served a dinner for all members of the church in honor of Dr. Bowman for the years in which he served the First church as pastor. The services were greatly enjoyed and well attended. The climax of the meetings was on Easter Sunday when Bro. Bowman gave an inspiring message. During the meeting twelve gave their hearts to Christ and four came by letter. On April 12 our pastor officiated at a baptismal service. At 5 o'clock the Bridgewater College glee club gave a vesper service, after which our communion was held. Eld. John Showalter presided. On April 15 Bro. Allen Hoover spoke at prayer meeting on Faith for Our Day. At our council meeting on April 6 delegates were elected for district meeting and Annual Meeting. Our pastor and wife will represent the church at Annual Conference. The district delegates are Mrs. Wray, Mrs. Trout, Mrs. B. A. Powell and Mr. Moomaw. On April 19 Prof. Pruffer of Roanoke College spoke at the B. Y. P. D. meeting. At the evening service the district men's deputation team, consisting of J. N. Via, Roy Foster and I. J. Jacob, had charge of the program.—Mrs. W. D. Trout, Roanoke, Va., April 21.

**Sangerville.**—The annual church visit proceeded as usual. Several times during the winter months young ministers from Bridgewater College delivered the Sunday morning message. Recently Bro. L. S. Miller presented a temperance lecture illustrated with slides. Our pastor, Bro. I. J. Garber, and our elder, Bro. J. M. Foster, have been chosen delegates to Annual Conference. Delegates to district conference are Brethren J. S. Wine, C. A. Click, W. W. Cox, I. B. Miller and O. P. Zimmerman. Our congregation gave \$748.54 for C. P. S. camps during the year. The women's work sent two camp packets and made nine comforters for Camp Kane. Among other things the women's work has paid \$25 toward the support of a native worker in India, \$25.33 to the national project, \$13 to the district project, \$40 to the church budget; they have also paid the electric bills of the church. Jan. 18 a silver offering of \$41.25 was given for missions by Brother and Sister Lonnie Argenbright, who celebrated their silver wedding anniversary and the guests were given the privilege of presenting a silver offering instead of gifts for the couple. The donation was used to help send a printing press to the Africa mission.—Hattie Simmons, Bridgewater, Va., April 13.

**Timberville.**—On March 1 we had special services in recognition of recent improvements on the chance of the church. The services were in charge of Pastor S. D. Lindsay and the male quartet. At the evening service Bro. Earl M. Bowman, pastor of the Harrisonburg church, began a two weeks' meeting. The interest was good throughout the meeting. Five were added to the church by baptism and five by letter. Baptismal services were held on Palm Sunday. On March 15 the tri-congregational adult chorus, under the direction of Lester C. Huffman, presented the cantata, Hail! the Easter King. The children's program of Easter music was presented on Easter Sunday night. On April 19 the young people's chorus presented a program of anthems and hymns. Our aid society work is going along nicely. April 9 was observed as rally day. At this time we had some of the women from other churches in town as our guests at an all-day quilting.—Mrs. Galen Flory, Broadway, Va., April 27.

**Waynesboro (First).**—We met in council on April 7 with Eld. D. B. Garber in charge. Plans are being made for a revival meeting sometime in the fall. Delegates elected are Bro. Blackwell and Sisters John Harris, D. H. Wright and Margaret Crawford. The delegate to Annual Conference is Eld. D. B. Garber. We decided to have the love feast on May 3 at 6 p. m. The churches of Waynesboro had pre-Easter union services March 22–29, held at noon in a theater and in the high school auditorium in the evening. All the meetings were very well attended and thoroughly enjoyed. Dr. Walter L. Lingle, former president of Davidson College, was our speaker. The churches also had their own services March 30 to April 5, conducted either by the pastors or other speakers. On Sunday morning the choir gave an Easter cantata, Darkness and Dawn, which was enjoyed by a large audience. Two have been received into the church by baptism since the last report. The women's work group met on April 18 and made nineteen dresses for children. The group is preparing to send a box of clothing with these dresses in the near future.—Mrs. D. B. Garber, Waynesboro, Va., April 20.

## Washington

**Omak.**—April 12–14 Bro. Wang Tung was with us. He brought four messages and visited in a number of homes. We appreciated his stay among us. On the evening of April 20 we met at the home of Sister Ella Dynes for a fellowship supper. Forty were present. Later in the evening we went to the church where services were held. Bro. Paul Longenecker showed pictures of



some pioneer church leaders of the state, also pictures from the life of Christ. It was an inspiring service. Brother and Sister Bontrager were with us also. At this time Bro. John Kennedy was licensed to the ministry.—Florence L. Breshears, Omak, Wash., April 27.

**Sunnyside.**—Our last council meeting was held on March 13. Thirteen letters were received, and our treasurer reported a balance of \$113.13 in the treasury, so we feel the number thirteen is unusual for us. We regretted receiving Bro. Paul Longenecker's resignation as our elder. Bro. C. A. Wagoner of Outlook was chosen to serve the remainder of the year—until Sept. 30. Since our last report we have received four by baptism, all being heads of families. A fifth person, who was baptized as a child, was rebaptized as a gesture of deeper consecration. We cast a unanimous ballot to retain Sister June Yearout as our pastor for the year. Quite a number from Wapato and Outlook took communion with us on April 2. Bro. George Partch, who suffered from a cerebral hemorrhage some weeks ago, is about his home again and was at church last Sunday. Quite a number of our group are away at work and some have been inducted into the army. The asparagus season is on in the valley and both young and old are at work cutting, sorting, packing and cultivating. This always decreases our church attendance quite severely.—Pearl Hixson Boyd, Sunnyside, Wash., April 15.

**Tacoma.**—Our regular quarterly council was held March 22 with Eld. Lewis Holdereed officiating. Bro. Francis Eby and Isa Click were relicensed to the ministry for another year. Our love feast will be the first Sunday of May. Margaret Lammedee was elected delegate to our Sunday-school convention to be held at Ajlune, Wash. One church letter was received. Women workers are busy with their needles; another pack will be sent to the camp at Cascade Locks, Oregon. The women are planning a Mother's Day program. We observed the world day of prayer in February by having cottage prayer meetings every evening for one week and meeting in as many homes as possible. On March 18 Bro. Paul Longenecker, our district worker, was with us for a church potluck supper. He showed pictures of the pioneer builders of the church of Washington and then gave a good sermon. For the past six weeks the B. Y. P. D. invited the adult group to meet with them each Sunday evening. Easter evening the church was decorated beautifully. In the center of the church there was a table in the form of a cross, decorated with daffodils and white candles. The group was seated around the table for a fellowship meeting. The text was taken from 2 Cor. 5:14 and the theme was Gifts of Easter—pardon, peace, purity, power and paradise. At the close of the meeting the candles were lighted and left burning, a symbol of how our lives should be shining lights to the dark world around us. On Easter morning readings

were given by the children and musical numbers by the young folk. Sister Isa Click brought us the Easter message.—Mrs. Francis Eby, Tacoma, Wash., April 10.

### West Virginia

**Old Furnace.**—The children of the Sunday school rendered an interesting program on Easter night, after which Bro. Phillip DeMuth of Keyser gave a timely message. Our church met in council on April 11 with our elder, Bro. Jesse W. Whitacre, presiding. Two letters of membership were granted. Our building committee reported \$433.24 in that fund, but because of a lack of building material now we must postpone any immediate work. Bro. Charles Self, our peace and Service Committee representative, reported having received \$32.70 for C. P. S. camps. We decided to take an offering on the first Sunday of each month for this purpose. Our treasurer reported a balance of \$125.83 in our church treasury. Since our elder is on the Standing Committee and cannot serve our congregation as a delegate to Annual Conference, the church decided that Ruth Whitacre should represent us if she can go. We retained our present janitors, Brother and Sister Daniel E. Whitacre. We decided to fill our coal bin soon, and to get a bulletin board. Since we have no paid ministry we felt some financial provision should be made for visiting done by the ministers. Such work is to be supervised jointly by the ministers and the ministerial board. The election of church officers was held and Bro. Whitacre was re-elected as elder. We are considering the purchasing of new hymnals. Our ladies' aid is planning a Mother's Day program.—Ruth Whitacre, Keyser, W. Va., April 24.

**Valley River.**—The young people recently sponsored a hymn sing, consisting of favorite hymns of the audience. This event was well attended and much enjoyed by all. During the last two weeks of March our pastor was holding evangelistic meetings in the Summit church in Virginia. In his absence Bro. Ernest Corley of Beverly preached for us. On April 4 we met in regular quarterly council. At this meeting it was decided to have our evangelistic meeting the last two weeks of June, with Bro. John Hess of Harrisonburg, Va., as the evangelist. The Easter program was in the hands of the young people; on April 18 they presented a play, *The Light in the Window*, as a part of the program. On Sunday morning Bro. J. D. Reish of the Christiansburg church in Virginia brought a message that was much appreciated by all; the women's group brought the evening message. Our project at the present time is filling dime cards to apply on the church debt. The young people meet each Friday evening for study, using the unit system. Our pastor is leading us each Wednesday night in the study of *The Adventure of Understanding*.—Ermina Miller, Junior, W. Va., April 23.

## GRADED LESSONS

### Intermediate Department for July, August and September

These lessons have been prepared with the needs of our Intermediate boys and girls in mind. They give opportunity to develop Christian attitudes and habits in most areas of intermediate experience. The Bible is consulted throughout as the handbook of Christian living. The outline below is for the July, August and September quarter.

#### Year I, Part IV (Summer Quarter)

- Pioneering With Jesus
- Our Country (5 lessons)
- Pioneers and Work (3 lessons)
- Pioneering at School (5 lessons)

#### Year II, Part IV (Summer Quarter)

- The Treasures in My Storehouse

(7 lessons)

Exploring Friendship (7 lessons)

#### Year III, Part IV (Summer Quarter)

- Finding the Truth About Alcohol
- (4 lessons)

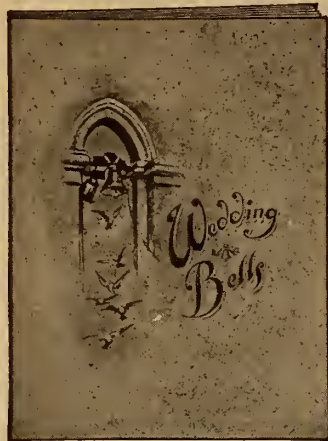
When I Read (3 lessons)

Making Life Count (6 lessons)

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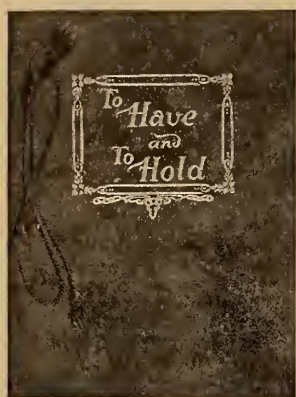
## For the Wedding Day . . .



**WEDDING BELLS, W211**—Twenty-eight pages alternate in gray and color with decorative titles: Engaged, Gifts, Showers, Invitation, Personal Trousseau, the Wedding Day, and Marriage Certificate. Size  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Cover of ivory Vellum lithographed in four exquisitely soft color tones. Price, \$1.00 each.

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**ONE FOR LIFE, No. 35A**—There is hardly a marriage book published that approaches One For Life in dignity and wealth of contents. Eighty carefully edited pages, set with plain readable type and printed in bronze blue ink. Contains entire wedding service and certificate, appropriate words of admonition in prose and verse, pages for autographs of guests, congratulations, gifts, and wedding journey. Also space for photographs, etc. Each book is neatly wrapped in white watered silk paper and enclosed in a white glazed paper covered box. Size  $5 \times 7$  inches—85c.

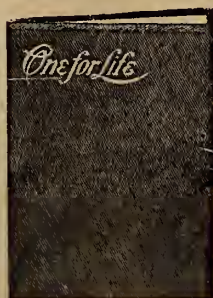
**ONE FOR LIFE, No. 35B**—Same as No. 35A but bound in white limp leatherette.—50c.

**MARRIAGE CERTIFICATE, No. 87**—A very beautiful marriage certificate, oblong style,  $11 \times 14$  inches, lithographed in rich colors of orchids and a spray of Lily of the Valley, with a verse entwined on a ribbon effect. Price, 25c each; per dozen, \$2.75.

**BRIDAL BELLS**—Similar in size and quality to Bridal Blossoms but with different designs and poems. Eight pages in color and eight in gray-stone. Paged for certificate, names of guests and lists of gifts. Two bindings. Stiff Vellum cover in gold and color, W191, 60c each; W195 white silk, \$1.20.



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# GOSPEL MESSENGER

VOLUME 91

“ “

MAY 23, 1942

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NUMBER 21

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## The Twenty-third Psalm

The Lord is my shepherd;  
I shall not want.

He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.  
He restoreth my soul:  
He leadeth me in the paths of righteousness for his  
name's sake.

Yea, though I walk through the valley of the shadow  
of death,  
I will fear no evil:  
For thou art with me;  
Thy rod and thy staff they comfort me.

Thou preparest a table before me  
In the presence of mine enemies:  
Thou anointest my head with oil;  
My cup runneth over.

Surely goodness and mercy shall follow me all the  
days of my life:  
And I will dwell in the house of the Lord for ever.

Sheep Grazing Near Manti, Utah





# Around the World . . .



**Taking of photographs** from the top of the Washington monument has been banned for the duration of the war at the request of military authorities.

**Three out of every seven** households in the United States own their dwellings, according to a Census Bureau report. By states, home ownership is highest in Utah and Idaho.

**A special committee** has been set up under the auspices of the World's Christian Endeavor Union and the International Society of Christian Endeavor to serve the needs of Protestant men in the armed forces.

**Southern Baptist Seminary** at Louisville, Ky., will graduate the largest class in its 83-year history—130 ministers—this spring. Coincident with this announcement, it was revealed that Dr. John R. Sampey, 78, president of the seminary, will request to be released from his post.

**Four Christian "ashrams"** will be held this summer by the department of evangelism of the Federal Council of the Churches of Christ in America. During July and August they will be held at Occidental College, Los Angeles, Calif., Blue Ridge, N. C., Winnepesaukee, N. H., and Lake Geneva, Wis.

**Plans** have been completed to send 2,000 Finnish children between the ages of two and seven to Denmark, the Finnish Information Service in New York reports. Sweden has already received a large number of Finnish children. It is hoped that many of Finland's children will be spared the terrible effects of prolonged hunger.

**It is reported** that the world's committee of the Y. M. C. A. is employing 39 secretaries for work among prisoners of war. Ten secretaries are working in Germany. Three secretaries are working in occupied France. In Britain and Switzerland a varied activity for prisoners has developed. Negotiations with the Italian government to allow work for prisoners have not yet been fruitful.

## Orphaned French Missions

In spite of the disorganization of church life in France, the Paris Evangelical Missionary Society has resumed the full support of its missions in Madagascar, Togoland and Senegal. These were saved from extinction by the aid given by the orphaned missions fund during 1940 and 1941. It is hoped that the fund can continue to aid the missions in Basutoland and Barotseland, South Africa, the Camerouns and Gabon, West Africa, and in New Caledonia and Tahiti, Oceania. The following are from reports received from these missions:

**TAHITI**—The generosity of native Christians has been admirable. While the salaries of the missionaries have been reduced from ten to twenty per cent, the church has come to their aid and kept the wheels of the mission moving.

**MADAGASCAR**—A like effort to which have been added gifts from other foreign missions and American aid has permitted the missionaries to "hold on" with a reduction of 25 per cent in salaries.

**ZAMBESI**—Governmental aid first came when the distress was great. Missionaries received during six months a third of their salary; searching for food was an important part of their work.

**GABON**—Kitchen gardens constituted for a long time the principal resources of the missionaries. One station was for four months completely isolated—without money, without bread, without footwear, without news of any sort.

**DOUALA**—"We have again among us one of our missionaries who is a Czechoslovak who was in Europe before the war started, chaplain in the Czech army in France, evacuated to England and now allowed to come back to his mission work. He is a great help to us."

From headquarters of the missionary society in France comes this note: "We never cease to render thanks to God for what our missionaries have been, for the strength which they have received from on high in this tragic time. . . . From all our mission fields comes the same echo, 'We will hold on.'"

## German Missionaries

As the tide of war began to sweep over the Netherlands Indies, the interned Germans and all prisoners of war were transferred to British India in accordance with the Geneva convention. During the transport from Sumatra one of the ships was bombed. The names of a number of missionaries were included among the 328 victims.

**Construction** of the 16,000 mile long Pan-American highway is proceeding under forced draft. It is hoped that the project will have been sufficiently completed by Oct. 12, 1942, to have a formal dedication on the 450th anniversary of Columbus' arrival in America. The road is 87 per cent completed in Central and South America so far as dry weather travel is concerned.

**The debt** of the mission board of the Southern Baptist denomination which amounted to \$1,100,000 nine years ago has been reduced to \$138,000. The entire debt is expected to be paid within a year. Nine new missionaries have been appointed by the board for service in foreign fields—five to Colombia, two to Chile and two to Nigeria, West Africa.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MAY 23, 1942

Number 21

## » » Editorial « «

### Oaks and Lilies

THE lily is a lovely thing, with its beautiful and tender snowy whiteness. How inevitably suggestive of the purity of which it has so long been recognized as the fitting symbol. But the giant oak, whether straight and symmetrical, or gnarled and knotty, will, to most imaginations, make the stronger appeal. This is not because it is more "useful," because you see in it so much good lumber. It is because it stands for strength, acquired by long resistance to storms. Though not so "pretty" as the lily, nor so clean, yet, because its fiber has grown hard and tough, and its roots go down among the rocks, while its stature stretches upward as if in defiance of the thunderbolt, you must admire it more.

Which type of Christian character is your ideal? The new-born babe in Christ, fresh from the touch of the regenerating Spirit and the cleansing Calvary bath of God's forgiving love, untested and untarnished by the world, pure, like the lily, and as fragile? Or men and women from the firing line, rich in experience with life, showing here and there a scar, a little out of symmetry, perhaps, like the storm-battered oak, but, like that same oak, well "rooted and grounded" in the soil of faith and love, well-seasoned in soul fiber and hence "mighty through God to the pulling down of strongholds"?

E. F.

### More Than One Principle

A WRITER in a valued exchange makes the point that his group stands for more than a single and rather unique principle of living. He insists that his people really hold an integrated position, that they are striving after a way of life of which the principle in question is but one of the undergirding pillars.

We believe that his point is well taken and that it has a suggestion for the Brethren. For in the minds of too many people, even some of our peo-

ple, the Brethren position is identified with some single teaching. Thus it is that for all these, and especially outsiders on the sidelines, that attention to one emphasis may obscure the larger values and make us look queer.

What we mean to say is that the Brethren position is based on a body of consistent doctrine, or related principles; it is a way of life. It is because of this interdependence that yielding at one point tends to weaken the whole line, that strengthening any one essential position helps to support the whole front.

In the minds of some there may be a feeling that it would be well to shorten our line of defense. Yet, if there is one thing which current military strategy suggests it is that the best defense is the attack, always the attack—and that on all fronts. So in our spiritual warfare, our position is really a whole line of frontier posts, any one of which should be held at all costs. H. A. B.

### "The Lord Is My Shepherd"

(See Cover Page Picture)

PERHAPS no expression of trust has meant more to the distressed of heart than the first sentence of the Twenty-Third Psalm. "The Lord is my Shepherd; I shall not want." Yet before we accept this estimate as final, consider some other declarations of confidence—

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." These are the words of Job and spoken in the very midst of his difficulties. They flash out like a brilliant spark struck from the flinty anvil of experience. But as the words of a philosopher they may not exactly touch the case of the average person caught in the mills of circumstance.

"Come now, . . . though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." So spoke the eloquent Isaiah as he pleaded with his



people for repentance and return. In contrast, the declaration of the psalmist carries no suggestion of a wasted past. There is no threat of what will happen if one fails to obey. There it stands in all the glory of its simplicity—"The Lord is my Shepherd; I shall not want."

"Henceforth there is laid up for me a crown of righteousness." These confident words are a part of Paul's last message to Timothy. The author is conscious of having fought a good fight. He knows that a valiantly lived course is coming to an end. But what of special comfort is there here for those who must die too soon, who have no supporting memories of a life well lived? Dearest still to some than the brave words of Paul, is the psalmist's declaration of complete trust—"The Lord is my Shepherd; I shall not want."

Is it not fair to say that the psalmist's affirmation is the complementary response to such warm and inclusive invitations as were spoken by Jesus himself. Recall his "Come unto me, all ye that labor and are heavy laden, and I will give you rest." With this put that kindly invitation to trust recorded by John: "Let not your heart be troubled: ye believe in God, believe also in me." It was Jesus who said, "I am the good Shepherd." And so the proper response of the Christian would seem to be: "The Lord is my Shepherd."

If there are those who feel that thinking of God as a Shepherd and man as his sheep puts their relation on a level uncomplimentary to an omniscient Creator and beings but little lower than angels, then let such remember the one thousand years between David and Christ. A millenium can do much to an idea. In David's day it was real insight to see in God the Shepherd of a nation and one's own soul. And more than this, wherever men have known anything about sheep and the shepherd's interest in his flock, it has been a comfort to the perplexed and distressed of heart to feel that the Lord can be claimed as a personal Shepherd.

Remember also that the psalmist himself does not remain on the level of verses one and two. The thought of God as Shepherd and man as his sheep is soon lifted to the plane of searching human experiences. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

Perhaps some speculation as to when David might have written this psalm is in place, and certainly has some bearing on its significance for help in personal living. The germ idea of the psalm doubtless came to him when as a youth he watched his father's sheep. But the experiences

that are intimated throughout the Twenty-Third Psalm suggest the reflections of a mature and thoughtful man. Thus the psalm is more than an idyllic picture drawn from pastoral life; it is a parable, and meaningful on any level of interpretation. "The Lord is my Shepherd; I shall not want. . . . Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord for ever." H. A. B.

### Getting the Other Man's Viewpoint

If you want the other man to get your point of view, you must first get his. This does not mean that you must agree with him, but it does mean that you must understand him. Perhaps it is a better, truer conception of a Christian doctrine, such as you yourself have, for instance, that you want him to get. Well, you may be sure you will make no headway in convincing him that your view is better than his, unless you have first convinced him that you understand his position, and that you are, therefore, competent to compare it with yours.

This may require a little effort on your part. For there is some explanation of his peculiar attitude—something in his make-up, education, surroundings or experience, that causes this view, which seems so unreasonable to you, to appeal to him as being correct. You must find out what that is. You must look at the matter through his eyes. You must ask yourself whether you might have thought that way about it, if you had been in his shoes. Such an attitude will enable you, if anything will, to reach him and show him that your way is better.

What a wide field there is for applying this principle! Why have the great unchurched masses so little interest in the appeals of the churches? Why are the toilers in the shops and the mines proverbially irreligious if not atheistic? In large measure because we who try to preach to them will not take the trouble to look at life as they know it. We go to them with a creed which we ask them to accept, while we refuse to concern ourselves with the problems which are for them the sternest of daily realities. We do not try to find out why they have such a poor opinion of our claims. And so we fail to touch them. We fail because they see we do not sympathize with their situation. We take no interest in their point of view and they fully reciprocate by taking no interest in ours.

Incidentally we should not overlook another reason for getting the other man's viewpoint. It is the possibility of stumbling upon something useful for ourselves.

E. F.



## Times of Ease and Danger \* \* \*

BY JOHN W. BARWICK

THE good people of Zion are likely to enjoy easy times in the near future. It may be safely predicted that it will destroy many of them. It always has in the past and I do not believe this generation is apt to be an exception. We seem to be able to stand spiritually almost anything but those things for which we constantly wish—wealth and health. It would seem that better wages and better prices are well on the way. Unless we discipline ourselves strictly, we shall be totally unprepared for the cataclysm following inevitably.

Tonight as I write it is Thursday before Easter. Almost two milleniums ago a trial and an execution took place tonight and tomorrow. In many places on this planet tonight there will occur trials and executions running into the thousands, likely. Some will make the sacrifice for what they are convinced are spiritual motives. For the most of them on both sides the objective is quite unselfish. We shall pass over those who will spend the night in dance and song. The ones I am interested in tonight are spending the evening quite innocently as we use moral terms. Actually they are in mortal danger. Some are reading, others listening to the radio, yet others may be studying useful things. The one phrase descriptive of them all is that they are at ease. Many are enjoying better clothes, better radios or better cars than last Eastertide.

From this group should come those who will lead a war-shocked world back to sanity. They are known as church-goers and respected as the solid element in the community. They have had spiritual experience in varying degrees. The flood of community wartime hysteria beats against them and theirs, but in the midst of the bedlam they remain subdued and sober. Yet they accept higher wages and prices for what they contribute to the national need. It takes a rather robust spiritual nature to refuse these unsolicited fruits of international folly. Farms will be paid for and savings accounts will grow. A time of national danger will be for them a time of ease.

In other lands their brethren live in bitter poverty and their children stare out of hollow eyes. They would be glad if they had as much food for a week as their fortunate brethren prepare for a Sunday dinner. Illness follows months and years of undernourishment. Social disaster is never far away. They can be quite certain that the only difference the future can bring is a steady worsening of conditions. Yet in that utter night

there blazes a spiritual flame far brighter than any in the homes of ease. How strange that hope in the future should be strongest there!

Yet it is not strange. The weaker our material support becomes the more we lean on him. In days of health we go blithely on our lusty ways, giving him the odd bits of time that are left—sometimes none, always little enough. Illness strikes. What excellent resolutions we make! He shall have a certain portion of our thought and interest every day! He heals us and off we go again on our futile round of business and pleasure. What a shallow existence.

Probably an empty larder and hungry children have driven more people to their knees than all the sermons ever preached. The man without prospect must trust or despair. Like Jacob, it is easy to promise one tenth of prospective wealth, which, after all, leaves one a completely adequate nine tenths. The converse is also reasonable, the wealth, however little, that rewards the sober and industrious has probably blighted more promising spiritual lives than all the physical vices we acknowledge. We thrive on poverty and wither in prosperity—that is, spiritually speaking.

It is just as true nationally. The greatest experience of my life was the spectacle of a city being destroyed physically and growing by leaps and bounds in spiritual stature. During the last four months of 1940 no one in London was greatly disturbed when total strangers came in and slept all over the floors. In the morning what little food was in the cupboard was shared even though replacing it was quite uncertain. We never passed pedestrians along the way home. Our car was always full. It was the only time in my memory when you could be sure that six strangers in a railway carriage in this country would get into conversation before they had gone far. The commonest trait of everybody was a cheerful willingness to help as much as one could.

This year there have been practically no bombs. And no one speaks in the railway carriages. If young Tommy Atkins of the East End were to try to sleep on the Persian carpet in the drawing-room of that West End house he used last year, he would be thrown out. Everybody is far more critical of the government and the other man's war effort. The black market is flourishing. The hole in the roof of Westminster Cathedral is repaired and the altar is shrouded in semidarkness again.

All these are oft-repeated truths. We all know them from bitter experience. But this time many will suffer if we forget. The call may come much sooner than we expect. The need may require



all we have saved through times of ease. Will we yet be able to hear the call and have the heart to give? Not unless we undergo the strictest self-imposed discipline. Instead of eating more, we should live on far less. Self-denial in matters of dress and comforts may save our souls from rot.

The only truly prophetic voices I have been able to discern in the last year have all come from lands that sit in great darkness. In this spot of comparative physical danger God seems very real and near tonight. So if you are in places of security and physical plenty, you will understand if I do not pray for the hungry across the Channel but for those in real danger across the Atlantic.

*London, England.*

## **"But What Can We Do?"**

BY HARPER S. WILL

### *Part II—We Can Trust in God*

A MISSIONARY had spent forty years in China. He had devoted his all to China and to the Chinese people. Much fruit had come from his labor. And then the Boxer Rebellion came. He was an aged man worn by the years of toil and hardship. As the news came of missionary comrades and Chinese Christians who had fallen it was crushing. The work of a whole life, it appeared, was being swept away. When things were at their worst his words were, "I cannot read; I cannot think; I cannot even pray; but I can trust." Here is something we can do no matter what the situation may be—trust in God.

To be sure, there has never been a time but that some people have sneered at the idea of trusting God. The opponents of Jesus sneered at his faith as he suffered upon the cross, with cruel words like these: "He trusteth in God; let him deliver him now, if he desireth him: for he said, I am the Son of God." They were discussing the idea of trusting God in a Sunday-school class. Somewhat impatiently a man asserted, "Let's be practical. Trusting God won't get you a job if you are out of work, or a sandwich if you are hungry." And then there are many Christians, as well as non-Christians, who in these days are saying: "It is all very well to trust in God; but you can't trust God when Japanese and German armies are on the warpath."

I want to affirm that it is not a vain thing to trust in God. I sat in the office of a newspaper man. We were talking about war and peace. He asked the question, "But what would you do if the Germans did come?" I replied, "Trust God." I can still see the cynical smile on his face. To

many the answer may sound painfully naive. But the error is not in the answer, but in the misapprehension of what it means to trust in God.

The Scriptures are full of admonitions to trust God. To single out one, let us take a look at what Jesus said to his disciples when he sent them forth to preach and to heal. It is recorded in the tenth chapter of Matthew. He tells them of the dangers they will encounter. Then he says: "Are not two sparrows sold for a penny? And not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." Here is a figure in contrast—evaluating sparrows and men. The Father notes the fall of a sparrow even, but the emphasis is upon the words, "ye are of more value than many sparrows." It speaks of the Father's care of the individual. The exhortation is to fear not, but to trust the Father. It is a beautiful figure, but more vital is the question: Is it true?

Dec. 2, 1937, is a date the Brethren should not soon forget. That evening about dusk three of our beloved missionaries out at Show Yang in far-away China disappeared. They have never been heard from directly since. They had gone out to preach and to heal. The temptation arises to ask: "Does the Father care?" I believe if any one of them could speak to us now the reply would be, "His eye is on the sparrow, and I know he watches me."

There are two things that we must note that trusting in God does not mean: (1) It does not mean that we will be spared certain of the difficulties and troubles of life. Trusting in God does not mean that your home will never be bombed, or that you will never be in an automobile accident, or that the bank in which you have your money will never be closed. Read the tenth chapter of Matthew and you will find statements like these: "I send you forth as sheep in the midst of wolves. . . . Ye shall be hated. . . . Be not afraid of them that kill the body." Jesus never distributed any Certificates of Trust assuring us as rewards that we would be spared from trials and hardships. If anything, he did exactly the opposite, "In the world ye shall have tribulation." A man showed me a Testament that he always carried in his pocket. Then he told me he carried it for protection so he would not get hurt. Jesus never promised anyone he would not get hurt. (2) Trusting in God does not mean passive inactivity. It does not mean shifting the responsibility back upon God. It recognizes that God's primary method is through men. It may mean, to the contrary, intense activity. For Jesus it meant



long days of preaching and healing, lone nights in prayer, and in the end carrying a cross up Calvary. It means doing the will of God with all that may involve. It means following the way outlined in the gospel: praying for those who despitely use you, giving cups of cold water to the thirsty, visiting those who are in prison, going into all the world to preach the good news, and laying up treasures in heaven. There is no relation between trusting in God and idleness.

We might illustrate what it means to trust in God this way. Suppose a man puts his trust in money. Many do. On the railway platform at Pendleton, Oregon, a man once drew a roll of bills from his pocket and said to me, "Young man, this is what I trust in. This is the only god I know." His trust was in what was back of that roll of bills, the integrity of our government and the tons of gold buried in vaults in Kentucky. Now suppose a man places his trust in God. It means that he is trusting in the Power that set the mountains in their places, that holds the stars in their courses, and that brought Jesus back from the tomb. It means that he is trusting in the Love that shines through the cross. Rather than an uncertain position to rest one's ultimate trust, I maintain that in God is the only stable place to put one's trust. Gold fluctuates in value; empires rise and fall; but from everlasting to everlasting God is God.

I found this revealing sentence in one of Leslie Weatherhead's books, "Nothing can happen to us from which we cannot gather a harvest." The context was the theme of this writing. Reflect a moment as to the significance of these words. They give an insight as to what trusting in God means. With God we can capitalize on every experience that may come to us. We can take the varied happenings along the way, gather them up into our lives, and garner from them an abundant harvest. With God we may be equal to any emergency. Like Paul we may be given the assurance, "My grace is sufficient." There may be times of delay, and there are apt to be some Gethsemanes, but if we trust and are willing to wait the green light will come on and by his grace we will find our way through. When we trust in God we never come to a dead-end street. The road with God may be a winding road, it may be a Via Dolorosa, but it is always an open road.

Earl Bailly is an artist from Nova Scotia. From the day he could hold a pencil in his hand he made sketches. The future was promising. And then infantile paralysis struck his body. When the fever had run its course it left his arms and legs dangling uselessly from their sockets. The

disease had conquered his body, but not his mind or spirit. He went on with his art. Through long effort and in pain he learned to hold the brush between his teeth and painted his canvasses. Today his productions are displayed along with others at art exhibitions in the leading centers.

The secret of Jesus is the amazing alchemy of trusting in God and thereby transforming even the bitterest of defeats into triumphant victories. Take a look at his last days. Trouble struck. His friends forsook him. More bitter still, one of them denied him and another betrayed him. His enemies nailed him to a torturous cross and then laughed at his faith in God. Can you imagine a more complete defeat? Still he trusted in God. He had told his disciples that the Father would be with him and in the end he prayed, "Father, into thy hands I commend my spirit." We know the sequel. Out of that humiliating defeat came the glorious victory of an Easter morn, and the kingdom of God, and the church triumphant. Today, "in the cross of Christ we glory."

Yes, we can trust in God. They who put their trust in him are not put to shame. God knows how to deal with dictators and evildoers. He knows how to work good out of evil. He knows how to make even the wrath of men to praise him. He notes the fall of the sparrow and the very hairs of our heads are numbered.

*Chicago, Ill.*

## The Church and Good Husbandry

BY S. LOREN BOWMAN

An address before the Institute of Rural Affairs at the Virginia Polytechnic Institute.

GRADUALLY we are turning to the constructive view in the conservation of our natural resources. The first notes sounded in this movement were warnings that we conserve or perish. Undoubtedly these notes were needed to get the movement underway—but they should be looked upon as the prelude only. The major composition is yet to be played. And the harmony of the composition is based upon the positive constructive concept of good husbandry. To save what we have is important, but it is infinitely more important to restore natural balances so that creativity and multiplicity of our resources take place in normal fashion. This is our problem in wildlife.

### Good Husbandry Needed

Our chief danger lies in the temptation to isolate the problem. We need constantly to remind ourselves that the history of our world reveals the demand for practices of good husbandry in every field of endeavor. This positive, creative attitude now dominates many of our areas of thought. In



medicine, the physician attempts to create and to restore the natural balances of the body so that healing and growth can take place. This is good husbandry.

In science, the idea of good husbandry is characterized in the concept of emergent development. A static world is not the goal—rather a growing, expanding, improving world. In philosophy, concepts are not formulated as ends in themselves. They are the observations of a developing mind.

In psychology, good husbandry is not expressed in the tearing-down process of the psychoanalyst but in finding a new center of life around which the patient's various interests may be integrated. In religion, it is not good husbandry to spend all our energy throwing up safeguards to protect the institution of the status quo. It is good husbandry to nurture religion so that it functions naturally as the growing edge of our social consciousness and the expanding nucleus of our spiritual frontiers.

#### **Emphasis On Duties**

In short, good husbandry entails the wise use of all of life's resources. But it implies, also, that we have the responsibility of maintaining a state of health in which balance, growth and multiplication are the natural consequences of life. Interestingly enough, the Bible is strong in its emphasis upon the duties of a steward, a husbandman, and a vine-dresser. These charges are not made just to those who teach and preach—they are made to all men.

The time is here when all of us need to join hands. Good husbandry in wildlife—in all our resources—is our mutual task. The professional men of the universities can furnish the technicians, the laboratories, and the data. Laymen from the farm can fulfill these findings by setting the stage so nature can do her normal work. All of us can help create an atmosphere that is pregnant with the spirit of good husbandry. It is our mutual task to contribute to this common goal according to individual abilities. This is the road to good husbandry.

#### **Thin Dividing Line**

There is a dangerously thin line between the secular and the spiritual. The value of a man's life cannot be computed. But the attitude which one takes toward his life is often reflected in the attitude he takes toward his environment. A person seldom exercises care with his resources without being concerned about himself. It may happen occasionally. Yet many try to tell us that good stewards of personal talents may let their

soil wash away or allow the wildlife around them to disappear. And still they insist upon being called good husbandmen!

"What does it matter about these temporal things?" they say. Well, there is a fallacy somewhere in this structure of thought. It is my conviction, therefore, that we need the co-operation of the church in this conservation movement. An enlightened church can make the concept of good husbandry an integral element in the basic viewpoint of persons. The church has the needed historical background. It has the idea of a good earth. It has the whole-life approach.

#### **Must Share Task**

The task before us must be shared. The schools must continue their work—and, they must do more than chant Fifth Avenue to the Farm. The government must continue its help. It must do more than lament about a declining population; it must do more than pay for unraised products. The farmer must continue to help. He must do more than kill the pests and prevent the gullies—he must actively join in the restoration of natural balances. The church must be brought into the picture. As it meets to sing, "God who touchest earth with beauty, make me lovely too," it must proclaim also the divine obligation resting upon all men to be good stewards. Good husbandry is our mutual task.

#### **Hope for Tomorrow**

The practices of good husbandry constitute our hope for tomorrow. As we plan a program for our wildlife, we are thinking in terms of arranging sectional habitats that encourage natural productivity and provide for normal growth. Artificially controlled production ought to give way to controlled regions where balances in nature induce normal growth of the respective species. This concept ought to undergird other departments of animal life.

"The natural processes of nature can far outdo us! Our hope is in discovering the natural balances and in restoring them. This is our common goal. If we fail to take it seriously, abundant living will be an utter impossibility tomorrow. Keep on cash-cropping and pests will consume the plant life left after drought and flood have wrought their havoc. Keep on with our indiscriminate industrialization and animal life is seriously threatened. For tractors, trucks, tanks—to say nothing of polluted streams—do little in preserving the balances essential to vigorous animal life. Good husbandry is our common goal if we are to face the future with any hope of abundant living."

*Stuarts Draft, Va.*



## A New Opening » » »

BY D. J. LICHTY

In recent years, the Rajpipla state government has been making the hilly and forested hinterland of this state more accessible by the construction of a system of good roads and by building a railway branch line towards the very center of this backward country. From now on the aboriginal Bhils will be sharing the arable valleys and the forests with plainmen who are hearty enough to survive the hardships of jungle life. Among these is a sprinkling of Christians who were finding living conditions too cramped in their old environment.

This constitutes an effectual open door and our mission has already taken the first steps to exploit the spiritual resources of this promising field. The village of Netrang has been chosen as the strategic base for operations. It is the jungle terminus of the branch railway previously mentioned. It is also the intersection of motor roads running east and west and north and south. Several acres of land have been procured at this place and a building suitable for the residence of the Indian evangelist and a place for worship has been built. Already there have been admissions to the church both in Netrang and in a village four miles further in the jungle which goes by the name of Bhangoli.

For several years in succession Sister Sadie Miller and her helpers have made intimate contact with these people by camping in their midst, interesting both men and women in a program of village betterment and spiritual uplift. Before moving from Bhangoli the last week in November she sponsored a public gathering of Christians at this place for the benefit and encouragement of the local Christians and school children as well as the visitors. Among the latter were groups of children from several mission schools in the state. The program consisted of contributions of songs, recitations, dramas and games by the various schools. There was on exhibition a lot of handwork executed by the women and school children of Bhangoli of a quality to be proud of, and which demonstrated what can be done with idle time in every village. A collection of colored lantern slides shown by Bro. Bollinger were much appreciated. The local school is a credit to the enterprise of the villagers who built a good schoolhouse and also support the teacher.

During the past forty years, our mission has confined its efforts in Rajpipla state, to the northwestern portion, which is mostly in the Narbudda

River valley. In this area are three organized churches with a considerable membership adhering to our Anklesvar congregation. The new territory we are opening up promises to be equally fruitful if not more so. The people are quite as receptive to the gospel and they have a better financial foundation for building a self-supporting church. The prayers and support of all are requested for the work and workers of this new field.

*Anklesvar, India.*

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## Vyara, India, News

BY KATHRYN KIRACOFÉ

### In Fourth Village

I am now tenting in our fourth village. We came just yesterday so are not acquainted yet, but we are making acquaintances fast. Each village has its own interesting characteristics. We have had work in this village for fourteen years. The present master and his wife are just starting in the work. They are both quite young. She was in the boarding school when I first came to India.

I have two young girls with me. The three of us and our tonga driver make up our evangelistic group. We are in the Vyara church district so the pastor of the Vyara church spends some time in each village with us. Our work is mainly with the women and children; but when he comes he works among the men. We have a meeting daily with the women at which time we have a health lesson, then a Bible lesson and then we teach them to sew.

### The First Village

The first village is of a caste we find it very hard to work among; yet we have had work going on in this village for many years and we feel that the efforts have been quite worth while. The master and his wife in the village are an old couple who love the people just as though they were their own children. Thus much of the caste barrier has been broken down. We have quite a few Christians in the village now, and during our stay there we baptized six more. The village is very promising for there are over fifty young boys and girls there who have had one, two or three years in the school. Several of our masters and other workers have come from this village.

### The Second Village

In our second village are several Christian educated women (one sixth, two fifth, and others third grade or less) who were able to help much in the women's work in the village. They led the singing and read the Scripture in each of our meetings. One woman of the village took nurses' training and is now married and living in Palghar in the Marathi area. She has a lovely little family. She came home for the Christmas vacation so was home while we were there. She taught several of the health lessons. This was a real inspiration to the village women to have one of their own girls tell them what she knew from experience as well as from training about the need of cleanliness, pure food and water, etc. Her children around her were living testimonies to what she said.



### The Third Village

Our third village was right in the jungle. Because of tigers, we did not use our tent but stayed in the school with the master and his family. I saw no tigers at all during the two weeks we were there, but others did. They came up to our window several times, but I never knew it until the next morning. We have had some work in this village, but the few Christians we have there have grown quite cold. We have a new master there now and he is finding his work hard. He is just a young man. We are praying that his faith may stand the test. The school at present is going better than it has for years.

### Home-to-Home Visitation

The master's wife and I spent each morning and some evenings going from home to home, and where we found no one at home we went to their fields to talk with them. As a result each day, we had a few out for the meetings. We continued our visits. A few came and asked for baptism.

### A Surprise Was in Store for Us

A day was set then for baptism, and on the evening before we asked all who were wanting to give up their idols and take Jesus Christ as their Savior to stand. We were not ready for the surprise that we received. Instead of the few whom we were expecting, thirty-five stood up. Next morning we visited each personally. Three of the group we felt were too small, so we suggested that they wait another year. The other thirty-two souls entered into the Christian church that day through baptism. We had to walk three miles to the river. It was one of the most thrilling sights I have seen in India to see those fifty or more people (many of the Christians also joined in the group) start out with the drummer boys leading, and all singing, on their way to the river for this baptismal service. Christians of the other villages also joined us at the river.

### Christmas Day

We spent Christmas in this third village. We were awakened at three o'clock in the morning by singers outside our door. The young people and many older ones, too, came from the second village in which we had been to give their message in song of that first Christmas morn. We joined them and sang for two hours, then served them tea and sent them back to their own village. The next evening this group of young people came and gave the Christmas pageant that they had prepared and given in their own village on Christmas evening. The children of the village had never seen men with wings before so the angels impressed them most.

Christmas Day, Miss Widdowson and several of the girls home from teacher training college came and spent the day and night with us. We were ten miles out which means a three-hour trip by tonga, too much to make in one day. Christmas Day was very warm, really uncomfortably hot during the day.

### When the Bell Rang

Not only the women's meetings but all the meetings in the second village were well attended, and the people showed great eagerness to learn. Even though the people were busy in their fields, several of the men dropped their work and came when the bell rang for morning prayers. The young people came with their New Testaments and seemed to drink in eagerly any message that was given and were free to lead in prayer.

### The Secret of Christian Growth

I was in the village about a week before I discovered the secret of this awakening. The first person I met when I arrived in the village was one of our former schoolboys from another village. I asked him why he was in this village, and he replied that he had come to help his uncle. He said the Lord had told him to do personal work among his friends and relatives. He had been working in his own village, but became so burdened with the spiritual condition of these relatives that he came here. He had been in the village about a week when we arrived. He had already persuaded these young men to give up their drinking and he and the young men were meeting every day in the field and were studying their New Testaments and seeking to know God more earnestly through prayer. Only the nephew owned a New Testament, but each of the others bought one from me after I came.

### The Climax

The climax of our two weeks' stay here came on the day we left. The above-mentioned uncle and his wife called the Christians together and announced that after much reading and prayer they had decided that if they want to meet their Savior, they must have clean and pure hearts, so they promised to give up their drinking and asked for the prayers of all. This was indeed a happy moment for everyone.

Vyara, India.

## Missionary Program for June

BY ESTHER BEAHM

The sixth and last program based on *The Seed and the Soil* is the one to which we have looked forward. Having studied about this disorderly world, we as Christians naturally want to discuss projects of service which we may undertake in our groups.

If we follow our author we shall first take a look around the world at the joyous fruits of Christianity. In so doing we shall, of course, see many failures. These may help us to avoid some pitfalls. But the many successes of Christianity are heartening.

This program ends in a dedication service. This rededication must take place in the heart of every Christian if he is to live today. Bring just as large a number as you can into this service.

For full details of the worship service and program get the booklet on *Suggestions for Programs*, twenty-five cents, and *The Seed and the Soil*, sixty cents, from the General Mission Board, Elgin, Illinois.

Chicago, Ill.

## Wide Horizons

BY C. D. BONSACK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the *Brethren Bible Study Monthly*. This interesting carrying forward of the former *Teachers' Monthly* and *Home Department Quarterly* is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

"The hour was come." This statement may have referred merely to the hour for the meal; but likely it had a deeper meaning in the mind of the Master. He saw the cross on Calvary. It was the day before his death. What would we have done on that day? This last supper was most important. He was anxious for this fellowship to comfort and assure his disciples. And how they needed it! He was planning, too, to make the-



occasion a memorial, so that his life and mission would ever be remembered in the world. With special emphasis and significance, he took bread and the cup, as representing his body and blood.

**Discovering the Betrayer.** John says, "Having loved his own which were in the world, he loved them unto the end" (John 13:1). This love is deeply shown amidst the anxiety to find the betrayer. Judas' name was never mentioned; when Judas went out after the sop was given him, the disciples still thought Jesus' remarks referred to some obligation of Judas as treasurer (John 13:26-29). What tenderness must have been in the heart of the Master to have so graciously handled this difficult and sad situation!

**The Conflict Between Divine and Human Philosophy.** "There was also a strife among them over which of them should be accounted the greatest." But Jesus says, "I am among you as he that serveth." Will men ever learn this divine doctrine of goodwill and service? We can all save ourselves much trouble if we do "not think of ourselves more highly than we ought to think" (Rom. 12:3). Also we could hasten the coming of God's kingdom if we served others as willingly as ourselves. But Jesus, notwithstanding their strife, said, "Ye may eat and drink at my table in my kingdom."

*Elgin, Ill.*

## Brethren Service Committee News

### Civilian Public Service

The Mennonite Central Committee is opening a new camp on the Pacific Coast at Placerville, California.

The Mennonite camp at Bluffton, Indiana, was closed on April 8 and the personnel transferred to C. P. S. Camp No. 28 at Medaryville, Indiana. The change was made at the request of Forestry Service who felt the work program at Medaryville was more important than the program at Bluffton. The Medaryville camp had been occupied by a C. C. C. company which was eliminated in a recent reduction of personnel.

The Brethren Service Committee is opening two camps on May 15—one at Walhalla, Michigan, with Omer B. Maphis as the camp director; one at Lyndhurst, Virginia, with Samuel A. Harley of Grottoes, Virginia, as director. These are both 200-man camps and are expected to be filled shortly. Walhalla is under the technical direction of the Forestry Service and Lyndhurst is under the technical direction of the National Park Service. Crews from Camp Stronach have been working for weeks to get Walhalla ready for its official opening.

The C. P. S. unit No. 26 at the Alexian Brothers Hospital in Chicago has functioned so successfully that recently the personnel was requested to be increased from 20 to 35. Men from Brethren camps added to this unit were as follows: John Marshall and Eugene Crystal from Camp Magnolia; Elmer Harding from Stronach; John Glick and John Stanavage from Camp Kane.

The operation of a C. P. S. unit at the state hospital in Salem, Oregon, a mental hospital, is to be approved soon. This unit will be administered by the Brethren Service Committee and twenty men from Cascade Locks will be sent as the first contingent.

An experimental group of nine men are being sent from Camp Kane to a county in New York to do detached work on dairy farms, to help farmers who can

not otherwise secure workers. If this experiment proves successful, a more extensive program will be developed.

The following charts give interesting information regarding men in Brethren-administered Civilian Public Service camps. The information is compiled as of March 1, 1942. The camps are indicated by their official numbers: Lagro—No. 6; Magnolia—No. 7; Kane—No. 16; Stronach—No. 17; Cascade Locks—No. 21.

### Education

Yrs. Completed	Camp No. 6	Camp No. 7	Camp No. 16	Camp No. 17	Camp No. 21	Total
Elementary	3	0	1	0	0	1
	4	0	1	2	0	4
	5	0	4	3	1	8
	6	1	3	1	0	7
	7	3	4	9	2	18
	8	13	15	25	11	82
High School	1	6	7	14	2	33
	2	8	7	14	2	42
	3	0	4	1	3	17
	4	45	39	48	34	214
College	1	10	9	10	22	71
	2	6	9	5	9	42
	3	8	8	3	5	41
	4	16	31	11	19	94
	5	4	6	1	2	30
	6	2	4	4	3	17
	7	0	1	0	1	4
	8	1	0	0	0	1
	?	4	0	2	0	6
TOTAL	127	153	153	131	168	732

### Age Distribution

Age	Camp No. 6	Camp No. 7	Camp No. 16	Camp No. 17	Camp No. 21	Total
21	12	4	16	3	16	51
22	23	32	29	30	46	160
23	28	37	28	31	30	154
24	17	31	31	28	16	123
25	18	16	18	12	22	86
26	14	9	18	12	15	68
27	6	13	6	7	11	43
28	2	6	3	6	6	23
29	0	1	1	0	1	3
30	0	0	0	0	1	1
31	1	1	1	0	0	3
32	0	1	0	0	1	2
33	0	1	0	1	2	4
34	1	1	0	0	0	2
35	1	0	0	1	1	3
36	0	0	0	0	0	0
37	1	0	0	0	0	1
?	3	0	2	0	0	5
TOTAL	127	153	153	131	168	732

### Occupational Distribution

Occupation	Camp No. 6	Camp No. 7	Camp No. 16	Camp No. 17	Camp No. 21	Total
Accountant .....					1	1
Actor .....					2	2
Agricultural Inspector ...					1	1



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## In the World of Anna Elizabeth

BY LUCILE LONG

### Chapter XII—There Will Always Be Books

The next days were always very vague in Anna Elizabeth's mind. Somebody, it seemed, was always giving her something to drink, and she wondered why there should be chicken broth so long. It couldn't be Sunday every day. Once she was sure that Sister Frantz was sitting by her bed, and she tried hard to think how that could be.

"Now just go back to sleep," said Sister Frantz crooningly. "A sick girl you are, and sleep is what you need."

Sick, thought Anna Elizabeth curiously. But then Sister Frantz sometimes got things mixed up, and so she dismissed the matter, and drifted back into the restful blackness.

Another time she heard Samuel crying. There was no mistaking that hearty sound, and in a flash the lighted kitchen came back, and her mother near the fireplace, and the little girls begging for food, and Samuel crying in his cradle. She opened her eyes and saw only her mother.

"Where is Samuel?" she asked, and although it made no sense at all, she was almost sure that her mother started to cry. It was much too difficult to fit such confusing impressions together to make a coherent story; it was much pleasanter just to lie very still and let everything get black again.

Pleasantest of all the memories of those few days was the recollection of her mother singing. Sometimes she was too hot to rest comfortably, and then there would be something to drink, perhaps, and a hand on her forehead, and her mother's voice singing just as she did to Samuel in the middle of the night. It gave Anna Elizabeth an altogether delightful feeling, as if she were only a very little girl indeed, with no tasks to do or things to learn, and nothing in the world to think about even, except to lie still and let someone else take care of her. It made her realize somehow that once she had been a tiny baby, being cared for, and not taking care of someone else.

And then one morning she woke up just as naturally as could be and saw to her great surprise that she was in the downstairs bedroom. Her first impulse was to call, but instead she looked around. There was water on a little table near her bed, and a jar of some peculiar looking stuff, and a teaspoon. She sat up in bed, but she felt very lightheaded in that position, and so she lay down again quickly.

Soon her mother came in. At first she did not speak; she only stroked her daughter's forehead and then patted her hand. Anna Elizabeth felt very strange.

"Was I sick, mother?" she asked.

Her mother nodded. "But much better you are now."

And then her father came in. Had he heard her voice? He looked at her strangely too, and after a moment he smiled.

"So," he said, and put his arm around his wife. "Better she is this morning?"

"When did you come home, father?" asked Anna Elizabeth.

Her mother started stirring with the things on the little table. "We will take this now," she said, "and talk later." She held out a spoonful of something.

"From the good Christopher Sower then, father?" asked Anna Elizabeth, smiling and thinking of the Lehmanns. She knew well enough that there were always a few medicines in the house from this one shop in Germantown.

Her father nodded, but his smile seemed not so gay as she expected.

"Shall I get up now?" she inquired next, a little doubtfully.

"No, indeed," exclaimed her mother quickly.

"I think she can sit up in bed for her birthday," said her father cheerfully.

"Birthday!" Anna Elizabeth did some quick figuring.

"And do I not have a daughter who is thirteen on the twenty-sixth day of March, 1748?" asked her father.

"Yes," she said. If they didn't want to talk, she would just lie still, and sooner or later she would have the whole story thought out. The children came in quietly a little later, and Henry told her that Jezzy was as fine as could be.

"She got over the fence, didn't she?" asked Anna Elizabeth, and Henry nodded and said that it was fixed now.

"Sister Frantz was here all night once and most of one day," said Catharine, "and mother stayed up with you one night, and father one night."

"Girls tell everything!" said Henry in disgust.

"Did someone stay up with me three nights?" Anna Elizabeth asked.

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## Your Child's Destiny

BY PAUL THOMPSON

The birthright of every child is immortality. He cannot be deprived of that. Neglect and carelessness may doom him to ignorance, servitude, madness, idiocy, or physical death, but he cannot be annihilated. This is beyond the power of man.

What will the eternal destiny of your child be? When one pauses to answer that question, life immediately becomes very serious for parents. More serious than most parents want it to be!

You may take a child from a lowly cottage on the mountain and place him in a palace on a king's throne with a crown of glittering jewels upon his head and a golden sceptre in his hand, but what have you really done for him? Will he be happier? Will he weep less? Will his sorrows be fewer? The things of life that do not take away tears and sorrows and death are of little value. Give your child the inheritance of the eternal verities of life that lift and help and heal. Otherwise your child has gained nothing in this world.

When one stops to think of the great heights to which a child can reach, or of the tremendous depths to which he can go, he is overwhelmed with a great turmoil of emotions. Your boy can be made a king of the skies—or he can be made a fiend of hell. Your child can be made to shine as a bright star of heaven down through the countless ages yet to come, or he can be condemned forever to grovel in the bottomless pit of vice and sin.

Parents, the destiny of your child's soul is mainly in your hands! If you want your child to reign supremely in the skies, you must not betray the trust God has given you.

Conway Springs, Kansas.



Henry nodded. "Most of the time. But we weren't going to tell you right away. Mother doesn't want you to worry."

"Do you girls want to say your letters and words in here?" asked Anna Elizabeth. "Or is it too cold when you are not in bed?"

"Mother said not yet for a day or two," Catharine replied.

"It isn't very cold out," Henry added. "The ice lasted only a day, and father has kept a big fire in the fireplace ever since you were in here."

The following day her father and mother both came into her room quite early.

"So she slept the whole night through," said her father, smiling.

"True." There was one more thing Anna Elizabeth wanted to know. "Where did you find me, father? I can't remember getting to the barnyard at all."

"About halfway up the lane." He paused, then leaned over and spoke to her very earnestly and gently. "Anna Elizabeth, why did you go back? Certainly you know that not all the cows in the colony are worth as much as our little girl. Why did you go back when you were feeling so bad?"

Anna Elizabeth felt the tears coming to her eyes. When someone spoke to her in a voice as kind as that, she had no defense. But she swallowed and answered with just a trace of mischief.

"Brethren are we. If we do not take care of our cows then, father, who will subscribe for the poor in the church?"

The expression on her father's face was so puzzling that she was almost sorry she had said this.

"Brethren we are, that is true," he said at last, "and proud I am of my little daughter. But you must never do anything like that again, Anna Elizabeth, without first asking your mother. Do you promise? We cannot have a girl who is sick starting off on a chase after a foolish cow."

The tears were in Anna Elizabeth's eyes again.

"There won't be another time like that," she said. Her father looked so concerned over her that she finally made an attempt to explain. "You see, I was afraid."

"Afraid of Jezzy?" asked her father.

Anna Elizabeth nodded, feeling very small indeed.

"And you were afraid last summer too?"

Again Anna Elizabeth nodded.

"But there was nothing to be afraid of," said her mother, looking at her husband for confirmation.

"No, mother." It was strange how people told you things after you had found them out for yourself. "I'm not afraid now."

"And so you found the strong tower?" asked her father, stooping to kiss her.

"I—I don't know, father. Maybe I did."

Later in the day her mother went back to that same evening.

"Anna Elizabeth, why didn't you tell me at least how you felt when I asked you to put the cows in?"

"Mother, there wasn't anything to tell," said Anna Elizabeth helplessly. "I never felt that way before. How could I know I was getting sick then?"

"But you did not feel like going out."

"Often I do not feel like doing things," said Anna Elizabeth honestly. "And you were busy, and the cows had to be turned in."

She knew intuitively something of what was in her

mother's mind. She was sure her mother was regretting her occasional sharpness of speech. But she was not angry or displeased with her mother at all. In fact, as she lay there in bed she thought of how her mother sat by the fireplace night after night, always spinning or knitting while her father read, and she decided that it was harder to be a woman than to be a man. She would grow up to be like her mother after all, she felt, and she too would knit and spin sometime while her husband taught little boys and girls to read. She would rather have been a schoolmistress in Philadelphia, but she wasn't a Quaker, and she would probably marry just as her mother had done. But not either of the Hammer boys or George Stamm! She was defiant on that point, even after her illness.

However, it was impossible to say all these things. And so it was something of a relief when the sounds of chattering and then of exclamation from the kitchen rose to a climax and Catharine ran into the room.

"Samuel is choking," she cried.

Her mother rushed to the kitchen. Anna Elizabeth sat up in bed anxiously and listened. There were thumps and strangled sounds and excited questions, and then a series of loud yells from Samuel.

"Mad only he is now," thought Anna Elizabeth, and she lay down again. Very hard was the life of a woman!

Anna Elizabeth decided to have her presents on the afternoon of her birthday. So after dinner the family gathered in the room where she still was in bed, although propped up now with pillows. Henry's came first, a handloom which he had made almost entirely by himself.

"Father helped me burn the holes in it," he said.

There was a new dress from her mother to be worn on Sundays that summer. And there was quite a large package to be opened. Henry untied strings and the girls folded up the paper. Anna Elizabeth opened the box and saw within two books. She was quite speechless.

"Take them out," cried Henry, "and see who they are from!"

"Father," said Anna Elizabeth at last, "there was no money for books."

"We sold the shingles, didn't we, father? And I helped make them too, with my knife. Hans took them when he was here the last time."

Anna Elizabeth took out the first book. It was the *German and English Grammar*. She turned it around and around, still finding no words with which to say thanks.

"And look at the other too," cried the irrepressible Henry.

She lifted it out. It was the *Pilgrim's Progress*. She looked around from one to another. Her mother was smiling, her father fairly beaming.

"Why don't you talk?" asked Catharine with interest.

"Look inside," said her father. "I did not buy you two books. But I will read them," he added.

Anna Elizabeth smiled at him. Inside the cover was a name she had never seen before, but under it was hers, Anna Elizabeth Landis, and under that the words, "From Michael Frantz."

"Michael could not buy a book, father," she exclaimed.

"Hans got it for him," cried Henry, simply bursting



## Mother's Welcome

BY G. W. KIEFFABER

The pearly gates have swung ajar,  
The angel beckoned, "Come."  
A heavenly host has come from far  
To welcome mother home.

Her life on earth has been most dear.  
'Twas freely given to all;  
'Twas hers to love; 'twas hers to cheer,  
To serve at duty's call.

But Jesus summoned: "Come up higher.  
Heaven's glories are at hand;  
Come—join the heavenly angel choir;  
Come—join the blood-bought band."

There with the ransomed souls she stands  
And beckons me to come,  
To meet her on the golden strands  
In heaven—our eternal home.

Akron, Ohio.

with his story. "Got it for only a little bit of money, Michael says. Don't you remember when you asked Hans to read the book for you and he wouldn't?"

"Michael was here that day, you remember," explained her father, "and he asked Hans about it then. I told Henry last fall when I couldn't buy the book for you. Didn't you notice how Hans grinned and winked when he was here the last time then?"

"I was too tired, I guess," said Anna Elizabeth. "But who brought the books here?" she asked suddenly.

"Michael came home and brought them. He left them here last night," said her mother.

"And he was very quiet so that you wouldn't hear," said Henry. "Aren't you pleased?"

Anna Elizabeth could only nod. Two books!

"Can we play with the Sunday-school cards any time we want to now?" asked Catharine.

Her father put a quiet hand on her shoulder and smiled.

"You will learn your words, but not play all the time you want to, perhaps," he said. "Do you want to begin reading now, Anna Elizabeth?"

Anna Elizabeth shook her head. "I just want to think," she said.

But the family had only begun to scatter when there was the sound of horses outside. Brother Frantz came up on horseback with his plump little wife behind him. With them was Brother Schreiber.

"And now what?" exclaimed Sister Landis.

The visitors came in, looking both excited and solemn.

"Take off your things," said Sister Landis hospitably. "And what is it then? No one is hurt? Or sick?"

Sister Frantz looked at her husband.

"A cousin of Brother Schreiber came over from Great Swamp," she began, "and Brother Schreiber came to our place today."

"Well?"

"Brother Duboy is dead," said Brother Schreiber.

"Dead!" cried Sister Landis. "But he was not sick!"

The children gathered around, looking a little frightened, and Anna Elizabeth thought of the kindly blue eyes that had looked at her last September. Was it

possible that never again would Brother Duboy sit down beside her and say, "Now you will tell me all about it"? Her father looked both surprised and grieved.

"Sit down now and tell us how it happened," he said.

"Nothing happened," said Brother Schreiber.

"Just got up one morning, he did," said Sister Frantz, taking up the story, "and told the people he was staying with—the Snyders, you know—that he would die that day. And he put on his shroud, and lay down, and he asked them to sing with him, and later that day he died."

Sister Frantz was in tears by the time she had finished her story, and Sister Landis also.

"A good man we have lost," said Brother Landis.

"Very good," said Brother Schreiber, apparently cherishing no unpleasant memories of the Sunday when there had been two sermons.

Still Anna Elizabeth lay still, trying to realize the fact of death. She had been sick, and now she was much better, and would soon be reading her books. Brother Duboy hadn't been sick at all, and yet she was alive, and he was not.

"What did he sing?" asked her mother.

"Now journey I with gladness,  
To my true fatherland."

And now at last Anna Elizabeth felt the tears come into her eyes. He had started with gladness. Whatever it was that he had been waiting for, he wasn't waiting any more. No longer would he look across autumn fields and say, "The husbandman—waiteth—long."

"Very good it was of you to stop and tell us," said Brother Landis. "When then did he die?"

"March 21," replied Brother Schreiber. "What with the storm and all, we got the news rather late. My cousin brought this package."

"Package?" said Sister Landis.

"It was in his room, the Snyders said, and they thought you would understand. It is for Anna Elizabeth."

A rustle of surprise went round the room.

"Open it then," said Brother Landis, and all the others crowded around to see. Anna Elizabeth lay back in bed wondering what else would happen on her birthday.

"A book!" cried Henry.

"A Bible," said her mother.

"A Halle Bible," added her father. He brought it over to Anna Elizabeth, and she opened it with loving, wondering fingers. On the fly leaf was Abraham Duboy's name written in a hand which she did not know. But under it in his own handwriting was a message:

To the little Anna Elizabeth, for whom there will always be books.

Abraham Duboy.

Again that afternoon Anna Elizabeth found no words to say.

"And why would he be leaving his Bible to Anna Elizabeth?" cried Sister Frantz. It was easy to see that the ride to the Landis home had been a small price for her to pay in order to see for herself what was in the package. "I cannot understand."

"No relatives did he have to leave it to," said Brother Landis thoughtfully.

"And everybody knows that Anna Elizabeth loves books," added Brother Frantz. Anna Elizabeth won-

(Continued on page 19)



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, May 24

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Thursday:** The Last Day With the Disciples.—Luke 22: 14-30. Golden Text, This do in remembrance of me. Luke 22: 19.

**Christian Workers, Who Shall Attend Annual Conference and Why?**

**B. Y. P. D.,** Helping Children Along the Way.

**Intermediates,** My Home—Is It Christian?

• • •

### Gains for the Kingdom

**One** baptized in the Decatur church, Ill.

**Eight** baptized in the Sidney church, Ohio.

**One** baptized in the Harrisburg church, Pa.

**Four** baptized in the Pleasant Hill church, Md.

**Three** baptized in the Upper Claar church, Pa.

**Three** baptized in the Union Ridge church, Iowa.

**Five** baptized in the Council Bluffs church, Iowa.

**Ten** baptized in the Calvary church, Los Angeles, Calif.

**Two** baptized and one awaiting the rite in the West Marion church, Ind.

**Twenty** baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

**Fifteen** baptized in the Columbus church, Ohio, Bro. D. R. Murray, pastor.

**Three** baptized and one received by letter in the Nettle Creek church, Ind.

**Three** baptized and three received by letter in the Keyser church, W. Va.

**Fourteen** baptized in the Summit church, Va., Bro. Robert Byrd, evangelist.

**Two** baptized and one received by letter in the English Prairie church, Ind.

**Thirteen** baptized and seven received by letter in the Harrisonburg church, Va.

**Nine** baptized in the Stony Creek church, Ohio, Bro. H. Austin Cooper, pastor.

**Three** baptized in the New Philadelphia church, Ohio, Bro. A. H. Miller, pastor.

**One** baptized in the Hurricane Creek church, Ill., Bro. Ausby W. Swinger, pastor.

**Four** baptized in the Sunnyslope church, Wash., Bro. Noble Deardorff, evangelist.

**Seventeen** baptized in the Ligonier church, Pa., Bro. S. Clyde Weaver, evangelist.

**Eighteen** baptized in the Martinsburg church, Pa., Bro. H. Stover Kulp, evangelist.

**Six** baptized in the Lincoln church, Nebr., Brother and Sister J. F. Baldwin, evangelists.

**One** baptized and three received by letter in the Empire church, Calif., Bro. Roy Crist, evangelist.

**Twenty-three** baptized in the Detroit church, Mich., and seventeen received by letter, Bro. Harvey R. Hostetler, pastor-evangelist.

**Five** baptized and eleven received by letter in the Freeport church, Ill., Bro. Clarence B. Fike, pastor.

**Three** baptized in the Muncie church, Ind., Bro. H. Jesse Baker, pastor; two baptized at a later date.

**Eight** baptized, eight received by letter and two by former baptism in the Greencastle church, Pa.

**Seven** baptized in the Richmond church, Ind., Bro. Elden Petry, evangelist, Bro. E. O. Norris, pastor.

**Five** baptized, six received on former baptism and five received by letter in the Portland church, Oregon.

**Four** baptized and one awaiting the rite in the Sipesville church, Pa., Bro. R. K. Showalter, evangelist.

**Ten** baptized in the Decatur church, Ill., Brother and Sister G. G. Canfield, evangelists; Bro. John B. Wieand, pastor.

**Six** baptized, thirteen received by letter and one reinstated in the Long Beach church, Calif., Bro. S. L. Barnhart, pastor.

**Five** baptized and one received on former baptism in the Jones Chapel church, Va., Bro. F. B. Layman, evangelist; five later received by letter.

• • •

### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins** of Keyser, W. Va., June 8 in the Mt. Pleasant church, Pa.

**Bro. Charles Helsel** of New Enterprise, Pa., June 1-14, at the Smithfield church, Martinsburg, Pa.

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### Personal Mention

**The W. I. T. Hoovers** of La Verne, Calif., are looking forward to June 16 with anticipation—their golden wedding anniversary.

**For Second Virginia Standing Committee members** to the Asheville Conference are Elders John S. Flory, D. B. Garber and J. M. Foster.

**Northern Virginia** is sending Elders L. S. Miller, C. E. Long and J. S. Roller to the Asheville Conference; alternates, Elders Ernest Muntzing, O. F. Bowman and Henry C. Eller.

**Missionary Ida Shumaker** will be in the Greencastle church, Pa., on Saturday evening, June 6, and all day Sunday, June 7. The occasion, children's day and Conference Offering.

**"I have been very sick and in great need of prayer."** These words come from one whose only identification is that she is "a great sufferer." Can we not trust that through a kind heavenly Father your petitions will make a difference for her?

**Sister Grace Claar** of Imler, Pa., writes of three wedding anniversaries and six birthdays recently celebrated when "the Claar family all went home for a turkey dinner." The wedding anniversaries were kept by the Archie Claars, David Kooneses and Clarence E. Claars. Birthdays were enjoyed by Orville, Marion, Elizabeth and Alverta Claar, Orpha Feathers and Dorothy Kooneses.



**Ministerial retirement fund** problems were given earnest consideration May 14 when Brethren Earl M. Frantz, Harvey Long, Russell L. Showalter and Harl Russell met with some others here at the House.

**Brother and Sister E. F. Sherfy**, who have been in pastoral service in Ray County, Missouri, for the past five years, are taking charge of the Woodland church, Southern Illinois, on June 1. Change their address from Stet, Mo., to Astoria, Ill., R. F. D. 2.

**We agree** with Harry James McLaughlin that it was an unusual occasion, three men walking down the street together, but representing just that many radically different points of view respecting the present crisis. Where but in a democracy could one have such tolerance with diversity?

**Sister Grace Hileman Miller** wishes to take this way to thank her friends, former students and collaborators for the many letters and cards of appreciation sent her on the occasion of her recent birthday. The tokens were so unexpected and from so many sources that she "feels very humbled in the midst of it, and more determined than ever to use the strength God gives me unstintingly in his service."

**The research advisory board** of the Pacifist Research Bureau, organized to study the specific contributions pacifists can make to the problems of peace and the post-war world, includes such well-known scholars as Prof. Robert L. Calhoun of Yale Divinity School; Prof. Arthur L. Swift, Jr., of Union Theological Seminary; Prof. Carl Scholtz, of the University of Pennsylvania; Dr. Willard Thorp, well-known economist; and Prof. A. W. Cordier of Manchester College, the chairman of the Brethren Service Committee.

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### Miscellaneous Items

**At Waynesboro**, Southern Pennsylvania, we imagine that even the postmen can tell something has happened to Messenger subscriptions. Last year this congregation received fifty copies of the church paper; this year 235 copies of the Gospel Messenger are going into as many homes.

**McPherson College** graduation exercises are set for May 25. Summer school is to begin immediately and continue for ten weeks. Freshmen who enter for summer school will be able to complete their college course in three years. (Other McPherson College notes will appear in next week's paper.)

**The 100% Messenger club** idea is receiving splendid support throughout the brotherhood. As samples of what is happening, sixty-eight new subscribers are on the list at the Morrellville church, Johnstown, Pa., where Bro. D. Howard Keiper is pastor; 184 new subscribers have been added at the First church, Roanoke, Va., Ralph White the pastor.

**Twelve tons** of clothing are called for. This clothing is to be sent to France within the month for distribution among refugees in internment camps. During the last month thirty-eight tons have already been shipped. Summer and winter clothing is needed for all ages—for men, women, children and babies. Local churches are requested to send clean, wearable clothing to their nearest college storeroom. The storeroom will then send it on to 1515 Cherry St., Philadelphia, Pa.—Anetta C. Mow.

### Business for Conference

Whereas, there is need of unity and co-ordination in our program of home mission work as represented by the General Mission Board and the District Mission Boards of the brotherhood; and, whereas, effective supervision of these mission projects is essential to their progress and development into stable congregations, we, the Harrisonburg congregation, petition Annual Conference of 1942, through the District Conference of Northern Virginia, to appoint a committee of three to make a thorough and comprehensive study of the problem of home missions in the church and to bring recommendations to the Annual Conference of 1943 on the question of general home mission policy, and the proper co-ordination and supervision of all home mission work which is supported by district and general brotherhood funds.

Earl M. Bowman, Elder.

Blanche D. Huffman, Clerk.

Passed to Annual Meeting.

### About Books . . .

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Christian Faith.** Nels F. S. Ferré. Harper and Brothers, 1942. 216 pages. \$2.00.

The author of this book is a young theologian of Swedish extraction, who in his early thirties is Abbott Professor of Christian Theology at Andover Newton Theological Seminary. The book is written with passionate earnestness, born of experience, as the author says, and out of the conviction that "Christianity is man's ultimate religion because it is God's supreme revelation." This thesis is set forth in six chapters.

The burden of the first chapter dealing with The Human Ultimate is that no other ideal so deeply and effectively answers man's deepest need as does the Christian faith and that it solves not only the quest of the individual life but also our pressing social problems. In the second chapter, the author deals with The Historic Ultimate. He insists upon the eternal definiteness of the Christian faith, rooted as it is in history, and declares that Christianity is the inevitable universal religion for it alone can fulfill all other religions. The third chapter, entitled The Progressive Ultimate, presents a Christian doctrine of history. Here he maintains that there is a divine push in history, "the push of progress," which operates beyond specific human planning. There is also "the pull of God's purpose" to which man is called to respond. Both work for togetherness. Chapters five and six declare Christianity to be The Religious Ultimate. That ultimate is Christ, the special, final revelation of God as holy, unchangeable, eternal love. These are moving chapters in which the author holds to the uniqueness of Christ and presents his interpretation of the meaning of the virgin birth, New Testament miracles and the atonement. In the last chapter, the author presents The Christian Ultimate as man's experience through Jesus Christ of the fellowship of forgiveness. This is discussed against the background of the meaning of sin and the necessity of penitence, repentance and conversion.

This is a book which liberal and orthodox alike will do well to read. It represents a search for the rock-bottom meaning of historic Christianity, a faith adequate for a tragic day like this.—Foster B. Statler, Mount Morris, Ill.



## Summer Camps in 1942 « « «

For further information or help write Raymond R. Peters  
22 S. State St., Elgin, Illinois

In this issue we are listing the summer camp schedule for the coming season. Our camping program has been playing a significant part in the evolving program of our church. We are anxious that world conditions with certain restrictions be faced and that every effort will be put forth to secure a normal camp enrollment. Several of our camps are working hard on publicity. We printed a pamphlet on Youth Go to Camp and sent three copies to each local church in a recent mailing. Any local camp committee desiring extra copies of the pamphlet can secure them from the Youth Department in lots of fifty or more at one cent each. We believe a wider distribution of this pamphlet will encourage camp attendance.

In addition to our regular summer camping program we are promoting overnight, week-end and work camps. We have some literature available on all of these camps and will do our best to answer questions regarding your camping problems.

### CALIFORNIA

**Camp Beulah** .....R. 4, Santa Cruz, Calif.  
D. C. Gnagy, R. 2, Box 858, Lindsay, Calif.  
**Summer Assembly** .....July 13-20  
C. H. Cameron, Waterford, Calif.  
**Greenhorn Mountain** ....Glennville, Calif.  
**Summer Assembly** .....Aug. 17-24  
C. Earl Fisher, 327 A St., Bakersfield, Calif.  
**Camp La Verne** .....Seven Oaks, Calif.  
Ernest W. Carl, 1230 Hillcrest, Pomona, Calif.  
**Young Adults** .....July 3-5  
**Older Boys** .....July 6-13  
**Younger Boys** .....July 13-20  
**Younger Girls** .....July 20-27  
Mrs. C. P. Shaffer, Cucamonga, Calif.  
**Older Girls** .....July 27-Aug. 3  
Mrs. C. P. Shaffer, Cucamonga, Calif.  
**Young People** .....Aug. 17-24  
Bob Tully, La Verne, Calif.

### IDAHO

**Camp Stover** .....New Meadows, Idaho  
James McClure, Nampa, Idaho.  
**Summer Assembly** .....Aug. 3-8  
Walter S. Coffman, Fruitland, Idaho.

### ILLINOIS

**Camp Kiwanis** .....R. D., Decatur, Ill.  
J. W. Metzger, 1506 W. Main, Decatur, Ill.  
**Intermediates** .....Aug. 10-15  
Mrs. John B. Wieand, 1412 N. Water St., Decatur, Ill.  
**Camp Lewiston** .....Lewiston, Ill.  
D. D. Funderburg, 22 S. State St., Elgin, Ill.  
**Young People** .....Aug. 17-22  
Galen T. Lehman, 2158 S. Eleventh St., Springfield, Ill.  
**Camp Naperville** .....Naperville, Ill.  
D. D. Funderburg, 22 S. State St., Elgin, Ill.  
**Intermediates** .....Aug. 10-15  
J. Clyde Forney, 787 W. Highland Ave., Elgin, Ill.

### INDIANA

**Camp Mack** .....Milford, Ind.  
L. W. Shultz, North Manchester, Ind.  
**Juniors** .....June 28-July 5  
Lester Young, R. 2, North Manchester, Ind.  
**Training School** .....July 6-11  
John D. Metzler, Nappanee, Ind.  
**Intermediate Girls** .....July 12-19  
Fern Geyer, Nappanee, Ind.  
**Intermediate Boys** .....July 19-26  
Arlo Gump, North Manchester, Ind.  
**Young People** .....July 26-Aug. 2  
Fred Hollingshead, Gettysburg, Ohio.

**Ministers' Retreat** .....Aug. 20-23  
**Young Adults** .....Aug. 20-23  
Elizabeth Roop, R. 8, Fort Wayne, Ind.

### IOWA

**Meeker "Y" Camp** .....Eldora, Ia.  
**Young Adults** .....Aug. 21-23  
**Camp Wapsie** .....Cedar Rapids, Ia.  
**Intermediates** .....Aug. 13-17  
Richard Burger, Udell, Ia.  
**Young People** .....Aug. 17-21  
H. L. Ruthrauff, 1219 Fifth Ave., S. E., Cedar Rapids, Ia.

### KANSAS

**Camp Cauble** .....Benedict, Kansas  
Mark Porter, Fredonia, Kansas  
**Intermediates** .....June 2-5  
Leonard Birkin, 210 N. Sixteenth St., Independence, Kansas.  
**Camp Wa-Shun-Ga** ..Junction City, Kans.  
Zeta Rodgers, 422 E. Tenth St., Newton, Kans.  
**Young People** .....Aug. 10-15  
James H. Elrod, 1141 N. St. Francis, Wichita, Kans.

### MARYLAND

**Camp Peniel** .....Thurmont, Md.  
Berkley Bowman, Union Bridge, Md.  
**Juniors** .....July 26-Aug. 1  
Norman Ford, Frederick, Md.  
Ruth Coffman, 27 Glenside Ave., Hagerstown, Md.  
**Intermediates** .....Aug. 2-8  
A. Stauffer Curry, Bridgewater, Va.  
Madeline Arthur, Chadds Ford, Pa.  
**Young People (Week-end Camp)** ..Aug. 8-9  
Wilma Stern, 736 Harvard Ave., Swarthmore, Pa.  
A. Stauffer Curry, Bridgewater, Va.  
**Young People** .....Aug. 9-15  
Grace Bowman, 120 E. Washington, Hagerstown, Md.  
Wilma Stern, 736 Harvard Ave., Swarthmore, Pa.

### MICHIGAN

**Camp Little Eden** .....Onokama, Mich.  
A. E. Taylor, Onokama, Mich.  
**Young People** .....Sept. 5-7  
Dan Deal, Onokama, Mich.

### MISSOURI

**Camp of the Ozarks** ..R. D., Huston, Mo.  
A. W. Adkins, Box 35, Cabool, Mo.  
**Young People** .....July 19-25 (?)  
A. W. Adkins, Box 35, Cabool, Mo.  
**Camp Bob White** .....Warrensburg  
**Young People** .....Aug. 20-25

### NEBRASKA

**Nebraska Camp** ....South Beatrice, Nebr.  
Paul K. Brandt, Holmesville, Nebr.

**Family Retreat** .....Aug. 7-10  
Milton C. Early, 2039 N. 49th St., Omaha, Nebr.

### OHIO

**Camp Sugar Grove** .....Covington, Ohio  
Mark Shellhaas, Trotwood, Ohio.  
**Junior Girls** .....July 6-11  
Naomi Kinsel, Brookville, Ohio  
**Younger Girls** .....July 13-18  
Treva Swink, R. 9, Lewisburg, Ohio.  
**Older Girls** .....July 20-25  
Mary Eikenberry, R. 9, Dayton, Ohio.  
**Junior Boys** .....July 27-Aug. 1  
Paul Kinsel, Brookville, Ohio.  
**Intermediate Boys** .....Aug. 3-8  
Russell Helstern, Brookville, Ohio.  
**Young People** .....Aug. 23-29  
Fred Hollingshead, Gettysburg, Ohio.  
**Camp Zion** .....R. D., East Sparta, Ohio  
J. C. Inman, 613 Arthur St., Ashland, Ohio.  
**Leadership Training** .....June 21-26  
**Intermediates** .....July 12-18  
Martin Krieger, Polo, Ohio.  
**Young People** .....July 19-25  
Ora DeLauter, Thornville, Ohio.  
**Ministers' Retreat** .....July 27-31  
J. C. Inman, Ashland, Ohio.  
**Homemakers' Camp** .....  
Elmer Brumbaugh, Ravenna, Ohio.

### OREGON

**Camp Myrtlewood** .....Bridge, Oreg.  
R. R. Hatton, 5528 N. Moore Ave., Portland, Oreg.  
**Family Camp** .....July 27-Aug. 1

### PENNSYLVANIA

**Camp Conewago** .....Elizabethtown, Pa.  
Galen Kilhefner, Elizabethtown, Pa.  
**Intermediates** .....Aug. 16-22  
**Young People** .....Aug. 23-29  
B. Y. P. D. Retreat .....Aug. 29-30  
Galen Kilhefner, Elizabethtown, Pa.  
**Camp Harmony** .....Hooversville, Pa.  
H. B. Speicher, Boswell, Pa.  
**Intermediate Boys** .....June 21-28  
D. Howard Keiper, 406 Chandler Ave., Johnstown, Pa.  
**Youth Leadership** .....June 28-July 5  
Perry L. Huffaker, McVeytown, Pa.  
**Young People** .....July 5-12  
Wilma L. Stern, 736 Harvard Ave., Swarthmore, Pa.  
**Intermediate Girls** .....July 12-19  
Wilma L. Stern, 736 Harvard Ave., Swarthmore, Pa.  
**Harmony Assembly** .....July 20-26  
M. J. Brougher, 554 Stanton St., Greensburg, Pa.  
**Junior Girls** .....July 26-30  
Blanche Wingard, Windber, Pa.



Every church in the brotherhood should have people participating in some type of camp experience. We are under extra strain now. It is good to get away from the busy rush of life and gain new perspective.



B. Y. P. D. Retreat .....Aug. 14-16  
 J. A. Robinson, Bedford St. and Miller Ave., Johnstown, Pa.  
 Junior Boys .....Aug. 16-20  
 Millard Weaver, Box 366, Windber, Pa.  
**Camp Stardust** .....Oaks, Pa.  
 Ross D. Murphy, 2258 N. Park Ave., Philadelphia, Pa.  
 Juniors .....Aug. 2-8  
 B. Mildred Grater, R. 2, Trooper Rd., Norristown, Pa.  
 Intermediates .....Aug. 9-15  
 John C. Middlekauff, 28 Belmont Ave., Richardson Park, Wilmington, Del.  
 Seniors .....Aug. 16-22  
 Wilma L. Stern, 736 Harvard Ave., Swarthmore, Pa.  
 Young People .....Aug. 22-23  
 Wilma L. Stern, 736 Harvard Ave., Swarthmore, Pa.

#### TENNESSEE

Tennessee Camp .....Johnson City, Tenn.

Young People .....July 14-17  
 John B. White, R. 4, Jonesboro, Tenn.

#### VIRGINIA

**Camp Bethel** .....Fincastle, Va.  
 Stover D. Bowman, 537 Main St., Wausena, Roanoke, Va.  
 Work Camp .....June 2-6  
 Samuel A. Harley, Grottoes, Va.  
 Camp Leadership Institute .....June 17-20  
 A. Stauffer Curry, Bridgewater, Va.  
 Juniors .....June 29—July 6  
 Mr. and Mrs. Edgar Martin, Daleville, Va.  
 Intermediate Girls .....July 6-13  
 Deane Rumburg, 1709 Staunton Ave., N. W., Roanoke, Va.  
 Intermediate Boys .....July 13-20  
 Murray L. Wagner, Weyers Cave, Va.  
 Youth Leadership and Young Adults .....July 20-27  
 A. Stauffer Curry, Bridgewater, Va.

Young People .....July 27—Aug. 3  
 W. Harold Row, 22 S. State St., Elgin, Ill.

#### WASHINGTON

**Washington Assembly**  
 .....Star Route, Leavenworth, Wash.  
 Ray Law, Wenatchee, Wash.  
 Harold Stutsman, Wenatchee, Wash.  
 Summer Assembly .....July 28—Aug. 3  
 Paul S. Longenecker, Outlook, Wash.

#### WEST VIRGINIA

**Camp Galilee** .....Terra Alta, W. Va.  
 O. P. Jones, Kitzmiller, Md.  
 Juniors and Intermediates .....Aug. 9-15  
 Murray L. Wagner, Weyers Cave, Va.  
 Young People .....Aug. 16-22  
 Perry L. Huffaker, McVeytown, Pa.  
**Camp Hope** .....Junior, W. Va.  
 Robert Byrd, Junior, W. Va.  
 Young People .....July 27—Aug. 3

### How Big Is Your Garden?

By Dan West, Peace Representative

1. Big enough for your family's fruits and vegetables? Every family ought to bear more of its own burden, learning to do more with less money.

2. Big enough for helping supply foods to the C. P. S. camps—in addition to the family? We must help bear their burden too. The Brethren Service Committee can give you more information.

3. Big enough to help feed some other people who may be hungry? We must be ready to help bear their burden too.

For all three reasons it might be good to enlarge your garden 25% or more. Will you talk it over with the family and plant a bigger garden? Of course this will mean canning, drying and/or other work, but that will come later. Food is of increasing importance for peace people and everybody else. "Peace requires a consistent way of living."

#### ADULT DISCUSSION OUTLINE

### Our Brethren Heritage

#### Part I. Our Rural Background

Scripture: 2 Cor. 9: 6-12

Sunday, June 7

**Note:** Eight discussions will be based on Chapter 14 of J. E. Miller's recent book, *The Story of Our Church*. If you do not have the book and do not care to buy it, send to the Board of Christian Education, Elgin, Illinois, for a reprint of Chapter 14 entitled *Our Heritage*.

#### Heritage

Brethren people have a rich heritage, but unfortunately few understand and appreciate it to the full.

The Church of the Brethren has been rooted and grounded in the soil. This life in the open has tended toward a healthy body, mind and soul. Farm life has brought them into intimate contact with nature and close to God.

Farm boys and girls must of necessity develop self-reliance, must make many things for themselves.

Farm life leaves little chance for idleness.

"The country tan, the calloused hand, the keen eye, the hard muscle, the firm step, and the clean mind," says Elder Miller, "are some of the blessings of farm life that by far exceed the benefits of the golf course, the stuffy gymnasium, the crowded recreation hall, the movie atmosphere and the street education of town and city, when it comes to building character."

#### The Problem Before Us

Today the older generation is passing away and the

youth are going to the cities, leaving the old homestead to others who do not know the church.

Sixty-one per cent of our churches are still rural; only 39% are in cities.

#### Discussion

How may we teach more effectively the values of rural life?

How may we keep a fair share of our best youth on the land and in rural areas?

What is your local church doing to pass on to the next generation our rural heritage?

### In the World of Anna Elizabeth

(Continued From Page 15)

dered if he was thinking of the book Michael had brought her.

"Very kind it was of him," said Brother Landis, "and a fortunate girl is Anna Elizabeth. She will keep the Bible carefully, won't you, daughter? It is something to be treasured as well as used."

"Oh, yes, father," said Anna Elizabeth earnestly.

The Bible was going from hands to hands.

"Who wrote his name in, I wonder," said Sister Frantz.

"A great many things about Brother Duboy we never will know," said Brother Landis quietly. "How he could be so alone, and yet so kind and friendly; how he could have seen so much that was unusual and unreasonable in religion and yet have stayed so calm and sensible." There was a pause, and then he repeated the words he had spoken earlier that afternoon. "A good man we have lost."

The visitors got up to leave.

"Anna Elizabeth is better, not?" asked Sister Frantz.

"Much better," replied Anna Elizabeth, speaking for herself. She said her next words a little shyly, for she knew well enough how Sister Frantz felt. "Very nice it was of Michael to give me the book."

Sister Frantz pursed up her mouth. "He *would* do it," she said.

Brother Schreiber looked at the three books on the bed. "And what will you do with all those?" he inquired, shaking his head.

"Read them," said Anna Elizabeth, smiling happily.

"And when will Michael go back?" asked Brother Landis.

"In a day or two," replied Brother Frantz. He turned toward the bed. "You must get well and strong, Anna Elizabeth," he said.



"So I will," she replied, both surprised and pleased.

After the guests were gone and the children in the other room, Anna Elizabeth's mother gave her more medicine and then told her to lie still and rest. But she left the three books on the bed where Anna Elizabeth could touch them at will. "Glad I am for my little girl," she said, looking at the books, and Anna Elizabeth smiled at her. A moment later her father looked in the door. He only smiled too, but Anna Elizabeth knew at least part of what he wanted to say. He touched books with the eager reverence that his daughter knew and imitated. Again Anna Elizabeth smiled. It was very strange, she thought, how something that didn't matter at all you could say as easily as could be, and yet when you really were so happy you didn't think you could stand it, then you couldn't talk at all.

She pushed the pillows aside and snuggled down in bed, content for the time being only to know that she had three books. She, Anna Elizabeth, only thirteen years old, had three books! It was too good to be true, but she could turn her head ever so little and see them lying right beside her. She could feel them if only she moved slightly. There would be time enough to read them later. The grammar, where easy, ordinary words like *dog* and *cat* and *table* and *chair* had written next to them strange words in an unfamiliar style of printing. Could she ever learn to say those new words that meant the same as the old ones? The *Pilgrim's Progress*, in which she could read for herself the story of Apollyon. The Bible, which had been printed in Germany before she was born, and which Brother Duboy had read for years and years. How long would she have them, she wondered, before she would cease to be surprised when she looked down at them, as she did now?

She thought about Brother Duboy and wondered a little that she did not feel more sorry about his death. She was very sorry indeed to think that she could never talk with him again, but she could not feel sorry for him. She tried to think what heaven was like. She still did not know Revelation so well, but fragments of it were in her mind. "And the books were opened—" That was in Revelation, she was sure. It was like the line from the chapter Brother Kline had read, "and a door was opened in heaven." Heaven must be a place where all sorts of things were opened. Well, if there were books in heaven, they would be good books, and Abraham Duboy would read them, and so it was all right that down on earth in the Oley region, she, Anna Elizabeth, should read the Bible that had been his.

The afternoon sun lay in long yellow patches across the floor. It was very warm out now after the unusual ice storm. Perhaps Michael would stop in to speak to her before he went back to Germantown to learn more about weaving. The red maple buds would be opening, and he might bring her some, and say, as he had said to her before, "Worth seeing, yes?" She must keep her eyes open to see all the things that Michael saw, and work harder at her spinning and knitting, but always there would be her books to read. She was glad there were books in heaven as well as on earth—one couldn't live long enough to read all he wanted. The patches of sunlight were hazy as she reached out a hand to touch the three books once more. Then she drew a long breath and fell sound asleep, the happiest little girl in all the thirteen colonies. (The End.)

Bridgewater, Va.

## Children's Day . . . Or Adult's Day?\*

BY BLANCHE HOKE

The church echoed with chuckles and "Ah's" as the littlest of the children climbed up on the platform. The chuckles increased as the children stumbled over verses, waved at some one in the audience, and gazed about while their teachers urged them to sing. "Aren't they cute?" murmured the audience. But Tommy's face puckered up and the tears came, and Betty did not want to come back to church school next Sunday, and Mary Jane was more of a problem at home than usual. And the reason? There had been a day in the church called Children's Day, which was really a day planned for the entertainment of adults.

Let us think for a moment what a Children's Day might mean in our church; how it might be more helpful than the day just described. A first step might be to suggest to the children the possibility of inviting their parents and grown-up friends to visit them. Then might come planning with the children as to ways of making their guests welcome—plans which will include the idea of doing what we do ordinarily so that the guests may see what happy times we have.

Then might come an open letter to the adults of the church in the church calendar, or presented by the minister, explaining the day as a time especially set aside for helping parents and other church members to know how the church is carrying on its program with the children. The letter might make clear that this is not a program or an entertainment; that every effort will be made to keep the session as nearly as possible like the usual one so that they may really see what happens in church school.

With such planning Children's Day should not become a time when the boys and girls are exploited for the amusement—kindly as that amusement is—of the adults. It will indeed be Children's Day.

Children's Day might well be a time when the adults of the church think of the children and plan to do something special for them. Why not talk with the parents, at a special meeting in advance, of some need in the department which the church has not been able to meet from its usual budget—perhaps some extra books for the department library or browsing table, a picture which will mean much to the children, new paint on the walls or furniture, clean fresh curtains, or the like. If the parents are not able to do much financially, often they can give time and effort to cleaning the room, painting it, making new furniture. Then on Children's Day the gift can be presented to the children from their grown-up church friends. What child could help feeling then that the church is a place of friendly people who really care about the children?

A happy climax to Children's Day would be a meeting between parents and teachers to talk over what they observed on that day. The teachers may explain their aims in their work with the children; plans may be made for the home and the church to work together, and perhaps for introducing into the Church School material which will better help to meet the needs of the children.

Think of your own church situation and needs this year. Talk together in a department meeting about it.

\* Used by permission of the Board of Christian Education, Presbyterian Church, U. S. A.



How can Children's Day be made to mean the most for your children and add to their growth in the best possible way?

## Correspondence . . .

### Springdale, Arkansas

I have received a number of letters inquiring about the church in Springdale, and the community around Springdale. I am taking this means of answering these inquiries.

First, our church in town has been sold to the Baptists; we have no place to worship in town. We have arranged to hold part-time services at Silent Grove, a community church about four miles northwest of Springdale.

Now about the country around Springdale. We have a nice community, a good berry, fruit, grape, and vegetable growing section. There is a good prospect for a crop here this year; a larger acreage is being planted this year. Then, too, this is a good broiler-growing section.

I also want to say this, especially to our Brethren, if you are looking for a location be sure not to stop where there is no established church. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

We will try to minister to our little group as best we can. It is a sad thing to lose your church home. If there ever was a time when the church should lengthen cords and strengthen her stakes it is now! We solicit an interest in your prayers in behalf of the work in this needy field.

Springdale, Ark.

Leander Smith.

### Negro Spirituals

The writer has noticed for many years the singing of Negro spirituals for mere entertainment. He has often mildly protested against such a usage of these songs. But having recently attended a religious service at which several Negro spirituals were sung to which the audience responded with only broad smiles, and on another occasion some of these same songs were sung to which the audience responded hilariously, the writer's emotions were so aroused that he decided to protest more vigorously to a larger audience.

To sing songs of a highly devotional character and written for such a purpose, and at the same service sing some Negro spirituals of a devotional character, is entirely fitting. But to sing these same devotional songs on another occasion for mere entertainment is entirely out of place, is incongruous if not actually irreverent. Some more sensitive souls may actually characterize the procedure as blasphemous.

Many so-called spirituals have been written within the last few decades by white people for mere entertainment and for producing mirth. But they are misnamed because they are anything but spiritual in form and content. They are often more outlandish in ideas and language than those that came into existence spontaneously. Many of the latter were afterwards worked over in language and musical composition by someone skilled in writing music and poetic rhythm. But to use such for merely producing mirth, is, to the writer's way of thinking, entirely unbecoming the dignity of good thinking Christian people. We should remember these

old Negro spirituals took their rise quite spontaneously during the time of Negro slavery when the Negroes were densely ignorant. It is no wonder many of the ideas are ridiculous, the theology badly warped, and figures of speech outlandishly mixed, and the entire song well-fitted to produce mirth and hilarity. But to the unlettered Negro they were the sincere and heartfelt expression of a genuine religious experience. To make fun of such shows lack of culture and appreciation for a hungry soul striving for the bread and water of life. The white man was responsible for keeping the Negro in slavery and from the more cultural forms of religious expression and the finer religious values.

But for quartets from colleges, service clubs, church choirs, and professional entertainers to use these Negro spirituals for the primary purpose of mere entertainment and to produce hilarity, the writer believes is entirely incongruous with good Christian character. The continued perverted use of Negro spirituals tends to produce an irreverent spirit in our youth and older persons. It develops and nourishes an attitude of indifference to sacred religious ideas and a callous disposition towards a fine Christian character sensitive to the higher values of religion and life.

We hope this criticism will be kindly received (2 Tim. 4:2).

La Verne, Calif.

W. I. T. Hoover.

### Detroit Church Burns Mortgage

Sunday, April 19, will always remain a red-letter day in the memories of our church people. It was at the morning service that the mortgage of the church was burned.

Many of you will recall that about one year ago there appeared in the Messenger an article telling about our silver anniversary. Members and friends had made a generous response to an appeal for contributions to help reduce the church indebtedness. Through the sale of the anniversary bonds we were able to apply \$2,500 against this debt.

Early in February of 1942, at a business meeting, plans were discussed for concentrated efforts to raise funds to retire the mortgage on our church property. It was felt that most of our people were steadily employed at better wages than in several years past.

There was still a balance of \$3,000 owed on the mortgage. A committee was appointed to take charge of the project. A goal of \$2,500 was set to be raised by April 19. There was a most generous and willing response to this program. A total of over \$3,000 was pledged and by April 19, \$3,169.90 had already been paid. It is interesting to note that this was raised by a total of 330 gifts.

The mortgage burning service was planned by Brother and Sister Harvey Hostetler, our pastor and wife. Bro. Hostetler preached an inspiring sermon on The Church Marches On. Mrs. Hostetler prepared and directed a candlelighting service which was very impressive. At the close a match was lit from the candle held by the pastor and then touched to the mortgage. Two of our faithful deacons, Brethren M. B. Williams and J. P. Guthrie, who have also been church trustees during these hard years, were privileged to conduct the actual burning of the mortgage.

It was indeed a momentous occasion; one that filled our hearts with joy. We knew our struggles had not



been in vain. We had labored that our church might be free and unencumbered for the future generations. The financial burden of the past twenty-six years has often seemed heavy. Only devout and consecrated giving has made this achievement possible.

We still carry a debt on the parsonage. We hope to clear this up through the regular church budget. A new furnace was installed in the parsonage this winter. Some much needed repairs must be made on the church building.

We hope that as our pastor said that morning, we are also looking forward for opportunities of service as we have not been able to do in the past. We will carry on from here with renewed efforts and zeal.

Mrs. Walter K. Gordon,  
Secretary of Committee.

Detroit, Mich.

### Our Thoughts—Rom. 12: 2 and Phil. 4: 8

Some time ago an article which appeared in a magazine was headed: What Shall We Think? We refer to the question raised by a student from China who has been in an American university for some time, but who was disturbed at the radical difference between what missionaries preach in China, and what Christians practice in America.

Surely this startling expression from a convert from a foreign mission field should put the church to very serious thought. Perhaps in many of our church activities we are doing more speculating than thinking. Or, perhaps we are doing like a school student who was asked to define the difference between an educated and an uneducated man, who explained: "An educated man is one who thinks for himself; and an uneducated man is one who gets someone to do this for him."

Modern Christianity has created conditions of which our forefathers scarcely dreamed. Do we listen to the voice of God and know what he would have us do? Yet we are not what we ought to be until we do the things he would have us do.

President Coolidge, in his address at the Foreign Mission Conference of America, held at Washington some years ago, said: "The foundation of all missionary efforts abroad impresses itself rather through example at home than through the teaching of creeds in foreign lands."

In the text in our title Paul wanted those brethren to not only do the works of righteousness as demanded in church activities, but to do the necessary things for the building up of the kingdom of God through service to the human family. Do the things that are for character building; do these things with a pure motive.

In talking over church problems with a good brother, he said, "Yes, that is true, but to hold our people and have a place in the world we will have to adopt modern methods."

How many people are there who are looking upon God as some great power that will give success to the church and victory over the enemy regardless of their co-operation with him!

Israel tried this and lost both the battle and the ark of the covenant. Can anyone tell why? Was it not because of their attitude toward God? The ark of the covenant was held as an assurance of victory. Again, Israel was taken captive by the Midianites and lodged

in caves and here they lamented the condition they were in.

God told them while they were complaining, "Did I not deliver you from Egyptian bondage, and from the enemy through the wilderness, and from nations in the land of Canaan? But ye have built altars to the gods of the heathen and worshipped them."

The only thing that would appease the wrath of God was for them to tear down those altars and cut down those groves. Their only failure was their attitude toward God, not listening to his voice.

Brother and sister, listening to God's voice, walking in God's way, worshipping at God's altar are the greatest kinds of service that can be given to the world. Israel forgot God through the influence of environment; think of worldly pleasures and your Christianity will soon lose its warmth and color.

Think of the Son of God as the light of the world, and of duty and righteousness and of whatsoever things are honest, lovely and of good report, and the beauty of holiness will be reflected to the world through the church to the honor and glory of God.

Paul called himself the chief of sinners. Why? Had he been a liar, a thief, a fornicator, a murderer? Not at all, but looking back over his past life he saw that his thoughts had not always been the thoughts of God and of his Christ, and that was sufficient for self-condemnation.

Back of every evil deed lies a thought. If Christian civilization ever expects to reform and save the world for Christ and the church it will be done through the power of thought. "As a man thinketh in his heart so is he."

What a power there is in thought, what an influence it has in every department of life, what a part it plays in human ailments!

In one of our institutions for people whose minds are affected from various causes, the superintendent has selected out of the inmates all those who are musically inclined and organized them into a band. The result is that by their thinking on music, and practice in the same, they are improving in mind and health. If such be true intellectually, certainly it is a much-needed thing spiritually.

Some time ago our attention was called to the ministerial problem. A college student asked what we thought of his taking up the ministry. The reply was given, "What is your motive?" The answer we received was, "Well, I thought it would be a good exercise to widen a person, to develop one intellectually."

The reproof was, "Brother, the office of the ministry is not an exercise to develop any individual, but a sacred office of service. Jesus Christ came not to be ministered unto but to minister."

Salvation was Jesus' thought. But how many are there who go into the sacred office of the ministry with no special purpose or motive other than employment or self-development! Too many rush into the ministry placing too low an estimate upon this calling. God is left out entirely and their relationship with God is accounted of little value. Were I asked for the qualification of a minister I would say, "Have you ever had an experience with God?"

Salvation was Christ's message. If that be the motive



of every Christian worker, how sinners would be gathered into the kingdom of God and his name be glorified! What a passion must have overcome John preaching in the wilderness.

Lena, Ill.

Ezra Lutz.

### Report of the Women's Meeting of the Pacific Coast Region

The women of the Pacific Coast Region met at La Verne, Calif., Feb. 11, 1942, in the La Verne church auditorium. Our regional president, Mrs. D. C. Gnagy of Lindsay, Calif., presided. We were glad that the region was better represented this year than last.

Our business session was brief but a number of things were accomplished. It was decided last year that each church in the region send the women's work president as a delegate to the conference. However, because of a misunderstanding all women were allowed to vote as in former meetings. We will this coming year carry out last year's decision that each church be represented by a delegate to the conference.

Beginning next year our executive board will consist of the presidents of each district of the region. They will also act as the nominating committee for the coming year. Short but interesting reports were given by the representatives of each of our districts, giving us a bird's-eye view of the work being done.

Our project for the last year was to have been the purchasing of a recording machine for La Verne College. However, because insufficient funds were raised to finish the project it was decided that we continue the same project during the coming year and we hope that each church in the region will respond, even though in a small way. It will be very necessary that we have a greater response from the stronger churches of the region. A great number of our churches are small in membership, so that it behooves our large church memberships to do their very best. An offering of \$18.41 was taken at the close of our business session. May we all work harder during this coming year for a greater meeting in 1943.

Live Oak, Calif.

Mrs. Helen Daugherty,  
Secretary.

### What Is Truth?

The above question has been asked by man ever since the creation, when God said, "Of the tree of the knowledge of good and evil thou shalt not eat, for in the day thou eatest of it thou shalt surely die." But when the twisting serpent came along and said "ye shall not surely die," contradicting him who cannot lie (Titus 1: 2) there was created the above question which led to doubt, disobedience, the change from innocence to guilt, and the loss of the bliss of Paradise until restored in Christ (1 Cor. 15: 22).

This same process is still going on, and on a large scale, by teachers of worldly wisdom who advocate learning or testing the truth. So did Solomon as he expresses it in Ecclesiastes, but found all to be vanity and vexation of spirit and weariness to the flesh. He concluded that the whole duty of man was to fear God and keep his commandments. In this his wisdom failed him, being disobedient unto it. Thus to know the truth and not obey it leads to blindness and all manner of evil (Rom. 1: 21, 32), deception and destruction (2 Thess. 2: 9, 12), because aligned against God and his Christ.

Thus consciously or unconsciously any of us may find ourselves aligned with untruth. Therefore, let each of us ask this question conscientiously and sincerely when we read the daily paper, when we hear criticism or praise of friend or foe, or when we transact business; yes, even when we teach a Sunday-school class or preach a sermon. For in all of these one can find deliberate, indifferent or ignorant misrepresentation.

All the while a darkened and confused world is calling, "What is truth?" Where can it go to find it? Jesus says, "I am the way, the truth and the life: no man cometh to the father but by me." Again, he said to the Father in behalf of his own, "Sanctify them through thy truth: thy word is truth." To Pilate he said, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice."

The church of the living God, the pillar and ground of the truth; is the only means by which a deceived and lost world can be brought to light and life. The responsibility for answering this universal question is laid on each member of the body of Christ. What disposition will we make of it (John 8: 31, 32)?

Quarryville, Pa.

P. M. Habecker.

### Troubled Hearts

In this world of sorrow and pain, it is good to have a friend to soothe our sorrow and relieve our pain. Jesus is just such a Friend. When the disciples were sorrowful Jesus then came to their relief. Jesus said to them, "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

We are now in a day when many hearts are troubled. When we listen to the reports over the radio, the hearts of multiplied thousands are troubled and many tears are being shed.

The disciples were evidently troubled at heart and Jesus wanted to know the cause. Sometime before he asked the disciples saying, "Who do men say that I the son of man am?" They said some were saying Jesus was John the Baptist, some Elias, and some Jeremias or one of the prophets.

Then to find what the disciples were thinking, he said, "But whom do you say that I am?" Simon Peter said, "Thou art the Christ, the Son of the living God."

Then he charged his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and raised again the third day. We now see why they were troubled at heart.

Jesus, seeing their sad faces, proceeded to tell them what was in the future for them.

Jesus said, "You believe in God, believe in me. I am God's Son and I am going to get the mansions in my Father's house ready for my disciples." Now the disciples believed in God, but it seems that they were not fully convinced that Jesus was his Son and the great Mediator. Jesus then said that he was going to prepare a place for his disciples. What a consolation this should be to all of God's children!



Jesus also said, "If I go, I will come again and receive you unto myself, that where I am there ye may be also." Wherever Jesus is, that will be home.

All men are looking to secure a home in this life, but how indifferent they are about securing a home in heaven! The home that Jesus is preparing is a mansion, not a hovel or a shack. Not all people can own a fine home in this life, but we can all have a fine home in heaven if we are willing to obey God and keep his commandments.

Not long since the writer had the privilege of going with a Mennonite friend to religious services he was holding in the Washington City Infirmary. We spoke along the line of this article. The hearers were most attentive. I suppose that very few had ever possessed a home. I hope many will be the recipients of a heavenly home.

Some of the inmates were deformed, some on crutches, and many in wheel chairs.

Of one thing they can be glad and that is that God is no respecter of persons; thus the pauper's heavenly home will be as fine as the millionaire's.

Brentwood, Md.

S. M. Friend.

### Gleanings From Merom Institute Conference

Recently it was my privilege to attend a conference of about thirty-five representatives of ten denominations, from three states. This conference was called by the Merom Institute of Merom, Ind. This educational institution was built in 1860 and served as a denominational school for the Christian Church—now Congregational-Christian—until 1924. When the question arose a few years later about renewing the usefulness of the historic institution, Dr. Holt, educator and friend of the school, said, "Indiana needs another liberal college as much as California needs another mountain peak."

So the institute was reopened about five years ago on entirely new lines. The ideal of the new venture was expressed in these words, "A Christian thought center for a new rural America." This goal was subdivided into "research, education and social action." It has undertaken a local community program and a regional program. The region, recognized as a result of numerous government surveys of a social and economic nature, lies north of the Ohio River. East of Indianapolis it is south of route forty. West of Indianapolis it is south of route thirty-six.

The local program has been of a most practical nature. Equipment was installed for making mattresses. Any one in the county who had not bought a mattress for ten years could get one at cost—a very small cost at that. Laundry equipment was installed, for the use of those not having power equipment in their homes. About twenty-five families use this. A book club was organized. A recreational leader is provided from the staff upon request. A self-help co-operative was organized in the community. Community problems are solved around a twelve-foot round table in the college library.

The buildings of the institute are furnished free to the Friends for use as a public service camp for conscientious objectors. While the staff seems to share the viewpoint of the Friends in their attitude toward war, the motive in granting the free use of the buildings for the camp is the community service thus made available to the surrounding area. This was the first, and at

least for a long time, the only camp site thus freely provided except by the government.

Regionally, numerous spiritual action institutes have been called. I have never attended quite such a meeting as the one reported. Everybody participated, yet none conspicuously. Although there was a tentative program which was partly carried out, there was no fixed goal. Yet every one seemed to be highly satisfied with the achievements of the twenty-five-hour conference.

There seemed to be a strong feeling that denominational colleges might well acquire such a vision of service in their respective areas. It was urged that colleges should not be indifferent to the slums of their regions. Catholic colleges permeate surrounding counties and make Catholics out of the people. Instances were cited of denominational colleges having a faculty supervisor for student ministers serving churches. In one such college area the average number of baptisms in a year by student ministers was ten, while the average number baptized by other ministers in the same territory was only five.

Decatur, Ill.

John B. Wieand.

### A Pioneer Promoted—J. U. G. Stiverson

The word arriving from California on March 18, that Elder J. U. G. Stiverson had passed away at the home of his daughter, Mrs. John Ries, of San Bernardino, brought the news of the promotion of the last of Washington's pioneer elders. He was of the period and time with Elders D. B. Eby, Enoch Faw, B. E. Breshears, and George Carl, who laid the foundations of the Brethren structure in the Northwest, and all of whom have passed on within the past five-year period. Now the promotion of Elder Stiverson closes the first chapter in the history of Washington.



Turning the pages of time backward to look at Bro. Stiverson's life, one is amazed at the prodigious amount of work he did for the kingdom. He was the tenth child born into the home of William and Caroline (Fehl) Stiverson at Sandusky, Ohio, Feb. 13, 1865. He was christened James Ulysses Grant Stiverson. While he was still small his family moved to Piatt County, Illinois, where he was educated in the country schools of the type following the Civil War. In 1885 he went west into Nebraska to work on a farm. While at Dorchester, Nebr., he attended a Baptist revival meeting in a nearby schoolhouse. Here he decided to join the church and became a member of the Methodist church at Crete, Nebr.

He met the daughter of a Brethren preacher, D. C. Cripe, Mrs. Sarah Ann Grossnickle, and on Jan. 10, 1889, he was married to her at Wilber, Nebr. This young couple decided to establish their new home far from their childhood scenes, and arrived at Waitsburg, Washington Territory, a month later. Because of his wife's Brethren background they heard of the Palouse Valley (Moscow, Idaho) church on the line between Washington and Idaho, the only organized Brethren church in the entire territory from which both the states of Wash-



ington and Idaho have since been created. He walked to this church on Easter morning in 1889 and asked Elder A. F. Deeter to baptize him. Soon after that the Stiversons moved into the bounds of this church. While there he served four and a half years as superintendent of the first Sunday school. Soon after they came to Moscow the church petitioned the Brethren located in Oregon to accept them into fellowship with them and create a district known as the District of Oregon, Washington, Idaho. Bro. Stiverson served as a member of the new district mission board.

In 1895 the Moscow church elected him and Bro. Enoch Faw to the ministry, and Eld. S. S. Barklow of Oregon came up and installed them. The very next year he began his active ministry under the mission board, which finally had placed him in most of the churches of the Northwest. In 1896 he began work at Oysterville, Wash., a tiny fishing village on the coast. In 1897 he was promoted to the position of district evangelist. He preached in saw mills, schoolhouses, homes, other churches, and wherever he could arrange meetings. He was a leader in organizing Sunday schools, singing classes and young people's rallies. He distributed tracts and sold Brethren hats. He borrowed horses to ride horseback wherever he heard of anyone interested in hearing preaching. If he could not get a horse, he often walked. His feet knew the feel of Washington's trails. He built the first Church of the Brethren meetinghouse in the state and preached the dedication sermon for it on Aug. 14, 1898. In 1899 he loaded his family and all their possessions on a wagon and drove into the Yakima Valley to begin all over again in starting a new church.

The time he was doing all this for the church he had to follow Paul's example and support himself and his growing family with the labor of his own hands. His diaries show that he raked oysters, papered, painted, fixed fences, cobbled shoes, sheared sheep, did carpenter work, labored as a field hand, and whatever else he could find to do.

After the swelling tide of migration to the Northwest was over, and the need for the organizing of new churches had passed, he served more nearly in a pastoral relation, having thus served in some capacity most of the churches in Washington and many in Idaho, Oregon and Northern California. It is impossible to record the number of official positions he held or how often he served as district moderator and Standing Committee-man. During the time that he served in the San Francisco area, the Stiverson home was the clearinghouse for the embarking and disembarking Orient missionaries. More than a hundred of our foreign missionaries were cared for in the Stiverson home while they were in the bay region.

When the rugged pioneer period was ending, and the pastoral period in the Church of the Brethren just beginning, he pioneered again in feeling the need of definite theological training for our ministers. In 1913 he entered Bethany Bible School for seminary training and preached for the Sterling, Illinois, church for three years. Besides innumerable friends and church associates he leaves four children and their families: Alice (Mrs. Horace Rothrock), Fred, Freida (Mrs. John Ries), Leah (Mrs. Ralph Breshears). There are fifteen grandchildren and four great-grandchildren. All of his children reside in Washington, excepting Mrs. Ries, but his influence is felt throughout the brotherhood.

His oldest granddaughter is reliving her grandfather's sacrificial years and pioneering again in China, one of the two of our Brethren women to stay through the war. Where she is, or how she is, only the wise Father knows; but we know that she was happy to go there. Elder Stiverson's cup ran over, when in his old age, he could have the Annual Meeting come for the first time to Idaho, his beginning domain, and consecrate his first granddaughter to China to carry the same message for which he had given his life.

Death came after a period of declining health, twelve years after his companion had left him, Sister Stiverson having passed on in August 1930. He was the last remaining member of a family of twelve, all of his brothers and sisters having preceded him in death. His body lay in state at the San Bernardino church for a day that the friends and relatives from California might say their good-bys, and then the body was shipped north to Washington. Funeral services were held at Tonasket, Wash. Eld. C. E. Holmes of the Whitestone church and Eld. C. E. Bontrager of the Ellisforde church each had a part, with Eld. P. S. Longenecker, the district executive secretary, preaching the funeral sermon on A Saint's Satisfaction. Music was by the Ellisforde choir with a special number at the service and two numbers at the graveside service by six daughters of the late Eld. M. F. Woods, life-long friend of Bro. Stiverson. The San Bernardino Sunday-school class sent a selection of poetry for the service.

Interment was made in the Ellisforde cemetery. A pioneer has been promoted, to receive at last the reward he had long since earned. Washington is left to build on the foundation he so ably laid.

Wenatchee, Wash.

Geraldine Eller.

### Henning Golden Wedding Anniversary

On Dec. 3, 1941, relatives and friends of Bro. E. E. Henning and wife, Annie Glick Henning, gathered at their home in Roanoke, La., to celebrate their fiftieth wedding anniversary.

They were married at Mound City, Mo., Dec. 3, 1891, at the



home of Eld. Joseph Glick. The following year they moved to southwestern Louisiana, with a group of others from Missouri, settling near Roanoke, where a little Church of the Brethren had been organized a few years before. After a few years' residence they returned to Missouri, but the lure of the Southland had gripped them and they soon returned to Louisiana where they engaged in rice farming.

They have three children: Ray Henning of Welsh, Maud Sledge of Billings, Okla., and Mrs. D. L. Robinson of Roanoke. There are thirteen grandchildren and four great-grandchildren.

Brother and Sister Henning have been loyal members of the Church of the Brethren from their youth. Bro. Henning has served as deacon since 1904. Sister Henning is one of those rare souls to whom people turn in time of sickness or when in need of comfort or consolation. Loved by everybody, they are affectionately known as "Uncle Gene and Aunt Annie" to one and all. May their helpful joyous service extend through many more years!

Welsh, La.

Mrs. J. F. Hoke.



## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dooly-March.**—By the undersigned, April 12, 1942, in the Hurricane Creek church, Pleasant Mound, Ill., Brother Paul Dooly of Vandalia, Ill., and Sister Edith March of Kell, Ill.—Ausby W. Swinger, Pleasant Mound, Ill.

**Ford-Cain.**—Luetell B. Ford of Lewisburg, Ohio, and Edna Cleo Cain of Dayton, Ohio, at the East Dayton church, on Jan. 31, 1942, by the undersigned.—C. H. Petry, Dayton, Ohio.

**Rock-Shaffer.**—Louie H. Rock and Peggy Lou Shaffer, both of Lafayette, Ind., in the parsonage, on Feb. 14, 1942, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Schneppe-Rhine.**—William B. Schneppe and Virginia Mae Rhine, both of Delphi, Ind., in the parsonage, on April 21, 1942, by the undersigned.—Robert L. Sink, Rossville, Ind.

## Fallen Asleep . . .

**Bacon, Elmer A.**, was born Sept. 15, 1871, at Bethany, Mo., and died on April 21, 1942. On Dec. 31, 1897, he married Artie Rogers. To this union two children were born. He united with the Church of the Brethren in 1921. He leaves his wife, two children, seven grandchildren, two great-grandchildren and one sister. Funeral services were conducted at the Outlook church by the writer.—B. J. Fike, Glenwood, Wash.

**Beeghly, Vernon E.**, only son of Uriah and Amanda Beeghly, was born on Feb. 23, 1885, in Montgomery County, Ohio. In 1903 he united with the Church of the Brethren at Bear Creek. On Feb. 10, 1909, he was united in marriage to Estella Miltenberger. There were three children born in this home. Following an operation Bro. Beeghly became seriously ill and died at the Miami Valley hospital on March 20, 1942. He is survived by his wife, one son, two daughters, one granddaughter, his mother and two sisters. Funeral services were conducted at the Trotwood church.—E. R. Fisher, Trotwood, Ohio.

**Brooks, Eugenia Dietderich**, was born Dec. 3, 1858, in Sullivan County, Mo. At the age of ten years she crossed the plains with her parents in a covered wagon train and settled at Vancouver, Washington Territory. On Feb. 27, 1876, she was united in marriage to B. F. Brooks, who preceded her in death on May 4, 1917. To this union were born one son and seven daughters, all of whom survive. The death of Mrs. Brooks marks the passing of one of the earliest pioneers. The family moved to Yakima County in 1889 and homesteaded in the Sunnyside Valley in the spring of 1892. For many years she had been a member of the First Brethren Church. She passed away at Grandview, Wash., at the home of her daughter on April 25, 1942. Funeral services were conducted by the writer in Sunnyside, Wash.—B. J. Fike, Glenwood, Wash.

**Bruckhart, Bruce Edris**, seven-month-old son of Brother Abram and Sister Mary Edris Bruckhart, died on Feb. 25, 1942. He was a member of the cradle roll department of the Palmyra church. Surviving are his parents and one brother. Funeral services were held at the church in Palmyra by Eld. F. S. Carper, and burial was within the bounds of the Fredericksburg congregation.—Mrs. Moses Groy, Palmyra, Pa.

**Cline, Samuel I.**, was born at Weyers Cave, Va., on Sept. 5, 1869, and died on March 22, 1942, at the Rockingham Memorial hospital, from a heart attack and complications. He was a son of Frederick K. and Frances Wampler Cline. He resided in the Weyers Cave community for forty years. He united with the Church of the Brethren while a young man and served as a deacon for many years. He superintended Sunday schools in the churches where he lived for many years and was very faithful in the performance of his duties in the church. He married Sister Lottie K. Huff on May 18, 1893; she preceded him in death. Eight children survive with two brothers and six grandchildren. On July 3, 1934, he married Mrs. Elta Frank, who also survives. The funeral services were held from the Pleasant Valley church by Bro. John S. Flory, assisted by Eld. John T. Glick and the Methodist minister. Burial was in the church cemetery.—Mrs. John T. Glick, Bridgewater, Va.

**Coffman, Amanda**, was born Oct. 25, 1856, near Union, Ohio, and died March 3, 1942. Her parents were David and Hannah Heckman. She united with the Bear Creek Church of the Brethren in 1881. She was united in marriage to Daniel Coffman in 1880. There were no children, but a foster daughter was raised by them. Mrs. Coffman was a most devoted and conscientious woman, faithful to the church and its interests. She had been in declining health for a number of years. After the death of her husband in 1930 her foster daughter and family moved in with her and had cared for her since. She passed away at her home in Trotwood. She is survived by her foster daughter, three grandchildren, three sisters and one brother. Funeral services were held at the Trotwood church.—E. R. Fisher, Trotwood, Ohio.

**Dohner, Daniel R.**, was born on April 15, 1886, and died at

Pine Grove, Pa., on Jan. 7, 1942. He is survived by his wife, five brothers, two sisters and three children. The funeral services were held in the Big Dam church by Eld. S. K. Wenger and Bro. Perry Sanger. Interment was in the cemetery adjoining the church.—Mrs. Arnold Zechman, Pine Grove, Pa.

**Driver, Mary Hannah**, widow of the late John H. Driver, died May 2, 1942, at her home near Tenth Legion, Va., following an illness of several weeks, at the age of 78 years, 6 months and 14 days. She had been a member of the Unity congregation for many years and a loyal worker in the Union Chapel Sunday school. Surviving are one son, five grandchildren and one great-grandchild. Her husband, one son and one daughter preceded her in death. The funeral was held from the Fairview church near Endless Caverns with the writer, G. H. Veazey, and J. S. Roller officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Ebersole, Pearl Hughes**, daughter of Frank and Louemama Hughes, was born at Six Mile Run on Feb. 20, 1888, and died on April 17, 1942, at her home in Duncansville, Pa. On Oct. 26, 1905, she married Ransom L. Ebersole, who survives with one daughter and five grandchildren, her mother, three brothers and one sister. She was a member of the Church of the Brethren for a number of years. Services were held at the Clover Creek church by Bro. I. B. Kensinger, with interment in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Enos, Elizabeth Christina**, daughter of Valentine and Lydia Landes, was born in Rockingham County, Va., Nov. 16, 1858, and died April 23, 1942, at the home of her son near Adrian, Mo. The Landes family moved to Pettis County, Mo., soon after the close of the Civil War and there she was married to Francis A. Enos on March 14, 1878. To this union were born four sons and two daughters. Those preceding her in death were her husband, who died Jan. 21, 1940, one daughter, and one son. In addition to the remaining children she is survived by fourteen grandchildren, twelve great-grandchildren, one brother and numerous other relatives. In 1883 the Enos family moved to Leeton, Mo., residing there for ten years. In 1893 they moved to the farm home two and one-half miles northeast of Adrian. She lived in this community forty-nine years. Her life speaks its own message to those who knew her. Her membership in the Church of the Brethren dates from young womanhood and she was always a regular attendant at Sunday school and church as long as her health permitted. The funeral services were conducted at the Church of the Brethren in Adrian, Mo., by Bro. James M. Mohler of Leeton, Mo. Interment was in the Crescent Hill cemetery.—Mrs. James V. Enos, Adrian, Mo.

**Haldeman, Elizabeth Dorothy**, daughter of Mr. and Mrs. Adam Haldeman, was born on Nov. 23, 1939, in Schuylkill County, Pa., and died on Jan. 15, 1942. She is survived by three sisters and two brothers. Funeral services were conducted by Eld. S. K. Wenger, with interment in the Big Dam cemetery.—Mrs. Arnold Zechman, Pine Grove, Pa.

**Haldeman, Samuel**, died at his home near Pine Grove, Pa., on April 3, 1942, aged 68 years. He leaves his wife, two brothers, two sisters and seven children. The funeral services were held in the Big Dam church by Eld. S. K. Wenger and Bro. Perry Sanger. Interment was in the cemetery adjoining the church.—Mrs. Arnold Zechman, Pine Grove, Pa.

**Hufford, David D.**, was born on May 16, 1853, in Carroll County, Ind., the son of Andrew and Catharine Hufford. In 1877 he married Mary Withers, who died in 1920. To this union eleven children were born, eight of whom are living. In 1922 he married Mary Love, who died in 1936. He united with the Church of the Brethren early in life and served as teacher and Sunday-school superintendent. He was a member of the board of deacons for over forty years. An expert architect, contractor and builder, he was known over several counties in Indiana. The building of several churches is to his credit, including the Rossville, Flora and North Manchester churches. He died at the home of his daughter, Mrs. F. G. Replogle, Rossville, Ind., on April 3, 1942. The services were conducted from the church in Rossville by Robert Sink. Burial was in the Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Landis, Dahiel**, born in Darke County, Ohio, died on April 26, 1942, aged eighty-two years. He lived some time in Adams County, Ind., and came to Manistee County, Mich., thirty-three years ago. He and Sister Landis were charter members of the Long Lake church. Sister Landis preceded him a year ago. Surviving are three daughters, three sons, thirty-three grandchildren and twenty great-grandchildren. The funeral was conducted at the Long Lake church by the writer.—J. Edson Ulery, Onokama, Mich.

**Miller, George H.**, son of J. W. and Nancy Hoover Miller, was born April 8, 1876, near Curryville, Pa., and died at his home in Woodbury, Pa., on Feb. 28, 1942. He was united in marriage to Mary B. Replogle. Bro. Miller was elected to the office of deacon in 1904 in the Replogle church; he also served as superintendent of the Sunday school. Perhaps Bro. Miller's greatest contribution was his service in leading the church music and teaching music in singing schools over a period of many years. About eleven years ago he was stricken with a paralytic stroke and since that time had been in failing health, making it impossible for him to continue his church and business duties. We shall always remember Bro. Miller for his kindly and genial personality. He is survived by his wife and seven children. The fu-



neral service was held at the Church of the Brethren in charge of Eld. D. I. Pepple. Interment was made in the Replogle cemetery near Woodbury.—Mary A. Keiper, Woodbury, Pa.

**Oakley.** Mary Hannah, wife of David B. Oakley, died at her home in Ottawa, Kansas, April 7, 1942, after an illness of several months. She was born on Nov. 9, 1873, in Douglas County, Kansas, the daughter of James and Mary Graybill Black. On Dec. 25, 1899, she was united in marriage to Alcaney Wray, who died on Feb. 16, 1929. On Aug. 17, 1939, she was married to Mr. Oakley, who survives. Besides her husband, she is survived by one son and one daughter, two sisters and two brothers. She became a member of the church in her early years and lived an unassuming and devoted life. Funeral services were held at the Lamb funeral home in Ottawa in charge of the writer, assisted by Bro. Raymond Flory. Burial was in the Appanoose cemetery.—W. B. DeVilbiss, Ottawa, Kansas.

**Royer.** Henry, son of Samuel and Lydia Kurtz Royer, was born in Stark County, Ohio, on April 8, 1862, and died on April 8, 1942. On Nov. 30, 1882, he was united in marriage to Cora Clapper. To this union were born six sons and one daughter. Two sons preceded him in early life, and his wife in 1919. Many years ago he united with the Center Church of the Brethren. In 1908 he was elected to the office of deacon and served the church in that capacity and as church clerk. About ten years ago he united with the Dunkard Brethren Orien church, where he continued to serve as deacon and church treasurer. As a businessman he was a rural mail carrier, electrical contractor, notary public and surveyor for many years. He was well known and his judgment as a servant of the public was widely sought and respected. Four sons and one daughter survive, with nineteen grandchildren and one sister. Services were held in the Sluss funeral home, followed by services at the Center church, conducted by Bro. Theodore Myers, assisted by Brethren Howard Surbey, Henry Besse and M. M. Taylor. Interment was in the Center cemetery.—Elmer E. Frick, Louisville, Ohio.

**Schrock.** Carrie, died April 8, 1942, at the Memorial hospital in Johnstown, Pa., where she had been a patient for several days. She was born in Hollidaysburg, Pa., in 1894, a daughter of Joseph and Mary Nincy Stenger. She is survived by her husband, a daughter and son, and two stepchildren. Sister Schrock was not a member of the Church of the Brethren, but her husband and two stepchildren were members of the Pleasant Hill Church of the Brethren. Funeral services were conducted by Bro. Arthur L. Rummel and burial was in the Pleasant Hill cemetery.—Mrs. Ordo Fletcher, Johnstown, Pa.

**Sellers.** Edith Brubaker, oldest child of E. H. and Elma R. Brubaker, was born at Virden, Ill., Feb. 1, 1890, and died suddenly at her home near Green Springs, Ohio, on April 24, 1942. She was married to Albert F. Sellers of Green Springs on Jan. 29, 1914. To this happy union was born one son. Surviving are her husband and son, three grandchildren, her father, two brothers and two sisters. After receiving her elementary education in the schools of her home community she finished the academic course at Mount Morris College in 1912. At an early age she united with the Church of the Brethren. She was happiest when serving her Christ by scattering roses in the paths of loved ones. Many times her voice, blended in song with that of her husband, helped to lift the sorrow from an aching heart. Many mourn her passing, but she is not dead; she has only passed through God's open door to new horizons.—Albert F. Sellers, Green Springs, Ohio.

**Wine.** Catherine Jett, was born in Jefferson County, Tenn., on Oct. 25, 1863, and died at Algood, Ala., Dec. 1, 1941. She married A. A. Wine on Dec. 19, 1888, and to them were born three sons. She became a member of the Church of the Brethren the year following her marriage and was a good helpmate to her husband in the deacon's office. He died about seventeen years ago. Surviving are the three sons and twelve grandchildren. The funeral was conducted in a Baptist church by her pastor, Bro. E. M. Culler, assisted by the Baptist minister. The burial was made near Algood, Ala.—Mrs. E. M. Culler, Cleveland, Ala.

## Church News . . .

### Alabama

**Oneonta.**—Bro. G. G. Canfield and wife were with us in evangelistic meetings, which were very helpful. A young mother, two girls and two boys entered the church by baptism; after this service we held our communion. Bro. C. D. Bonsack, en route to visit the Southern churches, was in the home of Arthur S. B. Miller, our former India missionary. On April 19 Bro. Bonsack gave us a message in the morning and in the afternoon told experiences of his world travels. The home of one of our members burned recently, leaving them quite destitute. The neighbors and church members are responding well in helping to replace necessities. The attendance at our services is increasing this spring.—Mrs. E. M. Culler, Cleveland, Ala., April 30.

### California

**Butte Valley.**—On April 23 our ladies' group met at the home of our president, Mrs. Ethel Shoemaker. We tied two comforters which we intend to send to one of our church camps, along with some sheets. We have just completed two comforters and sent

them on, along with sheets and pillow cases. We decided at our last meeting to make more quilts. On March 22 our secretary-treasurer of the women's work, Miss Reatha Smith, was married to Barrett Patterson of Macdoel, at the home of the bride's parents.—Mary Smith, Macdoel, Calif., April 28.

**Long Beach.**—During Holy Week Bro. C. E. Davis brought to us two inspiring sermons. On Thursday night of that week we held our semiannual communion service; the music and the effect of the candlelight added to the impressiveness of the occasion. Our special Easter offering of \$100 was given for the benefit of three projects—Brethren Service work, church promotion through our denominational agencies, and our local building fund. At the evening service on April 12 we received six members by baptism, one by reinstatement and thirteen by letter. Five letters of membership have recently been granted. On April 19, previous to the 7:30 service on Sunday evening, our church met in semiannual business council with Bro. Barnhart, our pastor and elder, in charge. We appreciated the presence of Bro. J. W. Lear and his wife at this meeting, and the helpful suggestions we received from them. The members of the women's council of this district were guests of our ladies' aid on April 23; they brought an interesting program. On April 25 our church was host to the annual district intermediate girls' conference. We have recently enjoyed having with us a number of guest speakers at our Sunday evening services, among whom have been Bro. J. W. Lear, pastor of the Glendora church; Bro. D. W. Kurtz, pastor of the La Verne church; and Bro. J. W. Deeter, pastor of the Inglewood church. Ernest Carl of Pomona spoke briefly at the morning service on March 15, and in the evening showed pictures of the 1941 summer camps at La Verne. During the day he took moving pictures of various groups in our church. We rejoice to have with us again in our worship services some of our faithful members who have been absent for some time because of illness. Our mother and daughter banquet, under the direction of Mrs. Gladys Sheller, will be held on May 8.—Cora May Fike, Long Beach, Calif., April 28.

## Conference Offering for World-Wide Work

(Conference Budget)

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Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



### Colorado

**Haxtun.**—As a result of our pre-Easter services our pastor baptized thirteen at the evening service on April 12. Prior to the baptism he gave a short sermon. Sister Weaver has again reorganized the junior league for the younger children on Sunday evenings. Letters were recently granted to Bro. Sherman Hunt and family, who are making their home elsewhere. A convention for religious education, sponsored by different denominations, was held at Sterling, Colo., starting April 23. A number from our church attended and reported it to be very inspiring. Our time for the evening services has been changed to 7:45 instead of 7 o'clock. The Homemakers' class held a dinner at the church on April 26. Our ladies' aid met at the home of Mrs. Warren Wood on April 9 for a business session, and with Mrs. Merle Switzer on April 23 for an all-day meeting. They sewed for the hostess, and quilted. The mothers and daughters held their annual tea at the church on April 22.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 1.

### Illinois

**Franklin Grove.**—On Feb. 11 we held our annual birthday supper with an attendance of 179; a good offering was received. On race relations day we had a message and program of music by Rosa Page Welch, a Negro from Chicago. Our treasurer's report shows a progressive interest in giving, including about \$250 for relief and C. P. S. camps. Early in the winter we held a school of missions for the adults, which was both interesting and instructive. The world day of prayer service was well attended and an interesting meeting was held. Both the men's and women's work groups have been busy. The women have knitted and sent six sweaters and eight scarfs to Camp Lagro and three packets to Camp Stronach. They also presented a program on Sunday evening, March 15, on the theme, Home. We held our communion on April 2 and enjoyed an inspirational Easter season, our church joining with the other churches of the town in pre-Easter services. On March 27 the intermediate group held their second annual banquet. Such fine talks were given that the program was repeated on April 12. The talks were on the subject, Life Dares You—socially, physically, mentally and spiritually, working out each talk as the point of a beautiful electric star.—Mrs. Alma M. Fair, Franklin Grove, Ill., April 28.

### Indiana

**Elkhart City.**—The members have experienced a very uplifting and inspiring Easter season. Dr. E. Stanley Jones, the noted writer and missionary to India, came to Elkhart on March 15. We were indeed fortunate to have such a great leader to open the Easter program. Mr. Jones spoke at five general meetings besides talking to the senior high and the junior high students of the city. There were also other smaller groups that were inspired by the messages of Mr. Jones. Beginning on March 23 a personal visitation campaign was conducted. An effort was made to contact people for membership in the church and to encourage the inactive members to take an active part in the church program. About twenty-five workers from our church took part in the visitation. On the Thursday evening before Easter we held our communion service with Bro. John Metzler of Nappanee officiating. At the Easter morning services fourteen were received into the church by letter, and a consecration service for babies was held in which three babies and their parents participated. An Easter play was given by the young people of the church in the evening. Eight people were received into the church by baptism during the Easter season. April 19 was observed as pulpit exchange Sunday in our district. Our pastor was at the Nappanee church and Bro. O. E. Messamer of Osceola preached for us.—L. J. Arnold, Elkhart, Ind., April 26.

**Flora.**—At our council meeting on March 24 Bro. Ray E. Zook was called for another three years' service as our pastor; he will represent us at Annual Conference. Some of our ladies attended the district meeting for women held at Mexico in March. The men's meeting at Peru in April was attended by some of our men. Four from our Sunday school were baptized during the Easter season. Plans are being made with other churches here for a vacation Bible school to be held during the coming summer.—Mrs. E. H. Brubaker, Flora, Ind., April 23.

**Maple Grove.**—We met in business meeting on April 26 with the writer presiding. Our treasurer's report showed a nice sum of money on hand. We are expecting to hold our revival during the last two weeks of September, with Bro. Dewey Rowe of Ohio as the evangelist. We are expecting to send someone to our training school at Camp Mack again this year. George Krull and Jesse Neff will be our delegates to district meeting. The ladies have placed a bulletin board in our church yard, and the trustees are to place an automatic light above it. Bro. Charles Stouder, Jr., of Union Center, a representative of the Syracuse church, brought us a message which was much appreciated, on the Sunday of the pulpit exchange. The writer spoke at the North Winona church, where he and his wife were very well cared for after the services. At the present time one of the Sunday-school classes is responsible each Sunday morning for the devotions for the preaching hour.—William Brubaker, New Paris, Ind., May 2.

**Muncie.**—On Feb. 22 we were privileged to have with us for our evening service Miss Opal Mae Findlay, a widely known Negro soloist from our city. On March 12 we met for our regu-

lar business meeting with Bro. J. A. Miller presiding. On March 18 a special business session was held, at which time it was unanimously decided to retain our pastor, Bro. H. Jesse Baker, for an indefinite period. At the same time Brother and Sister Baker were elected delegates to Annual Conference. Preceding Easter our pastor held classes for those who were interested in coming into fuller relationship with the church. On Sunday evening, March 29, the Camp Lagro quartet brought us several messages in song. During Passion Week we had a series of meetings in charge of our pastor. We enjoyed the wonderful messages he brought, as well as special music furnished by neighboring churches and by some of our own members. Three were received by baptism and thirteen by letter. A sunrise service was held on Easter with a good attendance. Since Easter two more have been received into the church by baptism and two by letter. On the evening of April 22 a reception was held for those recently received into the church. Since the coming of Bro. Baker twenty-three new members have been received and seventeen of these were present at the reception. Refreshments were served and the remainder of the evening was spent in getting better acquainted with our new members. Since our last report the women of the church have been very busy sewing for relief and quilting. Much credit is due our women's work for what they have accomplished.—Mrs. Roy C. Huffman, Muncie, Ind., April 30.

**Nettle Creek.**—The young people of the Brick church sponsored a sunrise Easter service with a breakfast in the church basement. Rev. Gail Davis of the Methodist church of Hagerstown was the guest speaker. A large crowd attended and everyone enjoyed the fellowship with each other. Our quarterly business meeting was held on April 10 with Eld. O. D. Werking in charge. Bro. Lloyd Hilbert conducted the devotions. It was announced that the new baptistry was completed. Bro. Hilbert was elected delegate to Annual Meeting. We have had three additions to our church by baptism and one by letter. On April 25 we held our spring communion and love feast with Bro. J. O. Winger of North Manchester in charge. On Sunday Bro. Winger gave us two inspiring sermons.—Mary Dutro, Hagerstown, Ind., May 4.

**North Liberty.**—A family night and workers' conference was held on Feb. 19. The ladies' aid did some relief sewing and sent cookies to Camp Lagro. On Feb. 20 the union world day of prayer service was held at the Methodist church. The motion picture entitled Jesus of Nazareth was presented on March 8. Our quarterly council was held on March 17, at which time the church decided to extend Pastor Weaver's term of service indefinitely, instead of just one year at a time. The Gospel Messenger will be included in the year's budget next year, but we will have



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one special offering for the same. On March 19 Bro. J. D. Metzler presented the program of the church as administered by the Brethren Service Committee. Union pre-Easter services were held at the various churches in our town. Our Easter program was given by the Sunday school. On April 19, it being the day of an exchange of pulpits for all our churches in the district, Bro. Ira Long of Buchanan, Mich., brought the morning message to us and Bro. Weaver went to the Second church in South Bend. —Anna Steele, North Liberty, Ind., April 30.

**West Goshen.**—We met in council on April 20 with our elder, Bro. M. D. Stutsman, presiding. Three letters were received and seven were granted. Bro. Foster Berkey was selected as delegate to Annual Conference. The delegates to district conference are Bro. Chester Edwards, Sister Ethel Cripe and Brother and Sister Foster Berkey. Our communion services will be held on May 21 at 7:45 p. m. Pre-Easter services were held with Bro. R. H. Miller of North Manchester as the speaker. Bro. Miller's messages were encouraging for the times in which we are living. A tornado recently struck our city and caused much damage, blowing down and wrecking many buildings; a group of the young men from Camp Lagro helped in clearing up the debris. While they were here our church helped to furnish meals for them. During the past fourteen months we have given \$3.08 per member for the C. P. S. work.—Mina Ganger, Goshen, Ind., May 1.

### Iowa

**South Waterloo.**—From March 29 to April 5 Bro. Leland S. Brubaker led the South Waterloo congregation in uplifting and inspiring fellowship, including the communion service on the last Sunday evening. On Easter afternoon six persons were baptized, and since then three more. Five have been added to our church membership by letter since our last report. At our business meeting on April 14 the trustees reported the completion of a water tank built against fire hazard. The complete cost was \$179.87, shared by the church and adjacent residents. During the first quarter of this year the Sunday-school receipts were \$172.87; the offering on Achievement Day was \$100.18. Civilian Public Service offerings were \$218.02. The librarian reported our interest in the reading of books from the Sunday-school library, by both old and young. New books of value were recommended and ordered purchased. Arrangements were made for suitable programs for Memorial Day, children's day and the 4th of July. Pastor W. H. Yoder was elected delegate to Annual Conference. Reports from the men's and women's work were presented. The men's group is planting evergreen trees on the premises of the parsonage and the janitor's residence. The women continue their weekly meetings and once a month unite with the Red Cross for work, and once a month with the W. C. T. U. in their regular meetings. Three delegates were sent to the forward advance convention in religious education which was held at Iowa City. Many of our young people attended the regional young people's conference held in the Ivester church over the week end of April 26. The church regretted to receive the resignation of Brother and Sister Paul Wingerd from their places of responsibility in the program of the church; they are taking up their residence in Cedar County. Bro. Wingerd was on the nominating committee and chairman of the adult group in the Christian Workers. Sister Wingerd ably led the music department. The two quartets from McPherson College gave an excellent program on April 13.—Eliza B. Miller, Waterloo, Iowa, April 30.

### Kansas

**Monitor.**—On March 10 the B. Y. B. D. of the Hutchinson church came to Monitor in the evening and gave us a very fine presentation of the play, The Lost Church. In March Miss Katrina Fruin, a refugee girl from Holland who is now a student at McPherson College, spoke to the mothers and daughters of our community. Her talk was interesting and instructive. Brother and Sister E. F. Sherfy of Stet, Mo., came to us on March 24 and began a series of revival and pre-Easter services which lasted up to and including Easter Sunday. A fellowship dinner was served in the church basement on Easter. This dinner also served as the sixty-fourth birthday anniversary dinner for Brother and Sister

Ed Crumpacker. Sister Crumpacker was sixty-four years of age on the day before Easter and Bro. Crumpacker was sixty-four on Easter Sunday. Brother and Sister Crumpacker were the guests of honor at the guest table and a large birthday cake baked by their daughter was presented to them with wishes for many more happy occasions. Brother and Sister Sherfy remained with us on April 6 for our love feast. While there were no baptisms during our revival meetings, we feel that we had a splendid meeting and much good was accomplished. A day in March was set aside for cleaning the church grounds and also doing such work as was needed in the cemetery. There was a nice response and much improvement was made. The young people's conference of the Southwest District of Kansas was held in the Monitor church on April 26. A number of young people were present and several churches were represented. A fellowship dinner was served in the church basement and the meeting lasted until four o'clock in the afternoon. We appreciate very much the work being done by the young people of the church. Our daily vacation Bible school will begin on May 4 and last two weeks.—Mrs. W. W. Gish, Conway, Kansas, May 2.

**Newton.**—The missionary society has completed their study of the book, Soudan's Second Sunup, and they plan to begin a study of The Seed and the Soil. The aid society has recently sent a kit to Camp Magnolia. A scarlet fever epidemic has greatly hindered the attendance at Sunday school during the last several weeks. Since our last report five letters of membership have been granted. One has been received by baptism. Our church co-operated in the city-wide union services held during Holy Week, which included a three-hour service on Good Friday. The B. Y. P. D. sponsored an Easter sunrise service. The group went to the country and while assembled on a high hill witnessed a very beautiful sunrise, the time being spent in meditation and singing, concluding with a short talk by the pastor. This was

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

### LOVE FEASTS

#### Idaho

June 7, 7:30 pm, Nezperce.

#### Illinois

June 7, 7 pm, Cherry Grove.  
June 7, 7:30 pm, Oak Grove.

#### Indiana

May 23, 7:30 pm, Middletown.  
May 23, 7:45 pm, Elkhart Valley.  
May 23, 7:30 pm, New Salem.  
May 25, 7 pm, Wawaka.  
May 30, 8 pm, Mt. Pleasant.  
June 4, Baugo.  
June 6, 8 pm, Camp Creek.  
June 6, 8 pm, English Prairie.  
June 6, 8 pm, Pipe Creek.  
June 8, West Manchester.  
June 10, Wakarusa.

#### Iowa

May 26, 8 pm, Libertyville.  
June 7, 7:30 pm, Brooklyn.  
May 24, South Keokuk.  
May 31, 8 pm, Union Ridge.

#### Kansas

May 31, Newton.

#### Maryland

May 23, 7 pm, Pleasant Hill.  
May 24, 6:30 pm, Meadow Branch.  
May 24, Ridgely.

#### Michigan

June 6, 7:30 pm, Michigan City.  
June 7, 8 pm, Shepherd.  
June 27, 8 pm, New Haven.

#### Missouri

May 26, Mountain Grove.

#### Nebraska

May 24, Bethel.

#### Ohio

May 23, 7:30 pm, E. Nimishillen.  
May 31, East Chippewa.  
May 31, Oakland.  
June 6, Poplar Ridge.  
June 7, Lick Creek.  
June 7, 8 pm, Eversole.  
June 7, 8 pm, Pleasant Center.  
June 21, 8 pm, West Alexandria.

#### Pennsylvania

May 23, 24, 10 am, Fredericksburg, Meyers house.  
May 23, 24, 10 am, Schuylkill at Big Dam house.  
May 23, 24, 1:30 pm, Myers-town.  
May 24, Bermudian, Lower Conewago.  
May 24, 10:15 am, Shrewsbury.  
May 24, 2:30 pm, Marsh Creek.  
May 24, 5 pm, Carlisle.  
May 24, 7 pm, Springfield.  
May 26, 27, 10 am, Chiques, Chiques house.  
May 27, 28, 10 am, West Conestoga, Middle Creek house.  
May 30, 1:30 pm, Welsh Run.  
May 30, 3 pm, Akron.  
May 30, 31, 10 am, Antietam, Price's.  
May 30, 31, 10 am, Upper Codorus, Black Rock.  
May 31, 10:15 am, Codorus.  
May 31, 6:45 pm, Ridge, Fogelsanger house.  
June 3, 4, 1:30 pm, Kreider house, White Oak congregation.  
June 6, Mingo.  
June 6, 2 and 7 pm, Mechanic Grove.  
June 7, 6:30 pm, Middle Creek.  
June 7, 7:30 pm, Maple Glen.  
June 14, 7 pm, Yellow Creek at Bethel house.

#### Virginia

May 24, 8 pm, Summit.  
June 6, 6 pm, Lower Union, Locust Grove.



followed by a social hour, each cooking his own breakfast over a campfire. The young people also took charge of the Easter Sunday evening service, presenting a program so arranged that the entire congregation could take part. Our spring communion will be on Sunday evening, May 31.—Mrs. C. E. Schrock, Newton, Kansas, May 5.

### Maryland

**Westminster.**—Our school of missions which was held each Sunday evening from Feb. 8 to March 5 was well attended. A fellowship period, with light lunch, was enjoyed each evening; this was followed by the three classes, adults, young people and children. On the evening of Feb. 22 the pictures of the girls' mission schools were shown. On Feb. 21 the mothers and daughters had a delightful tea. Our pastor's wife, Mrs. S. Earl Mitchell, gave a very helpful talk on The Opportunities of Mothers. On Feb. 26 the men's work had a fellowship supper, with Dr. Paul Warner, Methodist missionary to Japan, as guest speaker. The Juniata College volunteers gave an interesting program following the mission classes on March 1. On March 15 the drama, Dawn of the West, was presented and the offering given to Brethren Service. The pastor, Bro. Mitchell, taught a class of juniors and intermediates each week for six weeks previous to Easter, in the doctrines and ordinances of the Church of the Brethren. An average of ten attended the class. Evangelism was the emphasis in the morning services during Lent. Our pastor's fine spiritual sermons are a great source of encouragement and help in these days. Easter Sunday evening the adult choir gave the cantata, Immortality, by Stults. On April 26 the Elizabethtown College a cappella choir, under the direction of Prof. E. G. Meyer, gave a most enjoyable program. Christian family week will be observed by the play, Christian Family Brown, on May 3, the mother and daughter banquet on the 6th and the consecration of babies on Mother's Day. Three have been received into the church by baptism.—Mrs. H. Edgar Royer, Westminster, Md., May 2.

### Michigan

**Zion.**—The district educational board held a one-day workers' conference here on April 11. It was a very good meeting and some good instruction was given. Bro. Raymond R. Peters of Elgin was the main speaker; work with intermediates was the main subject. Three of our intermediates conducted the devotions. Because of the restrictions on tires the attendance was not as large as it might have been, and then a fall of snow on Saturday morning prevented some. A basket dinner was served at noon and Christian fellowship was enjoyed. We expect our field worker, Bro. Perry Hoover, to be with us May 11-18, with our love feast on May 17. Representatives of the Gideons canvassed the county for funds to assist in furnishing Testaments to the men entering the army. The various pulpits in the county were occupied by their representatives on April 12. A group of members here have been sending Testaments to the boys leaving this community. We have received very good letters from some of them. We plan to decorate the church this spring. While repairing the roof, we found that a hailstorm last August did much damage to it. A new furnace was installed and paid for last winter; it proves to be very satisfactory. Up to Feb. 28 we had sent about \$120 to the Brethren Service Committee.—W. H. Good, Prescott, Mich., April 25.

### Ohio

**Columbus.**—We held a pre-Easter revival and reconsecration service March 29—April 5 in charge of our pastor, Bro. D. R. Murray. The music was ably handled by Brother and Sister Harold Arthur. On Palm Sunday evening Prof. J. Garber Drushal of Capitol University preached. The pastor used several stereopticon lectures and song slides, which added interest to the meetings. Each worshiper was given a copy of the booklet, His Last Week. These were used for Scripture readings each night and the sermons were based on the events of Passion Week. The meetings were well attended and the members of the church took a real interest in the reconsecration services. As a result fifteen accepted Christ. On Easter we held a sunrise service in charge of Bro. R. E. Cook and the young people. This was followed by a fellowship breakfast at the church. On Easter evening we conducted our baptismal service by candlelight; fifteen were baptized. On April 12 we held our love feast with Bro. Arthur Cupp of Circleville, Ohio, officiating. This was the best attended love feast we have experienced here. We were privileged to have Bro. Ira W. Moomaw speak to us of India on April 19.—Mrs. Orpha Murray, Columbus, Ohio, April 30.

**Kent.**—A week of pre-Easter services was conducted by our pastor, Bro. G. S. Strausbaugh, closing with the love feast on Easter Sunday evening. Challenging messages were brought each evening and three were baptized. Easter sunrise services were sponsored by our young people; several young people from Hartville were present and assisted in the service. The beauty of the scene will long be remembered by each one present. The sub-district Christian education rally was held at our church on April 5. The principal features of the afternoon were a talk by Bro. Elmer Brumbaugh and a paper written by Elden Strausbaugh describing Camp Kane and its activities. This paper was reread at our morning service when the regular offering for Civilian Public Service was received. Our pastor attended the convention of the United Christian Education Advance held in

Akron and brought us very interesting highlights of the meeting.—Dorothy Frame, Kent, Ohio, April 30.

**Pleasant Center.**—We held our quarterly council on March 6. The date for our love feast was set for June 7 at 8 p. m. The following officers and delegates were elected: clerk, John Painter; delegate to Annual Conference, Bro. S. U. Snively; alternate, Bro. H. V. Thomas; delegates to the district meeting, Bro. H. V. Thomas and Sister Grace Bock; alternate, Bro. S. U. Snively. The B. Y. P. D. was host to section 2 of the Northwestern District of Ohio on April 26 when the sectional meeting was held at this church. The subject of the meeting was Facing the Crisis of Today. Bro. Floyd Bantz of Toledo gave the evening address.—Clara Ada Painter, Tiffin, Ohio, May 5.

**Reading.**—We now have a women's work organization with Sister Ruth Lehman as president. On March 3 we had a family fellowship supper with fourteen families represented, after which a program was given. We are now planning a mother and daughter and father and son banquet for May 8 with Sister Maud Royer of Louisville as our guest speaker. On April 26 our church was the scene of the wedding of one of our Sunday-school girls, Blanch Domino, and Vernon Conrod. The service was read by our pastor, Bro. Harvey Lehman. On Easter morning the teachers and children gave a very fitting program. Our ladies' aid is quilting every Wednesday. Several of our number are confined to their homes with sickness.—Rena Heestand, Homeworth, Ohio, May 4.

### Pennsylvania

**Clover Creek.**—Our quarterly business meeting was held on April 12. Bro. Wilmer Kensingner was chosen to represent us at Annual Conference. The spring rally of circuit number three was held at our church on April 19. At the afternoon session our pastor, Bro. Paul Yoder, gave an address on stewardship, and in the evening Bro. Alfred Replogle of Juniata College gave the discussion. Our love feast was held on April 26 with a good attendance. Since our last report one has been baptized into the church. Our evangelistic meeting will be held July 19 to Aug. 2 with Bro. John T. Glick of Bridgewater, Va., as evangelist.—Pearl Snowberger, Martinsburg, Pa., May 4.

**Geiger.**—Since our pastor, Bro. Rhodes, left us on April 1 we have had various ministers fill the pulpit: Bro. David C. Shaffer of the Shade Creek congregation on April 12, Mrs. O. D. Thompson of the Somerset Methodist church on April 26, and Bro. J. J. Shaffer of Holidaysburg on May 3. The B. Y. P. D. gave an interesting program on Easter evening, which consisted of short dramas, readings and singing. They are also preparing a program for Mother's Day. The choir of the Somerset Township high school, under the direction of Prof. Campbell, sang several selections on May 3. Our communion was held on May 3 with A. J. Beeghly of the Somerset church officiating. Sixty-eight communicants were seated around the tables. We were glad to have with us Sister Gladys Beeghly and Bro. Lyle M. Klotz of Bethany Biblical Seminary. The B. Y. P. D. has made arrangements to have with us on May 26 Bro. H. Stover Kulp, returned missionary to Africa. The young people are making an effort to have a returned missionary here each year. Bro. Roy S. Forney of East Petersburg, Pa., will be with us on May 17. Our Sunday-school attendance has increased with the coming of spring and on May 3 it reached 107. (We feel it is worth the effort to get all possible into the church and Sunday school to train for Christian service in these trying times.—Wilbert G. Beeghly, Listie, Pa., May 4.

**Mechanicsburg.**—Our church met in council on April 6 with Eld. W. G. Group presiding. The treasurer's report showed a balance of \$325.73 in the church treasury and a Sunday-school balance of \$67.77. Church officers were elected for the ensuing year. Bro. Raymond Westfall, who was elected with Bro. Jacob Stoner, was installed into the office of deacon. Bro. Stoner, who was absent, will be installed later. Our love feast will be held on May 17 at 6:30 p. m. Bro. H. F. King of Myerstown, Pa., has been secured as the evangelist for our fall meeting, Nov. 8-22, closing with a love feast. A family of members from Hummelstown, Pa., has recently purchased a farm near Mechanicsburg, and is now worshipping with us. Our attendance and interest are growing steadily, for which we thank the Lord. A mother and daughter banquet will be held on May 7. The work on the naval depot near our town brings many visitors to our services.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., May 2.

**Rockton.**—We have had a very active year in our church. Some weather stripping has been done in our church and a hot water heating system installed. We have a church choir which is growing. Our ladies' aid has sold baked goods and fancy work, and in other ways helped greatly in the church. On March 29 Bro. H. Stover Kulp gave a stirring message on our work in Africa. The union gospel hymn sing was held on April 19. We are holding our love feast on May 24 at 7 p. m.—Delphin Hollopeter, Rockton, Pa., April 29.

**Sipesville.**—The lot next to our church lot has been purchased and will be put in shape to be used for parking space. A one hundred per cent Messenger club was organized through the efforts of our pastor and the B. Y. P. D. Sister Ida Shumaker was with us on Feb. 15 and delivered a forceful missionary message both in the morning and evening. The services during Passion Week were to have been conducted by our pastor, but he became seriously ill after delivering the message on Palm Sunday. His brother, Bro. R. K. Showalter of Bruceton Mills, W.



Va., conducted the week's services for us. Four were baptized and one awaits baptism. Communion services were held on Easter evening with a good attendance. The children of the primary department presented a short program on Easter morning. Our pastor suffered a severe heart attack and was bedfast for several weeks. He is slowly recovering and we pray that he may soon be able to resume his pastoral duties. The pulpit has been filled during the past three Sundays by Bro. Guy Hartman of Meyersdale; by Bro. DeWitt Miller, pastor of the Meyersdale church, on April 19; and by Bro. H. B. Spelcher of Boswell on April 26. The church music has been under the direction of Mrs. Paul Dixon of Somerset, who has been engaged by the church council. April 1 closed the first year of Bro. C. O. Showalter's pastorate here. His report for the year shows substantial progress in all departments. One report especially worthy of mention is the fact that the Sunday evening services were held throughout the year, with an average attendance of ninety-three. The worship service each Sunday night was under the supervision of the B. Y. P. D., with Bro. Showalter bringing the evening message. Bro. DeWitt Miller will conduct our evangelistic services Nov. 9-22, closing with a love feast. Plans have been completed by a committee to have the interior of the church re-decorated. Work will begin during the first week of May. We expect to hold services in the basement of the church for at least one Sunday while the auditorium and Sunday-school rooms are being painted.—Mrs. W. R. Critchfield, Sipesville, Pa., April 26.

### Virginia

**Jones Chapel.**—We met in our members' meeting on March 26 with Bro. L. A. Bowman presiding. The officers for the coming year were elected. Bro. Bowman was re-elected elder. Jesse C. Draper and M. A. Bowman were elected delegates to the district conference at Spray. Our pastor, Bro. Elwood Humphreys, was authorized to correspond with an evangelist regarding a revival for this summer. We have just completed our first year of worship at this place and the results are encouraging. The average attendance at Sunday school for the first year was fifty-six. The church and community have been greatly benefited by the coming of Bro. F. B. Layman to our church for a two weeks' revival. Five were added to the church by baptism and one on former baptism during the revival. Five others have been received by letter at a recent service. Bro. W. F. Vest of Floyd County recently brought us a much appreciated message of encouragement. On April 12 Bro. Price E. Bowman of Bassett brought us a splendid message.—Mrs. Tommie Draper, Martinsville, Va., April 27.

**Montezuma.**—At the beginning of the church year our young married folks' class and the older folks' class were changed into a men's Bible class and a women's Bible class, each with competent teachers. Since then our attendance has increased materially. On Feb. 14 the men held a fellowship supper to which all the men of the community were invited. Our pastor, Bro. E. S. Coffman, acted as toastmaster. This was such a success that plans were made to continue them. Our aid society was reorganized with Mrs. S. D. Glick as chairman. We held two all-day meetings recently sewing for the Red Cross, making sixteen garments, comforter tops and a comforter for the C. P. S. camps. We also furnished two packets for the camps and expect to furnish more sheets and pillowcases immediately. In February our aid society sponsored the organization of a junior aid society (girls twelve to twenty). They are taking a lively interest and we feel that the training of our young girls who will be aid members tomorrow is a very vital part of our program. Our society was a part of the committee to make out the program for our district annual women's work conference, our pastor's wife, Mrs. E. S. Coffman, serving on this committee. Our B. Y. P. D. is very active and is presenting to every family in the congregation the book, *The Upper Room*, to be used in the daily worship program of each family. They also sponsor family night, when each family is made responsible for rendition of the program. This has proved very enlightening, for unknown talents have been discovered. At one such meeting one family presented a very appealing dramatization of the use of the book, *The Upper Room*, in the daily worship program. On Easter Sunday, April 5, we conducted the devotions at a joint program of the three churches of our congregation held at the Mt. Bethel church. On April 12 Bro. Guy West of Roanoke gave a very instructive and interesting sermon at our church about the C. P. S. camps and the church's part in the program of maintaining these camps. He stressed the part each man, woman and child can have in the relief of the suffering in the war-torn countries.—Mrs. Arlie S. Glick, Dayton, Va., May 2.

**Staunton.**—Our church was fortunate to secure the services of Sister Ida Shumaker from Nov. 24 to 27. Her inspiring and instructive talks on the India mission work will not be soon forgotten. Our women's work group has adopted the plan of asking the sponsors of each department to give a public program. Much interest has been created thereby and it has brought to our pulpit prominent speakers and a temperance play, *Ill Wind Turning*. Our local Brethren Service committee is lifting monthly offerings for relief and camps. Since our last report four persons have been baptized and four received by letter. Through the Bible department of the women's work, many members are using *The Upper Room* for daily devotions. Our series of meetings will be conducted by Bro. Robert Byrd of Junior, W. Va., beginning on Sept. 27. Delegates to district meeting were Mrs. Stella Adams, Mrs. Mary F. Melton, Mrs. Lois Glover and Mrs.

Grace Wilhelm. The delegates to Annual Meeting are Mrs. Stella Adams and Anna Flory with Mrs. Mary F. Melton and Bro. William Wilhelm, alternates. During April love feasts were held at our church and at Arbor Hill with good attendance. All officers are serving again this year with the exception of the church clerk; Bro. Charles D. Cline was elected to this office.—Anna Flory, Staunton, Va., May 4.

**Summit church** met in council on March 8 with Eld. E. B. Craun presiding. Three letters have been granted and one has been received since our last report. Brethren Roy Evers and Joe Craun were elected delegates to district meeting with Jesse Glick and W. J. Glick, alternates. Eld. John T. Glick was elected delegate to Annual Meeting with Bro. Wayne Glick, alternate. Our ministerial committee reported that Bro. Jacob Replogle and wife have accepted the call of Summit and Cook's Creek churches to labor with us and they will take up their duties on July 1. Bro. Robert Byrd of Junior, W. Va., came to us March 15 in a revival and continued until March 29. As a direct result of his labors fourteen were baptized into the church. Much interest was shown and we feel that we have been made better by his efforts. On April 26 the glee club of Bridgewater College gave a program of spiritual music, which was much enjoyed. On May 2 the women of the Second District had their annual women's work meeting here. Our love feast will be held on May 24.—Mrs. John T. Glick, Bridgewater, Va., May 4.

### Washington

**Sunnyslope.**—We had one week of pre-Easter meetings conducted by Eld. Noble Deardorff. Four were baptized. The meetings closed with our love feast on Friday evening with a good attendance. We had our Easter sunrise services with more than 100 attending. An Easter cantata was given in the evening, directed by Dewey Stutsman; it was enjoyed by all. On April 7 Bro. Paul Longenecker, the district fieldman, was with us and showed pictures. Since this is a very busy time of the year the men of the church are meeting once a week in the evenings to put the siding on our new church. The women have supper ready for them when it gets too dark to work. We hope to have the outside of the church finished soon. The brick siding will make quite an improvement. On April 12 we were pleased to have Bro. Frank Howell with us to bring the message; he is working in the interest of La Verne College. The ladies' aid meets every two weeks in the homes for an all-day meeting with a potluck dinner. On April 21 Bro. Wang Tung gave us a talk after a fellowship supper. Our church has a seventy-five per cent Messenger club.—Mrs. George Deardorff, Wenatchee, Wash., April 28.

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# GOSPEL MESSENGER

Volume 91 . . . May 30, 1942 . . . Number 22



## BLOSSOM TIME

Every fruit-growing section of the country has its blossom time. Those who have not seen acres on acres of orchard trees in flower have something yet to see. Apple, apricot, cherry, orange, peach, pear and plum are some of the fruit trees that are both beautiful and fragrant from April to May. The picture above was taken the middle of April by J. M. Newton of Troutville, Virginia.

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## *Around the World . . .*

Only 21 kinds of soup may be canned after June 30.

The government has ordered beverage alcohol distillers to devote 75 days of their remaining 1942 production to meeting war demands for industrial alcohol.

The Gideons, who have placed 1,951,645 copies of the Bible in hotel rooms since 1899, have undertaken the distribution of 5,000,000 New Testaments to men and women of the armed forces.

The rigors of the Russian campaign are turning German soldiers away from the Germanic myth religion of the state, according to Protestant military chaplains serving with them, to a rediscovery of Christianity.

Two thirds of all the cities in the United States with a population between 25,000 and 50,000 have installed parking meters in their busiest commercial districts, according to figures compiled by the International City Managers' Association.

An interdenominational conference on post-war reconstruction and its relation to the church will be held at the South Africa Native College, July 1 to 3, under the auspices of the Christian Council of South Africa. Some 150 church leaders will serve as official delegates.

Starting with the famous Jerry McAuley mission in lower Manhattan, New York City, rescue missions have spread until there are now more than 200 in the United States and Canada. The International Union of Gospel Missions recently held its 29th annual meeting at Tulsa, Okla., with 400 delegates attending.

On their own initiative, young American-Japanese evacuees on their first Sunday behind barbed wire at the center near Puyallup, Wash., organized their own Sunday school. That same Sunday the older folks attended a service conducted in Japanese and the younger people attended a service conducted in English. These services are sponsored by the Washington State Council of Churches and Christian Education.



As one of Europe's few remaining neutrals, Sweden is today shouldering part of the tremendous job of succoring the children of less fortunate neighbors. Already more than 13,000 pinched and nerve-wracked Finnish children, whose families, because of the death or disablement of the breadwinners, can no longer support them, are finding at last good food and stable surroundings in Swedish foster homes. By midsummer there will be 20,000.

From all over Sweden from far north to extreme south come offers from families to take in one or more children. In the Stockholm office of the Child Help Committee, these offers are matched with incoming children. A map on the wall is dotted with pins, each one showing a community in which children have been settled. Sick children are placed in hospitals. A large tuberculosis institute has been opened to them. Money for their transportation and care is being raised through voluntary contributions.

The condition of the children when they arrive is tragic. There have been cases of seven-year-old boys weighing 26 pounds. Many of them have been moved about from place to place in Finland, often under such bad conditions that they have finally become apathetic to what goes on about them. But the care they receive in Swedish homes soon brings improvement, and within 14 days the change is generally marked. At first great care has to be taken with their feeding, since they are so undernourished that their systems could not stand a heavy diet at once.

"Caretakers" from the central office travel from home to home helping the children to adapt themselves to their new surroundings and giving the families assistance in the many little problems that arise. Correspondence between foster parents in Sweden and parents in Finland is carried on through interpreters.

Sweden has already taken in many Belgian children, and has offered asylum to a number of French children if transportation can be arranged. The task is immense, for the physical and mental health of almost an entire European generation is at stake. Europe's few remaining neutrals cannot hope to do it all, but they are doing their best, and Sweden is leading the way.—Worldover Press.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

MAY 30, 1942

Number 22

## « « Editorial » »

### The Door Is Open

WINDOWS are made to look through but doors are made to go through. The seer of Patmos wrote the church at Philadelphia about an open door which was set before her. He said the church still had "a little power." That was a pretty broad hint, not? Was he trying to awaken her desire to go through that door?

Paul had much experience with open doors. He found one at Troas once which he wanted to go through. He could not at first because his heart was so burdened about a certain matter, but the hindrance was soon removed and he went on his way joyously. At Ephesus "a great door and effectual" was opened to him and while there were many adversaries that fact did not keep him from entering the door.

Does the way seem blocked today to aggressive church activities? Look again. "Countless millions of hands, empty, wounded, bleeding hands, are stretched out for help. Millions of voices cry out from up and down the earth: 'We have lost our way and the night is dark! We hunger! We thirst! We are naked and cold! O, what is truth? Take us back to our Father! Give us God!'"

Had you seen that wide open door? We have at least "a little power," perhaps more than we know. We ought to push on through. E. F.

### Finding a Pearl of Great Price

"I HAVE found what I have searched for all my life—a cause and a job in which I can lose myself completely, and to which I can give every ounce of my strength and my mind." This was written by a young man who had seen many horrible things happen, who had experienced his share of narrow escapes, but who had "also seen some very wonderful acts of courage, self-sacrifice and loyalty."

This man's finding of the pearl of great price not only brought him clarity and conviction, but

a thorough purging of all desires and a new poise in imminent danger. Said he in a letter to his parents, "My prayer each night is that God will send you, who are suffering so much more than I am, his strength and peace." Once he prayed for personal safety, "but now that I may be given the strength to bear whatever I must bear, and do whatever I must do."

If you have not found the pearl of great price for your life, keep on seeking until you find that which kindles fires within. For when you do find the matchless gem it will purge your life of littleness, of all fear and of all confusion. It will help you to pray, not for personal safety, but for strength to carry on.

H. A. B.

### Great Words and Great Facts

How it must try the patience of a practical man to have his church paper go out to the back yard and bring right into the living room of modern discussion such cast-off ecclesiastical verbiage as substitution, propitiation and intercession! Remember, though, that when patience has its perfect work it makes a man perfect and entire, lacking in nothing. Isn't that worth something?

The present value of this discipline lies in three facts: (1) Two vital truths are hidden behind these old words. (2) Good people keep using the words without seeing the truths. (3) The truths were never more needed than now.

The two truths are: (1) God is holy and cannot have fellowship with evil. (2) This obstacle is removed when the sinner turns from his evil way.

The whole "plan of salvation" is in these profound but simple truths. To make them clear and to secure the response which they demand is the objective of the whole wondrous story of divine revelation. The Mosaic legislation and ritual of sacrifices and offerings, the pleadings and predictions and promises of the prophets, the proverbs and wise sayings of the sages, the aspirations and



lamentations of the poets and psalmists, the preaching and the baptizing of John the Baptist, the teaching and the healing, the denouncing and the sympathizing, the loving and the suffering, the living and the dying of Jesus the Christ—all were God's accumulating endeavor to make man understand him and love him and live.

We have lately noted how this truth is at the heart of the doctrine of substitutionary atonement, God himself being the real Substitute incarnate in Jesus. Precisely the same thing is true of the words propitiation and intercession, which is just what Paul says (Rom. 3:25). God could not be propitiated in the literal sense of pagan mythology, for he himself provided the propitiatory sacrifice. He needed not to be appeased or pleaded with, for he was more than willing already. *But the world did not know this.* It was human ignorance and misunderstanding that made propitiation and kindred words useful in bridging the chasm between man and God, not anything in the nature of God or in his attitude toward men. It was because his would-be worshipers thought of him as the devotees of heathen deities thought of their gods, cold and unforgiving, demanding payment in kind for all delinquencies. But God is not like that and never was. It is the sin which men cherish in their hearts that keeps men away from God. When with full purpose of heart they renounce this, they fall into the outstretched arms of his forgiving love.

That always was, always will be, the one and only prerequisite to reconciliation with him. He is not a juridical system, nor a process of integration, some highly respectable scholarship to the contrary notwithstanding. He is a person, a super-person, if you please, *the Person* who was in Christ reconciling the world unto himself.

This word of reconciliation has been committed unto us. We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us. We have been given the great and glorious work of beseeching men on behalf of Christ, that they be reconciled to God (2 Cor. 5:19, 20). The way to be reconciled is to turn away from evil.

There is no other way, no other condition, but this one is absolute. It must be met. Sin cannot have fellowship with God. His nature makes this impossible. The antagonism is actual, not assumed for appearance' sake. It can be removed by repentance, not otherwise, but always and surely by repentance. That takes the barrier away.

How desperately people everywhere need to know this. They are afraid, bewildered, lost. They see all earthly promises of security failing them. They wonder if there is a God who can do anything

for them, and whether it is possible to interest him in their case. We ought to explain to them that the problem of propitiating him has been solved in Jesus Christ. God told him to show the people how his Father and their Father feels toward them, and he did.

We should tell them about this. They should be informed at once that God really is a very present help in trouble.

E. F.

### The Antidote for Religious Fads

A PROLIFIC source of religious fads is Bible knowledge. The cure for them is more Bible knowledge.

Some propagandists make no claim of scriptural support. Their own wisdom is sufficient. But most dispensers of strange doctrines do try to find a Bible basis for them.

Most of them succeed, after a fashion. To their minds, as well as to the minds of many eager adherents, the method is conclusive. Do they not buttress each position with a proof text?

Usually they do, and in the very act, oftentimes, distort the real teaching of the Bible on the subject. Taking no account of the conditions in which the words were spoken, they appropriate them because they are suitable for their purpose, even though in doing so they run counter to the most fundamental Bible doctrines.

This they may do in all good faith. They intend no violence to the Word. Far from it, they would do the Word the utmost honor. But they have misunderstood its nature. They have not realized how vitally and necessarily the Bible is connected with the history through which the Spirit brought it into being.

It is easy, for example, to make the Bible teach polygamy and slavery and war by this method, and honest men have done so. But no honest man can do this who has learned to read his Bible in its own historical setting.

This is the antidote for the whole tribe of fads and isms which claim the Bible as their basis, but which in fact have only snatched a fragment from it here and there, while they have proved false to the spirit of the Bible as a whole. Bible texts should be interpreted in the light of their own background, and our application of them must be checked up by those central truths and principles which constitute the axis of the entire Bible message.

There is nothing mysterious or difficult about this. The point is that we have not been sufficiently awakened to the need of it.

E. F.



## Fulfilling Our Heritage » » »

BY W. HAROLD ROW

Director of Civilian Public Service

CIVILIAN Public Service is the logical extension of our Brethren heritage. Since the beginning of our church in Germany in 1708, no doctrine in our history has been more consistently preached. As the founding fathers searched the New Testament to discover a genuine Christian pattern for this new fellowship of believers, figuratively speaking, they were reading by the reflected light of martyrs dying at the stake in the bitter religious warfare raging up and down the Rhine Valley. The country was devastated by civil war. Intolerance was rife. Churches were arraigned against churches; ecclesiastics were persecuting ecclesiastics.

Out of this background emerged the Church of the Brethren. The infant church felt constantly the steel edge of Herod's sword. Our peace doctrine was not framed carelessly behind monastic walls. It was painfully wrought out by practical men on the hard anvil of human experience. It was formulated by scholarly Christians against the backdrop of the Thirty Years' War and its aftermath of religious persecution. The Dunker fathers knew well the real nature of war, but they also knew the faith and practice of the New Testament. Those in our fellowship today who feel that this is no time for our church to preach and practice its peculiar peace tenets understand, I fear, neither the New Testament nor our church's heritage. Both the New Testament church and its eighteenth century revival were cradled in countries ruled by war lords.

Our church has suffered for its peace testimony. In Germany Alexander Mack lost his considerable wealth and died a poor man because of his loyalty to Brethren principles. Elder John Naas was tortured, being hung from a tree by the left thumb and right great toe because he refused induction into the famed Guard of the Prussian King. Christian Libe was condemned to the galleys for two years because of his conscience against force. The whole church felt the hands of bitter persecution because of its teachings on peace and nonconformity. Within a decade of its beginning this fellowship of peace-seekers was forced to leave Germany and to find refuge in Holland. Persecution followed them there, and learning of Penn's colony of religious freedom in the new world they began their wholesale migration to America in 1719.

The Brethren prospered in America. Dunker

meetinghouses sprang up along the fertile valleys of Pennsylvania. Leaders of the movement became prominent in community and affairs of state. Then came the Revolutionary War and renewed persecution for these lovers of peace. Refusing to bear arms they were branded as Tories. Their property was confiscated, their leadership discredited and their children ridiculed. Christopher Sower, one of the colony's leading printers and journalists, was robbed of property and prestige. He was dragged shamefully through the lanes and fields of Germantown as a public example. When the war was over the Brethren were scattered throughout rural Pennsylvania. Our church became rural-minded as much from necessity as by design. Its members sought the peace of the countryside, visiting the more hostile cities only on urgent business. Here developed many of the peculiar cultural patterns of the Dunkers. The children were kept from school. The men shied away from civic responsibilities. Within a generation the Church of the Brethren sacrificed its community prestige, its economic independence and its educated leadership—principally because the Brethren preferred peace in obscurity to the "glories" of war.

Our people were just winning back the favor and confidence their fathers enjoyed in pre-Revolutionary days when war broke out between the states. A new period of persecution began. The church sacrificed much of its corporate and individual wealth to ransom her sons from military duty. Its members fell victims to intolerance and suspicion. One of our fearless leaders, Elder John Kline of Virginia, was shot from ambush and killed because, refusing to fight or to sanction war, he had persisted in ministering to the wounded soldiers of both gray and blue, without discrimination.

During the first world war our young men refusing to don uniforms were thrown into military prisons and there suffered abuse and ridicule. The Church of the Brethren was ostracized by press, platform and pulpit for its lack of "patriotism." Our church has not only preached the doctrine of peace since its founding, but in times of war it has also suffered greatly for its peace testimony. The most convincing evidence of the truth and vitality of our teaching has been our willingness to suffer to confirm it.

The peace witness of the Church of the Brethren, as well as that of the Mennonites and Quakers, has been heroic. Pacifist leaders have been generous in their commendation of the persis-



tent witness of the historic peace churches. But this nonviolent testimony, glorious as it was and contributing as it did to the peace mind of post-war America, has always been basically *negative*. It was a refusal to bear arms. It was a denial of the way of force, but it offered no convincing demonstration of the way of love.

This is the first time in our church's history, indeed of world history, that we have been allowed a *positive* testimony of our peace doctrines in time of war. The Civilian Public Service program was established by the Selective Training and Service Act of 1940 to provide those draftees who by "reason of religious training and belief" were opposed to military service an opportunity to do "work of national importance, under civilian direction." This is our first opportunity during a war crisis to demonstrate that Brethren, who refuse to kill, love their country deeply and are willing to sacrifice for its good. Until now for Dunker youth to be true to the peace teachings of the church meant to defy the law of the land and to go to prison, suffering the stigma of bad citizenship. Today a Dunker youth may be loyal to his church's heritage of peace and at the same time be a creative citizen.

This is something new in our development. The peace position of our church has been a succession of new insights. Each crisis in our history has advanced us toward a more positive expression of our peace conviction. And each advance has been possible only because of our accumulating heritage.

Civilian Public Service is the latest and clearest affirmation of our doctrine. It implements our peace attitude with a program of action. Hundreds of our young men are leaving homes, positions, and wages for induction into the several camps administered by the Brethren Service Committee. Here they are making a concrete witness against war and at the same time preparing themselves through the discipline of work, study, and fellowship for active participation in the Christian reconstruction of the local and world-wide community. Our members at home are supporting this program by gifts of food, clothing and money.

The next advance in our service program will be post-war reconstruction. This offers our brotherhood the greatest opportunity in its history for constructive goodwill. Already our people are studying the problem. This must proceed with increased concern and understanding. We must labor co-operatively with every group working intelligently in this crusade. And it is at this point that we must turn to our Civilian Public

Service camps. There is nowhere in our world a larger potential unit of reconstruction workers than in our camps—Mennonite, Friend and Brethren. Here are hundreds of selected youth, representing many backgrounds of education, training, beliefs, skills, and experiences, living together under a great, unifying purpose in a creative community. These young men are now gaining the right to leadership in the new crusade. They are doing significant work without remuneration. Their orientation is constructive rather than destructive. They have the opportunity to develop the required skills. They are day by day learning how to live together as a brotherhood. And most important of all, many of them are now dedicating their lives for this stupendous task which lies beyond "the duration."

Civilian Public Service is tremendously significant in the life of our church, as well as to our whole civilization. We must support it to the last farthing. We must undergird it with prayer and sacrifice. But let there be no mistake about how it came to pass. It is not the achievement of this generation alone, as magnificently as our leaders have represented our viewpoint to the government. It is the fruit of two and a half centuries of Brethren heritage, and that of the Friends and Mennonites. This opportunity for a positive testimony of our peace convictions is what John Naas suffered for, what Christopher Sower lost wealth and prestige for, what John Kline died for, and what Brethren youth in 1917 went to prison for. Our young men in camps today walk in this noble procession of peace-makers "who shall be called the children of God." Brethren, this is no time to pity ourselves, but rather to thank God that after more than two centuries of teaching and suffering for our peace doctrine, our youth may today make a constructive witness in time of war to the way of love.

*Elgin, Ill.*

## Placement Counseling

BY FOREST S. EISENBISE

Representative of the Friends and the Brethren Service Committee in the placement of refugees in California.—Ed.

SOMETIMES I think that my contacts with refugees have been much more productive of counseling than of placement. However, many times the matter of counsel is of far more importance than one might at first imagine.

Consider the case of Mr. V for instance. Caught in the storm of war in Holland, Mr. V with his wife and two sons were fortunate in getting out of the country with their lives. The ship on which they set sail was crowded with refugees. Three



other ships were lost in the English Channel but their vessel came safely to port in England. From there the V's started for America, but were forced to go clear around Africa, to the Dutch East Indies, thence to the Hawaiian Islands and finally land in California after three months at sea.

My first contact with this family was just after delivering an address to an interested group of people who wanted to be better informed as to matters pertaining to refugees and their problems. Mr. and Mrs. V were in the audience and came to speak with me after the talk. Later on we had them in our home and have come to consider them as genuine friends.

I soon learned that Mr. V had sent a small sum of money to America some months before the invasion of his home country. He was working when I met him, so it was not necessary to think in terms of finding him a job. But the poor man was almost frantic because of a business deal into which he had been drawn and which was in a fair way to strip him of all his available resources.

After learning the facts it was possible for me to offer some encouragement. Ultimately a brief interview with the key man in the situation enabled me to secure our friend's release from the obligation with the loss of but a comparatively small sum which he cheerfully charged up to "American education." With this affair off his mind Mr. V has made splendid strides in his business. A home has been purchased, the sons are doing well in our schools, and this family bids fair to make a satisfactory adjustment to their new environment and the American way of life.

Needless to say there is an immense amount of satisfaction in being able to help just a little in a case of this kind.

Pasadena, Calif.

## Winning the World for Christ

BY NATHAN MARTIN

*The First Great Work of the Church.* "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 19, 20). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved:

but he that believeth not shall be damned" (Mark 16: 15, 16).

The Master likens the kingdom of heaven to mustard seed, to leaven, to a drag-net—symbolic of life, power and work. If he were on the earth now, he would speak to his church—not just to the department of charity, or the department of education, or the department of the social life—but to the church a committee of the whole. He would write on its capstone the word *evangelism*. It is not a matter of departments—"and evangelism." Evangelism is the name for the purpose of the entire organism. Whatever in the church is not directly or indirectly related to the winning of the world for Christ is not worthy of place or name in the church.

*Importance.* The highlights of church history are found in the eras of conquest for the kingdom. Evangelism means making Christians. With the Master it was his primary work. He preached for his first message, "Repent!" His forerunner had already prepared the way by preaching, "Repent!" The first century after the ascension was very evangelistic. The church had one aim and stayed by it. The second century, through the fifth, showed the church already becoming subject to diverse and foreign ambitions. Centuries six to eleven were the age of darkness. Centuries twelve to fifteen showed practically no evangelism.

*The Church Today.* A careful study of the conditions obtaining in the church today shows much that is commendable. But there must be also cause for grave concern. Why is it that ten thousand ministers, from coast to coast, are concerned about the problem of church attendance? In our larger cities only one third of the membership attends. The average minister's bugaboo is empty pews. Co-ordinated with this is a lack of spirituality. Says someone, "Our church activities have outrun our spiritual experiences." The motives adhering to much of present-day church work are far too low to measure up to the grand task of winning a lost world for Jesus Christ. One of the prominent churches of this country during a recent year found that twenty-one in every twenty-two of her membership had failed to bring a single soul to Christ. Another, also a leading denomination, stated through one of her prominent bishops that thirty-two per cent of her congregations had no accessions in a year. Yes, there has been progress, but not of the kind worthy of such a great cause. During the nineteenth century the world's Christian population increased from twenty per cent to thirty-four per cent of the entire population. In 1800 ten persons in 100 were professed Christians; in 1936, forty in 100. But



listen: had the ardor of the first century continued, the world would long since have heard the gospel.

*The Remedy.* The real trouble at bottom is a certain lukewarmness which is distressing to every loyal follower of the Master, and more so to the follower's Master. How different the experience of the two disciples who were on their way to a village called Emmaus, when Jesus himself drew near, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" The burning heart, the divine heartburn, takes place when Jesus draws near and opens to us the Scriptures. The ideal church is the church that is evangelistically-minded. In order to have the mind of Christ, she must be concerned for a lost world. Her Master was so much concerned that he died for all. She must condescend to the very lowest, for of the Master it was said, "This man receiveth sinners and eateth with them." She must be persistent in the search for the lost, for her Master was. Her ministers need to be men ever in search of the lost, ever sowing the seed of the Word, in strong faith that the harvest is secure. Every true minister must be saturated with the story of the love of Christ, who went about teaching, preaching and healing. This enthusiasm will be contagious; enthusiasm always is. The entire church will soon catch the spirit of soul-saving. Members will help strongly in the paying and the praying. These two necessarily go together.

The word *missions* does not appear in the Bible, but the idea is everywhere. Not less than 120 times in the New Testament are found the equivalents for *evangel*, *evangelist* and *evangelism*. Thus missions represent the first great work of the Christian church.

*Examples of the Burning Heart.* In the lobby of an Eastern hotel, a quaint-looking little man meets a stylishly dressed lady. He wants to know whether she makes a profession of religion. Receiving a negative reply, he also learns that her husband will meet her in a half hour. Uncle John Vassar asks her whether he might speak to her about her immortal soul. He makes a passionate plea that she yield her heart and life to her Savior. When her husband returns she tells him about her experience. He replies, "Why didn't you tell him to mind his own business?" She replies, "If you had only heard him speak you would have thought it was his business." Never tell the story of Jesus' love in an apologetic way.

John Wesley says, "My heart was strangely warmed." This calls for much effort on man's

part. To be sure, it is the gift of God. There must be, first of all, a lament over the absence of spiritual warmth. As in the olden day, Jesus will expound from the Scriptures concerning himself. Meditation on these things and their meaning will stir and warm the cold, sluggish life. If this is to continue, it will mean, "Keep yourselves in the love of God" (Jude 21). Feelings must be translated into deeds, lest they evaporate. In crises, action was to be immediate and strong. Born at Epworth in England, June 17, 1703, this great preacher traveled on horseback over England and Wales for fifty-three years, often 8,000 miles a year and usually preaching 1,000 sermons a year. When the question was asked, "What makes Rowland Hill such a powerful preacher, the reply was, "His ideas come red-hot from the heart." The same question was asked of Dr. Chalmers. The reply was, "Blood-earnestness."

Charles H. Spurgeon was born June 19, 1834. In addition to doing a great deal of preaching, he conducted a school in which nearly 900 ministers were trained. He also conducted a great orphanage. He died at 57, the same as John Calvin, Jonathan Edwards and George Whitefield.

George Whitefield, born at Gloucester, England, Dec. 16, 1714, was educated at Oxford University. During a ministry of thirty-four years he crossed the Atlantic thirteen times. He was pre-eminent-ly the minister of the crowds. He preached to acres of people. At Philadelphia he preached to audiences of 20,000 people; at Boston, to 30,000; in London, to 60,000. He preached over 18,000 sermons. It was his custom to pray under the trees of Oxford campus far into the winter night, with the sweat running down his face.

The strings of camels come in single file,  
Bearing their burdens o'er the desert sand.  
Swiftly the boats go plying on the Nile—  
The needs of men are met on every hand;  
But still I wait  
For the messenger of God who cometh late.

I see a cloud of dust rise in the plain.  
The measured tread of troops falls on the ear.  
The soldier comes, the empire to maintain,  
Bringing the pomp of war, the reign of fear.  
But still I wait  
For the messenger of God who cometh late.

They set me looking o'er the desert drear,  
Where broodeth darkness, as the deepest night.  
From many a mosque there comes a call to prayer—  
I have no voice that calls on Christ for light.  
But still I wait  
For the messenger of Christ, who cometh late.  
Deceased April 10, 1942.



## Progress Through Destruction

BY NETTIE SENDER

THIS is a privileged age in which to live. While it is a period of war, chaos, and destruction, yet it is the culmination of one era before the dawn of the next. Scientific discoveries have changed life. Religion, too, has made its changes. Maude Royden, the famous English speaker, has said of the present-day advances, that "the world dare not make any more scientific discoveries until it has assimilated more of the love of Jesus." For science makes the discoveries and religion interprets them. As we know, since 1923 when Maude Royden's statement was made, twentieth century culture has become quite out of balance, with the catastrophic result that war is breaking up civilization—and all because religion has not kept pace with material advance.

The Chinese are a good example of a people chained to their past. Their obsolete traditions and customs completely entombed China. Viewed from this angle, Japan in 1937 did something when she cleared away the blockade and cut the chains which bound China to her past. Now, amidst bombing of her cities and all the material destruction within her borders, her soul is being freed. Perhaps it could not have been done in a less drastic way; at least it was not done. China, consequently, now rings with optimism and enthusiasm in her new freedom. Progress is outstandingly obvious in free China today. Can we say, then, that war is all destruction? It has given China wings that her soul might mount up as an eagle in its flight.

The Hebrew people are another good example of progress through destruction, for we know the ordeal out of which a cultural and religious progress came which has benefited the whole world. Their belief in God grew as the nation grew, and their national life was truly a religious life. The literature they left is all aglow with religious warmth and the story of human experience, which to the present time has no equal. Progress for them came through the struggles and perils of destruction. Their greatest religious development grew out of the hope of a Messiah. This prepared the way for Jesus, who found their nugget of good and brought it nearer God's ideal. He did not arbitrarily break with the past as is done in war, but gave them a new and higher vision of life and the value of humanity.

The gem of truth and love of long ago must needs be again rescued from the debris of civilization and brought forth as Jesus revealed it in his day, and with the same emphasis on brotherhood.

Nations have done well up to a certain point, at which they have now arrived. But as they branch out on a road leading them from Jesus' goal they are dealing out destruction on themselves. It is as though they had shot a boomerang which is just now returning. A world built on material developments and force will ultimately destroy itself, and that is just what is in process of happening.

The church in this world of change is progressing through a certain amount of destruction. When it has passed this crisis it will come out of the storm nearer Jesus' ideal.

The Greek Church of Russia became so cluttered up with ritual, ceremony and formality that its real life was crushed out. It was already being destroyed by its own canker sores when the bolsheviks wiped out its activities. The church in Russia since then is rising with a newness of life which it perhaps could not have thrown off in any less drastic way. It was a burden which the people could not bear, and that brought on the red terror. Now it is building up a different structure on a spiritual basis.

England in these hard years of war has met with much destruction, and since those of the English Church look out at a world through bombed and burned homes, it is as though scales have dropped from their eyes. They see more clearly than ever before how they lacked a vital Christian life. Prayer and worship now are more vital. They hold more meaning, and the English confess that they have been wrong, and are ready to let God set them right.

The church of America must likewise purge herself. She must see visions if she is to be able to help the young and struggling church in other parts of the world. The church must leave the old shell of racial prejudice and move on to realize the universal brotherhood of man as Jesus spoke of it. It has taken the world all these ages of progress through destruction to come to see that an ecumenical church is possible. In fact, the world was not ready for it. The modern-machine-age epoch of progress has given a vital contribution toward world brotherhood. All the world, now, knows enough about the rest of the world that men can have a common life. Yet the very things that brought the world together that it might become a great community of brothers, have ushered in the most terrible age of destruction it has ever seen. Now the ecumenical church must bring enough of God's love into this mangled mess of life to lift it out of the debris to values that nothing can destroy.

We must begin in earnest to re-evaluate every-



thing that makes our individual, community, national and international life. We must prayerfully and carefully choose the things of abiding value. Having chosen what must be kept, we must keep it and develop life accordingly. There will be obstacles in the working out, and impossible things to be done; but shall we not strike the word *can't* from our vocabulary and push ahead knowing no defeat? Instead of grieving about the terrible destruction which we cannot change, let us mount as with wings, transcending all lower ideals to do the impossible. Remember Paul's words, "I can do all things through Christ who strengtheneth me." Shall we not now take another step toward the kingdom of God?

It's a hard time to live. It's a challenging time to live. When so much is falling in destruction there are hard decisions to make and harder things to do; yet we must become able to discern the nuggets of good that have abiding values and save them for mankind. The joy in all this work is so great that the suffering involved is not to be mentioned. God will lead us in triumph through hard days, and Christ rides ahead to victory. The world is in the birth pangs just before a great new age is brought forth.

*Chicago, Ill.*

### Except

BY REBECCA FOUTZ

"EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Except our standard of life and conduct is higher than that of the world's, we cannot be called Christian. Except our zeal and willingness to sacrifice is greater than that of the world's, we will make little progress toward realizing the prayer, "Thy kingdom come."

We cannot gratify carnal desire and use every poor excuse for neglecting the things that promote the kingdom and expect to receive God's "Well done." Until we quit trying to serve two masters and have no other gods before us, the church of the living God will have little influence in stemming the tide of paganism that has almost engulfed the world.

Here is one example of how the world promotes its interests and keeps alive its pleasures.

During the 1941 football season, on the day that famous teams played in New York and Philadelphia, the weather was more than rainy. It was the soaking kind. But in the former city 57,000 and in the latter 53,000 sat outdoors in the rain on wet seats to see the games.

And they paid to do it. Not a church offering amount but dollars on dollars. Colds and some cases of pneumonia did not seem to disturb anyone nor cause a demand that such exposure should not be allowed again. They had had a great time, while far too many professing Christians almost feel hurt if they are expected to travel through inclement weather to the house of God, where they sit in the warm on dry pews.

Men and nations have risked all, have given all, have suffered all, for conquest and for gold. And until we are willing to do as much, yea even more, our cause will lag. Paul's zeal and fervor was a match for any the world had.

Except our righteousness exceeds, except our zeal excels, except our spirit of sacrifice is greater than the world's, we will not know the kingdom of God in its power.

*Philadelphia, Pa.*

### Patriotism at This Time

BY FORREST L. WELLER

PATRIOTISM has a way of changing its emphasis as the conditions and demands of the state change. Since the present takes on the character of a crisis the question is raised as to what patriotism means now. Prior to the outbreak of the war it was easier to speak of the relation of patriotism and Christianity, for then the issues were not so concisely drawn. Now the state is not merely concerned in its preservation, important as that is, but is also occupied with the elimination of external threats to its integrity and stability.

One of the common tendencies in a crisis is to define the problem in a much too limited fashion. A situation must be defined as broadly as the causes which have produced it if control is to be secured. A few years ago many cities found that the problem of typhoid was not local but involved sources far up the river. These infectious sources had to be considered in a definition of the situation in order for control to be possible. Loyalty to the state may be defined so narrowly that one may fail to see that what preserves its vitality is the type of citizenry which thoroughgoing Christians should be at all times, in war or otherwise.

Christianity does not discredit the ends of the state as much as it raises an ethical question concerning certain of the means of realizing these ends. It then becomes the duty of the conscientious objector to sustain those ends but by his conception of Christian means. It is neither Christian nor patriotic to oppose the state, as such, in times of crisis. Pacifists also benefit by the activities of the state: the public highways,



safety patrols, a police system, control of crime, and the guarantee of rights and privileges. The pacifist church thus opposes not the ends of the state but only one of the means, that of military activity.

The problem of the relation to the state shifts according to the type of government. In Paul's day the state represented an alien people and loyalty to it was indicative of disloyalty to one's culture and his forefathers, and hence reflected discredit upon one's own people. That it was regarded as a personal loyalty was indicated by the question of the propriety of giving to Cæsar or to God. It is no such crisis which we face, for we in a democracy are a part of the state to which our loyalty is given.

The state is not something beyond us, not a particular ruling body or group of people. It is a system of sacred customs and rights, relationships and expectations, administered by those designated for that purpose, i. e., the government, which permits us to carry on co-operatively our individual and group purposes. The church is also a system of relationships but in its case the ends are of a distinctly religious and ethical character. The church has no territory and hence does not clash over boundary lines. Its conflicts are with reference to creeds, i. e., ways of defining the world and sacred objects.

Patriotism thus calls for attitudes of a particular sort. One does not set up local values to the discredit of those of a more universal sort. In an airplane factory the making of one part is not an end in itself, but gains significance with reference to the finished product. Specifically, one may question the practice of passing on to others war costs and burdens of government. Each person or group passes on to the next person his burden of taxation rather than decrease his own standard of living. Perhaps the patriotic duty of citizens is to assume their "rightful" share of the tax burden rather than constantly shift the burden to someone else.

In a similar way patriotism may demand that each area recognize its responsibility. An example is found where each community, through lobbies or otherwise, seeks all possible financial grants from legislatures. The idea is that the state will pay it, but when the books are balanced and every other community has done the same thing we find that we are just about paying for our own local improvements, only over a period of time, plus interest. This attitude grows out of treating the state from the angle entirely of finance rather than also considering it as an establishment of social guarantees.

## Lesson From a Tree

BY MARGRETTA SWABB BAXTER

I've received word from a tall cedar tree;  
I'll tell you its message for me.  
Its branches surround it against the blue sky,  
And whether the sun be just rising or high,  
Bright rays warm the branches, lightening the green,  
And shine on the bole in between.

However the winds may disturb this wide tree,  
The sun shining on it is free.  
The gale may be blowing from south or from west,  
The branches on end, the tree's head on its breast;  
However the wind may be rushing about,  
It can't keep the clear sunlight out.

Contented am I with my God-given place,  
At peace in my definite space.  
The sunshine of God's love is warming my heart,  
Though tempests assail me and worlds fall apart;  
This is the lesson I learned from a tree:  
God's love shines through trouble to me.  
*Cushing, Okla.*

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This brings into focus one of the essential differences between the Christian pacifist and the communist. The Christian pacifist believes sincerely in the American way of life to the degree that he would sacrifice for it but he cannot use the means of force. The communist refuses to use the means of force because he despises the ends for which the state is striving. He would fight, but not for the state.

As a part of the church program to sustain the state by peaceful means, and as a testimony to its convictions, the special camps for conscientious objectors have involved for many a real sacrifice. Despite this indication of devotion we need also a long-time view for a peace program. If contributions of such a character were made to the institutions distinctly supported by the church to develop men of Christian goodwill it might be possible to go a considerable distance in alleviating the necessity of such emergencies as the present. We need to build Christian church leaders, but also Christian statesmen if as a church we are not going to constantly face recurring national crises. Our colleges ought to be West Points of religious training and thus meet the needs not only inside the church but of a wider penetration of society. If we do not meet these problems they will eventually invade our ranks.

Beyond a certain limit we cannot segregate ourselves and live. As in the case of typhoid, we need to penetrate as far as the cause of the problem is rooted. At a certain council meeting a decision was made contrary to the views of a number of members who were absent. When they complained of the decision they were asked why they



were not present to help in the discussion. We can, in like manner, not entirely blame government officials if we have had no part in the decisions.

Christian patriotism means first of all an attempt to solve the immediate emergencies which a people face. Further than this is the more

## Brother, Give Your Testimony

In Brethren-administered Civilian Public Service camps there are 1,037 enrollees; 400 of these are Brethren. Civilian Public Service costs are increasing rapidly:

March, 1941 .....	\$ 628	January, 1942 .....	\$13,855
September, 1941 .....	\$7,033	March, 1942 .....	\$16,855

The government is calling additional men into camp each month. Our boys are giving their testimony. Will we at home give ours?

Regular giving daily through the peace cups on our tables is urged. These funds are to be taken to the church monthly or oftener. Individuals or families are entitled to Brethren Service certificates like the sample shown on this page. These are tangible evidence to any who may inquire as to our sharing financially the burdens of our day. Your local Brethren Service representative (one should be appointed in each church) can secure certificates in blank from Elgin to issue to you.

The Pledge for Purchase of Brethren Service Certificate is a new instrument by which the individual makes commitment for regular payments and on which the treasurer keeps record. The other half of the pledge form is to be signed by the treasurer and returned to the donor, who may keep a record of partial payments toward a certificate. Ask your Brethren Service representative to order these.

- Buy Brethren Service certificates.
- Regular, monthly giving for the duration is imperative.
- Current expenses are exceeding last year's giving.
- Be regular in your giving and continue it for the duration.

FACSIMILE OF "PLEDGE FOR PURCHASE OF BRETHREN SERVICE CERTIFICATE"

This section to be signed by donor and retained by treasurer.

This section to be signed by treasurer and retained by donor.

FRONT

BACK

## .. PLEDGE ..

for Purchase of

## Brethren Service Certificate

In the face of world-wide war and suffering  
I pledge to give \$.....for the  
expenses of Civilian Public Service and war  
relief and when payment is completed de-  
sire a Brethren Service certificate.

Payment to be made as follows:

Weekly..... Monthly.....

The first payment will be made .....

☐ Will continue for the duration of the war need.

Signature \_\_\_\_\_

Address \_\_\_\_\_

Date \_\_\_\_\_

### RECORD OF PAYMENT


[illegible]

Brethren Service Committee  
22 South State Street  
Elgin, Illinois

FRONT

BACK

## BRETHREN SERVICE



Members of the Church of the Brethren, eager to express their loyalty to the government in harmony with their concept of creative citizenship as stated before the House Military Affairs Committee, August 1940, are contributing to Brethren Service. This enables the Church to support the Civilian Public Service camps set up by order and direction of the Congress but without its financial support.

The church calls on all its members to greatly increase their gifts for Civilian Public Service and human relief. Every individual must listen for the voice of God and in his own Christ-enlightened conscience obey that voice no matter to how great sacrifice and suffering it may lead.

Brethren Service certificates, bearing neither interest nor return of principal, are issued in denominations of \$5, \$10, \$25, \$50 and \$100.

Brethren Service Committee  
22 South State Street  
Elgin, Illinois

## Recognition of Pledge

I certify that \_\_\_\_\_  
has pledged to the \_\_\_\_\_  
Church of the Brethren \$\_\_\_\_\_, payable:  
Weekly \_\_\_\_\_ Monthly \_\_\_\_\_  
☐ Will continue for the duration of the war need.  
for the Brethren Service work which includes  
the expense of Civilian Public Service and  
war relief. Certificate will be issued upon  
payment of the pledge.

(Local) Brethren Service representative or treasurer]

### RECORD OF PAYMENT

[illegible]

10M-542



**Gardens and Dreams » » »**

BY LEO LILLIAN WISE

Aunt Miriam came in the kitchen door. Just as she stepped into the house she caught the words of a poem recited by some unseen radio artist. Silently she stood listening to the few words until the speaker had ended.

"Wish I'd heard all of the poem," Aunt Miriam said wistfully as she hung up her bonnet upon its accustomed hook. Spying the big blue and white cat taking his ease in a favorite chair, Aunt Miriam chided softly, "Now, Petey Dink, if you could speak you'd tell me all about a small boy dreaming dreams as he works in a little garden!"

But Petey Dink just stretched lazily and settled back upon his cushion. She scolded, "Don't think that by yawning you will keep me from talking to you. Since no one else is at home you must be the listener." Petey Dink yawned in her face.

"Fie on you," the woman rebuked the unrepentant cat. "Now I will talk! The poem was about a little boy, and as he digs in his little bit of garden he is dreaming of days to come and what he will do. Oh, sweet are the dreams of small boys! And then in conclusion it was something like this, that whoever provides a small boy with a garden is a builder, since small boys are the hope of the future. And that is true; it means even small girls as well.

"Now, Petey Dink," she warned the cat as he swished his tail as if half vexed, "if any small boy comes along and wants a piece of our garden you're going to take it and like it. There's no sense in a cat demanding its own way all the time!"

And Petey Dink stalked toward the outer door as if he had been insulted. But at the door he was forced to stop and look back at his mistress with a pleading glance although he did not deign to even mew. "Yes," Aunt Miriam chuckled, "after all, I come in handy to open and shut doors for you, and to give you saucers of cream besides."

Then she let the cat out of doors where he sat under a near-by rose bush keeping a wary eye open for untrusted dogs or straying cats from neighboring yards. Indoors Aunt Miriam busied herself preparing the noon-day meal, for after awhile her husband and son would be coming in from work, and they had healthy appetites.

Several mornings later Aunt Miriam was working in her vegetable garden. Petey Dink stayed close at her heels watching each move the woman made. Here and there were tiny green blades coming through the ground. Aunt Miriam was studying her garden plan, for still she had planting to do. Absorbed as she studied her papers, she did not hear little feet approaching. Then a voice piped up, "What are you doing?"

Aunt Miriam turned quickly, and then she smiled as she looked down into the grave blue eyes of a little lad she knew.

"Why, good morning, Freddy," she greeted the little lad. "I was looking at my garden plan to see what goes in next. Do you have a garden?"

There was a longing expression upon his face as Freddy said, "Guess you've never seen our back yard. It's just hard stony ground. Mummy says she misses a garden so."

"And would you like to have a garden?" Aunt Miriam asked.

"Oh!" The boy's eyes lighted up. "I just want a garden of my own so bad. Dad says that by another year he hopes we can live where there is a garden."

"Mmmm," mused Aunt Miriam; then she made a quick decision. Beckoning to Freddy to follow she led the way to the other end of the garden. Petey Dink stalked along lifting his feet daintily. Then Aunt Miriam stopped and she asked the wondering lad, "How would you like to have a small garden of your very own here?"

For a moment the laddie was speechless; then as he found his voice his words tumbled out excitedly. "Do you really mean it?" he asked. "And would you show me how to plan my garden? Could I put in what I wanted to?"

Laughingly Aunt Miriam promised she would help him and that he could plant what he wished. Soon he sped away home to share this happiness with his beloved Mummy. It wasn't long before the phone rang and Freddy's mother was asking, "Aunt Miriam, did you tell Freddy he could make a little garden?"

"I most certainly did," declared Aunt Miriam staunchly.

"How lovely of you!" There was a hint of tears in the young mother's voice. "But he might be too much of a nuisance for you."

"Freddy and I will get along all right," promised Aunt Miriam. And they did. Soon Freddy brought some onions, a few seeds of lettuce, carrots and beets, and half a dozen tomato plants. Aunt Miriam suggested how he make his rows, and talked to him about staking the tomato plants later on. Also she gave him flower plants to edge his garden with. Petey Dink, his cat eyes glinting with keen interest, watched each move.

Then one morning Freddy brought a small colored boy with him. "This is Jack," Freddy announced, "and do you s'pose you could spare him a little garden too?"

A pair of snappy black eyes and a pair of blue ones looked up anxiously into Aunt Miriam's face. She studied the little black face and liked what she saw there. Then she pointed down at Petey Dink who had started off toward the garden, saying, "Seems as if Petey Dink is saying, 'Sure, there's room for Jack to have a garden too.'"

So a little white lad helped a small black one to make his garden, and many times Aunt Miriam had to stifle a desire to laugh as she overheard bits of their talk as they pawed carefully in the ground.

Once she felt a queer catch at her heart. A huge plane soared above their heads. The two lads looked up at it. Then in awed voice Freddy asked, "Jack, do you s'pose there will be anything left for us to do when we get big?"

"Sure!" Jack's teeth shone white in his black face as he smiled at his friend. "If there ain't nuthin' else to do, we'll show kids how to have better gardens."

"That's so," agreed Freddy. And Aunt Miriam remembered the poem she heard that morning some time before. And then came a morning when the two boys came bringing a tiny girl with them.

"This is Angie," the boys told Aunt Miriam, "and she'd like awful well to have a garden."

"You see," explained Freddy, "her Mummy works in



a dry cleaning shop and Angie stays home by herself. She gets lonesome too."

Aunt Miriam looked down into shy dovelike eyes, and it came to the woman like a flash that this child was the daughter of the Jews who ran the dry cleaning shop. And she laughed softly. "There is just enough ground left so that Angie may have a garden. Come."

So the days passed with Aunt Miriam and Petey Dink watching the three children tend their little gardens. There was friendly rivalry watching things grow. And their parents were brought to see what progress was made.

But other folks came to see and one day someone came with a camera and took pictures while the children worked their plots.

"Look!" exclaimed Aunt Miriam's son one day as he came into the house. He held the daily paper at arm's length, pointing to some pictures. "Here are your little gardeners! Just read!"

"Well, I'll declare!" Aunt Miriam said the words faintly. "I didn't know that nice young woman was a reporter." She broke off abruptly, then began to laugh as she saw a picture of Petey Dink standing back of Jack with uplifted paws as if ready to pounce upon some unwanted bug.

"Just read it," she said. "The article says that there is a plan being made to provide gardens for children next year. Just to think!"

"Yes, just to think!" repeated the young man, for he knew his mother was not taking any credit to herself for the movement planned. But he knew that in three families she was greatly beloved because she had helped three children—one white, one black, and one a Jew—to have gardens. But even he did not know about the poem his mother had listened to one morning.

*Bellefontaine, Ohio.*

## My Seventy Babies

BY MRS. ANNA TALHELM BROWN

Yes, they are my babies—just seventy of them!

Why not mine? With each one it was I who heard its first cry. It was I who brought a warm blanket to fold around it and carried it away to give it its first bath. After the bath I put a soft woolen garment next to its soft pink flesh, little woolen socks over those little pink toes, and wound a bandage snugly around it so it would be safe if it cried with colic. Next came the soft pretty little gown with the bit of pink or blue ribbon that mother had made several months before. And as I performed these tasks my thoughts were apt to run like this—

"This baby has not cried much yet. It seems to like to be dressed up. And those bright eyes! I must be sure to see what color they are, for there is one who will be sure to ask pretty soon. Well, I think it will be safe to say I think they will be just the color of its daddy's. Now I think I am ready for that pink (or perhaps it is blue) blanket. I must fold it around softly and wrap the little head up carefully so mother will not notice the misshape, for that will be all right in a few days. And now I think my baby is ready for the mother's inspection."

If you could be with me as I place this little bundle of living flesh in its mother's arms and see the smile on her face as she plants the first kiss on the baby's face,

you would understand why I always feel repaid for all my trouble. Now the mother and this baby of mine must have rest. So the little bundle is tucked away in a little bed, or perhaps in a basket prepared by the mother several weeks ago, there to rest and grow strong.

Yes, it is my baby now; for I was the first to hear it cry in the night and must see to it that this baby of mine gets to mother to get something to eat. Oh, how sleepy I have been sometimes when I heard that cry! But this baby of mine must get first consideration. So it goes on, for days and nights, until I really feel that the new baby is my baby indeed.

I have a baby picture of most of my seventy babies, but they do not stay babies long. Most of them have grown to womanhood or manhood. Some have babies of their own. One of my babies I dressed for the first time; and then in a few short months I dressed it to meet the angels. A number have gone to be with Jesus. There are some who would not know me now, nor would I know them. But they have made an impression on my mind, and they are my babies just the same.

Just for variety there was one little colored baby I loved to see her grow and develop just as well as the others. I am sure she was just as dear to her mother as any of the others was to its mother. She made good use of her opportunities—was a high school graduate and took one year's training as a nurse. She was prepared to start on the second year when she took sick and in three days passed away.

Two of the seventy babies were my own great-grandchildren which record I consider quite distinctive. I put the first dress on each of their fathers when he came into the world. Now these babies of theirs are also my babies!

Yes, I am the mother of five children. One went to be with Jesus at the age of eight months. The others have grown up and have homes of their own. I have nineteen grandchildren and seventeen great-grandchildren. Now with all these and all my other babies too, don't you think I have enough to make life interesting?

Surely you have guessed before I tell you—I am just a nurse.

*Rocky Ford, Colo.*

## Glorifying God

BY SANNIE SHELLY BEERY

"What is the chief end of man? To glorify God and enjoy him forever." This is the oft-quoted question and answer from the Westminster catechism. The lapse of time has not given anything better than this. It does seem incomprehensible that man, the creature, can glorify God, the Creator. The psalmist says: "Give unto the Lord the glory due his name" (Psa. 29: 2).

There are frequent statements in the Scriptures about glorifying God. Suffice it for this article to use three texts.

1. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Jesus said, "I am the light of the world," and how the beneficent rays brightened every area which he entered, bringing light and life to men!

Jesus, the Light, went back to heaven and left lights—his disciples—here in the world to reflect his light wherever they went. How well the disciples shed this light



the gospels show—sometimes steady and glowing, other times faint and flickering. Peter was one of these. How feeble was the light when he reiterated, "I know not the man [Jesus]," and then Peter, filled with the Holy Ghost, said, "We cannot but speak the things which we have seen and heard," and "they marveled and took knowledge of them that they had been with Jesus." They, like their Lord, could not be hid. They shone so brilliantly that their Father was glorified.

"Ye are the light of the world," then shine!" said Maltbie Babcock. It's our privilege to shine where we are. We know there are lights of different magnitude—the lighthouse and the tallow candle. Each has its place and purpose. None of us is too insignificant to shed light. "Get light from God and shed light for God." "Brighten the corner where you are." The sphere of the home may seem too limited and mediocre for shining, but shining as we have ability can brighten the home, and the rays can shine out in the neighborhood, and even penetrate far beyond. A boy was asked, "Does your sister enjoy her religion?" and he replied, "If she does, no one else does." Are we sullen, touchy Christians in the home? On a tombstone were the words, "She was so pleasant." How much they tell us!

Light travels faster than sound, and our shining is more telling than our saying, "Ye shine as lights in the world." Jesus said, "Ye are the light of the world." We are the only spiritual illumination this world has, and how responsible we are for shining brightly and clearly everywhere we go. Not only our acts but our faces should reflect the light within. We have often read how the sad faces of the heathen become transfused with light when Jesus comes into their hearts. A heathen mother brought her daughter to the mission school for the sole purpose of having her face brightened, like the girls of the school. She was ignorant of the cause of that change in countenance, but it's the joy of salvation that can brighten the face.

His lamps are we  
To shine where he shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth  
Where shame and wrong and crime have birth;  
Or for the murky twilight gray  
Where wandering sheep have gone astray.

2. "Herein is my Father glorified that ye bear much fruit" (John 15:8).

Fruit bearing denotes the highest excellency of Christian attainment. It denotes continuous abiding in Jesus. "Without me ye can do nothing." A close, intimate unbroken fellowship issues in a fruitful life. Look at the fruit of the spirit: love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Is it easy to produce this fruit? It is not. But how it does glorify God when, where patience for example, is so exercised under most provoking conditions that the beholder can attribute it to no other cause than Christ in the life—and so we might go through the different fruits mentioned. The Holy Spirit operating unhindered in the heart bears the supernatural fruit.

A Christian woman noticed how the heavily laden branches of a fruit tree bent beneath their weight; likewise the fruitful Christian is lowly and humble. Fruit, more fruit and much fruit may be borne, but it is in connection with much fruit that glorifying God is connected. How important that our lives may win others to the Lord by our fruit bearing. "God intends that

## Reward

BY ORA W. GARBER

How sweet a father's words of praise  
To a helpful little son  
For some small task accomplished  
Or for some errand run.  
How glows the boyish face with joy  
When father says, "Well done."

How joyous too in that new day  
Beyond the setting sun,  
When life's work is completed  
And life's short course is run,  
To hear the heavenly Father say,  
"Well done, my child, well done."

Elgin, Ill.

Christians should be lovable and winsome, the most delightful people on earth."

A girl applied for church membership. The minister asked how she was led to Christ. She then told how in her duties as a telephone operator she had to call a certain great physician. She called him often and at all hours, yet she never found him anything but courteous, patient and gentle. She considered this and was led to believe there was something in Christianity if it could so keep this physician under such trying conditions, and she too wanted the Spirit that could produce such fruit.

A Christian worker was telling some slum children about Christ, the altogether lovely One, and as she described him, the children said, "We know him." The surprised worker asked questions. Then the children told how the one they knew lived on a certain street, and there was his church. How fully was the fruit of the Spirit being developed in this unknown minister among the city's outcasts! "By their fruits shall ye know them."

3. "Whoso offereth praise glorifieth me" (Psa. 50:23).

Praise is an expression of what is animating and pervading our heart. "Out of the heart are the issues of life."

It takes the overflow of heart,  
To give the lips full speech.

Offering praise betokens trust, confidence and security in God. Joy pervades the heart and it bursts forth in praising an infinite, holy and eternal God. "My God, the spring of all my joys." "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore" (Psa. 86:12).

"The Christian should always be peaceful and happy, always able to praise God come what may." This may be so when we have the upward look, but if we look out upon our circumstances, there is plenty to discourage and dishearten us, but we must trust the Lord at all times. As says the psalmist, "His praise shall continually be in my mouth."

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." How it glorifies God to praise him during life, and to go to him, with praise on our lips.

I'll praise my Maker while I've breath,  
And when my voice is lost in death  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life and thought and being last,  
Or immortality endures.

Clearville, Pa.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, May 31

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Friday:** The Day of Suffering (I) (Gethsemane and Trials).—Mark 14: 32-34, 44-46; 15: 1-5. Golden Text, Not my will, but thine, be done. Luke 22: 42.

**Christian Workers.** Why Send Our Children to Brethren Schools and Camps?

**B. Y. P. D.,** Getting Set for Camp.

**Intermediates,** Entertaining Parents.

### Gains for the Kingdom

**Five** baptized in the Pulaski church, Va.

**Five** baptized in the Walnut church, Ind.

**Five** baptized in the Bakersfield church, Calif.

**Five** baptized in the Battle Creek church, Mich.

**Two** baptized in the Worthington church, Minn.

**Seven** baptized in the Second South Bend church, Ind.

**Eleven** baptized in the Twenty-eighth Street church, Altoona, Pa.

**Ten** baptized in the Johnstown church, Morrellville congregation, Pa.

**Nine** baptized in the Oakton church, Va., Bro. M. R. Wolfe, evangelist.

**Three** baptized in the Decatur church, Ill., Bro. John B. Wieand, pastor.

**Five** baptized in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

**Sixteen** baptized and two received by letter in the Bridgewater church, Va.

**Three** baptized and three received by letter in the Twin Falls church, Idaho.

**Nine** baptized in the Green Tree church, Oaks, Pa., Bro. David K. Hanawalt, minister.

**Twelve** baptized, two received on former baptism and one by letter in the Ashland church, Ohio.

**Eleven** baptized in the Shade Creek church, Sugar Grove congregation, Pa., Bro. Lawrence Bianchi, evangelist.

**Eight** baptized and four received on former baptism in the Wiley Ford church, W. Va., Bro. A. R. Showalter, evangelist.

**Nineteen** baptized, seven received by letter and one reclaimed in the Lewistown church, Pa., Bro. A. M. Dixon, evangelist.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** June 22, in the Sampson Hill church, Ind.

**Bro. J. L. Guthrie** of La Fayette, Ohio, May 31, in the County Line church, Ohio.

**Bro. Clyde Bush** of Bellwood, Pa., June 22—July 5, in the Maple Grove congregation, Grantsville, Md.

**Bro. E. C. Woodie** of Troutville, Va., June 21—July 5, in the Red Hill church, Va.

**Bro. Ernest Muntzing** of Harrisonburg, Va., June 16-28, in the Jubilee church, Salem congregation, Va.

### Personal Mention

**Bro. Medford D. Neher** of Akron, Ohio, will be available for full- or part-time pastoral service in September.

**Bro. G. H. Van Dyke** of Winona Lake, Ind., has read pages 6 to 10 in the Messenger for May 16 and felt to remark: "A most helpful and forward-looking Annual Meeting program."

**Sister Walter W. Hartman** of Annville, Pa., desires to express her appreciation for the thoughtfulness of the kind friends who sent cards and letters during her husband's illness and tokens of sympathy after the death of a loving husband and father.

**Glancing** over the House register, we note as recent visitors: Harry Miller of Chicago, Ill.; Mrs. J. M. Miller of Fruitdale, Ala.; Miss Laura Willard of Chicago Ill.; Berle J. Miller of Cedar Rapids, Iowa; Vernon S. Miller of Barnum, Minn.; Mr. and Mrs. Bruce Brubaker of East Gary, Ind.

**Bro. H. L. Hartsough** has discontinued the visitation to the army camps because of the gas rationing and rapid change of men in the camps. It is urgent, therefore, that the churches, families, and individuals keep the Elgin office posted regarding the addresses of men in military camps. As soon as any one learns the address of any member in military camps, please send it to Elgin. We will then get in touch with the nearest minister in the hope there may be a pastoral visit made before the person is moved from the camp. The camps in the South will have to be visited by a special visitor. Brother Hartsough will do this or someone else will be selected for a special visit.

### Miscellaneous Items

**La Verne College** has favored us with a copy of the attractive catalog number of the college bulletin.

**The Waterford congregation,** Northern California, will dedicate their enlarged and beautiful church on Sunday, June 7. Pastor C. H. Cameron will preach the dedicatory sermon at the afternoon service.

**The burning of the mortgage** service at the Lancaster, Pa., church will be held on Sunday afternoon, June 7, with Bro. D. W. Kurtz as the speaker. This money was borrowed to remodel the Sunday-school rooms at the dedication of which Bro. Kurtz also was present. He will deliver the morning sermon.

**The Broken Cup** by Bro. Jesse H. Ziegler, Associate Professor of Mental Hygiene and Christian Education at Bethany Biblical Seminary, is off the press and ready for you to see. "It is a splendid contribution to Brethren literature." It has been placed on the Gish list for ministers, but is a book that will be read with interest by many others. Picture graphs add greatly to the value of the work. Don't wait to read the review. Send two dollars now to the House and have your own copy.



**Brethren traveling** to the Asheville Conference should note that the First Church of the Brethren in Johnson City, Tenn., extends a welcome to any Brethren who find it convenient to stop overnight. The First church is located in Johnson City two blocks from highway 11E. Travelers who approach the city from the northeast by route 11 E, after passing the first traffic light should continue on route 11 for one block, turn left on East Chilhowie Avenue. The church is located at 301 E. Chilhowie and the parsonage at 310 E. Chilhowie. The pastor will assist in helping you find lodging either in Brethren homes or respectable tourist homes. Anyone having trouble in locating us, or needing help, will find the pastor ready to serve you. Phone 2232-J.—J. C. Wine.

**The Southeastern Regional Camp Leadership Institute** will be held June 17 to 20 immediately following the Asheville Annual Conference. Camp Bethel is located in the foothills of the Blue Ridge Mountains, just off the Lee Highway (U. S. Route 11) about twenty miles north of Roanoke. Connections can be made either by rail over the Norfolk and Western Railroad, or by bus over the Atlantic Greyhound Lines. The nearest railway station is Nace, Va., and the nearest bus station is Mill Creek Garage on Route 11. Persons arriving at either of these two points should contact the camp by phone and the management will call for them promptly. There will be no set fee for this camp. Instead, the camp management will pool the expenses and charge only actual cost which should be less than two dollars. A hearty invitation is extended to all camp leaders, former camp leaders, prospective camp leaders, and all others interested in the church camp movement.

### Gas Rationing at Asheville

Many prospective Conference goers have inquired about the possibilities of driving to Conference in the light of the gas situation. The Chamber of Commerce at Asheville replied to our inquiry by telegram, as follows:

May 19, 1942.

H. Spenser Minnich,  
22 S. State Street,  
Elgin, Illinois:

Gas rationing board advises tourists stranded will be given gas permits for enough gas to get them home. No A cards or gas of any kind will be given to visitors for use while in the city. This applies to your convention. Will advise of any change in regulations.

L. B. Sutton,

Asheville Chamber of Commerce.

Consulting the map, it is noted that Asheville is near the Tennessee line. Highways leading out reach Tennessee in approximately sixty to seventy miles. Consulting the map further, it is noted that many of our members living in the East can plan their route to come by way of the western part of Pennsylvania and West Virginia, in which states the gas rationing has not been applied.

### With Our Schools . . .

#### Bethany Biblical Seminary

The president of the alumni association for the year drawing to a close has been Raymond Peters of the class of 1937.

**Bethany students** will be chiefly occupied this summer in summer pastorates, daily vacation Bible school work and in work camp projects.

**The Broken Cup** is the title of a very favorably received new book written by Prof. Jesse H. Ziegler of the Bethany faculty. The book is just off the press.

**The lecture course** of the school year was concluded with a lecture by Paul Hutchinson, managing editor of the Christian Century. He spoke on The Changing Culture of Today. This lecture was on the lectureship founded by the class of 1933.

**Commencement** exercises for the seminary year were held May 24 at the First church, Chicago. President Rufus D. Bowman preached the baccalaureate sermon in the morning. At the evening service Albert Buckner Coe gave the commencement address.

#### McPherson College

**The many calls** for trained leaders make it impossible to supply college graduates for the many excellent positions that are now open.

**Miss Virginia Kerlin** of Twin Falls, Idaho, a senior at McPherson College, and president of the student council, has accepted a call to work under the Brethren Service Committee at Elgin, Ill.

**Government approval** has been secured to go ahead with the erection of our new Industrial Education Building. The building is to be known as Frantz Hall, named in honor of Edward Frantz, for many years editor of the Gospel Messenger, and a one-time president of the college, and the many other members of the Frantz family who have in past years been connected with the college.

**A local chapter** of the national honor forensic fraternity, Pi Kappa Delta, was organized at McPherson College on May 2. This chapter has one of the highest if not the highest number of charter members of any chapter that has ever been organized. There are thirty-one charter members, thirteen of whom hold the degree of special distinction due to years of service and high degree of excellence in the field of debate. Much credit for this splendid record is due Prof. M. A. Hess, who for many years has coached debate and sponsored our general forensic program. D. W. Bitteringer is debate coach at the present time.

### About Books . . .

**The Holy Spirit.** J. C. Masee. Fleming H. Revell Co., 1940. 144 pages. \$1.25.

This is the best short book on this subject this reviewer has ever seen. Anyone who knows this eminent Baptist preacher and Bible teacher will expect something sane, scriptural, and able. This book is all these. The Holy Spirit as shown in various parts of the Scriptures is portrayed. All phases of the Spirit's relationships are discussed: to evangelism, to the Christian manhood, to the gift of tongues, to us, to the churches. The chapter on the gift of tongues and the Spirit is worth the price of the book. There is just one weak spot in the book. In discussing the Holy Spirit and evangelism the author does not distinguish sufficiently between the professional evangelist and the evangelist as a functional character in the church.

This book will assist the preacher to clarify his own thinking and will be suggestive of homiletic themes. It would be an excellent book to loan to that brother whose Bible knowledge is vague and who is "at sea" because of an overdose of mystical teaching from some unscriptural source.—F. E. Mallott, Battle Creek, Mich.



## Releasing Personality Through Adult Education » » »

BY KATHRYN KIRACOFFE

THE idea of teaching adults to read and write was not given much consideration before this century. But now all India is astir with a sense of a great need of ridding the country of illiteracy. Statistics tell us that one third of all the world's illiterates live in India. Of India's vast population of 380 million only seven men and one woman out of fifty can read and write. It is no wonder that India considers the problem of illiteracy her "public enemy No. 1." India has some outstanding educated leaders, both men and women, but as long as throughout the land 86% of her men and 98% of her women cannot read or write, are ignorant as regards progress, and are voiceless in the affairs of their country, she cannot hope to establish a government "by the people and for the people."

These 325 millions of illiterates are not only ignorant, but because of this ignorance they are suppressed victims of the moneylenders and landowners of the country. Nearly all of them are in debt most of their lives—they, their children and their children's children. Generally they do not know how much the debt is, nor how much interest they are paying. They pay as demanded, in hard daily labor, in grain, or in cash. Many of them do not know how to exist without being subservient to someone. They live in fear of demons in this world and of the unknown in the next.

Educated India is now waking up to this one factor which is so seriously hindering the progress of the country, and Congressmen, educators, students, and laymen are working courageously to rid the nation of illiteracy. However, the task is an enormous one and cannot be accomplished in one or two years. Child education is still a big problem for, as yet, less than one half of India's children are in school. Also India's birthrate is increasing yearly; so from these two sources every

year new recruits are being added to this vast army of illiterates.

Christian missions and Christian institutions, as well as individuals, have been leaders in arousing interest in the need of adult education and in actual teaching. Only about 2% of the population in India is Christian, but of this Christian community, 26% are literate, whereas of the total population only 8% are literate. 20% of India's Christian women are literate, but only 2% of the Hindu community, and 1.5% of the women of the Mohammedan community can read and write. About one third of Indian women with college education are Christian women.

There have been and are leaders from the various communities in the adult education work, but Dr. Frank Laubach, missionary in the Philippine Islands, has been so active in promoting enthusiasm and in preparing materials for teaching, in the Philippines and in India, that he has been referred to as "the father of the adult literacy movement." Today his method of teaching adults is used in almost every language area in India.

Our mission is adult education conscious. We have always encouraged our masters in the villages to conduct night school classes for the adults when it is possible. Through this method several have learned to read and write, and many have come into the kingdom through the teaching received in the night school classes.

In several of our mission stations stress now is being laid on the education of women. In Vyara it is our aim to have 100% literacy among the women in our local church. Now three are studying and three more remain to be taught. In the past year one non-Christian woman has been taught to read and write. Now she is reading regularly the Gospel of Luke, and little booklets on the care of the home and of children.



Mrs. Ellen Cunningham

## What to Pray For

Week of May 30—June 6

How thankful we would be if recent word had reached America saying all was well with Dr. Lloyd and Ellen Cunningham, but no word has reached the office from Bagulo since December.

At the Missionary Institute held in Indianapolis, Indiana, during the first week of May, the statement was made by Mrs. E. K. Higdon, who has served twenty years in the Philippine Islands, that word had come through saying that Baptist missionaries had gone interior into country places and were safe. We continue to hope that the Church of the Brethren missionaries went to the mission stations of the United Brethren Church which are located in the mountains.

Those who read the account of his trip to Lubugan written by Rolland Flory, which appeared in the Gospel Messenger of August 30, 1941, will recall his description of the gorgeous scenery in those mountainous regions.

No day should pass without our prayers for the Cunninghams and their six fellow missionaries.



Lloyd Cunningham, M. D.



One of the women who is now learning had a recent experience which has strengthened her determination to become literate. She bought several sacks of grain from the grain merchant, giving a verbal promise to pay so much each month. But when she went to pay the first month she found that he had increased her bill three rupees. The transaction was just a verbal one and her word doesn't mean anything. Three rupees is one half of her regular month's wage. It is no wonder that the moneylenders, landowners, and selfish merchants fear the results of making the country's common man literate.

## Monthly Financial Report

During the month of April contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$10,027.43 and the total received for the year beginning March 1, 1942, was \$16,557.04. Contributions for the Brethren Service totalled \$17,586.84 for the month and the total received for the year was \$27,741.23, detail as follows:

	Receipts for April	Total receipts since 3-1-42
World Wide Missions .....	\$ 1,336.34	\$ 3,030.06
Women's Work Project .....	114.40	454.29
Home Missions .....	732.40	774.96
Foreign Missions .....	364.44	592.78
Junior League Project .....	29.94	83.42
Intermediate Project .....		5.00
India Mission .....	184.48	483.88
India Native Worker .....	6.00	6.00
India Boarding School .....	94.11	124.11
India Share Plan .....	152.17	202.17
India Missionary Supports .....	918.79	2,068.81
China Mission .....	155.18	250.85
China Native Worker .....	50.00	50.00
China Share Plan .....	106.25	131.25
China Missionary Supports .....	525.67	886.07
Africa Missionary Supports .....	483.69	647.21
Africa Mission .....	9.00	275.00
Africa Share Plan .....	25.00	81.25
Africa Leper .....	6.63	6.63
Conference Budget Undesignated .....	1,751.44	3,308.67
Conference Budget Designated for—		
Board of Christian Education .....	2,568.26	2,581.26
Bethany Biblical Seminary (at Elgin) .....	14.90	19.90
Bethany Biblical Seminary (at Chicago) .....	80.00	87.50
Student Loan Fund .....	5.00	5.00
Youth Serves .....	313.34	400.97
	<b>\$10,027.43</b>	<b>16,557.04</b>

For Brethren Service—		
Brethren Service Certificates .....	5,505.00	8,450.00
Brethren Service Fund .....	6,428.48	8,851.01
China Relief .....	250.72	436.19
Civilian Public Service .....	3,759.99	7,518.07
European Relief .....	40.57	61.72
General Relief .....	332.48	491.17
Refugee Fund .....		12.50
Tornado Relief .....	1,269.60	1,920.57
	<b>\$17,586.84</b>	<b>\$27,741.23</b>

Grand total all contributions .....\$27,614.27 \$44,298.27

The following shows the condition of General Mission Board foreign and home mission finances April 30, 1942:

Income since March 1, 1942 .....	\$18,153.74
Income same period last year .....	16,193.05
Expense since March 1, 1942 .....	891.48*
Expense same period last year .....	18,560.22
Mission surplus April 30, 1942 .....	45,485.44
Mission surplus March 31, 1942 .....	49,420.40
Decrease in surplus, April, 1942 .....	3,934.96

\*Offsets due to reverse entries to satisfy auditors' requirements in previous year to set up reserves for unreported foreign expenses.

The door to a more abundant life is being opened to many in India through adult education. Christian missions have always been foremost in promoting that which will benefit the common people. In the report of the World Christian Conference held at Madras, India, we find this statement: "As medicine heals the bodies of men, literacy liberates their minds, and has a legitimate place in the Christian program." In every mission land many souls have found Christ through the healing of their bodies. May we be just as alert now to this challenge which adult education presents. Through the door of adult education, may many more who are now groping in ignorance and darkness, find Christ as the light and life of their lives.

Vyara, India.

## Taking a Little Bride Home

BY A TYPEWRITER OWNED BY ELLA EBBERT

Here I am on the little train at Waghai (pronounced Waag-eye), waiting for the train to start. Perhaps the first thing I should do is to beg your pardon for writing such dim copy, but I am badly in need of a new ribbon as you doubtless see without being told. I have a runaway bride with me. Perhaps you will wonder why she is with me, and so I will tell you who she is and why we are on this train.

The young lady's name is Mercy. When she was a little youngster she was in the mission baby home. Then when she was nearly four years old, she went to live in the home of a Christian minister. She was with them for several years, or until some eight months ago. Then she ran away and suddenly turned into a typical coolie girl, begging and working by turns for the meager food she consumed.

On a certain other day when traveling, and I was waiting at a railroad junction, a child appeared before me. She gave her name, but it had been years since I saw her last in the baby home and it was difficult for me to recognize her. She insisted that she was Mercy. At last I was able to see that she was in truth the little girl I had known before, now grown tall and thin. A few rags covered her body and she was sick with a terrible cough. It was very clear that she should be with friends who would care for her.

She begged to go along with me and since she needed medical care, I bought a ticket for her and took her to the mission hospital. There she was given proper treatment and she was soon well again. She stayed at the mission station.

Sometime later she was sent to another station to serve as caretaker for the baby in a certain Christian home. Things did not go too well with her, for she was subject to the two bad habits of telling lies and stealing things. It appeared that she had had plenty of experience along those lines. However, she did improve and was doing quite well as a servant when, as is most natural, she fell in love with a young man, who apparently was not as much in love with her as she was with him.

Since I knew of a boy at the first mission station who was looking for a wife, I wrote to see if a wedding could be arranged. To make a long story shorter, an agreement was made and the couple was married just



two days before Christmas. From all appearances they were off for a good start for a happy life.

But exactly twenty days later, the newly-married bride appeared quite unannounced at the home town of the young man who had not returned her love. In answer to all the questions put to her, she declared that her husband did not want her and that his mother gave her very much trouble.

India is a land where wives may run away, but it is also the rule for runaway wives to be caught, questioned and returned to their husbands and to their unpleasant mothers-in-law. And this is what happened to Mercy. Although she insisted that her husband did not want her, and she did not want him, and although she declared she did not want a husband who had a mother, arrangements were made for her to return to her husband's home.

And so it was that a few days later, she was on the little train with me, as I have already stated in my opening paragraph. (A couple hours after I began this story, our train pulled into her father-in-law's home town and he was at the station to meet her.) I leave to your imagination the reception she received as she re-entered her home, but I hope that Mercy and her husband will want each other and that they will live happily ever after.

*Ahwa, India.*

## Wide Horizons

BY C. D. BONSACK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the *Brethren Bible Study Monthly*. This interesting carrying forward of the former *Teachers' Monthly* and *Home Department Quarterly* is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

This lesson gives us but three brief pictures in the night of the world's greatest tragedy and of Christ's greatest triumph of patience.

**In Gethsemane.** Jesus had spent the whole evening with the disciples, comforting them. These same disciples went with him to the Garden of Gethsemane; but their souls and bodies were too weak to enter into the tragedy and suffering of Jesus, the Son of God, on that occasion. Even the three who were called to be closest to him fell asleep. The experience of Jesus in the garden is beyond human sympathy and understanding. Only heaven can help in such measures of struggle, but God always sends a messenger. Luke 22:43.

**The Betrayer's Token.** Judas had left the apostolic fellowship and that of Jesus early in the evening. He was in the company of those who were seeking to condemn Jesus. When one shifts his fellowship from that of the Lord and his people to their enemies, almost anything can happen. Otherwise it would be difficult to account for the token of a kiss to identify Jesus in the crowd. Such a token is hard to give with hate! Jesus seemed surprised even at this token. Luke 22:48. Both Luke and Matthew give more details of this betrayal. The tenderness of Jesus to Judas and his healing of the servant's ear indicate divine grace, with heavenly love and patience.

**Before Pilate.** In the morning the chief priests, with the elders and scribes, took Jesus to Pilate. It is astounding to what degree our religious prejudices can lead us. It is no wonder that Jesus was quiet before

these accusers! It would have been of little use to speak, for their determination was beyond courts of justice or reason. His endurance and patience at this moment were divinely wise and beautiful, even though we cannot fully understand them. See Isa. 53:7.

*Elgin, Ill.*

## Business for Annual Conference

### Report of the Committee on the Eldership and the Deacon Problem\*

#### The Church Ministry

The Apostle Paul clearly indicated a dual classification for ministering in the church. The one might be designated as "The Ruling Ministry" (Eph. 4:11-16); the other as "The Supervising Ministry" (1 Tim. 3:1-13; Titus 1:5-16).

The qualifications for such service are amply stated in these and other scriptures.

#### I

##### The Teaching Ministry

This work calls for a large diversity of gifts—such as prophets, evangelists, pastors, and teachers.

These functions may be operative in persons who have not been formally set apart as ministers of the church. However, when any one desires to administer the teaching function as a pastor or an evangelist that one should be set apart or installed by an action of the church and should receive training for such service. Any one having this desire may volunteer. This application should be made in writing with reasons attached, to the official board of the church. This board shall make a careful study of the volunteer with reference to (a) the aims, (b) the natural ability, (c) the moral and spiritual fitness, (d) the willingness to prepare for the work. If and when the board is satisfied that the applicant qualifies, he shall be licensed in harmony with the minutes of the Annual Meeting as printed in the Pastor's Manual. Such licentiate should not be installed (ordained) until he is ready to take up active service.

Again, if in the judgment of the official board, individuals residing in the congregation have qualifications for the ministry, and such do not volunteer, the Board may bring the matter of an election to the council of the congregation. If the members in council ratify the recommendation of the board an election shall be held. If and when the one so chosen accepts the work and qualifies, the licensing shall take place as set forth above.

#### II

##### The Supervising Ministry

The official board of the congregation shall be "The Supervising Ministry" of the same. The membership of this board shall consist of elders and ministers residing in the congregation and the deacons. In dealing with all matters pertaining to the policies, programs and organizations of the congregation, the official board shall be enlarged to include the Sunday-school superintendent, the presidents of men's work, women's work, and the B.Y.P.D., also the church clerk, the treasurer and the chairmen of all regular church boards and committees.

\*For the queries, actions and findings and recommendations leading up to this report see *Messenger* for May 9, pages 7 and 8.



### Duties

1. This-enlarged official board shall recommend to the congregation policies and programs, and if approved, shall see to it that such be put into operation.

2. The official board (composed of elders, ministers and deacons) shall sit as a fact-finding body in cases of delinquent members. If restoration can be accomplished by this board the facts shall be given to the congregation for approval. If the board should fail to bring about an adjustment, the data in the case should be given to the congregation for review and action.

3. Any case, which, because of its serious nature, might destroy the peace and unity of the congregation, should be referred to elders of the district. The local official board, through its officers, should present all of the facts to this body of elders. The elders in a session of the whole may consider the case and present a decision to the congregation for its approval; or, the elders may appoint a committee to meet with the congregation and assist in the adjustment.

4. In the event the party in question is an elder or a pastor, the local official board should not have jurisdiction in such cases. The local board should at once refer the matter to the elders. The elders should carefully review the facts and their decision and action would be final. The action in such a case need not be ratified by the congregation, but the decision should be read to the congregation by a committee from the elders' body. An appeal, or a request for review, may be made to the Standing Committee of the Brotherhood.

5. Where a congregation is suffering on account of the negligence of the official board, the elders of the district should initiate an action for the relief of the situation.

### III

#### The Deacon Body

The church of the first century, in her program and organization, saw the importance of providing for seasoned spiritual servants (Phil. 1:1; 1 Tim. 3:8-13). Qualifications for such service are tersely stated in the Timothy text, and by inference in Acts 6:16.

### Duties

The deacons should organize to care for the following:

1. They should act as the custodians of all the property belonging to the congregation. This means that they should serve as trustees of the congregation either as a body or by a sub-committee; unless, because of circumstances, some other plan of trusteeship is provided.

2. They should be sponsors for the financial needs of the congregation. As such, they should provide an adequate budget; solicit and collect funds when necessary; and through the treasurer, or treasurers, of the congregation they shall satisfy all bills authorized by the congregation and shall see to it that all contributions reach their intended destination and that reports of such transactions be made regularly to the congregation.

3. They should arrange, through the janitor and other sources, to keep the property clean and in repair.

4. They should make all of the physical arrangements for the rites of baptism and communion, and when necessary they may be used to assist in the observance of the same.

They may be used by the pastor or the elder to perform the "annual visit," to visit the sick, to arrange

help for dependent individuals or families, to aid in restoring inactive members, and to promote evangelistic work.

6. The wives of deacons may meet with the deacons and assist them in performing their duties.

John W. Lear

Rufus D. Bowman

Committee: Rufus P. Bucher

Daniel W. Kurtz

M. J. Brougher

Note: The committee has not had a meeting. Our work has been done by correspondence. This was not very satisfactory in a matter of such far-reaching import. It now seems probable that the members of the committee will be at the Conference at Asheville. We request, therefore, that the matter be taken up and if sentiment is divided, that the paper be turned back to the committee for review and then be reintroduced at a later stage of the Conference.

## Your Country Needs You

BY BENTON RHOADES AND WILBUR DUNBAR

### Youth Plans for Action

Positive action awaits young people this summer in nine Brethren work camps dotted across the nation from the hop yards of the Yakima Valley, Washington, in the West to the College Settlement Camp, working with the underprivileged families of Philadelphia, in the East.

In each case young people will be working with their hands, earning the right to participate in the life of some community, to undergo its trials, to enjoy its good times, to help solve its problems.

At Yakima (Washington), Farmersville (California), and Shepherd (Michigan) the need is the economic plight of agricultural migrants; at Wichita (Kansas) the problem is housing; at Pierce (West Virginia) and at Danville (Maryland) coal mining with all its social and economic implications faces the work camper. At Willow Grove (Pennsylvania) vacation camps will provide for underprivileged children and mothers from Philadelphia. Plans for the camp at Roanoke (Virginia) will be available soon.

Competent directors will be in charge of each camp. Ernest Lefever, national B. Y. P. D. president, and Ruth Wolfe will direct the Pennsylvania camp. D. C. Gnagy, Lindsay, California, is the director at Farmersville, while Ralph and Mary Smeltzer, campers at Yakima last summer, will be in charge in Washington. Elvert and Evelyn Miller, campers at the first Brethren camp in the East, Mt. Dewey, will direct the camp at Shepherd. Other leaders will be chosen soon.

The cost to each camper will be from five to six dollars per week for a period of from six to eight weeks. Most camps start in late June.

### Who Should Go

Those having convictions for which they are willing to sacrifice. Young people, willing and physically able to do hard manual labor without wages.

Young men and women, who can adjust to co-operative group living.

Only those able to study sympathetically the problems of the area in which they work.

Christian youth and adults willing to serve.

### For Those Who Stay at Home

1. Plan now to attend next summer.

2. Give your financial and moral backing to some able young person from your own group for this summer.

3. Find and tackle the problems of your home community.

### What to Do

1. See the June 6 Gospel Messenger for more detailed information.

2. Contact Dan West, 22 So. State St., Elgin, Ill., for new developments and for application blanks.

3. Act now.

North Manchester, Ind.



## The Exegesis of the Sermon » » »

BY RUFUS D. BOWMAN

The exegesis of Scripture in the sermon is much more important than teachers of homiletics have generally recognized. We have emphasized sermon construction and delivery but have underemphasized the ethical principles involved in Biblical interpretation. Indeed, when one canvasses the books on preaching, only an occasional chapter or paragraph is found on exegesis. I shall discuss this subject from four standpoints: first, desired outcomes of Biblical interpretation in preaching; second, principles of Biblical exegesis in preaching; third, the application of scriptural truths in preaching; fourth, additional ways to make Biblical exegesis effective.

### I. What Are We Using the Bible For?

1. *To lead the hearers to a clearer understanding of the Bible.* The Bible is an unread book in modern homes. It is a misunderstood book. Because of this there is widespread confusion. Many incorrect ideas about the Bible are held and are easily propagated. The cure for this is not more ignorance of the Bible, but stimulating the thinking of adults and young people regarding the Bible, leading them to an interest in the Bible, to an understanding of it, and to an acceptance of it as the Word of God for life.

2. *To help our people form wholesome concepts of religion.* This is closely identified with an understanding of the Bible, but it also means getting a connected view of great concepts of religion, great Bible doctrines like the doctrines of God, Christ, man, sin, salvation and the church. Our people need to become acquainted with the great streams of religious thought which move through the Bible. In a time when religion has been devitalized by Biblical ignorance and confusion, a major objective is to lead persons to wholesome concepts of religion.

3. *To stimulate and help people to use the Bible for devotional living.* There is no other book so valuable for devotional reading, so vital for devotional meditation, and so full of spiritual experiences. The Bible is worth knowing for its own sake. The devotional living of people will be richer if they know how to use it for the content of meditation and as a stimulation for the higher reaches of prayer.

4. *To relate the great truths of the Bible to present-day needs and experiences,* so that the Bible becomes a living Book in the lives of people. The Bible is the Word of God to guide our conduct. It came right out of the religious experiences of people, their experiences with God—their revelations of him and from him. It should be reinstated as a living Book in our experience, illuminating our insight, guiding our conduct, enriching our worship, and revitalizing our hope. When the Bible enters into our daily walk, our experience is linked with the religious experiences of the ages and the Bible becomes more meaningful.

These are the objectives of scriptural exegesis in sermons: to lead people to a clearer understanding of the Bible, to help them form wholesome concepts of religion, to stimulate and help them to use the Bible for devotional living, and to relate the great truths of the Bible to present-day needs and experiences.

### II. Principles of Biblical Exegesis in Preaching

The underlying principles will be the same for textual, topical or expository preaching. The main question is: What are the guiding principles involved in the use of Scripture in preaching?

1. *The minister should be clear as to the type of sermon he is preaching.* Many sermons are prepared without any clear-cut idea either as to the type of sermon or the purpose to be realized. This is lazy preaching. If a text is used, it should be correctly stated. If an expository sermon is to be preached, the Scripture should be clearly and correctly read. The people ought to know, too, the chapter and verse from whence the text or expository passage is taken. The use of Scripture should be a part of a well-conceived sermon plan which makes the whole sermon a work of art and whose purpose moves to such fruition that the hearers feel the tug of truth upon their heartstrings.

2. *The second principle is that the minister himself should live with the text or Scripture passage until he has thought himself dry.* The commentaries and the books are not the first step. The sermon will have more freshness and vitality if the minister studies the text, analyzes it in regard to the context, views it in the larger relationship of truth, and brings out of it things new and old by the power of his own creative thinking. The minister's first task is to stay with the text until he thinks himself dry. After that he is ready for the books.

3. *The third principle is that the text should be used in its true meaning.* The words "true meaning" refer to what the original author had in mind in the way he used them. After the minister has exhausted his own powers of thought upon the text, his quest must be for the discovery of what the Biblical writer really meant to say. This will include reading the passage in the Greek or Hebrew, studying the meanings of words and phrases, using the best commentaries, studying the scripture in relation to the context, viewing the passage in relation to the experience out of which it came, studying it in relation to the book of the Bible in which it is set and the great stream of thought in the Bible of which it is a part. In other words the preacher should study the text carefully, study it in the immediate connections, and study it in relation to the general teachings of Scripture. The use of the minister's creative imagination and devotional insight doesn't excuse him from diligent study to discover true meanings. The improper spiritualizing and fanciful allegorizing of Scripture passages so that they are made to mean what they were never intended to mean in the original is contrary to the ethics of good preaching. Finding out what the text really means and using it in this way is a highly important principle of exegesis.

4. *The fourth principle in sermon exegesis is that the text should be interpreted in relation to the context.* It is true that there are many texts, which like nuggets of gold, contain great truth within themselves. But all texts are illuminated by the context and many can only be rightly understood as they are viewed in the immediate connections and larger relationship. The proof text method of interpreting the Bible is fragmentary; it makes for misunderstandings and misinterpretations of the Bible. Men should be led into the heart and spirit of the Bible; they should follow great lines of thought through the Bible. Phillips Brooks in his Lec-



tures on Preaching gives us a timely warning in these words: "Whether the subject spring out of the text as stating the divine philosophy that underlies some Scripture incident, or the texts spring out of the subject as describing some incident that illustrates divine philosophy, is unimportant. There are both kinds of sermons and both kinds are good. Only, as one rule that has no exceptions, let your use of texts be *real*. Never make them mean what they do not mean."

We need not only to see that a single sentence taken apart may mean something entirely different; we should also realize that the Biblical divisions into chapters and verses often cause a careless use of the Scriptures. Some think of every verse as a sort of separate whole. Proper care for connections must frequently disregard chapter and verse divisions. Proper connections may call for a consistent study of a whole Bible book.

It may be said that the average pastor does not have time to carry on such intensive study. Therefore, he must use the results of other men's scholarship. My answer is that this is our trouble. The average minister swallows the results of other men's thinking without subjecting it to searching evaluation. The minister needs the equipment of a trained mind, and the availability of the best commentaries so that he can discover true meanings for himself. Do we want ministers to be swallowers or thinkers?

5. *The fifth principle is that the sermon should come naturally out of the text.* The text should not be used as a point of departure. In a textual sermon the text should contain the main idea of the sermon, and the sermon should be a logical and consistent development of the text. The introduction should make clear the meaning of the text in its setting and the text should run like a silver thread through the sermon as it is developed into a work of art. The use of Scripture in expository preaching and the use of additional Bible passages in textual and topical preaching should follow the same underlying principles. Their true meanings must be discovered according to the same diligent study and their usage must be consistent with their true meanings.

6. *The sixth principle is simply a recognition of the value of expository preaching.* Expository preaching will lead the minister to a more thorough study of his Bible, will develop in the people the scriptural point of view, and will enable the preacher to present a more well-balanced perspective regarding the Bible.

Six principles have been presented regarding Biblical exegesis in preaching: the use of the Scripture should be a part of a well-conceived sermon plan, the minister should live with the text until he has thought himself dry, the text should be used in its true meaning, it ought to be interpreted in relation to the context, the sermon should flow naturally out of the text, and expository preaching makes possible a more thorough and well-rounded interpretation of the Bible.

### III. Application of Bible Exegesis in Preaching

Every sermon should have a purpose centered in the life of the hearers. We are preaching to meet the needs of the people. The clearer we understand their needs the more fruitful our preaching can become. What are the principles to guide the application of Biblical truth in preaching?

1. *The general principles of the Bible are true not only in their original settings, but are equally as true today.* Jesus lived under simpler conditions than we

live. His world was not as large and complex as ours. But he taught ways of living, gave insights into human relationships, revealed the nature of God and the kingdom which are our guiding stars. In Matthew 18 he tells Simon Peter to forgive "seventy times seven." In its setting that message was given to Simon Peter in response to the question, "How oft shall my brother sin against me and I forgive him?" But in its larger meaning it gives an insight into human relationships which shows that the follower of Jesus should never hate. After the scriptural setting has been given, and the meaning of the text has been made clear in the context, the preacher should apply the general truth of the text to specific life situations today. Thus the Bible speaks its truth to every generation.

2. *The second principle of application is that Biblical truth should be presented as the pillar of cloud by day and fire by night to minds confused and perplexed.* The great concepts of religion, great principles of conduct in the Bible should be preached and taught as our basis for faith and standard for conduct. The reality of God, the eternal worth of man, the kingdom of God, the redemptive power of suffering love, Jesus as our Savior, these are ideals to live by. Men are seeking faith and hope. Here we have the object of faith and the secret of hope. Men are seeking for an ideal which stretches life toward the mountains. In Jesus we have this ideal—"to be like him." Men are seeking security when the world is crashing around their heads. There is no security in money and bonds. There is security in the harmony of the soul to the Creative Spirit at the heart of the universe. Our application should make people sure of values to live by in spite of outward circumstances and political weather.

3. *The third principle of application is that people should be stimulated to become participants in creative adventures for the kingdom.* How does exegesis have anything to do with this? The Bible is filled with spiritual achievements and adventures. From the time that Abraham "went out not knowing whither he went" to John discovering "a new heaven and a new earth"; from the days of the apostles until the present, people of God have climbed new highways in spiritual achievement and have traveled rocky roads in applying Christian principles to world situations. Christianity is a call for a new way of living. The Biblical application should show how faith through the ages has been venturesome and how the Christian life commands us to devotion and consecration.

The principles of application are that the general teachings of the Bible are true for all time, that Biblical truths should be presented as ideals to live by, and that people should be stimulated for creative adventure in kingdom building.

### IV. Additional Ways to Make Biblical Exegesis Effective

1. *People understand what is presented more readily when a natural appetite has been created for it and when an interest has been aroused.* Ministers now are preaching what they think the people need. The people are not being given a chance to express themselves. Well worked out questionnaires or check lists designed to discover the needs of people, and giving them the opportunity to make suggestions, may be very revealing and helpful.

2. *A more careful Biblical exegesis will result when*



we change from "one-way preaching" to "two-way preaching"—I mean when we give our people the opportunity to ask questions about our sermons for the sake of clarity and evaluation. Many ministers are disillusioned because their hearers do not absorb more of the content of their sermons. People's minds are changed by a process of creative discussions, where questions are asked, issues are clarified and points of views are evaluated. I believe strongly in preaching, but I also believe that the church program should be constructed so that people may have the normal privilege of asking questions about the sermon. This will make for more careful Biblical interpretation.

3. *The best interpreters of the Bible are not only those who labor earnestly to discover true meanings in Scripture passages, they are those who live with the Bible, who seek to know the heart and mind of the authors, who become acquainted with the meanings of certain forms of expression like faith, grace, soul, heart, salvation and righteousness. The language of the Bible is the language of the spirit, the language of Christian experience.*

Phillips Brooks says that the sermon is "the communication of truth through personality." Ah! that is another insight regarding interpretation. It is not only

the scriptural meaning which is valuable; the personality which communicates it must be considered. What meaning does the personality give to truth? What impressions do we make? This thought should humble every preacher. The best Biblical interpreter will not only be a student; he will have his heart warmed with rich experiences with spirit values.

After I grew up and went away from home, I always looked forward to letters from my mother. Sometimes the best of the letters were the things I read between the lines. I knew the heart back of them and the spirit shining through them. Is it too much to crave that ministers shall be so rich in spiritual culture, so deep in devotional living, and so wide in spiritual understanding, that they can see the reality of God between the lines? Interpreting Scripture in the light of abiding spirit values will lift us from the disillusion of fragmentary preaching to the mountaintop of integrated thinking where questing minds may live and move and find green pastures.

Bethany Biblical Seminary.

## Correspondence . . .

### Passing of Isaiah Bowser

In the passing of Bro. Isaiah Bowser the McFarland congregation has lost her senior member, one whose integrity was so outstanding that the church feels her loss very keenly, and his example such as will be of interest to a large number in the church which he served so many years.

The subject of this sketch was born in Carroll County, Maryland, March 15, 1857. He died at Bakersfield, Calif., March 19, 1942, having passed his eighty-fifth birthday by just four days.

On April 15, 1880, he was married in Maryland to Alice Sellers, the ceremony being performed by Elder Aaron Baugher. Seven children came to bless the Bowser home; the circle was broken twice by death: Barbara died in early childhood and Titus in 1926; the remaining are Clara Stoops, Edward and Jacob of Fresno, Calif.; Anna Hylton and Lizzie Baker of McFarland, Calif.

A tribute to the parents is the fact that all the children accepted Christ and are members of the church of their parents' choice. Bro. Bowser had four brothers, all of them ministers in the Church of the Brethren, two of them still living, Elders J. J. of Pomona, Calif., and Samuel of Ronan, Montana.

Isaiah learned the trade of wheelright, but after his marriage farmed his father's farm until 1888, when he and his good wife heard the call of the West and moved to Kansas, settling first near Hutchinson, and later at Larned. After spending thirty years in Kansas the family again responded to the call of the West and moved to Fresno, Calif., and in 1919 to McFarland, where he resided at the time of his death.

Bro. Bowser was a hard worker. He lived the simple life. Of him it could be truly said that his word was as good as his bond. He possessed that stability of character that is too rare in this modern age.

He was elected to the office of deacon in 1900 and dignified the office until the close of life.

The writer served as Bro. Bowser's elder for the last twenty years of his life, and it is a pleasure to say that he was always ready to help in the work of the church. He was a deacon who dignified the office.

Three years ago Brother and Sister Bowser celebrated their sixtieth wedding anniversary at their ranch home near McFarland, where he was active until sixteen months ago, when his strength failed and he was confined to his bed until the end came. He is survived by his widow, five children, eighteen grandchildren and eleven great-grandchildren.

Funeral services were held in the church in McFarland on March 21 by the writer and Pastor J. I. Coffman. The scripture for the occasion was the deceased's favorite text, John 14:1-3. Interment was in the Delano cemetery.

McFarland, Calif.

Andrew Blickenstaff.

### ADULT DISCUSSION OUTLINE

## Our Brethren Heritage

### Part II. Family Life

Scripture: Prov. 31:10-31

Sunday, June 14

**Note:** See Chapter 14 of Miller's *The Story of Our Church* or the note in last week's outline.

### The Heritage

Accepting the Bible, the Brethren were driven to the belief that marriage is a holy institution and is entered into for life. Divorce was not the ideal in marriage. Jesus allowed it because of infidelity.

Our forefathers believed that marriage is the interlocking of two hearts for life with one aim and one purpose for mutual helpfulness.

They believed that children were the crowning glory of marriage and agreed with the psalmist that "as arrows in the hand of a mighty man, so are the children of youth. Happy is the man that has his quiver full of them." Children in many homes became stockholders or even partners in the family institution, sharing in the work and business.

Brethren children, as a rule, were taught the value of money and learned to earn and spend wisely. Excessive debt was discouraged. Necessities, not luxuries, came first.

The large families of the Brethren offered unusual opportunities for the development of character.

Family life on the farm has greatly enriched our Brethren heritage.

### The Problem

The lowered family standards of present-day society seemingly are affecting Brethren family life. Tolerance of divorce, fewer children, more leisure and luxury, more urban environment are all contrary to our family life heritage. Adjustments need to be made.

### Discussion

What in our heritage of family life should we preserve? And how may we do it?



## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Amundsen-Zehring.**—By the undersigned on Dec. 28, 1941, in the Hermosa Beach parsonage, Albert Amundsen and Camille Zehring, both of Hermosa Beach, Calif.—Galen K. Walker, Hermosa Beach, Calif.

**Brown-Miller.**—At the parsonage at Morrill, Kansas, on May 7, 1942, by the undersigned, Mr. H. J. Brown and Mrs. Effie Miller, both of Hamlin, Kansas.—W. A. Kinzie, Morrill, Kansas.

**Clark-Clark.**—By the undersigned, on May 3, 1942, in the La Verne church, Bro. Lawrence Clark of Modesto, Calif., and Sister Ruth Clark of La Verne, Calif.—Galen K. Walker, Hermosa Beach, Calif.

**Clark-Fry.**—Robert F. Clark and Alice M. Fry, both of Dinuba, Calif., on May 2, 1942, by the undersigned, at his home.—D. F. Sink, Reedley, Calif.

**Harouff-Mitchell.**—In the Antioch church on April 30, 1942, by the undersigned and Olden D. Mitchell, brothers of the bride, Hugh Harouff of Burnsville, Va., and Vera Mitchell of Boone Mill, Va.—S. Earl Mitchell, Westminster, Md.

**Heitz-Flory.**—At the bride's home on April 17, 1942, by the undersigned, J. Emory Heitz and Eunice Marie Flory, both of Garrett, Ind.—J. S. Flory, Garrett, Ind.

**Knoblock-Ogle.**—By the undersigned in the Hermosa Beach parsonage on Jan. 28, 1942, Robert Knoblock and Miss Veva Ogle.—Galen K. Walker, Hermosa Beach, Calif.

**Newcomer-Christian.**—In the Hermosa Beach church on Jan. 11, 1942, by the undersigned, Bro. Leland Newcomer of La Verne, Calif., and Sister Barbara Christian of Hermosa Beach, Calif.—Galen K. Walker, Hermosa Beach, Calif.

**Scott-Pickering.**—By the undersigned, at the home of the bride in Indianapolis, Daniel Scott of Montezuma, Ind., and Anna Marie Pickering of Indianapolis, Ind., on April 17, 1942.—Frank E. Hay, Indianapolis, Ind.

**Spaulding-Kiracofe.**—By the undersigned, on April 4, 1942, in the Church of the Brethren, Gratis, Ohio, Harry Spaulding of Hamilton, Ohio, and Thelma Kiracofe of Gratis, Ohio.—Henry Mankey, Gratis, Ohio.

**Stough-Puterbaugh.**—On Feb. 1, 1942, by the undersigned, at his home, Ronald Stough of Plymouth, Ind., and Marjorie Puterbaugh, of Argos, Ind.—C. C. Cripe, Argos, Ind.

## Fallen Asleep . . .

**Brooks,** Eugenia, was born in Missouri in 1858, and died on April 28, 1942, at the home of her daughter in Grandview, Wash. Sister Brooks was a resident of the Outlook vicinity for the past fifty-three years. Her husband preceded her twenty years ago. The family includes one son and seven daughters. Sister Brooks was for many years a member of the First Brethren church. Funeral services were conducted by the writer in Sunnyside, Wash.—B. J. Fike, Glenwood, Wash.

**Callahan,** Sister Anna J., died at the home of her daughter near the Holsinger church on May 4, 1942, aged seventy-nine years. She had been bedfast for the last five weeks and bore her illness patiently. She is survived by seven children, thirty-five grandchildren and eighteen great-grandchildren, one sister and one brother. She was a faithful member of the church for many years, an example to all in her living and loyal to the teachings of the church. The services were conducted in the Holsinger church by the writer, Eld. T. B. Mickel and Sister Madeline Taylor. Burial was in the Fishertown cemetery.—John E. Rowland, New Paris, Pa.

**Dillon,** Grace May, daughter of Phillip and Susan Miller, was born on Sept. 11, 1882, and died on April 15, 1942. In March of 1900 she affiliated with the Church of the Brethren. On Oct. 3, 1900, she married Frank Dillon. To this union were born four daughters and five sons. Two daughters and three sons preceded her in infancy; one son died at the age of thirty-two. In August 1921 she and her companion were called by the church to the ministry. On Sept. 1, 1921, they assumed the responsibility of superintendent and matron of the Aged Persons' Home and Orphanage of the Brethren Church near Honey Creek, Ind. They remained there for six and one-half years. As a matron she was kind, devoted, ever mindful of those around her. When they left the home they took two orphans who were reared to manhood and womanhood. She leaves her companion, two daughters, one son, a foster daughter and a foster son, two brothers, six grandchildren and four foster grandchildren.—Marcelline Michael, Hartford City, Ind.

**Eiler,** Mrs. Virginia Floy, daughter of Josiah and Mary Dell Roose, was born near Wakarusa, Ind., on Oct. 17, 1895. She gave her heart to Christ and was baptized into the Church of the Brethren in early life, remaining faithful to her vows until the end. In 1919 she was united in marriage to Quinter Eiler. Eleven

children, seven sons and four daughters, were born to this union, all of whom, with her husband, survive. Through varied experiences her faith in God never wavered. She depended much on prayer. The objects of her greatest devotion were God, her Bible and her family. She passed away at the Robert Long hospital in Indianapolis, Ind., on March 2, 1942. Besides her immediate family she is survived by three brothers and three sisters. Funeral services were conducted by her pastor, C. C. Cripe, at the Walnut Church of the Brethren.—C. C. Cripe, Argos, Ind.

**Flory,** Walter R., was the first child of Dr. and Mrs. D. C. Flory, founders of Bridgewater College. He was born near Spring Creek on March 11, 1883. Most of his boyhood and early manhood was spent in the vicinity of New Hope. In 1904 he was baptized into the Church of the Brethren, a privilege he held precious to his last day. On Oct. 14, 1907, he married Miss Lottie Cline. To this union were born three children. Mrs. Flory died on Oct. 26, 1916. On Feb. 22, 1923, he married Miss Nina Wright. About a year later they moved to Weyers Cave. Two children were born to the second marriage. He is survived by all of his children and his wife, one granddaughter, three brothers and two sisters. The funeral service was held at the Pleasant Valley church by Bro. Murray L. Wagner, assisted by Bro. Frank L. Gabber. Interment was at the Middle River church.—Marie Bosserman, Weyers Cave, Va.

**Hickerson,** Mary Ann, daughter of Abraham and Barbara Hoerner Bowman, was born near Manheim, Pa., June 15, 1848, and died March 19, 1942. At the age of two years she and her parents moved to Perry County, Pa., where she grew to young womanhood. She then came to Auburn, Ill., and there joined the Church of the Brethren. She later came to McLouth, Kansas, which has been her home for many years. She was married on Sept. 21, 1893, to Logan Hickerson, who preceded her in death in 1918. They had no children of their own, but adopted a daughter. Sister Hickerson lived a life of self-sacrifice, giving of herself, as the oldest of nine children, to her own immediate family, and later to her nieces and nephews, some of whom thought of her almost as a mother. She read much until blindness deprived her of that pleasure. Her keen sense of humor helped her over many hard places. She was a faithful member of the McLouth W. C. T. U. for many years. She leaves her daughter, a grandson, a sister and a brother, and many other relatives and friends who will hold her in loving remembrance. Funeral services were conducted at the Church of the Brethren by Bro. Ira N. H. Brammell, pastor.—Mabel Bower, McLouth, Kansas.

**Kintner,** Ida F. Miller, was born in Lima, Ohio, seventy-seven years ago and died near Lebanon, Ind., on May 3, 1942, after a lingering illness of seven months. She united with the Church of the Brethren in early life and had been faithful to her Lord and the church. She was married in 1896 in Defiance, Ohio, to Wesley Kintner. She leaves three children, two grandchildren, one brother and one sister. Her mother, known as Aunt Jane Miller, died a few years ago at a few weeks less than one hundred years. Funeral services were conducted by the writer in Lebanon, Ind. Burial was near by.—N. H. Miller, Bourbon, Ind.

**Layman,** Bro. Lewis Edward, was born on Oct. 17, 1869, at Laymantown, Va., and died on Oct. 27, 1941. All his life was spent in Botetourt County; for many years he lived near Cloverdale. His parents were Lewis George Layman and Lucy Rieley Layman. He became a member of the Church of the Brethren at the age of fifteen. Bro. Layman attended Botetourt County schools and William and Mary College. He was married to Florence Mae Nininger in 1901. A few years of his early life were spent in teaching school. For a time he engaged in storekeeping. The remainder of his life was spent in farming and as an orchardist. Bro. Layman was a devoted Christian, loyal to his church. He was elected deacon in 1916 and filled the office in a worthy manner. He engaged in daily Bible reading and meditation. He is survived by seven sons, all members of the Church of the Brethren, also two grandsons and one granddaughter. Bro. Layman's wife preceded him in death eighteen years ago, and he faithfully took the place of mother as well as father of his seven sons. The funeral was held at the Cloverdale church by his pastor, M. G. Wilson, and J. S. Crumpacker. Burial was in the Daleville cemetery at Daleville, Va.—M. G. Wilson, Cloverdale, Va.

**Long,** Henry, of Culver, Ind., passed away at the Kelly hospital in Argos, Ind., on March 4, 1942. He was born on Feb. 26, 1869, in Marshall County, Ind., and spent his entire life in the same county. In September 1910 he was married to Nettie Rohrer, who died in 1919, leaving no children. He is survived by three brothers, all living near Argos, Ind. Funeral services were conducted by the undersigned.—C. C. Cripe, Argos, Ind.

**McMillen,** Charles W., infant son of Arthur and Ruth McMillen, of New Paris, Pa., died on April 2, 1942. He is survived by the parents, one sister and two brothers. The services were held at the home by the writer and Rev. Matlock. Burial was at New Paris.—John E. Rowland, New Paris, Pa.

**Mollohan,** Alvey C., son of Sister Sophia Mollohan, was born on Feb. 9, 1916, and died in Australia on Feb. 9, 1942. He was injured in action with the American Aviation Corps in Manila on Dec. 9, 1941. He is survived by his father, mother, one brother and three sisters. He was a member of the Methodist Church.—Warren D. Bowman, Washington, D. C.

**Newton,** William A., was born at Benton Harbor, Mich., sixty-six years ago. During early youth and manhood he lived in Oklahoma and Missouri. He came to Kansas in 1909. Early in



youth he united with the Presbyterian Church, in which he began training for the ministry. Because of financial conditions he was forced to defer this training. During the time he was in Oklahoma he married Miss Rae Hamilton. Following their marriage they moved to the neighborhood of the Peace Valley church, Mo., where he again took up ministerial work, this time in the Church of the Brethren, which he and his wife had joined in 1906. The year of his election to the ministry was 1908. For about a year he served in the church at Peace Valley. They moved to Wichita, Kansas, where they have continued to live except for a brief stay in Florida. Bro. Newton was instrumental in helping to build the West Side church of Wichita. Also during his residence in Florida he helped organize the Miami congregation. His ministry was fruitful in many ways. About a year ago he was privileged to baptize seven of his wife's people in Oklahoma. His wife survives with five children and eight grandchildren. Interment was made in the Highland cemetery, Wichita. Services were conducted by the undersigned.—James H. Elrod, Wichita, Kansas.

**Palmer, Mary Orth**, was born in Lawrence County, Ky., on Dec. 18, 1866, and died in Dayton, Ohio, on April 15, 1942. Early in life she united with the Church of the Brethren and remained faithful. She was buried in the Bear Creek cemetery near Dayton. The services were held by the undersigned.—J. Perry Prather, Dayton, Ohio.

**Phillips, John**, was born Jan. 12, 1856, in Stephenson County, Ill., and died on April 12, 1942. He was united in marriage to Miss Armanda Hull of Scioto Mills on June 19, 1877. Had Bro. Phillips lived until June 19 of this year the couple would have celebrated their sixty-fifth wedding anniversary. He is survived by his wife, two sons, nine grandchildren and nine great-grandchildren. He was a faithful attendant of his church. He walked from his home to services each Sunday, attending on the Sunday one week prior to his death. Funeral services were conducted in the Freeport Church of the Brethren by Bro. Clarence B. Fike, pastor. Interment was made in the Grand View cemetery at Cedarville, Ill.—Mrs. Charles Johansen, Freeport, Ill.

**Reber, Mrs. Annie Elizabeth**, wife of Darius Reber, died at her home, aged sixty-nine years. Funeral services were held in the Hummel Street Church of the Brethren by the pastor, Bro. H. B. Heisey. Burial was in the cemetery adjoining Zeigler's meetinghouse, Rehrersburg. She is survived by her husband, four daughters, two sons, one sister, two brothers, seventeen grandchildren and four great-grandchildren.—Mrs. E. M. Byrem, Camp Hill, Pa.

**Ullery, Minnie**, second daughter of John and Nancy Iler, was born July 22, 1866, near Englewood, Ohio, and passed away at her home in Trotwood, Ohio, May 7, 1942. On Sept. 18, 1887, she was united in marriage to William Ullery. To this union one son was born. She united with the Church of the Brethren at Trotwood in 1905 and was a faithful and regular attendant at the Happy Corner and Trotwood churches as long as health permitted. Besides her husband, she is survived by two granddaughters. Funeral services were conducted at the Trotwood church.—E. R. Fisher, Trotwood, Ohio.

## Church News . . .

### California

**Empire.**—From March 29 until April 5 Brethren Roy Crist and David Young of La Verne held pre-Easter services for us. Bro. Crist preached ten fine sermons, while Bro. Young directed the music. As a result, three letters of associate membership were received and one was received by baptism on the following Sunday evening. Several small children were dedicated on Easter morning by the pastor. Because of the meetings the Easter program by the Sunday school was given on April 12. Bro. Herman Landis and wife of Oakland were here recently and spoke on their former work in Africa. In March, while our pastor held meetings at Raisin City, Brethren C. H. Deardorff, Fred Strohm, and Harvey Snell preached for us. On May 8 the mothers and daughters will have a dinner and program.—Pearl Kappler, Empire, Calif., May 5.

**La Verne.**—Twenty were received into church membership by baptism on Easter Sunday with Dr. D. W. Kurtz, our pastor, officiating. On March 29 the adult choir, directed by Prof. Charles E. Wagoner, assisted at the organ by Prof. Ralph Travis, rendered The Seven Last Words of Christ to a large audience; the Methodist pastor and his congregation were special guests. The La Verne College Student Christian Movement put on a Passion Week chapel program at the church on the Thursday morning before Easter. The junior choir, directed by Mrs. A. J. Beckner, went caroling on Easter morning, after which a group of mothers served them breakfast at the church fellowship hall. During the Sunday-school hour the primary department divided into three groups and went to the homes of five shut-ins and to the Kinney Rest Home and put on short devotional programs featuring memory scriptures and songs. At the annual election on April 15 Dr. C. Ernest Davis was re-elected elder-in-charge of the congregation and Eld. O. L. Minnich, assistant; Crawford F. Brubaker was retained as Sunday-school superintendent and Eld. J. A. Smeltzer as head of the Christian Workers' and other Sunday evening groups. Dr. Davis and Dr. D. W. Kurtz were elected as

delegates to Annual Conference. It was unanimously voted to license Clyde Carter, a college student, to preach. Installation services were held last Sunday morning. The men's brotherhood recently contributed \$100 for the fitting up of an automotive Red Cross unit to be used in La Verne in case of an emergency. Since the first of January \$528.25 has been contributed to the C. P. S. camp fund; \$592.42 was contributed during 1941, making a total of \$1,120.67 since the opening of the project. The spring love feast will be held on May 10. There will be a consecration of little children and a Mother's Day program that morning. Dr. Kurtz is leading the Wednesday evening prayer meeting group in a study of the Book of Isaiah.—Grace Hileman Miller, La Verne, Calif., May 3.

**Los Angeles, Calvary.**—On March 5 a large group of women enjoyed having the district officers present, bringing with them a vision of new opportunities for service in women's work. On March 9 the evening was spent in singing and studying favorite hymns. Pastor Stutsman has been distributing cards in the neighborhood, offering church shelter in case of emergency, resulting in interesting a number of families in the church services. The homemakers' group is sponsoring Red Cross work on aid days, making comforters and lap robes for soldiers. Communion was observed on the Thursday evening before Easter. The Easter sunrise service was followed by a breakfast in charge of the men's organization. Several babies were dedicated during the morning services. Easter music was brought by the choir, under the direction of Prof. Bachlund, at the vesper services. Ten were baptized during Easter week. April 10-12 we were privileged to have David Young and his wife with us, conducting a school of music. Ralph Smeltzer was ordained into the ministry, his father conducting the service. The young people of the district met at Calvary on April 18 for their annual dinner. A good program was enjoyed. On April 19 they conducted a panel discussion on the Farmersville work camp. Dr. J. W. Lear brought the message of the morning. Lunch was eaten at Ladera Park, closing with an afternoon business meeting and a short talk by Bob Tully. In the absence of our pastor Bro. Waldo Tindall was the guest speaker on April 26. On Monday evenings Dr. Don Bailey is teaching first aid to a large class at the church. Pastor Stutsman is planning a stay-at-home camp for the children for several weeks during the summer.—Ethel C. Smith, Los Angeles, Calif., April 30.

### Illinois

**Kaskaskia.**—During the winter bad weather and roads decreased our attendance but it is gaining now. Sister Ida Shumaker gave us a very interesting talk on missionary work in India. The grade schools were dismissed to attend this meeting. A basket dinner was held at the noon hour. At council meeting our pastor's salary was increased. Sisters R. A. Childress and Jane Julius have passed on to their reward since our last writing. Bro. George Miller continues as our elder. A young people's rally was held on March 29 at our church with three churches represented. On Easter Sunday we had a sunrise service with our neighboring churches taking part. Bro. Oliver Dearing of our church and Bro. L. M. Drinkall of the Cumberland Presbyterian church gave us the Easter morning message. Bro. Dearing just closed a week's meeting. Many inspiring messages were given and the attendance was good. He visited all over the district, calling on people in an effort to get them to attend church. Brother and Sister Canfield will conduct evangelistic services here July 13-26. A vacation Bible school will be held the first two weeks in June. We plan to have Brother and Sister B. M. Rollins conduct our revival next year. We have a one hundred per cent Messenger club.—Berniece Childress, Beecher City, Ill., May 7.

**Panther Creek.**—Our love feast was held in April with about sixty members surrounding the Lord's tables. Some were present from Hudson, and Brother and Sister M. A. Whisler from the Oak Grove church were here. Bro. Whisler officiated. On Sunday evening Sister Ida Shumaker gave us an interesting message on the people of India. Our summer pastor, Bro. Robert Ebey, and wife of Pontiac, Mich., will begin their work with us the first part of June. They will hold a revival while here. Our aid meets once a month and we have made several comforters for the boys in camp.—Elsie Noffsinger, El Paso, Ill., May 11.

### Indiana

**Bethel Center.**—The church just closed a two weeks' revival with Sister Goldie Killion, pastor of the Auburn church, Ind., evangelist. She brought us forceful messages which built up spiritually all who heard her. We were greatly helped by the attendance of a number from a neighboring Methodist church. Eight accepted Christ during the meeting and two since. We also received three by letter. An Easter program was sponsored by the B. Y. P. D. We have purchased new Brethren hymnals and also rubber matting for the church. The aid society is active and growing. Our Sunday-school enrollment is steadily climbing. We have organized a young married people's class.—Marcelline Michael, Hartford City, Ind., May 11.

**English Prairie.**—We met in council on April 24. Our love feast will be on June 6 at 8 p. m. Delegates to district conference are Mark Agley and Earl Overholster. We called three deacons, Bro. Carl Robbins and wife, Bro. Mark Agley and wife and Bro. Glen Burger and wife. Brethren Galen Bowman and Harold Miller assisted in this service. Since our last report two have been added to the church by baptism and one by letter. Bro.



John Metzler came to us and showed his pictures of the Brethren Service camps, which we enjoyed very much. The B. Y. P. D. from the Florence church recently gave a play, The Eleventh Mayor, for us. Our B. Y. P. D. will give them a return program. We are having a special Mother's Day program on May 10. Bro. M. D. Stutsman from West Goshen preached for us on the pulpit exchange Sunday. We are redecorating the interior of our church.—Mrs. Charles A. Light, Howe, Ind., May 6.

**Four Mile.**—On the evening of April 3 we had our Good Friday service at the church. The Hannas Creek church joined us in our worship. Readings were given by Clara Brower and Verla Orebaugh. Glen Slabaugh, Rev. Walters, pastor of the Christian church at Hannas Creek, and Bro. McCune gave addresses. Special music was given by different members of the church. On Easter morning the program consisted of a call to worship, Scripture reading, and the worship message by Inez Major. Special music was given by different members of the church. On April 12 seven members were received into the church. On April 25 Mr. Noffsinger showed pictures for the worship service. The pictures were entitled The Salvation. The roll of film was furnished by the Brethren Publishing House. Once each month we will have a visual sermon. On the evening of May 3 we had our communion. On May 10 we had our Mother's Day service. The program consisted of a number of pictures acted out by different members of the church to portray the love of mothers. Robert Godsey sang a solo. Our revival meeting will start on May 26 and continue for two weeks; Rev. John Wieand will be the visiting minister. We are taking monthly offerings for peace and relief.—Mildred Brower, Liberty, Ind., May 11.

**West Marion.**—Our quarterly council was held on Feb. 9 with Eld. T. A. Shively officiating. Bro. Lester Young conducted our services March 22-29, and showed the pictures of the churches of this district on the evening of March 22. Our pastor was at Kokomo at that time, holding a two weeks' revival. We held a pre-Easter service on April 1, 2, with communion on Good Friday. Bro. Snell filled our pulpit on April 12, the day of the pulpit exchange. In the afternoon of April 12 a delegation came from Kokomo and Bro. Oberholtzer baptized five converts of the Kokomo church. Our pastor baptized two from our own church and one is awaiting the rite. Our B. Y. P. D. elected Paul Dennison as president. Our ladies' aid has purchased new carpet for the front of the church and around the pulpit. They baked cookies for Camp Lagro and are busy quilting. The men's organization is remodeling the basement. We are having a mother and daughter banquet on May 8 with Mrs. Paul Halladay as guest speaker. The board of Christian education gave a missionary program a few weeks ago and is working on a series of programs to be given soon. Six new members have come into the church since the last writing.—Mrs. Kimber Humbarger, Marion, Ind., May 6.

### Iowa

**Council Bluffs.**—We hope to be in print oftener in the future. We are to have a full-time pastor, beginning in June, when Brother and Sister Gerald Rogers will be here to work with us. Our ladies' aid sent six comforters to our Brethren camp in Missouri. Two years ago our aid started a fund for a new furnace for the church. Last week the new plant was installed, fan, thermostat, etc., and is all paid for. Our next project is redecorating the church. During the week of April 12 our city had the rare privilege of hearing the inspired messages of E. Stanley Jones. The Sunday school gave the Easter program, Easter Festival, and the primary department sponsored a mother and daughter tea and program on Mother's Day. We are now working on a Children's Day program and a father-son banquet. Five were baptized by Bro. O. C. Caskey on Easter Sunday evening just preceding the love feast.—Martha Caskey, Council Bluffs, Iowa, May 12.

**South Keokuk.**—Our church met in semiannual council on March 6 with Eld. J. E. Smith presiding. The following officers were elected: Sunday-school superintendent, Bro. Stanley Williams; delegates to district meeting, Sister Naomi Wonderlich and Bro. Stanley Williams. Our men's group meets once a month. At the last meeting they agreed that each member would give one day's work this summer to some one outside of the church membership, thus promoting fellowship. At present our ladies' aid is sewing for the C. P. S. camps. We are also proud of the fact that our church gave over the quota to the C. P. S. fund. We are planning for our love feast on May 24.—Mrs. Stanley Williams, Keokuk, Iowa, May 7.

**Union Ridge.**—The church assembled in quarterly business meeting and authorized the trustees to wreck the sheds of horse-and-buggy days and to use the lumber to build a garage. The pastor handed in his resignation to take effect on Sept. 30. On April 26 the McPherson ladies' quartet, accompanied by Prof. Fisher, gave a very fine concert. The women's work had a steel sheet ceiling placed in the basement of the church and is now planning to have the walls plastered and a composition floor placed on the soft concrete floor, and to have the whole painted. This is a much-needed repair project and will put our basement in condition for the junior church which had been agreed on by the workers' conference. Attendance has kept up well during the winter months and is now on the increase. As a result of quiet personal work during the pre-Easter season, two young fathers and the oldest son of one have been received into

the church by baptism; the wife of one was received by letter. Two letters were granted at our business meeting and one since then. On April 8 the mother and daughter banquet was held in the church dining room. About forty enjoyed the worship and fellowship and listened to a splendid address by Mrs. Hackenbarth of Hampton. The men assisted as waiters and dishwashers. On Sunday morning, May 10, the pastor gave an appropriate sermon in keeping with Mother's Day. We are now planning for Children's Day and the observance of Father's Day.—W. W. Blough, Hampton, Iowa, May 11.

### Kansas

**Topeka.**—On April 22 we had a council and hired Pastor Ralph Hodgden for another year. The church is going to put a telephone in the pastor's home. Bro. L. H. Root had charge of the council meeting. The ladies' aid made and sent clothing to our less fortunate brethren across the waters. We are glad to have Mr. and Mrs. McConkey added to our membership; they come from the Kansas City church. The children are enjoying chalk talks each Sunday morning by Mrs. Noel Rhoades. Our revival meetings, held by Bro. J. F. Burton of Lena, Ill., were quite well attended; ten were baptized at the close of the meetings, and two since the meetings. The church is looking forward to our love feast on May 22. We now have running water in the church basement. Our church attendance is holding about the same through the spring months. Brethren L. H. Root and F. D. Whitaker presented the church with American and Christian flags, which are placed on each side of the pulpit. The mother and daughter society of the church held its annual spring festival on April 28 in the church basement. We are very glad to have our church a member of the one hundred per cent Messenger club, for which we can thank our men's group. We have midweek meetings on Wednesday evenings, and are now studying the Book of Acts.—Verle G. Ninceheler, Topeka, Kansas, May 8.

### Maryland

**Pleasant Hill.**—Our annual council was held with Eld. E. C. Bixler presiding. At this time Bro. William Kinsey and Sister Edith B. Lease were elected delegates to district meeting. The trustees approved the request of the mothers' club and the ladies' aid society for the installation of rest rooms and a water system in the church. We hope to begin the work soon. It was also decided that pre-Easter services be held with Bro. Kinsey, the pastor, in charge. He preached three splendid sermons. Our love feast will be on May 23. Four young people were baptized recently by Bro. Kinsey. We have been favored by the showing of lantern slides by Bro. Kinsey: The Resurrection on Easter Sunday; on April 19, The Helping Hand; and on May 3, A Night of Music (pictures of hymn writers). Christian family week was celebrated May 3-10, during which each family had an at-home night and an at-church night. The latter honored the mothers and daughters with a banquet planned and prepared by the men. Several of our members attended the Christian advance conference at Westminster on April 15. A birthday supper was held recently, at which each member contributed according to age. The sum of \$31.20 was received and will be used for missions. The Sunday school has started a fund to be used to build a parsonage on the church ground. The B. Y. P. D. cabinet recently decided that the next program unit to be taken up is Shall I Cheat?—Betty Ann Lease, New Market, Md., May 11.

### Michigan

**Sugar Ridge.**—We met in council and had a good treasurer's report, showing a nice balance in the treasury. All those who had volunteered money for the new parsonage have taken care of their pledges. Our church has a one hundred per cent Messenger club. On April 22 the aid society sponsored a food sale, making a profit of \$35. On April 26 twelve of our Sunday-school members attended the Sunday-school meeting of the northern Brethren churches held at Brethren. The attendance was small but it was a very good meeting. The aid is still very busy, quilting about every week. On May 4 the aid served a supper for the Rebecca Lodge at Custer and cleared \$35.—Eliza Blocher, Custer, Mich., May 1.

### Minnesota

**Guthrie.**—Bro. Joshua Schechter from Worthington came to us on April 18 and officiated at our love feast that evening. On the next day he gave us a good sermon, after which we held a short business meeting. With some help from the mission board we expect to redecorate the church house and remodel the platform.—Mrs. Abner Stone, Bemidji, Minn., May 13.

### Nebraska

**Lincoln.**—Beginning April 9 Brother and Sister J. F. Baldwin conducted a revival meeting which was very helpful to all of us. Six were baptized by Bro. Baldwin following the meeting, and a communion service was held on April 24. Our women's council has decided not to serve refreshments at our meetings for the duration, but each hostess may contribute the equivalent cost to our treasury if she wishes. We have two quilts to work on just now. We are planning a Biblical luncheon to take the place of a mother and daughter banquet. Our small group was able to send a box to Camp Magnolia in which we packed nineteen towels, fifteen wash cloths and a comforter. The Lincoln church is very much in need of a pastor. Remember us in your prayers.—Rhoda Nebelsick, Lincoln, Nebr., May 9.



## Ohio

**Covington.**—Evangelistic meetings were conducted from March 22 to April 5 by our pastor, Bro. Ray O. Shank, with Bro. N. M. Miller leading the congregational singing, Bro. E. M. Phillips directing the choir, and Mrs. G. W. Dershem at the organ. Neighboring churches assisted with delegations and special numbers in music. Using the theme, Church, Rev. Shank delivered fourteen inspirational sermons to good audiences. Tangible results have been noted in a previous issue of the Messenger. Our spring communion was held on April 12 with a very fine attendance. There has been a marked increase in attendance at both our Bible school and worship services since the beginning of the new year. Dr. Howard E. Hamlin of the State Department of Education recently addressed the churches of this part of the Southern Ohio District regarding the temperance issue. We had a large and appreciative audience. Our church is being decorated now and our program will necessarily be disarranged for the next few weeks. The mother and daughter banquet was held on May 7 with Sister J. Homer Bright as speaker. The young people have been quite active the past months, taking charge of a worship service in which two members of the district B. Y. P. D. assisted; putting on a sunrise service on Easter morning; presenting a playlet, If Easter Had Not Come; and sponsoring a skating party at Troy, Ohio. On Mother's Day a consecration service for children was held. Our pastor and wife, the Sunday-school superintendent, and a teacher attended the educational advance meeting in Dayton, Ohio, recently, and brought back a very interesting report. Our district conference was held April 29, 30 in the Salem church. Quite a number of our members attended. Interesting reports were brought back by our delegates.—Mrs. Fred A. Watson, Covington, Ohio, May 10.

**New Philadelphia.**—Three persons, all heads of families, were received by baptism on Easter Sunday evening, following a week of pre-Easter services conducted by Bro. A. H. Miller, our pastor. The city ministerial association sponsored noonday services through Thursday of Holy Week, meeting simultaneously in three different churches, of which ours was one. The interest and attendance, both at the noon hour and in the evening, were quite commendable. Our love feast was held on April 16. The church is making plans for a daily vacation Bible school to begin June 22. Bro. W. A. Petry of Akron, Ohio, is to assist us as evangelist in two weeks of meetings beginning July 13. Plans are also in progress for the annual church outing. In the absence of our pastor on April 19 Bro. E. D. Nolt brought the morning message. Miss Anna Kopp and Mrs. Edna Nolt were chosen as delegates to the district Sunday-school convention at Camp Zion, June 26, 27. The pastor was selected to represent the congregation at Annual Conference.—Emma E. Miller, New Philadelphia, Ohio, May 5.

**Sidney.**—Bro. C. W. Warstler is our elder. Brother and Sister Blough were our delegates to district meeting. There have been eight baptisms since our last report. We had special services on Wednesday, Thursday and Friday nights of Holy Week. Brother and Sister J. Homer Bright were with us on Good Friday evening and on Easter Sunday. Bro. Bright officiated at our love feast on Easter evening. Our pastor was on the program for the special three-hour union service on Good Friday. The improvements on our church are nearly completed. Most of the expenses for improvements have been taken care of as the improvements were made. The church has been entirely redecorated and several new articles added. These articles were given by the different organizations. At the time of writing, the ladies of the church are getting ready for the mother and daughter banquet to be held in the church basement on May 8. Miss Sears, the religious instructor in the public schools of the city, will be the speaker.—Margaret Friend, Sidney, Ohio, May 8.

## Pennsylvania

**Chambersburg.**—Our Messenger year began with April. A subscription campaign was launched and we succeeded in advancing from a seventy-five per cent to a one hundred per cent club. Out of a surplus of money received for the project, the Messenger is made a gift to a number of additional homes, and also our city hospital and the public library. Much credit is due our Messenger agent, Bro. Aaron Ebersole, and the committee of brethren who worked with him. Bro. Ebersole is also director of our peace and relief project. More than \$500 has been given to this worthy cause in the year just recently ended. For the present year, the vote of our constituency is to be unabating in this interest and liberality. Eld. Maurice B. Mentzer was with us to moderate our spring council, which was preceded on another evening by the official council. The numerous reports presented a good cross section of our church at work. Our aid sisters, under the leadership of Sister Charles A. Fox, have been commendably active with their quilting. The council gave recognition to the women's missionary society, our most recent organization, bringing in its first report. Sister Aaron Ebersole is president. Their monthly meetings are being held in homes, with increasing interest and with thirty in attendance at the last session. Payment has been completed on our organ. A baptistry is to be built in the church, with the work to begin soon. The pastor and wife will be sent to represent the church at the Asheville Annual Conference. They were voted another year in the pastorate of the Chambersburg church. Bro. Mentzer is continuing another year as presiding elder. Two have been received into membership by church letter since the last report. Mothers' Day will be featured in the morning by the presenting and ded-

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icating of parish infants to the Lord. A mother and daughter banquet is scheduled for the evening of May 12.—Ralph G. Rarick, Chambersburg, Pa., May 7.

**Coventry.**—Easter Sunday morning the choir sang an Easter cantata. In the evening we held our semiannual love feast. On April 12, Juniata Day in the church, John Saylor, a student at Juniata, gave an interesting talk on Christian Education. On May 10 our choir conducted the service at Harmonyville. On May 13 we are having our mother and daughter meeting at the church.—Mrs. Ellis Savage, St. Peters, Pa., May 11.

**Greencastle.**—Since our last report eight have been received into our church by baptism, eight by letter and two by former baptism. On April 26 our young people had as their guests the young people of the western zone of the Southern District of Pennsylvania in their semiannual conference. We had an enjoyable day together. Our pastor, Bro. C. E. Grapes, and his wife have been selected to represent our church as delegates at Annual Conference. We are planning to have Sister Ida Shumaker with us on June 7. This will also be the day for our children's day exercises. The Willing Workers' class of our Sunday school is presenting a historical program on May 15, using the slides, A Pageant of the Sowers, preceded by a talk by J. I. Thomas, a former pastor.—Cora E. Oellig, Greencastle, Pa., May 8.

**Harrisburg.**—On March 31 we held our council meeting. Brethren H. F. King and Norman Musser of the district ministerial board were present. At this time Leroy Mumma, Jacob Burkhardt and E. M. Byrem were elected to the deacon's office. William Willoughby was re-elected to the ministry for another year; he is now attending Bethany Biblical Seminary. Our pastor, Bro. H. B. Heisey, was chosen to serve as delegate to Annual Conference. The delegates elected to district meeting were Bro. H. B. Heisey, Sisters R. R. Baugher and E. M. Byrem. Services were held in our church on Thursday and Friday nights of Holy Week. An exchange of pulpits was arranged with Bro. Herbert Miller of Hershey and Bro. Frank Carper of Palmyra. One soul accepted Christ on Palm Sunday and baptism was held on April 9 at the close of prayer meeting. On Easter Sunday the children presented a program during the Sunday-school hour, and our pastor brought us an inspiring message both morning and evening. May 17 we will observe the love feast and communion. On May 28 the women's work will sponsor a mother and daughter tea. Prior to the district meeting we had the pleasure of having Ida Shumaker with us in a very interesting service.—Mrs. E. M. Byrem, Camp Hill, Pa., May 11.

**Huntsdale.**—Our Bible institute conducted by Bro. Marshall Wolfe of Bridgewater College, with Bro. Elmer Leas of York as musical director, was much enjoyed by all who attended. The messages were spiritually uplifting. On Sunday evening the male quartet of Grantham College rendered a program of sacred music. At our April council Brother and Sister Ralph Clapper were installed into the office of deacon by Bro. Howard Danner and Bro. Stouffer of Hanover, Pa. On April 26 a number of our members attended the youth conference in the Greencastle church, Pa. On May 3 we held our love feast with Bro. N. S. Sellers of Lineboro, Md., officiating. Bro. C. B. Sollenberger of Carlisle, Pa., also was with us. On May 14 our mother and daughter meeting will be held with Sister Widdowson as speaker. We are planning a vacation Bible school for June. On June 7 our children's meeting will be held. On May 17 Bro. H. Stover Kulp, returned missionary, will bring the morning message. Our pastor, Bro. O. J. Hassinger, will attend the Asheville Conference as a delegate from Southern Pennsylvania.—Mrs. A. A. Evans, Carlisle, Pa., May 11.

**Lebanon.**—Our church met in regular council on March 31 with our elder, Bro. Carl W. Zeigler, presiding. Miss Mary Hoffer was elected director of young people's work. Since our last report six have been added to our membership by baptism and four by letter. Our pastor has started a study of the Book of Acts at our midweek prayer meeting. This will continue until the book is completed. Easter Sunday was a full day and one of spiritual inspiration. The services included Easter sunrise and baptismal services, a program by the Sunday school, a preparatory service in the afternoon with Eld. R. W. Schlosser preaching the self-



examination sermon, followed by our love feast in the evening. The mothers and daughters sponsored a church birthday social on April 7; the offering was \$70. On April 19 the mixed chorus of the East Petersburg church rendered a program for us. Another of God's faithful servants was called to his reward when our former elder, Bro. Nathan Martin, passed away. He served faithfully in the ministry for more than thirty-five years. The district meeting of Eastern Pennsylvania was held at our church. During the conference the weather was ideal and the attendance was good. P. G. Edris and Irvin G. Hiestand served as delegates. The women's missionary society decided to give \$52 a year to the support of the Vyara boys' school in India. This is under the share plan issued by the Elgin office. At present the society is studying the book entitled *The Seed and the Soil*. Bro. Alvin Brightbill was with us on May 3. In the morning he preached the sermon and in the evening he led the congregational singing and showed pictures illustrating hymns.—Mrs. Irvin G. Hiestand, Cleona, Pa., May 7.

**Ligonier.**—Our Good Friday services were well attended. One of the ministers came from the near-by Hungarian orphanage; it was his first experience in this kind of meeting and he was deeply impressed. The sunrise service in the Christian church was well attended. We had our own regular preaching service which was augmented by special singing and readings. In the evening the children rendered a well-prepared program. On April 12 Bro. S. Clyde Weaver began a two weeks' meeting. As a result seventeen were baptized. We closed our meetings with the love feast at which eighty-four were present, twenty for the first time, as three of our Sunday-school boys had been baptized at an earlier date.—Mrs. W. E. Wolford, Ligonier, Pa., May 11.

**Martinsburg.**—Bro. H. Stover Kulp, returned missionary to Africa, was with us in a revival beginning on April 26 and closing with a love feast on May 3. As a result of his inspiring messages eighteen were received into the church by baptism. The musical arts quartet sang for us on Feb. 8. The women of our church sent \$67.36 for the girls' schools in India, China and Africa. The intermediates gave an Easter program in our church and at the old folks' home. On Easter Sunday the church choir presented a cantata, *Hail the Easter King*, under the direction of our chorister, Bro. George B. Wineland. The Meadow sisters of the Hollidaysburg church gave special music for us on April 19. Thirteen of our men attended the men's work meeting at Lewistown on April 17. Brethren H. Stover Kulp and Howard Hoover, of Roaring Springs, were recent speakers at our monthly missionary society. Our church has decided to use all of our Sunday evening offerings for missions; we have been receiving splendid missionary offerings. We are planning a mother and daughter banquet and special services for Mother's Day, when there will be a consecration service for the babies. Our pastor, Bro. Coffman, and his wife will represent our church at Annual Meeting.—Mrs. Ray Miller, Martinsburg, Pa., May 7.

**Mt. Olivet.**—On April 19 we were favored in having Bro. Galen Kilhefner of Elizabethtown College conduct a Bible institute for us; his messages were helpful and inspiring. On April 25 we held our council meeting with Eld. S. C. Godfrey presiding. A number of items came before the meeting. The various committees were filled for another year, and Bro. Godfrey was elected elder for a term of three years. The writer, who has served at Mt. Olivet as church clerk for the past twelve years, hands her work over to Sister Cloyd Rhoads. Brother and Sister Jones were installed into the full office of the deaconship by the laying on of hands. Our delegates to district meeting are Brother and Sister E. S. Kepp. We are planning to hold a daily vacation Bible school sometime in June if enough interest can be aroused. We held our spring love feast on April 26 with the following ministers present: W. H. Miller, E. S. Kepp and Bro. Godfrey, who officiated. We pray as we start on another year's work that a renewed interest and greater zeal may be manifested among our membership.—Ada Brandt, Millerstown, Pa., May 5.

**Norristown.**—On March 22 we were favored by having the young people of the First church of Philadelphia give us a program. Guest speakers during Holy Week were Bro. Trostle P. Dick, Bro. Ralph Jones and Bro. Alderfer. Our Easter service was well attended. We had a unified service in the morning with a consecration of two babies and the reception of a father and mother and a young girl who had received baptism the day before. In the evening the young people presented a beautiful drama, *The Symbol of the Cross*, directed by Mrs. Alderfer. On April 19 Miss Margaret Slotterer, a mission worker in the Kentucky mountains, gave us an interesting account of her work. Our love feast was well attended. Bro. Wilbur Martin of Pottstown officiated in a manner much appreciated. On May 8 the mothers and daughters enjoyed a covered dish supper. Mrs. Benjamin Waltz of Germantown was the speaker.—Emma N. Cassel, Norristown, Pa., May 11.

**Shade Creek, Ridge.**—We had our quarterly council meeting on April 27, at which time Bro. Millard Weaver was elected to represent us at Annual Conference. Our love feast was held in the Berkey house on May 3. The church was filled to capacity for this service. We had a very fine Mother's Day program in our church with an attendance of 110 for Sunday school. We are looking forward to having Bro. Arthur Rummel with us for a revival meeting the last two weeks in June. We miss our former pastor, Bro. Graham, and family, who are now in their new field of labor in Myersville, Md.—Marian Dull, Hooversville, Pa., May 13.

**Shade Creek, Sugar Grove.**—Bro. Lawrence Bianchi held a two weeks' revival meeting in our church; the services were well attended and Bro. Bianchi brought us inspirational and helpful messages. Eleven were baptized. The young people from the Ridge church gave a play on Easter Sunday evening entitled *His Cross*. It was well presented and well attended.—Nellie Lehman, Hooversville, Pa., May 14.

**Spring Run.**—Pastor Huffaker and family have been living in the new parsonage since last fall. Mrs. Huffaker has been named director of women's work in our church. Prior to the Easter season a pastor's class for young children and others, giving instruction concerning church membership, was conducted at the parsonage each Saturday morning for several weeks. The rite of baptism was administered to six folks on April 4, and to five more on Easter Sunday, who, together with six who had come previously, make seventeen who have been added to the church in recent months. Our church united with the other churches of the community in Passion Week services, with an exchange of pulpits and a service held in each church during the week. On Easter evening the cantata, *Life Eternal*, was given in the Presbyterian church, members of all three churches taking part, and the leader being our pastor. Through the untiring efforts of Bro. Huffaker our B. Y. P. D. chorus and orchestra have been able to do some very special work. A sacred cantata was rendered at the church on Feb. 22, consisting of chorus and orchestra numbers, with special solo, duet, and quartet numbers. They also gave several half-hour hymn broadcasts over station WMRF at Lewistown. The men's chorus has assisted with music at various conventions and men's meetings. A special Mother's Day program was given by the Willing Helpers class of intermediate girls, taught by Sister Florence Swigart. The second service for the consecration of young children was conducted by the pastor during the Mother's Day service.—Mrs. Luther Dunmire, McVeytown, Pa., May 11.

**Upper Clair.**—Our church held its semiannual love feast on May 3 with a large attendance. We held a week of evangelistic meetings prior to the love feast with Bro. A. M. Dixon of Elizabethtown, Pa., evangelist. Sister Dixon assisted. The meetings were well attended. Bro. Dixon gave us inspiring sermons and as a result three were added to the church by baptism and the members were greatly strengthened. On Sunday morning the Lower Clair congregation visited our services. Our Sunday school is increasing in interest and attendance.—Stella Walter, Claysburg, Pa., May 11.

### Virginia

**Cedar Grove.**—The quarterly council of the Flat Rock congregation was held at Cedar Grove in March instead of February, because of bad weather. Several letters of membership were granted. Mrs. D. B. Good, Medford Shaver and Milton Goche-nour served as delegates to the district meeting at Harrisonburg. Several from our Sunday school attended the Christian Advance meeting which was also held in Harrisonburg. The ladies of Flat Rock and Cedar Grove combined to organize an aid society. The

## Announcements . . .

**ANNUAL CONFERENCE**  
Asheville, N. C., June 10-16.

**DISTRICT MEETINGS**  
North Dakota and Eastern  
Montana—Poplar Valley,  
Mont., June 25-28.

### LOVE FEASTS

**Idaho**  
June 5, Payette Valley.  
June 7, 7:30 pm, Nezperce.

**Illinois**  
June 7, 7 pm, Cherry Grove.  
June 7, 7:30 pm, Oak Grove.

**Indiana**  
May 30, 8 pm, Mt. Pleasant.  
June 4, Baugo.  
June 6, 7 pm, Michigan City.  
June 6, 8 pm, Camp Creek.  
June 6, 8 pm, English Prairie.  
June 6, 8 pm, Pipe Creek.  
June 8, Hickory Grove.  
June 8, West Manchester.  
June 10, Wakarusa.

**Iowa**  
May 31, 8 pm, Union Ridge.  
June 7, 7:30 pm, Brooklyn.

**Kansas**  
May 31, Newton.

**Maryland**  
June 6, 4 pm, Long Green  
Valley.

**Michigan**  
June 6, 7:30 pm, Michigan City.

June 7, 8 pm, Shepherd.  
June 27, 8 pm, New Haven.

### Ohio

May 31, East Chippewa.  
May 31, Oakland.  
June 6, Poplar Ridge.  
June 7, Lick Creek.  
June 7, 8 pm, Eversole.  
June 7, 8 pm, Pleasant Center.  
June 21, 8 pm, West Alexandria.

### Pennsylvania

May 30, 1:30 pm, Welsh Run.  
May 30, 3 pm, Akron.  
May 30, 31, 10 am, Antietam,  
Price's.  
May 30, 31, 10 am, Upper Codorus, Black Rock.  
May 31, 10:15 am, Codorus.  
May 31, 6:45 pm, Ridge, Fogelsanger house.  
June 3, 4, 1:30 pm, Kreider house, White Oak congregation.  
June 6, Mingo.  
June 6, 2 and 7 pm, Mechanic Grove.

June 7, 6:30 pm, Middle Creek.  
June 7, 7:30 pm, Maple Glen.  
June 14, 7 pm, Yellow Creek at Bethel house.

### Virginia

June 6, 6 pm, Lower Union, Locust Grove.  
June 14, 8:30 pm, Flat Rock.  
June 27, Salem at Jubilee church.



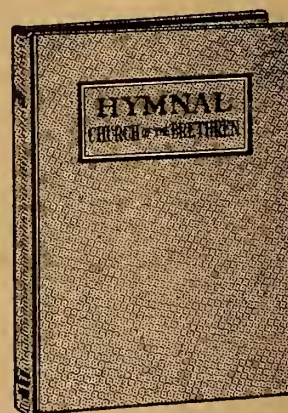
interest and attendance have been exceptionally good. An oyster supper was held from which \$52.79 was cleared. The Saturday before Easter we had a food and apron sale which brought \$45.04. We have contributed to the district project, \$10; and \$60 to local work. Contributions have been made to the Red Cross and to the Brethren Service Committee. The men's organization has improved the parking space by hauling gravel and leveling it off. It has been decided to hold our annual home-coming as usual on July 19.—Refa Wampler, New Market, Va., May 10.

**Harrisonburg.**—Special attention was given by the pastor all through the Lenten season by sermons on incidents from the life of our Lord. He also made an appeal to the members to live sacrificially in keeping with the spirit of Easter. A union pre-Easter meeting was planned by the federated church council of our city, to be held in the Presbyterian church. Dr. John W. Rustin, pastor of the Mt. Vernon Place Methodist church of Washington, D. C., was secured as the guest minister. Much interest was taken each night of the week and also in the noon service. The Crucifixion, an Easter cantata, was given in our church by our choir under the direction of Joseph F. Wine, supplemented by a number of soloists from other churches. On Sunday night, April 5, The Rock, an Easter play, sponsored by the young married people's class, was given. The play was repeated on April 26. Our spiritual experiences were climaxed on April 12 by the love feast and communion which was made more meaningful by the presence of our guest minister, Bro. A. Stauffer Curry. The preparatory sermon on Sunday morning, preached by Bro. Bowman, on Judas at the Lord's Supper, was most impressive. On Easter we rejoiced greatly to have added to our church thirteen by the rite of baptism and five by letter. On Sunday morning, May 3, Bro. Ernest Muntzing and wife also came into our church by letter; he is engaged in evangelistic work most of the time. Our pastor was with the Timberville church to assist in an evangelistic meeting in March. In his absence Bro. Samuel Lindsay preached for us on March 1 and 8. The Meaning of Education was Bro. Paul H. Bowman's sermon subject on Sunday morning, March 15. It was a joy to the church at the beginning of March to know that all mission quotas were paid and that a number of our members are increasing their giving to peace and relief by purchasing peace bonds. The children also are being encouraged to invest in peace stamps. Our church was host to the district conference April 16 and 17. The guest speakers for the meeting were Brother and Sister Frank H. Crumpacker. Bro. Crumpacker also lectured and showed slides on Sunday night, April 19, and at night during the conference. Sister Crumpacker addressed the B. Y. P. D. on Sunday evening, and on April 22 was with the women of the afternoon circle, speaking and answering questions from her rich experience of many years of service in China. Delegates serving at district conference from our church were Bro. Robert Bowman and Sisters Letitia Mundy, Cora Hess and Kathrine Frye. The Christian Advance conference was held in the United Brethren church in our city on April 18, including night sessions. Special music programs coming to our church have been well attended and enjoyed: on Feb. 22 the a cappella chorus of Shenandoah College at Dayton; the men's glee club from Bridgewater College on March 15; on May 3 the combined glee clubs from Bridgewater College. It has been our custom for several years to have a service dedicated to the unfolding of nature in spring blossoms with the church decorated with flowers, and a sermon for the occasion. This service was on Sunday morning, April 26, on the subject, Trees. Bro. Bowman's parents, Brother and Sister John P. Bowman of Michigan, visited with them and in our church community during March and April. From time to time in the church bulletin the addresses of our boys in camp are given, so that we may all have a part in remembering them. With the sermon on May 3 on Keep the Homes Fires Burning began the observance of Christian Family week, which will be climaxed with the service on Mother's Day.—Mrs. A. Fred Cline, Harrisonburg, Va., May 8.

#### West Virginia

**Keyser.**—On Feb. 15 our B. Y. P. D. was host to the district round table. The guest speakers were Bro. A. Stauffer Curry and Dr. Paul Bowman of Bridgewater. Our quarterly conference was held on March 24, with Eld. A. R. Showalter presiding. Some most encouraging reports were given. For the first time in the history of the church a 100% Messenger club was reported. Ninety-four families now receive our church paper. Much credit for this achievement is due to the women's Bible class, to their teacher, Prof. A. N. Burgess, and to our pastor. A splendid report of the B. Y. P. D. was given by their president, Miss Luetta Rotruck. She reported a membership of forty-seven with an average attendance of twenty-three for the last quarter. The young people have paid \$60 on the building fund. Brother and Sister A. R. Showalter were chosen delegates to Annual Conference. The church approved the plan submitted by the finance board for reducing our mortgage: beginning with March each wage earner donates a day's wage each month to the building fund. The wages for March were to constitute the Easter offering; this amounted to \$345.35. We observed Holy Week with a series of evangelistic services. As a result three were received into the church by baptism and three by letter. Some of our young people gave a temperance play, Why Should I? at the evening session of the W. C. T. U. institute held in our city on April 10. The play was repeated at the evening church services on April 26.—Mrs. George McNeill, Keyser, W. Va., May 11.

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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

## CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands

Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China

Rothrock, Hazel M., 1938.  
Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

English Baptist Mission, Sian, Shensi, China

Sollenberger, O. C., 1919.  
Wampler, Ernest M., 1918.

## On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.  
Crumpacker, F. H., and Anna, % Juniata College, Huntingdon, Pa., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.  
Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren St., Chicago, Ill., 1936.  
Oberholtzer, I. E., and Elizabeth, 1521 S.

Union St., Kokomo, Ind., 1916.  
Parker, Dr. D. M., and Martha, R. N., 1701 Hall Place, Indianapolis, Ind., 1933.  
Schaeffer, Mary, 3435 Van Buren St., Chicago, Ill., 1917.  
Senger, Nettie, South English, Iowa, 1916.  
Shock, Laura, % Charles Lininger, R. 2, Huntingdon, Ind., 1916.  
Smith, W. Harlan, and Frances, Box 36, Greene, Iowa, 1919.  
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.  
Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa  
Dadisman, Mary N., R. N., 1941.  
Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1930.  
Moyer, Edna Faye, 1931.  
Studebaker, Dr. Lloyd, and Modena, 1934.  
Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.  
Royer, Harold A., and Gladys H., 1930.  
Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.  
Shisler, Sara C., 1926.

## On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.  
Frank, Evelyn J., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.  
Kulp, H. Stover, and Christina, 18th and Washington St., Huntingdon, Pa., 1922 and 1927.

Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Alley, Howard L., and Hattie Z., 1917.  
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey, and Florence M., 1930.  
Lighty, D. J., and Anna, 1902 and 1912.  
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.  
Blickenstaff, Verna M., R. N., 1919.  
Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.  
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.  
Nickey, Dr. Barbara M., 1915.  
Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.  
Fasnacht, Everett M., and Joy C., 1940.  
Kracofe, Kathryn, 1937.  
Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.  
Ziegler, Emma K., 1930.

## On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.  
Grisso, Lillian, % Harvey Fisher, R. R., Peru, Ind., 1917.  
Miller, Eliza B., R. 4, Waterloo, Iowa, 1900.  
Moomw, I. W., and Mabel, 69 E. 16th St., Columbus, Ohio.  
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.  
Townsend, Ralph, Crestview, Fla., 1937.



## Questions and Answers About the *Granddaughter's Inglenook Cookbook...*

**Question**—Did you finally get the new cookbook named?

**Answer**—Yes, we call it the Granddaughter's Inglenook Cookbook.

**Question**—How many recipes were submitted for possible use?

**Answer**—The final count ran to over five thousand.

**Question**—Will all of these be in the new book?

**Answer**—The best were selected from numbered copies by impartial committees. Duplications were eliminated and variations conserved. We are planning a 320-page book to contain the best of what was offered and suggested.

**Question**—Why is it taking so long to make the book?

**Answer**—Because the matter of assembling, selecting, organizing and finally printing a book of this character is a tremendous job. Further, those who are working on the cookbook are determined it shall represent the best they can do.

**Question**—Can you give us some idea of how the book will look?

**Answer**—The small picture below was made from an artist's sketch of the Granddaughter's Inglenook Cookbook.

**Question**—Is there much interest in a new cookbook?

**Answer**—Five thousand recipes say something. Also we have 523 individual books ordered and 16 aid societies are planning to sell the new cookbook.

**Question**—What about the price of the cookbook?

**Answer**—We are still hoping to hold it to \$1.00 per copy, with generous quantity rates to aid societies or other groups planning to sell the Granddaughter's Inglenook Cookbook.

**Question**—How can I find out more about the new book?

**Answer**—A line or two on a postcard will bring you details. Write the Brethren Publishing House, Elgin, Illinois.



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# GOSPEL MESSENGER



## Our Liberty Demands...

- That every member of the church must constantly be a "living sacrifice" under the relentless guidance of the Spirit of Christ in all human relationships;
- That our congregations be "communities of love," a realistic demonstration of the way of life we proclaim, and there should be no unfinished cases in forgiveness on either divine or human levels;
- That our total church unite in thought and action to relieve human suffering and to educate our men in Civilian Public Service camps to be able to serve in needy areas around the world at any time;
- That we provide an adequate spiritual ministry to our men who have chosen military service and are now in the camps of our nation;
- That every member of the church express in proportion to resources and income through financial gifts, large or small, loyalty to our government and God, for the maintenance of our Civilian Public Service and relief;
- That once each month every congregation of the Church of the Brethren provide a time when the sacrificial offering made in each home through the Brethren Service cups may be brought to the church to be dedicated to the work of mercy and goodwill;
- That we pray that we will be able "to drink the cup" of sacrifice.

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# Around the World . . .

A radio committee has been organized during the year by the Synagogue Council of America.

As of January, 1942, there were 30,300,000 radio families in the United States, and a total of 57,000,000 receiving sets.

There has been a considerable increase in network broadcasting by the Roman Catholics during the past year.

The newly formed National Association of Evangelicals plans to have radio as a major interest when it completes its organization.

American School of the Air completed its twelfth year at the close of 1941 with the largest classroom audience ever reached by any educational program.

The war production board estimates that after the discontinuance of radio production for civilian use there are 60,000,000 receiving sets in the United States.

Regular audience measurements show that at the beginning of 1942 the percentage of radio families in the United States using their sets in the evening reached an all-time high.

The denominations most active in radio are the Protestant Episcopal Church which has a department of radio, the Southern Baptist Convention which has a committee on radio, and the Lutherans.

Station WMAL, Washington, D. C., prepares and broadcasts a news program for children in the schools of the nation's capital. Maps are used in connection with the broadcasts, and towns, countries and strategic areas are spelled out and located on the maps.

A tie-up between radio, school and library in many cities is functioning effectively. The American Library Association is so interested in the opportunities presented by radio that several committees have been formed to explore possibilities and co-ordinate activities.



The Radio Council on Children's Programs has agreed that children's radio programs should:

1. Be entertaining.
2. Be dramatic, with reasonable suspense.
3. Be of high artistic quality and integrity.
4. Be expressed in correct English and diction.
5. Appeal to the child's sense of humor.
6. Be within the child's scope of imagination.
7. Stress human relations for co-operative living.
8. Stress intercultural understanding and appreciation.

• • •

Conducted jointly by the Radio Council on Children's Programs and the National Association of Broadcasters, a survey of radio programs for children was made by Dorothy Lewis in 1940. Besides 372 radio stations, she visited local branches of large national organizations in the fields of education, religion and social groups. A report of that survey is available from The National Association of Broadcasters, 1626 K St., N. W., Washington, D. C.

• • •

An Institute for Education by Radio, under the auspices of the National Conference of Christians and Jews, was held recently at Columbus, Ohio. At this conference the following statements were made:

Any action by the radio industry that would have the effect of belittling religion would lead swiftly and surely to a volume of protest from the American people.—Archibald MacLeish, of the Office of Facts and Figures.

An aim of religious broadcasters in these times should be to quiet down the distraught nerves and violent hysteria of people as a consequence of the war.—Msgr. Edward J. Flanagan, of Boys' Town, Nebr.

Religious broadcasters cannot control general radio programs. But we can at least recommend that religious radio have no traffic with hate.—Fred Eastman, of the Chicago Theological Seminary.

The news of this war, of its origins and causes and consequences, is basically religious news.—Max Jordan, European correspondent of the National Broadcasting Company.

The overwhelming majority of the American people, church and unchurched, in wartime and peacetime, wants religious radio.—Walter Van Kirk.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JUNE 6, 1942

Number 23

## » » Editorial « «

### Something We Can All Do

IF we cannot preach the gospel, we can pray for those who do, can we not? If we have no money for the starving, we can pray for them, can we not? And for those who do have money? If we cannot be missionaries to the heathen, and if we have no money for the cause, we can pray for the heathen and for the missionaries, can we not?

Yes, we can, and there's comfort in the thought. But you and I can take a little too much comfort from that thought. We can cherish the idea that prayer is something cheap and easy, something to fall back on as a last resort, when we can do nothing else. At least it sounds that way and looks that way when we so easily convince ourselves that we can do nothing else.

Do we forget that prayer is the soul's instinctive cry for something which we *very* earnestly desire? Do we forget that if we really desire to have the gospel preached and the starving fed and the heathen evangelized, we will try *very* hard to find some way to help?

Yes, we *can* all pray if we are willing to pay the price. The price is the consecration of our resources, whether much or little, to the causes for which we pray.

E. F.

### Keeping the Faith

ARE you still in the faith, as you declared you were in your baptism? When the time of Paul's departure was at hand he could rejoice that he had kept the faith. What was that and how did he keep it?

Some people think only of "the faith" as something to believe, a group of doctrinal statements. It is something to believe and much more. It is also something to love and to live. "The faith" is the faith that works by love.

The assent of the mind to truth is a small part of keeping the faith. The vital point is whether

this thing your mind agrees to has gotten into your bones. Has it made a difference in what you think about most from Monday morning to Saturday night, and in the way you spend your time? And in the impression you are making on your neighbors?

The extent to which Christians are satisfied with correctness of creed and ritual is positively alarming. There's so little life to that sort of faith, so little to distinguish it from a hundred other kinds. If your faith does not produce a more Christlike life than other faiths do, it is no better than they are. The test is in the fruitage. The soundest faith is the one that yields the healthiest life.

Paul kept the faith by living a life of love. That is the only way we can keep it.

E. F.

### Beyond the Duration

IN these days plans are being laid and schedules of sacrifice accepted for the duration. This is being freely done because it is felt that our times are not normal, that sooner or later the nasty mess into which the world has drifted will clear and men will again be able to dwell together as human beings.

Yet, as certain as is the fact that some phases of our present situation will pass, is the further fact that we are intensifying and accumulating problems which will be with us far beyond the duration. Our world's sickness is so severe we may expect at best a long period of convalescence. Indeed, it is not too much to say that our basic problem is chronic. Hence it must be faced in the spirit of those who take the long view.

In his day Paul observed that the whole creation seemed groaning and travailing toward a birth. Nor was he the first to see that the situations into which men drift can hardly be escaped by an indefinite and opportunist program. Man's days are few and full of trouble according to one



who was once a well-known citizen of Uz, but even so they are not so few nor too troubled for one to give thought to the hopes and goals that lie beyond the duration. Perhaps their very fewness, and the difficulties with which they are beset, are intended to make us think of the abiding values.

In this connection one might mention that man of faith from Ur of the Chaldeans, or that learned and hopeful reformer who led a people out of Egypt, or a certain cupbearer to a king who returned to his desolate homeland to help with its restoration. Our point is that the world has been changed for the better, literally turned upside down, not so much by those who accepted certain limitations for a duration, as by those who endured as seeing him who is invisible.

Need it be said that it is principally those with a sense of being called out who have been the very salt of the earth and the welcome light of the world? And how wonderful is that light when as it shines into the darkness it reveals the way which man should go! The record of God's dealings with the faithful is a lamp for the feet of all who will follow.

It is the special service of the called out of any age to look beyond the problems and concerns which are distinctly immediate. Surely the near and difficult situations of life have to be met, but there is a place for a long-time planning and prevention also. Is there a question about when and where to begin? In the year that King Uzziah died there was a certain young man who had a vision of what was high and holy. He was also smitten with a sense of his own inadequacy. Nevertheless, when he heard a voice, and a very pertinent question, the answer was, "Here am I; send me."

The promised land lies beyond the forty years of the duration in the wilderness. Perhaps, as in the old time, many of the fathers will perish by the way; but their children can come into a great inheritance if so much as a remnant remains faithful to the best they know. Remember Joshua and Caleb. The first was able to lead his people into their inheritance; the second persevered until he was master of Hebron. So the farseeing of our day must do more than drift through an unnamed war. They must do more than sigh and seek to survive for the duration.

There is a new land to the west. Those who pioneer on these frontiers cannot expect to know all that is involved. But it is a place where the Chaldean limitations fall away. It is a land with stones for new altars. In this land are the far goals that beckoned to leaders like Moses. In it

are tasks to be undertaken by those who would emulate Isaiah and Nehemiah. There is a spiritual empire to be gained by those who will sacrifice and plan and pioneer as did the Apostle Paul. Weeping may last for the so-called duration, but joy will be the portion of those who labor with God to bring in his bright morning. H. A. B.

### If You Help Lift

Isn't there some way by which the church can be lifted to a higher tide of spiritual interest and power? Cannot something be done to make her message more effective? Something that will give her actually the position of commanding influence which she has so long held in theory?

Certainly there must be a way. Surely something can be done. Suppose we all put our heads together and see what we can devise. Surely such an aggregation of wisdom can think out a method that will do the work.

So there we go again trying to contrive some substitute for individual consecration. Don't you see exactly where the trouble is? Human nature shrinks from personal responsibility and so it keeps on trying to invent automatic machinery.

We do need better plans, no doubt. Efficient operators can do better work with good tools than with poor. But we just go right on forgetting that the church is a collection of individual people, and that the only place the Spirit of God can live is in the hearts of individuals, and that he can do absolutely nothing, even with the best of plans, except through consecrated individuals.

Yes, there is a way to lift the church to a higher plane of spiritual life and power. E. F.

### Family Religion

THE phrase struck me with peculiar force. It was one of the topics in the Week of Prayer program as outlined by the Federal Council of Churches. We are accustomed to the phrase "family worship," even if we are not very much accustomed to the worship itself, but what is family religion? Another name for the same thing?

No, something larger. Family religion is the whole of which family worship should be an important part. Family worship is a helpful agency in producing the end, family religion. The one is a specific exercise engaged in at a particular time. The other is a spirit that permeates the family life all day.

There is no more useful institution than the Christian family. Nor anything about it finer or more beautiful than the family religion. E. F.



## The Search for God » » »

BY CARL F. COFFMAN

Abstract of a sermon once preached by the author

IN this mad clash of different idealisms one is led to ponder the origin of these various conceptions. In spite of the apparent disavowal of Christian principles by both nazis and communists, it would seem reasonable to assume that men have from the very beginning been endowed with the urge to worship. The very vehemence of the denial of the atheist causes one to doubt his absolute unbelief in deity.

In the presence of the magnificent phenomena of the natural world man stands in speechless wonder; and, as he begins to realize the unfathomable depths of his own ignorance, the fascinating question presents itself as to whether the magnitude and power of the forces of the spiritual realm are not as far-reaching as those of the natural universe. The modern Thomas says: "Why waste mental energy on a spiritual world which is nonexistent? Show me the evidence and I will believe."

Primitive man had no such misgivings. The mountains fell on him, the floods drowned him, the beasts ate him, disease and hunger destroyed him, he returned to the dust from which he came, and the idea of a power greater than himself was inescapable. It never occurred to him to doubt the divine nature of this power, even though he localized it in the mountain, or the water, or the beast, or the miasmas of the swamps, or the whims of a rain-god who withheld the blessing of water for the crops; and, while he often regarded it as productive of evil rather than of good, still it was something beyond the ken of the physical senses.

"Pure superstition," says the rationalist. "We super-men know better. We base our theories on experiment and not on intuition, as they ignorantly did." And yet, is it not that same heaven-born intuition of something above and beyond the physical sphere, the image of God stamped upon us by the Creator himself, that makes us capable of experimental research in the spiritual field? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me now herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). "He giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *that they should seek the Lord, if haply they*

*might feel after him and find him*; though he be not far from every one of us; for in him we live, and move, and have our being" (Acts 17:25-28).

The local deity, spiritual though his nature may be, almighty in power and freedom of action, still can be cajoled, bribed or fooled into doing the will of the worshiper, and is obviously lacking in those infinite and eternal attributes which are fundamental in our conception of deity.

The deification of men, or hero worship, has been quite common both in ancient and modern times. Men who can sway the destiny of nations and shake the foundations of society by the exercise of their versatile minds are recognized as being more powerful than the average man, and thus come to receive the worship and reverence of their peoples. Mind has come to be recognized as of a higher order than matter, and capable of controlling natural phenomena to a certain extent. Giant minds have rapidly pushed toward perfection our modern mechanical world (which other ingenious minds are now as rapidly destroying) and the scientific control of material forces has become the most striking miracle of the age. God is thus forgotten in the rush to do honor to all the little man-made gods, who are mere pygmies compared to the Creator whose image they bear.

One of those giant-minded men was convinced that the earth moved around the sun instead of vice versa, as was firmly believed at that time. A tribunal of a great religious organization forced him to retract his heretical theory, yet muttering to himself: "Nevertheless, it does move."

And we can all recall another giant, not only mentally, but spiritually as well, a young man, who somehow got the idea that the conception of

## God Speaks

BY EUGENE CRYSTAL

God speaks

And hardly a soul stops the pursuit of some useless task

To hear what he says.

He speaks in ways that are not easy to hear  
But to the soul that will listen closely enough

He has a message of love and hope.

To that soul who listens

He speaks even louder than the cannon's boom,

Louder than the radio

Or the headlines.

He speaks in the smile on the upturned face of a child.

He speaks in the pang of joy that comes

From some tiny unselfish deed we do.

He speaks in terms of lives made richer

By our having been unselfish just once.

Chicago, Ill.



an almighty, omniscient, omnipresent, imperialistic God was rather one-sided and incomplete. He conceived that God is Love, and, therefore, also good and kind and merciful and forgiving—a Father-God. Indeed, he was sent from God to live among us and teach that very doctrine. "The Word was made flesh and dwelt among us" (John 1:14). His firm declaration that his was the Way of Truth and of Life cost him his physical life, but after 1,900 years he is still standing on Mt. Olivet and crying to a blinded, groping world: "O Jerusalem, Jerusalem, I would gather you as a hen gathers her brood under her wings!"

*How big is your God?*

*Camp Lagro, Ind.*

## A Satisfactory Placement

BY FOREST S. EISENBISE

Representative of the Friends and the Brethren Service Committee in the placement of refugees in California.—Ed.

SINCE the last report from Placement Service on the Pacific Coast it has been possible to secure a number of jobs for worthy clients. These placements bring to a total of thirteen the employment openings secured so far on this project. Not so many as it should be, I'll agree. But every one has meant more than we may be able to realize to the individuals and families affected.

For instance, imagine, if you can, being in the position of a certain man whom we shall call Mr. Miner. This gentleman had been a civil engineer in a position of great responsibility with one of Europe's large cities for eleven years until forced by the political changes to resign in 1938. With a sister, Mr. Miner succeeded in escaping to Shanghai, where he was during my brief service there last winter a year ago, but we did not meet at that time. He and his sister preceded me to America by a month or two in the spring of 1941.

Having taken English lessons in Shanghai, Mr. Miner was speaking fairly good English when he first came to see me in October of 1941. However, he was exceedingly nervous and discouraged because he had been in the United States six months and had not gotten a job of any kind. He had come to me as a last resort. From that time until just a month ago I have had this man on my list and have made a number of efforts to secure something for him to do. There is not time and space available for the recounting of all the difficulties encountered.

However, during this time it was possible to help Mr. Miner to a better mental adjustment. His English also improved. Then came the supreme test. An employer was found who needed a great many draftsmen. He could employ men of ability

and loyalty even though they had not yet gotten final citizenship papers. He was willing to give our friend a chance. Now Mr. Miner had studied drafting some twenty years ago, but had not had much practical experience in that exact field. As an engineer he had always employed men to do the actual drafting in his department. But he was eager and willing to attempt the job.

I sincerely question whether anyone who reads these lines can have a really adequate conception of the difficulties with which Mr. Miner battled that first week. First, he had to rise at 5:00 or 5:30 a. m. in order to make the one and one-half hour journey to the plant before 8:00 o'clock. Then he was all day long in the place where he could not even ask questions in his native language, but had to receive his instructions and do his work in English, which he first began to study only eighteen months ago. The terms with which he had to deal were not part of his vocabulary. And many of the familiar terms took on new meanings in America. For instance, he soon discovered that what he was accustomed to call the width of a drawing is called the length here. Depth became width and length became height. The very manner of holding a drawing pencil was subject to criticism. And after the days' work there was the hour and a half journey back to the little apartment where his faithful sister waited with dinner for him.

Two days of this routine and Mr. Miner thought he would go crazy. But he was determined to stick until fired. He fully expected to be discharged at the end of the first week. I had a good talk with the employer on the third day. The second week went a little better. Then, suddenly, in the third week Mr. Miner's native ability began to assert itself. Terms began to assume their proper places. A new feeling of understanding and ability to do supplanted the first nervousness and feeling of dislocation. Mr. Miner began to enjoy his work and so reported to me over the phone. He could sleep of nights and felt that he was really getting on.

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## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

An employee in a certain institution had long been without remunerative work. Even after beginning his new job he had a worried look. His fellow-workers finally learned that a baby was expected at their house.

Said one of the employees: "I wish some one would give him a hundred dollars for the occasion." Replied another: "I'll give one dollar." Others immediately offered small amounts.

What a fine thing that the cruelties of an unjust social order are softened by human kindness!

*New York, N. Y.*



I lunched with my friend last week end. He was in good spirits. He had received his first salary check in America and was still on the job, learning as he worked and thoroughly appreciative of the chance to be self-supporting and make a contribution to America. Then on a Monday night he called me again. He had received his first promotion that very day, and wanted me to rejoice with him. I did, and I do. I had to wonder how many of us would have done as well. Do you wonder that I call this a satisfactory placement?

Pasadena, Calif.

## What Can Christians Do Now?

BY L. AVERY FLEMING

General Secretary Board of Christian Education

(The substance of an address delivered in ten of the one-day United Christian Education Advance Conventions held recently throughout the United States.)

### In Two Parts—Part I

#### I. Introductory

MANY centuries ago the writer of the Eleventh Psalm lived in a world of turmoil and tragedy. He, too, wondered what the righteous person of his day should do. In one of the newer translations of the third verse the psalmist makes a statement and asks a question, both of which are echoed again in our own times, and in nearly all parts of the world: "The pillars of the state are falling; what good can a just man do?"

To say that we live in a time of great crisis is to repeat a statement that has probably become wearisome. But in a recent book entitled *The Crisis of Our Age* Dr. Sorokin maintains that there have been only four crises in the history of Greco-Roman and Western cultures comparable to the present one. "We are in the midst of an enormous conflagration burning everything into ashes. Western culture is covered by a black-out."

Can Christians find comfort and a gleam of hope in the midst of great darkness? An illustration drawn from Chinese life offers both perspective and encouragement. When an old Chinese woman was approached by a foreigner who sympathetically referred to the great crisis facing China, he received the following very prompt reply: "Crisis? What crisis? I have lived through twenty of them."

It has been said that the Chinese definition of crisis includes both the elements of danger and opportunity. A crisis is indeed a time of great danger, but it also offers a unique opportunity for remaking the world on a higher level.

#### II. Christians Can Accept Individual Responsibilities

In a day when group action may become increasingly restricted it is important for Christians to give more consideration to individual responsibilities. The contributions an individual can make today must not be underestimated. We should seek to regard our work with something of the wisdom and dignity demonstrated by the writer of Ecclesiasticus, who placed a high value upon the tasks performed by certain individuals of his day. The contributions of the engraver, the smith, the potter and the glazier are recognized in these words: "Without these shall not a city be inhabited, nor shall men sojourn or walk up and down therein, for *these maintain the fabric of the world.*" Individual Christians can help maintain the fabric of the world, now! The importance of common tasks by common people everywhere must not be forgotten in a day when world-shaking events follow one another in rapid succession.

Christians can set an example of poise and balance in a world of hysteria and intolerance. The time has arrived when we should aim to set an example of conduct that is in accord with the highest standards of Christian citizenship. This is both our duty and our opportunity. In a Western community, the Christian people were eager to secure advice about their *Christian* relationships to the Japanese who had recently become migrant neighbors. There was a serious search for higher standards of conduct than those which prevailed in the community. A great opportunity was provided for giving a concrete demonstration of Christian citizenship.

One of the most important things a Christian can do now is to resolve that whatever happens he will not allow the fellowship between Christians to be broken. A Christian need not live alone in these times of terrible tension. He need not sit down under a juniper with a sense of desolation and desertion. A warm, Christian fellowship must draw us together in bonds of love and a common loyalty. But a fellowship cannot be real unless it is based upon honest respect for the convictions of those who differ with us. This is the time to give our Christian heritage a glorious hearing. Let our common loyalty to Christ hold us together.

The British air raid shelter prayer may well become the prayer of every Christian today:

*"Increase, O God, the spirit of neighborliness among us, that in peril we uphold one another, in calamity serve one another, and in loneliness, homelessness or exile, befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the discipline and*



*testing of these days be ended, and thou dost again give peace in our time, through Jesus Christ our Lord. Amen."*

Christians can demonstrate the hope that is inherent in their faith. Something of the persistence of this hope is illustrated by the story of the ancient king who called the wise men into his court and ordered them to condense all the wisdom of the world into a single sentence. He was tired of reading all the heavy tomes which recorded this wisdom. "What does it mean?" he cried. "Where does it all lead to? Get busy now, and put it all into a few words." The wise men worked at the task many days, and at last their work was completed. Coming before the throne, they addressed the king: "O king, we have put the wisdom of the ages into four short words. It is all in this short sentence: *This too will pass.*"

This war, too, will pass! We must believe that, if not for ourselves, then for our children. From the dark shadows of England come these words of courage and high hope: "Today we see wasteful and devastating catastrophe on a scale more gigantic than any previously known to history. But more quickly than any of us now imagine, the post-war revulsion against slaughter and destruction which must inevitably follow the present wholesale havoc, may leave you and me and the rest of our minority in control of forces which will capture not only human imagination, but will also call forth the vast resources of spiritual idealism still latent in this world."

*Elgin, Ill.*

## Brethren Ministers' and Missionaries' Retirement Fund

BY GALEN K. WALKER

A paper read before the District Pastors' Conference of Southern California and printed by special request.—Ed.

### I. The Reasons, or Why We Need a Disability and Retirement Fund

#### 1. Personal, Family, and General Reasons

Our active ministers give practically all of their time and service to others. This means that they have little time to use to gain financial strength or material security for themselves. Ministers are at great expense and time in acquiring education and books. They are not supposed to be interested in acquiring money, property, or possessions for themselves or their families. Often ill-health steals on, disability and old age creeps up, and there is no adequate provision in our present set-up for these conditions.

The minister's family needs proper food, raiment fit to meet the social, religious and cultural needs of the community, education for the children, medical care, and provision for general needs, so that the minister can keep up his good name and unquestioned character before humanity.

When old age comes on, or emergency and disability arrives, the minister often is compelled to face poverty,

or is the subject of charity the rest of his days. Should not the people who employ the minister provide for his secure and honorable retirement or disability?

Our United States government provides social security for its citizens in various ways. But the minister does not become eligible to this. Other religious denominations have made provisions for death benefits, widow's pension, total and permanent disability, pensions for minor children, and age retirement pensions. The Methodist Church has had such a provision for her ministry for many years—in fact since her beginning.

Long before the government provided social security, private corporations and institutions had well-worked-out plans for the retirement of their employees. Among these were the International Harvester Company, the Standard Oil Company, the Pennsylvania Railroad Company and the American Telephone and Telegraph Company.

Even individual and smaller corporations had worked out successful and practical retirement plans, such as those of the First National Bank of Chicago and the John Wanamaker Foundation. The Wanamaker Department Store Foundation plan provides—

Pensions—to care for old age, or permanent disability after twenty years' service.

Insurance—to provide for dependents at death.

Relief—to give immediate assistance when sick or hurt.

First aid—to furnish competent and efficient aid, including hospital care, in disability emergent from accident or sickness.

Records—to preserve accurate data of each employee.

Should not the Church of the Brethren provide as well for her employed ministers as a business institution of the world? Is it just, reasonable, or scriptural that our church should lag behind an organization of the world, in providing for her workers?

We have already waited patiently, too long. We have suffered materially, financially, numerically, and spiritually by this neglect. We have lost men and finances which would and could have been directed in this retirement channel, if the proper machinery, plans, co-operation, encouragement, solicitation and enthusiasm directed along other important lines and causes, had been directed along the line of disability and retirement for our ministers. Some of us have been held back in pushing this matter, with the assertion, that, though this is an admirable cause, we must not interfere now with other, and probably more important, causes. It has been said that the time is not opportune. A good brother minister of our church said to the writer recently, "I cannot believe there is any cause more important in our church, than the retirement fund for our ministers." That brother was an active pastor for many years, but now forced to retire, because of health and age. He has neither adequate strength nor funds for his forced retirement.

Even states and foreign countries provide funds for old age. Already by 1933, twenty-five states of our U. S. A. had provided old age pension laws. This covered a population of about 55,472,000 people.

Should we ministers, who give our whole time, money and preparation for the service of the church we love, expect the states we live in to provide us with a retirement fund? Surely not. We have given our whole interest and service to the church, and often at less



financial remuneration than we could have had in other fields.

Denmark had a very successful old-age pension system in operation for over seventy years before this world war. It reached to all Danish citizens of sixty years of age. Russia, Germany, Italy, Austria, Sweden, and Great Britain—all had successful pension plans, prior to this conflict, in which we are now involved. Do we want to see worldly governments ahead of our beloved church in providing for her workers? Are the children of this world, in their generation, wiser than the children of light" (Luke 16:8)? Or are we "children of light" just so modest and timid that we have let other important causes push us back, while we have patiently waited for something to turn up? I like this translation of Luke 16:8, "The children of this world look further ahead in dealing with their own generation than the children of light." We would better confess right here that we as a church have woefully neglected the matter of disability and retirement for our ministers, while worldly organizations and institutions have forged ahead and provided for their employees.

We ministers in the Church of the Brethren desire to help in providing a practical, adequate, well-worked-out plan, one into which we as ministers may pay a monthly amount from our salaries in working days, and then not face old age as paupers, asking for charity from the folks who once employed us. This is very humiliating to any minister of the gospel. We want a plan by which we may pay in, and the churches may pay in, certain amounts, and from which we can automatically, and in a businesslike way, draw from a fund we have helped to create in our earlier days of service.

Other denominations have well-worked-out and well-tested plans in operation for the disability and retirement of their ministers. Some, as in the Methodist Church, have run for two hundred years with their system. We face a competition here, whether we like it or not. We have suffered, and will continue to suffer the loss of talent, finance and prestige, because we lack an adequate system of retirement and disability provision for our ministers.

## 2. The Scriptural Reason

St. Paul, in 1 Cor. 9:7-14, gives us the right for ministerial support. "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof, or who feedeth a flock, and eateth not of the milk of the flock? . . . Know ye not that they that minister about sacred things eat of the things of the temple? . . . Even so did the Lord ordain that they that proclaim the gospel, should live of the gospel."

How long should the preacher live of the gospel? Only during his good health, and working years? Reason and fairness alone answer, "No."

But it is my conviction that our difficulty in our church, along with this lack of an adequate system, is not due to lack of faith in the Scripture teaching. Our folks, thank God, have always sought a "thus saith the Lord" for all their practices. May it ever so remain. Our remissness along this line has probably been due to these causes: First, we have at different times approached our leaders about it, but have always been told, that though the cause is a very worthy one, the time is not opportune, or it is not feasible now, because we are pushing hard in other very important directions. In other words, we have laid more stress and

emphasis on other great and good causes, which some felt were more important, and have postponed doing anything about this cause. Secondly, we have felt so modest and timid that we have let other causes have the place of funds adequate for our ministerial disability and retirement. No doubt many will say again this is not a feasible time to push this matter. When is an opportune time? The only feasible time remaining is now—right now. There is nothing more important before our church. We have long prided ourselves somewhat in the fact that we have been a hospitable people, that we have looked after the needy and those in want. But we have consecrated our ministry and failed to provide adequately, satisfactorily and substantially for their possible disability and retirement, as well as death benefits. Yes, we know of cases when we have even permitted the once active pastor of a church to be buried with no provisions for his last medical care and burial expenses. May God forgive us!

## 3. Some Illustrations

I here submit one or two illustrations out of my own observation which bear their testimony as to real reasons why we are seeking a more adequate system than we have so far realized.

A good brother pastor in our fraternity gave fine and noble service in full-time actual years of ministry for churches. But in middle age he broke down in health. He had a fine and good wife, and a promising young son—but no funds ahead. This was through no fault of his own. He had spent much money for his education, but had served congregations which paid none too large salaries. Soon his wife became ill, even bed-fast for a long period. Financial circumstances compelled them to live in separate places. He had no other place to go, except to his aged parents, who had also lost their fortune and former home, and were living in a small rented place. They were past the age of hard work and could barely make ends meet materially for themselves. Here, then, were three good Brethren folks—the husband a former active pastor—and all on the charity of friends and relatives. Who would provide for the medical care, the food, and homes they both needed? That minister applied to our Board for help, and of course received it the rest of his earthly days. We signed the proper papers for him. But the \$25 a month he received was woefully inadequate. My conscience pricks me every time I think of it. I confess that we as a denomination did not treat that fellow pastor and his family justly in a financial and material way.

Yes, I preached his funeral sermon, and laid his broken body to rest with the greatest kindness I could give. But myself and others are still suffering in that we had not adequate disability for him or his family, when he could no longer serve because of ill-health, for which he was not at all responsible. Are we not our brother's keeper? Why is it right to postpone and set aside this extremely important cause for other good and important causes?

Another case which might be cited is that of a brother minister, once an active missionary. He, too, became broken in health. In receiving his \$25 a month for retirement and disability, which is again woefully inadequate, we have lost his goodwill for the church.

Other citations could be made, but surely these are enough to make us see the need for a far more adequate and satisfactory disability and retirement fund.



## II. A Workable and Practical Plan

### 1. Sample Plans

It is easy enough to talk about such a plan as is indicated in the title of our paper. But have we a plan which will actually work?

The best way to answer this question is to refer to systems of other denominations in which the plan is at work, and in some of these for many years.

The Protestant Episcopal plan asks for 7½% of the minister's salary each year. At age 68 an annuity equal to 1¼% of the preacher's annual income, multiplied by the number of years in which assessments have been paid by him, is promised. The minimum is \$600 a year; the maximum, 50% of the average income since ordination. For orphans, \$100 a year if under age 7; \$200 from 7-14; \$300 from 14-21.

The Congregational plan provides for an old-age annuity at the age of 65. The minimum is \$500. Dues are 6% of salaries received. This plan is based on a large Pilgrim Fund.

The Christian Church, or Disciples of Christ, calls their retirement fund The Pension Plan. It covers three contingencies of life: death in active service, total disability, and old-age retirement. The minister pays into this fund 2½% of his monthly salary, while the church pays in an amount equal to 8% of his monthly salary. The minister receives at death a cash benefit of 75% of his current salary, but not to exceed \$1,000. The widow's pension is 25% of the minister's salary, but not to exceed \$300 per year. The minor children's pension is a maximum of \$100 per year. In event of a total and permanent disability prior to the age 65, the member receives an equivalent to 40% of his salary, but not to exceed \$600. The age retirement at 65 is eligible to an amount of one-seventieth of his total salary during membership.

Other systems could be given, such as the United Lutheran, Reformed Church, Presbyterian, Evangelical and United Brethren. But all are somewhat similar.

### 2. The Preferred Plan

A plan with which I am most familiar, and one which I have looked into through personal contact with the treasurer and executive secretary, I give at greater length. This plan is the best I know about.

I refer to the Southern California Conference of the Methodist Church. The Methodist Church has always provided a pension plan for its ministers. In the Southern California Conference they began with an apportionment income from the churches, and then added an endowment fund. At present they make a yearly apportionment on their churches, amounting to \$84,000 for this fund. The endowment for this fund amounts to only \$220,800, the income of which is added to the above named apportionment. At present, they have in their pastorates of this conference about 352 active pastors. About 150 of their ministers are on the retired, or pension list, and in addition, they provide for eighty widows, and twelve children. Their age retirement is 72, although they may retire at 65. If necessary, through emergency, they may retire because of disability, or ill-health, after two or three years of active ministerial service. They must have been on "trial" in the conference for at least two years, before they become eligible for pension. The widow is provided for for life too.

The amount of the pension in the Methodist Conference here is based on the number of years of

service, not on salary received. The amount is \$20 a year, times the number of years' service by the minister. If a minister has had a break in health, or is otherwise disabled, a special relief fund provides for such cases. The widow of a minister receives 70% of his pension for life; each child under 18 receives 25% of the father's claim. They have only one minister who receives a \$1,000 pension. He served 50 years. Three have served 47 years. Their average pension is \$45 a month, or \$540 a year. Their average minister's salary is \$2,200 and house. Their minimum salary is \$1,200 and house.

Licentiates are not included in the pension plan. The Methodist pastors prefer pensions in cash, rather than homes provided for them. They say they have gone to their places of service by order of authorities all their ministerial years, and now in old age they prefer to go where they like. It is my opinion that most of us Brethren pastors would prefer this method too. If homes are provided for the Methodist ministers by the church, then a certain amount is deducted from the pension regularly given. But there are very few of these.

Their investments for these ministerial funds are diversified as follows: in real estate, 30%, in trust deeds and mortgages, 30%, in preferred stocks, 10%, in common stocks, 30%. They had a shrinkage during the depression times, to the amount of \$14 times the years of service. The amounts are now normal again.

Comparing these plans of other denominations as to their ministerial provision of retirement, death benefits, and disability, we are face to face with a competition in adequate ministerial provision in these respects. Our younger men aspiring for the ministry will not want to face old age and, or, an old folk's home. We should not ask them to. At present we have simply an emergency fund provision. We active pastors are willing and very desirous to help establish a workable plan as suggested above, into which we will pay part of our salary now, for a day of comfortable old age. This is Biblical. See Paul, 1 Cor. 9:7-14, and 1 Tim. 5:8.

Our laymen and brotherhoods should be happy and eager to foster such a program for their ministry. We have suffered, and will continue to cripple our ministry by further delay in setting up a definite and practical plan.

### 3. Our Own Peculiar Status Because of the Free Ministry

It is true our problem of retirement, death and disability is not parallel to other denominations in all respects. But even our problem is not insoluble. We have in the Church of the Brethren 255 full-time pastors and 459 part-time pastors, or a total of 714. In talking over our own unique problem at this point, because of the large number of men in the free ministry, the executive secretary of the Southern California Conference of Methodist Churches made the suggestion that he thought we should limit our pension system to the active pastors. Then we should provide for any of those in the free ministry who need help, by a special apportionment, each year, from our current funds, much as we are now doing. I am much of the same opinion. Many of our free ministers have made good financially, and do not want any help financially in retirement. But those who have lost their finances, or have been unfortunate in these matters, could and should receive



help through this special fund of apportionment from the churches each year. This could be included in our general missionary funds.

Those ministers who have given their whole time, or part time, to the ministry, it seems to us, should pay in from 3% to 6% of their yearly salary, to a retirement fund, from which they could be assured of receiving proper benefits similar to those afore mentioned. Probably churches should pay in a like amount yearly. An endowment fund of at least \$300,000 should be raised to begin with and be supplemented by current apportionments from the churches. The Southern California Methodist Conference funds of \$84,000 plus \$220,800 endowment provides for 352 ministers in the active relationship, and 156 retired ministers. They have an average of from 12 to 15 retirements a year, or about 5% of the active ministry. We could not expect to earn more than 3½% on the endowment funds.

Suppose we have 800 active full-time and part-time pastors, it has been estimated that we would have probably 200 retired men, if they retired at age 65. We would probably have 125 to 130 widows on our list, and probably 20 dependent children. If these numbers are anywhere correct, it would require \$120,000 per year, to pay \$50 per month to 200 men retired; \$39,000 per year to pay \$300 per year to 130 widows; \$2,000 per year to pay \$100 per year for 20 children. This would make a grand total of \$161,000 for this program.

We recognize that this plan for our own beloved church has its imperfections. But it is an effort, and an objective toward which we should bend our earnest endeavors. No program will work unless it is put into active service. If we would all co-operate, as laity and ministers in this direction, we would accomplish to a large extent what now is not being done. May God help us to this end!

*Hermosa Beach, Calif.*

## Stonerstown Sermon Core

BY CHESTER N. BAIRD

*Philip, The Subordinate Disciple (John 14).*

Philip began his Christian service by bringing Nathaniel to Jesus. Men and women of the Nathaniel type are good material to bring to Jesus. We can usually expect better results from invitations to moral men and women, than those who have fallen into sin. The drinker of alcoholic beverages usually refuses to come to Christ until he stops drinking; the dishonest person until he is honest; young people caught in the web of sensual pleasures refuse until they can clean up their lives. Many never do get out of the clutches of sin. Sin is keeping many people from Christ, even if they will not admit it. The church will get more members and a higher quality of members if an environment is built in the community to prevent young people from getting into sin.

Like Philip, many people today are slow to realize that God is like Jesus. All the Old Testament writers were able to reveal only part of the truth about God. We must interpret the Old Testament in the light of the knowledge Jesus has given us. We need to understand the workings of the Jewish mind and the poetic license, as it were, of the Old Testament writers. They made God responsible directly for the rain, the flood, the epidemic, or the famine. We find scientific causes apart

from man's sin. They got nature and God mixed together. I believe that sin is punished on the earth by the laws of nature. History shows this at work. We need not expect anything different in the future. God never favored men going to war any more than Jesus favored Peter protecting him with a sword. The law's eye for an eye was only a step in the right direction—only partially the will of God. God is separate from nature. He is loving, gentle, forgiving, willingly suffering the cost of sin if in some way he can win men to righteous living and fellowship with himself. On the other hand, he does exclude from his fellowship those who refuse to accept his rule over their lives.

Philip was a subordinate disciple. He never ran ahead of Jesus. The Christian needs to follow Jesus, to follow his methods. Jesus put righteousness before property and life itself. So should we.

*Saxton, Pa.*

## Annual Meeting

Whit Sunday, 1727

BY G. W. HARLACHER

The early church presumably had a yearly Conference before the Conference of 1742 at Coventry, stated in Brumbaugh's History, page four hundred ninety (490) as being the first Annual Meeting. In searching for Annual Meeting material for our history of Southern Pennsylvania, I discovered the following in German Sectarians, by Sachse.

Whit Sunday, May 27, 1727

"The most important event of the year was undoubtedly the meeting held on Whit Sunday, May 27, 1727 at the house of Martin Urner at Coventry, which all congregations within the province were invited to attend. This was really the first general meeting or conference of the Brethren Church held in America and was evidently largely attended. In the absence of Elder Becker, who was detained by sickness, Conrad Beissel was obliged to officiate."

In looking through the files of the newspapers of 1844, printed in York, Pa., for some news relative to the Annual Conference held on the Peter Dierdorff farm, I found the following in the Pennsylvania Republican.

Great Religious Meeting

Wednesday, May 29, 1844

"The religious sect generally called 'Tunkers,' we believe held a very large meeting at Peter Dierdorff's, Dover Twp., which commenced on Friday and closed on Monday last. Members of the society were present from every part of the Union where any of them resided. Religious services were held in Mr. Dierdorff's spacious barn, and conducted alternately in the German and English languages. The occasion attracted a very large concourse of people and we are not extravagant when we say that at least two thousand persons were present on Sunday last. Every avenue of access to the house was crowded with vehicles and horses, and many went on foot.

"The buttonless coats, and waving beards of the men, and smooth white caps and plain dresses of the women of the sect were strongly contrasted with the more dashing costumes of the worlds' people who were drawn together by the novelty of the meeting."

*Dover, Pa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, June 7

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Friday: The Day of Suffering (II) (Christ's Words on the Cross).—Mark 15: 33, 34; Luke 23: 33-46.** Golden Text, He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53: 5.

**Christian Workers, Our Rural Background.**

**B. Y. P. D., God Speaks Through Nature.**

**Intermediates, The Hymns We Use.**

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### Gains for the Kingdom

**Four** baptized in the Osceola church, Ind.

**Three** baptized in the Paradise church, Calif.

**Three** baptized in the New Enterprise church, Pa.

**Six** baptized in the Douglas Park church, Chicago, Ill.

**Four** baptized and nine rededicated in the Muscatine church, Iowa.

**Two** baptized in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

**One** baptized and six received by letter in the Huntington church, Ind.

**Seven** baptized in the Maple Spring church, Pa., Bro. J. M. Geary, pastor.

**Five** baptized in the Waka church, Texas, Bro. Dan L. Blickenstaff, pastor.

**Thirteen** baptized and two received by letter in the Pottstown church, Pa.

**One** baptized and three received by letter in the Sacramento church, Calif.

**Seven** baptized and five received by letter in the Logansport church, Ind.

**Two** baptized and one reclaimed at the Trostle house, Upper Conewago congregation, Pa., Bro. O. J. Hasinger, evangelist.

**Eight** baptized, one reclaimed, and one received by letter in the Waterford church, Calif., Bro. Paul Daugherty, evangelist.

**Fourteen** baptized, fourteen received by letter and four reconsecrated in the Wenatchee Valley church, Wash., Bro. W. T. Luckett, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. Moyne Landis** of Pierceton, Ind., Aug. 2-16, in the Roann church, Ind.

**Bro. John W. Hess** of Harrisonburg, Va., June 15-29, in the Valley River congregation, W. Va.

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### Personal Mention

**Bro. Willis O. Neff** will represent Idaho and Western Montana at the Asheville Conference. The alternate is Bro. M. S. Frantz.

For good and sufficient reasons the W. I. T. Hoovers are planning to hold open house Sunday afternoon, June 14, instead of June 16 as previously announced. You remember it is their fiftieth wedding anniversary.

**Bro. J. J. Scrogum** of Elkins, W. Va., writes that since he cannot attend Conference this year he hopes that the Messenger will report the meetings even more fully than usual. "So give us much in these reports," is his concluding suggestion.

**Sister Grace I. (Mrs. F. F.) Holsopple** writes us of her "memory of a century in the pastorate," the reference being to some early church work of her father, the lamented Eld. James Quinter. We quote: "It happens to be just one hundred years (1842) since my father went to Fayette County as a pastor where he lived for fourteen years. . . . It was only a small farm which was given in exchange for his pastoral care but that might be called a beginning." Was this, perhaps, the very beginning of a supported ministry in our church? We quote further from this interesting letter: "My husband . . . has been quite feeble the past year and goes away from home but seldom. His hearing is poor so it is little pleasure to go to services even if he were able. . . . He is happy and content with his books." The Holsopples are now living at 318 Cumberland Ave., Chevy Chase, Md., a suburb of Washington, D. C.

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### Miscellaneous Items

**Work campers** will find the latest available information concerning Brethren work camps summarized on pages 36 and 37 of this Messenger. If you want to demonstrate your faith in the power of goodwill here is your opportunity.

**When sending in a change** in your Messenger address be sure to give your name and old address, even the bill number, as it appears on your paper or Messenger wrapper. The matter of changing an address may seem simple to the one sending it in, but unless initials or name are repeated exactly as on your paper it is frequently difficult to tell which of several similar names

### To the Churches

It is now clear that it will require at least two dollars per member this year to carry the load for Civilian Public Service and Relief. We gave one dollar last year. Two hundred Brethren men will be inducted in June and this rate will continue for several months. It will give needed stability to our relationships with the government and other administrative agencies, Friends and Mennonites, if each congregation sends its share to the Brethren Service Committee as soon as available. This summer is the time for rural churches to achieve this goal.

**BRETHREN SERVICE COMMITTEE,**  
M. R. Zigler, Executive Secretary.



### Travel to Annual Conference

## About Books . . .

Africa	
California, Northern	S. Paul Daugherty
Calif., Southern, and Ariz.	G. O. Stutsman, S. L. Barnhart
Canada, Western	Harold Michael
China	Frank H. Crumpacker
Colorado	Roy E. Miller
Florida and Georgia	Philip Lauver
Idaho and Western Montana	Willis O. Neff
Illinois, Northern, and Wisconsin	Foster B. Statler, J. F. Burton
Illinois, Southern	Merlin E. Garber
India, First	
India, Second	
Indiana, Middle	
	Edward Kintner, W. C. Stinebaugh, T. A. Shively
Indiana, Northern	A. F. Morris, Galen Bowman, G. W. Phillips
Indiana, Southern	R. L. Sink
Iowa, Middle	
Iowa, Northern, Minn., and S. Dak.	Oscar E. Stern
Iowa, Southern	Chas. A. Albin
Kansas, Northeastern	Hylton Harman
Kansas, Northwestern	
Kansas, Southeastern	R. E. Loshbaugh
Kansas, Southwestern	W. W. Peters
Maryland, Eastern	Berkley O. Bowman, S. Earl Mitchell
Maryland, Middle	Roy K. Miller, Paul M. Robinson
Maryland, Western	Foster M. Bittinger
Michigan	Perry Hoover
Missouri, Middle	Ira Witmore
Missouri, Northern	E. N. Huffman
Missouri, Southern, and Ark.	A. M. Peterson
Nebraska	Swigart F. Miller
North Dakota and E. Montana	Ralph R. Pelly
North and South Carolina	C. B. Miller
Ohio, Northeastern	Martin Krieger, D. E. Sower, R. V. Bollinger
Ohio, Northwestern	J. J. Anglemeyer, Charles E. Zunkel
Ohio, Southern	E. R. Fisher, Roy Teach, H. M. Coppock
Oklahoma, Pan. Tex. and N. Mex.	D. J. McCann
Oregon	J. D. Miller
Pennsylvania, Eastern	H. F. King, R. P. Bucher, A. C. Baugher
Pennsylvania, Middle	C. C. Ellis, E. M. Detwiler, A. R. Coffman
Pennsylvania, Southeastern, etc.	Nevin H. Zuck, Trostle P. Dick
Pennsylvania, Southern	
	O. J. Hassinger, J. M. Danner, H. M. Snavely
Pennsylvania, Western	
	Galen R. Blough, Geo. E. Yoder, Wm. K. Kulp
Sweden	
Tennessee	S. H. Garst
Texas and Louisiana	W. E. Peckover
Virginia, Eastern	A. J. Caricofo, W. Harold Row
Virginia, First	
Virginia, Northern	L. S. Miller, C. E. Long, J. S. Roller
Virginia, Second	John S. Flory, D. B. Garber, J. M. Foster
Virginia, Southern	J. A. Naff, P. E. Bowman
Washington	
West Virginia, First	N. A. Seese, Jesse W. Whitacre
West Virginia, Second	A. C. Auvil



## Investments « « «

BY EMORY ROSS

General Secretary of Foreign Missions Conference

A GOOD many investments in what were thought to be permanencies have been liquidated in the past few months.

The Rio conference saw the liquidation of a considerable German investment in many South American countries—an investment of effort and money the nazis had counted as solid and continuing.

The Japanese military have liquidated even greater investments of Western nations, investments of years and of millions which most people even twelve months ago were regarding as of the most substantial character. The \$400,000,000 at Singapore, the mines and plantations of Malaya, the wells of Sumatra and Borneo are among the spectacular of those liquidations but they are not the most significant, nor are they permanent; they can and doubtless will be reinstated one day by someone.

The most significant and irrevocable are the political and racial liquidations which have been made. Win or lose, Britain and America are not again to dominate Asia politically or racially as in the past. When the Sultan stayed in Johore; when the Japanese took Singapore's surrender in a Ford factory; when Chiang and Gandhi met, much that our generation had conceived as permanent was liquidated. The "practical" and the "realistic" of politics, diplomacy and money had largely dissolved.

There was left the spirit. The power of the spirit, the Christian spirit, is the only universal left tying world remnants together today. In every country where Christ has been preached in our generation, there are Christians standing—Germany, Italy, Russia, Japan, Yugoslavia, Malaya, everywhere.

And between every country there is fellowship, staunch and continuing Christian fellowship. There is no doubt about this. Despite censors and barricades and walls of national hates there are fresh proofs every month.

The power of Christ's love and brotherhood proves to be the only tie binding men of all nations together today. It is the only common base and ground upon which we can hope to build the new order we must have if our children are to live. Where politics and diplomacy and cartels and armament have failed to make relations lasting and investments permanent, the spirit has succeeded.

Investment in that spirit is the world mission of the church.

## Glimpses of Garkida Leper Colony

## Women's Meetings

The women as a group have never had "women's meetings" at the Leper Colony. We wondered if they would respond to this new idea. I asked different women whether they would enjoy holding a monthly meeting, in which we could talk of God's way and women's part in it. They all said "yes." But my faith was weak. I went to the church on the appointed day with fear and trembling lest only a few faithful women would appear. But when I chugged up to the church in our old Ford, a group of about sixty women and ten girls streamed into the building. Many different tribes were represented. Some of the women came well clothed, while others wore practically nothing, according to their tribal customs. I asked them first of all to choose an interpreter. They mentioned one woman and all raised their hands to elect her. Then we wanted to elect a president and two song leaders. One song leader was to be chosen from the Bura tribe, and one from the Hausa tribe. Three different women were mentioned for the office of president.

But when the women were called upon to raise their hands to indicate their choice, lo! all hands went up for each candidate. I remonstrated with them mildly and we tried it again. Again each nominee received every vote, impartially. What to do? Then we struck on the happy expedient of dividing out the three remaining offices among the three nominees for president. This was easily arranged without any further voting and so the election ended peacefully.

We then had songs led by our two chosen leaders. There was prayer and a Bible story which was acted out with paper characters which clung to a supported flannel background. Then, since it was a very special day—the OPENING DAY—I told them we would go outside the church as I had a little treat for them. I had brought a basketful of guavas from our fruit garden. The guava trees are bearing heavily now. Also I had had an African woman to prepare a native food of which they are extremely fond. It is a small doughnut-like ball which is fried in deep fat, called a kwasi. But they are salty rather than sweet. They are made of moist bean flour, salt and hot pepper. And they are delicious! Each woman received three or four kwasis, and I had to pay only about thirty-three cents to have the 250 made. I urged the women to eat, but they only held the kwasis and guavas tightly in their hands. They were too precious to eat just yet, and so they were all carried home, for "home consumption." But before the women left, what a flood of "Usa's" (Thank you's) were given us. It was almost embarrassing. One woman said, "Why, even our own mothers wouldn't give us such a treat." So ended most pleasantly our first "women's meeting."

## Hymn Singing

The congregational singing at the Leper Colony church is almost breath-taking. I say this literally. The missionaries sit on the front bench of the church, called the "clean bench." Immediately behind us sit a group of Hausa Christians. The people enter noiselessly into the church, as their bare feet make no sound.



When seated they bow their heads in a word of silent prayer. It is a reverent and beautiful custom. Then everyone sits quietly until the church is practically filled. The usual Sunday morning congregation numbers around 300. Suddenly with no warning whatsoever, the Hausa group just behind us start singing one of their hymn songs. Their singing is primitive, one-part, vigorous and full of surprises. From low tones they will swing unexpectedly into high, clear notes—so strong and primitive that one feels a shivery little feeling going up and down one's spine. It is not fear. Rather it is a feeling of exhilaration and wonder. It is hard to express. But I never quite lose that breath-taking sensation of standing in the presence of primitive souls who are in direct communion with their Maker and God. It is an experience. How I wish I could share it with you.

### Women's Work at Vyara, India

BY RUTH F. BROOKS

A phase of women's work here is the temperance organization linked with the world-wide W. C. T. U. Locally organized some twelve years ago, it has "mothered" five smaller women's organizations in this district. The Vyara group this year was hostess for the second time to the All-Gujarat W. C. T. U. chapter of the India organization. Fifteen women delegates and seven contestants from Methodist and Church of the Brethren centers attended. The hotel kitchen consisted of two bricked-up fireplaces for supporting large brass cooking pots; the dining room was a tent spread with rugs for sitting on the floor; the sleeping accommodations were provided by the girls' school dormitory.

The evening program was a contest in temperance storytelling, all contestants being winners in their local contests. Four juniors, two seniors and one essayist took part. The Vyara senior boy spoke against cigarette usage and won a prize. The girls' school gave several singing drills in an attractive manner. The president of the meeting was Virginiaben N. Solanki and the secretary, Miriambai Lalbhai. Both are workers in the Methodist Church. The principal of the local high school and our postmaster were among the judges. Mrs. Bhatt, the wife of the Naih-Suba, our highest local government official, was guest of honor and was garlanded along with the officers of the meeting. Mrs. Bhatt made some appropriate remarks at the close of the session.

The morning session attended by the boys' and girls' boarding schools and the teachers' institute and community was addressed by the Deputy Inspector of Schools. He exalted Christ as the norm of all goodness, purity and truth. It was really a splendid sermon on the subject.

The business session brought varied reports from the delegates. There is an undercurrent of feeling that our women's groups should have temperance as only one of its phases of work, not as its central effort. To that end, certain groups are busy with sewing or evangelistic work with women or taking part in quiet prayer effort. At the close, the Vyara Central church group was awarded the purple and white satin banner which Sister Eliza Miller had presented to the All-Gujarat W. C. T. U. before she sailed on furlough. It is awarded each year on the bases of regularity of attendance, offering and general activity.

This annual All-Gujarat temperance meeting was planned to dovetail into the teachers' institute so the district workers and their wives could catch the inspiration of the meeting. We were happy to have with us during this time as guest speakers and outside visitors Brother and Sister J. M. Blough and Rachel Zigler of Bulsar, also Mrs. D. J. Lichty and Amsey Bollinger of Anklesvar. Each brought helpful messages and we feel that everyone received real spiritual gain.

*Vyara, India.*

### What to Pray For

*Week of June 6-13*

Not many times in the history of the Church of the Brethren has its Annual Conference program been planned under more difficult circumstances than those encountered this year. However, plans have been made in the hope that the 1942 Annual Conference may be one of definite blessing to the church.

As these lines come out in print, many folks will be on their way to Asheville and before the week is over we shall know how many were able to attend. Throughout this week and on into the next, we are called upon to pray for this great gathering in the hills of North Carolina.

### Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**On the Cross.** We may never know the depths of tragedy, hate and prejudice that sent Jesus to the cross. Neither can we comprehend the love divine that permitted it, and reaches out to all the world from it. The cry of Jesus to the Father was pathetic: "Why hast thou forsaken me?" But it seems to us to show the struggle of the flesh in the crisis of a great choice. Every choice is made in the depths of loneliness. Friends can advise and encourage us. The investigation of facts may establish convictions. But choice is made in the loneliness of our own wills. Almost simultaneously with the choice comes the approval of conscience, and angels to help us even as they came to Jesus in this hour.

**Love Grows With Suffering.** "Father, forgive them; for they know not what they do." We often repeat this sentence, but scarcely ever comprehend its depth of love. Two things probably enabled the Lord to say it: One was that he knew they did not know the depth of their sin. The other was that his suffering in the garden and pain on the cross brought out all his divine compassion and tenderness. Our present need in this age of comfort is to love something worth while enough to suffer for it. Our families, our friends, our religion and our jobs are not appreciated enough, because we have not suffered for them.

**The Two Thieves.** Both thieves, but what a difference! One railed with criticism on the Lord. The other confessed his sins with faith and showed courage and justice by rebuking his comrade. It is no surprise, therefore, that Jesus assures hope for such as he.



## Civilian Public Service News

**Fruit Jars Needed.** In the food for C. P. S. camps program there will be needed over thirty thousand half gallon fruit jars, or a still greater number of quart jars. Certainly many of these can be found in the basements and storerooms of Brethren homes. In many families the children are gone and the number of jars needed is not so great. Will you please report by congregations the number of jars you can spare for this program. Because of handling, half gallon jars are preferred.

**Southern Ohio churches** report to E. R. Fisher, Trotwood; Northeastern Ohio to Ora DeLauter, Thornville; Northwestern Ohio to Wilbur Bantz, 1115 Woodville, Toledo; Michigan to H. W. Peters, 328 S. Hosmer, Lansing; Northern Illinois to D. D. Funderburg, 22 S. State St., Elgin; Southern Illinois to O. F. Cripe, Cerro Gordo; Southern Indiana to A. P. Musselman, 2827 Columbus Ave., Anderson; Middle Indiana to L. W. Shultz, North Manchester; and Northern Indiana to Jesse Eisenhour, Syracuse.

**The May assignments** to all camps brought the total of enrollees to 3,434; enrollees in Brethren camps now number 1,037. Reports from the National Service Board indicate that a thousand more men will be inducted into all camps in June. This triples the rate of induction over three months ago.

**The latest Brethren unit** established is Camp Santa Barbara, No. 36, in California. Director D. C. Gnagy, formerly pastor of the Lindsay Church of the Brethren, Lindsay, California, with the assistance of Charles E. Kimmel, previously business manager at Camp Magnolia, will open this forestry camp June 1 with around 110 men. This is one of the three new camps established on the West Coast to meet the forest fire emergency there. Thirty-nine men each from Camps Kane, Lagro and Magnolia were transferred to make up the new camp. The Friends and Mennonites are also establishing new camps in California.

**The Brethren Service Committee** and the Mennonite Central Committee have been co-operatively operating Camps Cascade Locks (Oregon) and Marietta (Ohio). In the interest of administrative efficiency it has been decided to place Cascade Locks under the direction of the Brethren and Camp Marietta the Mennonites.

**A special experimental camp** is being set up at Beltsville, Maryland. The government has here a large part of its experimental laboratories in game, fish, wild life and other agricultural fields. This new unit of around forty-five carefully selected enrollees who have done graduate work in the agricultural sciences is to be operated co-operatively by the Friends, Mennonites and Brethren and is under the technical supervision of the Department of Agriculture. This particular experimental station had been almost completely abandoned due to loss of personnel. Its revival through use of Civilian Public Service men will again make available to American farmers this important scientific help to their problems of disease among fowl, animals and crops.

**A. W. Cordier**, chairman of the Brethren Service Committee, returned several days ago from an inspection tour of Porto Rico. His purpose was to survey possibilities of sending Civilian Public Service Units in reconstruction to work with the Porto Rican Reconstruction Administration in the areas of health, recreation,

agriculture and rehabilitation. This proposal has the support of the Porto Rican Government and Reconstruction Agency, as well as of our own federal departments. It is expected that this unit, under the direction of the Brethren Service Committee, will be ready to sail for Porto Rico in the next few weeks. The unit at the beginning will be limited to perhaps fewer than twenty men, including two or more doctors, but may be greatly enlarged when the project gets under way.

**Louise Miller**, who has been the very efficient secretary in the Brethren Service Committee office, has resigned her work to become the bride of Donald Otis Stutsman of Los Angeles, California. Donald is the son of G. O. Stutsman, pastor of the Calvary Church of the Brethren, Los Angeles, California. Virginia Kerlin of Idaho, who is graduating from McPherson College this month, will come to the office immediately as secretary.

**The Western Civilian Public Service Enrollee Conference** was held at Bethel College, Mennonite, at Newton, Kansas, May 9 and 10. Enrollees from all camps in this area, including the Brethren camp at Magnolia, Arkansas, met together with representatives of the National Service Board and the three administrative agencies to discuss problems relating to camp operation. Problems of camp management, public relations, discipline, education and work projects received attention. The discussions on post-war reconstruction were the most prolonged and enthusiastic. A similar conference for Central Region camps, including Brethren camps at Stronach and Lagro, was held at Winona Lake, May 16 and 17.

**A number of people** have raised the question of the cost per month of operating our Civilian Public Service camps. Every effort is being made by the Mennonites, Friends and Brethren to reduce the cost per man. With the recent stabilization of prices it should now be easier to determine camp operation costs. Just as soon as it can be demonstrated that per man costs are lower the present figure of \$35 per month will be reduced accordingly.

**The Friends, Mennonites and Brethren** share equally the expense of men not supported by their own denominations. Because of the rapidly increasing number of assignees these expenses are increasing rapidly. However, several nonhistoric peace denominations are gradually opening up new resources to pay for their men. Indications are that these denominations will assume an increasing share of this burden.

**In May and June** the number of men inducted will be three times any previous month. This will continue for the months ahead. This means that we must increase our giving from the churches. First, those who have been giving will need to double their gifts and then new participants will need to be found. Careful study reveals that many of our churches have not yet given anything. It is urgent therefore, that every church immediately seek to enlist every member to participate in the support of this work. We must demonstrate to our government and neighbors that we are sincere in our objections to war and that we are willing to sacrifice for freedom of religion. If our young Brethren men are to sacrifice position and wages to do work of national importance under religious direction, we at home must sacrifice our means to make this testimony possible.



*Fifty-Seventh Annual Report of the General Mission Board . . .*

For the Year Ending February 28, 1942

BY LELAND S. BRUBAKER

Secretary General Mission Board

DURING the past year we have watched the international situation grow more and more complicated. With anxious hearts and deepening concern Christians the world over have sought and even now still seek better ways through which the teachings of Christ can be simply but forcefully lived and taught. Our world seems to be more and more caught up in the maelstrom of conflicting ideologies. Sharp and distinct rise the barriers of race. Men everywhere strive to preserve or to better their present standards of living. Such conditions and many more that could be named issue a challenge to the very heart of the Christian church. Let everyone feel that his is the opportunity now to let his Christian testimony be felt.



JUNG YU LAN—Ping Ting Chow, Shansi, China, 1904-1930

Mrs. Frank Crumpacker said of her, "She had a great deal of initiative, was a splendid executive, a capable mother and loving wife, a devoted Christian."

**China**

Five years of continuous war have made necessary many changes in mission work in China. First, our staff has withdrawn from Shansi province where work had been carried on since 1908. Second, three of our missionaries—Minor M. Myers, Hazel Rothrock and Grace Clapper—are interned in Peking, where they had remained in order to give continued direction to our Shansi work—even though at long distance. Third, our eight missionaries in the Philippines at Baguio have not been heard of since December 11, 1941, and we have a great concern for them. Fourth, two veteran missionaries have been sent into Central China—O. C. Sollenberger and Ernest M. Wampler—and are giving encouragement and help to the folks there.

Dark as the picture seems to be, the board in their September 1941 meeting appointed new workers to this field. They are to prepare and be ready to go just as soon as the way is made possible. May we all be in prayer that God will use our workers there to the glory of his name and the advancement of his kingdom.

**India**

Encouraging reports are continually received from our workers in India. National uncertainties and recent developments have turned many hearts to seek their eternal verities in the church of Jesus Christ. Thus the normal progress has been stimulated by the increased interest in the message and work of the church.

We are sorry to report that during this year our Indian church lost a most valuable and trusted leader. Brother Theophil Bulsari was taken suddenly by death on July 29, 1941, and his help and inspiration are and will be keenly missed by all his fellow workers.

The need on this field is for well-trained, experienced and earnest workers. Transportation has become dangerous and very highly restricted. Few of our missionaries under appointment and those on furlough will be able to go to their work at this time. Yet opportunity is there. The message of the church is vitally needed. Pray that our workers might be sent to this part of God's harvest field.



### Africa

Situated twelve hundred miles interior from the harbor of Lagos and three hundred miles from the railroad town of Jos is our work in Nigeria, West Africa. Recent letters from there indicate that their work has so far been very little affected by our present world conflict.

The constant desire of our Africa missionaries is to reach more and more villages with the Christian message. Many are the opportunities now offered. A seriously curtailed staff makes heavy demands on each worker and this in itself prohibits any further expansion now.

Miss Mary Dadisman and Miss Ruth Utz, two nurses, arrived in Lagos last fall after a very hazardous journey. They were the only ones to go to this field since our last Conference.

### Personnel

Believing in missions as the first great task of the church, your Mission Board is seeking for qualified personnel to strengthen our force of workers at all places—at home and abroad. We present six new candidates this year for your approval: Brother and Sister John B. Grimley of the Green Tree congregation, S. E. Pa., N. J., and E. N. Y. district, to Africa; Bro. Andrew H. Holderreed, Olympia congregation, Washington district, and Mrs. Andrew H. Holderreed, Linville Creek congregation, Northern Virginia district, to China; and Brother and Sister Ernest M. Shull, North Manchester congregation, Middle Indiana district, to India.

Plans are already made for these young people to engage in pastoral work until such time as they can go to their appointed fields. To this number should be added others—evangelists, nurses and doctors. All fields urge the home church to send forth many new workers.

### The Church at Home

During the past year increased emphasis has been given to our home base. Forty young men were used as summer pastors. Twenty-three of these served under the summer pastoral plan. It is impossible to measure the good that comes to many communities through these consecrated young ministers. Last year they operated on a total budget of less than \$4,000.

Brother and Sister G. G. Canfield have been very helpful in many churches through evangelistic services. Brother and Sister C. H. Deardorff continue to give counsel to churches on ways for making church plants more beautiful and efficient. Several new churches have been built under Brother Deardorff's supervision during the last year.

During these times, when we have opportunity,

let us strengthen our home base. Now is the time to prepare definitely for greater future usefulness—both in personnel and as a church.

### Comparative Statement of Mission Funds

The board is very grateful for the increased giving of the church during the year ending February 28, 1942. There was an increase in Conference Budget giving of \$12,000. At the same time we gave an increase of over \$110,000 to our Relief and Civilian Public Service program. May the joy found in such responses lead us to do even better this year. Let us have a mind to give.

	Receipts		Increase (I) Decrease (D)
	1940-1941	1941-1942	
Contributions of living donors .....	\$160,445.40	\$171,993.20	\$11,547.80 (I)
Bequests and lapsed annuities, net income from investments, etc. ....	49,303.61	49,918.77	615.16 (I)
	\$209,749.01	\$221,911.97	\$12,162.96 (I)
Endowments and annuities..	15,375.14	29,435.01	14,059.87 (I)
<b>Expenditures</b>			
General Secretary's Department .....	\$ 7,884.41	\$ 8,846.97	\$ 962.56 (I)
Treasurer's Department ....	3,623.91	3,887.18	263.27 (I)
Missionary Education .....	8,963.22	9,423.96	460.74 (I)
India Mission .....	78,095.31	60,202.14	17,893.17 (D)
China Mission .....	34,177.49	38,242.23	4,064.74 (I)
South China Mission .....	436.66	216.15	220.51 (D)
Sweden Mission .....	3,895.59	3,299.40	596.19 (D)
Denmark Mission .....	146.17	120.69	25.48 (D)
Africa Mission .....	40,598.74	40,114.82	483.92 (D)
Home Missions .....	37,128.37	39,724.57	2,596.20 (I)
	\$214,949.87	\$204,078.11	\$10,871.76 (D)

In contributions from living donors we have a substantial increase of over \$11,000. Four thousand dollars came from the \$12,000 increase in the Conference Budget which was undesignated and the balance from increased designations for missions.

We nearly doubled over last year in permanent funds, the increase being noted in the annuity department.

While our mission income increased \$12,000, our expense decreased \$11,000. Our mission surplus increased from \$8,606.36 to \$26,440.22. Comparison of mission expense is not easy since last year there was started the plan of figuring foreign expense for the months of January and February, making for last year a fourteen-month expense year. We are back now to a twelve-month foreign account year.

In office expense, the general secretary's increase is in salary and traveling budgets; the treasurer's increased cost is in postage and printing of receipt forms. The increase in missionary education cost comes from shrinkage of sales in literature over the previous year.

In our foreign accounts it has been a most chaotic year, particularly the latter half. Complete yearly reports were not available from all fields. India made a striking decrease in expense, some due to closing up the Rhodes project the year be-



fore, some in furloughs, and the rest all along the line. China's accounts, partly estimated on a conservative basis, showed an increase due principally to cost of evacuating. Sweden is decreased in expense only by comparison with last year's fourteen-month period. Africa shows hardly any difference for the year. The Home Department had its increase in expense noted: \$700 in summer pastorates; \$600 in several special projects; \$700 in nonresident work; \$300 in building counseling; balance in administration.

Another good investment year is of record. There was a surplus of \$31,000 available for missions. This makes up a good part of the \$4,000 per month turned in for missions from other than donation sources. Our average invested position for the year was \$1,802,477 on which an average of 4.47% was earned, exactly the same as last year.

#### Challenge to the Church

It is impossible to know the future except that the message and work of the church will ever be needed. Great unmet human needs of distress and misery abound. Though some lights have gone out, others burn more brightly. We dare not do anything but our best. With these things in mind, the board again affirmed their position of last year and challenged the church to greater effort during the days ahead by the following statements:

1. That we appeal to our church to strengthen our Christian work at home and abroad by sacrificial financial support and by consecrating and using many more well-qualified Christian workers.

2. That we strive to deepen our faith in the gospel of our Lord Jesus Christ as the only hope of the world.

3. That we earnestly beseech our church people to manifest in every life experience the true Christian spirit and do all possible in building understanding and goodwill in the world.

#### An Explanation

The usual reports from the individual fields with supporting statistical tables, except what is offered for Africa, were not received. In these times one does not need to think long for possible reasons.—Ed.



Boarding School Girls at Garkida

### Africa Mission Statistics for 1941

TABLE III.  
GENERAL EDUCATION

	Elementary Schools		Post Elementary—Pupils		Total
	Boys	Girls	Post	Elementary	
Garkida .....	2	142	24	6	172
Lassa .....	1	103	22	0	125
Marama .....	1	90	6	0	96
Chibuk .....	1	25	0	0	25
Leper Colony ..	1	159	46	0	205

TABLE I.  
FOREIGN STAFF

Total	Ordained Men	Unordained Men	Wives	Unmarried Women
19	5	1	6	7

TABLE II. CHURCH IN THE FIELD

	Native Staff	Organized Churches	Other Service Points	Baptized During the Year	Church Membership	Under Instruction for Church Membership	Total Christian Community	Village Classes for Religious Instruction	Financial Contribution to Church Work
Garkida .....	6	1	46	19	200	32	500	20	£32-0-0
Lassa .....	5	1	13	17	123	23	353	5	£18-12-0
Marama .....	0	1	46	5	73	13	144	9	£19-17-8
Chibuk .....	0	1	5	2	22	7	27	0	£12-0-0
Leper Colony .....	0	1	1	58	145	95	378	0	£8-14-0

TABLE IV. MEDICAL

	Physicians	Nurses	Native Assistants	Hospitals	Dispensaries	Dressing Stations	New Cases	Major Operations	Minor Operations	Obstetrical Cases	Total Disp. Attendance and Hospital Days	Nursery Babies	Total Receipts (Fees From Patients)
Garkida .....	1	1	25	1	1	5	4,007	42	221	30	37,025	32	£91-18-11 (\$371.44)
Lassa .....	0	1	12	1	1	0	2,504	4	101	11	26,812	0	£53-7-5 (\$215.60)
Marama .....	0	1	6	0	1	0	1,161	0	40	9	14,841	2	£21-13-2 (\$86.63)
Leper Colony .....	0	0	30	1	1	0	906	2	1,787	13	95,999	11	None
Chibuk .....	0	0	0	0	0	1	0	0	0	0	0	0	None



# Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1942

## MISSION INCOME AND EXPENSE

### INCOME

World Wide Fund .....	\$ 138,548.90
India Mission .....	29,176.82
China Mission .....	20,760.79
South China Mission .....	60.84
Sweden Mission .....	1,225.43
Denmark Mission .....	7.50
Africa Mission .....	22,449.25
Home Missions .....	8,682.44

### Memo—

From living donors .....	\$171,993.20
From other sources .....	49,918.77

Total Mission Income ....	\$ 221,911.97
BALANCES March 1, 1941—	
India Funds .....	8,197.42
China Funds .....	1,213.00
Denmark Funds .....	1,783.57
	11,193.99

Less deficit World Wide Fund .....	2,587.63
	8,606.36
	\$ 230,518.33

### EXPENSE

General Secretary's Department .....	\$ 8,846.97
Treasurer's Department .....	3,887.18
Missionary Education Department .....	9,423.96
India Mission .....	60,202.14
China Mission .....	38,242.23
South China Mission .....	216.15
Sweden Mission .....	3,299.40
Denmark Mission .....	120.69
Africa Mission .....	40,114.82
Home Missions .....	39,724.57

Total Mission Expense ..	\$ 204,078.11
BALANCES February 28, 1942—	
India Fund .....	8,197.42
China Fund .....	1,213.00
Denmark Fund .....	1,670.38
World Wide Fund .....	15,359.42
	26,440.22
	\$ 230,518.33

## Balance Sheet as at February 28, 1942

### ASSETS

CURRENT	
Cash on hand and in banks .....	\$ 120,336.29
Contributions Receivable ..	10,244.99
Accounts Receivable ....	9,664.71
Advances to field treasurers	45,240.99
Office Equipment and sundry deferred charges....	6,537.14
	\$ 192,024.12

### INVESTMENTS FOR ENDOWMENT AND ANNUITIES

Bonds—	
Public Utility .....	\$475,316.63
Industrial .....	309,319.75
U. S. Government obligations .....	128,100.00
Railroad .....	213,342.50
City Real Estate .....	110,081.00
	1,236,159.88

Stocks—	
Common .....	177,390.75
Preferred .....	47,009.25
Brethren Publishing House (100% of capital stock) ..	50,000.00
	274,400.00

First Mortgages—	
Farm Loans and Advances .....	145,803.46
City Real Estate Loans....	38,850.00
	184,653.46

Real Estate owned .....	30,081.50
Real Estate Contracts and Advances .....	88,990.96
Sundry .....	807.00
	1,815,092.80

General Securities and Advances—	
Contingent Investments Receivable .....	43,244.51
Advances thereon .....	7,526.42
	50,770.93

Church Extension Bills Receivable .....	47,221.41
	97,992.34
	\$2,105,109.26

### LIABILITIES

CURRENT	
Demand Notes Payable....	\$ 24,136.22
Accounts Payable .....	14,097.58
Foreign Transmission Certificates Outstanding ....	4,523.31
Foreign Salaries Payable..	9,539.51
Accrued Office Salaries and Wages .....	954.55

### Special Funds—

General Relief and Reconstruction .....	\$ 97,473.63
Foreign Treasurers' Revolving .....	16,788.12
Ministerial and Missionary Service .....	7,042.35
Book and Tract Work ....	3,152.40
Board of Christian Education .....	1,509.49
Denmark Poor .....	1,484.93
Gish Publishing .....	377.05
Gish Testament .....	1,100.00
Africa Leper .....	1,000.00
Student Loan .....	5,591.76
Memorial Funds .....	250.00
General Ministerial Board .....	301.58
Sundry .....	1,217.39
	137,288.70
	\$ 190,539.87

### ENDOWMENT AND ANNUITY FUNDS

Mission Endowments	
World Wide .....	853,181.57
India .....	7,491.62
Floyd F. Rhodes Memorial .....	2,600.00
China .....	1,898.35
Cuba Memorial .....	1,000.00
H. H. Rohrer Memorial....	765.26
Mary A. Culp Memorial ...	382.62
Africa .....	2,414.79
Minneva J. Neher Memorial .....	1,000.00
	870,734.21

Miscellaneous Endowments	
Gish Estate .....	43,464.88
Book and Tract .....	22,233.23
Gospel Messenger .....	13,968.25
Ministerial and Missionary Relief .....	23,489.88
	103,156.24

Endowment Annuity Bonds	300,002.68
Mission Annuity Bonds ...	348,087.92
	1,621,981.05

### GENERAL FUNDS

Contingent Agreements—	
contra .....	43,244.51
Church Extension .....	53,492.73
	96,737.24

### MISSION SURPLUS

Building and Contingent Reserve .....	108,768.49
Reserve for Mission Advances .....	60,642.39
Current funds—	
India .....	8,197.42
China .....	1,213.00
Denmark .....	1,670.38
World Wide .....	15,359.42
	26,440.22
	195,851.10
	\$2,105,109.26

## Schedules

### 1. India Mission Fund

Balances, March 1, 1941—	
Quinter Memorial Fund...	\$ 6,571.91
India Village Fund .....	950.00
Dahanu Family Line Hospital Fund .....	63.05
Stover Memorial Fund ...	583.96
J. B. Emmert Memorial Fund .....	28.50
	\$ 8,197.42

### Receipts—

Contributions—	
India general donations ...	\$ 1,672.71
India Native Workers ....	446.50
India Boarding School ....	695.10
India Share Plan .....	2,305.78
India Missionary Supports .....	22,801.30
India Special Project ....	400.00
	28,321.39

### Endowment Income—

Floyd F. Rhodes Memorial ..	106.00
India general endowment..	305.29
Rohrer Memorial .....	31.19
	442.48

Floyd F. Rhodes Memorial Endowment .....	50.00
Bequests and Lapsed Annuities .....	362.95

Total receipts .....	29,176.82
From World Wide Fund to balance .....	31,025.32
	\$ 68,399.56

### Expenditures—

American Missionaries—	
Supports .....	\$ 27,558.19
Less refunds .....	627.07
	\$ 26,931.12
Furlough rents .....	225.00
Attending Conferences ...	124.92
Publications to field ....	101.02
Transportation to field ...	238.07
Doctors' literature .....	150.00
Unclassified expense ....	86.29

Total expense directed from home office .....	\$ 27,856.42
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**Annual Budget Expenses**  
(Field Operating)\*—

Ahwa—		
Boarding School .....	633.65	
Evangelistic .....	943.15	
Property Expense .....	90.24	
Station Expense .....	302.19	1,969.23
Anklesvar—		
Evangelistic .....	2,034.07	
Farm .....	2.82	
Girls' Boarding School .....	1,001.32	
Property Expense .....	541.61	
Station Expense .....	340.45	
Vocational Training School .....	2,921.64	6,836.27
Bulsar—		
Primary School .....	368.23	
Khergam Boys' Boarding School .....	967.10	
Bulsar Evangelistic .....	1,151.63	
Khergam Evangelistic .....	1,793.44	
Khergam Girls' Boarding School .....	870.40	
Khergam Industrial School .....	300.67	
Property Expense .....	611.52	
Station Expense .....	360.94	6,423.93
Dahanu—		
Evangelistic .....	346.03	
Property Expense .....	260.83	
Station Expense .....	230.21	837.07
Jalalpor—		
Evangelistic .....	1,642.98	
Property Expense .....	110.96	
Station Expense .....	91.76	1,845.70
Palghar—		
Day School .....	542.36	
Evangelistic .....	513.33	
Property Expense .....	71.59	
Station Expense .....	110.18	1,237.46
Umalla—		
Evangelistic .....	2,111.94	
Property Expense .....	18.15	
Station Expense .....	248.80	2,378.89
Vyara—		
Boys' Boarding School .....	1,099.20	
Evangelistic .....	3,002.28	
Girls' Boarding School .....	1,430.72	
Industrial School .....	269.20	
Property Expense .....	498.72	
Station Expense .....	302.81	6,602.93
General—		
Administrative Offices .....	563.87	
Baby Home .....	137.50	
Bible School—Gujarati .....	1,306.11	
Council Fees .....	14.91	
Furlough .....	1,534.86	
Furniture .....	95.61	
Landour Property Expense .....	141.72	
Language .....	347.41	
Medical .....	14.55	
Missionary Children School .....		
Expense .....	386.96	
Publishing .....	198.17	
Training .....	553.50	
Vacations .....	962.05	
Widows' Allowance .....	272.79	6,530.01
Total field operating expense .....		34,661.49
Estimated field expense December—February, 1942 ..	8,200.92	
Less the same last year ....	5,635.85	2,565.07
		37,226.56
Less Vada Bungalow rents ..		213.08
Total Annual Budget Expense		37,013.48
New Property (New land, buildings and equipment)—		
Bulsar—		
Rhodes Memorial Building ..	3,589.09	
Khergam School Building ..	109.09	
Khergam Teachers' Building ..	218.19	3,916.37
Umalla—		
Workers' Quarters .....	109.09	
Total New Property Expense		4,025.46
Special projects .....	262.84	
	4,288.30	
Less previous years' expense	3,338.31	949.99
Gross expenditures .....		65,819.89
Less exchange gain—		
On Annual Budget items ..	5,393.61	
On New Property items ..	133.07	
On Specials .....	91.07	5,617.75
Total Expenditures .....		60,202.14
Balances, February 28, 1942—		
Quinter Memorial Fund ..	6,571.91	
India Village Fund .....	950.00	
Dahanu Family Line Hospital Fund .....	63.05	

\*11 months to 11-30-41 .....

Stover Memorial Fund .....	583.96	
J. B. Emmert Memorial Fund ..	28.50	8,197.42
		\$ 68,399.56

**2-A China Mission Fund****Balances, March 1, 1941—**

Liao Chou Girls' School Building .....	\$ 813.00	
Ping Ting Girls' Dormitory ..	400.00	\$ 1,213.00

**Receipts—**

Contributions—		
China general donations ..\$	2,064.86	
China Native Worker .....	414.10	
China Share Plan .....	1,187.65	
China Missionary Supports ..	16,490.61	
China Boys' School .....	30.00	
China Girls' School .....	53.32	20,240.54

**Endowment Income—**

China general .....	77.30	
Cuba Memorial .....	40.00	
Minneva J. Neher Memorial ..	40.00	157.30

**Bequests and Lapsed Annuities .....**

	362.95	
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**Total Receipts .....**

From World Wide Fund to balance .....		20,760.79
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		17,481.44
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		\$ 39,455.23
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**Expenditures—**

American Missionaries—		
Supports .....	\$ 19,840.84	
Medical grants .....	122.25	
Furlough rents .....	987.00	
Attending Conferences .....	149.15	
Publications to field .....	5.70	
Transportation to field .....	858.40	
Doctors' literature .....	60.00	
Freight from field .....	373.69	
Unclassified expense .....	154.70	

**Total expense directed from home office .....**

		\$ 22,551.73
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**Annual Budget Expenses****(Field Operating)\*—**

Station Expense—		
Rent .....	\$ 169.34	
Repairs .....	5.74	
Schools .....	46.59	
Evangelistic .....	311.53	
Medical .....	126.40	
Language teacher .....	84.10	
Miscellaneous .....	462.63	1,206.33

**General Field Expense—**

Agency Hire .....	44.70	
Furloughs .....	461.79	
Language School .....	192.56	
Miscellaneous .....	1,261.11	
Tung Chou Tuition .....	49.50	
Tung Chou Contribution ..	29.80	
National Christian Council ..	26.07	
N. C. C. R. E. .....	7.45	2,072.98

**Free China—**

Estimated expense unreported .....	1,000.00	
Miscellaneous .....	19.67	1,019.67

**Philippine Group—**

Rent .....	525.00	
Tuition .....	835.00	
Extra allowances .....	1,080.00	
Miscellaneous .....	20.13	
Estimated expense November—February, 1942 .....	1,640.08	4,100.21

**Total field operating expense\*\***

		8,399.19
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**Estimated field expense September—February, 1942 ..**

	1,229.73	
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Less the same last year ...	975.14	254.59
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Total Annual Budget Expense		8,653.78
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**Specials—**

Ping Ting repair engine .....	176.50	
Furloughs—special .....	4,383.76	
Furloughs—exchange .....	2,336.67	
Currency exchange cost ..	270.90	
		7,167.83

**Less—**

Refund on wind charger ..	20.00	
Ping Ting—sale motorcycle ..	111.11	131.11

		7,036.72
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Total Expenditures .....		38,242.23
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**Balances, February 28, 1942—**

Liao Chou Girls' School Building .....	813.00	
Ping Ting Girls' Dormitory Fund .....	400.00	1,213.00

		\$ 39,455.23
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\* For 8 months only to 8-31-41 as to North China.  
\*\* Based on actual cost of exchange.



## 2-B. South China Mission Fund

## Receipts—

## Contributions—

South China general donations .....	\$ 60.84	
From World Wide Fund to balance .....	155.31	
	<u>\$ 216.15</u>	

## Expenditures—

## Annual Budget Expenses

## (Field Operating)\*—

School .....	\$ 76.60*	
Moy Gwong support .....	387.50	
	<u>310.90</u>	

Total field operating expense		
Estimated field expense August-February, 1942 .....	\$ 146.55	
Less the same last year .....	56.60	89.95
		<u>\$ 400.85</u>

Miscellaneous expense .....		3.04
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Gross Expenditures .....		403.89
Less exchange gain—		
On Annual Budget Expense .....	164.35	
Contribution of On Fun Church .....	23.39	187.74

Total Expenditures .....		<u>\$ 216.15</u>
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## 3. Sweden Mission Fund

## Receipts—

## Contributions—

Sweden general donations .....	\$ 125.43	
Sweden Missionary supports .....	1,100.00	

Total Receipts .....		\$ 1,225.43
From World Wide Fund to balance .....		2,073.97
		<u>\$ 3,299.40</u>

## Expenditures—

## American Missionaries—

Supports .....	\$ 1,200.00	
Publications to field .....	2.96	
Unclassified expense .....	11.45	

Total expense directed from home office .....		\$ 1,214.41
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## Annual Budget Expense

## (Field Operating)—

Malmö—		
Publications .....	\$ 144.72	
Traveling .....	116.25	
Native worker's widow ..	80.40	
Native worker .....	804.00	
Missionary's tax .....	56.90	1,202.27

Vannaberga—		
Native Worker .....	369.04	
Property Expense .....	53.60	
Traveling .....	57.89	480.53

Kavlinge—		
Native Worker .....		133.98

Olseröd—		
Native worker .....	369.03	
Property Expense .....	53.60	
Traveling .....	57.89	480.52

Total field operating expense		2,297.30
Estimated field expense January-February, 1942 .....		347.70
		<u>2,645.00</u>

Less Estimated Field Expense—		
Last Year .....		348.91

Total Annual Budget Expense		2,296.09
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Gross Expenditures .....		3,510.50
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Less Exchange Gain on Annual Budget Expense ..		211.10
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Total Expenditures .....		<u>\$ 3,299.40</u>
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## 4. Denmark Mission Fund

## Balances, March 1, 1941—

Denmark Church House Fund .....	\$ 1,429.13	
Denmark General Fund ..	354.44	\$ 1,783.57

Contributions—		
Denmark General Donations .....		7.50
		<u>\$ 1,791.07</u>

## Expenditures—

## Annual Budget Expense

## (Field Operating)—

Traveling .....	\$ 23.72	
Publications .....	61.40	
Interest on Loan .....	48.64	

Property Expense .....	13.40
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Total field operating expense	147.16
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Estimated field expense January-February, 1942 .....	20.22
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	<u>167.38</u>
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Less estimated field expense last year .....	20.88
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	<u>146.50</u>
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Gross Expense .....	\$ 146.50
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Less exchange gain on Annual Budget Expense....	25.81
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	<u>120.69</u>
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Total Expense .....	
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Balances, February 28, 1942—	
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Denmark Church House Fund	1,429.13
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Denmark General Fund ..	241.25
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	<u>1,670.38</u>
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	<u>\$ 1,791.07</u>
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## 5. Africa Mission Fund

## Receipts—

## Contributions—

Africa Missionary Supports \$	15,325.99	
Africa general donations..	5,255.63	
Africa Share Plan .....	931.17	
Africa Leper .....	479.87	\$ 21,992.66

Endowment Income .....	96.59
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Bequests and Lapsed Annuities .....	360.00
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Total Receipts .....	\$ 22,449.25
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From World Wide Fund to balance .....	17,665.57
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	<u>\$ 40,114.82</u>
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## Expenditures—

## American Missionaries—

Supports .....	\$ 15,769.78
Medical grants .....	296.80
Educational grants .....	192.40
Attending Conferences ..	233.25
Publications to field .....	64.42
Transportation to field ...	3,842.04
Ship sinking loss .....	700.00
Africa Literature Committee	100.00
Doctors' literature .....	50.00
Special subsidy .....	500.00
Outfit allowances .....	100.00
Unclassified expense .....	53.33

Total expense directed from home office .....	\$ 21,902.02
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## Annual Budget Expense

## (Field Operating)—

Garkida—		
Elementary School .....	\$ 609.28	
Medical .....	1,701.00	
Evangelism .....	230.93	
Upkeep .....	568.72	
General .....	382.42	
Improvements .....	288.38	
Shop .....	49.09	3,829.82

Lassa—		
Elementary School .....	486.57	
Medical .....	707.03	
Evangelism .....	183.67	
Upkeep .....	202.82	
General .....	195.33	
Shop .....	62.64	1,838.06

Marama—		
Elementary School .....	270.04	
Medical .....	715.01	
Evangelism .....	187.11	
Upkeep .....	140.78	
General .....	73.59	
Improvements .....	165.59	
Shop .....	81.89	1,634.01

Chibuk—		
School and Medical .....	270.48	
Transportation and Roads	221.84	
Upkeep .....	511.64	
General .....	122.31	1,126.27

General—		
Furloughs .....	2,524.69	
Administration .....	1,781.27	
Language and Literature..	199.52	
Middle School .....	243.00	
Agriculture .....	206.45	4,954.93

Total field operating expense		13,383.09
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Estimated budget expense January-February, 1942..	2,865.88	
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Less the same last year ....	2,003.00	862.88
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Total Annual Budget Expense		14,245.97
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## New Property (New land, buildings and equipment)—

Garkida—		
Medical Store .....	407.65	
Remodeling Doctor's House	1,215.00	
New car .....	1,458.00	3,080.65

\* For 7 months only.



Marama—		
Residence No. 2 .....	1,944.00	
Chibuk—		
Store .....	486.00	
Cost of partly completed projects .....	4,127.11	
	<u>9,637.76</u>	
Less cost of partly completed projects last year .....	2,320.28	
	<u>7,317.48</u>	
Actual New Property Expense		7,317.48
<b>Specials—</b>		
Commissions on drafts ...	19.50	
Lassa theft loss .....	135.14	154.64
	<u>43,620.11</u>	
Gross Expenditures .....		43,620.11
Less exchange gain—		
On Annual Budget items ..	2,266.20	
On New Property items ...	1,239.09	3,505.29
	<u>\$ 40,114.82</u>	

## 6. Home Mission Fund

<b>Receipts—</b>		
Contributions—		
Home general donations ..	\$ 9,676.54	
From Bequests and Lapsed Annuities .....	5.90	
	<u>9,682.44</u>	
Total Receipts .....		9,682.44
From World Wide Fund to balance .....		30,042.13
	<u>\$ 39,724.57</u>	

**Expenditures—****Aid to Districts—**

Florida and Georgia .....	\$ 285.00	
North and South Carolina .....	972.92	
Tennessee .....	1,752.50	
Southern Virginia .....	803.25	
First Virginia .....	30.00	
Eastern Virginia .....	2,642.88	
First West Virginia .....	277.50	
Second West Virginia .....	945.00	
Western Maryland .....	315.00	
S. E. Pa., N. J. and N. Y. ...	952.48	
Western Pennsylvania .....	570.50	
Northeastern Ohio .....	450.00	
Southern Ohio .....	112.25	
Michigan .....	1,071.42	
Southern Indiana .....	174.96	
Western Canada .....	300.00	
North Dakota and Eastern Montana .....	600.00	
Southern Illinois .....	754.98	
N. Iowa, Minn. and S. Dakota ..	399.96	
Southern Iowa .....	379.98	
Nebraska .....	1,170.00	
Northeastern Kansas .....	124.92	
Northwestern Kansas .....	270.00	
Southeastern Kansas .....	979.94	
Colorado .....	174.96	
Okla., Panhandle of Texas and New Mexico .....	1,822.78	
Texas and Louisiana .....	345.00	
Northern Missouri .....	1,200.00	
Middle Missouri .....	189.96	
Southern Missouri and Arkansas .....	399.96	
Northern California .....	684.96	
Southern California and Arizona .....	1,359.90	
Idaho and Western Montana .....	360.00	
Oregon .....	2,199.96	
Washington .....	846.42	\$ 25,919.34

**Interest on Church Debts—**

Mt. Pleasant, Western Pa. ....	22.25	
Connellsville, Western Pa. ....	184.09	
Lake Ridge, N. Y., Eastern Pa. ....	90.00	
Mansfield, Northeastern Ohio .....	120.00	
Petersburg, First West Virginia .....	150.00	566.34

**Summer Pastors—**

Tennessee .....	115.35	
Southern Virginia .....	297.90	
Northern Virginia .....	380.05	
Second West Virginia .....	506.84	
Western Pennsylvania .....	132.00	
Northeastern Ohio .....	150.00	
Southern Ohio .....	240.00	
Michigan .....	255.00	
Middle Indiana .....	97.50	
N. Dakota and Eastern Montana .....	405.27	
Northern Illinois and Wisconsin .....	139.35	
Southern Illinois .....	350.00	
Southern Iowa .....	194.00	
Nebraska .....	100.00	
Okla., Panhandle of Texas and New Mexico .....	364.50	
Oregon .....	136.00	
Washington .....	195.00	4,058.76

**Miscellaneous—**

Home Mission Council ....	100.00	
Bureau of Architecture ...	25.00	
Sharecroppers .....	25.00	
Federal Council of Churches—		
Evangelism .....	25.00	
Youth—Central Region ...	200.00	
Preaching Mission—Pacific Coast .....	150.00	
Virginia Port Survey .....	251.25	776.25

**Traveling Evangelists—**

G. G. Canfield—Colo., N. W. Kansas, New Mexico, Texas, N. Missouri, S. Missouri, Tennessee (miles traveled 4,718)		
Time and mileage .....	1,388.72	
Insurance .....	8.80	
	<u>1,397.52</u>	
Less offerings* .....	\$ 1,140.61	
Less sale of stereopticon ..	25.00	1,165.61
		231.91

**Non-Resident Members—**

Merlin Shull—time & help	1,120.49	
Printing and supplies .....	770.46	
Postage .....	198.07	
Office rent .....	66.79	
Group insurance .....	12.44	2,168.25

**Church Building Counsel—**

C. H. Deardorff—California, Michigan, W. Pennsylvania, W. Maryland, N. W. Ohio, Middle Indiana, Idaho (reported miles 13,569)		
Time and mileage .....	1,938.35	
Equipment .....	18.49	
Insurance .....	5.63	
	<u>1,962.47</u>	
Less offerings* .....	136.88	1,825.59

**Home Secretary Department**

<b>Expense—</b>		
Salaries and office help ...	2,694.30	
Traveling .....	693.69	
Rent .....	106.27	
Stationery and supplies ...	52.65	
Telephone and telegraph ..	54.55	
Postage .....	123.51	
Literature and Loan Library	247.26	
Miscellaneous .....	30.15	
Conferences .....	84.58	
Group insurance .....	91.17	4,178.13

Total Expenditures .....	\$ 39,724.57
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## 7. Ministerial and Missionary Service Fund

Balance, March 1, 1941.....	\$ 5,425.52
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**Receipts—**

Gish Estate Endowment		
Income .....	\$ 354.31	
General Endowment Income	974.15	
Endowment principal ....	500.00	
Conference Budget .....	14,000.00	
Bequests and Lapsed Annuities .....	84.57	
	<u>15,913.03</u>	
Total Receipts .....		21,338.55

**Expenditures—**

Registered allowances ....	14,808.00	
Ministers' Specials .....	130.70	
	<u>14,938.70</u>	
Less refunds—Missionary		
Specials .....	642.50	14,296.20

Balance, February 28, 1942..	\$ 7,042.35
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## 8. Special Funds

**Student Loan Fund—**

Balance, March 1, 1941 ...	\$ 3,956.82	
<b>Receipts—</b>		
From Conference Budget		
Fund .....	\$ 2,000.00	
Loans repaid .....	343.11	
Interest thereon .....	191.83	2,534.94
	<u>6,491.76</u>	

Expenditures—		
Loans made .....	900.00	
	<u>\$ 5,591.76</u>	

**Gish Publishing Fund—**

Balance, March 1, 1941....	1,038.58	
<b>Receipts—</b>		
From Gish Estate Endowment .....	1,417.25	
	<u>2,455.83</u>	

\*To be reported in detail elsewhere in this issue.



Expenditures—		
Publicity .....	29.13	
Committee review books..	96.33	
Committee expense .....	24.95	
Loss on sales to ministers.	1,928.37	2,078.78
Balance, February 28, 1942 ..		377.05
<b>Book and Tract Work—</b>		
Balance, March 1, 1941....		5,008.05
Receipts—		
Contributions .....	21.19	
Endowment note interest..	9.60	
Endowment Income .....	905.90	936.69
		5,944.74
Expenditures—		
Gospel Messenger subsidy	2,000.00	
Endowment rebates .....	9.50	
Tract mailing .....	87.12	
Tract publication .....	695.72	2,792.34
Balance, February 28, 1942		3,152.40
<b>Gish Testament Fund—</b>		
Balance, March 1, 1941 ....		1,100.00
No receipts—No expenditures		
Balance, February 28, 1942		1,100.00
<b>Denmark Poor Fund—</b>		
Balance, March 1, 1941....		1,484.93
No receipts—No expenditures		
Balance, February 28, 1942		1,484.93
<b>Africa Leper Fund—</b>		
Balance, March 1, 1941....		889.60
Receipts—		
From American Mission to Lepers .....		4,050.00
		4,939.60
Expenditures—		
Withdrawals by Africa Mission Treasurer .....		3,939.60
Balance, February 28, 1942		1,000.00
<b>Memorial Funds—</b>		
Balance, March 1, 1941 ....		300.00
Receipts—		
Interest .....		15.00
		315.00
Transfer to World Wide Mission Fund .....		65.00
Balance, February 28, 1942		250.00
<b>Foreign Treasurers' Revolving Funds—</b>		
Balance, March 1, 1941 ...		17,177.17
Receipts—transfers—		
India Funds .....		1,594.67
		18,771.84
Expenditures—transfers—		
India Funds .....	1,670.22	
Denmark Funds .....	313.50	1,983.72
Balance, February 28, 1942		16,788.12
<b>Sundry Balances—</b>		
(No change from last year)		
Japan Mission Fund .....	98.80	
Philippine Mission Fund ..	81.40	
Porto Rico Mission Fund ..	234.42	
Arab Mission Fund .....	50.00	
South America Mission Fund	152.34	
New England Mission Fund	52.50	
Cuba Mission Fund .....	331.27	
Australia Mission Fund ...	16.00	
Jerusalem Mission Fund ..	200.66	1,217.39
<b>Conference Budget Fund—</b>		
Receipts .....	92,160.08	
Expenditures .....	92,160.08	
Total Special Funds .....		\$ 30,961.65

### Statement of Gish Publishing Fund for Year Ended Feb. 28, 1942

	Inventory 3-1-41	Bought Special Disposals*	Sold to Ministers	Inventory 3-1-42
11. Bible Dictionary .....	1		1	
36. Universalism Against Itself .....	164			164
92. Greatness and Simplicity of the Christian Faith .....	34	28	6	
93. Essentials of Evangelism .....	8	4	4	
95. Parish Evangelism .....	21	18	3	

\*Sold to B. P. H. or given to Bethany Seminary.

107. Report of Washington Missionary Conference .....	4	3	1	
108. One Volume Bible Commentary	11	75	8	58 20
111. Visitation Evangelism .....	11		9	2
116. The Local Church .....	11		4	7
121. The Clash of Color .....	20		18	2
149. The Madness of War .....	4		3	1
157. Between War and Peace .....	4		2	2
167. The Preacher and His Missionary Message .....	6		5	1
176. Open Doors in Religious Education .....	1			1
181. Flashlights From History .....	6	25		19 12
183. Grace in the New Testament ..	3		1	2
185. Liberating Lay Forces of Christianity .....	24		22	2
192. Cruden's Concordance .....	11	25	3	31 2
195. F. B. Meyer .....	3			3
196. Cultural Changes in the Church of the Brethren .....	1			1
200. Cokesbury Funeral Manual .....	39			38 1
201. Preachers Present Arms .....	4			4
202. Home Missions Today and Tomorrow .....	7			1 6
204. Revolution in Economic Life ...	1			1
205. Life Portrayed in the Sermon on the Mount .....	8			8
208. Sadhu Sundar Singh .....	5		2	3
212. John Frederick Oberlin .....	11		8	3
219. The Funeral Message .....	8	25		28 5
220. Religion in Shoes .....	16			15 1
221. The Minister's Wife .....	25	25		47 3
224. The Minister's Job .....	19			19
226. Oxford Message and Decisions..	67			4 63
227. Edinburgh Conference Report ...	85			20 65
229. Home Builders of Tomorrow ...	8	60		49 19
230. Adventures in Radiant Living ..	1			1
231. The Singing Church .....	4			4
234. Fifth Avenue to Farm .....	28			28
235. Prayer and Worship .....	12			12
237. What Shall I Do With Jesus? ...	1			1
238. Complete Index to Thought and Teachings of Christ .....	7	25		32
240. Worship in the Village Church..	95		7	30 58
244. Christ and the Fine Arts .....	19	225	28	156 60
245. Educational Work of the Church	8			7 1
246. When You Call on the Sick ....	30	50		76 4
247. Your Self and Health .....	17	25		31 11
248. Message of the Book of Revelation .....	19	25		44
249. Christian Alternative to World Chaos .....	16			16
251. The Church in Rural Life .....	2			2
252. I Have a Stewardship .....	27			27
253. Gospel of Jesus .....	13	25		36 2
254. Bartlett's Familiar Quotations ..	5	50		55
255. Settlement of the Brethren on the Pacific Slope .....	15	25		27 13
256. Brethren Minister's Manual ....	48	150		163 35
258. Pastoral Psychiatry .....	29	15		44
260. The Opening Doors of Childhood	38			29 9
261. Christian Education and the Alcohol Problem .....	31			28 3
262. Alcohol Problem Visualized ....	148		3	53 92
263. Doran's Ministers' Manual, 1941	62			62
264. Highland Shepherds .....	42			42
265. Conversations of Jesus .....	35	25		47 13
266. Acts of the Apostles, Vol. II ....	17	50		67
267. Rites and Ordinances and Ground Searching Questions ...	28	50		74 4
268. Is the Kingdom of God Realism?	34	165	6	177 16
272. We Won't Murder .....	84		7	76 1
273. Bible Dictionary .....	27	50	3	55 19
274. History of the Christian Church	25	75		88 12
275. His Truth Endureth .....	22	50		65 7
276. Gospel of Mark .....	17	75		88 4
277. Faces About the Cross .....	46	50		96
278. Reaching the Unchurched .....	26	25		47 4
279. A Preface to Christian Theology	150			127 23
280. Preaching From the Bible .....	175			168 7
281. Message of the Prophets .....	125			125
282. Meet Henry Kurtz .....	200			186 14
283. This Is the Victory .....	200	5		190 5
284. Windows That Let in the Light.	115			115
285. Faith Is the Answer .....	150	4		136 10
286. Abraham to Allenby .....	125			108 17
287. Living Prayerfully .....	125	2		118 5
288. How Does God Deal With Evil-doers? .....	500	3		168 329
289. Doran's Ministers' Manual, 1942	350			272 78
292. The Ethical Ideals of Jesus.....	125			110 15
293. A Voice in the Wilderness .....	125			103 22
294. Life's Intimate Relationships ..	125			111 14
295. Great Chapters of the Bible.....	150			150
296. Walker's Concordance, 1941 ....	50			42 8
297. Behold the Man! .....	100	3		69 28
298. How Shall I Say It? .....	100			60 40



299. George Muller .....	100	57	43
300. Doctor in Arabia .....	78	59	19
301. Jesus Christ the Same .....	100	53	47
302. The Greatest Men of the Bible..	100	76	24
303. The Bible Speaks to Our Gen- eration .....	100	61	39
305. Religion and the World of To- morrow .....	100		100
306. Prayer .....	50		50

1,729 5,083 209 4,937 1,666

(For statement of the Fund, see Account No. 8 preceding this table.)

## Report of Offerings for Traveling Workers

### For Year Ended February 28, 1942

The following is a report of offerings taken for those serving in the following capacities. These are not credits on the Conference Budget.

#### (A) G. G. Canfield, Evangelist

##### Colorado

Colorado Springs .....	\$ 50.06
McClave .....	53.53
Bethel .....	40.00
Haxtun .....	46.52
Sterling .....	30.00
Antioch .....	41.58

##### Northwest Kansas

Victor .....	40.73
North Solomon .....	32.83
Maple Grove .....	76.10
Burr Oak .....	28.09
Belleville .....	5.26

##### Northern Missouri

Bethany .....	67.97
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##### Southern Missouri and Arkansas

Cabool .....	4.00
Oklahoma, Panhandle of Texas, and New Mexico	
Clovis, New Mexico .....	36.35
Pampa, Texas .....	52.46

##### Tennessee

Oneonta, Alabama .....	54.19
Walnut Grove, Virginia .....	50.00
Johnson City .....	75.00
Hawthorn .....	1.70
Jackson Park .....	59.56
New Hope .....	3.33
Knob Creek .....	50.80
Pleasant Valley .....	3.35
Liberty .....	3.21
Limestone .....	60.00
French Broad .....	70.00
Cedar Grove .....	40.00
Ewing, Virginia .....	5.24
Meadow Branch .....	55.00
Mountain Valley .....	3.75

\$1,140.61

#### (B) C. H. Deardorff, Building Counselor

Empire, Northern California .....	\$ 56.36
Sacramento, Northern California .....	26.74
Michigan District Meeting .....	10.00
Cumberland, Western Maryland .....	5.00
Westernport, Western Maryland .....	4.88
Fairview, Northwestern Ohio .....	23.90
Salamonie, Middle Indiana .....	10.00
McFarland, Northern California .....	5.00
Lindsay, Northern California .....	10.00

\$ 151.88

#### (C) W. M. Kahle, Stewardship Ministry\*

##### Tennessee

Liberty .....	\$ 13.46
Mountain Valley .....	14.50
Johnson City .....	14.00
Meadow Branch .....	10.15
Beaver Creek .....	6.58
New Hope .....	9.50
Oneonta, Alabama .....	4.00
Fruitdale, Alabama .....	6.35
Cedar Creek, Alabama .....	5.30

##### Texas and Louisiana

Roanoke, Louisiana .....	55.00
Rosepine, Louisiana .....	15.67

##### Northeastern Kansas

Lone Star .....	5.30
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##### Florida and Georgia

Tampa .....	5.52
Sebring .....	35.00
Sunnyland .....	8.00

(Continued on Page 33)

## Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

### California

Covina Missionary Class, partial support of Susan Ikenberry (daughter of E. L. Ikenberry), China.†  
Glendora Intermediate Department, Herman and Hazel Landis budget,\* Africa.†

Glendora Primary Department, partial support of Gordon Shull (son of C. G. Shull), India.

Glendora Sunday School, Willing Helpers' Class, Herman and Hazel Landis budget,\* Africa.†

La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.

La Verne congregation, Friendship Class, partial support of Stephen Blickenstaff (son of L. A. Blickenstaff), India.

Long Beach Sunday school, Lucile G. Heckman, Africa.

Northern California Sunday schools, Dr. Lloyd E. Cunningham, China.

Pasadena Sunday school, Fellowship, Seniors, Men's and Women's Bible classes, Dr. Lloyd R. Studebaker, Africa.

Southern California Aid Societies, Modena Minnich Studebaker, Africa.

### Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.

### Florida and Georgia

Sebring (individual), Susie Thomas, China.

### Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

### Illinois

Astoria congregation, partial support of Olivia D. Ikenberry, China.†

Canton congregation, partial support of Olivia D. Ikenberry, China.†

Cerro Gordo Sunday school, one-half support of Dr. A. R. Cottrell, India.†

Chicago Sunday school, Dr. Daryl M. Parker budget,\* China.†

Decatur Sunday school, partial support of Richard Moomaw (son of I. W. Moomaw), India.†

Mount Morris (individual), Dr. Lloyd E. Cunningham budget,\* China.

Mount Morris College Missionary Society, D. J. Lichty, India.

Mount Morris Sunday school, Sadie J. Miller, India.

Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.

Virde Sunday school, one-half support of Dr. Laura M. Cottrell, India.†

Woodland congregation, partial support of Olivia D. Ikenberry, China.†

### Indiana

Blue River congregation, partial support of Grayce Brumbaugh, Africa.

Cedar Lake congregation, partial support of Mary Velma Ober, China.†

Elkhart City congregation, partial support of Mary Velma Ober, China.†

Manchester congregation, personal and budget\* of Josephine K. Flory, China.

Mexico congregation, Lillian Grisso, India.†

Middle Indiana Sunday schools, Mabel W. Moomaw, India.†

Middle Indiana Men's Work, I. W. Moomaw, India.†

Muncie Sunday school and other organizations, Rosemary Blickenstaff (daughter of Dr. Leonard Blickenstaff), India.

Nettle Creek, Betty Blickenstaff, India.

New Paris congregation (individuals), Dr. Leonard Blickenstaff, India.

New Paris congregation and Truth Seekers' Class, one-half support of Chalmer G. Shull, India.

South Bend, First, congregation, Anna Warstler budget,\* India.

Southern Indiana Sunday schools, Dr. Leonard Blickenstaff budget,\* India.

West Goshen congregation, Anna Warstler, India.

\*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense, which we call "work budget," have been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

†At present not on the foreign field. Support assignment may be revised. Any support not paid to the missionary will be used in the general work of his or her mission.



**Iowa**

Cedar congregation, partial support of Mary L. Dadisman, Africa.  
 Cedar Rapids congregation, Hazel Rothrock, China.  
 English River Sunday school, partial support of Nettie M. Senger, China.†  
 Dallas Center Sunday school, partial support of Harold and Gladys Royer, Africa.  
 Fernald Sunday school, partial support of Mary L. Dadisman, Africa.  
 Fernald Women's Work, partial support of Mary L. Dadisman, Africa.  
 Iowa River congregation, partial support of Mary L. Dadisman, Africa.  
 Ivester Kindergarten Department, partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
 Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.†  
 South Waterloo Sunday school, Primary Department, partial support of Nora Anne Royer (daughter of Harold Royer), Africa.  
 South Waterloo Sunday school, Intermediate and Junior Departments, one-half support of Lorita Shull (daughter of Chalmer G. Shull), India.

**Kansas**

Northeastern Kansas Sunday schools, partial support of Ella Ebert, India.  
 Southwestern Kansas congregations, Frank H. Crumpacker, China.†

**Maryland**

Eastern Maryland Sunday schools, Ruth Utz budget,\* Africa.  
 Hagerstown, Harlan J. Brooks and wife, India.  
 Middle Maryland Sunday schools, Ira S. Petre and wife, Africa.

**Ohio**

Bear Creek congregation, Anna M. Lichty, India.  
 Brookville congregation, Elizabeth B. Wampler, China.  
 Castine congregation, Kathryn Kiracofe budget,\* India.  
 Eagle Creek Sunday school, Myrna Jean Faw, daughter of Chalmer E. Faw, Africa.  
 Eaton congregation, Kathryn Kiracofe budget,\* India.  
 Freeburg Sunday school, partial support of Evelyn Horn budget,\* Africa.  
 Gratis congregation, Kathryn Kiracofe budget,\* India.  
 Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.  
 Happy Corner Sunday school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.  
 Hartville congregation, partial support of Grayce Brumbaugh, Africa.  
 Moyer, brothers and sisters, partial support of Faye Moyer, Africa.  
 Northwestern Ohio Sunday schools, one-half personal support and part of budget,\* Faye Moyer, Africa.  
 Poplar Grove (individual family), partial support of Donald Eugene Wampler (son of E. M. Wampler), China.  
 Prices Creek, Kathryn Kiracofe budget,\* India.  
 West Alexandria congregation, Kathryn Kiracofe budget,\* India.  
 White Cottage congregation, partial support of Evelyn Horn, Africa.

**Pennsylvania**

Altoona, First, congregation and Sunday school, Earl and Rachel Zigler, India.  
 Altoona, 28th Street congregation, E. Paul Weaver, Africa.  
 Big Swatara (individual), partial support of Chalmer G. Shull, India.  
 Carlisle congregation, partial support of Sara Myers, China.  
 Chiques congregation, Alice M. Graybill, Sweden.  
 Conemaugh, J. O. Y. Young Married Women's Class, partial support of Robert L. Parker (son of D. M. Parker), China.†  
 Coventry congregation, H. Stover Kulp, Africa.†  
 East Fairview congregation and Sunday school, Sara C. Shisler budget,\* Africa.  
 East Petersburg congregation, Chalmer E. Faw, Africa.  
 Eastern Pennsylvania Sunday schools, Amsey and Florence M. Bollinger budget,\* and partial support of Florence M. Bollinger, India.  
 Elizabethtown congregation, Mary P. Faw, Africa.  
 Family in Southern Pennsylvania, Ernest L. Ikenberry, China.†  
 Greensburg congregation, Martha N. Parker budget,\* China.†  
 Green Tree congregation, Clara Harper, Africa.  
 Hatfield, Other Folks Class, partial support of Donald Parker (son of Dr. D. M. Parker), China.†  
 Hatfield Sunday school, partial support of Margaret Ruth Brooks (daughter of H. J. Brooks), India.  
 Heidelberg Primary Children, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
 Heidelberg, Myerstown and Richland Sunday schools, Chalmer E. Faw budget,\* Africa.  
 Huntingdon congregation and college, J. M. Blough, India.  
 Indian Creek congregation, Sara Shisler, Africa.

Lancaster congregation and B. Y. P. D., Nelda Ferne Weaver (daughter of E. Paul Weaver), Africa.  
 Lancaster congregation, Mary Schaeffer budget,\* China.†  
 Lebanon congregation, partial support of Florence M. Bollinger, India.  
 Lewiston congregation and Sunday school, Zalma E. Weaver, Africa.  
 Maiden Creek congregation, Bessie Crim, China.  
 Maple Spring (Quemahoning congregation), Earl and Rachel Zigler budget,\* India.  
 Martinsburg congregation, Dr. Daryl M. Parker, China.†  
 Mechanic Grove congregation, Sunshine Scatter Class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
 Mechanic Grove Y. P. D., partial support of William Robert Faw (son of Chalmer E. Faw), Africa.  
 Middle Pennsylvania Sunday schools, Martha N. Parker, China.†  
 Middle Pennsylvania B. Y. P. D.'s, personal and part budget,\* Pauline Kinzie, India.  
 Midway congregation, Bessie Crim budget,\* China.  
 New Enterprise Sunday school, Emma K. Ziegler, India.  
 New Fairview congregation, Ruth Utz, Africa.  
 Palmyra congregation, J. F. Graybill, Sweden.  
 Palmyra congregation, Men's Work, Dr. Lloyd Studebaker,\* Africa.  
 Palmyra congregation, young people and children, Joy C. Fasnacht, India.  
 Peach Blossom congregation, two-thirds support, Anna Hutchison, China.†  
 Richland congregation, B. Mary Royer, India.  
 Richland congregation, Friendship Sunday-school class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
 Richland congregation, Gleaners' Class, partial support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.  
 Roaring Spring congregation, Anna Crumpacker, China.†  
 Royersford (individual), William Gehard Kinzie, Jr. (son of Wm. G. Kinzie), India.  
 Rummel congregation, partial support of Anna Z. Blough, India.  
 Scalp Level congregation, partial support of Anna Z. Blough, India.  
 Shade Creek congregation, partial support of Anna Z. Blough, India.  
 Shippensburg congregation, Men's Work and Women's Work, partial support of Richard Bollinger (son of Amsey F. Bollinger), India.  
 Snake Spring congregation, Faithful Workers' Class, partial support of Verna Blickenstaff, India.  
 South Annville Sunday school (Annville congregation), partial support of Gladys Royer, Africa.  
 Southeastern Pennsylvania Sunday schools, partial support of Philip and Naomi Kulp (son and daughter of H. S. Kulp), Africa.†  
 Southeastern Pennsylvania congregations, Edward T. Angeny and wife, China.  
 Southern Pennsylvania Sunday schools, Christina Kulp, Africa.†  
 Spring Creek congregation, O. C. Sollenberger, China.  
 Spring Run and Pine Glen Houses (Spring Run congregation), Dr. Barbara Nickey, India.  
 Tire Hill, Earl and Rachel Zigler budget,\* India.  
 Walnut Grove (Johnstown congregation), Good Samaritan Bible Class, one-third support of Anna Hutchison, China.†  
 Waynesboro congregation (Missionary Association), Minor M. Myers, China.  
 Western Pennsylvania Sunday schools of Seventh Circuit, Martha N. Parker budget,\* China.†  
 Western Pennsylvania Sunday schools, Ida C. Shumaker† and Olive Widdowson, India, and V. Grace Clapper, China.  
 West Conestoga congregation, I. W. Moomaw budget,\* India.†  
 West Green Tree congregation, Wm. G. Kinzie, India.  
 White Oak congregation, B. Mary Royer budget,\* India.  
 Windber congregation, partial support of Anna Z. Blough, India.  
 Woodbury congregation, Adult Bible Class, partial support of Harold Royer, Africa.  
 York, First, Sunday school, J. M. Blough budget,\* India.

**Tennessee**

Tennessee congregations, partial support of Elsie Shickel, India.

**Virginia**

Bassett congregation (individuals), Kathryn Kiracofe, India.  
 Bridgewater Sunday school, Minor M. Myers,\* China.  
 Green Hill congregation (individual), John Kinzie (son of Wm. G. Kinzie), India.  
 Madison congregation and Novella E. Utz, Ruth Utz budget,\* Africa.  
 Northern Virginia Sunday schools, Earl and Rachel Zigler budget,\* India.  
 Pleasant Valley congregation, partial support of Sara Myers, China.

**Washington**

Washington Women's Work, Hazel Rothrock budget,\* China.



## Giving of Individual Congregations

## For Year Ending February 28, 1942

The following figures show the giving of congregations including departments, classes, and individuals who sent money direct to Elgin. The term Conference Budget includes the world missionary activities of the church and the program of all of the General Boards of the church, exclusive of Brethren Service. Brethren Service includes Civilian Public Service and Relief funds. In December of 1940 a two-dollar-per-member Brethren Service goal was adopted for the fourteen-month period from January 1, 1941, to February 28, 1942, and for this reason the fourteen months' record is shown. For district totals see page 30.

Conference	Budget	Brethren Service
1 year	1 year	14 mo.
from 3-1-41	3-1-41 to	1-1-41 to
to 2-28-42	2-28-42	2-28-42

## 1. Florida and Georgia

Arcadia .....	\$ 30.86	\$ 42.00	\$ 52.00
Bassenger-Okeechobee	104.31	99.50	107.85
Clay County ..	56.95	144.52	144.52
Lakeland .....	15.00	14.90	23.90
Miami .....	100.40	147.08	147.08
Sebring .....	1,018.55	656.83	919.71
Seneca .....	45.98	62.38	101.38
Sunnyland .....	10.00		16.20
Tampa .....	43.81	100.16	131.94
Winter Park ..	98.47	104.88	205.89
Unallocated ...	535.50		

## 2. North and South Carolina

Bailey .....	\$	\$	\$
Berea .....	12.00		
Blue Ridge ...	9.00	17.00	17.00
Brummetts Creek .....	11.00	88.24	88.24
Flat Rock ....	13.14	33.55	38.55
Golden .....	6.15	4.00	6.00
Little Pine ...		13.00	13.00
Lowman Valley			
Melvin Hill ..	92.84	48.82	66.23
Mill Creek ....	72.65	55.20	65.20
Mountain View			
Mt. Carmel ...	14.00	17.50	17.50
New Bethel ...			
New Haven ...	22.75	50.85	50.85
Peak Creek ...	2.30	10.00	10.00
Petersons Chapel			
Pigeon River ..			
Pleasant Grove	18.48	21.82	27.82
Pleasant Valley	1.25	13.25	13.25
Riverside .....		26.00	26.00
Rowland Creek	4.64	1.30	1.30
Spindale .....	8.00	27.50	27.50
Travelers Rest	50.00	66.50	66.50
Upper Brummetts Creek..		76.80	76.80
Unallocated ...	76.00	43.05	50.05

## 3. Tennessee

Beaver Creek \$	24.13	\$ 64.50	\$ 73.00
Cedar Creek ..	9.91	1.25	1.25
Cedar Grove ..	7.00	18.00	18.00
Cumberland ..	2.00		
Ewing .....	16.42	46.86	78.46
French Broad ..	43.00	180.00	240.00
Fruitdale .....	47.78	17.41	17.41
Hawthorne ....	.80		
Jackson Park ..	10.39		
Johnson City ..	57.78	201.48	255.87
Knob Creek ....	89.81	84.41	159.14
Liberty .....	26.01	105.50	167.00
Limestone ....	69.82	24.00	44.00
Lone Star .....	3.60		
Meadow Branch	75.20	83.70	107.70
Midway .....	2.77	7.00	7.00
Mountain Valley .....	43.11	250.00	250.00
New Hope ....	8.76	105.47	183.97
Niota .....			
Oneonta .....	11.21	3.00	3.00
Pleasant Hill ..	69.36	19.00	69.84
Pleasant Mount	3.00		
Pleasant Valley	10.40	33.17	63.17

Pleasant View	6.50	20.00	20.00
Rock House ...			
Walnut Grove ..	26.00	52.30	52.30
White Horn ..	15.12	80.00	80.00
Wolfe Creek ..	3.75		
Unallocated ...	99.18	14.00	19.00

## 4. Southern Virginia

Antioch .....	\$ 352.76	\$ 354.16	\$ 354.16
Bassett .....	917.88	741.00	760.50
Beaver Creek..	33.56	34.00	34.00
Bethlehem ...	199.86	152.67	189.87
Boone Mill ...	241.86	231.31	237.34
Burks Fork ...	14.10	21.00	21.00
Christiansburg	56.80	25.88	25.88
Coulson .....	9.45	5.00	9.00
Fraternity ....	173.50	210.20	210.20
Fremont .....	5.00		
Germantown ...	210.75	112.40	126.58
Laurel Branch	47.00	40.60	62.60
Maple Grove ..	4.29		
Mt. Hermon ...	75.19	114.58	133.24
New Bethel ...	5.00		
Pleasant Hill ..	10.00		
Pleasant Valley	45.26	151.25	151.25
Pulaski .....	14.25	70.00	70.00
Redoak Grove..	55.00	101.12	125.27
Schoolfield ...	37.31	22.12	22.12
Skelton .....	13.50	13.00	33.00
Smith River ...	25.00		
Snow Creek ...	9.20		
Spray .....	220.53	104.95	114.95
St. Paul .....		75.00	100.00
Topeco .....	117.97	51.69	56.58
White Rock ...	8.00	6.82	6.82
Unallocated ...	53.35	95.62	105.25

## 5. First Virginia

Antioch .....	\$ 5.00	\$	\$
Bethany .....	33.49	11.61	11.61
Blue Ridge ...	1.00		
Cloverdale ...	533.37	296.00	296.00
Copper Hill ...	102.69	110.27	119.67
Crab Orchard ..	98.50	93.32	103.32
Daleville ....	329.79	94.98	94.98
Greenbrier ....	10.00	10.00	10.00
Green Hill ...	462.27	574.60	591.90
Hollins Road ..	81.91	100.02	100.02
Hopewell .....			
Jeters Chapel..	10.00	17.25	17.25
Johnsville ....	25.00	7.50	36.75
Lynchburg ....	90.00	72.50	72.50
Mason Cave ...	25.00	2.65	2.65
Monroe .....	17.06	42.09	42.09
Mt. Horeb ....			
Mt. Joy .....	27.97	63.67	63.67
Oak Grove ....	206.78	417.82	417.82
Oakvale .....	1.00	.30	.30
Olean .....	1.00	.25	.25
Otter River ...			
Peters Creek ..	156.18	129.70	129.70
Pleasant View..	95.68	99.90	164.90
Poages Mill ...	77.13	57.38	57.38
Roanoke, Cent.	424.81	1,100.19	1,162.50
Roanoke, First.	455.44	167.61	217.54
Roanoke, 9 St.	200.55	113.89	113.89
Saunders Grove .....	10.00	40.00	40.00
Selma .....	20.00		
Smiths Chapel..	20.50	50.85	50.85
Terrace View ..	68.75	48.10	48.10
Troutville ....	491.57	492.32	492.32
Unallocated ...	75.71	48.15	48.15

## 6. Eastern Virginia

Belmont .....	\$ 48.70	\$ 29.30	\$ 29.30
Bethel .....	1.00		
Central Plains.		3.00	3.00
Fairfax .....	759.61	641.80	694.09
Hollywood ....	6.25		
Locust Grove..	85.00	15.00	15.00
Madison .....	57.50	11.25	11.25
Manassas ....	526.98	268.48	343.32
Midland .....	268.15	153.26	163.26
Mine Run ....			
Montebello ...			
Mt. Carmel ...	176.31	45.07	45.07
Nokesville ....	337.30	280.20	308.17
Oronoco .....	31.51		
Rappahannock	4.15		
Richmond ....	30.34	72.55	72.55
Trevillian ....	1.50		

Valley .....	40.00	16.17	23.27
Unallocated ...	151.77		

## 7. Second Virginia

Barren Ridge \$	791.11	\$ 468.32	\$ 502.35
Beaver Creek ..	520.85	224.03	263.77
Bridgewater ...	1,295.85	863.74	1,030.26
Buena Vista ...	37.00	20.26	20.26
Chimney Run...	15.26	6.00	6.00
Concord .....	5.50	2.00	2.00
Crummet Run ..	13.01		
Elk Run .....	86.48	72.21	72.21
Forest Chapel ..	71.37		8.75
Highland			
Co. Mission ...	2.50		
Lebanon .....	500.17	522.68	590.88
Little River ...	28.00	3.50	3.50
Middle River ...	527.11	317.41	342.92
Moscow .....	287.62	296.49	296.49
Mt. Vernon ...	171.77	223.55	283.72
North Fork ...	11.85		
Pleasant Valley	765.00	426.71	461.79
Pocahontas			
Mission .....	11.16	15.00	21.85
Sangerville ...	552.01	734.14	923.47
Staunton .....	182.50	160.00	160.00
Summit .....	488.42	404.49	435.84
Valley Bethel..	60.50	38.81	38.81
Waynesboro ...	270.92	54.88	54.88
White Hill ...	3.00	10.00	10.00
Unallocated ...	88.36	16.53	16.53

## 8. Northern Virginia

Brook Gap ...\$	35.36	\$ 175.25	\$ 175.25
Brownstown M.	35.00	20.51	23.57
Cooks Creek ...	417.67	279.24	308.24
Damascus ....	146.68	166.54	166.54
Flat Rock ....	171.52	110.25	110.25
Greenmount ...	563.29	420.22	464.60
Harrisonburg ..	419.38	458.13	598.69
Linville Creek.	380.00	256.56	318.96
Lower Lost River .....	9.00	25.00	28.50
Mill Creek ...	1,222.54	510.11	592.11
Moorefield ....	15.00	20.00	20.00
Mt. Zion .....	200.89	229.61	321.99
Newport .....	109.46	45.35	45.35
North Mill Creek .....	45.00	20.00	20.00
Pleasant View ..	25.00	96.71	96.71
Powells Fort ...	9.00		
Rileyville ....	62.65	38.90	55.71
Salem .....	69.15	8.00	31.48
Smith Creek ...	30.32	6.00	6.00
South Fork ...	12.50	13.26	18.26
Timberville ...	224.81	13.06	35.08
Trout Run Valley .....			
Unity .....	233.73	204.00	239.68
Upper Lost River .....	81.83	22.00	22.00
Woodstock ...	169.13	259.06	431.15
Unallocated ...	39.96		

## 9. First West Virginia

Allegheny ....\$	10.30	\$	\$
Bean Settlement ..	8.59		
Beaver Run ...	34.79	30.96	40.48
Bethel .....	15.50	16.20	16.20
Capon Chapel ...	2.94	24.50	24.50
Egdon .....	420.28	454.26	501.09
Greenland ....	58.43	85.00	92.17
Harman .....	90.50	69.00	69.00
Keyser .....	77.90	114.05	136.87
Knobley .....		16.05	16.05
Morgantown ...	50.53	39.03	41.03
North Fork ...		6.00	6.00
Old Furnace ...	59.64	22.00	28.00
Petersburg ....	51.94	22.40	22.40
Red Creek ....		33.50	60.27
Sandy Creek ...	171.07	17.14	17.14
Seneca .....	2.75	10.00	10.00
Sunnyside ....	12.63	46.06	46.06
Tear Coat ....	54.00	112.53	112.53
Terra Alta ...	33.05	56.95	56.95
White Pine ...	144.49	76.42	93.42
Wiley Ford ...	15.69	8.00	8.00
Unallocated ...	30.00	61.50	76.65

## 10. Second West Virginia

Beans Chapel \$	.92	\$ 10.41	\$ 10.41
Bethany .....	79.00	21.00	21.00



Conference	Budget 1 year from 3-1-41 to 2-28-42	Brethren 1 year 3-1-41 to 2-28-42	Service 14 mo. 1-1-41 to 2-28-42								
Bowden .....	6.77			Pottstown ....	146.00	12.00	12.00	Robinson .....	90.16	11.00	16.00
Elkins .....	23.56	17.00	17.00	Quakertown ...	114.98	47.00	52.00	Rockton .....	100.55	20.62	20.62
Glady .....	2.00	4.00	4.00	Royersford ...	468.85	152.00	157.00	Rockwood ....	81.00	71.36	71.36
Goshen .....	2.01	36.00	36.00	Springfield ...	228.94	117.12	117.12	Rummel .....	624.50	522.06	529.21
Mt. Hebron ....				Wilmington ...	144.96	140.55	152.02	Salisbury .....	63.53	20.00	20.00
Mt. Zion .....				Unallocated ..	490.00	169.53	182.53	Scalp Level ..	1,079.42	346.09	346.09
Pleasant Hill ..	6.81	68.00	68.00	15. Middle Pennsylvania							
Pleasant Valley ..	15.00	32.00	32.00	Albright .....	\$ 161.00	\$	\$ 1.66	Shade Creek ...	452.55	388.26	388.26
Shiloh .....	57.58	21.95	21.95	Altoona .....				Sipesville ....	147.35	20.00	20.00
Union Chapel ...	1.20			First .....	2,267.37	720.67	762.67	Somerset .....	297.46	126.75	126.75
Valley River ...	26.62	68.44	68.44	28th St. ....	1,187.77	258.24	295.74	Summit Mills ..	6.92	10.00	10.00
Unallocated ..	5.00	8.83	8.83	Amaranth .....	7.50			Ten Mile .....	14.51	9.00	9.00
11. Eastern Maryland				Ardenheim ...	282.79			Tire Hill .....	65.57	79.12	79.12
Baltimore .....				Artemas .....	20.11	4.00	16.00	Uniontown ....	718.47	593.50	875.00
First .....	\$ 401.57	\$ 467.09	\$ 482.09	Aughwick .....	264.60	45.82	57.49	Westmont .....	286.82	152.14	169.55
Woodberry .....	206.63	209.25	242.80	Bellwood .....	66.48	48.75	48.75	Windber .....	147.09		
Beaver Dam ...	127.29	115.32	115.32	Burnham .....	212.24	84.35	84.35	Wooddale ....	19.35		
Bethany .....	154.80	91.66	91.66	Carson Valley ..	147.81	175.00	175.00	Unallocated ...	208.87	158.37	160.87
Bush Creek ...	213.61	113.79	120.04	Cherry Lane ...	147.01	133.45	148.23	17. Eastern Pennsylvania			
Denton .....	261.25	208.54	218.38	Claysburg ....	66.85	45.00	58.35	Akron .....	\$1,309.69	\$ 735.98	\$ 812.52
Edgewood ....	183.40	13.00	13.00	Clover Creek ...	270.69	259.16	274.16	Allentown ....	39.77	133.00	133.00
Flower Hill ...	163.86	124.75	158.36	Dry Valley ...	499.70	184.00	184.00	Annaville .....	1,041.30	752.93	870.70
Frederick ....	444.30	310.34*	344.88*	Dunnings Creek	164.18	73.83	78.83	Chiques .....	1,941.27	780.66	912.88
Green Hill ....	412.90	151.66	166.91	Everett .....	527.24	100.54	136.54	Conestoga ....	845.78	1,007.18	1,078.46
Locust Grove...	126.97	150.00	150.00	Fairview .....	334.36	76.69	80.02	West Conestoga .	578.37	719.68	814.65
Long Green Val. .	294.31	31.46	63.26	Glendale .....	61.59	52.00	52.00	Conewago .....	218.57	326.14	348.65
Meadow Branch .	1,150.12	512.88	564.14	Holidaysburg ...	341.68	67.69	77.35	E. Fairview ...	1,256.31	764.04	783.54
Monocacy ....	107.89	73.02	73.02	Huntingdon ...	1,779.49	313.37	374.38	E. Petersburg ...	985.00	734.18	843.18
Piney Creek ...	29.40	47.70	47.70	James Creek ..	100.80	41.95	41.95	Elizabethtown ..	1,958.59	1,157.10	1,301.41
Pipe Creek ...	950.28	967.76	1,040.20	Juniata Park ...	6.65			Ephrata .....	2,258.74	909.76	971.35
Reisterstown ..	5.00			Koontz .....	157.74	214.50	216.16	Fredericksburg .	202.74	391.71	391.71
Sams Creek ...	283.00	192.00	197.00	Leamersville ...	26.38		20.00	Harrisburg ....	635.76	246.65	246.65
Thurmont ....	98.75	124.57	127.57	Lewistown ....	1,148.13	107.20	107.20	Hatfield .....	1,058.53	346.11	363.11
University Park .	206.79	260.97	377.08	Lower Claar ...	38.00	7.33	7.33	Heidelberg ...	624.63	590.74	590.74
Washington ..				Martinsburg ...	735.17	468.68	538.97	Hershey, ...			
City .....	2,054.90	539.43	604.88	New Enterprise .	1,360.02	600.96	695.14	Spring Creek ...	520.02	701.36	815.08
Westminster ...	1,154.44	619.34	692.73	Raven Run ...	36.10	80.00	107.38	Indian Creek ...	1,610.98	606.70	632.70
Unallocated ...	27.00	162.15	230.15	Riddlesburg ...	62.05	8.00	8.00	Jennersville ...	18.39	102.52	102.52
12. Middle Maryland				Roaring Spring .	607.10	171.19	198.44	Lake Ridge ...	213.16	140.30	140.30
Beaver Creek \$	237.24	\$ 272.29	\$ 274.59	Smithfield ....	57.49	13.21	17.31	Lancaster .....	1,086.79	497.25	606.86
Broadfording ..	544.97	633.88	747.29	Snake Spring ..	577.17	66.39	69.72	Lebanon .....	879.09	358.40	358.40
Brownsville ..	506.34	410.25	618.48	Spring Mt. ....	121.00	50.00	50.00	Lititz .....	603.01	691.27	715.19
Hagerstown ...	2,057.50	253.78	303.78	Spring Run ...	1,092.68	502.36	538.64	Long Run .....	25.50	20.00	20.00
Johnsontown ...	20.00	16.82	16.82	Stonerstown ...	127.20	63.70	75.48	Maiden Creek ...	605.75	139.00	139.00
Leetown and ...				Tyrone .....	203.21			Mechanic Grove .	538.25	322.25	437.25
St. Margarets ..	19.81			Upper Claar ...	25.00	3.35	3.35	Midway .....	1,518.12	637.95	637.95
Licking Creek ..	47.02	56.23	101.78	Williamsburg ...	98.23	31.00	34.33	Mingo .....	1,460.39	280.32	313.67
Longmeadow ...	514.87	48.63	119.41	Woodbury ....	1,061.42	523.09	558.25	Mountville ...	619.16	631.85	692.64
Manor .....	464.18	323.57	526.52	Yellow Creek..	219.84	210.21	210.21	Myerstown ...	560.79	225.12	225.12
Martinsburg—				Unallocated ..	256.75	37.28	141.42	Palmyra .....	2,458.20	1,393.51	1,593.76
Vanclevessville	66.74	6.04	6.04	16. Western Pennsylvania				Peach Bloss. ...	159.24	148.60	463.60
Middletown Val.	908.62	601.25	763.61	Allegheny .....	\$ 56.41	\$	\$	Reading .....	118.42	161.27	174.63
Pleasant View ..	1,073.46	356.78	370.40	Valley .....	22.08			Richland .....	1,788.24	542.77	542.77
Stone Ridge ...	46.92	56.15	56.15	Bear Run ....	22.08			Ridgely .....	105.93	148.44	148.44
Welsh Run ...	447.74	215.04	346.23	Berlin .....	69.39	5.00	5.00	Schuylkill ...	200.27	163.10	171.95
Unallocated ...	1.00	59.71	61.71	Brothersvalley .	176.06	25.03	25.03	Shamokin ....	61.75	25.00	35.00
13. Western Maryland				Center Hill ...	275.81	905.40	913.90	Spring Grove ..	72.59	210.00	210.00
Bear Creek ...	\$ 245.00	\$ 20.00	\$ 20.00	Conemaugh ....	818.51	440.00	440.00	Springville ...	1,232.42	509.66	509.66
Cherry Grove ...	11.00			Connellsville ...	155.25	90.96	103.46	Swatara, Big ..	1,092.92	1,068.47	1,076.72
Fairview .....	38.79			County Line ...	60.92	92.08	92.08	Swatara, Little .	588.01	627.04	627.04
Frostburg .....	72.52	42.24	66.97	Cumberland ...	230.00	591.70	686.70	W. Greentree ..	1,116.15	986.15	988.03
Georges Creek ..	6.00			Elbethel .....	9.00			White Oak ....	2,265.31	1,055.23	1,638.27
Maple Grove ...	188.23	31.66	31.66	Fairchance ....	17.97	8.20	8.20	Unallocated ...	172.84	2.70	253.71
Oak Grove ...	19.90			Fairview-Sculton	61.05	75.53	75.53	18. Southern Pennsylvania			
Pine Grove ...	31.75			Geiger .....	76.04			Antietam .....	\$ 336.30	\$ 614.90	\$ 814.39
Westernport ...	97.06	84.10	94.10	Georges Creek ..	121.12	152.78	159.78	Back Creek ...	233.79	518.61	680.92
Unallocated ...	2.00	13.26	13.26	Greensburg ...	420.00	441.67	641.33	Boiling Spring	10.25	12.00	12.00
14. Southeastern Pennsylvania, New Jersey and Eastern New York				Hooversville ...	84.42	28.53	28.53	Buffalo .....	58.49	43.50	43.50
Ambler .....	\$ 360.50	\$ 159.98	\$ 193.01	Hostetler .....	25.88			Carlisle .....	379.54	204.96	322.30
Amwell .....	30.00	34.00	34.00	Hyndman .....	35.25	53.93	53.93	Chambersburg ..	111.33	468.76	648.26
Brooklyn, 1st ..	20.00	84.51	84.51	Johnstown .....				Codorus .....	981.67	614.60	851.11
Brooklyn, ...				Morrellville ...	56.15	49.82	58.82	Falling Spring ..	56.14	367.71	500.00
Italian Mis. ...	66.00	10.35	15.35	Moxham ....	274.49			Greencastle ...	200.97	203.16	203.16
Coventry .....	617.09	220.37	220.37	Roxbury .....	235.50	120.00	120.00	Hanover .....	367.72	343.29	411.12
Green Tree ....	750.52	272.78	272.78	Walnut Grove .	1,884.45	1,432.50	1,537.11	Huntsdale ....	240.99	128.77	190.77
Harmonyville ...	99.47			Ligonier .....	194.97	120.23	125.23	Lost Creek ....	545.46	379.11	488.72
Norristown ...	264.93	152.05	153.05	Locust Grove ...	230.74	118.15	118.15	Lower Conewago	131.98	121.75	121.75
Parkerford ...	346.00	177.28	177.28	Manor .....	198.65	169.56	189.93	Lower .....			
Philadelphia ...				Maple Glen ...	133.70	13.00	13.00	Cumberland ...	37.00	20.00	22.00
Bethany ....	131.00	18.00	18.00	Maple Grove ...	155.38	272.75	272.75	Marsh Creek ...	118.42	189.00	207.00
Calvary .....	310.00			Maple Spring ...	479.09	525.73	586.23	Mechanicsburg	134.66	141.78	175.28
First .....	838.60	701.44	775.75	Markleysburg ...	109.19	21.86	29.55	Mt. Olivet ....	117.97	102.78	137.98
Geiger .....				Meyersdale ...	315.10	346.58	346.58	New Fairview ..	1,214.84	636.29	806.39
Memorial ...	230.00	15.00	15.00	Middle Creek ...	86.60	81.15	81.15	Newville .....		36.02	36.02
Germantown ...	130.36	30.11	30.11	Montgomery ...	42.31	28.50	30.50	Perry .....		115.50	115.50
				Mt. Joy .....	276.25	264.78	278.95				



Conference				Eaton .....	105.28	371.76	382.10	North Winona	86.24	72.79	127.86
Budget	Brethren	Service		Eversole .....	289.58	406.32	592.20	Oak Grove ...			
1 year	1 year	14 mo.		Georgetown ..	585.22	637.30	790.58	Osceola .....	148.97	284.87	407.26
from 3-1-41	3-1-41 to	1-1-41 to		Gratis .....	136.88	124.99	152.76	Pine Creek ...	485.07	848.12	1,134.68
to 2-28-42	2-28-42	2-28-42		Greenville ...	371.97	694.67	741.79	Pleasant Chapel	77.86	66.96	90.78
York, Madison				Hamilton .....	25.43	28.55	30.55 <th>Pleasant Hill ..</th> <th>130.10</th> <th>254.91</th> <th>292.16</th>	Pleasant Hill ..	130.10	254.91	292.16
Avenue .....	289.05	188.57	313.71	Harris Creek ..	237.54	387.60	396.60 <th>Pleasant Valley</th> <th>142.83</th> <th>202.20</th> <th>257.87</th>	Pleasant Valley	142.83	202.20	257.87
Unallocated ...	171.20			Lower Miami ..	490.25	149.22	240.23 <th>Plymouth .....</th> <th>497.69</th> <th>369.33</th> <th>530.18</th>	Plymouth .....	497.69	369.33	530.18
19. Northeastern Ohio				Lower				Rock Run .....	657.89	657.34	888.59
Akron .....	\$ 774.94	\$ 453.97	\$ 678.28	Stillwater ...	1,272.65	493.92	652.93	Salem .....	4.80	1.50	
Alliance .....	40.00	25.00	25.00	Marble Furn. ...	50.39	20.35	21.03	South Bend, 1st	438.92	278.19	291.52
Ashland City ..	448.17	88.07	88.07	May Hill .....	12.50			South Bend, 2nd	497.38	470.02	613.96
Ashland Dickey ..	347.81	159.74	159.74	Mid. District ..	223.36	294.43	395.86	Syracuse .....	103.98	163.18	200.15
Baltic .....	207.00	97.40	97.40	Middletown ...	11.55	48.46	48.64	Turkey Creek ..	66.23	182.11	269.09
Bethel .....	20.00	27.10	27.10	New Carlisle ..	637.78	366.55	387.12	Union Center ..	478.06	764.86	1,072.89
Black River ...	335.80	271.78	290.74	Oakland .....	570.61	920.86	958.40	Wakarusa ....	91.13	109.86	134.76
Bristolville ...		2.00	2.00	Painter Creek ..	412.54	393.89	423.38	Walnut .....	184.69	294.88	332.88
Canton				Piqua .....	94.41	183.78	274.46	Wawaka .....	162.51	121.66	139.01
First .....	515.04	498.80	557.61	Pittsburg .....	523.26	495.98	685.81	West Goshen ..	1,697.45	1,359.25	1,789.74
Maple Ave. ...	86.35	87.00	87.00	Pleasant Hill ..	493.68	409.35	416.00	Yellow Creek ..	437.59	291.82	394.68
Center .....	177.47	88.43	202.73	Pleasant Valley	94.77	163.51	164.87	Unallocated ...	664.02	158.41	1,015.46
Chippewa .....	379.06	130.95	148.69	Poplar Grove ..	357.46	280.32	347.80	24. Middle Indiana			
Cleveland .....	94.07	144.28	144.28	Prices Creek ..	420.74	488.52	598.41	Andrews .....	\$ 26.02	\$ 74.82	\$ 74.82
Danville .....	313.82	251.65	251.65	Salem .....	878.31	1,313.24	1,394.49	Bachelor Run ..	268.30	90.03	100.03
East Chippewa ..	568.03	578.74	657.66	Sidney .....	88.48	151.69	258.37	Bethel Center ..	13.28	15.00	16.00
East Nimishillen	235.00	222.00	222.00	Springfield ..	352.96	405.74	427.84	Buffalo .....	39.53	13.58	13.58
Eastwood .....	65.07	162.16	170.16	Stone Lick ....	50.00	1.00	1.00	Burnettsville ..	81.06	5.00	5.00
Freeburg .....	271.65	121.37	121.37	Strait Creek ...	4.65			Cart Creek ...	109.03	50.26	50.26
Hartsville .....	442.98	383.35	387.12	Trotwood .....	678.28	591.05	766.72	Clear Creek ...	389.38	75.50	82.50
Kent .....	52.69	71.04	71.04	Troy .....	107.37	196.02	219.63	Eel River .....	503.19	249.00	300.99
Mansfield .....	79.32	145.37	168.29	Union City ...	304.51	381.17	437.40	Flora .....	303.03	191.16	207.60
Maple Grove ...	154.85	171.38	171.38	W. Alexandria ..	233.56	301.23	386.40	Hickory Grove ..	182.51	54.00	58.00
Mohican .....	94.01	345.00	345.00	W. Charleston ..	221.50	92.96	147.62	Huntington ...	144.50	89.50	114.50
New Philadelphia	42.25	327.08	343.79	West Milton ...	429.56	655.88	661.98	Liberty Mills ..	394.18	172.90	195.37
Olivet .....	58.30	84.20	84.20	Unallocated ...	752.26	523.21	681.31	Logansport ...	21.50	9.50	9.50
Owl Creek ....	95.78	151.40	151.40	22. Michigan				Loon Creek ...	195.40	95.71	95.71
Reading .....	172.19	97.93	122.79	Battle Creek ..	\$ 151.01	\$ 169.10	\$ 230.16	Lower Deer			
Richland .....	114.73	179.59	194.89	Beaverton .....	110.96	343.46	369.71	Creek .....	152.48	148.21	166.33
Springfield ...	202.47	524.09	524.09	Crystal .....	21.00			Manchester ...	2,956.58	1,086.53	1,229.53
Tuscarawas ...	64.14	12.50	12.50	Detroit .....	771.41	489.85	589.33	Markle .....	83.18	74.78	91.77
West Nimishillen	223.55	391.82	471.60	Elmdale .....	92.41	52.12	55.30	Mexico .....	760.12	87.49	137.49
White Cottage ..	255.00	139.00	199.82	Elsie .....	14.00			Monticello ....	151.44	114.82	114.82
Woodworth ...	111.22	239.91	244.97	Flint .....	149.50	398.69	460.05	Peru .....	720.47	307.58	358.87
Wooster .....	268.25	226.00	237.76	Grand Rapids ..	101.99	65.22	113.44	Pipe Creek ...	548.66	315.06	340.83
Zion Hill .....	69.19	340.88	340.88	Harlan .....	3.00			Pittsburg .....	7.10	18.30	28.66
Unallocated ...	10.00	192.80	213.35	Homestead ....				Pleasant Dale ..	326.17	342.71	368.86
20. Northwestern Ohio				Lake View ....	41.00	91.40	96.40	Pleasant View ..	190.89	141.60	180.91
Bellefontaine .	\$ 49.23	\$ 23.19		Lansing .....	36.97	159.72	229.70	Portland .....	8.30	12.11	12.11
Black Swamp ..	236.71	354.54	466.38	Long Lake ...	21.00	5.00	5.00	Prairie Creek ..	1.92		
County Line ...	72.50	129.00	129.00	Marilla .....	11.51	18.81	23.81	Roann .....	70.50	94.04	94.04
Defiance .....	211.52	157.30	162.40	Midland .....	68.55	70.28	70.28	Salamonie ....	536.37	252.15	270.50
Deshler .....	40.50	75.00	100.00	Muskegon ...	18.00	56.00	56.00	Santa Fe .....	122.71	134.40	134.40
Dupont .....	94.08	53.71	53.71	New Haven ...	94.07	121.00	121.00	South Whitley ..	167.03	119.44	136.61
Eagle Creek ...	227.31	208.37	208.37	Onekama .....	87.24	218.19	286.29	Spring Creek ..	512.96	311.39	384.56
Fairview .....	67.80	184.04	265.04	Ozark .....	10.43			Sugar Creek ...	92.02	75.00	75.00
Fostoria .....	187.50	287.49	332.99	Pontiac .....	37.76	42.47	42.47	Upper Deer Creek	94.62	19.50	19.50
Hicksville .....	9.50	25.09	25.09	Rodney .....	65.00	49.00	52.00	Wabash City ...	107.08	157.16	162.16
Lick Creek ...	203.45	156.81	267.05	Shepherd .....	190.13	201.71	201.71	Wabash Country	99.27	30.00	30.00
Lima .....	291.13	281.63	293.05	Sugar Ridge ...	112.71	99.85	99.85	West Eel River ..	72.32	155.50	155.50
Marion .....	100.66	20.25	22.25	Sunfield .....	209.22	63.16	78.16	West Manchester	807.02	329.01	351.60
Oak Grove ...	34.00	20.00	20.00	Thornapple ...	57.04	46.05	46.05	West Marion ...	135.43	140.96	163.89
Pleasant Center	130.31	356.11	386.21	Woodland ...	254.03	478.67	539.01	Unallocated ...	160.69	147.24	609.04
Pleasant View ..	410.50	392.05	443.87	Zion .....	67.15	114.00	156.00	25. Southern Indiana			
Poplar Ridge ...	203.50	124.05	183.35	Unallocated ..	60.72	112.00	164.40	Anderson .....	\$ 640.00	\$ 522.32	\$ 600.00
Ross .....	159.50	134.99	160.54	23. Northern Indiana				Arcadia .....	118.86	76.69	110.56
Sand Ridge ...	36.70	30.88	31.56	Auburn .....	\$ 124.23	\$ 97.93	\$ 117.93	Beech Grove ...	134.62	159.71	206.06
Silver Creek ...	343.29	441.95	466.25	Baugo .....	152.58	159.39	223.27	Buck Creek ...	72.74	90.40	90.40
Stony Creek ...	169.01	93.76	123.57	Bethany .....	430.28	381.11	502.42	Fairview .....	300.17	285.80	335.62
Sugar Creek ...	200.00	180.89	205.98	Bethel .....	203.93	148.20	197.82	Four Mile .....	308.64	378.26	408.44
Swan Creek ...	22.55	101.71	142.73	Blissville .....	160.40	103.70	150.15	Howard .....	40.34	53.81	53.81
Toledo .....	138.41	312.05	357.07	Blue River ...	341.30	405.04	547.06	Indianapolis ...	264.82	85.80	158.90
Unallocated ...	337.00	89.56	109.56	Bremen .....	244.52	299.75	380.00	Killbuck .....	23.64	66.00	66.00
21. Southern Ohio				Buchanan .....	71.05	87.31	87.31	Kokomo .....	66.79	172.78	219.25
Bear Creek ...	\$1,131.02	\$ 693.97	\$ 899.23	Camp Creek ...	85.70	121.89	141.89	Ladoga .....	86.10	187.49	191.49
Beaver Creek ..	456.33	299.57	305.66	Cedar Creek ...	158.08	99.17	158.49	Maple Grove ...	68.52	51.07	73.07
Beech Grove ...	213.19	483.62	633.74	Cedar Lake ...	317.30	257.55	338.17	Middletown ...	50.16	104.73	121.53
Bethany .....	10.00	50.00	52.00	Center .....	97.65	115.57	140.57	Muncie .....	283.42	104.38	184.33
Bradford .....	330.39	1.59	1.59	Elkhart City ...	1,143.66	980.94	1,374.14	Nettle Creek ...	987.53	804.61	1,068.06
Brookville ...	704.34	1,050.40	1,222.60	Elkhart Valley	263.01	404.37	529.37	New Hope ....			
Castine .....	198.66	294.80	367.34	English Prairie	168.58	213.99	288.06	Pyrmont .....	439.99	221.52	258.52
Cedar Grove ...	25.83	29.85	29.85	Florence .....	86.70	134.06	208.30	Richmond ...	103.39	175.27	209.52
Charleston ...				Ft. Wayne ...	328.77	574.97	675.08	Rossville .....	546.00	166.80	200.31
Cincinnati ...	172.53	102.03	140.90	Goshen City ...	834.11	811.47	1,071.17	Sampson Hill ..	2.00	2.00	2.00
Circleville ...	11.86			La Porte .....	241.95	165.94	214.62	Summitville ...			
Columbus .....	25.20	9.10	9.10	Maple Grove ...	80.90	77.07	130.97	Union Grove ...	158.16	141.02	143.63
Constance ...	107.08	6.10	6.55	Michigan City ..	118.71	138.55	184.67	Upper Fall Creek	29.00	51.00	51.00
Covington ...	745.35	146.42	161.63	Middlebury ...	436.43	269.07	392.57	White .....	170.61	42.39	42.39
Dayton				Mt. Pleasant ...	282.74	139.90	190.19	Windfall .....		56.00	56.00
East .....	886.97	569.87	786.06	Nappanee ...	459.31	297.18	322.65	Unallocated ...	122.00	36.59	36.59
Ft. McKinley ..	680.29	429.86	612.93	New Paris ....	1,662.23	787.41	1,074.96	26. Canada, Western			
West .....	430.91	368.91	429.74	New Salem ...	250.00	269.75	347.78	Bow Valley ...	\$ 68.37	\$ 23.15	\$ 43.15
Donnels Creek ..	260.35	421.40	431.00	North Liberty	203.58	304.04	436.64	First Irricana .	5.00		
				North Webster ..	48.04	8.29	37.78	Merrington ...			



Conference												
Budget	Brethren	Service										
1 year	1 year	14 mo.										
from 3-1-41	3-1-41 to	1-1-41 to										
to 2-28-42	2-28-42	2-28-42										
Second Irricana				Chippewa Valley	45.60	81.75	81.75	Decatur .....	350.11	304.50	307.72	
Vidora .....			Dixon .....	122.68	21.45	27.15	Girard .....	197.61	80.81	84.03		
Unallocated .....	4.00		Elgin .....	1,108.17	994.58	1,131.02	Hurricane Creek	61.26	50.93	63.43		
27. North Dakota and Eastern Montana				Franklin Grove	242.57	291.00	395.68	Kaskaskia ....	26.48	15.50	35.81	
			Freeport .....	171.50	142.15	150.44	La Motte Prairie	25.45	33.85	38.35		
			Hickory Grove	6.00			Liberty .....	7.00	71.02	71.83		
			Lanark .....	440.39	75.45	75.45	Martins Creek	31.00	5.00	10.00		
			Lena .....	109.69	115.12	115.12	Oak Grove ...	9.63	93.50	93.50		
			Maple Grove ..	14.70			Oakley .....	163.40	52.11	127.61		
			Milledgeville ..	235.03	164.19	182.44	Okaw .....	268.11	438.89	438.89		
			Mt. Morris ....	2,259.75	519.60	606.40	Panther Creek	27.93	51.07	52.68		
Berthold .....	\$ 3.00	\$					Pleasant Grove	2.00	5.00	5.80		
Cando .....	42.37	175.00	175.00				Romine .....	1.00	71.23	71.23		
Carrington ....	94.50	19.50	50.50				Springfield ...	182.25	127.26	134.86		
Ellison .....	16.60						Virde .....	548.23	348.73	351.95		
Grandview ...	35.63	69.00	71.45				Walnut Grove	123.55	91.86	116.26		
James River ..							Woodland ....	196.69	175.16	189.19		
Kenmare .....	23.54	20.61	20.61				Unallocated ..	100.00	157.37	158.18		
Milk River Val.	3.00	4.00	4.00				30. Northern Iowa, Minnesota and South Dakota					
Minot .....	128.43	114.24	120.24				Barnum .....	\$ 32.84	\$ 33.39	\$ 44.39		
Pleasant Valley	7.12	7.00	25.50				Curlew .....	492.63	35.00	35.00		
Poplar Valley	42.56	51.50	67.00				Greene .....	173.75	83.81	87.43		
Surrey .....	146.22	81.00	81.00				Guthrie .....	61.45	56.60	56.60		
Unallocated ...	67.65						Hancock .....	44.35	85.00	116.00		
28. Northern Illinois and Wisconsin				29. Southern Illinois			Ivester .....	1,117.45	594.03	687.17		
Batavia .....	\$ 15.38	\$ 40.40	\$ 40.40	Allison .....			Kingsley .....	191.78	116.10	116.10		
Bethel .....	397.55	355.87	391.45	Prairie .....	\$ 53.92	\$ 102.68	Lewiston .....	66.71	109.30	109.30		
Cherry Grove	74.88	51.94	51.94	Astoria .....	289.16	298.69	Minneapolis ..	63.00	39.87	39.87		
Chicago .....				Camp Creek ..	5.00	35.17	Monticello .....	89.18	40.00	40.00		
Douglas Park	101.00			Canton .....	118.20	154.08						
First .....	1,867.99	2,440.96	2,939.65	Cerro Gordo ..	381.22	142.16						
				Champaign .....	122.32	1.61						



Conference			North Solomon			Wakenda		
Budget	Brethren	Service	44.76	11.69	11.69	78.04	45.90	45.90
1 year	1 year	14 mo.	Quinter	226.85	345.85	Unallocated	21.08	7.00
from 3-1-41	3-1-41 to	1-1-41 to	Victor	51.00	56.00			
to 2-28-42	2-28-42	2-28-42	White Rock	45.06	50.98			
			Unallocated	46.50				
Root River	271.94	160.66	36. Southeastern Kansas			Adrian	21.00	36.50
Sheldon	40.81	137.51	Fredonia	44.53	46.55	Deepwater	24.56	22.75
Slifer			Galesburg	35.18	19.00	Happy Hill	26.48	3.25
South Waterloo	1,271.22	796.47	Gravel Hill	8.43	4.50	Kansas City	68.99	103.46
Spring Creek	108.94	43.45	Independence	68.63	29.70	Mineral Creek	65.60	121.94
Union Ridge	55.05	51.44	Mont Ida	15.00	8.00	Osceola		18.65
Waterloo City	161.38	82.50	Osage	222.35	107.08	Prairieview		4.50
Willow Creek	7.38	36.50	Paint Creek	18.37		Spring Branch		38.00
Worthington	296.38	234.73	Parsons	114.38	156.11	Turkey Creek	52.00	124.00
Unallocated	697.75	24.00	Scott Valley			Warrensburg	218.14	32.00
			Verdigris	47.52	40.96	Unallocated	9.19	
			Unallocated	124.50	6.50			
31. Middle Iowa			37. Southwestern Kansas					
Beaver	46.55	44.00	Bloom	34.02	6.00			
Brooklyn	20.11	40.30	Conway					
Cedar	433.64	122.09	Springs	35.93	99.14			
Cedar Rapids	848.36	306.99	Eden Valley	169.78	28.78			
Coon River	175.08	92.72	Garden City	206.17	108.43			
Dallas Center	802.48	113.74	Hutchinson	152.43	77.93			
Des Moines, City	68.51	22.83	Larned	577.32	129.00			
Des Moines Val.	194.24	272.02	McPherson	536.46	614.71			
Fernald	201.22	107.22	Monitor	259.97	117.30			
Garrison	65.09	48.55	Newton	38.50	103.55			
Indian Creek		10.50	Pleasant View	59.62	173.89			
Iowa River	409.42	244.10	Prairie View	50.11	26.60			
Muscatine	2.00	1.55	Salem	106.80	55.74			
Panther Creek	755.88	763.71	Wichita, First	343.80	296.64			
Prairie City	112.50	131.92	Wichita, West	12.20	115.75			
Robins	131.05	19.58	Unallocated	35.31	161.25			
Unallocated	750.15	50.00						
32. Southern Iowa			38. Colorado					
Council Bluffs	69.75	70.79	Bethel	14.79				
English River	627.81	607.95	Colorado					
Fairview	103.30	49.03	Springs	17.00	10.50			
Franklin	39.97	7.50	Denver	198.17	150.50			
Libertyville	476.92	300.31	First Grand Val.	204.19	50.72			
Monroe County	44.68	36.50	Fruita	28.55	37.18			
Mt. Etna	25.25	100.00	Glade Park	26.90	138.00			
Osceola	36.39	20.47	Grand Junction	62.62	90.49			
Ottumwa	98.84	116.93	Haxtun	17.60				
Salem	57.97	33.90	McClave	94.27	12.00			
South Keokuk	245.91	178.00	Miami	390.06	382.57			
			Rocky Ford	46.42	5.00			
			Sterling	147.85	56.41			
			Wiley	69.00	62.70			
			Unallocated					
33. Nebraska			40. Oklahoma, Panhandle of Texas and New Mexico					
Afton	19.80	14.50	Ames	17.92	15.13			
Beatrice	186.45	60.45	Antelope					
Bethel	43.83	105.50	Valley	10.00				
Enders	26.90	36.60	Bartlesville	3.35	10.50			
Falls City	9.00	.75	Bethel	88.03	97.13			
Kearney	307.02	116.40	Big Creek	12.01	65.42			
Lincoln	18.60	3.00	Clovis	21.03	42.36			
Omaha	103.81	21.95	Guthrie	5.00				
Silver Lake	7.00	7.00	Monitor	35.29	22.75			
South Beatrice	242.55	406.96	Oklahoma City	49.18	173.20			
South Loup		16.60	Pampa					
South Red			Paradise					
Cloud	2.25		Prairie	25.00				
Unallocated	8.26	28.00	Pleasant					
			Plains	89.06	142.30			
			Red River					
			Thomas	128.51	220.12			
			Waka	30.20	36.50			
			Washita	225.79	155.50			
			Unallocated	98.24	216.48			
34. Northeastern Kansas			41. Texas and Louisiana					
Appanoose	223.67	31.05	Falfurrias	27.00	25.00			
Buckeye	63.76	51.75	Fort Worth	51.00	100.00			
Granada		4.77	Manvel	21.55	72.00			
Holland	10.37	16.00	Nocona	1.00	167.00			
Kansas City			Roanoke	291.15	321.31			
Calvary	20.00		Rosepine		32.50			
First Central		77.96	Unallocated	83.89	86.49			
Lone Star	65.69	30.00						
McLouth	107.63	50.13						
Morrill	339.16	325.06						
Navarre	83.43	15.00						
Olathe	25.45	9.00						
Ottawa	112.71	56.18						
Ozawie	105.19	190.00						
Richland Center	81.95	20.00						
Rock Creek	60.81							
Sabetha	70.11	93.01						
Topeka	144.36	134.85						
Wade Branch								
Washington	39.76	86.33						
Washington								
Creek	27.38	23.55						
Unallocated	385.50	1,095.61						
35. Northwestern Kansas								
Belleville	44.48	82.75						
Burr Oak	4.70	44.50						
Maple Grove	93.20	252.50						



## 49. Oregon

Albany .....	\$ 124.97	\$ 145.00	\$ 161.91
Ashland .....	155.19	105.47	105.47
Grants Pass ..	158.19	134.85	150.28
Mabel .....	163.50	95.25	105.50
Myrtle Point ..	174.29	237.42	257.54
Newberg .....	60.00	8.00	8.00
Portland .....	193.64	112.50	115.49
Weston .....	3.00	62.00	62.00
Unallocated ...	15.00	5.00	5.00

## 50. Washington

Ellisforde ....	\$ 163.39	\$ 230.53	\$ 287.07
Forest Center ..	20.00	19.77	19.77
Mt. Hope .....	12.20	2.66	2.66
North Spokane ..		3.00	3.00
Olympia .....	381.24	222.82	227.59
Omak .....	64.00	53.00	78.00
Outlook .....	163.25	75.35	78.35
Richland .....			
Valley .....	62.22	92.31	92.31

Salkum .....	55.50	15.00	15.00
Seattle .....	87.92	196.99	237.64
Sunnyside .....	75.03	10.00	18.20
Sunnyslope ....	76.04	107.41	110.70
Tacoma .....	139.91	52.61	57.82
Wenatchee .....			
Valley .....	482.74	267.31	288.60
Whitestone ...	66.21	61.68	65.68
Yakima .....	181.50	201.68	212.75
Unallocated ...	27.80	171.53	171.53



Glimpses of India

Reader's left—a Christian wedding; right—boarding school boys



Reader's left—village school pupils; right—agricultural products exhibit



Reader's left—village women's meeting right—baptismal scene



Reader's left—temperance story contestants right—adult education in India



## Report of Offerings for Traveling Workers

(Continued From Page 25)

Arcadia .....	3.67
Miami .....	25.24
Okeechobee .....	28.44
Bassenger .....	3.50
Winter Park .....	12.70
Seneca .....	16.60
Clay County .....	12.96
Methodist Congregation, Avon Park .....	17.00
Southern Virginia	
Fraternity, N. Carolina .....	23.01
Shelton, N. Carolina .....	12.71
Snow Creek .....	18.10
Northeastern Ohio	
Black River .....	15.50
Chippewa .....	17.81
East Chippewa .....	26.00
Mohican .....	13.00
Canton, Maple Avenue .....	8.31
Camp Zion .....	25.00
Southern Ohio	
Brookville .....	25.00
Springfield .....	16.73
Trotwood .....	20.00
Pleasant Valley .....	11.44
Oakland .....	14.34
Eaton .....	7.50
Covington .....	18.17
Bear Creek .....	16.38
Sugar Grove Camp .....	25.00
Northwestern Ohio	
Pleasant View .....	26.58
Fostoria .....	28.00
Poplar Ridge, Sand Ridge, Dupont and Defiance .....	27.02
District Institute .....	55.00
\$ 779.04	

\*From beginning October, 1940.

## About Books

(Continued From Page 13)

sary, a belief in man. The next ten chapters show Jesus dealing with ten persons: Nicodemus, the Samaritan woman, the paralytic, the woman who touched the hem of his garment, the cripple at the pool of Bethesda, the Syrophoenician mother, the rich young man, the man born blind, Zacchæus, and Simon the Pharisee. We see Jesus' personality and method applied in each interview. We see him go to the heart of each one's problem. Scattered through these observations on how Jesus dealt with men is helpful comment on how Christians can follow Jesus' example today.—Ora W. Garber.

## Books Received

**Simple Talks on the Tabernacle.** D. H. Dolman. Zondervan, 1942. 228 pages. \$1.50.

**Walks With Our Lord Through John's Gospel, Vol. I.** Erling C. Olsen. Zondervan, 1942. 328 pages. \$1.50.

**Walks With Our Lord Through John's Gospel, Vol. II.** Erling C. Olsen. Zondervan, 1942. 323 pages. \$1.50.

**David Brainerd, the Man of Prayer.** Oswald J. Smith. Zondervan, 1942. 86 pages. 50c.

**Scripture Texts for Special Days and Occasions.** Wm. C. Steenland. Zondervan, 1942. 95 pages. \$1.00.

**Winona Echoes of 1941.** Zondervan, 1942. 192 pages. \$1.00.

**Behind the Opened Hedge.** E. H. Tanis, Zondervan, 1942. 114 pages. \$1.00.

**The Bible's Seeming Contradictions.** Carey L. Daniel. Zondervan, 1942. 155 pages. \$1.00.

**That We Might Know.** Orval D. Peterson. Zondervan, 1942. 117 pages. \$1.00.

**How Shall We Escape?** Compiled by Dr. J. W. Stabler. Zondervan, 1942. 118 pages. \$1.00.

**Religion and the Present Crisis.** Edited by John Knox. University of Chicago Press, 1942. 165 pages. \$1.50.

**The Beginner Bible Teacher and Leader.** Evelyn Leavitt Grogg. Standard, 1942. 119 pages. 60c.

**The Modern Man's Bible Problems.** Herbert Booth Smith. Fleming H. Revell, 1942. 166 pages. \$1.50.

**A Digest of Christian Thinking.** Charles S. MacFarland. Fleming H. Revell, 1942. 192 pages. \$1.50.

## With Our Schools . . .

## Bridgewater College

**Miss Margaret S. Henry**, a senior and daughter of Dr. J. M. Henry of the college faculty, reigned as Queen of the May on Saturday, May 2. Simple festivities marked this delightful spring occasion. Miss Henry has majored in home economics.

**Thirty-six students and members of the faculty** have completed the standard American Red Cross course in first aid conducted by Coach D. Stanley Houser. The work of the course led to competence in all types of first aid practice. The course required twenty hours for completion.

**Dean A. J. Brumbaugh**, Dean of Students, the University of Chicago, addressed the forty-five members of the graduating class on Monday morning, May 25, speaking on Courageous Living. President Bowman preached the baccalaureate sermon on the preceding Sunday morning. His subject was, Ye Shall Also Live.

**Electrical equipment** to amplify the chimes of the organ has been installed in Cole Hall. The gift of the faculty and students to the community, the amplification enables the people of Bridgewater and the surrounding countryside to hear this beautiful and magnificent instrument. Programs are played each day between 11:55 and 12:00 noon, immediately preceding the daily chapel service, and between 7:15 and 7:30 p. m.

**Resignations** brought the services of four members of the faculty to an end at commencement. Coach D. Stanley Houser, for nine years director of athletics, will enter Northwestern University School of Medicine. Prof. Paul W. Keller, instructor in speech, and Prof. Galen L. Stinebaugh, instructor in music, have been called to service under the Selective Service Act. A resignation has also been received from Alice Freeman Hall, instructor in home economics.

**The summer semester** of ten weeks begins on Monday, June 8. During the semester it will be possible for a student to obtain credit for a year's work in each of two subjects. Four visiting instructors will join members of the regular faculty of the college: Miss Dorothy Miller, instructor in music; Miss Alice F. Gilbert, instructor in education; Miss L. Jane Miller, dean of women and instructor in home economics; and R. Lowell Wine, instructor in mathematics.

**Miss Rachel Bail**, daughter of Rev. and Mrs. S. W. Bail, Arcadia, Florida, was declared champion in original oratory at the state convention of Tau Kappa Alpha, national honorary forensic society, held at Lynchburg College on Friday and Saturday, April 24 and 25. With her oration on, For the Peace, Prosperity, and General Welfare, Miss Bail, who is a freshman, won over opposition from Emory and Henry and Randolph-Macon colleges. She was given a handsome plaque in recognition of her achievement.



**Brother Jones' "Blessed" » » »**

BY CHESTER E. SHULER

Jim nudged Jack. He did it every time old Brother Jones arose to quote his verse of Scripture. "He still knows it," Jack snickered in Jim's ear. "Is this the ninth or eleventh time?"

"Tenth," Jim whispered. "Last Sunday evening was the ninth—don't you 'member?"

With feeble, but steady, confident voice, Brother Jones spoke the words. "Blessed are the pure in heart, for they shall see God."

Jim and Jack were about correct in their statistics. Brother Jones seldom quoted any other verse in evening meeting. The boys were almost sure he didn't know any other. "I dare you to ask him, Jim!" Jack had said, on one occasion.

"I will—sometime," Jim had replied. "When it suits."

"You're afraid to ask him after service!" Jack dared this evening.

"I'm not afraid. You watch me."

And that's why old Brother Jones had two unexpected companions as he walked home, through the moonlight, that Sunday evening. They were halfway to his home before Jim responded to Jack's frequent nudgings. "I was wondering—that is—er," he began.

"Yes, Jim, my boy. What were you wondering?" The old man seemed to understand that the boys had a motive in their strange actions.

"Well—why you always say the same verse from the Bible!" Jim blurted the words almost desperately.

"Oh, I see." Brother Jones' voice was kind. "I'm glad you asked, boys. Yes, very glad! Fact is, I've been sort of hoping someone would ask me sometime."

"You were?" Both boys said this together, just as they used to say words in chorus during the Christmas entertainment—only this wasn't rehearsed.

"Yes. Hoping that I'd sometime have the chance to tell—to tell why that's my favorite verse. Would you boys really like to know?"

"Sure!" This was from Jim.

"Sure we would!" echoed Jack.

"I learned that verse when I was a boy in Sunday-school—a boy smaller than either of you."

"You did?" exclaimed Jack. "Say, that must have been a long time ago!"

"Yes, I am getting up in years, son. But I was a boy once, you know," Brother Jones smiled. "But as I was saying, I learned that verse in Sunday-school class—learned it to get a booklet as a reward. For a long time it was just about the only verse of Scripture I knew. You see—" He paused, as though not liking to say the words. "You see, I wasn't always a Christian, boys—I'm sorry to tell you, but I wasn't. And so I didn't bother learning any more verses, because the Bible didn't interest me. And then when I got into a revival meeting one night, and the blessed Holy Spirit began working on my sinful heart, and by and by the conviction became too strong, and I saw myself a lost sinner—well, I surrendered my life to God, and accepted the blessed Lord Jesus Christ as my Savior . . . and then, boys, the Old Book became precious to me! How I loved to read it! And how I wished that I were a boy again—and could learn verses by heart, as we used to say. But I was a grown man then, and my memory wasn't good.

Try as I would, I could not be sure that I quoted a verse correctly. And you know, it's bad to try quoting Scripture if you aren't sure to do it just right—you remember how the old devil—"

"Yes, he said the verse wrong—when he tempted Jesus that time!" Jim was surprised to hear himself saying the words. But he couldn't help it—Brother Jones' narrative had stirred something inside him, strangely. "But go on. What then?"

"As I was saying, learning verses by memory was out of the question for me, boys. But I still knew that one—the one I learned when I was a boy like you—back there in Sunday school. And so when they called on me for a verse, suddenly, I'd always quote that—'Blessed are the pure in heart, for they shall see God.'"

"Say, it's good you learned that verse when you were a boy, isn't it?" Jack said the words to fill in the awkward pause.

"Yes, son, I'm mighty glad I went to Sunday school. Why, if I hadn't gone then, I might not be able to repeat a single verse from the blessed Book today."

There was silence for a bit. Then Jim spoke, soberly. "I was thinking about that verse," he said. "Sort of sounds as though a fellow'd have to wait a good while to see God—that's if a fellow's young like Jack an' me—"

"No, son, that's just where you're mistaken." Brother Jones spoke eagerly. "I used to think that too. I thought it when I learned the verse, years ago—because then I was young and thought I had many years to live, and—"

"But now you're pretty old, so there's not so long a time—er—that is—" Jim stopped in embarrassment. Maybe even old men like Brother Jones didn't like to think about dying!

"Yes," Brother Jones smiled. "Yes, I am pretty near heaven, I guess. A lot closer than back there, as it turned out. But one doesn't need to wait to get to heaven to see God—"

"Aw, you're kidding!" Jack was skeptical.

"No, I mean it, son. When I was a lost sinner, I couldn't see God in anyone or anything. I saw only evil, or evil motives, or evil intentions—only such things as made me feel mean, and low, and abused and bitter. And worst of all, boys, I knew I'd never see him in heaven, because I knew I wasn't going there! But since the Lord Jesus Christ came into my heart, and washed away my sins by his precious blood—say! how things have changed! Why, I can see God in folks any old time—that is, in many of them. I can see him in nature. I can see him all about me. And how happy it makes me to see God right here and now, in this life! Why, it makes heaven seem all the sweeter, and it makes my old heart nearly burst for joy, lads, just to think of the glad day when in heaven I shall see him as he is!"

Brother Jones' face shone in the bright moonlight. The lads sat silent, open-mouthed with wonder. They had never heard anyone—not even the preacher—talk like this! If learning a verse of Scripture when a boy in a Sunday-school class made such a difference in a fellow's whole life . . . !

Finally Jim arose. "I guess I gotta be going home now," he said. "I—er—I'm glad for the story, Mr. Jones. It's too bad you can't remember verses now, but—well, I guess that one's enough just to make a fellow happy."

Jack coughed and kicked the step with his Sunday



shoes. "Kind-a think I'll say that verse too—if they ever call on me for one," he announced.

And as they passed silently through the gate, they heard old Brother Jones' feeble voice, as in benediction, saying,

"God bless you, my lads!"

*Winter Park, Fla.*

## The Rôle of the Minister's Wife in the Rural Church

BY MRS. RUTH B. HERSHEY

Never having lived "rurally" before, I learned many new and pointed lessons each day of the summer we spent in the northern woodlands. To the vastness of rural things one must become conditioned, and in so doing heart-warming love gradually develops for the rural folk and community.

To the daily work of these tillers of the soil the minister and his wife can give a new meaning. Even rural folk forget that the earth is holy and has been given to them to use as God's trust. As well as others they need to be challenged to live nobly and to their best ability.

Let us consider the tasks that confront the minister's wife as she appraises the homes, family life and realistic work-a-day problems of a rural community. A farm woman must necessarily confine herself to many menial jobs. The days can easily become monotonous, stripped of much meaning. It is possible for the minister's wife to bring something more into such lives. But how? Work with the women of the congregation. Find out if there is any way of arranging their daily work more efficiently so that they can have a bit of free time for themselves during the day. Five minutes from the daily drudgeries would be enough to lift them a bit higher. Hand out a helpful book here or there; continue to suggest and co-operate. It may be that before long the women will be interested in sharing their daily problems with one another on child raising, menu making, decorating their homes, or other home-making problems. In many instances the minister's wife can direct these impulses and programs so that the results may become fruitful and lasting.

The minister and his wife are surely responsible for the character of the social life of their people. There is a tendency for the rural people to join in the same social pleasures that the urban-dwellers experience. Thus there is the opportunity for the minister and the minister's wife to lend their support toward arranging neighborhood gatherings, church pot-lucks and fellowship times, planned to develop the inherent talents of the rural group.

There is some controversy on the subject of whether the ministers' wife should entertain in her own home. Because I feel one can gain so much in fellowship just by sipping tea with others, I feel that simple entertaining should be done in the parsonage—no matter how humble nor how small the home. We lived in a small cottage in the north woods last summer. The people of the congregation called it a "shack," for it was covered with tar paper, but it was lovely to us because they had so generously given of their time to paint, paper and make this little home comfortable for us before we arrived. We had three chairs and a couch that could be used for seating people when they came to visit. I don't know yet what prompted my doing what

I did. But one day, after an all-day meeting, when someone brought up the question, "Where will we have aid next month?" rather to my own surprise I said, "I'd like very much for you to come to our home."

I had forgotten that the meeting would be during the same time we were having vacation Bible school, but I left a note on the door telling the aid ladies just to go in and make themselves at home—and that I would be back by noon. It so happened that not only lady aiders came, but also their children and the children's pets! What fun we had sitting on the few chairs, suitcases, the floor, and a few seats we brought from the church! I know that I gained much from having those kindly friends of ours in our home and I certainly love to think that perhaps they gained a little through this fellowship together.

Naturally I feel that the minister's wife must have a deep interest in the young people, children, men, and older people in her congregation. But somehow I feel that in placing her emphasis with the women, that there will follow an understanding of the problems of the others.

When in the future I shall have more experience, I might write a different paper, but these are a few of the thoughts which have been tagging me since a happy summer spent with rural folk in a northern woodsy country.

*Chicago, Ill.*

## Christ . . . Understood

BY P. L. HUFFAKER

Christ walked a lowly, common way;  
No kingly crown with power imbued  
Was his. Few men did homage pay.  
He walked alone—not understood.

E'en those he called, who by his side  
For three rich years so staunchly stood,  
Desired an earthly kingdom wide—  
His heav'nly realm—not understood.

A howling mob yelled, "Crucify!"  
As thorn-crowned, scourged, before them stood  
A man—Nay, God! who had been tried  
By blinded men—not understood.

They—who should have been his friends—  
Hung him on a cross of wood.  
Disciples fled to earthly ends.  
He lived, he died—not understood.

In Godlike glory he arose,  
And in their midst as Savior stood.  
But even then in minds reposed  
A doubt—the Christ not understood!

We who know him as he is,  
Ris'n, ascended, Savior, God . . .  
O shamel Sometimes we cast aside  
His love and way—not understood.

Christ in heaven! From our eyes  
Cast selfish blindness, rough and rude.  
May we see thy tender ties  
Of love, and cry: "Christ understood!"  
*McVeytown, Pa.*



**Brethren Work Camps in 1942 « « «**

By Dan West, Peace Representative

**Reconstruction Begins Now**

Many people talk of building a just and durable peace after the war. But "human nature is capable of infinite heroism on occasion—it slumps badly when the occasion is past." If we want to help rebuild a world we must start working now and planning farther; otherwise we shall slump too.

Work camps are one effort to start now with the training of capable men and women and the development of new techniques. And it is all voluntary. Moreover, the burden is carried by interested persons, B. Y. P. D.'s and church groups, also by district and regional organizations. Usually the campers "pay for the right to work." That makes it an "experiment in second mile Christianity."

For information and application blanks write Dan West, 22 S. State St., Elgin, Ill.

**Yakima, Washington**

Expanding war industries, a new airport, evacuation of Japanese Christians, a Negro section, migrants who want to find homes—these and more problems give the setting for the work camp. For some homes life never was right; now it is worse. Whatever happens, the children must not be neglected. The camp is to be in Yakima instead of Moxee where it has been held the past two years.

**OUR WORK PLAN:**

1. Maintain the buildings and grounds of the Congregational-Japanese church until the owners need it again.

2. Conduct a day nursery for children whose mothers work away from home.

3. Direct recreation in a near-by park.

4. Conduct a daily vacation Bible school.

**OUR STUDY INCLUDES:**

1. Minorities in American cities.

2. Booms in industrial cities.

3. Constitutional rights.

4. Christian co-operation under war strains.

**SPONSORS:**

Washington Work Camp Committee.

Yakima Council of Churches.

Washington State Council of Churches.

**CAMPERS:** Ten to twelve men and women.

**TIME:** Two six weeks' periods following June 29. A small group will carry on through the year.

**COST:** \$6.00 a week.

**DIRECTOR:**

For further information write Clement Bontrager, Tonasket, Wash.

**Farmersville, California**

Fruits, nuts, and cotton bring migrant laborers to the San Joaquin Valley every year. Formerly they lived in the Dust Bowl; now they seek new work and new homes. They need help, to say the least.

**OUR WORK PLAN:**

1. Conduct a stay-at-home camp for boys and girls, 9-15 years.

2. Help youth in recreation.

3. Health education and home economics education in families.

4. Organize a community council.

5. Carry out some manual labor project with community co-operation.

**OUR STUDY PLAN INCLUDES:**

1. Migrant laborers.

2. Building new communities.

3. Christian brotherhood.

4. Reconstructing the world on a Christian basis.

**SPONSORS:** California Work Camp Committee.

Tulare County Ministerial Association.

**CAMPERS:** About 16 young men and women.

**DIRECTORS:** Ralph and Mary Smeltzer.

**TIME:** June 21 to August 1, 1942.

**COST:** \$36 for six weeks.

For further information write Ralph Smeltzer, 642 S. Evergreen Avenue, Los Angeles, California.

**Wichita, Kansas**

This city two years ago had 113,000 inhabitants. Within another year it may have twice that number. The poor do not have decent houses to live in.

Two years ago a local committee of Brethren, Friends and Mennonites began the building of low-cost substantial houses to be purchased by the family living there in monthly installments.

**OUR WORK PLAN:**

1. Build houses in co-operation with the future owners.

2. Direct recreation in the vicinity.

3. Co-operate with the S. W. Wichita Community Center.

**OUR STUDY INCLUDES:**

1. The problems of the poor in the city.

2. Housing as part of world reconstruction.

3. Nonviolent ways to justice.

**CAMPERS:** Fourteen able men and women.

**DIRECTOR:**

**SPONSOR:** Local committee.

Western Region Work Camp Committee.

**TIME:** June 26 to August 31.

**COST:** \$40 for eight weeks.

For further information write J. H. Elrod, 1141 N. St. Francis Ave., Wichita, Kansas.

**Shepherd, Michigan**

Into the sugar-beet area of central Michigan come several thousand Mexicans from the Rio Grande Valley in Texas every summer. This year the workers came from cities; the rural workers who came formerly have found work nearer their winter homes.

Unless someone else cares for them the little children are left to themselves while the parents and youth work in the fields.

**OUR WORK PLAN:**

1. Nurseries for smallest children.

2. Recreation and classes for older children, and for the idle youth between the work periods.

**OUR STUDY INCLUDES:**

1. The sugar situation.

2. The future of the sugar-beet industry.

3. American minorities, especially Mexicans.



4. Place of work camps in the ongoing program of the church.

CAMPERS: At least eight men and women full time.

SPONSOR: Central Region Work Camp Committee.

DIRECTOR: Elvert Miller, Bethany Seminary 1942.

COST: \$42 for full time. Suitable foods may substitute partly for money.

For further information write Elvert Miller, R. F. D. 4, Mt. Pleasant, Mich.

#### Willow Grove, Pennsylvania

Every week during the College Settlement camping season mothers and children from underprivileged parts of Philadelphia come for a brief vacation. Someone else must help to make that vacation restful and educative.

OUR WORK PROJECT:

1. Build a road.
2. Paint buildings.
3. Take care of vegetable gardens.
4. Help carry out the camp program.

OUR STUDY INCLUDES:

1. The vacation camp.
2. Problems of the poor in cities.
3. The place of Christianity in modern life.

CAMPERS: Fifteen to twenty young men and women, eighteen years and up.

SPONSORS: Pennsylvania Work Camp Committee. S. E. Pennsylvania Board of Christian Education, Camp Stardust.

DIRECTORS: Ernest Lefever, Elizabethtown 1942.

Ruth Wolfe, Manchester, Md.

TIME: July 5 to August 29.

COST: \$40 for eight weeks.

For further information write Ernest Lefever, R. F. D., York, Pa.

#### Pierce, West Virginia

Coal is popular again. This town of more than 100 families is booming. When the war is over how will the people live? There is no church in the town. The people want us to have another camp there this year.

OUR WORK PROJECTS:

1. Gardening and other subsistence farm efforts.
2. Operating a kindergarten.
3. Recreation, crafts, dramatics.
4. Classes in nutrition, sewing, home nursing, first aid.
5. Bible school at Benbush, near-by mining camp.

OUR STUDY INCLUDES:

1. The soft coal problem.
2. Community rehabilitation.
3. Self-help plans.
4. Making a community democratic.
5. Nonviolent methods.

SPONSOR: Southeastern Regional Council of Boards; Regional Work Camp Committee.

CAMPERS: Fifteen men and women.

DIRECTOR:

TIME: June 26—August 21.

COST: \$40 for eight weeks.

For more information write Rachel Roller, New Market, Va.

#### Danville, Maryland

Near Cumberland is an immense Celanese plant. The workers live in villages near by and along the highway. There is good land but almost no gardening. There is

no school, no church for three miles, no centralizing community interest.

OUR WORK PROJECTS:

1. Gardening for food.
2. Recreation.
3. Nutrition, first aid, home nursing classes.
4. Sewing and crafts.

OUR STUDY INCLUDES:

1. Celanese and its problems.
2. Building community fellowship and spirit.
3. Subsistence farming.

CAMPERS: Eight women and local B. Y. P. D.

DIRECTOR:

SPONSORS: Southeastern Regional Council.

Southeastern Regional Work Camp Committee.

Western Maryland Mission Board.

Westernport, Cumberland, Frostburg and Keyser B. Y. P. D.'s.

For further information write to Foster Bittinger, Westernport, Md.

#### Roanoke, Virginia

Here is an industrial and railroad center near a Negro neighborhood and in the neediest part of town from the recreation standpoint.

OUR WORK PROJECTS:

1. Shop for training in woodwork and furniture repair.
2. Helping homes with food and clothing.
3. Canning farm surpluses for local relief and for C. P. S. camps.
4. Recreation and crafts.
5. Four vacation schools in outlying mountain communities.

OUR STUDY INCLUDES:

1. Work of city recreation department.
2. Mill problems in industrial city.
3. Minorities, especially Negroes.
4. Self-help for city people.
5. Slum problems.

CAMPERS: Fifteen men and women.

DIRECTOR: Deane Rumburg.

SPONSORS: Southeastern Regional Council of Boards.

Southeastern Regional Work Camp Committee.

First Virginia Board of Christian Education.

TIME: June 26 to August 21.

COST: \$40 for eight weeks.

For more information write Mrs. Guy West, Box 395A, Roanoke, Va.

#### Qualifications for Campers

Health, good enough to do an honest day's work, without being worn out by night.

Willingness to work regularly and hard without pay.

Willingness to bear responsibility.

Willingness to live simply.

Willingness to live and work together with other people.

Capacity for self-discipline and group discipline.

Eagerness to increase knowledge of social and economic problems, and to learn from anybody.

Desire to stretch out the sympathies farther toward needy people—to "experiment in second-mile Christianity."



**A Suggested Work Day**

5:30 a. m. ....	Rising bell
6:00 a. m. ....	Breakfast
6:40 a. m. ....	Group meditation and worship
7:00 a. m. ....	Work on Project
12:00 noon ....	Dinner
1:00 p. m. ....	Work on Project
3:30 p. m. ....	Rest, recreation, and study
6:00 p. m. ....	Supper
7:30 p. m. ....	Lectures and discussion
9:00 p. m. ....	Lights out and quiet

**Some Impressions of the One-Day Conventions**

By L. Avery Fleming, General Secretary, Board of  
Christian Education

**Introduction**

One hundred thirty one-day conventions on the United Christian Education Advance, served by nine national teams in forty states, all in a period of three weeks, seemed like an impossible program. But it worked. In spite of tire rationing and preoccupation with the war people attended the conventions in a very gratifying manner. The registered delegates numbered approximately 35,000, and about 15,000 additional persons were in attendance. Probably every tenth church among the 140,000 Protestant churches in the United States had a delegation in some convention.

**Comments by the Delegates**

Sufficient time has elapsed to give the delegates an opportunity to speak for themselves. The reports which follow represent impressions of delegates from a number of states.

**KANSAS:** Very few speeches allowed plenty of time for exchange of ideas in thirteen fields of interest. The "base" for all the discussions was the adequacy of Christ for today. We felt we were part of a united body of Christ's servants spread over the entire nation. The follow-up activity in our community has already started.

**CALIFORNIA:** It's the finest thing I ever attended. Most people felt that it was the first time that concrete results obtained from a convention actually reached the people who were to make it work.

**ILLINOIS:** The leadership was fine and the inspiration for a United Advance program was strong. This was by far the best program we have had under the auspices of our state council.

**VIRGINIA:** This convention was getting at the problem of education and co-operation in the right way. The results have been shown already in a finer spirit of co-operation among the churches.

**WASHINGTON:** The convention made its greatest contribution in presenting a united front to the community and area.

**PENNSYLVANIA:** One could almost sense the birth of new attitudes, fresh points of view and newly found stimulus for united advance. The attendance represented the widest possible variety of denominational and Christian activity. The convention was alive with enthusiasm and with a desire to know.

**IOWA:** I heard many comments regarding the helpfulness of the conferences. Some of the pastors have already called workers' conferences to consider ways and means of advancing in attendance, improved leadership and better program.

**INDIANA:** People came in large numbers from every part of the state and I did not hear an adverse criticism from any source. The speakers gave both inspirational and informative addresses. The sectional conferences clarified objectives and procedures for the Advance. I feel sure this series of meetings laid the foundations for a great Christian Education Advance among the various denominations in Indiana.

**COLORADO:** The influence of this gathering will be felt for many months.

**NEW YORK:** Suffice it to say that locally the convention did for us in education what the Christian Missions did when they were at their best. It was definite, practical, and at the same time inspirational.

**MASSACHUSETTS:** Many people commented that the programs already going on in various denominations were helped. The challenge was one of pooling forces, working together, catching a greater vision.

**KENTUCKY:** The Advance has furnished us with common objectives for the home, the church, and the community that can be shared by all the denominations without losing their democratic freedom or their distinctive contributions to Christian thought.

**OHIO:** I am sure that the convention was helpful in promoting the feeling of a common task and our need for each other in our communities to do the most effective work.

**IDAHO:** Many of our delegates went home with new ideas and new hope. A great deal of good was done.

**MISSOURI:** These conventions were well attended. We reached seventy-six counties out of 115.

**ARKANSAS:** The session which considered community projects was extremely fruitful. Practically every social and co-operative religious group in the city was represented by their ablest leaders.

**MAINE:** The convention was practical in getting the people to talk and plan themselves instead of just listening.

**MICHIGAN:** The convention was more than "just another meeting." The program was of high grade, and the spirit of Advance was conspicuously present.

**WOMEN'S WORK****Women's Meetings at Asheville**

By Anetta C. Mow, Secretary of Women's Work

The Annual Conference Program has already appeared in the Gospel Messenger of May 16; however, our women will want to take special note of the Women's Work programs and plan to attend every session if you expect to go to Asheville.

On Wednesday evening and Thursday forenoon, the women are asked to represent Women's Work in the eleven sectional conferences. Although two women have been selected to participate as resource leader and delegate in each group, every women who attends should feel free to make her contribution.

Thursday afternoon's program will give a view of the total church program, and every woman will be better prepared for her church duties if she attends the meeting.

On Friday morning from 8:00 to 9:30, the women will meet in their business and missionary session. One main item of business will require the attention of the women as this is the regular time for the elec-



tion of our National Director of Missions since directors are elected to a term of three years.

According to the rules, the nominating committee was chosen last November by the National Council, and during these seven months this committee has worked most faithfully in considering the names to be submitted on the ballot for Director of Missions, 1942-1945. The nominating committee represents the whole brotherhood as Sister Jennie Drake lives in Oregon, Sister Jennie Heckman in Kansas and Sister Zola Detweiler in Pennsylvania. They are presenting the following two names on their ballot: Sister Esther Eisenbise Beahm of Chicago, Illinois, who has served efficiently during the past three years as Director of Missions, and Sister Marguerite Schrock Burke of Bremen, Indiana. Both of these sisters have been our missionaries in Africa. It is the hope of the council that the women who vote at Annual Conference will do so with prayerful consideration.

During Saturday forenoon, 8:00 to 9:30, the women will attend the session in which the children's workers and the women unite in a program dealing with the very important theme of *Worship in the Home*.

Again on Saturday afternoon, every woman will want to be present at the joint session on *Living Together in the Christian Family*. No one attending Conference can afford to miss this meeting.

On Sunday morning early the women are invited by the men to attend the breakfast conference held at the S and W Cafeteria.

All of these sessions promise a rich experience for every woman who is able to go to Asheville. Would that every woman in the church might be there.

### How Much Is Our Messenger Worth?

By Mrs. Rufus D. Bowman, President Council of Women's Work

It is most difficult, in this day of rapid and vast change, for one to have proper poise and perspective as to relative values. What once seemed good business judgment is now looked upon with question. People are very uncertain as they try to look ahead. They are afraid to invest money in material things. Nor are they committed to a plan of eternal investment.



It is interesting to note that the philosophy of relative values differs with each individual. One woman said that she could not afford a citrus fruit in the diet of her family, and in the same conversation told the writer that her coat cost \$400. When I referred

to a certain article in the Gospel Messenger, a Brethren friend said that she and her husband could not afford the Messenger in these trying times when the future was so uncertain. Later she told me how much their family of four had enjoyed seeing the performance of a famous skater. One dollar and fifty cents apiece was an exorbitant price, "But what could we do, the dollar tickets were all sold?"

Could we take inventory of our shelves of relative values, even as the merchant does his wares? And then discard and replenish in the direction of things which matter most? If each woman in the Church of the

Brethren would earnestly do this, the whole church would feel the impact of most favorable change. There would be more money for carrying on the program of the kingdom and there would be many spiritually enriched individuals. Thus, homes would be benefited. The best reading materials would be made available, among them the Gospel Messenger.

How much is the Gospel Messenger worth? It is one of the few items which costs us less than it did ten years ago.

The Gospel Messenger is outstanding in its scope. It localizes the world. At our firesides each week we may get the most important facts from "around the world." Next to visiting our mission fields in person, is the opportunity to read from the pens of our representatives over there. In like manner we can acquaint ourselves with the nature and development of our C. P. S. camps, the general program of the church, the colleges and the seminary.

The Gospel Messenger meets the needs of people and churches. Did you ever try to imagine what our church would be like without the Messenger? "It is our medium of exchange; our newspaper; a most effective channel for fellowship; a study guide; an outline of plans and materials for worship and meditation. It gives us a cross-section of the thinking of the church and stimulates our own thinking. It points us toward more abundant living.

The women of the church are very grateful for space given for reports and helpful materials for the promotion of their program. It is to our interest to put forth greater effort than ever to get our church paper into every home. In so doing we can feel with surety that we are serving the Great Cause as we bring to homes the wealth of personality of those who write. In essence, we are bringing the leaders of the church across the thresholds of our homes. This fact alone will mean much both to the church today and the church of tomorrow.

The Messenger is of inestimable worth. It is the only organ through which we can promote our cause, which is the cause of Christ. Let us take the Gospel Messenger more seriously and thus renew our efforts to see that every church member and church friend has access to it.

### ADULT DISCUSSION OUTLINE

#### Our Brethren Heritage

#### Part III. The Dignity of Toil

Scripture: Prov. 6: 6-11; Acts 20: 33-35

Sunday, June 21

Note: See Chapter 14, The Story of Our Church, Miller.

#### I. The Situation

Brethren have not been afraid to work. Honest toil has been held in high esteem and to be an obligation for those who are able.

Economy and thrift have been considered as virtues. Self-denial with respect to luxuries and things harmful was common practice.

Extreme poverty and great wealth have been avoided for the most part.

Brethren have been neither hoarders nor spendthrifts. Question to be decided: How may we continue along these lines?

Factors in the situation to be taken into account in the decision: too much toil hinders mental and spiritual development; many easy ways of getting a living



are socially approved; honest toil contributes to high character.

There is no conflict between culture and earning one's bread by the sweat of his brow. In America an owner of a farm or business may do his own work and the housewife may care for her home and family with social approval.

## II. Searching for What to Do

Determine why toil is honorable.

Teach children early to work and know that good things cost.

Teach youth economy and thrift and the joy of being self-supporting.

Demonstrate that it is better to wear out than rust out.

Remember that worry kills more people than work.

Honor the honest toiler.

## III. Deciding How to Do It

1. Provide work for each member of the family and see that it is done. This may necessitate a change of location.

2. Make every effort to secure teachers in church school, public school, and college who believe in this way of life.

3. Live in the open spaces when possible, producing a portion of the family food. See the School of Living, Suffern, New York, an institution devoted to the study of domestic production and its consequences upon the family and society.

"I am done with great things, great institutions and big success, and I am for those tiny invisible molecular forces that work from individual to individual, creeping through the crannies of the world like so many rootlets, or like the capillary oozing of water, yet which, if you give them time, will rend the hardest monuments of man's pride."—William James.

## Correspondence . . .

### Elder Nathan Martin

Elder Nathan Martin, son of Aaron W. and Lydia Martzall Martin, was born at Goodville, Lancaster County, Pa., on July 15, 1881. He died at his home in Lebanon on April 10, 1942.



He was in failing health for more than a year. He was under treatment for eight weeks in the Lebanon sanatorium, and was confined to his bed at home for more than a month.

He was married to Elizabeth McDannel on May 27, 1907. Their home was blessed with two sons. His aged mother, now in her ninetieth year, and a sister, Martha Martin, professor of Bible at Elizabethtown Col-

lege, also survive.

He was baptized in the Elizabethtown congregation on July 14, 1901. He was elected to the ministry in the same congregation on Aug. 9, 1906. In 1921 he was ordained to the eldership. At different times he served as the elder-in-charge of the Midway, Lebanon, Lititz, Schuylkill and Spring Creek churches. He was secre-

tary of the district ministerial board of Eastern Pennsylvania from 1933 to the time of his death. He was vitally interested in Sunday-school work and served as district Sunday-school secretary from 1912 to 1920. He represented the district on several occasions as a member of the Standing Committee.

He served faithfully in the ministry for thirty-five years, and in the eldership for twenty-one years. During this time he held more than sixty evangelistic meetings. He was a great student of God's Word and his messages were always spiritual and Bible centered. He preached his last sermon on August 3, 1941, in the Spring Creek church, Hershey.

Funeral services were held in the Lebanon church with fifty-six ministers in attendance. The text was Job 23:10: "He knoweth the way that I take; and when he hath tried me, I shall come forth as gold." The services were conducted by Elders Carl W. Zeigler, pastor, Henry King and Norman Musser, co-workers on the district ministerial board, Samuel K. Wenger of the Midway church, and Lester W. Royer. Burial was in the Spring Creek cemetery at Hershey.

Thus came to a close the earthly life of another staunch and faithful leader of the church in Eastern Pennsylvania.

From the resolutions on the death of Elder Nathan Martin prepared by a committee for the Lebanon church the following is taken—"Be it further resolved, that we as a church express our keenly-felt loss of an elder, leader and counselor. May the church of which he was so long the shepherd continue to live and teach the principles of the Master for whom Elder Martin gave much in service."

Cleona, Pa.

Carl W. Zeigler.

## We Gossip Too Much

I remember an elder of the days when ministers took their turns to preach, who always got up with a smile on his face, read his scripture and had prayer, and then began by saying: "What have you folks been doing this week? Have you been talking about your neighbors and neighbors' children? My, my, this is not the right thing to do!" What he said has stayed with me because this minister practiced what he preached. He was a real Christian.

I really believe we gossip, criticize and nose around into other folks' affairs entirely too much. We do this when we should be talking and tending to our Master's business. I think it is wrong to get together and gossip about the mistakes of our leaders. And we know it is wrong at the time because we do not say those unkind words to their faces; we say them behind their backs.

We pray for peace, and to be long-suffering as Jesus was, and still we keep saying and doing things that do not bring peace, but that stir up strife and hatred. Why not first search out our own hearts and get right with God? I earnestly believe one of the main reasons for our small crowds at church is that we criticize and gossip entirely too much.

What do people do when a new minister or family comes into a community? Do they tell him all the mistakes each member has made? Is this right? After all, perhaps these members are very sorry for their mistakes and have been forgiven by God. Furthermore, by your gossip the newcomers may form wrong opinions of the people talked about. You certainly have



not created any goodwill and peace in their hearts. I have thought regarding my life how happy I am to know I have a just God, one who judges my heart!

I once knew a pastor's wife, who when she would make a call would remark before leaving, "I hope I haven't said or done anything that would not be pleasing to God." Do we say or think this when we make calls? Let's think and think about this, and then pray and work hard to do better. If we cannot say and do things that will cause peace to reign, let us be silent.

Conway Springs, Kansas.

Mrs. Melvin Funk.

### What Youth Can Do

If a just and lasting peace is to come, youth must begin to plan and work for social justice, sympathetic attitudes toward all people, and on a way of life which will allow all nations a decent type of living. What can youth do now to create an environment conducive to such conditions?

In the first place, youth dare not become inflamed with an eternal hatred toward any nation, for no just and lasting peace can be built upon hatred. The schools must not fill the minds of boys and girls with hate. German youth from babyhood to manhood have been taught to hate the French and the English, and have vowed vengeance when and if the time ever came. All nations, victors and vanquished, must be allowed some place at the peace table. Youth today should lead the march toward peace by using their talents to usher in feelings of love and justice for all with malice toward none.

In the second place young people should do their best to train themselves now to be ready to make their contributions to a post-war world. Most of our young people will live their lives in a world at peace. This is not a time for youth to stop going to school. Each young person should get a good cultural training in order to be able to appreciate what the past has given to our civilization. Youth should read great books to understand all races and peoples, looking ahead to the opportunity when they will have the chance to fit their lives into a new social order.

Finally, youth needs to develop a philosophy of life, not that of the turnip, which grows, matures, ages and dies; not that of business, which, through competition, attempts to get out of life all that is possible at the expense of others; but the philosophy of the artist, who puts into life all that he can. Youth needs to develop the desire for the way of life based upon the teachings of the Prince of Peace, who taught that one should do unto others as one would have them do unto him. This is the only philosophy of life which will bring ultimately a lasting and just peace.

York, Pa.

Paul Rummel.

### Crawford Golden Wedding

Josiah Lee and Mary Blanch Crawford of Cloverdale celebrated their golden wedding anniversary on Sunday, April 26, with open house to their neighbors, friends and relatives.

They were married on April 27, 1892, at the home of the bride's parents by Bro. I. N. H. Beahm. Mrs. Crawford was the daughter of Mr. and Mrs. W. A. Ford, and was born in Rockbridge County and moved to Botetourt when fourteen years old. The Crawfords have made their home in the community in which he was born and reared. They united with the Church of the Brethren in their early years.

All of their eight children, four sons and four daughters, eighteen grandchildren, and four great-grandchildren were present. A granddaughter in Kansas and a grandson in Arizona were the



only members of the family absent. There were ninety callers from three to six o'clock. Their pastor, Bro. M. G. Wilson, gave a talk on marriage and led in prayer. Many fine gifts, cards and flowers were received.

Troutville, Va.

Mrs. G. L. Crawford.

### Uriah Teeter Stuckey

Bro. Uriah Teeter Stuckey, son of Josiah and Susan Teeter Stuckey, was born near Loysburg, Bedford County, Pa., March 26, 1855. He died March 10, 1942, of ailments incident to advanced age. Bro. Stuckey was a member of the church for seventy years and taught a class in the Sunday school for fifty-eight years. He was a deacon for many years.



He was also a public school teacher, beginning that profession when only seventeen years old. He taught twenty-one terms in Bedford County, and eighteen years in Blair County, Pa. On Dec. 26, 1875, he married Sister Barbara Berkhimer, who departed this life fifteen years ago. Bro. Stuckey is survived by four children: I. Bruce Stuckey of Altoona, Pa.; Mrs. L. D. Roberts of York, Pa.; Oscar K. Stuckey of Hollidaysburg, Pa.; Mrs. C. E. Saylor of Roaring Spring, Pa. Two

daughters, Mrs. Irvin W. Fook and Mrs. S. B. Gates, are deceased. He is also survived by twenty-eight grandchildren, fifteen great-grandchildren and one sister, Mrs. Mary Mentzer of Hollidaysburg.

Bro. Stuckey was always at his post in the work of the church as long as health permitted; he greatly enjoyed seeing his children and grandchildren doing work in the church. He was one of the charter members of the First Church of the Brethren in Roaring Spring, where the funeral services were held in charge of Dr. T. F. Henry of Huntingdon, his former pastor. He was laid to rest in Greenlawn cemetery.

Roaring Spring, Pa.

Mrs. Lena M. Hoover.

### Mrs. Sarah Amanda Cantrell

Sarah Amanda Head was born Aug. 15, 1857, in the Arrowwood section of Spartanburg County, South Carolina, and died March 14, 1942, at her home in Polk County, North Carolina. She was married May 2, 1875, to William Henry Cantrell, who preceded her in death, May 25, 1936. To this union were born three sons and nine daughters; one son and two daughters died in 1896 during a measles epidemic.

Sister Cantrell and her husband were two of the eight charter members of the Mill Creek Church of the Brethren. She was a loyal member of the Mill Creek church from its founding until the day of her death. She did not always live near the church of her choice, but she was active in Christ's service anyway, helping in Sunday school and ladies' aid in other churches. She was also instrumental in inviting ministers of her church to the village where she lived to hold services.



About twenty-five years ago she and her good husband purchased a farm near the Mill Creek church, and there they lived until they were called to the great beyond.

During the terrible influenza epidemic of 1918-19 she was an angel of mercy to stricken families, especially the family of Elder and Mrs. W. A. Reed.

Sister Cantrell is survived by two sons, seven daughters, thirty-six grandchildren, twenty-two great-grandchildren, one sister, two half-sisters and two half-brothers.

Funeral services were conducted by her pastor, Eld. W. A. Reed. Interment was in the Mill Creek cemetery.

Landrum, S. C.

Ethel Henderson.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Kuntz-Leicht.**—By the undersigned, May 3, 1942, in the sanctuary of the Elizabethtown church, Jonathan C. Kuntz, Jr., of Washington, Pa., and Adah Miriam Leicht of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Loxley-Bright.**—By the undersigned at the First Church of the Brethren, May 9, 1942, Myron K. Loxley and Mary Catherine Bright, both of Darke County, Ohio.—J. Perry Prather, Dayton, Ohio.

**Mullett-Collins.**—At the home of the undersigned, May 9, 1942, Paul Leland Mullett and Sara Evelyn Collins, both of Akron, Ohio.—G. K. Beach, Akron, Ohio.

**Palmer-Hawthorne.**—Donald Palmer and Mary Jo Hawthorne, both of Los Angeles, Calif., at the Calvary Church of the Brethren, Jan. 15, 1942, by the pastor.—G. O. Stutsman, Los Angeles, Calif.

**Shuyler-Hauck.**—John Shuyler and Elva M. Hauck, April 25, 1942, by the undersigned, at the home of the bride in Lancaster, Pa.—Will E. Glasmire, Bareville, Pa.

**Spear-Sandstrom.**—May 8, 1942, in the Cedar Rapids church, Iowa, by the undersigned, Virgil M. Spear and Caroline Jane Sandstrom, both of Cedar Rapids.—H. L. Ruthrauff, Cedar Rapids, Iowa.

**Wolfe-Hazzard.**—John Irvin Wolfe of Los Angeles and Ruthann Hazzard of Vista, Calif., at the Community church of Vista, March 26, 1942, by the undersigned.—G. O. Stutsman, Los Angeles, Calif.

**Woolery-Morris.**—By the undersigned at his home, April 18, 1942, Ira Woolery and Cathrine Morris, both of Marysville, Calif.—W. R. Brubaker, Live Oak, Calif.

**Yoder-Swartz.**—By the undersigned at the home of the bride's daughter in Mogadore, Ohio, Bro. T. F. Yoder of Smithville, Ohio, and Sister Rena Swartz of Akron, Ohio, March 1, 1942.—D. R. McFadden, Smithville, Ohio.

**Zimmerman-Shultz.**—By the undersigned in the home of the groom, Feb. 14, 1942, Roscoe Earl Zimmerman and Clara Grace Shultz, both of Akron, Ohio.—G. K. Beach, Akron, Ohio.

## Fallen Asleep . . .

**Ackley.** Rebecca Brumbaugh, was born Aug. 3, 1860, in Bedford County, Pa. When nine years of age she came to Washington County, Neb., with her parents. In 1874 the Brumbaugh family moved to Osborne County and settled near Portis, Kansas. Of this family there are two brothers and two sisters now living. On Dec. 29, 1875, she was married to George L. Ackley and they settled down to pioneer life on a homestead northwest of Portis, which was her home for many years. Ten children were born to this union, one dying in infancy and two later in life. Her husband preceded her in 1932. Sister Ackley was a true mother and lived for her children. She faithfully toiled for them and encouraged them in Christian living. She was a charter member of the Church of the Brethren and a steadfast helper in its work. Funeral services were conducted at the Church of the Brethren in Portis by Bro. Frank Wagner, assisted by Pastors McDaniel and Cone. Burial was in the Bethany cemetery, a short way from the old homestead.—W. W. McDaniel, Portis, Kansas.

**Andrews.** Raymond, was born June 18, 1892, and died April 19, 1942. Surviving are his wife, two sons, and two daughters. The funeral services were conducted at the home in Monrovia, Md., by the undersigned. He was laid to rest in the Pleasant Hill cemetery.—William Kinsey, New Windsor, Md.

**Fike.** Glenn M., son of Brother and Sister Ira C. and Ada Marteeney Fike, died May 4, 1942, at the home of his parents in Meyersdale, Pa. Glenn was a member of the Meyersdale congregation. He was born Feb. 10, 1920. He had been employed as superintendent of barns at a large dairy farm near Harrisburg, where he became ill. Besides his parents he is survived by a brother and a sister. Services were held in the Meyersdale Church of the Brethren with the pastor, Bro. DeWitt L. Miller,

officiating. Interment was in the Union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Friend.** Wilson C., was born in Kosciusko County, Ind., on July 31, 1867, and after an illness of almost two years passed away at his home in Mexico, Ind., on April 15, 1942. He was a son of John and Elizabeth Himelick Friend. On Oct. 6, 1888, he married Leanna Kinzie, who survives with two children, two sisters, a half sister, nine grandchildren and two great-grandchildren. Funeral services were conducted at the Mexico church by Brethren Walter Balsbaugh and Frank Fisher.—Violet Fisher, Peru, Ind.

**Getz.** Alice H. Baxter, was the daughter of the late David and Harriet Baxter of East Earl. She was born June 9, 1867, and died March 30, 1942, at her home near Monterey, Pa., after an illness of several days. She was united in marriage to Phares Getz fifty-one years ago. Eleven children blessed their home. Seven of these survive her, together with her husband, three brothers, one sister, twenty-nine grandchildren and four great-grandchildren. Shortly after her marriage she and her husband united with the church and were faithful members in the Conestoga congregation. In the home she was a devoted mother and companion and is greatly missed. Funeral services were conducted by Brethren D. S. Myer and Harry Wolgemuth at the Bareville church. Interment was made in the cemetery at Monterey.—Minnie M. Myer, Leola, Pa.

**Hager.** Gertrude, daughter of David T. and Lydia Harp Stouffer, was born and reared in the Chewsville district near Hagerstown, Md. She died on April 29, 1942, aged sixty-eight years. She had been in ill-health for several years. She was a loyal and sincere Christian, attending services when her health permitted. She was a member of the church for over half a century. Those surviving are her husband, G. Harry Hager, three daughters, three sons, sixteen grandchildren and one great-grandchild. Funeral services were conducted at the A. K. Coffman funeral home by Brethren Elmer Rowland and Harry Rowland. Interment was in the Rose Hill cemetery.—Genevieve Rowland, Hagerstown, Md.

**Harnly.** Andrew Hoerner Eby Hershey, was born Feb. 13, 1864, near Manheim, Pa., and died Jan. 10, 1942, at Jacksonville, Fla. He was the sixth of twelve children born to Henry Hershey and Elizabeth Hoerner Harnly, who moved to Sangamon County, Ill., in 1875. Andrew entered Mount Morris College in 1881, taught country school, and then completed a four years' college education at the Wesleyan University, Bloomington, Ill., in 1889 and returned to Mount Morris as a teacher. He was an educator, journalist, preacher, lecturer and legislator—serving three terms in the Michigan Legislature—and was president of the Baptist State Convention while pastor at Saginaw, Mich. Surviving are his wife and one son, four brothers and one sister.—J. H. Harnly, Santa Monica, Calif.

**Holdren.** Charles Martin, was born in Wabash County, Ind., May 10, 1870, and died at his home in Yakima, Wash., May 3, 1942. He was married to Lavina Eikenberry of Altamont, Kansas, on Aug. 25, 1897. They moved to Kansas City, Kansas, where he united with the Church of the Brethren in 1899 and was elected to the office of deacon in 1900. With his family he came to the state of Washington in 1904 and in 1905 they moved to Yakima, where they have since resided. Of the family there remain the widow, four daughters and six grandchildren. Services were conducted by the undersigned, assisted by Bro. Paul S. Longenecker. Interment was in the Terrace Heights cemetery near Yakima.—M. G. Blickenstaff, Yakima, Wash.

**Hollinger.** Frances Emory, was born at Naperville, Ill., Jan. 29, 1864, and died at his home near Hutchinson, Kansas, May 10, 1942. When about fifteen years of age he came to Kansas with his parents and located at Russell, where he married Katie Anna Light in 1885. Together they went to Reno County in 1888 and settled near Hutchinson. They were the parents of six children; one died in infancy. He is survived by his wife, four sons, one daughter, two brothers, and a sister. He was baptized into the Church of the Brethren in 1885 and remained true to that faith until death. He was a man who was pleasant in his social life, enjoyed a happy home life and was much concerned about the church, being faithful in attendance at the services. Funeral services were conducted by the undersigned, assisted by Eld. Clinton Weber, in the Pleasant View Church of the Brethren, in which he had held his membership for many years. Burial was in the Pleasant View cemetery near by.—Charles A. Miller, Sabetha, Kansas.

**Hummel.** Ida M., was the daughter of the late Daniel and Mary E. Howe Zook. In 1896 she married William A. Hummel, who passed away in February 1935. She was born Nov. 18, 1868, and died April 23, 1942, after a long illness. She is survived by two daughters, a grandson and one sister. She was a faithful and lifelong member of the Church of the Brethren and was widely known for her Christian life and many kind deeds in her home and community. A double funeral service was held for Sister Hummel and her grandson, Jay Rolland Smith, in the Burnham Church of the Brethren by their pastor, Bro. Wilbur C. Swigart, assisted by Bro. Alvin Cox of Maitland, Pa. Both bodies were laid to rest in the Maitland Brethren cemetery.—Hazel Yeatter, Lewistown, Pa.

**Kinzie.** Mrs. Sarah Ven Ola, was born on May 23, 1877, and died at her home in Mexico, Ind., on May 10, 1942. She was a daughter of Cornelius and Mary Miller Fisher. She married Rufus Kinzie on March 7, 1897. Surviving are the husband, one



daughter, five sons, eleven grandchildren, two sisters and one brother. Funeral services were conducted at the Mexico church by Brethren J. K. Eikenberry, Frank Fisher and Walter Balsbaugh.—Violet Fisher, Peru, Ind.

**Miller, Julius A.**, a son of the late Joseph M. Miller, was born at Spring Creek, Va., Feb. 29, 1864. He spent his boyhood days in this section, and on Dec. 1, 1887, united with the Church of the Brethren at the old Beaver Creek church. On Jan. 28, 1892, he married Mary Catherine Flory of Broadway, Va., who survives him. Five daughters and one son were born to this union, all of whom are living and married. He is also survived by two brothers and one sister. On Jan. 28, 1942, Mr. and Mrs. Miller celebrated their golden wedding anniversary at the home of their daughter, Mrs. Alvin Cline of Bridgewater, with whom they have been living since poor health forced them to give up their own home. Mr. Miller's health had been failing since he suffered a paralytic stroke six years ago. He gradually grew weaker until the end came peacefully on Feb. 26, 1942. Mr. Miller was a quiet man of noble Christian character, whose influence will live long in the church and community. His fine example of service and devotion is manifest in the life of each of his children. Funeral services were held at the College Street church with Pastor C. G. Hesse and Eld. N. D. Cool in charge. Burial was in the Oak Lawn cemetery.—Mattie F. Wise, Bridgewater, Va.

**Miller, Mary Ann**, daughter of the late Susannah and Joseph Click, was born near Mossy Creek, Va., on March 1, 1861. At an early age she united with the Church of the Brethren and took an active interest in its work and progress throughout her entire life. Mrs. Miller was twice married. Her first husband, John Sanger, died four months after their marriage in May 1900. On March 7, 1912, she married G. Ed Miller, who preceded her in death eight years ago. Mrs. Miller lived a useful and active life. Her sympathetic and motherly qualities were realized, not only in her own home, but throughout her entire community. She was one of the pioneers in the women's work of the church, doing much to forward the aid and charity work. She had been in failing health for three years and death came on March 11, 1942. She is survived by one brother and seven stepchildren by her last marriage. Funeral services were conducted at the College Street church by her pastor, C. G. Hesse, assisted by Dr. John S. Flory. Interment was in the Oak Lawn cemetery.—Mattie F. Wise, Bridgewater, Va.

**Moyer, John Henry**, son of Benjamin and Rebecca Moyer, was born at Bethel, Pa., Dec. 20, 1873, and died Feb. 10, 1942, at his home south of Harlan, Kansas. When a small boy he moved with his parents to Washington, Kansas, where he grew to manhood. On Feb. 19, 1897, he was united in marriage to Lizzie Gauby. To this union two sons were born, one of whom died in infancy. The mother passed away in March 1900. In the spring of 1906 he moved to Smith County and located on a farm in the Twelve Mile community. On April 1, 1906, he was united in marriage to Macy Merkey. Two girls blessed this home. He united with the Church of the Brethren forty-three years ago and continued in this faith until his death. He was a good neighbor, thoughtful father, and congenial companion. His recent illness lasted nearly four months, but he was a patient sufferer. He leaves his faithful wife, his son, two daughters, eleven grandchildren and other relatives and friends.—W. W. McDanel, Portis, Kansas.

**Rhodes, Estella Waple**, oldest daughter of John and Isabelle Waple, was born near Fairfax, Va., July 16, 1875, and died Feb. 21, 1942. She spent her entire life in Fairfax except while in school at Staunton, Va., at the school for the blind. She graduated with honors and showed excellent aptitude in much of her work. Estella was born blind but did nearly every kind of work. She was cheerful and was a great comfort to all who knew her or came in contact with her daily life. She was a Christian woman and did a great deal of church work. She added much to the Sunday-school class period and even taught her class some. At an early age she united with the Baptist Church and in 1917 was baptized into the Church of the Brethren. In 1924 she married Samuel I. Rhodes of Osceola Mills, Pa. They were very happily married until 1934 when he passed away. After his death she lived alone in their little home until the first of the year when her ill-health made this impossible. She then went to stay with her sister until her death.—Mrs. John A. Miller, Fairfax, Va.

**Smith, Jay Rolland**, the son of Charles S. and Grace Hummel Smith, met an accidental death on April 22, 1942. He was born Jan. 13, 1926. Besides his parents he is survived by one brother. He was a dependable member of the Sunday school and Church of the Brethren in Burnham, Pa. A double funeral service was held for Jay and his grandmother, Sister Ida M. Hummel, in the Burnham Church of the Brethren by their pastor, Bro. Wilbur C. Swigart, assisted by Bro. Alvin Cox of Maitland, Pa. Both bodies were laid to rest in the Maitland Brethren cemetery.—Hazel Yeatter, Lewistown, Pa.

**Snyder, Bertha**, the daughter of Henry and Elizabeth Kegg Smith, was born Dec. 7, 1877, and died April 29, 1942, after an illness of one week. On Dec. 24, 1905, she was united in marriage to John S. Snyder, who preceded her in death. Two children enjoyed the blessing of this home. Mrs. Snyder was a faithful member of the Snake Spring Church of the Brethren and derived much joy from her church relationship. She was very active in the ladies' aid. Surviving are a son, a daughter and four grandchildren. Funeral services were held in the Snake

Spring church with Brethren D. I. Pepple, Alva Shuss and Marshall Van Horn officiating. Interment was in the Ritchey cemetery.—Mrs. Ben Van Horn, Everett, Pa.

**Theal, Jennie E. Baker**, was born on July 20, 1890, and died on April 5, 1942, after a long period of illness. She is survived by her husband, Samuel, three sons, three daughters, two grandchildren, two sisters and two brothers. Funeral services were conducted at the Hanoverdale Church of the Brethren, of which she was a member, by Brethren Thomas Patrick, Norman Patrick and H. J. Frysinger. Interment was in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

## Church News . . .

### California

**Bakersfield.**—On Easter Sunday we dedicated the new baptistry which had been installed the previous week and held baptismal services for five young people. The young people's group is holding regular prayer meeting and choir practice on Thursday evenings. Plans are being made for a vacation Bible school. On April 8 we held our regular council meeting. The secretarial reports for the church and Sunday school showed that we are meeting our budget. This fact seems encouraging in these uncertain times. Our communion, held on April 24, was well attended. We are happy to report goodwill and progress in the work here though our group is small. We believe it is worth our while in the cause of the Master.—Mrs. G. S. Stahl, Bakersfield, Calif., May 14.

### Colorado

**Denver.**—Our communion service held on Good Friday was well attended and enjoyed by all. The pastor took communion to four shut-ins and held one anointing service. There was a splendid attendance at the Easter Sunday morning service. Once each six months it is our practice to have birthday parties or suppers, at which time birthday money is given and is used for various purposes. The birthday supper for the first six months of 1942 is to be held on May 31. The money from this gathering is to be used toward the improvements being made in the basement of the church. A number of our young boys are being missed because of their induction into the army and navy. There was a splendid attendance at the Mother's Day service. Flowers were given to each mother. Plans are being discussed for a vacation Bible school. It seems difficult to have a school this year since most of the people who could take teaching positions are working. We trust that some way may be found whereby a school can be conducted, as many new Sunday-school pupils are gained in this way and it is valuable training for the children. The young people are quite concerned about summer camp. Because of tire and gas shortages it seems that the joint summer camp that is always conducted will have to be passed by this year. It has been suggested that should it prove impossible to have a summer camp with young people from over the district attending, a week-end camp might be conducted for our young people alone. We are anticipating a good service to be held on May 28 when Bro. Wang Tung from the Church of the Brethren mission in North China will be present.—Zelma Dove, Denver, Colo., May 18.

**Fruita.**—Our revival services April 20—May 4 were conducted by Brother and Sister B. M. Rollins of Keyser, W. Va., and were an inspiration to all. The attendance was good, considering that the last week was commencement week. Special music was furnished by the different churches in town and the Grand Valley church. A basket dinner was held on the last Sunday and on Monday night. Bro. Rollins officiated at our spring love feast held in the Grand Valley church. This closed a very successful month's work in the valley for Brother and Sister Rollins. We are happy to have Brother and Sister J. A. Austin with us again after a winter's sojourn in California. Bro. Ralph Hoover will represent the Colorado churches at Annual Conference. We are looking forward to having Bro. Wang Tung, a Chinese Christian from North China, with us May 24 on his way to Annual Conference. Our quarterly meeting will be held on May 22.—Josephine Ulrich, Fruita, Colo., May 17.

### District of Columbia

**Washington City.**—Beginning March 1 our pastor preached a series of evangelistic sermons, both Sunday morning and evening, continuing until Easter. On April 3 we held a special Good Friday service consisting of music and readings. On March 5 Sister Ida Shumaker, returned missionary to India, addressed our women's council. The senior B. Y. P. D. during their recent meetings had for their speakers a Jewish rabbi, a Catholic priest and representatives from several Protestant churches, who spoke on Understanding Other Faiths. The annual B. Y. P. D. banquet was held March 17 with Bro. Paul Robinson of Hagerstown, Md., as the guest speaker. The women of the church recently held a potluck supper, the proceeds being applied to redecorating the lower auditorium. Our semiannual business meeting was held March 18. Our pastor and our elder, Brethren Warren D. Bowman and Jacob H. Hollinger, will represent our church at Annual Conference. The delegates to district conference were D. L. M. Cupp, S. O. Airey, J. H. Hollinger, W. O. Grapes, J. S. Noffsinger and Cora Rieley. A home nursing class has been or-



ganized by the women and girls of our church with a view to sewing for our service camps. Nelson Norford, one of our young Sunday-school boys, was recently chosen from the high school boys possessing outstanding qualities of citizenship and leadership and was presented with gold honor keys by the Civilian Club. On Easter Sunday three were baptized and twenty-two received by letter. On April 19 a buffet supper was held for the young people who have recently arrived in our city and for the boys in the military camps near the city. Our pastor addressed the group. A special effort is being put forth to pay the indebtedness on our church this year. Our Easter offering amounted to \$282.50. On April 26 Bro. C. C. Ellis, president of Juniata College, delivered the morning message.—Mrs. Jacob H. Hollinger, Washington, D. C., May 16.

### Idaho

**Fruitland.**—On Easter morning a choir of thirty voices presented the cantata, Joyous Bells of Easter, to an appreciative audience. On the following Sunday evening the B. Y. P. D. presented the play, For He Had Great Possessions; it was well given. We have had a special treat on several Sunday evenings when visiting pastors with their choirs have taken charge of the services. On April 19 three were baptized. On April 30 the Pioneer Girls entertained their mothers with a very pleasant afternoon tea. The mother and daughter banquet was served to 175 guests on April 30. Mrs. E. L. Ikenberry, returned missionary to China, spoke to us on the conditions in China, emphasizing the determination of the Christian Chinese to be loyal to their faith. On May 12 we are to have a motion sound film presenting The Life and Miracles of Christ, and the Passion Play. A number of our church members attended the district meeting held in Payette May 1-3. The women's group is sponsoring a class in first aid in the near future. Early this spring Mr. and Mrs. J. E. Shamberger observed their fifty-eighth wedding anniversary. Bro. John McClure passed away early this spring; although he had been in failing health for some time his death came as a shock to the community.—Reina Jenks, Fruitland, Idaho, May 12.

**Payette Valley.**—District meeting convened here May 1-3. The theme for the conference was Brethren Faith in Action. The attendance was very good at all meetings. Principal speakers throughout the conference were Dr. W. W. Peters of McPherson, Kansas, and Brother and Sister E. L. Ikenberry, missionaries to China, now pastors at Twin Falls, Idaho. Many other ministers and Christian workers shared in the program. All the churches of Idaho were represented. There were several visitors from Oregon. Many expressed the thought that this was a very spiritual and worth-while meeting. Our spring love feast will be held the evening of June 5. We invite neighboring churches to commune with us. Our oldest member, Sister Pearson, attends services regularly, though on crutches. Bro. J. H. Bowers, our oldest deacon, was foreman for all the social arrangements at district meeting. It strengthens us to see how our older members love to serve the Lord. Bro. Glover is bringing us some timely spiritual messages for this day. "The Lord hath done great things for us, whereof we are glad."—Ellen Shelly, Payette, Idaho, May 12.

**Twin Falls.**—Our quarterly council meeting was held on March 13. Brother and Sister H. A. Swab were chosen delegates to the district meeting at Payette, Idaho. Brother and Sister E. L. Ikenberry were on the program. Lucy Mulvihill was a delegate from the B. Y. P. D. The district B. Y. P. D. spring rally was held at Nampa and Verda Heistand was sent as a delegate. Brother and Sister Ikenberry were speakers on the program. Our missionary society and junior guild held a cooked food sale recently; the proceeds were used to buy sheets, pillowcases, towels and wash cloths to send to the C. P. S. camp at Cascade Locks. The secretary of the men's work, Verne Melton, wishes to express this group's appreciation to the various persons and groups who made the remodeling of the parsonage possible. Our local council of women's work met on April 21; Mrs. Ruth Nicholson was chosen president of the mother and daughter organization. Because of the rainy and cold weather it was impossible to hold the Easter sunrise service in the Shoshone Falls canyon this year, so our people enjoyed the services held at the high school. Our children gave a fine program on Easter morning, with the choir presenting some special music. The attendance was good. After the pageant in the evening six were received into the church, three by baptism and three by letter. Our love feast was held on April 24 with Pastor Ikenberry officiating; the service was very impressive and the attendance good. On May 3, in the absence of our pastor, Bro. Charles Ronk had charge of the morning and evening service. Our congregation is trying to revive our church library; Mrs. Ella Norris is librarian. Four from our church are in the graduating class of 1942 in our city. Plans are being made for a mother and daughter banquet on May 27; an outside speaker is expected. On Mother's Day our pastor's sermon was Behold Thy Mother. Corsages were given to the mothers and a beautiful potted plant to the mother of the largest family present. Grandma Holloway received the plant; sixteen of her children and grandchildren were present. May 10 being Mother Melton's birthday, her Sunday-school class had a surprise potluck dinner in her honor. The B. Y. P. D. came in the afternoon and sang her favorite hymns. She has been a faithful worker in her church. Some of the Sunday-school rooms are being painted. Our quota of district dues was raised this spring. We are hoping that our Sunday-school and church

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attendance will keep on gaining in spite of the busy season and tire rationing. Great interest is being shown in the growth of our church at this time.—Irene Melton, Twin Falls, Idaho, May 11.

### Illinois

**Virden.**—We met in council on May 6 with Bro. Galen Lehman of Springfield presiding. Reports were read and accepted and officers were elected for the coming year. Anyone attending Annual Meeting will be authorized to act as our delegate. Bro. I. D. Heckman of Cerro Gordo has been bringing us inspiring messages each Sunday since the illness of our pastor. A program was given on Mother's Day with an address by Prof. L. H. Elam of the community high school. We are glad to report that the condition of Bro. E. F. Caslow and his wife is somewhat better at this time.—Lillian Harshbarger, Virden, Ill., May 14.

### Indiana

**Buck Creek.**—Eld. Lewis Deardorff of Ladoga preached for us recently and after the sermon solemnized the marriage of Leonard Brown and Ruby Parks. A dinner was served in the basement of the church to the newlyweds and guests. On March 7 our council convened. We decided not to send a delegate to Annual Conference this year. On Easter morning a few of the younger members went caroling, after which a breakfast was served in the basement of the church to a goodly number of Sunday-school workers. Bro. McCullough was the speaker at an all-day institute of the W. C. T. U. held at our church on April 9. Mrs. Fisher, the county president, also gave a very interesting talk. Dr. R. H. Miller of Manchester College was our speaker on April 19. His sermons were greatly appreciated. Our spring love feast was held May 9; the attendance was not large but a fine spirit prevailed. Visiting ministers were Eld. Zerkle of Middletown and Eld. D. W. Bowman of Anderson. The mothers and daughters held their annual banquet on May 12 with more than 100 present. Rev. Shirey of Middletown gave the address. Our church plans to do its part in canning fruits and vegetables for our camps. We are glad that Pastor John R. Peters and wife will remain with us at least another year.—Ella Oxley, Blountsville, Ind., May 15.

**Hickory Grove.**—We met recently in business meeting with Eld. J. A. Snell presiding. We decided to have an evangelistic meeting May 31—June 7, and our love feast on June 8 with Bro. Albert Harshbarger in charge. On May 17 we had our annual young people and parents' banquet with Bro. Harshbarger as speaker. The theme was Sharing and the meeting was enjoyed by a large crowd. We expect to take our missionary offering on June 7. The children will have a program June 14. With several of our boys away and some sickness in our group our attendance has been small, but we have a good interest and we are hoping for better things.—Cynthia E. Fox, Redkey, Ind., May 18.

**Second South Bend.**—The church met in council on March 6. Plans were made for a week of pre-Easter services and for the love feast on April 2. Bro. Walter Heisey from North Manchester conducted our meetings which were inspiring and much appreciated. The Easter sunrise service was well attended. After the Sunday-school hour four babies were dedicated to the Lord. This was followed by the morning message. Bro. Heisey concluded his services in the evening. At the beginning of our services seven were received into the church by baptism. Six letters were received and seven granted. April 19 was pulpit exchange day in our district and Bro. Irvin Weaver from North Liberty gave the morning message. On April 19 Bro. Bonsack gave us a message. The church purchased an electric organ recently. The church interior is being redecorated. Several of our boys have been called to service in various camps. A mother and daughter program was given on May 7, followed by a tea. Mrs. Frank Kizer was the guest speaker. Our women have a large program and are kept busy, as there are many calls for aid.—Mrs. Claude Ullery, South Bend, Ind., May 18.

**Walnut.**—Our council meeting was held on March 13. Bro. John Metzler showed his pictures of Brethren Service camps on March 15. Services were held each evening the week before Easter with our pastor, Bro. C. C. Cripe, in charge. Five were baptized. Our communion was held on Easter evening, conducted by Eld. H. S. Bowers of Wakarusa. Prof. L. W. Shultz of North Manchester was also present. The exchange of pulpits was



held throughout the district on April 19. Bro. N. H. Miller of Bourbon preached here and Bro. Cripe at Plymouth. We have been favored with songs from the choruses of the Walnut and Tippecanoe schools at various times. On April 26 Velma Ober, missionary to China, gave an inspiring talk and in the evening showed pictures of life in China. A Mother's Day program was given on Sunday evening, May 10. A Christian home festival was held at the church on May 12. Bro. T. G. Weaver of North Manchester was the guest speaker.—Mrs. Ernest Mowiser, Tippecanoe, Ind., May 18.

### Kansas

**Lone Star.**—We enjoyed a communion service together on the evening of Mother's Day. Besides our elder, Bro. John Ward of Pomona, we had with us Bro. D. H. Heckman of Washington Creek, who officiated. Forty-four persons surrounded the tables. After a short Mother's Day program on Sunday morning Bro. W. B. DeVilbiss of Ottawa, Kansas, gave us an inspiring sermon. At the noon hour a cafeteria dinner was served in the basement of the church with the mothers as special guests. Since our last report we have been privileged to have with us as visiting ministers Brother and Sister Oscar Diehl of Beaver, Iowa, who gave us two stirring messages. Bro. Ralph Hodgden of Topeka was with us one Sunday, having exchanged pulpits with Bro. L. H. Root for the day. Bro. Root has been very kind and faithful to fill in for us at any time possible and his deeply spiritual sermons are always appreciated. The ministerial board is still trying to secure a full-time minister.—Mrs. J. W. Gorbitt, Lawrence, Kansas, May 17.

**Wichita, First Church.**—Wichita has become one of the great industrial defense centers. Rooms for girls became so difficult to secure that the churches put on a campaign urging those who had spare rooms to rent them to girls needing safe shelter. Mrs. H. J. Brown as our key woman took care of that work for us and available rooms are now more plentiful. Our regular council was held March 11. It was decided to have an evangelistic meeting this fall if an evangelist could be secured. We also are looking forward to having the assistance of a summer pastor, as the opportunities for advancement in Wichita are unlimited, because of the increase in population. We decided not to be represented by delegates at Annual Conference this year. At this meeting a letter was read requesting the help of our church in mass feedings in case of disaster to our city by flood, fire, tornado or war. Information was given to the committee as to how we could help with our limited facilities. Bro. Elrod was retained as pastor for another year at an increased salary. The parsonage is furnished them and has been papered recently. At the recommendation of the church cabinet and officials our church is using The Wichita Light, a local church paper, as our official church organ. This paper goes into each home every week and contains personals and announcements. The project seems to be a success and quite satisfactory to all. The cottage prayer meetings are continued with considerable interest. Our pastor leads in the discussion of the Sunday-school lesson. Since our last report the West Side congregation has been united with the First Church, to our mutual satisfaction. Those who came over from that church express appreciation of their new church home and the welcome given them and they add much to the interest, enthusiasm and efficiency of all our activities. There were 116 mothers and daughters at our banquet held in the Y. W.

C. A. building. Under the supervision of Mrs. F. H. Sell we enjoyed a splendid program and good food. On that evening the men met at the parsonage and repaired the folding chairs that had been broken from time to time, and had a fellowship meeting. The men's work is sponsoring a Sunday-school baseball team. The women's work is replenishing two kits for Camp Magnolia. Two more of our young men have gone to a C. P. S. camp; these went to Camp Lagro.—Dora B. Cripe, Wichita, Kansas, May 15.

### Maryland

**Edgewood.**—Our church work has been moving along as usual since the first of the year. Our attendance is very good and much interest is shown in all departments. We had the student volunteer group from Juniata College with us one Sunday afternoon; they gave songs and talks that were very interesting. Our council meeting was held on April 12 with Eld. E. C. Bixler in charge and Elders William Kinsey and D. E. Englar present to assist in installing five deacons and their wives. Our delegates to district meeting were Brethren William and Lewis Green. Our delegate to Annual Conference is Eld. Clyde Morningstar. Our church paid a nurse for her services in caring two nights for a very sick lady who was in the hospital and could not afford to pay for the extra nurse. We are happy to report that she has recovered now. Our ladies' aid society has held twenty meetings since Jan. 1 and a nice lot of work has been completed. Several families have been given help and bundles have been sent for relief. We are planning for our annual supper to be held on May 23. A B. Y. P. D. has been organized with Dorothy Hoff as president. On May 3 we had Mrs. Wilhide and Mrs. Martin from Taneytown with us and several beautiful songs were sung. On Mother's Day an impressive pageant, Behold Thy Mother, was given. Our children's services will be held on June 14.—Mrs. Carroll Lindsay, New Windsor, Md., May 13.

### Michigan

**Battle Creek.**—On March 8 our pastor, Bro. Mallott, brought us echoes from the La Verne regional conference; in the evening slides on the life of Christ were shown. On March 15 Mrs. Hazel Bradley of Albion gave a temperance talk at the opening of Sunday school. A group of young men from Camp Stronach and their director and wife, Brother and Sister Blickenstaff, were with us on March 22. The young men brought us many interesting things about the work at camp. A fellowship dinner was served at noon and we heard more camp news in the afternoon. On March 28 we met in council with our elder, Bro. Peters, in charge. One was received by letter at this time. On Palm Sunday four babies were dedicated. The temple choir sang the dedication song. Bro. Jesse Shull preached the pre-Easter sermons. The church was greatly helped by the messages Bro. Shull brought us. Our March offering for the C. P. S. camps was \$18.61. The Easter pageant was given by the junior high department; they also presented the church with a beautiful picture of Christ Praying in Gethsemane. The Easter offering amounted to \$321. Five were baptized in the afternoon. Communion was held in the evening and was well attended. Our mother and daughter banquet was held on May 8. The guest speaker was Sister Wright of Fort Wayne, Ind. Her message will long be remembered by all present. We are glad to report that our new heating plant is paid for and our church is free from debt.—Mrs. Florence M. Snow, Battle Creek, Mich., May 15.

**Detroit.**—Since March 1 our church has experienced a rich, spiritual uplift. The Lenten season was stressed by evangelism and self-denial. Our pastor preached an evangelistic sermon each Sunday morning and special features were of interest in the evening. Bro. V. F. Schwalm spent March 8 in Detroit and preached at both morning and evening services. He addressed the Detroit chapter of the Manchester-Mt. Morris alumni association. On Palm Sunday morning fifteen came forward in response to the altar call by the pastor. In the evening the adult and youth choirs rendered a program. This was followed by a reception in their honor and the director, Mrs. E. D. Hoover, was presented with flowers. The choirs recently had a potluck dinner. Miss Nellie Huger, a prominent music leader of Detroit, was their guest and talked on The Place of Music in the Life of the Church. The Easter dawn service and breakfast were enjoyed by sixty-five young people. A large audience was present for the morning worship service. In the evening the Chinese gave their annual Easter program. During Lent twenty-three were added to the church by baptism and seventeen by letter. Two of those baptized were Chinese boys. A reception was given for the new members one Sunday evening and lunch was served by the wives of the official board. The Sunday evening services have been well attended. One evening Inspector William Johnson of the Detroit Detention Home spoke on Juvenile Delinquency. A program, We the People, was given by home talent and created much interest. Eugene Butler directed a play entitled Dust of the Road. A number of babies have been consecrated recently. The church trustees purchased two large silk flags—Christian and American—and they were dedicated on April 26. The sermon was in honor of our ten young men in service. Their names and addresses were listed on the church bulletin and the congregation was urged to remember them by letters and prayers. The annual spring luncheon of the women's council was a lovely occasion. A florist spoke to them on the arrangement of flowers. The women are helping on relief projects. The mother and daughter banquet was well attended and

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.

North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

Texas and Louisiana—Rosepine, La., July 24-26.

Virginia, Southern—Spray, N. C., July 28-30.

Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.

### LOVE FEASTS

#### Idaho

June 7, 7:30 pm, Nezperce.

#### Illinois

June 7, 7 pm, Cherry Grove.

June 7, 7:30 pm, Oak Grove.

#### Indiana

June 6, 7 pm, Michigan City.

June 6, 8 pm, Camp Creek.

June 6, 8 pm, English Prairie.

June 6, 8 pm, Pipe Creek.

June 8, Hickory Grove.

June 8, West Manchester.

June 10, Wakarusa.

#### Iowa

June 7, 7:30 pm, Brooklyn.

#### Maryland

June 6, 4 pm, Long Green Valley.

#### Michigan

June 6, 7:30 pm, Michigan City.

June 7, 8 pm, Shepherd.

June 27, 8 pm, New Haven.

#### Ohio

June 6, Poplar Ridge.

June 7, Lick Creek.

June 7, 8 pm, Eversole.

June 7, 8 pm, Pleasant Center.

June 21, 8 pm, West Alexandria.

#### Pennsylvania

June 6, Mingo.

June 6, 2 and 7 pm, Mechanic Grove.

June 7, 6:30 pm, Middle Creek.

June 7, 7:30 pm, Maple Glen.

June 14, 7 pm, Yellow Creek at Bethel house.

#### Virginia

June 6, 6 pm, Lower Union, Locust Grove.

June 14, 8:30 pm, Flat Rock.

June 27, Salem at Jubilee church.



of unusual interest. The theme, The Family Mail-box, was full of surprises from the beginning. The youth choir sang on Mother's Day. The board of Christian education is making plans for a vacation Bible school and has asked Mrs. Lucille Wisner to be the director.—Mrs. John Kirk, Detroit, Mich., May 16.

### Minnesota

**Worthington.**—Mother's Day was observed by our pastor bringing a message in honor of the day, and special music being presented, after which a dinner was prepared and served in the church basement by the men and boys. In the afternoon some time was spent in writing letters to the boys of our church and community who are in training camps. On April 24 we enjoyed a sacred concert presented by the McPherson College octet. On April 23 our Sunday-school superintendent, Bro. H. I. Metz, our pastor's wife, and a representative from the primary department, the young people's department and the missionary committee attended the meeting of the United Christian Education Advance at Redwood Falls, Minn. During the past week two were added to our church by baptism. On last Sunday morning a dedication service was held for the babies of our congregation. Our ladies' aid has sent both money and equipment to help furnish our C. P. S. camp at Magnolia, Ark. They are also helping in our local Red Cross work.—Mrs. H. H. Hauenstein, Reading, Minn., May 16.

### North Dakota

**Cando.**—The Zion church had an Easter program and Bro. Willard Smeltzer gave the Easter sermon. The Ever Ready class gave a special service and presented the church with new offering plates, which they recently purchased. Another number much enjoyed was a piano solo by Charlotte Hillstad, who is a student at the school for the blind at Bathgate. Charlotte is eight years old. A mother and daughter silver tea was held at the home of Mrs. Lloyd Maust. A short program was given. The money raised was given to the Zion ladies' aid. On Mother's Day at the Zion church the mothers were honored with a program. The attendance was good.—Mabel Morgan, Cando, N. Dak., May 19.

### Ohio

**Ashland.**—Our church met in quarterly council on April 8 with Bro. S. P. Early, our elder, presiding. The regular business was taken care of. Delegates for Annual Conference are Brother and Sister J. C. Inman. Clifford Friend was elected assistant Sunday-school superintendent to fill the unexpired term of P. A. Heestand, who resigned because of poor health. Bro. Friend was also chosen promotional secretary of our church for the Brethren Service work. Our love feast was held on April 12 with a good attendance and a very spiritual meeting. On Palm Sunday evening a play entitled Windows of Holy Week was presented. Wednesday evening meetings were held throughout Lent with Pastor Inman in charge. The meetings were in the form of discussions on some of the fundamental doctrines of our church. Services were held throughout Holy Week. On Easter morning a dedication of babies was held with an Easter sermon following and baptismal services in the evening. Twelve were baptized, two received on former baptism and one by letter. A total of thirty-three new members has been received since Jan. 1. Bro. George Sheets, who was installed into the ministry in January, is now serving as pastor of the Wooster church. Our pastor has been doing some very efficient work. For the year he reports 500 calls in 200 homes, seven weddings, twenty-seven baptisms and nine funerals. A delegation of five from our Sunday school was sent to the United Christian Advance Convention held in Akron on April 17. They brought back splendid reports, from which we hope to gain help in doing something definite in our Sunday school to promote religion in the lives of men. A mother and daughter party was held in the church parlors on May 1. Seventy-five were present. The program was presented by the daughters in honor of the mothers. We are using the God's Acre plan in some of our organizations as a means of stewardship; we hope thereby, together with our tax stamps, our penny-a-day share plan and our regular giving, to clear our church debt this year. We are constantly looking forward to newer and better things for the work of our Master.—Fern Sponsler, Ashland, Ohio, May 13.

**Fostoria.**—Since our last report two were received into the church by letter. Three of our brethren have been called to the deacon's office: Eugene Buckingham, Edwin Macel and Dean Powell. We were very much pleased with the report from the district meeting, given by the pastor's wife and Sister Marie Dull, our two delegates. Our pastor, Bro. Reuben Boomershire, and wife were chosen to represent us at Annual Conference. Prayer meeting and Bible study are as usual each Wednesday evening with the attendance small but a good interest shown by those present.—R. D. Keel, Fostoria, Ohio, May 18.

**Swan Creek.**—We met in regular business meeting on March 6 with Eld. J. F. Hornish presiding. Our district and Annual Conference delegates were elected. Our pastor and his wife represented the church at the district conference and Pastor Hamilton is to represent us at the Annual Conference. The pre-Easter meeting was conducted by our pastor with good interest and attendance; the services were closed with an appropriate program on Easter evening. On May 3 we held our spring love feast. Visiting ministers present were C. H. Deardorff, J. F. Hornish, and H. H. Hendricks, who officiated. On March 15 V. C. Finnell

gave an illustrated lecture which was helpful to all. The young people of our church entertained the B. Y. P. D. sectional conference number one of Northwestern Ohio on April 19. The B. Y. P. D. of the Silver Creek church gave a play in the afternoon which was followed by recreation and a fellowship supper. Dewey Rowe gave the address of the evening. These meetings were inspirational and well attended. The ladies' aid society has been very faithful in the Lord's work. They are making comforters, sheets, and pillowcases for the C. P. S. camps and clothing for relief work. They are making various articles in preparation for a bazaar this fall.—Mildred Hamilton, Delta, Ohio, May 16.

### Pennsylvania

**Altoona** (Twenty-eighth Street).—We met in council on March 18, with Eld. J. J. Shaffer presiding. Pastor Glen Norris and Eld. Shaffer were elected delegates to Annual Meeting. Alternates are Brethren Ernest Miller and Galen Bittner. A protest was put on record against affiliation with the Federal Council of Churches. A number of our people attended the district meeting at the Roaring Spring church. On Jan. 20 the women's missionary society elected officers for the year. The mite boxes were opened and yielded \$110. Sister Christina Kulp gave an inspiring missionary message at the March missionary meeting. On Feb. 1 Bro. H. Stover Kulp spoke in a challenging way to a large audience. Special observance of the Easter season began on Palm Sunday with a program of choir music under the direction of Bro. J. Clair Replogle. Services were conducted by our pastor during the week preceding Easter. Since Jan. 1 eleven have been baptized and five received by letter. The Juniata College a cappella choir rendered a splendid program at our church on April 19. On Sunday evening, March 22, the J. Rosamond Johnston Negro quartet brought us a program of spirituals. This was sponsored by the men's work organization. Our communion service was held on March 3. Bro. James A. Sell delivered the morning address and assisted with the communion service. Bro. Sell retains all his faculties except sight to a remarkable degree, being now in his ninety-seventh year. Plans are being made for a vacation Bible school.—Mrs. Galen Bittner, Altoona, Pa., May 17.

**Big Swatara** church observed the Easter season with services on Good Friday evening and Easter morning. Bro. Ollie Hevener of Manheim and Bro. Norman Weaver of East Fairview brought inspiring messages. On Easter evening evangelistic services opened at the East Hanover house with Bro. W. F. Garber of Palmyra as evangelist. The meetings were well attended and the messages well received though none accepted the invitation. On April 25 and 26 Bro. A. C. Baugher conducted a Bible institute at Hanoverdale. Brethren Earl Brubaker of East Petersburg, Cyrus Krall of Midway and W. F. Garber at Palmyra were with us for our love feast on May 16 and 17. Brethren G. C. Saufley, S. B. Shiffer and Clarence Wagner served as our delegates to district meeting and Bro. H. J. Frysinger is our delegate to Annual Conference. The women's Sunday-school class presented the Mother's Day program with Mrs. A. C. Baugher as guest speaker. Our B. Y. P. D. gave a plant to the oldest and the youngest mother present.—Irene K. Frysinger, Harrisburg, Pa., May 18.

**Indian Creek** church met in council on March 7, at which time Bro. A. A. Price was re-elected elder-in-charge for three years. Brethren Joseph N. Cassel and A. C. Baugher assisted in the election. We decided to hold our services on daylight saving time for the duration of the war. In response to the appeal by Elizabethtown College to the churches of the district for support, we have pledged a minimum of \$100 per year. Our Bible study class which ended in March proved helpful and instructive. We studied the first half of the Book of Acts under the leadership of Joseph G. Moyer and A. A. Price. The aid society is meeting regularly. Much good work is being done, as well as money being given to various causes, as shown by their excellent report. Bro. A. C. Baugher of the college was in our midst on April 12, holding a three-session Bible institute, which proved very inspiring. During the week of May 3 to 10 we had meetings prior to our love feast on May 9. A different visiting minister was in charge each evening. Bro. Grant Group officiated at the love feast. The B. Y. P. D. recently made some improvements in their room which help the appearance greatly. We are looking forward to having Bro. Walter Kahle in our midst this summer for several talks on Christian money management. Bro. A. A. Price was elected delegate to Annual Conference.—J. Wilford Price, Harleysville, Pa., May 18.

**Juniata Park.**—Our church regrets that our beloved pastor, Bro. Wayne Carr, has returned to his home in Illinois because of ill-health of his family. Brother and Sister Carr have endeared themselves to the entire church during their short stay among us. On Sunday evening the young people of our church held a very fine meeting, in charge of Miss Barbara Gates, in honor of our mothers. Miss Elvira Walters of Altoona was the guest speaker and her subject was A Godly Mother. Each mother was presented with a carnation. Sunday morning and evening services were in charge of Bro. Mark Burner of Preston, Minn., and were inspiring to all.—Mrs. W. F. McKendree, Juniata, Pa., May 12.

**Lewistown.**—As a result of a recent revival, in which Bro. A. M. Dixon was the evangelist, nineteen persons were received into membership by baptism and seven by letter, and one reclaimed.



During the week preceding the opening of the revival, cottage prayer meetings were held in the homes, culminating in one large mass meeting in the church on Friday evening. The members of our B. Y. P. D., with their adviser, O. O. Brumbaugh, have in recent months been holding song and prayer services in the homes of sick members. On Easter morning we had an impressive sunrise service in charge of the B. Y. P. D. Easter hymns were played by a brass band composed of young men of the church and directed by Bro. Charles Smith. A playlet entitled *Whom Seek Ye?* was rendered by the young people. At the morning worship hour Pastor Harold Snider preached on Victory. An Easter cantata, *Crown Him*, was given by the senior choir in the evening. Our delegates attending the district meeting at Roaring Spring were Brother and Sister Harold Snider and Ida M. Fisher. Our love feast was held on April 12 with a good attendance. On April 17 the men's group of the Middle District of Pennsylvania held a banquet with a program following, in our church. Bro. E. M. Detweiler was the main speaker. Two hundred men were present for the occasion. On April 27 we met in council to discuss routine business and the adoption of a constitution for our church and Sunday school. At this meeting our pastor was unanimously elected to represent this church at Annual Meeting. On April 30 our women's missionary and aid societies held an open meeting in the church auditorium. The speaker was Miss Ida Shumaker, returned missionary to India, who gave an interesting account of her work there. On the next evening she was the guest speaker at the mother and daughter banquet. A nice program was well rendered. Eighty-four were present. Definite plans for our vacation Bible school are under way and will be announced in the near future. Our prophecy and Bible study classes meet every Tuesday and Wednesday evenings; they are taught by our pastor and are interesting and instructive, with splendid attendances. April 26 was Juniata College day and our speaker was Dr. Calvert N. Ellis of Huntingdon. Our dedication service for babies was held on Mother's Day. Our plans for remodeling and redecorating our church are progressing as well as possible under restricted conditions. Stained glass windows, a number of which will be memorials, will soon replace the ones now in use. A full schedule has been arranged for the summer and our work is progressing splendidly.—Owen O. Brumbaugh, Lewistown, Pa., May 12.

Loysville.—On Feb. 14 Eld. S. C. Godfrey of Red Lion, Bro. J. J. Bowser, a representative of the district mission board, and Bro. Edward K. Ziegler, representing the ministerial board, met with us in council to decide about a pastor. On March 1 Bro. Cletus Myers of Newville gave us a sermon. He again brought us the message on March 15, at which time Bro. H. M. Snavely, secretary of the mission board, acted as moderator. Bro. Myers

was unanimously elected pastor and expects to take up the work about June 1. The mission board has sent ministers to fill the pulpit until Bro. Myers can take charge. We are looking forward to a greater work with the coming of Bro. Myers and family. Bro. H. Stover Kulp, returned missionary to Africa, gave an interesting talk on May 15.—Mrs. David E. Roth, Loysville, Pa., May 18.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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# GOSPEL MESSENGER

VOLUME 91

“ “

JUNE 13, 1942

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NUMBER 24

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For More About the Goshen Tornado, See Article on Page 12





# Around the World...



**Nineteen more cities** adopted the city manager system of government in 1941, bringing the total in the United States to 521. The largest city manager city is Cincinnati, and the smallest Bendix, N. J., with a population of 40.

**The Japanese Union Church** at San Mateo, Calif., has been turned over by its congregation to Chinese-Americans for worship. "We are both Christians," the pastor explained. "When the war is over we can all work together."

**The age-old bond** between India and China may soon be strengthened by the establishment in India of industrial co-operatives of the sort which have been playing a key part in China's economic resistance during the last three years.

**A bill** extending restrictive measures against Jews which had passed the lower house of the Hungarian parliament was defeated in the upper house through the intervention of Cardinal Serédi, primate of the Hungarian Catholic Church.

**Central America**, and in particular, Costa Rica, is to become the base for experiments in tropical agriculture which it is expected will benefit the whole region of equatorial America. In one of the richest valleys of Costa Rica, Dr. Wilson Popenoe, famous agronomic expert, will supervise the establishment of the Institute of Tropical Agriculture.

**With most of its work** concerned with the prisoners of war in Germany, Italy and France, the Geneva office of the Ecumenical Commission for the Chaplaincy Service to Prisoners of War reports that during 1941 it sent 63,263 books in 19 languages to more than 190 camps in five countries. Included in this number were 34,874 Bibles, New Testaments and gospels.

The sermons of today are far removed from the "nationalistic" sermons of 1914-18, according to a survey of preaching in wartime, published in Geneva, Switzerland, by the study department of the World Council of Churches. The survey covers the period from Sept. 1939 to June 1941. The twenty-month period is divided into three "phases."

During the first phase, from September to December 1939, the sermons "clearly endeavor to arm the congregations to meet the special needs and dangers ahead and especially to arrive at the right attitude to war." The second phase up to the spring of 1940 is characterized by a "certain decline in interest in the problem of war" and "deals generally as in normal times with the power of faith and comfort of the gospel." From the summer of 1940 to the end of June 1941, "when war has broken in a number of countries," the sermons become "more concrete again, definitely related to this time of distress." "Above all, the endeavor is to stand firm in danger and to give an account" of the church's calling.

The survey is based on sermon extracts delivered in the churches of Germany, Great Britain, France, Holland, Finland, Sweden, Norway, Denmark, the United States and Switzerland.

**The Indian army** has constituted its first Christian battalion. The measure has been taken because of the "unconditional support which the Christian community has given to the government in the present war." The recruiting program was launched at a meeting near Lahore, and both Protestant and Catholic representatives participated.

**Working on an interdenominational basis**, 75 Protestant churches are planning to conduct religious training classes this fall in Harrisburg, Pa. Catholic and Jewish churches are co-operating in the religious training schedule whereby high school pupils receive school credit for attending elective religious courses conducted outside of school on school time.

**The national piano** manufacturing association reports 1940 as the greatest year in piano manufacturing and sales history; that radio has stimulated interest in music; and that 5,000,000 men, women and children are studying piano.

**When the evacuation of Japanese** is completed at Seattle, Wash., it will mean the closing of four churches—Baptist, Congregational, Methodist and Presbyterian—whose congregations are Japanese Christians. A Catholic mission school has been closed. The Buddhist temple, recently constructed at a cost of more than \$100,000, was closed by the United States treasury department. Catholic and Protestant clergymen will follow the Japanese Christians to their new location.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JUNE 13, 1942

Number 24

## « « Editorial » »

### When Things Happen Providentially

WHAT if it is really true that "the object of God's providential ordering of the world is the formation of personal character"? That would explain a lot of things and where it did not fully explain them it would make it easier to live with them.

What difference would it make in that case, if some people do have finer furniture than we have? Does that give them any advantage over us in building character? Not the slightest.

And how marvelously that would widen the scope of providential happenings in our lives! You know that some things come to all of us so strange, so wonderful, so helpful, it looks as if God must have had something to do with it. But if God's purpose for us is not so much to rescue us from perilous situations as to provide conditions favorable to the growing of Christian character, just about everything that happens must be providential.

E. F.

### Intercession May Be Expensive

It is such an easy thing to pray for people, to mention their names and to ask God to bless them. Or to ask God to feed them, if they are hungry. Or even to ask God to save them, if their lives are lost in sin.

Is that prayer? Is that intercession? Is it because we think so, that we feel so safe in asking God so often to do so many things for so many people?

True intercession is not so cheap as that. If prayer is anything but mockery, it is the bursting out of strong desire. Intercession, the real thing, is the agonizing of the heart in behalf of the object of its love. It involves an interest so deep that it stops at nothing short of the exhaustion of its resources. It cannot be quieted until it has done its best to secure for its object the blessing for which it intercedes.

Not that you must be able to do much, but you must be willing, even eager, to do your utmost, whether that be much or little. To pray and not be willing that God should lay his hand upon you in answering your prayer, is to prove your intercession false.

We do not know all the ways of God in hearkening to his children's cries. There are mysteries in his providence too deep for us. We can well be content that it is so. We do know that one of his most used ways is found in commandeering those who pray, their money, time, everything they have and are. Real prayer puts efficient agents in God's hands.

There is risk in intercession. It might be the costliest investment you could make. And the most fruitful.

E. F.

### The Plan Is So Simple

IN this fast changing world there are some things which do not change, some things which not even the omnipotent God can change, his own nature, for the most conspicuous example. He cannot be false to that.

The most significant factors in this unchanging nature of God are his holiness and his love. It is utterly futile to ask which of the two is more basic. They supplement each other and unite to constitute his ethical perfection.

The failure to respect this primary fact is at the bottom of great volumes of useless argument about "the plan of salvation." That historic phrase is a human invention. The so-called plan is so simple that the word is a misnomer. It suggests complexity where there is none. No planning was required. What to do was settled by the nature of the case.

Since God is holy he cannot have fellowship with evil. When men renounce evil and choose goodness the barrier is removed. There never



was anything else in the way of reconciliation. Since God is also love he cannot leave anything undone to induce men to make the wiser choice. That's all there is to "the plan of salvation." It could not be anything else.

Misguided zealots have had a lot of trouble trying to reconcile sinners to a system of criminal law or a theory of jurisprudence. That isn't the problem. What sinners need is harmony with God, which is exactly what God wants. What bothered him was not how to *seem* just in the eyes of men but how to "be just and the justifier of him that hath faith in Jesus." That problem was solved by doing his utmost to get men to understand him and love him.

"Turn ye, O turn ye, for why will ye die?" is the scarlet thread which runs through the Old Testament and the New and binds them together. That plea in one form or another is on every page and nowhere is there an intimation that salvation—call it the abundant life if you like that better—can be had on any other terms, or that there could be any other terms. When this condition is met the problem of human estrangement from God is completely solved.

But to get that condition met! That is what the whole long sad glad story is about. That is why the blood of so many bulls and goats was spilled at Sinai and that is why a poor and penitent man who brought the best he had could be forgiven whether that best was blood or flour. That is why blood infinitely more precious was spilled at Calvary and that is why faith working through love brings complete reconciliation. That is why a brokenhearted man who loved his faithless wife too much to give her up said God could not give up his faithless Ephraim but "drew them with cords of a man, with bands of love." That is why a wild-looking man of the wilderness preached the baptism of repentance to the multitudes that thronged him and that is why in every land in every age he that feareth God and worketh righteousness is acceptable to him. That is why whosoever will may come and drink the water of life freely.

Not, however, unless he does will and come. That is the one irrevocable condition. This is so not by any arbitrary fiat of the Almighty but because it must be so. It is so because light and darkness, good and evil, cannot live together. God and a sin-loving man *cannot* live together. Only goodness-loving men can have fellowship with God.

They can and do, regardless of all shortcomings in attainment of the righteousness which they hunger and thirst after. It is this heart hunger

which fixes the spiritual quality of the soul and its capacity to appropriate the saving grace of God.

So you can easily see the business that lies before us. It is to kindle the love of goodness in the souls of the people everywhere. It is to persuade them to turn away from all evil toward God and his righteousness and throw themselves upon his mercy.

This is what God himself has been doing through all the centuries. He has tried everything: laws, prophets, punishments, institutions and systems of every imaginable kind. At last he sent his only begotten Son, he loved his wayward world that much. Many a time he threatened to give it up as a hopeless and lost cause but when it came to the pinch he just could not do it. That infinite love of his would not let him. And so he has kept on hoping and loving, pleading and working and waiting.

He wants us to do that. It's awfully discouraging at times, especially right now, seeing the mess the world is in. But if God can keep up his faith in final victory, we can by remembering this and sticking close to him. Let's do it. This spell of such extreme world insanity cannot last always. We must keep on pleading with the people to trust God and his way of living. If they pretend not to know what that is, we can remind them that Jesus made it very plain. It is love's way.

The plan is simplicity itself. The trouble is not that men do not know what to do. The sticker is that it hurts to do it.

E. F.

### Pioneering in Paraguay

A FEW years ago the Mennonites began colonizing the Chaco district of Paraguay. This is the vast undeveloped section to the west of the Paraguay River, the strong left arm of the Parana. However, the move to this new region did not solve all difficulties.

"According to recent letters from Mennonite settlements in Paraguay, South America," says the Mennonite Weekly Review, "the long drouth there at last has been broken by several good rains. . . . Reports say also that much more moisture is needed to assure future crops."

Those who read history will find the story of little Paraguay a strange mingling of great hopes and tragedy, the latest misfortune being the exhausting war with Bolivia. In such a situation the industrious and peace-loving Mennonites will have something special to contribute. May the pioneers in Paraguay have the faith and grace to wrestle with more than weather problems in the Grand Chaco.

H. A. B.



## The Annual Conference of 1942 » » »

BY PAUL H. BOWMAN

This is the first part of a summary of the moderator's address on Faith and Action. Part Two will appear in a later number.—Ed.

WE are convening at Asheville on the two hundredth anniversary of the Annual Conference of the Church of the Brethren. When the Brethren first met in the "Great Conference" of 1742, the new order which was to arise in America existed only in the hearts of the American colonists. The Federal government had not been established. There was no Declaration of Independence, no Constitution of the United States, no American Bill of Rights. This country was then only a virgin continent in which our fathers were to play an important part in building a new social order unlike anything the world had yet known.

This Conference of 1942 is confronted by a situation very similar to that which the church faced in 1742. An old order is passing. New patterns of life are emerging in almost every area of our social order. The first Annual Conference faced the question as to what direction American civilization should take. The present Conference faces the question as to what direction world civilization shall take. The present task is no less demanding upon our energy and resources than was that of 1742. It calls for no less faith and courage.

Two hundred years ago the church itself was in its infancy. The Brethren had been in the new world less than twenty-five years. There were then only a half dozen congregations in America. There existed no general boards, no church committees, no colleges, no publications of the church, no program of missionary and educational endeavor. The Brethren of 1742 were confronted by a problem of organization and expansion in every phase of church life. In that particular year they were also confronted by a problem of faith and doctrine. The Pennsylvania Synods had just been organized among the German emigrants in an effort to develop a universal dogma for these people of Colonial America. The Brethren took a conspicuous part in those conferences. The controversy and the bitterness which developed were akin to the dissensions and hatreds of the old world. The Brethren became weary of the theological hair-splitting which prevailed. They grew skeptical of the idea of "universal dogma"; they learned to mistrust a leadership which threatened to regiment the religious beliefs of American Protestantism; they could no longer tolerate the personal ambition which arose among some of the leaders of various sects and they rec-

ognized the danger of preserving in the American church the hatreds and the spirit of division which had cursed the European church for hundreds of years.

It was out of this background that the Annual Conference of the Church of the Brethren arose. They decided to withdraw from the Pennsylvania Synods and in doing so helped break the grip of a mischievous theological movement which was about to be imposed upon the German and Dutch elements of Pennsylvania.

Elders Martin Urner and George Adam Martin promptly convened the Brethren in what they called the "Great Conference." That meeting was probably held at Whitsuntide in the year of 1742. The Conference evidently sought to serve the following purposes:

First: To preserve the unity of Brethren faith and indirectly to defend Protestantism among the German immigrants from the isms and schisms of the European church.

Second: To instruct more adequately the Brethren in the plain teachings of the New Testament.

Third: To develop a program of Christian service by and among the Brethren in the new world. The programs of home missions, evangelism, religious education and church publications had begun to suggest themselves to the Brethren leaders.

This Conference of 1942 may appropriately honor the memory of Elders Urner and Martin as founders of the Annual Conference. Their service to American Protestantism is perhaps greater than we have realized. They at least had a part in arresting the spread of a fantastic theology which threatened the early church in America. Their service to their own church was great and is but partially expressed in the establishment of the "Great Conference" which later was known as the "Yearly Meeting" and now as the "Annual Conference." It has been a powerful agency within the church and has in the main preserved for two centuries the function which was originally assigned to it. The Conference has again and again resisted every effort to impose creeds and dogma upon the church; it has sought to defend the rights of conscience and to prevent regimentation of the human spirit; it has tried always to interpret with simplicity the teaching of the New Testament and to express its message in practical everyday Christianity; it has struggled for a greater degree of piety among the Brethren and for unity of spirit without regimentation of thought; it has striven to develop effective policy for missions, evangelism, and education. It has



for these two hundred years been a medium of discussion and exchange of views through which the church has undoubtedly arrived more nearly at the truth.

The Conference of 1942 must, by virtue of a worthy historic tradition, seek to clarify our doctrinal position, preserve the unity of the church and develop an effective program of action for these tragic times. It is the recognition of these important tasks which has suggested the theme of this convention, Christian Faith in Action.

*Bridgewater, Va.*

## These Things Abide

BY ROSS D. MURPHY

*Asheville Conference Sermon for Thursday Evening*

THERE is no chapter in Paul's letters that is more widely read and committed to memory than the thirteenth chapter of First Corinthians. The reason for this goes much deeper than the beauty of the language he uses. It is the theme of the chapter that attracts the attention of the reader and brings him back to it again and again.

At the very beginning of the chapter we are challenged to weigh carefully every word to which we give utterance whether speaking in public or in private conversation; for if what we say is not motivated by a life hid in the love of Christ, our utterances have no enduring meaning. They may sound well, but they lack the note of genuine authority. Our prophetic pronouncements and our knowledge, even our faith and generosity are also put to the test of motivating love. Here then is a suggested formula—the possession of love—for great spiritual living.

Faith never fails. It abideth forever. The writer of Hebrews reveals the secret of the enduring life of Moses—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Life in Pharaoh's court would have been comparatively easy as over against the troubles encountered in leading a million or more of grumbling and never satisfied souls through the barren wastes which lay between Egypt and the promised land. Where is Pharaoh's court today? Where the dominion over which he ruled? Oblivion has taken its toll and they are no more. Had Moses placed his faith in them, he too would be forgotten.

Hope never fails. But is this really true? As we go about and meet salesmen, business officials and everyday workmen, hope seems to have forsaken them; they look into the future and see chaos, confusion and high taxes dominating every avenue of life. They feverishly grasp the immediate of the hour which high wages afford them

and close their eyes to the future. Submitting to the current of the stream, they are swept along with it. This is not hope; it is resignation. Hope battles the forces that would drag us down to despair. It heads upstream. It was the hope of the surviving remnant that saved Israel during the dark days of the captivity. It still saves us in times like these; for after the present conflict when peoples everywhere are weary and exhausted, a remnant of believing souls, whose hope in God has endured, will gather the broken fragments of life and property together and begin to rebuild. We are saved by hope.

And now abideth faith, hope and love, but the greatest of these is love. Taking a long look at the history of the human race in its upward struggle, and, in spite of the present conflict and the uncertainty of the future, it seems to me that the struggle is upward, one is again assured that love is the most abiding power in the world.

Above the pulpit from which I preach is a cross placed there by a women's Sunday-school class. It is suggestive of the cross of Christ. In the day when that rough wooden cross was erected on a hill outside of Jerusalem, it was the symbol of shame and failure. As the jeering crowd passed by they said to him who hung upon it, "If thou be the Son of God, come down from the cross." The chief priests and scribes and elder also mocked him. But they were only reflecting a short lived judgment. Love had another day. Hate and jealousy crush their victim today and entomb him tomorrow, but the third day is the resurrection day. Love never faileth.

*Philadelphia, Pa.*

## Ministerial Fellowship

BY EARL M. FRANTZ

*Secretary of Pastors' Association*

One of the crowning things in human life is the possibility of enjoying fellowship with one another. This experience is most helpful because it provides an opportunity to exchange ideas and hold communion with those of kindred spirit and similar manner of living. Under a bit different conditions, the God of all life spoke memorable words when he said that "it is not good for man to live alone." This is a very potent fact in the broader avenues of life as well as for the particular way for which it was spoken. Life would be extremely lonely and difficult if it were to be lived entirely in isolation.

One of the great joys of the ministry is the privilege of close fellowship with a large group of people—a fellowship in which some of the most intimate thoughts are exchanged and the deep



experiences of life are shared. This is a rare privilege, one which will always be greatly appreciated and carefully guarded by all worthy ministers.

But the thing of major importance in this brief paper is the fellowship of ministers and their families within their own groups. The task of the successful pastor is exacting and difficult. Many times it is lonely, as he takes a stand for the great things of the kingdom, which are often misunderstood and unappreciated by the rank and file of the people. His work requires much thought and planning, with the resulting expenditure of a vast amount of nervous and physical energy, which must be rebuilt if he is to continue in successful work. Fellowship with kindred spirits is one splendid way to accomplish this necessary rebuilding.

No person can do his best work unless he shares with others, and in thus sharing he releases some of the pent-up emotions which are the natural result of the strenuous life which is necessary in carrying on the work of the ministry. And if these more intimate emotions are to be shared profitably it must be with some who understand. And who can understand as well as those who have similar experiences?

Therefore, if the ministry is to do its best work, in the most important task in the world, it will arrange for occasional meetings of its own group where spirit may share with spirit the deep experiences of life. These fellowship meetings are important enough that great effort may well be made, if necessary, in bringing them about. In some sections distances are great and the problem of getting together is a difficult one. In days of tire rationing and restricted programs of activity we wonder just how much we should try to carry a normal program. But these strenuous days demand even more the opportunity for spiritual rebuilding, so the results will certainly be worth the effort, and where distances are great the isolation is even greater and the need very apparent. Even our President said not long ago that the churches could ill-afford to curtail their conference activities because of the great need for spiritual nurture.

Our Master lived a hard and exacting life, and in those busy times he found many lonely hours when even his friends misunderstood. At times, even he took those closest to him and withdrew into a close fellowship where there might be a mutual helpfulness. What minister is there who does not feel, at times, the need of withdrawing from the throng so that he can have close communion with those who share in the heavy tasks

of the church and the kingdom? And in these days of stress and strain, when our spirits are borne down with the heavy burdens of the world, and the fears and sorrows of suffering humanity make deep inroads in our store of sympathy, this need is even greater. If we are to do our best work, and as ambassadors of Christ we have no right to do less than our best, we must keep our spirits high.

The Pastoral Association of our church is urging that as we make our plans for the summer, that we include in those plans more hours to be spent in fellowship with our fellow ministers and their families, in order that we may give our best to the cause of our Christ. No doubt we should not, at least in most cases, take long vacation trips, but during the coming summer months many of us, in fact most if not all of us, may be able to spend some time in an isolated spot where we may share with other kindred spirits in planning our approach to the tasks of the kingdom so that our energies may be spent in the very best manner.

If this fellowship is to become a reality someone must accept the responsibility of planning for it. Perhaps district ministerial boards, or some leading spirit in a section, will in some cases take the lead. There is opportunity for great good if we will accept it.

*Grundy Center, Iowa.*

## What Can Christians Do Now?

BY L. AVERY FLEMING

General Secretary Board of Christian Education

In Two Parts—Part II

### *III. Christians Can Accept Group Responsibilities*

THERE is urgent need today for Christians to accept their group responsibilities gracefully and effectively. One of the greatest needs of all group living is the development of new techniques for group planning and action on a highly co-operative basis. If Christians are to "help maintain the fabric of the world," they must learn to work together. Only through co-operation can the impact of Christian forces be released for a direct attack upon the citadels of entrenched evil.

In a new and stimulating book Jacques Maritan points out the necessity for bringing the broken parts of Christianity into closer relationships. This is imperative for two reasons. In the first place, if the church is to become the pattern for the new order upon the earth its witness to world unity cannot be effective if it is itself disunited. In the second place, the Christian faith has many potent religious rivals. It cannot meet the challenge of superiority which each of these gives



unless it speaks with one voice. One practical suggestion which Dr. Maritan gives is the co-operation of churches in those activities which will help preserve and protect the common values of mankind.

The United Christian Education Advance is a practical demonstration of the type of co-operative action which is so urgently needed today. In it and through it forty Protestant denominations have initiated a simultaneous program to reach every person with Christian teaching in the home, in the church and in the community. The 130 one-day conventions held throughout the United States are an important aspect of this program. The Advance is a direct attack upon the astounding spiritual illiteracy of our times. Only a few years ago a President of the United States made the following statement: "We can give to the succeeding generations a vast equipment in plant and machinery, a great store of knowledge of how to run it, and we can leave for their stimulation centuries of art and literature. But the world will march forward only as we give to our children strength of body, integrity of character, training of mind, *and the inspiration of religion.*"

This united Advance is a campaign for greater religious emphasis and the development of Christian character. It is a concerted effort to undergird our American democracy with Christian concepts and ideals. It is Christianity's courageous answer to the current waves of pessimism which at times threaten to engulf us. It issues a clarion call to Christian unity and co-operative action.

The Advance is an answer to the tragic emergency of our times, but it is more than that. Some of the crucial needs which it confronts and endeavors to meet are indicated in the following statements:

(1) The Advance can help people to feel and think about one another in such a way that the things they hold in common will seem more important than the things which pull them apart.

(2) Whatever the services to the men in the military and the work camps may be, the Advance can integrate these services and make them more effective.

(3) The Advance can help the churches to minister to the needs of defense migrants and other dislocated populations with a promptness and efficiency that is not possible when churches work separately.

(4) The sharing of viewpoints and understandings can renew and deepen our faith in our fellow men and in God.

(5) Any important advance in co-operation can

be a vital contribution to the laying of deeper foundations for the future building of a just and durable peace.

(6) Through the co-operative efforts of churches the widespread effects of hatred, prejudice, intolerance and racial injustice can be greatly reduced.

(7) The Advance can contribute to the continued training of tomorrow's Christian citizens.

(8) One very important emphasis of the Advance is the encouragement and help given in the planning and building of programs for local churches.

(9) Christians need to be kept aware of *both* their individual and their social responsibilities.

(10) The Advance provides an unique opportunity for enlarging and enriching Christian fellowship among both denominational and interdenominational groups.

(11) The Advance can help relate and co-ordinate the character-building agencies of the community.

#### IV. Summary

The answer, then, to the question, What can Christians do now? may be discovered in terms of meeting one's individual and group responsibilities. A recent writer has expressed the idea clearly in the following words: "Unless religion begins with the transformation of the individual, it does not begin; if it ends with the individual, it ends."

A few weeks ago the writer read an interesting story about a Roman soldier who was profoundly disturbed by the discovery of the empty tomb which he had been assigned to guard. Turning to one of the disciples who was still standing by, the officer asked: "What are you people going to

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### A Prayer

BY CHARLOTTE WEAVER

Lord, help us see thy hand  
In all things as they come to pass;  
Yes, help us see thy love  
In summer showers that caress  
The earth and things therein.

Lord, help us feel thee near  
When troubles come, when burdens weigh;  
Yes, help us never doubt  
Thy presence every night and day  
In all things everywhere.

Lord, turn thou us to thee  
That always we may hear thy voice  
And be content to know  
That this shall be our only choice:  
To live and serve for thee.

Bridgewater, Va.



do now?" This was the answer: "He spoke of good will; we shall live it. He spoke of God's kingdom upon the earth; we shall seek to bring that kingdom here." This can be the answer of Christians now.

Elgin, Ill.

## Followers of the Way

BY M. GUY WEST

Sermon preached over station WDBJ, Roanoke, Va., March 1, 1942

ONE can hardly read the New Testament seriously without becoming convinced that, for the early followers of Christ, Christianity was essentially a way of life. Indeed, long before the name *Christian* was ever given, these peculiar people were referred to as "followers of the way." In Acts 9: 1 we have these significant words, "And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Apparently this arch persecutor of the Christians was to recognize them by their manner of life. He was looking for followers of the Way. That is what they were called, apparently, and it is evident that even after the term *Christian* was conferred at Antioch, "followers of the Way" remained a sort of competitive term.

Halford E. Luccock reminds us that there are at least two significant facts which ought not be overlooked, as growing out of this labeling of Christians as "followers of the Way." First, what impressed the world most of all was the fact that Christianity represented a peculiar manner of life, something so clear cut and different that it could be easily recognized under all conditions. No mention was made of creeds. Nothing was said about the fact that the Christians were or were not members of a new organization known later as the church. The one fact which those early onlookers could not escape was that Christians lived a life entirely different from that of the world. Apparently that sort of impression continued down through the years, because generations later, someone writing the history of the times observed that the Christians out-lived, out-thought, out-loved and out-died all the people of their day. Consequently they were called "followers of the Way."

Again, this term when bestowed by the outside world was intended to be uncomplimentary. Like the term *Christian*, it was given in derision. These followers of the Way, in the eyes of Saul and others, were heretics and dangerous radicals to be

despised and stamped out. This Saul and these others tried their best to do.

And that raises this interesting question: What is the attitude of the world toward Christians today? Certainly there are exceptions, but for the most part the designation *Christian* is quite respectable and few people think of conferring it in a derogatory manner. It is the rare exception when people are held in derision today because they are Christians. Apparently we have come a long way. The world has surely made remarkable progress since the days of Saul when leading citizens referred to Christians in derision and sought to eradicate all who followed that way of life. Apparently this is quite a compliment to the progress of Christianity. But is it?

It is entirely possible, and even highly probable, that the only reason we are not held in derision by the world of our day is because our manner of life is no longer clear cut and uncompromisingly different. Far from being a compliment, this is perhaps a back-handed slap in the face. Apparently we have made religion largely a matter of creed and belief. The early Christians made it a matter of life so pronounced that it could not be ignored. If the name *Christian* were awarded on the basis of conduct alone, how many of us would get it today? Our names are on the church rolls, to be sure. We have been baptized by our favorite methods and may be entirely orthodox in our beliefs. But the early Christians were known by their way of life, which was different from the world. Today Christianity has apparently all but lost that distinguishing feature, and because of this we are no longer held in derision by a pagan world.

Take just one example of the case in point. Other illustrations could be cited just as well, but I do not know another on which public interest could be caught so easily. How different is the thought and action of the modern Christian from the non-Christian on the war issue today? Now you are following closely because this is where you live. Is there any well-defined difference in the Christian's manner of life and thought on this issue? I doubt it—except in rare cases! A survey of the opinion in the church and out of it, I am convinced, would reveal little difference.

Apparently the line of demarcation, here and elsewhere, which separates the thought and conduct of the Christian from that of the non-Christian has all but faded out. Why should the world bother to condemn us? But let a Christian begin to follow the Way again without compromise, and then see what happens! Scorn, ridicule, heresy and contempt are waiting to be heaped upon one,



just as it was in the days of old when men were serious followers of the Way. For as originally understood, the Way was the way of the cross—and that is the way of love, sacrifice and forgiveness! Try following that today and see what the world's attitude would be. How does the world look upon the conscientious objector to war? Very much like Saul of Tarsus looked upon certain men of his day—as misguided heretics who ought to be stamped out. Talk about turning the other cheek, going the second mile, forgiving until seventy times seven, loving your enemies, resisting not him that is evil—try that sort of life today and see how popular it is with the world! This is living differently and it brings scorn and contempt now as in the days of old. But even so it is the Christian way.

Obviously this is but one illustration. Are Christians, by and large, kinder today than non-Christians? Are they more patient and forgiving? Do they deal more brotherly with minority groups and despised races? Do they speak only in kindness even about offenders, or do they gossip and slander just as maliciously as folks who make no profession of Christianity? Are Christian business men so much fairer and more honest that one can easily detect them by their conduct? Do young people of the Christian church have a standard of moral idealism which can be detected in all life's relations? Could you, watching them in school, at play, at home, in the crowd, alone, and under all conditions draw a line saying with certainty that these are Christian and these are not? I doubt it, except in rare cases. I know some of that sort, but I think they are the exception rather than the rule.

And just here is surely the tragedy of modern discipleship. Most of us are far more eager to be like the world than to be like Christ. We are more anxious to stand well with the powers that be here and now than with the powers that are eternal. We take our standards from the practical issues of the world about us, rather than from the ideals of the New Testament. We allow the line of demarcation to fade out between what is Christian and what is not, forgetting that originally discipleship meant following the way of the cross where self is crucified, hate and resentment are renounced, and where love, unselfishness and sacrificial service are forever enthroned. This is different from the way of the world—different enough to call forth opposition wherever it is practiced. The need of the hour is for people who, at all costs, are sincere and uncompromising followers of that Way.

Roanoke, Va.

## Are We Included?

SELECTED BY H. F. RICHARDS

A SMALL local publication, known as Nuggets in a recent issue gave the list of charges stated below, made by a clergyman in Bournemouth, England, and directed to his own fellow countrymen. In an accompanying statement the publication suggests that these prophetic pronouncements make us squirm a bit uncomfortably when we reflect that every "we which they employ is almost as applicable to us Americans as to the Britons." The publication also suggests that, although all may not agree with all of his conclusions, his statements are worth pondering. Here they are:

"We have been a pleasure-loving people, dishonoring God's day picnicking and bathing. Now the seashores are barred; no bathing, no picnics.

We have preferred motor travel to churchgoing. Now there is a shortage of motor fuel.

We have ignored the ringing of the church bells, calling us to worship. Now the bells will not ring except to warn us that the invading enemy is coming.

We have left the churches half empty when they should have been filled with worshipers. Now they are in ruins.

We would not listen to the way for peace. Now we are forced to listen to the way for war.

The money we would not give to the Lord's work now is taken from us in taxes and higher prices.

The food for which we forgot to give thanks, now is difficult to get, or unobtainable.

The service we refused to give God, now is conscripted for the country.

Lives we refused to live under God's control, now are under the nation's control.

Nights we would not spend in "watching unto prayer" now are spent in anxious air-raid precautions.

The evil of modernism we would not fight. Now we see what Germany, the seat of this teaching, has produced.

South Bend, Ind.

## My Master's Words

BY VELTA MYRLE ALLEN

When the Master walked  
Among us here,  
And said, "*I am the Way*;  
Be of good cheer."

He healed the sick, and  
Cured the lame  
Saying, "*I am the Truth . . .*  
And forever the same."

So the message he gave  
To settle all strife  
Was the simple words,  
"*I am the Life.*"

Oakland, Calif.



## Chiefly About Vegetables, Birds, Fruits and Flowers » » »

BY MARY DADISMAN

I went down to my garden yesterday evening to see what I had and how it was doing. It looked nice, so I am going to see if I can get some more seeds and do some more planting. I have nice pea vines, but there is a black insect on them. I suppose they will not last long. There are three different plantings of corn up, so I will have roasting ears eventually. Studebakers had roasting ears one day this week and they were certainly good. They say this garden season will last four or five months yet, so I hope to have lots of fresh vegetables. The gardens are down by the river about one-half mile from here. Everything is watered now.

Garkida has a large station orchard for the station which is kept up by a co-operative investment, divided according to the number of shares that one has. I already have a share and am getting proceeds from it.

I have had bananas to use almost every day and I have about a bushel of limes and lemons in my pantry. The limes are as big as the ordinary lemons that one gets in America and the lemons are as big as good-sized oranges; and, of course, they are very good. I cannot see much difference between the Garkida limes and the Chicago lemons, except that the limes are a little more sour. I wish friends in America were close enough to use some of them, for I surely do not know what I will do with all of the fruit I get. I have limeade with my meals, but that is about all I use them for. There will be lots of bananas, pineapples and oranges soon; also grapefruit a little later.

There are fires everywhere these days. The Africans burn off the dry grass during this season. The burning must be at its height now. And how the fires do travel! In seemingly no time at all, great areas are all ablaze, and you can hear the flames snapping and crackling for some distance. As the fires burn they chase the field mice out of the grass.

Things keep getting dryer and dryer here, but we still have some blooming trees and shrubs. The century or rubber plant, like you see in many flower pots in the States, grows into good-sized trees here, and it is blooming now. The blossoms are cream-colored and waxy with a fragrant odor similar to that of orange blossoms. The oleander and bougainvillea are still holding out and there is a beautiful bright pink blos-

soming shrub around that is very showy now. The water is still running a bit in the Hawal River, although most of the river bed is quite dry.

I had always thought that dry season meant drabness and bare trees, but it is not as yet. There are oleanders in bloom in almost every yard, also bougainvillea. There is a beautiful deep-to-light pink flower everywhere now, too. The plant or shrub looks like an old tree stump, but it is just covered with these beautiful starlike pink flowers. They don't have leaves now, but will have later when the flowers are gone.

There are birds around but not many real songsters. There is one that sounds like a robin but I have not seen it. We have crows and buzzards in abundance. I haven't seen many buzzards here at Garkida, but on the way in from Lagos they were sitting along the railway. The crows here are quite aristocratic, being arrayed in black with white vests, and they are blest with a most raucous caw. Another common bird is the white cowbird that stays near the herds of cattle.

The cattle are peculiar-looking creatures with long horns and decided humps on their shoulders. Of course they are quite small. I have seen a few riding horses that look fairly decent, but no draft horses of course. There are donkeys of all descriptions endowed with good braying facilities. I saw one yoke of oxen pulling a cart one day last week.

As for wild animals, I have seen only two antelope, a fox or two and some other small fur-bearing animals. I saw all of these the other night as we were coming from Jos. I almost forgot to mention the lizards of which there are many varieties. There are lizards everywhere—indoors and outdoors. At first they startled me as they darted hither and yon, but now they seem like friendly company. There is one particular kind that is plentiful in the house that makes a sort of clucking sound. This is one of the first sounds that I hear in the mornings when I first awaken.

Ants are a big pest here. There are ants of all kinds around, but the one that bothers me the most is a big red kind that gets into sweet things—sugar, fruit, yeast, etc. If I ever get my screen box fixed for my food, I am in hopes they will not be able to get into it.

The nights are next door to being cold, so we sleep well. We are having what is known as the harmattan

### What to Pray For

Week of June 13-20



LILLIAN GRISSE

Lillian Grisso and Anna Warstler are the India missionaries on the prayer list for this week. Their India address is Anklesvar.

On Feb. 6, 1942, Lillian Grisso left the Bombay harbor after serving nearly twenty-five years on the field. Her third term of service was twice broken by severe illness, but she was granted recovery which stands out as a miracle among her fellow missionaries and Indian friends. They give God praise.

On her voyage home for fifty days she was on the high seas filled with danger. There was never a moment either through the day or during the night but that she realized that she was under the protection of a directing hand.

Anna Warstler returned to India in 1939 for her second term of service. Her work has taken her out in the villages and it also keeps her busy at the mission station. Since Lillian Grisso sailed for home in February, Anna has been busier than ever with the duties attending the supervision of the Girls' Schools on the Girls' Compound.

Whether in America or India these missionaries desire the prayers of the church.



ANNA WARSTLER



now. In your language, it is sand in the air. The sand blows in from the desert at this season of the year until the air is so full of it that you feel like you are eating sand, so I am told. It has not gotten so bad yet, but the air is hazy and the furniture in our house is covered with dust all the time.

The moon is so very bright out here. It is just half full tonight which means we will have nice moonlight for awhile.

*Garkida, Africa.*

## Statement From the United Stewardship Council

BY B. K. TENNEY

President United Stewardship Council

In view of the present tragic world situation with all the attendant chaos, fear, and suffering, the United Stewardship Council would record its profound conviction that:

1. In the gospel of the Living Savior the church has the only final answer to the present world need. If Jesus Christ be known, loved, and followed, humanity through him cannot only avoid the threatened chaos, but can live constructively.

2. This, of all times, is no time to slacken in the missionary enterprise. Each church must be purposefully missionary in its own community that Christ may be pre-eminent in the community life. The gospel story must be told and retold throughout our land that America may put Christ first. The message of the cross must be taken now to every land in order that those peoples may have the saving knowledge of Christ and that the nations may have something on which to build plans for living together constructively.

3. Sacrificial giving is necessary. The kingdom of God cannot be advanced successfully nor can God be worshiped joyfully by the use of leftovers. Sacrifice was continually taught and supremely exemplified by our Master. As servants we learn from the Master and can expect sacrifice as the price of success. Work of worth costs sacrifice of worth.

4. Witnessing and giving must be illustrated and supported by unselfish living. If history teaches anything it shouts aloud the truth that the problems of the world cannot be settled on a selfish basis. To be able to think unselfishly we must practice unselfishness in living.

Christ calls to us by his love and sacrifice. The world calls to us by its desperate need. Every Christian must give some answer. The United Stewardship Council would call upon Christian people to give an answer of love.

## Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the *Brethren Bible Study Monthly*. This interesting carrying forward of the former *Teachers' Monthly* and *Home Department Quarterly* is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**The Report From Emmaus.** It was the heart-warming experience at Emmaus that caused the two disciples to return immediately to Jerusalem to report. They found the eleven disciples gathered at their accustomed place with other friends. They rehearsed how Jesus had been with them and had broken bread. During this

report Jesus appeared again in the midst of them all. Of course they were frightened. They thought it was a spirit. He showed the wounds in his hands and feet to prove his identity. They rejoiced, but still could not believe their eyes. He asked for meat and they handed him a broiled fish and a piece of honey in the comb. He ate before them and recalled the teaching he had given them before the crucifixion, that all these things should come to pass.

**Our Great World Mission.** Again Jesus opened their understanding of the Scriptures. They, like us, blundered along, following their notions and ideas about the Christ without paying very much attention to the Scriptures. The disciples being Jews, the Master assured them that what had happened should have been no surprise to them. He could scarcely wait to tell them that this good news of hope through repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. To this they were called to be witnesses. The apparent burden on the heart of the Lord after his resurrection was this call and privilege of his disciples to teach all nations. What a different world we might have if this challenge and privilege had been more seriously accepted by every follower of the Christ!

*Elgin, Ill.*

## The Goshen Tornado

On Monday evening, March 16, 1942, the tranquility of a newly developed residential section in the south-east corner of the city of Goshen, Indiana, was interrupted by the arrival of a tornado which cut a swath fifty yards wide diagonally across the section, scattering houses, automobiles and people indiscriminately. Two people were killed and more than fifty were injured. Twenty-six buildings were wrecked beyond repair and eighty-six others were partially damaged. Close to a million dollars' worth of property was destroyed, more than one third of this having no tornado insurance. Thus in less than two minutes more than one hundred families lost their homes and most of their possessions. One mother returning home shortly after the storm had passed on, found her three children huddled in one corner of the basement under a pile of paper. Although they had been dropped from the second floor they were unharmed! Another mother, hearing the approaching storm, ran for her baby girl and was on her way to her young son when the wind struck her house. She "came to" under a section of roof fifty feet from her home with the baby still in her arms and the little boy holding on to the hem of her dress. The mother was rather badly bruised but the children were completely unharmed. An old man was picked up from his bed and carried to the door of his neighbor's house a block away; he walked back again to see what had happened, thinking all the time that he was having a bad dream! He could not find a piece of his house or belongings over a foot long.

The storm which had wrought such havoc and played its capricious pranks in Goshen continued out in the country and destroyed several barns. Yet unlike the ill wind of the proverb, it blew somebody some good, and one of the chief recipients was Civilian Public Service. As a result C. P. S. men were able to set a new precedent in the type of project considered by the government to be "work of national importance."



Heretofore C. O.'s have been allowed only on projects already established by the government—soil conservation, forestry work, and the national park service program. Now with the example set in Goshen and in another area in Illinois, the way is cleared for a more comprehensive program. This may very well be the first step toward a foreign relief program similar to the one carried on by the Quakers during the last war.

Fifteen of these C. O.'s were members of the unit which had been training for relief work in China, and they welcomed the opportunity to show their willingness to work in this American tragedy. This China unit arrived in Goshen March 23, four days after a squad of thirty men from the Mennonite camp at Bluffton, Indiana, had started to work there. The Bluffton men were unable to stay on the job, however, except for eight men who managed to continue for another week. But the China unit with their doctor, Carl Coffman, M. D., obtained permission to remain for four full weeks, or until the clean-up work was fairly well completed.

The work was sponsored by the Goshen Ministerial Association, which was responsible for getting permission from Washington and for the friendly reception which met the men at the very start. Later the request for continuation of the work came from the county sheriff, the city fire chief and the chairman of the finance committee of the city council. The Red Cross took a hand in the final week's arrangements asking the men to stay on. This they did, pulling an estimated quarter million nails in the last six days.

The unit was housed for the period in the basement of the Goshen City Church of the Brethren, sleeping on the floor by choice and helping themselves to bountiful meals prepared by volunteer groups of Church of the Brethren women, who also took splendid care of their laundry and incidentals.

The men left for work each morning at 7:15, returning in the evening at 5:30 o'clock, six days a week. During their stay they completed demolition of fifteen buildings and cleaned up seventeen more. More than fifty loads of kindling were hauled away for firewood to families who requested it, and about a hundred and fifty loads of waste taken to the town dump. Another interesting bit of information is the fact that the unit wore out during that time something like forty pairs of leather gloves, supplied by the Brethren Service Committee.

Altogether the men put in about four thousand man hours of work which, as the Ministerial Committee pointed out, would represent a contribution of two thousand dollars if figured at the rate of fifty cents an hour. A conservative estimate on the value of the lumber cleaned up during the last week would add at least another thousand dollars.

In addition to its work in the tornado belt, the China unit also found time for several extracurricular activities. Members of the group conducted church services at various times. Ray Long loaned his tenor on numerous occasions, and several men, chiefly Director Howard Sollenberger, Charles Butcher and Nelson Fuson, were called upon to address meetings and discussion groups in Goshen and vicinity. Several evenings were spent by the unit members in discussions among themselves, led by Dan West and W. Harold Row.

Members of the group were gathered from widely

separated parts of the country and represent a variety of professions. Four of the men were born in China, and as a group they represent collectively more than eighty years in the Orient. Six denominations were accounted for: Brethren, Mennonite, Episcopalian, Methodist, Friends and Presbyterian.

Exactly a month after the China unit arrived in Goshen they rolled up their sleeping bags, put the Sunday-school benches and chairs back in their places, loaded themselves and their belongings in two trucks and a car and set out for Camp Lagro. They believe that Goshenites know more about pacifists and the C. P. S. program than the people of any other city in the state.

If the effect the men of the China unit had on the people of the city of Goshen remains in doubt, the effect that Goshen had on them is quite well established. It was their first experience in working together and in putting into practical demonstration the theories they had learned in their previous training. They had a chance to use some of the equipment they had purchased for their work abroad, and they learned how to make a livable home out of a church basement. The most tangible effect of their visit was the fact that they gained from five to twenty-five pounds apiece. The men learned that it was more difficult to live like kings and be constantly fed and entertained than it was to live the relatively more frugal and exclusive life which they had enjoyed in their previous camp experience.

James Stanley  
Charles Butcher  
Nelson Fuson

## New Men in Camp

The following are the names of the men who have reported to camp from May 1 to May 23:

### To Camp Lagro

Clarence R. Bunyan, Wichita, Kansas, Brethren.  
William H. Coning, Lewisburg, Ohio, German Baptist.  
Omer W. Deaton, W. Alexandria, Ohio, German Baptist.  
Don G. Kimmel, Wichita, Kansas, Brethren.  
Lynn Levi Miller, Rossville, Indiana, German Baptist.  
Wayne E. Snyder, Wichita, Kansas, Brethren.

### To Camp Magnolia

Floyd Neuffer Herman, Kansas City, Missouri, Evangelical.

### To Camp Stronach

Gilbert Charles Fluegel, Milwaukee, Wisconsin, Evangelical.

### To Camp Cascade Locks

Floyd Joseph Borntrager, Glendive, Montana, Mennonite.  
Mahlon Borntrager, Glendive, Montana, Mennonite.  
Charles Garland Clardy, Los Angeles, California, Christian.  
Joseph Francis Gunterman, Visalia, California, None.  
Clarence Mason Haggen, Seattle, Washington, Congregational.  
Robert Wilson McLane, Chico, California, Methodist.  
Leslie Bud Martin, Reno, Nevada, Brethren.  
Louis Paul Neumann, Oakland, California, Congregational.  
David Nissley, Glendive, Montana, Mennonite.  
Victor Eugene Smith, Glasgow, Montana, Jehovah's Witness.  
Abe A. Toews, Frazer, Montana, Mennonite.  
Edgar M. Weaver, Corrie, California, Baptist.

### To Camp Lyndhurst

Henry Clay Blankenship, Jr., Denton, Texas, Methodist.  
Edgar Hall Bouch, Kittanning, Pennsylvania, Brethren.  
Ralston Walker Bowser, Kittanning, Pennsylvania, Brethren.  
Max Maynard Carpenter, Washington, D. C., Brethren.  
Richard Ralston, Springfield, Missouri, Methodist.  
Harlan Ralston Claypool, Kittanning, Pennsylvania, Brethren.  
Arthur Julius Dinse, Mayview, Missouri, Evangelical and Reformed.  
Everett Franklin Fanning, Erwin, Tennessee, Church of Christ.

(Continued on Page 20)



## Home Accounts " " "

BY MRS. ROBERT BYRD

The ultimate aim of all intelligent living is "more abundant" living. Whether we are conscious of it or not, we are all planning toward that end. Everything that contributes toward that aim should be and is to be regarded as a necessary part of all intelligent planning. The keeping of home accounts has come to be looked upon by the most progressive homemakers as one of the most important and valuable things they can do.

The progressive homemaker takes into account the fact that all successful businessmen use up-to-date methods of advertising, buying and selling. The business man knows what it costs to operate his business, what it costs to produce and sell an article, and what amount he must set aside for new equipment, insurance and other necessary expenses. The homemaker knows that she, too, must know what it costs to run her home—or what she must set aside for food, clothing, education and other necessary expenses.

To be a wise spender of the family income she must study past expenditures very carefully to be able to cut down intelligently on the things that are of less importance and spend more for the basic needs of life. In order to do this she must keep a record of what is spent, as well as for what it is spent, and then carefully study this record. Personally, the keeping of records is one of the most important factors that have enabled me to make our limited income meet our simple needs through a long period of high school and college training, and even now I regard it as an indispensable factor in making the meager income of a minister meet the needs of our family.

There are various methods of keeping accounts. You may use an ordinary loose-leaf notebook, or in West Virginia one may secure a nice Farm Home Account Book from the Agricultural Extension Service at a very reasonable price. I have found this account book to be very satisfactory. I find, however, that the best plan for me in keeping my accounts is to have a pad and pencil hanging in a convenient place in the kitchen where each member of the family can jot down the amount that he spends; then, at convenient intervals, I transfer this to the account book.

Expenses made out of personal allowances should not be entered as family expenses, but listed as allowances. The individual making them should record them in his or her own account book. Very small children should be encouraged to do this and with a little guidance will lay the foundation for thrifty living.

It is very important to check back to see that nothing has been omitted; then at the end of each month you should summarize receipts and expenditures to see where you stand. In choosing a method it is not always best to choose one that is simple, for a set of balanced accounts is not what the thrifty housewife is after. What she wants is knowledge of what she is getting for her family and how she may get greater satisfaction for the same amount of money.

I think of my record as a diary of the business transactions of the family. The method, therefore, that most accurately records those transactions, and the one best fitted to your individual needs, is the one that you should choose. It need not take a great deal of time to keep accurate records—five or ten minutes a day should

suffice, and at the end of the month not over one or two hours in summarizing and balancing the account.

In order to keep accurate home accounts it is very necessary to have the co-operation of the entire family. The family council has been found to be the most effective way of getting this co-operation. There it may be found what each member expects to receive as income for the next twelve months; there the needs of the family may be discovered; and there the individual interest of each member of the family may be enlisted. Some of the advantages in keeping home accounts are as follows: *First*, a record of expenditure enables a family to judge whether it is living up to its plan, and to improve that plan. It has been said that such a record is like the speedometer. It shows just how far the family has gone along the road toward its goal. It makes it possible to spend not only money, but time and energy more wisely.

*Second*, it gives one assurance. If it is decided that a certain amount may be used for new equipment during the year and a record of what has been spent is available, there is no doubt as to what to do. The family knows just what it can spend and what it cannot spend, and this gives assurance.

*Third*, it reveals mistakes in buying. It indicates whether articles bought at a certain place or price give better value than those bought at another. Knowing what has been bought, and when and where, forms a basis for better and wiser buying in the future. It likewise reveals habits in buying. Looking back over the years a good picture of what has been bought, and why it was bought, can thus be had. One can discover the influence of advertising, of fashion, and of passing fads; whether the mail order catalog, the installment plan, the charge account have been a convenience or a temptation. One can also tell whether bargains are bargains or just unnecessary expenditures. None of these—advertising, fashion, mail order, and so forth—are necessarily bad or good. It all lies in the way they are used, and all this can be found in going over the year's record of expenditures.

*Fourth*, planning and recording the family expenditures is a necessary part of the education of the children. It helps teach self-control, a sense of justice, a willingness to share, the ability to carry responsibility, and to take part in confidential discussions. If each of the family has a clear understanding of what the family income is, and what it will buy in terms of food and satisfaction, there will be more mutual understanding and co-operation between the different members of

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## "Perfect Peace"

BY JULIA GRAYDON

He is a missionary to Africa and is in this country on furlough, a colored preacher of distinction who goes into many pulpits with his message. One Sunday he was in our church and at the close of his talk he asked us all to repeat with him line by line—"Thou wilt keep him in perfect peace whose mind is stayed on thee, for he trusteth in thee."

To hear those words repeated solemnly all over the church was indeed impressive, especially after the telling of his own experiences in a jungle land and God's care of him.

Harrisburg, Pa.



the family. If such matters are discussed the schoolboy or girl will better understand why he or she cannot have just the type of clothing they would choose, or the kind their classmates are wearing, and so throughout the family.

Not only will your family benefit in the various ways by keeping home accounts and developing good habits of spending, but because you are living better, because you have control over your way of living, the community as a whole is better off. We all have responsibilities not only to ourselves but to society at large. And our actions as consumers and the way in which we spend our money, the type of things we buy, and the amount of money we save all affect the community.

*Junior, W. Va.*

## As in Heaven So on Earth

BY NETTIE HILDRETH REISTE

It was a strange funeral. The rays of a late afternoon sun lay silent upon the inexpensive casket, accenting its golden glow upon the multicolored bouquets that friends and relatives had brought. Many of them had been gathered from their own gardens.

Reverently our minister arose and read the obituary, then sat down behind the pulpit. With the same reverence a small colored minister stood and in a high nasal voice called a colored girl of twelve from the audience to read the letter of condolence that the colored church had written to the bereaved parents—the mother an American, the father a full-blood Spaniard—of the fourteen-year-old boy. The girl took her place in the audience again, when she had finished reading.

The colored pastor arose to preach the funeral service. As I took cognizance of the crowd a strangely beautiful thought raced through my mind. "Heaven will be something like this," I mused through my tears, remembering there will be every color, race and tongue up there, and we will be of one mind, one heart and one spirit as we are now, neither will there be racial hatreds up there.

Again I mused, "Heaven will be something like this," and I was further impressed, for as I looked over the audience, there were those of terrible poverty and those of comparative wealth; there were the educated and uneducated; there were those of various races, colors and tongues.

Together we had met upon this solemn occasion with love for each other, with pity and much concern in our hearts mutely expressing our sorrow, outwardly doing all we could. The people of that audience were our friends; the colored folk were our friends, for with heavy hearts there was indeed no room for racial discrimination; we were all God's children. We sat together, prayed together, wept together in mute sympathy, unashamed of the tears rolling down our cheeks.

On my way homeward I did some deep thinking.

Isn't it about time we reason with ourselves about racial prejudice? Isn't it time we eradicate that old idea that white folk have a monopoly upon Jesus Christ and heaven? If we dislike colored folk down here, how are we going to fare in heaven, for we are told there will be every color, race, and tongue up there?

Yes, it is time we were doing something about our racial prejudice, and not in thoughts only; we need a change of heart completely on the matter.

*Adel, Iowa.*

## Mary, the Ideal Mother

BY ILDA B. ZIEGLER

In prominent places in art galleries today one will find paintings of Mary, the mother of Jesus. Stories of Mary have become famous wherever Christianity is known.

Why was Mary the prominent mother that she became? It was not because of her high place in society, for she came from a lowly peasant home. It was not because of her great wealth, for she knew nothing of the luxuries of a fine home. It was not because of her college education, for girls of her day knew nothing of higher education. Yet, without any of those seeming advantages which we sometimes think are so necessary in life, a heavenly messenger came to her one day and said, "Hail, thou that art highly favored, the Lord is with thee. . . . Fear not, Mary, for thou hast found favor with God." Then the messenger told her the secret that would have made any Jewish maiden's heart rejoice. She was to be the mother of the long-looked-for Messiah. What answer could have been more fitting to qualify her for this important position than the one she gave? "Behold the handmaid of the Lord; be it unto me according to thy word." From the very first she was fully submitted to the will of God. Is this not an important qualification for all mothers?

Mary had other qualifications for this position. She had a knowledge of the Scriptures. The song of praise which she sang when she visited her cousin Elizabeth was made up of some of the choicest of the Scriptures. In this song she expressed her humility before God. After the child was born and the parents heard much praise of the little one Mary did not boast and gossip about her child, but "she kept all these sayings, pondering them in her heart."

"Jesus advanced in wisdom and stature and in favor with God and man" not only because he was the Messiah, but also through his mother's daily teachings. His mother taught him about the great secrets of nature and the heavenly Father's part in all of them. Some of Jesus' teachings show us that he was a great lover of nature. Jesus' mother taught him daily how to get along with his playmates by putting love and helpfulness uppermost in his mind. At her knee she taught him great truths about the heavenly Father and there he prayed his first prayer. In the home with Mary and Joseph Jesus had his first lessons about work and the importance of each one in the home doing his or her share.

When Jesus took up his ministry, Mary did not always understand why Jesus made the choices which seemed so unpopular to most of the people, but she still had faith in her son. She followed him, even to the cross. Some of the disciples were ashamed and afraid to be known as his disciples, but Mary was there ready to help her suffering Son in any way that she could. We can imagine she was at the tomb to pay her last tribute. She was in the upper room with the other disciples. Probably that day she, like the others, understood better than ever before.

After this we have no record of the famous mother but I think that if today she could see the followers of Jesus from all over the world she would again ponder in her heart, "Is this all because of my Son? Thank God that I had a part in preparing him for his great work."

*York, Pa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

#### Calendar for Sunday, June 14

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Sunday:** The Risen Christ and His Disciples.—Luke 24:33-48. Golden Text, Ye are witnesses of these things. Luke 24:48.

**Christian Workers, Family Life.**

**B. Y. P. D., Listen!**

**Intermediates, Let's Sing.**

. . .

#### Gains for the Kingdom

**Three** baptized in the Salem church, Va.

**Seven** baptized in the Reedley church, Calif.

**Three** baptized in the Piney Creek church, Md.

**Four** baptized in Harper's Chapel, W. Va., Bro. Carl H. Zigler, pastor.

**Eleven** baptized and two awaiting the rite in the Modesto church, Calif.

**Two** baptized in the Annville church, Pa., Bro. Clyde S. Weaver, evangelist.

**One** baptized in the Maple Grove church, Md., Bro. Emory Fike, evangelist.

**Two** baptized in the Lower Stillwater church, Ohio, Elder Ira Oren, evangelist.

**Twelve** baptized in the Springville congregation, Pa., Bro. Ralph Jones, evangelist.

**Thirteen** baptized in the Fredericksburg church, Pa., Bro. B. G. Stauffer, evangelist.

**One** baptized in the Spring Mount congregation, Pa., Bro. William L. Gould, pastor.

**One** baptized in the Fruita church, Colo., Brother and Sister B. M. Rollins, evangelists.

**Two** baptized and one received by letter in the McFarland church, Calif., Bro. John I. Coffman, pastor.

**Six** baptized in the Pleasant Grove church, N. C., Brethren A. M. Laughrun and I. N. H. Beahm, evangelists.

**Twenty-two** baptized, four received on former baptism, four awaiting the rite, one received by letter and one reconsecrated in the Natrona Heights church, Pa., Brother and Sister B. M. Rollins, evangelists.

. . .

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Jesse W. Whitacre** of Keyser, W. Va., June 22—July 5, in the Koontz church, Pa.

**Brother and Sister B. M. Rollins**, July 6-19, in the Shoal Creek church, Mo.

**Bro. I. R. Berry** of Pleasant Hill, Ohio, June 14, in the Stonelick church, Ohio.

**Bro. John E. Rowland**, pastor, in the Point church, Dunning Creek congregation, Pa., June 21.

**Bro. A. J. Beehly** of Somerset, Pa., June 21, in the Pike Run church, Middle Creek congregation, Pa.

### Personal Mention

**Bro. Clyde Bush** of Bellwood, Pa., scheduled to hold meetings June 22 to July 5 in the Maple Grove congregation of Western Maryland, is to do so at the Bethesda house.

**Secretary L. Avery Fleming** will share in the Mental Hygiene Conference to be held at Ashland College, Ashland, Ohio, June 15-19. On Wednesday, June 17, he will speak on Some Implications of Psychology for Religious Education.

**Bro. W. C. Sell** is now serving as pastor of Mt. Pleasant-Connellsville, being located at 9 E. Main St., Mt. Pleasant, Pa. He would like to contact any members living in either of these two cities not now affiliated with the church.

**Bro. John C. Eller** is at present at Hopewell, Va. He writes that he plans to visit Camp Lee during the summer. If there is any service of visitation that he can render in this camp or this area he would be glad to do so. If you have any suggestions, send names and addresses to Bro. Eller at Hopewell, Va., R. 1, care of F. O. Edminston.

**Dr. D. W. Kurtz** is the speaker for the dedication service of the remodeled Garrison church, Iowa, scheduled for June 21. There will be an all-day meeting with a basket dinner at noon. The regional young people's conference has been arranged for the same time and place so they may have an opportunity to hear the speaker for the day.

**Sister O. C. Frantz** of Rocky Ford, Colo., has been wondering about interest in Brethren hostels. About a year ago she read an article in the Messenger on this subject, but now she writes, "I never read or heard anything more about them. Did I miss seeing any further discussion on the subject, or was no interest shown, or was everyone like me—too busy to write?"

. . .

#### Miscellaneous Items

**Manchester College** announces faculty, courses, and other pertinent information in a brand-new catalog for 1942-43. Our thanks for a copy.

**Elizabethtown College** has favored us with a copy of the catalog number of the college bulletin. Here is an institution sealed to educate for service.

**Camp Mack** clean-up day was a splendid success with fifty-two helpers participating from fifteen churches. Many from the churches in this area attended the mass meetings the afternoon and evening of June 7, bringing along any relief clothing or C. P. S. camp food that was ready. L. W. Shultz should now be addressed at Camp Mack, Milford, Ind.

**Please note** the following changes and additions to the 1942 summer camp schedule as published in the May 23 Messenger: (1) The Oregon Summer Assembly will be held July 20-26. (2) Camps scheduled for Peniel will be held at Camp Po-Wa-Ma near Harpers Ferry, W. Va. (3) The Colorado Young People's Camp will be held at Camp Pine Crest, Palmer Lake, Colo., Aug. 10-16. Ernest Shively, Rocky Ford, Colo., will be camp manager and director.



**The Owl Creek** congregation of Ankenytown, Ohio, will hold all-day dedication and home-coming services July 5. Bro. Rufus D. Bowman of Bethany Biblical Seminary will speak. Basket dinner at noon. Former pastors and members and friends are all cordially invited to attend.

**At the present time** we are mailing out each week the following numbers of Gospel Messengers: 100% club subscriptions, 414 churches, 21,806 papers; 75% club subscriptions, 278 churches, 8,505 papers; single subscriptions, 4,389. Total Messengers mailed per week 34,700. For additions to the club lists, see page 30 of this Messenger.

**"We have many boys here working or going to school who perhaps were church workers at home, but being here among strangers are led away from church going. If you have a boy here our pastor will gladly give him a welcome to our church."** This concern on the part of one of our Pacific Coast sisters is shared by many. If a son or friend of yours is situated away from the church, please send name and address to the pastor of the nearest church, or to the Fellowship of Nonresident Members, 22 South State Street, Elgin, Ill.

**Fifty-three summer pastors** will serve churches during the summer of 1942 from New York and Florida on the east to Washington and California on the west, and from North Dakota to Texas. They will be serving in twenty-three different states. Thirty-five have been approved for the senior student service plan and four for the junior plan, providing sufficient funds are available. Local churches and districts throughout the brotherhood, and especially churches and districts served by the summer pastoral program, can well take this phase of the home mission enterprise of the Church of the Brethren as a project. Experience in the practical laboratory of the summer pastorate enables young men to train effectively for the Christian ministry.

**Special to pastors only!** During the past few years, especially, members of the Church of the Brethren have been changing locations frequently. Quite often the move puts them out of touch with a local congregation. In order to help remedy this situation, our district board hereby urges all of our pastors to arrange some follow-up of their members. When they move into the precincts of another congregation, notify the pastor of the same immediately, giving the name, complete address, and any other vital information concerning such members. We feel that this is one duty of every pastor that ought not to be neglected. We are sure that such time and labor will be mutually helpful, both to the local church and to the individual members in finding themselves in their new community.—John I. Coffman, Secretary District Board Directors, Northern California.

## *With Our Schools . . .*

### **Elizabethtown College**

**In the district meeting of Eastern Pennsylvania,** April 29, 30, the delegates voted unanimously in favor of an enlarged board of trustees. Next fall Southern Pennsylvania, a part of the college constituency, will also vote on the matter in their district meeting.

**The Three Weeks' Intersession** will be held June 2 to 20, followed by Summer Session and a Post Session, beginning June 22 and Aug. 3 respectively.

**There were greetings** by representatives of the trustees, the faculty, and the alumni respectively. Excerpts of greetings from various colleges were also read. President Baugher delivered the baccalaureate sermon on Sunday evening, May 31, on the subject, *An Inner Pattern and an Outer Order*.

**The inauguration of President A. C. Baugher** took place May 30 in connection with the annual alumni meeting and banquet. After the induction by R. P. Bucher, chairman of the board of trustees, Bro. Baugher delivered a very timely inaugural address. This was followed by an address on *The Christian College in Its Integrated Aspects* by Dr. H. H. Horne, a beloved professor of Bro. Baugher's at New York University. Dr. Horne has had over 10,000 students in his classes during his forty-two years of teaching.

**On Commencement Day, June 1,** forty-seven seniors were presented for graduation. Some of these will receive their degrees at the end of the summer session, Aug. 22. Dr. Gould Wickey, executive secretary of the Council of Church Boards of Education in America, and also Executive Secretary of the National Conference of Church Related Colleges, delivered the commencement address on the subject, *Education for Victory*. The only type of higher education fitted for this task is that provided by the church related college.

## *About Books . . .*

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Ruth.** By her mother and others. The Broadman Press, 1941. 206 pages. \$1.50.

This is a charming book about a charming lady. It is written in an easy-to-read and gracious style and holds one's interest from cover to cover. Here was an unusually brilliant child with every opportunity for development, making full use of her privileges, thus giving to the Southern Baptist Church a most attractive and useful life. Ruth was a gifted linguist, writing many books in mission study, the lives of missionaries, stories for magazines, etc. Always a leader, in high school, college and later as the wife of a pastor for more than twenty years, she gave to her friends, and they were numbered in the thousands, an inspiration and challenge that made them better persons. Not only a leader in many good works but perhaps the most wonderful thing about Ruth was her victory over a heart disease, not that the disease did not claim its victim, and that far too soon, but that she came through it with serenity, always writing and working even while lying on a bed in terrible uncertainty and pain. She lived only a little more than forty years, but her influence will last for many years. Ruth's mother writes her part of the book with great love and justifiable pride, but with remarkable restraint and beautiful devotion. This is an unusual book in many ways. It will be especially appreciated by ministers and their wives and all others who have sympathetically learned to appreciate the power for good that can come from the home of a capable and consecrated minister, which home has a noble-minded and Christlike queen, the minister's wife, as the mistress.—Merlin C. Shull.



**Sharing the Spirit of Annual Conference » » »****Tomorrow at the Asheville Conference**

Tomorrow will be Sunday at the Asheville Annual Conference. It is safe to predict that in many ways it will be the big day at this Annual Meeting. It will be the big day because Sunday is the day when the most people can get away to attend a Conference. Of course this Conference Sunday may be a little different in view of transportation handicaps. It is also somewhat to one side so far as Brethren communities are concerned. Which is to say that many who have made up the flush crowd when Annual Meeting was in the midst of Brethren settlements may this year find themselves worshipping with those obliged to stay at home with the stuff.

But this may be to the good so far as sharing the spirit of Annual Conference is concerned. Those who usually attend Conference, but who this year remain at home, can help the local churches to set up services that will help all to share more completely in the values of Conference Sunday.

For Conference Sunday is the great day of the feast for Brethren, not simply because it is the day of largest attendance; it is also a day of inspiration because it is a time of pleasant fellowship and inspiring addresses. It is a day when our people expect much, and because they do the day means more than some others even at Conference.

**About Conference Atmosphere**

It may help in the sharing of the spirit of Annual Conference if we try to reconstruct something of the mood of the big day at the Big Meeting. Conference Sunday really begins on Saturday with people wondering about the weather prospects for the morrow. Will the day be hot or will it be cool? This is important to those already on the grounds for the simple reason that one likes to know what to wear to be comfortable. The writer has sweltered through some Conference Sundays and wished for his overcoat on others. But usually June Sundays are nice, and when they are the people from the surrounding counties, and even states, attend in larger numbers.

While on the matter of Conference weather it may be in place to refer to a couple of recent experiences. For the people's response on these occasions will help the reader to understand a little more about the Conference spirit. At Anderson in 1939 the unusual weather came on Saturday evening. It was then that the big storm broke, deluging the Conference grounds and cutting off the electric lights. Here is a part of the first-hand account lifted from the Messenger reporter's notes: "About ten minutes of seven, just as the people were assembling for the evening program a heavy storm broke. This helped to fill the tabernacle promptly and everybody was glad for the shelter, but as the darkness thickened it soon became apparent that here was something different from what had been planned."

Now what about Conference spirit? It was young people's night. That is, the young people were responsible for the evening's program. Bro. Alvin Brightbill was song leader, and with the crowd in the tabernacle enveloped in darkness he led in the singing of hymn after hymn as torrential rains fell and all nature

joined in with rolling peals of thunder. By and by some improvised lighting was supplied and the young people carried on with their program. We are not wishing for storm conditions in any of the local churches on Conference Sunday; but if such an experience should come just remember that people can sing in the dark and make speeches by candlelight.

At Ocean Grove the unexpected weather held off until late Sunday afternoon. Drawing again on Messenger reporter notes for the occasion, we read: "Perhaps the most enjoyed contribution of all was the program of musical worship by the Conference choir and the congregation which, set for three quarters of an hour, lengthened into double that period and more, due to a rearrangement provided by nature herself in the form of a rainstorm which kept everybody under shelter wherever he happened to be." The writer well remembers his share in the experience and how one local booster tried to explain that such near cloud-bursts were really quite unusual.

These two examples were detailed not to prove that it always rains at Conference, for it does not; rather, they were given to show that at Conference the atmosphere and spirit are such that services carry on. Even a storm may make them more meaningful, may permanently enrich many a memory of the occasion.

Writing about Conference weather almost led us to forget to say something about another aspect of Conference atmosphere. Those who can remember the meetings held at Hershey, Pa., and at Winona and Anderson, Ind., will recall the surging crowds so characteristic of the big day at Annual Meeting when Conference is held in Brethren territory. Sunday at such a Conference begins early with the air resonant with the sounds of increasing traffic. Toward meeting time there is the drone of hundreds of autos arriving, with increasing tempo as many voices mingle with the noises of much coming and going. All day long one sees people sitting, standing, walking wherever he chances to look about the grounds. At meeting time both the Tabernacle and Auditorium are full, but this never seems to really affect the visiting groups under the trees intent on some family reunion or social interest. And so all day long on Sunday, Conference tends to be an enjoyable and even inspiring fellowship for the multiplied thousands who attend. The big day ends late with the meeting places finally deserted and stragglers wending their way to their lodging places, and the lights of homebound autos growing ever fainter in the distance.

On the morning after the big day it is interesting to the early riser to stroll about the grounds and note where the good people have visited and fellowshiped together. One will find telltale bits of paper, wrappers, even a few peelings and rinds lying about—all mute signs of what helps to make for a better spirit among Brethren. Then there is always the disarray of seats and spots of trampled grass. All of which is to say that many of the meetings scheduled for Conference Sunday are not cleared with the Conference Program Committee. They are privately arranged and held in the interest of family reunions and old-fashioned Brethren hospitality. So if you of the home congregations intend to share in the spirit of Conference do not overlook the possibilities of a basket dinner at the church.



### The Inspiration of Conference

But do not let this rather mellow picture of Conference Sunday obscure the fact that it is a day with planned events, with calls to the highest and best we Brethren can plan and think. Sunday is a day of great services and this year gives promise of upholding that tradition. Those in the home congregation can hunt up the Messenger for May 16 and there recover a copy of the Conference Program. The Sunday program will be found on pages 9 and 10 of the Messenger just referred to. If in the local congregation there is a desire to follow the events of the day as planned for Conference Sunday, meetings might be arranged somewhat as follows—

7:30-9:30 Breakfast conference at the church sponsored by men's work and women's work to consider some aspect of home missions.

9:30-10:30 Sunday school with the adults meeting in the auditorium for a discussion of the lesson and the other departments meeting as usual. Or better, have all departments meeting in the auditorium for a popular presentation of the Sunday-school lesson.

10:45-12:00 Worship and sermon. Use the subject that Bro. D. W. Kurtz will preach on at the Asheville Conference, or have an address on the history and meaning of Annual Conference in Brethren life. See under Source Materials for information.

2:00-4:15 Brethren Service is the theme for the afternoon meeting at Asheville. Bro. W. Harold Row will speak on Civilian Public Service; Bro. H. L. Hartsough will give Camp Visitation Impressions; Bro. A. W. Cordier will speak on The Brethren and Reconstruction; Bro. Wang Tung will give a Closing Testimony. In the home congregations comparable subjects could be assigned to speakers.

7:00-8:00 Music Period. In the local church a period of hymn singing, led by the choir if the church has one, would bring to the congregation something of what the Conference crowd will enjoy.

8:00-9:15 Worship and Sermon. At Conference Bro. Warren D. Bowman will speak on Anointing for Healing—A Neglected Avenue of God's Grace. Why not have this neglected doctrine discussed for the benefit of the local congregation?

### The Importance of Conference

Some may wonder about the advisability of holding Conference in a year of crisis. Considerable expense is involved even if the attendance cannot be as large as usual. Yet, one should remember that crisis times require the best that men can give. If ever there was need for the inspiration and help it can give, it is when the winter of difficulty is upon us. The first Annual Meeting of just two hundred years ago grew out of an emergency. If there is any meaning in this original event, it is that if we did not have an Annual Conference this year of all years would make us feel the need of such an institution.

Other groups scheduled to meet this year have had to answer a very similar question for themselves. In the case of the Congregationalists the problem of whether to meet or not to meet was referred to President Roosevelt for any suggestion he might care to give. In the President's reply to Dr. Douglas Horton, secretary of the General Council of the Congregational Churches, he said in part: "The message which I would therefore

send to the General Council of the Congregational and Christian Churches is to be steadfast in maintaining the fundamental structures of the church in its local, state and national organizations. A real revival of religion, a quickening of the spiritual life of the nation, would strengthen our morale for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished. I hope, therefore, that no circumstance will prevent the holding of your General Council and I wish you Godspeed in your deliberations."

### Conference Sunday in the Local Church

For those who want to do something specific as a way to share the spirit of Annual Conference we suggest the following—

1. At either the morning or evening service have read the address of Moderator Paul H. Bowman. See pages 5 and 6 of this Messenger for the first installment of the moderator's address.

2. Plan a day of services much like those taking place at Asheville. See in this write-up, or turn to the Messenger for May 16, pages 9 and 10 for the program.

3. Have your pastor or elder preach a sermon on the history and meaning of Annual Conference in the Church of the Brethren.

4. Have a basket dinner at the church followed by a program in which those who have been to Conference tell of their experiences.

5. Plan a young people's meeting at which one will act as moderator and others Standing Committee members and delegates, and at which you will discuss some important church questions. That is, have a little Annual Meeting.

### Source Materials

Brumbaugh's History of the Brethren, chapter 12, Origin and Early History of Annual Meeting, pages 471-508.

Dove, Cultural Changes in the Church of the Brethren, Annual Conference, pages 94-104.

Miller, The Story of Our Church, chapter 9, Annual Meeting, pages 110-117.

Winger, History and Doctrines of the Church of the Brethren, chapter 10, Annual Meetings, pages 187-197.

Two Centuries of the Church of the Brethren contains the Bicentennial Address as a sample of what Conference can be like in the matter presented.

Meet Henry Kurtz, chapter 6, may be consulted for an attempt to recreate an Annual Conference experience of many years ago—Sunday, June 11, 1848.

### ADULT DISCUSSION OUTLINE

#### Our Brethren Heritage

##### Part IV. Fellowship

Scripture: Luke 5:27-32

Sunday, June 28

Note: See Chapter XIV of The Story of Our Church, Miller.

#### I. The Situation

The Church of the Brethren is a fellowship, a brotherhood. Brethren love to live in groups and be together. The national, regional, and district gatherings



are fellowship occasions. Public worship services include a period of fellowshiping and the communion service has a meal and feet-washing. The ministers have been considered to be on a level with the membership. Hired servants of the family are frequently considered a part of it. Brethren have worked together; they have shared each other's losses and sorrows so that each one has felt he was a part of a group which cared. The titles of brother and sister were commonly used.

**1. Specific question to be considered:**

How may the Church of the Brethren build fellowship today?

**2. Factors to be taken into account in our decision:**

No one is complete in himself. We are made to live together.

Fellowship that is genuine means living with one another, loving one another, forgiving each other, sacrificing with and serving each other. Its purpose is to help people rather than use them.

There is no greater fellowship to be found in the world than that to be found in the church.

Fellowship within the church has drawing power.

Fellowship is needed to hold Christian people steadfast today.

Certain changes within and without the church have taken place which tend to weaken our fellowship.

## II. Searching for What to Do

1. We can continue and revive the church's fellowship-building practices of the past.
2. We can initiate some new practices.
3. We can do nothing and lose out.

## III. How to Carry Out the Decision

Put God and Christ at the center of our fellowship at all times. Take Christ's fellowship experiences as our pattern.

Study the needs of each congregation and each person in the congregation. Lay plans co-operatively to meet those needs.

Adapt old-time hospitality and eating together to modern conditions. Brethren have always eaten together in the church.

## C. P. S. CAMPS

### More Need for Packets

By Anetta C. Mow, Secretary, Women's Work

With the opening of new C. P. S. camps and the coming of new men, more packets are needed and will continue to be needed.

During the past ten days, calls were sent to fifteen districts asking that the local churches send packets to the assigned camps. The District Aid Director will write to her local churches making the request for kits.

The following calls were made:

Northern California, 70 to Camp Santa Barbara, California.  
 Southern California, 70 to Camp Santa Barbara, California.  
 Colorado, 15 to Camp Santa Barbara, California.  
 Middle Indiana, 76 to Camp Lagro, Indiana.  
 Northern Indiana, 94 to Camp Lagro, Indiana.  
 Southern Iowa, 22 to Camp Lagro, Indiana.  
 Middle Iowa, 48 to Camp Stronach, Manistee, Michigan.  
 Northern Iowa, 57 to Camp Stronach, Manistee, Michigan.  
 Nebraska, 40 to Camp Stronach, Manistee, Michigan.  
 Eastern Pennsylvania, 84 to Camp Kane, Pennsylvania.  
 Eastern Maryland, 22 to Camp Kane, Pennsylvania.  
 Western Maryland, 9 to Camp Kane, Pennsylvania.  
 Middle Missouri, 30 to Camp Magnolia, Arkansas.  
 Northern Missouri, 30 to Camp Magnolia, Arkansas.  
 North Dakota, 35 to Camp Magnolia, Arkansas.

Just previous to these latest calls, requests were sent to seven districts as follows:

Middle Pennsylvania, 123 to Camp Walhalla, Michigan.  
 Southern Pennsylvania, 93 to Camp Walhalla, Michigan.  
 Northern Virginia, 50 to Camp Lyndhurst, Virginia.  
 First Virginia, 64 to Camp Lyndhurst, Virginia.  
 Southern Virginia, 54 to Camp Lyndhurst, Virginia.  
 Eastern Virginia, 36 to Camp Lyndhurst, Virginia.  
 Southeastern Pennsylvania, 24 to Williamsport, Maryland.  
 Middle Maryland, 24 to Williamsport, Maryland.

The total number of packets which will be needed seems high, but it must be remembered that with more and more men entering camps, these packets will be needed. This is part of the price which the church needs to pay when the world is at war.

The request is urgent and the churches should respond as quickly as possible. Each church is asked to send its parcel directly to the designated camp without delay.

## New Men in Camps

(Continued From Page 13)

James McCoy Godbey, Birmingham, Alabama, Methodist.  
 Hubert Frederick Harms, Weatherby, Missouri, Assembly of God.  
 Howard Edward Hildebeite, Spring City, Pennsylvania, Brethren.  
 Otto Jurgen Hoffmann, Kyle, Texas, German Baptist.  
 Benjamin Franklin Hoyland, Johnstown, Pennsylvania, Brethren.  
 Adron Justiss, Omaha, Texas, Church of Christ.  
 John Hazen Kimball, Little Rock, Arkansas, None.  
 Harry Kenneth Kochenderfer, Lewistown, Pennsylvania, Church of Christ.  
 John Griffen Lancaster, Salado, Texas, Church of Christ.  
 Orba Erwin Miller, Floydada, Texas, Church of Christ.  
 Roy Allen Miller, Spring Grove, Pennsylvania, Brethren.  
 Alvin James Moose, Mineral Point, Pennsylvania, Brethren.  
 Clarence Elwood Quay, Parkerford, Pennsylvania, Brethren.  
 Hans William Rodemann, Knoxville, Tennessee, Lutheran.  
 William Gregg Rowan, Jr., Philadelphia, Pennsylvania, None.  
 J. B. Shirley, Jr., Friona, Texas, Church of Christ.  
 Howard Marvin Simmons, Austin, Texas, Methodist.  
 Quinter Royer Slaubaugh, Oakland, Maryland, Brethren.  
 Walter Bascom Smith, Winnsboro, Texas, Assembly of God.  
 Lloyd William Thompson, St. Joseph, Missouri, Brethren.  
 Allen Ralph Twente, Napoleon, Missouri, Methodist.  
 Raymond Herman Twente, Napoleon, Missouri, Methodist.  
 Harold Carson Wambaugh, Somerset, Pennsylvania, Brethren.  
 Samuel Edward Werner, Lineboro, Maryland, Brethren.  
 Emory Charles Yohe, Hanover, Pennsylvania, Brethren.  
 Aubrey James Douglass, Yantis, Texas, Church of Christ.  
 Thomas Richard Fritts, Williamsburg, Kentucky, Baptist.  
 James Lee Taylor, Bullsgap, Tennessee, Brethren.  
 James Thurston Hughes, Chuckey, Tennessee, Jehovah's Witness.  
 Earnest Oseby Little, Forest, Louisiana, Jehovah's Witness.

### To Camp Walhalla

Howard Thomas Byer, Franklin Grove, Illinois, Brethren.  
 Harold Isaac Beck, Nappanee, Indiana, Methodist.  
 Daniel Foutz Deaton, Eaton, Ohio, Brethren.  
 Arthur Thomas Dooly, Vandalia, Illinois, Brethren.  
 Henry Ward Dyer, Chicago, Illinois, Community Church.  
 John Joseph Eikenberry, Arcanum, Ohio, Brethren.  
 Russel Elmer Fisher, South Whitley, Indiana, Brethren.  
 Frank Victor Flaska, Berwyn, Illinois, Non-affiliated.  
 Dale Dempster Fosdyck, Macomb, Illinois, Gospel Center.  
 Clark Thomas Gray, Akron, Ohio, Brethren.  
 Everett R. Groff, Chicago, Illinois, Brethren.  
 Willard George Hanson, Spencer, Wisconsin, None.  
 Leroy Webster Hixson, Highland, Ohio, Methodist.  
 Ermine Beaty Kinney, Freeport, Illinois, Brethren.  
 Maurice Eugene Metzger, Claypool, Indiana, Brethren.  
 Robert Leroy Miller, Beatrice, Nebraska, Brethren.  
 Victor Carl Nahrwold, Ft. Wayne, Indiana, Jehovah's Witness.  
 Charles Fred Nicolay, Cincinnati, Ohio, Rosicrucian.  
 Phillip Ellsworth Nordstrom, Bishop Hill, Illinois, Methodist.  
 Harold Raymond Nusbaum, Wakarusa, Indiana, Brethren.  
 Valentine Raymond Pielak, Rockford, Illinois, None.  
 Alva Elbert Petry, Dayton, Ohio, Brethren.  
 Harold H. Petry, West Manchester, Ohio, Brethren.  
 Lawrence Herman Siemons, Danforth, Illinois, Lutheran.  
 Robert Clair Stocksdale, Huntington, Indiana, Congregational-Christian.  
 Louis Earl Swanson, St. Paul, Minnesota, Methodist.  
 Cecil William Tanner, Kankakee, Illinois, Evangelical.  
 James Nott Taylor, Dearborn, Michigan, Evangelical and Reformed.  
 Leonard Thompson, Columbus, Ohio, Church of Christ.



*Correspondence . . .***In Memory of My Christian Mother**

Another Mother's Day has long since passed, but I am still thinking of my own dear sainted mother and my childhood home. How I would love to see her sweet smiling face and hear her kind loving voice as she went about her daily tasks! She was always cheerful and looked on the bright side.

Though she had not the conveniences of today she was happy for she walked with God. She believed and practiced nonconformity to the fashions of the world, and always wore her prayer covering. When she was in the hospital with a sick child a man asked her about her church. He said that he wanted to go there and join. She was never ashamed of Jesus and his Word.

I shall never forget how in the evenings father would take the Bible, and mother and we children would gather around and have family worship. We would sing a hymn or so and then father would read aloud from the Gospel Messenger.

Ministers were always welcome to our humble home. On love feast occasions mother made ready for those from a distance. She had faith in prayer and loved her Bible. It was indeed a light to her pathway.

Wilder, Idaho.

Sister J. A. Troxel.

**After Reading the Around the World Page**

I have read with interest the Around the World page of the May 16 issue. I am writing in the capacity of the chief magistrate of a village of 2,000 people and I would like to comment on this matter of liquor and its relation to the public.

It falls to the mayors of Illinois cities both to grant and repeal local liquor licenses. In my opinion tavern licenses are the most easily collected of all licenses, while at the same time they are, next to general taxes, the most productive of revenue on which cities rely to run the public business.

Local, state and federal licenses and taxes upon liquor have been increased a multitude of times, yet few liquor dealers go out of business. Evidently the public "will have its liquor" no matter what the cost. The relation of taxes to the subject is conveniently forgotten, for, should one tell the drinker he pays about 33% of the local expense of running a village he would accuse one of lying. It thus appears that, until you educate the public to the cost in morals, taxes, etc., of drinking the tavern will continue to be with us.

I should like to have made the laws regulating taverns. I think the drinking place will be with us in some form or other for a long time to come. Regulated, it might be tolerated. The matter of regulation was made a difficult one, however.

My suggestion is that some one push the passage of a law making the tavern a room or building absolutely and entirely separate from every other room or building, with but one entrance and exit (except for fire exit) and regulation will be simplified. The connection of dance halls, other business, even living quarters with barrooms makes regulation difficult and contributes to various kinds of immorality.

The proposed law limiting the number of taverns according to population is good, and in my opinion should

be encouraged. It would stabilize the business and eliminate fly-by-night proprietors whose only intent is the making of the largest amount of money in the shortest possible time.

Braidwood, Ill.

Walter C. Frick, M. D.,  
Mayor, City of Braidwood.

**What Is Truth?**

Truth is one of the most beautiful things in the world. It is more than not telling lies to other people; truth means not telling lies to one's self.

The man of truth faces life with unflinching courage. The excuses we make ourselves do not last. Sooner or later they fail us. Then we are left shivering and trembling, despising ourselves, dreading the eyes of others.

False joy does not last. Money loses its magic power, often withering in one's hands like a bright bubble. Success fades like a rainbow from the sky. We cannot hang our life upon it. We cannot even plan for happiness upon the life of a child, a husband, or a wife, for all too soon they slip away and we realize we never had them—that they were not made to be owned or just to minister unto us.

But truth will always last to comfort and strengthen us. It is beautiful to live honestly for even one minute. Such living does not happen just to poets, mystics or saints. Living the truth can be a real experience to the digger in the ditch, to the prisoner in his cell, to the mother bending over her stove, even to the king on his throne.

If one will let Jesus reign in his soul it will be much easier always to speak the blessed truth. But without him we are helpless; we can do nothing.

Midland, Mich.

Bertha Yandean.

**Central Region Training School**

At the suggestion of the Board of Directors of Camp Mack, the Training School for the Central Region has been placed under the control of a committee chosen by the boards of Christian education of the nine state districts of this region. The committee chosen is R. C. Wenger, D. D. Funderburg and Jesse D. Reber. The group is using the facilities of Camp Mack, near Milford, Indiana, holding the school from July 6 to 11.

Because of co-operation with the Summer School Session of Bethany Biblical Seminary, an exceptionally strong faculty and curriculum have been arranged. There will be courses on—The Life and Teachings of Christ, The Gospel of John, The Message of the Prophets, History and Doctrines of the Church of the Brethren, The Psychology of Learning, How to Teach, The Youth Program of Our Church, Adult Work in Our Church, Organization and Administration of Religious Education, etc. There will be a Music Camp in connection, which will offer a choir director's clinic; private work in piano, reed organ and electric organ; courses in song leading and congregational singing, hymnology and church music administration. A laboratory school will give actual experience in teaching beginners, primaries and juniors. A series of assembly lectures will be given by President V. F. Schwalm on What the Church of the Brethren Means to Me. The vesper services will be both inspirational and designed to help leaders of such services.

Faculty members include: W. W. Slabaugh, F. E. Malott, V. F. Schwalm, D. D. Funderburg, Jesse D. Reber,



R. C. Wenger, Alvin F. Brightbill, Paul Halladay, Elias Brightbill, Mrs. Paul Heestand, Olive Bagwell, Mrs. A. G. Perkey, Mrs. Paul Halladay and others. Costs are to be low, seven dollars covering enrollment, board and room for the school.

This school has courses designed as "refresher" courses for the advanced leaders and pastors, as well as courses for the beginner or the person hoping to become a leader in the local church. It is seldom that such an opportunity has been offered in this region. Plan to attend. For further information, write to John D. Metzler, Dean, Nappanee, Ind.

Nappanee, Ind.

John D. Metzler.

### "A Mind to Work"

"So we built the wall; and all the wall was joined together, for the people had a mind to work" (Neh. 4: 6).

As I read this Scripture, I thought how timely such building when we are needing a wall of spiritual strength, and when we should have "a mind to work."

Most of us think of working in terms of national defense. It seems this has to be, but we Christians need a mind to work for the spiritual defense of our nation. The need has never been more pressing. We must build up our spiritual wall of defense and the wall must be joined together.

Our church doors must be kept open, our mission activities continued and our camps supplied. This can be done. We should be looking to him in faith believing, for he has all available power, but we must not only look to him, we must have a "mind to work."

Payette, Idaho.

Ellen Shelly.

### Speaking of Thrills

On the way to Sunday school on a morning in May my attention was attracted to the following advertisement on a billboard, entitled "Dawn of a new beer thrill." But how dare the liquor people intimate that one could get a thrill out of a glass of beer? Answer, because they know that there are many human beings who actually get a thrill out of such an insignificant thing as a glass of beer.

We were impressed with this thing when reflecting that the Sunday-school lesson for the morning was an account of the thrill that a host of people received when following and assisting Jesus when he was riding on the colt into the city of Jerusalem, crying as they did, "Hosanna; Blessed is he that cometh in the name of the Lord." I can imagine I see that throng as they go over the Mount of Olivet, and know something of the thrill that must have been theirs even though they did not understand all the meaning of what was happening. What a difference in the cause of the thrill!

How dare the liquor and tobacco people flaunt before an intelligent (?) public a billboard picture of a beautiful young girl with a glass of liquor or a cigarette? Do you have the answer? Is anybody thrilled?

In asking the reason why the advertising editor of a local paper would advertise liquor and cigarettes in his paper, we received no satisfactory answer. But in the course of the conversation we learned that he was the superintendent of a Sunday school. Is the answer to be found in that the editor gets a greater thrill out of the money received for the advertisement than he does from his work and influence with the boys and girls of his

Sunday school? Who, after all, is the most responsible? The good editor, or the father and mother with a family of children who will put such literature on the table to be perused by their innocent children? What is it on the radio that thrills most the average young person, and older ones too? Is it the gospel sermons and news of an educational value? Is it the trashy stuff that comes over the radio?

What, after all, thrills us the most? How dare the movie people advertise the average show as thrilling? Ask the father and mother who take their children, or who provide the means for them to attend these shows. How do the liquor, tobacco and movie people know whether there is a thrill in what they advertise?

I know it is not very popular to be writing in this manner in these days and times, but I got a thrill out of the day's experience that I must tell you about. I remember a good neighbor of mine in Kansas, who was quite successful financially, saying that "if my children get as much pleasure out of spending the money that I have made as I did in making it, I will be satisfied." When I told this same neighbor it was in my mind to visit Palestine, his answer was, "I don't know where that is." Here was a man who got a greater thrill out of accumulating money for the sake of accumulating it, than from what he might find out about the Christ and the place where he spent his earthly life, and where he suffered and died for us. Would it be a good thing to find out what is actually at the root of our pleasures and happiness?

La Verne, Calif.

T. A. Eisenbise.

### When I Consider Home-comings

The committee on evangelism of the Decatur Ministerial Association last fall suggested designating a home-coming Sunday in the co-operative program of the city churches. The writer of this paragraph questioned the advisability of such a day. This objection was because his idea of church home-comings was to invite people of other congregations to leave their usual places of worship and responsibility for the day. It is usually implied that we will do the same when the other churches have home-comings. These impressions had been gotten through years of acquaintance with the Church of the Brethren. The announcement columns and the church news items of the Gospel Messenger tend to confirm this idea. The other ministers seemed considerably surprised that anyone should have such a definition of a home-coming. They quickly explained that a church home-coming day is a day of special effort to get the wandering church members to return to the fold. After this explanation the writer quickly agreed with the idea and voted for the co-operative home-coming.

Each co-operating church used its own means of publicity. In our own church the attendance at both morning and evening services was really gratifying. The number present was considerably above what might have been expected if we had been bidding for people who really were needed in their home churches. The noon meal and fellowship were unusually successful. There was no afternoon service because such afternoon services in our observation have been sparsely attended. Then, too, the evening service following the general Church of the Brethren procedure of home-comings is usually left rather scarce and cold. Thus



the average home-coming brings itself to an anti-climax before the day is over. So, for the good of the individual congregation, if you have a home-coming, bid for your attendance from the people who belong there but have been shirking responsibility. For the good of the cause of Christ "in times like these," let us decrease our appeals for people to leave their regular posts of duty.

Decatur, Ill.

John B. Wieand.

### Shall We Alter the Hat or the Head?

In view of the circumstances into which the world has gotten it becomes increasingly evident that there is much to be said in favor of the Christian doctrine of an imperfect man, capable of noble aspirations it is true, but needing help from a perfect God. Doubtless this seems a gloomy view to an idealist who wants a perfect world here and now. But we have to deal with conditions as we find them.

And what do we find? After several generations during which the materialistic philosophies have been in the ascendancy over most of Europe, controlling the press, the universities and the channels of propaganda, as well as shaping political and economic life of the continent, we find that the science which was to liberate the masses has created weapons so fantastically efficient that the whole human race stands in imminent danger of total extinction.

What then? Shall we spill our blood and spend our resources to win the present conflict only again to entrust our destinies to those who have demonstrated twice already in this century that their beautiful theories are unworkable? If so, we deserve the third and even more destructive war that will certainly be brewed for us in the cauldron of materialistic philosophies.

International solidarity is not unattainable, but it must be based on something more tangible than love of humanity in the abstract. The brotherhood of man is utterly meaningless without the Fatherhood of God. All humans are not of themselves lovely, but convince a man that he and the leper are brothers because they both have God for their Father, then he that is clean will love the leper for the love of God.

Independence, Kans.

W. E. Burroughs.

### Elder Marcus E. Bradshaw

Marcus E. Bradshaw was born July 16, 1880, and died May 11, 1942. His parents were John W. Bradshaw and Nancy Peterson Bradshaw.

In June 1907 Bro. Bradshaw married Blanche Vickery. To this union were born two daughters—Helen and Mary. Helen died in 1935. The wife and Mary and one grandson, Wayne Whitson, are left to mourn their loss.

Bro. Bradshaw was elected to the ministry in the Church of the Brethren on Nov. 2, 1906. He was advanced to the second degree in January of 1911, and ordained as elder in October 1912.

He has served as presiding elder in several churches and been moderator of district meeting. He has been superintendent of Brummett's Creek Sunday school for the past thirty-five years.

The passing of Bro. Bradshaw is a great loss to the happy home as well as to the church and community.

Funeral services were conducted by the undersigned, A. M. Laughrun and Fred F. Dancy. Interment was in the Tipton Hill cemetery at Tipton Hill, N. C.

Relief, N. C.

Fred E. Harrell.

### Life and Labors of Elder P. R. Keltner

After a brief illness, P. R. Keltner, aged 89, who had served as a minister in the Church of the Brethren for 59 years, passed away at his home in Freeport, Illinois,



on April 4. Until two weeks before his death he had been about town each day, and enjoyed especially good health for a man of his advanced years. Although retired from active pastoral work, his interest in both local and national church progress was keen until the last few weeks of his life. As late as last fall he drove his car almost daily, and many of his short rides included calls on

sick persons at local hospitals. Only three weeks before his death, he performed a marriage ceremony, uniting a young Freeport couple. His resident pastoral work was in three cities in Illinois: Sterling, Rockford, and Freeport.

While he and the writer's mother were students at Mt. Morris College, 1890-1891, they were asked by the Mission Board to undertake pastoral work under the Board's supervision at Sterling. At that time it was my understanding that this was the first pastorate in the Church of the Brethren. Be that as it may, it was evident to my young mind that no one had a very definite idea as to methods of doing pastoral work. But the serious purpose, fine idealism, and unselfish interest shown by the members of that Mission Board, of the early nineties, continue in my mind as an inspiring recollection. Taking up their duties July 28, 1891, they labored with the members of this church in pastoral capacity, for fourteen years. During this period the congregation's membership grew in numbers and extended in influence. Ordained to the eldership in 1890, accepting the oversight of the church at once, he remained in charge until moving away in 1905.

Concluding their labors in Sterling, they were asked by the Mission Board to open work in Rockford, arriving in March 1906. As the need of a church house was evident, he solicited funds for a lot and building that summer, and witnessed the erection of the church the following year. Work continued in this field until 1912.

In 1912, the Mission Board of Northern Illinois and Wisconsin transferred them from Rockford to Freeport, where again he was to become pastor, and solicitor of funds for a church house. After surveying the church needs of the city, the selection of the site of the present church was recommended. Funds were raised and the present brick structure was dedicated January 24, 1915. In seven years, a church project, which started with eight members, grew to fifty-nine.

Within his fifty-nine-year period of ministry, he performed the duties of church overseer in the capacity of elder of Northern Illinois churches, for a total of forty-five church years. The Gospel Messenger Advisory Committee, Mount Morris College Visiting Committee,



and special committees to churches appointed by the Standing Committee, were among those on which he labored, in those days when committees of this class were more common than now. For 63 years he kept a daily diary and from this, not long before his death, he summarized as follows: baptisms, 165; marriages, 110; funerals, 344; anointings, 101.

He was born March 23, 1853, on a farm near Elkhart, Indiana, the son of Henry and Catherine Keltner, the oldest of thirteen children. When he was one year of age, his parents moved to Carroll County, Illinois, making the trip in a covered wagon. He joined the Church of the Brethren in 1875, being one of twenty baptized at Cherry Grove, during a short series of meetings conducted by Lemuel Hillery. On October 31, 1878, he and Della A. Bowman were united in marriage, at Chelsea, in Jo Daviess County. Last fall they celebrated their 63rd anniversary.

Besides his wife, he leaves one son, the writer; two brothers and a sister, Henry and William Keltner and Mrs. Cora Shidler. Funeral services were conducted by the pastor of the Freeport Church of the Brethren, Bro. Clarence Fike, and interment was in the Yellow Creek cemetery, April 7.

The quality of his life, as a husband and father, is a memory cherished by his wife and son. For over sixty-three years, she was his constant companion and partner, with whom he discussed every important problem. At his request she usually accompanied him on all trips, ranging from local pastoral visits to attending committee sessions far from home. When his preferences were mentioned, his expression was in such an affectionate tenderness it was a joy to comply. He disciplined by council and example and never by specific threat. I never knew him to speak to either of us in a passionate anger.

People make their own lives out of the materials which are at their disposal. While the covered wagon days of the pioneer on the prairie exacted hardship and self-denial, they provided opportunity for building lives of character and self-reliance. The boy whose bare feet touched the prairie sod, while he listened to the meadow lark and the bob-o-link, had the best of materials for character building. Men trained in the school of frontier life of the nineteenth century have made their contribution to the society of the early twentieth century. Most of them are now resting in their eternal home. The future will reveal how much a brick pavement and an apartment-lined, crowded street can contribute for building character into the youth of the twentieth century.

Rockford, Ill.

Charles H. Keltner.

### Mary Elizabeth Layman

As a mere lad I was permitted with an elder brother to saddle from Bedford to the Valley Brethren church. When we neared the place a newly painted barn met our sight. I thought it was the prettiest barn I had ever seen. That was the beautiful home of Abram Layman and his good wife, Anne Virginia Kinzie Layman. This was the home where John William Layman, deacon, was able to win and wed Mary Elizabeth Layman.

Bro. Layman was born May 3, 1863. Sister Layman was born Aug. 13, 1868. She died Nov. 28, 1941, after fifty-four years of wedded life.

Brother and Sister Layman were married Oct. 4, 1887. The golden wedding was duly celebrated with much joy among loved ones. They both entered the Church of the Brethren some years before their marriage. Their wedded life was long and happy and prosperous. She was paralyzed Jan. 6, 1941.

In the long and lingering illness Mother Layman was waited

on constantly and tenderly by the faithful daughter-in-law, Halie Showalter Layman. She enjoyed the holy service of anointing twice, led by Bro. E. C. Woodie. Bro. Woodie also officiated at the large funeral. She was laid to rest in the near-by cemetery on the sunny hillside, April 11, 1942. I stood and knelt and prayed at her grave. I received inspiration from the sacred memory of this good woman.

Nine children graced this union, of whom six are still living. Bro. Layman still lives and is the leading deacon and Sunday-school teacher of his town. He has been a prosperous farmer and businessman. He claims his outstanding success in life is due to the sturdy and economical, social and spiritual and inspirational qualities of his faithful and loving companion.

Mother Layman's home, children, sixteen grandchildren and four great-grandchildren are living witnesses of her many virtues and of her sweet and wholesome and Christlike influence. Her memory will be long and happily cherished. We weep with Bro. Layman.

Nokesville, Va.

I. N. H. Beahm.

### Golden Wedding of Brother and Sister Henry Rice

The Parkerford Church of the Brethren united with the many friends and neighbors of Brother and Sister Henry Rice of Spring City, Pa., in congratulating them on their fiftieth wedding anniversary, which they celebrated on May 19, 1942.

Due to the fact that Sister Rice has been in poor health for the past two months, the celebration of the event was quiet. Brother and Sister Rice attended church on Sunday morning, May 17. On the golden wedding day friends and members of the family called on them in their home. Flowers and gifts were presented to them.

The well-loved couple were united in marriage on May 19, 1892, by the Rev. Herpst, pastor of the Limerick Reformed church, in the home of the bride's parents, Limerick Township, Montgomery County, Pa.

Sister Rice was the former Anna Miller, daughter of the late Mr. and Mrs. Frederick Miller, and was born on June 27, 1871, in Hartsville, Bucks County. For the past fifteen years she has been crippled with arthritis, making it necessary for her to walk with a cane.

Bro. Rice is a son of the late Mr. and Mrs. William Rice. He was born at Spring City on Nov. 1, 1873, but later moved to Limerick and lived directly across the road from his girlhood sweetheart at the time of their marriage.

Both Brother and Sister Rice were baptized by Bro. Frank Holsopple, then pastor of the Parkerford church, on Dec. 16, 1900. Since that time they have been among its most faithful members. They are both in their places nearly every Sunday morning. Sister Rice has been especially faithful in her ministry by cards to the sick, sorrowing and rejoicing. They have three children, six grandchildren and one great-grandchild.

Parkerford, Pa.

Mrs. S. Russell Prizer.

### Mrs. Bessye Diehl Seehorn

Bessye Diehl Seehorn, only daughter of Isaac and Abigail Diehl, was born in Washington County, Tennessee, Feb. 5, 1883.

Fifteen years of her life were spent in Iowa, where she met and married J. E. Seehorn April 10, 1907, in Iowa City. To this union three children were born: one son, Maynard; two daughters, Emma, a teacher; Marjorie, a nurse. One brother also survives in Iowa.

In 1920 she, with her family, moved back to Tennessee where they lived for two years. In the autumn of 1922 they moved to Bridgewater, Virginia, where Mr. Seehorn operated the college farm for nineteen years. Here the children were educated, and here the family endeared themselves to the entire college community.

Mrs. Seehorn united with the church in 1910, while in Iowa, and its progress was her chief interest wherever she went.

She was an efficient president of the Bridgewater aid society for five years. She taught for a number of years in the intermediate department of the Sunday school and was leader of the L. T. L. department of the W. C. T. U. Her keen interest in, and influence on the young lives with whom she came in contact in all of this work will never be realized here.

Mrs. Seehorn was in failing health for several years, but her concern for spiritual things never slackened nor weakened with her body.

Last September the Seehorns moved to a home near Cross Keys, Va. Her health grew worse until on March 23, 1942, death relieved her suffering.

Funeral services were conducted from the College Street church on March 25, by Pastor C. G. Hesse and Elder C. B. Smith.

She was laid to rest in Oak Lawn cemetery. We think of her life as—

A beautiful blossom  
In God's bed of roses rare;  
The petals here had scarcely faded  
Till she blossoms over there.

Bridgewater, Va.

Mrs. Mattie F. Wise.



## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blessing-Grossnickle.**—By the undersigned in his home, April 6, 1942, Elder S. A. Blessing of West Milton, Ohio, and Lydia Grossnickle of Castine, Ohio.—Glenn C. Rust, West Manchester, Ohio.

**Cavender-Hittle.**—By the undersigned in his home, May 15, 1942, Carl Cavender of West Milton, Ohio, and Emmogene Hittle of New Madison, Ohio.—Glenn C. Rust, West Manchester, Ohio.

**Fasnacht-Brehm.**—By the undersigned in the Castine Church of the Brethren, April 5, 1942, Dale Fasnacht and Maxine Brehm, both of Arcanum, Ohio.—Glenn C. Rust, West Manchester, Ohio.

**Gnagy-Howe.**—By the undersigned in the Church of the Brethren at Lindsay, Calif., March 29, 1942, Eugene Gnagy of Lindsay, Calif., and Virginia Howe of Warrensburg, Mo.—D. C. Gnagy, Lindsay, Calif.

**Gorham-Standish.**—Russell Gorham and Josephine Standish, both of Battle Creek, Mich., May 3, 1942, at the home of the groom's uncle in Decatur, Ind., by the undersigned.—Russell Weller, Decatur, Ind.

**Harpest-Fasnacht.**—By the undersigned in the Castine Church of the Brethren, April 5, 1942, Lloyd Harpest of Versailles, Ohio, and Mary Esther Fasnacht of Arcanum, Ohio.—Glenn C. Rust, West Manchester, Ohio.

**Hyde-Shock.**—By the undersigned, May 22, 1942, in the Stanley church, Wis., James Erwin Hyde and Alma Lorraine Shock, both of Stanley, Wis.—Lewis Hyde, Stanley, Wis.

**Isenbarger-Rarick.**—Jack D. Isenbarger and Evelyn V. Rarick, both of Berne, Ind., on April 4, 1942, by the undersigned in the First Church of the Brethren, South Bend, Ind.—Ralph G. Rarick, Chambersburg, Pa.

**Shroll-Fleming.**—By the undersigned in his home, May 16, 1942, James Leroy Shroll of Marion, Ind., and Thelma Gaynelle Fleming of Jonesboro, Ind.—James H. Beahm, Marion, Ind.

## Fallen Asleep . . .

**Arnett, Ellen Olinger,** daughter of Jacob and Elizabeth Olinger, was born Feb. 25, 1855, in Whitley County, Ind., and departed this life on Feb. 15, 1942. Mrs. Arnett had been in failing health for the past few years. She was cared for in her own home for a while by her stepdaughter; then she was taken into the home of her son, where all that love and willing hands could do was done for her. Mrs. Arnett was a kind and considerate neighbor and always was ready to lend a helping hand to one in need. She had a deep love for her children and grandchildren and their interests were ever uppermost in her mind. She had been a member of the Church of the Brethren since childhood and had a strong and loving faith in the Savior, upon whom she leaned heavily during her illness. She leaves two sons, two stepdaughters, one brother, nine grandchildren and many other relatives and friends. A daughter and a son and her husband, Joseph, preceded her in death.—Glenn C. Rust, West Manchester, Ohio.

**Carter, Jane Coulson,** daughter of James and Nancy Coulson, was born Aug. 18, 1857, and died April 21, 1942, at the home of a son near Woodlawn, Va. She was married to Wilburn B. Carter on Oct. 26, 1882; to them were born ten children, two of whom preceded her in death. She was a member of the Church of the Brethren for more than fifty-five years and lived a fine Christian life, devoted to the service of her Lord and to the making of a Christian home. Her illness, which was of long duration, was borne without complaint; the minister and Christian friends were often asked into the home for prayer services from which she seemed to derive great joy and spiritual comfort. Some time before her death she requested the anointing service, at which time she committed herself to the will of God. The husband, four daughters, four sons, forty-five grandchildren and twenty-six great-grandchildren are among the survivors. Funeral services were held in the Coulson Church of the Brethren by Bro. Otte Utt, assisted by Elder J. B. Sowers. The body was laid to rest in the family cemetery.—Mrs. James Robinson, Hillsville, Va.

**Hoff, Lillie Rebecca M.,** died on May 16, 1942, following an illness of five weeks, at the age of seventy-nine years; she was the daughter of the late Samuel and Annie Daugherty Matthews. She was a charter member of the Hanover congregation and an ardent church worker. Surviving are four daughters and three sons, forty-four grandchildren and seventeen great-grandchildren. Services were conducted in the Church of the Brethren by Brethren J. M. Stauffer, J. E. Myers and E. E. Baugher. Burial was made in the York Road cemetery.—A. P. Hetrick, Hanover, Pa.

**Isch, Eliza Schwab,** died April 13, 1942, at her home near Gridley, Kansas. She was born May 29, 1876, at Baden, Germany. She is survived by her husband, Joel F. Isch, four daughters and one son. Bro. R. E. Loshbaugh of Fredonia conducted the funeral services.—Clara Kaufman Gridley, Kansas.

**Madison, Mary Ann,** who died March 16, 1942, was the oldest citizen of Floyd County, Va. According to her statement she was born in North Carolina in 1835, and was twice sold into slavery. Her husband, Carter Madison, and four children preceded her in death many years ago. She leaves a number of grandchildren. She had been a member of the Church of the Brethren for more than fifty years and attended the meetings at Pleasant Hill as long as health would permit. Her faith in her Lord was a challenge to her white brethren and sisters. The funeral was conducted in her home by Eld. A. N. Hylton with interment in the family burial ground.—Mrs. Ava M. Cannaday, Willis, Va.

**Petticoffer, Larry Neal,** infant son of Elmer B. and Ruth Snively Petticoffer, was born Feb. 13, 1942, and died May 20, 1942. Services were conducted in the home at Manheim, Pa., by Elder James M. Moore, assisted by Bro. Norman Weaver. Burial was in the East Petersburg cemetery.—Mrs. Louis Huebener, Lititz, Pa.

**Reist, Benjamin G.,** was born in Lancaster County, Pa., and died in Lancaster, Pa., on May 6, 1942, at the age of seventy-one years. His wife preceded him about five years ago. He is survived by one brother. Bro. Reist united with the Church of the Brethren at East Petersburg when a boy. The funeral services were conducted by his pastor, Eld. F. A. Myers, assisted by a former neighbor and friend, Rev. Burt A. Behrens of Rohrerstown, at the Sheets funeral home in Lancaster. Interment was made in Kreider's cemetery near Manheim, Pa.—F. A. Myers, Lancaster, Pa.

**Rock, Mary E.,** daughter of Samuel and Kathryn Burger, was born near New Enterprise, Pa., April 19, 1886, and died suddenly at her home on Feb. 20, 1942, following a paralytic stroke. She was married to Andrew R. Rock, who preceded her in death. She is survived by one daughter and four sons, twelve grandchildren and five great-grandchildren, three sisters and one brother. She was a member of the Church of the Brethren for many years and was a regular attendant at the house of worship as long as health permitted. Funeral services were held in the Salemmville church by her pastor, Bro. W. N. Stauffer, assisted by Bro. Paul Hoover. Interment was in the Berger cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

**Sahm, Henry G.,** son of Emanuel and Anna Gibbel Sahm, was born June 28, 1859, near White Oak, Pa., and lived in that community until 1918 when he moved to Pasadena, Calif., where he has since lived. He was united in marriage to Elizabeth Shelly at Lancaster City, Pa., on Sept. 29, 1885; three sons were born to this union. He was baptized into the fellowship of the White Oak congregation in 1908. On the evening of April 30, 1942, he fell asleep. His wife, three sons and five grandchildren survive. Funeral services were conducted by Elder C. F. Rupel and the undersigned. Burial was in the La Verne cemetery.—Grant T. McGuire, Pasadena, Calif.

**Seldomridge, John Albert,** was born in Lancaster, Pa., Aug. 15, 1865, the son of the late John and Sarah Weidman Seldomridge, and died at his home in Lancaster on May 6, 1942, after a three months' illness. He was married to Mary E. Fenninger, who, with three sons, two daughters, a sister, and eight grandchildren, survives. Bro. Seldomridge was a faithful member of the Church of the Brethren, having served as deacon since 1902. He called for and received anointing on Jan. 5. At the time of the spring love feast he received communion. Funeral services were conducted at the Lancaster church by his pastor, Eld. F. A. Myers, assisted by Eld. H. B. Yoder. Interment was made in the Zeldenreich cemetery near New Holland, Pa.—F. A. Myers, Lancaster, Pa.

**Shriver, Rosa May,** wife of Birnie Shriver of Littlestown, Pa., and daughter of Noah and Mary Stine Cutsail, died May 8, 1942, at the University of Maryland hospital in Baltimore, Md. She had been a patient there for four weeks and prior to being taken there was a patient at the Hanover general hospital for one week. She was aged fifty-eight years. Surviving are her husband, one daughter, one granddaughter, three sisters and four brothers. Mrs. Shriver was a member of the Piney Creek Church of the Brethren. Funeral services were held at the J. W. Little funeral home in Littlestown with Elders Silas Utz and Birnie Bowers officiating. Interment was made in the Mt. Carmel cemetery at Littlestown.—Vergie A. Bowers, Taneytown, Md.

**Snoberger, Emma Jane,** daughter of Abram and Barbara Hinkle Rice, was born March 6, 1859, and died May 10, 1942. She was married to Bro. Samuel Snoberger, who survives her, almost sixty years ago. She is also survived by one son, a daughter having preceded her in death, two grandchildren and two sisters. Brother and Sister Snoberger spent most of their married life in New Enterprise, Pa., being among the oldest residents of this place. The community will miss a good neighbor and friend. For many years she was a member of the New Enterprise church, where funeral services were conducted by her pastor, Bro. W. N. Stauffer, assisted by Bro. D. P. Hoover. Interment was in the cemetery near by.—Mrs. D. P. Hoover, New Enterprise, Pa.

**Thomas, Jay C.,** of Floyd, Va., died in a hospital at Roanoke, Va., May 10, 1942, aged fifty years. He had been a member of the Church of the Brethren for a number of years and served as a deacon. Bro. Thomas was a prominent farmer. The survivors are his wife, Daphne Harman Thomas, and three children. Funeral rites were conducted by Brethren L. M. Weddle and A. N. Hylton, and interment was in the Lee cemetery.—Leeta M. Weddle, Floyd, Va.



**Truxal, Nora Hay**, aged sixty-six years, died at her home on April 27, 1942, after a lingering illness. She is survived by her husband, Paul S. Truxal, three sons, two daughters, eleven grandchildren and one great-grandchild. Sister Truxal was a long-time member of the Church of the Brethren and the wife of a deacon, in which capacity she served well. She was a faithful member of the W. C. T. U. She was loyal to her Lord and to the church, working ardently for the good of all. During the many months of her physical distress she was cheerful; her faith and courage were remarkable. She was ready to go or to stay as seemed best to the Lord. Her home was one of hospitality. She was always ready to share with her children and grandchildren and others, as the need would arise. Funeral services were conducted by her pastor, Bro. M. J. Brougher, and interment was in the Youngstown cemetery.—Mrs. J. Howard Barkley, Greensburg, Pa.

**Walter, David D.**, son of Bartholomew and Sara Elizabeth Walter, was born near Claysburg, Pa., April 22, 1878, and died April 30, 1942, near New Enterprise, Pa., after an illness of five years. He was united in marriage to Ruth Bowser, who survives with six daughters and five sons; there also remain one brother, two half brothers and nineteen grandchildren. Bro. Walter was a member of the New Enterprise church. Funeral services were held in the Salemville house by Bro. D. I. Pepple, assisted by Bro. W. N. Stauffer. Interment was in the Berger cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

## Church News . . .

### California

**Sacramento.**—We observed Good Friday by having a special hour of prayer in the afternoon and our love feast in the evening. The children of the Sunday school gave a good program on Easter morning. Three were received by letter at the beginning of the church worship hour, and at the close of the worship hour one was received by baptism. In the evening the young people presented the play, *Dust of the Road*, followed by a cantata entitled *The Prince of Life*. All the programs were greatly enjoyed. On April 16 a called council was held and two deacons were called to service. Brother and Sister Ivan Marriott and Bro. Ira Barklow. Sister Marie Robbins Glick was granted her letter. A daily vacation Bible school is being planned. The men of the church have been doing some landscaping which adds greatly to the appearance of our church grounds. April 19 was observed as intermediate Sunday and these young people are to be commended for their fine work. The intermediate girls gave a very impressive play, *The Challenge of the Cross*. Our mother and daughter banquet was held on May 8 and was greatly enjoyed. A Mother's Day pageant beginning with the dedication of babies was given on Mother's Day. Our women's work made twenty-four dozen cookies for our army boys and our boys at the C. P. S. camp at San Demis. May 20, 21 Wang Tung of North China is to be with us.—Ruth Robbins, Sacramento, Calif., May 17.

### Illinois

**Chicago, Douglas Park.**—The pre-Easter services at the Douglas Park church were of special interest and a blessing to everyone. A special service was held on each Wednesday during Lent. Bro. Will of the First church had the first two services; Bro. Rufus Bowman of Bethany Seminary delivered an inspiring sermon on the third Wednesday; and Bro. David Wieand, who has helped our church in many ways the past year, had charge of the two Wednesdays before Easter week. Bro. Jesse Ziegler had charge of the Easter week services. On Palm Sunday we welcomed Bro. Charles Fasnacht and his family. Bro. Fasnacht, a former worker at Douglas Park, is now a minister outside of Chicago. He delivered a fine sermon that morning. Six were baptized on Easter Day. Our Sunday school presented a program on Easter morning and the young people conducted the services that night. An exceptional program was presented on April 12. This consisted of a religious play written by our pastor, Bro. Roy White, and acted out by members of our church. Our love feast was held on April 22. The Hastings Street church joined us in this service, which was conducted by Eld. Slabaugh. All departments of the church have been active. The junior and intermediate classes have been enjoying parties and picnics. The young people, with Bro. Peter Kaufmann as program chairman, have been enjoying very good programs and outings. Our church was very sorry to have Bro. Joe Alexander and his wife leave Chicago. He was one of our deacons and they both took an active part in our work. The ladies' group has been very busy the past two months. They took over the task of making all the robes for the choir. Much credit goes to our pastor's wife, who directed this work. The robes are all finished and were first worn at the choir's musical program which they gave at the Batavia and Naperville churches on April 19. They repeated this program for our church last Sunday evening. Bro. Henry Pederson, our choir director, has worked hard and the choir shows the result of his splendid direction. Our church is especially proud of a new stoker which has been installed. This was a direct gift to the church by certain families who assumed responsibility for its purchase. The church appreciates the part Bro. George Pekar played in this for he donated his work of installing the stoker. The new tables were all finished and var-

nished by the members. A special program was arranged by Sister Olson for the women's group on April 23. The guest speaker was Sister Price, president of the women's work of Northern Illinois; a potluck dinner was served at noon and a fine time was enjoyed. Our pastor and family enjoyed a two weeks' vacation. During their absence two ministers from Bethany Seminary had charge of the morning services. Plans are being made for the vacation Bible school. We hope to make it one of our best. We are glad to welcome Sister Wilhelm and her family to our church. We are all grieved over the death of Grandma Lucas. Her cheery words and kindness were shown to everyone in the church and community. Our sympathy and help are extended to her son and wife.—Berniece Pfolsgröf, Chicago, Ill., May 16.

### Indiana

**Logansport.**—The Home Builders' class had charge of the Sunday evening service on March 8, and the Berean class on the following Sunday evening. These programs were requested by the pastor to take the place of the regular sermon. The Bereans served a dinner to a group, making a profit of \$14 which was applied on the dues for the Mexico old folks' home. Our new elder, Bro. Ray Zook of Flora, presided at our regular council in March. We decided to hold a daily vacation Bible school this summer. We will not send a delegate to Annual Conference. Our church was represented at the ministers' rally and women's conference of Middle Indiana on March 28 at the Mexico church. Our aid sent a comforter to Camp Mack. The pre-Easter services consisted of union services of the city at the noon hour of the first four days of Holy Week, and the three-hour service on Good Friday at three different churches. Our church held three evening services. Bro. Dean Frantz of Manchester College spoke on Wednesday night and Miss Frances Gibson of Manchester College was guest soloist. On Thursday night our pastor spoke and special music, in duet and quartet arrangement, was given. On Friday evening Elder Zook brought a forceful sermon. On Easter an impressive sunrise service was held, after which breakfast was served in the church basement. Rev. Fouts spoke at the regular morning hour. The octet, consisting of the Berean and Home Builders' quartets, sang several numbers. Our B. Y. P. D. presented the play, *Barabbas*, in the evening; the men's quartet furnished the music. Church family night was observed on April 16 in the church basement with a program and social time led by Kathryn Kitchel, after which a co-operative lunch was served. In the exchange of pulpits on April 12 Bro. Norman Baugher, pastor of the Pike Creek church at Monticello, was our speaker. On that same afternoon some of our men attended the district men's meeting at Peru. The message on April 19 was delivered by David O. Schechter, who, with his wife, was a visitor from Bethany Seminary. We were favored with a solo on April 26 by Mrs. Marion Mullins of Michigan City, Ind. On May 3 the western division of the Middle Indiana district institute was held in our church. Speakers were Mrs. Paul Halladay, state president of the W. C. T. U., Dan West, Bro. Otho Winger and Bro. J. O. Winger. Other churches besides our own provided special music. A potluck supper was served between sessions. The child study club met on May 8; each member took her mother as a special guest. On Mother's Day a good crowd appreciated an appropriate worship program including numbers of song by the junior girls' choir, which was recently organized by their teacher, Miss Kitchel. Brother and Sister William Dearn-dorf, who at present are caring for the children at the Mexico Welfare Home, were with us on May 17. In the evening baptism was administered to seven applicants. The pastor officiated and presented each one with a New Testament. We have received five members by letter recently. We are truly grateful for all of these new members, most of whom are very active in our church work already.—Florence E. B. Arnold, Logansport, Ind., May 20.

### Iowa

**Dallas Center.**—Our communion was observed on Good Friday with Eld. L. A. Walker of the Panther Creek church in charge. We appreciate the change in arrangement—all communicants now face the pulpit. On Easter Sunday, Trumpets at Dawn was presented by a mixed cast of adults, young people and children. As a direct result of the evangelistic emphasis during Lent, four were received by baptism. Three have been received by letter since our last report. A group of our Sunday-school teachers are entering a series of studies on Christian education, relating to the various departments. They will meet for regular discussion periods. The loan library is being used. Earlier in the year more than a dozen attended sessions of the county-sponsored training school. Several young people plan to attend the state training school at Oskaloosa in June, and others the several church camps. Five attended the one-day convention of religious emphasis at Indianola and are bringing back helps. Two of our young people were graduated from the local high school. Eld. D. D. Fleishman delivered the baccalaureate sermon. The men's organization sponsored a splendid program brought by the McPherson College ladies' quartet. The pulpit platform was banked with flowers for Mother's Day. An impressive sermon, special music and reading made up the program. Fourteen Brethren Service certificates have been issued and others are buying stamps. Our Conference Offering was more than \$70. Our Royer budget offerings, taken each first Sunday of the month, indicate a live interest in our mission work. Our missionary superintendent and temperance superintendent bring us timely items of interest and help. The local membership of the W. C. T. U. is



composed mostly of our members, and attendance and activity are on the increase. The Sunday evening preaching hour is preceded by three discussion groups. The B. Y. P. D. is well attended; they have worth-while sessions. The adults are studying the Bible. The Pioneer group uses a variety of subjects. We miss the presence of several of our young men who have been called into service. Also we miss our late beloved Sister Eikenberry, but we realize that her Christlike influence goes on. The aid society held election of officers, resulting in Martha Wingert being chosen as president. They will meet two evenings monthly during the summer to complete knitting for the C. P. S. camps.—Maud L. Moser, Dallas Center, Iowa, May 20.

**Kingsley.**—Much sickness among our membership during late winter and early spring reduced our attendance considerably, but of late it has increased. On March 29 we were agreeably surprised when we arrived at church to find that Bro. W. E. Breon of McPherson College was there and would give the morning sermon. He left some splendid thoughts with us. We were glad to have the male quartet of McPherson College give us a message in song on April 25. Bro. Robert H. Lloyd of Bethany Biblical Seminary was with us May 10 and gave the address. Arrangements have now been made for him and his family to take up the pastoral work here. They will make their home on an acreage one-half mile west of Kingsley. On May 16 our pastor, Eld. Wingert, gave the baccalaureate address for the Kingsley high school graduates. On May 19 he participated in the commencement exercises of the Remsen high school.—Claire Wingert, Remsen, Iowa, May 19.

**Monroe County.**—We met in regular business meeting on March 23 with our elder, Bro. Charles Albin, presiding. The Easter morning sermon was given by our pastor, and in the evening a play, *The Light in the Window*, was given. The monthly social of the ladies' aid was held on April 17. Nine from our church attended the Iowa state church school convention at Indianola on April 23. We only wish all could have been there and had the mountaintop experiences. We are endeavoring to put into use the good ideas we received. On May 10 our pastor gave a special sermon for mothers. In the evening we were fortunate in having Bro. D. D. Funderburg of Elgin with us. On May 15 we had family night. Bro. Charles Albin and family were with us. The interest and attendance at our church and Sunday-school services are increasing. Everyone plans to work at the church on Memorial Day. Mrs. Gladys Henderson is in charge of the children's day program.—Charlotte Henderson, Albia, Iowa, May 25.

**Sheldon.**—Last fall we decided to make a few improvements in our church building, among which was installing a different furnace. The ladies' aid has been very active knitting and sewing for refugees. At present Mrs. Maynard Grossnickle is president of our aid. We are collecting clothing to be sent to the Ozarks very soon. We have also started to piece wool quilt blocks. Plans are being made for a daily vacation Bible school to be held jointly with the Curlew Baptist church. On April 26 the McPherson College male quartet visited our church and rendered an inspiring musical program in place of our regular preaching services. During the winter we held Sunday evening services with the Baptist congregation at the Baptist church in Curlew; beginning the first of May we are holding services at our own church. We decided that in place of the regular sermons we would like to study certain books of the Bible. Right now we are studying the Book of Jonah with Bro. John Whitmer as our teacher.—Mrs. Max Grossnickle and Mrs. Harry Wilson, Laurens, Iowa, May 18.

### Kansas

**Gravel Hill.**—Bro. Ralph Loshbaugh preached for us and conducted our council meeting on April 12. Bro. G. A. Zook was with us on May 17. He was elected elder to take Bro. Loshbaugh's place. A Pioneer club of eight intermediate girls has been organized. Miss Clara Kaufman is the leader. They are planning to give a program of songs and a play, *Modern Miracles*, with an ice-cream social on May 29. Several are planning to attend Camp Cauble June 2-5. Two girls from Bethany Biblical Seminary will conduct a vacation Bible school here beginning June 22. Brother and Sister Elliott Wheeler, charter members of our group, celebrated their golden wedding with open house on March 1. Fifty-six mothers and daughters enjoyed their banquet on May 22. The mothers adopted mystery daughters. The ladies' aid is furnishing the material and the men the work to repair the basement floor.—Clara Kaufman, Gridley, Kansas, May 26.

### Kentucky

**Constance.**—We have had many blessings from the Lord since the first of the year in our new church building. We met in council on Feb. 14 with Eld. H. M. Coppock to elect church officers. On Feb. 15 Miss Melvina Sollman, a returned missionary to China, was the guest speaker at our mother and daughter meeting in the afternoon, and to the church that evening. Miss Sollman has had a wide experience in this field and her talks were of much interest to all. On Feb. 22 we enjoyed a unique experience. George Washington and Martha Washington Jackson observed their fourteenth birthday by putting in their offering and coming forward and accepting Christ as their Savior. Now Feb. 22 will be not only their physical but also their spiritual birthday. Several members from our church attended the men's and women's work conference at Pittsburg; all came home

with interesting reports. For the past two months our pastor, Bro. Orion Erbaugh, has been teaching the young people on the ideals of the Church of the Brethren. On March 14 the ladies' aid society held an oyster supper in the basement of the parsonage. On March 22 the young ladies of our church met at the parsonage and packed ten Easter boxes of candy and cookies for our boys in service. The attendance at our Sunday school has shown a fine increase during the past few months. Our pre-Easter services were well attended; as a result four were received into the church by baptism. The B. Y. P. D. and choir had charge of the sunrise services. Our hearts were saddened on March 9 by the death of our pastor's daughter, Eleanor Erbaugh. On Easter morning we had two dedications: a set of pulpit lights as a memorial to Eleanor Erbaugh, donated by Mr. and Mrs. Elmer Peeno; and the Phoebean class dedicated two offering plates, one in memory of Eleanor and one in memory of Miss Phoebe Price, former teacher of the class. At the close of this service four babies were dedicated to God's service.—Lucy M. Souther, Constance, Ky., April 13.

### Maryland

**Flower Hill.**—We had our Mother's Day play, *Barbara's Mother*, on May 3. Bro. Lewis Mathias has accepted the janitorship of our church. Our pastor, Bro. Chester I. Harley, was elected delegate to Annual Meeting. Three from our church plan to go to Annual Meeting. We have changed our Sunday-school and preaching hours from two and three p. m. to ten and eleven a. m.; we will try this schedule for six months. Our attendance has been very good considering gas and tire rationing, and the distance our people live from the church. Bro. Charles Cliendist, who has been ill for some time, is improving; we are looking forward to the time when Charles and his wife can be with us again. Bro. Milton King and his good wife, who have been with us at Flower Hill and worked with us for some time, have moved to Pennsylvania where they will make their future home. We have a one hundred per cent Messenger club. One member has been received by letter and one letter has been granted. Three of our boys are in the army, and others who have been registered may go soon.—Mrs. D. A. Davis, Olney, Md., May 23.

**Piney Creek.**—We held our communion on May 2 with a good number present. Bro. Daniel Englar officiated; ministering brethren present were Daniel Englar, Elmer Schildt and Charles Stover. Brethren Englar and Stover preached very good examination sermons. An Easter program was presented by the young people. Three were received into the church by baptism.—Vergie A. Bowers, Taneytown, Md., May 25.

### Missouri

**North St. Joseph.**—Our council meeting on April 30 was opened by Bro. Lloyd A. Slater and presided over by Eld. X. L. Coppock. Reports of the treasury and ladies' aid were given and accepted. It was decided that our elder should serve one year. The time for council meeting was set for the last Thursday of the first month of each quarter. Bro. Lloyd A. Slater was called for installation to the ministry, and on May 17 the installation services were held. The sermon was delivered by Bro. X. L. Coppock and the installation was conducted by Bro. Floyd Jarboe. Our young people meet each Sunday evening at 6:30 o'clock at the church for a study class and recreation period. We have a skating party each Friday evening. On Mother's Day we sent a potted plant to an elderly lady in our church, Mrs. Martha Kline. Later this summer we are all going to learn to swim. Our meetings are well attended.—Naomi DeShon, St. Joseph, Mo., May 20.

### Nebraska

**Omaha.**—During the Easter season we had a revival meeting under the leadership of Bro. Jesse H. Ziegler of Bethany Biblical Seminary. He led us in pre-Easter meditations and spoke to us about prayer. Our choir shared in the Easter season program by giving a sacred concert on Palm Sunday evening. We now have choir robes which add dignity and worshipfulness to our services. The children of the Sunday school gave a program on Easter morning, in which the junior choir participated. Brother and Sister Homer Caskey are once more active in the ministry in Oklahoma City, Okla., where they are now residing after spending two and a half months with us. At our quarterly business meeting we elected Brother and Sister M. C. Early to remain in Omaha indefinitely in the capacity of our pastors. Our officers and teachers have been studying together in workers' conferences in order to improve our church, our Sunday school, and our methods of teaching. The men of our church held a social on May 11 with thirty men and boys present. They had a very fine evening's entertainment, following which some of the young men fried hamburgers which were enjoyed by everyone. On May 15 we held our first annual birthday banquet. We had a potluck supper and a very interesting program. Twenty dollars was given for missions by those present. Each person gave a penny for each year of his life. The young people are making plans to dig all dandelions from the church lawn and plant some grass seed.—Vivian June Lowell, Omaha, Nebr., May 24.

### North Carolina

**Pleasant Grove.**—We began our revival on May 10 and closed it May 24. It was to be later, but because of the sickness and death of Elder M. E. Bradshaw at Relief the Brummett's Creek



church gave us their arranged time, with theirs to follow. Thus, Brethren A. M. Laughrun and I. N. H. Beahm came here first. Bro. Laughrun remained four nights, then Bro. Beahm remained till the close. The church took a real interest in the meeting. Six young people were baptized by our pastor, Bro. Fred E. Harrell. Our B. Y. P. D. is meeting each Sunday night. Bro. Grady Masters is our elder-in-charge.—Eloise Hughes, Forbes, N. C., May 25.

### Oklahoma

**Thomas.**—Our love feast on May 3 was well attended; Bro. Lawver officiated. A wonderful spiritual benefit was received by those present. Our Sunday school has suffered somewhat of a slump during the winter months, so we are endeavoring to increase the attendance through a Sunday-school contest. Every invitation accepted counts fifty points. Everyone is working enthusiastically to win this contest, by which we hope to gain members. The children have planned a program for children's day.—Alma Gripe, Weatherford, Okla., May 23.

### Pennsylvania

**Claysburg.**—Since our last report we have been privileged to enjoy a number of special services. On March 8 a volunteer group from Juniata College gave us a very worth-while service, and on March 22 Bro. Floyd Wine from the Jubilee church in Winchester, Va., brought the morning message. Bro. H. Stover Kulp, returned missionary to Africa, was with us on April 18 with a splendid message on the work in the Africa field. At our quarterly council on April 15 Pastor C. L. Cox was re-elected to serve as pastor and elder of our congregation for the seventeenth year, beginning Sept. 1. On April 26 our pastor began a two weeks' special service. The fundamentals of our faith and the duty of professed Christians were emphasized and much helpful instruction given. As a direct result of the meetings five received Christian baptism. Our love feast was held on May 10 with the pastor officiating, assisted by Bro. Frank Brubaker and the deacon brethren. On May 17 the Sunday-school workers of circuit number two met in our church in very helpful discussions of the various phases of the work, with Bro. O. K. Beach of New Paris presiding. In the evening Bro. Paul R. Yoder of Juniata College brought us a message bearing on the relationship between church and college. These various meetings have proved a stimulus to the church in general. The mother and daughter banquet was held on May 11 with Miss Verna Miller in charge and Mrs. A. E. Sharp of the United Brethren church as guest speaker.—H. D. Miller, Claysburg, Pa., May 18.

**Green Tree.**—On Mother's Day the mothers took part in the Sunday school and assisted in the church service. We were pleased to have the pastor's father and mother, Brother and Sister H. W. Hanawalt, at these services. The former delivered an inspiring sermon at the morning hour. Each mother present was given a potted flower in honor of the day. The mother and daughter banquet was held on May 15 with a fine program. A delicious meal was served by a committee of nine men.—Mrs. Ralph E. Dunmore, Oaks, Pa., May 18.

**Johnstown, Morrellville.**—Our congregation united with the churches of the community in a special series of Lenten preaching services which were designed as a follow-up effort to the Johnstown Christian Mission led by Dr. E. Stanley Jones. The Palm Sunday evening communion service was held in the sanctuary of the church with almost every available seat taken. Just before the breaking of the bread and the drinking of the cup, a beautiful white wooden cross became the center of our meditation, and three of our girls sang Were You There When They Crucified My Lord? The resurrection was celebrated with a threefold morning service. An early morning service by the three robed choirs, in which the resurrection story was told through pageantry, word and song, was compiled by Mrs. D. Howard Keiper and directed by Miss Esther Hower, director of music. After an Easter breakfast, Sunday school was held with the regular morning worship service following. The second anniversary of our debt-adjustment achievement was celebrated on April 19 with Rev. and Mrs. H. Stover Kulp as speakers morning and evening. Their messages were highly appreciated. A special cash offering was received, making a total of \$900 given for debt reduction since Jan. 1. The indebtedness has now been reduced to \$7,800. The congregation was recently enrolled in the Gospel Messenger one hundred per cent club. Many appreciative comments have already been heard as a result of the arrival of the first issues. Dr. Kirby Page held a one-day institute in our city with the general theme, How Can We Work for a Just and Durable Peace? Our pastor, Bro. D. Howard Keiper, served as co-chairman of the sponsoring group, together with Mrs. L. H. Brumbaugh of the Roxbury church. Our third annual youth assembly was conducted this year on the Sunday evenings during February and March. The study course, How to Use the Bible, was used. The study period was supplemented with a hymn period, recreation, and handwork. Several beautifully illustrated books with hymns, scripture and poetry were made for shut-ins of the congregation. Since our last report ten members have been baptized. A hymn festival by the cherub, chapel and temple choirs will be presented on Sunday evening, June 28, at which time four churches of the community will join in a union service.—Dorothy B. Kurtz, Johnstown, Pa., May 18.

**Lancaster.**—On Sunday evening, March 1, the worship hour was in charge of the B. Y. P. D. The program dealt with A History of American Hymns and Hymn Writers. The Elizabethtown

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a cappella choir rendered a delightful musical program on March 8. Our evangelistic meetings, designated as The Easter Call, were conducted by Pastor F. A. Myers March 22—April 5. Our pastor included in his program special Sunday sermons beginning March 1. The meetings were preceded by a series of cottage prayer meetings. Special nights such as family night, young people's, Sunday school, and others, were observed. Bro. Myers preached helpful and spiritual sermons and visited in many homes; as a direct result seven were baptized and one awaits the rite. Easter dawn services were held at seven o'clock. Our superintendent, Harold Ebersole, had the Sunday-school attendance goal set for 300 and it reached 332. At the morning service our pastor preached the concluding sermon of the revival meetings. In the evening a cantata, The King Triumphant, was given by the choir, directed by Bro. W. E. Glasmire. This was a fitting climax to The Easter Call. On April 16 the women and girls met for work and fellowship; plans were made for the annual mother and daughter meeting. Bro. Caleb Bucher has been elected adult adviser for the B. Y. P. D.; new interest is developing in the work. The delegates to district meeting were Brother and Sister F. A. Myers, Sister Lillian Gromling and Bro. Kenton Cox. Our pastor will represent us at Annual Conference. A number of our members are buying Brethren Service certificates and stamps. On May 24 old folks' day will be observed. Special recognition will be given our older members and more especially Elder and Sister H. B. Yoder, who are observing their golden wedding anniversary. The burning of the mortgage service will be held on June 7 with Bro. D. W. Kurtz of California as the speaker. This money was borrowed to remodel the Sunday-school rooms. Bro. Kurtz will also deliver the morning sermon.—Mrs. Kenton M. Cox, Lancaster, Pa., May 23.

**Maple Spring.**—We have just closed a Spirit-filled week of precommunion services conducted by our pastor, Bro. J. M. Geary. During this week of service seven were received into the church by baptism. The service closed with approximately 238 surrounding the tables of the Lord for the love feast and communion. The interest in all phases of the work of the church continues to be good. Several of our young men have been called away. The attendance at Sunday school and church is running equal to, and sometimes above, the attendance of last year. We are earnestly praying that the Lord will watch over and care for those who have been called away because of the war and that they may soon be able to return and worship with us again.—Mrs. J. M. Geary, Hollsopple, Pa., May 23.

**Meyersdale.**—These are unusually busy times in our church. On May 10 we finished our Christian family week program, which began May 3 and continued with services on the two Sundays and evenings of the intervening weekdays, with the exception of Wednesday. The interesting programs were planned by our pastor, Bro. DeWitt L. Miller. Among the guest speakers were the Rev. Nelson C. Brown of the Reformed Church; Dr. Guy N. Hartman, superintendent of public schools of Somerset County; and numerous church and Sunday-school workers from the local churches. On May 4 the program included a union meeting with services sponsored by the eighth district Sunday-school organization with Dr. A. W. Sheckels of Philadelphia, a young people's worker of the Pennsylvania state Sabbath-school association, as guest speaker. The annual mother and daughter banquet, which this year also included the fathers and sons, was held on May 5. This Christian family week was sponsored by our congregation for the benefit of the whole community and was in every way a success. At the morning service on May 17 what is known as an economic revival began in our church and will continue every evening during this week with the exception of Saturday. At this time our church again offers to this community a unique opportunity as it brings as guest minister Bro. Walter McDonald Kahle of Virginia in seven addresses. Bro. Kahle is one of the leading authorities in the field of Christian stewardship. This series of lectures is open to all the community, irrespective of church affiliation. There were large and appreciative audiences present at the opening lectures yesterday morning and evening, and it is believed that the interest will continue throughout the services.—W. A. Shoemaker, Meyersdale, Pa., May 18.



**New Enterprise.**—We had Bro. H. Stover Kulp with us on Feb. 22. In the evening his message was illustrated with moving pictures. Both his morning and evening messages were inspirational and helpful. A liberal Achievement Offering was lifted at this time. Bro. Merle Detwiler brought the evening message on March 1. Our pastor, Bro. Stauffer, was in evangelistic services in the Lebanon church the first two weeks of March. Our church met in special council on April 1 and delegates to district meeting and Annual Conference were elected. Our pastor will represent us at Annual Conference. The following delegates served at district meeting: Brethren W. N. Stauffer and D. P. Hoover and Sisters Sarah Replogle and Ruth C. Hoover. A sisters' social was held on April 16. This was sponsored by the missionary society, of which Mrs. C. D. Over is president. We were pleased to have with us Mrs. H. Stover Kulp, who gave an encouraging address about their work among the women and children of Africa. Our love feast was held on May 3 with a large attendance. Three were baptized prior to the love feast. An interesting Mother's Day program was given on May 10 by the young married people's class. The local high school chorus was with us in the evening service and rendered several beautiful numbers. In order to unify our ideas on the peace question the parents and teachers of the intermediate and children's departments spent an evening together recently to discuss Educating Children for Peace in a Time of War; at this time Mrs. Mildred Sorenson of the Society of Friends discussed the subject and Mrs. Harriet Francis, a minister of the Society of Friends, conducted an open forum on the subject. A goodly number were present and took part in the discussion which strengthened all spiritually. Bro. John E. Rowland of the New Paris congregation will conduct an evangelistic meeting in the Salemville church July 6-19. The Juniata a cappella choir, under the direction of Prof. Charles Rowland, presented a very inspiring and interesting program of sacred music in our church on May 17.—Mrs. D. P. Hoover, New Enterprise, Pa., May 19.

**Oakdale.**—The church work here is progressing nicely under the leadership of our new pastor and wife, Brother and Sister Clarence W. Rosenberger, who are also serving the Plum Creek congregation. Sister Rosenberger teaches the young men's Bible class. She also assists with the music. We are happy to report that we have a one hundred per cent Messenger club and that we have purchased and dedicated new hymnals to be used in church services. Plans are being made for the evangelistic services beginning June 8, to be conducted by our pastor. A new pulpit Bible was recently given to the church in memory of David A. Hetrick and wife, by the descendants of that family. Bro. Hetrick was pastor of our church during its earlier history. The women's organization has sent a box of clothing for relief purposes. They are sending a packet of materials to our C. P. S. camp at Kane, Pa. The women have made and quilted several quilts this past winter. They have also purchased an electric coffee urn to be used when we have conventions. The men's organization has trimmed the shrubbery and lawn surrounding the church. They also did some repair work to the front entrance of the church and did clean-up work in the cemetery near by.—Helen I. Snyder, New Bethlehem, Pa., May 23.

**Pittsburgh.**—An important chapter has been written in the history of the little church in our big city. Two Methodist churches in the next block merged in the past year. One of the church edifices was to be sold at such a sacrifice that our members were called in a special council and voted to secure the vacant church property for our growing congregation. The sale of the properties owned by our church was soon consummated. A branch of the Church of God bought it and by June 1 the transfer will take place. Our new location will be Beechwood Blvd. and Lilac St., two blocks from the present location. This church consists of a number of large classrooms, a medium-sized auditorium, a Sunday-school assembly room, committee rooms and a choir loft, all built in connection with a ten-room parsonage. The musical facilities consist of an electric organ, piano and complete church furnishings. The building

needs repairs and paint. A plan is being inaugurated by which the balance of the indebtedness can be liquidated and all redecorating and repairs paid for. The dedicatory services will not take place until fall. The city of Pittsburgh is a worthy field for the Church of the Brethren. The little church built by the district forty-two years ago served to keep together a family of zealous Brethren followers. Pray for our church, and come and hear soul-filling messages. Sister Ida Shumaker, in answer to the question why she became a missionary, gave us a very interesting story of her life history. We always gladly welcome her to our church. During the Lenten season special prayer services were held weekly and evangelistic services were held by Pastor Wilbur H. Neff during Passion Week. These meetings resulted in ten baptisms. A party of evangelistic singers were called from Scottdale, Pa., and their services proved a help to the meetings. The spring love feast was held on May 3 and was the largest for many years. Because of the illness of our elder, Bro. Dana Z. Eckert, and also Elder F. R. Coffman, the service was in charge of Elder W. D. Rummel, assisted by our pastor and resident ministers. The different groups of each department of the church are very eager to bring about every success possible for the new building project. Six were received by letter, and four babies were consecrated at the Easter service. A sunrise service on Easter morning was followed by a breakfast. Following Sunday school a children's program was rendered; in the evening a sermon, with the auditorium lighted only by a cross, marked the close of the evangelistic services. Our pastor and wife were elected to represent us at Annual Conference.—Flora S. Berkeley, Pittsburgh, Pa., May 22.

**Pottstown.**—On March 29 an Easter program was given by the children with special music by the junior choir. In the evening a play entitled *Blessed Are They* was presented by our young people. On April 5 our pastor delivered an Easter message. In the evening a cantata entitled *The Lord Is Risen* was presented by the choir, directed by Bro. Irvin Hauseman. The improvements to our basement and kitchen have been completed and we are very well pleased with them. The men of the church, under the direction of Bro. Russell Weber, did the interior painting of the basement. This was much appreciated and a great saving to the church. On April 17 the young men's chorus from the Eastern Baptist Theological Seminary presented a program of sacred music. It was a well-rendered program under the direction of Prof. Bowman. On April 19 our church observed its twenty-fifth anniversary with services in the morning, afternoon and evening. This observance was delayed several months because the improvements were not completed. Our pastor delivered the morning message. At the close of the service each member was given a year book. The speaker for the afternoon was Dr. C. C. Ellis, president of Juniata College; Dr. Ellis was with us when our church was dedicated. Rev. Robert Adams from Temple, Pa., was our guest soloist. Between the afternoon and evening services a fellowship supper was held. About eighty members and friends were served. Rev. Nevin Zuck of Ambler was the speaker for the evening. All services were well attended and all who were there felt that it was a day of great inspiration and Christian fellowship. Since our last report thirteen have been received into the church by baptism and two by letter. On May 10 we observed Mother's Day. Carnations were presented to every mother present. Bro. Lowell Martin delivered the message of the evening. We will hold our spring love feast on May 26.—Mrs. Lloyd Vanderslice, Pottstown, Pa., May 12.

**Spring Mount.**—Bro. A. Wayne Carr of the Juniata Park church in Altoona conducted a two weeks' evangelistic campaign for us. As a direct result of these meetings one was baptized into the church. During the winter months our attendance dropped because of bad weather and much sickness in our community. Now that spring is here the attendance has increased to a marked degree. Our pastor, Bro. William L. Gould, assisted by three ministers of other denominations from Curwensville, Pa., conducted a three-day spiritual emphasis service preceding our spring communion on May 3. As a result of these services the pastor's wife transferred her membership from the Methodist Church to the Church of the Brethren. At a recent morning worship service we were delightfully surprised to have the girls from the junior department serve as our choir. Since then they have appeared in public quite often. Plans are now being made to robe them and use them quite regularly.—Mrs. William L. Gould, Curwensville, Pa., May 16.

**Upper Conewago.**—A four-day Bible conference was held at the Mummert house beginning March 12. The theme of the conference was *Building With Christ*. Bro. Ollie Hevener from Manheim brought a spiritual and uplifting message each day of the conference. Bro. A. A. Price of Harleysville, Pa., was with us on the last day of the conference and brought two messages. On April 12 we began a revival at the Trostle house with Bro. O. J. Hassinger as evangelist. Bro. Hassinger labored earnestly and as a direct result two have been baptized and one reclaimed. On May 16, 17 our love feast was held at the Mummert house with Elder Luther Miller of Harrisonburg, Va., officiating. He also preached for us at the services held two evenings prior to our love feast. Bro. Frank Carper from Palmyra assisted in these services. On May 24 Bro. David Lehig from the Pleasant Hill congregation preached for us at the Latimore house.—Bertha E. Hull, East Berlin, Pa., May 25.

## Announcements . . .

### ANNUAL CONFERENCE

Asheville, N. C., June 10-16.

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.

North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.

Texas and Louisiana—Rosepine, La., July 24-26.

Virginia, Southern—Spray, N. C., July 28-30.

Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.

### LOVE FEASTS

California  
June 14, Lindsay.

Iowa  
June 29, English River.

Michigan  
June 27, 8 pm, New Haven.

Ohio  
June 21, 8 pm, West Alexandria.

Pennsylvania  
June 14, 7 pm, Yellow Creek at Bethel house.

Virginia  
June 14, 8:30 pm, Flat Rock.  
June 27, Salem at Jubilee church.



## Virginia

**Barren Ridge.**—Our delegates to the Second Virginia district conference, which met at our church April 22-24, were H. F. Garber, S. H. Driver and J. E. Brower. Among those from other districts who attended the conference were Brother and Sister F. H. Crumpacker, I. N. H. Beahm, Luther Miller and Homer Miller. At the May council Elder N. W. Coffman was elected delegate to Annual Conference. Two letters of membership were granted. On the fourth Sunday of each month contributions are received for Brethren Service. Our church averaged two dollars per member for this cause during the fourteen-month period ending Feb. 28. A number of women from our church attended the district women's work conference at the Summit church on May 3. A Mother's Day program was given on May 10. The sister's aid had an all-day meeting on May 20, at which time The Seed and the Soil, a mission book, was reviewed by Sister Nora Flood.—Helen E. Coffman, Staunton, Va., May 21.

**Bridgewater.**—On March 6 the church held a called council for the installation of Paul H. Bowman, Jr., into the full ministry of the church. Eld. John T. Glick of the district board was in charge of the service. He was assisted by Pastor C. G. Hesse and P. H. Bowman, Sr., father of the candidate. At the Easter service sixteen were received into the church by baptism and two by letter. The choirs gave a beautiful rendition of the sacred Easter cantata, The Seven Last Words of Christ. On March 28 the mother and daughter department of women's work held their quarterly meeting and social with a large number in attendance. The trustees report that the interior of the church is soon to be redecorated. During the last fourteen months the church gave to Brethren Service work \$1,000.58. We hope to continue to give more in this work. A valuable asset to the church and college community are the amplified chimes in Cole Hall of the college. This was a project of the college glee clubs. Each noon and evening the inspiring hymns of the church peal out their message of hope and goodwill to the people within a radius of two miles of the town and community.—Mattie F. Wise, Bridgewater, Va., May 19.

**Jubilee.**—We met in council on May 11 with Eld. L. R. Dettra presiding. A committee was elected to add more improvements to the church. Our series of meetings will begin on June 16 with Bro. Ernest Muntzing of Harrisonburg, Va., as evangelist. It was decided to hold our love feast on June 27. We pray that God will bless this meeting.—Margaret Fahnestock, Winchester, Va., May 16.

**Manassas.**—On May 3 Bro. A. J. Caricofe, pastor of the Oakton church, brought us the morning message in the interest of the district's drive to get both members and nonmembers to attend church services more regularly. After an enjoyable lunch in the church basement we met for our regular council meeting. Pastor Paul Swigart opened the meeting and Elder E. E. Blough presided. We elected Elder Blough as delegate to Annual Conference and Agnes Thomasson and Bro. Swigart as delegates to district conference. The interior of the church building has recently been papered and the exterior is now being painted. The children's department has been redecorated through the work of the young adult Sunday-school class. During the winter the women's groups made some comforters and packets to send to our C. P. S. camps and we are now preparing some to be set to the new camp at Waynesboro, Va. Our mother and daughter tea was held on May 22. After the social hour we had a program with Mrs. Paul Swigart as speaker.—Nora H. Kline, Manassas, Va., May 23.

**Midland.**—On Easter night the Sunday school rendered an interesting program. On April 19 the board of administration met at the Midland house and gave us some interesting facts concerning the work of the district. Those that met with us were Bro. Hersch, Bro. Blough, and Brother and Sister Wakeman, from the Manassas congregation. The aid society has been doing some sewing for the C. P. S. camps and for Bethany Hospital. We are also planning to fill fruit jars for the hospital. On May

10 the B. Y. P. D. rendered an interesting Mother's Day program. Our love feast was held May 16 in the Midland house. We are looking forward to a good delegation for the interdenominational Sunday-school convention which will be held at Litchfield, Va., next Sunday. We are planning to have our next peace program on the second Sunday night of June at the Mt. Hermon house, since other things conflicted with the fifth Sunday of May.—Mrs. William S. Heddings, Catlett, Va., May 25.

**Oakton.**—In February a deputation team from Nokesville visited our church. Bro. Olden Mitchell brought the morning and evening messages. They met in group conferences with our members at 7 p. m., having each department of our church represented. The team met at Drainville in the afternoon. A deputation team from our church will meet with the Cannon Branch, Nokesville and the Valley congregations on May 3. On Feb. 15 Bro. B. J. Wampler, a student in Bridgewater College, brought us the morning message. Our pastor, Bro. A. J. Caricofe, brought a series of sermons on the doctrines of the Christian faith at the Sunday morning church hour during the Lenten season. At the evening services he talked on the doctrines of the Church of the Brethren. This was climaxed by our evangelistic meeting held during Passion Week and brought to a close on Easter Sunday. Bro. M. R. Wolfe of Bridgewater was our evangelist and his sermons were a source of great inspiration. A short, but helpful, Bible study was held at the beginning of each evening's service. During the meeting nine gave their hearts to Christ. Our communion service was held on April 15 with the largest attendance ever to commune at the Oakton church. Bro. O. S. Miller was the guest speaker at the communion. The work on the new parsonage is progressing very nicely. Much work has been done in our church basement to provide more adequate accommodations for our Sunday school. The men of the church have given some time to make this possible. The women's council has sponsored three days' work at the church in making these rooms more attractive. They have refinished furniture and made new drapes. Some new books have been added to our library and these are being used as a circulating library among our children's workers.—Mrs. John A. Miller, Fairfax, Va., May 1.

**Pulaski.**—Our entire congregation sponsored a pre-Easter drive to interest new people in attending church. As a result five new members were added to the church by baptism. Our spring communion service was held on Good Friday with Brethren Michael and Harvey Reed of Floyd County officiating for us. On Easter Sunday morning our pastor, Bro. David Wampler, conducted a consecration service for the babies of our church. Nine babies were consecrated to the Lord at this time. The Sunday-school department gave an Easter program on Easter morning and that night the B. Y. P. D. presented the play, Barabbas. The women's organization sponsored an apron contest during the month of March and received \$81.30. This was applied on our furnace debt. The women are also making a name quilt and baby clothes. They sent \$5 to the C. P. S. camps. They held a mother and daughter social with over forty in attendance. A program was given at this service. The men's organization is placing a bulletin board outside the church. The men gave the Mother's Day program and presented each mother with a carnation. They also presented boxes of candy to the oldest mother and the mother with the most children present. The Sunday school paid for the deed to the Hiwassee mission and Bro. C. A. Powell is now going there twice each month to conduct services for them. Our pastor and wife recently attended an interdenominational conference in Wytheville in the interest of the program on Christian advance in education. Our young people planted one third of an acre in potatoes which they hope to harvest and send to the C. P. S. camps. We have an active group of people in Pulaski and always desire an interest in the prayers of all Christian people in behalf of the work here.—Mrs. R. E. Murphy, Pulaski, Va., May 11.

**Topeco.**—On May 9 the senior and intermediate classes went fishing and had a weiner roast. The church council met on May 2 with Elder L. M. Weddle presiding. Bro. A. N. Hylton and

## Gospel Messenger Clubs, New and Renewals

Received Since List Published May 2, 1942

100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS
<b>ILLINOIS</b>		<b>MICHIGAN</b>		Shippensburg	
Decatur		Muskegon		*Waynesboro	
Romine	Camp Creek	*Monticello	<b>MINNESOTA</b>	<b>TEXAS</b>	
<b>INDIANA</b>		New Hope	<b>MISSOURI</b>	*Nocona	
Burnettsville		*Thomas	<b>OKLAHOMA</b>	<b>VIRGINIA</b>	
**Goshen City				Pleasant View	
North Winona				Roanoke, Central	
Turkey Creek				*Richland Valley	
<b>KANSAS</b>		<b>PENNSYLVANIA</b>		<b>WASHINGTON</b>	
Pleasant View	*Kansas City, 1st	*Albright	Elbethel	<b>WEST VIRGINIA</b>	
<b>MARYLAND</b>		*Annville	Philadelphia, First	*Pleasant Hill	
Longmeadow		*Cumberland		Valley River	
		*Johnstown, Morrellville			

\* No previous club.  
 \*\* Advanced from 75%.



wife were elected delegates to Annual Meeting. Plans for getting a larger attendance at Sunday school and church were discussed. Several of the young people from our church attended the round table which met at the Rocky Knob Park May 23; other churches were also represented. An offering is taken each third week for relief work. The ladies' aid is preparing two packets for the C. P. S. camps. Our pastor for the summer will be with us sometime in June. Because of the war situation the building of our parsonage is deferred for the present. Bro. Cecil Reed preached our Easter sermon and the senior class, with Bro. Benton Alderman as teacher, conducted the devotions. The county Sunday-school conventions will be held at our church at a later date.—Leeta M. Weddle, Floyd, Va., May 25.

### West Virginia

**Old Furnace.**—On May 9 Brethren B. W. Smith and A. R. Showalter were with us in an impressive service. These brethren of the district ministerial board came at the call of the church to license Bro. Charles Sell and Sister Ruth Whitacre into the ministry. Bro. Showalter preached a wonderful sermon, after which Bro. Smith took charge of the service. On the morning of May 10 Bro. Jacob Miller of the New Fairview church near York, Pa., gave us an inspiring Mother's Day sermon. In the evening the ladies' aid presented a program, Mother's Memories. Bro. Samuel Myers from near York, Pa., sang in the Dutch language for us. We are planning an all-day children's day program for the third Sunday in June.—A. Ruth Whitacre, Keyser, W. Va., May 22.

**Wiley Ford.**—We met in council on April 7 with Eld. A. R. Showalter in charge. Bro. Showalter was retained as elder. Bro. Vernon N. Shanholtz was chosen as minister in charge. Our church treasurer gave a report showing the offerings for the first half of this year exceeding the offerings for the entire past year. The Sunday school gave a program on Easter night. On April 19 the dedication service was held for our new church. Bro. Chester Thomas of Eglon delivered the morning sermon. Dinner was served in the church basement. Eld. A. R. Showalter preached the sermon of dedication. In the evening service Eld. B. W. Smith brought the message. Special music was rendered at each service by groups from neighboring churches. The B. Y. P. D. bought 100 new hymnals and presented them to the church. On April 20 Eld. A. R. Showalter opened a two weeks' revival meeting which was well attended and very spiritual. As a result eight united with the church by baptism and four by former baptism. On May 3 a service was held with sixteen babies and small children being consecrated, followed by a baptismal service. Again at 6:30 p. m. another baptismal service was held and at 7 p. m. a communion service was held with sixty members taking part. Our men's organization is sponsoring the one hundred per cent Messenger club. All organizations are working hard and have made pledges on the church debt. The Sunday school has planned a children's day program for the second Sunday of June. We feel that our new church which is dedicated to the service of Christ and the saving of men's souls is welcomed to our community.—Mildred Lambert, Wiley Ford, W. Va., May 15.

## On Making a Will --

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

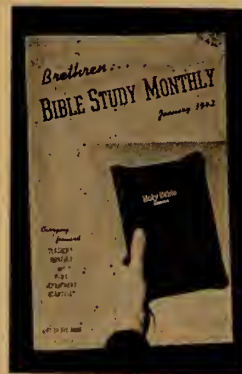
"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
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Elgin, Illinois

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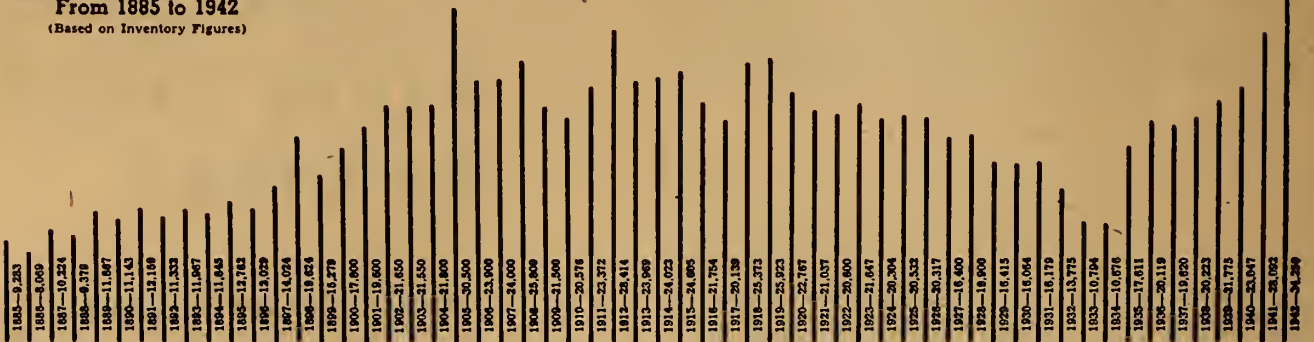
## 39 ways the Gospel Messenger Club Plan Increases Local Interest » » »

Compiled from returns in answer to a recent questionnaire sent to pastors and elders in charge of churches

### Gospel Messenger Circulation

From 1885 to 1942

(Based on Inventory Figures)



- Helps in church attendance, as it increases interest in the church and its program.
- Keeps the members in touch with the best literature and the local church. It tends to unite us in a common interest.
- The Messenger provides the local church with important and valuable religious literature.
- Makes local members more church conscious.
- I find those who are interested in reading the Gospel Messenger usually have a deep interest in the local church.
- We use the Christian Workers programs for our Sunday evening adult discussion group.
- I call attention to certain articles of special interest and it binds us together as a church.
- Suggestions are better followed for local work.
- Subscribing becomes more of a mass movement, creates greater interest in the paper, and the reduced rate results in more subscribing than at a higher rate.
- People are always interested in the thing for which they pay—even though it is a small amount.
- Provides materials for church and church school workers. Gives understanding of the church program. Offers inspiration.
- Gives us a common knowledge of the activities of the church and other items of interest.
- It helps them to understand why many things are suggested for improving local program.
- It leads more people to a better knowledge of their church.
- By reading the news of other churches, and through "The Church at Work."
- Supplements materials and procedures regarding national church movements.
- It gives the pastor an opportunity to quote to his congregation things of interest in the work of the church, which they may read for themselves.
- More interest is taken in local work because of examples of other congregations.
- Increases interest by reaching more members.
- Builds a greater sense of church loyalty. Suggests ways to improve our church program.
- More folks get and read the Messenger and are thus better informed on the work, plans, policies, etc. of our church. They are thus better able to take part.
- Its materials are drawn upon for the enriching of the local program.
- By motivation of our activities and co-ordinating our work with the general program.
- More folks want it to read early after its publication.
- Information on all lines of church activity and news from churches.
- By increasing general knowledge of church program makes them realize they have a greater local responsibility.
- Creates a deeper spiritual life.
- Makes people feel more like a part of the church and the pastor has to do less explaining in order to gain their co-operation in following the church program.
- The page on World News is very good and helps create interest.
- Keeps members located at a disadvantage in touch with local and general programs.
- Those who read the G. M. most are the best supporters of our church program.
- "Provokes one another to good works."
- Provides help for B. Y. P. D. programs.
- It helps the strangers to whom we send it to get a feeling for the church.
- More intelligent participation in the church program.
- Inspiration created through the splendid editorial and contributed articles.
- Church news seems to be very much appreciated.
- Gives us news of those we know at a cheaper rate.
- By teaching the need of our church paper in a day when the world seems to put so little value on Christian living.



# GOSPEL MESSENGER

Volume 91

June 20, 1942

Number 25

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## Thirsting for God

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God:  
When shall I come and appear before God?  
My tears have been my meat day and night,  
While they continually say unto me, Where is thy God?  
When I remember these things,  
I pour out my soul in me:  
For I had gone with the multitude,  
I went with them to the house of God,  
With the voice of joy and praise,  
With a multitude that kept holyday.  
Why art thou cast down, O my soul?  
And why art thou disquieted in me?  
Hope thou in God:

For I shall yet praise him for the help of his countenance.

Psa. 42: 1-5.

O God, thou art my God; early will I seek thee:  
My soul thirsteth for thee, my flesh longeth for thee  
In a dry and thirsty land, where no water is.

Psa. 63: 1.





# Around the World...

In an interview with Dr. Henry Smith Leiper, the Archbishop of Canterbury, Dr. William Temple, clarified his views with regard to the profit system and communism. The interview came following press reports which, according to Dr. Temple, had made it appear as if he advocated communism and the abolition of the profit motive in industry. The archbishop said: "The influence of headlines, and the inevitable abbreviation involved in reporting have led some to suppose that I want to abolish both profit and interest—if that were so, I should not be so much a revolutionary as a donkey. Of course, no business can be carried on if it makes no profits. What



World Wide Photos

Dr. William Temple, Archbishop of Canterbury

I deplore is not profit, nor even the profit motive, but the predominance of the profit motive over all others. The aim of production is to supply public need, but the direction in which capital flows is now determined more by the prospects of large profit than by the urgency of need. Sometimes these coincide, often not." In explaining his views on communism and Christianity, the archbishop stated that he had "incidentally" remarked to a questioner that he saw no incompatibility between Christianity and economic communism. In the press the word economic was unfortunately omitted and atheistic communism was naturally inferred.

**A sustaining series of radio programs** dedicated to the armed services and having an underlying religious motif were inaugurated June 7 on the Blue Network.

**Proposal for a fellowship meeting** of Northern and Southern Baptist Conventions in 1944 was viewed with favor during the sessions of the recent annual meeting of the Southern Baptist Convention.

**A year-old controversy** reached its climax when the court of appeals at Annapolis, Md., upheld laws empowering the St. Mary's County commissioners to provide transportation for both parochial and public school children in the county.

**L. Foster Wood** of the Federal Council department of the Christian home would like to see a clinic for "sick" marriages set up in each city, he recently told the Oklahoma council of churches. Such a clinic, operating through the churches and social agencies, would in his judgment "save many marriages."

**In the fall of 1939**, 648 colleges and universities of the United States had 873,697 full-time students. If part-time and summer school students were added, the grand total that year arose to 1,323,874.

**Missionary work** of the United Lutheran church is continuing uninterrupted in all foreign fields with the exception of Japan, says George R. Weitzel, treasurer of the Board of Foreign Missions. The largest budget since 1939, \$400,000, has been raised to carry on the program next year.

**Nearly 3,000 rare Chinese books** sent to this country for safe keeping during the war will be microfilmed by the Library of Congress under permission granted by Dr. Hu Shih, the Chinese ambassador. Included in the collection are works printed long before the invention of printing in Europe, the oldest being a volume of poetry printed 400 years before Gutenberg printed his famous Bible.

**Two Congregational churches** in Brooklyn, New York, have merged. The combined membership will be 4,100, making it the largest of this denomination in the United States.

**The first class** of Greek pastors ever trained and educated in the Western Hemisphere was graduated by the Greek Orthodox Church at its seminary in Connecticut recently. Heretofore, all the clergy of its 275 churches in America have been trained in Greece.

**A pension plan for rabbis**, the first to be developed by major Jewish groups in America, has been drawn up by joint action of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. Under the terms of the agreement, each rabbi will contribute annually three per cent of his salary, the congregation paying seven per cent. The Union and the Conference will pay jointly one to three per cent of the rabbi's salary.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JUNE 20, 1942

Number 25

## » » Editorial « «

### "And He Called It Nehushtan"

BECAUSE that was all it was. Once it had been more. Once it had been the symbol of God's love and power, a means of pointing the people to the Source of help, so that when the bitter wanderer in the wilderness looked upon it, he remembered that God pitied him. His faith was kindled and, mounting upward, laid hold upon the beneficent power of God and he was healed.

The people had forgotten that. Instead of looking through the image to the truth it symbolized, they stopped with looking at the image. Instead of worshiping him in whose honor Moses had set it up, they worshiped the symbol itself. So far from being an instrument of faith in God, it had become a hindrance to such faith. And so King Hezekiah, seeing that it was the occasion of more harm than help, irreverently (?) laid hands upon it, smashed the sacred (?) thing to bits, saying contemptuously that it was nothing but a "piece of brass."

Symbols *are* nothing but the material of which they are composed when they do not lead the mind to a perception and appreciation of the truth for which they stand.

What is the proper designation of that commodious, perhaps beautiful, shelter in which we gather each Lord's Day to sing and preach and pray? What if some prophet of God, seeing the hollowness of much of our pious pretense, were to blast the building into a thousand pieces and then say, in answer to our shocked surprise, "Well, what of it? It is nothing but a pile of brick."

Did you ever eat the bit of bread your brother gave you at the communion table when it was nothing, really nothing, but a spoonful or two of flour?

There's a highly-prized Book on your center table. You would not think of being without it in your home, nor permit it to be handled roughly. What is the purpose of it? Is it the Book you

worship? Are you trusting in its mere presence for security? Does it lead you through the study of its pages into deeper soul communion with its Author? What if some modern Hezekiah, discerning your idolizing of the Book itself, along with your utter failure to translate its truth into your life, were to seize it and tear it to pieces before your eyes, explaining simply, "Here's three pounds of paper, ink and leather"?

May such measures ever be too radical for any need of ours. We can keep them so by using all the symbols and instruments of spiritual knowledge which God has given us, as means of acquaintanceship with *him*.

E. F.

### "My Soul Thirsteth for Thee"

THE poet of the land of sufficient rain may sing of the glories of June, of fields knee-deep with grass and herbs all fit for cattle. For him in his land every tree is in leaf and many a plant in flower. In his world all things are alive and often beautiful.

But not so in the land of insufficient rain. There by June the days of verdant splendor are gone. There the earth is already dry and the exposed slopes parched by the summer sun. The flower of the field, perhaps even in the shadow of the crannied rocks, has yellowed or died. All that remains alive of the desert's thin carpet of flowers and shrubs are the deep-rooted things and the patient armored plants.

In the open spaces no living creature is seen, unless it be some panting bird fluttering from perch to perch, or a carrion seeker wheeling high above the weary land. In the meager shade of the larger rocks or of spiny cactus plants the busy ant may labor on while the ascetic lizard dozes through the day. Such is the weariness of the desert when the months of the great thirst have come.

Consider a picture which symbolizes both the



severity and the goodness of the desert. Somewhere on the northern rim of the Grand Canyon of the Colorado a gnarled tree stands atop a shattered point of rock. The cold of winter and the heat of summer have seamed the primeval strata until the utmost secrets of their structure are laid bare. The fragments heaped about the base of the rocky pinnacle support no vegetation. As bare of life as an oven wall—or so appears the barren point, except for the ancient tree anchored in the crevices of the rock, and lifting its branches toward a cloudless sky and a pitiless desert sun.

In such a scene is epitomized the drama and mystery, the hate and the love of the land of insufficient rain. But most obvious of all is the cruel and relentless aspect of the desert. Thirst may mean little where moisture is plentiful, but in the barren wilderness water is everything—including life itself. In the desert man's first quest is the waterhole. He must have water to drink if he would live and more water to nourish the fruitful plant. For the man of the desert, thirst is the most profound drive to action. In his search for the meaning of life God is the answer to his eternal thirst. Even as the psalmist says: "Early will I seek thee: my soul thirsteth for thee."

Again it is written: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

Or what drama is in this: "I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land."

The Hebrews' conception of God shows the effects of centuries of living on the borders of the desert. Reflected in their ideas of him are the seeming incompatibles—the severity and the goodness of Jehovah. But remember how the desert could be hard and gracious, hate and love even as a jealous woman! For those who would live, the desert insists on certain rules of conduct. One must co-operate or die. And yet how graciously the desert responds for those who accept her way. She can blossom as the rose! All this reminds one of what the prophets say about Jehovah and his chosen people.

Picture again that weathered rock on the northern rim of the Grand Canyon of the Colorado. Seamed and parched by swift changes from bitter cold to heat, it would seem that it would be incapable of supporting any living thing—least of all a tree. Yet its very seams are pockets for moisture and here the brave tree finds its thirst quenched and life assured.

Thus the disciplines of life may answer back to the deeper thirsts of the soul. "Lead me to the rock that is higher than I." David expressed a universal discontent when he said: "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

H. A. B.

### When Preaching Is Most Practical

To be of any value, preaching must be practical but this does not mean that the sermon must consist of denunciation of specific sins or exhortation to specific duties. The true preacher will not shrink from speaking out and calling things by their right names when this is necessary, as it sometimes is, but this is a small part and the least important part of practical preaching.

That preaching is most practical which meets the deepest need of the congregation and usually this is the enrichment of the soul life. We speak here of preaching to church members, as distinct from the evangelistic appeal. What most Christians need is a broader and deeper grasp of Biblical truth, a keener appetite for spiritual food, greater love for Christ and their fellow men. This will give them the best possible preparation for the exigencies of daily living. This will best enable them to decide each question of duty as they meet it, and give them the needed strength to turn the decision into action.

There is a large amount of preaching which is not very practical, preaching which is mostly theorizing about things which have no relation to Christian living, but that is an extremely narrow notion which thinks preaching is not practical unless it is telling people exactly what to do or what not. Preaching which leads the congregation into closer fellowship with Christ is practical preaching of the highest order. E. F.

### Storing Up Power

THERE are some hard places along life's pathway, places beset with sore temptations, places where the struggle will be especially severe. Have you been laying up reserves of power against those evil days? What if such days are just at hand?

Do you know how to do it? By being careful not to use up what you have? Remember the man with his carefully hidden talent. It's the wrong method. Soul power grows with use. It wastes away from neglect. How can you learn how to use it, anyway, except by practice?

Begin today. Save by losing. Store up by using. It's the only way.

E. F.



## Christian Advance » » »

BY D. W. KURTZ

Asheville Conference Sunday Morning Sermon

Exodus 14: 15—"And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, *that they go forward.*"

Israel was between the Egyptian army and the deep sea. They cried unto God—but the answer was, "Go forward." They had not reckoned on the power of God to help in the going. It is in the going forward that his help is available. "As they went," so it was with the lepers, "they were healed." The church may feel helpless today in the midst of world catastrophe, and we cry unto God; but he says to us, "Go forward." We must advance along three lines if we would be loyal to our Master.

I. We need more Christians. The church must be more evangelistic and missionary. There are not enough of us. If you don't like your neighbor, convert him to Christ. It is of the very essence of the religion of Christ to be evangelistic; missions is nothing other than evangelism at a distance from home. The root word for evangelism is found 120 times in the New Testament. The word *evangel* (translated *gospel*) is found sixty-four times; the verb *evangelize* (to preach the gospel) is used fifty-three times; and the word *evangelist* is found three times in the New Testament. If we add to this the many commands and examples of missions in the New Testament, we find that to preach the gospel to all the world is the basic task of the church. "Jesus came preaching." He sent forth his apostles and disciples to preach. His gospel is for all. In 2 Tim. 2: 3-5 we have these words: "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." God made of one blood all the races of men upon the earth, and God gave his Son to be the Savior for the whole world.

God also commissioned the church to evangelize the whole world. If Germany and Russia had not lost the evangelistic spirit, Europe would be at peace; and if Japan had been truly evangelized, then we would not have the present war with Japan. We need more people who know Christ, and love Christ, and obey Christ.

Not only should the church be more evangelistic to save others, but to save her own soul. The church cannot be true to her Lord and have the spirit of the Christ unless she is evangelistic. "If

any man have not the spirit of Christ, he is none of his" (Rom. 8: 9). Christ came to seek and to save the lost. His church must have the same spirit and interest and task, else she is not Christian.

The teaching of the New Testament on missions is clear. (1) The command—Go ye into all the world, make disciples of all nations; baptize them and teach them so thoroughly that they obey all the teachings of Christ—is too clear to be missed or ignored.

(2) The example of those who were nearest Jesus is absolute evidence of the missionary intent of Jesus. All of them became missionaries and gave their lives for the cause. Because of their faithfulness we are Christians.

(3) The very nature of divine love—*agape*—would drive all of us into the evangelistic and missionary work even though we had neither the commands nor the examples.

We must become more evangelistic and save our neighbors, so that we can live together in peace and harmony in a crowded world. The selfish philosophies of the natural man always result in conflict and suffering and final destruction. The Christian philosophy of life is the only one that insures the peace and welfare of all. All men should be Christians in reality. It is *our task* to give all men the opportunity to become Christians.

II. We need better Christians. The tragedy of the church of the past and the present is that too many persons have the *name* but not the real essence of Christianity. They may have the form, but lack the spirit and life which alone count. "We must go deeper before we can go farther," are the words of Dr. E. Stanley Jones, and how very true they are! We have neither insight nor power for the great endeavor unless we go deeper into the spirit of Christ. We need better Christians.

Jesus warned us sufficiently that our righteousness must exceed that of the scribes and Pharisees. They were hypocrites; they were mere "actors"; they appeared as children of God outwardly, showing their loyalty by forms and ceremonies, but the spirit of love and faith and mercy was lacking, and that was the thing which really mattered.

The church is sufficiently organized; it has plenty of machinery, officers and equipment. But it does not function to capacity. It lacks power and efficiency. We have lost our first love, and there is not enough enthusiasm. The whole machinery is barely going and is not producing results. The church is partially paralyzed, and



lacks energy and buoyancy and the power to win the allegiance of the masses.

The paralysis of the church during the last generation has two very clear causes. (1) On the one hand, the last war brought forth a new flood of apocalyptic fatalism which completely paralyzed the nerve of evangelism and missions. These tender-minded people were so impressed with the wickedness of the world and their own fear and helplessness that they turned by millions to the fatalistic apocalypticism which comforted them by the belief that it is not our task anyway, for God has determined all things to the minutest details, and those that are elect to be saved are saved; and those that are elect to be damned will be lost—and we can do nothing about it, and to pretend to do something for humanity is mere presumption. It is all in God's predestined plan—and we need not do anything. Soon Jesus will come and by physical force he will set all things in order. He comes with physical power and from without will solve all problems. I, personally, listened for three weeks, three times per day, to the arch-promoter of this doctrine. I saw many good people turn from the evangelical faith to this paralyzing philosophy. Rich men and women quit giving to missions for that was, we were told, none of our business. In due time all will

be set in order, *ab extra*, by the act of the Dictator, the coming Christ.

(2) On the other hand, an equally paralyzing influence came into the church which was a washed-out humanism. This humanism, under the leadership of Professor Dewey, captured the public schools of the whole country. It conquered in the name of science. It ignored and belittled religion and put in its place the spirit of skepticism, experimenting, and seeking in the name of science. But these leaders did not see that science can make no progress without faith, and all science is based on measurement which accepts its measuring-stick as absolutely as does religion. The measuring-stick of science is the multiplication table and all the mathematics that comes out of that. This is not made—it is discovered, and it is final and unquestioned. But the spirit of the Dewey philosophy of education got in religious education, and at once there sprang up all kinds of discussion groups that produced clever arguers but no saints; it spoke of the "Christian quest," in the spirit of Dewey, trying to find in human wisdom and human experience values that might be dignified into religion. The leaders of this movement used the language of the Bible and of religion, but their spirit and method was that of the famed pragmatism or "instrumentalism" of

## The Lord's Acre Movement

BY DUMONT CLARKE

Abstract of a Conference Address, June 13

THE remarkable growth of the Lord's Acre Movement through the past twelve years throughout the country church of the United States, and into most of the great mission fields of the world, indicates the blessings of God upon this movement.

The Lord's Acre Movement has come about through the successful use of the Bible practice of dedicating the first fruits of the ground to the Lord, and the firstlings of the herds and the flocks. This practice, with practical adaptations, is being carried on today under the name of the Lord's Acre plan, as a supplementary means of financing the church.

The Lord's Acre plan, when carried on with good leadership, has values that are unquestionably fundamental for the highest development of the country church. Some of these values are:

1. It helps to build a working church. The Lord's Acre plan is the most practical plan yet projected which gives the opportunity to enlist all the people in the country church, from the

youngest to the oldest, in work for its support and spiritual upbuilding.

2. It brings supplementary and substantial financial support, and at the same time strengthens interest in weekly giving.

3. It trains children and others in Christian stewardship and can be made a means of tithing; and in so doing nurture Christian character.

4. It unites the Word of God with work for God in daily life, bringing spiritual power to farm and home.

5. It enables those without ready cash to make a worthy contribution. It helps to insure all contributions.

6. It develops co-operation and fellowship in Christian work.

7. It strengthens worship by making the Lord's Acre a Lord's altar.

8. It helps to train up leaders for a world-wide Christian democracy.

"One of the most significant religious movements of the present century is the Lord's Acre Movement in the rural church." So said President Hoyt Blackwell of Mars Hill College at the Tenth Anniversary Lord's Acre Meeting.

Asheville, N. C.



Dewey. Such a spirit does not make saints and martyrs but it produces clever arguers and skeptics who are always at sea but never finding the harbor, for "all the facts are never in."

The only way we can go deeper is to accept the evangelical point of view, once for all delivered to the saints. This New Testament religion is the only one that has power to meet our needs and to honor God.

(1) Christ is the Son of God, and in him we have the answer, the adequate answer, for every problem in the world.

(2) The kingdom of God comes from above. The kingdom is not man-made, but we are to accept it as the supreme gift of God and sacrifice everything that is out of harmony with it. We cannot make truth—for Truth is the mind of God which has been revealed to us in Christ, and it is our place to accept it and obey it.

(3) We must think of Christ as Lord of all, and unless he is Lord of all, he is not Lord at all. The early church preached so that in the heart of all her teaching was—Christ is Lord. His lordship demands our obedience, our absolute surrender to him, our response to him. He is all in all, and the moment we accept his lordship, his authority, it is ours to obey. "In him was life, and the life was the light of men" (John 1: 4).

We will not get better Christians by argument, but by a fuller consecration to Christ as Lord. Not our wills, but his will is right, and the kingdom of God is our goal and the object of our loyalty.

III. We need Christian citizens. It is not the duty of the church to run the state any more than the state should control the church. The church is interested in the life of the people. It is the purpose of the church to give to persons—to all persons—the true philosophy of life which controls the springs of conduct. If all men would know Christ, and love Christ, and obey Christ, there would be present the kingdom of God on earth, the reign of holy love, which mean the peace and welfare of all men. The church deals with the inner life, with the goals, aims, and dynamic of conduct in all human relations. The church must teach so thoroughly that men will "observe all things that Jesus commanded" his church. If the members of the church do not behave according to the spirit of Christ in their daily lives, the church has not succeeded. The New Testament clearly teaches that the followers of Christ should live holy, righteous, and pure lives. If they love God enough, the yoke is easy and the burden light; but men should always live righteously and not sin.

The world catastrophe today is entirely due to

maladjustments caused by unchristian attitudes on the part of the leaders of many nations. Instead of love and justice, men have been motivated by selfishness, greed, and injustice. Hitler and his followers have long ago accepted the philosophy of Nietzsche, who was an atheist and denounced Christ, morality and democracy, and

## When "Therefore" and "Lo" Come Together

BY EDWARD FRANTZ

Abstract of a Conference Address, June 15

WHEN we compare the present state of the world with what Jesus told his followers to do to it, the contrast is heartbreaking. How can we keep working at a thankless task foredoomed to failure?

Some would seek relief by toning down the work assigned. That is neither brave nor honest. The charge still stands. To bring the nations under the tutelage of Christ and to teach them his way of life—there it is and it will face us and haunt us until we take it up in earnest and go through with it. There is a better way to find the necessary courage.

I. Look what's behind this charge. "All authority hath been given unto me in heaven and on earth." This is not a claim that he carries his credentials in his pocket, duly signed and witnessed. What makes anyone an authority in science, history, or any field of knowledge? Not his diploma, but his mastery of the subject. Just so, Jesus Christ is the supreme authority on what's the matter with mankind because the eternal nature of things is incorporate in him. He himself lives in the very foundations of the universe. His philosophy of life, so to speak, is therefore absolutely sound.

And the gospel which he gave us to preach, therefore, is what it is because it could not be anything else. He has what it takes. He is the way, the truth, and the life.

II. Look what's beyond this charge. "I am with you always, even unto the end of the world." This is a promise of something much more important than physical presence, for he was about to take that away. It was a pledge of spiritual communion and activity. He is "with" us, he who is himself the carrier of the energies of heaven and earth, is with us, to will and to work for his good pleasure, provided only we open the door and let him in where we live and where he wants to live.

Let us be of good cheer, brethren. The stars in their courses are fighting on our side.

*Elgin, Ill.*



glorified war. He believes that he should conquer and enslave the world. Such a policy leads, of course, to general catastrophe. The Japanese military class believes essentially the same, with different names. Only the gospel of our Lord Jesus Christ includes the welfare of all men and shows the way to achieve the good and happiness of all.

The Christian citizen must put into practice the spirit of the Christ. He must put holy love into all human relations, social, economic, racial and international. No one can truly claim to be a Christian who acts like a pagan in his relations to his fellow men. The goal of the gospel is to bring the reign of God—the reign of holy love—into the lives of men in all their thinking and sentiments and conduct.

In the last war the allies won the war but lost the peace. The treaty was made by men who had the spirit of militarism and revenge. Therefore, it failed and we are in a bigger and worse war than the first. No problem is solved unless it is solved right. We are in the same danger now. We might win the war and lose the peace. There simply can be no durable peace unless we get rid of the following world sins:

- (1) The miserable, narrow nationalism.
- (2) The sinful race hatred and race discrimination.
- (3) Imperialism, the desire and effort of one nation to subjugate, rule, and exploit other nations.
- (4) Unchristian economic system, or practice where most of the income of a people goes into the hands of one per cent of the people, and the masses have insufficient for decent living.
- (5) Also we must overcome the narrow denominationalism which divides Christendom. We must co-operate in action on the great moral issues of humanity.
- (6) The liquor problem is the greatest handicap to efficiency in our country, and nothing can be done by the churches unless they federate or co-operate in this matter.

The great prophets of this day all agree that we cannot get a durable peace unless justice, and an order that puts human values uppermost, will be established. Only the church of Jesus Christ has the philosophy of life and the dynamic for such an achievement. But at present the church is paralyzed by lack of devotion and is helpless because she is divided. We do not need church union, but we do need co-operation in the common task of creating a social order for the world that promotes the peace and welfare of all men.

The churches must federate for action—united action on temperance, peace, and economic righteousness. This is the will of God.

The last words of Peter to the world were: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3: 18). God's words to Moses are for us also: "Tell the people to go forward." Let us snap out of our lethargy and fear, and go forward. We must become more evangelistic and double our membership. We must be more missionary and give the light of God's truth to the nations; we must go deeper into the fellowship and spirit of our Lord Jesus Christ, who is the revelation of our Father God; and we must put the spirit of our Christ, which is justice and love, into all our human relations. Christ is the answer to the problems of the race, and he has commissioned his church to bring this answer to benighted humanity. In God's name, let us go forward.

*La Verne, Calif.*

## How to Deal With the Problem Child

BY CALEB W. BUCHER

Abstract of a Conference Address, June 11

THE TERM "problem child" is a difficult term to define. Too often we mean children who do not easily conform. Others may think of deep disturbances in mental and physical areas of child life. If we mean the latter, the child needs the attention of the physician and the psychiatrist. In this discussion we will refer to the problem child as one who has serious personality problems that cause disturbances in individual and group life. In every life problems arise that have the potentiality of leading to maladjusted personality. Fortunately for most of us, we have the necessary equipment to cope with the problem that has arisen. Each child could become a problem child if he were placed in the same situation with the child we consider a problem. Since this places great emphasis upon the child's immediate environment, much may be done to condition the life situation for the problem child.

Part of the problem in personality development and in character training is the home and the parent problem. In many cases in the public school we find that back of each problem child there are problem parents and sometimes a problem teacher. Adults are largely responsible for the child's adjustment to situations and for his attitude toward people as well as his attitude toward new experiences. For instance, fear of the dark is usually caused by a scare or a warning given by a teacher or a parent. Ideas and attitudes regarding Negroes and the yellow race are



often the reflections of home training. This could be carried into many similar situations.

The feeling of insecurity causes a child to be a problem to a teacher as well as to the group. War, broken homes, industrial and economic conditions, general poor home conditions, and a host of other contributive causes give children the feeling of insecurity. The first line of defense against this personality maladjustment is the attitude of the teacher. She must have a deep personal concern for the child. Children usually respond to a teacher in whom they have confidence and under whose care they feel a sense of security. There are dangers to be avoided here, however, for the child may become too dependent upon the interested teacher. There comes a time when the child must face new situations by himself. The only way we can possibly help people is to help them to help themselves. Otherwise we merely serve as a perennial crutch.

Some children present a problem to a group when they receive too much or too little attention. Too much attention is almost as bad as too little attention. Usually a child who is the recipient of overdoses of attention is spoiled and petulant and cannot co-operate well with the group. A child who receives too little attention may become moody and backward or again the symptoms may be demanding action, horse play, loud and abusive speech. Most of this is a bid for attention, and there seems little harm in providing some of it for him. In fact it is the very thing he needs. We all like some attention. The teacher can usually find something to divert the attention from the child to something in the environment and at the same time give the child some of the attention he craves.

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### A Farewell Prayer to Mother

BY NELSON A. VAN DYKE

Farewell, a parting prayer we give  
With which we mingle tears,  
While memory sweeps with golden wing  
Across the tide of years.

Oh, years, how quickly have you sped  
From life's short span away;  
Since first we heard your welcome tread,  
It seems but yesterday.

But memory with its golden wings  
Will ever hover near,  
And to our longing spirits bring  
Those scenes that were so dear.

Then fare thee well if it must be,  
We'll pray our parting prayer,  
Till we have reached eternity,  
To meet our mother there.

Lincoln, Nebr.

Another problem may grow out of these two, yet we must consider it as a separate problem. Every one of us desires the warm feeling of success that follows achievement. Too many children who are highly intelligent are given tasks that do not challenge them, and at the same time we create problems for ourselves by giving the slower child tasks that are too difficult. There is no surer way to develop personality problems than to provide experiences in which a child always fails. When achievement is rewarded by the goodwill accorded the child by his fellows, it is easy for the child to go on to greater achievement. Teachers and children's workers cannot be too careful in providing meaningful experiences at the time the child is ready for them.

Lancaster, Pa.

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### Matthew 18 in Daily Life

BY JOHN D. METZLER

Abstract of a Conference Address, June 12

MATTHEW 18 was not given as a cure-all for the troubles of the world. Jesus was talking to and with and about members of the kingdom; to "church members" on how to get along with other church members under certain conditions, and primarily on how to save weaker members from stumbling, how to save members who cause offense, and on how to really forgive.

The first section deals with the weaker members, those who have child-like purity and tenderness, but whose roots are not yet driven deep, holding fast to faith and knowledge of God's love and power as they will with growth. To avoid causing them to stumble Jesus gives the warning to his disciples in the first part of the chapter. To avoid giving occasions of stumbling, it were better than one should be drowned.

Paul expands the thought of Jesus when he speaks of eating meat. Although he knows that the eating of meats is not harmful and it does not violate his conscience in the least, yet for the sake of the weaker brethren he will abstain from the eating of all meats. He will change his habits of life, will give up something that he enjoys and that is helpful in order that some weaker brother may not stumble. Paul will judge his liberty by another's conscience. Jesus puts it more strongly than Paul—to avoid stumbling one should be willing to maim the body if that is necessary, to cut off a hand or a foot or pluck out an eye.

These actions lie in the realm of relative right and wrong—in matters that are not necessarily of themselves sinful. In some areas and with some people attendance at a moving picture show is regarded as definitely wrong. One good brother



said that in a community where such beliefs are held he would not attend any show. But in other communities where such beliefs are not held this same brother would feel free to attend carefully selected shows. Bro. E. B. Hoff said it this way, "If I lived in a secluded mountain valley I could do certain work on Sunday that I cannot do in Maywood."

If the brother stumbles it means the loss of the brother, but it also brings a great responsibility on the one who occasioned the stumbling. Jesus said that it would be better for a great millstone to be tied about his neck and for him to be cast into the depths of the sea. The matter of causing stumbling is serious enough that one must needs avoid the giving of offence in order to save one's own life. Paul again puts it in these words, "And thus sinning against the brethren and wounding their conscience when it is weak, ye sin against Christ."

So for two reasons the good brother will avoid giving occasion for stumbling—to save the weaker brother and to avoid condemnation for himself. He will abridge his liberties, will change his habits of life, will sacrifice his most precious possessions in order to save the weaker brother and thus himself. Too often we "stand on our rights" without regard for this principle. Matthew 18 in this respect will save great numbers of weaker members and avoid condemnation of the stronger members who might otherwise cause difficulty for the weaker ones.

The second section deals with the relationship that should exist between the member and his fellow-member who has offended him. This section is a well-planned step-by-step course of action for the winning or saving of the brother who has stumbled and fallen.

The first step is an individual step. Jesus says, "Go show him his fault between thee and him alone." This is not a case of "trying to get even," but a case for the gaining of a brother who has fallen. The responsibility for winning this fallen brother is definitely and squarely placed on the shoulders of the stronger brother, the victim of the "sinning against." This is not a punitive action—if it were it would be made public. Redemptive measures are done privately.

Not always will this individual approach work. In that case Jesus plans the next step also. This is still a redemptive procedure, not an attempt to put pressure on the offender for his punishment. The second visit is to be made with one or two accompanying. Here is greater wisdom and more likelihood of the fallen brother listening. The responsibility for the saving of the fallen brother

is here widened out to include those others who have gone along.

If he does not hear the two or three, then the matter shall be placed before the church. The responsibility is now placed on the entire group. If the church renders a judgment and the brother hears, he is saved from his error. The church has then through this channel performed her redemptive function. In case he does not hear the church, the redemptive idea is still uppermost. He shall be "as the Gentile and the publican." But even the excommunication is not punishment; it is for two purposes—to "deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," and to preserve the purity of the church body. "A little leaven leaveneth the whole lump." Sin allowed to remain in the church is likely to destroy the effective goodness of that church. A church group that condones sinful conditions will be "leavened" until it is no longer fit to be the pattern of the Bride of the Lamb.

Then there is the third part of this chapter, in which Jesus deals with the question of forgiveness between brethren. In answer to Peter's question, Jesus gives the symbolic answer "seventy times seven," and also tells the story of the unmerciful servant. Forgiveness, unlimited forgiveness, is to be the key in the relations between brethren. It is not only to be unlimited but un-

### "I's"

BY CHESTER E. SHULER

There is a man in our town,  
And he's so wondrous wise  
He never gives himself a push,  
Nor overworks his "I's."  
A very modest man is he—  
In fact, he's quite a prize—  
And though he often speaks to me,  
He fails to use his "I's."

Another man lives in our town  
Who really cannot see,  
He hasn't any eyes at all,  
Is blind as he can be.  
But though with eyes he cannot see,  
He uses "I's" galore:  
It matters not what others do,  
He's done it all—and more!

Now "I" is just a tiny word,  
Which teams with "want" and "will,"  
But if misused in certain ways,  
It brings about much ill.  
A lot of folks don't like this "I"  
When "I" refers to "me"—  
Though when the "I" refers to "them,"  
It's quite all right, you see!

Winter Park, Fla.



qualified. No grudges shall stay in this church. In case the offender comes asking for forgiveness, it shall be granted. In case he does not come, then it is the duty of the offended to follow the outline given by Jesus and go to the brother and seek to right the wrongs and save the brother.

In each of these three steps, there is a definite responsibility and also a definite punishment outlined. The dread seriousness of causing stumbling is likened to the seriousness which would better take life; the failure to win a brother back to the purity of the faith—results not only in the loss of the brother but also may leave blame and responsibility on the church; the failure to forgive says plainly and clearly that the heavenly Father will not forgive the unforgiving.

Can you picture a church group where these three parts of Matthew 18 are practiced in daily life? Here would be consideration for others that is seldom found today, a church where the weak would become stronger, and the strong would develop a tenderness, kindness and love unknown generally. Such a church would have few losses in membership, a small inactive list, no gossip clubs, a purity and cleanness that would increase its influence. There would be a church with no grudges, where there would be no factions, where harmony and peace and fellowship would be found. There would be such a united, pure, devoted church as we seldom see but often think should be among Christians.

No, Matthew 18 is not designed to solve the problems of the world, not even of the church. But it is designed to keep the church at its primary function, the saving of souls, and to give definite plans for the proper working out of that policy. Not punishment, but salvation, is the purpose.

*Nappanee, Ind.*

## Christian Giving of Self and Substance

BY CARSON M. KEY

Abstract of a Conference Address, June 14

FROM the beginning of the human family there has been a conflict between two great interests, that of self and that of others. To the extent that one or the other has attained the mastery, have individuals and society risen or fallen in character and service. Christianity has constantly tried to stress the value of unselfishness. Man cannot live to himself. Jesus constantly emphasized a cross as the supreme principle of life. "If any man will come after me let him deny himself, and take up his cross, and follow me."

Nowhere does Jesus make the Christian life one of ease and selfishness, but on the contrary it is re-

vealed by precept and example as a giving and sacrificial life. All too often have we as his followers allowed selfishness to triumph over unselfishness. Too often have we denied that we were our brother's keeper. We have refused to see one's duty in others. We have been concerned with our own satisfactions, our own acquisitions and our own possessions. Against this chief sin of human society Christianity arrays its forces. There is no place in Christianity for greed, covetousness, self-seeking and disregard for others' rights and needs.

Jesus' philosophy of life is expressed in his words when he said, "I must be about my Father's business." The difference between Jesus' conception of life and the pagan conception lies in three words, "my Father's business." It was Jesus' purpose to put all he had into his Father's business, and the same should be ours. Before we can fully grasp the meaning of Jesus' way of life we will need to discover certain relationships and they are these: First, man must realize that he is the son of God. To be the son of God is to be like him, like Christ in life, and purpose, and conduct. God is love; Christ is love. God in Christ was active in giving, serving, saving, and redeeming man. In the second place, he must realize that all men are his brethren. It is so hard for us to learn this lesson. We still ask, "Am I my brother's keeper?" And our way of life has been answering no. The problems and sufferings and needs of others do not touch us. To the question, "Is it nothing to you, all ye that pass by?" we answer, "It is none of our business." In the third place, we must realize that we are stewards of things, not owners. God has made us supervisors or managers of his estate. When we catch this relationship spirit we will begin to manage our entrusted estates faithfully for the profit and welfare of the owner and will render an honest account of our stewardship. When we listen to Jesus we are startled at what he has to say about money and property. He never dodged the money question. He was constantly educating on this subject. Many students of the gospels declare that he had more to say about a man's attitude toward money and property than about any other one thing.

In the Church of the Brethren there is much need for a program in giving. We have made much progress in the past quarter century, but we are far from attaining. Of the twenty-two best per capita giving denominations we are almost at the bottom of the list. The cause is not the lack of money but rather a lack of vision. Christian giving is something more than a habit, an attitude, or a technique; it is a way of life re-



sulting from a commitment to a greater end, the accomplishment of the will of God on earth. It is an inner conviction expressed in outward relationships. It implies commitment and action. It involves dedication and sacrifice. Any person who is a good member of the family of God will share his income for the extension of the kingdom, and this share should be set aside regularly. The amount that we are willing to give will depend entirely on how fully we have given ourselves.

*Roanoke, Va.*

## The Holy Trinity

BY I. N. H. BEAHM

AT our Savior's baptism by John the Baptizer in the River Jordan, we have the finest possible chance to see the three-ness of Father and Son and Holy Ghost. Their threefold personality is absolute. The Son is ascending from the Jordan. The Holy Ghost is descending on the Son and the Father is speaking from heaven.

The man who claims that the Father and Son and Holy Ghost are one at baptism or in baptism does not know how to read what the Word says in Matt. 3:13-17.

Again, while one believes Christ into one's self, he is baptized into Jesus Christ (Rom. 6:3 and Gal. 3:27). He is also baptized into the church (1 Cor. 12:13). Likewise one is baptized into the Father and into the Holy Ghost.

Now, since the Father and Son and Holy Ghost are seen in their personality separateness at our Lord's baptism by John the Baptizer, it is impossible for one to be baptized into Father and Son and Holy Ghost by a single action. Hence, by the thought or logic or theology of the baptism, whether ordinance or rite, three actions in water baptism are necessary and absolute. The triple action in baptism is essential to the thought or logic or facts of the Holy Bible. Then, of course, the heresy of the single actionist appears on the scene of action unmistakably.

It is a blessed thing to be in the Father—in the fatherhood of God. It is a blessed thing to be in the Son—in the brotherhood of Jesus. It is a blessed thing to be in the Holy Ghost—in the com-forthood and companionhood of the Holy Spirit. Thus these three "hoods" of the Holy Trinity are all-covering, all-protecting and all-assuring for our pilgrimage through the wilderness from the Red Sea of baptism to the Jordan of death.

The office, or work or function of each of the blessed and Holy Three differs from the other.

Thus, too, the believer always sustains a differ-

ent attitude or relation to each of the blessed God-Family.

Again to be a Trinity there must be oneness. Though this oneness of the Holy Three is not seen in the Savior's baptism nor in Matt. 28:19, yet it is seen in John 14:9 and in 1 John 5:7 and so on.

The Father sent the Son. The Son sent the Holy Ghost (John 16:7).

The Father and the Son and the Holy Ghost are three personalities—three distinct and holy persons. Individualism is here, yet in the sense of purpose and harmonious action they are identical.

Are they one in the sense of baptism? They are not. They are seen as separate persons. Hence, the sense of single action in baptism is in error. It is impossible. Therefore, one dip in baptism is unscriptural. It is not in harmony with Matt. 3:13-17. Hence, it is wrong.

But the wonder of it all is not only that the Father and Son and Holy Ghost are identical in some senses; but further, that we too are identical—are one with the Holy and Divine Three. In John 14:20, Jesus says, "I am in my Father, and ye in me, and I in you." This is a mysterious unification or identification.

"Great is the mystery of Godliness." Even if we know little, we can believe all. One in three and three in one are wonders of our Christianity. We believe. Thrice blest be our Holy Trinity!

*Nokesville, Va.*

## Eating or Analyzing

BY PAUL MOHLER

WHEN you are hungry, which is the better—to eat food, or to analyze it? I'd say, to eat it. Analysis is a good thing in its place, but it never satisfies hunger or builds up the body. Good as it may be to know all about proteins, carbohydrates, minerals and vitamins, that knowledge can never displace eating; and if too much attention is paid to analysis, digestion of what is eaten may be hindered. This is, of course, a parable.

### Spiritual Hunger

When anyone is out of contact with God, he suffers from hunger, whether he knows it or not. The soul is weak, its power to overcome evil is lessened, and its susceptibility to dangerous infections is heightened. The Spirit of Christ is food for the hungry soul. Direct, personal contact with him invariably pours strength into the human spirit, soul and body. Faith which effects a complete yielding in surrender to him opens the door to the manna store. Analysis is not essential—eating is.



### The Early Church

The early church fed on Christ. The Christians knew that he was alive and with them—in them. They rejoiced in his Spirit, prayed in his name, worked with his power, endured with his fortitude, and died with his glorious grace. They were too busy, too happy, and too free to bother themselves seriously about his nature, or to evaluate the different lines of his activity. They needed the whole Christ and had him. In the whole Christ, they faced first a Jewish world, then a pagan world with high courage, and triumphed. Nowhere in all the history of the world can I find a parallel. I would like to see a repetition of the same in present-day demonstration; but I am not seeing it.

### Analysis

Analysis came into the church in time. The further the church was removed from its primitive foundation, the more "eating" was displaced with analysis. Men of philosophic mind wanted to know and to say what Jesus really was, what his nature, what his power, what special features of his personality and work were essential, and so on and so on. Naturally disputes arose, parties, divisions, great heresies, and great strife. Spiritual power was lost, and temporal power was substituted. The glory of God disappeared, and the glory of learning arose. You had to be a scholar, a philosopher, or a theologian to be a church leader. And by the time the creeds were finally accepted, the vital grace of Christ had been lost. It was lost but not missed; the appetite for heavenly food had been perverted so thoroughly throughout the church that all that then mattered was correctness of theological belief. If you believed the right theory, you were an orthodox Christian, no matter how contentious, ill-humored, and partisan you might be. If you believed the wrong theory, you were a heretic, no matter how hungrily you fed on Christ and manifested his loving grace. Analysis had vanquished feeding on heavenly manna as an objective or as means to the great objective of doing the will of God. How tragic is such a situation!

### Just Now

I think that I have what might have become an analytic mind with training. Once in awhile I wish that I had studied theology a bit more. But when I see the large proportion of Christian people who are resting their hope on the correctness of their theological beliefs as they have accepted them from supposed-to-be skilful analysts, I am convinced that the greatest need of the church and the world is not more analysts, but more men and women that feed on the whole living Christ—

persons who can lead others to the inexhaustible stores of heavenly manna.

### For Example

Pick out the best Christian you can find, as manifested in a life of humble, devout, self-sacrificing service. Make careful but thorough inquiry into his theological beliefs, and you will likely be amazed at some of the queer theories he holds—quite untenable from an orthodox standpoint in many cases. Then go to the man who has given most attention to the study and promotion of definite, distinct theological views, and find out what kind of spirit animates him when he talks of those who do not agree with him. Compare that with 1 Corinthians 13 and draw your own conclusions.

*Pasadena, Calif.*

## Thoughts Here and There

BY REBECCA FOUTZ

"But it is in his heart to destroy, to cut off nations not a few. For he saith, are not my princes altogether kings? . . . Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"

"Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks.

"For he saith, By the strength of my hand I have done it and by my wisdom; for I am prudent; and I have removed the bounds of the people and have robbed their treasures, and I have put down the inhabitants like a valiant man; and my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth" (Isa. 10:7-14).

How familiar this sounds. For the ways of conquerors and dictators have not changed, following the same pattern from their ruthlessness to their defying of God. But now as then we have the assurance that God still reigns and he will render the final verdict.

The rich young man felt drawn to Christ and thought of becoming a disciple. But he expected to shut him and his teaching out of such a large and important area of his life that there was not room enough for Christ to dwell in him. May this be the reason that he is unable to abide in not a few so-called followers? Is he not shut out when we prefer to follow the desires of the flesh?

In the judgment scene in Matt. 25, is not the point whether we loved our fellow man enough to help meet his need?

"How can a God of love send people to hell?" is a question oftentimes raised. God has done his utmost, gone the whole way of love to prevent it, by sending his Son to the cross.

But God is holy, sin is a reality and man has freedom of choice. He has to spurn God's love and go past the cross to go to destruction.

*Philadelphia, Pa.*



**Let's Answer Bud's Questions » » »**

BY JOE VAN DYKE

Bud is a small town minister's thirteen-year-old son. He is an ordinary boy, hardly distinguishable from other boys his age. He sings in the junior choir on Sunday, reads a book a week during the winter, hates to dress up, goes camping every summer with the Scouts, has a paper route after school, and plays a good game of softball. He finished the grades last spring, so when school started last September he moved over to the new high school building. His teachers always considered him an asset to their rooms because he worked well and had a sense of responsibility. Bud is liked by the boys and has one close friend his own age. He is just beginning to notice the girls.

One afternoon in late August, just a few days before school started, Bud's father called him into the study. It was cool there and a little dark too, for the shades were partly drawn to keep out the hot sunlight. A small electric fan was purring quietly in the stillness. Somehow it seemed like church to Bud as he stood inside the door, waiting.

"Sit down, Bud." His father spoke from the swivel chair in front of the desk. "I want to have a little talk with you."

Bud sat down on the edge of a chair and began to inspect his fingernails for want of anything better to do. He tried to think what it was he had done, but could remember nothing. He squirmed and twisted until finally his father swung around to face him in the dimness and stillness. Then a stilted conversation began. Neither boy nor man was comfortable, although the father tried hard to be casual.

"When school starts next week you'll be going over to the big building, won't you, Bud?" the minister began.

"Sure, Dad, of course," the boy answered quickly. "I passed all right. I get A's most of the time."

"Well, there's something I want you to know about." The father, unlike the minister, spoke hesitantly, searching for words. "You know, Bud, you're going to hear the older boys in high school talking about things you won't understand."

"Things I won't understand?" Bud laughed in relief. "Why, of course I will. But you needn't worry. I'm not a dummy. I bet I'll make A's in high school, too. Just wait and see."

The minister flushed in the half darkness. He cleared his throat and shifted in his chair.

"I'm not talking about your school work, Bud. I'm—I'm—" He stopped, his mind searching for the right phrase. "I mean the older boys will be talking about things that you won't understand, things we've never talked about here at home. And you're older yourself, too, and some things will begin to puzzle you—things about yourself. Now, when you have questions I want you to come to me and ask them. Do you understand? I am your father and I want you to learn these things from me, not from the boys. Is it clear?"

Yes, it was clear now, all right, even when you talked in riddles. Bud was glad the room was dark. His father had never said anything like this before. Lots of times he had wanted to ask his father things, but he felt he didn't dare. And he couldn't start now. He felt imprisoned and ashamed and half angry all at the same

time. He looked down at the rug. All he wanted now was to get away.

"Sure. Sure, I know what you mean." He still looked down at the floor.

"Well, come to me, Bud, whenever you have any questions. I'm always glad to talk with you about anything—anything at all. Is there something you'd like to ask me right now?"

Bud's answer was studied and very polite. "Thanks, Dad, but I can't think of anything. Thanks a lot. Is that all you want, Dad? Dick's waiting for me to go swimming."

"Yes, that's all." The swivel chair swung back to the desk. "Have a good swim."

And Bud stood up carefully and walked slowly across the room and out the door. A moment later he was outside the house, squinting in the blazing sunlight. Across the street stood his friend waiting.

"Hi there," Bud called. The boys started down the street, talking. Bud's father watched them through the window until they were out of sight. Well, he had done his duty. He sighed and turned to his sermon.

This story is a true one, dressed up with a few fictional details. The basic facts were given by the minister in his sermon a few months ago. I have used my imagination to recreate the interview with his son, but I believe it is substantially correct.

What is wrong with this story?

Practically everything. The minister—not a Dunker, by the way—was evidently trying to fulfill his duty to his son by warning him that sex was about to come into his life. He was offering his understanding and help. His intentions were fine; unfortunately the timing was very bad and the method, hoary with age, was absolutely worthless.

This minister-father evidently does not know that sex entered Bud's life long before the day he enrolled in high school. Bud's first questions relating to sex were asked as soon as he had words with which to ask them—when he was still a baby. By the time he went to public school, Bud had asked someone a sheaf of questions and had collected answers for most of them, some incorrect and many indecent.

During his grade school years, Bud's sex curiosity was sometimes strong and sometimes almost nonexistent. His only source of information was other boys. Often his gang would get together in out-of-the-way spots and swap what they knew or thought they knew—nobody was sure about anything. One boy had surreptitiously read parts of a large medical book his folks kept hidden on the top shelf of the book shelves, but it was too hard to understand so he just looked at the pictures. Another boy had a bunch of dirty pictures he had found in an older brother's dresser drawer, and he let the gang look at them. Bud was irresistibly drawn to these sessions, but they didn't satisfy him. And he always felt guilty of something wicked afterwards.

Of this the good minister had not the slightest inkling. He had forgotten his own boyhood, as most of us do, and assumed that sex first comes into being when adolescence begins. This was a major error and he should have known better. Thirteen-year-old Bud is entering a new phase of life, to be sure, and the tensions of sex will trouble him repeatedly from now on. But Bud has needed his father's help in this area for the past ten years. Badly.



The time and place to answer questions about sex is not during a special interview in a darkened room. The physical and psychic differences between boys and girls, the changes that take place in individuals as they mature, reproduction, and hundreds of other things should be talked over whenever the question rises in the boy's mind. Unless a child is conditioned otherwise he will mix his sex questions with the thousand and one questions he is forever asking.

All discussions of sex should be straightforward, out-in-the-open, unemotional. A vocabulary of correct terms should be built up. If his own education was inadequate, the parent should become informed. Above all it must be remembered that the ingredients of a sexual adjustment cannot be given to a child like a shot of vaccine which will make him immune to sex ills for life. Every day of the year the parent must be ready to continue his child's education in sex. There is no other way.

It would be cruel and futile for me to tell my minister friend that he is about ten years late in beginning Bud's sexual education. But it is not cruel and it need not be futile for me to tell you. If your Bud is growing up without benefit of help from you, there is still time for you to do something about it.

Obtain accurate information. Earn the confidence of your son. Give Bud chances to ask questions naturally. Do not force knowledge on him. Do not be shocked by anything he tells you. But let him know that you are as ready to answer his questions about sex as you are his questions about baseball rules. Don't be afraid to start.

Let's answer Bud's questions.

*Burt, Mich.*

### "Yes, It Belongs to God"

BY GRACE HILEMAN MILLER

"Here is something for the missionary offering," said a young Mexican woman one Sunday morning, handing her pastor an envelope. He thanked her and placed the envelope in his pocket to open after he was through greeting his parishioners at the door of the church. Upon opening it he found several dollars in small change.

"That dear woman," he murmured, "she has surely given until it hurts. And she is getting her husband to come to church and Sunday school with her, and the children too; they were all seven here this morning."

Upon reaching home this pastor remarked to his wife that their Mexican friend had handed him an envelope filled with small pieces of money for the missionary offering.

"Why, how can she?" answered the pastor's wife. "Her husband does not have steady work at this in-between-crops season of the year; and remember they have five little ones to feed and clothe."

"That's true; I hadn't thought about his not having regular work just now. Do you suppose I should talk to her about this gift?"

"Yes, but be very tactful and prayerful about how you go at it."

The very next day the pastor called at the home of this family where there were five little children under nine years of age. "How are you getting along in this in-between-crops season, Sister A," inquired he.

"Pretty good; my man has had some odd jobs, but the pay is nothing like when he has steady work."

"Lord, help me to be tactful," the minister prayed in his heart.

"And you have five little mouths to feed," the pastor continued.

"And how they do eat!" offered the mother of five.

"Is it possible to keep going on just occasional jobs like Brother A has now?" he queried kindly.

"We have so far. We are just trusting God to send along enough work to keep the wolf from the door until the orange picking season opens up," replied the young mother cheerfully.

"I am just wondering if you really can spare all you put in your missionary envelope on Sunday—"

"Spare it?"

"Yes, when you have so little money to do anything with—that is a lot more than a tithe of what your husband earned the past month."

"What if it is? Every cent of it belongs to the Lord," said Mrs. A with a happy gleam in her eye. Joy showed in her face and sounded in her voice. Said she, "You see, I promised God if he would give my husband strength to stop drinking, we would give the money he saved by not drinking to the missionary offering. Every time he brought pay home without stopping to spend any for drink we counted out what he usually spent and put it in that envelope. Yes, pastor, it belongs to God—every cent of it."

When the pastor got home it was his wife who began to ask about Mrs. A.

"I wondered why Sister A has seemed so happy the past several weeks," responded the pastor's wife after hearing the story.

"Would to God that all our people, yes, all Christian people, were as conscientious as this courageous sister in giving to God that which belongs to him," soliloquized the pastor.

*La Verne, Calif.*

### Woman's Privilege

BY LULA R. TINKLE

Women are always interested in knowing what men think of them. Following are statements of four professional and business men. I wonder how many more men might say "Amen" to these bold statements.

"A girl does everything in the world to make herself attractive; she wants pretty clothes and insists upon being well groomed at any cost, and then she smokes and spoils it all. Smoking is a very unfeminine thing and any girl who lowers herself to it loses her natural prestige." A manufacturer said that, but his manufactured product was not cigarettes.

"When women take over all the habits and practices of men they are bound to lose a great deal of the charm they strive so hard to procure," thinks one university professor of the University of Oregon.

"As far as right goes the girls have as much right to smoke as boys; but why does anyone want the right?" says a lawyer.

"Years ago we put woman on a pedestal and respected her a great deal; now she has climbed down by herself and is crawling around in the dirt at man's feet." These are the words of a chief of police.

To sum up these statements we must say it is woman's right to smoke, but it certainly is *no privilege*.

*La Verne, Calif.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, June 21

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** The Task Committed to the Disciples.—Matt. 28: 16-20; Mark 16: 14-20; Luke 24: 49-53. Golden Text, Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.

**Christian Workers,** Dignity of Toil.

**B. Y. P. D.,** God's World—Is It?

**Intermediates,** What's Your Hobby?

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### Gains for the Kingdom

**Two** baptized in the Bethany church, Ind.

**Two** baptized in the Garrison church, Iowa.

**Four** baptized in the Lewiston church, Minn.

**Four** baptized in the Harmonyville church, Pa.

**One** baptized in the Richland Valley church, Wash.

**Six** baptized and one received by letter in the Greene church, Iowa.

**One** baptized in the Buffalo church, Ind., Bro. Moyne Landis, evangelist.

**Twelve** baptized in the Italian Church of the Brethren, Brooklyn, N. Y.

**Twenty-six** baptized and ten received by letter in the Elizabethtown church, Pa.

**Two** baptized in the Garrett church, Berlin congregation, Pa., Bro. A. J. Replogle, pastor.

**Fifteen** baptized in the Madison Avenue church, York, Pa., M. A. Jacobs, elder, and Jesse W. Whitacre, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., June 14-27, in the Cherry Grove congregation, Avilton, Md.

**Bro. Arthur L. Rummel** of Johnstown, Pa., June 22—July 5, in the Ridge church, Shade Creek congregation, Pa.

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### Personal Mention

**Bro. Paul H. Bowman, Jr.,** will broadcast July 6 from station HCJB at Quito, Ecuador, at 6 p. m. Eastern Standard Time. Those who are interested may tune in on this station at short wave 12.56.

A telegram received June 9 from Jersey City, N. J., reads as follows: "Arrived safely. Graybill." The last word the mission office had had from the J. F. Graybills was a cablegram received on April 25, saying that the American consul in Sweden had advised them to evacuate. The secretary of the Board cabled back to them to follow the advice of the American consul. We rejoice that they have reached the United States safely.

**Kirby Page** will be at Camp Mack for a two-day conference June 27 and 28. Both days there will be two

afternoon sermons, the first beginning at 2:30 o'clock and the second at 4:00 p. m. The evening sessions will begin at 7:30 o'clock. The subjects for Saturday, June 27, are: Power Through Evangelism, Power Through Religious Education, Power From the Bible; for Sunday, June 28: Practicing the Presence of God, How We May Release Unused Power, Living Creatively Through Prayer.

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### Miscellaneous Items

The May Hill church of Southern Ohio will have its annual harvest meeting on July 26. It will be an all-day meeting with a basket lunch at noon.

A women's rally will be held at Midland, Va., on June 25, beginning at 10:30 a. m. Sister Nettie Senger will be the guest speaker. If you take the train or bus to Midland or Catlett let Mrs. John Hinegardner know the time of your arrival and she will arrange for someone to meet you. Lunch will be served at the church by the Midland women.

The summer camp of the district of Oklahoma, Panhandle of Texas and New Mexico will be held in the Boiling Spring State Park, 1 mile north and 4½ miles east of Woodward, Okla. Dan. L. Blickenstaff, Waka, Texas, will be business manager. The young people's camp will be held July 15-20, with Russell G. West, 709 N. Frost, Pampa, Tex., as director. The intermediate camp will follow on July 20-23, with Cleo C. Beery, 713 W. Fourth, Clovis, N. Mex., as director. For further information write to the camp directors or to Robert A. Byerly, Route 1, Ripley, Oklahoma.

**Call for surgical and dental equipment.** The Brethren Service Committee is sponsoring several projects which call for surgical and dental equipment. Such equipment is both expensive and difficult to buy. Therefore, we are broadcasting our need through the Gospel Messenger, believing that there are members and friends of the church who have such equipment and who would be willing to give it for use in medical relief work both in the United States and abroad. We assure you that such gifts will be very much appreciated and will be immediately put to good use. We hope that anyone interested will respond quickly. Send all such gifts to the Brethren Service Committee, % Leland S. Brubaker, 22 South State St., Elgin, Ill.

The First church of South Bend, Indiana, extends to its friends an invitation to a home-coming day on June 28. The morning sermon will be given by Bro. H. H. Helman of New Carlisle, Ohio, who was pastor of the church when the present church building was erected. A mortgage burning ceremony will be conducted in connection with this service, marking the lifting of the mortgage on the church building. After a basket dinner a second service will be held in which the speaker will be Bro. J. Clyde Forney, of Elgin, Illinois, who succeeded Bro. Helman and preceded the present pastor. In connection with this service there will be a rededication of the building. Good sermons, good music, helpful worship and fellowship will mark a day of gladness in which the church invites its many friends to join.



## *With Our Schools . . .*

### **Juniata College**

Among the recent speakers at the college were Dr. Douglas Steere, Professor of Philosophy at Haverford College, and Dr. Sigmund Skard, Royal Librarian at Trondheim when the Germans invaded Norway.

The May Day exercises this year were somewhat unusual in that they attempted to recreate more definitely the conditions of the early English life and incidentally thus to indicate something of our debt to Old England. The day was beautiful and the attendance very large.

The baccalaureate sermon was preached by President Charles C. Ellis on the text: "The foundation of God standeth sure, . . . therefore be ye steadfast, unmovable, always abounding in the work of the Lord." He stressed the confidence we may have in the unshakable truth of God, especially when manifested in the personal character of the Christian.

The ministerial conference was well attended considering the auto restrictions. Brethren William Beahm of Bethany Biblical Seminary, H. L. Hartsough of North Manchester, Indiana, and Levi Ziegler of Kane, Pennsylvania, were the principal guest speakers from a distance. Brethren Frank H. Crumpacker and H. Stover Kulp also made vital contributions to the program.

Despite the auto restrictions, which interfered with the attendance of many friends of the college, the regular events of the closing days were carried through. The senior class numbered eighty-five students. Several of them have received appointments to university fellowships and among those who are going into medicine have been admitted to the Harvard Medical School.

Professor Joseph W. Yoder was honored by the college and faculty club on the evening of April 23. Mr. Yoder has been connected with the college for many years as high school visitor. He was given as a gift a copy of Brumbaugh's *Christopher Dock*, which seemed appropriate to one who has recently produced the interesting book entitled *Rosanna of the Amish*.

The district meeting of Middle Pennsylvania held at Martinsburg was attended by a number of the college people and President Ellis will be one of the district representatives on Standing Committee. Professor H. H. Nye, as vice-president of the General Mission Board, also expects to attend Conference. The Annual Meeting delegates from the Huntingdon church are Brethren Tobias Henry and E. S. Kiracofe.

As previously announced, the commencement address was made by Professor Theodore M. Greene of Princeton University, who spoke on the subject—*The Liberal Arts College in a World at War*. Dr. Greene asked the question: "What kind of college graduate, young man and woman, is our world looking for today?" He answered his question by saying that our society needs men and women who possess five basic qualifications for leadership: first of all, they must be genuinely literate and articulate; secondly, they must be well informed about their complex environment—natural, social, and cosmic; thirdly, the person must be sensitive to beauty, to goodness, and to holiness; fourthly, the world needs more than ever before young people with a sane perspective, able to plan wisely for the future in the light of the present and the past; and, finally, men and women are desperately needed whose convictions are soundly based and who have the courage of their convictions.

The closing days of the college have been shadowed by the drowning of one of our sophomore boys—Stanford Mickle of Bedford County. Because of his having united with the church at an early age, and because of his earnestness in everything he undertook, the president of the college emphasized at his funeral the fact that his life was a sermon on two texts—"Remember now thy Creator in the days of thy youth," and also, "Whatsoever thy hand findeth to do, do it with thy might."

## *About Books . . .*

**The Broken Cup.** Jesse H. Ziegler. Copyright by the author, 1942. 178 pages. \$2.00.

Our broken Brethren traditions and culture are "the broken cup" indicated in the unique title of this book. The author constructs his presentation on the basis of his comprehensive series of interviews with three generations of Brethren: those who were boys fifty years ago, those who were in their youth twenty-five years ago, and the present generation of youth between thirteen and twenty-four years of age. These three generations each answered the same series of questions, and the contrast in the answers indicates how our Brethren culture has become "the broken cup."

The book is divided into eleven meaty chapters. Chapters four to ten indicate the significant changes in our family life, our educational attitudes, our practices in recreation, our church ordinances, our viewpoint on ethical problems, our citizenship practices, and our attitude on disciplinary matters. The first chapters relate the problem of a changing Brethren culture to the broader general cultural evolution, while the book is concluded with a series of significant summaries and observations.

Both favorable and unfavorable changes in Brethren culture are observed. In the matter of church attendance this encouraging deduction is noted: "Whatever else may be said against the members of this generation it must be granted that they go to church. Four out of five go to church once a Sunday. This is a better record than either of the preceding generations made." On the tobacco problem the author observes: "Not much can be said for the boys of fifty years ago. They are behind this generation in their ideal and have by far the most inconsistency of practice with belief." On the problem of divorce a less encouraging note is sounded: "That . . . may be the beginning of a downward curve which will parallel the high divorce rate of the surrounding culture." The book is filled with similar data on practically every modern problem of the church.

A feature making the book extremely interesting is a series of charts, bar graphs, and cleverly drawn pictorial graphs illustrating most significant conclusions.

The book has a wide appeal. For the minister the eleven chapters are an excellent basis for a series of eleven sermons. For the B. Y. P. D. the chapters of the book form an excellent foundation for a study unit. For the more mature adult study group there could be nothing finer to stimulate thought. For the individual layman the book gives a fine insight into "what's happening" to our church. For the outsider the book gives a clear understanding of the observable changes in the Brethren people.—A. Stauffer Curry, Bridgewater, Va.



**My Convictions in a World Reconstruction « « «**

BY WANG TUNG

Abstract of a Conference Address, June 12

FRIENDS, I am very happy to have this opportunity to say a few words to you on behalf of my country and my people. First of all I would like to express my appreciation for your help to my country and my people since the war broke out between China and Japan. I know you have done your best for China. The people in China feel deeply obliged to you; we understand you are our friends. We understand your good will and sympathy toward us. I dare say this, that my country and my people feel indebted to you. We will remember you forever.

From the viewpoint of my Chinese cultural background, the Chinese are a peace-loving people. We are opposed to war. Even a dispute between two persons is undesirable, but we are very sorry that we have a warlike neighbor, Japan. She is too aggressive. We have tried to get along with her but we have failed. War is undesirable, but in the case of China it became unavoidable so far as the freedom of our nation is concerned. Can war solve our problem? No, because no war has ever solved any problem in the history of our world. Only love, truth, and justice have solved all the problems. We must maintain these three principles because nothing can solve our problems except these principles, and they are the principles of Christ.

We are members of the Church of the Brethren. Brotherhood is our principle. We must stand by our principle. We must work for our principle. We must build a new world as a world of the Brethren. How can we build a new world based upon the principle of brotherhood? We must accept Christ as our Savior. He must be our Master. He must be our Teacher. His religion is the religion of love, of truth and of justice. From the viewpoint of Christianity God is our Father; we are brothers. We must believe in the fatherhood of God and the brotherhood of man. We, the Christian people of the world, must take the responsibility of building a new world.

Why has Christianity failed? According to my view we have failed because we did not accept Christ. We did not look at ourselves as children of God; we have thought too much of ourselves as a people of a certain nation or a certain race. Many of us are tied up with our national pride and racial prejudice. We failed because we did not keep our Christian viewpoint. Christians must look at themselves as human beings, as chil-

dren of God, because Christianity is above nationality and race. We should not limit ourselves as a people of a certain nation or a certain race, because we cannot solve our world problem from the viewpoint of nationalism or racial prejudice. We must work for humanity because our religion is for humanity. We must be free from our national pride and racial prejudice. We must know the dignity and the worth of a human being. Humanity is much larger in the sight of God than nationality and race. In a world of brotherhood all the nations must be free. No nation should be above other nations. In a Christian world all the races must be equal. In a new world neither national pride nor racial prejudice will exist.

We are discussing a world peace program but the freedom of all the nations and the equality of all the races must be our first concern; otherwise, our discussion will be to no point. We must truly understand the message of Christ. We must follow him because he is the truth, the way, and the life. We must learn wisdom from him. His wisdom is love. Through his love we will build a new world. Through his love we will be free. Let us follow Christ. A new world of brotherhood is coming!

*Elgin, Ill.***Wide Horizons**

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read *Wide Horizons*, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**Spreading the Good News.** The fact of the resurrection confirmed all the claims of Jesus. His assurance to them several evenings before about heavenly mansions when he said, "If it were not so I would have told you," is now verified. Since God has no favorites and Jesus died for all men, this good news of forgiveness must be carried to all nations, even to every creature. This commission was the farewell message to the disciples and is recorded in all four of the gospels. In fact, it seems that the burden of his heart after his resurrection was to get the good news to all the world. He knew how much the world needed this message of hope and good will. A few faithful souls from the days of the disciples and Paul have pursued this task; but on the whole the Christian church has not given enthusiastic support to this world-wide request of our Lord. We believe this has been a loss to both the church and the world.

**Some of the Losses Resulting.** (1) We have failed in bringing peace and good will among the nations. About the only thing that has approximated hope in this line has been the Christian fellowship. (2) We have likely missed some of the deeper experiences of Christ's power



## What to Pray For . . . Week of June 20-27



Amsey and Florence Moyer Bollinger are now in India on their second term of service. They went to India in 1930. During the first term their work was among Marathi-speaking people; now they work among those who speak Gujarati. They are located at Anklesvar and Bro. Bollinger directs the work at the Vocational Training School.

Word from India is irregular during these days and doubtless they have the same difficulty hearing from us that we have hearing from them. This is all the more reason why our prayers in their behalf should be constant.

AMSEY BOLLINGER



FLORENCE MOYER BOLLINGER

and presence. He promised to be with us on such a mission, and sharing is always more profitable than keeping. (3) We have likely missed a greater unity in the Christian fellowship. Missions hold us to the basic and fundamental, where there are few grounds for difference. (4) Most of all, too many souls and lands have been left without the gospel.

### Garkida News Notes

BY EVELYN HORN

The dedication service for babies is quite a thrilling experience for the Bura parents as they are quite proud of their babies. It does one good to see the mothers and fathers come up the aisle, and stand before the pastor, and together dedicate their child to the Lord. We hope that this service may come to mean more to the Bura people each year, and that they will truly want their children in the Lord's service.

Our quarterly communion service was held on the same Sunday as the dedication service. It is held early enough so as to be finished at dusk. This is a great help as not many of the Bura people have lanterns to light their way home. The Christians seem to enjoy this service very much. After the feet-washing service which is held outside of the church, each one takes his or her bowl of food and sits down on a large grass mat, the men in one group and the women in another. After the meal is finished they re-enter the church to receive the sacraments.

The Danish branch of the Sudan United Mission which has its headquarters at Numan, a distance of over 120 miles from Garkida, has asked for the loan of our doctor for a short while twice a year, since they have no doctor on the field at present. Dr. Studebaker made his first medical trip to Numan and the outlying mission stations the latter part of last January. He spent six days on the trip. His wife and two daughters accompanied him. This work adds to his already busy and full program. But in this land we must share. We do not know how soon we might be in the same circumstances.

The Faw family took a two-week rest at Lassa. This is where Bro. Faw's sister, Mrs. Paul Weaver, lives. They report a very good rest and the renewal of strength. They are eager to get back into their work again, as one usually feels after a vacation.

We are eagerly and prayerfully looking forward to our African district meeting. The men plan for a retreat by the riverside the first five days. At the same time the women have planned to hold women's meet-

ings at the Garkida church. They will have discussions along different lines which will be helpful in Christian home life. This is the time we are planning to discuss with the Bura people the matter of making our mission program more indigenous. We are earnestly praying for guidance and help in this big undertaking. We pray that we may do nothing that will detract from the work which has already been done. Will you earnestly pray for the mission in these days of change?

Garkida, Nigeria.

### Civilian Public Service News

According to Dr. Eisenhower, directing mass evacuation activities on the West Coast, a critical situation is developing with reference to the Japanese enemy aliens. Under government supervision thousands of these have been taken from their homes and amassed in newly constructed reception centers. A committee of the Federal Council and many other church groups have been striving desperately to make this wholesale migration of friendly Japanese as comfortable as possible.

It has already been suggested that specially trained Civilian Public Service camp enrollees might be used as staff helpers at these reception centers. The National Service Board of Religious Objectors and the various administrative agencies are now working to this end.

Because of these developments, the following article by Forest S. Eisenbise, worker on the West Coast for the Brethren Service Committee, in co-operation with the American Friends Service Committee, is especially timely.

### American Refugees in America

No, I do not refer to the migrant population sometimes aptly spoken of as refugees by those best informed as to the dust-bowl and share-crop situations which they have fled in such large numbers.

I have in mind a group of some 70,000 citizens, mostly young people. They are well educated, or in the process of getting a good education. They have furnished a large percentage of the honor students of our high schools, colleges and universities for quite a number of years. Indeed, the top-honor graduate from the University of California this year, a young man with a straight A average, is a member of this group. The majority of these thousands of young folk are Christian in faith, thoroughly American in ideals, tastes, habits and expression. But they are refugees in the country of their birth for no better reason than the accident of being born of Japanese parents, a contingency which the Constitution of the United States guarantees shall have no bearing upon the rights or privileges of the individual.

To be sure, we are in a war situation. It so happens that we are at war with Japan, the native country of the parents of these Americans of whom I write. Military necessity has dictated the exclusion of alien Japanese



from many strategic areas. But somehow in plans for clearing certain Pacific Coast areas of Japanese no distinction has been made between those born in Japan and those born in America. The result is that more than 100,000 people of Japanese parentage, alien and citizen alike, are being forced to leave their homes, their businesses, their schools, churches and properties for residence in guarded areas euphemistically termed "reception centers."

There are a number of factors in this situation which should be of major concern to the Brethren. I have no intention of discussing all of them. But let me make mention of just a few. For instance, here we have a minority group being dealt with almost wholly on the basis of race. The very fact of dealing with these people as a group, on whatever basis, instead of as individuals, is a clear abrogation of the rights of citizenship. This has always been unchristian, and until very recently has always been considered un-American.

Again, the methods of handling this minority group parallel much too closely the pattern used by some of the enemies of our country in dealing with certain minorities to afford much comfort to those who genuinely cherish the ideals of freedom and democracy.

It is merely factual to say that the "reception centers" are quite restricted in area and congested in population. They are surrounded by barbed wire, searchlights, sentry-boxes and armed guards. So far it has been impossible for facilities to keep pace with demands in respect to food supplies, privacy for families, sanitation and medical attention. Many of these defects in the actual conditions in the centers will ultimately be remedied.

I should like to repeat, however, that Brethren ought to be greatly concerned with what is happening and give earnest thought to what our attitudes and expressions should be in connection with matters of such grave importance.

To help us in our thinking let me record some things which have been done, especially by the Friends, during this program of evacuation.

As an organization Friends have kept in touch with government officials and agencies and have tried in every way to secure the utmost in fairness and consideration for those affected. Many individuals have given time, energy and finance to ease the hardships as much as possible for those caught in the meshes of military necessity, racial prejudice, commercial opportunism and prevalent wartime suspicion and fears.

Several hostels were set up by Friends and other church groups. In the friendly shelter of these temporary homes it was possible to house quite a number of the aged, the infirm, families with small children, expectant mothers and others until the time of complete evacuation of this entire area. As the time for actual clearance of this region approached Friends organized transportation facilities and a food supply service. Many other matters demanded attention. There were business affairs to be cared for. There were goods to be stored. There were decisions to be made and plans to be discussed.

In Pasadena the evacuation took place on three successive mornings. Trains left at 9:00 a. m. but it was necessary to be checked in by 8:00 o'clock. This meant leaving home soon after 7:00 for most folks. Friends,

Presbyterians, Brethren and a number of other church groups associated with the Japanese Union church of this city organized to assist families from their homes to the assembly center. Those of us who could help felt that it was a privilege indeed to be of some small service to these good friends and neighbors in this very trying time.

As breakfast at home was almost out of the question for those leaving we did the best possible for them at the trains. A sufficient quantity of hot coffee, milk for the children, rolls and fruit were available each morning. Eager helpers distributed these gifts to all who would accept. There were very few refusals. The appreciation of the "evacuees" knew no bounds as they were thus ministered to by their Caucasian friends. This sort of service was rendered in quite a number of areas by those who felt vitally concerned. Then, as smiles and tears mingled, "good-by's" were said and all the people of Japanese parentage were carried away—"for the duration."

It is not easy to forecast what the future holds for any of us. Certainly it would be rash to predict what is in store for those who are now being inducted into the various reception centers in these days of emergency. But it is safe to say that the attitudes of Christian folks throughout the country will have much to do with the shaping of future policies. And surely whatever be the situation or the outcome of present conditions, we as Brethren must be alert to the needs of all suffering peoples and stand ready to serve in the spirit of brotherhood all who need our ministry. This is important not only among refugees abroad, but equally so among American refugees right here in our beloved America.

## Camp Visitation

Rev. Hartsough hopes to visit at least one camp in North Carolina immediately following Annual Conference. This will be either Camp Croft, Fort Bragg or Fort Jackson, depending on the one having the largest number of men at that time. All churches having men in any one of these camps should report immediately to the Brethren Service Committee. If gasoline and tire rationing will allow, Bro. Hartsough hopes to visit men in the following Southern states: Arkansas, Alabama, Georgia, Texas and Mississippi. Names and complete addresses or any change of address for these men should be sent to the Elgin office as quickly as possible.

Ministers living close to army camps have been selected by the Brethren Service Committee to visit the men stationed near them. Merlin Shull has been given the responsibility of sending names of all men in military service, when they are received at this office, to these visiting ministers. In addition to mailing the names and addresses to the ministers, he also immediately contacts the men in camp by first-class mail. Plans are being made to prepare a special pamphlet to send along with the personal letter. Contacts have already been made with about 250 men. Approximately two dozen of these have replied to letters. This special ministry by mail began in May of this year.

These men are very appreciative of all the efforts of our ministers and the churches to help them to lead a nobler life. Several men have mentioned what the local churches are doing for them. We learned recently of one pastor who writes regularly to his men, and



when he does so he asks his young people if they have anything special to say to a certain person. In a letter an army boy tells of receiving the young people's paper and of being remembered on special occasions such as his birthday by the youth of his home church. A letter from Paul Longenecker tells of his visit to Fort Lewis, Washington. At a very small expense he succeeded in seeing eight men and giving us the new location of others. Our ministers are glad to do this service for the church, and your co-operation in keeping us informed of the changes in address has been excellent. We trust that you will continue to do this.

The Salem Hospital, located at Salem, Marion County, Oregon, has been approved as Civilian Public Service Camp No. 38 under the Brethren Service Committee. The work to be undertaken by the men assigned to the hospital will be clerical and laboratory work, and they will be engaged as attendants in connection with the care of patients under the direction of the Superintendent of the State Board of Control. The first group of fifteen men are to be assigned, and at present their duties will be mainly supervision of inmates in their work of making beds, waxing floors and general cleaning. Hours will be 6:00 a. m. to 6:00 p. m. including meals, five days a week.

Mark Schrock, director of Camp Cascade Locks, will be director of the Salem hospital project. Most of the boys going into the hospital will be assigned from that camp. There will be a capacity of forty men assigned to this project. In the past the hospital has been seriously understaffed, and no remedy could be found until this present plan was approved.

### Brethren Service Committee News

The camp at Marionville, Pennsylvania, has been approved as C. P. S. Camp No. 41. It is located near Camp Kane and will be a side camp just as that now existing at Cascade Locks. Levi K. Ziegler, director at Kane, and his staff will administer jointly both camps. The new camp will be under the technical direction of the Forestry Service.

Plans for opening the Santa Barbara camp are being rushed in order to be ready for the 39 men who are being transferred from Camps Lagro, Kane and Magnolia. Men from Lagro and Kane will entrain May 27 and arrive June 1 and 2. Men from Magnolia will leave May 30 and report June 3. The director, D. C. Gnagy, and Charles Kimmel, former business manager at Camp Magnolia, are setting up this camp, which is located twenty-two miles north of Santa Barbara in the mountains. The work to be undertaken by the men assigned to Santa Barbara will be fire prevention and presuppression, public camp ground development and construction of telephone lines, truck trails and minor roads, foot and horse bridges, and will be under the technical direction of the Forestry Service.

The camp at Beltsville, Maryland, has been established as Camp No. 34 and is expected to open around May 30 under the co-operative administration of the Friends, Mennonites, and Brethren. It will require forty or more men and it will present an opportunity to place men having graduate training in agricultural sciences and research subjects. Beltsville is a center where government research men have been doing ex-

perimental work on fish, wild life, plants and trees. The work to be undertaken by the men will consist of the construction of a dam for the impoundment of a twenty-five-acre lake, construction and maintenance of roads and trails for service and fire protection, maintenance of an experimental nursery, clearance of compartment lines, road and trail right-of-ways, construction of roads, trails and fire lanes, general improvement of wild life breeding grounds by the control of flood waters, the construction of a series of fish rearing ponds and general improvement work in the area. The work will be under the technical direction of the Fish and Wildlife Service of the Department of the Interior.

A change in the administration of Camp Marietta and Camp Cascade Locks, which were formerly administered in co-operation with the Mennonite Central Committee, has been made. Camp Marietta has been turned over to the Mennonite Central Committee and Camp Cascade Locks to the Brethren Service Committee. This move was made by agreement between the two agencies in order to make the administration more efficient and to cut the added expense of double administration. It was not due to any lack of co-operation. The spirit of co-operation has always been the best and it will still be continued at Camp Crestview and Washington County, Maryland. Camp Beltsville will soon be added to this list.

The report has come in that the men on detached service on dairy farms are finding their work very interesting and the people for whom they are working appreciate the fine service which they are rendering.

David Blickenstaff has been on a tour of the camps. He has spent several days each at Camps Lagro, Stronach and Walhalla. He is helping to organize the camps for reconstruction work, and preparing the men as to how to equip themselves mentally and physically for this work. He will visit as many other camps as possible until he is sent abroad to do relief work.

The following is an important proposal received from Jay Johnson of Chicago, Illinois:

Not long ago one of the members of the Service Committee made a statement to the effect that if the C. P. S. camps failed it would not be because the boys in camp had failed to do their part, but because we of the church back home had failed to support them spiritually and financially. This presents a challenge to every one of us. Then he went on to say that he wished the Service Committee could have \$1,000,000, by the first of June to use in this work.

Now to most of us in the Church of the Brethren \$1,000,000 in addition to our regular budget seems like an unattainable dream; even our goal of \$2 per member seems to be difficult to reach. As an aid to solving this problem the following suggestion is offered—

Within the next few months and for the duration of the war, all of us are going to have to cut down on the use of our automobiles. This means that our gasoline expenses will be cut severely, and we will have extra funds to spend for something else. All of us should be willing to sacrifice voluntarily the use of our cars in supporting our program, but we are being required to cut down in our use of them by the war program. Why not use this money that will be saved for the advancement of our peace program?

Why not make an estimate of what we spent for gasoline during an average month of say a year ago, before the tire and gasoline shortage, and compare that with what we spend in a month now. No doubt we would be surprised at the amount saved and it seems to me that this money could be used in no better way than to support our boys in the C. P. S. camps.



## Congregation-Minister Relationship . . .

### Turning the Tables

Invariably articles, poems and admonitions are directed to the minister, to the minister's wife and to the minister's family. Not infrequently such subjects appear in print as *A Well-rounded-out Pastor*, *The Pastor's Supreme Task*, *The Ordinary Preacher*, *The Pastor and His Manners*, *The Pastor and His Salary*, *The Need of a Trained Ministry*, *What I Expect of Our Minister*, *The Minister's Wife*, etc., *ad infinitum*.

Within our own church paper, a great wealth of very sound advice has been given to the ministers during the past fifty years. Added to this, many references have been made to books giving instructions to ministers, preachers and pastors. Surely the minister has not been left without proper suggestions concerning his work, his attitudes and his behavior.

Bearing this in mind, the tables have been turned in this issue of the Church at Work Department. Instead of the usual advice to the minister, a few suggestions are directed to the congregation, and by the congregation is meant all the members who have entered the church.

The items have not been written or contributed by ministers. No minister has been consulted about the comments herein made. Few if any ministers would give their consent for such suggestions to appear in print, for ministers are a modest group. All that appears this time is for the edification of the congregation.

### Beatitudes for the Congregation

1. Blessed is the congregation that loves and respects its minister.
2. Blessed is the congregation that plans to help its minister grow into his ministry.
3. Blessed is the congregation that realizes its minister has many personal burdens to bear the same as do individual members.
4. Blessed is the congregation that practices tolerance and the golden rule at all times toward its minister and his family.
5. Blessed are the homes in a congregation in which gossip concerning the minister is never heard.
6. Blessed is the congregation which does not make a "servant" and taxi driver out of its minister.
7. Blessed is the congregation whose members do not sit in the seat of the scornful.
8. Blessed is the congregation that helps to have its minister esteemed in the neighborhood and among other denominations.
9. Blessed is the congregation that looks to its minister as to a spiritual guide.
10. Blessed is the congregation that does not crucify its pastor.

### No Gossip in the Home

"I cannot recall that there was ever gossip about our home. Father did not have time for it and mother was too good a Christian to entertain it. The faults and foibles of our friends and neighbors were not topics for conversation in our home." This is a statement made by one of our own missionaries.

May such homes increase. It has never been found wise for grownups to discuss, dissect and scientifically analyze their minister. This is especially disparaging if done before children.

### Wanted: Such a Pastor

When a church seeks a pastor  
They often want  
The strength of an eagle,  
The grace of a swan,  
The gentleness of a dove,  
The friendliness of a sparrow,  
The night hours of an owl.  
And when they catch that bird  
They expect him to live  
On the food of a canary.

—Record of Christian Work.

### Hats Off to Preachers' Sons

Who's Who indicates that preachers' sons average rather high above the average. Consider a few: Sir Wilfred Grenfell of Labrador; Sweitzer of the African jungle, at once a great surgeon, the greatest modern student of Bach, a great theologian, a great missionary and a great internationalist; Sir Francis Drake and Admiral Nelson; Cecil Rhodes and the Wright Brothers; Albert Cushing Read, who made the first transatlantic flight; Cyrus Field, who laid the first cable under the sea; and—would you believe it—Houdini, who did the amazing tricks; Robert Baden Powell, who founded the Boy Scouts, and Morse, who invented the telegraph; Sam Lea and Powell, who first navigated the Grand Canyon; Paul Robeson, the Negro actor; four presidents of the United States, three vice-presidents, seven wives of presidents; ten of the fifty-six signers of the Declaration of Independence; and—particularly interesting to all radio audiences—Colonel Aylesworth, the president of the National Broadcasting Company.

—Dan Poling.

### A Minister's List

A list of a few of life's beautiful things was once prepared by a group that believed God spoke through the simple, everyday manifestations about them. It referred to such lovely things as dancing waves in sunlight, smoke curling upward from a chimney, feathers in a pigeon's wing, sweet clover in blossom, a happy child asleep, the smile on a tired mother's face, love light in a young father's eyes, etc.

This list inspired someone else to think of some of life's beautiful things which a minister might wish to record out of his own experiences with his flock: a sincere handclasp, steady eyes of confidence, an unexpected act of appreciation, regular letters from an understanding church treasurer, expressions of true respect, evidence of spiritual hunger, tenderness of children toward their pastor, plain, old-fashioned courtesy, undemand-



ing friendship, eyes that light up with understanding during the sermon, concern for the upkeep of the parsonage, the restraining, inspiring influence of a good wife, etc.

To this short and incomplete list, let the reader make additions.

### An Opened Letter

In your letter you have asked me as a minister's son to state how I would like to have had the golden rule applied to my father by his parishioners.

This is not an easy thing to do because it calls up a number of incidents when I felt that the rule of doing unto my father as the members would have had him to do to them was not practiced.

I will give just one illustration: There was Bro. A, who always seemed to be on the alert to see flaws in my father's sermons. It made little difference whether father preached in simple language or in a more studied form, his sermons were wrong. Bro. A made free to repeat his opinions to others until it seemed that not a few of the members were convinced that father lacked in preaching ability. The criticisms were never brought to father directly, but were passed about in grapevine fashion. Many have been the times when I wondered how father could face his audience Sunday after Sunday with his messages of hope and his spirit of optimism, knowing all the while that critics sat before him, having come prepared to find fault with whatever he might say. Even as a very small boy I wished that critics would always have open minds and not come to church with prejudiced hearts. I think that the real reason why I never felt I could be a minister myself has been that I knew I could not face unjust criticism and in turn always show a friendly spirit toward those who talked against me.—*A minister's son who had not the courage to follow in his father's footsteps.*

### The Golden Rule

"As ye would others should do to you,  
So," Jesus said, "to others do."  
What do I like when one I meet  
At home, or church, in house or street?

I like a smile on lips to play,  
As morning sunlight on the day;  
I like a kindly word to hear  
To give me heart and give me cheer.

—S. C. Beach.

#### ADULT DISCUSSION OUTLINE

### Our Brethren Heritage

#### Part V. Peace and War

Scripture: Matt. 18

Sunday, July 5

Note: See Chapter 14, The Story of Our Church, Miller.

#### I. Our Heritage

The Church of the Brethren has always believed in the constructive power of love instead of the destructive power of hate in all life—personal, national and international. She has taught and practiced relief for all, both friend and foe. Her contributions to relief have been substantial through the years.

"For her, feeding the hungry, clothing the naked, loving enemies and praying for those who abuse you, are not euphemistic expressions but principles to live by

and, if need be, to die by." John Naas, Christopher Sower, and John Kline are worthy examples.

The church has always been grateful to the government for the recognition of the right of conscience but when the right was denied, she was willing to suffer. Matthew 18 has been a basic teaching of the Brethren faith with regard to settling differences.

#### II. What Shall the Present Generation Do With This Heritage?

1. Shall we make it our faith and practice today?
2. What steps can be taken to improve this heritage?
3. How may it be more perfectly lived out?
4. What are the Brethren doing today that is in harmony with this heritage in personal, national and international life? Be specific.
5. How may this doctrine be taught effectively today?

### Correspondence . . .

#### Elder Charles L. Wilkins

Charles L. Wilkins, the son of Theodore and Melinda Wilkins, was born in Allen County, Ohio, July 6, 1860. He passed to his reward at the Pennock hospital in

Hastings, Mich., after a short illness Feb. 28, 1942. He was aged eighty-one years, seven months and twenty-two days.

In December 1883 he was united in marriage to Arnettie Ann Baker and they were the parents of four children—Clarence and Walter having preceded Elder Wilkins to their long home in



June 1914, while residing in the New Haven church near Middleton, Mich. Surviving are Trafford Wilkins of Flint and Ina Wagner of Grand Rapids, Michigan; the widow living at her home in Freeport, Michigan; seven grandchildren and one great-grandchild.

Elder Wilkins became a member of the Church of the Brethren at an early age, remaining enthusiastic, constant and faithful to the principles and teachings of the church. In 1889 he began his ministry and continued in the service of his Master until shortly before his departure. During his last few years he was not as active as formerly, but occasionally preached a funeral, solemnized a marriage or filled the pulpit.

During the greater part of the fifty-three years of his active ministry he served as pastor of several churches—New Haven in Gratiot County, Michigan; First church, Grand Rapids; the Springfield church, Ohio; and Elmdale, Michigan.

Elder Wilkins and family moved to the New Haven church near Middleton, Michigan, in 1905. He was soon after chosen as elder of this church, remaining so until moving to the Grand Rapids church in the fall of 1918.



A few months after moving to Grand Rapids the state mission board of Michigan chose Elder Wilkins as pastor of the Grand Rapids church and he served as such for two and one-half years.

For many years Elder Wilkins was a member of the Michigan state district mission board, serving as its chairman most of the time. It was during this time that he and the late Elder Peter Messner toured the churches of Michigan to solicit funds to build the first city church in Michigan—the Grand Rapids church, which was built and dedicated in 1913.

He never failed to attend a district conference. He was chosen to serve as a member of the Standing Committee of the Annual Conference a number of times. He moderated sixteen different district conferences and preached more than 100 revival services.

Elder Wilkins will be greatly missed at our state district conference, especially at the elders' meetings, where, because of his broad experience and rare judgment, he was able to give advice and lend assistance in difficult situations.

The writer served as Sunday-school superintendent for a number of years during the pastorate of Elder Wilkins in the New Haven and Grand Rapids churches, and always found it a pleasure to have him as pastor and adviser.

Funeral services were conducted by Elder Harley V. Townsend of the Woodland church on March 1 at the Methodist church near his home in Freeport. Many friends and members of the Church of the Brethren from near-by churches were in attendance.

Elder Wilkins was laid to rest in the Payne cemetery near Middleton, Michigan, by the side of the two sons who in early manhood died and were laid to rest on the same day in June 1914.

Grand Rapids, Mich.

M. M. Chambers.

### Ministers' Fellowship

The ministers' fellowship met at Juniata College, May 4, 5, 1942. The yearly recurrence of the meeting of ministers and their wives at the college proved this year, as always, to be a time of pleasant and inspiring fellowship.

The fellowship opened on Monday at four o'clock with Bro. Glenn Norris at Altoona, Pa., presiding and conducting devotions; this was followed by an address by Bro. Levi K. Ziegler on the subject, Civilian Public Service. Bro. Ziegler is director of Camp Kane, and his opening remarks were significant of the spirit of the camp, when he said that on registration day, April 27, a group of the boys met for prayer that right choices might be made by those who now, like they, had to choose how they would serve. Another striking statement made by the speaker was that on the coldest day of the winter—and Camp Kane is in the region called the icebox of Pennsylvania—when the thermometer registered 26° below, the boys went uncomplainingly to road building.

There are 2,500 to 3,000 in Civilian Public Service, about 400 coming each month. There were differences in handling conscientious objectors, some getting through promptly, others waiting a year. One such of the latter class, when finally passed, said, "I am happier than I have been for a year."

The National Service Board that deals with the government is made up of thirty denominations. There are

ninety to one hundred different denominations in the camps.

Bro. Ziegler said, "We are operating under a government that is most generous. We ought to be good citizens and better Christians than ever," and he concluded by saying, "It's a good work."

The hymn, Day Is Dying in the West, opened the Monday evening session. This was followed by Scripture reading and prayer by Bro. Coffman, who also presided at the meeting.

Bro. H. L. Hartsough of North Manchester, Ind., who is making a tour of the military camps at the direction of the church, was heard with interest as he gave gleanings from his visit to thirteen camps situated in nine different states. There are 800 to 1,000 Brethren boys in military camps. The officers had highest praise for a denomination that did the unusual thing of sending a minister to visit his brethren in the camps. Goodwill, Christian love and encouragement, which actuate the visit, were largely reciprocated by the boys in interest and appreciation. May our prayers follow this ministry!

A sermon was assigned on the program to Bro. William M. Beahm, professor of Christian theology at Bethany Biblical Seminary. His subject was The Doctrine of the Holy Spirit in Individual Experience. He said that the Holy Spirit is important because of his centrality in Scripture. He is mentioned 134 times in the Old Testament, and 335 times in the New Testament. The gospels and Acts record the Holy Spirit in the life of men. His presence in the early Christians transformed them from a small and depressed group into a company with a power which was felt throughout the world.

A revival called the deepening of the spiritual life began the latter part of the nineteenth century, and this power gave birth to missionary life.

The speaker gave the following as works in experience of the Holy Spirit:

1. The Holy Spirit produces an illuminating experience, quickening life.
2. The Holy Spirit is a guiding Spirit. He becomes precious and near to those who trust him to "choose out our chances for us."
3. The Holy Spirit is an enabling Spirit. He takes possession of us and we can do that which we could not do.

Paul speaks of the diversity of gifts, but only when we have the gift of the Spirit can we have the gifts of the Spirit. Only as God comes into the heart and takes possession will we live and walk in the Spirit.

At the close of the evening session the guests were pleasantly entertained by the Juniata Brethren students.

Eight o'clock on Tuesday morning was the period for quiet and meditation. Bro. Perry Huffaker of McVeytown, assisted by Bro. Lawrence Ruble, directed the meditation on the thought, "Lord, speak to us." The Lord speaks to us through every avenue of our being. The closing thought was, "If there be any virtue, any praise, think on these things."

Bro. Lewis Knepper presided at the panel discussion dealing with The Foreign Missionary Enterprise Tomorrow. The first speaker, Bro. Frank Crumpacker, pioneer missionary to China, could fittingly speak on China. His opening words were, "What will be in China in the future?" He asserted that Christ must be in the center in the future.



The trends are toward Christian service, unselfishness in the co-operative movement, the care of the needy, a future recognition of the work of missionaries and converts, and a new womanhood. "Folks like these can never be conquered. My prophecy," said the speaker, "is that after the war there will be a large movement toward Christianity."

Bro. H. H. Nye, a member of the General Mission Board, was the second speaker, and his opening words were, "Will missions survive?" Love and kindness which emanate from true Christianity cannot die or be effaced. This is true even in the enemy's country, where Japanese and Chinese Christians communed together. Christians have gone into these nations to love, not to fight. Love speaks a common language wherever expressed. A sacrificial spirit should be our attitude now, one of giving to relief and missions. Absolute surrender to our Commander who says, "Go," is what the church needs if missions are to survive.

The third speaker was our pioneer missionary to Africa, Bro. H. Stover Kulp. Africa is a land of twelve to fifteen hundred languages. The unity of this country can be achieved only through Jesus Christ. Less than one per cent of the children of Africa go to school. Elementary education is having a beginning. Missions are opening the way.

Christian progress is hindered by the Moslems in the territory of our mission who seek to gain control, and if they should do so, this would curtail mission freedom. That Africa may become Christian and not Moslem is our ideal.

Bro. Beahm gave an address, On the Choices We Make, to the students and the fellowship at the chapel service.

The speaker began by saying that man is a choosing animal. Man has the power of making choices. The answer to "What shall I do with my life?" involves choices which may be of far-reaching consequences. We must choose what we will do with our traditions, and we must choose the way in which we conceive ourselves and the standard to which we commit ourselves. The major choices are precipitated by preaching and teaching and constitute the highest standard of our action. Errors to be avoided are: making choices by default and weighing over-carefully every impulse that comes.

Bro. Beahm concluded by saying that as Christians we have help in making choices. Jesus Christ can guide in our decisions, if our will is committed to him for this.

With Bro. Charles L. Cox acting as chairman, the subject, The Pastor in Time of War, was reviewed in a panel discussion. Bro. Wilbur Neff of Pittsburgh, Pa., was the first speaker. His opening remarks were, "Let the church be the church and let the minister be the minister in this time of crisis." The minister should let God speak through him and bring some word of God to the soldier. "Our message must have an eternal ring in it." Build a strong bond of fellowship by bringing calmness and assurance in the defense center. "Reflect the peace-giving Christ."

Bro. Tobias Henry of Huntingdon, Pa., was the second speaker. The minister, he urged, must more earnestly than before continue his usual program. Actually applying peace principles is different in time of war. The church should continue her ministry and pray for spirituality and maintain missions, Brethren service, and all good works.

In the closing session Dr. C. N. Ellis gave the first address, his subject being Present Theological Trends. Theological trends are observable in religious literature and some are reflected in our own. Some trends are declining and some are growing. The speaker noted the declining of the religious education movement and also worship programs, both emphasized strongly in the past. Growing trends he noted were: personal counseling, emphasis on theology and on science. The dogma of the infallibility of science, and the dogma of the inevitability of science are neither believed nor accepted as they once were.

Three new emphases in theology were cited: the emphasis on the supernatural, on the transcendent, and on faith.

The closing message of the fellowship was a sermon by Bro. Beahm, The Experience of the Holy Spirit in the Group or Church. From the beginning the Holy Spirit was the bond that held the Christians together. We might here say that the essence of the Brethren church is fellowship. As to the nature of the fellowship, it is (1) deep and intense, (2) ethical and righteous in character, (3) ecumenical or universal, (4) local and concrete.

The function of the Holy Spirit is (1) to animate the church, (2) to be the organ of insight and guidance, (3) to stimulate a contagious evangelism, and (4) to nurture the individual Christian.

With this benediction the sermon concluded: "May the fellowship of the Holy Spirit be with you."

In the business session the following officers were elected: president, Bro. Galen Blough of Somerset; vice-president, Bro. E. M. Detwiler of Everett; secretary, Bro. Charles L. Cox of Claysburg.

In appreciation of the hospitality Juniata College so generously extended the ministers' fellowship a rising vote of thanks was given. Dr. C. C. Ellis responded in appropriate words as to the stimulation the fellowship brings to the college.

Singing Faith of Our Fathers and the benediction by Bro. John R. Snyder brought to a close the ministers' fellowship for 1942.

Clearville, Pa.

C. O. Beery, Secretary.

### Old German Baptist Annual Meeting

The Annual Conference of the Old German Baptist church (Old Order Brethren) was held at Sawyer, Pratt County, Kansas, May 24-26, about sixty-five or seventy miles from where the writer lives at Conway Springs, Kans. He has lived about four miles east of Sawyer for about ten years, and it seemed good to go back there to this meeting and see the people he used to know.

The writer left home Monday morning, May 25, about 5:30 o'clock and arrived at Sawyer at 8:30 a. m. He was in time for breakfast, which was at 9:00 o'clock that morning in the dining tent. The tent was large enough to feed about 750 people at one time. The meeting grounds were at the northeast edge of Sawyer, which has a population of about 240. The weather was good most of the time. There were two tents erected for this meeting: one for worship and business sessions, the other the dining tent. These tents are of canvas and are moved by truck from one meeting place to another.

It was estimated there were about 4,000 people on the grounds on Sunday. It was thought that about 400



attended the love feast on Sunday evening. It is said Ohio has the largest membership of any of the states. There were people at this meeting from states as far apart as Virginia and California. The tent for meetings was estimated to seat twelve to fifteen hundred people. Preaching began Saturday a. m. There was preaching Saturday evening, also Sunday a. m. and p. m., and Monday a. m. and p. m. There was also some preaching in the Christian and Methodist churches in Sawyer. The delegates met on Monday morning to consider the business of the meeting. Tuesday morning the business meeting was held in the auditorium tent. The meeting on Tuesday opened with singing and prayer and soon the Standing Committee came in. There were twelve on this committee. One was absent because of sickness.

The organization of Standing Committee was announced as follows: J. W. Skiles of Indiana, moderator or foreman; Crist Jamison of Virginia, reading clerk; Harry Benedict of Pennsylvania, writing clerk. The fifteenth chapter of Acts was read and comments made. Letters of greeting from the churches were read. There were three queries: one about settling difficulties; one about the foreman; one about the radio. Then there were some reports of committees: one on a new minute book; another on retaining the committee on C. O. camp work; lastly the tent committee report.

The next meeting is to be in Indiana on Pentecost, 1943. The meeting closed about 12:30 p. m., on Tuesday, May 26.

The writer was at one time a member of this body of Christians, but now is a member of the Church of the Brethren and has been for forty-one years. He has many good friends and relatives among them. They are living out their convictions as they understand the Bible.

Of our people present at the meeting the writer saw six from McPherson, two from Wichita, one from Lawrence, and two from Norwich.

Conway Springs, Kans. Amos O. Brubaker.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Benson-Hunt.**—By the undersigned at the parsonage of the Allison Prairie church, Roy Benson of Palestine, Ill., and Laura Hunt of Flat Rock, Ill., May 29, 1942.—Dolar Ritchey, Lawrenceville, Ill.

**Chidester-Betz.**—By the undersigned on May 22, 1942, in the La Verne church, Calif., Homer Pierson Chidester of Riverside, Calif., and Alberta La Verne Betz of La Verne.—D. W. Kurtz, La Verne, Calif.

**Crites-Bowman.**—By the undersigned in the La Verne church, June 2, 1942, Clinton Dave Crites, and Helen Lorraine Bowman, both of La Verne, Calif.—D. W. Kurtz, La Verne, Calif.

**Fuller-Swarm.**—By the undersigned at the parsonage, May 23, 1942, Raymond Fuller and Mignon Swarm, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Holsopple-Hoppock.**—By the undersigned, April 22, 1942, Rev. Ira C. Holsopple of Martinsburg, Pa., and Sister Dora H. Hoppock of Sargentville, N. J., in the Amwell Church of the Brethren.—Trostle P. Dick, Pottstown, Pa.

**Leer-Lambright.**—By the undersigned at the Elkhart City Church of the Brethren, May 3, 1942, Ira J. Leer of Middlebury, Ind., and Grayce Lambright of Shipshewana, Ind.—G. W. Phillips, Elkhart, Ind.

**Naylor-Shank.**—By the undersigned at the Church of the Brethren, Navarre, Kansas, Kurtis F. Naylor of Palco, Kansas, and Gladys Fern Shank of Navarre, May 10, 1942.—Lewis Naylor, Palco, Kansas.

**Naylor-Wineland.**—By the undersigned at Palco, Kansas, Kirk Naylor of Palco and Margaret Wineland of Natoma, Kansas, March 13, 1942.—Lewis Naylor, Palco, Kansas.

**Nelson-Marsau.**—In the sanctuary of the South Waterloo Church of the Brethren, Iowa, by the undersigned on June 2, 1942, Woodrow Nelson of Storm Lake, Iowa, and Irene Marsau of Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

**Northup-Clark.**—By the undersigned, May 31, 1942, in the La Verne church, Calif., Richard Truman Northup of Empire, Calif., and Lois Virginia Clark of La Verne.—D. W. Kurtz, La Verne, Calif.

**Robinson-Garman.**—At the home of the bride in Cambridge, Nebr., J. Dyall Robinson and Marjorie Alta Garman, May 17, 1942, by the undersigned.—Wilbur R. Hoover, Cambridge, Nebr.

**Taylor-Schutt.**—Clyde Taylor of Outlook, Wash., and Nettie Schutt of Sunnyside, Wash., at the parsonage, May 31, 1942, by the undersigned.—Paul S. Longenecker, Outlook, Wash.

**Tisdell-Jamison.**—By the undersigned at the home of the bride in Boulder, Colo., Ernest A. Tisdell and Waneta Jamison, May 24, 1942.—W. Earl Breon, Denver, Colo.

## Fallen Asleep . . .

**Anthony.** Joseph, died at his home in East Berlin, Pa., on April 28, 1942, aged eighty-nine years, one month, seventeen days. He was a member of the Church of the Brethren for many years. Surviving are his wife, two daughters, five sons, four grandchildren and one great-grandchild. Funeral services were held at the home, with further services conducted in the Mummert's Church of the Brethren near East Berlin by the writer and Elder J. Monroe Danner. Interment was in the cemetery near by.—W. G. Group, East Berlin, Pa.

**Bainter.** Hettie M., daughter of John and Susannah Miller Bashor, was born in Darke County, Ohio, on April 4, 1866. When she was six years old the family moved to Fulton County, Ind., and one year later to Marshall County. On Nov. 16, 1884, she was married to B. F. Bainter and they then moved to the farm in Union Township where she died May 19, 1942. To them were born two daughters. Surviving her, besides the daughters, are four grandchildren, one great-grandchild, one brother and two sisters. Three sisters and five brothers preceded her in death. At the age of thirteen she united with the church and during the past sixty-three years served her Master to the best of her ability. She held her membership in the Union Center Church of the Brethren and as long as health permitted was active in the sisters' aid society and always regular in her attendance at all services. Her first concern, after the service of her Savior, was for the welfare of her family. Funeral services were held in the Union Center church by Bro. David Miller and the writer. Burial was in the adjoining cemetery.—John D. Frederick, Nappanee, Ind.

**Bowyer.** Sallie C., was born in 1865 in the vicinity of the Mt. Joy church. On April 26, 1942, she died near Bethel, Va., where she had lived with her son since the death of her husband about eighteen years ago. She had been a member of the Church of the Brethren for more than a half century and was faithful until health failed her. She leaves one son, three brothers, one sister and four grandchildren. Funeral services were held at the home of her son by Bro. O. L. Bryan of Buchanan, Va., and Bro. R. M. Clutter of Bethel.—Irene Wymer, Buchanan, Va.

**Buechley.** Henry Irvin, son of Tobias and Lydia Blough Buechley, was born in Somerset County, Pa., Jan. 22, 1868, and died at Carlisle, Ark., on March 19, 1942. At an early age he became a member of the Church of the Brethren at Brotherton, Pa., to which faith he held to the time of his death. He completed a commercial course at Mt. Morris College and worked in Illinois, Iowa, and Wisconsin. Later he became associated with the Bollinger Lumber Company at Lewisville, Ark., and Bollinger, La. He was married to Minnie S. Brandt on May 16, 1895, in Berlin, Pa. They settled in Louisiana and in 1898 moved to Carlisle, Ark., where he engaged in the mercantile business and retired in 1927 because of ill-health. He is survived by his widow, two daughters, two sons, five grandchildren, a brother, and several other relatives. He was a deacon in the church for many years and was very active in church affairs, serving as the Baptist Sunday-school superintendent for a number of years and president of the county Sunday-school association. He was active in all civic affairs, organizing the first Boy Scout troop for Carlisle, serving on the school board, being vice-president and director of the bank of Carlisle and the Carlisle Rice Milling Company. At the time of his death he was secretary of the Carlisle cemetery association and a life member of the Arkansas tuberculosis association. Funeral services were held at the Carlisle Baptist church and burial was in the Carlisle cemetery.—Mrs. H. I. Buechley, Carlisle, Ark.

**Edwards.** Lewis Norman, son of Lewis Edwards, was born at Rocky Point, Va., April 14, 1912, and died at his home near Buchanan, Va., on April 7, 1942. The funeral services were held in the Aranal's Valley church by his pastor, Sister Elizabeth Broughman, and Bro. O. L. Bryan, both of Buchanan. His body was laid to rest in a near-by cemetery. He leaves his wife, two children, his father, three sisters and three brothers. He had been a member of the Church of the Brethren for some time and took a great interest in its work while his health permitted.—Irene Wymer, Buchanan, Va.



**Emmert**, Millard Lehman, son of Isaac and Ella Emmert, was born at Nickerson, Kansas, June 6, 1885, and died at his home on May 25, 1942. His early years were spent in Kansas and Colorado and later in New Mexico and California. In September 1927 he came to Illinois, where he spent the remainder of his life. He united with the Church of the Brethren at the age of fourteen. He enjoyed teaching a Sunday-school class and, until recent years when his health began to fail, he was a regular and capable teacher. His presence in and loyalty to the church will be greatly missed. On Dec. 25, 1927, he was married to Estella Arnold. He is survived by his wife, one sister and several other relatives. The services were conducted by the writer, and burial was in the La Place cemetery.—L. M. Baldwin, La Place, Ill.

**Garst**, Sarah Elizabeth, was born Oct. 17, 1852, in Rockingham County, Va., and died Jan. 28, 1942. She was the daughter of David and Elizabeth Hartman Diehl. Mother was always a faithful reader of the Bible and translated it into the language of daily living. She was a strong believer in prayer. She united with the Church of the Brethren when very young and was a faithful Christian and attendant at church services. Her mind was ever alert. Christian hospitality characterized her home. She made many friends in the community in which she spent her entire life. What she did for others was without show or thought of praise or reward. On May 4, 1871, she was united in marriage to Solomon B. Garst. They were devoted companions for more than thirty years. To this union were born nine children; one daughter died in infancy and one at the age of eighteen years. She mothered four children besides her own family. Mother's labors are done and she has gone to receive the reward of the faithful. She was laid to rest in the beautiful Pleasant Valley cemetery beside her husband and two daughters. Truly the world is more beautiful for her having lived in it.—Mrs. J. P. Bowman, Detroit, Mich.

**Greenawalt**, Eva, daughter of Benjamin and Hettie Hoover, was born Sept. 27, 1863, near Wakarusa, Ind., and died at her home in Elkhart, Ind., May 5, 1942. Her companion, Martin Greenawalt, to whom she was married in 1882, died more than forty years ago. She later lived in Goshen and for the past twenty-one years in Elkhart. She is survived by three sons and a daughter with whom she lived. She was a member of the Church of the Brethren her entire life. Funeral services were conducted by the writer, assisted by E. C. Swihart, in the Elkhart City church, with burial in the Union Center cemetery.—G. W. Phillips, Elkhart, Ind.

**Hilbert**, Myrtle Stage, was born in Hancock County, Ind., Feb. 26, 1886, and died at her home in Huntsville, Ind., May 27, 1942. The end of life came suddenly. On Jan. 1, 1904, she was married to Curtis W. Hilbert. To this union were born two sons and two daughters, all of whom, with the husband, remain. She was a member of the Methodist Church, but she commonly worked in the Church of the Brethren with her companion. She was especially active in the aid society activities. Funeral services were conducted by the writer, with interment in the cemetery near by.—A. P. Musselman, Anderson, Ind.

**Kircher**, Jacob F., son of Jacob and Magdelen Keller Kircher, died at his farm home southeast of Harrisonville, Mo., on May 24, 1942, at the age of seventy years, seven months and seventeen days. While in school at McPherson College in 1890 he became a member of the Church of the Brethren, to which he remained true till death. When his home church discontinued services he taught a Sunday-school class in a near-by Methodist church, and his membership was transferred to the Church of the Brethren at Leeton. On Aug. 1, 1894, he was united in marriage to Dollie Plank. They were the parents of twelve children. Surviving him are his companion and eleven children. He served his county as associate judge for two terms, and locally he was commonly called Judge Kircher. For the past sixteen years he was an invalid as the result of an accident. He bore his affliction uncomplainingly, seeing the bright side of life. Funeral services were conducted at the Harrisonville Baptist church by Bro. James M. Mohler of Leeton, assisted by Rev. Collins and Rev. Monroe of the Baptist Church. Burial was in the cemetery east of Harrisonville.—Glenn I. Rummel, Leeton, Mo.

**Lantz**, Felix, died May 30, 1942, while swimming with friends in the Shenandoah River at Timberville, Va. He was aged eighteen years, three months and seventeen days. Surviving are his parents, two brothers, five sisters, and a grandmother. The funeral was held at the Crab Run Church of the Brethren near Bergton, Va., of which he was a member, with the writer officiating. Burial was made in the Moyer cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Murray**, Susan Bechtel, daughter of David S. and Salome Kagarse Bechtel, was born May 13, 1859, in Bedford County, Pa., and died March 24, 1942, at the home of her daughter near Smithville, Ohio. Being left motherless at the age of sixteen, she spent her younger days assisting in the care of the family, which consisted of three boys and six girls. In her early twenties she came to Knox County, Ohio, where, on March 27, 1884, she was united in marriage to Rev. James Murray. To this union two sons and two daughters were born. Also at the time of her marriage she assumed the duties of mother to a step-son. In 1892 the family moved to Wayne County, Ohio. At an early age she united with the Church of the Brethren, to which she remained faithful until death, performing the duties of a minister's wife in a becoming way. Mother was a regular attendant at church

and Sunday school as long as her health and strength permitted. Since then she found much comfort and consolation in reading her Bible, the Gospel Messenger and other church papers. She leaves her five children, seventeen grandchildren, nine great-grandchildren, two sisters and a large circle of relatives and friends. Father preceded her in death on July 31, 1913. Funeral services were held in the Chippewa church by Rev. D. R. McFadden, assisted by Rev. S. P. Early.—Ruth M. Leaman, Creston, Ohio.

**Orebaugh**, Lydia Garber, died May 29, 1942, at the Rockingham memorial hospital in Harrisonburg, Va., following an illness of several months. She was aged eighty-one years, eight months and twelve days. Surviving are two sisters, one brother and a number of other relatives. Her husband preceded her in death in 1937. She had been a member of the Flat Rock church for many years. The funeral was held at Raders Lutheran church near Timberville with the writer in charge, assisted by Brethren J. Carson Miller, M. L. Huffman and S. W. Berry. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Parks**, Rosa Martin, was born at Six Mile Run, Pa. Shortly after coming with her husband and family to Windber in 1910 she united with the Church of the Brethren and was a faithful member until the time of her death on April 18, 1942, at her home in Windber. She was stricken with a heart attack and died a few hours later. One son preceded her a few years ago. She is survived by her husband, Kelly Parks, two sons and five daughters, her step-mother and twenty-two grandchildren.—Mrs. Calvin L. Blough, Windber, Pa.

**Ritcha**, Nettie Louise Eaton, was born Sept. 30, 1875, at East Paw Paw, Ill., and died May 23, 1942, at her home in Nickerson, Kansas. When six years of age she and her parents came to Kansas and located near Nickerson, where, with the exception of a few years, she lived her entire life. She was united in marriage to Frank Ritcha on Dec. 20, 1896. Two daughters and one son were born to this union. She united with the church in 1916 and was active in church work until failing health prevented. She is survived by her husband, three children, eight grandchildren, two brothers and one sister. Funeral services were conducted at the Salem church near Nickerson by her former pastor, the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Townsend**, Dale Raymond, oldest son of Harley V. and Nellie T. Townsend, was born at Woodland, Mich., April 18, 1914, and died May 18, 1942. He was graduated from the Woodland Township school with the class of 1932. In September of the same year he entered Manchester College, from which he was graduated in 1936. On June 21, 1934, he was married to Vonda E. Conley. Two children were born to this union. He accepted his Savior at the age of seven years and united with the South Woodland Church of the Brethren, in which fellowship he remained until his death. After his graduation in 1936 he took a position as teacher in the Vermontville school, where he taught until the fall of 1941. His genial nature won him many friends. His last service was rendered as leader of the Boy Scouts. He leaves his devoted wife, the two children, his father and mother, three brothers and one sister, and many other relatives and friends. Funeral services were conducted in the South Woodland church by the writer, assisted by Rev. Wing of Woodland. Burial was in the Woodland cemetery.—Arthur L. Dodge, Woodland, Mich.

**Wimmer**, Emma E., was born Jan. 9, 1861, near Dublin, Ind., and died at her home in Anderson, Ind., on May 27, 1942, after a prolonged illness. In early wedded life she and her husband united with the Church of the Brethren. Her companion for life, Sylvester Wimmer, has been dead for four years. Two sons were born to this union; they survive her with seven grandchildren, two great-grandchildren and five brothers. Her life was of the sweet Christian type. Funeral services were conducted by the writer, assisted by Eld. D. W. Bowman and Rev. Boyce Blackwelder, in the Church of the Brethren in Anderson. Interment was in the Nettle Creek cemetery.—A. P. Musselman, Anderson, Ind.

**Wolf**, Edwin Martin, aged sixty-four years, six months and seventeen days, died on May 27, 1942, at the home of his daughter in Reading, Pa. He was an active member of the Church of the Brethren for forty-four years and was superintendent of several different Sunday schools of the Church of the Brethren in Adams County. He leaves his wife, two daughters, two sons, four grandchildren, one step-brother, four brothers and one sister. Funeral services were held at his late home in York Springs, Pa., with further services conducted in the Latimore Church of the Brethren by the writer and Elder F. S. Carper of Palmyra, Pa., assisted by Elders W. N. Zobler and W. A. Keeney of Gettysburg, Pa. Interment was in Long's cemetery at South Annville, Pa.—W. G. Group, East Berlin, Pa.

**Wright**, Lizzie, died on April 4, 1942. She was a lifelong member of the Church of the Brethren. Her quiet dignity and sincere Christian character were a living testimony to the Christ she loved. Two of her brothers, Al and John Wright, are well known in the Middle West as prominent elders of the church. Sister Wright was content to live her part in a quiet way. Of her the Master would say, "She hath done what she could." Funeral services were conducted by the writer.—H. L. Hartsough, North Manchester, Ind.



## Church News . . .

### California

**Lindsay.**—Evangelistic meetings were held Feb. 22—March 2 with Bro. C. H. Deardorff as the evangelist for Sunday and Monday evenings. Bro. Russel G. West, pastor at Pampa, Texas, was the evangelist for the remaining time. Brother and Sister Walter Critchfield assisted with the music at three of the meetings. A number of our young people attended the midwinter rally of Brethren youth which was held at Fresno. On March 8 Bro. C. Ernest Davis of La Verne gave a message on alcoholic liquors. At the quarterly council meeting in March our pastor, Bro. D. C. Gnagy, tendered his resignation, effective Sept. 1. Since that time he has been appointed director for the new C. P. S. camp at Santa Barbara and must assume his duties at once. On Easter evening a pageant, Faith Is the Victory, was presented by the intermediate, junior and primary departments. Mrs. Earl Shryer was the director. The men's brotherhood sponsored a father and son banquet and the women's work a mother and daughter banquet. Both had fine programs and were well attended. New rest rooms have been built and further improvements on the church property are under consideration. Bro. Lester Tooker, our Sunday-school superintendent, has been holding workers' conferences for all officers and teachers in the Sunday school. A play, Little Mother, written by Sister Helen Royer and her mother, Sister Mary E. Stover, was given the evening of Mothers' Day. On May 24 the play, Hands That Give, was presented during the morning service. It had recently been presented at a women's work meeting. We have a one hundred per cent Messenger club. Some of our members have been quilting for the Red Cross while others have taken a course in home nursing. The young people's papers are being returned and then taken to a near-by migrant camp. Members are loaning their children's books for a library in connection with the Sunday school. Our Civilian Public Service offerings have amounted to \$265.40. Bro. Eugene Gnagy has been secured as our summer pastor. We will hold our love feast on June 14.—Mrs. R. P. Macomber, Strathmore, Calif., May 25.

**Modesto.**—During the last few months we have watched with eagerness the growth of our new church building. The co-operation has been fine, with everyone helping financially and laboring with their hands. It has been hard to keep the attendance up with the classes meeting in various homes, but we have been meeting in the new basement for several Sundays and the attendance is picking up. Our dedication service will be held June 28. Dr. C. Ernest Davis will be the morning speaker and in the afternoon Dr. D. W. Kurtz will bring the dedicational address. In the evening all the churches which take part in the union services will attend. The women's organizations are sponsoring the buying of carpet and have a goodly sum toward that fund. The young people gave a play, Meet Uncle Sally, directed by Mrs. Studebaker, for the purpose of raising funds to furnish their classroom. It was very successful so they repeated it, giving the proceeds to the carpet fund. Eleven have been baptized, two are awaiting the rite, and several have been received by letter recently. On Mother's Day seven babies were dedicated. The junior choir, directed by Bertha Davis, gave the special number.—Edith Bohn, Modesto, Calif., May 29.

**Reedley.**—Our young folks have been equipping the church basement as a social center. The rededication of our church auditorium, following a \$400 remodeling and beautification project, was held in February. Bro. John Coffman, pastor of the McFarland church, was the speaker in the morning and afternoon; and Bro. D. C. Gnagy, pastor of the Lindsay church, conducted the rededication service. On March 6 a birthday supper was enjoyed by 115 folks, with Mrs. Paul Studebaker as the guest speaker; \$55 was added to the improvement fund. Rubber matting for the aisles was presented by the women's work group. On March 14 our young people were declared winners in the play contest which had been held the preceding weeks. Our pastor conducted Passion Week services which were preceded by a series of cottage prayer meetings. At the close of the Easter service five received the rite of baptism. On Easter evening the young people presented the play, Barabbas. Our love feast was held on April 12. Brother and Sister Fred Brunk were with us on April 26 and Bro. Brunk gave an interesting discourse. On May 17 two Sunday-school boys were baptized. This was the date of the farewell sermon of our pastor, Bro. David Studebaker, who, with his wife, came to us early in 1941. They are planning to leave in the fall to attend Bethany Seminary. They decided to have a change and rest before assuming their studies and asked to be released three months earlier, which the church granted, with two weeks' vacation. We pray God's blessing on them. The church unanimously chose Bro. John Strain, a local minister, as our summer pastor. Bro. Strain is a high school instructor and is consecrated to the cause of Christ. We have called Brother and Sister Bruce Flora, formerly pastors at Roann, Ind., as our regular pastors beginning Sept. 1.—Anna V. Ramsey, Reedley, Calif., May 23.

### Canada

**First Irricana.**—The ladies' aid has been active through the winter and spring making quilts which the Red Cross will distribute to bomb victims in England. We feel this is a most needed work and are happy to do our bit. At the quarterly council in March a new church clerk was elected to take the

place of Bro. D. R. Beard, recently deceased. Our former clerk's son, Raymond, was given this position. Our spring love feast was held in the church basement on Good Friday with Bro. I. M. McCune of Second Irricana officiating and Bro. Harold Michael assisting. The Second Irricana group joined with us in this service. On the Sunday previous to Easter our pastor gave a series of sermons leading up to the theme of the Easter message. On Mother's Day the Sunday school gave a program in honor of our mothers; each mother in the community was given a small potted plant, the gift of the Sunday school. Plans are now under way for a children's day program. Sick folks and new arrivals in the community have been thoughtfully remembered by the ladies' aid. Our pastor and elder, Bro. Michael, is making arrangements to attend the Asheville Conference as the delegate from our church. Daniel Istvanffy of the Second Irricana congregation was honored at a farewell gathering on May 23. Friends wished him well on his departure for overseas to serve in the Army Hospital and Medical Corps.—Ruth Michael, Irricana, Alta., Canada, May 29.

### Florida

**Sebring.**—Our spring love feast was held April 26 with Bro. C. D. Bonsack of Elgin, Ill., officiating. A mother and daughter banquet was held May 3 with a splendid program. At our quarterly business meeting Pastor McKinley Coffman was elected delegate to Annual Conference. While our pastor is spending a much-needed vacation in the North one of our home ministers, Bro. Edgar Stauffer, has been elected for our summer pastor. He and his family are now living in the parsonage. A father and son banquet will be held June 1, sponsored by the Pioneer boys. The aid society has done quite a bit of refugee sewing. Since our last report three of our aged people have been called to their eternal home.—Mary Miller, Sebring, Fla., May 30.

### Illinois

**Mt. Morris.**—All of our activities have been moving along as scheduled. February was visitation month; the members were to make as many calls as possible and over 100 calls were reported to the pastor. Our attendance has been on the increase ever since, with the climax coming on Easter when the church was packed from the front seats to the gallery. We had almost as large a crowd on Mother's Day. Our mother and daughter banquet was held in our church on May 6; over 200 were at the banquet, which was served by the Fellowship society. This was a community project sponsored by the Mt. Morris council of churches. Many were baptized on Easter and several more were taken into the church on May 24. During March our pastor conducted a discussion group on deepening the spiritual life. Our B. Y. P. D. has been very active under the leadership of Vernon Wilson. Just recently they had an early Sunday morning vesper and breakfast at the Pines State Park. On May 31 the group gathered at Weller's woods for an evening vesper service. Our communion was held on May 3 and was well attended. It was voted to continue the choir through the summer months. We hope by doing so that our people will be more loyal in attendance during the summer. Our religious life is the first line of defense and we must hold fast during times such as these.—Mrs. H. A. Hoff, Mt. Morris, Ill., May 31.

**Pleasant Grove.**—Brother and Sister G. G. Canfield were with us in an evangelistic service May 12-24. Their messages in word and music were inspiring and helpful and we feel that seed has been sown that will bring forth good fruit. Their fellowship in the homes was enjoyed by all and we feel that both the church and the community have been greatly benefited by their coming to us. On May 24 we enjoyed a community basket dinner at the church; in the afternoon we were entertained with music and scenery pictures of different places Brother and Sister Canfield have visited.—Lizzie Coffel, Scheller, Ill., May 27.

### Indiana

**Anderson.**—Since our last report two of our number have been removed by death, we have granted three letters and one has been reinstated. On March 29 Sister Ida C. Shumaker was with us for morning and afternoon services. Our love feast was held on May 2 with Elder E. L. McCullough officiating. On Mother's Day twelve babies were presented to the Lord in a consecration service. Christian family week was observed following mother's day; at the annual vesper hour on Wednesday evening there were memorials, a program, and a candlelighting installation service; on Friday evening 158 attended the mother and daughter banquet; Mrs. E. M. Talley was the guest speaker. On the evening of mother's day a play, Christian Family Brown, was presented. On April 28 the B. Y. P. D. gave a very profitable program of sacred music. Eld. R. L. Showalter presided at our quarterly council on May 27. Pastor A. P. Musselman will represent us at Annual Conference. Our church treasury shows a good balance. A committee, to be appointed by our elder and pastor, will make arrangements for entertaining the district meeting in August. Delegates to district meeting will be Hazel Heagy, Alta Musselman and Levi Wise. At this time the men's work is improving the church lawn; the trustees will make repairs to the church roof and proceed with interior decorating. A children's day program will be given the evening of June 14.—Mrs. A. P. Musselman, Anderson, Ind., May 30.

**Buffalo.**—A candlelight service was held on Good Friday evening. A progressive service was held in which the pastor told the story of the death of our Lord. This was interspersed with



songs by the choir and congregation. It was a very impressive service. On Easter morning our pastor delivered the resurrection sermon. The evening worship consisted of special numbers of music by the choir. This was also a progressive musical program depicting our Lord's death and resurrection. On Mother's Day Bro. B. D. Hirt, our pastor, gave us a sermon on Bible Mothers which was much appreciated. Special music was also given. The playlet, Honor to Motherhood, was beautifully presented in the evening by the mothers and daughters. The choir and others rendered special music. Preceding the play a recognition service was held for the mothers who have sons in the army. On May 18 Bro. Moyne Landis, pastor of the Spring Creek church, Ind., will begin a two weeks' revival. Please pray that many souls will be saved.—Lottie A. Hirt, Monticello, Ind., May 12.

**Huntington.**—We are just finishing a kingdom-building campaign lasting from the beginning of Lent to Pentecost, Feb. 18-May 24. This campaign stressed three aims: to build interest, to build fellowship, and to build service. One letter has been granted, six have been received by letter, and one has been baptized since our last report. The pastor and one of the Sunday-school teachers helped in a county leadership training school held at the city high school each Tuesday evening from Feb. 3 to March 10. The junior league, with Dorothy Dilling as their leader, made May baskets and left them at the homes of several of the shut-ins of the church. On Mother's Day the mothers were the guests of their children in their worship service for Bible school. Our church is uniting with three adjoining churches in a vacation Bible school May 25-June 5. The primary children of these four churches will meet in our church. Each church furnishes a director and three teachers. On April 17 the Lincoln Little Chorus from Marion, Ala., gave a concert of Negro spirituals and folk songs. On April 12 we had Bro. Russell Weller as our guest minister in the district pulpit exchange. Bro. Keim went to Pipe Creek. The spring council meeting was held on April 16 and was followed with a potluck supper. The church is offering scholarships to Camp Mack again this summer.—Mary M. Boyd, Huntington, Ind., May 21.

**Osceola.**—On Easter Sunday the children gave a program and four young girls were baptized. April 19 being the day of a district exchange of pulpits, Bro. Samuel Miller, pastor of the Yellow Creek church, brought a wonderful message to us. Our pastor, Bro. O. E. Messamer, went to Elkhart City. On Mother's Day we had a consecration service for babies and a sermon by our pastor. On May 12 we held our mother and daughter banquet with Sister Allen Weldy as the speaker. The women's work decided to put a new floor in our church, and the men's work will help. This work will be done very soon.—Eva Pontius, Elkhart, Ind., May 23.

**Pleasant View.**—May 24 was our missionary day, at which time an offering was taken for missions. Bro. J. A. Snell delivered a very appropriate sermon. It was a rare privilege for the young people of our church to act as hosts for the twenty-first annual Middle Indiana district conference. A banquet was held on May 16 with 136 present. Our theme, Blazing Trails, was expanded by our guest speaker, Raymond R. Peters, of Elgin. Music was furnished by the Camp Lagro quartet. The conference continued on May 17, our theme then being The King's Highway. The regular Sunday-school hour was spent by sharing our thoughts with Brethren Conrad Snively and Raymond R. Peters. A short business session was held at that time also. A worth-while church service consisted of Dan West's speaking on the subject, Whither Bound? The conference came to a close with the installation of officers and a candlelighting service. The annual mother and daughter banquet was held on May 23. Other interesting programs are being planned for this summer.—Opal Pence, North Manchester, Ind., June 1.

**Sampson Hill.**—Our church had the privilege of hearing Bro. Lewis Deardorff of Ladoga, Ind., our district superintendent, on May 24. He preached two very interesting sermons which were well attended. Our offering was \$3.33 in the evening. The church is planning a two weeks' revival starting June 22 with Brother and Sister B. M. Rollins of Keyser, W. Va. We do not have a large membership so we are praying that this revival will bring souls to Christ and raise our attendance so that it might help those few that strive from day to day to keep our church doors open.—Jeanne Sorrells, Shoals, Ind., May 27.

### Iowa

**English River.**—Our women's missionary group sponsored a Chinese supper and program, called An Evening in China. Only Chinese foods were served. A very interesting display of Chinese life in art, religion and clothing was furnished by Sister Nettie M. Senger. The program closed with picture slides of China. Brother and Sister Elmer L. Dadisman will be with us as pastors this summer. Bro. Wayne Carr and family will start their services as pastors about Sept. 1. Elder W. H. Brower will represent us at Annual Conference. Isa Myers, Miriam Grove and Earl Grove will be our delegates at the district conference which will be held at the Monroe County church Aug. 26-28. Our love feast date has been set for June 29.—Virgil S. Coffman, South English, Iowa, May 30.

**Garrison.**—We plan to hold the rededication for our remodeled church building on June 21 with an all-day meeting and a basket dinner at noon. Bro. D. W. Kurtz has been secured as our speaker. Our regional young people's conference, which was to

have been held in our church this year, has been scheduled for the same time so that the young people might have this opportunity of hearing Bro. Kurtz. They will have their own program on Saturday and a banquet on Saturday evening; the Sunday service will be given entirely to the rededication program. Any friends or former members are invited to spend this day with us. During the week before Easter our church and the Methodist church held a week of meetings, closing with the service on Good Friday afternoon. That evening we baptized two young women and held our communion, with sixty surrounding the tables. On Sunday evening the Sunday school gave an Easter program. On May 8 we held a mother and daughter banquet with our district president, Mrs. J. A. Eby, as guest speaker. On the first Sunday in May we invited the parents of all the boys in service from our own community to be present at our evening service, at which time we held a dedication for New Testaments for each of these boys. Twenty-nine Testaments have been sent out. We have been lifting an offering on the first Sunday of each month to be used for the support of our C. P. S. camps. June 1-14 we are holding a union vacation Bible school in our own church building, sponsored by the Methodist and Brethren churches.—Mrs. U. H. Hoeffe, Vinton, Iowa, June 1.

**Muscatine.**—Our pre-Easter services began on March 1 and continued each Sunday morning; the evening hour was given to the study of missions. There was a good attendance at both the adults' and children's classes. Missionary music, two short playlets, and slide pictures of India, China and Africa were used for a short program after classes. We have the interior decorating finished and the change is most satisfactory. The entire Sunday school took part in the Easter program, which was interesting and inspirational. Three pupils received an award for perfect attendance—one for a year and two for six months. Miss Nettie Senger, returned missionary to China, paid us a visit and it was truly a blessing to hear her messages. She gave us a fine sermon on Sunday morning, April 12, and lectures and pictures of China on Sunday and Tuesday nights. The ministerial alliance in our town sponsored a union revival at our local high school April 12-May 3. There were capacity crowds every night. Our church received nine cards of rededication and four cards of acceptance. On May 10 the Mother's Day breakfast was held in the church basement for the mothers and their families and friends. We had a good attendance, a fine breakfast and the joy of blessed fellowship together. In the afternoon baptismal services were held for the new members. Our elder, Bro. D. D. Fleishman, was with us for council meeting on May 12. It was unanimously voted that we retain our pastor, Bro. R. A. Haney, for the fiscal year. We plan a love feast for the benefit of our new members and for our own spiritual welfare on May 31. Our Sunday school is progressing very nicely with average attendance and splendid interest. The superintendent is Mrs. Oma Rice. The consecration service for the cradle roll babies will be held on May 31. A children's day program will be given on June 14. We ask a place in your prayers that the Muscatine church may continue in the work and service of our Master's kingdom.—Sarah McGowan, Muscatine, Iowa, May 21.

### Maryland

**Maple Grove.**—We met in quarterly council on March 28. Our elder, Bro. Howard Whitacre, presided. Brethren Foster Bittinger and Jonas Sines, members of the ministerial board, were also with us. At this meeting Brethren Fenton Platter and John Lewis were installed as deacons. It was decided to have electric lights put in the church if the wire can be bought. Bro. J. C. Beahm of this community was elected pastor for an indefinite period. Under the direction of their teacher, Mrs. Alice Yamkin, the intermediate class, with the help of a few others, presented a pageant, The Children's Vision, on Easter Sunday. Our B. Y. P. D. now has the loving cup for this district for having a one hundred per cent membership present at the district B. Y. P. D. banquet which was recently held at Accident, Md.

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.  
Colorado—Denver, Aug. 15-17.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.  
North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.  
Oregon—Camp Myrtlewood, Bridge, Aug. 1.  
Tennessee—New Hope, Aug. 12-14.  
Texas and Louisiana—Rose-pine, La., July 24-26.

Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.

### LOVE FEASTS

**Iowa**  
June 29, English River.  
**Maryland**  
June 21, 6:30 pm, Bear Creek.  
**Michigan**  
June 27, 8 pm, New Haven.  
**Ohio**  
June 21, 8 pm, West Alexandria.  
**Virginia**  
June 27, Salem at Jubilee church.



Bro. Clyde Bush of Bellwood, Pa., will hold a two weeks' meeting at the Bethesda house of this congregation June 22—July 5. Our love feast was held on May 24. Previous to this Bro. Emra Fike of Eglon, W. Va., held meetings two nights at Bethesda, one night at the Laughlin schoolhouse and two nights at Maple Grove. As a result of these meetings one was baptized. Communion services were held in the homes of an aged brother and a sister. We have secured the services of Bro. Medford Neher of Akron, Ohio, to hold a two weeks' meeting during the last two weeks of September in connection with putting a permanent painting in our church at the same time. Besides being a preacher of the gospel, Bro. Neher is an artist and painter of religious pictures. —Mrs. Arthur Resh, Grantsville, Md., May 26.

### Pennsylvania

**Annaville.**—Our spring love feast was held on May 9 with a very good attendance. Brethren H. M. Snavely of Carlisle, Pa., Irwin Heisey of Fredericksburg, Pa., and Walter Burner of Woodstock, Va., were our visiting ministers. Our elder, Henry King, was also present. The three brethren gave us inspiring messages on May 10. Our revival started on Sunday evening of May 10 and continued until May 24. Bro. Clyde S. Weaver of East Petersburg was the evangelist. These meetings were well attended and the messages were very inspirational; as a result two have accepted Christ. We are planning to have a daily vacation Bible school sometime in July. —Fannie K. Longenecker, Lebanon, Pa., June 1.

**Chambersburg.**—We were favored with a recent visit from Pastor and Sister H. L. Hartough of North Manchester, Ind., who had come from military camp visitation in Maryland and were on their way to Juniata College. A union evangelistic campaign was held in our city preceding Passion Week. This was sponsored by a laymen's organization made up of representatives from the city churches. Our men in the organization were Brethren Clarence W. Foust, treasurer, and Roy E. Frushour, on the reception committee. It proved to be two weeks of valuable get-together experience for the various church bodies. The message was brought each evening by a local pastor. Several numbers of special music and on one night the message were given by our church. We had planned a beautiful Palm Sunday service in our own church but it could not be held because of a heavy snowfall. One night in the pre-Easter season a large delegation from our church went to the Easter play, The Rock, presented by our church at Hagerstown, Md. Our spring love feast was made especially meaningful by being held on Thursday evening before Easter. It was a service of decided spiritual uplift with 175 communicants in attendance, including our overseer and wife, Elder and Sister Maurice B. Mentzer from the adjoining congregation of Back Creek. Elder Mentzer brought the message in the forenoon of Easter Sunday, and in the evening an Easter program was rendered by our church choir with Bro. S. Blaine Bear directing and Mrs. Paul W. Karper at the organ. The pastor and family spent Easter in Northern Indiana. Evelyn, their oldest daughter, was at that time given in marriage to Jack D. Isenbarger. —Ralph G. Rarick, Chambersburg, Pa., May 30.

**Elizabethtown.**—Since our last report there have been twenty-six baptisms and ten additions by letter. There were 402 who communed at our love feast on Easter Sunday evening. On May 10, in connection with our Mother's Day service, five children were consecrated to the Lord. We are planning to conduct a daily vacation Bible school June 22—July 3 with Mrs. G. R. Saylor as director. —Amos A. Hummer, Elizabethtown, Pa., June 2.

**Garrett, Berlin.**—Our church and Sunday school are doing nicely. We finished a very interesting week's meeting with preaching by our pastor, Bro. A. J. Replogle. Two were baptized. Seventy-five members communed at our love feast. Our representative from Juniata College was Bro. Tohman. He gave a very interesting sermon and talk. Our women's group is having a mother and daughter banquet sometime in June. Bro. Kahle's meeting in our church will be held June 21-26. We are all looking forward to this meeting. Our church surely misses our good worker, Bro. Ed Beal, who died recently. We extend our sympathy to Mrs. Beal and family. —Mrs. Homer Brant, Garrett, Pa., May 25.

**Lost Creek.**—We closed a revival meeting on April 5 with our spring love feast. Pastor H. D. Emmert was the evangelist. Bro. Emmert preached forceful and inspiring sermons, and three were baptized. Mrs. Emmert gave very helpful Bible stories for the children. On Easter our pastor held a memorial service for the loved ones who have passed on. The flowers were beautiful. We held our quarterly council in April. Our pastor and wife were elected delegates to Annual Conference. —Marian Shallenberger, McAlisterville, Pa., June 1.

**Philadelphia, First.**—Our love feast and communion, held May 3, was well attended even though some of our members were unable to attend because of the gasoline conservation. Juniata Day was observed in our church on May 17. Calvert N. Ellis, professor of philosophy at the college, brought us the morning message. Our deacon board has ordered an additional 100 hymnals for the church. The financing of these is covered by individuals or organizations who wish to present a book or books as a memorial to some one. A children's day program in the form of a pageant is being planned by the heads of the various departments of the Sunday school for June 7. Our Friendly Circle had its last meeting of the season on May 24. The guest speakers were Rachel Garner, who is in charge of the Haverford Hostel,

and Esther Smith, who formerly was a member of the staff of the Scattergood Hostel for refugees in Iowa. During the Easter season the church received four members by baptism. The Lenten offering, sponsored by the women of the church, amounted to approximately \$200. We are fortunate in having secured the services of one of our returned missionaries to do community work in conjunction with the Sunday school and church. This work will begin with the opening of the fall activities. The missionary committee is most eager not to miss anyone in its solicitation for subscriptions to the Gospel Messenger, in order to have the advantage of the club rate. Our church was well represented at the district conference held at the Amwell Church of the Brethren. We were appreciative of the constructive spiritual fellowship, as well as the gracious hospitality. Our delegates to Annual Conference are Pastor Ross D. Murphy and Bro. Roland L. Howe, a member of our deacon body. Benton Burritt, a member of our congregation who has been located at Camp Kane, has been transferred to the west coast for the duration where he, along with other volunteers, will fight forest fires and serve in any emergency in the event of air raids. —Mrs. Christine M. Rosenberger, Philadelphia, Pa., May 28.

**Quakertown.**—The Elizabethtown College student volunteers visited us on March 7, 8. Their services in song, story, and sermon were appreciated, as was also the fellowship with them in our homes. The church met in quarterly council on March 17. On March 21, 22 Sister Ida Shumaker gave us a dramatic account of her experiences in India. A love offering of \$60 was presented to Sister Shumaker in the evening service. On April 11 Bro. Ross D. Murphy and a group of singers from Philadelphia were our guests. After the sermon Bro. Joe Margush was installed into the ministry. Bro. Margush preached on April 19 in the morning service. A group of intermediates with the pastor and their adviser, Sister Nora Holsinger, went to the intermediate conference at Green Tree on April 25. Our pastor gave a splendid report of the district meeting which was held at the Annville church. Bro. H. H. Moyer from Germantown was our evangelist April 25—May 3. Although there were no open acceptances of Christ, his ministry in sermon and visitation was profitable to many. The Spurlock male quartet from Philadelphia rendered an acceptable interpretation of spirituals, hymns, and songs on May 9, and assisted ably in the Mother's Day services on the tenth. The Sunday school decorated all mothers with a white carnation, and the B. Y. P. D. gave an appropriate program in the evening. The district workers met with a small group in the church on May 14. We had our love feast on May 17 with Eld. Ralph Jones officiating. —Mrs. John M. Kipp, Quakertown, Pa., May 20.

**Reading.**—Sister Annie Jacobs, one of our oldest church members, died on May 10. Bro. Markey conducted our pre-Easter services, at the close of which three were baptized and three received by letter. We held our spring love feast on May 3 with 106 members participating. Bro. A. C. Baugher of Elizabethtown College conducted a successful Bible institute here on April 19. He also gave a message to the young people that evening. The delegates to district meeting were Henry Snyder, Sr., and Stewart Kauffman. Our Sunday school will be represented by Vernon Powell, Verna Landis and Anna Mary Racer at the Sunday-school and missionary meeting at Mohrsville on May 30. A very interesting program was sponsored by the Willing Workers class on May 24, featuring H. S. Gipe with his soundex machine, synchronized with a drawing of the second coming of Christ. On May 10 a large delegation of our young people attended the fellowship meeting at Richland. Our B. Y. P. D. is active. These young people are rendering devotional programs and social activities for the benefit of the church. We have planned another moonlight hike and wiener roast for May 29. —Verna Landis, Reading, Pa., May 28.

**Springville.**—Bro. Paul Hertzog of Richland preached at Co-calico on April 19. Brethren I. G. Mohler and J. Bitzer Johns were our delegates to the district meeting held at Lebanon. Four of our young people attended a Bible study course at Elizabethtown College in April. Some of our young people attended the young people's fellowship of Eastern Pennsylvania held at Richland on April 26. Bro. Ralph Jones of the Mingo congregation held a revival meeting at Mohler's April 26—May 12. The attendance and interest were good. Visiting ministers and friends from adjoining churches, and special musical numbers contributed much to the success of these meetings. Bro. Jones' messages were far-reaching and powerful. Twelve were baptized. Brethren James Moore and Ralph Jones, who officiated at our love feast, preached helpful sermons on May 19, 20. —Erla Weinhold Henly, Stevens, Pa., May 29.

**West Greentree.**—Our cottage prayer meetings have been very well attended with a most spiritual atmosphere prevailing. A plate bearing the name, Church of the Brethren, has been placed on the front of our church at Florin. We met in council at the Rheems house on March 3 with Eld. S. S. Shearer presiding. Brethren Harry Eshelman and Henry Becker were elected delegates to Annual Meeting. The delegates to district meeting were Brethren Paris Ober, Clarence Douple and S. R. McDannel. We are planning to have a vacation Bible school with Bro. Henry Becker as superintendent. Two letters have been granted and three received since our last report. On March 4 our aid society sewed for relief work and packed boxes of clothing. On March 13 and April 23 we met at the Rheems house to wrap bandages, which are now ready whenever there is a call for them. Bro.



Abram Eshelman conducted evangelistic meetings at the Swatara Hill church. Quite a number of our members were privileged to attend some of these services. We were fortunate to have Bro. Frank H. Crumpacker with us on April 5 for the morning and evening services. His messages were most challenging to the youth of our church. Quarantine kept Bro. Harry Eshelman in his home for some time. We are grateful that he is again able to resume his pastoral duties. The evangelistic services conducted by Bro. R. W. Schlosser were well attended. He brought us most vital and instructive messages. As a result of these meetings six were baptized. Our love feast was held at the Green Tree house May 20, 21 with Bro. Schlosser officiating. The Home-builders' chorus rendered a program at the Lancaster County hospital on May 17. In the evening a songfest was held at the Florin house. A number of quartets and choruses were represented, each rendering several selections of song. An offering of \$51.25 was lifted, which will be given for China relief. We are looking forward to a Bible study to be conducted alternately at the three church houses if conditions permit.—Mrs. C. B. Myers, Florin, Pa., May 25.

**Windber.**—Our Wednesday evening services throughout Lent and continuing to Pentecost were so well attended that our pastor plans to continue them. Under the leadership of Millard Weaver our choir joined with the Berkey church choir for an Easter cantata which was well rendered on Good Friday in the Scalp Level church, on Easter evening in our church and the following week at the Gahagen church. On Easter morning the children's department gave a program followed by a brief sermon by the pastor. On April 11 the Juniata College a cappella choir rendered a program to an appreciative audience. Our communion on April 12 was well attended. On March 7 one of our soldier boys home on furlough was baptized, and on April 10 two young mothers were baptized. Two were received by letter at a recent council meeting. On April 24 the circuit B. Y. P. D. held their annual fellowship supper in our church. Our father and son banquet on May 1 had as guest speaker Bro. J. A. Robinson of the Walnut Grove church. On May 3, pulpit exchange Sunday in the Conemaugh Valley section, we had as our speaker Bro. D. H. Keiper of the Morrellville church, while Bro. Cosner preached in the Moxham church. The revival meeting held by Bro. Lawrence Bianchi in our church May 4-10 gave those attending a spiritual uplift. Bro. Bianchi will conduct a summer camp meeting for two weeks beginning July 5 at the camp grounds in Windber. The program for our mother and daughter tea on May 15 was enjoyed by all; the young men prepared and served the lunch. On May 19 the W. C. T. U. meeting was held in our church; a number of our young people presented a playlet, *The Quest and the Cup*. Mrs. Cosner is president of the

Windber organization. Our Sunday evening service was recalled on May 24 in deference to the local high school baccalaureate services. Fifteen of our young people graduated this spring. Seventeen of our young men are serving their country in C. P. S. and army camps. The Windber district of the Somerset County Sunday-school association held its annual convention in our church on May 31 with Rev. John H. Stanton of the Westmont Presbyterian church as the guest speaker in the afternoon and Bro. W. K. Kulp of Rummel as the evening speaker. This was Bro. Kulp's last message in the community before leaving for Kittanning, where he takes up the pastorate. Our choir, which has been directed temporarily by Millard Weaver and Jay Seiger, has secured Harry B. Howells as director beginning the latter part of May. Six members of our church family have been patients in the Windber hospital recently. Two of our members, Mrs. Rosa Parks and Malinda O'Rourke, have passed away since our last writing. Our daily vacation Bible school will be held June 8-19. We will observe children's day with a program on June 14.—Mrs. Calvin L. Blough, Windber, Pa., June 1.

### Virginia

**Salem.**—On Sunday morning, May 10, we had a very beautiful baptismal service. We met at the Bartonville mill and had our services and baptizing in the race at the mill. Three were baptized. Bro. J. Emmert Dettra conducted the services.—Ollie Lee Cline, Stephens City, Va., May 25.

### Washington

**Omak.**—Brother and Sister Bontrager were with us April 27—May 6 in a series of meetings. We had our love feast on May 5. Bro. Bontrager officiated, assisted by Bro. H. M. Rothrock. Thirty-two communed. We were glad to have Brother and Sister Vern Stern with us on May 3. Bro. Stern gave an inspiring message in the morning and evening. We are looking forward to the Sunday-school convention which will be held at the Omak church on June 21.—Florence L. Breshears, Omak, Wash., May 28.

**Yakima.**—In February Bro. Wang Tung from our mission in China was with us. He is a very sincere Christian and lives for the Lord. We are to have Bro. M. G. Blickenstaff, our pastor, with us another year. The churches of the Northwest are discussing the establishing of an old folks' home for our church members. We had our spring communion on April 3 with a song service preceding the communion. On May 22 we had a mother and daughter party. The program consisted of the story of a little girl's life, presented in song. A light lunch was served. On May 29 we are to have a basket dinner and family night. This spring we put new shingles on the church roof and calcimined the auditorium.—Mrs. Wendell E. Faw, Yakima, Wash., May 25.

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**History of the Brethren in Virginia.** By D. H. Zigler. 1914. 340 pages. \$1.00.

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**History of the Church of the Brethren in Maryland.** By J. Maurice Henry. 1936. 532 pages. \$2.75.

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**History of the Church of the Brethren of the Southern District of Ohio.** By the Historical Committee of the district. Edited by J. O. Garst. 1920. 598 pages. \$2.50.

•  
**Brethren in Northern Illinois and Wisconsin.** John Heckman and J. E. Miller. 1941. 250 pages. \$1.50.

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**A History of the Church of the Brethren in Southern Iowa.** By Willis P. Rodabaugh and A. H. Brower. 1924. 323 pages. \$1.00.

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**Settlement of the Brethren on the Pacific Slope.** By Gladdys Esther Muir. 1939. 453 pages. \$2.00.

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# GOSPEL MESSENGER

Volume 91 . . . June 27, 1942 . . . Number 26



## The Detroit First Church of the Brethren Burns Its Mortgage

Appearing in the picture, reading left to right, are: John P. Guthrie, chairman of the trustees; M. B. Williams, chairman of the deacon board; and Rev. Harvey R. Hostetler, pastor. For an account of this event, turn to the May 23 Messenger. The photo is by Eugene Butler.

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## Around the World...

The John Milton Society, of which Helen Keller is president, is the only interdenominational publisher of magazines and books for the blind. It was organized by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, which names two thirds of its directors. John Milton Magazine, published monthly for adults, contains well-selected material of a religious character, with brief comments on the Uniform Sunday-school lessons. Discovery, for children, also carries Sunday-school lesson comments besides its variety of reading matter.

These magazines are sent to worthy blind people without charge to the recipient. The funds for maintaining this service are derived mainly from church organizations and individuals, the Society having no endowment, and the number of blind persons served depends on the receipts. The Society will be glad to send to any Sunday school or individual a card showing "God is love" in the Braille lettering used by the blind.

We are glad to share in giving publicity to the work of the John Milton Society in the field of publication of materials for the blind. The address of the organization is 156 Fifth Ave., New York City.—Ed.



HELEN KELLER

In a mine-sweeping plant in New York state the management arranges for its employees to go to church on Sunday morning on company time. The company works on a 168-hour schedule weekly.

A resident physician at St. Luke's hospital in New York for a year, the Rev. Dr. Judson Leeman will become acting rector of St. Peter's Episcopal church at Port Chester in July. Able in both callings, he hopes to become a medical missionary in the Orient.

Baptist youth in Oregon will be recruited for the harvest in that state. Five work camps, under direction of the department of Christian education of the state convention, will combine religion with farm service. Instead of paying to attend camp, young people will be paid.

It is estimated that 75 per cent of peacetime private cars are now off the roads of England. The number of private cars licensed fell from about 2,000,000 at the outbreak of war to 1,170,000 at the end of 1940.

Dr. Forrest L. Knapp, general secretary of the World's Sunday School Association, is on a tour of Latin American countries. His schedule is dated from April 17 to August 21 and includes the principal cities along the east and west coasts of South America.

The International Missionary Council has managed to forward \$100,000 from the United States to mission fields in war zones during the past three months. The normal flow of missionary funds is continuing to every field except the Netherlands Indies and occupied China.

Homeless, underpaid, wartime postmen in China daily brave bullets and bombs to carry the mail to and through the front lines. The exact routes of the service are a postal secret. Letters from Chungking reach Shanghai and Hong Kong, and mail from Shanghai, Peiping and Hong Kong plainly addressed to Chungking is usually received about three weeks after posting.

Signed declarations by ministerial students that they are not taking theological training "to evade military service" were termed "superfluous" by the Presbyterian Theological Seminary of Louisville and the Southern Baptist Theological Seminary. "Our policy is much broader than concern for the present emergency. With us it is not a matter of escaping military service but of accepting men who qualify."



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JUNE 27, 1942

Number 26

## « « *Echoes From the Asheville Conference* » »

### Some Introductory Echoes

From Richmond to Asheville

Due to the times in which we live Annual Conference of 1942 is sure to be unique in several respects. For the sake of the record it may be worth while to retrace the steps by which what we began to call the Richmond Conference came to be the Asheville Annual Conference of the Church of the Brethren.

According to the present plan for rotating the Conference by regions, it was time for the Southeastern section of our brotherhood to have the meeting. And especially so since it is thirty-three years since Conference was held at Harrisonburg, Va. Even so there was a certain deliberateness about announcing the exact location for the 1942 meeting, this suggesting that there are always considerations and problems in connection with the location of a Conference which do not appear to the casual Conference-going public. However, by the end of August 1941, matters had taken such a definite shape that in the Gospel Messenger for Sept. 6, 1941, it was announced that "Richmond, Virginia, is the place and June 10-17 is the date for the Annual Conference of 1942."

But as the months wore on profound changes continued to take place in our national life. Two points were raised in an open letter to Standing Committee members for 1941. This letter was printed in the Messenger for Jan. 17, 1942, and listed questions about travel and location. Would it be possible, or even advisable, to attempt to flock to Annual Meeting as customary? And then there was the matter of location. Richmond housing facilities were rapidly coming to be taxed to the uttermost. The letter listed three questions: (1) Do you favor holding a Conference that would be largely a delegate affair? (2) How about shortening the time of Conference, possibly to five days? (3) Are you willing to leave changes in the hands of the Program Committee?

The returns indicated that "a very substantial majority voted to hold a Conference that will be largely a delegate affair," reported Moderator C. Ernest Davis in the Messenger for Feb. 28. It was remarked further that "the Committee of Arrangements has the authority to locate the meeting where it sees fit. . . . The size of the Conference beyond the delegate body will be very much determined by the facilities secured and the national situation in June."

Finally, on March 6, while the Program Committee was in session at Elgin, "a telegram arrived from N. D. Cool, Bridgewater, Va., saying that Conference would

be held June 10-16 at Asheville, North Carolina." In reporting this information the secretary of the committee added: "The Program Committee is preparing a regular program on the assumption that churches will send delegates as usual and we can have a great Conference." This information regarding location and plans was printed in the Messenger for March 21. Although the Conference planning hour was late, energetic steps were immediately taken to make the most of Annual Meeting possibilities for 1942. One week later than usual the Asheville Annual Conference program was published in the paper for May 16. The theme chosen was a timely one—Christian Faith in Action. As we write these introductory echoes the prospects are for a significant Conference under the leadership of Moderator Paul H. Bowman. It is not that the listed business is so heavy, or that the attendance will be large. Rather it is that fewer than usual delegates and others will meet under a compulsion to face basic issues which are implicit in a historic situation. It is too soon to forecast in more than a general way, but all who go to Asheville can hardly help but do so with a certain and unique sense of responsibility. The more than usual number who must remain with the stuff in the local congregations will be looking to and praying for the Asheville Annual Conference.

### The Importance of Annual Conference

At this point we believe it is in place to repeat two paragraphs which appeared in a recent issue of the Messenger. They read as follows:

Some may wonder about the advisability of holding Conference in a year of crisis. Considerable expense is involved even if the attendance cannot be as large as usual. Yet, one should remember that crisis times require the best that men can give. If ever there was need for the inspiration and help it can give, it is when the winter of difficulty is upon us. The first Annual Meeting of just two hundred years ago grew out of an emergency. If there is any meaning in this original event, it is that if we did not have an Annual Conference this year of all years would make us feel the need of such an institution.

Other groups scheduled to meet this year have had to answer a very similar question for themselves. In the case of the Congregationalists the problem of whether to meet or not to meet was referred to President Roosevelt for any suggestion he might care to give. In the President's reply to Dr. Douglas Horton, secretary of the General Council of the Congregational Churches, he said in part: "The message which I would therefore send to the General Council of the Congregational and Christian Churches is to be steadfast in maintaining the fundamental structures of the church in its local, state and national organizations. A real revival of religion, a quickening of the spiritual life of the nation, would



strengthen our morale for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished. I hope, therefore, that no circumstance will prevent the holding of your General Council and I wish you God-speed in your deliberations."

### On the Way to Asheville

It was on Sunday morning, after heavy showers and attendance at Sunday school, that the writer of these lines and Bro. Warren H. Ziegler of the House force began the journey from Elgin to Asheville. The start was made at this time in order to be on the Conference grounds by Monday, or in time for the Board meeting and for Bro. Ziegler to help with the setting up of the Publishing House displays. As it was, we were not the first to start, and certainly not the last to arrive.

The way chosen was by train and the route by way of Logansport and Richmond, Indiana; Cincinnati, Ohio; Lexington, Kentucky; Knoxville, Tennessee. It was found that the distance by rail from Chicago to Cincinnati was 298 miles, and from the latter place to Asheville 438 miles. Add to these two distances the mileage from Elgin to Chicago, and the total miles traveled by your reporter to reach Conference this year sums up to 762. Traffic on the roads was heavy and the accommodations what one could get. Schedules were approached, though no train actually started on the dot or arrived exactly on time. The pair from Elgin met up with Bro. M. S. Frantz from Nampa, Idaho, who had started on Thursday. This happened late on a warm Sunday evening in Cincinnati. Other fellow travelers on the same train were Dan West and the Rufus D. Bowmans.

Daylight on the trip revealed rain-soaked fields and a lush greenness such as one sees only after a spring of somewhat more than sufficient rain. The last part of the journey to Asheville was made winding up the valley of the French Broad River, which was running light chocolate most of the way since it was laden with sediment eroded from the red hills which it drains. One could not help but wonder how many thousands of tons of good soil was being carried away by even this one among the lesser streams of the Southeastern Region.

### First Impressions of Asheville

Asheville was reached at last—somewhat more than a half hour behind schedule. By those who sing its praises it is a city beautiful for location in the "land of the sky." It is 2,288 feet above sea level and is designated as the eastern entrance to the Great Smoky Mountains National Park. This should give one a cue to its major interests. It appears to have some standing as a trading center for western North Carolina; but the hotels, municipal auditorium, and cultural and recreational emphases suggest that there is no intention to let the so-called weightier affairs of life interfere with the better type of lighter interests. Which is to say that it is a Southern convention city and adapted to the requirements of convention goers. And so it was not too much of a chore to find a place to stay and something to eat after a long trip to attend our first Annual Meeting in North Carolina. A brief look at the Auditorium convinced your reporter that it is fully up to the standard of recent years. Indeed, it is a far cry from the barns of two generations ago, and the fairgrounds of a generation ago, to the university or convention city auditorium which we insist upon today. If physical conveniences can assure a good Conference the Asheville Annual Meeting should be as much as we all hope for it.

Getting around a bit as soon as your scribe could make himself presentable after a day and night in a railroad coach, he discovered that the Brethren Service Committee had already had one meeting and scheduled another. The General Mission Board and the Board of Christian Education were also meeting. As it turned out, the afternoon (Monday) was spent listening in on the Mission Board as it wrestled with mission problems.

As these lines are finished off for mailing, the shades of night are closing in. The high clouds above the city in the "land of the sky" are taking on somber hues. Lights are twinkling across the city. What will the morrow bring forth? Will it be rain or sunshine? At this stage we cannot tell, but we can live in hope.

## Tuesday, June 9

### The Boards Are Still Meeting

Tuesday morning came with the promise of a fine day. Some of the clouds of the night before were still there, but high and thin and serving to soften the light of the sun. Looking from a three-story window, your reporter noted three heavy transport trucks loaded with war materials. This seemed to explain some of the heavy traffic noises heard during the night. It served also to suggest that in the work-a-day world there remains much that needs improvement.

Now the way the church seeks to do something about such situations is to set up a board or committee to direct for the brotherhood that work or service that rests on the hearts of all of us. In the seventies of the last century it was foreign mission work that caught the interest of our people. By the eighties there was a mission board set up which this year is to submit its fifty-seventh annual report to Conference. While the work of this board is being hindered in some fields, it should not be overlooked that the General Mission Board in 1942 is carrying a significant ongoing program. The difficulties on some fields are more than matched by opportunities on other fields and a new openness of heart on all fields. So on Tuesday the boards were still meeting, the General Mission Board reconvening at 8:00 a. m. after both an afternoon and an evening session on Monday. It can be said that this board is facing the problems of the new day in a vigorous way, and well it can, for its work represents a major sector in the great continuing program of the church.

At 9:00 a. m. the Board of Christian Education reconvened and it was with this board that your reporter remained until near the dinner hour. Through the years this board has become the agency for carrying on a number of interests once handled by separate boards or committees. And so during the time your scribe was present there was consideration given to such matters as home life, temperance and certain interests shared with the Brethren Service Committee.

### The Council of Boards

Promptly at 1:00 p. m., the Council of Boards met at the Langren Hotel roof garden. As a matter of fact, we saw no garden—just a large bare room on the topmost floor of the hotel. Such a room was needed because the Council of Boards is just what its name indicates, a bringing together of the members of all of the boards for a sharing of the problems in which all have a stake. Because the human mind is inclined to see but one thing at a time, it is a good thing to come together to see the work of the church as a whole.



It would be impossible even to summarize the discussions extending over more than four hours—or from the hour of beginning until beyond 5:00 p. m. But from the agenda of business and some notes thereon we will list such items as would seem to be of most interest.

In his report on the giving of the church, Financial Secretary Minnich stated that during the past year the church had more than maintained her regular giving, besides raising approximately \$175,000 for Brethren Service. Giving for the first three months of the new church year, or beginning March 1, is above the giving for the corresponding period of last year. But this is as it should be in view of increasing incomes.

Next came a forecast of needs which revealed that Civilian Public Service will require much more than last year. Just what this total will be is hard to tell, but with more and more men going to camps the means to maintain them are bound to increase. Considerable time was therefore given to the work of the Brethren Service Committee. This committee was set up originally as the service arm of all the boards of the church, and the desire is to continue this essential relationship. However, it is a rather intricate and interesting one, and to maintain the proper balance is a fine venture in brotherhood. The Brethren Service Committee is planning with a view to setting up such opportunities for action as will challenge our young people to want to give a year of time to some line of church work. Here is something which will finally furnish that outlet for service which appeals to youth. Your reporter was much impressed with a brief report given by Bro. John Metzler of Indiana, who outlined some of the plans for producing food for the C. P. S. camps in the Central Region. One thing that is desired is 8,000 gallons of tomato juice. Other supplies which can be grown in the region it is hoped can be produced in corresponding proportions. It was pointed out that the program is one which will help us to develop a technique for helping ourselves in hard times.

Much that was discussed was in the nature of clarifying matters for presentation to Standing Committee, and through this committee to Conference. What was decided upon was therefore more or less tentative, since it was subject to Conference revision. But it is an informing and interesting experience to sit in on a meeting of this kind and note with what regard for all values concerned, the Council of Boards does its work.

Perhaps in conclusion we should mention that the Fraternal Relations Committee, a committee appointed a number of years ago to develop contacts with other branches of the Brethren, is experiencing a new lease on life. The committee as it now stands is composed of W. H. Yoder, M. Clyde Horst, Ralph E. White, Edgar Rothrock, H. F. Richards, Rufus D. Bowman, C. C. Ellis, F. E. Mallott, Charles E. Zunkel, and E. M. Hersch. What these brethren can do will naturally depend upon the response from similar committees for the other groups. One of the finest by-products of the co-operation in Civilian Public Service work has been the mutual rediscovery of kindred Brethren groups.

#### Administrative and Sectional Conferences

Tuesday evening marked the beginning of the sectional conferences and the first tryout of the Auditorium. Now the Auditorium looked like a pretty big place to the early Conference comers who gathered down front in this spacious and elegantly appointed meeting place. Someone was heard to remark, "I won-

der if we can fill this room next Sunday?" And such would seem to be a question—always is a question at the beginning stages of a Conference. At the beginning of a Conference one is generally tempted to wonder if the traditional Saturday and Sunday and Monday crowds will materialize. They always have, but this year there are priorities in the way. Said one of more faith as he cast an appraising eye over the first group to gather in the auditorium, "The Brethren will find a way to get to Conference, tires or no tires." And so it did seem as one looked over the company and saw representatives from the Pacific coast to the Atlantic shore, besides those from the Southeastern Region.

But we started out to say something about administrative and sectional conferences. This terminology is borrowed from the Conference program. In plain English it means that several groups are to talk about some plans for getting church work done.

The meeting opened with Earl Russell of men's work striking up the tune for Savior, Like a Shepherd Lead Us. It continued with Merlin Garber of Champaign, Ill., leading in the opening devotions as based on Ephesians, the fourth chapter. He said something about the need for a light, at least on the inside, in times as dark and confused as these. Then M. R. Zigler explained the plan and purpose of the evening meeting, and of the meetings to follow on the morrow. "When the masses of the people are giving their sons to die on the battlefield what ought we to venture for the kingdom of God!" Yes, these times are a challenge, and so we ought to plan to do our best in every region. The speaker felt that out of Asheville should come something of the fellowship and insight that marked the days of beginning at Schwarzenau.

Then Secretary L. Avery Fleming laid out something of the administrative plans for the coming year—perhaps even for the next five years if things go as it is hoped. The plan is that the five principal interests of the church heading up in the General Mission Board, the Board of Christian Education, the General Ministerial Board, the General Education Board and Bethany Biblical Seminary, will each offer its services in one of the five regions to do something beyond the regular brotherhood program. By rotating these year by year each interest would have a chance to share with the five regions over a five-year period.

It was frankly stated that the plan was an effort to give more attention to careful planning, move in the direction of decentralization, reduce overlapping, and develop a closer fellowship in church work. This year the Board of Christian Education is offering its resources in some special measure to the Southeastern Region. Bethany Biblical Seminary will co-operate with the Eastern Region in any way desired. The General Mission Board stands ready to help in the Central Region, the General Ministerial Board in the Western Region, and the General Education Board through the college in the Pacific Coast Region.

After these presentations by Brethren Zigler and Fleming those present from the five regions divided into as many groups to see what could be done to clear the way for the putting into operation of a more definite field program. What can be done with the brotherhood interests and the regions definitely working together remains to be seen, but the plan is surely one which promises much for the future.

(Continued on Page 12)



**The Minister's Salary « « «**

BY GALEN T. LEHMAN

*I. On What Basis Is It Justified?*

It is an old adage that "fools rush in where angels fear to tread." When attempting to write on such a sensitive subject as The Minister's Salary we realize that the author is placing himself open to criticism and misunderstanding. If, however, from this article can come a better understanding of some of the problems involved in the support of our ministers, this effort will not have been in vain.

Many people question the need or advisability of paying the minister any salary, and sincerely feel that certain evils are bound to result from giving our ministers financial support. They remind us of the very excellent work done by the free ministry in times past, and in some places at the present. It is difficult for them to see why a policy which resulted in the establishment and growth of so many churches in the past cannot produce the needed results today. Let us see what justification there is for financial support of our ministers.

There is scriptural ground for giving our ministers financial support. Referring to but one passage, 1 Cor. 9: 6-14, we find Paul's logic unmistakable. After showing how a soldier is not expected to serve his country at his own expense, and how the person who plants a vineyard or tends a flock expects to live from the same, he quotes Moses: "Thou shalt not muzzle the ox when he treadeth out the corn." He further states: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister to the things of the temple, and they that wait upon the altar, have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

When Paul made his missionary tours, part of the time he supported himself by making tents. He discouraged this practice in general, however. Some of the churches he had already established sent him funds so he could devote more time to the ministry, and he highly commended them for it. Paul might have been able to do even more extensive work for his Lord had he not found it necessary to devote part of his time to secular tasks to provide his simple material needs.

In order for a minister to devote the time to his calling that seems necessary and that is demanded in our day, some way must be found to compensate for the time and income from secular pursuits which he is denied. Here is a ministerial brother making \$200.00 per month in a legitimate occupation. He accepts a call to a pastorate. Some means must be found to provide at least in part for what he forfeits in the way of income to do the Lord's work. It was not altogether an accident in the days of the free ministry that a good per cent of our ministers were good financiers and men of means. This was considered a necessary qualification in order that they might devote some time to the ministry without jeopardizing their material welfare.

We are living in a day when the scholastic and intellectual attainments of the average congregation are much higher than a generation or two ago. In order to hold the interest and respect of the congregation, therefore, the minister finds more extensive training necessary than was true in former years. Churches desire men with college and seminary training. The education required for the minister today corresponds to that of the lawyer, dentist or doctor, and is even more than the training of teachers in our high schools. It costs money to secure this education, and during those years the student is deprived of the income he could have secured from active employment.

This additional training and the devotion of full time to the ministry is further required because church work has become increasingly difficult and exacting. It can no longer be taken for granted that people will flock to the church whenever the doors are opened. Pastoral care is required, and an attractive program must be maintained. Multitudinous voices are calling people to other places and in support of other interests. The best in leadership is none too good to cope with this situation. Many ministers without much formal education, but rich in experience, have done remarkably well in keeping abreast of the times and serving the church. However, the young minister who is starting out at this time without considerable training finds himself tremendously handicapped. If training is secured, and he makes the ministry his calling, an adequate support is essential.

Even though some ministers may have financial income that would enable them to devote the needed time to church work, and therefore do not require any salary from the congregation, it is still a question if this is the wisest procedure, even for the good of the congregation. Every church should be challenged to sacrificial giving *for their*



own spiritual good. Paul in commending the Philippian church for sending him financial aid when he labored at Thessalonica made this significant statement, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." Many churches would have a greater appreciation for their minister, and at the same time would receive greater spiritual blessing for themselves, if they made some sacrifice toward the cause of their minister's financial support. Frequently churches who have enjoyed a free ministry find themselves suddenly confronted with a serious problem, when through death, or removal, they are left without a resident minister. Having never shared in the support of their minister, or tested their financial possibilities as a congregation, they may be tempted to try getting along without a resident minister, which too often means the eventual death of the congregation. "Without a vision the people perish." Not infrequently, one of the causes for the slow death and disintegration of once flourishing churches is a lack of financial vision.

Springfield, Ill.

### Acknowledging Our Stewardship

BY R. V. BOLLINGER

WHEN Jesus sat "over against the treasury" and watched the poor widow bringing her gift, it was really not her *mite*, but her *much* that he commended. His tribute to her was deserved not primarily because she gave a little, in spite of poverty, but rather because she gave her all because of love. The Christian steward is one who uses all his resources for Christ because he loves him.

Stewardship must be defined not in terms of money only, but in terms of "the manifold mercies of God." The common conception of its implications has been far too narrow. Each of the following elements has its place in the Christian ideal:

1. Relating all of life's resources to the purposes and will of God.
2. Recognizing God's purpose for his world.
3. Recognizing the kingdom and the kingship of God
4. Acknowledging man's responsibility in the kingdom, and his resources for meeting that responsibility.
5. Practicing regular, systematic, and proportional giving.
6. Recognizing both individual and corporate stewardship responsibility—the church also must live for others, and not for self alone.

That Christian America needs stewardship teaching is amply indicated by the statistics of

our spending. During the fifteen-year period from 1922 to 1937, income tax exemption claims for all giving to benevolences averaged only 1.83% of income, whereas 15% is allowed under the law. Of persons with incomes over \$5,000, twenty per cent claimed no exemption for giving. Of those having incomes under \$5,000, forty-two per cent claimed no exemption for giving. The average Protestant in the churches affiliated with the United Stewardship Council gave a trifle more than \$13.00 for the church during 1941; this is approximately 25c per week, and 21c of the total went for local church support. And Americans spend money very freely for less worthy purposes. During the football season they spend from three to five million dollars per Saturday for football. At one race track alone (Belmont Park on Long Island) they spent \$125,000,000 for gambling during the past season. During 1941 they spent twenty-one billion dollars for defense, and that sum is to be increased immediately to more than half of our total national income. The government is also claiming our sons. Obviously, no one can doubt that we are capable of lavish giving and real sacrifice when we are convinced that the cause is worthy. Federal taxes alone for 1941 totaled \$15.00 for each man, woman, and child—more than our total per capita giving for the church.

The average income for Protestants in America is higher than for the general population. Yet among the churches affiliated with the United Stewardship Council, per capita giving ranged from \$7.90 to \$32.34 during 1941. For the Church of the Brethren the average was \$11.71 which is \$1.62 below the average for all the denominations.

Scriptural teaching relating to the use of possessions is plain and plentiful. One text in seven in the New Testament, according to one investigator, contains either direct or implied teaching on stewardship. Many of the parables are connected directly with the problem of managing one's resources in harmony with the stewardship principle. It is notable that we have vastly more Scripture for stewardship than for the Lord's Supper, or for baptism, or even for church attendance. The classic New Testament passage is in 1 Cor. 16: 2, which states the scriptural principle of stewardship. "Upon the first day of the week let everyone of you lay by him in store, as he may prosper—" The twin emphases are on *system* and *proportion*.

The measure of our responsibility for making our resources available to God is conceived by some persons in terms of a fixed proportion, such as the tithe. But while a rather convincing argu-



ment can be marshalled to indicate that Jesus approved of the principle of tithing, it is equally obvious that upon occasion he did not hesitate to ask for more than one tenth. It seems that the measure of our responsibility is the need of Christ, rather than one tenth, or one half, or any other fixed portion. When Christ borrowed a colt, he needed a whole colt, and not one tenth of a colt. When he needed a room for the supper, he asked for the whole room. He made an overwhelming demand of the rich young ruler, who was advised to sell his all and give to the poor. Yet it is a very significant fact that per capita giving is uniformly highest in those denominations which place greatest emphasis on tithing. Many a church member has tried to camouflage his covetousness by objecting to the legalistic implication in tithing. Such an one would be both happier and more Christian if he consecrated his all to his Lord and guarded against the dangers of a dulled sensitivity to Christ's need by regular systematic and proportionate giving, which is a most excellent foundation on which to build a recognition of God's right to all that we have and are. And for him who insists that he gives more than the tithe, though he does not give legalistically or systematically, it might be well to note the superior record of giving shown by those denominations which stress the tithing principle.

There are many plans and devices for encouraging the practice of stewardship in the church. In the Church of the Brethren some form of "the Lord's acre principle" would seem especially applicable. A plot of ground, a pig or a calf, the Sunday eggs, the first hour of work in each week—there are many such resources from which we might well select one as an avenue for the practice of stewardship. It should give a spiritual meaning to our daily work, and it affords an excellent avenue for enlisting the co-operation of every member, from the child to the adult without cash resources.

Every member of every church has an obligation to practice stewardship and to share in the giving which must be done. And every church finance board has an obligation to present that duty to him. For the real purpose of stewardship teaching is not to promote money-raising, but to promote the spiritual growth of the people. It is not *purses* but *persons* that are at the center of the Christian pattern of values. Though Jesus is concerned about that which is *yours*, he is enormously more interested in *you*. And in the whole matter of stewardship, Jesus himself is our best example. He acknowledged that he was his Father's Son. He said he must be about his Father's

business. His ministry was full of stewardship teaching. Money was so incidental a concern in his life that he scarcely had time to take the sum necessary to pay his taxes out of the mouth of a fish and send it to the collector. He was intent on going about "doing good." For us who feel it necessary to concern ourselves in some greater degree with money, it is well to be reminded that for all our resources, "we draw our spiritual profiles by the record of our giving."

*Ashland College.*

## When Peace Comes

BY H. L. RUTHRAUFF

WHAT kind of a world is this that seems to have as its motto, In time of peace prepare for war and in time of war prepare for peace? One after another, nations are falling into the conflict as though to make the idea of a world war more complete. Yet in the face of the great undecided struggle, the world's greatest concern and greatest problem is who shall make the peace and how? This great concern for a new peace is the most hopeful ray of light in this benighted day.

The one great question on the lips of leaders from all walks of life is, How shall we establish a just and lasting peace? Just a few days ago a group representing about fifteen organizations in our own city met to begin a study of war reconstruction and peace. In Delaware many of the national church leaders met to discover the place of the church in helping to establish a just and lasting peace. A great missionary conference to be held in July will consider the same problem from the international viewpoint. Governmental leaders are likewise writing and discussing the same problem. The churches of England are meeting. Books and magazine articles are coming from the press daily. Speakers and lecturers are making this the outstanding theme. In fact, from the civilian side of life, this question has almost overshadowed the war.

Why should the thought of peace be so important now in an hour when the outcome of the war is yet undecided? Could it be that we now know that it is possible to win a war and lose the peace? Perhaps our nation now knows that an unjust peace can only mean a truce for a decade and then we do it all over and that sort of thing is getting old, except to those who are in line to reap a rich harvest of wealth. If the governments that drew up the distasteful Versailles Treaty have the privilege of making the next peace, will they look to the church for help and will the church be ready for her greatest opportunity? There can be



no lasting peace without inculcating the principles and ideals of the Prince of Peace to guide toward a world view of justice and right for all nations.

Now what is the place of the Church of the Brethren in this great struggle for peace? We, who are a historic peace church, must put forth our greatest effort and thought in helping to establish the Christian principles that must become the foundation for a permanent peace. Have we not been preparing for this hour? Our nation has a right to expect leadership that has developed through the centuries of peace teaching and practice. One of the outstanding doctrines of our church is to bring about a world brotherhood that will result in a warless world. If we can now be instrumental in helping our government to use her influence to that end, then we will have demonstrated our right to be different. This is the great debt we now owe to our government for allowing our church to demonstrate our way of life in time of war. We must make good if we are to be Christian. We are not conscientious objectors, but conscientious promoters of permanent world peace, that which all the world wants but cannot find. We are guilty only of desiring and working for a way of life that will permit every baby in our land today the right to grow up, become

Christian, marry and rear a family without being constantly overshadowed by the fearful dread of war. This is a daring dream that must find its realization, not in any one nation, but in all the nations of the world before there can be any security for lasting peace. This is the dream the world is now discussing and in which they are most interested, for they are becoming very weary of war. There is no doubt that the historic peace churches have already greatly influenced the trend of peace discussion by our work camps, relief and refugee work over the world and by our C. P. S. camps. Our prayer must be that God will help us to make good in leading the way to a just and lasting peace.

*Cedar Rapids, Iowa.*

### **"Abide Thou"**

BY CHARLES E. ZUNKEL

PAUL, in his second letter to his young friend Timothy, the third chapter, verses 14 and 15, says, "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." He is making a plea for constancy or steadfastness in the life of his young friend. It is a plea which is much needed in the life of the church.

It is well to recall briefly the entire situation and the scope of Paul's request. He was a prisoner in Rome. His days seemed to be numbered. He had a concern for the ongoing of the church. The forces of sin were encroaching upon the life of that church, and it seemed that he feared the possibility of drifting from safe moorings. After making the appeal quoted above, he pled that Timothy would preach the word, "be urgent in season, out of season . . . reprove, rebuke, exhort, . . . with all longsuffering." For he said the time would come when men would not endure sound doctrine, "but having itching ears, will heap to themselves teachers . . . and will turn away . . . from the truth." As a final plea he gives that remarkable testimony of having "fought the good fight" . . . having "finished the course," having "kept the faith." And he calls attention to the reward.

These words of Paul seem to me to be apropos for life in our day because I see folks wavering in two directions. Some are wavering doctrinally, that is—in their beliefs. Others are wavering in their convictions as to the way of life. We battle against the same forces of sin which Paul and his generation faced. There is greed, hate, destruc-

### **Ueber die Sterne Ist Ruh**

BY JOHN H. NOWLAN

In dreams I saw two angels bright.  
I heard them call to me,  
"Hear ye the word of the risen Lord,  
Who glorified shall be."  
I've heard them many a time since then  
As they called to me by name:  
"Prepare for the change that is soon to come."  
The story has been the same:  
"The leaves of the ash and the maple shall fade,  
The katydid's call be stilled,  
The fields of corn be brown and sere  
Ere the time shall be fulfilled;"  
My spirit fails, my heart is sore,  
My frame is weary too;  
But I hear the strains from the fatherland:  
"Ueber die Sterne ist Ruh"—  
Over the stars is rest, sweet rest.  
Soon it will come to me.  
Soon I shall hear the Master's call  
That sets my spirit free.  
It may be only a dream. Perhaps,  
Like the shadow on the wall,  
'Twill not be lost if it teaches me  
To prepare for the final call.  
Though weary, I wait the time of my Lord.  
I know that my Lord knows best,  
Yet I see the rift in the silv'ry cloud,  
"Over the stars is rest."  
*Greenville, Ill.*



tion, drunkenness, reveling, immorality. And there are confused purposes. Some are saying, "Does it pay to be good? Why suffer hardship or inconvenience for a way of life?" "Everybody's doing it" seems to be the cue for undisciplined life.

Perhaps we ought to remember Paul as he stood before King Agrippa and said, "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision." Certainly there had been suffering, mistreatment, apparent failure, and personal loss for his loyalty to that heavenly vision. But we catch the spirit of his life when we hear him say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." There had not only been one vision, but we may be sure there were other visions again and again. Never was he disobedient. We witness those who are being untrue to their baptismal vows. Have we been true to ours through the years? Have we been true to growing vision through the years? Why should we be untrue, now?

We witness people with itching ears running to this teacher and that, to this preacher and that. There is a spread of cults, isms, independent churches, and tabernacles by the hundreds. People who run to these receive no great heritage or background that has blessed the world through the years. Some of these claim a neglected teaching, be it holiness, healing, tongues, or some other. Others claim the only orthodoxy. Many times one feels he senses something of a Pharisaical spirit, "Lord, I thank thee that I am not as other men . . ." One often finds them denouncing others in words that are bitter, caustic, destructive, and in words that confuse and misrepresent. One finds them building their groups by proselyting. One finds them bleeding good people white in a financial way. I think we need constantly to remind ourselves of such words of Holy Writ as, "If any man is in Christ, he is a new creature. . . ." And, "If any man hath not the spirit of Christ, he is none of his."

The appeal to us is the same as to Timothy, "Abide thou." There are two principles suggested: first, "in the things which thou hast learned and been assured of"; second, "know the sacred writings." As a church we have a great heritage in this. We have taken the New Testament as the rule of faith and practice." We have taught against the use of force in religion. We have found fellowship amidst diversity, for this is possible when we are grounded in love for and faith in Christ.

Certainly the changing loyalties one witnesses bring little but irresponsibility. People are

struck by every wind of doctrine. They are led by the craftiness of men. And those shifting relationships do not convert a lost world; they confuse it.

Four principles or sources may serve us if we seek constancy of life. A deep, abiding faith in God and his coming kingdom is absolutely essential. It is basic. Next there must follow a love for and a faith in our fellow men. We must be willing to let nothing disappoint us or upset us in our faith in them. Again, worship is necessary to renew perspective and courage. When clouds of gloom are heaviest, worship should hold us steady and constant. Finally, service and sharing in his church must be the outgrowth of such faith, such love, and such worship. It must find expression. A few words of the hymn, *Abide With Me*, seem most fitting:

When other helpers fail and comforts flee,  
Help of the helpless, O abide with me.

Change and decay in all around I see,  
O thou who changest not, abide with me.  
*Lima, Ohio.*

## The Church a Failure

BY J. B. WHITE

WHETHER or not the church is a failure depends upon one's point of view, or what you have been expecting the church to do for you or society. In an article published in *Fortune* the church was characterized as a failure. An answer to the above, published in *Religion in the Making*, Vol. 1, No. 1 says: "It is the very nature of the church to be a failure." On the surface that seems to be an unwarranted statement. We would rather say nicer things about the institution we love above all others.

But we profit most when we face the facts. The church, according to the command of the Master, aims at perfection in us, which if attained would provide a perfect church. Some try not to fail, while others seem always to expect it. The latter are defeated before they start the advance, lose interest in religion, the historic church, and many of the finer values of life. It is here that the church so often fails to have the message of hope. The defeatist member is usually controlled almost wholly if not entirely by his emotions. As such he may be incapable of grasping the essential facts to clarify his thinking. Most of us have been, or still are, lost on one point of a paradox. We seem to recognize only one point of view and build our approach to all our problems to correspond with it. Soon we become narrow-minded and critical because we fail to see the whole picture. If we are unable to understand the



"why" of things we should recognize that they do exist.

Very well do I remember, as a boy, hearing two ministers contending over the paradoxical question as to when and how time shall cease. The battle became warm over whether the devil or God would finally triumph. Then we once tried to find out just how God is one and three, Jesus the Divine and Jesus the Man, or man a worm and yet so divine. Just as your answer to all these is dependent on point of view, so also is our answer to the question of the failure of the church.

We do need to know that when we have that discernment of spiritual values which is within the reach of all earnest seekers we will never again be worried because one says the church is failing and the other says it is succeeding. It will succeed so long as it preserves faith in a God-ordered world. I find it more helpful to bank on faith as still abundant, the quality good and not on the decline. But if the church could succeed, or even think it had done so, at that moment faith would be dead. For when you fully attain in fact or fancy, faith has perished. And so we hope that the church shall for many years go on failing, even as Christ on the Cross, that it may have present and ultimate victory. This we know to be the divine order in the nature of things, and for that reason applicable in any life situation.

*Nashville, Tenn.*

### Christ's Prayer for Peter

BY JAMES M. MOORE

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22: 31, 32).

WE do not know just when this prayer was prayed, nor do we know the exact form of the prayer; but Jesus told Peter about it in the upper room before his crucifixion.

Jesus addressed Peter by his old name, Simon, and repeated it. He then told Peter of Satan's evil purpose and desire regarding him.

That evil purpose is characteristic of Satan. He desires evil for every one of us, and he employs any and every means to accomplish his desire. He sometimes goes about as a roaring lion, seeking whom he may devour. At another time he transforms himself into an angel of light—he will do anything to deceive.

But we just need to remember that sin is sin, no matter how beautiful it may look or how innocent it may seem. Whatever weakens our desire for the things of God, causes us to neglect our

Bible reading and prayer, or causes us carelessly to miss the worship assembly in the house of God, that is sin, and we need to avoid it as we would a poisonous reptile.

Jesus expressed his great concern as he told Peter how he had prayed for him. It is the same kind of concern the Father has for all, for it is not God's will that any one should perish. It was manifest in Jesus as the Good Shepherd, who went so far as to lay down his life for his sheep. It is still manifest as he sits at the right hand of the Father, interceding for us. Jesus was concerned enough for Peter to pray for him, to tell him so, to give him a timely and kindly warning.

Jesus told Peter of further work he was to do. When he was restored to his place as a penitent disciple, he was to use his own bitter experience to warn his tempted brethren. We need only to study Peter's epistles to see how well he did that.

Peter was sifted, and sifted hard. He sinned, and sinned grievously. He denied his Lord, and did it with an oath. But in it all he did not lose his faith in God or his desire to be a better man. The worst thing is not the falling; but to lie there and wallow in the mire of sin, that is disastrous. Peter wept over his sin, and after Jesus' resurrection welcomed every opportunity to be with his Lord. He did a great work, and his life became a great power for good.

We would do well today to take to ourselves this warning against sin. We need to stand steadfast in the faith, to strive continually to rise above the sins that drag men down. Satan still has an evil purpose for each one of us, and he is no less wily than he was in the days of Simon Peter.

In the second place, we ought to be encouraged by the thought that Jesus cares, and that he cares enough to intercede for us. His intercessory life in heaven enables him to uphold everyone who trusts him. As Heb. 7:25 says: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." See also Rom. 8: 34.

Then as Peter was told to be helpful to others, we ought to give ourselves more fully to this work of the kingdom. As Jesus prayed for Peter, we might do more praying for those about us who err or are in danger. Most of us talk too much about the mistakes of others, and do too little praying about them.

Some one has aptly said: "You can do more than pray *after* you have prayed, but you cannot do more than pray *until* you have prayed." If we were to pray more, the way would open for us to do more.

*Lititz, Pa.*



## Echoes From the Asheville Conference

(Continued From Page 5)

### Wednesday, June 10

#### About Convention Weather

Tuesday night brought light showers with the result that Wednesday morning was cool and cloudy. Just what the day would bring forth we did not have long to wait to see. That the sun could shine through and rain fall from a passing cloud almost the next minute was one of the discoveries made even before time for services to begin at 9:30 o'clock.

But on the whole we are having our choice of Conference weather. We like the refreshing breezes that come in through the windows to the Auditorium. The clouds that continue to float high above at times, or to shroud the distant peaks of the mountains in mists at other times, serve also to soften the sunlight and keep the earth damp and cool. On the whole we would rather face a few mountain valley showers than fan our way through a sultry Conference.

#### Concerning the Auditorium

A few words about the Auditorium will be in place. We were told that it was built in 1939. This is to say that it is really a new building, as yet not showing too many signs of the rough usage it must be getting as a convenient and complete convention hall in a convention city. The Auditorium has a seating capacity of 2,000 on the main floor and room for 1,000 more in the balcony. This means that a total of 3,000 can be seated with comfort. There is a spacious rostrum with chairs, speakers' tables, and microphones conveniently by. In the basement are the comfort rooms and the largest exhibit room ever available at an Annual Conference. Here the boards have even more room than they need for displays and for Publishing House headquarters. The Auditorium is a self-contained convention plant with sufficient facilities for all ordinary needs under one roof.

#### "A Charge to Keep"

A Charge to Keep I Have and Guide Me, O Thou Great Jehovah were the two hymns used to set the atmosphere for the sectional meetings in the Auditorium on Wednesday morning. Bro. M. R. Zigler was in general charge with Mrs. Herbert Miller leading the songs used. The scriptures offered in the devotional period were such as those in which district ministerial and mission board members and others in attendance have found the dynamic to service. The prayer of intercession was offered by Bro. J. W. Lear of the Glendora church, California.

The goodly company present was then divided into two groups. Those especially interested in Christian education were asked to find their places on the platform at the front of the Auditorium. Secretary L. Avery Fleming took charge of this group. Those with special interests in missions or ministerial problems from the district and regional board angles found a place at the rear of the Auditorium where Home Missions Secretary M. R. Zigler was in charge.

#### Two Meetings in One Room

If the reader could have entered at this instant he would have seen two meetings in progress in one large room. On the platform those ready to discuss the problems in Christian education were handed a sheet listing sixteen questions which it was hoped would start discussion without unnecessary delay. For at Conference,

time is precious and every minute must be made to count. And sure enough the very first question on the sheet did serve to get things going. It was Dr. D. W. Kurtz who wanted to know more about the most effective ways for district boards to reach the local churches. It seemed to the questioner that there should be more evidences of activity than recurring calls for offerings. L. W. Shultz was called on to say something of how the district board of Christian education functions in his territory. Being a board member, he was in a position to tell something of a plan to contact every church each year both personally and by news letter or other mail facilities. Then there are local and district occasions at which district board of Christian education members can give some help on programs or through private conferences. And so things were set going on the platform.

Your reporter then made his way to the rear of the Auditorium in order to listen in on what was taking place under the balcony. Here, as we have said, Bro. Zigler was meeting with those especially interested in ministerial and home mission problems. When your scribe arrived the matter being aired was that of ministerial placement. It seems that Annual Conference has set up a fairly definite procedure. This has been printed from time to time and appears in the Pastors' Manual. But the local ministerial boards do not know this, or do not use it as much as they should. The result is that much is to be desired in the setting up or the severing of pastoral relations.

The concluding part of the session as held under the balcony was spent on the consideration of goals in home mission work. The time was far spent and little more than a listing could be made. Among the points offered were these:

1. There should be new points opened, perhaps on an average one in every five years.
2. More help should be given to the outlying churches.
3. Established mission points should be put on a schedule of declining support, say at the rate of a ten per cent reduction per year. Hand in hand with this would go the opening of new points.
4. This is a good time to get rid of debts. Set up some debt reduction plan if your congregation is in debt.
5. Exalt the work of home missions to the point that our young pastors, older ones, and people in general realize the significance of the work on the home base.
6. Build strong churches, for what we can do for the weaker ones depends upon the resources which can be released from the established centers.

#### First Session of Standing Committee

The time was 1:00 p. m. and the place was the roof garden of the Langren Hotel. It was an ideal setting for attacking hard problems, if there were to be any of that kind. The physical outlook, ventilation and temperature were all highly favorable. Cane-bottomed chairs and table space for all elbows were an unusual and much-appreciated feature.

Moderator Paul H. Bowman called the assembly to order with some very fitting remarks about the difficulty of finding our way in such a messed-up world as we have today. Bro. Paul Robinson led the men in singing those old and well-worn yet ever-fresh hymns about the one foundation of the church and loving the Lord's kingdom. The Conference quartet of charming though unidentified feminine voices offered a delightful number about the ancient saint whose soul thirsted



for God as the hart pants after the water brooks. Bro. Edward Kintner followed with Scripture selections on earthen vessels which contain precious treasures and the impossibility of separating God's elect from his love. His comment on the need of constant renewal from within and his fervent prayer were in similar vein.

By this time the spiritual atmosphere was as refreshing as the breezes from the near-by mountains. The meeting was ready for business. Two young brethren, Philip Lauver and Paul Daugherty, were appointed tellers with two more, Merlin Garber and Paul Robinson, as their assistants. Messengers to run errands for the Committee were found in the youthful vigor of Fred Hollingshead and Ralph Bowman. The Declaration of Principles and Purposes was read by Reader J. O. Winger and subscribed to by the district representatives as the roll was called. From a long list of possibilities who had been honored with a vote of two or more Bro. A. C. Baugher was chosen as the new Reader. Conference Secretary J. E. Miller had some difficulty in persuading the Committee to let him retire but succeeded finally and Bro. William Beahm was unanimously agreed upon as his successor.

#### Total Church Survey

At this point your humble servant surrendered the courtesies which had been accorded him and withdrew to see what was going on in the auditorium. Bro. M. Clyde Horst was speaking. He had been preceded by John D. Long and James H. Elrod and was followed by H. F. Richards and J. W. Lear. They were reporting regional and district activities in the various sections of the brotherhood. Their reports showed that the church at large, whatever the delinquencies here and there, is still very much alive. B. C. E. Secretary L. Avery Fleming was in charge of the meeting.

Before the two principal addresses were called for Bro. Perry Huffaker led the assembly in some hymn singing, as he did also at a still later stage. Permit us to note here also that between the two addresses there were two more reports, these on group conferences which were held this morning. Bro. John Metzler spoke for the district ministerial and mission boards, while Bro. DeWitt Miller told what was happening in the sphere of Christian education. There was ground for encouragement in both, and some hints of room for improvement.

The two main addresses were given by the secretary of the General Mission Board and the chairman of the Brethren Service Committee, Leland S. Brubaker and Andrew W. Cordier. We think the audience was inspired by both.

Bro. Brubaker's theme was Advance in Missions. He talked of the light which shines in the darkness and dwelt on the fact that, as one translator puts it, the darkness cannot put the light out. He cited evidences of this. He dwelt on the kind of zeal which would make the stones cry out if the shouting children were silenced. To keep advancing it will take faith in God, a persistent keeping on and the lengthening of our outreach.

Bro. Cordier, speaking on Advance in Christian Education and Service, observed that the terrible forces of destruction which have been loosed upon the world must be matched by corresponding energies in constructive service. The family, the church, the school and the community are four pillars of the new world order. As Denmark, a poor country, became one of the most

prosperous and cultured, so a religion of total service can do likewise to this misguided world.

#### Eleven Sections

Never before have we had so ambitious an arrangement of sectional conferences. There have been as many groups, perhaps a few more, but not so elaborate an outline of procedure. Look at the list of subjects. You must first note the general theme: Brethren Faith in Action Today. Under that are these eleven topics: Through Personal Spiritual Growth, In Evangelizing Our Land, In World Missions, In Sustaining Our Peace Convictions, In Temperance, In Stewardship and Church Finance, Through the Printed Page, In Building the Country Church, In Planning World Reconstruction, In Community and National Reconstruction, As a Minority in the Community.

All these topics are enforced and illuminated by questions and hints, ranging in number from three to six and several times around the world in subject matter. They are further buttressed with a chairman and from one to seven resource leaders. If they do not issue in better understanding of the church business and more decisive and wiser action in getting it done, it will be just too bad. Of course we have the same problem in the local work at home. We are often disillusioned with our carefully planned programs and almost disheartened at times over the meager results, insofar as we see them, but still we must go on and believe that a little good is done. Actual accomplishments in the spiritual realm are not easily measured.

Asheville is like Mount Zion, beautiful for situation. As the mountains are round about Jerusalem, so are they around Asheville. This fact would not give much security, perhaps, against the invasion of hostile armies of the modern sort, but it is an impressive symbol of the sure defense on which these study groups are depending. The sky which one can see through the openings in the clouds is very blue. As one of the listed suggestions has it, "We look for a new heaven and a new earth wherein dwelleth righteousness."

#### Ideas That Help

Here are some of the points made that seemed to us especially good: How an active faith depends on personal spiritual growth; new men and women as the primary requirement for a new world; the importance of creating a healthy atmosphere for new converts; the insensitiveness of America to the menace of alcohol; the relation between dollars and soul growth; what makes giving an investment; the question whether we need to think of world reconstruction and what we mean by it; the place of the church as an organization in such reconstruction; what local churches can do in influencing the moral tone of the community; the great importance of right-minded minority groups in a world gone mad.

The last word was not said on all these points, but thinking was stimulated, some new resolves were made and let us hope that a few ideas on better methods were advanced which will make a little difference in the service the Church of the Brethren can render toward the fulfilment of our Lord's hope when he gave his last charge to the men who were destined to get the church started on her world mission.

#### Before All This Happened

Before the sections went to their assigned places in the great Auditorium, there had been a meeting of all together. Bro. Wilbur Bantz presided and directed the

(Continued on Page 17)



**Better Homes and Better Religious Methods » » »**

BY O. P. WILLIAMS

FIXED in our memories above most other treasures of earth are the thoughts of the old home. And fundamental to all our afterlife is this first love, with its myriad impressions of contentment, happiness, godliness and security.

Our world cannot get along without great homes. Children cannot love the world they should one day serve, unless there be in their background some dream-place of supreme devotion and rightness. The man who wrote *Home Sweet Home*—John Howard Payne—it is said, never had a home. Perhaps it was the ache in his heart that wrote the piece. Surely in the mind of the sociologist there is no question raised concerning the basic place of the home. And whoever has lived in the strength and protection of a good home cannot forget its influence over him. For its thousand associations will rise up in memory to defend his life against the hard places, bringing to him the needed help and strength.

Comes the worthy question, "How shall we change our world or how shall we alter our national society for the better?" And answering this quest we hear the urge, "Make better homes."

But the quest is not to be satisfied by saying, however cleverly, that we need something in the way of economic improvement, something to provide better education, better recreation, better housing, better this and that, better gardens, better distribution of wealth. To be sure, every life is affected by its total environment, and a good life is often changed into a bad one by the faults of outward situations. All this is very true indeed. There can be nothing but praise for any improvement aimed at the good of a child.

But when shall we teach the spirit? How can a life develop into a great father or a great mother without the things of religion, without God? Where shall we start within the cycle of human activities to create the power, the strength and the faith required in the structure of a great home? Nothing will ever be found to take the place of the spirit of truth. Homes are made by people. Christian comradeship, good example, eager interest in the child's growth, great inspiration do not spring from the spiritually disenfranchised, nor from those of small convictions, nor from the unregenerate. The building of a home is a spiritual undertaking. For since the personality that lives in the home is what makes the home, this personality needs as nothing else the deep attachments of the spiritual world. We

therefore need greater churches, better methods for bringing the meanings of the church to the children who one day will be the future fathers and mothers.

We are at once confronted, therefore, with the whole problem of mobilizing the child for religious teaching. We might better say mobilizing the church for its first great task.

According to best information about 50% of the American children know nothing about religion further than what they learn in their own homes. Now what is the best method of getting the impressions of the Christian faith to these? We inherit the total society in our world every day. Every day there is the problem of how to break into the round of activities with a strong wholesome message of religious faith.

The united Christian Advance, recently launched, has the merit of inviting attention to the extent of our national obligations to children and youth. In the Advance there are a number of suggested methods of reaching more people through religious education. The first thing to do is to make a survey of the community to find its needs. Not a survey to find merely how many people are of a given church leaning, but to find what the churches can really do to help the people in all ways including their religious needs. It is one thing to try to increase the number on the Sunday-school rolls and quite a different thing to try to see the causes of delinquencies.

**Contentment**

BY GEORGE D. HICKS

Early morning, springtime vestures,  
Foothills, gully, chipmunk found  
Stretched upon a couch of mosses  
Near his berth built underground.

No, he's not complaining any,  
Blinking, basking in the sun,  
Thinking naught of time or trouble,  
Winking at the cobwebs spun.

Now he's flirting with some blossoms  
Clustered on a twisted vine—  
Blossoms hinting of a harvest,  
Ripened by a power divine.

And I listen to his timbre  
Sweet as any roundelay,  
Mingled with the morning minstrels  
Of an airy springtime day.

Thus, I wonder as I listen:  
"Why do men their faith assuage  
When a chipmunk in the forest  
Plays life's role on nature's stage?"

*Hagerstown, Md.*



After the survey, there are several things to do that may take from one to five years. If they are done the seed will be sown not alone for the better home, but for numbers of other needed advances. One good method of giving a larger percentage of children and high school students a religious education is the release method. The strong point in it is that the public schools have already built up an enrollment representing the total child population of the nation. The churches, being on a voluntary basis in a free country, do not secure more than 50% of the children. On the basis of the best figures, 50% of the nation's children receive no religious instruction except what they get in their own homes. And the remainder receive an amount considered by educators to be unbelievably short of their needs. Statistics also show that of those who take advantage of the release system where it has been tried, 65% of the children are not those who come to church on Sunday mornings.

A second method is that of the expanded session. By this method the half hour of Sunday school is expanded to the full time from ten to twelve o'clock on Sunday. This method calls for better prepared teachers. The International Council offers the requisite teacher training courses for the better type of school.

A third method is the week-day school of religion, held not during school time, but after the school is closed—say from 2:30 to 4:00 o'clock, or in the evening at the churches. The disadvantage of this method is that the children do not like to go to school twice the same day. In some situations it has been worked co-operatively by arranging to divide the time with the school, but not to the extent that is done in the release plan.

A variation from these is the plan of having all children in a given community to meet at a stated time at one church or other public building, to be taught by an employed teacher, either from the community or from a school granting a degree in religious education. Many prefer this plan because of the avoidance of administrative troubles under the plan of sending the children to a number of churches. The teaching problem is lessened. However, in many towns the churches will prefer to do their own teaching. In that case the general release plan is preferable.

Yet another plan, and one used quite widely, is that of teaching religion in the public schools themselves. In this plan a regular teacher is employed by the people and the lessons are taught in the classrooms. Graded material is used.

All these efforts to increase the child's chances to learn the things of God and faith aim at the re-

lief of the irreligious condition among us, and at the same time build the convictions by which all the great hopes of the church may draw nearer to realization. It is the best preparation for the future home.

*Sterling, Colo.*

## Blessed Broken Things

BY CHESTER E. SHULER

"Take care! You'll break it!"

How often during childhood and youth we hear these words of warning! We have learned, over a period of years, to be careful lest we break valuable things . . . or have we learned this lesson?

Perhaps not. Possibly we are still breaking things every day. There are two sides to this breaking process. A good side, and an evil one.

How fortunate indeed is the breaker who breaks hearts. Who breaks promises. Who breaks other precious things which can never be repaired or replaced in their former condition. No one wants to be that kind of person. To such, the words of warning, "Be careful!" apply with terrible force.

But possibly we are breaking things which, when broken, increase in value and usefulness.

The Lord Jesus Christ placed his seal of approval upon some broken things when he was on earth in human form. You remember, for example, those fragments of food left after the miracle of the loaves and fishes. He felt they were valuable. And he, himself, broke the original food before he blessed it. Yes, some things must be broken before they can be of real use.

The wheat grain must be broken in order to give us bread. It isn't of very much use to man in its unbroken state, except to reproduce its kind. But when broken it makes possible food to sustain human life and is of genuine blessing.

Those trees out there in the forest. They are beautiful, but except as they produce shade for the weary passer-by, they aren't of so much use as after they have been broken—into lumber, or firewood, or pulp for papermaking, or many other purposes.

The rock is of most use when it has been crushed and broken. It then makes roads for man to ride and walk upon. Sometimes it gives up rare metals for man's use and enjoyment. When broken, it builds houses, factories, palaces.

It was not until Mary broke the precious alabaster box that the perfume could be poured upon the Savior whom she loved. Oh, if that box had never been broken—its sweet aroma would not have come down to us.

But we could not speak of broken things without thinking, very reverently, of the broken body of the Lord himself. How precious, among broken things, is that body! Suppose it had never been broken—for you, for me! Suppose our Bible did not contain the sacred words: "Take, eat: this is my body, which is broken for you: this do in remembrance of me" (1 Cor. 11: 24).

And how we should praise God for that broken Heart of hearts, that was willing to be broken for us!

Yes, we should indeed praise him for broken things . . . including your own heart, dear reader, if it has been broken and become contrite before God—for such a heart he will not despise!

*Winter Park, Fla.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, June 28

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Alcohol Facts versus Drinking Propaganda.—Prov. 21: 17; 23: 32; Isa. 5: 20-23; Hosea 4: 11; Joel 3: 2, 3; Eph. 5: 18. Golden Text, If sinners entice thee, Consent thou not. Prov. 1: 10.

**Christian Workers.** Fellowship.

**B. Y. P. D.,** Consider the Heavens.

**Intermediates,** Let's Go to Camp.

. . .

### Gains for the Kingdom

One baptized in the Center church, Ind.

Three baptized in the Monocacy church, Md.

Five baptized in the Waterloo City church, Iowa.

Six baptized in the Rock Creek church, Kansas, Bro. Charles A. Miller, pastor.

Five baptized and one received on former baptism in the Plattsburg church, Mo.

Fifteen baptized in the Greenmount church, Va., Bro. M. J. Craun, pastor-evangelist.

Twelve baptized in the Mechanic Grove church, Pa., Bro. Rufus Bucher, pastor-evangelist.

Two baptized in the Hickory Grove church, Ind., Bro. Albert E. Harshbarger, evangelist.

Thirteen baptized, two received on former baptism, and three awaiting the rite in the Ridge church, Pa., Brother and Sister J. W. Fidler, evangelists, Bro. Robert Cocklin, pastor.

. . .

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. D. A. Miller** of Minot, N. Dak., July 5, in the Carrington church, N. Dak.

**Bro. John E. Rowland** of New Paris, Pa., July 19—Aug. 2, in the Salemville church, New Enterprise congregation, Pa.

. . .

### Personal Mention

**Brother and Sister J. F. Graybill**, who went to Sweden in 1911, are again in the homeland and should be addressed at Lebanon, Pa., Route 2.

**Brother and Sister S. E. Erbaugh** of Ulrichsville, Ohio, and members of the New Philadelphia church, were recent visitors at the Brethren Publishing House.

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### Miscellaneous Items

Word has been received that the broadcast of Paul Hoover Bowman and his wife from Quito, Ecuador, Sunday evening, June 14, could not be heard at the Conference Auditorium at Asheville. A number of Elgin people heard it, however, and there will be more about it in next week's Messenger.

**Fulfilling Our Heritage** is a twelve-page leaflet that will tell you some interesting things about Civilian Public Service as interpreted and administered by the Brethren. It contains also a list of the Brethren camps. A copy is yours for the asking.

### About Books . . .

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**You and the Ten Commandments.** William J. Cameron. Bobbs-Merrill Co., 1941. 209 pages. \$1.50.

Here are sixteen class discussions between a teacher of Bible in the public schools of Greenfield Village, Mich., and his classes of children ranging in age from six to fourteen years. The title indicates that the Ten Commandments are studied for their practical value to our lives, in this instance especially to the lives of children. The interpretation seems somewhat far-fetched in a few places, but is in general quite acceptable. Of particular value is the method of presenting these commandments to children, which should be helpful to anyone who teaches religion to children. Some simple drawings are given, useful in themselves and suggestive of others which resourceful teachers might make. If used with discrimination the book would be useful in the Sunday school, public school, vacation school and home.—Ora W. Garber.

**David Livingstone, Missionary-Explorer.** Basil Miller. Zondervan, 1941. 163 pages. \$1.00.

Numerous books have been written on the life of David Livingstone; others will be written in the future, for here is one of the greatest of men. The author gives us a well-written and thrilling account of the deeds of one of the most devout, courageous and daring spirits of the human race. Born in a weaver's hut, he sleeps among the kings in Westminster Abbey. Nothing earthly—no praise, no blame, no hardship or unusual success—could detour him from the unalterable determination to finish his course. The secret was his abiding assurance that he was doing the will of God. His passion was to open a highway across Africa for the missionary enterprise, to destroy the terrible traffic in human slavery and so to live each day that his comrades, be they black or white, would see Christ living in him. Few have succeeded as well as this lad from the mills of northern Scotland. In this challenging volume one is gripped by the heart-throbs of one of the finest and greatest of men. One feels that he is right there by the side of this great Christian statesman and explorer. His was a greatness that won the undying loyalty of the finest of the dark race, as well as the heart of a highly cultured newspaper reporter and adventurer, Henry M. Stanley. No man since Paul's time has done more to challenge the devotion of those hundreds who have given their lives in the far dark corners of the world. This is a book which will interest and delight both young and old for it tells a story that is both fascinating and real.—Merlin C. Shull.



## With Our Schools . . .

### La Verne College

Paul Kauffman, junior student, was called to the San Dimas C. P. S. camp since our last report.

Rev. Harry Thomas of the class of 1932 was the speaker at the alumni banquet held the evening of May 31.

Virgil Wilkinson, student body president for next year, attended the meeting of the Pacific Presidents' Association held at Sun Valley, Idaho, April 30 to May 2.

Miss Betty Kurtz, senior from Humboldt, Arizona, gave a recital of original verse on the evening of May 26, at the home of Professor and Mrs. B. S. Haugh.

Knott's Berry Place, recently given wide publicity in The Saturday Evening Post, was the scene of the junior-senior banquet on Monday evening, May 4.

Frederick Libby, executive secretary of the National Council for the Prevention of War, spoke in our chapel service on May 14 on The Shape of Things to Come.

Lowell Sperline, senior student from Wenatchee, Wash., placed first in a Los Angeles County Civil Service test recently and is securing a position as a deputy student probation officer.

The music department presented Verdi's Il Trovatore in English on May 14 and 15. The event, directed by Professor Harold J. Reed, was successful in every way and won the widespread approval of music lovers.

Robert Tully, professor of physical education, is heading a series of recreational institutes being held in Bonita, Covina, Citrus, and Puente high schools. The purpose is to prepare leaders for various activities designed to give children a wholesome summer vacation.

Our Town, Thornton Wilder's Pulitzer prize-winning play, was presented by the senior class, under the direction of Professor Dorothy Merritt, on the evening of May 29. This unusual play is the wholesome story of life in a small New Hampshire town about the size of La Verne, during the years 1901 to 1913.

A class of sixty-three is leaving the halls of La Verne this year. President Davis gave the baccalaureate sermon, Let There Be Light, on Sunday evening, May 31. President W. O. Mendenhall of Whittier College gave the commencement address, A New Selection, on Monday evening, June 1.

Grace Hileman Miller, B.S.L., '14, was the recipient of one of the most outstanding honors ever to be conferred upon a La Verne graduate when the La Verne church held a special appreciation service on April 26, her birthday, in recognition of forty years of distinguished service to the church and community. The Emmanuel Presbyterian church joined in the celebration, recognizing twenty-five years of work among the Mexican population of La Verne.

A memorial service for Minneva J. Neher, B.A., '19, was held in connection with the commencement season on Sunday morning, June 1. The occasion was the placing of a beautiful bronze plaque in the foyer of the church commemorating the disappearance from the Show Yang mission station in China of Minneva J. Neher and her two companions, Brother and Sister Alva Harsh, on Dec. 2, 1937. The plaque was recently presented by the General Mission Board to her parents, Mr. and Mrs. W. H. Neher. They gave it to the church. Memorial addresses were delivered by the Rev. John I. Coffman, a classmate of Miss Neher, and by President C. Ernest Davis.

## Echoes From the Asheville Conference

(Continued From Page 13)

worship, assisted by Bro. George Detweiler, who led us in singing about the faith of our fathers. Youth Director Raymond Peters then addressed the assembly on the discussion theme, Brethren Faith in Action Today.

Bro. Peters thought the church should know the meaning of her name, her background and where she is trying to go. He suggested three guiding principles: (1) Our right to exist is in the discovery of some truth not generally accepted which we should share with others. (2) We must realize that we are a minority group and must be willing to make our contribution in the framework of this fact. (3) We must face the world in a positive, constructive and creative spirit. We must look ahead and keep trying, sure that eventually we can find the way.

It was after this stimulating charge that the eleven sections had their first session of an hour and a half. It seemed there was real enthusiasm in most of them. They were off to a good start, to follow up next morning.

### Thursday, June 11

#### Two Remarkable Things

One was the breakfast for preachers—not what they had to eat, for there was nothing very wonderful about that since it consisted of fruit juice, toast and coffee—but the spiritual atmosphere engendered. Bro. M. R. Zigler was in charge. He said, quoting from a source we cannot give, "This is a time not to be set apart but to be sent among." The problem was the old one of the relation between church and state made specially acute by the war. He explained at some length his contacts with the government officials, reciting some things too intimate to be repeated here. Questions were asked and answered, the most interesting of which concerned the presence in our C. P. S. camps of objectors from other groups than our own. We think the feeling was general that it is wise and right to take them, even at our own church's expense where this is necessary.

The sense of fellowship and of very urgent business for the King was deep. More than one referred to the unusual emphasis with which the group sang A Charge to Keep I Have. That old hymn meant something different, a new sense of responsibility.

The other remarkable thing was the turn taken in one of the sectional conferences. You see, those eleven groups studying Brethren Faith in Action Today carried over from last evening into three hours of this morning. We happen to know that a bit of argument, almost argument, developed in one of the sections. It was all good natured, of course, but the interesting feature was that when they all got to understand each other better, they agreed so well that the session closed with an old-fashioned testimony meeting to the apparent satisfaction of everybody.

Someone who made the rounds reported that a lively interest pervaded all eleven sections. We hope you will hear more about these meetings later.

#### The Bible Hour

There was some difficulty in getting the people quieted down after dismissal from the long group sessions, but it was finally accomplished. Bro. Marshall R. Wolfe of Bridgewater College was the expounder of the Word, but not until after Bro. H. Spenser Minnich, Secretary of the Program Committee, had introduced

(Continued on Page 22)



# Bob Goes



One summer day somewhere in the United States of America, Bob, a young man between 20 and 35, gets his questionnaire. Being opposed to war because of his religious belief, he fills out his papers as IV-E, and becomes what is commonly known as a C. O. He is then assigned to camp.



Early in the morning Bob gets his first view of the Civilian Public Service camp to which he is assigned. This is one of the 42 camps operated by the three historic peace churches—the Mennonites, Friends, and Brethren. The Church of the Brethren at the present time administers 10 camps.



Bob is met by the director of the camp. The director and his wife, who serves as camp dietitian, are normally the only outside help employed at the camp. All other positions, such as educational director, financial secretary, etc., are filled by the assignees themselves. Among the campers are found people with almost any ability which might be needed.

Bob checks in and thus becomes one of 2,998 assignees to Civilian Public Service camps. His first duty after this is to have a personal interview in order to orient himself to his surroundings. Next is a physical examination and inoculation for typhoid fever and smallpox.





# to Camp

**Tree-planting** is another C. P. S. project which is very valuable to the natural resources of the United States. This work is done in co-operation with the U. S. Forestry Service. This accomplishes reforestation and soil conservation at the same time.



**One of the projects** which Bob participates in is the control of erosion. Much of the United States is facing the problem of having its richest soil washed away. C. P. S. boys in co-operation with the U. S. Soil Conservation Service smooth down deeply eroded gullies and then sod the surface to prevent further washing away.



**Bob then moves in.** He will live in a building which will house approximately thirty men. His own private property will include a cot and necessary covering plus a locker for his clothes. This will be his home.

**For the first few days** Bob is assigned to the wood crew. He is here so that he may become conditioned to camp work and to camp life. Later he will go afield on work projects.







In recreational areas work projects include construction of fire-places, picnic shelters and bridges for general use. Other construction engaged in by C. P. S. assignees is the building of roads and bridges to make virgin timber more accessible to fire fighting, the building of houses for government officials, and the building of dams for wildlife study. Scientific study of birds and fish is also connected with this manual labor. The abandonment of CCC camps and of research stations has made this work very necessary and important.

Fire-prevention is an important phase of reforestation. Bob works on a project which requires the clearing of fire lanes through the forest. His friends may be working on one of the following projects: timber-cruising, boundary-marking or truck-driving. This work goes on in cold winter weather as well as during the summer season.



But fires will break out despite all precautions. One of the duties of Civilian Public Service camps is to be available at all times for fire service in those regions where fires are likely to occur. The assignees are first trained in correct methods and then they apply those methods to the situation. The government has made special requests for this type of work at strategic places in U. S. forests.

After a hard day's work and a lunch supplied from the back of a truck, Bob is glad to get to camp for the evening meal. Food is not fancy, but the dietitian and kitchen crew intend it to be nourishing and wholesome. Everything looks good after a full day outside! Just time enough left to wash his own dishes before classes convene.

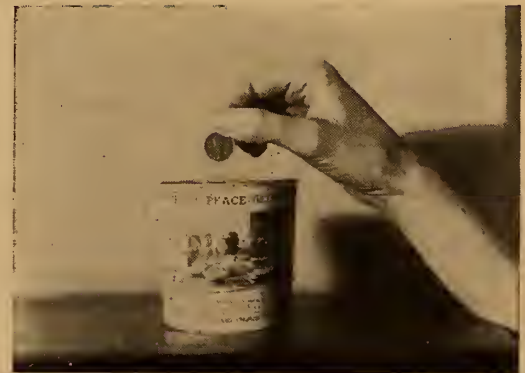




This is a facsimile of the certificate which will keep such camps as Bob's in operation throughout the United States. These may be obtained from your local church or from the Brethren Service Committee, 22 South State St., Elgin, Ill. These certificates are printed in denominations of \$5, \$10, \$25, \$50, and \$100, and are non-interest bearing and offer no return of principal. Your support will give constructive service to humanity.

While Bob sleeps his friends are contributing their money so that he may follow the dictates of his own conscience regarding war. At the present time \$24,000 per month is needed to operate the Brethren C. P. S. camps. It is estimated that after the induction of new draftees, \$30,000 per month will be needed for operation; \$12,500 is the amount which is now coming in each month.

\$25	Nº 2070
<b>CERTIFICATE</b>	
<b>Registered \$25 and 00cts</b>	
<b>BRETHREN SERVICE COMMITTEE</b>	
<b>CHURCH OF THE BRETHREN</b>	
GENERAL ADMINISTRATION OFFICES ELGIN, ILLINOIS	
<p><i>This certifies that</i> _____          has contributed the within stated sum to the Church of the Brethren to be used in Civilian Public Service, in relieving suffering, in creating good will and in making Christ known as Prince of Peace.</p>	
<p><b>Contributor's Statement of Purpose</b>          This contribution, made in addition to my normal giving, is in consideration of tragic world need, of the sacrifice of life and money which many are making in war and of my desire to support constructive service to humanity. This contribution is intended as an alternate service to war, in which my conscience does not permit me to engage. I give it voluntarily, asking neither interest nor return of principal.</p>	
	<p>Signature _____          In witness whereof the Brethren Service Committee of the Church of the Brethren issues this certificate on this _____ day of _____ A. D. 19____  <i>H. Spencer Minnich</i>          General Financial Secretary</p>
<p>Local Church Office _____</p>	



Bob is ready for bed at ten o'clock. He has had a busy day, and although the time of rising varies with different camps, Bob gets up at about 5:30, eats at 6:00 and is in the field at 7:00. A day in the field is no easy job, and after a short talk with a fellow-camper, Bob falls asleep.



After supper Bob becomes a member of a first-aid class under a camper who has passed the first-aid instructor's course. At the same time his fellow-campers are free to join other classes dealing with religion, foreign languages, peace, music, commercial and vocational work. These activities are under the supervision of the educational director, and approximately 50% of the campers take part in the program.



## Echoes From the Asheville Conference

(Continued From Page 17)

Conference Director Minor C. Miller and Music Director N. T. Huffman with his assistant, George L. Detweiler. Bro. Miller then took charge of the hour.

Bro. Wolfe dwelt on the fellowship idea so prominent in the First Epistle of John. He noted very properly that one of our chief concerns is how we can get the help needed for hard days. He stressed the value of fellowship for this service, inviting attention to other equivalent terms used by the Bible translators to express the same essential idea, such as communion partaking, sharing and suffering together. He reminded us how much it helps us to endure when we know that others suffer with us.

When the church is driven to the catacombs, institutionalism fades away and we get down to the essence of religion, fellowship with God and with each other. The way to secure this blessing, John explains, is to walk in the light and to confess our sins. Bro. Wolfe thinks we are not making as much of confession as we should. Anybody who confesses his own sins will find it hard to hate anybody else. That will help him to keep the new commandment, if you remember what that is.

Blest Be the Tie That Binds was a fitting conclusion to this enlightening and uplifting hour.

### Adults of the Church at Work

At a few minutes past two o'clock on a warm Thursday afternoon Bro. Perry Huffaker led the assembling group in a song. It was Bro. A. G. Breidenstine who offered the opening prayer. Since the one listed to act as chairman for the afternoon could not be present on account of some newly acquired duties, Conference Director Minor C. Miller took charge. Amongst other things the program showed that there was to be a symposium on the theme, Adults of the Church at Work. Seven speakers were listed and filled in turn their obligations.

The first to speak was Secretary L. Avery Fleming, who spoke on adult work as expressed in Bible class activities. As each speaker was allowed but twelve minutes Bro. Fleming made the most of the time allotted by listing in rapid-fire order some of the things Bible class members can do. Ten of the things he mentioned were about as follows: (1) Be on time. (2) Study the lesson. (3) Attend regularly. (4) Co-operate with other classes. (5) Attend other meetings of the class. (6) Try to carry out what you vote for. (7) Follow the class leaders. (8) Put church loyalty above class loyalty. (9) Vary study materials. (10) Remain for the morning preaching service. If this sample looks good it might be possible to get the whole list from the office of the Board of Christian Education.

Mrs. Rufus D. Bowman then spoke for women's work in the Church of the Brethren. She began by calling attention to the debt that the women of today owe to the women of the past. She then showed how the various aspects of women's work developed and why they deserve to be carried on. There is the interest in missions and in such causes as temperance, and the need for a wider appreciation of the contributions of all who have shared in the enrichment of mankind. In the field of medicine, for example, the discoveries of the scientists in any land are soon available to all.

Then Bro. Robert E. Mohler outlined men's work,

stating that the purpose of men's work is really to help men find their place and do their part in the regular work of the church. There are two areas in which men's work should function—locally and nationally. He called attention to the emphases of men's work in the Church of the Brethren, among them evangelism, church publications and father and son relations. The speaker felt that to have a great church in the tomorrow there should be stress placed upon three words and what they stand for—*service, beauty and goodness.*

### Conference Thunder Shower

An Eastern Conference would hardly be complete without at least one good thundershower. Well, it seemed that the weather man's choice of time for a demonstration of what could be offered in the way of a downpour was just about the middle of Bro. Mohler's speech. How the rain did come down! Several claps of thunder added interest. Lights flickered out and on again at least twice. However, no great damage was done since the meetings were all being held under one roof in the Auditorium.

### Young People in Sectional Conferences

The storm furnished your reporter some slight pretext to retire to the basement to see how the young people were getting on with the four discussion groups as listed in the booklet. He had no difficulty in discovering three of the groups and actually spent some time listening in on two of them. For example, he found Bro. A. Stauffer Curry's group digging in on the responsibilities of adult leaders of youth. Not far away Bro. Herbert Miller was leading a discussion on building a local youth program. Bro. Raymond Peters joined this group shortly after your scribe arrived and offered some comments on the subjects in which youth has an interest and how these can be discovered. He told of one frank questioner who wondered how a farmer boy could get a wife when the country girls all want to go to the city and city girls want to stay where they are. We believe it was the leader of this group who told of a church in which the young people and their parents frankly faced and discussed the date problem in the face of tire rationing and other priorities. The parents decided it would be good to stock up their refrigerators and throw open their homes for young people's get-togethers. Perhaps if the emergency continues long enough people will rediscover their homes.

### Back to Adult Work

Your reporter reclinced the stairs in time to hear Sister Anetta Mow speak to the point on how to relate adults to the school of missions program. It seems that adults need fellowship, can profit from study, and are helped by worship. The school of missions, now often held in January, offers interesting possibilities in response to these needs.

Then Adult Director D. D. Funderburg gave the summary address in which he said that the afternoon's program was an effort to present in rapid-fire order the needs and possibilities of adult work. He urged that listeners should help in the home churches to discover the particular needs of their groups and try to discover how to minister to them in a balanced way. The world in which we live is largely what the adults of our generation have made it. It is up to us to do something about the situation. Christian peoples must push back the pagan forces which would destroy our civilization.

Director Minor C. Miller then made the announce-



ments, among them one about pictures of the C. P. S. camps to be shown in the basement. The afternoon program was closed with prayer by Bro. R. E. Mohler.

### The First General Session

When does a Conference begin? The Asheville Annual Meeting has been in session in an ever-increasing way since Monday. However, the first general session is listed for Thursday evening, and Conference is rated as officially beginning at this time because it is the session at which we are to be officially welcomed to the city of Asheville, and we through a chosen representative are to respond.

Now as this Thursday evening session begins let us glance around a bit for the benefit of those who cannot attend. The seats on the main floor of the Auditorium are pretty well filled. A few stragglers have discovered that the seats in the balcony have cushioned bottoms. On the platform are seated those who have some special part in the evening's service. Through the windows on one side of the Auditorium a cooling breeze is coming in. The air is fresh and clean after the thunderstorm of a few hours ago. Even the clouds that furnished the downpour seem scattered and spent. This explains how and why the rays of the evening sun can come through the open windows on the other side of the Auditorium, casting over all a kind of halo of mellow light.

Now a hymn is announced and the people begin to sing. Bro. Nelson Huffman of the Bridgewater College faculty is the leader. And how the people do sing Sweet Hour of Prayer! A second hymn is announced, Savior, Like a Shepherd Lead Us. The singing of this second hymn continues to lift and thrill one. There is to be a third song. It is two stanzas of Guide Me, O Thou Great Jehovah. What faith is reflected in the manner of the singing of this inspiring hymn!

Bro. Ray Showalter led in the opening prayer. Then there was another hymn. It was O For a Thousand Tongues to Sing!

At this point Conference Director Minor C. Miller took care of the announcements. It seems there are to be several breakfast conferences and other functions requiring tickets. The director explains that he does not relish making too many announcements—only those absolutely necessary. In this he is much like other directors we have followed.

Next came some remarks by the director. North Carolina is a great state—one with a great history. This must be so, since it is admitted by a Virginian.

Then came the formalities of the official welcome and response. They were somewhat briefer than usual. This may have been so because all the participants—or at least their representatives—were on hand at the very start of the ceremonies. Mr. L. D. Sutton spoke for the city of Asheville and Rev. George F. Rogers for the ministerial association. The response was made by President W. W. Peters of McPherson. We heard compliments on the brief and pointed way in which all this was handled, though personally we did miss the flights of oratory in which speakers sometimes indulge on such occasions.

The sermon of the evening was preached by Bro. Ross D. Murphy of the First church, Philadelphia. His subject was, These Things Abide, as based on 1 Cor. 13:13. Surely you know your Bible well enough to recall that the three things referred to are faith, hope, and love. For a summary of what the speaker said we

are glad to refer our readers to the Messenger for June 13.

Finally there came the memorial service in charge of Bro. Earl Frantz of the Pastors' Association. A list of those ministers who have passed on since the La Verne Conference was read. Then Bro. John S. Flory presented an appreciation of the life and work of the late Henry C. Early. We might add that Bro. Flory is preparing a biography of Bro. Early which it is hoped may be available before the end of this year. The service was fittingly closed by Bro. Frantz, and a number rendered by the Bridgewater ladies' quartet—One Sweetly Solemn Thought. And so closed the labors of another day except for the Conference choir. As your reporter was finishing these notes he heard these singers intent on their task.

## Friday, June 12

### Ministers' Early Morning Fellowship

Six-thirty o'clock may be a little early for some to assemble for morning fellowship, but not for ministers of the church. Arriving a few minutes late for the roof garden appointment at the Langren Hotel, your reporter was somewhat surprised to find the room pretty well filled and the meeting in progress. Bro. M. R. Zigler was sharing with fellow ministers some of the more intimate experiences in the Civilian Public Service program of the church. Yet even as he spoke others continued to come until all the chairs available were in use. The meeting finally turned into a question and answer sharing. Just before your scribe left to look up the men's meeting at the S and W cafeteria the ministers were urged to support the men's work breakfast at this place. This was really your reporter's private plan for combining pleasure and reporting.

### Men's Work Breakfast Meeting

Over at the S and W we found a mixed line waiting to be served. Amongst these expectant ones was a goodly sprinkling of men evidently headed for the men's work breakfast. Scrambled eggs, a little bacon, a dish of stewed apricots, two slices of brown bread toast and a glass of water graced your reporter's tray as he mounted the steps to the upstairs retreat where the men were to meet. For the sake of future research students we might record that the price of the food on said tray was twenty-six cents. Well, we found about three dozen men comfortably situated in a room that was soon to prove too small for the crowd. At the speaker's table sat at least three men of the national council—A. G. Breidenstine, Harl Russell and Robert E. Mohler. The speaker for the occasion was Bro. F. H. Crumpacker, now retired from the China mission field. Beside him sat Wang Tung, a product of our China mission, who was born in 1908, the very year of its founding. Shortly after Bro. Crumpacker began to speak the ministers from the roof garden fellowship began to arrive in considerable numbers with their trays. As the room began to overflow we found a convenient reason for looking up other activities.

### Three Other Meetings

There was no want of a place to go since other meetings were scheduled for the same hour. We first stopped in at the Presbyterian church where we found several young adults gathering for a discussion under the leadership of Bro. Olden Mitchell. We learned later that a very profitable time was had discussing such matters

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## China Is Eager for Christ » » »

BY WANG TUNG

Abstract of a Conference Address, June 15

FRIENDS, I feel that I am one of you because you made it possible for me to become a Christian. You sent missionaries to China. You supported them. You backed them. Thousands of the Chinese people became Christians because of the influence of your missionaries. I am one of the converts. I feel deeply obliged to you because I am a product of your mission in China. My Chinese fellow-Christians have the same idea that I do. We feel deeply indebted to you. We like your missionaries. We appreciate their work. We thank you for your sacrificial support.

China is eager for Christ because your missionaries have won the confidence of Chinese people. Hundreds of thousands of Chinese today are waiting for baptism. After this war the greatest need of China will be your missionaries, because many Chinese will come to Christ. They would like to be baptized by your missionaries. I would like to speak on behalf of them. I would appeal to you to come to China as missionaries when the war is over. China is eager for you. Your greatest opportunity for Christ is in China.

I believe China will become a new China because the Chinese young people have a new spirit. We have suffered from the war, but we are cheerful as we face the future. We will build a new and democratic China. We will have a new and Christian China. Today every college in China has a strong Christian fellowship because Christianity has won the Chinese college students. The college students of today are the leaders of tomorrow. I dare say this: our Christian students will lead China in the direction of Christianity.

China is an old nation. We have our cultural resources. Our philosophy of life is very close to Christianity. The Chinese are a peace-loving

people. The Chinese are a modest people. The Chinese are a patient people. From the Christian mission viewpoint the Chinese people are ready for Christ because peace is a part of their cultural background. Christianity will make China perfect. Your missionaries will become the builders of a new China. We are ready for you. I hope you are ready for us.

## Brethren Poets—A Disappointment

BY H. SPENSER MINNICH, FINANCIAL SECRETARY

When the beautiful myrtlewood service cup with the Brethren Service insignia on it was introduced, we expected the hearts of poets to be stirred, resulting in a flood of poems about the cup. We are disappointed. The poetic instinct it seems was not stirred. Perhaps humility in the face of this great opportunity prevented the response which many must have felt to make.

Turn to the June 6 Gospel Messenger and note the picture of the cup on the front cover. Better yet, order one of the cups. Note the graceful design, the rare quality of wood and the beautiful finish. Study the insignia with the cross as a background, the circle, and within the circle one hand passing the cup to another.

Then turn to your Bible. Note the many references to the cup. Discover the human situations in which the cup plays a part. What does Jesus say about the cup?

Let your mind reflect on what poets throughout the ages have said about cups. The Vision of Sir Launfal, by Lowell, is a good example. The cup can have its meaning for the church as the flag has for the nation.

Elgin, Ill.

## Minerva Metzger Memorial

Sister Minerva Metzger entered service as a China missionary in 1910 and continued faithfully until her death December 6, 1941, while on furlough. Her missionary comrades as well as others expressed a wish to give money for China mission work as a memorial to her.

She was much interested in Wendell P. Flory, son of Byron and Nora Flory, who spent a good many years in China mission service. Sister Metzger felt that with Wendell's dedication to missionary service in China he might be one who would take over the torch from her hand and continue to bear the light.



MARY DADISMAN

## What to Pray For . . . . . Week of June 27—July 4

On Oct. 9, 1941, Mary Dadisman sailed from New York for Lagos, Africa, and arrived in time to spend Christmas with the missionaries at Garkida. It seemed remarkable that her ship made the trip in such good time. She reported a good voyage.

Through the Gospel Messenger Sister Dadisman has shared some of her first impressions and experiences with the home church. These should remind us to pray for her. In one of her letters she said she was finding the people very lovable, especially the children, and she added that she was enjoying Africa very much and was sure that she would like it better after she knew the language better. Her first work was the study of Bura; however, she also helped with the medical work in the hospital. She expected to go to Jos for the opening of the school for the missionaries' children and doubtless before this time she has been busy with her teaching and nursing schedule.



Elder Robert L. Sink, Rossville, Indiana, was appointed in Sister Metzger's home community to receive contributions towards this memorial fund. Up to May, 1942, he reports approximately \$225 received. The fund is being continued, with the suggestion that friends without delay continue making payments to Brother Sink so that this fund may be as large as possible. It is purposed to use this money, if possible, in connection with Wendell Flory's anticipated mission service. Brother Sink will keep record of the congregations from which such money comes and credit will be properly given. Friends living at a distance from Brother Sink may send their funds direct to the General Mission Board, designated for Minerva Metzger Memorial.

#### GENERAL MISSION BOARD.

### Monthly Financial Report

During the month of May contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$13,137.83 and the total received for the year beginning March 1, 1942, was \$29,694.87. Contributions for the Brethren Service totalled \$16,241.04 for the month and the total received for the year was \$43,982.27, detail as follows:

	Receipts for May	Total receipts since 3-1-42
World-wide Missions .....	\$ 2,183.65	\$ 5,213.71
Women's Work Project .....	845.01	1,299.30
Home Missions .....	208.91	983.87
Foreign Missions .....	175.64	768.42
Junior League Project .....	45.11	128.53
Intermediate Project .....	3.50	8.50
India Mission .....	57.51	541.39
India Native Worker .....		6.00
India Boarding School .....	25.00	149.11
India Share Plan .....	53.75	255.92
India Missionary Supports .....	1,983.56	4,052.37
China Mission .....	228.46	479.31
China Native Worker .....		50.00
China Share Plan .....	36.29	167.54
China Missionary Supports .....	500.47	1,386.54
Africa Missionary Supports .....	773.07	1,420.28
Africa Mission .....	260.33	535.33
Africa Share Plan .....	25.00	106.25
Africa Leper .....	13.97	20.60
Conference Budget Undesignated .....	4,762.05	8,070.72
Conference Budget Designated for—		
Board of Christian Education .....	461.86	3,043.12
Bethany Biblical Seminary (at Elgin)	123.43	143.33
Bethany Biblical Seminary		
(at Chicago) .....	1.00	88.50
General Education Board .....	34.69	34.69
Student Loan Fund .....		5.00
Conference Budget Share Plan .....	21.60	21.60
Youth Serves .....	313.97	714.94
	<b>\$13,137.83</b>	<b>\$29,694.87</b>
<b>Brethren Service—</b>		
Brethren Service Certificates .....	6,185.00	14,635.00
Brethren Service Fund .....	5,287.82	14,138.83
China Relief .....	668.28	1,104.47
Civilian Public Service .....	3,785.97	11,304.04
European Relief .....	2.30	64.02
General Relief .....	305.67	796.84
Refugee Fund .....		12.50
Tornado Relief .....	6.00	1,926.57
	<b>\$16,241.04</b>	<b>\$43,982.27</b>
<b>Grand total all contributions .....</b>	<b>\$29,378.87</b>	<b>\$73,677.14</b>

The following shows the condition of General Mission Board foreign and home mission finances May 29, 1942:

Income since March 1, 1942 .....	\$29,572.97
Income same period last year .....	24,938.28
Expense since March 1, 1942 .....	9,666.57
Expense same period last year .....	36,750.44
Mission surplus May 29, 1942 .....	46,346.62
Mission surplus April 30, 1942 .....	45,485.44
Increase in surplus, May, 1942 .....	861.18

### Wide Horizons

BY C. D. BONSAK

For the wider implications of tomorrow's Sunday-school lesson, read Wide Horizons, a regular feature in the Brethren Bible Study Monthly. This interesting carrying forward of the former Teachers' Monthly and Home Department Quarterly is published by the Brethren Publishing House, Elgin, Ill., at 75c per year, clubs of three or more to the same address, 70c each per year.—Ed.

**Ancient Warnings Against Alcohol.** What an array of facts about alcohol are set forth in these verses of the Holy Scriptures! They have been confirmed by the experience of history through the years. It could scarcely be otherwise. Those who use alcohol do so to stimulate the tongue and the passions of their lower natures. It dulls the keen sense of mind and will; it becomes habit-forming and fixes upon all who use it the dominance of the base, brutal and vulgar in human nature. It dulls the mind, degrades the body, blights and impoverishes the home, brings an increasing burden to society and is apt to close the gates to the higher levels of life, both here and hereafter.

**How the Habit Begins.** Alcohol is always deceptive. Those who defend its use for beverage purposes must "call evil good," "put darkness for light" and "bitter for sweet," as the verses from Isaiah declare. Sin itself is deceptive, because it appeals to the carnal nature of men always. Alcohol, they tell us, reduces this to an actual physical experience, by making a poor man feel rich, a burdened man happy, and fixes the habit on all who indulge in it. Alcohol is one of man's greatest enemies, because of its deep deception to begin with and its power to hold him in degradation in the end.

**It Debases the Glory of Sex.** Perhaps the greatest glory and possibility of mankind is the provision to create and train life. Alcohol has done its worst in debasing this high function. The texts in Hosea and Joel indicate this, as does also human experience. This function of life must be preserved in holy and happy regard if life is not to become debauched entirely. Therefore with Paul let us "be filled with the Spirit."

### Civilian Public Service News

**Dedication services** for C. P. S. Camp No. 29 at Lyndhurst, Virginia, were held Sunday afternoon, May 31. Parents of enrollees and friends came from Virginia, Pennsylvania and Maryland for the occasion. Some men's and women's groups sent in representatives to see what they could do to help out in the camp. Director Sam Harley was in charge, assisted by his business manager, Robert Eshelman. The address of the day was given by W. Harold Row, national director of Brethren Civilian Public Service, who spoke on The Significance of Civilian Public Service. Pastor Loren Bowman of the Mt. Vernon Church of the Brethren delivered the dedicatory prayer. Music was furnished by a very fine male quartet of campers. Despite the pouring rain, the spirit was unusually good for an opening camp.

**The men's work** of the Ninth Street church of Roanoke, Virginia, sent representatives to the Lyndhurst camp to get firsthand information on the needs of the camp. These needs were then reported back to their congregation. Perhaps other men's or women's groups could do the same.

**Latest figures** on Civilian Public Service which were released from the Washington office on June 1 are the following: 2,998 enrollees in 42 camps; 85 denominations represented among the campers.



**The Crestview, Florida, camp** which opened in March reports that progress is being made in all directions. This is one of the three camps which is operated jointly by the Brethren Service Committee and the Mennonite Central Committee. The particular project of the camp is the eradication of hookworm, which is rampant here, being both the cause and effect of the low level of education, economic well-being and cultural life. So far a great portion of the time has been spent in the erection of buildings for the camp site. One building has been practically finished and another has been started. Meanwhile the men are living in tents. Because of the difficulty of securing building materials, plans are to build at least one house out of dirt in a method called "rammed earth." This experiment also has possibilities as a contribution to the low-income people of this community and may have use in other areas such as reconstruction work after the war. The interest and goodwill of the community are evidenced by the fact that a neighboring county has asked that a similar camp be established in their community. By such work the Civilian Public Service movement can realize its objective of saving and enriching human life.

**A communion service**, which was the culmination of a desire which had been expressed by the boys and the camp staff alike, was held on Saturday evening, May 23, in C. P. S. camp No. 7, Magnolia, Arkansas. Arrangements were made by the boys, who secured the services of Bro. J. F. Hoke, pastor of the Church of the Brethren at Roanoke, Louisiana. Two women and twenty-eight men assembled in the dining hall of the camp to partake of the very simple but beautiful communion service.

**The following article**, which will speak for itself, is taken from the article, Symptoms of Peace, by David Lawrence, found in the United States News for May 8, 1942.

"We need a spokesman. Cordell Hull, as Secretary of State, has won the respect of governments and peoples everywhere. He has kept himself detached from the bitter class struggles that have swept our own country and foreign lands. He would make an ideal head of the next peace conference. He could well begin now to speak the new truth that needs to be spoken. He could become the voice of hope not only to the German and Italian peoples but also to the disillusioned Japanese people.

"For what is needed is a series of messages from the depths of our own hearts to the peoples of enemy countries. Sooner or later the hates of today must be banished if the Christian philosophy to which the American people adhere is to be vitalized and put into practical operation in this world of human error.

"Let the peoples of Germany, Japan and Italy know that journey's end means food and clothing, nourishment for their children, opportunity for their genius, but most of all release for the human spirit so that the free air may be breathed again without fear of Gestapos and guillotines. Let this message of hope be carried to the four corners of the earth as the true goal of victory for us all. We must begin at once to lay the foundations for the not-far-distant day when the German, Japanese and Italian people will place reliance in the gospel of Christ—that to 'love thine enemy' can be a reality if we will but give the human spirit of tolerance and kindness a chance to express itself and emerge triumphant in a world of human misery.

"For life is finite, and on both sides of the front line are the same victims of mechanized war, the same men, women and children, entitled to life, liberty and the pursuit of happiness—alike in the sight of God."

**In the C. P. S. camps** the fellows have really seen active service in fire fighting. The fire crews many times are out at the scene of a fire for hours, and of course there is no quitting time until the last blaze is safely under control. The importance of this work cannot be minimized in any way. The fire fighter is truly doing his utmost in the preservation of one of our nation's greatest treasures—the forest. The new Camp Santa Barbara in California was established with this objective particularly in mind. Two other camps, one operated by the Friends and the other by the Mennonites, were also just recently established in California for this same purpose.

**The nine men from Kane**, Pennsylvania, who are doing detached farm service in Madison County, New

#### ADULT DISCUSSION OUTLINE

#### **Our Brethren Heritage**

#### **Part VI. Self-Control**

Scripture: Gal. 5:16-25

Sunday, July 12

**Note:** See Chapter XIV of The Story of Our Church, Miller.

#### **I. Our Heritage**

The Brethren have always stressed self-control and the temperate life. They urged the practicing of self-control in all things, with total abstinence in things that are harmful. As early as 1781 Annual Conference decided against Brethren owning distilleries. A few years later it was made a test of fellowship. The Brethren have always considered themselves as a temperance organization. Total abstinence is also taught with regard to the use of tobacco. The simple life has long been an ideal. Freedom from luxury and show and things that harm in the development of personality has been sought.

#### **II. How Make Brethren Faith in Temperance and Self-Control Function Today?**

##### **1. Factors to be considered.**

Today the use of alcohol and tobacco is very prevalent among men and women, young and old. Beer is declared to be nonintoxicating. The repeal of prohibition was accepted by many as a repeal of the evils of beverage alcohol.

We are now beginning to reap a heavy crop of alcohol addicts.

In many places the nonusers of alcohol and nicotine are in the minority.

Thousands of young men are learning to drink in and around our government camps.

##### **2. What to do.**

Teach children in the home by word and example.

Do more enthusiastic teaching in church school, from pulpit, and in special efforts.

Provide more recreation opportunities without alcohol.

Make more effort to get personal decisions for total abstinence.

Work for local option wherever possible.

Support the present nation-wide movement for national prohibition for the duration.

Share freely incidents of effective ways of teaching self-control.



York, report that the boys, the farmers, the U. S. Employment Service and the Department of Agriculture are well satisfied with the plan.

**Civilian Public Service** is not merely a protest and refusal to participate in warfare. The remote objective of C. P. S. is toward developing a way of life which does not contain the seeds of war and which thus produces a society which lacks the causes of war.

## Echoes From the Asheville Conference

(Continued From Page 23)

as are facing young adults now as they think of setting up homes and taking their part in a topsy-turvy world.

Just across the street from the Presbyterian church was the Methodist church. Here the women were meeting as per schedule. Your reporter looked in long enough to see that a good crowd was already on hand, and even then in process of being added to by those coming in from the street. This was much as we had expected, for the women can be depended upon at missionary meeting and business session time—as well as at any time, for that matter.

The Booklet was not clear about the time and place for the general session for young people—you must remember that they are not the same as young adults. Personally we cannot tell much difference, but there are differences according to the experts. Anyway, we found the young people meeting at the front of the Auditorium rather than under the shelter of the balcony. We soon found that the meeting was set up as a panel discussion by which it was desired to give a total picture of Brethren youth work. A substantial group of young people listened while the panel folk explained the program of young people's work in our church from such angles as the local, district, regional and national set-up.

### That Rural Life Program

The strongest rural life program in the history of such programs at Conference was next in order. We were a bit disappointed that the crowd was slow in arriving. But this did not delay the beginning of the meeting. Promptly at ten o'clock Bro. Perry Huffaker led in a hymn and the meeting was under way. Was this a little parable of the working of the unwaiting forces of nature and man's reluctance to respond? We do not know, and so we will not press the point. We may have seen nothing more than some fortuitous similarity.

The period of worship was briefly and excellently led by Bro. Galen Ogden. After calling attention to the dependability of God as witnessed in the cycle of the seasons he read two fitting scriptures. The first selection was from Deut. 11, beginning at the thirteenth verse. The second was from Psa. 65.

While certain late arrivals found their seats our song leader led in the singing of that great hymn beginning, "God of the earth." The chairman for the program was Bro. W. H. Yoder of the South Waterloo church, Iowa. He introduced Bro. Edward K. Ziegler, now of the York congregation, who has done pioneer work in the study of worship as it grows out of and is related to rural life. "There is a blessing in the land if a man knows how to kneel for it." This might have been used as a text for what the speaker had to say about worship as inspired by the rural situations of life. The rural church should not try to ape the city church in the kind of worship service used; rather, it should make the most of the

insight, faith and spirit of reverence as these spring out of the rural scene.

The feature number on the rural life program was the illustrated address given by Walter C. Lowdermilk of the Federal Soil Conservation Service. Dr. Lowdermilk was born in North Carolina, is a resident of California, and now has headquarters at Washington, D. C. He has traveled widely in the interest of his specialty. It was in famine-stricken China that he was forced to admit the utter dependence of man upon the soil and what he can make out of it. His subject was *The Scriptures as Written in the Land*. In outline his address, presented by pictures as well as words, was the story of what man has done to the land in the last several thousand years of recoverable history. Exhibit A in what man has done to destroy the good earth is the Holy Land, once forested and flowing with milk and honey, but now largely stripped of soil to the bed rock. One of the most profound addresses we have ever listened to was the speaker's tale of what greedy men have done to destroy the land and finally destroy themselves. This is the usual story, with here and there a sample of the right use of resources which has enabled men and their children to live well from generation to generation through milleniums of years.

### Order in Chaos

The concluding service of the morning was the Bible session with N. M. Shideler as the speaker. Bro. Shideler got hold of a heavy problem in short order and must have given his radio audience as well as the visible company of believers something to think about. He noted the confusion in the world—or at least in the minds of men. Has God changed? Or is it man's conception of him that has come to new levels through what Jesus has shown us of the Father? It is quite as foolish to think that prayer is a convenient tool to manipulate the world to our liking as to feel that we are helpless and God must do everything. The speaker came through to three things we can believe. They run something like this: We can believe in the ultimate victory of righteousness, in the victory of life and spirit even though the physical fail, in the permanence of spiritual values. But how can we tell you all in these brief notes? We have done about as much as we can do when we have tried to sketch the speaker's thought and stir the reader's interest.

## Correspondence . . .

### Elder John S. Clark

Elder John S. Clark passed on Feb. 17, 1942, to inhabit heavenly mansions after seventy-five years of fruitful living in his earthly tabernacle. Born in Lyon County, Kansas, near Madison in 1867, Bro. Clark grew to manhood and attended the rural schools in that community. The Verdigris Church of the Brethren, of which he became a member, nurtured him in the Christian character which bore fruit in right living and in a rich ministry as elder in the Parsons church and as a member of the district Sunday-school and district mission boards of Southeastern Kansas. His church work was under the free ministry plan, even his extensive traveling while serving on district boards being financed by himself. He lived at Madison until about the turn of the century, then moved to Parsons, where he spent the remainder of his life. He earned his livelihood for



some time as a stone contractor; then for twenty-eight years as a rural mail carrier.

Bro. Clark was married on March 12, 1890, to Rebecca H. Kessler, who survives him, as do two sons, Harold E. of Wichita, Kansas, and Robert T. of Coffeyville, same state. There is one granddaughter and one grandson.

Brother and Sister Clark celebrated their golden wedding anniversary in March 1940. Since before that time, Bro. Clark was in failing health, at times suffering such intense pain that it seemed human flesh could endure no more. Throughout his more than two years of illness, his constant, and most of the time his only, attendant was Sister Clark, who herself had been in poor health for many years. A strength not her own seemed to be given her to care for her beloved companion. Bro. Clark's faith never failed even when the intense suffering became almost constant. His plans were always for what he would do and how he could attend church again when he got well. Feb. 16, his suffering became terribly acute and he called for his pastor, who administered the anointing, assisted by Bro. E. O. Reed, a deacon. This service was a definite comfort to Bro. Clark, who had administered the ordinance so many times himself. He rested for awhile, but the malady had too strong a hold on his body. Before long Bro. Clark was taken to the hospital where a major operation was performed. This eased his suffering before he passed peacefully into rest Tuesday night.

Funeral services were conducted by his pastor, the writer, at the Martin funeral home in Parsons. The body was laid to rest in the family lot in the Madison cemetery. Elder James Elrod assisted in the graveside service.

Parsons, Kansas.

Lawrence E. Lehman.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Gibble-Kuntz.**—Hiram G. Gibble and Ruth E. Kuntz, by the undersigned, at the home of the bride near Hanoverdale, Pa., June 6, 1942.—H. J. Frysinger, Harrisburg, Pa.

**Koons-Hostetter.**—At Roop Mills near Westminster, Md., April 25, 1942, by the undersigned, Brother Charles W. Koons and Sister Kathryn M. Hostetter, both of Campbelltown, Pa.—William E. Roop, Westminster, Md.

**Kopp-Heltebride.**—At Brookside Place near Westminster, Md., May 23, 1942, by the undersigned, Robert L. Kopp and Mary E. Heltebride, both of Hanover, Pa.—William E. Roop, Westminster, Md.

## Fallen Asleep . . .

**Bowman,** Emma, daughter of the late Henry and Susan Studebaker, died in the home of her son on May 30, 1942. She was born in South Bend, Ind., Jan. 7, 1853, and was married to Amos W. Bowman in North Manchester in December 1875. She was a member of the church for seventy-three years. The major portion of her life was spent in North Manchester, where she was active in the church and was interested in the college from its earliest years. Death came a little less than a month after suffering a hip fracture. Surviving are her son, a granddaughter, one sister and two brothers. Funeral services were conducted by the writer, and burial was at North Manchester with a brief burial service conducted by her former pastor, Bro. H. L. Hart-sough.—H. F. Richards, South Bend, Ind.

**Breidenstine,** Henry, was born May 28, 1910, near Buffalo Springs, Pa., and died of a heart attack, after a very brief illness, on June 2, 1942. At the age of thirteen years he united with the Church of the Brethren. Bro. Breidenstine is survived by his wife, Luetta Keller Breidenstine, two children, his mother, Sister Ida Breidenstine, and one brother. Services were conducted at the Midway Church of the Brethren. Interment was in the adjoining cemetery.—Mrs. C. E. Blouch, Lebanon, Pa., June 3.

**Brinson,** William A., was born in Delaware County, Ind., Aug.

12, 1862, and died May 17, 1942. He was married to Mary Alice Cassel on March 8, 1884. Two sons and two daughters were born to them. One son, one daughter and his wife preceded him in death. He united with the Church of the Brethren more than fifty years ago, in which faith he continued until death. On June 15, 1939, he was married to Minnie Babb, who, with his son and daughter, survives him. Funeral services were conducted at Union Grove by Bro. J. A. Miller and his pastor, Elder I. C. Snively. Burial was in the Union cemetery near Eaton.—J. A. Miller, Muncie, Ind.

**Brown,** Jesse Elsworth, was born Aug. 22, 1899, at Ozawkie, Kansas, and died April 1, 1942, at Valley Falls, Kansas. Before he was two years old his mother died and he was given a home by his grandparents, Elder John A. Root and wife, both of whom, in addition to his parents, have preceded him in death. At an early age he united with the Church of the Brethren in Ozawkie and later transferred his membership to the Christian church in Valley Falls, Kansas. He was injured while at work on April 15, 1941, and had been completely helpless since that time. He suffered much, but the patience with which he bore his suffering and the strength of character he showed won the respect of all. He is survived by his wife, a son, a daughter, two sisters and two brothers. Funeral services were conducted at the Christian church in Valley Falls by Rev. B. D. Gillispie. Interment was in the Valley Falls cemetery.—Mrs. Clyde Seitz, Belleville, Kansas.

**Fink,** Susanna Catherine, died at her home in Santa Ana, Calif., on June 1, 1942. Sister Fink was born Feb. 19, 1869, at Cherry Grove, Va. She was the daughter of Jacob Senger and Elizabethan Showalter Senger. She married Jacob Fink and on Oct. 4, 1919, they came to Santa Ana, where they made their home. She had been a faithful member of the Santa Ana Church of the Brethren. For the past nine years she was crippled as the result of a paralytic stroke. Until about eight months ago she was quite active despite her ailment, but since then she had been confined to her bed or wheel chair. She is survived by her husband, two brothers, two sons, two daughters and ten grandchildren. Funeral services were conducted at the Brown and Wagner mortuary by Lee G. Whipple, pastor of the Santa Ana Church of the Brethren. Burial was in the Fairhaven cemetery.—Lee G. Whipple, Santa Ana, Calif.

**Johnson,** Catharine, daughter of John C. and Lydia Schrock Johnson, was born in Somerset County, Pa., March 22, 1847, and died in Sebring, Fla., May 16, 1942. She was the last of a family of eleven children. She was married on May 7, 1872, to J. C. Johnson, who preceded her in death on Sept. 8, 1930. One daughter was born to this union, who survives, along with one granddaughter and three great-grandchildren. She was greatly loved by all who knew her. She was loyal to her church and attended services regularly until she was too weak to do so. She was also a faithful worker in the sisters' aid society. Funeral services were conducted by the undersigned.—H. A. Spanogle, Sebring, Fla.

**Mickle,** Stanford, son of Brother and Sister Russel Mickle of the Dunning Creek congregation, Pa., died May 14, 1942, a few days less than nineteen years of age. He met his death while swimming in deep water in the Juniata River, not far from Huntingdon, Pa. Stanford was a student in his second year at Juniata College, and was doing exceptionally good work. He was well liked by the student body. His untimely death was a great shock to his parents and cast a sadness over his home community and the college. His fellow students deserve much credit for their most faithful service in an untiring search to recover his body. Stanford was a good boy and very faithful in his membership with the church, being regular at the Sunday-school and church services. He is survived by his parents, one sister, and grandparents. Funeral services were held in the New Paris church by Elders T. B. Mickle, C. C. Ellis and the writer. Interment was in the Fishertown cemetery.—John E. Rowland, New Paris, Pa.

**Ostrander,** James Henry, three-year-old son of James W. and Davy Ostrander of Shreveport, La., was burned on May 26 and died May 27, 1942. He was laid to rest near his great-grandparents in the Greenwood cemetery. Just as a tub of hot water was being emptied into the washing machine he backed against the tub and fell into the water. He is survived by his mother and father, a baby sister and a host of relatives.—Ora Leslie Ostrander, Shreveport, La.

**Pannett,** James Richard, was born Dec. 20, 1870, in Waverly, Minn., to John R. and Mary Pannett, and died May 14, 1942. He was married on Jan. 8, 1900, to Minnie Adell Hayes of Montrose, Minn. Three sons were born to them, who, with the widow, two sisters and one brother survive. Bro. Pannett and his family came to Hermosa Beach, Calif., in 1926, where he worked for the city a number of years and also for the hospital. He united with the Presbyterian Church when a young man and in 1937 he and his wife united with the Church of the Brethren, where they have been regular attendants. Bro. Pannett will be greatly missed in the church and as a kindly neighbor. The funeral services were conducted by Pastor G. K. Walker and burial was made in the Pacific Crest cemetery.—Vinna Bowman, Hermosa Beach, Calif.

**Shaffer,** Harry E., was born March 4, 1876, and died May 12, 1942, after an illness of several months. He was a son of David and Martha Custer Shaffer. He was one of Walnut Grove's staunch members, having been affiliated with the church for many years. He was active in the men's Bible class, served as president



of the board of trustees, as church treasurer, and as a member of the deacon board. He was also a councilman of Dale Borough. Surviving are his wife, Mary Ellen Fyock Shaffer, two daughters, one son, four grandchildren, two sisters and four brothers. Funeral services were conducted in the Walnut Grove church by Bro. J. A. Robinson, with burial in the Mt. Hope cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

**Sheller, Julia Ann**, daughter of Jacob and Barbara Albright, was born in Grundy County, Iowa, March 5, 1868, and passed away May 26, 1942, having lived all her life in Grundy County. She had been in failing health during her last few years and had been confined to her bed since the first of this year, succumbing to a heart attack at the Eldora hospital, where she had been taken two weeks previously for special care. She was of pure German blood, her parents having emigrated to this country from the region of Hesse, Germany. On Feb. 26, 1902, Julia was married to Harry C. Sheller, who, with a son and a daughter, survives her. Mrs. Sheller loved the out-of-doors. She was always interested in people and never ceased doing kind things for them. From the time of her youth she was a faithful member of the Church of the Brethren and she did much to promote its welfare. She was a woman of strong personality and her life was a force exerted on the side of right. Final services were held for her at the Ivester Church of the Brethren, the minister in charge being Rev. A. P. Blough, who had married her and her husband forty years before. Interment was in the Sheller cemetery.—Mrs. D. L. Turner, Eldora, Iowa, June 9.

**Shemely, Frank B.**, was born Dec. 8, 1863, on a farm north of Buchanan, Mich., and lived in Berrien County all of his life. He was married to Emma Hartman of Baroda, Mich., on Nov. 25, 1893; to this union were born two sons and one daughter. He is survived by his wife, the three children, a foster son, two foster grandchildren and one great-grandchild. He became a member of the Church of the Brethren early in life and in that faith he was called to his reward. Funeral services were conducted by the writer at the Church of the Brethren in Buchanan and interment was in the Storrick cemetery near Berrien Springs.—Ira E. Long, Buchanan, Mich.

**Simmers, Sarah Jane**, was born Sept. 27, 1865, and died April 16, 1942. She leaves two sisters, one daughter and one grandson. She was a faithful member of the Church of the Brethren, Greenmount congregation, for many years. The funeral services were in charge of Bro. S. L. Garber with M. J. Craun assisting, at the Pine Grove Church of the Brethren. Burial was in the cemetery near by.—M. J. Craun, Singers Glen, Va.

**Spidle, Hattie May**, daughter of Peter and Elizabeth Ebie, was born Dec. 30, 1878, in Wayne County, Ohio. In 1920 she was united in marriage to William Spidle, who preceded her in death in 1923. She united with the Church of the Brethren in her early youth and remained a faithful member throughout her entire life. She passed away on March 19, 1942, in a local hospital after a prolonged illness. She was a member of the Empire Church of the Brethren since 1919, when she moved here from Canada. Funeral services were conducted by her pastor, the undersigned.—Niels Esbensen, Empire, Calif.

**Wagoner, Martha Click**, wife of the late Rev. Isaac Wagoner, died on Feb. 3, 1942. She was born March 10, 1854, at Bellefontaine, Ohio. She was blind for six years preceding her death. She is survived by one daughter and two sons, nine grandchildren and one great-grandchild. The funeral was conducted in the Christian church at Ramey, Minn., by Rev. Paul Nickey of Monticello, Minn. Interment was made in the Lone Pine cemetery at Morrill, Minn.—Mrs. Perry Wagoner, Foley, Minn.

**Wolf, Anna**, daughter of Ephram and Elizabeth Bowser Brovont, was born in Medina County, Ohio, Dec. 25, 1850, and died near Rossville, Ind., May 25, 1942. Early in life she gave her heart to the Lord and united with the church of her choice. On Oct. 18, 1874, she was united in marriage to Philip Wolf, who died April 6, 1915. To this union were born three sons and one daughter; one son preceded her in November 1928. She is survived by the three children and three brothers. She and her husband were called to the ministry in the Old German Baptist Brethren Church in 1882, in which capacity they served faithfully till death.—Jacob W. Skiles, Rossville, Ind.

## Church News . . .

### California

**Waterford.**—We held our first meeting in our newly enlarged church on April 7. This beautiful church is a valuable addition to the community. The dedication will be held on June 7 with an all-day meeting. Our pastor, Bro. C. H. Cameron, will conduct the dedicatory service in the afternoon. Bro. Paul Daugherty of Live Oak held evangelistic meetings here April 5-17. Eight were baptized, one reclaimed, one received by letter and several re-consecrated. Our love feast was held on April 20 with a good attendance. On May 8 the mother and daughter banquet was held. We transacted necessary business and had a good program. The three churches of this community will conduct a joint vacation Bible school June 8-22. On May 17 Bro. C. E. Davis of La Verne was with us and brought inspirational sermons in the morning and evening.—Mollie Bock, Waterford, Calif., May 19.

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.  
Colorado—Denver, Aug. 15-17.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.  
North Dakota and Eastern Montana—Poplar Valley, Mont., June 25-28.  
Oregon—Camp Myrtlewood, Bridge, Aug. 1.  
Tennessee—New Hope, Aug. 12-14.

Texas and Louisiana—Nocona, Texas, July 24-26.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.

### LOVE FEASTS

**Iowa**  
June 29, English River.  
**Michigan**  
June 27, 8 pm, New Haven.  
**Virginia**  
June 27, Salem at Jubilee church.

### Colorado

**First Grand Valley.**—We have enjoyed many blessings by having Bro. B. M. Rollins and wife of Keyser, W. Va., hold meetings here. Our revival began on Easter Sunday; the music was in charge of Mrs. Rollins and Mrs. Ben Spitzer, our choir director. Seventeen were received into the church by baptism. A reception in honor of our new members was held after our morning service on May 15; it consisted of a basket dinner and a short program. After a month's meeting in our valley, on the last night Bro. Rollins officiated at our communion; many attended from the Fruita church. On Mother's Day our primary department, in charge of Mrs. Lewis Lapp, gave a short program. On May 31 Bro. Wang Tung was with us in the morning; he spoke at Glade Park in the afternoon and at the Baptist church on Sunday night; he was at our church again on Monday night. Everyone enjoyed his fine Christian messages. Our aid society is busy making bedding for the C. P. S. camp in California. We have had our church retinted, varnished and reroofed.—Mrs. C. L. Heiny, Grand Junction, Colo., June 9.

### Delaware

**Wilmington.**—Our church and the Methodist church co-operated in entertaining the Juniata choir. The board of Christian education of this district met in our church on March 11. Methods and plans of Christian education for the Sunday school and church were discussed. A social hour followed. During Holy Week Bro. Ross Murphy of the First church of Philadelphia preached for us on Monday night; Rev. Luke Ebersole of the Bethany church of Philadelphia preached on Tuesday night; our pastor preached a preparatory sermon and baptized two intermediate girls on Wednesday night; on Thursday night our love feast was held. On Easter we had a sunrise service followed by the men's work fellowship breakfast. Instead of the usual Sunday morning service the choir presented a cantata, Victory. In the evening the young people presented a play, The Light in the Window. The United Christian Education Advance met for a one-day session on April 13 in the First and Central Presbyterian churches. On April 13 we met in council with our elder, Ross D. Murphy, presiding. Our pastor was invited to remain another year. He and C. J. Harris were elected delegates to the district conference. Rev. Middlekauff was elected delegate to the Annual Conference. Rev. Middlekauff took a group of intermediates to the intermediate conference held at the Green Tree church on April 25. Rev. E. S. Coffman of Dayton, Va., held evangelistic services here April 27—May 10. All who heard him were inspired by his wonderful messages. The Methodist church worshiped with us at these services. We are very grateful for their fine spirit of co-operation. Our Bible school will be held June 22—July 3. Rev. John C. Middlekauff will be the director of the junior high camp at Camp Stardust Aug. 9-15. He will also be on the staff of the senior high camp Aug. 16-22.—Mrs. Merritt Bristow, Wilmington, Del., June 3.

### Idaho

**Bowmont.**—We met in council on May 29 and had a very good meeting. Two letters were granted. Bro. H. G. Shank is our pastor now and we were all very glad to have him back. Quite a few attended the district meeting in Payette. On May 31 we took a missionary offering which amounted to \$50.37. We have helped with the C. P. S. camp at Cascade Locks, and we also sent \$45 for Chinese and European relief. The trustees are working on a plan to improve our church building.—Mrs. V. W. Goodman, Nampa, Idaho, June 1.

**Nampa.**—Dr. Gilbert Betts and family of Ft. Collins, Colo., have been visiting at Nampa with friends and relatives. Eld. David Betts of Chicago, father of Gilbert, has been here also. Pastor M. S. Frantz will represent the Nampa congregation at Annual Meeting. Our men's work has a new president in Sumner R. Eshelman. A gospel team consisting of a male quartet and a minister is being sent out. The men will have charge of the morning service on June 14 during the absence of our pastor.—Stanley B. Keim, Nampa, Idaho, May 27.



### Indiana

**Bethany.**—We enjoyed a love feast on May 9 with Bro. John Metzler officiating. Brethren William Brubaker, John Stout and Manly Deeter were with us. At the breakfast hour Bro. Deeter gave a good talk. On Mother's Day morning our pastor held dedication services for five babies. We met in quarterly council on June 5 with our elder, William Brubaker, officiating. Two letters were granted. The church voted to retain Bro. Leo H. Miller as pastor for another year. Our delegates to district meeting at Camp Mack are Brother and Sister Lester Hummel. On June 7 we went to Camp Mack and baptized two Sunday-school girls. We expect Bro. Galen Bowman of Middlebury to be with us in a series of meetings this fall. The aid has been very busy with Sister Jennie Kirkdoffer as president. The men's work, with Bro. Daniel Clern as president, sowed a field of beans.—Bertha B. Weybright, Syracuse, Ind., June 8.

**Buffalo.**—On May 31 our church closed a very inspiring two weeks' revival conducted by Bro. Moyne Landis, pastor of the Spring Creek church, Ind. Sister Landis accompanied him. Each sermon was delivered with power. One young lady was baptized. The choir, young folks, and others gave special numbers of music which were greatly appreciated. A number of homes were visited by Bro. Landis and our pastor, Bro. B. D. Hirt. Bro. C. H. Deardorff was with us on May 15 for a council meeting at which the church decided to remodel our building, beginning in July, with Bro. Deardorff superintending and directing the work. We are fortunate in securing his efficient help. The children's day program will be given on June 7; the pageant, By the Shores of Galilee, will be rendered by the young people and children.—Mrs. B. D. Hirt, Monticello, Ind., June 5.

**Goshen City.**—Our church has been cleared and redecorated and a new lighting system has been installed. Our program was quite disarranged all spring because of the tornado which caused so much destruction in the southeast part of our city. The China unit from Camp Lagro assisted in the clean-up work and resided in the church basement during their stay here. The surrounding churches responded very well in furnishing and serving meals for them. We all enjoyed the fellowship with these young men. They gave several programs while with us. Our pre-Easter meetings were well attended. Our pastor had charge of the preaching. The Byler quartet from Goshen College had charge of some of the music; local talent was also used. The prayer meetings were well attended. Six were received by baptism. Our communion service was held in May. Mrs. Marrow, a passenger on the ill-fated Zamzam, was the guest speaker at our mother and daughter banquet held in May. On May 26 at our business meeting six deacons were elected; they are Ralph Swihart, Glen Strycker, Earl Slagel, Clarence Berkey, Ora Eiler, and Paul Neterer. Mrs. Mary E. Mick, Mrs. Winnie Tully and Mrs. Mabel Hess were elected delegates to the district conference at Camp Mack on Aug. 20, and D. R. Yoder and T. E. George were elected delegates to Annual Conference. Mr. Zelda Kennedy was elected secretary of Brethren Service work. The women's work business meeting was held on June 3; Mary E. Mick was elected president. The father and son banquet was held at the church on June 4 with Dr. V. F. Schwalm as guest speaker.—Mary E. Mick, Goshen, Ind., June 4.

**White Branch.**—Bro. E. O. Norris of Richmond came to us on March 29 and preached each evening during the week and on the following Sunday gave the Easter message. On Easter evening the young people's class and the young married people's class gave an Easter play, directed by Mrs. Woodrow Bowman. We have a one hundred per cent Messenger club, sponsored by the Sunday school. We have paid our quota of \$100 to Betty Blickenstaff, also \$26 to district missions, \$5 to C. P. S. camps, \$5 to an infantile paralysis fund, \$6.32 for flowers for the sick, and \$1 to Bethany Hospital. We donated eight comforters to the needy in various places and sent clothing for relief work. We sent a box of cookies and candy to each of the boys in camp from our church, and also sent six kits to the C. P. S. camps. Our offering for Annual Conference amounted to \$54. Our ladies' aid prepared the supper for the Mooreland high school banquet, for which we received \$43.67. We have received \$15.07 for sewing, and have received other donations.—Mrs. B. T. Hawkins, Mooreland, Ind.

### Iowa

**Cedar.**—We feel that this has been a year of spiritual progress. There has been splendid interest shown in our work, both among our membership and others who worship with us. We repaired our auditorium, installed two cabinet heaters and purchased a Sunday-school attendance record board, and one of our more talented ones varnished and printed a motto, Christ Is Risen, and hung it back of the pulpit. We had the pleasure of having Sister Eliza Miller with us in some missionary meetings. On June 1 our place of worship was destroyed by a fire of unknown origin. Nearly all of the contents were saved. With undaunted courage the membership decided to rebuild in the near future. Until then we shall worship in a schoolhouse. Our Sunday school gave a program at Easter time. We united with the three other churches in pre-Easter services. We are encouraged to have Brother and Sister Paul Wingerd move into our congregation and help in our work. Along with the Fernald and Iowa River churches we have pledged the support of Sister Mary Dadisman on the Africa mission field. We are supporting the Brethren Service work.—U. J. Fike, Clarence, Iowa, June 5.

**Greene.**—We were happy when six of our Sunday-school pupils

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were baptized on May 7. One letter of membership was received the same day. We also welcome to our services two families that have recently returned to Greene, after moving away several years ago. On May 3 we had our birthday dinner. Several that could not be present sent their birthday offering; \$45.81 was raised and given for Civilian Public Service work. Our Sunday school united with three other Sunday schools of Greene for a vacation Bible school. A mother and daughter tea will be held on June 10.—Estella Eikenberry, Greene, Iowa, June 9.

**South Waterloo.**—Our church has been very active in all departments in the past several weeks. Mother's Day was observed with a fitting message by Bro. Yoder. At this service six babies and their parents participated in a consecration service. On May 17 our pastor preached the baccalaureate sermon to the graduating class of the Orange Township high school. Family night was sponsored by the women's work on June 5. The program was carried out in a clever way by means of the family mail box. About 125 attended this social in the church parlors. The women's organization of our church remembered our boys in the service at Easter time with special boxes of candy and cookies. All of the recipients wrote back and expressed their appreciation. Special offerings for our C. P. S. camps have been taken on the third Sunday in the month since the opening of the camps. The community council arranged and sponsored a Memorial Day program of music and an address at the local Orange cemetery. Bro. Yoder is attending the Annual Conference as a delegate from the local church and as the chairman of the General Ministerial Board. Miss Eliza Miller, retired India missionary, is attending the Annual Conference and will spend the rest of the summer in various places in the East. On June 14 the children's day exercises will be given at the morning worship time. In the evening the Iowa business men's quartet will present a full evening of music. Bro. Yoder recently gave a series of four sermons on 'Thy Kingdom Come'; they were interesting and helpful. Several Sunday-school classes and the ladies' aid have made comforters and done Red Cross sewing during the past few months. The comforters were sent to our camps.—Mrs. R. C. Hollis, Waterloo, Iowa, June 9.

### Minnesota

**Lewiston.**—The Sunday school took an active part in our Easter morning service. The juniors read the Easter story from their Bibles. The primaries sang and presented their offerings around their worship center. Our junior choir sang. A family of four were recently baptized by our pastor; we welcomed them at our April love feast. Twelve new hymnals have been purchased to be used by our junior choir. On April 23 our church enjoyed its annual New England supper, after which we were privileged to hear the ladies' quartet of McPherson College. Virginia Kerlin, a member of the group, is the daughter of a former pastor of our church. The women's work recently made it possible for the parsonage kitchen to be papered and painted. The United Workers' class sponsored a father and son banquet on May 22 with over fifty attending. George Keifer, the state representative of this district, was the speaker. A deep feeling of fellowship was experienced. June promises to be a busy month for us. The daily vacation Bible school will begin June 8 and last two weeks, with the Presbyterian church co-operating. June 20, 21 is the date of the young people's conference with the Lewiston church as host. The speaker will be Bro. Jesse Ziegler, a member of the faculty of Bethany Seminary. Our young people are preparing the temperance play, What Shall It Profit? to be given at the conference. On June 25 the Byler quartet of Goshen College, Ind., will bring us an evening of gospel music. Bro. Charles Nettleton, a student in Bethany Seminary and pastor of the Slifer church, Iowa, brought us an inspiring message on May 31.—Mary Pratt, Lewiston, Minn., June 4.

### Ohio

**Prices Creek.**—Since our last report the church has enjoyed many rich experiences. Brethren Glenn Rust, William Deaton and G. L. Wine were present and assisted in our spring council. Bro. E. R. Fisher, our elder, was in charge. Bro. Kenneth Hollinger is serving again as our pastor. At this meeting Bro. Leeland Emerick was licensed to the ministry, and Brethren Elvin Spittler and Charles Miller were chosen as deacons. We were



privileged to enjoy a very spiritual home communion on Thursday evening of Passion Week. Our Easter sunrise service was held jointly with Wares Chapel; inspirational talks by both pastors, along with special music, constituted the program. On Easter evening the B. Y. P. D. presented a play, *The Light in the Window*, to an appreciative audience. On March 15 we enjoyed a fellowship dinner at the church. In the afternoon we had the pleasure of having part of the district of Southern Ohio meet with us in a temperance rally with Bro. Prather of Dayton in charge. Two of our young men have been called to C. P. S. camps: Bro. Gerald Brown to Camp Marietta, Ohio, and Bro. Daniel Deaton to Walhalla, Mich. The men of the young married people's class had charge of our Mother's Day program. At this time we had a dedication service for the new babies. Our aid society recently held a market with the proceeds amounting to \$44.70. We realized \$26.10 from the mite box offerings. The aid is again sponsoring a capsule sister exchange. The men's work has presented the church with an oil painting of Christ in the Garden; it has been placed at the front of the church. On the evening of May 24 Rev. Keegan of Verona gave a very interesting program in song and pictures with crayon and colored sand. We were represented at district meeting by E. C. Burnett and Stanley Miller. Our pastor will serve as delegate to Annual Conference. On May 31 we were privileged to have Dr. V. F. Schwalm of Manchester College deliver the morning address. In the afternoon and evening Bro. Schwalm was a guest speaker at the Preble County Sunday-school convention, held at Eaton, Ohio. Rev. Hollinger was again elected president of this organization. The Sunday school is not sponsoring a vacation Bible school this year, but rather is making a concerted effort to reach all boys and girls without Sunday-school affiliations in the community and furnish ways for getting them to Sunday services. Much needed equipment is being added to the children's department. After a slight slump in church attendance during the early spring months our church is pushing forward with increased zeal and enthusiasm.—Mrs. Paul Getz, West Manchester, Ohio, June 5.

#### Pennsylvania

**Schuylkill.**—Bro. Ira Meyer gave us our missionary sermon the last of February, and on March 8 Bro. Jonathan King brought the welfare sermon. Ministers who have recently preached for us are S. K. Wenger, Aaron Heisey, William Forry, H. G. Fahnestock, Perry Sanger and Cyrus Krall, who brought with him a girls' quartet from the Campbellstown school. The church has pledged yearly financial support to Elizabethtown College. The district meeting delegates elected were Brethren Harold Binkley and Arthur Wolfe. It was decided not to send a delegate to Annual Conference this year. Our spring love feast was held May 23, 24. Visiting ministers were Norman Musser, C. W. Gible, Daniel Bucklew and Jacob Merkey. Children's day will be observed on June 21 at Swope's Valley.—Mrs. Arnold Zechman, Pine Grove, Pa., June 7.

#### Washington

**Richland Valley.**—The young people had charge of the Easter sunrise service. On Easter evening they presented *The Challenge of the Cross*; they were assisted by the choir. Several of our group attended the United Christian Education Advance at Centralia, Wash., where we were inspired to greater efforts for the cause of Christ. On Mother's Day we had a family night musical program which was very successful, with nearly every family contributing a number. We decided to combine our Mother's Day program with the Father's Day program and have a family fellowship night. We had musical numbers and a talk by Mrs. Winter on the home, after which light refreshments were served. It was helpful and enjoyable to all. We have enjoyed a visit from Bro. Paul Longenecker since the last report. We were all saddened by the death of Sister Julia Addington. She had been president of the ladies' aid for several years. Her gracious manner and untiring efforts in the ladies' aid work will be long remembered. Our church now has a one hundred per cent Messenger club. A lovely wedding took place at our church when Helen Rae of Ajlune became the bride of Alva Lamadee of Tacoma. There has been one baptism since the last report. A group from the ladies' aid gave the church a thorough cleaning a few weeks ago. New curtains and draperies were purchased for the basement. Some of the young married people and older people have been accompanying our pastor, Bro. Ezra Whisler, in bringing a message in Scripture and song to some of our shut-ins. We enjoyed a message from Sister Isa Click on a recent Sunday.—Mrs. Harry Steele, Riffe, Wash., June 5.

#### West Virginia

**Sunnyside.**—We met for a church council on April 25 with our elder and pastor, B. W. Smith, presiding. Our Sunday school is progressing nicely with a good attendance throughout the year. Our church gives a peace offering on the fourth Sunday of each month. Our young people and Sunday school gave an Easter program and a Mother's Day program, which were enjoyed by all. We are very sorry to report that our pastor was thrown from a horse and badly injured; he is now at his home, but will be confined to his bed for some time yet. We ask an interest in your prayers for his speedy recovery. We have been very fortunate to secure a summer pastor through the ministerial board; he is a young college graduate, Bro. Earl Snader, Jr., of Waynesboro, Pa. We appreciate very much his serving us.—Mrs. Casper Robey, New Creek, W. Va., June 7.

## Sing the Great Songs of the Church from the Hymnal, Church of the Brethren



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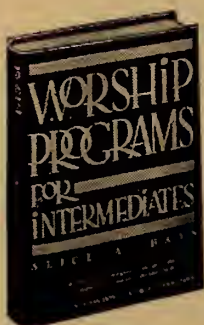
# Aids For Worship Programs

ALICE BAYS

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The book grew out of the experiences of the author with intermediates in the local church, camps, and conferences. It contains 30 programs, each complete with suggested music, call to worship, prayer, hymns, poems, Scripture reading and a story. Preceding each program are hints to the leader for making the program more effective. The programs can be used as a series or individually. They are grouped under the following headings: Finding God; The Living Bible; Working With God, Making Choices; Sharing With Others; God's Workmen; Special Days. This book will help to lead intermediates "into a more vital religious experience and help them dedicate their lives to Christian service."

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**\$2.00**

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# GOSPEL MESSENGER

Volume 91

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July 4, 1942

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Number 27



Scene Near Asheville, North Carolina

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## *Around the World...*

**Theological seminaries**, for the first time, were included in the benevolence budget of the Presbyterian Church in the U. S. A., at the recent meeting of the general assembly. A 1942-43 basic budget allotted \$112,000 for this purpose.

**Seven Y. M. C. A. secretaries** serving with allied forces in the Libyan desert have been captured by the nazis, Wilbert B. Smith, general secretary of the Y. M. C. A. in Egypt for the past 22 years, stated in an address before the Y. M. C. A. in Dallas, Texas.

**A total of 8,957 hectares** [one hectare equals about two and one-half acres] of private and public land have been distributed in Panama among peasants wishing to cultivate the soil. This move is in line with the government's policy of stimulating agriculture and increasing farm production.

**The home** is the primary agency of Christian education, the standing committee on Christian education reported at the General Assembly of the Presbyterian Church in the United States of America. Accordingly, October 18 is to be set aside in all Presbyterian churches this year as Christian Home Education Day.

**The governor of Washington**, Arthur B. Langlie, at a recent dinner of the men's club at the First Presbyterian church, said: "There can be no representative government without Christianity. . . . The only way we can meet this crisis is to go into partnership with God. . . . We need to pray and think, and when we do that seriously and with faith, we get the answer that guides us in the right direction."

**About 800 young Jews**, some of them British but most of them from countries under the nazi yoke, are training in 15 agricultural communities in Britain for a future life in Palestine. There is equality of consumption among them by pooling wages. Girls look after the kitchens, houses and laundry, but many of them do agricultural work as well. There are lessons in English, Hebrew, history, literature, agriculture and various other subjects.



**The Sister House**

The Cloisters at Ephrata, Pa., are to be reconstructed. A leading Philadelphia architect has been appointed by Pennsylvania's historical commission to direct the work which will be carried on by methods used in the days when the buildings themselves were constructed.

In 1732 Conrad Beissel built the first cabin on Cocalico Creek near where the cloister ruins now stand. There a colony grew up. A life of severe religious asceticism and industry was practiced. Eventually, three semi-independent orders were established: a Brotherhood, a Sisterhood, and a congregation of married couples, known as "householders."

The people were expert builders and thrifty farmers. They operated their own grist mill, saw mill, oil mill, filling mill, bakery, quarry, pottery, shop and book bindery. They made their own clothing of linen and wool, tools, furniture and kitchen utensils. No private property was owned.

This settlement was so renowned that Voltaire mentioned it with praise in his *Philosophic Dictionary*.

**Kifissia**, formerly the most fashionable suburb of Athens, Greece, is becoming a civilian colony for refugees from bombed areas in Germany.

**Adoption of a resolution** to withhold financial aid and other support from conscientious objectors was outstanding among wartime measures approved by the Oregon State Baptist Convention at a recent meeting.

**The Presbyterian Church** in the U. S. A. will raise a wartime service fund of one million dollars during the coming year to finance a program of service to soldiers and sailors, to war industry communities and to meet emergencies due to the war in the field of foreign relief. A commission will direct the program.

**The Gideon Society** has distributed 3,050,000 Bibles to the armed forces since the start of the draft, according to A. E. Lewis, international president of the organization.

**The board of directors** of the Seaville Camp Meeting Association, Cape May, N. J., has cancelled the 79th annual camp meeting and young people's institute for this year because of tire and gasoline rationing.

**"The most devastating combination of natural disasters"** encountered by the American Red Cross in its 61 years of relief work occurred this spring. More than \$1,000,000 was spent for relief and rehabilitation after floods, tornadoes, cloud-bursts, ice jams, and forest fires in 18 states from Maine to Texas.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JULY 4, 1942

Number 27

## « « *Echoes From the Asheville Conference* » »

### Friday, June 12

#### Bible Doctrines

The three under consideration were Matthew Eighteen, Christian Giving, and the Brethren Love Feast—rather an odd assortment, not? First there had been congregational singing of All Hail, Am I a Soldier? He Leadeth Me, and then prayer led by Bro. Ralph Shober of Frederick, Md. The presiding officer was Bro. Roy Teach of Brookville, Ohio. Director Minor Miller had had some difficulty in getting the people to cease their visiting together so delightfully, come in and settle down, but by this time they were responding well. The discussionists were Brethren John D. Metzler of Indiana, Carson Key of Virginia and William Beahm of Chicago.

Bro. Metzler reminded us that Matthew Eighteen would not solve the speculative questions that intrigue us so much, but that it would go far in enriching the quality of our daily living. It has to do with getting on with one another. It builds brotherhood. Its objective is not getting even but helping a stumbling pilgrim to get up again and go on. It deals with the problem of recovery. It is an "expedition in soul saving."

Bro. Key holds that Christian giving is the answer to the conflict between self and others—that is, when it is, as his subject had it, the giving of both "self and substance." Remember what Paul said to the Corinthians about first giving their own selves to the Lord? That is the simple secret of this ever-present annoyance. It changes the annoyance into a great pleasure. It changes "none of my business" into "my Father's business." We cannot Christianize the pagan half of the world until we Christianize the pagan half of the church. Was that putting it too strongly? Please explain why.

Bro. Beahm thinks the love feast is not an exercise in magic, nor in legalistic obedience, but in appropriating spiritual truth through the help of symbols. The feet washing is a rare opportunity to cultivate a lively sense, on the one hand of our daily need of renewed cleansing, and on the other of our daily obligation to serve rather than be saved. The supper capitalizes the simple fact of experience that it takes eating together to establish the most intimate fellowship. The communion of the body and blood of Christ is a sermon on our need of his spirit that we may really live. The whole ritual is a pledge that we intend to live the life of love.

#### Before the Business Session

The late afternoon was filled with interesting doings. There was an announcement about a get-together of

ministers' wives which excited our curiosity a little, but we failed to get more particulars. If the planned young people's picnic materialized your imagination can easily picture the kind of a time they had. The district men who work on the Conference Budget and in the C. P. S. activities were scheduled for a meeting which included a dinner and counseling together.

In the Auditorium Sister Velma Ober showed and explained, with the assistance of Bro. Crumpacker, her illuminating pictures of places and persons connected with our work in China. They were all appreciated, we know, but we think the moments of highest interest were reached when she would point out this person or that as among the thirteen native Christians slain at the time of the evacuation.

#### Beginning the Business

We surmise that never in the more recent history of our church were the good old hymns sung with more "spirit and understanding" than at the opening of the first business session tonight. The very fitting observations of Retiring Moderator Davis had set the stage well. In the light (darkness rather) of present conditions, the lines, "Our God our help in ages past, Our hope for years to come," take on new meaning. So do "A charge to keep I have . . . to serve the present age . . . Awake, my soul, stretch every nerve and press with vigor on." And so did Bro. Bonsack's fervent prayer.

After necessary announcements in which Director Minor Miller took occasion to say some nice things about the Brethren literature in the exhibit room below, mentioning especially Bro. J. E. Miller's new Stories from Brethren Life, we listened with deep feeling to greetings from the foreign fields. These were given by personal representatives instead of by letter, except in the case of Sweden. Bro. Graybill had not yet reached America, so this field was heard from through a letter read by Secretary Leland Brubaker. China, Africa and India were represented respectively by Missionaries F. H. Crumpacker, H. Stover Kulp and Lillian Grisso. Naturally enough, in the background of the war, one could see that the audience was much moved by these messages, so charged with sympathetic interest between the folks at home and the loved ones in the far-flung posts of danger.

A pleasant surprise was the gracious word of greeting brought to the Conference by Bro. M. A. Stuckey of the (Progressive) Brethren. The choice collection of contrasting adjectives with which he described the faith the two churches cherish in common must have cost him some patient research, if not a little midnight oil.



It was generous of him to suggest that we might find in the group for whom he spoke a profitable field for evangelization.

### Faith and Works

The foregoing was of course all preliminary to the main feature of the evening session, the sermon by Moderator Paul H. Bowman. Since you have already had access through the Messenger columns to Bro. Bowman's own summary of it, we need not repeat this here. You should be sure, however, not to overlook its relation to the Conference theme and our slogan for the coming year, Brethren Faith in Action. It was a careful and thoroughly Scriptural analysis of that expressive phrase and if given the consideration it deserves will help much to make this motto truly dynamic in the church.

Just before the sermon the Conference choir had pleasantly surprised the audience with a resounding chorus from the rear balcony. Again at the close, when the congregation sang so heartily Faith of Our Fathers, it was re-enforced by the choir's answer from the balcony, slowly and solemnly repeating, "Faith of our fathers, holy faith! We will be true to thee till death!"

## Saturday, June 13

### Some First Things

It rains easily in Asheville and frequently. Usually the showers are of short duration and timed for your convenience, coming when you ought to be in bed or indoors attending a meeting. This morning they interfered a little with prompt attendance at the 6:30 ministers' fellowship, but Bro. Zigler was already going strong when we arrived. The point of interest seemed to be the problem of what we can do to help with reconstruction after the present period of destruction is past. Sentence suggestions were invited and some were offered, mostly rather general and a little shopworn, in view of the common difficulty of being concrete and fresh and really helpful when you try to tell how to do something nobody has ever done. Naturally the best way was to appoint a committee on findings. What a blessed relief findings committees are!

The time for the men's breakfast conference to be held in the same room was drawing perilously near, and there was some confusion as others were coming in and waiters were trying to make some headway in preparing the tables. Patience was rewarded with reasonable success in the shape of a good breakfast and a good program. Bro. Cecil Smith presided in the absence of Chairman James Breitigan. Singing and prayer gave a wholesome tone to the spiritual atmosphere.

The principal feature was an address on The Lord's Acre Plan by Dumont Clarke, director of the religious department of the Farmers' Federation. It may be noted here that Bro. Clarke had spoken the night before on the same subject in the Auditorium, following adjournment of the business session. For some years Bro. Clarke has been promoting this plan, the nature of which is indicated by the name, with much success. It simply carries out the Old Testament idea of giving the first fruits to God. It has been found to be an effective evangelizing agency in reaching the unreached, it brings in additional financial support for church work and it puts the Spirit of God into daily life.

Going over to the Auditorium and down to the basement for another look at the exhibits, we noticed in a far corner some fifteen young people gathered around

Stauffer Curry. It looked as if they had something interesting on their minds; perhaps they were gathering up some loose ends from the sectional conferences of the day before.

### A Change in the Program

By consent of the Program Committee it had been arranged to give part of this forenoon to the transaction of Conference business. How much dislocation this caused for other meetings or programs we do not know, but it prevented us from getting in touch with the women's work session in the Central Methodist church. We assume this meeting went forward as planned and shall hope for a report of it in some other way. The extra business session was begun with that familiar hymn about loving the Lord's kingdom and with prayer by retiring Conference Secretary J. E. Miller.

Reader A. C. Baugher, after confirmation of his election, read the Conference rules. The names of the Committee on Credentials were announced and confirmed. The committee reported 428 delegates from the local churches. These with the 79 Standing Committee members made a voting body of 507.

### Vacancies Filled

Elections and appointments were announced and confirmed as follows: Moderator Elect, W. W. Peters; Committee on Resolutions, Warren D. Bowman; Committee on Letters of Greeting, Dan West, Walter Heisey, Mrs. Guy West; General Mission Board, Desmond Bittinger, J. S. Crumpacker; Board of Christian Education, J. I. Coffman, Earl Bowman; General Education Board, J. Linwood Eisenberg; General Ministerial Board, Edgar Rothrock; Electors Bethany Biblical Seminary, J. J. Yoder, Edgar Rothrock, C. C. Ellis; Conference Program Committee, F. S. Carper, Burton Metzler; Council of Women's Work, Mrs. William Beahm; Council of Men's Work, E. M. Hersch, Stanley Keim, Harl Russell, M. B. Williams; Auditing Committee, Russell Showalter; Transportation Agent, W. W. Slabaugh; Conference Trustees, John C. Zug.

Names for certain other vacancies to be filled were not yet ready to be announced.

### Unfinished Business

Last year Conference appointed a committee to "study the problem of Conference auditors and report to Conference of 1942." The committee offered a report substantially in accord with the present practice. This was adopted without discussion.

The other item of business taken up this morning was the annual report of the General Mission Board, which was presented by Secretary Leland Brubaker. The most significant portions were read with appropriate comment. The return of Brother and Sister Graybill from Sweden was announced. The absence of any word from our China missionaries in the Philippines since last December impressed the Conference deeply. After directing that their names be included in the report, it was accepted by the Conference, along with the statement of the Auditing Committee.

### Christian Higher Education

At this point the business session was adjourned until Monday morning and the program on education had the floor with President V. F. Schwalm in charge. Bro. J. I. Baugher, retiring member of the General Education Board, led in prayer and the Conference girls' quartet sang beautifully and impressively an appropriate number.



Dr. C. C. Ellis spoke on the Problem of Our Brethren Colleges in the Present Emergency. The problem is the common one of the perpetuity of free education, and it is very grave. We have never heard Bro. Ellis speak with more earnestness and urgency. The strong trend toward governmental regimentation makes the situation serious both in its academic and its financial aspects. What an absurd contradiction between saving waste paper and wasting human life! The choicest product of the universe, human personality, depends for its conservation on influence fostered by the Christian college. Can we make these influences strong and vital enough to do this? The future has the answer, but that answer depends on what the church can do now.

Dr. H. E. Spence of Duke University Divinity School spoke on essentially the same subject stated a little differently: The Church College as a Conserver of Christian Civilization. Just as he had heard a newsboy on the street yelling, "Here too," when another boy was shouting so vociferously for attention to his "extra," so he would like to say, "Here too," to the earnest plea of Dr. Ellis. There can be no real education, Dr. Spence maintains, if religion is left out. The last war taught us nothing, as is shown by the fact that we are being "systematically trained to hate" in order to wage this one successfully. The only answer to the problem of the Christian college is to remain Christian. It is not an easy answer. The church college must equal the state institution in its downreach and outreach and must surpass it in its inreach and upreach.

#### About Living Together

The Saturday afternoon program was off to a good start with Bro. George L. Detweiler leading the assembling audience in such songs as America the Beautiful and What a Friend We Have in Jesus. We say "assembling" because this year's audiences seem to be having some difficulty in coming together on time. Elder S. H. Garst led in the opening prayer.

The program of the afternoon was titled Living Together in the Christian Home. But it was soon to be seen that it was somewhat more than this. The program was jointly sponsored by men's work and women's work with Bro. Harl Russell and Mrs. Rufus D. Bowman acting as co-chairmen. The two groups even shared in the offering—the money in the envelopes being divided according to designation and the loose money half and half. Thus the program was itself a kind of experiment in living together.

The speaker for the afternoon was Mrs. Garry Cleveland Myers, associate editor of Children's Activities. Mrs. Myers began by saying that there are no unimportant persons. Jesus indicates as much through his appreciation of individuals as such. Speaking of man and woman relations, she urged that these are never what they can be unless someone puts thought and sacrifice into their improvement. There should be mutual appreciation and a willingness to work together. For as people undertake the marriage relation the man comes with one set of family patterns and the woman with another. This means that care and mutuality must be practiced if the newlyweds are not to find themselves growing apart rather than together. To succeed in living together is to realize the deepest satisfactions of life.

The second part of the program was more informal. It was in the nature of a panel discussion in the field of the address made by Mrs. Myers. The other mem-

bers of the panel were: Hylton Harman, representing the national cabinet of children's work; Mrs. Dan West, the council of women's work; A. G. Breidenstine, men's work; and Arlene Ringgold speaking for the national B. Y. P. D. cabinet. The panel discussion started with an attempt to list some things that would make for better home relations—and especially that would promote serenity and poise. Remembering special occasions, giving attention to a certain amount of routine, and cheerfully carrying one's task were three suggestions. Then somebody asked about the radio and serenity in the home! It seemed to be agreed that we could get along with less radio. Parents might even have to outline some pretty definite limits at this point. Then, too, it was agreed that when face to face with hard conditions the definite evidence of dependence upon a higher power would make for poise and serenity in the home. Children sense and take emotional tone from their parents, and especially from the mother.

Announcements were next in order. Bro. Minor C. Miller pointed out, amongst other things, that at the Brethren Publishing House headquarters there were many good books just waiting to be bought and read. And the same still holds, though when the reader sees this his order should be mailed to 16-24 South State Street, Elgin, Illinois.

The afternoon's program closed with the singing of that lovely song beginning, "There is beauty all around when there's love at home." The concluding prayer was offered by Bro. J. E. Rolston, a worthy father of an unusual family.

#### Moving Pictures of Africa

At 4:30 o'clock there were moving pictures of Africa at the front of the Auditorium. Bro. H. Stover Kulp was in charge. The first reel showed pictures of the boat trip to England, then the journey down the African coast to Freetown and Lagos, and finally the arrival of the missionaries in Buraland. The second reel we did not see as it was time to make the most of our ticket to the college dinner.

#### At the College Dinner

If the writer's memory serves him rightly the college dinner was one function that did not show the effect of certain current restrictions. We judge at least 150 were at this annual affair. President V. F. Schwalm presided. Prof. Nelson T. Huffman of Bridgewater College and the ladies' quartet from the same institution furnished notable music. A pleasing feature of the evening was the recognition given Bro. Otho Winger for his great service to Christian education in the Church of the Brethren. Dr. H. E. Spence of Duke University gave a sprightly yet telling address on Guidance in Religion, or How to Formulate a Sane Philosophy of Living. His stories were better than usual, even for such an occasion, and his philosophy of living simple enough to comprehend. Three questions he would ask: Is the universe material or spiritual? Is it personal or impersonal? Is it kindly? If it is spiritual, personal and kindly, which Dr. Spence believes it is, it should not be too hard to come to a sane interpretation of the meaning and way of life.

We regret that we did not get a chance to look in on the fellowship supper for pastors, parents and friends of children's work. The serving of the dinner for the college group was extremely tedious, and that tended to tie your reporter to a given spot. However, as the fel-

(Continued on Page 10)



**"Windows Toward Jerusalem" » » »**

BY CHARLES E. ZUNKEL

THE statement of this theme is borrowed from Dr. James Austin Richards. The treatment of it is the author's. Everyone recalls the incident which suggests this theme. Daniel was a captive under Darius. He was in pagan surroundings, an alien among a pagan people. Evil men plotted his ruin because they were jealous of him. They had the king pass an edict which forbade giving homage to any other than himself. After the edict was passed, Daniel continued his custom of prayer before the open windows which faced toward Jerusalem. His plotters saw him at his prayers and reported to the king. He was then thrown into the den of lions. One of the marvels of the story is the courage of Daniel in the face of danger which threatened his own life.

We, too, are aliens in a pagan world and among a people many of whom are pagan. It would be very easy to point a finger of accusation at Germany, Russia, or Japan, or even Italy, and say, "Pagan!" But we too live in a pagan nation, among a pagan people. There may be those who object to this statement, but a little reflection should be sufficient to convince us. Let us illustrate a bit. What would you do if you were invited to a party and drinks were served? Object? But someone would very likely say, "Come on and be a sport. Why, you aren't human if you don't drink beer." That has happened many, many times in many cities and communities of our nation. But remember that we live in a nation whose president came into power after he promised to bring back the legalization of liquor. The drinking of liquors has rapidly increased from year to year since the return of legal liquor. A few weeks ago we learned from a very authoritative source that eight or nine families control the liquor business of the United States. We learned, further, that these men who head it up have been in Washington, laying very careful plans to make drinking a part of the daily life of every soldier in the training camps. They want to create a liquor-consuming public for the post-war period. Certainly no one could attribute such facts as these to other than pagan sources.

Further, suppose while at work someone should offer you a cigarette. Would you say, "No, thank you, I don't smoke?" If you did, would you be asked as one young man was, "What do you do to have a good time?" But look at the tobacco problem a bit further. Do you who are older remember the days of the First World War? Do you remember how various organizations fur-

nished cigarettes for the soldier boys in the army? It was done as an act of kindness to those we loved. But by it we created a generation of men who have been terrible addicts to the habit. I insist that we live among people who are pagan.

The illustrations given are but a few taken at random to illustrate the fact that we live in a pagan world, a pagan nation, among people many of whom are pagan. The problem the Christian faces, then, is exactly the same as Daniel faced. How shall we refresh and renew our ideals with such surroundings? Can we and will we maintain our idealism in the face of pagan influences? Or will we drift with the mass sentiments of the day? Well do we know that Russian Christianity came to the crossroads and the organized church has been blotted out. However, today we know that Christianity is very much alive in Russia. Travellers who have seen Russian life as it is, assure us of great groups of Russian Christians who meet together without leadership. But they sing together, they pray together, and they study together. German Christianity, also, came to the crossroads. On reliable ground, we learn that today there are eight hundred thousand German Christians in prison and concentration camps because they have refused to follow Hitler. We, in America, may face such prospects as these. How shall we renew and refresh our ideals for such testing as this?

I should like to suggest that our source of renewal is the same as that of Daniel. In Daniel's life there was an overwhelming sense of devotion to God. It is shown in his refusal to eat the king's dainties and in his regular daily practice of prayer. It was genuine because he was not scared into giving it up. Many of us would like to avoid difficulties; we want the easiest way out. Unless we have the same sense of devotion to God that he had, our times of testing will scatter our loyalties to the four winds.

I should like to point out that Daniel did certain things which helped to keep alive his sense of devotion to his God. He "practiced the presence of God." Among the excuses which we are offered are: "We don't have time"; "We don't know how"; or "It isn't necessary, is it?" These are very cheap, indeed. If we want to grow and glow, we must pay the price. Many an individual has lost hours of sleep over periods of years in order to have time for study in some particular field of interest. Are we willing to do less to grow a beautiful soul? Now is the time to begin a practice which will make us ready for the times of testing when they come.

Daniel used his opportunities for God. He spent



himself for him. True, those opportunities in a pagan land were few, but he used them. He lived a life. He bore a witness. Our Christian experience is not just a thing to enjoy; it is for use. Electricity will not enter that which it cannot pass through; neither will the Spirit of God. Service for God deepens our loyalty.

A third thing which deepens loyalty is the sharing of our material resources. Undoubtedly Daniel tithed. Every good Jew did. Although he had no disposition to make of his tithes in a pagan land, yet we may be sure he yearned for the time when he might return to normal worship and bring his tithes and offerings. Many Christians fail to develop their loyalty to God as they should because they refuse to share generously and systematically their material resources. We choose to serve money, rather than God.

In times such as these, we Christians should be seeking ways and means of deepening and strengthening our ideals. We ought to be cultivating the avenues of access to the sources of power. We have

"Only one life, 'twill soon be past,  
Only what is done for Christ will last."

*Lima, Ohio.*

## The Minister's Salary

BY GALEN T. LEHMAN

### II. *How Much Should It Be?*

NO HARD and fast rule can be adopted to determine the size of the salary. Numerous factors must be taken into consideration. Living expenses vary in different localities. It is desirable that the pastor be able to live on a plane at least equal to that of the majority of the congregation, which of course varies in different pastoral charges. The size and financial possibilities of the congregation must be taken into consideration.

To many a lay member in the church who has labored hard for a livelihood and lived economically, especially in rural sections, a salary of \$1,200 per year for the pastor seems like a very generous sum of money for this purpose. However, when one begins to break this salary down into smaller amounts on the basis of the minister's needs, it does not appear quite so large. Having kept an itemized account of all expenditures for myself and family over a period of some twenty years, we have come to learn the approximate amount of money it requires to maintain the various items in a pastor's budget. Let us examine some of these items briefly for a typical family consisting of a pastor and his wife with three children, two of whom may be in grade school and one in high school.

What will it cost to provide nourishing food during the year for this family? We will assume they have a garden. With food costs on the increase, would it be unreasonable to figure a total cost of 25c per day for each member of the family? This would not provide many porterhouse steaks a week at 40c a pound. The pastor cannot go to the cellar and cut off a slice of ham from one of the hogs he butchered, nor to the chicken house to get his eggs, which cost him from 30c to 50c a dozen at the store. Milk is costing 15c a quart in our city at present, so the growing children will not be able to drink an over supply of this nourishing food. To provide an adequate and balanced diet on this allowance would require rigid economy and careful planning.

The minister requires tools, just as a carpenter, or a farmer. He has to spend money for self improvement, postage, stationery, magazines, newspaper, books, lectures, church conferences and school supplies for his children. Fifty dollars is a very modest sum to be allowed for this item if the minister is to keep himself intellectually and spiritually equipped for his task.

Clothing is an important item in the budget. It is to the advantage of a church to have the pastor and his family able to clothe themselves attractively. Suppose we allow \$200 a year for this family of five. With this sum they won't buy many silks or satins, or fur coats, and they will not dare be concerned too much about keeping up to the latest style, even though many in the congregation do so.

There is the item of the automobile. We cannot figure less than \$100 per year depreciation on the average, and even then one could not trade off his car for a new one in less than five or six years or it would amount to more. To keep the car longer than this adds to the operating cost. The license and insurance add approximately \$35 more, and this comes far from giving full coverage. Some states require you to carry public liability and property damage. We tried saving on the insurance item, and after an accident which cost us \$200 we decided it was poor economy. Providing your operating expenses average but \$10 a month, which is well below the national average, your car expense for the year must be placed at \$250, and many pastors can testify that this sum is entirely too low.

Fuel costs vary according to climate, the size and type of house you live in and the retail price of fuel, from practically nothing in some sections to amounts of over \$100 per year in other areas. Suppose we strike a figure of \$60 for an average.



Then there is the telephone, electricity, water bill and gas bill. Experience has taught us that these will total \$100 per year and there is not much you can do about it. Other items of household expense would include kitchen equipment, utensils, furniture, rugs, electrical appliances, bedding, curtains, etc. By the time the fuel bill and monthly bills are paid for, one could not live very pretentiously if he allowed but \$60 for this section of household expense. On such a budget it would take two years to save enough to buy that electrical refrigerator that all the members consider so indispensable, even though nothing was spent for other household supplies.

The health column must not be overlooked. This would include toilet articles, hair cuts, dentist bills, doctor and hospital bills, drugs and medicines. It may possibly be that some of the preacher's family might feel it necessary to visit the hair dresser occasionally, since so many of the congregation feel it necessary in order to appear respectable. During the first eight years without having a major operation in the family, and though we enjoyed the blessing of good health, it was necessary to spend on an average of \$100 per year in this column. Budget experts suggest 10% of the income for this column, but we will make it 5% or \$60, though with some misgivings that it may not suffice.

Most pastors, though they may be serving the church at a financial sacrifice, still consider it a

Christian privilege and responsibility to give a tithe. This will take another \$120.

There are still many little items that are not included in the above classification such as taxes, recreation, buying gifts, vacation, children's allowances, etc. The unexpected and unclassified somehow has a way of running higher than we expect. Let us allow \$50 here. Before we add more, perhaps we had better strike a total to see how much is left of the \$1,200.

Food .....	\$ 450.00
Self-improvement, postage, literature, etc. ....	50.00
Clothing .....	200.00
Car .....	250.00
Household .....	220.00
Health .....	60.00
Benevolence .....	120.00
Extras .....	50.00
	<hr/>
	\$1,400.00

*Springfield, Ill.*

### "People Don't Think; They Just Act"

BY RALPH LOOMIS

It was at a meeting of landlords, considering their relations to sharecroppers, that a Baptist preacher bravely stood up to say, "There are three sides to this question—the landlord's side, the sharecroppers' side and, somewhere in between, the right side." Commenting later on this insight a wise rural priest added: "Yes, and as conditions with landlord or sharecropper change, what is the right side will also change."

In seeking and finding the right side of public questions (according to the Sermon on the Mount, those who seek do find), it is the American way to look at all sides. Wrapping a book for a buyer who expressed disagreement with the author the salesman said, "Today of all days we must look at all sides of public questions." This is no time to read only what we want to read, to listen only to views much like our own. A great and ever present danger is that of individual and group decisions based on insufficient or unconsidered information. Discussing matters of public policy with a friend recently, he phrased it thus: "People don't think; they just act." Years, generations, centuries of avoidable suffering can follow courses based on one-sided information. The major needs of the day are dependable information, sound thinking on home and foreign affairs, a genuine religious drive for the solution of problems found.

Taking a look at some aspects of the present situation, we realize our need for a double portion of the spirit of the prophet Ezekiel, who said, "I sat where they sat." At home, the determination to look at all sides of public questions, and to

### The Omnipresence

BY CHAS. D. KLINGER

God awaits us in the air;  
He is ever present where  
The streamlets, gurgling low,  
Softly through the rushes go.

God is always in the sea;  
E'en where there seems naught to be  
Our God abides; he dwells  
Midst the waves and ocean swells.

Here, upon the lowlands, God  
Sheds his pow'r into the sod,  
Buds abundantly from seed  
All the helpless mortals need.

Can you name a place where he  
Will not ever present be?  
Show me cave or ocean span  
Uninhabited by man.

Rugged hills or mountains tall;  
Is there any place at all?  
Nay, though cold or heat repels,  
There, the Lord forever dwells.

*LaFayette, Ohio.*



search out the right side, is not too strong. We condemn a certain group for rewriting the Bible to jibe with that group's particular philosophy. Are we better than they in this regard? Do we strike out of the Sermon on the Mount the teachings that we should get the beam out of our own eye *first*, and that we seek *first* the kingdom? Do we strike out of Paul's letter to the Corinthians the words, "love *never* faileth"? Is it not generally true that, excepting ninety years in Pennsylvania, we followed the present German system in displacing the Indian? And the Mexican in the Southwest? As for the treatment of minorities, in how many Missouri communities is the Negro school as good as the white?

There is no substitute for the principles of the Sermon on the Mount. Our loyalties are to God, humanity and country in that order. God loyalty is prerequisite to national loyalty. Genuine service to country is in proportion to our observance of (not lip service to) the immortal principles found in the Sermon on the Mount. Suffering is inevitable. The suffering that will bring great and lasting benefits to mankind is that which will come to those who make Christianity (not that for want of a better name called "churchianity") their system, active goodwill and the greatest possible knowledge of the facts major weapons. Our chief enemies are those such as ignorance of important facts, greed in seeking high prices, oil field and trade advantages, failure to quarry from the Sermon on the Mount those foundation stones absolutely essential for building the individual and group life that endures.

A steadily aggressive study and action program, spiritually powered, is our great need. Every neighborhood should have a working group, giving major attention to a current public problem at each meeting. The members of such a group will dig for all the essential facts, seek to look at all sides of the problem, and then use the principles of the Sermon on the Mount in working out the solution. Bible classes, church study clubs, farmers' organizations, women's clubs in country and town, other organized groups that dare to be religious but nonsectarian, political but non-partisan, can carry on this all-important work. A neighborhood lacking an inclusive organization with this daring spirit of service will build from the ground up, in organizing a fact-finding and action crew.

This continuing educational-action program is already instituted, in part or as a whole, in countless neighborhoods. It must have an increased adoption and greater impetus. Millions more men and women can eventually be enlisted for

this kind of intelligent defense and offense. Billions, rather than millions, of dollars are to be raised for works of relief, healing and mercy, that will show the suffering peoples of the world that we are truly interested in them—more interested in them than in their trade. One result of the Locarno Treaty, with its promise of justice and stability, was that the radical or nazi vote in Germany fell off 50 per cent in twelve months. As attempted at Locarno from the top, and with insufficient religious motivation, the ground will be cut from under all dictatorial government as small groups in a myriad of neighborhoods, open country, town and city, do the prosaic but interesting and necessary spade work above outlined. Study, willingness to sacrifice to the uttermost, an increasingly decent world to live in—these are the alternatives to increasingly high prices and profits, prejudice and pestilence, reaction and retrogression, coming now around the corner if we decline "the strait and narrow way."

The purpose of this article is not to tell individual or group what to do in a given situation, but rather to outline a plan for finding the right thing to do and power to do it. This is a time when people must think as well as act. The Sermon on the Mount, by the greatest tactician of all time, is required reading for all who would think and act from a solid base. Its concluding words, promise and warning, resound in our ears:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

*The University of Missouri.*

### Kamerad

BY ROY WHITE

MORALS among the inhabitants of the one great atheistic nation of the world are shockingly low. Divorce is granted for the asking, so why hesitate to ask? Now at last they have sunk so low that they are only slightly better than "Christian" America in this particular type of degeneracy. What is the world coming to? Have those infidels no shame?

*Chicago, Ill.*



## Echoes From the Asheville Conference

(Continued From Page 5)

lowship supper was in the adjoining room, and occasional laughter could be heard, we have no doubt that a lively and profitable time was had with Mrs. Garry C. Myers giving the address of the occasion.

### Advance Emphasis in the Local Church

Back at the Auditorium the evening's program was devoted to the general theme of an Advance emphasis in the local church. The Conference choir enriched the song service, with Prof. Huffman and the ladies of the Bridgewater quartet singing The Holy City.

The address part of the program was really a double-header with Bro. Minor C. Miller speaking on Guarding the Sacred Deposit of Our Heritage and Secretary L. Avery Fleming speaking from the text: "Speak unto my people that they go forward." Bro. Miller marshalled history to show the importance of guarding the sacred deposit of a people's heritage—and especially the Christian heritage. As to constructive steps to meet the present situation the speaker recommended a comprehensive program of Christian instruction for adults, efforts to increase the effectiveness of the Sunday school, more stress on vacation and weekday Bible schools, an enlarged summer camp program, and new reliance on what the colleges can do for Christian education.

Bro. Fleming began with the statement that progress is the law of living things—and this is as true in the realm of religion as in nature. Interestingly enough, the Bible is an unfinished symphony ending with a vision of the things that are yet to be! The New Testament concept of the church is not that of a static institution, but of a fresh and creative force in the social order. If church and people are to go forward it should be in terms of the total program. There should be a united advance. The philosophy of progress thus undergirds the great advance program which will enable the church to fulfil its destiny. The final thought of "building on" was enriched in meaning as the congregation sang in conclusion that great prayer for all Christian builders, We Would Be Building.

## Sunday, June 14

### That Early Morning Fellowship

The early morning fellowship for ministers was found to be filling a felt need. Even though your reporter arrived on time at the Langren Hotel roof garden at the hour of 6:30 a. m., he found perhaps three dozen ministers on hand and Bro. M. R. Zigler talking with them about some of the special problems and opportunities of our day. More kept coming and soon the room was filled as on other mornings. The burden of the fellowship was how to keep faith and perfect brotherhood in such an hour as this. The meeting closed with the ministers on their knees praying for the boys in camps or in service, wherever they are; for the church and a more general understanding of the necessities upon us; for themselves and the insight and strength needed for such times as these.

### Men's Work Breakfast Conference

Meanwhile 7:30 o'clock arrived and we knew that the men would be gathering over at the S and W Cafeteria for the men's work breakfast conference. However, it was convenient to snatch a bite to eat on the way to the

Pine Room, where the meeting was to be held. Once there we found the room well filled and breakfast pretty well over. At the speaker's table sat the representatives, both of the men's work council and the women's work council. Bro. Harl Russell was in charge and used generously of his fund of stories. There were a few well-chosen words from Mrs. Rufus D. Bowman by way of reply to the chairman, introduction of her fellow council members, and some hopes expressed for the future. Bro. Robert E. Mohler also spoke briefly as executive secretary of men's work.

The speaker for the occasion was Bro. M. R. Zigler, who presented the challenge of home missions. All things have changed since Pearl Harbor. Even the Christian church is facing its task with a new seriousness and with greater understanding. The searching nature of the circumstances of our times has obliged the church to consider the needs of the home base in the light of a new urgency. This is not different from what the home missions department has had in mind for twenty years, but it is being appreciated by the church as never before.

### Now to the Auditorium

We had understood that there was to be a young people's worship service at 8:30 o'clock in the basement of the Auditorium. Arriving at the place of meeting, we discovered that it was but a half hour service, and was just at the point of conclusion as your reporter came in. Returning to the upstairs or main audience room of the Auditorium, we found some beginning to gather for the 9:30 Sunday-school hour. Soon Conference Director Minor C. Miller was on hand, and noting the slowness of the visiting multitude in coming in, he began to urge over the public address system that the regular Sunday-school hour was at hand. This helped some, but not as much as it should have.

However, as it was quite evident that things were going to shape up in proper style in the main Auditorium with Bro. Charles E. Zunkel as superintendent and Bro. V. F. Schwalm to teach the lesson, and remembering a criticism that your reporter had rather neglected the young people's activities, we decided to spend some time with the young people in the basement of the Auditorium. Here is what we found. About 200 young persons on one solid panel of chairs placed in the wide aisle between a row of posts and the wall. Every chair was filled. What an inspiring experience to hear such a company sing such hymns as God of the Earth and All Hail the Power of Jesus' Name. A. Stauffer Curry, Mark Ebersole and one or two others helped with the opening devotions. The lesson was taught by Bro. Robert L. Sherfy, one of our younger men and now the pastor of the First church, Canton, Ohio. How fast the time went by! We had hoped to drop in on that conference for parents of young children over at the roof garden atop Hotel Langren. But we soon discovered it would be little use to try; the time was too far spent. We had faith to believe that the program would come off about as scheduled since dependable D. D. Funderburg was in general charge and Mrs. Garry Cleveland Myers was to make the address.

### Sunday Morning Worship and Sermon

The Sunday morning worship and sermon is usually rated about the peak of Conference. The occasion has a somewhat different feel or atmosphere from that which characterizes the missionary convocation on Mon-



day afternoon. The Sunday morning preaching service is the time of maximum attendance, and especially is this true in territory where many can drive in for the day. It is also an hour of great inspiration, for the Conference choir helps with the music, and the preacher for the occasion is one of the best the brotherhood affords. This year was no exception. The choir was not as large as usual, but the numbers used were effectively rendered under the direction of Nelson T. Huffman. And what more could one expect with Bro. Huffaker taking a place in the choir! The sermon topic was Christian Advance, and the preacher of the morning was dynamic D. W. Kurtz. He said that to advance the church must do three things—put more stress on evangelism, go deeper in the matter of understanding and consecration, train more people in how to live a practical Christian life. But why should we try to give you but a few of the fragments? Read the sermon for yourself in the Messenger for June 20. Your reporter estimates the attendance at the service at something over 2,500. A few went to other churches in town. We understand the total Brethren in town have been estimated at 4,000. Thus the attendance is small as many Conferences go, but rather remarkable for this year.

#### Brethren Service

This was the theme this afternoon and there were more people in the balcony than would have been required to fill the vacant seats on the main floor, which means there were more than 2,000 in the Auditorium. How many more? Possibly 500, but hardly. A conservative estimate would be 2,300 altogether. There may have been more than that. Everywhere one hears that the attendance at this Conference has surpassed expectations in view of the conditions.

The meeting began with the strains of Guide Me, O Thou Great Jehovah, followed by two more hymns of similar type. Presently some one called for O Beautiful for Spacious Skies. The ideal weather made it easy to sing this with unusual heartiness. Bro. M. R. Zigler's opening devotional thought was based on Jesus' warning words to his disciples on the way from the upper room to Gethsemane. Just before the prayer Bro. Nelson E. Huffman sang Not Ashamed of Christ. It was a high moment, we are sure, in the experience of many.

Bro. W. Harold Row, director of our Civilian Public Service, explained this work in some detail and with satisfying information. There are about 1,000 in the eleven camps, 500 of whom are Brethren, with a good many more coming in soon. They come from all grades of culture and previous occupation. The combination is working a marvel in building a community of brotherly love. It is democracy working in a crisis, an investment in Christian leadership. We must support it loyally, both because of what we can do for the boys and because of what they can do for the church. Ask Bro. Row how they solved the problem when one young man would not work and when some valuables turned up missing. It was an unusual method, but it worked.

#### Impressions and Reconstruction

Bro. H. L. Hartsough gave his impressions gained in visiting those who went to the military camps. (1) We are Brethren with a new meaning. Words do not tell how these boys appreciated being looked up by the church. (2) Religious liberty and freedom of conscience must work both ways. (3) We are not compromising our teaching by showing our interest in these boys. (4)

We sometimes harm the cause we love by repeating or exaggerating evil rumors. (5) We must match the sacrifice of those who went into the army. (6) We must keep faith with these boys.

At this juncture we had a pleasant surprise in being informed of the presence of Dr. Charles Boss, secretary of the Peace Commission of the Methodist church, which he represents on the National Board of Religious Objectors. He was introduced by Bro. Zigler and gave a short and appreciated talk indicating his sympathetic interest in our cause, which is coming to be the cause of an increasing number of Methodists.

Chairman A. W. Cordier of the Brethren Service Committee discussed the problem of post-war reconstruction and the heavy obligation of the church in this field. In all history no such call as this has ever come to us. The opportunity for useful service is beyond our power to estimate. The peace which followed the other war was lost. Shall we let this happen again? We are not interventionists in war but we should be interventionists in peace. Is Christianity so-called merely a "cement to hold together the upper classes"? Is the message of the Church of the Brethren truly based on the spirit of sacrifice?

After an offering for this work the closing testimony and benediction were given by Bro. Wang Tung, of the Ping Ting church in China, first of the China converts to come to America. He has been engaged in Y. M. C. A. work and is now doing graduate study in the University of Washington.

#### Before the Evening Session

It seemed inexpedient to try to give the missionary presentation of our work in India, as had been planned, after the other lengthened program, so this was called off, to the disappointment of some, perhaps many.

We have two grades of young people now, as you may have heard. First there are just young people and then there are young adults, people and adults being not quite the same kind of human being, if you get the idea. Both groups had fellowship dinners, each provided with a skilled toastmaster and able speaker. In these respective capacities the former group have the guidance of Paul Hoover and V. F. Schwalm, the latter that of A. Stauffer Curry and Minor Miller. Bro. Miller maintains that "adults can learn." We wonder what Bro. Schwalm thinks of just "people" by this time.

#### A Neglected Avenue of God's Grace

This was the subject of the evening sermon, and the preacher was Bro. Warren D. Bowman, but before we got to it there was an hour or more of inspiring music, under the leading of Music Director N. T. Huffman, assisted by Organist Ruth Weybright, the choir, the congregation and numerous smaller groups. The numbers consisted of hymns, anthems, a spiritual, a solo, a duet, a quartet, an octet—we forbore any further attempt at delineation. It was all well done and greatly enjoyed. We heard pleased expressions of surprise that with a smaller Conference attendance and less talent to draw from, we could have a program that would compare so favorably with any ever given before.

The presiding officer of the evening was Bro. Fred F. Dancy, and the guide in our worship was Bro. George E. Yoder, who brought to our attention helpful pictures from both the Old Testament and the New.

A sermon on the anointing service was something new at Annual Conference. Bro. Bowman has given special



attention to this subject and the thoroughness of his preparation was at once apparent. For the benefit of those who might not be familiar with it he described the ritual itself in minute detail. He reported results in individual cases. He covered the subject in its physical, psychological and spiritual aspects. The primary purpose of the rite is physical healing, but it has spiritual uses which are also important and sometimes the most important. It is not a substitute for medical science but auxiliary to it. There is nothing magical about it, though its accomplishments are often marvelous indeed. It has the same relation to natural processes that all symbols have. Their value is in helping us to lay hold of the resources which God has put into his universe, of whose infinite possibilities we still know so little.

The preacher's treatment covered about every question you could think of and we hope you may have access to it in fuller form than can be given here.

The hour was growing late and a previous engagement with an old and very dear friend, Morpheus, prevented our enjoying the next number on the program. This was a showing of C. P. S. camp pictures. We do have our moments when we wish we could do everything, but fortunately we always come to again.

## Monday, June 15

### When the Day Was Yet Young

We missed the get-together of the young folks in the park at six and the breakfast conference of the intermediates at seven. We took in the ministers' morning fellowship at six-thirty. One thing they did was to decide to omit the usual breakfast and put the price of it in the Brethren Service fund. Besides that they exchanged experiences in dealing with the draft boards, asked questions about their common problems and answered some of them.

In the Auditorium the moderator's gavel went down with a resounding thump right on the minute at eight o'clock. Come, Thou Almighty King was followed immediately by My Faith Looks Up to Thee. Bro. J. W. Lear intensified the devotional atmosphere by pertinent comment on Paul's difficulty in getting into the church and his great steadfastness afterward. The passage in Philippians two about the mind of Christ and why Christ so highly exalted him was the basis of it, and the spirit of that precious scripture carried over into his prayer.

The moderator's opening remarks were in the same vein. Announcement was made of the arrival at the Conference of Bro. Graybill, just returned from Sweden. Bro. Paul Robinson was named as timekeeper. The Credentials Committee gave a revised report listing 470 delegates from the churches and 79 from the districts, a total of 549.

### Annual Reports

The larger half of the morning session was given to reports from the Brethren Publishing House, Bethany Biblical Seminary, General Education Board, General Ministerial Board, Board of Christian Education and the Brethren Service Committee. Since you will have access to these reports in the Conference minutes we do not reprint them here. Supplementary information and suggestions were given in some cases.

For instance, Bro. Hersch had quite a bit to say about the one hundred per cent Gospel Messenger club plan.

He gave the impression that he favors it strongly. Bro. Rufus D. Bowman offered a motion of appreciation of the services of the retiring editor, which was passed. Bro. Cordier, in referring to service projects, said the one in Porto Rico had been named for Martin G. Brumbaugh in commemoration of his work there many years ago as superintendent of education. President Bowman of the seminary called attention to the service of the summer pastors, the necessity for a larger budget and the summer extension schools at Camp Mack and at Bridgewater. Bro. Yoder and Bro. Fleming also pointed out high spots in the activities of their boards.

In our Conference rules there is one numbered six. It may have been forgotten at times this morning, but the patient moderator didn't say anything about it.

### In Transition

Somebody called on J. E. Miller to explain why the Conference Booklet was so late coming out. He did. The House cannot print reports of boards and committees before they are sent in. On his motion it was decided that the secretary need not include anything in the booklet which comes in after April 20.

The appointment of new missionaries was confirmed as follows: Brother and Sister John B. Grimley, to Africa; Brother and Sister Andrew H. Holderreed, to China; Brother and Sister Ernest M. Shull, to India. This was done this morning in preparation for their consecration at the missionary convocation this afternoon.

### About Ministers and Deacons

The last Conference appointed a committee to study certain problems in the administration of the offices of the ministry and the diaconate. The remainder of the morning session was devoted to the report of this committee, but there was enough time to bring the matter to a conclusion. Bro. Lear as chairman presented the report, explaining the difficulties under which the committee had labored, why it was late and came in a form somewhat confused. This was cleared up; there were questions and answers, a little discussion and a motion to defer the matter until next year. This did not seem to meet with favor, however, and it was agreed to take it up again tomorrow morning.

And so the session adjourned after the necessary announcements and Bro. Foster Statler's earnest prayer of thanksgiving and intercession.

### The Missionary Convocation

The great missionary convocation opened with the singing of the hymn, Savior, Like a Shepherd Lead Us. Prof. Nelson T. Huffman led and the audience sang as if they meant it. Seated on the platform were representatives of various groups, such as Standing Committee members, parents of missionaries, members of the general boards and the missionaries under appointment. Bro. Rufus D. Bowman, chairman of the General Mission Board, was in general charge of the service. The missionary convocation is an occasion looked forward to with unique expectation because of the way in which it touches the lives and hopes of individuals, and of the church as a whole. Group by group those on the platform were introduced, and among them was Bro. J. F. Graybill, newly arrived from Sweden.

With the announcements out of the way, the worship period of the service opened with Bro. N. A. Seese leading in the opening prayer. Then came a time of hymn singing. The first was He Leadeth Me! O Blessed



Thought; then followed I Need Thee Every Hour, by the congregation, and a selection by the Bridgewater ladies' quartet.

Perhaps for the sake of those not present, and for whom your reporter must act as eyes and ears, we should look about the Auditorium and try to see what is of special interest. Of course the audience is not as large as usual on such occasions, for the attendance this year has faced several handicaps. But a good audience is here, everything considered. It is a colorful scene as one notes the dark or drab of men's suits relieved by the lighter and varied colors of the women's dresses. The sun is shining without, yet the day is not overwarm. Through the open windows, as your reporter looked across the Auditorium, loom the green hills round about Asheville.

#### Greetings From China

After the hymns sung, the special music noted, and prayer by A. R. Coffman, Chairman Bowman introduced the first speaker for the afternoon service. This speaker was none other than Wang Tung, a product of our own mission in China. He graciously acknowledged his debt to the church in America, and especially to the China missionaries present and past sitting on the platform. For example, the speaker was taught by Brethren Seese and Flory, and baptized by Bro. F. H. Crum-packer. It seemed that nearly a dozen of those present had helped in some way to shape his life. He even remembered having met and talked with Bro. C. D. Bonsack on one of his deputation visits to China. At that time Wang Tung imagined that he was the one religious leader in America. We sincerely hope that as Wang Tung learns more about America he will not be too much disappointed with some others who have responsibilities in this field. The speaker pointed out the hold that Christianity already has on China and the sure prospects of its playing a larger and larger role in China's future.

Jesus Saves was the song sung in response to what we had seen in our speaker's life, and what we looked forward to in what Bro. H. Stover Kulp might say with reference to accomplishments in Africa.

The Christian Mission Now was the subject Bro. Kulp chose to discuss. The point of such an assessment of missions grows out of the fact that we now face a new situation. The inventions in which man had placed his hope of a new and more Christian order have been turned into instruments of destruction. In a world such as ours men in general are sure of but two things—that the world will be different, and that they do not know what it will be like.

As he left the East Indies behind, a scientist said to a missionary: "The work of my lifetime is destroyed; yours is spiritual; it will go on and on." And so Bro. Kulp turned to pointing out the first of five things which can be said for missions. The first of these is that missions are a great positive and constructive movement in our world. Thus, and in the second place, it is seen that the church as represented in the mission lands is a unifying and integrating factor. The church today represents the one great unbroken fellowship. The body of Christ is one the world around. In the third place, it is important to emphasize missions now in order to keep warm a spirit of compassion. Again, missions now may be conceived of as a debt, even as Paul felt his debt to Greeks and Barbarians, to the bond as well as the free. Having given them disease for their raw materials, how

much we owe them in the field of medicine, of education, and of spiritual matters! And especially is this true as masses of nationals are now turning to Christianity for light and help. The swift turning of these peoples from old ways to the new, some even from the stone age to the era of radio and airplanes, is a tremendous challenge to all Christians.

#### Six Missionaries Commissioned

The candidates as introduced by Secretary Leland S. Brubaker were as follows: Brother and Sister John B. Grimley, Brother and Sister Andrew Holderreed and Brother and Sister Ernest M. Shull. The service of consecrating these young people was in charge of Moderator Paul H. Bowman, assisted by the Standing Committee representatives from the districts represented by the candidates. The service as planned and carried through was the most dramatic and effective that we have ever seen at a missionary convocation.

Then Bro. Rufus Bowman presented the challenge to help in the great enterprise to which the six missionaries had just been consecrated. The Bridgewater ladies' quartet sang while the ushers waited on the audience. Finally, there came the interesting moments when the ushers, money bags in hand, came marching down the central aisles to fan out in a long and reverent line, with Bro. Bonsack giving the offertory prayer. The audience was standing as this was done. Then came the singing of Speed Away, Speed Away and the benediction. Another great missionary convocation was a matter of history.

#### Dinner for Ministers and Wives

Those dinners at the Pine Room have been very popular. The one we are writing about now is the one that was served to the ministers and their wives on Monday evening. The speaker announced for the evening was Bro. Edward Frantz, and this was inducement enough for an unusual attendance, even for the Pine Room. Your reporter noted that by the time for the speaker to begin there were many standing.

But before proceeding to some sketch of what was said we should note that the dinner was really under the auspices of the Pastors' Association with Bro. George L. Detweiler presiding. First of all, a vice-president was needed. Nominated by the General Ministerial Board and confirmed by vote of the pastors in attendance at the dinner, Bro. Tobias Henry is to serve for the three-year term.

Then there were some recommendations and a resolution or two. The recommendations were to the point of closer co-operation between all parties interested in the placement of ministers; executive secretaries for regions; fellowship meetings for ministers in a time of tension. The resolution was to the effect that, in view of the strain now existing, those present would pledge their loyalty to the united program of the church.

And now for the address of the evening. The speaker thought it wise to endeavor to bring a message of courage—a message he felt might be needed in view of the wide difference between what Christ set as the goal in the great commission and the actual accomplishments to date. The speaker examined the great commission, principally what comes before and what follows, and found great ground for encouragement in the fact that for Christ to be with us really means that the ultimate realities are on our side. An abstract of the address will be found in the Messenger for June 20.

(Continued on Page 21)



**Introducing My Cousin Ethel « « «**

BY MAY ALLREAD BAKER

If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my father honor. John 12: 26.

Like most people in this world, I am rich in relatives. Kinfolks they are called down South. Ordinary people, for the most part—stolid citizens with nothing distinguished about them, law-abiding, most of them Christians, living out a placid and peaceful existence on farms, and in small towns, content to go in the way of their fathers before them.

But I have three cousins—second cousins—two on the maternal side, and the other on the paternal side of the house—just a little different from the ordinary—outstanding, I might say, in the line of work they have chosen to pursue.

One I mentioned in a previous article, *There Are Hearts Courageous*, printed last year in the *Gospel Messenger*. In this article I told how my cousin worked her way through the professional nurses' course in the hospital, and how she is, today, assistant superintendent of one of the largest hospitals in the South, and wife of a leading surgeon of Atlanta. A younger brother of this girl, still in his thirties, without money or political influence, has won an enviable position as one of the foremost executives in the airline services of South Carolina at a breath-taking salary. But I have still another cousin who has achieved even greater success, a cousin who has chosen to follow in the footsteps of our Lord Jesus Christ.

How shall I find words to describe Ethel and her many marvelous works? Words, mere words, are so ineffective! A far better writer than I might well hesitate when attempting to paint a word picture of this beautiful life. It is dedicated to bring light into dark places, and is set, like a beacon, on a high hill.

I may say this: She is utterly unselfish; she has no worldly ambitions; she works for wages that many a factory girl would scorn and in surroundings that would cause our hearts to shrink within us.

Ethel is perfectly sincere in her belief that God has called her to work in desolate places, among the poorest and most ignorant classes of isolated hill people. She has had to sleep, time and again, in vermin-infested beds; to eat the coarsest of food; to kneel and offer up prayers at the bedside of dying criminals—even murderers. She has ridden horseback over steep mountain trails that a car could not follow, and waded deep, treacherous streams in hip boots. She has officiated at funerals where there were no boxes to inclose the body, buried in a home-made casket, and walked miles to buy a few flowers to place in the stiffening hands. She has bound up the wounds of the injured, soothed the sick, comforted the dying, and has brought innumerable souls to God. Moreover, my cousin has established many mountain churches—making over disused log cabins into places to worship, having the roofs and windows repaired and replaced, whitewashing the logs without and within, cleaning and purifying the interior of the cabins with her own hands.

Ethel's work is partially financed by a special group of churches, but for the most part her wages are small, and they were especially so in the beginning. She told

us, laughing, that she has walked miles to preach at a little log church, and that there were only twelve nickels in the collection plate. "It would have hurt their feelings had I not accepted this offering," said Ethel. "Like the widow in the Bible, they gave their little all—and it was dearer in God's sight than many dollars. You cannot realize what a scarce article money is in the mountains. But the people are so pathetically kind—so eager to learn of the Savior."

The simple mountain folks look forward to my cousin's coming much as do the black people in Africa to the missionary and his family. They have a child-like faith that she can, somehow, make things right. Ethel's mother once told me that she, Ethel, had arrived one evening at her destination—a tumble-down cabin in the hills—just in time to save the occupant from suicide. The young mother, wild from the sudden death of her only child, absolutely penniless, and with no knowledge of the whereabouts of her drunken husband, was even then in the act of raising the bottle of poison to her lips. Ethel knelt with her, prayed with her, took her to more comfortable living quarters, found her a job, and finally brought her to Christ.

She told of a man of eighty who had committed two murders whom Ethel converted on his deathbed.

My cousin loves to tell of her visits to the various homes while she is conducting revivals. "Everything possible is done to make my stay as comfortable as circumstances permit. One morning early I was awakened by a noise against my bedroom wall . . . Finally, I puzzled it out. The housewife had risen before daylight and was swatting the flies that were still sleeping along the cabin walls! In this manner, since there were no screens, she hoped to keep them from coming in and swarming in great numbers over the food set on the kitchen table."

On another occasion, while conducting revivals, my cousin told of the young man of the house walking three miles over the mountain trails to get some spray to rid her bed of its six-legged inhabitants. "For all their trouble, the bugs made a nest in my best light blue summer silk dress that I had hung upon the walls of the bedroom. I did not wish to say anything to these kind, newly converted Christian people—I would not have hurt their feelings for the world. But I did wonder how I was ever to get my dress free from bugs without exciting their suspicions. Finally, I shook it free from the worst of the bugs and wrapped it up tight in a newspaper I happened to have in my suitcase and so carried it home to my rooms where I could wash it."

Ethel has a childlike faith in God, and in God's interest in her welfare. A few years ago she was called upon to preach the funeral of one of the state's most prominent men. "At that time," she told me, "my clothes were really shabby. I had but one outfit, a new, two-piece suit, that I considered good enough for a fine city church. I prayed that the Lord would send a fine fall day for the funeral so that I might wear my suit rather than my old winter coat that had seen several hard seasons' wear. The day was just right and I got along fine, despite the fact I had to talk for the first time over the loudspeaker. But the Lord helped me—as he always does," she concluded, with a smile.

But my cousin did not tell me, as another relative informed me, that she refused a call to take the pas-



torate of this church, at a large salary—so impressed was the congregation with the manner in which she conducted the services.

Ethel's memory is truly remarkable. She carries with her everywhere her Bible, but I have never seen her refer to it during her services. Usually, she chooses her text, quietly reading over the chapter a short time before being called upon to talk, and then preaches purely and simply from inspiration. Her fame has grown. She is now in active demand as an evangelist, and can no longer devote herself solely to missionary work. Still, she insists she will never give up entirely her task of devotion among the poor and lowly. Here is her greatest inspiration—the secret of her wonderful success.

She is not the grim-faced, masculine type one might imagine from the choice of her work. Ethel is tall, slender and blonde. She has one of those peculiar faces of which we never ask: "Is she beautiful or homely?" Her countenance is radiant with the "light that never was on land or sea." She is not one to reproach, or to tell you you should do this or that or the other. But her very presence is an inspiration to do good. Like dew on a lily, evil falls away ashamed before her. When Ethel is visiting with us, my husband forgets his business cares, and I am apt to turn my conscience inside out, like a glove, and discover many, many shortcomings. I have a quick temper; I am impatient; I am too prone to worry about the future of my loved ones instead of leaving it, wisely, to God; it is rather hard for me to forgive. I like to lash out, verbally, at the hypocrites that preach Christ with their lips, and deal secretly with the devil, contending, always, that a wolf in sheep's clothing is more utterly condemned in God's eyes than a downright atheist. The latter, at least, has the courage of his convictions.

But my cousin insists we must pray for the wicked and for those who despitefully use us. "We cannot match them with their own weapons, for we must overcome evil with good. The terrible condition of the world today is a direct result of the fallacious and fatal belief that we must overcome brute force with even greater force. Faith, love, charity—these are the three weapons that shall win the eventual victory over the

forces of evil. There is no other way. We must turn to God again and pray without ceasing."

Ethel, herself, needs no prayers, save that she may always find strength for her labors which are indeed heavy. She is still young; she is strong; she delights in her work. God willing, a great future lies before her. She will never be rich in this world's goods, for she does not care for wealth; she has turned down many radio offers, for she does not care for fame; her one passion is to do the will of Christ. For of her it may truly be said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Arcanum, Ohio.

## My Dog

BY LULA R. TINKLE

No, I do not want to live a "dog's life," but if I can train myself in the seven virtues which my dog possesses I will be a better friend, and perhaps a better Christian.

*The most patient creature* in the world is my dog, waiting for hours at the top of the stairs to hear the sound of my footsteps, never complaining however late I may be.

*The most forgiving animal* in the world is my dog. The one virtue most humans lack is that of forgiveness. But my dog carries no grudge and no spite. Punish him even undeservedly, and he comes to me, nudges his moist nose into my hand, looks up at me with pleading eyes, and wags his tail hesitatingly as though to say, "Oh, come on, let's be pals again."

*The most grateful thing* in the world is my dog. Whatever I give him, whatever I do for him, he never is guilty of ingratitude. To him I am the most powerful personage in the world and beyond censure; I am my dog's god; I can do no wrong.

*The most trustful thing* in the world is my dog. He trusts me for his daily food, never worrying about the next meal, whether it shall be scant or abundant. He trusts me for shelter, never fearing when a storm arises. When we walk together through fields or woods on strange and lonely paths he follows close beside me, never doubting that I know the direction and the path that leads home. If he has a sudden impulse to chase some fleeing animal he scampers on ahead, but at my first call he pauses, waiting for me to give the signal to go or stay.

*The most unselfish living thing* in the world is my dog. If I am in danger, my dog needs only to hear my cry of distress to rush to my aid, without thought of his own life, fearless of guns and enemies.

*The most friendly thing* in the world is my dog. Of all the animal kingdom, he alone serves man without whip, without compulsion, glad to be by the side of his master, wherever he may be, whatever he may do, and sad in heart when his master is away.

*The most loyal thing* in the world is my dog. Whether I come home from Congress or from jail, whether I have lost my fortune or made a million, whether I return dressed in fashion's height or in rags, whether I have been hailed as a hero or condemned as a criminal, my dog is waiting for me with a welcoming bark of delight, a wagging tail and a heart that knows no guile. I shall always be grateful for my dog's living example.

La Verne, Calif.

## Lullaby

BY LOIS SANGER MCGUFFIN

Sleep, my little Melise,  
Close your fringed-pool eyes.  
Dream of sunshine on the lake;  
Still be smiling when you wake  
Under bright blue skies.

Sleep, little one, sleep;  
Close in slumber keep.  
Fleecy cloudlets ride on high,  
Casting shadows where you lie;  
Wake not, lest you weep.

Sleep, my baby, rest;  
For the Father watcheth thy nest;  
Angels' wings are passing by.  
Can't you hear them where you lie?  
Our Father's guards are best.

Sprout Spring, Va.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, July 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** God the Creator.—Gen. 1: 1-5, 24-31; 2: 1. Golden Text, In the beginning God created the heavens and the earth. Gen. 1: 1.

**Christian Workers,** Peace and War.

**B. Y. P. D.,** We Make Friends Through Hobbies.

**Intermediates,** Earning.

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### Gains for the Kingdom

**Two** baptized in the Rockton church, Pa., Bro. Lewis S. Knepper, pastor.

**Four** baptized in the Smithfield church, Pa., Bro. Charles Helsel, evangelist.

**Three** baptized in the Myerstown church, Pa., Bro. Samuel G. Meyer, evangelist.

**Twenty-two** baptized in the Mount Morris church, Ill., Bro. Foster B. Statler, pastor.

**Five** baptized, two reconsecrated and one received by letter in the Flower Hill church, Md.

**One** baptized and one awaiting the rite in the Middletown church, Ohio, Bro. C. W. Warstler, pastor.

**Six** baptized and five received by letter in the Welsh Run church, Pa., Bro. Milton Hershey, evangelist.

**Five** baptized and two received by letter in the South Beatrice church, Nebr., Bro. Earl M. Frantz, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. J. R. Peters** of Mooreland, Ind., July 5 in the Cando church, N. Dak.

**Bro. Ralph E. Shober** of Frederick, Md., Aug. 2-16, in the Locust Grove church, Md.

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### Personal Mention

**Bro. J. F. Baldwin**, formerly of 3435 W. Van Buren St., Chicago, should now be addressed at 3244 R Street, Lincoln, Nebr.

**Private Forest G. Creighbaum** of Camp Claiborne, La., writes: "I receive your Gospel Messenger each week and really enjoy it. I am glad that the Brethren people print such a wonderful magazine."

**Bro. Emra T. Fike** would like to add the name of Sister Francis Hamilton to the list of those who served as matron in the Maple Grove Child Rescue Home. See the account in the Messenger for May 16, page 22.

**Sister Ida Shumaker** will speak in the Richland Church of the Brethren, Northeastern Ohio, on Sunday, July 5, morning and afternoon. Special emphasis will be given to children and missions. A basket dinner will be served at noon. All are invited to attend this service and fellowship.

**Sister Pella Carson** of Parsons, Kansas, writes of her great pleasure in being able to visit her old home congregation and enjoy a communion service. "Words cannot tell the great good it did me spiritually."

**Bro. J. F. Burton**, formerly pastor of the Lena church of Illinois, began his work as district supervisor of Northeastern Kansas, July 1. Until further notice his address is 1111 Strait St., Topeka, Kansas.

**Country Altars** by Edward K. Ziegler is the latest addition to the Pamphlet Library on Worship. Single copies may be had for fifteen cents, ten or more copies at ten cents each.

**Bro. Harold Michael**, Standing Committee representative from Western Canada, found time to spend some hours in Elgin on his return trip from the Asheville meeting. He feels like many others, that this year's Conference was unusually fine in spirit.

**Mrs. Irene Melton** of Twin Falls, Idaho, tells of a point well made at their recent mother and daughter banquet. Said the speaker concerning letter writing in these days: "Sincere missives are one of the surest means of keeping alive the spirit of decency, courage and beauty."

**Bro. D. C. Gnagy**, director of Los Prietos C. P. S. camp near Santa Barbara, Calif., writes that the "camp is getting nicely under way." They have a beautiful camp site and adequate facilities. Generously he adds, "Our fellows will look forward with anticipation to the weekly arrival of the Messenger."

**Elder Elmer P. Schildt** and wife of Rocky Ridge, Md., were pleasantly surprised on the occasion of their thirtieth wedding anniversary by their friends of the Monocacy congregation. There was a special service and fellowship meal at the church. It all grew out of appreciation for years of service freely given to the church.

**Bro. James A. Sell**, approaching his ninety-seventh birthday, and thought to be the oldest minister in Pennsylvania, preached on Sunday morning, May 17. A comment reported in the Altoona Mirror contained the following: "The elder quoted from memory the first psalm in its entirety, led in a most inspiring prayer, then stood and delivered a discourse with marked fluency, lasting better than one-half hour."

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### Miscellaneous Items

"Within the last few years you have added several things which I appreciate very much." The writer is one who has never been without the Messenger and feels that she could not well get along without it. Special reference is made to the Around the World page and to Bro. Bonsack's Wide Horizons.

**Good times** are a good time to reduce that church indebtedness. One of our churches with a local membership of a little over 300 is reported to have reduced a debt of \$25,000 to \$4,000 in a period of six years. In all the giving but one gift was for more than \$1,000. Nor was the debt reduction program carried forward at the sacrifice of other needed improvements.



If your Messenger is late, please remember that these are unusual times, with transportation of all kinds often uncertain. We are mailing your Messengers on regular schedule, but if they do not arrive on time it will be on account of conditions beyond our control.

A C. P. S. camper who does not give his name writes to tell how the campers joined with the members of a near-by church to keep the services going through the winter. Services on a recent Sunday included a "baptismal service in which five were baptized—four from the church and one from the camp." The day concluded with a love feast and communion service.

The District Missionary Committee of the Sunday schools of Middle Maryland is arranging a service in memory of Alva and Mary Hykes Harsh and Minneva Neher for July 12 at 2 p. m., in the Broadfording church, Maryland. The service will include the unveiling of a bronze plaque sent to the Broadfording church (the home church of Sister Harsh) by the General Mission Board. Bro. R. W. Schlosser will give the memorial address. Brother and Sister Frank Crumpacker will be present to tell of the work of these missionaries on the China mission field. All are invited.

At the Asheville Conference the experiment was tried of offering seven basic books for a Brethren church library, the seven retailing at \$6.15 but specially priced as a group for \$5. We understand this offer is still good for church or Sunday schools desiring to add more than six dollars worth of books to the library for even \$5. The books are: Home Builders of Tomorrow, Meet Henry Kurtz, The Touch of the Master's Hand, Stories From Brethren Life, The Story of Our Church, Manual of Men's Work, and Exploring the Bible—or seven new books for \$5 if purchased for your church or Sunday-school library.

Each Friday during July, August, and September Dr. Arthur H. Limouze will speak for the United Stewardship Council and present over the Blue Network, from 1:30 to 1:45 p. m. Eastern War Time, a stewardship message. The talks for July are: Sweet Freedom's Song; Real Social Security; Shortages and Rationing; Dim Out, Black Out, All Out; New Occasions Teach New Duties. While these messages might not be heard in all territories, they will likely be carried in most sections of the country and pastors would do well to see if they can be heard and an announcement made for members to listen.

## *With Our Schools . . .*

### **Manchester College**

A number of enrollments are already in for the second annual Summer Band Clinic for high school students to be held from July 12 to July 26, under the direction of Dr. S. L. Flueckiger, college director of band and orchestra.

W. Earl Breon of Denver, Colorado, has been appointed Director of Public Relations for Manchester College to succeed J. O. Winger, who has served as field man for a number of years. Mr. Breon has had wide experience as an insurance salesman, pastor and field secretary. He has held a number of Church of the Brethren pastorates. For the past five years he served as field secretary for McPherson College, but recently he has been working for Colorado Women's College in Denver.

He brings to this job a great wealth of experience and training. He has studied at Bethany Biblical Seminary, the University of Chicago and Northwestern University. He will begin his work at the expiration of his present contract, about October 1.

The Senior Class of 1942 has earned the gratitude of generations of students by the very practical and useful memorial gift they left for the college. It is a fluorescent lighting system of sixteen lights for the library, already installed and in use.

The first summer term opened June 8 with a good enrollment. Interest in the Elementary Workshop, which is being held for the first time, is running high with more individuals participating than expected. The workshop is under the direction of Dr. Nettie Leasure of the education department.

Miss Mildred Forney of Graymount, Illinois, has been employed as Assistant Librarian for next year. Miss Forney is a graduate of Illinois Wesleyan University and the University of Illinois. She has been the head librarian of Indiana Central College for several years and comes to Manchester with high recommendations and a successful career in library work.

At the Annual Business Meeting of the Alumni Association, May 16, the delegates representing the organized alumni chapters voted to sponsor the raising of a \$10,000 Student Loan Fund. A central committee of five people are planning for the campaign and drawing up regulations for the administering of the fund. It has been the thought of those planning for this project that the gifts should be largely cash or cash and one payment. Manchester College must grow. To do so it will need the help of its five thousand or more alumni. This is an opportunity for the alumni to make a contribution to the college and to scores of worthy students who will use these funds in future years. The first contribution has already come in—a check for one hundred dollars!

## *About Books . . .*

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Evangelism in the Home Church.** Andrew W. Blackwood. Abingdon-Cokesbury, 1942. 160 pages. \$1.00.

Not everything that is said in this book is new, but each reader will find much that is worth consideration. The writer deplores the evident lack of evangelistic zeal today, but recognizes and approves the newer trends in methods. He insists that each church has within itself the human resources which, in co-operation with the Holy Spirit, can carry its evangelistic program effectively. This is probably the book's greatest single contribution to the literature in its field. Among the phases of evangelistic work which are considered are: pastoral leadership; soul-winning sermons, which he says should be Biblical, doctrinal, and popular in form; the place of the midweek service; personal workers, their training and guidance; special evangelistic services. If one feels that evangelism is unduly stressed and subsequent Christian nurture is given too little recognition—and one might, as, for instance, in the chapter on the midweek service—he needs to remember that the book is devoted to the one rather than to the other subject. The book could profitably be read by all who are interested in evangelism.—Ora W. Garber.



## Broadcast from Quito, Ecuador « « «

(Note: This broadcast by Mr. and Mrs. Paul Hoover Bowman at 6:15 on June 14, 1942, was taken as it was given over the radio. It is not complete and is not exactly word for word as it was given, though it is as nearly so as was possible to get. In several places a dash indicates something omitted which the stenographers missed.—Ed.)

*Paul Bowman:* We send our greetings to the Conference this year, to those who are sitting at home, to those in the ranks of the army and to the men in the Civilian Public Service camps. It thrills us to know that you too are sharing in the blessing of fellowship with us. To the representatives of the Brethren church who are scattered over the entire globe on their separate missions of spiritual welfare, we also send our greetings: to J. F. Graybill and family in Sweden; to our workers in India and Africa; to Ernest Wampler and O. C. Sollenberger as they labor with refugee peoples in Free China; to Minor Myers and his co-workers as they stay by their work in Peking; to the doctors and nurses and other workers as they carry on their work somewhere in the Philippine Islands, now unheard from; to the men who are fighting malaria in Mexico; to John Barwick in his work with the German prisoners of war in England; to Howard Kershner and his Quaker associates as they carry on their work of administering relief in France; to our Mennonite friends as they build a hospital in Chaco, Paraguay. May none of you ever tire in the carrying of the message of Christian love across the barriers of national boundaries.

We know that this station is being heard in all parts of the world and by some means we hope you get our message. To those of you who are tuning in as strangers, either to this station or to the Church of the Brethren, we extend a hearty welcome. It is a rare pleasure tonight to introduce to our friends at home a new friend of ours who has been very kind to us, Mr. Clarence Jones, director of this station.

*Clarence Jones:* Greetings to those who are gathered at the Conference of the Church of the Brethren in Asheville, North Carolina. It is a real pleasure to send you cordial greetings from HCJB, high in the heart of the Andes. We congratulate you on your splendid representatives in Ecuador and we look forward with joy to further opportunities of co-operating with them and you in the worth-while projects they and you are contemplating. May God bless you all and make this the very best Annual Conference you have ever had.

*Paul Bowman:* It may be difficult for you to realize that you are actually listening to Quito, Ecuador. Perhaps you can more completely rec-

ognize that South American life is completely different from that of the United States if you listen to a folksong of Ecuador.

*Ecuadorian Folksong.*

*Paul Bowman:* No greater pleasure could I have than to present one other who has had no small part in the opening of the Brethren Service Committee work in Ecuador, Mrs. Bowman, formerly Evelyn Stauffer.

*Mrs. Paul Bowman:* I am sure you want to know what we have done thus far. We have been trying to do many things at the same time. We left the United States April 23 and landed the same day in Mexico. There we met — and Professor Heberto Sein. We also visited the small town of Paso de Ovejas, where the volunteer work camp of the American Friends Service Committee is located. Bruce Reeves of the Brethren Church is making a significant contribution to this camp.

Our first week was spent in Guayaquil, Ecuador's seaport. Our first course in Ecuadorian life was administered by the Reed family—father, sons and daughters-in-law—who have been in Ecuador many years. We soon learned to take our siesta. We finally arrived in Quito May 29. In this city of the equator we put on our overcoats as soon as the sun goes down, because we are 9,000 feet above sea level. It is one of the warmest and friendliest places we know.

We have spent long and helpful hours in the radio station and the American Embassy. For the past week we have been traveling far and fast. You will remember that on May 13 Ecuador suffered a severe earthquake. The section most damaged is situated in the tropical area along the coast. Since there has been little known of the extent of damage, we felt that we must see for ourselves if there was some way in which we could be of service. Transportation in these areas is very difficult. We traveled in trucks along the beaches at low tide or on boats up the river. We have the satisfaction of knowing the truth about this section.

We hope soon to see the section that was destroyed in the border dispute with Peru. We are eagerly awaiting Kurtis Naylor and his wife, who, we understand, are on their way here. We are hoping for news of them soon.

*Paul Bowman:* We will worship with the quartet singing Glorious Things of Thee Are Spoken.

*Paul Bowman:* It is practically impossible to speak of plans after only three weeks of investigation. Ecuador is both a land of need and of opportunity, especially now since the earthquake and the border dispute with Peru. For instance



in the city of—, of about 10,000 population, there remain only about eight houses not damaged by the earthquake. One hundred twenty houses were completely demolished. People are afraid to go back into the damaged section. They are living in the streets and back yards. Malaria, dysentery and typhus may soon overtake them. Eighty per cent of the people have malaria. Can't something be done about that? With a handful of men with technical skill we could drain the swamps. Here is a job—to help them rebuild their homes. First of all engineers must plan a new type of home to resist such destructive earthquakes.

Practically all of the schools are in bad repair. By rebuilding the schools and placing in them a few good teachers from the States we could be of great help to those who struggle for truth. In one city we found the only water supply to be private cisterns. However, ninety per cent of these have been filled by the quake and all the water has drained away. They have only a week's supply left and there is no more rain until December. Two engineers are going there tomorrow to see if wells can be drilled. We will meet this week with others working there to see if we can be of service.

The whole problem of border disputes is tremendous. If we could procure a truck and nurse and doctor, we could establish a traveling clinic among Indian villages. They have no doctors whatever.

There is a possibility of broadcasting a Brethren hour each week from this station that can be heard in all parts of the world. We could bring news of interest to the brotherhood—local church and college news. College groups could make recordings.

Christian friends, the need is unlimited. The number of things we will be able to do depends upon your support. What better method is there to serve the cause of Christ than by healing men's physical life on a plane with God? May we bow together in prayer.

Our kind Father, we humbly bow before thee in the face of a world that needs our message. We pray for strength that our lives may be such an example to others that we may awaken in them the call to follow the perfect example of Jesus Christ. Grant that when our opportunity comes to minister to the souls of men we may receive abundantly of thy kindness and thy blessing. We pray that our good works may be only to open the first window to the light of truth to many people. In the name of our Lord and Master, we pray. Amen.

## Brethren Service Committee News

**A new camp** is in the planning stage at Marienville, Pennsylvania. It is to be operated as a side-camp of C. P. S. Camp No. 16 at Kane, Pennsylvania, and will be under the same directorship. Immediate direction will be under an assistant director who will be an enrollee in the camp. The side-camp has a capacity of fifty men and they will be assigned there as soon as Camp Kane is filled to capacity.

**The Asheville Conference** exhibited an offering from each of the Brethren C. P. S. camps. These consisted of pictures, posters, models, and movie camera shots in an effort to bring to the Conference people the program of Civilian Public Service as it is conducted in each of our various Brethren camps.

**The Northern Indiana District** is sending a call to its church members to donate last year's canned fruit to C. P. S. camps. Many people would prefer emptying

## Do You Know That...

There may be room for 1,000 C. O's in relief and reconstruction, if they are trained?

The present system of Civilian Public Service was first approved for a six months' trial period, but the term has been extended twice?

Camp Cascade Locks, Oregon, (largest in the U. S. with 171 men) fought its first forest fire of the season for eight hours? Flames burned 160 acres and shot 200 feet high.

At Camp Stronach, Michigan, a million pine trees are being planted on 850 acres?

Women in Middle Pennsylvania are planting "peace gardens," and a group of young people in York have a plot of ground and are planting it for "Peace"?

their old fruit now and canning fresh. If you have fruit to be donated for the boys, notify your local church leaders, who will in turn notify the sectional leaders, and the food will be collected. (This idea could be used in other sections of the country very profitably.)

**Complaints of families** whose young men have been assigned to army posts some distance from home have led to a recent policy of assigning C. O's, wherever possible, to camps at some distance from their homes.

**Civilian Public Service stamps and certificates** are issued not only by the Brethren Service Committee, but also by the Friends Service Committee, the Fellowship of Reconciliation, the Methodist Church, and the Christian Church.

**To further community goodwill** the Lagro camp presented the Wabash County hospital an instrument consisting of a combined resuscitator and inhaler to be used in reviving patients when artificial respiration is necessary. The money with which to buy the \$260 instrument was collected in a fund from money received when campers worked out on farms harvesting crops in Wabash County last summer. Regular prevailing



wages were paid for the work, the money being placed in a fund to be returned to the community in the form of some useful project.

**Camp Lagro** observed its first anniversary on May 22. Lagro, located in Indiana, was the first Brethren camp established.

At the suggestion of Michael Kurtz of Eastern Pennsylvania, the ministers attending the early morning fellowship from 6:30 to 7:30 at Annual Conference went without breakfast on June 15 and contributed that money to the Brethren Service Committee. Over eighty-four dollars was thus given to carry on this important work.

#### ADULT DISCUSSION OUTLINE

### Our Brethren Heritage

#### Part VII. Our Creed

Scripture: John 3:16-21

Sunday, July 19

**Note:** See Chapter XIV of The Story of Our Church, J. E. Miller.

#### I. Our Heritage Examined

Many churches have written down their statements of belief and practice. The Church of the Brethren has never had such a written creed. Brethren sometimes say the New Testament is our creed. They mean, "What it says we believe; what it commands we will obey." They have always believed in the possibility of greater light and new interpretations of truth. The statements of the New Testament have stood the test of time and cannot be improved. Brethren believe that the New Testament is sufficient to live by, that it reveals Jesus Christ as the Son of God, the Savior of the World, and that the full truth has not yet been fully comprehended by any one.

#### II. Factors to Be Considered in Continuing the New Testament as Our Creed

Now and then a few people agitate for a written creed like those of other churches. Some attempt to write statements of faith which they insist must be accepted by the members of the church and especially by the pastors. This invariably leads to discord and division.

Every attempt to improve on the statements of the New Testament has failed. Each usually reflects a point of view which in no sense is complete or authoritative.

Without a written creed it is easier to change our faith as new light comes.

If the New Testament is our creed it is important that every member study it carefully and prayerfully.

If a creed were to be written, who is qualified to write it?

#### III. What to Do

Teach the New Testament to every member of the church.

Insist on an open mind and a will to obey the truth as it is revealed through study and the guidance of the Spirit (John 7:17).

Arrange for more expository preaching, more classes in Bible study, more reading of the New Testament with the aid of Bible dictionaries and helps by worthy scholars.

Read church history, especially that of our own church.

The Department of Justice has apparently decided not to prosecute those men who refused to register in the recent Fourth Registration (ages: 45-65) after having written courteous letters to the department informing it of their intention in advance. Many outstanding religious leaders were included in this group.

Present estimates are that it will cost between nine hundred thousand and one million dollars to maintain the C. P. S. camps for 1942.

Pennsylvania's Camp Kane is especially appreciative of the many gifts which it has received. Individuals, families, aid societies, women's groups, Sunday-school classes, B. Y. P. D. groups and churches in the states of Indiana, Maryland, New York, North Carolina, Ohio, Pennsylvania, Virginia, and West Virginia have sent in gifts which range in quantities from a few pounds to over nine tons. The largest donation was that of food. Approximately 5,000 quarts of fruits and vegetables were donated besides quantities of flour, sugar, cereals, spices, potatoes, apples, pumpkins, cabbage, cured meats and eggs. About 185 kits have been received in addition to knitted clothing, towels, dish cloths, sheets, pillowcases and comforters. Miscellaneous donations include pianos, books, magazines, furniture, shaving cream, soap, etc. We know that congregations in other parts of the country are doing the same thing for camps in their area. Such a service is most heartening to the men in camp and aids greatly in relieving the financial load.

There is much hope that contribution to the Civilian Public Service program will be recognized by war bond solicitors as a satisfactory equivalent. In Pennsylvania, and more recently, in New Jersey, the Deputy State Administrator has advised Friends that a written pledge to the C. P. S. program will be acceptable to the Defense Savings Staff.

The morning offering of the Camp Kane church has been divided into three parts. Fifty per cent of the money goes for the general support of the Brethren C. P. S. program. Thirty-five per cent is used for general missions, and fifteen per cent for the running of the Sunday school. Approximately \$200 has been received from the boys since the organization of the Sunday school last September.

Service work in Porto Rico is fast becoming a fact. This medical relief project is sponsored by the Brethren Service Committee through the National Service Board for Religious Objectors, and will be directed jointly by David Blickenstaff, former relief worker in France, and Dr. Daryl M. Parker of Greensburg, Pennsylvania. Dr. Carl Coffman of Midland, Virginia, will also be one of the doctors. David Blickenstaff and his wife reached Porto Rico on June 20 to prepare the way for the other workers. Eleven Civilian Public Service men were chosen for their abilities in medical work, public health, recreation, farming and general mechanical work. It is hoped that they will soon be under way for this great adventure in human service. Men who passed the rigorous test for selection are:

Daniel Boehn, Camp Stronach.	Frederick Kidder, Camp Lagro.
William Coston, Camp Cascade Locks.	George Mason, Camp Cascade Locks.
Alden Douglas, Camp Cascade Locks.	Lawrence Moore, Camp Co-shocton.
George Furse, Camp Magnolia.	Howard Sollenberger, Camp Lagro.
Dwight Hanawalt, Camp Cascade Locks.	Paul Weaver, Camp Lagro.
Elmer Hartzler, Camp Lagro.	



## What to Pray For

*Week of July 4-11*

### Church of the Brethren Missionaries—Birthdays

#### Africa

Herman Landis, July 18, 1898.  
Edith Gump Bosler, July 30, 1904.  
Mary Guyton Petre, July 4, 1917.

#### China

Hazel C. Sollenberger, July 4, 1891.  
Lloyd Cunningham, July 30, 1906.

#### India

Goldie Swartz, July 29, 1886.  
I. W. Moomaw, July 8, 1894.  
Emma Ziegler, July 7, 1895.  
Rachel Myers Zigler, July 20, 1905.  
Hazel Messer, July 2, 1906.

## Echoes From the Asheville Conference

(Continued From Page 13)

### Brethren in the Southland

The evening services turned out to have a regional aspect—at least we heard about Brethren in the Southland. Bro. Ralph E. White was the chairman and the opening song was O Worship the King, with Bro. Huffman leading. Seated on the platform were the district officials and ministers of the Southeastern Region. Bro. Reuel B. Pritchett, active in many lines in Tennessee, led the opening devotions. Special music was by the Bridgewater ladies' quartet. Later a men's quartet rendered one selection.

An unexpected feature on the evening's program was a brief presentation of the work of the American Bible Society by a representative of this organization. As the reader may remember, we have a member on the directorate of the society and contribute a sum each year to the work being carried on, now being directed also to the special needs created by the current emergency.

The first to speak in the personal presentation of the Southland was Elder J. A. Naff, who emphasized not only the opportunities of the Southland, but the recent advances in the region. Sister Ethel Henderson brought greetings from North Carolina. Bro. J. F. Hoke then spoke for the deep South, and especially for Texas! John B. White of Tennessee thinks that there is no real east or west or north or south in the Church of the Brethren—or should not be. Philip Lauver brought greetings from the ten churches and 700 members in Florida, and an invitation to Conference to remember Florida in 1947.

### Monday Evening Address

Bro. Earl Bowman of Harrisonburg, Va., gave the address of the evening. He sketched the coming of the Brethren to the Southland, noting that the Brethren pioneers of the region were characterized by two great loves—the love of the good Lord and love of the good land. Many of these good Brethren were some of our best home missionaries. They were pioneers in advance, and particularly as evidenced today in the development of a regional organization. Perhaps three lines of interest merged to result in a regional outlook on and co-operation in facing common problems. The story is an informing one, and it is our hope to print an abstract of Bro. Bowman's address in an early issue of the Messenger.

At the close of the meeting Bro. H. S. Minnich was on hand with some Conference Offering figures. The total for that received both at Elgin and Asheville amounted to \$61,767, or approximately \$4,000 more than last year.

## Tuesday, June 16

### Conference Business Resumed

Tuesday is here, the day commonly assumed to be the last day of a Conference. Your reporter was over to listen in on the ministers' early morning fellowship. At the time of his visit they were talking on that interesting problem, how to give young folks who want to return to the country a chance to farm. Next was a bite to eat, after which we repaired to the Auditorium, where at eight o'clock business was resumed. But first there was a brief period of worship. For Christ and the Church and I Love Thy Kingdom, Lord were two of the appropriate songs sung with Bro. Perry Huffaker leading. The opening devotional thought was given by Bro. Edward Frantz. He reminded us that on the last great day of the feast Jesus cried, saying, "If any man thirst, let him come unto me and drink." So for us there is an appropriateness in turning to the Father and his Christ on our last great day of the feast, in order that our thirst for the things eternal might be satisfied.

And then, as business was resumed, Moderator Bowman reminded the delegates of a considerable amount of business yet to be cared for, yet not so much as to require unseemly haste. The first matter attended to was to complete the list of appointments: Bro. T. F. Henry to the vice-presidency of the Pastors' Association; Flora Harsh to the National B. Y. P. D. Cabinet—though this did not complete the group; the cabinet for children's work renominated as a whole; the Brethren Service Committee constituted as follows: L. W. Shultz re-appointed, with the boards represented by Paul Kinsel for the Board of Christian Education, W. Newton Long for the General Mission Board, J. I. Baugher for the General Education Board and H. F. Richards for the General Ministerial Board. These board representatives are to serve for one year.

### Back to Unfinished Business

The matter here was the report of the Committee on The Church Ministry. The committee offered some further refinements and then the report was received to be considered section by section. There were several points at which protracted discussion was elicited, and even amendments made, some to be accepted and some to be lost. After more than an hour of discussion the report was adopted as a whole as amended and referred to the General Ministerial Board for the carrying out of the same. It is not often that so much time is spent on a matter.

### Report of Council of Boards

Next came the report of the Council of Boards—even more complicated than the organization of all Gaul, since divided into four parts. These were naturally considered separately.

The matter of giving a year of service, especially by the youth of the church, was looked upon favorably.

The retirement plan for ministers and missionaries came next. A motion to admit the report and spread it on the minutes for one year was finally passed, but with the suggestion that one and all study it meanwhile.

The third item offered from the Council of Boards was a paper providing for the incorporation of the



Brethren Service Committee. For a moment or two it looked as though things were going to move rapidly, then questions began to be asked and amendments proposed. However, the paper was passed in due time.

The section on general administration and promotion called for some dexterity on the part of the moderator. The first motion was to receive the paper and place it on the minutes for one year. This seemed too hasty and inconsiderate to some. This motion was voted down and the way opened for discussion—and there was discussion. Though the paper was voted down it was in the light of the fact that all it called for was already available in procedure now employed.

#### **Ministerial Member on the Program Committee**

Standing Committee recommended the return of this paper, which answer was accepted after brief questioning and discussion. This action was partly in view of the explanation that the next query and its answer would care for the principal values at stake.

The query just referred to provided for a new set-up for the Program Committee. This query was passed as recommended by Standing Committee.

Now the wheels began to grind. The answer of Standing Committee was summarily accepted in the case of the next three queries. Mission work among the Mexicans was referred to the General Mission Board for investigation; the paper asking for an enlarging of the delegate body for district meeting was respectfully returned; and the revised budgets for 1943 and 1944 were accepted as printed in the Booklet.

#### **Federal Council of Churches**

As the hour for the noon recess was rapidly approaching a brief recess was taken to distribute copies of the resolutions, better passed upon at a later stage if in the hands of the delegates in good time. Then the query on the Federal Council of Churches of Christ in America was presented. The recommendation of Standing Committee was that the problem be referred to Conference for consideration. Lively discussion soon developed and time for adjournment was soon overrun. The query thus was held over for further consideration at the afternoon session.

#### **Closing the Business**

It had been generally expected that the Conference would close with the morning session, but the lively interest developed in the Federal Council question made it necessary to carry over into the afternoon. A heavy shower at the noon adjournment made some of the delegates a little late getting back, but the business was resumed quite promptly at 1:30. The divine blessing was first invoked by the representative of the district in which the Conference was held, Bro. C. B. Miller.

The discussion was spirited but brotherly. Able speeches were made on both sides. It would seem that ample opportunity was given for thorough consideration of all phases of the question. The moderator was patient and manifestly fair. The final result was a reaffirmation of the action taken last year, approving the application for membership in the Federal Council of Churches. There had been some parleying on a point of procedure, whether a two-thirds vote would be required to pass the motion to reaffirm, or only a majority. Fortunately this was shown to have been unnecessary since it was evident that the action taken was favored by more than two thirds of the delegates.

In response to the request of Northern Virginia a committee was appointed to study the subject of Home Missions and bring a report to next Conference on a general policy and the proper co-ordination of our home mission work. The committee is Charles D. Bonsack, J. W. Lear and N. A. Seese.

#### **Toward the End**

A special resolution was introduced at this juncture encouraging the districts and regions to take such action as may be deemed necessary to provide the utmost help to those most directly affected by the war crisis, and pledging the co-operation of our boards and church agencies to this end.

The officers of the Conference were authorized to respond to a message of greeting from the (Progressive) Brethren Church and to greetings from our mission fields, also to give proper recognition to certain other greetings which had not come formally before the Conference.

There remained to be considered only the report of the Committee on Resolutions. This was received with enthusiasm and unanimously approved. Don't fail to read them. They will be found on this page.

Bro. Graybill, just returned from Sweden, was called on for a few words, and he responded briefly with a personal greeting from our Scandinavian brethren, who are feeling deeply the stress of the war situation but are firm in their resolve to walk in the light which God has given them.

The moderator's closing word of thanks to the delegates and all for their co-operation in maintaining a high standard of brotherliness really should have had an expression of appreciation in response. It is perhaps well not to become too formal in these matters, but we are sure that the feeling was unanimous that the task of presiding over the Conference deliberations had been most ably performed, with due consideration for the rights of all. A like word of commendation should be said for all who had any part in the management of the Conference.

The closing prayer of thanksgiving for the great blessing enjoyed and of supplication for divine guidance in the difficult days ahead was voiced by the oldest member of the Standing Committee, Bro. John S. Flory of Bridgewater, Va. Hearty amens, even if silent, must have been felt in every heart. It was twenty minutes to four.

The Asheville Conference was one of the greatest we have ever had, not in size but in clear perception of the unusual challenge which has come to the Church of the Brethren. Shall we not rise up to meet it like men of God?

#### **Asheville Conference Resolutions—1942**

The 156th recorded Annual Conference of the Church of the Brethren assembled at Asheville, North Carolina, June 10-16, 1942, gives expression of sincere gratitude:

1. To Almighty God, our heavenly Father, whose mercy and providence have made possible this gathering.

2. To our government which because of its basic freedoms of assembly and worship has permitted us thus to come together.

3. To the citizens and local authorities of Asheville; to the southeastern region of our brotherhood and the committee of arrangements; to the program committee,



officers and messengers, and all who have contributed by effort and presence to make this Conference significant.

#### *A Declaration of Faith*

Against the background of the present tragic strife, the threatened let-down in spiritual and moral values, and the seeming growth of evil and decline in righteousness, we do declare our belief:

1. That for our every need the grace of God through our Savior Jesus Christ is adequate.
2. That the way of love as revealed in the cross offers the only valid solution to our problems, personal and social.
3. That the church, the fellowship of believers in Christ, is the basic institution that holds forth an encouraging hope for a better day.
4. That the New Testament, our standard of truth and practice, contains the answer to the confused questionings of our times.

#### *Words of Commendation*

We are aware of the forces of secularism at work in our society and the disrupting character of the events through which we are passing, but we have noted the labors of the Brethren during the twelve months past with a growing satisfaction and we are constrained to add a word of commendation:

1. To the laity for their steadfastness in the Christian way, their loyalty to the church, and their devotion in giving of their means which has made possible much that has been achieved.
2. To the ministers for their faithful services in the local churches and in the districts.
3. To our Elgin staffs for their co-ordination and promotion of the work of our brotherhood, and for their sharing with us their research and findings through Messenger reports, correspondence, and visitation; and to all those also who are making possible a wider ministry for the Gospel Messenger in our brotherhood.
4. To the administrators and faculties of our colleges for the excellent advantages they are giving our young people by providing educational opportunities in an ordered spiritual atmosphere; and to our seminary for its effective work in training a ministry for the church.
5. To the young men of our brotherhood who are making their testimony for peace in following the course offered by our government for Conscientious Objectors; and to the Brethren Service Committee for its leadership in the pioneering efforts of the Civilian Public Service movement.
6. To our Mission Board for the faithful administration of its duties during these days of constant change and uncertainty, and to our missionaries who are valiantly going on in the presence of ever-increasing difficulties. We petition our brotherhood to be constant in prayer for our world-wide program, and for our missionaries, and especially the eleven who are interned in the Philippines and in occupied China.

#### *Regarding Our Country in Its Present Crisis*

We love our country. It welcomed our fathers when they sought freedom from the oppressions of their time. Its heritage and opportunities have brought untold blessings to us through the years. But we are deeply grieved to find our country involved in war which fosters attitudes and standards that are foreign to the spir-

it of the Master whom we seek to follow. Therefore, be it resolved:

1. That in humble gratitude we accept the generosity of our government in granting its citizens the right within the law to obey their consciences; and that we commend our government for its efforts during this season of tension to safeguard the rights and liberties of minority groups, and that we encourage our officials to further activity in this effort. We recommend that the officers of this Conference write a letter to our President, and to the director of the Selective Service Act, conveying our gratitude.

2. That in penitence and humility we seek the will of our heavenly Father and that where conflict arises between our understanding of the will of God and other demands made upon us we may have the courage and devotion to say, "We must obey God."

3. That we pray unceasingly that in the providence of God this terrible scourge may speedily be terminated. We commend to the Brethren the prayer plan, "America's Prayer Minute," which calls for the observance of one minute of prayer at 6 o'clock each evening for the duration of the war.

4. That we follow with our interest and prayers those of our number who have found their way into the military service of our country; and that we urge our churches to keep in constant touch with them.

5. That we pray and think and labor to the end that the suffering of the present shall not be wholly in vain, but that it shall lead to the establishment of a just and durable peace for the post-war world.

6. That we give self and means in sacrificial devotion to bring reconstruction out of the wreckage, to feed the hungry, and to bind up the wounds of the suffering.

#### *Some Endorsements*

We believe first and always in repentance and faith and a new birth that is personal. There is no ground of hope for a Christian world save in the regeneration of men and women from sin, to righteousness, and for service. But we recognize also the necessity of finding some means around which to organize our love and goodwill if it is to become effective in the creating of a better society. Therefore, we give our endorsement:

1. To legislation that will lead to the protection of individuals, homes and society from the waste and degradation of gambling, tobacco and intoxicants. We call upon our people to remember the temperance heritage of our faith, to be diligent in living and teaching the way of temperance, and to assist in those efforts that will lead to the eradication of the liquor traffic. Furthermore, that we authorize the officers of this Conference to appeal to the President and the Congress of the United States to close, in this hour of deep crisis, all wholesale and retail outlets of alcoholic beverages throughout the country to the end that the physical vitality, mental alertness and spiritual health of the manhood and womanhood of our country be conserved.

2. To the establishment of some form of international organization that will bring co-ordination among the nations and that will foster international co-operation in the place of our present nationalistic competition which is one of the basic causes of war.

3. To attempts to bring about a higher justice in industry.

4. To those efforts that are being made to keep the Lord's Day holy.



### A Final Word

It was in a dark hour when Jesus said, "Be of good cheer. I have overcome the world." We ask the Brethren to face the days ahead in the faith and spirit of the Master. Let us have the assurance that there will be a tomorrow; that our sin and selfishness cannot obstruct, but only delay the coming of his kingdom; and that the ultimate victory belongs to God. May our ministers be prophetic and our laity sacrificial. Let us devote all that the Father has placed at our disposal to heal the hurt and the sin of humanity.

Almighty God, our heavenly Father, we are grateful for these days of blessing and fellowship in this Conference. Thy presence and thy grace have been refreshing. And now as we turn our faces homeward to take up the tasks of thy kingdom in our local churches, "Guide us, O Thou Great Jehovah." To the last brother and sister of our world-wide brotherhood, may we face the storms that rage about us with a quiet confidence and high courage. May we walk with him whose prayer was ever, "Father, not my will, but thine be done." May each day find us at the post of duty and with a heart that is responsive to thy bidding. Cleanse us and keep us from all evil. May thy kingdom come, O God, and wilt thou hasten the day when the bitter scourge of war shall cease and thy will may be done as it is in heaven. Through Jesus Christ, our Savior and Lord, Amen.

Committee:  
Harper S. Will  
Calvert N. Ellis  
Lorell Weiss

## Correspondence . . .

### Merkey-Gauby Reunion

In the year 1880 occurred a migration of Brethren families that was destined to mean much in the history of the Church of the Brethren in northwest Kansas and central Oklahoma. Samuel and Jacob Merkey (brothers) with their wives and families, and John and Cyrus Gauby (brothers) with their wives and families, came from Pennsylvania, near Millersburg, to settle in Washington County, Kansas. Here, with the assistance of Elder John Forney of Dickinson County, they organized the Washington Church of the Brethren.

The first to leave the Washington church was Isaac, eldest son of Samuel Merkey, who with his wife and two small children moved to McPherson County. Here they resided until the opening of the Washita Strip in Oklahoma Territory, where he homesteaded in 1894. He was greatly concerned that his growing family should live in a community with school advantages and church privileges. He helped organize the first Sunday school and was a charter member of the Washita church, where he served until his death.

In 1906 Abram Merkey, with his wife and family, and Clarence and Mary Gauby Peterson removed to Portis, Kansas, where they have made their contribution to church and community life. The Belleville church has also shared in the influence of these two groups.

It had been a dream for some years to have a reunion of these two groups. Finally, on May 24 of this year the dream became a reality. The reunion was held at the Belleville church. Seventy-nine members of the relationship signed the register. Five of these are min-

isters. Five of the original group were present: Leah Merkey Gauby, Abram and Jacob Merkey, children of Samuel Merkey, Sr.; and Mary Gauby Peterson and Rebecca Gauby Merkey, daughters of Cyrus Gauby.

Bro. Sam Gauby of the Washington church brought the morning message at eleven o'clock, and other members of the group contributed in various ways to the services of the forenoon and afternoon. There was a basket dinner, and real Christian fellowship and inspiration.

Special emphasis was laid upon the heritage these good people have left. They have not been great men and women, as the world measures greatness, but they sought to live as Christians in their day. They believed in the Church of the Brethren and they gave of their very selves that the church should live and grow. Through years of prosperity and adversity they endured, and their Christian integrity has left an indelible impression upon their community. May God grant wisdom and courage to their children and their children's children that the standard may continue to be held high.

A short business meeting resulted in the election of George Merkey of Portis, Kansas, as chairman of the group, and a decision to hold reunions annually if conditions permit.

Abilene, Kans.

Nellie Merkey.

### Regional Women's Work Meeting in Michigan

On May 21 the regional meeting of the women's work met at the Sunfield church with an all-day program. The seven churches represented at this meeting were Grand Rapids, Elmdale, Thornapple, Lansing, Battle Creek, Sunfield and Woodland.

The forenoon session was opened with congregational singing, which was followed by memory verses and sentence prayers. An address on Christian Stewardship by Mrs. Emma Gardener of Battle Creek, a reading by Mrs. Naomi Hartzler of Thornapple, and a paper on our home builders' project by Mrs. Mina Wieland of Elmdale were all well given and contained many helpful ideas. Special music was given by the Sunfield church, and a family group of children from the Lansing congregation gave several songs which were enjoyed by all. This finished the forenoon session, and the meeting was adjourned for the potluck dinner and a social hour. This was a fine chance to meet old friends and also to make new ones.

Our afternoon session was opened with devotions led by Mrs. Arnett of Battle Creek. The business meeting followed this; Mrs. Leah Hand of the Battle Creek church was elected regional director for the coming year. An invitation was extended from the Thornapple church for our meeting in 1943. An offering was taken to meet the expenses of the program, with all over the amount being sent to our district women's work.

A talk on How Can We Achieve a Greater Spiritual Attitude in our Group Meetings was given by Mrs. Young of Lansing. Many helpful suggestions were presented in this address. Last on our afternoon program was the showing of a group of lantern pictures on our national women's work. These pictures were of our foreign workers and their native helpers and students in our mission schools in India, China and Africa.

Sunfield, Mich.

Doris Manker.



### Middle Indiana Women's Rally

A spring rally of the women of Middle Indiana was held at the Mexico church, March 28, 1942. At least 150 women were assembled to enjoy the day together. This is the first time a meeting of this kind has been planned for the women of Middle Indiana.

Of course we always meet once each year for an afternoon and evening meeting in connection with our district conference. The object of this spring meeting was not business, but rather to develop fellowship and inspiration. In times like these it is very necessary that we, as women, assemble ourselves together for fellowship and for renewal of our Christian faith and ideals.

Mrs. T. A. Shively, our president, was in charge of the meeting for the day. Our newly organized women's chorus, directed by Mrs. Sadie Wampler, was present to furnish us with several numbers of music. We were indeed grateful to have with us Sister Ida Shumaker, who gave us two very wonderful talks. It was certainly interesting to travel with her through India and meet the various classes of people. Mrs. Paul Halladay gave us a splendid talk on Home Building.

The forenoon offering, amounting to \$18.32, was used for our student ministers' loan fund; the afternoon offering, amounting to \$48.28, was applied to our project fund.

We are eagerly looking forward to a meeting of this kind next year if conditions permit.

Bringhurst, Ind.                      Effie S. Douglas, Secretary.

### Elder P. R. Keltner As I Knew Him

Brother Keltner's life spanned nearly the whole of the period of the Brethren in Northern Illinois. Coming to Carroll County in 1853, as a year-old child in the arms of his mother, he grew up on the farm. The oldest of a large family, he knew what farm labor was for a boy at that time. He joined the church at Arnold's Grove when a young man, and on a week day when a threshing machine had to stop for want of workers attending the baptismal services. Something of the spirit, the devotion, the goodness and integrity of Elder John J. Emmert, minister and elder at Arnold's Grove, seemed to have fallen upon him.

Called to the ministry at Waddams Grove (Lena) in 1883, he set himself at once to give his best to the work of the ministry. His wife, Della, was the daughter of the devoted layman, Peter Bowman of Chelsea. On a farm near Chelsea they spent a few of their early ministerial years. Feeling the need of more and better preparation, they quit the farm once and for all, entered Mt. Morris College and from that time on gave all their time and effort to the ministry. While this preparation was going on there was a place preparing for them.

Sterling, Illinois, was a growing little city where a few members lived. Among them was Henry S. Hoak. He was calling for Brethren ministers to give them some meetings. George D. Zollers, Daniel Dierdorff, Jacob L. Myers, Andrew Hutchinson and a few others answered these calls at various times. Hoak persisted in his effort till he secured the co-operation and help of the district mission board in the building of a small church house in Sterling. Now that the work was begun, how was the preaching to be carried on regularly? The mission board came to their rescue and promised to supply them with a minister. But who could be se-

cured? No one was in mind at the time. It happened this way. When the board was in session in a room in the college at Mt. Morris, Brother Keltner passed the open door. One of the board said, "There goes the man." The Keltners were chosen, and they began their fourteen years' pastorate in Sterling July 28, 1891. In this period the membership grew from twenty-nine to one hundred and twenty. This was the first full-time pastorate fully supported in Northern Illinois, and in the Middle West, if not in the entire brotherhood. It is true that about the time of this beginning in Sterling, the Chicago church was beginning its city work with William R. Miller as pastor on partial support, which soon grew to full support.

Then came the time the mission board was laying plans to begin definite work and establish a church in Rockford; again it turned to the Keltners. Brother Keltner, having a very modest opinion of his abilities, had to be urged to go to Rockford. To him it seemed a large order. Nor was it a small task. A location had to be found. Not just a place to build a meetinghouse, but a location among the people whom he might hope to win had to be made. Money had to be raised. Confidence among the people in Rockford and among the churches of the district must be built up. These things were done. Seven thousand dollars was raised, and the church and parsonage were located and built. That this location later proved unprofitable was no fault of the Keltners, as unforeseen conditions arose. When they went to Rockford there were but six members living in the city—all women. In six years the membership rose to forty-one, and a year later to sixty-three. Then they moved to Freeport, again to open work in a new city for the Brethren.

It was with some misgivings that they again undertook to begin almost from scratch in a city where no brethren lived to help and no meetings had been held to try out the work. This too was no small undertaking. A place had to be found among the people, and also among the already established churches with whom he expected to work; a church site must be chosen, a church built, and the funds secured. His solicitations among the Northern Illinois churches brought \$4,000 to make the initial investment in a church site. On this property Keltners held their first Sunday school and meetings in a store building at the rear of the present church. Their fine attitude towards the people among whom they lived won the respect, honor and goodwill of the neighborhood. Here they lived and labored until the time for their retirement—down the street three blocks from the church.

My first intimate acquaintance with Brother Keltner was when I was called to hold a series of meetings in the early years of the Sterling pastorate when the group was small, and Brethren establishing churches in cities was yet an experiment. Nearly everything depended upon the pastor. Prejudice must be overcome and confidence built up. Springs of Christian life ran deep in Brother Keltner, conviction was strong, hope was bright and his outlook on life was good. These characteristics remained constant and abiding through a long and active life.

Brother Keltner served on a number of Annual Conference committees when these were common in the work of church administration. Reference to one of these will illustrate his usefulness. More than thirty



years ago, he was one of a committee of five when the lines of opinion were drawn taut. Extreme views were pressing for consideration on the committee. Brother Keltner's attitude was like a balance wheel on a machine to keep it on a smooth and even run. Nothing seemed to draw him from his settled viewpoint; he was both firm and tolerant. His mind worked a little slowly, but it never failed to work. The results were pretty certain.

Since he was trained and skilled in the older methods of church work, it was somewhat difficult for Brother Keltner to adjust himself to the more liberal methods of recent years. He was conciliatory and recognized the right of opinion by others. You might disagree with him, but you could not fall out with him. He loved his church and gave himself for it. To be in his presence was to feel something of the strength of his faith, his goodness and true piety. The honor and dignity he brought to the ministry of the Church of the Brethren were outstanding qualities at a time when they were appreciated. I found him a valued friend and counselor.

Polo, Ill.

John Heckman.

### Passing of Wilson T. Price

In the passing of Wilson T. Price the District of Southern Missouri and Northern Arkansas lost one of its oldest workers. About forty years ago, when he entered the ministry, he did not have the modern conveniences which we have today. The churches in southern Missouri and northern Arkansas are often several miles apart, so in making his rounds there was much time needed. He didn't work for wages, for the pay was little more than his expenses; yet he carried on the work wholeheartedly and counted it great gain to do the work for his Christ.

Wilson T. Price was born Nov. 10, 1860, in Indiana, and departed this life April 30, 1942, at the age of eighty-one years, five months and twenty days.

In July 1888 he married Eva G. Smith. To this union two children were born, one of whom preceded him in death twenty-nine years ago. His wife and one daughter, Mrs. Clara Bostic, survive.

For the past several years Bro. Price had made his home at Poplar Bluff, Mo., where he worked at different jobs to make his living. In 1936 he was injured in a car wreck, by a drunken driver, on his way home from the Broadwater church. He never fully recovered. Since then he had been confined to his home most of the time. In all of his suffering he always had words of encouragement and seemed always to enjoy life. He always made his home a home for everybody. He was a lover of righteousness and talked against the evils of life. His passing will be our loss, but his influence will live on in our memories.

I think that no other words could fit his life better than these gleaned from a poem familiar to many:

What was his creed?  
I do not know his creed, I only know  
That here below, he walked the common road  
And lifted many a load, lightened the task,  
Brightened the day for others toiling on a weary  
way.

Essex, Mo.

Etta Snider.

### Jacob Harvey Beer

Elder Jacob Harvey Beer was born at Rockton, Clearfield County, Pennsylvania, May 4, 1856, and died at his home near Denton, Maryland, May 14, 1942. He was twice married. His first wife, Sister Laura G. Brubaker, was a native of the same community as he. She passed on in 1924. To them were born three sons and four daughters, of whom one son and three daughters survive.

May 27, 1927, he and Mrs. Mary E. Vitatowe of Morganville, Kentucky, were married. She survives. Bro. Beer was elected to the ministry of the Church of the Brethren at the age of twenty-five, was later advanced to the eldership, in which office he continued till about eighteen years ago when he went with the Dunker Brethren, remaining in that faith till death.

However, during the last eighteen months he was a regular attendant at the Denton Church of the Brethren. He preached his last sermon there on January 4, 1942. In 1909 he, with his family, moved to Caroline County, Maryland, and lived there the rest of his life.

Funeral services were held May 17 in the Denton Church of the Brethren by the writer, assisted by Rev. Dixon of the Pilgrim Holiness church. Interment was in the Denton cemetery.

Denton, Md.

N. J. Miller.

### Lape Golden Wedding Anniversary

On Nov. 16, 1941, the family of Brother and Sister William J. Lape, and a large number of relatives and friends gathered at the Lape home, the occasion being the celebration of the golden wedding anniversary of Brother and Sister Lape. The Lapes were united in marriage Nov. 15, 1891. Three children were born to this union. A daughter died in infancy. Brother and Sister Lape have four grandchildren.

Brother and Sister Lape attended services on the morning of the celebration of their fiftieth anniversary at the Maple Spring Church of the Brethren where they have been lifelong members. Brother and Sister Lape have served in the office of deacon and deaconess for many years. Among their prized possessions are copies of the Gospel Messenger of fifty years ago. They relate how this paper has been a constant and welcome visitor in their home since it was established. Bro. and Sister Lape, who still enjoy fairly good health, continue to enjoy the weekly visits of the Messenger and the occasion is rare indeed when these faithful folk are absent from the house of the Lord on the Lord's day. It is the prayer of all who know them that the Lord will continue to bless them richly and make the later years of their life upon earth their most blessed.

Hollsopple, Pa.

Mrs. J. M. Geary.





## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barten-Probasco.**—At the parsonage at Navarre, Kansas, April 5, 1942, by the undersigned, Wayne Orvil Barten and Marjorie Probasco, both of Abilene, Kansas.—Charles B. Reynolds, Navarre, Kansas.

**Hoover-Craik.**—By the undersigned in his home, June 14, 1942, Dr. David H. Hoover of Urbana, Ill., and Elva M. Craik of Lawrence, Kansas.—W. B. DeVilbiss, Ottawa, Kansas.

## Fallen Asleep . . .

**Andrews,** Clara Margaret, was born Sept. 22, 1915, and died May 19, 1942, following a long illness. She was the wife of Rodney A. Andrews and was well known in the Mt. Solon community. She was a daughter of Clarence and Emma Wilfong. Her husband and parents are her only survivors. Funeral services were conducted at the Sangerville Church of the Brethren by Bro. George Derrick, assisted by Brethren Isaac Garber and M. I. Burkholder. Burial was in the adjoining cemetery.—Hattie Simmons, Bridgewater, Va.

**Eller,** Lamara Margaret, daughter of Mr. and Mrs. Floyd Welch, was born April 8, 1876, and died Feb. 3, 1942, in her home near Warrensville, N. C. She was united in marriage to Luke Eller in 1895. To this union were born four girls and three boys, all of whom survive, except one son and one daughter. Sister Eller united with the Church of the Brethren at the age of nineteen years and was a devoted Christian all her life. She leaves her husband, three daughters, two sons, eight grandchildren, six sisters and four brothers. The funeral services were conducted in her home church, Flat Rock, by Rev. Frand Lewis Shouns of Tennessee. She was laid to rest in the Welch family cemetery near her home.—Allie Denny, Apple Grove, N. C.

**Gable,** Bessie, daughter of Mr. and Mrs. Samuel Avey, was born Dec. 2, 1876, at Sharpsburg, Md., and died at her home in Lincoln, Nebr., May 28, 1942. She is survived by her companion and a number of brothers and sisters. She became a member of the Church of the Brethren at an early age, and in this faith she remained a faithful member. During the past three years she was not privileged to attend the services very often because of her responsibility in caring for her companion, Bro. S. G. Gable, who is totally blind. Before her marriage she served as matron of the Fahrney Memorial Home, which is located at Boonsboro, Md. The funeral service was conducted at the home by the undersigned, assisted by Brethren Paul K. Brandt and Wilbur Mease. Interment was in the Wyuka cemetery.—J. F. Baldwin, Lincoln, Nebr.

**Heestand,** Henry H., the second son of George and Christina Bowser Heestand, was born Nov. 22, 1858, near Spencer, Ohio, and died at the home of his daughter on Oct. 26, 1941. On Nov. 27, 1879, he was united in marriage to Adelia Jennie Kindy of Orrville, Ohio. One daughter was born to this union. He leaves, besides the widow and daughter, four grandchildren, two great-granddaughters, one sister and many friends and neighbors. At the age of seventeen he united with the Church of the Brethren and was always true to the vows made in youth. In his younger years he was a good singer and frequently led the singing in church and Sunday school. He was elected to the office of deacon at the Black River church. Funeral services were held at the Chippewa church, conducted by Rev. D. E. Sower, assisted by Rev. Albert Henry. Burial was made at the Wooster Paradise cemetery.—Mrs. Elvin Leaman, Creston, Ohio.

**Lam,** Monroe, died at the home of his daughter near Mt. Jackson, Va., on June 8, 1942, at the age of seventy-four years, five months and twenty-six days. He was a son of the late Noah and Catherine Lam and had spent his last years with his children in Baltimore, Md. He was a member of the Church of the Brethren for many years. Surviving are five daughters, two sons, a sister, twenty-one grandchildren, and eight great-grandchildren. His wife preceded him in death twenty-three years ago. The funeral was held at Trissel's Mennonite church near Broadway, Va., with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Lovegrove,** Jessie Pearl, daughter of James and Caroline Moore, was born June 3, 1879, at Jonesboro, Tenn., and died at the home of her son at Ozark, Mich., on April 20, 1942. For three years previous to her death she suffered severely with acute arthritis, which she bore very patiently. She was united in marriage to James H. Lovegrove on Aug. 14, 1896. To this union were born eight sons and three daughters. Two sons preceded her in death. She leaves her husband, six sons, three daughters, twelve grandchildren, an aged sister and a host of relatives and friends. When a girl she united with the Methodist Church but later united with the Church of the Brethren, of which she has been a faithful member. Funeral services were conducted at the Ozark Church of the Brethren by Rev. J. L. Van Meter. Inter-

ment was in the Ozark Brethren cemetery.—Mrs. John L. Van Meter, Ozark, Mich.

**Michael,** Katherine Glick, was born at Weyers Cave, Va., July 4, 1862, and died at her home in Bridgewater, Va., March 19, 1942. She was the daughter of John and Elizabeth Wine Glick and was married to George W. Michael on Dec. 25, 1881. She spent most of her married life in the Mt. Solon community, where a family of nine children were born to them. After the death of her husband she moved to Bridgewater, where she spent the remaining years of her life. She was a faithful member of the Church of the Brethren. Eight of her children survive her. Funeral services were conducted at the Sangerville Church of the Brethren by Brethren S. I. Bowman and M. G. Sanger. Interment was in the cemetery near by.—Hattie Simmons, Bridgewater, Va.

**Shafer,** Alonzo Carlton, was born near Brunswick, Md., Dec. 2, 1877, and passed away at his home in Middletown, Md., Dec. 23, 1941. Bro. Shafer was the son of the late Charles W. and Ora Remsberg Shafer. He is survived by his wife, Clemma Stottlemeyer Shafer, whom he married in the early part of the century; one daughter, one brother and five sisters. Bro. Shafer was a faithful member of the Church of the Brethren for more than thirty years. He resided in the Middletown Valley as a farmer all his life until he retired a few years ago. He was ill for several months, having had a major operation in the university hospital in Baltimore. He became strong enough to return home, but seemed to be unable to gain enough strength to recover fully. Services were conducted at the Gladhill funeral home in Middletown by his pastor, Ralph E. Shober, assisted by Rev. Philip E. Saylor of Middletown. Burial was in the Christ Reformed Church cemetery.—Ralph E. Shober, Frederick, Md.

**Wampler,** John M., died at his home south of Campbelltown, Pa., on May 20, 1942, after a two days' illness. He was aged fifty-six years, three months and nineteen days. He was born in Rockingham County, Va., the son of Joseph F. and Sallie Snyder Wampler. He came to Pennsylvania about seventeen years ago and was a faithful member of the Palmyra Church of the Brethren. Surviving are his wife and two sons, one grandchild, one sister and two brothers. Funeral services were conducted in the Palmyra church by Brethren F. S. Carper and W. F. Garber. His body was laid to rest in the Gravel Hill cemetery.—Mrs. Moses Groy, Palmyra, Pa.

**Zimmerman,** Jane Ann, was born July 13, 1858, near Spring Creek, Va., and died May 30, 1942, at her home near Sangerville, Va., following an illness of ten days and several years of ill-health. She was a daughter of John and Julia May Zimmerman and was a faithful member of the Church of the Brethren. She is survived by four sisters and a number of relatives. Funeral services were conducted at the Beaver Creek Church of the Brethren by Brethren A. S. Thomas, M. G. Sanger and I. J. Garber.—Hattie Simmons, Bridgewater, Va.

**Zirk,** Eugene Medford, was born July 19, 1940, and died March 10, 1942. He leaves his father and mother and one brother. Funeral services were conducted at the Melrose Church of the Brethren by Bro. S. L. Garber, with Rev. Alexander of the Methodist church assisting. Burial was in the Lacy Springs cemetery.—M. J. Craun, Singers Glen, Va.

## Church News . . .

### Alabama

**Cedar Creek.**—Our work is moving along nicely with services every Sunday morning and evening. Bro. Rhett Petcher and wife have finished their college work and are located here permanently. In addition to our regular services we have three regular mission points, and since our two young ministers have returned from school for the summer we plan to open two more. Our daily vacation Bible school is now in session. Sister Leona Petcher and her teachers are doing a good work. They plan to go to Lambert next week for a week's school. On June 7 a plain, but very consecrated, church wedding was solemnized when Bro. William E. White, Jr., and Sister Ruth Mae Wine of Fruitdale were married. Anyone who knows of members now in our church district, which includes the city of Mobile and the gulf coast east and west of the city, including Pensacola, Fla., and Pascagoula, Miss., should notify Bro. W. E. White of Citronelle, Ala.—Flora B. White, Citronelle, Ala., June 10.

### California

**Covina.**—Our regular spring communion was held on May 3 with Pastor Riddlebarger officiating. On Mother's Day a special service was held for the consecration of babies. Instead of the annual mother and daughter banquet, on May 12 a dessert social, including a program, was held. On May 18 the pastors of the district held their monthly meeting in the afternoon. That evening the district ministerial association had their quarterly meeting, including their wives and ministers' widows. A potluck meal was served. The Homebuilders met on June 3 to elect officers. Mrs. Elma Overholtzer is the president of women's work. The aid society elected Mrs. Rinda Pollard as their director. Our Annual Conference offering was \$1,000. The community vacation Bible school will begin soon with a number of our workers helping. The recreational project on the church grounds will



soon be completed.—Mrs. Tempie Funk, Charter Oak, Calif., June 12.

**Inglewood.**—The ladies' aid has been gathering together and mending clothes to be sent to France. They have also rolled countless bandages. The men's brotherhood has an emergency committee. On April 27 the Dorcas ladies won \$30 for their treasury by capturing first prize on the Homemakers' Club radio quiz. On July 1 they will sponsor a Plunkett luncheon and the proceeds will be used to help buy dishes for Camp La Verne. On May 17 we welcomed the La Verne College peace team, led by Lorell Weiss. They presented a challenging panel discussion of possible reconstruction after the world's conflict has ceased. We were glad to learn that the District of Southern California and Arizona reached its Conference Budget quota. On Sunday evening, May 10, Bro. S. L. Barnhart of Long Beach visited our church and brought a fine group of young people with him. Our minister's wife, Mrs. Effel Deeter, is an exceptionally fine artist and teaches arts and crafts in the public schools. The whole church was invited to her open house exhibit on April 26. Several new members have been added to our church by letter and baptism, among them several children. Brother and Sister Asa Thomas, who have worshipped at Inglewood longer than anyone else and are charter members, are moving to La Verne. They have done a great deal for this church, visiting the sick, helping the needy, and on Mother's Day each year seeing that everyone entering the church was given a carnation. A basket dinner, attended by the whole church, was held in their honor, and a floor lamp was presented to them in appreciation of the great light they have been in our church.—Mrs. John L. Fry, Redondo Beach, Calif., June 15.

### Illinois

**Astoria.**—Bro. L. M. Baldwin of La Place held revival meetings here March 15-29. Ten were baptized as a result of these efforts. Our love feast was held on March 30 as a spiritual climax to our revival. Our pastor, Bro. Lester E. Fike, held a meeting in Peru, Ind., following Easter. Eld. R. H. Miller of N. Manchester, Ind., brought us two inspiring messages on April 12. The ladies of the church sent about forty-five pounds of cookies to Camp Lagro; they also sent cookies to our two boys in military camps. Our aid ladies served the alumni banquet in the church basement on May 21. On Mother's Day a joint program and all-day meeting of the Astoria and Woodland congregations was enjoyed. Our guest speaker, Sister Mary Schaeffer, brought us some of her experiences and told of the conditions facing the missionaries and the people of China. On May 29 our mother and daughter social was held; the offering of \$10 was given for peace and relief work. Our regular business meeting was held on June 1 with Bro. Galen Lehman of Springfield presiding. Various reports were given and plans for a baptistry and other improvements of the church were presented. Our pastor is representing our church at Annual Conference and we are anxiously looking forward to the report he will bring us.—Lizzie Riebling, Astoria, Ill., June 8.

**Oakley.**—On the evening of April 4 Sister Ida Shumaker brought us a very fine message on the work being done by our missionaries in India. The ladies' aid has financed the installation of a new kitchen in the church basement. On April 19 O. G. Davis delivered the message at the morning service. We had an all-day meeting with a basket dinner at the church on April 26. The members met in council meeting that afternoon. It was decided at this meeting that we would have regular quarterly council meetings, and have a fellowship dinner together on each of these days. Bro. W. T. Heckman was chosen to represent our membership at Annual Conference. Our revival meetings will begin Sept. 14 with Bro. Edwin Stump of North Liberty, Ind., as our evangelist. Several of our young people attended the spring rally which was held at Decatur on May 17. Bro. David Ensign is serving our church as summer pastor. We are very glad to have Bro. Ensign with us and feel that with his leadership our church will be greatly strengthened. The B. Y. P. D. has started studying the book, Home Builders of Tomorrow; Bro. Ensign is directing them in this study. Our regular quarterly council meeting was held on June 7. Delegates to district meeting which will be held at Cerro Gordo in August were appointed at this meeting; they are Mary Jones and Amelia Leinard. Our daily vacation Bible school started on June 8 with Bro. Ensign as the director. We are co-operating with the United Brethren church of Oakley in our Bible school this year. We have received two new members by letter.—Idabelle Hood, Cerro Gordo, Ill., June 9.

### Indiana

**Auburn.**—We had a beautiful sunrise service on Easter morning, followed by an inspiring sermon by our pastor, Sister Goldie Killion. Bro. B. E. Hoover filled our pulpit on April 19, the day of the pulpit exchange. Our pastor held a three weeks' revival meeting at Hartford City and during her absence Bro. Miller gave the sermon on April 26. On the following Sunday morning one of our talented young people, Robert Talley, who is fifteen years old, brought us a very good message. The evening service was in charge of a quartet of young men from the Ft. Wayne Bible Institute. The young people from the Union church also participated in the earlier part of this program. We held our spring council on May 19; very encouraging reports were given by the various treasurers. Our pastor handed in her resignation, having spent five faithful years of labor with us. On that same

evening two people, both past seventy-four years of age, were baptized. On May 24 the B. Y. P. D. rally of section six was entertained here with a program and potluck supper; Bro. C. C. Cripe was the speaker. The eight o'clock service was in charge of Dr. Howard Bosler. On June 7 Bro. R. H. Miller of North Manchester had charge of the services in the absence of our pastor. Our pastor will give her farewell sermon on June 28. A basket dinner will be served and a program given in the afternoon. All former members and friends of the church are cordially invited. Nothing has been definitely decided about a future pastor but the ministerial board is working on plans.—Violet Funk, Auburn, Ind., June 17.

**Center.**—On Mother's Day Sister Marguerite Burke gave us a very inspiring talk. On the first Sunday of June we united with Blissville in a joint Sunday-school convention; L. W. Shultz gave the morning and afternoon messages. Bro. Ervin Weaver, our elder, conducted our council meeting on June 4. According to reports, we have been doing very well financially, even if our attendance has fallen off some. We are looking forward to a summer of good things, as our pastor is planning to bring some visiting brethren to supplement his inspiring sermons. On the evening of May 22 a number of our members attended a farewell gathering for Rev. and Mrs. William H. Loucks and family at the home of Dr. and Mrs. Homer Burke. Members of the Bremen church were there too and we had a very enjoyable time. Bro. Loucks is a former pastor here and has gone to York, N. Dak., for service there. One has been baptized since our last report.—Dorcas Ritenour, Bremen, Ind., June 15.

### Iowa

**Libertyville.**—We met in council on June 7 and decided to go ahead with our daily vacation Bible school as planned for the first part of August, with Bertha Sommer of Wilmar, Minn., as our superintendent. Bro. W. N. Glatfely was elected as our delegate to Annual Conference. We held our love feast on May 26; Bro. J. E. Smith from the Ollie church had charge of the service. Several of our young people are planning to attend the young people's conference at the English River church June 12-14. We are looking forward to a revival meeting this fall with Bro. I. N. H. Beahm of Virginia as evangelist.—Mrs. Paul Sommer, Batavia, Iowa, June 11.

**Panther Creek.**—Our church met in council in March with our pastor and elder, Bro. L. A. Walker, presiding. Bro. Ray Book was chosen delegate to Annual Conference. A welcome supper and program was held in the church basement on March 17 for all the new families moving into the community. Seven kits were sent to our boys in camp; this work was sponsored by our aid, and four Sunday-school classes donated the money. The aid has made and sent six comforters to our boys in camp and has been doing some knitting for them. They have been sewing for relief and recently sent a large bundle of new and used clothing to McPherson. At present we are quilting and sewing for the bazaar to be held this fall. There were 201 at Sunday school on Easter morning and a good many more came for church. The offering taken for Christian education was \$65. In the afternoon the Live Wire Sunday-school class held an Easter service at the county jail. A splendid play, His Cross, was beautifully presented on Easter Sunday evening to a full house. On April 19 Gov. George Wilson of Iowa was with us and spoke to a large crowd on The Duty of the Church in Time of War; this meeting was sponsored by the Homemakers' department. The men's work is planning to furnish a room of the men's new dormitory at McPherson College. On April 27 we enjoyed hearing the male quartet from McPherson. On April 26 we observed our spring communion with Bro. D. D. Fleishman of Dallas Center officiating. There was a splendid attendance at the mother and daughter meeting held on May 8 in the church basement. A short program was given and Mrs. D. D. Fleishman of Dallas Center gave the address. We observed Mother's Day with the presentation of a splendid play, A Mother's Devotion. At our June council Bro. Martin Stine and Sister Anna Mae Royer were chosen as our Brethren Service secretaries. Brethren Vernon Brubaker and Ray Bentall were chosen as delegates to the district meeting at Prairie City. On June 14 our cradle roll super-

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intendent, Sister Susie Wicks, sponsored a dedication service for the eighteen babies enrolled, after which our pastor gave an inspiring sermon.—Nettie H. Reiste, Adel, Iowa, June 16.

### Kansas

**Pleasant View.**—Since our last report there has been some serious illness and one death among our church people. This factor, along with many of our young people being away from home, has cut down the attendance at our Sunday services and was the cause of a small attendance at our spring love feast which was held on April 4 with Bro. Clinton Weber officiating. A mother and daughter banquet, sponsored by Sister La Meta Dawson, was held on May 3. The banquet included the men also. The serving was done in an efficient manner by the boys of Bro. Glen Finck's class. The same boys washed the dishes; their work was very much appreciated by the ladies. The floral decorations added much to the beauty of the banquet. Bro. W. W. Peters brought us a much-appreciated address on May 10. At our members' meeting on May 19 a vote was taken to decide on a pastor for the coming year; it was unanimously voted to retain our present student pastor, Bro. Raymond Slifer. On May 31 Bro. Burton Metzler gave us a splendid address. He was with us in the absence of our pastor and wife, who were vacationing in Iowa. The local B. Y. P. D. had charge of the evening services and several of the young men gave short talks. Our church lawn and cemetery have been mowed and cleaned, and the church house is getting a badly needed coat of paint. Our ladies' aid has been quite busy during the last months. They have done much for the sick. On the afternoon of April 2 they entertained the ladies of the Castleton Union Mission band. April 16 was spent with the aged members in the Brethren Home. A program was given at the noon hour. On the afternoon of April 22 our aid was privileged to hear a talk on the bombing of Pearl Harbor; Mrs. Andrews, an eyewitness, gave the talk. On June 4 at the noon hour we entertained the children of our Sunday school. In return they rendered a short program under the direction of Sister Gertie Showalter.—Barbara Showalter, Hutchinson, Kansas, June 10.

### Louisiana

**Roanoke.**—We received much encouragement and inspiration from the messages brought by Bro. C. D. Bonsack in a ten days' meeting held here. Sister Helen Longanecker was our representative to the United Christian Education Advance Conference in Baton Rouge and brought us an interesting report of it on May 3. Our spring communion was held on Good Friday evening. A program of hymns, poems, and stories of great religious paintings was given on Easter Sunday evening. Pictures of our India mission work, McPherson College, the Falfurrias Bible conference, and religious paintings were used on other Sunday evenings. On Mother's Day a consecration service was held for four children and their parents. On May 23 Brethren J. F. Hoke and W. L. Bowers went to Camp Magnolia to assist in a love feast for the boys of the camp. Our women's work made kitchen aprons, two more kits, and eleven additional sheets for Camp Magnolia. Our men's work has placed a sign on the highway directing passers-by to the church; they are undertaking to replace our worn hymnals with new ones. The men's and women's groups made a barrel of sauerkraut for Camp Magnolia. On May 31 two boys from Camp Magnolia were at our morning services and brought messages, took dinner with us, and returned in the afternoon with our contributions. Brother and Sister J. F. Hoke are attending the Asheville Conference as our delegates. Our Sunday-school children presented a splendid children's day program on June 14.—Mrs. Glenn Harris, Jennings, La., June 14.

### Maryland

**Cumberland.**—Bro. Walter M. Kahle of Troutville, Va., gave a series of stimulating and informative lectures on Christian finance during the week of June 7. This economic revival was fairly well attended. The young people's department has just completed a unit on the history and ordinances of the Church of the Brethren. Twenty members of the church have completed a standard first-aid course. The church now has a well-trained corps of men and women ready to serve in case of emergency. Since his election as Messenger agent, Bro. James Long has secured 128 subscriptions to give us a one hundred per cent club. Before his election only eight families were regularly receiving the Messenger.—Jack Buckle, Cumberland, Md., June 15.

**Monocacy.**—On May 10 our Sunday school was followed by a short recognition of Mother's Day, then Bro. S. R. Weybright delivered the examination sermon preparatory to our love feast in the evening. Following this service two intermediate boys were baptized. This makes three additions by baptism since our last report. Our communion in the evening was largely attended; Elder J. J. John officiated. Other visiting ministers were Elders D. O. Metz, J. R. Klein, Bernie Bowers and Chester A. Harley.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 11.

### Michigan

**Beaverton.**—We have just finished a two weeks' daily vacation Bible school. Although our attendance did not reach fifty, we were happy to have the number we did. Because of tire rationing, most of the children walked. On a recent Sunday evening we were pleasantly surprised to have Brother and Sister Hiram Peters and friends of Lansing as guests. Bro. Peters gave us a wonderful sermon. On June 7 we rededicated our church

after remodeling and redecorating it. Bro. Harvey Hostetler and family of Detroit, and friends from Midland and McBain, were with us. We had an all-day meeting. Bro. Hostetler delivered the morning and afternoon sermons. We are happy that we have no debt on our work. On June 14 two representatives from the Gideon Band were with us. One gave an interesting talk on the origin and work of the Gideons. Council meeting was held recently and Sister Hoover was elected delegate to Annual Meeting. Mrs. Alva Quillet and Ethel Whitmer were elected delegates to our district meeting here this year. Our young people's group is very active. We have chosen two nights a week for our activities, besides our Sunday evening discussion groups. Tuesday is work night at the recreational center and Thursday is play night, except for the last Thursday when we have our class meeting. We are endeavoring to attract many young people in our community to enjoy fellowshiping with Christian youth.—Grace Shock, Beaverton, Mich., June 13.

### Minnesota

**Worthington.**—Children's day was observed in our church on June 14. Special songs and music were given by the children, and talks by Sisters Vernon Finckh, Walter Strom and Buell Adolph. Our daily vacation Bible school will begin on June 22 and continue for one week. Bro. J. Schechter is the superintendent. Delegates to represent our church at district conference are Mrs. Jake Adolph and Mrs. Hazel Woger. July 15 has been chosen as the date for our Sunday-school picnic.—Mrs. H. H. Hauenstein, Reading, Minn., June 16.

### Missouri

**Osceola.**—The annual Memorial Day service and home-coming was held at the church on May 24. About 200 people were present, including a number from a distance. Pastor Ralph Skaggs gave a very inspiring and appropriate sermon in the morning. A basket lunch was served and a long noon hour spent in visiting, which was enjoyed by all. An outstanding feature of the interesting program in the afternoon was a duet by two of the beloved older members of the church, Sister Annie Simmons, who is in her seventies, and Uncle Abe Replogle, who is ninety-two. Attendance at all services is good and very regular. The average Sunday-school attendance is about forty. Prayer meeting on each Wednesday evening is very interesting.—Elsie Osborn, Osceola, Mo., June 6.

**Plattsburg.**—Six have recently been added to the church—five were baptized and one received on former baptism. The vacation Bible school is being held on Sunday mornings for a two-hour period and is conducted in the basement of the church while the regular Sunday service for the adults is in progress in the auditorium. The school will continue for six weeks. This plan works well for our country church. Our church will participate in a united revival effort with all the churches of the town in a tent meeting to be held July 5-26. The mother and daughter annual meeting was observed with a social evening on May 24 consisting of a picnic and wiener roast on the church lawn. A goodly number attended. Mother's Day was observed with a very appropriate service. A consecration service for the babies was a part of the day's program and was most impressive. Our ladies' aid society has been making dressings for Bethany Hospital and doing some quilting. Canning for the Mercy hospital of Kansas City and for our Civilian Public Service camps will receive attention during the summer and fall season. Our love feast was held on May 17 with a good attendance. Our pastor is attending Annual Conference and his wife and daughter are spending the week in Ohio. Our Conference Offering amounted to \$110.—Ada Sell, Plattsburg, Mo., June 15.

### North Dakota

**Carrington.**—We met in council on June 14 with Elder Brower presiding. Bro. Sylvan Stemen was elected elder for one year.

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.  
Colorado—Denver, Aug. 15-17.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.

Ohio, Northeastern—Camp Zion, East Sparta, Aug. 25-27.  
Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
Oregon—Camp Myrtlewood, Bridge, Aug. 1.  
Tennessee—New Hope, Aug. 12-14.  
Texas and Louisiana—Nocona, Texas, July 24-26.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.  
West Virginia, Second—Shiloh, Aug. 20-22.



The delegates to our district assembly, which is to be held at Poplar, Mont., are Brethren Stemen and J. A. Kreps. The ladies' aid has sent two packets to the C. P. S. camp at Magnolia, Ark., and one to Camp Stronach in Michigan. Mrs. Anna Thomas and the junior mission class meet once a month for a short service and to cut and roll bandages for the mission project. Bro. Brower has been in poor health the past few months and Sister Brower has very ably taken his place in the pulpit. Brother and Sister Brower just returned from a visit with their sons in Portland, Oregon. During their absence Bro. Stemen preached two Sundays and Bro. Smeltzer one. A short children's day program was given on June 14. According to present plans Bro. D. A. Miller of Minot will begin a series of meetings here July 5 and we will have a communion service at the close of the meetings. Some of our young people plan to attend the young people's camp at Sawyer, N. Dak.—Mrs. Walter McKee, Carrington, N. Dak., June 14.

### Ohio

**Brookville.**—Baptismal services were held on March 15 and March 29, and three were received into the kingdom. Bro. Roy Teach gave us some interesting sermons in March. The mother and daughter society met on March 31 at the home of Mrs. Galen Fasnacht. During our pre-Easter evening services the devotions were in charge of Brethren Frank Shank, Stanley Wenger, Ezra Kimmel, Fred Kneirim, Paul Kinsel and Vern Dull. That Saturday was designated as a silent night for meditation and prayer. Good Friday services for our town were held at our church. Other ministers of the town had a part in the service. We had our love feast on Easter Sunday evening. On April 15 a meeting of the United Christian Education Advance was held in Dayton. Four members from our church attended. On April 19 Bro. J. W. Fidler delivered a sermon. The annual observance of our all-families night was held on April 23 with 165 fellowshiping together. Rev. Felty of the Antioch United Brethren church was the speaker. On Mother's Day each mother was given a pink carnation by the Sunday school. Our regular council meeting was held on May 27. Two letters were granted. It was decided to defer the remodeling of our church basement for the present time. The council agreed to raise our pastor's salary. Bro. S. A. Blessing of West Milton, Ohio, was with us on May 31. Our ladies' aid has been busy quilting and making bonnets, besides making two sheets and four pillowcases for Camp Lagro. Our Conference Offering was \$115. Brother and Sister Teach are attending the Annual Conference.—Mrs. Wilbur Bright and Mrs. Russell Miller, Brookville, Ohio, June 13.

**Cincinnati.**—On May 3 we had an awakening sense of Brethrenism at our communion service. The congregation enjoyed a heart-warming program of readings, instrumental and vocal music on Mother's Day. Our church, through an interdenominational council, is encouraging and financially supporting a week-day school of religion in the public schools. The church participated in the North Cincinnati Good Friday services. Our pastor, Bro. H. M. Coppock, gave us inspiring pre-Easter messages. The ladies' aid society had a successful Easter bake sale. The society has been contributing to the C. P. S. camps. Since our last report more than a year ago, nineteen have been baptized and six have joined by letter. During the past winter the church and parsonage have enjoyed the use of new furnaces. Our church debt has been reduced to \$400. A new missionary society has been ministering to local needs and enriching personal devotions. It is contributing to the C. P. S. camps and has made a Christian and an American flag for the church. Even the children are buying Brethren Service stamps. We started with a prayer meeting every two weeks at some home, but now have one every week at the church and much good is resulting from these devotions. On May 30 several of our young people attended the marriage of Wilbur Hoover and Miriam Coppock at the Middle District church. Bro. Hoover was a former member here but is now pastor of the church at Afton, Nebr. Bro. Hoover delivered a fine message to us on Sunday evening, May 31. If anyone has relatives or friends in the city we would welcome them at our church, located on the corner of Chase and Chambers streets.—Leon Bolinger, Cincinnati, Ohio, June 1.

**Pittsburg.**—Our church met in quarterly council on June 4 with Bro. Oliver Royer, our elder, presiding. Bro. D. G. Berkebile was present and conducted the devotions, preparing us for the important work to follow. All reports were given and accepted. The one great work was the calling of Brother and Sister John Grimley as our pastors for an indefinite time, beginning Sept. 1. They stopped and worshiped with us on May 31 as they were on their way to Annual Conference. The church is anxiously looking forward to their coming. Bro. Walter Swinger will represent us at Annual Conference. We are planning a program for children's day.—Dora Niswonger, Pittsburg, Ohio, June 6.

### Oregon

**Myrtle Point.**—On Easter morning a group of young people accompanied by Bro. F. H. Barr attended a sunrise service at Bridge, Oregon. At ten o'clock a short Easter program was given by the primary and junior Sunday-school pupils; this was followed by an interesting sermon by our pastor. The young people sponsored a banquet on May 9 honoring Bro. Wang Tung. We listened with interest to two sermons given by Bro. Wang on May 10. At the afternoon service many outsiders came to hear his Christian message. Each mother was given a corsage on

Mother's Day, and at noon everyone enjoyed a basket dinner together. Bro. F. H. Barr delivered the baccalaureate sermon at Powers on May 3, at Arago on May 10, at Myrtle Point on May 24, and the commencement address at Riverton on May 14. We met in council on June 7 with our elder, Bro. C. E. Wolff, in charge. Sister Wolff and Stella Hammack were elected delegates to the district conference. It was decided that the Sunday school would give the Children's Farm Home at Corvallis \$15 of the offering taken on children's day. Bro. Barr left on June 9 for Albany and Mabel, in the interest of district work.—Minnie M. Hermann, Myrtle Point, Oregon, June 9.

### Pennsylvania

**Heidelberg.**—On March 29 the board of Christian education sponsored a peace program. The male quartet of our church gave several selections of music. The guest speaker was Bro. J. I. Baugher of Hershey, a member of the Brethren Service Committee. On Easter Sunday morning a program was given by the children, which was supplemented by an address given by Bro. Norman Patrick of Hanoverdale. The young people planned and gave a program on Church Decorum on April 12. Our church was the scene of a Bible institute on April 19. Bro. Forrest Weller of Elizabethtown College was the guest speaker. Both of his messages were very helpful and interesting. In the afternoon of the same day our church conducted services at the Lebanon County almshouse. A number of our young people attended the district B. Y. P. D. fellowship in the neighboring church of Richland on April 26. On Mother's Day the young mothers' class sponsored a program in our church. Bro. David Snader of Akron delivered a very thought-provoking message; the Sanger male quartet of Midway rendered special selections in song; Alice Keller gave a recitation. On May 16, 17 our love feast took place and was well attended. Bro. Abram Eshelman of West Greentree and Bro. Graybill Hershey of the White Oak congregation were our guest ministers. The Annual Conference offering amounted to \$127.61.—Candace Royer, Myerstown, Pa., June 4.

**Midway.**—On March 21, 22 Bro. Galen Kilhefner conducted a Bible institute here. The B. Y. P. D. presented a play entitled The Way of Life on Easter evening. On May 9, 10 we observed our love feast with Bro. Harry Eshelman officiating and Bro. Harry Fahnstock assisting. On Mother's Day evening a program was presented by the young mothers' class. They also presented each grandmother with a carnation. A temperance program was given on May 17, the speaker being Dr. Charles Weaver of Manheim, Pa. We are looking forward to our children's day program on June 14. Because of the rationing of gas and tires it was decided to cancel the Bible school this summer. Our delegates to Annual Conference are Brethren S. K. Wenger and Perry Sanger.—Mrs. C. E. Blouch, Lebanon, Pa., June 3.

**Walnut Grove.**—The following deacons were elected at our quarterly council meeting held on March 4: Rodber Berkey, John Roudabush, Lewis Bopp, Merle Minelly, Harry Albert and Edward Yost. They, with their wives, were consecrated for temporary service on April 12. At a later date they will be permanently installed. At the evening service of April 12 we were entertained by the Juniata a cappella choir. We joined in a city-wide sunrise service on Easter. The children rendered a suitable program at the regular morning service, and the choir brought a cantata, The Glory of Easter, at the evening service. Our pastor conducted a revival service at the Arbutus Park mission April 5-19. Six were added to the church. Our semiannual love feast was held on May 3 with 432 members present. We had a father and son fellowship supper and a mother and daughter banquet this spring. Bro. Calvert N. Ellis was our guest speaker for Juniata day. Since the first of the year forty-four have been received into the church. Bro. J. A. Robinson will represent our local church at Annual Meeting. We are sending \$550 as our Conference Offering. We have given \$678.22 in the last five months for peace and relief work. On June 7 the annual consecration service for children will be held. The children's day program will be given on June 14. Our daily vacation Bible school will be held June 22—July 3. We are looking forward to the coming of Miss Anna Hutchison, a missionary to China, on July 12; she is partially supported by our B. Y. P. D. and the Good Samaritan Bible class.—Mrs. Waldo Strayer, Johnstown, Pa., June 6.

### Virginia

**Troutville.**—Our pastor, Bro. E. C. Woodie, joined with the pastor of the Baptist church in a pre-Easter service of one week. The Easter service on Sunday morning consisted of special music by the choir, and a play, The Challenge of the Cross. Our congregation was host to the district conference April 8-10. Many interesting and inspiring addresses were given by such guest speakers as H. Stover Kulp, Paul H. Bowman, A. Stauffer Curry and Harold Row. The Bridgewater College glee club, conducted by Nelson Huffman, gave some wonderful messages in song on the last afternoon of the conference. Just preceding the last evening service a youth fellowship banquet was held in the high school auditorium. The conference was well attended and appreciated by all. Mrs. Minor Myers gave us an interesting and challenging message on the evening of April 12. We met in regular council on April 26. E. C. Firestone and Mr. and Mrs. D. S. Becker were elected delegates to Annual Conference. We decided to co-operate with the community churches in holding a vacation Bible school. The Boy Scouts have been offered the use



of our church basement for their meetings. Bro. Wilson, pastor of the Cloverdale congregation, officiated at our love feast on May 19. We are expecting to hold children's day services in the near future. Mrs. H. Stover Kulp will be our guest speaker at the morning service on June 7.—Frankie Showalter, Troutville, Va., June 2.

**Mt. Joy.**—We met in council on June 6 with Bro. H. A. Hoover presiding. Officers were elected for another year. Our elder, Bro. Hoover, and our pastor, Sister Elizabeth Broughman, were re-elected for another year. There were no changes made in any of the officers. We are having wonderful messages from our pastor. Bro. Showalter from Masons Cove was with us and everyone enjoyed his presence.—Irene Wymer, Buchanan, Va., June 14.

#### Washington

**Seattle.**—We have a regular pastor now. For several months our pulpit was filled by different preachers from our congregation and out-of-town Brethren. This arrangement did not prove as satisfactory as we had hoped. Our ladies' aid meets every other week to sew for a children's home. Several of our ladies also meet with Red Cross units each week. Our men's work is very active, cleaning and improving our church house and grounds. We had a mother and daughter banquet in May, and will have a father and son banquet on June 22.—Minnie Baker, Seattle, Wash., June 15.

#### West Virginia

**Spruce Run.**—We met in council on June 13 with our elder, Bro. J. S. Showalter, presiding. Not much business came before the meeting. We decided to begin our revival meeting the first of August with Bro. John Kinzie of Roanoke conducting it. Our women's group is planning to do quite a bit of quilting during the summer. We enjoy our work very much.—Lena B. Shaver, Lindside, W. Va., June 16.

#### Wisconsin

**Stanley.**—Brother and Sister Hollinger were at our church on May 31 and Bro. Hollinger preached an interesting sermon. The church met in regular council on June 9 with Bro. Lewis Hyde, our pastor, presiding. The ministerial board reported that the board of administration had asked this group of churches to raise the pastor's salary \$4 a month and suggested that the Stanley church pay \$2 of this amount, which was granted. Our janitor having resigned, Bro. Hyde accepted the job with a raise in salary. The church decided to entertain the young people's conference if the Maple Grove church does not. A male quartet will be here on June 24 to entertain us with spiritual songs;

they are making a tour through the Northern states and Canada. Our two weeks' revival meeting begins on July 20 with Bro. Fike as evangelist. The children from the Stanley church are attending the Worden church vacation Bible school.—Mrs. Jacob Winkler, Stanley, Wis., June 15.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

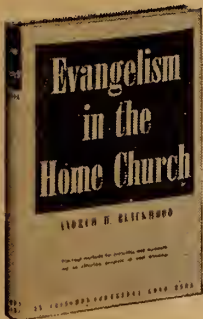
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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Andrew W. Blackwood

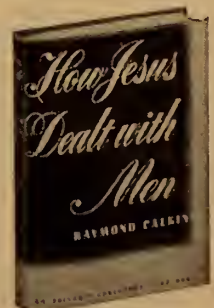
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### How Jesus Dealt With Men

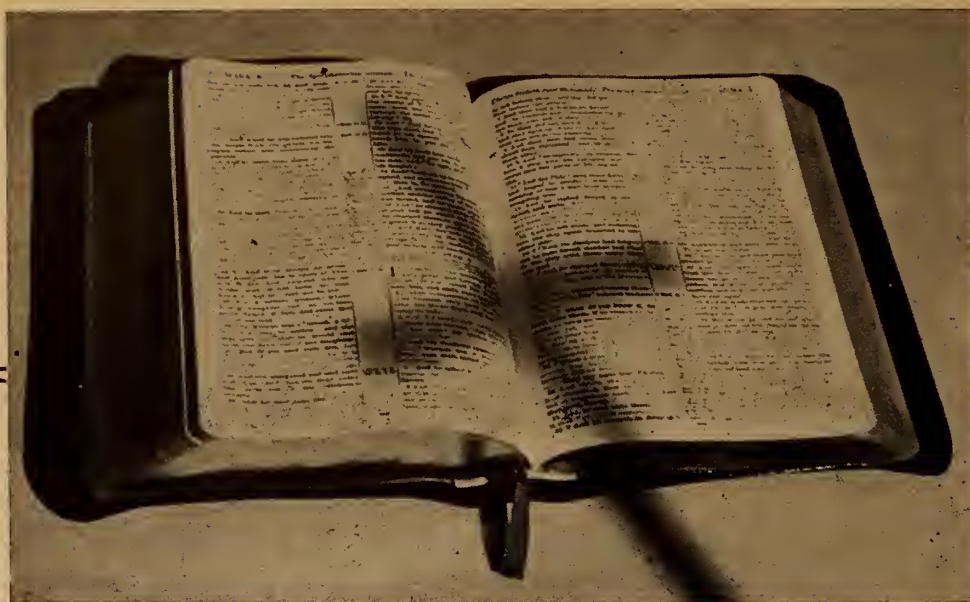
Raymond Calkins

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# GOSPEL MESSENGER

Volume 91

July 11, 1942

Number 28

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## Blessed Fellowship

At the Asheville Annual Conference  
How satisfactory to have the essentials  
Conveniently under one roof—  
The commodious general meeting place  
With foyer and ample rostrum;  
The great basement room  
For exhibits, House and lodging headquarters,  
The postoffice, tables at which to write,  
And a fine place to visit.  
In the general audience room one heard  
Inspiring music, great speakers,  
Came to the hush of closing moments—  
Then the crescendo of voices at dismissal  
Rising to a confusion of tongues, laughter,  
As old friends met, found new ones,  
Were still enjoying blessed fellowship  
In front of the Asheville Auditorium.





# Around the World...

Figures from the 1940 census, which recorded a population of 74,775,836 persons of 25 years or older in the United States, showed that a total of 10,104,612 persons had completed only four years or less of public schooling, and that 2,799,923 of this group had not gone to school at all. Of the 10,104,612 persons who have not passed the fourth grade, 4,200,000 are native-born whites, 3,100,000 are alien whites, 2,700,000 are Negroes and the remaining 100,000 are members of other races. New York led in the totals with 1,020,197 persons who had completed only four years or less of schooling, while New Jersey had a total of 304,305 and Connecticut had 115,839.

**Conscription in Palestine** is not possible under the mandate by which Great Britain operates the country.

**The Montreal Diocesan Synod** of the Anglican Church has petitioned parliament to grant women the right to serve as official synod delegates.

**All enrollees** at the Philadelphia Theological Seminary of the Evangelical Ministerium of Pennsylvania must sign a statement that their decision to prepare for the ministry "has not been reached because of a desire to evade military service."

**A report** of the National Refugee Service shows that in 1941 the service made 6,565 job placements for refugees and trained 1,000 in new skills to qualify for economic rehabilitation. Referrals to educational, cultural and other agencies numbered 29,769. English classes were conducted for 4,909 persons.

"A religion that once was the hope and glory of millions of people is today showing signs of breaking up," said Dr. Samuel M. Zwemer in a recent address. He decried the inadequacy of Christian missionary work in Moslem lands, however, and stated that the disintegration of Islamism must be met "by God's Holy Spirit." Dr. Zwemer was for forty years a missionary in Arabia and Egypt.



**Approximately 4,000 Bibles** a year are needed to replace copies of the Scriptures worn out or stolen from New York hotel rooms, according to the annual report of the New York Bible Society.

**A Mexican-Brazilian institute** has been organized, the aim of which is to promote in Brazil a better understanding of Mexico, and to develop social, economic and cultural relations between the two countries. Prominent Brazilians in the economic and cultural fields are giving the institute their collaboration.

**A Japanese-dominated coalition** of all religions in east Asia is being planned in Tokyo, according to radio announcements from the Japanese capital. The announcements indicated that Christianity, Hinduism, Buddhism, Islamism and other faiths would be regimented under the centralized control of an official Imperial Religious Federation.

**The only woman** readily admitted to all the prisons of the United States, Maud Ballington Booth, recently visited the penal institutions of a half dozen states. At Sing Sing she was honored in a special service on the 46th anniversary of her establishing the Volunteer Prison League. At the age of 76 she seems to have as much energy as when she first started campaigning for a fair deal for paroled prisoners.

**The Southern Baptist Convention** at its recent annual meeting voted to establish a department of radio, and appropriated \$30,000 for this department.

**More than twenty schools** for the blind have been forced to close in China, and blind boys and girls virtually turned adrift to shift for themselves in a stricken country.

**Resignation of any pastor** who enters the armed forces was recommended recently by the fifth annual conference of the Central Pennsylvania Synod of the United Lutheran church.

**The penalty** for giving money or aid to any of the 15,000 Norwegian clergymen or teachers who recently resigned after opposing orders to accept nazi doctrine will be six years' imprisonment and confiscation of property, according to a decree issued by the Quisling government.

**A pastor in New Hampshire** plans to hold services in the homes of the members in the rural areas of his community. Three or four services will be held each Sunday at widely scattered points, and members are asked to attend the service nearest their homes.

**Dr. John W. Studebaker**, director of the United States Office of Education, told newspaper reporters recently that about 25,000 men physically able to serve in the military forces have been rejected because they lack the necessary literacy, education or mentality for service in the army or navy.

**The circulation** of the American Catholic press is now 9,125,655. There are seven Catholic dailies, nine semi-weeklies, 125 weeklies, 127 monthlies, 15 bi-monthlies, 44 quarterlies, four annuals and one bi-annual. Of the publications, 262 are printed in the English language, 70 in German, French, Polish, Spanish, Bohemian, Ukrainian and Slovak.

**The International Student Service** at Upsala University, Stockholm, has been asked by the European Student Relief Fund at Geneva to appoint a Swedish university man to act as secretary of the Geneva Fund's Bureau. His task will be to tour the war prisoners' camps in Germany and internment camps in France and investigate facilities afforded captured or interned university students to pursue their studies.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JULY 11, 1942

Number 28

## » » Editorial « «

### The Conscientious Man

THE conscientious man, pressed for an explanation of his way of life, might answer somewhat as follows—

"You ask me why I cannot do less than others, less than I know myself to do—skimp on this product, choose a word that is second best, trim on this or that conviction, let good enough alone. I will tell you why. There is something of the artist in me which would die out should I cheat or bungle in my work.

"I am not a great orator, but if I were to grow careless in my choice of words I would grow less effective as a speaker. Soon I would be mumbling and stammering as those who cannot utter what the heart would say.

"Nor am I great as a saint. Yet if I should do less than I know to be right, I would soon be doing less and less until I would lose the little goodness which I have. No, I cannot do less and less; I must do more and more. I am a follower of the One who encouraged his disciples to go the second mile."

H. A. B.

### How Love Is Nourished

MANY Christians are suffering from spiritual congestion. Their systems are all choked up with goodness. They are feasting all the time upon the love of God and are never giving any out. The result is that they are growing fast in bulk but not in strength. There is no bone and sinew, no toughening muscle, only a big mass of soft and mushy fat.

Love must express itself to thrive. It must do this to keep alive. It cannot always be taking in, or it will choke to death. It lives by what it gives.

Why does the mother plant another kiss upon the cheek of her sleeping babe? For the child's sake? The baby does not know it. She does it for her own sake, for the relief of her own spirit. The fountains of her love are too full.

Would you have the love of God grow strong within you? Then pour it out on some of his other children, especially on some of his wayward children. Practice it on the folks that need it most. Enlist in a cause which requires unlimited quantities of love, and learn thus the preciousness of God's love to you.

E. F.

### The Meaning of Asheville

EVERYONE who attended the Asheville Conference must have had some impressions of it as an Annual Meeting. Those who have attended other Conferences have a longer yardstick with which to compare this year's Conference. Even those who stayed at home must have caught up some of its spirit from the letters written home, the reports given through the Messenger, and by word of mouth on the part of delegates and others who attended Asheville.

Now what were those impressions and what would they sum up to if they could be brought together and reduced to the least common denominator? The writer is venturing to offer his personal summary in the hope that others will be stimulated to do likewise. We would like to check our thinking with yours, and yours with each other. If enough should happen to submit their impressions it would be possible to make up a composite statement on the significance of Asheville in Brethren life and thought.

But to get started on those personal impressions which we hope may stimulate some recording of your personal reactions. The writer is frank to say that he went to Asheville with no clear picture of what to expect. There had been so little to encourage attendance that he wondered if it would be more than a rather quiet and colorless delegate Conference.

However, from the first he was agreeably surprised at several points. He kept seeing people he did not expect to find at Asheville. By many and



ingenious ways they had come. More than the usual proportion came by train. Those who came by auto brought others along. Some came by bus. Some combined two or more means of travel to reach the desired haven. But the point is that they came, arriving in good spirits in spite of delays and other unusual travel conditions. To us this spells out courage and resourcefulness upon the part of our people. There was much in the general situation to discourage, but even so the people we did not expect to see showed up smiling and undaunted at Asheville in the "land of the sky."

As the crowd increased there was an increasing evidence of the warmth of the Brethren big family spirit. People were overjoyed to see each other. They stood about talking in the hearty and hospitable way that Brethren have. There was a tone of seriousness too. It was realized that we were meeting under unusual, even historic, conditions. But whether from the East or the West, from the North or the South, it was in the best traditions of the Brethren spirit. There was evident the joy of meeting again, the willingness to share, the will to labor together for the best interests of the church. This looked like the quintessence of unity to us.

As we have said, the crowd was larger than we expected. It included all kinds of people. Of course there were men and women, young and old. But all regions of the brotherhood were represented. Even some children were about. We saw at Conference a fair sampling of the church at large. We knew that back in the home churches were thousands upon thousands more just as brave and interested as those at Asheville. Perhaps even more so, for a year like this one might reason it would take more courage to stay with the stuff than to share with the Brethren at Asheville. By the mind's eye one could see a great company of the faithful and in it the promise of strength for the tasks of our day. But you say the Brethren are a minority group. What group is not? All that really matters is vision and will. With faith we are big enough to do the work that is ours. We have the needed strength. Let us pray God for yet more strength.

Problems confronted the Asheville Conference. They were not so much in the listed business as implicit in the times and situations faced by our fraternity. Our church boards and committees are having to rethink their programs. Our institutions are having to adjust to the requirements of a new day. Congregations and families—down to the last individual—are having to take stock of their resources to see whether or not they have

what it takes to live and achieve. Now it is not that we must all do this that is the most significant. The real question is: Do we have the courage, the unity, the strength to do the things which must be done? At Asheville we saw this need even as it has been felt throughout the brotherhood. There was a disposition to meet and wrestle with it. To us this spells vision.

Then what is the meaning of Asheville in terms of Brethren life and thought? To the writer it meant a glimpse of greater stocks of four precious necessities than we had supposed were available in Brethren life. These four necessities are courage, unity, strength, vision. We could do nothing without them; we can do everything with them. What did you see or feel concerning Asheville? Whether good or ill, let us have your ideas about the meeting.

H. A. B.

### "A Remarkable People"

It is a matter of gratitude that our people so generally deported themselves at Asheville that the local papers felt constrained to say kind things about us. Said The Asheville Citizen in its issue for June 18: "We, too, would express the hope that this city may again be host to this appreciative and appreciated religious body." The Asheville Times for June 17 had this to say, under the caption above:

"Hotel and tourist-home hosts and hostesses of Asheville are familiar through business and long custom with all sorts and conditions of mankind. Hence the praise these entertainers of visitors today are giving to the delegates of the Church of the Brethren, who closed yesterday their Annual Conference here, is praise discriminating from those who know.

"The Brethren are an unusual people—a people whose ancestors came to America to find freedom for living their own way of life, in accord with their own interpretations of the Bible. The tribute that Asheville people are paying the Brethren is not concerned, of course, with theological issues. It is just a spontaneous expression of admiration over finding so many men and women always happy, always carrying forward business or recreation in orderly fashion, without complaint or criticism, without any forgetfulness of the rights and feelings of others.

"In his address yesterday before the conference, Earl M. Bowman of Harrisonburg, Va., said that a spiritual revolution is necessary to save the world from chaos. When that revolution comes, it will be due in part to an indwelling spirituality of mankind like that manifested by the Brethren."

H. A. B.



## Christian Missions Now \* \* \*

BY H. STOVER KULP

(Abstract of a Conference Address, June 15.)

Say not ye, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (John 4: 35).

Pray ye therefore the Lord of the harvest (Luke 10: 2).

FRUSTRATION and despair characterize the world situation. It has come to be generally recognized that the lack of spiritual undergirding has been a major cause of the world-wide collapse. In this crisis there seem to be but two things that we are sure of as we face the future of our political and economic setup. One is that it will be different. We cannot return to normalcy as represented by the pre-war situation. The other is that we do not know what the new setup will be. That is why we are so confused. Some essential thing has been lacking; our world order has been selfish. Jesus says, "It shall not be so among you . . . but he that would be greatest . . . let him be servant of all." What then shall we say of missions in such a time as this? Are there some special emphases to be made?

1. Let us present the missionary work of the church as the one great positive, constructive enterprise in our world today. It builds up; its results cannot be destroyed by bombs. An engineer from one of the Dutch East Indies spoke to a missionary after this island had been taken over by Japanese forces: "All my life's work has been destroyed, the oil wells, the great refineries—all are gone—but your work remains. It is spiritual and eternal. It cannot be destroyed." Dr. Temple, of the Church of England, called attention in a Christmas broadcast in 1940 to the fact that the birth of Christ was not heralded in the streets of Rome, yet we now make that event the center for recording all history. So we need not be discouraged if the quiet work of redemption and reconciliation is not in the headlines. It is nevertheless true that the church through its mission work offers a work that is constructive and eternal.

2. We should emphasize that the foreign mission enterprise has given concrete evidence of the universality and unity of the church of Christ. In a time of disintegration, we need to realize that the church is founded upon a rock, Jesus Christ, and that the fellowship of that church is unbroken. Widowed women in our Lassa station in the heart of Africa brought money for the relief of Christians in war-stricken China and bombed London. In 1941 Japanese Christians came to America and

met with groups of American Christians, and from one such meeting came these words: "We bear witness to you that we have found our peace in Jesus Christ who has broken down the middle wall of partition between us. . . . We have solemnly pledged to one another our abiding comradeship in prayer and earnestly invite our brothers and sisters in all lands to join us in this fellowship." The Christian church is a world-wide fellowship. Niemoller and Kagawa belong to all of us. In a time when an appeal is made that the different denominations should be more united in action and in fellowship, it is well to recognize that the missionary enterprise has helped to create a fellowship among Christians of every race and tongue.

3. We need to emphasize missions now to keep warm in our hearts the spirit of Christian compassion for suffering humanity. The calamities of war are apt to make us calloused and indifferent. In the great judgment scene recorded in Matt. 25 the basis of judgment was whether or not there was this fire of compassion alive in the hearts of the people. The lepers in Africa are only one example of the great need of the world. One of the first four to be baptized in our mission later developed leprosy, but after years of treatment he was declared free of the disease. He recently wrote, "It will always be indelibly stamped on my heart the great help that you have been to me. The help I refer to is that to my earthly body. If the mission had not come perhaps I would now be dead, or perhaps without feet or without hands. I do not know; God alone knows that." And God alone knows how much suffering and death have existed in the world because no Christian mission ministered to the people in need.

4. This is a time to present missions as a debt we owe to others. Paul recognized this challenge in his day. Today we get from Africa a host of valuable material resources—cocoa, rubber, copper, mahogany, gold, diamonds. In return, too often we have given the natives only exploitation, with its injustice and its lawlessness, and the "white man's disease." We cannot escape responsibility for this unfair exchange.

5. We should present missions now as a challenge because of the great adult or mass movements. For a time it was difficult for missionaries to get a start in new countries; now whole villages and communities are turning to Christ. In India and in Africa the evangelistic appeal is being answered by such numbers that the comparatively small group of missionaries is almost overwhelmed by the tremendous opportunities. When a deputation from our Mission Board visited the



Africa field some years ago a village chief said, "And now concerning the message of God which we have heard this is our opinion. We have decided that this is the message of God which our village will follow and which we wish taught to us." In Nigeria now our mission had decided on an emphasis on an adult program to meet the challenge of these village movements. These mass movements are closely related to the opening up of these countries to commerce and industry. This invasion of new ways of living has forced them to turn from their old ways. They hold in their hands now the tools and the weapons of our technological development. But what is in their hearts? The "wave of the future" may be these millions of people turning toward Christ. We must present him both in instruction and example, both in word and deed.

We turn now to the second part of our text, "Pray ye therefore." The chief responsibility of the church when confronted by the missionary challenge of the present time is intercession, prayer. We have claimed to be a New Testament church. Can we substantiate that claim unless we are a praying people? Do we pray? Individually? In groups? We cannot pass off our deficiency here by saying that we would rather work than pray. Prayer is work. Can it be that we are too soft for praying? That we are unable for this work? But in this as in other things we gain strength as we practice. May God make us strong in prayer by praying.

The present spiritual lethargy into which Christian people seem to be slipping has given concern to many. Only 30% of the Protestant membership attend church at all. This does not speak well of the future. But in the missionary challenge there may be that which will awaken people if this challenge is forcefully presented. Church leaders need not hesitate to ask for something worth while from their people for so worth while a task. I was recently impressed by the difference between a miniature train on which children could ride for a nickel and the huge steel trains in a Philadelphia terminal which were ready to carry lives or freight across the continent. Which represents our missionary endeavor? Our nickels and dimes will keep a toy railroad in action, but we need something more than toys in the mission enterprise. And so church leaders should challenge their members with the tremendous opportunity and need of the mission cause until each individual Christian follows his Master with genuine abandon. We should all find in missions a truly magnificent obsession.

*On Furlough, Huntingdon, Pa.*

## The Minister's Salary

BY GALEN T. LEHMAN

### III. More About How Much

WELL! Well! It looks as though we will have to retrench a bit. But where? Many a child has been retarded in growth and his resistance to disease impaired by a deficiency of diet. In spite of this we will cut the food budget to \$1.00 per day, thus saving \$85.00. It appears that all hope of going to the Annual Conference or ministers' retreat must be forfeited, together with some much-needed literature. Maybe we can slice \$20.00 off here, but this is driving right at the heart of the minister's inspiration and efficiency. Then the wife can perhaps wear her threadbare coat another year, and even though the preacher's suit is shiny at spots, he can perhaps get by for awhile by having his wife skillfully patch the trousers. Maybe we could cut another \$50.00 off here. With the supply of dishes running low, a hole in the front room rug, and the only easy chair fallen to pieces, to say nothing of the shortage in bedding, it does not seem possible to cut down here. Maybe we can make up the shortage on the car. Yes, it can be done, but not unless the pastor neglects to visit some of the scattered members, or takes a chance on running tires that long ago should have been replaced in the interest of safety. The children's teeth have been neglected, and Johnny should have his tonsils removed at all cost, so it cannot be wise to cut the health budget one cent. Yes, we will keep on giving a tithe if we have to go hungry, and even though the church could raise three times its budget if all the members tithed. By taking \$25.00 from the car, and \$20.00 from the extra column, and trusting to good luck, we have the budget balanced at last at \$1,200.

But remember, there is not one cent provided for a savings account or life insurance. The self-respecting pastor does not relish the prospect of having his family left with a bill of several hundred dollars for doctor, hospital and funeral expenses in case of his untimely death, and not a dollar's worth of protection. And how about provision for old age? He can't afford to think about that under the circumstances. Maybe the Townsend Act will be in force by that time, and then everything will work out beautifully!

Then too, since the pastor and perhaps his wife have had a college education and three years of seminary work, it is only natural that they should wish to give their children a chance to secure at least some college training. But how can this be done on the salary?

Sometimes pastors have acquired a debt in securing their education, but how are they to get



this debt paid? If the doctor has a school debt, you pay him \$3.00 per call, and he can soon pay it off. The dentist spends a couple hours treating your teeth and charges \$10.00. He does not have to worry about school debts even though he has some. The young lawyer gives you a bit of advice for which you pay \$5.00. Of course an occasional wedding fee helps out, but these would hardly keep up the interest, to say nothing of reducing the debt.

The leaders of our church are expressing concern about our future supply of ministers. They predict an acute shortage of trained and capable men. A college pastor told me that when some of our most promising young men in one of our church colleges were approached on the matter of taking up the ministry, they were frank in saying that they did not see how it would be financially possible to do so, and at the same time pay for their schooling and support a family. Many of our talented young ministers after completing their college education have taken up other work temporarily, hoping later on to give their time to the ministry when they were financially able to do so. But frequently this time never seems to come, and so their services are lost to the church.

The total income of the members in the average congregation of our brotherhood is considerably higher than it was two years ago. Our local newspaper today states that our Illinois farmers will have the highest income in history. In our cities

more people are employed, and at better wages than at any other time. According to government figures the income of the American people this year will reach an all-time high. What will our historic peace church do with this added income? Will they get rich on war profits and ignore the claims of the kingdom?

The pastor who is working for the same salary this year that he received two or three years ago is in reality living on a reduced wage, for a dollar today buys less than formerly, and tomorrow it will probably buy less than today. If living expenses should increase 25%, it means that \$1,500 will not go further than \$1,200 before the increase.

A church may drive a bargain with a minister and receive his pastoral services at a small figure. The members perhaps feel that they have settled the salary question, providing they can raise the money. Little thought is given as to how the minister is to live on that salary and do justice to himself, his family or the church. The situation is well stated in a quotation from *The Record of Christian Work*. "When a church seeks a pastor they often want the strength of an eagle, the grace of a swan, the gentleness of a dove, the friendliness of a sparrow, and the night hours of an owl. And when they catch that bird they expect him to live on the food of a canary." The church which pays a small salary not infrequently is harder to satisfy, more exacting in its demands, and at the same time more critical of the way the pastor spends his money than the church paying a larger salary.

One of the unforgivable sins on the part of a minister is to have the reputation of not paying his bills. Of course, this in turn reflects upon the church. But if the minister receives an inadequate salary, how is he to meet his financial obligations? In fact, a minister may be placed at such a handicap financially that he cannot do his best work. This is not good economics for either the church or the pastor.

It is far better for all concerned when the congregation voluntarily offers their pastor more money rather than for the pastor to request it, but unfortunately, in many churches the latter method seems the only way in which a needed increase can be secured, and sometimes not even then. The pastor will naturally develop a growing appreciation for his congregation when they manifest thoughtfulness and concern for his material needs. No pastor likes to sell his services to the highest bidder, at least making that the only consideration, although he may at times be forced to change locations when this becomes the determining factor. After all, is it worse for a minister

### Anticipation

BY MARY A. DICKERSON

Some people often sigh, and say,  
"I'm growing older every day."  
Those many days, if spent aright,  
Have brought us nearer to the light.  
Then why not let us smile and say,  
"Thank God for this, another day,"  
And try to live just as we should,  
In serving God, and doing good?

I love the Lord—he's been so good  
To give me health and daily food.  
But greater love to all he gave—  
His own dear Son, our souls to save.  
When he has been so good to give  
To us so many years to live,  
Oh, may he never hear us say,  
"I'm growing old. I'm in the way."

When we have reached our home above,  
And all is bliss and perfect love,  
Eternal life will then be given;  
We'll walk the golden streets of heaven.  
Dear Jesus, take me by the hand,  
And guide me on to "Glory Land,"  
Where there will be no one to say,  
"I'm growing older every day."

Pomona, Calif.



to accept the highest offer than for congregations to hire the pastor who offers to work at the lowest salary?

The congregation which sincerely tries to apply the golden rule in regard to their pastor's salary will usually find the minister willing to go more than half way to meet them. Most ministers gladly sacrifice in their service for the Lord, but it is not good for the congregation to have their minister make all the sacrifices. With a spirit of prayer and mutual consideration, the congregation and pastor can come to an agreement which will be fair to all parties concerned.

*Springfield, Ill.*

### Jeremiah's Letter to Us

BY R. H. MILLER

To us in the sense that it fits our need as it fitted the need of those exiled Jews who first read it 2,534 years ago. You'll find it in the twenty-ninth chapter.

In 597 B. C., ten years before the final captivity, Nebuchadnezzar carried to Babylon "all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the land" (2 Kings 24:14). These were the people to whom the letter was originally written by Jeremiah, who was permitted to remain in Jerusalem. His words are words of inspired counsel for days like ours.

*I. Stay by your accustomed tasks.* To a people inclined to waste their lives in vain longing to get back home, Jeremiah wrote: "Build ye houses, and dwell in them; and plant gardens and eat the fruit of them. Take ye wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters" (verse 6).

Routine tasks are a city of refuge in times of world upheaval. Cows that must be milked, kitchens that demand constant attention, classes that meet at the tap of the bell, are God's means of keeping our minds clear, our wills strong and our hearts kind. So far as we can, let us stay by our accustomed tasks.

*II. Make peace where you are.* "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace" (verse 7).

We used to name battles for hills and creeks—Bunker Hill, Bull Run—but now we name them for nations and oceans—the Battle of France, of the Atlantic, of the Pacific—so vast and destruc-

tive have they become. If such wholesale destruction tempts us to despair, Jeremiah reminds us of the possibility of making peace on a small scale, in our homes, schools, churches and neighborhoods. How foolish to abandon all effort to make peace because we can't make it at once all around the world! Let us promote peace where we are.

*III. Beware of false prophets.* Jeremiah's time and ours are the heyday for fanatics and quacks. "Let not your prophets that are in the midst of you, and your diviners, deceive you. For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah" (verses 8 and 9).

False prophets show the same unchanging pattern throughout history: claiming to foretell the future, spreading distrust and suspicion, using words that confuse the understanding and inflame the passions. They never stay long at one place. They are wary of intimate acquaintance. They use the radio or the short, intensive campaign rather than a settled, continuous ministry. No one audits their books or knows how much they receive from their unsuspecting victims. Beware of these soft-voiced, little known, fly-by-night leaders.

But "grapple to thyself with hoops of steel" those leaders who are loyally and securely established in the church. You know them; you know their families, their business dealings, their past lives. They make regular and full reports of their stewardship to the church. There is security in following these men.

*IV. Human sin is the cause of the world's distress.* Destruction and exile came upon Israel, "because they have not hearkened to my words, saith Jehovah, wherewith I sent unto them my servants the prophets rising up early and sending them, but ye would not hear, saith Jehovah" (verse 19).

The world is now reaping what it has sown. We suffer because of our sins. This fact is both hopeful and discouraging: discouraging, that man himself should be the cause of mankind's most terrible suffering; hopeful in view of the fact that sin can be cured and depression and war ended.

*V. God is the cause of the world's distress.* "I have driven you" from your land . . . "I caused you to be carried away captive" (verse 14).

To say that God is the cause of the present situation is not to contradict what was said of man's sin being the cause. God is the cause in the sense that he orders such results to follow man's free choices that man will learn to choose the right. Present world chaos is but a vast and mighty discipline by which God trains the heart of man to hate the evil and love the good. We can shorten



the painful discipline only by learning the lesson it is meant to teach.

VI. *God is love.* "I know the thoughts that I think toward you, saith Jehovah, thoughts of peace and not of evil, to give you hope in your latter end" (verse 11). The greatest sentence ever spoken is this one of three words: God is love. It is the essence of all beauty, truth and goodness.

I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storms and flood  
To one fixed trust my spirit clings;  
I know that God is good.

I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care.

VII. *A better day will come.* "After seventy year are accomplished for Babylon, I will visit you and perform my good word toward you in causing you to return to this place" (verse 10).

Our time "signifieth the removing of those things that are shaken, as of things that have been made, that those things that are not shaken may remain" (Heb. 12:27). How many times in history have the values of the spirit emerged from the crash of lesser things, to become embodied in

forms and institutions that give them fuller expression! This faith is hard to hold when you are in the crash, clearly seen when you look back upon it, but the secure support of all whose "lives are hid with Christ in God." These days will pass, and with them many ancient evils. God is leading us through them into a better day.

*North Manchester, Ind.*

## Did Christ Make a Mistake?

BY ROBERT G. SNYDER

WE are told that it is human to err. That is the most common alibi of weak or backward Christians. But what we want to consider is, did Christ make a mistake? So let us consider briefly his life on earth, its purpose, the results of that life, and his death.

We turn to the New Testament because it is our source of information and our guide. In it is a record of Christ's life, his activities, the activities of his disciples and the doctrinal teachings by the apostles. In our search through this record we find that Christ lived a useful and blameless life, always doing good, teaching as well as living the principles of brotherly love, meekness, tolerance, and reverence to God. He put forth great effort to imbed those same principles into the hearts and lives of his followers so that upon his departure they should go to all the world as a plan of redemption for all who would hear and believe.

Through the pages of the four gospels lives a Christ who finally made the supreme sacrifice and died in atonement for the sins of all mankind, for whom he bore so tremendous a love that time and strife have been unable to erase it completely from the hearts of men. His purpose in so living and dying was to save all men from themselves and the evil they so openly invite, to show them the way of joy and happiness that he himself knew.

The results immediately after his departure are recorded for us in the New Testament. The results since that record we know only in part. We know that the knowledge of the gospel has been spread so widely that the majority of humans have heard it or had a chance to hear it. But, and here is our main thought, did Christ make a mistake in dying for all humanity, in trying to save the world through generations to follow, even our modern world with all its pathos and strife?

Can we look at the leaders of the nations of the world, including our own, and say, "Yes, Christ certainly achieved the desired results in dying for them"? Can we look at our neighbor, whether he be businessman, laborer, preacher or official, and

## Purified With Fire

BY CLARA M. HESS

I held the bit of platinum loop  
As I placed it in the flame;  
It heated quickly, 'twas soon quite hot  
And ready for the game.  
The game was hide and seek with germs;  
Thrilling, though sometimes grave.  
But let me tell of the red hot loop  
And the sermon that it gave.

I knew the loop was purified  
As I drew it from the fire;  
So did not fear invaders  
From that bit of platinum wire.  
"How nice 'twould be," I said aloud,  
"If hearts could be cleansed that way  
From unkind deeds and evil thoughts,  
As they enter there each day."

Thus I mused while the fire burned,  
And then, O yes, I knew!  
The Spirit of God alone can make  
And keep one strong and true.  
A constant flame within the heart  
Will purify and keep;  
Its steady glow will light the way  
For all who truly seek.

*Lancaster, Pa.*



say, "Christ died for that man. Isn't he a splendid example of Christian character?" Can we look at ourselves and say, "Yes, Christ can certainly be proud of the fact that he died for me"?

If I take time to look into my own life carefully, trying to see myself as others see me, what will I find? Perhaps this: I attend church regularly, take part in discussions, church business, programs, etc. I give my tenth or more. I feel that I must be good, because there are so many church members whom I consider very poor Christians. Why, Mr. So-and-so, a church member, cheated me the other day, and it is known that he has cheated others. Mr. What's-his-name passed me without offering me a ride when I was tired. Mrs. This and Mrs. That do not speak to me when they meet me on the street, and how they talk about people behind their backs! That man over there who makes twice as much as I make puts only a dime in the collection basket and comes to church only for preaching service. I'm certainly better than they.

Then perhaps I find this: I do not go to church because there are so many hypocrites there and I would be one if I attended. I see no sense or reason in giving money to support something from which I get no benefit, or in sending money away to help someone I do not know when I have hardly enough for myself and family. After all, I live a good clean moral life, which is more than a lot of church members do.

My dear readers, consider how little Christ had and how much he gave. As for being a hypocrite in attending church, bear this in mind: By attending with the proper motive you are making a definite effort, and any effort in the right direction is worthy and you are not being a hypocrite by trying to do the best you can. If you are living a good moral life without Christ, just think what a wonderful influence you could be living with him. Try not to judge others until you have first judged yourself by the same standards and found perfection. Set the example for those about you; don't wait for them to set the example for you. Don't use the man next door or the one down on the corner as an example to measure your Christianity by; use Christ. If you fall short, and you will, don't give up; keep striving for as near an approach to perfection as is humanly possible, for it is far better to have tried to be like him and failed than not to have tried at all. To fall short of being like Christ is no sin, but to alibi oneself into the frame of mind of believing there is no use in trying is a sin.

No, Christ made no mistake in dying for all men of all generations. His life was a life of perfec-

tion, his love genuine, his principles eternally perfect. Any mistake is ours, in our indifference, our warped opinions, our unsettled convictions, our lack of faith and our unwillingness to change our ways, even when we have that feeling within, that our way is wrong.

May God help each of us to look into our own hearts for those undesirable things to be swept away is my sincere prayer.

Elkhart, Ind.

## Primitive Christianity

BY GRANT MAHAN

It is well when we use words to define them, giving their true meaning, and that I wish to do in this case. *Primitive* is defined in my book thus: "Pertaining to the beginning; original; not derivative." And that is what we wish to consider here, what Christianity was at the beginning, what its original form was. This is the more important to know because Christ said that his Word would never pass away, that it would last through the time of this world and would come up at the end in the judgment. This clearly means that there was to be no change in it; its original form is the only one for it.

Among my books there is one by William Cave, D.D., with the title, *Primitive Christianity*. The ecclesiastical permission to print it was given in 1672. My edition of it, the fourth, was printed in 1682. There must have been some demand for knowledge of the subject, or it would hardly have been necessary to print four editions in ten years. The author made diligent search of all the records to be had; he consulted the writings of many of the early church fathers, and tells what they thought of them. He tells of the persecutions which the early Christians underwent, and how they met their trials and sufferings.

But men have grown tired of the teachings of Christ and the apostolic band who turned the world upside down soon after the beginning of our era. And it seems strange that the peoples most highly blessed of the whole world should be the leaders in a revolt from divine authority as expressed in the Bible. But such is the case. Unbelief is rampant in the churches over the land. Men are denying that Christ ever came in the flesh; they are denying that he is the Son of God. Even we who have for a long time been proud of our record as a church composed of members who take the Word of God, all the Word of God, as their guide through life in this world and as their hope in the world to come—even we have those who turn their backs to the old faith and say that it is out of date.



We were primitive Christians, for we believed in the whole Word of God: it was our faithful guidebook to the best things in life or after life. What can take the place of that Book? Can anyone name or imagine any other guide that will be as good? No one else has the words of life. To whom shall we go, if we turn away from him? This is the question Peter asked him on a memorable occasion. It has never been answered.

There cannot be two kinds of Christians, though there are many times more than that number who call themselves Christians or are called such by others. There are only two ways open for us; we must be for him or against him. We must believe his teaching or disbelieve it. There is no half-way discipleship known to the New Testament—we are for him or we are against him here and now. And there is no hint of a second chance after once we pass through the portals of death. We must be primitive Christians, original Christians, men and women who believe that the Book is right, and choose to live by it.

The word *primitive* is not liked: they say it is old-fashioned, out of date. It may seem old-fashioned, but it is not out of date: it never can be out of date, for it is on the statute book and will be there in spite of all that can be said and done against it. We cannot get rid of it, we cannot escape its requirements by simply refusing to give any attention to it here and now. In it we find an everlasting gospel: it is not of time or for time. It is of infinitely more importance than anything of time.

But the word *Christian* is liked: it stands for something admirable. A Christian is defined as "a professor of the religion of Christ." This definition leaves out the heart of the word, for a Christian must be a follower of Christ in deed as well as in word; otherwise he is not a Christian. We are not honest unless we are honest, and likewise we are not Christian unless we are Christian, obedient followers of Christ. But profession without possession of this characteristic amounts to nothing so far as we can judge. It is not what men *think* of us, but what God *knows* of us that counts.

Nineteen hundred years have passed since Jesus rose from the grave and went back to his Father. He left chosen apostles to carry out the plans that had been made. And they were faithful to their commission. But as time passed the number of the unfaithful in the body grew larger. There were those among the church people who departed from the faith. There have been various times when that has been true of the church. But it would be difficult to find another time when

there was such a falling away as can be seen in these our days. Whether this is the great falling away in the latter days that is foretold in our Book we do not know. And it does not matter. We can belong to those who fall away, or we can belong to those who keep the faith. The choice is for each of us to make. As we choose now we shall be rewarded then. May we choose wisely.

Some persons think that the Lord requires more of them than is necessary; and so they refuse to obey him. We have a great number of rules and laws in our days which seem to many not to be necessary; but they do not refuse to obey them. They are more careful to obey man than to obey God, as if they considered man's laws of greater importance than God's laws. We would not dare to refuse to obey men, knowing that we would be made to suffer if we did. Do we think that God will be more lenient than man?

All in our country are classed as Christians, and this a Christian country. And yet how many Americans, how large a percentage of them, are such Christians as the Lord wants them to be? Man does not live by bread alone, but by every word that proceedeth out of the mouth of God. The way of the primitive church was to take God at his word, refusing to believe that he would say things or give laws that he did not expect to be obeyed. Brethren! there is just one safe road through this world, and there is great reason to fear that a large percentage of our membership is not careful enough to follow that road. We need to compare our lives with what the Lord says they should be. As many as are off the safe road will fail to reach their desired destination, and great and long will be their sorrow. We ought to obey God rather than man.

*Rehobeth, Md.*

## What More?

BY JULIA GRAYDON

Years ago a schoolteacher wrote these words in my little autograph album—"Who does the best his circumstance allows, acts well, does nobly; angels could do no better."

I have not forgotten those words entirely, for they came back to me the other day and I can see that paragraph in my album now, although the album is no more.

What a world of truth there is in it and how well fitted to present-day living!

We cannot go by other people's circumstances for they may be very different from ours, nor should we make ourselves unhappy over that fact.

The best our circumstances allow is our goal, and we need not strive to go beyond it as we are perhaps tempted to do.

Keep my paragraph in your mind and living will be easier.

*Harrisburg, Pa.*



**Rose Petals From the Vases of Memory « « «**

BY MAY ALLREAD BAKER

You may break, you may shatter the vase, if you will,  
But the scent of the roses will cling 'round it still.

Housecleaning time has arrived, and once again I take from the lumber room the strong, brass-bound trunk that has been in the family for many, many years.

"Why do you keep all these things?" my sister says, a little impatiently. "A few keepsakes are well enough, but why so many? They make a lot of work."

Yes, they do make some work, but I shall never be able in my lifetime to give up any one of these precious keepsakes—all dear to me; all centered around precious memories, for the most part of dear ones long departed from this world.

I carry with me a basket in which to lay the articles I wish to hang out in the warm, spring air and God's good sunshine. First comes my mother's little black silk bonnet. Though not a member of our Church of the Brethren, my mother always preferred a bonnet to more stylish headgear. I remember when a girl in my teens impatiently wishing that mother, like the majority of the members of her church, would dress in gayer-colored garments, and choose for her head a hat in the latest style. I have but to close my eyes and see again, under the brim of the bonnet, her dear, kind, patient face. Here is a gray woolen sweater, presented to her as a Christmas present by my youngest brother. And here are two gingham aprons, one in brown, the other in dark-blue check. Mother always made these aprons herself over a certain pattern—a plain skirt, gathered onto a set-in band, with two large, deep pockets on either side. Here is a well-worn, black satin dress with self-colored figures in a raised design. Small as a very young girl's frock is this dress, for mother was a little woman with the silky, black hair and piercing gray eyes of her mixed Irish-English ancestry.

Here is another bonnet, a small, red one made of calico. This is my own bonnet, one of the few gifts of father, who died when I was less than four years old. Many, many years ago it covered the brown curls, and shaded the carefree face of a very little child. This soft, felt hat belonged to my father, and the one that lies beneath it—one of the gay "ten gallon" cowboy variety—belonged to my dear, oldest brother, who met an accidental death just before the outbreak of World War I. Here are some pink pearls my brother found and cherished, some of his clothing, and the jacket and overalls he was wearing at the time of the accident.

A baby's sweater—a pair of tiny shoes—delicate lawns once snow-white but now yellow from long disuse—a length of lace that once adorned the dress of my aristocratic great-grandmother, who bore a title when she came over from England to a life in the New World—a black sash, with bright blue stripes that encircled the waists of several generations of little girls. In those days goods were made for wear, not looks. A tunic-blouse, embroidered by mother's own dear hands, and my wedding dress of dark-blue taffeta. What woman, I wonder, does not treasure with infinite care the dress in which she was married?

Here is a length of strong, home-spun flax from the busy fingers of my great-grandmother on the paternal side. No aristocratic, dainty fabric this. On father's

side of the house, my ancestors were Scotch-English peasant stock, who came to America, not to buy land and houses, but to earn a farm by the labor of their own hands. Great-grandmother wove this flax for wear. And it has lasted for generations, made up, for the most part, into scarves and doilies and other fancy work after it had done duty for years as sheets and pillow cases.

Other odds and ends—crocheted pieces—silk fringe and a beautiful Paisley shawl which belonged to my mother's mother—a quilt, beautifully stitched, gay in white and red and green and matched in the beautiful, old-fashioned pattern known as "eight-point star."

Here is an absurd and impossible straw hat. It was once worn by a very dear friend of mine, an old lady long passed away. It is as flat as a pancake, with a tiny crown made to fit over a tightly-screwed knob of hair, with a bunch of artificial cherries dangling coquettishly over one side and the whole topped with a long, wicked-looking hatpin. Many a laugh have my friends had over this delectable creation, but a few decades from now, our own headgear without a doubt will seem to another generation equally absurd.

A well-worn diary belonging to my Grandfather Delk, a great church man in his day—one of his hymn-books—a group of priceless photographs taken in the long ago—an entire set of McGuffey Readers, very dog-eared and tattered, containing on the flyleaf of each my name and address in an unformed, youthful hand. Names of schoolgirl and schoolboy friends are here, too, protesting undying friendship. Sentimental verses reminiscent of the early nineteen-hundreds—a box of letters—post cards—fancy valentines—a beautiful book belonging to Grandfather Delk, collected from the various sermons and poetry published years ago in the U. B. Official Magazine, The Zion's Watchmen, the whole lavishly illustrated and bearing the appropriate title, *Apples of Gold in Pictures of Silver*.

**Compensations of a Dream**

BY VELTA MYRLE ALLEN

I dreamt you dwelt in marble halls,  
And I in a wayside hut.  
And how you laughed at my simple life,  
And your haughty pride did strut!

But I knew what your wealth implied  
Of worry, grief, and care,  
For I had naught to disturb my mind,  
Naught to make one grey hair.

The great wide fields were my palace,  
The stars overhead my roof.  
I knew that God was in heaven,  
For the beauty of nature was proof.

All people were my brothers;  
I loved them everyone.  
And at the hour of twilight,  
I could watch the setting sun.

So I envied not a single thing  
Your marble halls displayed.  
For love was felt in my simple hut  
And my heart was not dismayed!

*Oakland, Calif.*



These last named articles will be tenderly laid where the sun and air may pour in on them from the opened windows; the garments will be hung outside. Then, after a few days, they will be repacked, moth-proofed with sweet-smelling cedar shavings, and the lid closed down upon them until another spring.

Valueless to others are most of these keepsakes, but to me their price is greater than rubies. The sentiment awakened by a visit to this old trunk is good for the soul. I am softened, subdued, exalted and pensive, all in one.

I am reminded of the flight of time. Where are the friends and the dear ones of yesterday? Where are the dimpled cheeks, the bright eyes and the carefree faces of my schoolmates, now middle-aged men and women with gray threads mingling with the brown and amber of their hair, and the dimples turning to the fine lines etched by the hand of Father Time? Where are the hopes and the ambitions? Realized, to a certain degree, by a very few—forgotten by the most.

I am sorrowful, for the grave has closed on parents and grandparents, on my relatives and dear friends. Across the ages, the words of Amos, the herdsman of Tekoah, still ring: "Prepare to meet thy God." Death is inexorable. We may put from us the recollection of it; we may, by living wisely and well, attain to even more than the allotted threescore and ten; we may even deceive ourselves by the specious argument that there is no such thing as the existence of matter, and that death is merely a fallacious dream. Death is real, the natural partner of life, and to it must all flesh bow. The king in his palace; the dictator, surrounded by guards; the peasant in his poor and humble cottage—none are exempt; all must follow when the icy hand of the King of Terror beckons.

But I am solaced by the thought that I, as a Christian, though a very faulty one, may if I will prepare for this event. I may meet my God with clean hands and a conscience clear, and so enter into the rest he giveth to his beloved. Or I may meet him with craven fear, lashed by a guilty soul that chose for itself the blandishments of Satan. The choice is mine. No man descends down into hell save on a ladder of his own making.

Again, I am solaced by some of the letters I have saved through the years, and by my grandfather's diary. Here is written down a record of other and distressing periods of time. Times of hardships and bloodshed during the Civil War, when brothers fought against brothers, and, in some cases, fathers against sons; when modern Rachels lifted their voices and shed rivers of tears for their firstborn; when there was want and need, and pinched faces and anxious hearts, especially in the southern part of our country. Skipping the years to my own generation, I find a few letters dated in the years of '17 and '18 from a friend not yet twenty-one. Camp life, ending "somewhere in France"—sad record of a young radical student who had thought to save human life, but was destined to take life instead—letters through the lean depression years—natural and inevitable after-effects of the waste and destruction of war.

We lived through similar times; my parents and grandparents lived through similar times. Man, after all, is an adaptable creature. Our shoulders are broad. Only a guilty conscience makes burdens intolerable.

Lastly, I am exalted. God is the same yesterday, today, tomorrow and forever, the hope of every generation. All things beautiful, all things good, all the

precious and intangible spiritual values of life are in him, and through him. This material clothing once worn by my dear ones now treading the streets of New Jerusalem; the pictured faces, now mouldering into dust, but glorified in heaven; the written words and sentiments of kindred minds, some living, others passed to the Great Beyond are now, and have been a part of God's great plan.

Who shall be able to take from us our spiritual and material keepsakes—keepsakes that are worthless to others, but more precious than rubies to our own individual lives? Linked with the tenderest and most sacred of human associations, woven with the memories of home and mother, and the carefree days of our youth, these shall endure, though all else perish; they link the past with the future, and point out the pathway leading to heaven.

Arcanum, Ohio.

## As He Walked

BY CHESTER E. SHULER

In a museum a Greek writing tablet, earlier than the Christian era, is on exhibition. It is the classical equivalent of a child's copybook, such as were formerly used in the public schools to teach penmanship. The headline was written by the teacher. The pupil evidently traced the second line with his eye upon the first. But afterward each line is a reproduction, not of the first writing by the master, but of the line just above it. Consequently, each line shows a wider divergence from the pattern than the one before.

How like the human tendency to try to copy our fellow men instead of keeping our eyes steadfastly on the Christ whose fair likeness we ought to seek to portray. No man is perfect enough to be a safe copy. Only the Christ lived a life on earth worthy of emulation.

But of course we do not seek merely to emulate his life—we shall want him to dwell in us, we in him. And we shall always remember the Bible verse:

"He that saith he abideth in him ought himself to walk even as he walked" (1 John 2: 6). Even our own best living of yesterday is not a safe copy to follow today.

Winter Park, Fla.

## The Way a Christian Walks

BY GRACE MATHIS

The way a Christian walks  
Is wonderful to see;  
His armor shining bright  
With love and charity;

A smile upon his lips  
That is both kind and fair;  
A light within his eye  
That tells us Christ is there;

A hand that reaches out  
To heal our every need;  
A heart that has no doubt  
That Christ is Lord indeed.

The way a Christian walks  
Is wonderful to see;  
His life is one sure proof  
Of Christ's reality.

Elkhart, Iowa.



**Using the Theme for the New Church Year » » »****Brethren Faith in Action****Introduction**

The theme for the next church year should be a means of bringing about an important advance in the total church program. It should be a spiritual stimulus.

"Brethren Faith in Action" should probably be seen in the setting of the larger theme used in the Asheville Annual Conference, "*Christian Faith in Action*." The Brethren interpretation and demonstration of the latter theme is "Brethren Faith in Action."

**What Is "Brethren Faith"?**

Can we answer the question clearly, immediately, and with a genuine sense of satisfaction? Can we see and define the "sacred deposit" of our heritage which is a vital part of that faith today? Or do we deal in words which can be made neither concrete nor real? How much of a mountain can our Brethren faith move, either for me as an individual, or for others?

In recent issues of the Gospel Messenger (May 2, p. 5, May 30, p. 5,) there appeared two articles entitled Giving Our Rural Heritage a Hearing, and Fulfilling Our Heritage. In the May 23 and succeeding issues of the Messenger the Adult Discussion Outlines placed considerable stress on Our Brethren Heritage. One of the Annual Conference addresses placed much emphasis upon Guarding the Sacred Deposit of Our Heritage. All of these emphases are attempts to gain and give an increased understanding and appreciation of Brethren faith.

It is obvious that the theme can have little vital significance or value until our entire membership has a clear understanding of its real meaning for life today. For this very important reason, it is suggested that local churches, district meetings, and other conferences seek to give Brethren people new opportunities for understanding our church history and culture. The following concrete suggestions are presented.

1. Display, promote and sell Brethren literature at district, regional and other important conferences, giving special emphasis this year on materials dealing with Brethren faith, history, culture and practices.
2. Use some similar plan of promotion in the local church. Women's work, missionary societies, young people's organizations and other departments of the local church might be glad to adopt this plan as a regular project. The Publishing House and the Boards of the church will co-operate in working out a practical plan.
3. In building the church program for the year, give place and time for emphasizing the theme, but do more than talk about it. Help the membership to discover and to appreciate Brethren Faith in Action.
4. Relate the theme to the Sunday-school program and to the evening services.
5. Provide addresses, short talks, readings, programs and discussions based on the theme.
6. The play, John Kline, may be prepared for presentation as a special emphasis.
7. Training classes and other special classes may be organized for the specific purpose of learning more about our church and its heritage. The Board of Chris-

tian Education will be glad to offer suggestions for organizing these classes and getting them started.

In these days when the testimony of the church is being observed as never before, all members of the church should seek to answer the question, What is Brethren faith?

**What Is Brethren Faith "In Action"?**

It is natural and fortunate that a large percentage of Brethren people are attracted by those parts of the church program which involve activity and movement. Our Civilian Public Service camps, relief projects, and the summer work camps are the chief sponsors of "action" programs. Literature and visual aids are available for explaining the work of these agencies. Every local church should learn more about these important parts of the church's services and outreach. But more important than reading about them is the opportunity to share in the great work they are doing.

In planning to use the theme for the new church year, the opportunity to emphasize the "action" aspects of everyday living should not be overlooked. "Brethren faith in action" for nearly all of our people must continue to center around the day-by-day duties of living, but everyone needs to have a part in the pioneer work of the Brethren Service Committee, the relief projects, and the work camps. Religious living tends to lose its spiritual dynamic when living and learning are separated from action.

It is also-desirable for the educational program of the church to stress action. Many persons lose interest in Sunday-school and Bible classes largely because such classes are sometimes ends in themselves. Teachers in the church should lead pupils to expect some kind of action to follow the class experiences. Learning and acting often go together, but in any case, it is wise for the teacher to expect "acting" to be a natural result of the learning experience. "Brethren faith in action" should be more than the words of a stimulating theme. It should be judged by its "fruits."

**What Resource Materials May Be Recommended?**

(All of the books listed below may be ordered from the Brethren Publishing House, Elgin, Illinois.)

The Story of Our Church. J. E. Miller. 1941. 190 pages. \$1.25. Recommended for general reading and for class use. Study outlines will be available. Interesting and very readable.

Stories from Brethren Life. J. E. Miller. 1942. 224 pages. \$1.50. Recommended for general reading. Contents described by the title. Written in the usual interesting style of the author.

Meet Henry Kurtz. H. A. Brandt. 1941. 134 pages. \$1.00. A biography of a great leader in the church. Recommended for general reading.

The Broken Cup. Jesse H. Ziegler. 1942. 190 pages. \$2.00. Here is a new study of the distinctive Dunker way of life. The author studied three generations of Dunkers to discover interesting trends in Brethren culture. Of special interest to students, teachers, ministers, and study groups.



Cultural Changes in the Church of the Brethren. F. D. Dove. 1932. 256 pages. \$2.00. A very scholarly study of Brethren culture through the years. Will have special appeal to the student who loves to "dig a little deeper."

In addition to the five books which have been recommended, a limited number of older volumes are available, most of them at bargain prices. Brethren homes and churches may wish to add some of these to their libraries. They will also be useful for general reading in connection with the general purposes of the theme. The following are available, but in limited quantities:

The Boy and the Man. J. H. Moore. 1923. 190 pages. 35c.

Some Who Led. D. L. Miller and Galen B. Royer. 223 pages. 18c.

Literary Activity of the Brethren in the Eighteenth Century. J. S. Flory. 1908. 335 pages. \$1.25.

History and Doctrine of the Church of the Brethren. Otho Winger. 315 pages. \$2.00.

Settlement of the Brethren on the Pacific Slope. Gladdys Esther Muir. 1939. 469 pages. \$2.00.

The above list is by no means complete. A number of very good regional books on Brethren life and history may be ordered from the Brethren Publishing House. The last book in the above list is a good example of regional literature which also presents a larger picture of Brethren culture.

The January 1942 number of Schwarzenau, a magazine published by the Alexander Mack Historical Society, 3435 Van Buren Street, Chicago, Illinois, contains a chronological bibliography of books of Brethren authorship, dating from the years 1800 to 1941.

## Church of the Brethren Women's Petition

The following resolutions were prepared by a special committee appointed by the Council of Women's Work during the Asheville Conference. The resolutions were then presented to the women's work general session and approved by unanimous vote.

Copies of these resolutions are being sent to each church, coming through the district women's work director. The resolutions will come to your church in the form of a petition. As many signatures as possible should be secured in each church and then sent direct to the President of the United States. Everything should be done with promptness.

The worth of the petition would be greatly increased if each man and woman signing it would also write a card or letter, stating the import of the resolutions in his own words, and send it to the President.

Since its founding more than 200 years ago, the Church of the Brethren has consistently taught and practiced abstinence from the use of alcoholic beverages.

With a deep desire to be true to our convictions and to perform a national service, we, the women of the church assembled in General Conference at Asheville, North Carolina, June 12, 1942, adopt the following resolutions:

*First*, that in the interests of the physical, spiritual and moral well-being of the nation, we protest to the President of the United States the present priority on tires which limits retail milk delivery while permitting at the same time unlimited distribution of beer, wines and liquors.

*Second*, that in the interests of the men in the camps, their families and the national safety, we urge the passage of Senate Bill S. H. 860 known as the Shepherd Bill.

*Third*, that in this time of national emergency when we are asked to deny ourselves, in order to conserve materials and maintain physical fitness, we advocate and urge the further step of total prohibition within the entire United States and petition the President to use his power to bring this about.

We further resolve that we will seek to promote public sentiment for this cause by circulating suitable petitions in our home churches and communities, by forwarding these petitions to the Congress and the President of the United States, by contacting local newspaper editors concerning their publicity, by sending a copy to each of the following publications: The Gospel Messenger, the Union Signal, The North Carolina White Ribboner, the Church Woman Magazine.

Committee: Mrs. C. G. Hesse.

Mrs. H. A. Frantz.

## ADULT DISCUSSION OUTLINE

### Our Brethren Heritage

#### Part VIII. A Way of Life

Scripture: Matt. 25: 31-46; John 10: 10

Sunday, July 26

Note: See Chapter XIV of The Story of Our Church, Miller.

### I. Our Heritage

The Church of the Brethren considers the Christian religion to be a way of life. It is an abundant life, not that of the common lot. Brethren believe Christians are those who accept that way of life and walk therein.

This way means sympathy for the sorrowing and suffering, help for the needy, food for the hungry, clothing for the naked, guidance for the unenlightened, love, forgiveness, intercession for enemies and life through Jesus Christ for the dead in sin. For self it means surrender and self-denial.

A person possessing this new life is restless until he helps others share the same fellowship. He reads the Bible, prays and observes the ordinances of the Church as revealed in the New Testament as a means of strength and blessing. Brethren do not believe that the good life saves a man, but certainly no one is saved by the grace of God who does not long to live a good life.

### II. Our Problem

How may Brethren get this way of life accepted and lived by the present generation?

How may we bring this way of life to conform more nearly to the will of God?

It is easier to profess religion than to live the Jesus way of life today.

### III. Questions

How shall we teach and practice Romans 12: 1, 2 today?

What does abundant life mean to you?

Give examples of high character as represented in the lives of people in your community.

Any other examples you know.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, July 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Adam and Eve: Temptation and Sin.—Gen. 3:1-13, 23, 24. Golden Text, The soul that sinneth, it shall die. Ezek. 18:4.

**Christian Workers.** Self-control.

**B. Y. P. D.,** Hymns We Sing.

**Intermediates.** Spending.

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### Gains for the Kingdom

**Two** baptized in the Ottumwa church, Iowa.

**One** baptized at Manheim, Pa., Bro. Emra T. Fike, evangelist.

**Six** baptized in the Ladoga church, Ind., Bro. Lewis Deardorff, pastor.

**Eight** baptized in the Oak Grove church, Md., Bro. Emra T. Fike, evangelist.

**Eight** baptized in the Lebanon church, Va., Bro. Ernest E. Muntzing, evangelist.

**Four** baptized in the Sunfield church, Mich., Sister Martha H. Keller, evangelist.

**Four** baptized in the Eglon congregation, Mackeysville, W. Va., Elder Jonas Sines, evangelist.

**Ten** baptized and three received by letter in the County Line church, Ohio, Bro. J. L. Guthrie, pastor-evangelist.

**Nineteen** baptized and one reconsecrated in the Emanuel church, Va., Bro. Ernest E. Muntzing, evangelist; Bro. Isaac J. Garber, pastor.

**Fourteen** baptized and one reconsecrated in the Flintstone church, Md., Bro. Ernest E. Muntzing, evangelist; Bro. Howard A. Whitacre, pastor.

**Fifteen** baptized, three received on former baptism, and three received by letter in the West Manchester church, Ind., Bro. Charles Oberlin, evangelist.

**Fourteen** baptized, five awaiting the rite, and thirteen reconsecrated at the Union Chapel church, Pa., Bro. Ernest E. Muntzing, evangelist; Bro. B. B. Ludwick, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., July 5-19, in the Riggles Gap church, Pa.

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### Personal Mention

**Bro. Arthur A. Durr** should now be addressed at 719 E. Second St., Pomona, Calif.

**Mrs. J. K. Miller** of Cedar Rapids, Iowa, wife of Bro. J. K. Miller, who served on the General Mission Board from 1928 to 1938, passed away the afternoon of June 28, according to a telegram received the same afternoon.

**Bro. F. H. Crumpacker** writes: "Change my address from Huntingdon, Pa., % Juniata College, to Huntingdon, Pa., 1815 Scott St."

**Brother and Sister A. P. Wenger** of Ephrata, Pa., accompanied by Mrs. Clyde Wenger, daughter-in-law, were Elgin visitors on a recent Sunday morning.

**Bro. John E. Rowland** of New Paris, Pa., wishes it clear that the meetings in the Salemville church, New Enterprise congregation, are to begin July 19.

**Dr. W. I. T. Hoover** writes: "Our guest book contains 240 names, and more than 150 cards and letters of congratulations were received from Pacific to Atlantic, and Canadian to Mexican boundaries. Kindly thank the writers for us as it is practically impossible for us to do so."

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### Miscellaneous Items

**Southern Iowa** churches are requested to send all queries and items of business for the district conference printed programs to the undersigned by July 25.—Charles A. Albin, Clerk, Wabash and Moore Streets, Ottumwa, Iowa.

**The Eastern Regional Conference** will be held at the Memorial church in Martinsburg, Pa., July 15-17. The theme is: The Christian Message. This conference is designed for members of the general and district boards and cabinets, pastors, and all other interested persons of the five districts of Pennsylvania.

"**May I congratulate you** that in your later years you are doing so much good writing. I hope you may continue. I am now eager to read your Stories from Brethren Life." So writes one of our college presidents after reading J. E. Miller's The Story of Our Church. Have you read these two Brethren best sellers? See page 32 in this Messenger.

**Northern Illinois and Wisconsin** will convene in district meeting at Lanark, Sept. 5-7. This year marks the one hundredth anniversary of the organization of the first church in the district. Southern Illinois will join in the anniversary program. Business for this meeting should be sent to the secretary, H. A. Brandt, 22 South State St., Elgin, Ill., not later than the end of July.

**A good 240-acre farm** near Savanna, Illinois, two miles from a Brethren church, is offered for share rent to a reliable Brethren family. There are 140 acres of tillable land in good condition under the AAA soil conservation plan, and 100 acres of pasture. There is a ten-room strictly modern house. Other buildings adequate. Write the Brethren Service Committee, Elgin, Illinois, giving qualifications and references.

**While this paper** carries the second and concluding installment of the Echoes From the Asheville Conference, there is still some other material which will be coming through July. It may be of interest to some to know that the reporting this year was handled as usual with the editors taking it day about, the Advisory Editor beginning Wednesday at noon, and being responsible for the Echoes up to Thursday noon, and so on through for alternate days.



**The Florence church**, not far from Constantine, Mich., will have an all-day harvest meeting Sunday, July 12. Velma Ober of the China mission field will speak both forenoon and afternoon. A basket dinner at noon.

**A Brethren family** wants to rent a farm or work by the month in a Brethren community, preferably Southern Ohio or Middle Indiana. The family has three small children, good Brethren ancestors, some equipment, and can give good references. They want to raise their children in the church. Anyone interested should write the Brethren Service Committee, Elgin, Illinois, giving some particulars in the first letter.

**Southern Indiana** district meeting will be held at the Anderson Church of the Brethren, Aug. 25-27. A general invitation goes out to all. Let every congregation plan to be well represented. Bro. Paul H. Bowman of Bridgewater, Virginia, will be the guest speaker. Churches having business to be presented to the conference should have it in the hands of the undersigned by July 25.—I. E. Oberholtzer, Writing Clerk, 1521 S. Union St., Kokomo, Ind.

**The family camp** of the Oregon district, which for a number of years has met at Camp Myrtlewood on Rock Creek near Bridge, Oregon, has abandoned plans for meeting this year. The program committee—Ralph R. Hatton of Portland, Forrest Groff of Newberg and F. H. Barr of Myrtle Point—met June 10 at Albany and proposed a change of plans for this year in the light of present circumstances. The demand for close employment which would prevent many from leaving their jobs for the usual week's time, rationing of tires and a possible more stringent rationing of gas, and the government ban on open campfires, were the items which entered into the consideration. The proposal was presented to the district board and representatives of local congregations, and approved. In lieu of the camp, the proposal included plans for district conference to be held at Albany at the congregation's invitation. The conference will begin Friday, July 24, 4:00 p. m. and close Sunday evening, July 26.—F. H. Barr, District Executive Secretary.

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### Suggestions for Contributors of Verse

The Gospel Messenger acknowledges with sincere appreciation the efforts and the fine spirit of those who submit verse for examination and possible publication. However, since it is impossible, because of the limited amount of verse for which the Messenger can grant space and because of the necessity of maintaining reasonable literary standards, to accept for publication all that is submitted we recommend that writers of verse consider carefully these points before submitting poetry for examination.

**Length:** Only rarely can a poem of more than 30 lines be used, and then only if it is considered to have more than usual literary merit. Poems of from eight to twenty lines are the most usable.

**Poetic art:** This includes such closely related matters as metrical symmetry, syllabic accent, diction, grammar, syntax and imagery, all of which enter into the making of acceptable verse.

**Content:** The thought of a poem must be a unit and conform to the general editorial policy of the Messenger.

In insisting on a reasonable attainment of these standards in verse to be printed in the Messenger there

is no thought of discouraging our contributors; on the contrary we would encourage them by upholding the need of maintaining a quality which will bring satisfaction to the writer and merited approval from the reader.

### About Books . . .

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**A Flaming Cross.** Walter C. Reynolds. Light and Life Press. 187 pages. \$1.00.

This is a most challenging story of the power of the gospel of Christ to transform the hearts of men. The hero, Antonio, son of a Roman senator, is a proud, rich youth, with great possibilities of political leadership. All the luxuries, social life, education and glamor that a very rich father could provide are his. While in a foreign city he attends, out of curiosity, the meetings of that strange sect called Christians. The tragic death of his closest companion in the arena is the beginning of his inner turmoil. This friend loses his life trying to win back his estate that was stolen from his father by political intrigue. Antonio immediately resolves to win back the estate for the bereaved mother and he succeeds. He wins a wide reputation as a great orator with the possibility of being the emperor of Rome. His brilliance wins the love of a beautiful daughter of a great political leader. But while on a trip to Africa for his father he is attacked by ruffians and left for dead on the streets of a strange city. A Christian finds him and nurses him back to life. He can never forget this kindness and finally renounces all to become a Christian. He lives to see his father and mother both Christians. He gives up all; political advancement, the love of his youth, the games and social glamor of Rome, for Christ. He becomes a preacher and leader of great power. As an elderly saint he is burned at the stake. While the flames leap about him he lifts his hands in benediction, making the sign as of a flaming cross. The multitude that comes to mock quickly slips away, condemned and convicted, and many who come to mock leave believing.—Merlin C. Shull.

**The Highway of God.** Ralph W. Sockman. Macmillan, 1942. 228 pages. \$2.00.

This volume contains the Lyman Beecher Lectures on Preaching as given at the Yale Divinity School for the school year 1940-41. The subjects of these addresses are: A Voice in the Wilderness, A Reed in the Wind, A Prophet, More Than a Prophet, The Least in the Kingdom, and The Children of Wisdom vs. the Children of the Market Place. These titles reflect that strong, fearless and yet sympathetic and effective type of minister that these times demand and the one who is so vividly and realistically described by the author. The volume closes with a list of the preachers and their subjects for the Lyman Beecher Lectures through the years.

The character of this age is succinctly described. "The evangelization of the world in this generation" was the slogan of my youth," says the author, "when they talked of going overseas." And he adds, "Sir Edward Grey had not yet seen 'the lights of Europe going out.'" To the sunny optimism of those days, Dr. Sockman contrasts the present pessimism that is unprecedented in American thought. "The brave new world of the humanists has turned out to be the burial ground



of their social dreams. . . . Men of the 19th century were sad that they could no longer believe in God; they are more deeply saddened now by the fact that they can no longer believe in Man." The writer quotes Dr. Hutchins of the University of Chicago: "'Our confusion is so great that we cannot make clear even to our own students what we are trying to do.'"

But this minister of Christ's church does not believe that the present numerical success of certain groups will last or meet the fundamental need of men. He says that the more serious thinkers are not content with "brighten the corner where you are"; they want to know what is around the corner. He warns against that subtle temptation that comes to the ministry to avoid meeting issues and the terrible, tragic and urgent needs of their followers. "The church is now being tested as to its power to control the political, economic, and social forces which it helped to generate." Every alert and progressive minister should read this book. He will find the answer. For, "Jesus laid down the basic motives and spontaneous reactions of life, whether the time be long or short, whether the realm be here or there."—Merlin C. Shull.

**What Mean These Stones?** Millar Burrows. American School of Oriental Research, 1941. \$2.50.

The secondary title, *The Significance of Archeology for Biblical Studies*, indicates the field of this book. The writer is a professor of Biblical theology in Yale University and has been intimately connected with archeological work. He has given us a book that inspires the confidence of the reader by its fairness. The book is packed full of details but is not beyond the average minister and student of the Bible. The conclusions are stimulating to both reason and faith. The contents, paragraphing and index make it an excellent reference book. For many it will bring new insights and a better perspective in Bible study. The last chapter is of special value, but could hardly be so without the rest of the book. One may not always agree with the author's interpretation, but it is refreshing indeed to find an authoritative book like this after reading some of the things that are written in the name of archeology.—E. G. Hoff.

**The Missionary Message of the Bible.** Julian Price Love. Macmillan, 1941. 203 pages. \$2.00.

How a Christian man or woman could read the book, *The Missionary Message of the Bible*, and still question the validity of Christian missions would be strange indeed. Dr. Love shows beyond any doubt that the Scriptures, both the Old Testament and the New Testament, reveal an imperative and emphatic missionary message. Missions are the chief concern of Christian churches. If they are not committed to missions, they have no motivating purpose and have lost their own soul. As the author himself says, the book has its inspiration in the present world situation. Even some who profess to be Christians cast about for alibis and question missions. Honest answers need to be given. These answers need to be answers which blazen forth the truth that Christian faith is missionary or else it is not the Christian faith.

The book will be found by ministers to be most helpful as they present to their people the timeless Biblical bases for missions. The book is in the Loan Library at Elgin.—Anetta C. Mow.

**Conquest of Death.** F. Townley Lord. Abingdon-Cokesbury, 1942. 185 pages. \$1.50.

Can we believe in the survival of the soul after death? A renewed interest in the subject is evident in wartime. In this volume various historical views about the nature of the soul and various conceptions of the future life are examined. It is shown that biology and psychology do not rule out the possibility of survival and that man's citizenship in a moral and spiritual universe must be the ground for a final decision. Only a revealed religion can give the answer—only Christianity can do it. Faith in the resurrection of Jesus is basic. As to the relation of the earthly body to life in the spirit world, it is concluded that the soul finds expression in a new medium. Each of the three theories—immediate consignment to reward or punishment, universalism, and conditional immortality—is shown to have definite limitations despite elements of attractiveness; even though the exact circumstances of the future life cannot be known the Christian can be content with Jesus' admonition to "let not your hearts be troubled . . .," can face the future with confidence in the love and justice of God, and can joyously share with Christ in that divine life which will be consummated in the hereafter. Other relevant items such as purgatory, a period of probation after death, spiritualism, and prayer for the dead are considered; the first is rejected, but it is pointed out that the New Testament does not definitely dismiss the possibility of the latter three. The author has attempted to sift the Biblical teaching on the life after death, taking into account the conflict of Hebrew and Greek thought, affirming what he believes the Scriptures affirm, rejecting what he thinks they reject, noting what possibilities he thinks they might allow, and maintaining a commendable reverent silence where he considers them silent. To him immortality is a blessed and inspiring conviction, not merely a hope.

This book requires patient, thoughtful reading. Some of its conclusions may be a bit surprising, and will not likely win your acceptance, but they deserve consideration.—Ora W. Garber.

**Youth Seeks a Master.** Louis H. Evans. Fleming H. Revell Co., 1941. 126 pages. \$1.00.

Here is a book that deals in a frank and simple fashion with youth problems. Those who seek content material for speeches and sermons for young people will find much help in the material presented by Dr. Evans. He presents his message in six chapters, showing youth's need of a master for the intellect, the possessions, the body, service, the human heart and the city. Each chapter is developed from a Biblical setting and abounds in pertinent truths as related to young life.

*Youth Seeks a Master* is an inspiring volume of talks to young folks which were delivered in many universities, colleges, and even youth conventions. Through personal contact Dr. Evans has learned that what youth seeks today is an ideal that will reach their hearts and minds and command their allegiance. In these thought-compelling addresses Dr. Evans has sought to meet that need.

The title of this book is somewhat of a misnomer since it shows not so much youth seeking a Master as the author pointing out how young people can achieve mastery in the areas discussed. Youth, their parents and leaders can profit by reading this book.—Raymond R. Peters.



## Christian Neighborliness » » »

BY PAUL HOOVER BOWMAN

### I. First Impressions

For eight hours we had traveled. We had left Mexico City, the modern capital of the country. We had left the central plateau where the capital is located with its 7,500 feet of altitude, its moderate climate and cool nights, its temperate zone vegetation and the distant snow-capped peaks. By a steep, winding road we had descended 7,000 feet to tropical Mexico on the east coast. Here at sea level it was hot, the air swam in moisture, the land was flat. Here were coffee plantations, banana trees, sugar cane; here and there was a stream or a dense swampy jungle. Here nature said to humans, "Take it easy," and for disobedience nature had its own penalties. We were approaching the small town of Paso de Ovejas, about an hour's ride from the port of Vera Cruz; here was the volunteer work camp of the Friends Service Committee.

As the bus pulled out, leaving us on the bridge, we looked and felt out of place in our American clothing. There were squat adobe houses built closely together. Men and women in coarse rough clothing were sitting or sleeping in the shade; others were padding barefoot up the bank from the stream below, carrying water in buckets hanging from poles over their shoulders. Some were bathing in the stream, others washing clothes there. Donkeys and burros were bathing a few rods upstream.

We stopped to chat with a man cleaning and sacking shelled corn in front of his hut. "The North Americans? They live up the road at that house on the right. Are you one of them?"

"No, but I know them."

"Well, they are a hard-working bunch, señor. I couldn't work like they do. Only a few of them speak Spanish, but others are learning. Some of them are teaching English to some of us in town. My little girl knows two English words already. The war is getting pretty bad, isn't it? Is it true that submarines have taken over some parts in the United States?"

We clambered up the "road" with dust inches thick and big rocks jutting up here and there. Through a gate we saw a Dodge truck and a well-tanned fellow reading in the shade of the porch. This must be it.

We found that the men had just returned from work. Some were gathered around a large, rough table on a screened porch, reading, writing and typing. Several boxes provided bookshelves for

some of the best books and magazines. Some men were resting on army cots on an open porch facing the patio. These cots and others inside all had their netting for protection against the malaria mosquito. The patio was enclosed by an eight-foot wall of whitewashed adobe. The house itself was of adobe and had been deserted for some time. The tile roof had been fixed by the fellows and crumbling walls had been patched. With its concrete floor it was rather comfortable in a Mexican sort of way.

When we arrived there was considerable noise and activity in the kitchen, but soon after it produced more than noise. The reading table became the dining table and we had a fine meal. Because of the abundance of all kinds of germs in this climate and because of lack of proper sanitation, extreme care must be taken about food. Drinking water must be thoroughly boiled, for it comes from the same stream where humans and animals bathe. Milk cannot be used unless boiled. Cheese, butter and ice cream are never used. Vegetables must be washed with boiled water and then cooked; none are used raw. Only fruits that can be peeled are used raw. All containers are scalded daily. Tables and shelves are disinfected daily. Quinine pills are a regular part of the meal. And in spite of these precautions some sickness occurs, though nothing serious, thanks to the constant watchfulness of the camp director, who is a young and capable medical doctor—"Peter" Morrow.

Seventeen young men make up the group. Most of them come for a period of six weeks. Three have been there longer, having worked on earlier projects. One of these experienced campers has been selected as business manager of the camp. He makes daily trips to market, keeps the budget, organizes the kitchen, and sees to the many details of group living. This man is Bruce Reeves from the Church of the Brethren. He is here under the auspices of the Brethren Service Committee and is making a fine contribution to the success of the project.

Most of these men are American college students. Their homes are well scattered over the United States. They are keenly interested in the people around them and their problems. They are no less concerned about the life and problems of their home country. Each night sees them studying Spanish, Mexican life, news, international conciliation, pacifism and philosophy. In such earnest discussions of world problems by these eager minds there is hope for the future.

### II. The Project

But these men were here to do a job. They worked "on the project" from 7 a. m. to 3 p. m.,



when the sun becomes unbearable. It was hard work under difficult conditions, but promptly the next morning the truck pulled away filled with men clad in work clothes and high boots. We followed. Five miles down the highway at the next village, Tolome, we turned from the main road and bounced across the fields until we finally reached the project.

Here was a swamp area. In the dry season there were two swamps that were never dry. The soil was soggy and soft and was covered with layers of vegetation in various stages of decay. The growth was so dense you could scarcely see through, and of course it was impossible to walk through. In the rainy season the whole surrounding area was swamp.

In this swamp breeds the anopheles mosquito, the dreaded carrier of malaria fever. These mosquitoes soon infected the Mexican people in nearby villages who had practically no protection against them. In the wet season about eighty per cent of the people were abed with malaria. This swamp literally meant life or death to many people.

The swamp should be drained. The state health department knew it, but there was no money, no one to do the work and no one to take the initiative in the town. In conference with the health officials the Friends Service Committee offered to arrange for a group of American students to do this work. A ditch must be dug through the whole swamp area and then to a lake near by. The health service engineers surveyed and laid out the ditch. It would have to be about five miles long, three or four feet wide, and from three to six feet deep at different places.

The students had arrived in January and had gone right to work. They first had to cut their way through the jungle growth. With long knives they literally cut a tunnel through the underbrush. Then came the digging, with picks and shovels, wading all day in mud and slush. An abundance of leeches, ticks, poisonous water snakes, and numerous other playmates provided adequate diversion.

When we visited them the last of April the job was almost completed. Across the field as straight as an arrow was a great gash in the black soil. Yonder it disappeared in the jungle. From there we followed it a way as it wound through the lowest parts of the thicket—and we marveled. There was a constant flow of water in the ditch, but the surrounding land was dry and solid. The plan was working. But the Americans were not satisfied yet. They had noticed that the bank was crumbling in places, and now they were going

back over the ditch and sloping the sides. One fellow was looking rather pale. After taking his pulse and sending him home the doctor said, "He had a touch of malaria and came out to work too soon." Imagine, anxious to get back to digging a ditch, but a ditch that meant death to mosquitoes and life to persons.

Even more amazing than American students doing manual labor in Mexican jungles was the part the Mexicans themselves played. The town of Tolome agreed at the beginning of the work to provide a number of workmen from the citizenry to equal the number of American students working. Seventeen men from the community worked side by side, in mud knee-deep, with the Americans. After a few days the first seventeen were replaced by another seventeen. In the meantime the crops and chores of these men were cared for by other men in the community. The system of rotation included all the able-bodied men and was arranged by the town secretary. When the ditch is finished, these men will still have to give some time to keeping it clean.

### III. The Why and Wherefore

You may ask, why should students and trained persons waste their time and talents in physical labor? Why should they lose themselves in an unheard-of village? And if they must do it, why in Mexico when there is enough such work in the United States to keep them busy a lifetime?

And you may have the answer. These American men are giving themselves, be it for six months or longer, for the cause of international understanding and peace. At all times, but especially in war, words of tongue and pen are subject to misunderstanding and misinterpretation. Emotionally unstable because of a permanent diet of propaganda, people are all too quick to jump at the throats of those who have different views. Nations have disregarded their word of honor. Truthfulness seems to have vanished for the dur-

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## What to Pray For

*Week of July 11-18*

**Church of the Brethren Missionaries—Birthdays**

### Africa

Herman Landis, July 18, 1898.  
Edith Gump Bosler, July 30, 1904.  
Mary Guyton Petre, July 4, 1917.

### China

Hazel C. Sollenberger, July 4, 1891.  
Lloyd Cunningham, July 30, 1906.

### India

Goldie Swartz, July 29, 1886.  
I. W. Moomaw, July 8, 1894.  
Emma Ziegler, July 7, 1895.  
Rachel Myers Zigler, July 20, 1905.  
Hazel Messer, July 2, 1906.



ation. In such times there is only one language that can be understood—the language of deeds; there is only one deed that can be believed—the deed of service; there is only one service that can establish mutual trust—the service of sacrifice.

Through their deeds these men are saying to their Mexican co-workers, "We are your neighbors. We are brothers created by the same God. We would like to work with you in helping solve your problems. We have no interest in exploiting you or your wealth. Come what may, we would never take up arms against you, even if others in our country would. And there are many thousands more like us at home."

Do you think that such a silent but powerful testimony has gone unheeded? At first there was only suspicion. It was rumored that the Americans were digging for oil, or building an airport, or taking from the earth rich deposits of something. It couldn't be simple helpfulness to the Mexican free of charge; such things didn't happen any more.

However, two months have passed. No oil has been shipped out. The Americans continue to live in the same old house and carry water from the river as everyone else. Personal friendships have been formed. The boys are teaching English classes in two towns. They are leading recreational games in another. They have joined in community life. At the time of our visit they were planning a party for the people of the town. The camp director has given his services as a medical doctor to the townspeople, and he is increasingly called upon. As I was washing at the camp one morning I asked the figure bent over the next wash pan where his home was. The figure turned, only to reveal a Mexican face. He shrugged his shoulders as if to say he didn't understand English. Then in Spanish he told me he was an engineering student in Mexico City; he had become interested in the camp and offered to work with the Americans during his three-week vacation. Another student from the National Agricultural School had spent the week end and was so enthusiastic that he was trying to plan a trip, meals and beds, for his entire department. European refugees, business men, professors and others have visited from time to time for discussions and talks. Concurrent with our visit the medical director of the Rockefeller foundation in Mexico called to discuss possibilities for a new project.

The Tolome work camp won't bring world peace, but it is helping. Just a drop in the bucket! Yes, but enough such drops on the world's fevered brow might serve to cool the passions of hate and

destruction. Such deeds of Christian sacrificial service can and are speaking across racial and international barriers.

*Quito, Ecuador.*

## A Baby Boy Lifted From the Grave

BY EVELYN HORN

Anjikwi Mshelia was born in the village of Pirlla about fifteen miles from Garkida in Bornu Province in the fall of 1939.

His mother was bitten by a poisonous snake and soon after Anjikwi was born she died. So the usual custom of the Bura people of burying the baby, whether dead or alive, with its mother was carried out.

On the third day when a daughter went to the grave of her mother and little brother, she saw a swarm of bees on the grave. She quickly hurried home to tell her people, for this was a sign that the baby was still alive and would live. So they opened the grave and behold, Anjikwi was still alive!

The Bura graves are dug by making a round opening at the top of the ground and then hollowing out quite a large space underneath the ground. The space is large enough to bury three or four persons. After a person is buried, the round opening is closed with a large stone. No loose dirt is put in the grave but is placed only on top of the stone. So it was quite easy for the people to open the grave and take Anjikwi out.

But what were they to do with Anjikwi? His mother was dead, and they did not have milk to feed him. So they decided to bring him to Garkida to the white people. His father did not want him, for had not he killed his mother when he was born? So his sister brought him to the nursery.

Now Anjikwi is nearly two years old and the Bura prophecy of the live bees on the grave seems nearly true. Anjikwi has been very, very sick so many times. He has had meningitis, malaria, dysentery and pneumonia four times and has lived through them all.

I wish you could see Anjikwi. He is a smiling, happy boy just learning to talk. "Mama wutu, mama wutu," which means "Mama, look," and he points at the other babies as if trying to show me what they are doing.

It has caused me no little anxiety to know that if such an incident should happen now, and if Anjikwi were to be brought to our nursery today, he would have to be turned away because of lack of funds and staff.

May you pray with us that funds will be raised and that the way will open up for more workers to come to this great and needy field.

*Garkida, Africa.*



## Christian Duty in a War Crisis » » »

### The Program

- **Civilian Public Service.** Three thousand men in forty camps (eleven operated by Brethren) given opportunity to follow dictates of own conscience regarding military service.
- **Puerto Rico.** Medical relief by Civilian Public Service unit and volunteers.
- **South America.** Earthquake reconstruction.
- **Mexico.** Malaria eradication.
- **China.** One thousand dollars per month for relief.
- **India.** Two thousand dollars for famine relief.
- **England.** Work among the war prisoners.
- **Work Camps.** Work among the socially underprivileged in United States.
- **Refugees.** Rehabilitation of war victims.
- **Stranded Missionaries.** Relief of Danish missionaries in Africa.
- **Crestview, Florida.** Hookworm eradication by Civilian Public Service unit.

### Growing Needs

- Brethren Civilian Public Service has grown from three camps to twelve camps in one year's time.
- Number of enrollees has grown from 114 to approximately 1,200 in Brethren camps during one year.
- Civilian Public Service projects have extended in one year's time from soil conservation and forestry to hospital work, tornado relief, fire-fighting, farm service, hookworm eradication, agricultural experimentation, wild-life experimentation, National Park service, public health service, and foreign relief and rehabilitation.
- New fields for relief are opening in South America, Mexico and Puerto Rico.
- Planning for post-war reconstruction.
- Support of Brethren youth in sacrificial service.



### The Cost

Last year the churches gave \$1.00 per member to carry on the Brethren Service work. This year representatives of church districts met at Annual Conference and decided to recommend that:

EACH CHURCH AND EACH MEMBER OF THE CHURCH GIVE TWICE AS MUCH AS LAST YEAR WITH A MINIMUM OF TWO DOLLARS PER MEMBER. NO FIGURE SHOULD BE A LIMIT FOR ANYONE, FOR THE NEED INDEED IS GREAT.

This increase in giving is required by the growing need of people all over the world, and more specifically by the growth of the Civilian Public Service program as evidenced before. According to present trends, one out of every five hundred selectees is a conscientious objector. As Selective Service increases the number of men for military purposes, likewise the number of men in Civilian Public Service camps will be increased.

**SUMMARY:** Estimated costs for Civilian Public Service alone from March 1, 1942, to March 1, 1943.

Yearly .....	\$387,413.00*
Monthly .....	32,284.41
Per member per year .....	2.17

Your money given to Brethren Service is used for the whole work of the Brethren Service program. It meets needs in foreign lands; it helps your own sons and brothers in Civilian Public Service. We encourage you to donate your dollars to Brethren Service as a whole, but if you desire, you may designate for Civilian Public Service or for relief. Such designation is honored and will be followed out.

### Is It Worth It?

One man who has thought this through carefully here gives his reasons for giving to Brethren Service and more specifically to Civilian Public Service.

1. This is my **OPPORTUNITY** to contribute my share to the things in which I believe. We as a church, historically, have seen that war is not a cure, but we have seen that service—constructive service in a Christian spirit—is the way. I rejoice that our young men have conscientious convictions. I am too old to go to camp; I can make my testimony through one of these young men whom I help to support. This is my opportunity to extend my beliefs and my convictions through the youth of the church and thus to make these convictions immortal.

2. This is my **DUTY** to support the way of life in which I believe. These men in camp are my sons and brothers. I helped to give them the convictions which they have. We both believe in the same thing. The best way I can fulfill my duty and make my testimony is to support a youth in camp, who because of existing conditions cannot support himself. He gives some years of his life; I give only my money.

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Mr. David Blickenstaff, former relief worker in France, will be co-director of the first Civilian Public Service unit going into foreign relief work. He and his wife are now in Puerto Rico and are awaiting the arrival of the unit. They expect to be organized and ready for medical relief work among the peasants of Puerto Rico by July 15.



3. This is my CHANCE to exalt the church. I am expecting each man who goes to camp to gain there a wider viewpoint of life and of his responsibility to the church and for the advancement of the Christian cause throughout the world. I am expecting these men to come back to their local church and be leaders in church and civic life. I am expecting them to give more to missions than do their brothers and sisters who have not been to camp. In addition to this development of individual leaders, I am expecting the church's stand on this vital issue to be a positive force for good. If we succeed, the Church of the Brethren will have kept the faith.

4. This is my PRIVILEGE to aid suffering humanity. From reading the Gospel Messenger, I am convinced that Civilian Public Service is trying always to do more important work to alleviate human needs. I know that units for relief in China and in England were organized, but because of existing conditions were unable to function in these foreign fields. Squads of Civilian Public Service men have aided earthquake sufferers; plans are in process to aid Japanese evacuees; the Crestview, Florida, camp is definitely relieving suffering by its health work and its hookworm eradication project; the entering wedge for foreign relief was driven when eleven C. P. S. men left for Puerto Rico in June to do medical relief work there. Many more assignees volunteer for these projects than can be used. From the camps I learn that new units are being organized for the study of foreign languages, first aid, and social problems including evaluation and possible application. This is a training for immediate relief work and future war reconstruction. Sharing my means is a real support to this Brethren Service.

#### How

The goal of twice as much as last year with a minimum of two dollars per member may seem impossible. Thirty thousand dollars per month\* is a figure to be reckoned with. But broken down among the 178,000 members of the Church of the Brethren, the amount is not at all prohibitive.

*If a family of three gives one cent per meal per person in the service cup for a year—*

1. It will support one man in camp for a month or
2. It will support the entire program for 43 minutes.

*Five cents every hour, or a dollar per day—*

1. Will support one man in camp, or
2. Will carry the entire program for eight hours.

*The price of a package of cigarettes every day for a month—*

1. Would buy a five-dollar peace bond and four peace stamps, or
2. Would pay for a day's meals for seventeen men.

*Fasting a meal per week for a year—*

1. Would buy four \$5.00 Brethren Service Certificates, or
2. Would buy food for two men in camp for a month.

*One dollar per week—*

1. Would pay for camp equipment for one man, or
2. Would pay for the medical care of four men per month, or
3. Would buy a \$50.00 peace bond in a year, or
4. Would support the entire program for 69 minutes.

Last year the church gave an average of \$13,533.33 per month. That is a lot but it is not enough. For the com-

\*These figures are subject to change depending upon the number of men assigned to camps by Selective Service.



#### I Am the Brethren Service Cup

I represent  
The hope of all mankind,  
The peace  
They strive in vain to find.

I hold  
The key to world-wide peace.  
From strife I offer  
Sweet release.

I plead  
That you might give  
To teach all men  
Christ's way to live.

—Evelyn Snyder.

ing year we must give \$32,284.41 per month. We must more than double our gifts.

Ways in which each person may give his share toward a better world are varied.

1. Having a service cup on the table and contributing a certain sum each meal.
2. Setting aside a percentage of your income.
3. Co-operating with the church in working toward a goal for the entire church.
4. Giving monthly.
5. Dedicating the profit from one acre of ground to Brethren Service. (Lord's Acre Plan.)

Contributions such as these entitle the giver to Brethren Service certificates and stamps upon request. Stamps are ten cents and can be obtained from the local Brethren Service Committee representative. Certificates are issued in denominations of \$5, \$10, \$25, \$50 and \$100.

This is our program. The church expects her members to bear this responsibility in accordance with ability to share. The Brethren Service is depending upon the local elder or someone appointed for the specific task of interpreting and achieving the goals in the local church. Funds for Brethren Service should be sent to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

#### Non-War Government Bonds

The plan for a non-war government bond issue comparable to defense war bonds is developing and will be announced soon through the Messenger columns and sent to local Brethren Service representatives.



## Correspondence . . .

### Is the Christian Life Easy?

When we become Christians we must take up our cross and follow Christ. Christ says that he who does not take up his cross and follow after the Master is not worthy of him. And Paul says that through much tribulation we enter into the kingdom of God. However, we have an advantage over those outside of the fold of Christ. We can look to God amid all our trials, and he will help us to endure all for his sake. Moreover, if we live faithful to all of his precepts, our future life will be bright, and we will eventually be freed from all the trials of life. On the other hand, the one who is not a Christian has no hope of a better life beyond. If we live a faithful life here, we will be graciously repaid when we pass from this vale of tears to a happy realm above. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Middletown, Ind.

Florida J. E. Green.

### Elder S. N. Wolf

Elder S. N. Wolf was born Nov. 24, 1862, and entered into rest April 28, 1942, aged 79 years, 5 months, and 4 days. He was the son of the late George and Susanna



Netzley Wolf. He is survived by a foster son, Charles D. Wolf, of Akron, and a stepson, Addison H. Showalter, of Chester, Pa. He is also survived by five grandchildren.

He was the last of his family. On Feb. 12, 1885, he was united in marriage with Lizzie Hackman, who died on Dec. 19, 1916. On

March 27, 1919, he married his second wife, Emma Oberlin. She died Feb. 26, 1931. On July 13, 1933, he was united in marriage with Lizzie Showalter, who preceded him in death a few weeks ago, March 26, 1942.

He was a faithful and active member of the Church of the Brethren at Akron since 1892. He was called to the office of deacon in the West Conestoga congregation on Oct. 28, 1895, and served in that capacity until Oct. 18, 1913, when he was elected to the ministry. On May 29, 1915, he was advanced to the second degree of the ministry and on August 29, 1920, was ordained elder. On Nov. 10, 1920, he was appointed elder-in-charge of the Akron church and served until March 30, 1938, when he asked to be released.

He was a charter member of the Akron church and was influential in its organization. He was a member of the building committee of the original church and also served on the building committee when the church was remodeled in 1913, and again in 1936 when the

church was changed to its present form. He gave his support not only in a moral but in a financial way as well. He served as treasurer and Sunday-school superintendent for many years. He was also trustee and chorister until his death.

In 1914 he was elected trustee of the Children's Aid Society at Neffsville and served as superintendent of the orphanage from 1916 to 1939, when he asked to be released. He was retained as an advisory member of the board.

He was active in his church and business life until his death. Through his many business contacts and activities in the church and orphanage work he made a host of friends.

Akron, Pa.

George B. Wolf.

### Passing of Mrs. Emma Eikenberry

Emma Blickenstaff, youngest daughter of John and Catherine Kuns Blickenstaff, was born on a farm near Cerro Gordo, Illinois, Nov. 6, 1875. She died in the Iowa Methodist hospital, April 26, 1942, age 67 years, 5 months, 20 days.



When she was four years old the family moved into Cerro Gordo where she attended school and was baptized into the Church of the Brethren at the age of eleven years by Elder John Metzger.

On January 1, 1891, she was married to Isaiah Wheeler. The young couple left the farm in 1895 and moved into Cerro Gordo where Mr. Wheeler was engaged in business. No children were born to this union, but four homeless children were reared in this home: two nieces, Lillie and Etta Wheeler, and a six-year-old boy, Guy Crook. In the spring of 1916 a baby girl, Naomi Ruth, was adopted into the family. Thus we can realize the great love the Wheelers had for children, for these

four children found real parents in them.

On Oct. 17, 1916, while on a business trip to the West, Mr. Wheeler died very suddenly. The body was brought back to his home where funeral services were held and interment made in the Cerro Gordo cemetery.

It was June 4, 1922, Emma Wheeler and Daniel Simmons were married in Cerro Gordo, making their home there until July 25, 1930, when Mr. Simmons passed on. In 1931 Mrs. Simmons and daughter, Naomi Ruth, disposed of their belongings in Cerro Gordo, and left for Long Beach, California, to make their home.

After living in Long Beach for nearly ten years Emma Simmons and M. W. Eikenberry of Dallas Center, Iowa, were married in Long Beach, Jan. 20, 1940. They came to Dallas Center to establish their home together, where they lived happily until the time of her death.

Mrs. Eikenberry had been in failing health for some time, but was believed to be improving after undergoing two successful operations. Prior to these she called for the anointing service. In this New Testament teaching she had great faith and exercised confidence in God. People were surprised and greatly saddened by her sudden death as a result of a slight stroke.

The funeral service was held April 29 in the Dallas Center Church of the Brethren, with the undersigned, her pastor, preaching the sermon, assisted by Elder J. D. Brower of Maxwell, Iowa. The body was then taken to Cerro Gordo, Illinois, her old home community, and laid to rest in the Cerro Gordo cemetery. The service in Illinois was held from the Church of the Brethren, and was conducted by Brethren I. D. Heckman and Geo. W. Miller.

She is survived by her devoted husband, one sister, an adopted daughter, three foster children and a host of friends in many states.



While her residence in Dallas Center was short, she had made many friends and was held in high esteem and loved by all who knew her. She had the Christian virtue of making friends. Her work in both church and community has made an indelible impression. She was active in many lines of church work. She was president of district women's work and had been active in the different organizations of the local church until her health forced her to resign. Even then her interest in the work did not lag. She was also a member of the Dallas Center Women's Club. Truly, hers was a great soul.

Dallas Center, Iowa.

D. D. Fleishman.

### Mrs. Emma Detweiler Hooker

Emma Detweiler Hooker, daughter of Christian F. and Salome Zook Detweiler, was born on Oct. 4, 1870, in Big Valley, Pa., and passed away Dec. 11, 1941, at the age of 71 years, 2 months and 7 days, in a local hospital in Roanoke, Va.



Sister Hooker spent eight years of her childhood in Tennessee, having gone there with her parents soon after the Civil War, with a colony of Mennonites. From there they moved to Ohio and later to Indiana; here her mother died and the home for a time was broken up. A year later her father remarried and moved to Johnston, Pa. In 1888 Sister Hooker went to Philadelphia as a Y. W. C. A. employee. In this city some years later she met Isaac T. Hooker, and they were married March 4, 1908. A few years later they moved to Virginia and spent the remainder of their married life in this state. They never had any children of their own but adopted two that were left motherless in infancy.

Sister Hooker united with the Church of the Brethren very early in life and proved a lifelong faithful and loyal member. She and her husband served in the ministry of the church very humbly and yet very effectively for a number of years. They came to the Hollins Road church in March of 1926 as part-time pastors, and here she won the love and affection of all who knew her. She was always interested in the work of the ladies' aid of the church. For some years she was the much beloved teacher of the women's Bible class. In this capacity the church has lost its most excellent teacher, for she was a faithful student of the Bible and a proficient reader of religious books and periodicals, including the Gospel Messenger. She was always present at the services if health permitted. Even though they could have attended a church much nearer, she felt that she was needed in the Hollins Road church and so persistently drove seven miles across the city to work here. The local church owes much of its success and spiritual growth to Sister Hooker and her husband. She was admired for her interest in the welfare of others who were not so well blessed with material things. The last hours of her life were spent in securing some little articles of Christmas gifts for certain children of her acquaintance.

She had been in ill-health for some time but was not thought to be so serious. On the morning of Dec. 11 she and her husband went down town, they parted in separate duties and in a short time she had a heart attack in a local store, was rushed to a hospital and died shortly.

She is survived by her husband, Isaac T. Hooker; one adopted daughter, Mrs. Blair Myers of Londonbridge, Va.; one adopted son, Eugene Hooker of Covington, Va., and the following brothers and sisters: Ezra Detweiler of Johnston, Pa.; Jesse of Harrisburg, Pa.; and Homer of Hatfield, Pa.; Mrs. Anna Blough, Bular, India.; Lena Detweiler, Bellville, Pa., and Mary Detweiler of Martinsburg, Pa.

Funeral services were conducted Dec. 13 in the Rollins Road church by her pastor, Bro. Carson M. Key, and interment was made in the Fairview cemetery. The large and beautiful floral offerings were a silent evidence of her esteem in the church and community.

Roanoke, Va.

Violet Janney.

### Passing of Mrs. Katie Gilbert

In the passing of Katie Gilbert the community has lost a most loving mother who was highly respected by her large circle of friends. She was the daughter of J. Henry and Sarah Miller, and was born near Mt. Morris, Illinois, July 22, 1865. She passed away at the Katherine Shaw Bethea hospital, Dixon, Illinois, June 18, 1942, after failing health for three years. She was patient during her illness and maintained a cheerful attitude towards life although in failing health. She became a Christian in early youth, uniting with the West Branch Church of the Brethren during a great revival campaign conducted by the Rev. S. H. Bashor, and she remained faithful to her Savior until the time of her departure. She and her companion, who preceded

her January 19, 1932, were charter members of the Polo Brethren church, where she faithfully performed the duties that fell to her as a deacon's wife. She was also an active member of the ladies' aid society for many years, often serving as president of the society. Her life was a daily witness to the fact that it pays to be a Christian. Practically all her life was spent near Polo, but on March 18, 1935, she placed her letter in the Dixon church so that she might attend church services with her daughter, Mrs. Allen Wade, with whom she has made her home for the past ten years. She was united in the holy bonds of matrimony to David M. Gilbert December 1, 1881, at her home in Mt. Carroll, Illinois, by the Rev. Edmund Forney. To this union eight daughters were born. Lena preceded her at the age of fifteen and Mrs. Anna Fry in 1913. The surviving daughters are Ellen Wade and Della Butterbaugh of Dixon, Illinois; Minnie Waite of Oregon, Illinois; Clara Stauffer and Bertha Stauffer of Polo, Illinois; and Martha Joyn of Forreston, Illinois. After the death of her daughter, Anna Fry, she took three little girls (now Rhoda Davis, Kathryn Parks, and Harriett Wisner) and became a mother to them. She cared for them as for her own children. Besides the remaining daughters who survive there are twenty-one grandchildren and ten great-grandchildren. Mrs. Gilbert possessed a disposition that won many friends for her, and her life of usefulness has been a blessing to the community. Funeral services were conducted from the Dixon church by her pastor, William E. Thompson, assisted by C. W. Stauffer, a lifelong friend, and interment was made in the Fairmont cemetery of Polo, Illinois. Her grandsons were the pallbearers.

Dixon, Ill.

Wm. E. Thompson.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bundy-Lamberson.**—By the undersigned at the Bethel Church of the Brethren, June 7, 1942, Leo Charles Bundy of DuBois, Pa., and Norma June Lamberson of Brockport, Pa.—Lewis S. Knepper, Huntingdon, Pa.

**Ketter-Young.**—By the undersigned at the Hartville Church of the Brethren, May 23, 1942, Robert Ketter of Canal Fulton, Ohio, and Lela Ruth Young of Hartville, Ohio.—D. R. McFadden, Smithville, Ohio.

**Rhoades-McKinley.**—By the undersigned on June 14, 1942, at the Astoria Church of the Brethren, Robert Rhoades and Betty McKinley, both of Astoria, Ill.—Robert Ebey, Roanoke, Ill.

**Ruff-Gardner.**—By the undersigned at his home, April 25, 1942, Carlton W. Ruff and Hilda V. Gardner.—John S. Flory, Bridgewater, Va.

**Stone-Miller.**—By the undersigned, May 9, 1942, at the College Street church, Bridgewater, Va., Robert H. Stone and Ivy R. Miller.—John S. Flory, Bridgewater, Va.

**Stoner-Rosdail.**—By the undersigned on June 5, 1942, in the Cedar Rapids church, Iowa, J. Dean Stoner of Cedar Rapids and Wanda Glorine Rosdail of Amana, Iowa.—H. L. Ruthrauff, Cedar Rapids, Iowa.

**Stull-McFadden.**—By the undersigned at the East Chippewa Church of the Brethren, June 10, 1942, Eldwin Lorain Stull of Howard, Ohio, and Martha Veora McFadden of Smithville, Ohio.—D. R. McFadden, Smithville, Ohio.

**Stump-Carbniener.**—Paul Stump of North Liberty, Ind., and June Carbniener of South Bend, Ind., in the Second South Bend Church of the Brethren, June 7, 1942.—Edward Stump, North Liberty, Ind.

**Swinhart-Buckingham.**—Robert Swinhart and Betty Buckingham, both of South Bend, Ind., in the Second South Bend Church of the Brethren, April 12, 1942.—Edward Stump, North Liberty, Ind.

**Waltz-Hensch.**—Dr. Paul Kenneth Waltz of Philadelphia, Pa., and Mary Jane Hensch of Mechanicsburg, Pa., by the undersigned in the Germantown church, June 6, 1942.—Benjamin F. Waltz, Philadelphia, Pa.

**Weber-Moyer.**—By the undersigned in the First Church of the Brethren, Hutchinson, Kansas, June 12, 1942, Robert M. Weber and Eleanor Ruth Moyer, both of Hutchinson, Kansas.—Clinton I. Weber, Hutchinson, Kansas.

### Fallen Asleep . . .

**Anthony.** Florence, was born to Mary and Charles Wilcoxson on June 19, 1880, at Locksburg, Ark., and died at Clovis, N. Mex., on Jan. 15, 1942. She was married to Crawford Anthony on Feb. 2, 1899. To this union were born five children, one of whom died in childhood. In 1905 the family moved to New Mexico, where she had since resided. She is survived by her companion, four children and three grandchildren. For the last seven years she had been in failing health. She united with the Church of the Brethren in 1914 and had been a faithful, active member since that time. The services were conducted by the writer, and interment was in the Clovis cemetery.—C. C. Beery, Clovis, N. Mex.



**Arnold, Kate**, daughter of Frederick and Elizabeth Mann, was born in Franklin County, Pa., March 25, 1865. She came with her parents to Elkhart County, Ind., in 1867. On July 26, 1884, she was married to John A. Arnold, who died in 1934. Four sons and two daughters were born to them; one son preceded her in death. At the age of fourteen she united with the Church of the Brethren. She was a very faithful member and was always ready to do her part. Services were held in the Bethel church by Bro. Leo Miller, assisted by the writer. Burial was in the Milford cemetery.—A. E. Clem, New Paris, Ind.

**Baughman, Mary Ann**, the daughter of Abraham and Rebecca Hildebrand Stump, was born in Columbiana County, Ohio, on Sept. 28, 1851. When only six months old she came to Indiana with her parents. She was baptized in 1869, becoming a member of the Pine Creek Church of the Brethren. She was united in marriage to John Baughman on June 9, 1872. This union continued for seventy years and five days and was blessed with two daughters and three sons. Since 1914 she was a faithful member of the church in North Liberty. She died on June 14, 1942, in her home in North Liberty. Surviving are her husband, who is past ninety-six, all the children, nine grandchildren, seventeen great-grandchildren, four sisters, and two brothers. Services were held at the Pine Creek church with the writer and Elder J. O. Kessler officiating. Burial was in the Fair cemetery.—Ervin Weaver, North Liberty, Ind.

**Clark, George Nelson**, son of George W. and Amanda Clark, was born in Marshall County, Ind., on Feb. 12, 1869. He died at his home near North Liberty, Ind., following a brief illness, on June 16, 1942. He was united in marriage to Laura A. Stump on Sept. 29, 1889. To this union were born five sons. Surviving are the widow, the five sons, twenty-six grandchildren, one great-grandchild, two sisters and three brothers. He was a member of the Pine Creek Church of the Brethren, where he attended faithfully all his life and where funeral services were conducted by the writer, assisted by Elder J. O. Kessler. Burial was in the Fair cemetery.—Ervin Weaver, North Liberty, Ind.

**Diller, Rosa A.**, was born Oct. 7, 1867, and died at her late home in Detour, Md., on April 6, 1942. She had been in failing health since last fall, suffering with rheumatic fever; the immediate cause of her death was a heart attack. Sister Diller was the daughter of the late Thomas J. and Mary Saylor Kolb. Her husband, Dorsey Diller, passed away ten years ago. She is survived by one daughter who, with her family, lived in the home with her mother and cared for her during her illness. She is also survived by three grandchildren, one brother and one sister. Sister Diller was baptized in 1886 and lived a devoted Christian life in the Monocacy congregation. Her husband was a deacon and she served in the kitchen as deaconess for many years. She was a member of the sisters' aid society and was seldom absent when health would permit her to come. At both these places she is sadly missed. She was a devoted wife and mother, a kind and loving neighbor, and a liberal giver to the poor. Not only is she missed by her family and the church, but by the entire community in which she lived. Funeral services were conducted at the home by Elders E. P. Schildt, C. A. Stover and S. R. Weybright. Interment was in the Rocky Ridge cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

**Forney, Jonas**, was born near Lanark, Ill., April 26, 1866, and died at his home in Morrill, Kansas, June 19, 1942. He had attended choir rehearsal the night before and appeared to be in usual health but died suddenly the next morning. He came to Kansas when just a boy and upon the death of his father began to assume responsibilities at the early age of eight years. He attended Mt. Morris College two years and united with the church during that time. On Feb. 28, 1889, he was united in marriage to Lydia Blough of Morrill, Kansas; they made their home and reared their family of four children in this community. Bro. Forney was much interested in music and gave freely of his talent to the church. He is survived by his companion, one son and one daughter, ten grandchildren, eleven great-grandchildren and one sister. Funeral services were conducted by his pastor at the Morrill church. His body was laid to rest in the cemetery near by.—W. A. Kinzie, Morrill, Kansas.

**Frantz, Daniel**, was born April 11, 1862, and died June 1, 1942. He was the son of Percival and Leah Merkey Frantz. He was united in marriage to Annie Weaver, who died eighteen years ago. To this union were born four children. He served for many years as a trustee and caretaker of the Tulpehocken (Royer's) meetinghouse. His later years were spent at the Neffsville Brethren Home. Three children and four grandchildren survive him. Funeral services were conducted at the Behney funeral home and interment was at Tulpehocken. Brethren Lester Bucher, Frank Laysen, Michael Kurtz and Jonathan King conducted the services.—Mrs. Clarence F. Dubble, Myerstown, Pa.

**Helman, Samuel Elmer**, departed this life June 14, 1942, aged sixty years, ten months and twelve days. He was the son of Job and Elizabeth Helman, having been born in Shelby County and living there and in Miami County practically all his life. In 1902 he was married to Annie Belle McKinstry, who died in 1908. Three sons were born to this union. He was later married to Flossie May Blalock, to which union eight children were born, three of them dying in infancy. He united with the Church of the Brethren in early life and continued in that fellowship all his life. His companion passed away in 1933. He is survived by three sons, five daughters, thirteen grandchildren, one brother

and three sisters. Funeral services were conducted at the Sidney church by Elder J. H. Eidemiller, former pastor of the Piqua church, of which Bro. Helman was a member, and the writer.—S. S. Blough, Sidney, Ohio.

**Hersh, Annie**, daughter of Monroe and Rose Ann Lenhart, was born Feb. 12, 1863, at Berkley Mills, Pa., and died at Boynton, Pa., April 10, 1942. She was married to C. P. Hersh, who preceded her in death. This union was blessed with nine children. She is survived by four of them and a number of grandchildren. Funeral services were conducted by her pastor, Bro. A. J. Replogle.—Mrs. P. S. Davis, Springs, Pa.

**Leinard, Verne Cecil**, only son of George and Della Leinard, was born Sept. 6, 1901, and died June 6, 1942, at his home in Fairfield, Ill. He leaves his wife, three sons, four daughters, and his parents. He was a member of the Baptist Church. Funeral services were conducted by his pastor, Rev. Guy Rooney. Interment was in the Maple Hill cemetery in Fairfield, Ill.—Amelia Leinard, Oakley, Ill.

**Lemar, Ida Lida**, daughter of P. J. and Margrete Eilzan, was born April 5, 1880, at Panora, Iowa, and died June 12, 1942, at her home at Norcatur, Kansas. At the age of seventeen she and her parents located in Thomas County, Kansas, where she met F. S. Lemar and became his wife on March 28, 1899. They resided on a farm there until 1903 when they moved to Trego County, Kansas. In 1913 they moved to a farm near Peace Valley, Mo., residing there until 1916 when they came to Norton County, Kansas; they always endeavored to locate near a Church of the Brethren. They moved to Norcatur in 1917. To this union were born five children; a daughter and a son preceded their mother in death. Her husband died on Sept. 7, 1938. Both were faithful members of the Church of the Brethren and were respected and loved by their children and a host of friends and neighbors. Funeral services were conducted by the writer with burial in the Norcatur cemetery, beside her husband.—C. O. Bogart, Norton, Kansas.

**Simpson, Minerva I.**, was born to Robert and Sarah Stephens in Grant County, Ky., March 30, 1852, and died on Feb. 20, 1942, at her home in Clovis, N. Mex. She was married to W. H. Simpson on Dec. 2, 1874. Some years later the family moved to Texas, and in 1909 to Clovis, where she had since resided. Eleven children were born to this union. Her husband, one daughter and four sons preceded her in death. Surviving are six children, thirty grandchildren, and twenty-four great-grandchildren. For many years she was a faithful and active member of the Church of the Brethren, being one of the early members of the Clovis congregation. For almost two years before her death she was confined to her bed. During her suffering she was always cheerful and happy and was ever a shining witness for her Master. Funeral services were conducted by the writer and interment was in the Clovis cemetery.—C. C. Beery, Clovis, N. Mex.

**Weaver, Annie**, was born on March 25, 1942, and passed away at Kendrick, Idaho, June 11, 1942. She contracted whooping cough, from which she did not recover. She leaves her father and mother, two brothers, her grandmothers, and other relatives. Funeral services were conducted by the writer at the Gold Hill United Brethren church with interment in the cemetery at Moscow, Idaho.—A. R. Fike, Moscow, Idaho.

## Church News . . .

### California

**Pomona.**—Six new members were received into church fellowship by baptism on Easter Sunday and six have since been received as associate members. On April 31 the mothers and daughters enjoyed a covered dish dinner. The program consisted of songs and talks by local members of the group; Mrs. Lee Whipple of Santa Ana was the main speaker. Our spring love feast was held on the evening of May 3. A good attendance was present; Bro. Edgar Rothrock presided. A number of guest speakers have added interest and enjoyment to our regular services in recent weeks. Dr. R. G. McCutchin brought us a discourse on the value of our greatest hymns and church music. The La Verne College chapel choir, directed by David Young, gave us a spiritual message in song on April 19. Previous to that time the college deputation team brought us a very challenging program. We are indebted to David Young for an hour devoted to music appreciation, demonstrating the improvement we should make in our worship in song. On a recent Sunday morning Earnest Carl spoke as fieldman for the district mission board, and in the evening he showed pictures of Camp La Verne. Dayton Root was our guest speaker on May 30. We have had a junior church service for two years. A suitable room has been arranged for this and they now plan to have three groups during the church hour. Mrs. Iva Fachnot and her assistants are deeply interested in this work. The men's group meets once a month for a dinner meeting. The young people's group prepares and serves the dinner as a youth service project. Three of our young men are in the army and two in C. P. S. camps. The aid society is busy quilting and getting kits ready for the boys in C. P. S. camps. The church is supplied with sand, shovels and other equipment required by air raid wardens.—Evalena Porter Blocher, Pomona, Calif., June 21.



### Idaho

**Boise Valley.**—We are happy to have Truman Northup and his wife as our summer pastors. They arrived on June 10 from California. A Bible school is being arranged for the children of the community. The church foundation has been repaired and a new cement landing and steps added to the front and the back of the building. Painting will be done later as the men find time. Since writing our last items we have added two couples to our young married people's class: Mr. and Mrs. John Brockus and Mr. and Mrs. Blaine Brown. The infants added to our group during the past year are: Jeannette Marie Carlson, Norma Jean Stewart and Leland Dean Benner. June Brockus has returned from McPherson, Kansas, where she attended school the past year, and Opal Lee Betts has returned from Lewiston, Idaho, where she has been attending school. We are glad to have these young people with us again. Bro. David Betts, formerly of our group, made a short visit at the home of Bro. Austin Eiler recently.—Clara Carlson, Meridian, Idaho, June 18.

### Indiana

**Blue River.**—On April 19 we had an exchange of pulpits throughout the district. Bro. Van B. Wright of Fort Wayne was the minister at our church and he gave a very inspiring sermon. Our own pastor, Bro. L. U. Kreider, spoke at the Pine Creek church. On May 10 we had a Mother's Day program with Elva Stuckman as the leader. One of the numbers on the program which was very interesting was The Origin of Mother's Day. We held our love feast on May 17. Bro. Ira Kreider from the West Manchester church was our guest speaker in the morning and presided at our love feast that evening. The children of the primary department gave an interesting and impressive children's day program on June 14. The ladies' aid is planning to bake cookies this week for Camp Lagro. We are expecting Sister Alice Ebey of North Manchester, a former missionary to India, to be with us for the services on June 21.—Mrs. Russell Sherman, Churubusco, Ind., June 19.

**Middletown.**—We met in a called council on April 6 to elect some new officers and to decide about getting a new furnace for the church. We met in quarterly council on June 3 with Bro. Miller as moderator. We took an offering to pay for finishing the work in the church basement. Thirty-three dollars was pledged and a \$22 offering received. Our delegates elected for district meeting were Bro. Harold Grady and Bro. Hershel. We decided not to send a delegate to Annual Conference, but if Bro. Miller attends he will represent us. We had Holy Week services, climaxing with the service on Good Friday and an Easter program. We are going to have a vacation Bible school for the young people. Bro. Bowman preached for us on Easter Sunday. Our love feast was not so largely attended but was very spiritual. Bro. D. E. Bowman officiated and Bro. Alldredge and Bro. Dillon were the visiting ministers.—Florida J. E. Green, Middletown, Ind., June 14.

**New Paris.**—We met in quarterly council on June 4 with Elder William Brubaker presiding. Five letters of membership were received and three were granted. Bro. Iverson Mishler and Sister H. A. Bosler were chosen delegates to the district conference which will be held at Camp Mack in August. Four have been baptized and one received on former baptism since our last report. Because of the increased cost of living it was decided to increase the minister's salary. In the district pulpit exchange Bro. Theodore Miller of Nappanee brought us a much-appreciated message. Bro. Shively of North Manchester and Bro. John Metzler of Nappanee preached for us recently. The mothers and daughters held an afternoon tea and program in the church parlors; there was a large attendance. The Sunday school held its annual picnic on June 14 at the homes of Brethren Abe and George Neff. A beautiful wedding was performed in our church on May 17 when Rev. Vernon Johnson of North Manchester and Sister Violet Mock of this place were united in marriage. The two weeks' vacation Bible school which was held here was well attended. Father's Day was observed with an appropriate program on June 21. The Sunday school is steadily growing in numbers and in interest under the leadership of Bro. Orville Sherman. The midweek prayer service and Bible study is being well attended. Bro. Manly Deeter filled our pulpit on June 14. The sisters' aid is doing some very efficient work. On June 21 Bro. Virgil Mock, our delegate to Annual Conference, gave a very interesting report of his trip and the meeting, and of the many mountaintop experiences that he had there. Quite a number from this place attended the opening of Camp Mack on June 7. Bro. V. F. Schwalm of Manchester College gave the address and some of the boys of Camp Lagro brought the entertainment in the evening. Sister William Brubaker, who has been ill, is very slowly improving.—Mary C. Kiefer, Goshen, Ind., June 22.

**Pleasant Valley.**—Our church met in council on June 2 with Elder Homer Schrock presiding. The regular business was taken care of. We decided not to send a delegate to Annual Conference. Delegates to district meeting, which will be held at Camp Mack, are Chester Franks and Ira Leer. On Sunday evening, May 31, Bro. Cross and family of La Porte were on their way home from Grand Rapids and stopped here. Bro. Cross sang and then preached for us, which was very much appreciated. On May 21 we held our love feast, which was a joint meeting with the Middlebury church; both churches were well represented. The meeting was conducted by Bro. Harold Miller of the Middle-

bury church. On Mother's Day we had a program; Sister Harold Miller gave us a very fine talk. We have a one hundred per cent Messenger club. On May 17 Brother and Sister Ernest Bowman of Chicago gave us a program in pictures. Our Sunday-school and church attendance is good. Our C. P. S. collections are being kept up fairly well, along with all other expenses. We are planning a children's program for June 28 and a father and son banquet for June 26. We are all raising vegetables and expect to do canning for the C. P. S. camps. We are planning a mother and daughter meeting for the near future and are inviting the Middlebury women to be with us.—Lizzie Berkey, Middlebury, Ind., June 16.

**Union Center.**—We held our council meeting on June 12. On Aug. 30 President Schwalm of Manchester College will speak at our harvest day meeting. Our communion service is being planned for Saturday evening, Oct. 24. Lee Bigler, Charles Stouder and Gladys Stouder were the delegates chosen for district meeting. The B. Y. P. D. held an overnight camp at Camp Mack on May 24, 25; fifty-two of our young people attended. Lester Young gave the Sunday morning sermon. One of our B. Y. P. D. members is planning to attend a work camp soon.—Glenna Blosser, Nappanee, Ind., June 16.

**Yellow Creek.**—The church met in council on May 29. Our pastor, Bro. Samuel Miller, was chosen as delegate to Annual Meeting. Our delegates to district meeting are Sisters Edith Hoover and Minerva Moyer. Our harvest meeting is to be held on Aug. 30 and our love feast on Oct. 3. Sister Mary Schaeffer has been with us recently. Bro. Ira Frantz of North Manchester held our pre-Easter services. At present four of our young men are in C. P. S. camps; we are very much interested in the camps and have paid above our quota for them. Sister Helen Steffen has been chosen as the junior project leader.—Bessie Burns, Wakarusa, Ind., June 20.

### Iowa

**Waterloo City.**—The women's work gave a pageant, The Women of the World. The First Brethren church requested it, so they repeated it for them. The father and son banquet was held on March 10 with a good attendance, considering the large number of boys called into service. The women's work entertained the men of the church with a potluck supper and social. On Palm Sunday we were fortunate to have Bro. C. D. Bonsack of Elgin, Ill., begin a week of inspiring fellowship. On Easter day the choir gave a short cantata and Bro. Bonsack gave his closing sermon. Five united with the church. On April 21 the men's and ladies' quartets of McPherson College gave us a very good program. Our young people attended the regional young people's conference in the Ivester church April 26, 27. On April 30 we had a mother and daughter banquet with 124 present; the men prepared and served the meal. We observed Mother's Day and had a consecration and dedication service for the children. Five young ladies were baptized in the afternoon service. Our love feast was held in the evening with a large representation present. On May 28 our men's work was entertained at the First Brethren church by their men's group.—Mrs. O. F. Wagoner, Waterloo, Iowa, June 10.

### Kansas

**Appanoose.**—We met in business meeting on June 5 with Bro. J. M. Ward presiding. Since our last report one letter of membership has been granted. On June 14 Bro. L. H. Root of Topeka filled the pulpit in the morning, bringing a stirring message to an appreciative audience. In the evening the children and young people gave a children's day program. We are looking forward to a series of meetings sometime this summer if our ministerial board can secure an evangelist. Our aid society has sewed some this spring for the Red Cross; they also sent a packet to Camp Magnolia. We plan to have our annual birthday offering on Sept. 6, using the proceeds to help support Sister Ella Ebbert, our missionary in India.—Ethel McEathron, Pomona, Kansas, June 18.

**Rock Creek.**—Our Sunday-school and church services have been well attended this season, considering the rainy Sundays we have had. We have had especially fine attendances on special days. We observed Easter with a fine sermon in the morning

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by our pastor, Bro. Charles Miller, followed by Sunday school. In the evening a nice program was presented. The children gave recitations and dialogues, a choir rendered special music, and seven young people gave a play, *The Maker of the Cross*. Our church joined the Sabetha church in a basket dinner in April, it being their birthday dinner. On May 26 the Sabetha congregation joined us for our birthday dinner. We had about 100 people seated at the tables, which were decorated in keeping with the twelve months of the year. Each month also gave a number on the program. The history of the church was given. The birthday offering amounted to \$29.40. Bro. Miller addressed the graduating class of the Sabetha high school at their baccalaureate service on May 17. The congregation was pleased to have Leonard Aeschleman at the services on June 7; he was home on furlough from the navy. Our love feast was held on May 31. Children's day was observed with a program on June 14. Six were taken into our church by baptism on that Sunday; Bro. Miller was in charge of the services.—Mrs. Keith W. Van Horn, Sabetha, Kansas, June 20.

**Victor.**—Our church met in quarterly council on June 10 with Elder F. A. Wagner in charge. The regular election was held and most of the officers were re-elected. Bro. Lewis Naylor was elected elder to fill the unexpired term of Bro. Wagner. We are very sorry to lose our pastor and elder, Bro. Wagner, who has answered a call to the church in Outlook, Wash. Brother and Sister Wagner have served our church for nearly forty years. They plan to leave about Aug. 15. We held our love feast on June 14. The junior class, under the direction of Sister Cleo Rogers, presented an interesting Father's Day program. We are striving to keep a vital and interesting church program for this community.—Delvis F. Bradshaw, Waldo, Kansas, June 23.

### Louisiana

**Rosepine.**—We met in the home of Brother and Sister A. P. Harriman on May 16 to hold our communion service. Our elder, Bro. J. B. Firestone, officiated. Several of our members who live in Texas did not get here because of the tire rationing. On the following Sunday Bro. Firestone brought us a message and we held our council meeting. It was decided best not to try to hold the district meeting at Rosepine because of war maneuvers which will be going on at that time in this area. So the district meeting will be held at Nocona, Texas. Myrtle Harriman and Charles Osborn were elected delegates. Now that our school is out Sister Myrtle Barley has returned to her home in Iowa and Bro. Ralph Sherfy to his home in Kansas. They have been teaching in our school.—Myrtle Harriman, Rosepine, La., June 8.

### Maryland

**Hagerstown.**—The annual young people's pageant entitled *The Rock*, presented under the direction of Grace Bowman for three consecutive evenings, was well received by the exceptionally large audience attending each performance. During Holy Week Pastor Robinson presented a series of helpful sermons. On Easter morning our service was broadcast over station WJEJ; our pastor preached a fine message and the united choirs rendered appropriate special music. Fourteen new members were received into our church during Easter week. Through the winter months our church conducted a weekday school of Christian education which was brought to a close the last of April with a public demonstration of a typical school session in religious training by each of the age groups. The school convened each Friday afternoon under the direction of Grace Bowman and six other teachers and helpers. The first hour was used in the study of the Bible and the great hymns of the church, the last half hour for choir training and handicrafts. Our spring communion service was held on May 3; a special offering for world-wide missions was received at this service. On May 8 our annual mother and daughter dinner meeting was attended by 100. An interesting program was presented in the form of a series of tableaux depicting the life of a woman. An interdenominational Christian education advance conference was held in our church on April 16; some very outstanding leaders spoke and led the seminars on various phases of the movement. On May 31 a meeting for our churches of Middle Maryland was sponsored by the district board of Christian education; this was in an effort to co-operate with the nation-wide united advance as outlined in the meeting of April 16. On May 10 our congregation was privileged to hear the fine sacred concert given by the Bridgewater College glee clubs under the direction of Prof. Nelson T. Huffman. On May 22 family fellowship night was observed in our church with several hundred in attendance. Dr. Warren D. Bowman, the guest speaker, gave a great message on home building for tomorrow. Our church joined in a special community Pentecost service on Sunday evening, May 24, with Dr. Baughman of Gettysburg Theological Seminary as the speaker. The young people's department has had a series of interesting study topics during the winter months; they recently completed a unit entitled *Making and Keeping Friends*. Their summer series is *God Through Nature*. Most of these meetings are planned to be held outdoors. We have welcomed into our congregation the boys who are arriving at the C. P. S. camp opened recently in Washington County under the direction of Brother and Sister Quincy H. Holsopple.—Bertha May Negley, Hagerstown, Md., June 21.

### Nebraska

**Lincoln.**—We are sincerely thankful to have Bro. J. F. Baldwin and his wife and daughter of Chicago with us. They came on

May 26 to take up the pastorate here in Lincoln. Our Sunday-school and church attendance has already shown a growth, and a good spirit is being manifested. We have had two weeks of vacation Bible school with an average attendance of forty. The school will close on June 19, at which time an achievement program will be given to parents and friends. The women's council is planning to make some packets for Camp Stronach. At our quarterly council meeting on June 8 a collection was taken to help make these packets. The B. Y. P. D. has purchased a \$5 Brethren Service certificate. This group meets every two weeks at a city park for an evening of recreation and fellowship. These entertainments are followed by singing or vesper services. If any readers know of Brethren people who have come to Lincoln, we would appreciate it very much if they would write to Bro. Baldwin, giving him the names and addresses.—Rhoda Nebelsick, Lincoln, Nebr., June 19.

**South Beatrice.**—The men's organization, assisted by the women who prepared the meals, completed the shingling of our church, which has put the building in very fine condition. On May 27 a mother and daughter tea was held in the church basement with an attendance of seventy. A play, *Living Pictures*, was given. Bro. Earl M. Frantz of the Ivester church at Grundy Center, Iowa, held an evangelistic meeting for us May 24—June 7. His messages were strong and full of the Spirit, inspiring and helpful to all of us. Five were added to the church by baptism and two by letter. Our communion was held on June 14 with Pastor Paul K. Brandt officiating. On the last Sunday in April Rev. Paul Bode of Plymouth and three of his young people presented the peace play, *The Terrible Meek*, for us. This program was sponsored by the local B. Y. P. D. and was presented to the entire church. On May 31 Bro. Frantz talked to the young people at their regular meeting. We are happy to welcome back the college group; their fine co-operation does much to boost the morale of the entire group. We are looking forward to the family retreat which will be held here Aug. 7-10.—Helen C. Dell, Holmesville, Nebr., June 22.

### North Carolina

**Brummitts Creek.**—Bro. I. N. H. Beahm of Virginia conducted a two weeks' revival meeting at our church beginning May 25. Bro. A. M. Laughrun was present for most of the meeting. On June 9 the Bridgewater quartet gave an interesting musical program. A large audience attended and enjoyed the singing very much. We are looking forward to having Bro. Wang Tung give us a lecture on June 26. Our monthly council meeting was held last Saturday and the following business was transacted: Bro. Grady Masters was appointed elder and Bro. Fred Harrell, pastor. Bro. Fred Tipton was appointed as a deacon. The church and community are mourning the passing of Bro. M. E. Bradshaw. He was the leader in our church work for many years and Sunday-school superintendent for thirty-five years. He was a faithful worker until the end.—Frances P. Bryant, Relief, N. C., June 23.

### North Dakota

**Pleasant Valley.**—Bro. Ray Harris of Minot preached for us on May 17 and 24, our first church services for the summer. Bro. Loucks, our summer pastor, preached his first sermon on May 31. We met in council on June 7 with Bro. Loucks in charge. Three letters were received. We decided to have our Sunday-school picnic in July. The delegates elected for district meeting are Mrs. Ethel Burns and Mrs. Agnes Long. Our Sunday-school delegate is Mrs. Agnes Long. Mrs. Loucks was elected teacher of the Bible class. Evening services and a Bible study will be conducted every second and fourth Sunday of the month. New hymnals are to be ordered and some repair work is being done on our church. The members met at Bro. Loucks' place on June 11 for a pound shower; we all had a very nice time. The aid has sent two kits for the C. P. S. camp at Mag-nolia, Ark.—Barbara Crum, York, N. Dak., June 16.

### Ohio

**Beaver Creek.**—The church has purchased a power lawn mower for the church lawn. Our annual mother and daughter banquet was held on May 5 in the basement of the church. Snapdragons were presented to every mother present on Mother's Day. Our ladies' aid has been quite busy during the past year, sewing for the Red Cross. We are thankful that our pastor's wife, Sister Mabel Couser, is able to worship with us again after a very serious illness. At our regular council meeting on June 1 it was learned that we would be unable to hold our annual revival meeting this year. It was decided that our pastor, Bro. E. Friend Couser, would visit all the homes in the community during the time scheduled for the meeting. We observed children's day on June 14. Following Sunday school the children presented a program which was greatly enjoyed by all. On June 20 a men's meeting will be held at our church with men from the five churches in this district attending. A social, sponsored by the young people of the church, will be held June 27 on the church lawn.—Martha Stewart, Dayton, Ohio, June 19.

**Black Swamp.**—On May 7 a banquet was held in the church for the mothers and daughters of the congregation. The theme, *The Home Nest*, was used throughout the program. About 110 people were served. The toast to the daughters was given by Mary Crago, and Gloria Van Camp responded. Sister Edith Baker was a very capable toastmistress. Sister Ida Laursen of the Poplar Ridge church of Defiance, Ohio, gave the address of



the evening. The supper was served by the young men of the church. On June 5 Miss Evelyn Weise of the Swan Creek church became the bride of Mr. Lowell Baker of this place. We are happy to welcome Evelyn into our congregation. Brother and Sister George Garner left on Tuesday for Asheville, N. C., where they will attend the Annual Conference as delegates from our church. A picnic supper was given for the Douglas Mission children on June 7, following the services in the mission. We are looking forward to and making plans for our revival meetings which will again be held this fall by Brother and Sister B. M. Rollins. Quite a number of junior boys and girls from this place are making plans to go to Camp Mack again this year. Mrs. Mary Crago is in charge of the camp work.—Mrs. Harold Johnson, Millbury, Ohio, June 9.

**East Dayton.**—Our council meeting on June 2 was opened and presided over by Bro. Hollinger. Reports of the various departments were given and accepted. It was decided to elect a librarian, the duties of this office being to record all events of interest to the church. Quite a few of our members are attending the Annual Conference; Bro. Petry is the church delegate. June 21 will be children's day and they have quite a nice program planned. Our Sunday school, church services and prayer meetings are being well attended. Every Sunday evening Bro. Petry has been giving a Scripture lesson on a chapter of Revelation; he explains the chapter thoroughly and makes it very interesting. The Dorcas society meets every Wednesday for an all-day meeting; they are very busy quilting and sewing and have work to keep them busy for some time. Bro. Bianchi of Park Hill, Pa., will hold a revival here Aug. 30—Sept. 13. We are looking forward with interest to this. Quite a few have been received into the church by baptism, reconsecration and letter since the first of the year.—Nettie Lumpkin, Dayton, Ohio, June 16.

**Georgetown.**—At our last quarterly council meeting we decided to redecorate our church. Pledges were made and enough money raised to go ahead with the work. The papering has been done and the benches varnished. The floors are being sanded and waxed and will soon be ready to have the carpet laid. It has taken quite a lot of work but it is worth while. During this time our members have had the privilege of visiting other churches and have enjoyed it, but we will be very glad to get back to our own church. Our annual mother and daughter banquet was held a little later, June 10, because of our redecoration; we had a very nice crowd. Sister Fred Hollingshead of the Oakland church was our guest speaker. The ladies' aid has another quilt in. Since our last writing our elder, Bro. S. A. Blessing, was married to Sister Lydia Wandell of the Castine church. The members gave them a pound shower with many wishes for a happy life.—Naomi Hutcheson, Laura, Ohio, June 15.

**Middletown.**—The work at this place is steadily going forward. Our Sunday school is in charge of Prof. H. H. Lawrence, who has proved to be a very efficient superintendent. Bro. C. W. Warstler was elected as our delegate to the Annual Conference. Because of his extra heavy program he decided not to attend the Conference but urged all members to read the report in the Gospel Messenger. It was decided that we share the services of our pastor, Bro. Warstler, with our neighboring church at Hamilton, Ohio, until they can locate a permanent pastor. Our services have held up very well on Sunday mornings, but we are looking forward to the time when he can be with us in both Sunday services. Bro. Warstler held a week's meeting prior to Mother's Day with fitting services for that day. One was baptized and one is awaiting the rite. We are making some church improvements, including the installing of an organ donated by Brother and Sister Noah Martin. Choir drapes have been installed and the junior choir has been given robes. We are glad to report that our pastor's wife is again able to attend part of our services after an extended illness. We ask an interest in your prayers in her behalf, that her eyesight, which is fast leaving her, may be restored.—Margie B. Young, Middletown, Ohio, June 17.

**Pleasant Hill.**—On June 3 our church met in council with our pastor and elder, Bro. Oliver Royer, in charge. Bro. Ray Shank from Covington led our devotions. It was decided to send our pastor as delegate to Annual Conference. Four people were baptized during the Easter season. The B. Y. P. D. takes a special offering on the third Sunday of each month for their project. We are glad to have our college folks home for the summer. Miss Betty Jay led the worship service for Sunday school last Sunday. In the near future the church service will be conducted by the young people. The women met in their regular conference in May with a very good attendance. Mrs. Ray Shank of Covington gave a very splendid talk to the mothers and daughters. They are planning to can for the C. P. S. camps and have increased their giving to the project of the women's work. The Conference Offering was taken on May 31 and June 7 and amounted to \$87. To this amount the church decided to add \$214 from the Miller farm fund in memory of Uncle John Miller. We have recently put the one hundred per cent Messenger club into effect here. Many have expressed their appreciation of this.—Mrs. S. L. West, Ludlow Falls, Ohio, June 17.

**Wooster.**—On March 15 Bro. J. C. Inman from Ashland was here to represent the district board in installing Bro. George Sheets and wife as our pastors. The men of our church had a part in the men's meeting at East Chippewa; it was a bean supper, at which Rev. McLaughlin, pastor of the Orrville Church of

Christ, was the speaker. On April 3 we participated in the annual Good Friday service held this year at the Methodist church at Smithville. Our 100 attendance goal was reached on April 5. The children gave an Easter program, supplemented by the adult chorus. Several trees, a gift from one of our shut-in members, have been set out in the cemetery and church premises. Mrs. J. A. Musser is back in services following a serious illness. The Good Will circle held a social at the home of Mr. and Mrs. Ralph Fetter. Our new pastor officiated at the love feast on May 3 and Elder D. R. McFadden was also present. Three babies were consecrated on Mother's Day. Special music for the day was a solo by Mrs. Flora Hoff and a number by the male chorus. Lillies were given to Mrs. Norman Weighley and Mrs. Howard Neff as the oldest and youngest mothers, and to the parents of the consecrated children. May 17 was fellowship day with a dinner at the church and a workers' meeting in the afternoon. June 7 was a perfect day for the Sunday-school outing at Wooster Park. Services were held at the hilltop pavilion. Everyone had an active part in the service and the pastor gave a short talk. A children's day pageant, Mother Nature's Summer School, was given on June 14. One letter was granted on March 22. Bro. Daniel Martin has returned after spending the winter with his granddaughter. Brother and Sister Brubaker are not able to attend services at present because of poor health. The general attendance is increasing. Bro. Glenn McFadden, who was ordained here as minister, will be our evangelist June 22—July 5.—Miriam Hoff Fetter, Smithville, Ohio, June 15.

### Pennsylvania

**Akron.**—Our love feast was held on May 30 with Brethren John Myer, Hiram Gingrich and William Forrey present. Bro. Myer officiated. Our council meeting was held on June 2 with Elder David H. Snader presiding. We decided to send two young people to Camp Conewago this summer. Delegates were elected for the Labor Day meeting. One member was elected for the board of Christian education, and a trustee was chosen to fill the vacancy of Elder S. N. Wolf, who died on April 28. Our church has lost five of its members by death since March 17: Myer Weaver, Lizzie D. Wolf, Ellis Wenger, Elder S. N. Wolf and Mary Mohler. The church feels the loss of these brethren and sisters who were active in the church and aid society.—George B. Wolf, Akron, Pa., June 22.

**Allegheny Valley.**—We had a consecration service for six babies on Easter morning. In the evening special music in keeping with the Easter sermon was given by different groups. On April 12, following the morning message, a lovely wedding took place when Alfred Elsenrath and Dorothy Nelson were united in marriage. Then on April 19 our pastor, Bro. S. K. Bowser, assisted in the marriage of Yvonne Bouchat and Roy Johnson in the Calvary Lutheran church. Bro. Johnson was later baptized into our church. On Mother's Day a delightful program was given in honor of the mothers of the church. Approximately thirty mothers occupied the pulpit platform and each was presented with a corsage. The guest speaker, Miss Hudepohl from a Tarentum church, gave an interesting and helpful talk. Our ladies' aid sent eighteen dozen cookies to Camp Kane recently. Our new furnace, which was installed last fall, is more than half paid for and this is our only indebtedness. It is necessary now to build more tables and benches for our primary department. From May 17-31 we were blessed with the presence of Brother and Sister B. M. Rollins. The entire church and community were refreshed and spiritually strengthened by the revival. Twenty-two were baptized, four received on former baptism, four await the rite, one was reconsecrated and one received by letter. On the first Sunday in June we held our communion service with a record attendance.—Charles S. Porter, Natrona Heights, Pa., June 14.

**Dunnings Creek.**—Our elder, Bro. T. B. Mickle, and Pastor J. E. Rowland were delegates to district meeting at Roaring

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Bow Valley, July 14-16.  
Colorado—Denver, Aug. 15-17.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.

Ohio, Northeastern—Camp Zion, East Sparta, Aug. 25-27.  
Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
Oregon—Albany, July 24-26.  
Tennessee—New Hope, Aug. 12-14.  
Texas and Louisiana—Nocona, Texas, July 24-26.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.  
West Virginia, Second—Shiloh, Aug. 20-22.



Spring; quite a number of the people of our congregation also attended. Two weeks of evangelistic meetings, conducted by our pastor, closed on April 12. These meetings were well attended and good interest was shown throughout the entire services. As a result, six were baptized. Our love feast was held on April 26 with our pastor officiating, assisted by Sister Taylor and Elder Mickle. The mother and daughter banquet was held on May 1 in the New Paris church with the other churches participating. Sister Rowland gave an appropriate talk about the significance of mother and daughter banquets. We were delighted to have Sister Lois O. Norris of Altoona with us as the guest speaker. Her address was most interesting to all. Short talks were given by Sister Madolin Taylor and others. Readings and special music were also enjoyed; one number was a selection of special music by Mrs. Jesse Smith and her four daughters of the Point church. Several mothers participated in the service on Mother's Day. Educational day was observed with Prof. Read of Juniata College with us to give an interesting address in each of our three churches. The New Paris W. C. T. U., under the direction of our county president, Mrs. Richards, rendered an interesting Mother's Day and white ribbon consecration service; several participants were members of our church. Fifteen babies and mothers were consecrated. Mrs. Sherbine, a state worker, had charge of this service. Our pastor represented our congregation at the Annual Conference.—Mrs. Albert Ritchey, Schellsburg, Pa., June 15.

**Geiger.**—We met in a special business meeting on May 26 with our elder, Bro. Galen Blough, officiating. At this meeting Bro. Roy S. Forney of East Petersburg, Pa., was elected to serve our congregation as pastor. Bro. Forney will begin his pastorate here on July 1. We had with us for a missionary meeting on May 26 Bro. H. Stover Kulp; he brought an inspiring message about mission work in Africa. The B. Y. P. D. gave a very interesting program on the morning of Mother's Day. The children are preparing a program for children's day on June 28. The following brethren have filled the pulpit on Sunday mornings since our last report: On May 17, Bro. Roy S. Forney; May 24, Bro. Boyd Lehman of the Shade congregation; May 31, Bro. Kenneth Blough of Davidsville, Pa.; June 7, Bro. William Gauntz of Meyersdale, Pa.; and June 14, Bro. Harry Darr of the First Brethren church of Johnstown, Pa.—Wilbert G. Beeghly, Listie, Pa., June 16.

**Green Tree.**—At our quarterly council meeting Bro. Henry D. Detwiler was elected a deacon. We were pleased to have Brother and Sister John Grimley with us on June 7. Bro. Grimley preached an inspiring sermon at the morning service. The children's day service will be held on June 14. Brother and Sister Hanawalt are representing the church at the Annual Conference. Sister Bertha Lance accompanied them.—Mrs. Ralph E. Dunmore, Oaks, Pa., June 12.

**Lititz.**—Twelve members have been added to our congregation by letter since our last report. On the evening of March 29 the Messiah Bible College gave us a program of sacred music. Elder R. W. Schlosser of Elizabethtown brought messages to us on the Thursday and Friday preceding Easter. On Saturday evening our local choruses rendered a program of Easter music. Prof. Albert Ebbert directed the choruses. On May 3 the Elizabethtown College a cappella choir gave us a worth-while musical program. The mother and daughter luncheon was served on May 7; Sister Weaver of Manheim gave us a very good address. The Alexander Mack Bible class had charge of the program on Mother's Day. A children's day program was given on May 31. The sermon to the graduates of our local high school was given in our church by Elder J. M. Moore. The daily vacation Bible school will begin on Aug. 3 and continue for two weeks with Bro. Samuel Longenecker as leader. The committee in charge of the Bible school consists of Sisters Mayne Hershey, Grace Miller and Anna Gross. We will observe harvest home Sunday on Sept. 13; our old folks' day will be on Oct. 4 in charge of Brother and Sister N. A. Trimmer.—Mrs. Louis Huebener, Lititz, Pa., June 12.

**Mechanic Grove.**—Because of the tire and gasoline rationing we were not able to have our two weeks of evangelistic meetings as was previously planned. Instead, our pastor, Bro. Rufus Bucher, who was the evangelist, had three special services and did quite a bit of personal work. As a result twelve persons were baptized. In addition to these, two were received by letter. We are very happy to welcome these people into our church. Our love feast was held on June 6. We were very happy to have with us Bro. A. C. Baugher of Elizabethtown, who officiated at the love feast, and Bro. D. W. Kurtz of La Verne, Calif. They brought fine messages which will long be remembered. Bro. Myers, pastor of the church at Lancaster, Pa., was also with us. We appreciated having these brethren and Mrs. Baugher worship with us.—Martha A. Bucher, Quarryville, Pa., June 15.

**Myerstown.**—Bro. Samuel G. Meyer brought us some very instructive and inspiring messages during our revival meetings. On the evening of April 5 the children of the Sunday school rendered an Easter program. Seven certificates of membership were received. Elder Harvey Frantz was elected to serve as delegate to Annual Conference. Brethren Harvey Shenk and Noah Hess served as delegates to district meeting. On May 10 our B. Y. P. D. sponsored a Mother's Day program; Bro. Perry Sanger brought the message. May 23, 24 we held our love feast. Brethren David Snader, Michael Kurtz and S. G. Meyer brought

us some inspiring messages. The Conference Offering amounted to \$77.61.—Mrs. Clarence F. Dubble, Myerstown, Pa., June 20.

**Rockton.**—Our love feast was held on May 24 with a nice attendance. The service was conducted by our elder and pastor, Bro. Lewis S. Knepper of Huntingdon, Pa. Two were received by baptism. The thirtieth annual Sunday-school convention of district number fifteen was held at our church June 4, 5, using for the theme, Light Out of Darkness. Bro. Knepper was the chorister. Bro. John D. Ellis of Johnstown, Pa., brought a challenging message to the young people. On June 20 our pastor and the men of the church met to grade and terrace the front of the church grounds; this is our first effort at landscaping. The ladies' aid served a fellowship dinner and supper to the workers. Brother and Sister Mervin Hollopeter spent the day with us in work and fellowship, which was much appreciated; they are non-resident members and he is a deacon in the church.—Delphin Hollopeter, Rockton, Pa., June 22.

**Scalp Level.**—On April 24 the B. Y. P. D. of circuit number one held a fellowship luncheon in the Windber church. Rev. C. W. Winch, pastor of one of the Moxham churches, was the speaker of the evening. The annual musical program, sponsored by the children's division of our Sunday school under the direction of Miss Blanche Wingard, was rendered in our church by the fifth, sixth and seventh grade chorus of the Geistown schools of Richland Township. They were accompanied by their director, V. Glenn Amps. Many children of this vicinity presented vocal and instrumental numbers to a large and appreciative audience. On May 18 a potluck supper was held in our church in honor of the mothers. It was sponsored by the B. Y. P. D. and Home Builders' organization. Bro. J. D. Ellis, pastor of the Moxham Church of the Brethren, was the speaker. Bro. Walter M. Kahle of Virginia started a series of lectures on May 31 on money management. These lectures were entirely different from anything we had ever heard and will benefit all of us. Last year the Scalp Level church contributed \$3.84 a member for missions and Brethren Service. Our pastor, Bro. G. E. Yoder, served on the Standing Committee at the Asheville Conference.—S. B. Hoffman, Scalp Level, Pa., June 17.

**Smithfield.**—Our love feast was held on May 3 with Bro. I. B. Kensinger officiating, assisted by our pastor, Bro. Emmert Frederick. Our revival meetings started on June 1 and continued until June 14 with Bro. Charles Helsel of New Enterprise as evangelist. His messages were very forceful and inspiring, and as a result four were baptized by Bro. Helsel. We are grateful to Sister Wayne Ebersole of Martinsburg, who so kindly led the music for us. Our church is again uniting with the Lutheran church of Clappertown in conducting a two weeks' vacation Bible school, starting June 22. We greatly appreciate the good work our pastor and his wife are doing in our Sunday school and church.—Mrs. Fred Hoover, Martinsburg, Pa., June 22.

**Somerset.**—During the week of April 12 we had a series of very interesting illustrated lectures by Dr. Morris. His general theme was Archaeology in the Bible Lands. The church served a banquet to 270 members of the Farm Bureau on April 23. The \$100 profit was placed in the building fund. Our love feast and communion service was held on May 3 with a large attendance. On May 5 the spring conference for district four was held in our church. The state W. C. T. U. convention was held May 12, 13. They had an interesting and instructive meeting. Our women's work served the banquet. The young people's department of our Sunday school served the dinner at our teachers' and workers' conference on May 14. We had special services on Mother's Day. At the morning service we had the dedication and consecration of small children. Bro. Lyle Klotz, a senior at Bethany Biblical Seminary, brought the morning message. Our pastor, Bro. Galen R. Blough, conducted the love feast at the Brotherton church in the evening. Our evening service was in charge of the women's work. A Mother's Day program was presented with Sister Gladys Beeghly, a student at Bethany, as speaker. On the evening of May 24 we had a Memorial Day service. We held our mother and daughter banquet on May 27. The men's organization served the covered dish dinner and also proved to be quite successful at dish washing. We had a very interesting program, with our pastor's wife giving the address of the evening. About seventy mothers and daughters enjoyed this evening of fellowship. Seventeen of our young people recently graduated from our local high school; we wish them much success. Our pastor has started a series of sermons on the life of Jacob. This will no doubt be an interesting study for our summer Sunday evenings.—Mrs. Charles A. Cage, Jr., Somerset, Pa., June 10.

**Welsh Run.**—Beginning on May 17, Bro. Milton Hershey of Manheim, Pa., preached sixteen Spirit-filled sermons for us. We feel we have been greatly benefited by his efforts; as a result six have been added to the church by baptism. Five were added by letter previous to the meeting. Our love feast was held on May 30; visiting brethren present were Peter Heisey, Paul Miller and Albert Niswander. Bro. Hershey officiated. There was a good attendance throughout the meeting and for the love feast. On Sunday morning Bro. Hershey and Bro. Heisey preached.—John D. Martin, Mercersburg, Pa., June 21.

**Williamsburg.**—Our church and Sunday-school attendance has been growing. We pray that the present growing interest will continue during the coming months. On March 15 Bro. Frank H. Crumpacker, returned missionary to China, gave us an illustrated lecture on life in China during the present crisis. Holy



Week services were conducted by Pastor Elmer Q. Gleim, closing with the examination sermon on Good Friday evening and our love feast on Easter evening. The members of the church wish to congratulate our pastor and his bride, the former Ruth A. Rishel of York, Pa. The wedding took place on Easter Sunday afternoon at York. A supper and social was held in their honor on April 11 in our church social hall. They received many useful and beautiful gifts for their newly furnished home in the parsonage. We wish them success and happiness in their married life. On Easter morning a program was well rendered by the Sunday school. Our quarterly business meeting was held on April 21. Our pastor was re-elected to serve us for another year, beginning Sept. 1. Juniata day was observed on April 26 with Dr. E. S. Kiracofe from the college as our guest speaker. Our mother and daughter social was held on May 12 with seventy-five present. Our church co-operated in the union daily vacation Bible school. Commencement was held on June 12. Our pastor and wife are representing our congregation at the Asheville Conference.—Naomi E. Sollenberger, Williamsburg, Pa., June 16.

### Texas

**Pampa.**—The main project of our church this year is an effort to liquidate our indebtedness on the church parsonage. We are operating under a budget which equals about \$40 per member. Last year our church was among the number which gave over two dollars per member for Brethren Service. During the last of April our church enjoyed a revival meeting under the leadership of Brother and Sister C. C. Beery of Clovis, N. Mex. Four were baptized and there are some yet to be received. The revival closed with a communion service conducted by the Beerys; it was well attended. The women of our church have been very active under the leadership of Sister Clyde Carruth. They have sent two kits, one comforter, and some pillow slips to our camps. The Pioneer Girls have an active organization with Mrs. West as sponsor. The girls met at the church and made cookies and candy for the boys in camp.—Opal Riggins, Pampa, Texas, June 14.

### Virginia

**Oak Grove.**—Our love feast was held on Easter Sunday with Robert Strickler, pastor of the Peters Creek congregation, officiating. On April 12 we were privileged to have the glee club of Bridgewater College with us. On April 19 the Copper Hill B. Y. P. D. gave us a very spiritual program, The Challenge of the Cross. At the morning service on April 19 the delegates to district meeting gave their reports. Two of our members attended the school of advance held on April 22 in Lynchburg, Va. Bro. Oscar Fike, pastor of the Copper Hill congregation, preached for us on May 31. The Home Builders class gave a very interesting program on May 3 on Six Tests of Marriage. All-day services were held on Mother's Day; a play, The Deferred Payment Plan, was rendered in the afternoon. One of our boys left for a C. P. S. camp in Maryland on May 15; he is the first to go from here. At our council meeting on June 4 Mrs. C. E. Eller and Mrs. C. D. Spangler were appointed delegates to Annual Meeting. Our daily vacation Bible school will be held during the first two weeks in July.—Mrs. O. D. Eller, Salem, Va., June 14.



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# GOSPEL MESSENGER

Volume 91 . . .

July 18, 1942 . . .

Number 29

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- The news is not good tonight. It seems the whole world is aflame with the ravages of war. . . .
- If the world is not to be plunged into war perennially, something must be done to improve the quality of human relationships. . . .
- Education in better human relationships is the special opportunity and obligation of the Christian college. . . .
- Tomorrow calls for better men. It calls for men with better attitudes, with clearer, firmer convictions, unselfish men ready to sacrifice and serve. . . .
- No kind of school has a better setting for achieving these ends than the relatively small liberal arts Christian college. . . .
- Let not the Christian colleges fail the world at this critical time for humanity. Let not the church fail the college in her effort to serve humanity.

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## *Around the Brethren Exhibit at Asheville...*

A mother asked for a book which would awaken the missionary interest in a young woman. "It must be a gripping story," she added, "one that is vital and interesting."

A minister asked how many copies of the Gospel Messenger are being printed now. When he learned that we send out 34,500 copies each week he said he would strive to obtain a club plan in his church.

A hundred of the individual Brethren Service cups were sold at the exhibit table, and orders received for others. Orders were placed for three of the large cups to be used in churches or camps. Thus the symbolism of service and good will is being extended into homes, churches and camps.

"When will the new graded lessons be ready for use?" When the answer was given that the first year primary course would be salable for the fall quarter, 1942, she was gratified. Full announcement regarding these lessons will be made soon by leaflet and on the pages of the Messenger.

"What does your denomination have that the 'rest of us heathen' do not have?" asked a resident of Asheville. She was particularly interested in knowing how we meet the problems the war has brought. Our director of peace education conferred with her for a half hour on vital issues and she went away with a copy of the vacation school text on how to settle disputes.

"I would like to know whether this is the church to which some very dear friends of mine in Chicago belong," said an elderly woman. "Theirs is a small denomination and some of your practices are like theirs." No basis for identification could be established after further questioning and comparison of names of leaders and of practices. The woman went away somewhat dissatisfied.



A young church organist in Asheville asked her mother, "Who is this group of church people in our town for a conference? I never heard of the Church of the Brethren. Did you?" "Your grandmother was a member of that church," was the reply.

A member of the Church of the Brethren who lives two miles from Asheville, N. C., said: "Conference came to me this year. Seldom do I attend a service in the Brethren church, so I am here to see and hear. I want to give you a subscription to the Gospel Messenger."

"How could I join the Church of the Brethren?" asked a young man. "Could I subscribe to the Gospel Messenger before I join the church?" The young man was introduced to an elder, and from the conversation there came information, inspiration and fellowship.

"My grandfather looked unfavorably upon laughter at the table," said an elder. "The children were reprimanded if they indulged heartily. In our home we brought to the table at mealtime fun as well as serious problems for mutual sharing. The table at which all assemble is the place for expression and interchange of fun and counsel. Our children are grown now, all well and happy."

"Do you have cards for credit for Sunday-school attendance a way from home?" asked a woman who had a record for regular attendance at her home church. She desired a signed statement to the effect that her Sunday-school attendance was maintained on June 14, at the Annual Conference.

The Brethren Publishing House and the General Boards desire to express appreciation for the interest shown in the Brethren exhibit; for questions and inquiries and for purchases made. We invite you to visit us in Elgin, and to write us for materials we can supply to enrich your church and home life.

One of the strongholds of unity in the Church of the Brethren may be traced to the "free for all" attendance at its Annual Conferences. Any lay member may go to Conference. People came to Asheville because they wanted to be informed and inspired, and to catch the freshest word the church has to say in this critical time. Many who could not attend were remembered by those present. Hundreds of postcards sold at the exhibit took messages to the folks back home. One pastor needed more than 150 cards to send greetings to the members of his congregation. His wife was there to assist in the addressing and mailing.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JULY 18, 1942

Number 29

## « « Editorial » »

### Americans Are Like Corinthians

If you will compare what Paul says about Corinthians in the introduction to his first letter to them with some things he says about them in the body of that same letter, you will certainly be struck with the contrast. How could persons guilty of the things with which Paul charges them "come behind in no gift"? How could they be "enriched in him . . . in everything"?

If you work at that puzzle a while it may help to keep you from despairing utterly of the church today.

The actual attainments of the Corinthian Christians were far below their possibilities in Christ. Paul spoke first of the latter. He painted an ideal picture of them, a picture of what they might be, and then held up the looking glass before their eyes to show them their shortcomings.

American Christians are much like the Corinthians. There is the same difference between the actual and the ideal, the same necessity for reproof and warning, and the same ground for courage and thanksgiving and rejoicing.

The grace of God in Christ can do wonders with very ordinary folk, if given a free hand. E. F.

### We Who Are Too Busy

For want of time the busy mother let the child's question go unanswered. Being cumbered with many things she spoke in haste and sharply to the unresponsive daughter. So a confidence was lost or a heart broken.

For want of time an overbusy father lost contact with a thoughtful son, found too late that the golden bowl of trust once placed in him was broken at the wheel of circumstance.

We have heard too of the busy teacher—the one who did not have time to spend on a budding Edison or the patience to encourage a moody Poe. So one soul failed to unfold as it should and the other flowered too soon.

There is also the distracted preacher who must be chore boy for his congregation. He can hardly build great sermons or write important books when he must consume his days answering the telephone or attending to countless other trifles.

Thus for want of time the artist left his great picture unpainted, the poet an epic untold, the philosopher his best book unwritten, the prophet his greatest vision unrecorded.

Where there is great busyness there is little time. Where there is little time the vision pales. Where the vision is dim the people perish. We who are too busy—are too busy! H. A. B.

### The Christian College Tomorrow

GUEST EDITORIAL BY V. F. SCHWALM

Chairman General Education Board

THE news is not good tonight. It seems the whole world is aflame with the ravages of war. Normal human relationships have broken down and men are savagely rushing at each other with the fury of madmen. The culture that has been slowly accumulating through the centuries is being wantonly destroyed. Death and destruction, the twin offspring of war, are doing their deadly work with all the thoroughness and effectiveness that modern science makes possible. It seems a brutal and futile business.

Is all this carnage due to lack of enlightenment? Do men kill and destroy because they lack intelligence? I think not. Men know enough to make of the earth a Garden of Eden. This tragedy has overtaken the world because men lack character, self-mastery, and good will. Selfishness, greed, and love of power lead men to use their knowledge for purposes of death and destruction. More knowledge will not avail unless it is controlled and directed by men of right attitudes and dependable character.

If the world is not to be plunged into war perennially, something must be done to improve the quality of human relationships. Men's atti-



tudes must be changed. Instead of competition and rivalry, of hatred and suspicion, there must be created a spirit of co-operation and mutual respect, of confidence and good will. Attitudes, convictions, character are of more importance than knowledge alone.

Robert Havighurst of Chicago says, "In modern society the need for understanding and humanizing human relationships is our greatest human need. If we do not succeed in solving the problem of human relationships, our European American civilization will surely go down in ruin and the future historian will write for our epitaph, 'They conquered the forces of nature, but were destroyed by the forces of human nature.'"

Education in better human relationships is the special opportunity and obligation of the Christian college. In addition to throwing light on all the problems of human relationship through various studies, the Christian college can provide the ethics to teach effectively how to use this knowledge. The best ethics comes down to us through our Hebrew-Christian tradition. The Christian college still has the freedom to instill into its students the ethical ideals of this tradition and to inspire the students to live by and for them.

"The Christian college has too long been content to do well what every competent college or university recognizes as its educational responsibility, and has given little effective concern to the implementation of its specifically Christian aims and objectives."

Most Christian colleges now have met, to a reasonable degree, the material and intellectual criteria of the standardizing agencies. It ought now to become the task of the Christian colleges to set up methods for developing helpful social attitudes, clear-cut convictions, and a wholesome philosophy of life in its graduates. Tomorrow calls for better men. It calls for men with better attitudes, with clearer, firmer convictions, unselfish men ready to sacrifice and serve.

Public school men are realizing this fact and are attempting to use general education to develop those attitudes and convictions which will bring about better human relationships.

No kind of school has a better setting for achieving these ends than the relatively small liberal arts Christian college where relationships between teacher and student are intimate, where the influences emanating from the Hebrew-Christian tradition are strong, and where character as well as scholarship counts. It is my conviction that the immediate future will see great development in our colleges along these lines. Let not the Chris-

tian colleges fail the world at this critical time for humanity. Let not the church fail the college in her effort to serve humanity.

### A Parenthesis on Soul Saving

You may have noticed that the great faith-chapter, like the great love-chapter, is a kind of extended parenthesis, illustrating and enforcing the argument in the midst of which it is set, but had you considered carefully the main point of the argument? Has your interest been absorbed in the wonderful parenthesis itself?

The proposition is that "we are not of them that shrink back unto perdition, but of them that have faith unto the saving of the soul." We stick. We hold on. Our faith persists until our salvation is perfected.

It is an urgent plea for steadfast endurance in spite of the severest trials. But this is not a mere passive standing-still endurance. Follow up that *therefore* with which the argument is resumed. It is a race-running endurance. It resists, even unto blood.

But keep your eyes on the main contention. We must not "shrink back." We must "have faith unto the saving of the soul."

What sort of faith is this, and what sort of salvation? Can't you feel your thought of these basic concepts expand as you study that huge pile of illustrations whose accumulated bulk is hurled at the succeeding *therefore*?

The faith which is here commended is the liveliest thing in the world. In its calm confidence it is like a quiet lake, but in its resistless energy it is like a mountain torrent. It presses steadily on. Nothing can withstand its impact.

The salvation which is the end of such a faith is the biggest thing in the world. The highest goodness, the sweetest fellowship, the top notch of spiritual attainment, are compassed in it.

O that we knew what faith is, that we might learn thereby the meaning of salvation! E. F.

### Perhaps You Have Wondered

PERHAPS you have wondered what to do about truth—the little truth that you have. In all the world of the knowable it is so little. Your truth is like the twinkling star against the background of earth's evil.

So the star has your problem, but it twinkles on through the night to be overwhelmed by the light of day. But when night comes again the star is still there, twinkling on and on. To one lost, your measure of truth as exemplified in your life may be a star—a veritable lodestar to lead his steps aright.

H. A. B.



## "Faith and Action" » » »

BY PAUL H. BOWMAN

Digest of the moderator's address at the Asheville Conference  
SECOND INSTALLMENT

### I. The Doctrinal Position of the Brethren

1. THE Brethren have given small place to theology, dogma, and creed. We have regarded the New Testament as an adequate statement of doctrine and have trusted the Spirit of God working in the experience of each of us to bring the church as a whole to the light of truth. The Brethren have always accepted the great fundamental doctrines of Christianity with little effort at hair-splitting distinctions. This does not mean the absence of clear-cut convictions, nor haziness of faith concerning the essential doctrines of faith. It does mean that the church has erected few, if any, theological fences in the realm of personal belief and has been little concerned about theological controversy. We have regarded the truth of Christianity as so infinite and the mind of man so finite, that we could not assume to be in possession of the whole truth and infallible in our religious judgments. The Church of the Brethren has undoubtedly committed her errors and mistakes but she has not been guilty of theological bigotry nor militant intolerance towards those who held divergent opinions in matters of doctrine. We have undertaken to develop no creed and have resisted every effort to commit the church to any form of dogma and regimentation of individual conscience. We have had an interest in sound doctrine, but our chief concern has been in everyday piety and the practice of righteousness in human relationships.

2. The unity of the church. The Church of the Brethren has discovered that it is futile to seek for unity in the area of personal opinion. Human experience is as varied as are human faces and the influences which make up the "bundle of life." Absolute conformity to a common pattern of faith is impossible. We can regiment the human mind in neither politics, business, nor education. It is even more difficult in religion. The church, therefore, seeks more and more to find *general* agreement in the central ideas of evangelical Christianity, allowing latitude for variation in personal experience and individual conscience, and then endeavoring to find *essential* unity in the area of our loves and of our loyalties. As Brethren we are trying to find unity in our love for Christ, in our loyalty to his ideals, and in our purpose to be more and more like him.

We need not apologize for our differences in opinion. It is no sin to differ. At best our opin-

ions are relative and subject to modification when new light is shed on our pathway. What we need to apologize for is our inability to cross the barriers of varying opinions in the spirit of love, of affection, and of Christian co-operation. In our honest differences we shall find progress toward the truth. Our sin lies in prejudice, unbrotherliness and bitterness in our conflicting views.

### II. The Brethren Program of Action

The Brethren were too closely associated with the Pietistic Movement to accept the idea that the Christian life finds its highest expression in correct theology. We have preferred to blunder in an effort to go forward, rather than be content to stand still in correctness of doctrine. We have subscribed to the doctrine of faith *and* works and rejected the idea of faith *or* works.

1. *The Brethren believe that faith must at last find expression in action.*

Christianity can never be a mere philosophy of life. We repudiated long ago that one-sided conception of Christianity. We recognize that our Master cast his life into a pattern of action. Where he went, faith was followed by "mighty works." He was a doer of good, not a mere teacher of ethics. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of God but he that *doeth* the will of my Father."

2. *Areas of Brethren Service*

It was more than thirty years ago that Elder H. C. Early said in an address to the Annual Conference: "Missions, Sunday schools, and colleges are another trinity in which I believe." May I suggest a trinity of influences in modern life in which I believe. They are religion, education, and government. If the church is going to move into the center of life and make herself felt in a constructive way, she must take account of these factors.

(a) A program of action in religion must represent two essential functions. The one is *evangelism*. The church can never evade the task of "going into all the world" on a mission of evangelization. That is her most fundamental function. This program must go on at home and abroad no matter how great the hazard. We ought to rejoice that the spirit of sacrifice and of martyrdom still lives in the church of Christ. The other function is that of *reconciliation*. We need to soften the spirits of men everywhere and to remove the antagonisms which divide class from class, race from race, and nation from nation. It was a strong statement which a prominent political figure made recently in declaring: "If we are to have freedom, we must share freedom. . . . The day is gone when men and women of whatever color or



creed can consider themselves the superiors of other colors and creeds. . . . The day of equal peoples is at hand."

The tons of clothing going to the unsheltered and unprotected of all lands; the shiploads of food for the hungry no matter who or where they are; the ministry of the church among prisoners of war, among the destitute and underprivileged whether aliens, refugees, enemies or American citizens; and to those who for conscience' sake cast their lives into channels of national service without money and without price, are a part of our service of world-wide possibilities. It is costing the church vast sums of money and will cost more. Yet we cherish the faith that the church has only begun to give in this time of crisis.

(b) The church must take account of the place and power of education. The Brethren have been too little concerned about their colleges and the influence which they exert on education in general. The intellectual life of the nation must be leavened with the spirit of religion. The church is the only institution which can do it. Our colleges must be made vigorous and strong for this task.

(c) The Brethren have too often shunned service within the framework of the government. We have tried to be good citizens without becoming statesmen and leaders in the state. We must now learn how to be Christians, and how to preserve our distinctive Brethren principles without ceasing to be workers in society and creative participants in the work of the state. We cannot hope for decent government, effective democracy and justice in human relationships without some sacrifice upon the part of Christian people for these

values. The new order awaits these elements in government and cannot be born without them.

Let us here dedicate ourselves anew to the principles of our Brethren faith and pledge to each other in this national Conference a love and fellowship made sacred by more than two hundred years of history and worthy tradition.

*Bridgewater, Va.*

## Guarding the Sacred Deposit of Our Heritage

BY MINOR C. MILLER

### Part I

Abstract of a Conference Address June 13

THE first American proposal for a system of public education was submitted to the Virginia legislature by Thomas Jefferson on June 1, 1779. In the preamble of this proposal, Mr. Jefferson pointed out that the best forms of government have in time been perverted into tyranny and expressed his belief that the most effectual means of preventing tyranny would be to illuminate the minds of the people, so that they might know ambition in all its shapes and at all times be prompt to exert their natural powers to defeat its purposes.

On the basis of this proposition and in the interest of promoting the public happiness, Mr. Jefferson then proposed that "those persons, whom nature hath endowed with genius and virtue, should be rendered by liberal education *worthy to receive, and able to guard the sacred deposit* of the rights and liberties of their fellow citizens, and that they should be called to that charge without regard to wealth, birth or other accidental condition or circumstance."

It is my purpose today to raise the general question as to whether or not it is a matter of equal importance, for the perpetuity of the democratic state and the welfare of the church, that all children and youth shall be rendered by liberal Christian education worthy to receive and able to guard the sacred deposit of Christian faith, as revealed in Christ and practiced by the early church. This, I think, is a matter of sufficient importance as to merit consideration in the highest governing body of a great denomination.

### The Sacred Deposit of Christian Truth

I take it for granted that there will be general acceptance within the Church of the Brethren that we have inherited a sacred deposit of Christian truth. I here refer to what is recognized as true because it seems to be in harmony with our best understanding of God's purpose and plan for this universe and what is in accord with principles of universal experience.

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## Can We Not Watch?

BY MINNIE E. KLINE

Can we not watch? Why do we grow so weary?  
The world is full of hate and strife and sin.  
Can we not see our Christ in dark Gethsemane,  
Who gave his life the souls of men to win?

Can we not watch? Why are we so indifferent?  
There's need for all of us to watch and pray,  
Awake to our responsibility.  
There's so much turmoil in the world today.

Can we not watch? O God, forgive our weakness.  
We would be strong, but we so often fail  
To keep our eyes fixed on the goal before us.  
We stumble on but all to no avail.

Help us to watch. Help us to trust more fully  
In God, on whom we always can depend.  
For he who holds the destiny of men and nations  
Will love and guide and keep us to the end.

*New Oxford, Pa.*



1. The truth regarding the supremacy of spiritual values. A very long time ago, a man who claimed to speak the mind of God proclaimed, "Thou shalt have no other gods before me." History records the story of frequent violations of this principle, but such violation was always accompanied by various types of stagnation, calamity, and suffering. When the children of Israel followed after other gods, they suffered for it, and a study of their history provides convincing evidence of the supremacy of spiritual values. Jesus declared, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength." He also said, "Seek first the kingdom of God, and his righteousness." He accepted fully the truth regarding the supremacy of spiritual values. This is a part of the Christian's sacred deposit of truth.

2. The truth regarding the integrity of the family. Our American society suffers today because of frequent disregard of the marriage bond and wholesale disrespect for and disobedience of parents. Much of our violation of the civil law can be traced to the violation of moral and spiritual laws relating to the integrity of the family. "Honor thy father and thy mother." "A man shall leave father and mother, and shall cleave to his wife." This is part of the Christian's sacred deposit of truth.

3. The truth regarding the sacredness of personality. We are told in the Scriptures that "God created man in his own image," and in this sense, every child is a child of God, endowed with marvelous possibilities for development. The Declaration of Independence rests its case upon the fact that men are endowed by their Creator with certain inalienable rights, such as life, liberty, and the pursuit of happiness. This view makes every man the equal of every other man, regardless of race or station in life. His life and personality are sacred, and for any person to kill or mar or prostitute the personality of any other person is to commit a crime against God and man. This is a part of the Christian's sacred deposit of truth.

4. The truth regarding property rights. It is important that one person should respect the property of another person. "Thou shalt not steal," said an Old Testament leader, and in this statement, he proclaimed another universal principle. It is impossible to imagine anything like civilization in any community where the majority of people violate this principle. People do violate the law, but this brings penalties. All human experience cries out in defense of the law. This is part of the Christian's sacred deposit of truth.

5. The truth regarding the law of love. "This is the second commandment," said Jesus; "Thou

shalt love thy neighbor as thyself." This is a natural corollary of the first commandment. God wanted a loving, intelligent family, and so he made man in his own image. He wanted perfect fellowship with his children and perfect fellowship between his children. This cannot be possible except on the basis of the law of love. This is a part of the Christian's sacred deposit of truth.

These principles represent only a brief summary, but they are inclusive and comprehensive, and their mastery will require much study and self-discipline. They cover a multitude of life situations, they are for the everyday use of ordinary Christians, and the whole future of civilization is bound up with the manner in which men respond to them.

#### Christian Truth Made Men Free

Assuming that Mr. Jefferson was right in his contention that a liberal education will prepare citizens to become worthy to receive and able to guard the sacred deposit of their rights and liberties, and thus prevent the government from being perverted into tyranny, is it not of equal importance that the church undertake greater responsibility for preparing children and youth to become worthy to receive and able to guard the sacred deposit of Christian truth upon which every individual right and free institution has rested in all lands throughout the world? In these perilous days, we should recognize that our heritage is not safe because the educational program of the church has not prepared the masses to become worthy to receive or able to guard the sacred deposit of Christian truth.

We should remember that the Protestant interpretation of the New Testament gave us our liberties. The personal liberty and free institutions in England and America were developed on the basis of the educational program of the seventeenth and eighteenth centuries. When Elizabeth came to the throne of England in 1558, the Bible was a closed book. When Elizabeth died in 1603,

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### Think These Out

BY FLORENCE C. HEBEL

One broken stitch unmended causes a very long runner.

"Impose upon us the personality of Christ."

"May we glory in our weakness, since the strength of Christ is sufficient for us."

Do we always wait hopefully and expectantly for the church service to begin?

"We need each other."

"A little leaven shall leaven the whole lump."

"What shall I render unto the Lord for all his benefits to me?"

*Liverpool, Pa.*



England had become a nation of a book, and that book was the Bible. In his book, *The Colonial Church in Virginia*, Edward Lewis Goodwin says, "The Bible was the one book of the people, heard in every church; read in every home, where the art of reading had been attained. Its influence upon the national character was incalculable. Its doctrines formed the convictions, its stories tempered the dispositions, and its diction moulded the very language of the commonality."

The eagerness of the early settlers of Virginia to have their members live in accordance with God's laws and to teach those laws to the "infidels and savages" is shown in the charter of the London Company of April 6, 1606, and in the Advice for the Colony on Landing of the settlers at Jamestown. Sir Thomas Dale, Governor of Virginia, shows a similar interest, and Meriwether testifies to the interest in religious education in William and Mary College. Elwood P. Cubberley says that the chief purpose in learning to read was to be able to read the catechism and the Bible. This interest in religion in the Virginia colony was typical of the other colonies also. The men who were responsible for the Declaration of Independence and the Constitution of the United States came up through this kind of educational program.

*Bridgewater, Va.*

## To Whom Do We Belong?

BY H. A. CLAYBAUGH

THE Apostle Paul makes a far-reaching statement in the beginning of his letter to the Romans when he introduces himself as a 'servant of Jesus Christ.' The meaning of that word *servant* is interesting, and for a man like Paul to fit himself into its meaning, especially when he referred to Christ, is still more interesting. The Greek word for *servant* is *doulos*, and according to Thayer's Lexicon, *doulos* means "one who gives himself up wholly to another's will," or still another interpretation of the word is "one devoted to another to the disregard of one's own interests." In calling himself Christ's servant, Paul meant that he was living to do what Christ wanted him to do, or that Christ's interests were considered before his were. He belonged to Christ.

Prior to his unique experience on the road to Damascus, this man Paul was not controlled by Christ. The average Jew prided himself much in his ancestry. This background had much to do with this Hebrew. Paul was also a member of a body which had much authority, and he was no doubt much influenced by this position. Few were educated as the apostle was. This large prepara-

tion, animated by his zeal to make things go, would have much to do with his conduct. Paul made all these controlling factors secondary and gave Christ first place in his life and program.

Is there not in every individual something to which he has yielded allegiance? This something soon becomes the controlling influence in that life. We all belong to something. There are those who use liquor and tobacco who despise these hindrances to health and happiness, yet some of these folk admit that they cannot discontinue such use. They do not have a habit; a habit has them. Some are controlled by a sensitive temper, others by a greed for money, or a passion for pleasure. Still others have yielded themselves to dissipation and lust. Too few are controlled by Christ. Could it be possible to belong to the church and not belong to Christ? Could it be possible to belong to something and not be conscious of the situation? Perhaps if a little investigation were started along this line, the findings would lead to a desire for a change of masters.

Whose we are and whom we serve should be decided by the individual. Someone said, "The moon, the stars, the sun can only shine; the flowers can only bloom; and the birds sing, but man has the terrible prerogative to do as he chooses." The will to decide is one of man's greatest endowments—it is a sacred trust. And for one individual to rob another of this God-given privilege by witchery or some other trickery is one of the worst types of sin. God appeals to man's will and brings pressure to bear to help man to decide rightly, but God goes no further. Neither has man any further privilege in deciding for another. Paul was a servant of Christ because he chose to be. If we belong to Christ we must discontinue allegiance to other things and surrender our will to him.

Many folk experience a great inner conflict when they attempt to yield to Christ. By some it may be considered a hardship, and by still others, the act of making Christ master may be thought of as a bit unreasonable. And there is still another company who consider it a real privilege to devote their all to him. Our Lord said when he asked for this devotion that his yoke was easy. The desire to become a servant of Christ will follow a keen appreciation of what Christ has done for us. One who questions the fact that Christ died for him, or one who wonders whether the blood of Christ really cleanses him from sin, is not as likely to yield wholly to the will of Christ as the one who deeply appreciates what God has done for him in giving Christ to free him from sin and sin's results. The more an individual sees



what has been done for him, the more he will desire to belong to God.

Christ's feeling toward those who have yielded to him is made clear in the Gospel of John. Here he says to his followers, "No longer do I call you servants, for the servant knoweth not what his lord doeth; for I have called you friends, for all things that I heard from my Father I have made known unto you" (John 15: 15). This change that makes the servant part of the family, in the economy of God and Christ, is only possible because of divine love and interest. Further, this change from servant to friend gives the individual access to the inner secrets of the Most High. The person now belongs to the family of God, "And if children then heirs, heirs of God, and joint heirs with Christ." It is an eternal investment to yield to God.

*Goshen, Ind.*

### Working on the Stone Pile

BY R. H. MILLER

I'VE been working on the stone pile. No, your guess is wrong. Let me explain: yesterday my wife and I built a grape arbor on the back of our lot, and as one improvement always calls for another, I have spent all of today re-laying a cobblestone walk so that it will connect with an ornamental gateway in the middle of the arbor. That's why I've been working on the stone pile.

Part of my job has been to cut the stone into sizes that look well and also fit the feet. This is done by hammer and chisel, drawing the chisel in a straight line across the stone and then tapping it lightly with the hammer. There is first what seems like a thousand ping-pings on the head of the chisel, the deepening of a light gray line at the point of the chisel and the feeling that this may go on forever without results; then the sharp, metallic ping changes to a lower, milder note, and there smiles at you a dark opening of the stone exactly where you want it. The cobblestone now has the rustic, symmetrical appearance that pleases the eye and fits the foot.

I thought as I worked on the stone pile that here is a parable of life! You could take the force of a thousand ping-pings and deliver it upon the stone with one sledge hammer blow, saving a lot of time, bruised fingers and fatigue, but the result would be pebbles and dust, and a fine piece of native stone wasted. It is the small, well planned, carefully directed blows that get the desired result. The impatient effort in which one lets loose all one has is more destructive than helpful.

These small efforts, like my thousand ping-pings, must be kept up, even though results do

not immediately appear. In time the note will become mellow, the rock yield to your will and take the shape you wish.

What could be needed more right now than the courage and patience to keep ping-ping away at the stony resistance of hatred by little, thoughtful, artful deeds of love? We may seem to be getting nowhere, but sometime the tone will mellow, the rock will take the shape that delights the eye and invites our feet toward the goal that God has set before us.

*North Manchester, Ind.*

### Not by Bread Alone

BY C. A. BARNHART

AFTER Jesus had fasted for forty days in the wilderness the tempter came to him and said: "If thou be the Son of God command that these stones be made bread." But Jesus answered and said: "It is written, Men shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:3, 4).

There is a growing tendency among many to regard the human body as a machine, needing only fuel (food) to keep it running. Without any other knowledge of the matter, and judging by the above text alone, we would be safe in assuming that this is not true. The tempter would not have asked Jesus to do the one thing needful. Satan was not trying to help Jesus to get on the road that leads to complete living. Satan was trying by every means to thwart the purpose that Jesus had chosen for himself: to have and to give that more abundant life. Whenever Satan stops lying, and starts to give good advice, he will cease to be Satan.

Have we not at times been tempted to restrict all of our activities to the one purpose, providing bread? Remember the rich man who was ready to take his ease because his barns were full of grain? Has the human machine no other earthly function than to provide itself with fuel to keep itself going? The tempter would have us think so.

In First Peter 5:8 the devil is pictured as a roaring lion, walking about, seeking whom he may devour; and next to devouring men the best way to get rid of them is to render their lives futile and inert by converting them into bread gatherers. What could be more futile and unprofitable than a life devoted wholly to the business of maintaining itself? Tertullian said: "He who lives only to benefit himself confers on the world a benefit when he dies."

There are many degrees of being alive. We are



still alive, even though we are asleep; and sleeping and eating seem to cover the main activities of some forms of life. Dr. Alexis Carrel had for a time in his laboratory part of a chicken's heart which has been kept alive for over twenty-five years. But Dr. Carrel had to do its scratching for it. By supplying, frequently, a fresh stock of the proper "bread" the piece of heart keeps growing and growing. If this process were to be kept up indefinitely these growing cells might in time fill the entire laboratory. So the caretaker has to discard part of it from time to time.

It is quite possible that these growing cells derive a small amount of low-grade satisfaction from eating the doctor's food and increasing in number; but we have every reason to believe that one whole chicken can find more satisfaction in one hour, in somebody's garden, than a piece of a chicken's heart could get in a thousand years in a doctor's laboratory.

If we read aright the story that science and religion are trying to teach us, the universe is an unfolding one, and man is the most advanced and important creature that God ever created; and if man is going to keep on developing until he at last becomes the image of his Creator, he will have to be alert and active, abounding in good works.

Man will never grow by simply surrounding himself with an unlimited quantity of bread. Man will have to use all of his faculties: physical, mental and moral. He will have to look up and down, east and west, north and south. He will have to look backward and forward. In other words, man will have to acquire an ever-growing amount of awareness.

#### **We Live by Grace**

When we look back we become aware of the fact that we are under great obligation to God, who has created us, and has given us our allotment of talents. We are under obligation to our fathers and mothers who have nurtured and sustained us all through the years of our infancy. We are under obligation to our government for the protection and opportunities that it has afforded us. We are deeply indebted to the skilled, intellectual, and industrious men and women who have left to us such a rich heritage of music, literature, science, art and invention—not to mention public and civic improvements. Do we live by bread alone? No. We live by the grace of these.

#### **We Live by Duty**

No wide-awake, up-and-coming individual could accept this rich legacy without feeling that he too should make a contribution for the benefit of his contemporaries and his posterity. If we

want to do something for God let us confer a benefit upon one of the least of these, his children. Sustaining them is God's business; and his business must not be neglected. One of the sharpest pangs of poverty is that the poor have so little to give to others.

As Nathan Hale, the colonial spy, stood on the gallows he said: "I regret that I have but one life to lose for my country." Horace Mann, in addressing a graduating class, said: "Be ashamed to die until you have won some victory for humanity." And Christ said: "I have meat to eat that ye know not of. My meat is to do the will of him that sent me, and to finish his work" (John 4:32, 34).

#### **We Live by Faith**

We accept without question the legacy that has been left to us; and until we have found a better way of life we call it good; and we live by it. But when we look about us we see much room for improvement. There is so much in our environment that is low and mean. But when we look again at our inheritance we have every reason to believe we can build better homes, better communities, better schools, a better church, and a better social and economic order.

#### **We Live by Hope**

In the wilderness the children of Israel were fed by the daily manna. They were instructed not to lay up a stock of it because it would spoil. Did they despair of the future because they did not have barns bursting with grain? They did not. They believed that there would be manna today, tomorrow and every day. They were sustained by the hope that some day they would be led out of the wilderness into a land that flowed with milk and honey; and they did not hope in vain. Paul lived strenuously and dangerously; as he approached his end he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing" (2 Tim. 4:7, 8).

#### **We Live by Love**

If we had to live in a universe full of bread how stale some of it would become! Man is a social being. "It is not good that man should be alone." Man's greatest failure has been his unwillingness to accept social responsibility. "Am I my brother's keeper?" he asks, too often answering in the negative. We laud the principle of rugged individualism. The rugged individual can do well in a community of weaklings. He may learn to live by the sweat of another's brow, rather than that of his own.



The individual who has learned to stand on his own feet and support himself in this present world of cutthroat competition has done well; but if he uses his energies to support himself alone he is not Christ's man. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39). "For what shall it profit a man, if he gain the whole world, and lose his own soul" (Mark 8:36)?

The more abundant life that Jesus came to proclaim is the life spent in the service of others as a willing slave to a master whose yoke is easy and whose burden is light. The way of this cross leads to complete living. It is the way of wisdom. "Her ways are the ways of pleasantness, and all her paths are peace" (Prov. 3:17).

No, men do not live by bread alone. Bread is only incidental. The real business of living begins after the bread has been eaten, and forgotten. Christ said: "I am the bread of life. He that eateth this bread shall live forever" (John 6:58).

Columbus, Ohio.

## Meditations on Plant Culture

BY E. H. EBY

PULLING and hoeing weeds out of a garden is an exhilarating task when one is conscious that thereby one is enabling useful plants to grow to fruitful maturity. Given fertile soil, sun and moisture, some hardy plants develop even amidst a lot of weeds, but there is always the danger of stunted growth and a poor crop.

Aside from an occasional addition of fertilizer and stirring of the soil one's chief job is to keep down obnoxious weeds—the bull nettles, thistles, burs and smartweeds. One needs to do nothing to the plants but to give them ample space in which to spread, or a bit of direction when a plant shows a disposition to climb up a trellis. The Life Principle takes care of the growing without the gardener's help—given soil, sun and rain, the plants will grow if he keeps out the weeds.

It is the same in the garden of child culture, the rearing of human plants. We parents bring the children into the world and plant them in the soil of civilization—physical and social environment. Fortunate is the young life if this social soil contains the fundamental elements of a cultured religious home, good schools and an efficient church. Fertilizers in the form of public libraries, playgrounds, parks and uplifting natural scenery are essential. Also, direction of young, active energy may be needed, and a supply of physical necessities. Beyond that life takes care of itself. Growth and development—physical, mental and spiritual—take place naturally from within.

Our job is to rid society of noxious weeds which, if left alone, will stunt and distort, if not even destroy, the precious youth—our pride and future hope. Not that we want to grow a hot-house variety of humanity—a forced growth without a weed of any kind allowed in the environment. Given proper cultural and religious influences, youth will be all the stronger for resisting some adverse influences. But big noxious social weeds that sap the soil, obscure the sunlight and dwarf or cripple the growth of all about them—these had better be eradicated. War and the profit-taking competitive system which produces war; gambling in all its various forms; the liquor traffic—these are the bull nettles and thistles that are choking young life in our human garden. *Our job is to eradicate the weeds.*

These are tasks too great for hand work and the hoe. Larger tools may be necessary. But I have seen a new tractor and cultivator brought to a field to help eradicate the weeds, only to have the corn and tomatoes uprooted too. This was not the fault of the machine, but of a lack of proper adjustment and a lack of experience on the part of the operator. He knew neither his machine nor the nature of the task he was to perform.

Eradication of the social weeds is not the work of professional politicians. Competition that leads to war can be eradicated only by the practice of co-operation. Gambling and liquor have been voted in—they must be voted out after a term of public education. Intelligent pressure on the part of interested parents is needed here. Let us parent-gardeners not shirk our task. *Let us get rid of the weeds.*

Chicago, Ill.

## God's Voice

BY JAMES Q. GOUGHNOUR

It has been said that the "voice of the people is the voice of God." Can this be true? God through the Holy Spirit operates in mankind, and in a democracy the voice of the people is as strong as the laws they create. By and through their voice God speaks. It is the ideal in his creation that all men might be in tune with the Divine and under his influence. How otherwise could he speak or get his message across from one of his creation to the other? How important it is that we have such a privilege and responsibility, that through these bodies, frail as they are, we can be the voice to carry the gospel of salvation to a lost and wayward world! In this we become partners with God in this great task and work. May God speak freely through our lives.

Ankeny, Iowa.



## We Are Our Children's Mirror » » »

BY MRS. J. Z. GILBERT

My earliest recollection of a mirror remains very vivid to me. I was quite small when I climbed upon the table that stood just under a mirror, and the child I saw in it was so real to me that I cried brokenheartedly because no one would get the little girl out of the glass that I might play with her. No amount of explanation seemed to satisfy, for to my mind this was entirely possible if only someone would try.

No harsh words were spoken, not a threat was made as to results if I did not quit crying, but my wise mother simply took me by the hand and together we went to call on a neighbor. There the little girl in the mirror was soon forgotten. Through the years since then I have often seen my mother in that mirror, and her example in child-training has been a happy memory to me and a benediction to our own children.

Looking into a mirror is a simple thing to do, but it brings a sobering thought when we become the mirrored image at which the children look day by day. From their scrutinizing eyes there is no escape. They note our words, our acts, our facial expressions, our voice and our response. How do they evaluate the image we present? Chiefly by the relation we bear to them. This relationship between parents and children has been so forcefully expressed by former President Hoover that I quote his word:

"We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure, and discovery of life; we mourn over the disappointments they will meet."

We are told that we inherit from our grandfathers and grandmothers as much as from our own parents. Thus we have six parents who are more or less responsible for what we are. Hence, as parents and grandparents, we are in the limelight for many years, nor is there any way to dodge the issue. This relationship imposes upon the parents the most weighty responsibility. Just how much we imitate our parents may be estimated, in a measure, by what we find in our own adult life. How often during the years have you found yourself quoting your father or your mother? How many times have you noted yourself doing things as your mother did them? Is it to be expected that your children will do the same? Most assuredly they will! What type of searchlight could be more penetrating than is the keen perception of your child? Children live in an adult world, and they certainly take cognizance of how it is being run.

What do the children see in the parents? Some portraits as seen by them may be of profit to us. Let us look at some examples—for instance, obedience to law. We insist that children obey, that they shall conform to law. And then do we willfully exceed the speed limit and try to dodge the policeman? Do we try to take the "right of way" when it belongs to the other driver? Do we "jump the gun" at the stop signals? Are we

stubbornly discourteous to other drivers on the highway? Do we complain against inevitable conditions and grumble at the consequences even though we were in the wrong? Do we try to "drive sharp bargains" in which we would beat the other party? Do we insist on having our rights, come what may? If we do these things, where shall our children learn obedience and respect for law?

Again, children reflect the impressions they have received in kindly consideration from others. A little girl had learned the sympathetic heart of her grandma, and well she knew how tenderly she herself had been "cuddled" after a tumble. And so one frosty morning as she looked out of the window of her home, she saw a large, gray-haired man slip and fall on the sidewalk. Quickly she ran out to him and said in her sweet childish voice, "Mr., if I were you I'd go right home and tell my grandma."

With the same quick perception the child catches the spirit of hustle and nervousness in the mother's manner. A five-year-old Bennie had been taught to say his prayers slowly, and it was hoped, thoughtfully. His mother had been pleased with his efforts along this line, but one evening she was to attend a lecture as soon as her little boy was tucked into bed. Imagine her surprise when she heard Bennie racing through his prayers as fast as he could say the words, and then with an almost breathless *amen* bounding into bed and grabbing at the covers as he said, "Mother, I knew you wanted to leave as soon as you could, so I hurried with all my might to get through with my prayer so you could go."

Likewise a tiny tot easily understands and imitates the quiet atmosphere of a devotional moment. Two-year-old Miriam was taken to the home of her grandparents for the day. As the family sat down to dinner, her chair was placed between those of her daddy and her grandmother. "Now," said the young father, "grandpa is going to thank God for our dinner." Instantly little Miriam placed one baby hand on her daddy's, another hand on her grandma's, then bowed her head, closed her eyes and sat very still until the *amen* was said.

It sometimes happens that a boy or a girl may see evidence of an uncontrolled temper in the parent, and may at the same time experience a sense of injustice at the hasty action. What a blighting influence remains in the mind of youth when injustice follows a parent's fit of anger! A young girl was left at home one afternoon to prepare the evening meal. She was anxious to please her mother by spreading a dainty table, and so with her own pin-money she bought some flowers and arranged an attractive bouquet. Things were moving along nicely when suddenly an odor of burning food came from the kitchen. Quickly the young girl hastened to the rescue, but her mother, just then returning, smelled burnt potatoes, and broke out in such angry tones that not even the flowers bought especially for her pleasure prevented her from harshly accusing her daughter of carelessness. Oh, the hurt in the heart of a child caused by the hasty words of injustice!

It follows just as certainly that the composure of a parent in a severe test may reveal to a son or daughter a strength of character that leaves a never-to-be-forgotten influence for good. I recall one such incident in my young womanhood.



My father had rented a farm to a certain man who proved to be an unreliable tenant. The farm soon showed signs of neglect, but father hesitated to refuse the man further chance to improve. However, after two or three years something had to be done, and so father told the man that he wanted to secure another renter. Instantly the fellow flew into a rage and gave vent to language unfit to print. Throughout his abusive talk father sat and listened, never saying a word in reply. After this man's anger had subsided father got into his buggy and drove home. A few days later he related the circumstance to me. The thought that my father had been thus unjustly treated stirred my whole being, and I rose to the occasion of ridding my system of some of my indignation. And then on looking into father's calm face I noted his sad smile as he said quietly, "If I had known it would make you so angry, daughter, I wouldn't have told you."

The matter was dropped immediately and was never again referred to. But the contact I made that day with the great soul of my father gave me a new vision of him. Had he left me an inheritance of houses and lands, such possessions could never have been to me the blessing I have realized through the years whenever I recall the time I learned from a living example that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

In further considering the image the children see in us, we must not overlook our speech, for the speaking quality is of great importance in making up one's personality, and often a child is charmed or frightened by an adult voice. Very early in his young life he understands a parent's state of mind by the tone of voice. "Your talk sounds so sad," said four-year-old Kenneth to his mother one evening.

## My Visit

BY NANNIE BONDS

The moon was beaming brightly,  
The stars were shining too;  
Cool autumn wind stirred lightly  
O'er a home that trouble knew.

The dwelling knew no beauty,  
The walls were thin and bare.  
Sacrifice was now her duty,  
His sorrowing life to share.

The father bent with suffering,  
The mother stooped with care,  
There came no words of murmuring  
From this lovely, aged pair.

While the father sat in sorrow  
His body ached with pain,  
A hope he had that some tomorrow  
Would bring happiness again.

The Good Samaritans that night  
Rich blessings did bestow;  
And greater beams of sunlight  
These aged ones will know.

A fervent prayer in faith was prayed  
That God would still provide;  
And trusting ones, be not dismayed,  
A Father's love abides!

Hufsmith, Texas.

One morning a certain mother stood on her porch watching her daughter of eight summers as she joined her chum and together they tripped off to school. Just then from across the street the mother called in a shrill voice, "Now, Agnes, you come right straight home this afternoon, or I'll punish you. Do you hear?" Yes, Agnes heard, but she was too embarrassed to reply. "Who was that cross old woman?" asked Nellie as the two little girls walked on toward school. Poor Agnes. She did not want to tell an untruth, but she was ashamed of her mother's harsh voice, and so she said, "She's our wash woman."

In this matter of speech one's accent or emphasis is often registered on the mind of the child. Dorothy and Donald were the children of a minister, and they sometimes played church. On this particular day it was Dorothy's turn to preach, and Donald was to open the meeting. After he had prayed quite long enough he closed with a rather abrupt *amen!* Dorothy remembered that their father was always very slow and deliberate when he came to the closing word of his prayer, and so she corrected Donald thus, "Don't say Amen, say A—m—e—n."

What should be said, and more than that, what must children think of mother when she tries to get something for nothing? A little girl overheard Mrs. A. tell her mother how Mrs. B. had succeeded in getting a yard of goods for nothing. It happened on this wise: The two mothers went shopping on a rainy day, and Mrs. B.'s headdress became almost watersoaked. Together the women stopped at a counter where Mrs. B. wanted to buy five yards of goods. Just as the saleslady's attention was diverted, a drop of water from Mrs. B.'s hat fell onto the outspread cloth. "There is a spot on this goods," said Mrs. B. "You should allow me an extra yard since this may spoil my pattern." Mrs. A., knowing the cause of the spot, started to tell what it was, but Mrs. B. tramped her toes so hard that she kept still, and Mrs. B. secured the extra yard for nothing. No, not for nothing. She paid all too dearly for it in loss of the little girl's confidence.

It sometimes happens that there are unfortunate home conditions that make the children's atmosphere unpleasant and cause the growing boys and girls to resent what they keenly detect in the attitude of their parents. Ada and Allen were married, apparently for "better or for worse." Perhaps that had something to do with the rocky road they traveled on their way to making adjustments. At any rate one day they came to a combat of words, and Allen said hotly, "When I was a boy mother always bossed father around. He looked too hen-pecked for anything, and I made up my mind that when I got married I would not be bossed about by my wife. And I won't." Quick as a flash Ada retorted, "And when I was a girl, father did all the bossing, and mother went about the house as meek as a lamb. I decided right then and there that when I got married, my husband would never boss me as dad bossed mother. And he won't."

Whether for good or for ill, the image of parents in whatever mood often presents an outstanding picture in the mind of the child. As Christians our life must point in the direction of spiritual things, for vital Christian living is the energizing force in teaching the life of the Christ we love and want our children to love also.

The importance of the prayer life cannot be disregarded. Children are impressed with the worth of



prayer largely in proportion as they see the belief in the prayer life on the part of their parents. They need to be taught how to pray that they may expect help from the heavenly Father. For example, a mother asked her young son one evening, "Edwin, have you studied for your test tomorrow?" "No, when I said my prayers tonight I asked God to give me an A," was the lad's last reply as he snuggled into bed. "Why, Edwin Lee," said the mother in astonishment, "get right out of bed this minute and study that lesson, and then when

you have done what you can, ask God to help you make a good grade tomorrow."

That kind of teaching enables a child to know the parent's attitude in the matter of prayer, and gives him a foundation for belief in a God who helps those that help themselves.

Truly we are our children's mirror. It is our God-given privilege to enjoy our boys and girls, to love them, and to pray for them. From us they have a right to expect that everywhere, in all our dealings, an example of the Christ-life may be seen in us.

For many years I have carried in my Bible the poem of an unknown author. I have substituted some of the phrases to meet my own need, and I quote the altered poem here:

Have your children seen Christ in you today?  
Mother, look to your heart, I pray:  
The little things you have done and said,  
Did they accord with the way you prayed?  
Have your thoughts been pure and your words kind?  
Have you sought to have the Savior's mind?  
Your child with a thoughtful, comparing view  
Has watched: and did he see Christ in you?  
Have your children seen Christ in you today?  
Parents, look to yourselves, I pray:  
Have your children been taught the story old  
Of a Christ who died to save their soul?  
Perhaps of the Savior their only view  
May be what they see of Him in you.  
Will they see enough to bring hope and cheer?  
Look to your light! Does it shine out clear?

Los Angeles, Calif.

## On the Desert

BY LAURA ESTHER HAUGH

Since our home was lonely after the recent passing of my father, Elder J. P. Harshbarger, we left it and came to a desert place. Here we have read a number of books on desert life. In this article are ideas selected and arranged from several authors, John C. Van Dyke, J. Smeaton Chase, and Charles Francis Saunders.

The desert stretch of California covers an area about the size of Pennsylvania. Some readers may wonder what a desert really is. In general, it may be described as an area of mountain ranges, clustered and solitary buttes, and heaving hummocks of pure sand, all dry and scorched by the sun. Some say that the rainfall is less than five inches a year.

Considering the characteristics of the desert, we wonder what were the drawing cords which influenced our Lord to go to these seeming wastes at various times when under serious mental and emotional strain. The writer makes no attempt to answer this question, but leaves that to the reader.

According to Van Dyke, the deserts are not worthless wastes. Not all creation can produce wheat and alfalfa. Some sections must lie fallow that other sections may produce. Perhaps the unusual productiveness of California may be due to the warm air of its surrounding deserts. In the same way, perhaps the healthfulness of the countries lying west of the Mississippi may be traced directly to the dry air and heat of the desert. The deserts should never be reclaimed. They are the breathing spaces of the West and should be preserved forever.

To speak about sparing anything because it is beautiful is to waste one's breath and incur ridicule in the bargain. The aesthetic sense—the power to enjoy

## A Summer Evening in a Little Town

BY R. CHARLOTTE WEAVER

Evening had come. The full moon had not yet risen, and in the stillness of a summer night in a little town I took a walk. Slowly I walked, watching the sky for stars, looking at lighted windows for signs of personalities who lived within, listening to the sounds of living about me.

Across the street from a darkened porch I heard the voices of the German visitors. At a near-by house the open door revealed the orderliness and quality of a department store's model home. There were no noises, no toys, no children. A few houses away two elderly women were discussing flowers and a recent bazaar. On down the street some people sat quietly in their yard.

At the corner a boy whose shirt was hanging loosely and a girl whose hair was tucked on top of her head in curls crossed the street to the drugstore. Looking up I saw lighted windows, and I heard characteristic sounds coming from the telephone office. I thought of the girls who sit there all night making emergency calls for people. Then I saw several people coming toward me. "Hello," I said. "Are you enjoying the lovely evening?" "Oh, we've been to see Amanda's new baby. My, but he is a darling!"

As I walked on I neared the doctor's lovely home. Many lights made it a charming place. From its dimly-lighted porch I heard the shrill tones of a childish voice. And then I saw the child, standing idly by his mother as she rocked easily in a big wicker chair. Next door I saw a lighted window and a lamp and an empty chair. Suddenly from the house I was nearing (it was old and in need of paint) walked a woman and her three small girls. I could see that one carried a dolly. Hand in hand the four walked on. I saw them near the church.

Then I turned, and as I did I heard low voices, and looking in at the home in front of which I stood, I saw another mother in a swing, and by her two little children. Quietly they talked of things which will form ideals sometime. Across the street from them I heard the familiar sounds of another old swing squeaking back and forth. I knew that in that swing Fred and Meg sat thinking of the home that is going to be.

Still farther I chanced to see the old professor in his study—the place where he has spent many hours and where inspirations have sprung which have helped mold thousands of lives.

Then I neared my home, and through its lighted windows I saw the things I love; I heard the voices of those I hold dear; I thought how good it is! And still I thought; I felt a sudden rush of gratitude—for peace, for calm, for love, for life. And as the moon came up I breathed a silent prayer. "Lord, Thy will be done, but may I always have and give these things."

Bridgewater, Va.



through the eye, the ear, and the imagination—is just as important a factor in the scheme of human happiness as the corporeal sense of eating and drinking. But there has never been a time when the world would admit it. The “practical men” who seem forever on the throne know very well that beauty is only meant for lovers and young people—stuff to suckle fools. The main affair of life is to get the dollar, and if there is any money in cutting the throat of Beauty, why, by all means cut her throat. That is what the “practical men” have been doing ever since the world began. We do not need to go to ancient history for examples. There has been ruin enough from placer and hydraulic mining in California and Oregon, from the wasteful cutting down of the forests in Minnesota and Wisconsin, from the destruction of trees in the Upper Mississippi Valley which has changed a majestic river into a muddy stream, from the plowing up of the prairies of Dakota. Men must have coal and oil and copper and gold, and so the loveliness of Pennsylvania valleys and Ohio farms and western mountains has been sacrificed. “Practical men” have stripped the land of its robe of beauty and given in its place weeds, wire fences, oil derricks, board shanties, and board towns.

Broadly speaking, the deserts have not been spoiled by human hands. Some people love the desert in proportion to the time they spend there. Others shun it, regarding it as ugly. Often our likes and dislikes are only a way of expressing our prejudices or our limitations. A story is told of two women who visited the Art Museum of Chicago and chanced upon the famous religious painting, *The Angelus*, by Millet. One hilariously remarked, “Huh, making love in a potato patch!”

To those limited in appreciation, the desert beauties to be seen are not readily apparent—“light of the blue sky, the subtle color of the air, the roll of the valleys, the heave of the mountains, the living things.” To the visitor who looks with the seeing eye, “the desert is a place of charm, acquaintance and understanding expectancy, an influence that is compelling and congenial, leading to an appreciation of its personality.”

When a sensitive observer first arrives on the desert some afternoon, he is impressed by the great stretches of open plains, the grim mountains, the immensity and magnitude of the expanding canopy of sky. All seems at peace, and the mind grows peaceful too. The *sublime* which we feel in immensity and mystery, which we find also in sky and sea, “brightens the senses, sweetens the mind and quiets the nerves.”

One of the gifts of the desert is *night*. Few captured “behind the wires of civilization” realize the serene stillness that comes on the desert. Here starlight, calmness, unbroken solitude and perfect restfulness come upon the desert lover and make him long for its silent places once he is away from it. During night watches on the desert, “the veil between this world and the spiritual seems thinner than elsewhere, and one in some measure comprehends why prophets of all times have found inspiration and strength in desert regions.”

After night comes another desert gift—the glory of a desert *sunrise*. It is magnificent and splendid. Early one morn I stood speechless and motionless as sky, mountains and valleys were clothed in the wonderful charm of roseate color. My soul felt carried away on the wings of the morning to another world.

*Daylight hours!* To some desert lovers the chief glory of the desert is its broad blaze of light—the majestic, eternal strength of the sun. When one strolls through the wastes in season, he may see a great display of wild flowers that extend for miles in a brilliant carpet. Everything that grows in the desert shows at some season its flag of color.

The gift of *evening* comes with gold, blue, red, and orange flooding the valleys in pink and lilac haze, the mountain gorges and canyon shadows with pinks and purples. It affects one with a sense of pathos and solemnity.

And now the full moon hangs almost midway in the sky. How large it appears! Across it slowly float cumulus clouds in pastel shades, only a part of the glorious pageantry of the sky. Such perfection of color and form makes us stand and stare. We wonder if the spirits of our loved ones, “lost awhile,” might be hovering there. Surely God is near, and earth is aflame with his glory!

We are lifted by such beauty into a comradeship with divinity. Like the sculptured Indian in *The Great Spirit*, we with outstretched arms appeal to him:

Breathe on me, Breath of God,  
Till I am wholly Thine,  
Till all this earthly part of me  
Glows with Thy fire divine.

Mold me and make me  
After Thy will  
While I am waiting  
Yielded and still.

Silently, moments pass, the twilight pales, and gently falls the calm and glorious night.

*La Verne, Calif.*

## God's Ocean of Love

BY CLARA M. HESS

The pale moon shone on the sea that night  
As I stood by the shore to gaze.  
While white waves dashed and broke and roared  
My heart sang a note of praise  
To God above, whose infinite love  
In waves of joy so free  
From his heavenly throne, like a mighty tide  
Flows forth to you and me.

God's ocean of love, like the sea that night  
So constant, so deep and wide,  
Is ever bringing refreshment and peace  
To you who come to its side.  
For the Savior is there, banishing care  
From the trusting heart today;  
And naught can sever from him whose love  
Shall never pass away.

But the night grew dark as storm clouds rose,  
And I heard the voice of the sea  
In mighty accents resound the love  
That is able to set men free.  
I could not withstand its sweet demand,  
But yielded my life for aye,  
Constrained to follow where he shall lead  
Who guards and keeps each day.

*Lancaster, Pa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, July 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Cain and Abel: A Contrast.—Gen. 4:1-15. Golden Text, By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous. Heb. 11:4.

**Christian Workers.** Our Creed.

**B. Y. P. D.,** Pictures We See.

**Intermediates.** Saving.

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### Gains for the Kingdom

**Four** baptized in the Liberty church, Tenn.

**One** baptized and two received by letter in the Glendora church, Calif.

**One** baptized in the Payette Valley church, Idaho, Bro. E. J. Glover, pastor.

**Four** baptized in the Pleasant Hill church, W. Va., Bro. J. J. Scrogum, evangelist.

**Four** baptized and nine received by former baptism in the Canton city church, Ohio.

**Two** baptized in the Mineral Creek church, Leeton, Mo., Bro. Glenn I. Rummel, pastor.

**Two** baptized in the Pike Run church, Middle Creek congregation, Pa., Bro. A. J. Beeghly, pastor-evangelist.

**Three** baptized in the Columbia Furnace house, Woodstock congregation, Va., Bro. H. F. King, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, Aug. 3, in the Mountain Grove church, Mo.

**Bro. H. H. Nye** of Huntingdon, Pa., July 19—Aug. 2, in the Albright church, Pa.

**Bro. Ernest R. Jehnsen**, pastor, July 19-26, in the Lake View church at Brethren, Mich.

**Bro. Earl Bowman** of Harrisonburg, Va., July 26—Aug. 9, in the Pleasant Valley church, Va.

**Bro. A. R. Showalter** of Keyser, W. Va., July 20—Aug. 3, at Tear Coat, W. Va.; Aug. 24—Sept. 6, at the Beaver Run congregation, W. Va.

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### Personal Mention

**Bro. William J. Wadsworth, Jr.**, would like correspondents to note that his address is changed from 122 E. Fourth St., Lansdale, Pa., to 1155 Hillside Ave., Plainfield, N. J.

"On the way home from Conference I read your Stories from Brethren Life with much pleasure and profit." So writes a McPherson College professor about Bro. J. E. Miller's latest book.

**Brother and Sister W. J. Horner** and daughter, Lucile, of Ft. Worth, Texas, paid old friends at the Publishing House a surprise call on their return from the recent Asheville Conference.

"**Bro. Ed. Shelly** of the Payette Valley church has been elected and installed into the ministry." So writes his pastor, who adds a word of appreciation for the way this recent recruit is taking hold of the work.

**Brother and Sister S. L. Barnhart**, in pastoral charge at Long Beach, Calif., and homeward bound after Conference and some time with relatives in southern Ohio, were Publishing House visitors on a recent Thursday afternoon.

**The Deepwater church** of Missouri united with the many friends and neighbors of their pastor and wife, Brother and Sister W. R. Argabright, in congratulating them on their fortieth wedding anniversary, which they celebrated on June 1.

**Bro. J. A. Naff** of Boone Mill, Va., is sure that Franklin County, Virginia, has set some kind of record in the fact that on Standing Committee this year there were seven men born in his county. Does anyone know of any time in recent years when one county furnished one tenth of Standing Committee? Beside Bro. Naff the other men are: R. L. Sink, W. W. Peters, Berkley O. Bowman, S. Earl Mitchell, Carl Spangler and P. E. Bowman.

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### Miscellaneous Items

**Canton Church** of the Brethren is in need of a pastor, as the present pastor has resigned effective August 31. Confer with H. J. Kramer, Route 1, Canton, Ill.

**Middle Iowa district meeting** will be held in the Prairie City church, Sept. 5-7. All business matters and reports should be received by the undersigned not later than July 31.—L. L. Long, 3714 Cornell St., Des Moines, Iowa.

**Camp Hope** at Junior, W. Va., will convene July 27 to August 1, according to Bro. Robert Byrd, the manager. This is in correction of the date given in the list of summer camps in 1942 printed in the Messenger for May 23.

"**We are planning** a young people's rally Saturday afternoon in connection with district meeting." So writes Forrest Groff of the program committee concerning the Oregon district meeting now scheduled for July 24-26 at Albany.

**Northeastern Ohio men's work** will hold the sixth annual men's work meeting on July 26 at Camp Zion. Treasurer C. E. Copeland wishes men's work groups would remember three things: the comprehensive revision of the men's work constitution coming up which suggests that every church should have its two delegates to help vote on the revision; the Camp Zion project quota, which should be mailed to the treasurer not later than July 22; the fact that proper mention should be made that Bro. William M. Beahm of Bethany Biblical Seminary is to speak at the general afternoon session.



Owing to conditions over which we have no control it is important that all special notice items reach us as soon as possible. Slower mail service is often making last-minute offerings just too late for use.

Those who have business requiring the attention of the Conference secretary should communicate with William M. Beahm, 3500 Congress St., Chicago, Ill., the new secretary, and not with J. E. Miller, the former secretary.

At the old Union church six miles west of Plymouth, Ind., the annual home-coming will be held Sunday, July 19, with the morning service at 11:00 a. m.; then a basket dinner, and afternoon services at 2:30 o'clock. Bro. Theodore Miller of Nappanee, Ind., is to be the speaker. —Mrs. Harry E. Rohrer, Plymouth, Ind.

Harmony Assembly week is July 20-26 according to a letter at hand from Dean M. J. Brougher. The program includes such features as: Creating Effective Worship, George L. Detweiler; The Prophets as Leaders, M. Clyde Horst; Christian Money Management, Walter M. Kahle; The Challenge of Christian Service, Rufus D. Bowman. Men's work, women's work, young people's program and children's work will all have their place. Meals will be served in the dining hall, but those who come for a day may bring a basket lunch if they wish. A week at Harmony will give new stores of inspiration to take to your home churches.

## *With Our Schools . . .*

### **Bridgewater College**

Dr. Frederick D. Dove, professor of psychology and education, completed on July 1 his term of office as president of the Bridgewater Rotary Club. He is the second member of the faculty to have been the president of the local service organization, Dean Charles C. Wright having served in that capacity three years ago. The newly-installed vice-president of the club is Dr. F. K. Kirchner, associate professor of chemistry.

Bridgewater's first summer semester in twelve years will come to a close on August 15. Established primarily as a means of accelerating the period required for a college education, the summer's work has been most rewarding in the quality of student performance and in the general spirit of eager interest in learning. Four visiting instructors joined eight members of the regular staff for the summer.

Excellent motion picture equipment has been purchased by the college for promotional purposes among alumni, church, camp, and high school groups. It includes an Eastman movie camera, a Bell & Howell projector, both for 16 mm. film, a Da-Lite Challenger portable screen, and miscellaneous items of auxiliary equipment. Attractive sequences in color have already been made of May Day, commencement, campus views, and athletic activities.

Wesley W. Jonah, for fourteen years a prominent and successful figure in western Pennsylvania athletics, will become head coach and director of athletics with the opening of the next session in September. A graduate in physical education of the Springfield Y. M. C. A. College (Mass.), Mr. Jonah took further work at New York University, where he was awarded his master's degree. He has been a leader in civic and church activities, including Y. M. C. A. and Scout work.

Rabbi Joseph Narot, Atlantic City, N. J., was presented by the college on July 16 in an address on The Hope of the Jew for Tomorrow. The lecture was made possible by a special arrangement with the Jewish Chautauqua Society.

Prospects for the new session beginning in September are encouraging. Reports from the college offices indicate that advance registration is ahead of that last year at the same time. Members of the field staff have been active for several months building an enrollment for the new year.

## *About Books . . .*

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Scarlet Sin.** Jeff D. Ray. Broadman Press. 115 pages. \$1.00.

This volume deals with character problems in adult life. The author has been a pastor for sixty years and evidently has had a shepherd's heart seeking out his wandering sheep and tenderly loving them back into the fold; however, not without faithfully pointing out and condemning the sin. The study is based on the sin of David which was condemned by Nathan, the prophet. His experience is carefully analyzed in the light of that day but is also shown to have meaning for our decade. Sin, as in David's experience, is shown to be cruel and ruthless, but the way out is clearly indicated. All through the book and especially in the last chapter there is a powerful plea to avoid sin and to develop character such as is taught in the Ten Commandments and the Sermon on the Mount. Both ministers and laymen will find this book worth reading.—D. D. Funderburg.

**The Crucifiers—Then and Now.** Talmage C. Johnson. Broadman Press, 1942. 116 pages. \$1.00.

The writer of this inspiring little volume beautifully describes why he writes a book on the crucifixion of Jesus. "Preaching and writing about the crucifixion of Jesus is like taking kodak snapshots of some great and beautiful cathedral; one can never deal with more than some small part of it. That is why many books have been written about the crucifixion. That is why many more will yet be written. That is why there is a place for this small volume." And we are glad for this one. The sermons are brief, to the point, and exceptionally practical and helpful. The chapter titles are very suggestive as to what one may expect to find in the book. They are: Nicodemus and Pride, Judas and Greed, Peter and Cowardice, Annas and Bigotry, Caiaphas and Envy, Herod and Sensuality, The Mob and Indifference, The Soldiers and Cruelty, Pilate and Selfishness, The Thieves and Hatred, and An Epilogue, making eleven dynamic messages. Only in the chapter on Pilate and Selfishness does one find it impossible to agree fully. The author abhors war and prays for the time when there will be no more. But he feels that an unwillingness to go to war under all circumstances in a world like ours becomes indifference to the fate of others, and that while Christ would not lift a finger to protect himself there is no evidence that he would not use force to protect the weak. Therefore one of the subtitles is *Pacifism Challenged as Essentially Selfish*. "But until there is a world social unit to provide sanction for suppressing aggression, the national conscience must decide when it (war) is called for."—Merlin C. Shull.



**Burdened by Sorrow a Father Still Follows the One God » » »**

BY LLOYD R. STUDEBAKER, M.D.

AN anxious father held his two-year-old baby tenderly for me to see. It required only a casual glance to observe that the baby was not normal. The head was too large and square looking. It did not gaze curiously at me, but seemed to look into empty space. The pupil was obstructed by something white, showing that this child could not see, for its lens was already a cataract. The teeth had not erupted, and the child was wasted and undernourished. Its body was hot to the touch.

My first thought was, "This child cannot survive, or if it could, how empty would be its life!" And to look at the sad eyes of the father, and to know of his grief was still more heartrending. Beside him sat his second wife, who had come with him to seek healing medicine for this, their third and only living child. There was more than sadness in her eyes. She too was obviously ill. She required support in order to stand, and her limbs trembled at the effort. I knew at once that I should devote my efforts to helping her. The child could hardly be expected to survive, but she was still young and no part of her was mutilated beyond repair.

Herein lay some hope of bringing back to the husband that radiance and joy in Christian living and service for which I had first known him, and for which qualities he had once been regarded as the most promising of our young Christian leaders. And after our talk this was his plea, "If you can only make my wife well, then I can be happy, and I will serve my Master with a full and joyous heart. If God chooses that this child should go I will not weep too long, but I cannot be happy if my wife must go. I place them in your hands. Whatever you choose to do I accept. Do not listen to anything any other person may tell you to persuade you to alter treatment from the course you have chosen. There are those who will try to stop you. If death comes, I shall not blame you. I only beg you to have pity on me, and to use the best medicine you have. I expect no more than this. May God bless you in your ministry."

What an expression of faith for one who had already lost six children, four by his first wife, and two by the second; whose first wife was separated from him because she was a leper; whose only remaining child by her was a cripple; whose only living child by the present wife was suffering from an incurable disease and now at the point of death; whose wife was now gravely ill from a serious tropical disease!

Time after time through the years this father had blossomed with new joy at the birth of a daughter or son, only to have that joy smashed after a few months or years by the stark shadow of death. Pneumonia, malaria, nephritis, schistosomiasis, bacillary dysentery, and marasmus—one by one they claimed their victims.

Again I could hear the voice of the father speaking, "God gave me many fine, healthy children. I received them all with joy in my heart, and I wanted to give them to God that they might serve him. But one by one they sickened and died, and now I am alone and sad. Is this the work of God, or of Satan, or is it the evil forces of this earth? I do not know. When I was a young boy I went to the mission school and there I learned of a better way of life which I determined to follow. My people feared this new way and said it could only bring sorrow and trouble. They begged me to cling to the ways of my fathers. Had I listened to them I would have been made a village elder or perhaps a chief, for mine is a powerful tribe. I would have had many wives and consequently many children, besides the blessings of my people. When I did not listen to them, they persecuted me and tried to entice me into sinful ways so that I would lose my standing with the mission.

"I have been accused of killing my children because I would not listen to my people. Every time a child dies I am told to leave this road of God which has brought all this trouble upon me. I asked them if they forget that they too have lost

**What to Pray For***Week of July 18-25*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Frank H. Crumpacker.  
Anna Newland Crumpacker.  
Dr. Daryl M. Parker.  
Martha Niederhauser Parker.

**Remember the missionaries on their birthdays**

**Africa**

Herman Landis, July 18, 1898.  
Edith Gump Bosler, July 30, 1904.  
Mary Guyton Petre, July 4, 1917.

**China**

Hazel C. Sollenberger, July 4, 1891.  
Lloyd Cunningham, July 30, 1906.

**India**

Goldie Swartz, July 29, 1886.  
I. W. Moomaw, July 8, 1894.  
Emma Ziegler, July 7, 1895.  
Rachel Myers Zigler, July 20, 1905.  
Hazel Messer, July 2, 1906.



many children, but they only mock my 'foolish reasoning.' How can I persuade them that being a Christian does not cause malaria or dysentery or pneumonia, when they think these things are caused by the spirits which are angered at my conduct? They even fear that the spirits will take revenge upon them because one of their number has forsaken the worship of spirits, and so they plot against me to keep death from their compounds. Still I will follow God for I believe in him, but I must journey with a sad heart."

Late one night life slipped away from the little blind child. There were few tears, as if all source of tears had long been exhausted, leaving only mute silence with which to weep.

How foolishly we fret over silly little worries, we who have so many of the good things, we who are so well protected by our vast knowledge of disease and how to prevent or cure it, we who have loving, understanding friends or relatives to encourage us in following the better way of life! We make ourselves pagan in selfish desire for things and fret ourselves into neurotics, forgetting our abundant wealth in healthy children, in companions, in freedom from fear and superstition, and in all those combined arts which go to make up the difference between us and the less fortunate man who is born, lives, and dies in the African bush.

Instead, let us forget self and hateful strife between ourselves, devoting our time, wealth and energy, and our very lives to the millions on this earth who really need much of what we have attained, and who are starving for what we take for granted. This is not only the way of Christ, but the road to genuine happiness for all, the road of the more abundant life!

*Garkida, Africa.*

### Abiding Faith

BY MARY ALBAUGH

Oh, the deep, abiding comfort  
In this worldly, sin-cursed land  
Just to feel we are God's children,  
Led by his unwavering hand;  
Just to feel the constant nearness  
Of his presence every day,  
And to know whate'er befalls us  
Christ is leading all the way.

May we grow each day more steadfast  
As we travel down life's road,  
Knowing God is always near us  
And will help us bear the load;  
Only trusting in his promise  
Till our earthly race is run  
And we hear the Master saying,  
"Faithful travelers, well done."

*Elkhart, Iowa.*

### Trees and Trees

BY HAROLD A. ROYER

America is becoming tree conscious again. During the past century, trees in too many places were considered a pest to be gotten rid of the easiest way possible. Thousands of acres of fine forest were destroyed, and now we are spending thousands of dollars to re-plant those acres.

Our Lassa community is becoming fruit tree conscious. Some seventy farmers or their sons have come to get trees from the mission during this wet season. Why? Not because they realize the value of fruit in their diet as yet, but because through the years of mission work here, they have begun to acquire a taste for the fruit. We have given away many bushels of fruit, and of course the people have managed to acquire quite a bit through other methods as well!

To most of you who are used to large-scale accomplishments, the little we have been able to do will seem like small change. But if you could know the amount of prejudice, superstition and lethargy that has been overcome, you would realize that some two hundred and fifty trees planted in some seventy homes means considerable progress. Just this forenoon when a young man was getting some trees to plant, mention was made of the old fear that the dying of a tree in the compound (yard) would shortly bring death to some one in the family. Only a few realize yet that bacteria, and not evil spirits, are the cause of much disease and death.

*Lassa, Africa.*

### Among My Leper Friends

BY MODENA M. STUDEBAKER

Last Saturday morning I went saluting at the leper colony, and really it was a most interesting morning. The first man Timawus and I (Timawus is our evangelist and head schoolmaster) visited was an old bachelor. His place was neat as a pin. I said, "My, how neat you have everything. You don't need a wife." He said, "Oh, yes, I do, really. I've been begging the doctor to let me get married, but he says no. And I want a wife very much." Poor old fellow! Lloyd tries to get these people to marry within their own tribe and someone with somewhat the same stage of leprosy, but often this is almost an impossible thing. So this old chap was fretting his heart out for a wife.

At the next place, the man had an interesting tale. He had been accused of theft, tried, brought before the chief, and fined some two years or more ago. He declares to this day that he was entirely innocent, and Timawus thinks he probably was. Well, the thing just got under his skin, and he has grieved and grieved over it. He stopped going to church and to all gatherings and now stays away from people largely. It seemed to do him a world of good to tell us about his trouble, and he says he will forgive the accusers now and let it drop.

The third compound was that of an old, old woman named Salida. She is an old saint, but quite a lively one at that. She has been in the colony for years and has had a lot to do in getting Christianity started there. Now she lives quite far away from the church, and that bothers her. She asked if she couldn't be moved closer in. When I spoke of her meeting a friend in heaven whom she used to work with in the leper colony,



she reached up her hands as though she would climb right up to heaven that minute. She was sweet.

The fourth compound contained a man and wife who have a strange thing going on in their home. The wife get "spells" when she lies down as though she is dead. Sometimes this is for a short time only, but lately she had a spell which lasted three whole days. They said she seemed completely dead all of that time excepting when they felt her neck—it was still warm instead of cold. Then she got up and went on with her work. Lloyd says he never heard of such a thing. Of course the husband and her neighbors are getting afraid of her and say she has evil spirits. Lloyd hadn't heard of her case; he'll look into it now. Aren't people interesting? Every one is different and every one has problems and joys which are his own. And the lepers are as interesting as anyone else, if not more so.

Garkida, Africa.

## Pacifist Corps—New Symbol of U. S. Democracy\*

BY SIDNEY J. HARRIS

Special Dispatch from a Staff Correspondent

Manistee, Mich., June 29.—If there are still some cynics about democracy who want to know why America is fighting the Axis, one of the most dramatic reasons is tucked away in the upper tip of a dense northern Michigan forest, some 300 miles above Chicago.

It is also one of the most paradoxical reasons, because this is a Civilian Public Service camp for pacifists and conscientious objectors—the men who refuse to take part in any way in any war at any time. Their right to practice this belief, even in wartime, gives concrete meaning to the "four freedoms" and inspiration to minorities everywhere.

Here, at Camp Stronach, 130 religious and humanitarian war objectors are living proof of the confident strength and vitality of democracy, along with 4,000 others like them who are working in a score of similar camps scattered throughout the country.

### Would Be Shot Elsewhere

In any dictator nation these open dissenters would be shot without question. In America they are given useful tasks to perform which do not conflict with their scruples and yet materially aid our national life. On the whole, they are as typical as any other group of men. They represent about ninety religious sects, come from all parts of the country, and range from farmers to college teachers, social workers and ministers.

Most of them gave up good jobs and promising futures to make their difficult decision. And no one who has seen them in daily action can doubt their sincerity or moral courage. Certainly the hard-bitten forest rangers who direct the camp's arduous work program respect the men's personal traits, even though they do not agree with their idealistic views.

Although the "C. O.'s"—as they refer to themselves—feel that the government has treated them fairly, they are bitter about the public's misunderstanding of their position. They vehemently deny that they are "slack-ers" or "draft-dodgers" and point to their willingness to co-operate in the most perilous types of civilian rescue work.

### Pay Their Own Way

They want it understood that they pay—\$35 a month—for their own food and board, supply their own clothing and medical care, and are no expense to the government. Further, they are engaged in valuable nonwar projects such as forestry, soil conservation and public health, working in the woods and on the farms from 7:30 a. m. until 5 p. m. They cannot leave camp except on short furloughs, which are earned on the same basis as in military camps.

The work is hard and often dangerous. Crews of men leave the camp in trucks each morning, taking along their lunches, and spend the day in the forest. There they plant new trees, survey tracts, construct and maintain roads, build fire towers and chop and haul decadent trees. They are on the front lines of the Forestry Service's fire-fighting personnel. In addition they have organized mobile "disaster units" of twenty-five men each, in readiness for tornadoes, floods, blizzards and other natural catastrophes which call for courageous action.

The camps themselves, most of which have been taken over from abandoned CCC establishments, are operated by the three traditional peace churches—the Society of Friends, Mennonites and Church of the Brethren.

### Other Churches Give Advice

More than a dozen other churches form the consultative council of the National Service Board for Religious Objectors, which has official status in Washington. President Roosevelt and Gen. Lewis Hershey, head of Selective Service, have praised their efforts and permit the board a free hand in administering the camps.

In the first World War, conscientious objectors were sent to prison, where they were useless to themselves and to the nation. It is perhaps a sign of our social maturity—as it has been with Britain—that pacifists are no longer treated as criminals or cowards. Today, the Selective Service Act specifically provides for a broad interpretation of religious war objections, and only in a few cases have local draft boards shown an intolerant spirit toward pacifists in their community.

The director of Camp Stronach was himself a C. O. in the last war—serving time at Leavenworth along with hundreds of his fellow believers. Lloyd Blickenstaff is a slight, soft-spoken, gray-haired Indian in his 50's, a former Brethren minister and Hoosier high school principal. He has administered the camp since its creation exactly one year ago, and is pleased with the practical results of its tolerant treatment.

### No Draft Dodgers, He Says

"You must understand," he says, "that we have no draft dodgers here. Every man in camp filled out his draft questionnaire, went before his draft board, and satisfied them of his sincerity and eagerness to do beneficial civilian work, regardless of any dangers involved. In fact, the men's biggest complaint is that they want more immediate service—especially on the battlefronts doing civilian rescue work. But they'd sooner face a firing squad than take a gun in their own hands or help with the war in any way."

"Blick," as all the men call him, is eager to prove the integrity of his wards. One of the campers, for instance, is Stanford Sobel, a University of Michigan chemistry graduate. Sobel was in no danger of seeing action on the fighting front, since the National Resources Planning Board offered him an excellent Washington job for the duration in the chemical warfare

\*Reprinted by special permission from the Chicago Daily News, final edition for June 29, 1942, pages 1 and 4.



division. He promptly turned it down and chose to come to Camp Stronach instead. Another camper only a few weeks ago received a telegram offering him a \$2,000 a year job as a draftsman in Washington with the War Department. He, too, unhesitatingly refused the offer.

#### Other Specialists Do Likewise

"We have a high percentage of college men and specialists here," Blickenstaff said, "and it's unlikely that many of them would have been called for active duty. But their consciences won't permit them even to do noncombatant military work. So we give them other valuable tasks to do."

The men are firmly convinced that their great chance to prove their beliefs will come in the post-war period when Europe and Asia will require a huge civilian relief program to combat disease, poverty and social disorganization. Almost all declare they will not return to their former vocations but will do reconstruction work in China, Europe or Latin America.

They do not expect that pacifism will become a major trend of thought anywhere in the world until the war has ended, nor do they press their beliefs upon others. But they feel that their minority protest may act as a coalescing force in the post-war period for men of good will who want to banish war from the world, and they feel that their missionary efforts may help to heal the nationalistic hates and jealousies in the post-war world.

To this end they are devoting all their spare time energies. The camp itself is a model of democracy and tolerance in its internal affairs. The men have a large educational program to prepare themselves for the future. They are studying German, Spanish and other languages, learning the geography and history of alien lands, becoming experts in first aid, sanitation, mechanics and parliamentary procedures.

"We're not political agitators," declared a tall, blond engineer from Minnesota. "We don't expect to reform the governments of the world after the war. But we're going to try to change the hearts of men. And we appreciate the fact that America is giving us a chance to express ourselves and live our lives as we see best."

### Ministry to the Men in the Armed Forces

During the late winter and early spring of this year Brother H. L. Hartsough rendered a very effective service to Brethren men in the armed forces. He visited fifteen camps and had interviews with many of our men. He was forced to discontinue his work because of the constant movement of troops. In a recent report by the Lutheran Church the statement is made that some of their soldier boys have moved as many as thirty-five times. This situation made it impossible for one visitor to reach the men quickly enough.

At the present time we have about sixty ministers visiting the men in camps near their churches, and others are making longer trips to large groups of Brethren in Southern camps, where we have no congregations. Members of congregations near the camps are entertaining the men in their homes. Pastors report men attending their services. One pastor goes each week to a large camp and is often asked to help in personal problems. Another minister opens his home as a place of rest and relaxation.

It is very important that ministers, parents and friends of the men in service keep us informed of

changes in address. It is important that we have the complete address and the rank of the person in the service. When a name reaches our office we do three things: We make two cards bearing the name and address, one for an alphabetical file and another for a file by camps and states; the day the name is received we write a letter or send some specially prepared literature to the one discovered in service, and then we send his name to the nearest minister.

This threefold ministry has been functioning for about two months. We have made contact with nearly five hundred boys. Many fine letters of appreciation have been received. This week we will mail 1,500 eight-page bulletins especially prepared for the men in the armed forces. These bulletins contain a picture of the mother congregation of the Church of the Brethren at Germantown, Pennsylvania, a picture of the Brethren Publishing House and one of the members of the Brethren Service Committee. There are two pages of echoes from Annual Conference, and three letters from Brethren who are closely related to this ministry.

Much is being accomplished by this service. Our men feel the interest of the church in their welfare. Recently a young man from a Brethren home says in a letter that when he returns from the war he is taking the step he should have taken long ago; he will become a member of the church. Promptness is a prime necessity in this work. Let us have the names and addresses the day you know about them and then we will reach your boys with our ministry.—*The Brethren Service Committee.*

### New Slides and Film Strips

The new slides and film strips listed below, each with a lecture, may be obtained from the General Boards, Visual Education Department, 22 South State St., Elgin, Illinois.

**Title:** Our Church—Persons and Program, Set No. 2.  
**Specifications:** About 50, 2x2 slides.

**Description:** This set depicts the general outreach of the church and includes scenes from local churches, from Annual Conference, missionaries, Bethany Seminary, General Board members, relief workers, Civilian Public Service camps, Brethren Service cup, Brethren Service stamps, a hymn, etc.

**Cost:** Send 25c to help defray outgoing transportation charges. User pays return costs.

**Title:** Ecuador, South America.

**Specifications:** 36 pictures on a film strip; single frame.

**Description:** The strip includes pictures of different cities, industries, products, workers and government buildings. This film strip is offered at this time because of our entry into Ecuador to do relief work.

**Cost:** Send 10c and pay return transportation on film strip.

**Title:** Our Mission Girls' Schools.

**Specifications:** 50, 2x2 slides.

**Description:** This set, prepared by the women's work council, shows results and accomplishments of the women's work project. The pictures of Christian women and girls in India, China and Africa reveal the great transformation which takes place in the lives of women and girls when they are given a chance to know and love Jesus Christ.

**Cost:** Send 25c to help defray outgoing transportation charges. User pays return costs.



**Children's Work at the Asheville Conference » » »**

Children's work is still growing up in the Church of the Brethren, and Annual Conference is one of the measuring sticks as to our progress. Year by year we are trying to improve the quality of our work, and if there is growth, it is because each of our capable children's leaders is giving herself to making the Conference a success. This year, because the Conference was in the Southeastern region, the planning committee and many helpers came from this area. Mrs. Earl Bowman, as general chairman, Mrs. Minor C. Miller and Mrs. Paul Bowman, our Southeastern regional director, carried the brunt of the planning and execution; many others helped.

The Thursday afternoon "how-to-do-it" program brought four splendid talks: *How to Keep Children From Worry and Fear*, by Warren Bowman; *How to Set Up a Day Nursery in an Overcrowded Area*, by Rebecca Myers; *How to Work With a Problem Child*, by Caleb Bucher, and *How to Set Up a Local Church Library That Works*, by George Detwiler. Miss Grater introduced us to the workshop idea and invited us to visit.

The Saturday night fellowship supper for pastors, parents and children's workers was a great success. Mrs. Garry C. Myers brought us a fine message on the need for church and community working together on the parent problem. Mrs. Earl Bowman, general director of our Conference children's work activities, was toastmistress. Guests of the evening were the national councils of men's and women's work, and Mr. and Mrs. C. S. Ikenberry. Mrs. Rufus Bowman, president of women's work, spoke for the women's council; Earl Russel, president of men's work, for the men's work council, and C. S. Ikenberry for the Board of Christian Education. Where the home-life needs of children are concerned, all of these groups have a part to play. The Bridgewater girls' quartet sang for us, and Prof. Nelson Huffman delighted us with several numbers not on the program.

**The Exhibit**

The spacious quarters of the civic auditorium gave us more room than ever before for a fine exhibit. The Brethren Publishing House and our educational boards are slowly moving toward unifying our exhibits and sales. So the Publishing House store had on sale and exhibit many of our best children's hymnals, story books, vacation school texts and other materials. These were augmented, in our own exhibit, with 1941-42's best new books, including a sample of the new trunks of 1941-42 books and pamphlets that are now ready to travel to every district in the brotherhood. (There will be six trunks available instead of three, as we had last summer. Any district cabinet of children's work or college religious education department may call for one of these trunks, for exhibit purposes only, for conventions and for examination by district boards of Christian education.)

Mrs. Edith Garber, a district cabinet member from Second Virginia, supervised the children's work exhibit table, and helping her were a number of capable children's workers.

There was another part of the exhibit in the workshop.

**The Workshop**

What is a workshop? A free mimeographed leaflet will tell you all about it, and we had an experimental one at the Asheville Conference. Miss Mildred Grater, our district director from Southeastern Pennsylvania, was in charge; she was assisted by Bro. Carl Smucker of Rockford, Ill., Miss Florence Ritchey of the office, and several others. Work with plaster of Paris, saws, paints and all kinds of crafts was demonstrated; everybody who came along and wanted to take a try could make something. Briefly, the idea of the workshop is that teachers as well as children "learn to do by doing"; and that in the workshop there are few lectures but much activity. In other words, it is another type of leadership education. The workshop idea would lend itself to camps for adults, district training schools and institutes, and colleges and seminary religious education courses. But there's much more to it than our Asheville workshop could demonstrate; if you are interested write the Board of Christian Education for a free copy of the manual referred to above. A copy of this will be mailed to each district director of children's work sometime in the next several weeks.

The exhibit in the workshop was one of handwork and crafts that had been brought together by great effort on the part of Mrs. Minor Miller, district director of children's work in Second Virginia. There were beautiful simulated glass windows both of wood and plasterboard, marionettes, flannelgraph or "rag" pictures (three of them), notebooks and scrapbooks—many things that children over the brotherhood had made.

All in all, it was agreed at the end of the week that our exhibit was the best it has ever been; and this was due both to the fine help of the people who planned it, and to our spacious exhibit quarters.

Sunday morning Mrs. Paul Bowman, regional director of children's work for the Southeastern region, was in charge of the children's groups. Miss Vera Miller and helpers with the primaries, Miss Swadley of Tennessee and her helpers, and Miss Bowman and her helpers with the beginners, provided a worth-while program. This was the only Conference session for children themselves this year.

The Sunday afternoon tea was a substitute idea. It was originally planned that daily breakfasts for district and regional workers be held, but due to the smaller attendance this year, it was not felt best to carry through the plan. So from five to six on Sunday afternoon there was a brief time for fellowship together informally.

**Other Children's Work Features**

The Saturday morning women's work conference gave place on the program for an address on Worship in the Home by Dr. Fleming, which we hope will be available later on for publication, and an introduction to the new 1942-43 materials for children's work (free mimeographed lists are available now, and will be mailed to all pastors, Sunday-school superintendents and directors of children's work in August.)

In the panel discussion on Saturday afternoon, conducted by Mrs. Garry C. Myers, Hylton Harman, our lawyer-minister of Kansas City, represented the children's field.

Last, but not least to our children's work, our central



budget for the current year, and for next, was raised to a point that will give a great opportunity to strengthen our work at many weak points. A few paragraphs from the report of the Board of Christian Education to Conference read as follows: "The program of the children's department has been carried forward in accordance with the goals for children's work. Children's work cabinets are functioning in twenty-six districts. Northern Virginia, Michigan, Southwestern Kansas and Southern Ohio have advanced their budgets to fifty dollars for children's work.

"Efforts are being made to work more closely with pastors, district executive secretaries and regional secretaries in the promotion of a common program. The regional programs are being strengthened. For two years the Southeastern region has given fifty dollars to match a similar amount granted by the children's department for work in the region. Ways are being sought to undergird the programs in the other four regions in a similar manner.

"In 1930, when the children's department was first organized, a budget of \$5,000 was considered necessary for an effective program. During the depression this figure was reduced to \$2,600. The budget is still more

than \$1,000 below the original figure. Because of this lack of finance, the program has been handicapped with inadequate help in the office, insufficient funds for travel, reduced helps through the printed page and inadequate funds to help our regional workers develop a program. The increased budget which is being presented to this Conference will provide help at all of these points.

"Four additional emphases in the children's program require special mention. Our printed promotional materials are being re-studied in order to make them more effective. A child welfare committee is being set up in co-operation with the Brethren Service Committee. Experimentation in district and regional children's work is being planned. Finally, if rapidly changing conditions permit, a regional and district director on salary will be appointed on an experimental basis."

The following general cabinet of children's work was also approved by Annual Conference:

Pacific Coast Region—Mrs. Frank Howell, La Verne, California.

Western Region—Mrs. Nevin Fisher, McPherson, Kansas.

Central Region—Mrs. J. D. Reber, Cleveland, Ohio.

Eastern Region—Miss Mary Keiper, Woodbury, Pennsylvania.

Southeastern Region—Mrs. Paul Bowman, Bridgewater, Virginia.

These people are indigenously appointed by their respective regional councils of boards, year by year, and are then appointed as our general cabinet of children's work.

## ADULT DISCUSSION OUTLINE

### Part I. The Blessing of Right Living

Scripture: Psalms 1 (see also 15)

Sunday, August 2

**Note:** For help with this series of five studies in the Psalms, see Heart Messages from the Psalms by R. W. Keeler.

#### I. The Situation

The First Psalm seems a bit old-fashioned for our day, for many modern people think of God only in time of need and death. They delight in business power and wealth. Their ethics are shaped to fit their expediency. God's law is too little sought.

But today, as then, righteousness is the pathway to the fuller life.

#### II. Food for Our Thought

1. Society as well as the person himself profits by a righteous life.

2. The righteous person must be careful of the company he or she keeps. The thought-life must be kept pure and clean.

3. Avoiding evil is not sufficient. The heart and mind must delight in God and his Word.

4. The unrighteous person has no real value to society and is as chaff to the wheat.

5. "It never pays to be bad."

6. Character is not inherited. It is developed by the person himself.

7. We are largely the makers of our own destiny.

#### III. For the Discussion

Since we do not have city gates as of old, where do we find the scoffers of righteousness today?

What reasons do people often give for not avoiding evil?

Is it always possible to distinguish between the good and evil in life?

Is it a sign of weakness to shun evil?

When is one justified in "breaking" with the group?

What can the church and home do to help persons to delight in righteous living?

What shall Christians do about the saloon, the brothel, the unwholesome influences in their midst?

## SUNDAY SCHOOL

### Sunday-school Materials and Methods

By Jesse C. Shaver, Frederick, Maryland

It occurs to me that the subject of Sunday-school text material and its adaptation to classes and ages is a phase of Sunday-school work that has been overlooked in most Sunday schools. I believe the supervision of materials and methods in the Sunday school is deserving of the same consideration as the teaching of classes.

Every Sunday school should have a superintendent of materials and methods, and by all means it should be someone well qualified for this position. Perhaps you are fortunate in having a wide-awake schoolteacher who could do justice to this job. It is one of our needs.

It has been quite a surprise to me in my visits elsewhere to learn that many of our Sunday schools use materials purchased at random and published by publishers almost unheard of. The varying doctrinal background of this material accounts for much of the denominational discord that is so unpleasant to cope with.

Perhaps no two churches are identical in their needs for Sunday-school literature. Some schools do not have facilities to have 100% departmental layouts, and in the overlapping of ages in a class, the duplication of the same text material two or three years in succession is monotonous. This, of course, applies to improved graded lesson material.

There are other involvements. I have known of adult classes that insist on intermediate and young people's problem studies brought out in the lesson presentation. Some years ago, it was my privilege to teach *The Life of Christ* and the study of noble characters of more recent years provided in one of the series of the intermediate graded lesson material published by our Publishing



House, and this material was so well arranged and instructive that I have been thinking seriously of using it in the teaching of my class of men. I feel it would do us good to know a little more about the life of Christ and also to review some of the lives of such men as Martin Luther, Robert Tyndale, David Livingstone, Abraham Lincoln and others.

It is a waste of money to order too much material. It is unwise not to order enough. During the twenty years I have been ordering literature for our Sunday school it has been my practice to take the class record books and review the attendance the previous quarter and order as much material for each class as they had most persons present any one Sunday the previous quarter. This works out satisfactorily for us. We have always had sufficient material and never an excess.

Once or twice it was suggested that the teachers submit their literature needs. The difficulty in these instances was that the amounts were high and that it was almost impossible to get their quotas together in time to order. I find we get better service by placing our order at least thirty days ahead of the time needed.

The supervisor should visit the classes and analyze the needs and make suggestions for efficient results, working with the departmental superintendents. He must be tactful and co-operative. If your Sunday school is a rural school and your pastor has the time and the qualifications, he might be the person best fitted for the job. In the city church, he already has enough to do.

If you are not using the new Brethren Bible Study Monthly in your adult work, you are teaching under a handicap. It certainly is the answer to the teacher's need for adequate adult teaching material.

#### MEN'S WORK

##### Men's Work Fellowship of Eastern Pennsylvania

The men's work organizations of Eastern Pennsylvania enjoyed a fine fellowship at the Palmyra church on June 6, 1942. Amid beautiful surroundings in the social room of the church, a splendid dinner and most excellent addresses were enjoyed by 148 men. Seventeen different congregations were represented with a distribution of representation as follows: fifteen ministers, twenty-two deacons, eighteen Sunday-school teachers and officers, and ninety-three interested laymen not holding any particular church office.

The addresses of the evening were inspiring and instructional. Elder G. N. Falkenstein of Harrisburg gave an interesting address on the Possibilities of Men's Work. He urged fellowship, clear purpose, simple organization, and a vision of the missionary needs of our world. A summary of statements from his address would include such gems as: "Have a simple organization so that the spiritual energy can be used for men's work rather than used merely to run the cog wheels of machinery." "The missionary enterprise of the colonial period was carried on largely by men of the layman type and this is our heritage which beckons as a vision for the future." Dr. Calvert N. Ellis of Huntingdon spoke on the Near and the Far. He urged us to remember that the Brethren started the Church of the Brethren as a layman's church. He stressed the point that fellowship within the church can withstand the competition which one must meet outside of the church.

As an added feature of the evening's program, the men paid tribute to the services of Elder G. N. Falkenstein. Elder Falkenstein has just completed fifty years

as a minister in the Church of the Brethren. Elder N. K. Musser spoke in behalf of the ministers of Eastern Pennsylvania and A. G. Breidenstine spoke for the laymen. J. W. Kettering, the secretary-treasurer of the Eastern Pennsylvania men's work council, presented to Elder Falkenstein a purse of \$25, which was offered by the men of the district.

By a unanimous decision it was voted that the men of the district would be responsible to raise the sum of \$550 for the local home mission board. Part of this amount will be used to purchase a tent and the remainder will apply to the extra demands now being made on home missions.

Music for the program was furnished by three male quartets from the district: the East Fairview quartet, the Gospel Quartet, and the Apollo Four. G. Harold Bucher directed the group songs, and Henry Gottshall gave several piano selections.

This was a very profitable meeting and the men are looking forward to their next fellowship in November.

#### District Council of Men's Work

A. G. Breidenstine, Hershey

J. H. Breitigan, Lititz

Jos. W. Kettering, Elizabethtown

#### MINISTERS

##### Recommendations From the Pastors' Association

The following recommendations were unanimously adopted at the annual meeting of the Pastors' Association on June 15, at Asheville, N. C. Bro. Earl M. Frantz, secretary of the association, kindly supplied us with a copy of the recommendations.—Ed.

I. We recommend a closer co-operation between pastors, boards and churches in the placement of pastors. We believe it is important that a more thorough study be made of the placement policy of the church. The boards should endeavor to become familiar with the needs of the churches and the qualifications of pastors to meet those needs, and the pastors should co-operate as fully as possible with such boards.

We would give our encouragement to the securing of executive secretaries for each region of the brotherhood, such secretaries to be interested in, and working for, the total program of the church in an effort to meet these needs.

II. In these days of tension and restriction, we recommend that an effort be made to develop and carry out local and district ministerial fellowship meetings during the coming months.

III. Be it resolved that the members of this association search very deeply into their hearts and thoughts, and give a renewed dedication of life to the total program of the church, to the end that we do not allow tensions or personal prejudices to direct us away from the ideals and program of our beloved church.

#### TEMPERANCE

##### War Ban on Liquor

By D. D. Funderburg, Director of Adult Work

An ever increasing number of American citizens are urging a ban on liquor for the duration of the national emergency. The proposal asks for national prohibition of the manufacture and sale of liquor in the United States. This we believe is a matter of national importance that deserves the full support of all Christian people.

Today everyone is being urged to deny himself unnecessary indulgence, to maintain physical fitness, and



to conserve materials. There is abundant evidence that liquor violates all of these and more. As congressmen and others strive to secure dry legislation, every Christian should be alert to give them every needed support. We can always pray. Sometimes we can speak and act. Let us be alert.

## Correspondence . . .

### Why Give?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

In the Messenger of June 27 I noticed that the number of boys in our C. P. S. camps has increased and that the cost of running those camps has also increased. The figures were given showing the income for the camps and also the amount needed to operate them. The need is greater than the giving according to the figures.

If every member of the Church of the Brethren gave a tenth of his income, I wonder whether the giving would not be surprisingly more. There are many who feel it their Christian duty to give more to the work of the Master's service than they have done in the past, but since they have no systematic method, their giving is often very little. Thus they miss a great joy and blessing that should be theirs.

There are a few who tithe and know the blessing of doing so. A young Christian woman who in her early youth received very little education now is working and praying to get more; her expenses are quite high, but she tithes and seems happy in doing so. There is an older couple who has been using the tithing system for some thirty years and raising a large family. They too have found it a very helpful way of giving to the work of their Master.

May each pastor and church leader help his members to see that it is their duty and privilege to give even sacrificially for Christ in these days of suffering and need, while many others are giving their all for a cause less great. Let us not forget that Christ gave his life and his all that we might have life eternal.

Mt. Airy, Md.

Esther J. Gosnell.

### Does America Need a Whipping?

What is wrong with our so-called Christian nation? What of the money spent, wasted and worse than wasted, at horse races, auto races, dog races, prizefights, Sunday ball games, picture shows, on Sunday traffic, or money spent for whiskey, tobacco and cosmetics?

How about the destroyed sanctity of the law of holy matrimony given by God for the good of his people through divorce and remarriage, the breaking down of the moral code of life? How about the poor conserving, crippling works of charity to heap up millions to have money with which to make machinery to kill our neighbors?

How about the apostasy of the church in catering to things of the world which Jesus said should be pure and separate from the world? Paul has warned us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Is it not true and have not the perilous times come that he speaks of in 2 Tim. 3 and as in 2 Tim. 4:3? Teachers of sound doctrine are not plentiful, but teachers having itching ears are many.

Remember that whatsoever we sow we also shall reap.

"Be sure your sin will find you out." "God is not mocked." The omnipotent, omniscient, and omnipresent God is yet on the throne, and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

Whatsoever a nation sows that shall it also reap. If it sows drink it will reap drunkenness; if it sows drunkenness it will reap lawlessness; if it sows lawlessness, it will reap anarchy; if it sows anarchy it will reap death! This nation is sick physically, mentally, morally, politically and spiritually. And for it there is but one hope—it is the divine prescription: "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Winona Lake, Ind.

A. B. Van Dyke.

### A Nobleman Called Home

On May 6, 1942, with loved ones at his bedside, a good man went to be with his Lord. In the passing of Bro. Samuel E. Decker, the church at Glendora has lost one

of her faithful members, and the church on the Pacific Coast one of her most ardent and devoted workers. He was born at Roseburg, Oregon, where he grew to manhood.

On Jan. 10, 1884, he was united in marriage to Cora



Belle Roberts, who was a member of the Church of the Brethren, and whose Christian influence soon won him to the church of her choice. His conversion, in 1891, throughout his life never lost its radiance and sweetness. This experience was also often a blessed inspiration to others. One year after his becoming a member of the church, he was elected a deacon. In this office he and his wife spent five years of happy service. In 1897 he was called to the ministry, and in 1903 was ordained to the eldership. This rapid rise in church service indicates the complete surrender made, and the confidence of the church in his ability to serve. In this she was not disappointed.

In those days the states of Oregon, Washington and Idaho were all one district, and for seven years Bro. Decker served under the mission board for this district. He also did evangelistic work under this same board, serving three terms. He helped to organize the Ashland, Oregon, church, and held the oversight of both the Ashland and Talent churches for a period of seven years. He was an intimate co-worker with the late George Carl and J. U. G. Stiverson, and shared the labors and hardships of the pioneer minister of the Northwest.

Bro. Decker also did evangelistic work outside of his own district. He held revival meetings in a number of the California churches. He was a skillful carpenter and assisted in the erection of four houses of worship; at Ashland and at Myrtle Point in Oregon, and at Ingle-



wood and Covina in Southern California. When the church house at Covina was finished, he was requested to preach the dedicatory sermon, then to hold a revival meeting. During this meeting twenty-five souls were added to the church. This is but one instance of his success as an evangelist. Bro. Decker was also used of God in a wondrous way in the anointing service, and miraculous healing was brought to some whom the doctors had given up to die.

In his work as pastor and evangelist he found his greatest joy, and his work was attended with marked success. He possessed an innate modesty, and was ever surprised that God would use an instrument such as he to accomplish what he did, but he had no need to be, for of him it could be said as of another great soul, "God had all there was of him." His service was performed out of a deep devotion to human need, and loyalty to God and his truth. This devotion and loyalty he manifested to the end of his life. Much of the service Brother and Sister Decker rendered the church was given with meager or with no material remuneration. Yet they served cheerfully and with joy. Their home was one of hospitality, and during their active years many ministers and church workers found within their doors a warm welcome and a comfortable retreat.

In 1920 they moved to Glendora, Calif. Here he did much supply preaching and assisted in general church work until, in 1923, his health broke and he was compelled to give up all active service. Many times during this long period of ill health he was confined to his bed and suffered intensely, but he knew in whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day. This was a choice gem of Scripture to him. His companion has been a faithful and worthy helpmate for him, and without her, his accomplishments would have been seriously curtailed. Throughout his long illness she was his faithful and sympathetic nurse.

During these years of inactivity he was an ardent student of the Bible, and he loved to converse on its glorious and satisfying themes. The progress and welfare of the church was dear to his heart, and was his great concern. He had no children of his own, but the young people of the church could always be sure of his fatherly love and sympathy. Brother Decker's goodness of heart, his friendliness, his genial smile and his quiet, unassuming and charitable spirit won for him many friends, and radiated an influence that testified, even among strangers, that he was a Christian.

His bereaved wife, three sisters, two brothers, nieces and nephews and a host of others will miss his kindly, cheery presence, but to them his memory will be a rich possession. Funeral services were conducted in the Glendora church by his pastor, Bro. J. W. Lear, who was assisted by Bro. A. D. Sollenberger. His body was laid to rest in the beautiful Oakdale cemetery.

Glendora, Calif.

Lulu N. Miller.

### A Great Army for the Lord

The gains for the church during the year ending last April according to the Gospel Messenger records have numbered up into the thousands. Many may not have been recorded at all. Then in addition to these there are the many who had accepted Christ as their personal Savior before this time. What a great army for the Lord!

The word *army* suggests a great crowd of soldiers,

trained in mind and body, alert to the dangers before them, but determined to do the right. To become a soldier for Christ the Christian must give his life a living sacrifice to the Lord and follow the Bible as the lamp that will guide his feet aright. We hear a great deal today about preparedness. Christians can learn to be ready to meet the enemy by following the directions in Eph. 6:14-18. Here we have explained the breastplate and the shield and the sword and the helmet of the Christian soldier.

In addition to this armor, we need to remember the importance of prayer. "Praying always," says the Apostle Paul. Prayer is a guide in our hours of temptation, a weapon with which to fight the enemy of our souls, a key to the closed doors that we find before us. If we learn to pray earnestly and faithfully, we will find that God is ready to hear and answer our prayer, and we will find strength for our weakness. Only in this way can we become good soldiers in the army of our Lord.

New Bethlehem, Pa.

Bessie Hetrick Smith.

### Hoover Golden Wedding Anniversary

Dr. and Mrs. W. I. T. Hoover celebrated their golden wedding anniversary Sunday afternoon, June 14, at their home in La Verne, California. Among the 235 relatives and friends were many students of Dr. Hoover during the years he served as dean and professor of La Verne College and fellow educators of Southern California.

Hosts at the reception were the children of the feted couple, Mrs. Herbert Strietzel (Vera Hoover), Mr. and Mrs. Roscoe M.



Hoover and family, and Mr. and Mrs. Leroy Hoover and daughter Loure. Also joining with them in receiving guests was Rev. Charles La Fontaine of Los Angeles, a lifelong friend whose late wife attended the wedding 50 years ago. E. R. Yundt, brother of Mrs. Hoover, and Mary Stover were the only guests present who had witnessed the ceremony.

Flowers for the occasion were arranged by Mrs. H. M. Hanawalt, the wedding cake was baked by Mrs. J. M. Paige of Pomona, and refreshments were served by Mrs. Mina Culler, assisted by Mrs. Mary Hoke, Mrs. Leona Young, Mrs. S. J. Miller, Mrs. E. R. Yundt, and others. Congratulatory letters, cards, and gifts were received from friends from coast to coast.

Dr. Hoover, now 73, and Carrie M. Yundt, now 70, were joined in wedlock on June 16, 1892. Dr. Hoover was born on March 8, 1869, near Dayton, Ohio. His father, Samuel W. Hoover, was a nurseryman who devoted his later years to the Christian ministry and to church activities. His son was ordained as a minister three years before his father's death.

Mrs. Hoover was born on a farm near Naperville, Ill., on November 17, 1871. Her parents, Elder Simon E. Yundt and Catherine L. Yundt, were well known and admired throughout Southern California, as is her brother, E. R. Yundt.

Dr. Hoover was educated at Mt. Morris College, at DePauw



University, and at Central University, where he received the Ph. D. degree in 1911. He taught at Bridgewater College and at Blue Ridge College, and then went to California to help build a college out of the academy then known as Lordsburg. Here he was professor of philosophy for 27 years and was dean of La Verne College for a quarter of a century, until his retirement in June 1939. He has published one book, *Religionisms and Christianity*, and has written numerous magazine articles. He and his wife have taken active part in the church and social life of their community.

—Adapted from the La Verne Leader.

### A Sixtieth Wedding Anniversary

Brother and Sister William J. Eckert celebrated their sixtieth wedding anniversary quietly with a family dinner on May 25, 1942, at the home of their son-in-law and daughter, Mr. and Mrs.



Elmer A. Gibbel. Both celebrants are enjoying good health and were the recipients of some useful gifts and a round of congratulations.

Brother Eckert, a retired farmer, is of the sixth generation of Eckerts who lived on the Eckert homestead near Robesonia, Berks County, Pa., where he was born on April 7, 1862. Sister Eckert is the former Fianina Mohler, who resided near Ephrata, Lancaster County, at the time of their marriage sixty years ago. The late Bro. Samuel Harley of Ephrata performed the ceremony. They united with the Church of the Brethren in their early years and have been regular attendants at church services whenever possible.

They were blessed with four children: Mrs. Louisa E. Watts of West Palm Beach, Fla., with whom they reside during the winter months; Levi of Reinholds, Berks County; Mabel, wife of Daniel R. Myer of Kirkwood, Lancaster County; Verda, wife of Elmer A. Gibbel of Lebanon, Pa. They share their time during the summer with the latter three children. Besides these four children there are thirteen grandchildren and eight great-grandchildren.

Both Brother and Sister Eckert have lived a long and useful life together, and they still find many things to do each day. Their sunny dispositions have won for them a host of friends in both Pennsylvania and Florida. May God continue to bless them that they may have many more years together.

Lebanon, Pa. Mrs. Elmer A. Gibbel.

### Gottshall Wedding Anniversary

The following is adapted from a brief statement sent the Messenger by Mrs. Paul List of Royersford, Pa.—Ed.

On March 12 Brother and Sister Albert Gottshall celebrated



their fiftieth wedding anniversary. They were born in Montgomery County, Pa., which has continued to be their home until the present time. Five sons and three daughters were born to this home, one daughter dying in infancy.

The Gottshalls united with the Church of the Brethren on Nov. 9, 1909. They were called to the deacon's office and have served faithfully in this capacity until the present time.

While the experiences of these two have not been as varied as those of some of our early church fathers, they know the pain and anguish of parenthood, sickness and death. Through it all they have stood true to their sacred covenants, and today side by side they share the well earned honor of a golden wedding anniversary.

We therefore express the wishes of the family, the church, and their many friends, when we wish them the best life can give now, and unending anniversaries in heaven.—R. H. J.

### Mrs. Mary Beckner Slabaugh

My mother, Mary Beckner Slabaugh, was born April 10, 1850, near Millersburg, Ind., and died April 27, 1942, at her home in Wenatchee, Wash. Thus she lived nearly across the halves of two centuries. She was married to William H. Slabaugh May 3, 1874. In the spring of 1879 they moved west, stopping briefly in Texas and Kansas, and settling in Missouri, where they lived until the spring of 1898 when they joined the emigrant movement to North Dakota. In 1908 they removed to Wenatchee, Wash., where they lived the rest of their lives. Father died sixteen years ago on the fifty-second anniversary of their marriage. Five children were born to this union: four daughters and one son.

Mother lived an active life. She was the oldest of a family of twelve children and early carried the responsibilities which fall to the first-born. It was her pioneering instinct which led her own family to leave the home community in Indiana and follow the frontiers west. She was interested in her church, of which she had been a member since her youth. Her greatest joy was in its service, and she gave full measure to it both in gifts and in attendance at its services. She was devoted to her family, and my earliest recollections are of the untiring work and sacrifice for us, in days when the simple life was a matter of stern necessity. I can bear testimony to the fact that she was ever an inspiration to me in my studies, and her standards of right became conscience to me. She was a constant reader; the Bible and the church literature came first, but she was keenly interested in world affairs, which had changed so momentarily in the span of her life.

She is survived by three daughters, Mrs. Alma Vancil, Corvallis, Oregon; Amy and Alta, Wenatchee, Wash.; and one son of Chicago. There are also living three brothers, nineteen grandchildren and twelve great-grandchildren. Funeral services were conducted at Wenatchee by Bro. William T. Luckett, pastor of the Wenatchee Valley Church of the Brethren. Interment was in the Salem cemetery, Ligonier, Ind.

Chicago, Ill.

Warren W. Slabaugh.



### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blough-Tammel.**—By the undersigned at the Root River Church of the Brethren, May 24, 1942, Edgar Blough of Waterloo, Iowa, and Vyla Tammel of Preston, Minn.—Mark Burner, Preston, Minn.

**Cable-Weybright.**—By the undersigned, June 21, 1942, in the Quinter-Miller auditorium at Camp Mack, Milford, Ind., William Howard Cable and Miriam Rebecca Weybright.—H. L. Hart-sough, North Manchester, Ind.

**Cassel-Marx.**—By the undersigned at the Ambler parsonage, June 17, 1942, J. Irvin Cassel of Norristown, Pa., and Ruth K. Marx of Ambler, Pa.—Nevin H. Zuck, Ambler, Pa.

**Doerr-Zuck.**—By the undersigned at the Ambler Church of the Brethren, June 26, 1942, Claude M. Doerr of Landisville, Pa., and Erla J. Zuck of East Petersburg, Pa.—Nevin H. Zuck, Ambler, Pa.

**Fivecoat-Pickett.**—George R. Fivecoat and Mary E. Pickett, both of Kokomo, Ind., in the Church of the Brethren, May 31, 1942, by the undersigned.—E. O. Norris, Richmond, Ind.

**Lewallen-Smith.**—Rev. J. Wilburn Lewallen of Larned, Kansas, and Joy Frances Smith of Whitten, Iowa, by the undersigned



at the Ivester church, Iowa, on May 28, 1942.—Elmer L. Dadisman, Chicago, Ill.

**Pennypacker-Grimley.**—By the undersigned at the home of the bride, Howard Pennypacker of Pottstown, Pa., and Elisabeth Grimley of Norristown, Pa., June 20, 1942.—John B. Grimley, Norristown, Pa.

**Reed-Spindler.**—By the undersigned, June 14, 1942, Samuel W. Reed of Leisenring, Pa., and Mildred E. Spindler of Uniontown, Pa.—B. B. Ludwick, Markleysburg, Pa.

**Snider-Keever.**—By the undersigned in the North Manchester, Ind., Church of the Brethren, June 7, 1942, Donald M. Snider of Waynesboro, Pa., and Martha J. Keever of Urbana, Ind.—H. M. Stover, Waynesboro, Pa.

**Thomas-Hull.**—By the undersigned, June 21, 1942, Willis W. Thomas of Markleysburg, Pa., and Frances Jane Hull of Chalk Hill, Pa.—B. B. Ludwick, Markleysburg, Pa.

**Webb-Bricker.**—By the undersigned in the parlor of Bethany Seminary, Chicago, Ill., Floyd Webb of Ipava, Ill., and Isla Mae Bricker of Chicago, Ill., May 30, 1942.—John B. Grimley, Norristown, Pa.

## *Fallen Asleep . . .*

**Benner, Joseph Andrew,** son of Joshua and Elizabeth Benner, was born near Franklin Grove, Ill., Sept. 5, 1864, and died April 7, 1942, at Panama, Iowa. He was stricken with paralysis April 3, 1941, and never fully recovered from the stroke. He was united in marriage to Lizzie E. Erb on Dec. 14, 1890. To this union three daughters and one son were born. He was preceded in death by his parents, two sisters and two brothers. He leaves his wife, four children, thirteen grandchildren, five great-grandchildren, three brothers and two sisters. He united with the Church of the Brethren on Jan. 13, 1901, and lived a faithful Christian life. He called for the anointing service last August and then said he was ready to be with his Lord. Funeral services were conducted at the Church of the Brethren near Panama, Iowa, by Elders Earl Deardorff and Ernest Trostle. Burial was in the Brethren cemetery near by.—E. C. Trostle, Panama, Iowa.

**Campbell, Ada,** daughter of James M. and Malinda Jane Crawford, was born Dec. 15, 1880, at Frisloe, Mo., where she spent her entire life, passing away at the clinic in Warrensburg, Mo., April 8, 1942. On Dec. 16, 1900, she was united in marriage to Charles Christian Campbell of Frisloe. To them were born three children, one of whom died in infancy. Early in life Sister Campbell united with the Missionary Baptist Church, in which she served as a loyal Christian until 1910, at which time she united with the Turkey Creek Church of the Brethren, where she labored faithfully. Sister Campbell's religion consisted of more than a profession; she lived and labored for others and in time of trouble she gave comfort by word and deed. Her affliction was of some eight years' duration. At times she suffered intensely, but through it all she retained her characteristic cheerfulness and interest for the well-being of her loved ones and friends who tenderly cared for her. Funeral services were conducted at the Baptist church in Frisloe by the writer. Interment was made in the cemetery close by the church.—James M. Mohler, Leeton, Mo.

**Cassel, Richard,** son of Henry H. and Elizabeth Cassel, was born in Adams County, Ohio, Dec. 5, 1865, and died April 16, 1942. In July of 1895 he united with the Church of the Brethren. He was a regular attendant at church as long as his health would permit. On July 1, 1888, he was united in marriage to Mary Elizabeth Copes; to this union ten children were born, all of whom preceded him in death. He is survived by the widow, three half-brothers, six grandchildren and one great-grandchild, besides a host of friends and other relatives. Funeral services were conducted by Rev. W. E. Mills and burial was in the Cassel Run cemetery.—William H. Satterfield, West Union, Ohio.

**Fike, Franklin Thomas,** was born March 23, 1856, and died March 24, 1942. He is survived by five brothers and one sister, two daughters and two grandchildren. He united with the Church of the Brethren many years ago and was a very active member in his earlier Christian life, serving as superintendent of the Sunday school and also as a teacher. He was greatly afflicted during the last several years, but suffered patiently. Services were conducted in the Asher Glade Church of the Brethren by the writer, assisted by Earl Thomas.—B. B. Ludwick, Markleysburg, Pa.

**Fike, William Marshall,** was born June 27, 1861, and died March 22, 1942. His wife preceded him in death on Nov. 13, 1935, and one son in 1895. He is survived by ten children, twenty-eight grandchildren and fifteen great-grandchildren. Bro. Fike united with the Church of the Brethren about seventeen years ago and seemed to increase in faith with each passing year. He was an ardent reader of the Gospel Messenger and as soon as he finished each paper he would pass it on to someone else to read. Services were conducted in the Markleysburg Church of the Brethren by Earl Thomas, assisted by the writer.—B. B. Ludwick, Markleysburg, Pa.

**Garlick, Andrew McFarland,** died May 23, 1942, in Everett, Pa., at the home of his son, with whom he had made his home for the past three years. He was born in Fulton County, Pa., on Feb. 20, 1868, the son of Abraham and Luemma Hanks Garlick,

both deceased. On Oct. 7, 1897, he was united in marriage to Elmira Steele, who preceded him in death on March 27, 1922. To this union three children were born, all of whom survive him, with sixteen grandchildren, one brother and one sister. In 1923 he was united in marriage to Rebecca Felton Steele, also deceased. Mr. Garlick was engaged in farming. He was a member of the Church of the Brethren. Funeral services were held at the Cherry Lane church with Bro. Charles O. Beery officiating. Interment was in the adjoining cemetery.—Lena Sollenberger, Clearville, Pa.

**Goode, King,** was born July 30, 1907, in Patrick County, Va. He was married to Sister Clelia Gillispie of the Peters Creek congregation on April 17, 1933. To this union were born two children. Bro. Goode united with the Peters Creek church in August of 1941. He was faithful in attendance as long as his health permitted. The last few weeks of his life were marked by severe suffering, which he bore with an admirable Christian spirit. He died on April 16, 1942. Besides his wife and children he is survived by his parents, Mr. and Mrs. Pinkey Goode of Patrick County, Va., and five brothers. The funeral services were conducted by his pastor, Robert L. Strickler, assisted by Bro. J. S. Showalter. The burial was in the Cedar Lawn cemetery.—Robert L. Strickler, Salem, Va.

**Hains, Captain Robert Hamilton,** the son of John Franklin and Amelia Ann Haines, was born near New Lebanon, Ohio, on June 13, 1904, and died at Camp Haan, Calif., at the age of thirty-seven years, ten months and eighteen days. Almost from the time of his birth he attended Sunday school and church at the West Dayton church. He was baptized on April 5, 1915. On Jan. 1, 1936, he was married to Mary Conover of Greenville, Ohio, and to this union were born three sons. Besides the widow and three sons, he is survived by his father and mother, two brothers and two sisters, also many relatives and friends. He attended the grade schools in Dayton and graduated from the Ohio State University College of Commerce in 1925. In 1935, after ten years of business experience, he was called to active duty by the United States army, serving at various points throughout the western states. Funeral services were conducted by the writer and Norman B. Wine, with burial in the Bear Creek cemetery.—J. Perry Prather, Dayton, Ohio.

**Kinzie, Sarah Ola,** daughter of Cornelius and Mary Fisher, was born in Miami County, Ind., May 23, 1877, and died May 10, 1942. In 1896 she united with the Church of the Brethren, to which she was faithful to the end. She received the anointing service during her illness. On March 7, 1887, she was united in marriage to Rufus Kinzie and to this union were born six children. She is survived by her husband and children, eleven grandchildren, two sisters, one brother and a host of other relatives and friends. Services were conducted at the Mexico church by Bro. J. K. Eikenberry, assisted by Brethren Walter Balsbaugh and Frank Fisher.—J. K. Eikenberry, Mexico, Ind.

**Lentz, Nathan Gible,** was born Sept. 3, 1866, to John and Lydia Gible Lentz. In 1881 he was united in marriage to Emma Kline, who preceded him in death twenty-one years ago. In 1882 he united with the church. He was called to the office of deacon in 1919. On Aug. 9, 1924, he was united in marriage to Ella Layser, who, with nine children, twenty-three grandchildren and seventeen great-grandchildren, survives him.—Mrs. Clarence F. Dubble, Myerstown, Pa.

**Long, Emma Belle,** daughter of Samuel A. and Hannah Dell Norris, was born in Penn Township, Pa., on Aug. 5, 1871, and died Dec. 28, 1941, at her home in Hill Valley, near Mt. Union, Pa. She was married to J. Herbert Long on Jan. 3, 1900; two daughters and four sons were born to their union. Besides her children she is survived by sixteen grandchildren, three great-grandchildren, one brother and three sisters. Death was due to a sudden heart attack. She was deeply interested in all the work of the Sugar Run Church of the Brethren and had just completed a year of perfect attendance in the Sunday school. A short prayer was made at the home and further services were conducted at the Sugar Run church by Brethren Martin Scholten and W. H. Hanawalt. Interment was made in the Bowman's Chapel cemetery.—Marian Scholten, Rockhill Furnace, Pa.

**Mohler, Jay Emery,** was born May 4, 1910, near North Canton, Ohio, the son of the late John A. and Nettie May Mohler. He

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died on April 25, 1942, in the South Side hospital at Youngstown, Ohio. On Oct. 10, 1925, he united with the West Nimishillen Church of the Brethren. At the time of his death he was a member of the Center congregation near Louisville, Ohio. On Feb. 5, 1933, he was united in marriage to Elizabeth M. Burkhardt of Louisville. He is survived by his widow and one son, his mother, a sister, a grandfather, and a grandmother. For the past nine years he had been superintendent of the Isaly dairy farm at North Jackson, Ohio. At all times he was loyal to the church he served since childhood. Brief services were held at eventide in the home by Rev. and Mrs. James Wyker of the North Jackson community church. Final services were held on the following day in the Center Church of the Brethren, conducted by the writer, assisted by Bro. Mohler's pastor, Elder M. M. Taylor, and an uncle, Elder A. H. Miller. The body rests in the beautiful cemetery beside the church he loved so dearly.—Roland L. Showalter, Mansfield, Ohio.

**Orr, Samuel**, was born in Licking County, Ohio, on Aug. 9, 1872, and died on June 6, 1942. He was converted in early manhood and lived a Christian life. In his early life he taught school in Licking, Marion and Medina counties. He leaves his wife, one son, one daughter, two granddaughters, one sister and four brothers. Services were conducted by Bro. Kiefer in the Parker funeral home in Lodi, Ohio. Interment was made in the Black River cemetery.—D. L. Keefer, Spencer, Ohio.

**Robertson, Eliza Weaver**, was born Feb. 18, 1870, in Floyd County, Va. Her family moved to Roanoke County during her early years. On Jan. 6, 1890, she was married to T. M. Robertson. Soon after their marriage the two of them united with the Peters Creek church. Though for many years she was physically unable to attend services, she was deeply devoted to her church and her Lord and loved the fellowship of the sisters and brethren. Sister Robertson is survived by her husband, a daughter, two sons, and nine grandchildren. She died on Feb. 16, 1942, and was laid to rest on her seventy-second birthday. The funeral services were conducted by her pastor, the undersigned, assisted by Elder J. S. Showalter. Burial was in the Cedar Lawn cemetery.—Robert L. Strickler, Salem, Va.

**Spurgeon, George Oliver**, son of George Spurgeon, was born in Gilmer County, W. Va., on April 17, 1863, and died at his home near Auburn, W. Va., May 7, 1942. He was in failing health for more than a year. He was married to Mary Sponaugle on Oct. 4, 1888, and their home was blessed with five sons. He is survived by his wife and four sons, two sisters and two brothers. Bro. Spurgeon was a successful farmer and spent all his life on the farm where he was born. He united with the Church of the Brethren early in life and remained faithful unto death. Funeral services were held in the Pleasant Valley church by the writer. Burial was in the Pleasant Valley cemetery.—Henry C. Sanders, Auburn, W. Va.

**Turney, Jemima Guthrie**, was born Jan. 1, 1852, and died June 12, 1942. She was one of fifteen children, of whom two brothers and one sister survive. She united with the Church of the Brethren in early life and was faithful to the close of her life. She was married to Ezra Turney at the age of nineteen; five boys and three girls were born to this union. Her husband preceded her in death by seventeen years. She is survived by three children, twelve grandchildren, forty-five great-grandchildren and five great-great-grandchildren. Services were conducted by the undersigned in the Mt. Dale Church of the Brethren in West Virginia.—B. B. Ludwick, Markleysburg, Pa.

**Whitmer, Mary Virginia**, daughter of the late Benjamin and Ruth Armentrout Whitmer, died June 19, 1942, in the hospital at Harrisonburg, Va., following an illness of several weeks. She was sixty-three years, two months and nine days of age, and a faithful member of the Unity congregation for many years. Surviving are one sister, two brothers, one half sister and a number of other relatives. The funeral was held at the Bethel church at Mayland, Va., with the writer and C. E. Nair in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Wiley, Matilda**, daughter of Nathan and Abigail Rogers Minton, was born in Huntington County, Ind., Aug. 27, 1864, and passed away at the age of seventy-nine years, nine months and three days. On Feb. 10, 1887, she was married to Joseph L. Wiley. To them were born nine children, two of whom died in infancy and another four years ago. The husband passed away Nov. 16, 1934. The deceased had been a member of the Salamonie congregation for thirty years and had experienced the joy of seeing all her children accept the same faith. Her long illness and great suffering only made her complete trust in God more apparent. Funeral services were conducted by the writer with Bro. Roy Gilmer, pastor of the Loon Creek church, assisting. Burial was made in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Wonders, John H.**, died at his home in Shippensburg, Pa., on April 26, 1942, aged seventy-two years, six months and seventeen days. He was a member of the Church of the Brethren for forty-six years and served as a deacon in the local church for twenty-seven years. He was always active in the church until his health failed. Surviving him are his widow, Mrs. Anna Clever Wonders, a son and daughter, two grandchildren and one sister. Funeral services were conducted at the Church of the Brethren in Shippensburg by the writer and Elder S. A. Meyers. Interment was in the Spring Hill cemetery at Shippensburg.—J. Linwood Eisenberg, Shippensburg, Pa.

## Church News . . .

### Illinois

**Champaign.**—We have had a very busy spring following the revival meeting which was conducted by Bro. Galen T. Lehman of Springfield, Ill. This meeting was well attended and twenty were baptized. We held our love feast on April 2 with ninety attending. On May 14 we held a banquet for all those over sixty years of age; there were twenty-five guests present and a total attendance of eighty-seven. A special program was given. Our young people again received the banner for attendance at the spring rally. The men's organization has just finished painting the church basement, which is quite an improvement. The women are very busy with aid and missionary work, as well as Red Cross work. Our pastor, Bro. Merlin Garber, has just returned from Annual Conference, where he served on the Standing Committee; he brought back a wonderful report of the meeting. We are happy to learn that one of our former members, Bro. W. W. Peters, was chosen moderator for the next Annual Conference. The work here is growing and has seen and felt the power of prayer in many instances, for which we are very thankful.—Mrs. Clyde Lewis, Champaign, Ill., June 26.

**Chicago, First.**—Before Easter a class was conducted for boys and girls who anticipated baptism. We had pre-Easter services, including the dramatization of The Passion of Our Lord. On Easter Sunday there were fourteen applicants for baptism. The entire pre-Easter program culminated in the Lord's supper and communion on Sunday and Monday evenings. During the past few months the B. Y. P. D. has been doing some interesting things. Among these has been an exchange of programs with Douglas Park. We went there for a tea and a program and they came here to enjoy the picture, Girl of the Limberlost. The Douglas group presented a drama, The Search, for one Sunday evening program. The women have been busy doing relief sewing; they meet once a week with Mrs. Keller. At the women's spring rally Miss Anetta Mow was the guest speaker. From the men we hear interesting echoes of a father and son outing on Father's Day, baseball games and a definite outlined program for the year. One evening Mr. and Mrs. Jeff Mathis and the camp quartet presented the work of Camp Lagro. Our church has been much interested in this work and the giving to it is above our quota per member. President Bowman gave the baccalaureate sermon for Bethany Seminary and Dr. Albert Coe the commencement address. Our church has recently seen its way clear to expand the program by purchasing the house just north of the church. Our pastor presented the matter to the congregation in the sermon, We Would Be Building. The Fetler family orchestra of Riga, Latvia, gave us a sacred concert. The program included an address on Christianity in Soviet Russia. They are a refugee family of thirteen members. Twelve of our number attended the Asheville Conference. Interesting reports were given by Miss Schaeffer, Dan Reber and Brother and Sister Harper Will. On the second Sunday in June we had a children's day vesper service. Our program for the summer is interesting and challenging, with well-planned services, good attendance and fine offerings.—Mrs. Claude Harner, Chicago, Ill., June 27.

### Indiana

**Clear Creek.**—On Good Friday our church joined with the other churches of the township in a service held at the Beech Grove church. At our council meeting it was decided to retain Bro. E. H. Gilbert as our pastor for another year. The aid society has been planning their season's canning to include the Camp Lagro project, as well as the cookie baking. May 10 was our mother and daughter and father and son day. A basket din-

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Denver, Aug. 15-17.  
Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.

Ohio, Northeastern—Camp Zion, East Sparta, Aug. 25-27.  
Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
Oregon—Albany, July 24-26.  
Tennessee—New Hope, Aug. 12-14.  
Texas and Louisiana—Nocona, Texas, July 24-26.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.  
West Virginia, Second—Shiloh, Aug. 20-22.

### LOVE FEASTS

Michigan  
July 26, Lake View.



ner was enjoyed in the basement; in the afternoon Brother and Sister J. Homer Bright talked to the two groups. Their message on China was very enlightening. Children's day exercises were held on June 14 under the leadership of our program director, Sister Elsie Kitt. Visiting ministers delivering sermons during the spring months were Brethren Roger Shively, Howard Dickey and Moyne Landis. Missionaries Laura Shock and Brother and Sister Bright were also with us. Our communion date has been set for Aug. 30 at 7:30 p. m. The township union Sunday school, held on May 24, was very well attended. Rev. Howard, social service director of Huntington College, was the speaker. The aid society has placed venetian blinds on either side of the rostrum.—O. R. Reichley, Huntington, Ind., June 28.

**Ladoga.**—On May 31 Bro. Lewis Deardorff conducted baptismal services for the three Sunday-school pupils who had confessed their faith some weeks ago. Beginning on June 7 Bro. Albert Whitmore and wife took charge of the work here for the summer. They have been very busy getting acquainted and conducting services. On June 12 a reception and family night was held in their honor at the church. Bro. Harold Stoner was our delegate to the state Sunday-school convention held in Lafayette recently; on June 28 he gave us an excellent report of the meeting. Three more Sunday-school pupils were received by baptism on June 28.—Lula Goshorn, Ladoga, Ind., June 29.

**Mount Pleasant.**—Our children gave a program on Easter Sunday evening. A pageant, Memories of Childhood, was given on Mother's Day. Our communion service was held on May 30 with ninety-six at the tables. Bro. Charles Cripe of the Walnut church had charge of the meeting. At a recent council meeting Brother and Sister Willard Sellers were chosen as delegates to district meeting. The Homebuilders and Excelsior classes purchased new carpet for the aisles in our church. The Homebuilders class has charge of the worship program on the third Sunday evening of each month. Our children's day program was given on June 7. The program consisted of songs, recitations, exercises, and two dramas: God's Loving Purpose, given by the primaries and juniors, and The Blue Stone, given by the intermediates. An offering of \$16 was given for the junior project. Our young people entertained the regional B. Y. P. D. rally on June 28. They enjoyed a potluck dinner, and Rev. Claybaugh and Mrs. L. W. Shultz were the guest speakers. We are looking forward to having Bro. V. F. Schwalm with us on July 26 for our harvest meeting.—Lillie Markley, Bourbon, Ind., June 29.

**Pipe Creek.**—Our communion was held on June 6 and was well attended by the membership. Visiting ministers present were Brethren Perry Coblentz, David Landis, Roy Ritchie and I. E. Oberholtzer, the latter officiating. Our ministers and their wives attended the Annual Conference. Bro. Milo Huffman was our delegate and he brought us an interesting report last Sunday. Bro. T. A. Shively served on the Standing Committee. During their absence Bro. Roger Shively of North Manchester filled our pulpit. Our church, working through several Sunday-school classes and the aid society, will furnish three more packets for the C. P. S. camps. They are planning to can fruit and vegetables for the camps and also for Bethany Hospital.—Martha O. Hessong, Peru, Ind., June 25.

**Upper Fall Creek.**—Our quarterly council was held on June 28 with Elder C. H. Hoover officiating and Bro. Ora Zirkle also present. Since our elder's time expired, Bro. Hoover was re-elected for three years. Two members have been received by former baptism. Bro. D. W. Bowman gave us a spiritual sermon on June 28. Rev. Shirey and Rev. Givins of Middletown have given us some spiritual sermons when our pastor could not be present. Bro. Ora Zirkle preaches on the third Sunday of each month. Our communion was held on May 16 with Bro. A. P. Musselman officiating. On May 17 the Parker family gave a missionary program and showed pictures of their mission work. There was a fine audience in the forenoon and also in the afternoon; dinner was served in the basement. Our delegates to district meeting are Phoebe Good and Claude Chandler. Our aid made a comforter for a family whose house burned. The aid works two days a month; we plan to do some canning for the C. P. S. camps.—Phoebe Good, Middletown, Ind., June 29.

**West Manchester.**—We closed a successful two weeks' revival meeting on June 7. Bro. Charles Oberlin was the evangelist. Fifteen were received into the church by baptism and three by former baptism. At the beginning of the meeting three were received by letter. The members were faithful in attendance. Sister Will Frey, who is eighty-one years old, was present every night but three. We were much inspired as we joined in singing the old hymns. Our communion was held on the following Monday evening with a good attendance; everyone received much spiritual strength. Our pastor, Bro. T. G. Weaver, officiated. Our Conference Offering was \$141. The children's day program will be held on June 28.—Dollie Wolfe, North Manchester, Ind., June 26.

### Iowa

**Ivester.**—We observed our love feast and communion in an impressive candlelight service on Good Friday. The play, Burden-Bearers, was presented by a group of young people on Easter Sunday. In early April the church entertained new families moving into the community; there was a fellowship supper followed by a program of music and a talk by Rev. Garland of Eldora, who told of his experiences as a home

missionary in the mountains of Kentucky. The B. Y. P. D. sectional theme was Follow Me. President Peters of McPherson College spoke at the banquet on Saturday evening, at the morning service on Sunday, and at the afternoon session. On the evening of April 26 the men's and women's quartets of McPherson gave a splendid concert of sacred music. Five delegates attended the Christian Advance conference in Indianapolis on April 23. The high school seniors were honored with the annual May breakfast on May 3 and were given special recognition by the pastor at the morning service. The consecration of infants was an important part of the Mother's Day service. Bro. Frantz was our delegate to Annual Conference. He conducted services in his home church in Nebraska for two weeks preceding Conference. Neighboring pastors were in charge of services during his absence, except for Sunday evening, May 31, when Raymond Slifer, one of our own young men, preached for us. Merlin Frantz has been licensed to preach and has a summer pastorate in Kansas.—Mrs. Oscar R. Slifer, Conrad, Iowa, June 25.

### Kansas

**Lone Star.**—We met on June 6 for our business meeting with Bro. J. M. Ward of Appanoose presiding. The principal business of the evening was a general discussion of the ministerial problem, which has been our chief concern for some time. After careful consideration the church voted to leave the selection of a minister to the ministerial board; they decided on Bro. Merlin Frantz, a McPherson College student who will be with us for the summer. In the meantime this will give the board more time to select a permanent minister for next fall. We are grateful to Brother and Sister Nance of Reserve, Kansas, who drove 200 miles to be with us for two services on June 1, and to Brother and Sister Willis Devilbiss of Ottawa, who are always willing to respond to our calls. The war has taken its toll among our members, especially in the Sunday school, since defense work has called them to other places.—Mrs. J. W. Gorbutt, Lawrence, Kansas, June 24.

### Ohio

**County Line.**—Our revival meeting closed on Sunday evening, June 14. The meeting was held by our pastor, Bro. J. L. Guthrie. Special music was given throughout the meeting. The attendance was very good. The pastor made 247 calls during this special campaign. Ten were baptized on Sunday afternoon and three were received by letter.—Mrs. Gail Young, Bluffton, Ohio, June 26.

### Oregon

**Grants Pass.**—On May 23 at our mother and daughter meeting a play, The Mite Box, was given, after which our holiday gift offering for the building fund was taken, which amounted to \$57.28. On June 7 a potluck dinner was held at the R. C. Flory home to welcome our summer pastor and wife, Brother and Sister Arthur M. Baldwin and son of Bethany Seminary. Following the dinner the church council was held with our elder, Bro. George Shade, presiding. We decided to join the other churches of Grants Pass in Sunday evening union meetings during July and August; these meetings will be held on the high school turf field. The ladies' aid met on June 11 at the home of Martha Harlacher; twenty-seven dozen cookies were packed for the C. P. S. camp at Cascade Locks. Because of the gas and tire rationing no summer assembly will be held at Camp Myrtlewood, but the Oregon district conference will be held at Albany July 24-26. Brother and Sister R. C. Flory will act as our delegates at this meeting. Our joint church at work conference was held in the Ashland church on June 21. Several from here attended and Bro. Baldwin delivered the sermon.—Teckla Olsen, Grants Pass, Oregon, June 23.

### Pennsylvania

**Cherry Lane.**—Our church met in quarterly council on March 24 with Bro. E. M. Detwiler, our elder, presiding. The regular business was taken care of. Reports from the church and Sunday-school treasurer showed all bills paid and a small amount in the treasury. Delegates were elected to the district convention at Roaring Spring. An Easter program was given under the direction of Sister Beery. We had a Mother's Day program. Rev. Alvin Cox conducted a meeting, beginning April 6 and closing with the love feast on April 10. Much interest was shown during the meeting; six were added to the church by baptism and one is awaiting the rite. Seventy-six persons communed, which was a good representation. Our missionary society is doing a very good work; we have sent a comforter and some other useful articles to the boys in camp. We are making a robe and will soon send a packet and some money to the camps. Sister Ida Shumaker, a returned missionary to India, was with us on May 16 and gave a wonderful missionary talk. On Sunday afternoon she spoke at Pleasant Union. On Monday evening she gave a temperance lecture at the W. C. T. U. meeting at Clearville, of which organization some of the Cherry Lane women are a part. Her messages were full of interest and were enjoyed by all. One of our young men, Robert Sollenberger, was sent to Camp Kane and later to California. He has been greatly missed in church and Sunday school, having been one of our leaders and one who was able to work in any capacity in the church. The church installed an electric water system at the parsonage, which is greatly appreciated by the pastor and his wife. We have a one hundred



per cent Gospel Messenger club.—Lena Sollenberger, Clearville, Pa., June 26.

**Elbethel.**—Brother and Sister J. M. Geary were with us in an evangelistic meeting June 1-14. Their messages were inspiring and helpful and we feel that seed has been sown that will bring forth good fruit. Their fellowship in the homes was enjoyed by all. Both the church and the community have been greatly benefited by their coming to us. One accepted Christ. Mrs. Geary gave very interesting Bible stories for the children. Our love feast was held on June 14 with Bro. Geary officiating. A number of folks from the County Line and Woodale churches attended the meeting.—Mrs. Elgie Coffman, White, Pa., June 24.

**Maple Glen.**—Juniata day was observed in our church on April 26. Brother and Sister H. H. Nye were with us and Bro. Nye delivered a very appropriate sermon. Our pastor, Bro. A. Jay Replogle, brought us six inspiring messages on the church; these meetings closed with our love feast on June 7. The interest and attendance were good throughout the week. Our church membership is smaller than it has been for a long time. Letters have been granted to quite a number who have left us, and several have passed away during the last two years. Our aid society has been doing very good work with Sister Mary E. Davis as president. We expect to have home-coming services at our church on Aug. 23. On June 27 our pastor favored us with a very interesting report of his trip to the Asheville Conference.—Olive M. Peck, Fort Hill, Pa., June 28.

#### South Dakota

**Willow Creek.**—On April 12 we opened our church work for the summer; our elder, Bro. Joshua Schechter, met with us and preached a good sermon. We enjoyed a basket dinner at the church and a short business session was conducted in the afternoon. Mother's Day was observed with appropriate talks and readings. We are glad to have Bro. Galen Allen of Dumont, Iowa, for our pastor this summer. On June 14 he and his recent bride, the former Rachel Garner, met with us for the first time. A reception was held at the church for them on June 16. Rev. Clayton of Wetonka assisted us in extending a welcome to the Allens. On June 21 our members joined with the other churches in the McPherson County Sunday-school convention held in the Presbyterian church in Wetonka. Brother and Sister Allen contributed to the program. It gives us renewed inspiration to have two fine young people give themselves in service for us. Our aid society meets every three weeks with good attendance and interest. They have planned a full summer's work and are working hard to carry it out.—Lena I. Heagley, Wetonka, S. Dak., June 25.

#### Virginia

**Peters Creek.**—Our quarterly council meeting was held on May 31 with Elder J. S. Showalter presiding. Various reports were read and approved. Several letters of membership have been granted recently. Three have been added to the church by baptism since our last report. The pre-Easter services were conducted by pastors of the adjoining congregation. The spring communion was held at the close of these services and was well attended. A number of our men attended the district banquet at the Hollins Road church. Our mother and daughter banquet was held on May 8 with an attendance of more than fifty. The aid society has given its quota of supplies to the new C. P. S. camp at Lyndhurst, Va. In May we were privileged to have Bro. Carl Spangler bring us very interesting slides on the Christian home. Bro. Harold Craun and Sister Mary Naff served as delegates to Annual Conference. The vacation Bible School will begin July 20 and continue for two weeks. A consecration service for babies was held recently. Some of our members attended the Christian Advance meeting at Lynchburg. A special offering for the C. P. S. camps is taken every fourth Sunday. We are looking forward with much interest to the coming of Bro. R. W. Schlosser of Elizabethtown, Pa., to conduct our revival, beginning Aug. 1.—Beulah G. Plunkett, Roanoke, Va., June 29.

#### West Virginia

**Elkins.**—On April 5 we had a very good Easter program in which the story of the resurrection was given in scriptures and songs, illustrated with large colored pictures. Following this, Bro. Ernest Corley gave us a message. On May 10 we began a series of programs on mother, home, and heaven. The first program was given on Mother's Day; it consisted of special songs, readings, poems, and questions with Scripture answers. A similar program was given on May 17 on The Christian Home, and one on May 24 on the subject of Heaven. Sister Ada Scrogum and Sister Gretta Goodman were in charge of these programs. On June 3 Sister Columbia Mayo, the oldest member of our church, was anointed by our pastor, assisted by Bro. V. L. Bennett. Our pastor, Bro. J. J. Scrogum, was away for two weeks in a revival meeting which began June 14 in the Pleasant Hill church. Our assistant pastor, Sister Ada Scrogum, conducted a vacation Bible school beginning June 22 in the Bowden church. On June 21 Bro. Boyd H. Phares from Gladys preached for us. Several visitors stopped at the home of our pastor on the way to and from the Annual Conference. We enjoyed their fellowship and encouragement.—Edith M. Scrogum, Elkins, W. Va., June 29.

## Announcing . CHRISTMAS GREETINGS FOR 1942

It is not too early to start thinking about the selling of Christmas greetings. We are proud to present the deluxe Sunshine Line. This new deluxe assortment excels in value and new ideas. There are twenty-one large 4¼ x 6 inch folders all in beautifully tinted six to eight color printing on fancy paper. They must be seen to be appreciated. Excellent for resale by B. Y. P. D.'s, aid societies or individuals.

#### DESCRIPTION

- Assortment No. 42**—Twenty-one greetings of distinction with Christmas message and Bible verses—complete with envelopes and box .....\$1.00
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• • •

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# GOSPEL MESSENGER

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## "Clouds and Darkness Are Round About Him"

The Lord reigneth; let the earth rejoice;  
Let the multitude of isles be glad thereof.  
Clouds and darkness are round about him;  
Righteousness and judgment are the habitation of  
his throne.

A fire goeth before him,  
And burneth up his enemies round about.  
His lightnings enlightened the world:  
The earth saw, and trembled.  
The hills melted like wax at the presence of the Lord,  
At the presence of the Lord of the whole earth.  
The heavens declare his righteousness,  
And all the people see his glory.  
Confounded be all they that serve graven images,  
That boast themselves of idols:  
Worship him, all ye gods.—Psa. 97: 1-7.





# Around the World...



In 150 years the United States has changed from a population 90 per cent rural to 75 per cent urban.

There were 3,246 high schools for boys and 465 for girls in British India in 1939-40.

Twenty-two women out of the seven-figure total so far called upon to register for work to forward Britain's war effort have claimed exemption on conscientious grounds.

No oil for heating will be available next winter in Canada, Munitions Minister C. D. Howe recently announced in the House of Commons.

All Presbyterian churches were urged to liquidate all debts "before the present favorable economic situation disappears" in a report by the general council.

In Bartlesville, Okla., headquarters city of oil companies, Frank Phillips, owner of the Phillips company, recently paid all the debts on the town's 34 churches, a sizable sum.

Moral and religious character and habits are the most important qualifications for the recipients of the newly-established L. LeRoy Highbaugh pre-legal and legal scholarship of \$1,000, which will be offered each year at the University of Louisville.

Farming is the most hazardous occupation in the United States, and casualties among farmers are at about the same rate as were losses in the R. A. F. during the first two years of the present war. There are 4,200 recorded accidental deaths among farmers last year.

A student with patience recently made a survey of a small herd of cattle and learned that in every 24 hours a cow grazes about eight hours, spends 12 hours lying down and loafs the remaining four hours. The average grazing speed is from 50 to 70 bites a minute.

All countries which took part in the last war, including our own, experienced an increase in juvenile delinquency. Great Britain's juvenile crime has increased as much as 50 per cent since the beginning of the present war. Among the causes listed by the National Association of Probation Officers of England are: Employment of parents, disruption of home life, interruptions in school and club life, unhealthful life of the public shelter, temptations facing boys and girls leaving school for work, higher wages for young workers, unwholesome recreation, excitements of war, preoccupation of police, general wartime abandon.

In order to avoid similar mistakes, Britain dictates some urgent "don'ts" to Americans:

1. Don't close schools if you can help it. Don't let teachers enlist. Expand normal educational facilities.
2. Don't close clubs or recreational centers. A good playground leader can do more for his country by sticking to his job than by trying to learn to fire a rifle.
3. Don't break up families.
4. Don't throw an army of youngsters into industry.

Since 1936, exports of opium in India have been entirely discontinued and now only demands for medicinal and scientific needs are met. In 1908 India exported 63,252 chests of opium.

Malaria is the largest public health problem in India. Deaths from this disease number about a million and a quarter every year, and the number of cases is about 100 millions per year.

Six in every ten clergymen in the United States feel that the church should support the war and give full co-operation to the government in the war effort, according to a Gallup poll conducted among Protestant and Roman Catholic ministers.

The famous Roman Catholic seminary at Haaren in Holland has been closed to teachers and students by order of the German occupation authorities and will be transformed into a concentration camp for Hollanders brought back from the notorious Buchenwalde concentration camp in Germany.

The Indiana Federation of Women's Clubs at a recent meeting adopted a resolution asking school authorities to provide a Bible study course in the public schools. Another resolution urged that women in the home see to it that their children have religious training regularly.

The American Bible Society reports that 8,504 Bibles, 382,530 Testaments and 169,113 portions of the Scriptures were distributed without charge to army and navy chaplains during the past year.

Edited by a committee of rabbis representing Reform, Orthodox and Conservative groups, a second edition of 100,000 copies has increased to 200,000 the number of abridged prayer books ordered from the Jewish Publication Society of America for the use of men of the Jewish faith in the armed forces.

Latest figures relating to decisions of local tribunals for registration of conscientious objectors in England show that 2,517 men out of a total of 47,802 had been given unconditional exemption. Conditional exemption was given to 17,688; those ordered to do noncombatant military duties totalled 14,024; those ordered to do military service numbered 13,573.

Wartime nurseries in Great Britain now number 322 in operation, and 458 more in preparation, with plans for a further 284 under consideration. The nurseries are under the direction of the ministry of health. Many of them are open twenty-four hours per day. The mothers of the children in the nurseries are, many of them, in full-time war work.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

JULY 25, 1942

Number 30

## » » Editorial « «

### About Conviction and Tolerance

ONE of the problems of Christian experience always with us is that of reconciling deep conviction and reasonable tolerance. Though not easy, it can be done and it needs to be done. This one bothered a certain "Son of Thunder," except that it did not bother him very much. He settled it promptly by refusing to be tolerant. He told the other man to quit casting out demons in the name of Jesus.

It is a rather nice point, not? Or is it? Why should you and I be tolerant of those who will not accept the whole truth?

Because you and I and the other folks are all human, subject to the limitations of vision so common to mortals and because, therefore, there is a bare possibility that you and I may be a little off too in some respects. There is this further consideration. The correction of errors and the discernment of the whole truth proceeds fastest when earnestness of individual conviction is combined with tolerance for all who love the truth and seek it in sincerity.

Yes, it is a little hard sometimes to believe with all your might what you believe and feel kindly toward those who believe differently, but few spiritual achievements are of greater worth than this.

E. F.

### A Question About the Ministry of Reconciliation

You have heard of the ministry of reconciliation, haven't you? Paul writes about it, as you may know. Well, here is a question somebody raises: Is that ministry merely declarative or is it also constructive?

You don't understand the question? The point is this: Does that ministry consist of stating the terms of reconciliation and letting it go at that, or does it involve efforts to bring the parties together?

You can easily see it makes quite a difference. Suppose one of the parties does not want to be reconciled. Shall the minister try to make him want to? How much? When should he give it up?

No doubt you have in mind the status of the case. The two parties concerned are God and the world. The former is very desirous of effecting a reconciliation. The latter is not. The former has gone to the utmost lengths conceivable. The latter, while showing here and there signs of yielding, for the most part remains obdurate.

Does this ministry of reconciliation which has been committed to us require efforts to overcome this obstinacy? It is certain that it would be overcome, if the advantages of reconciliation were understood. Should there be an effort to get these advantages understood? How much effort?

Your answer will depend upon how much you consider reconciliation worth. The question of course would not bother one who does not care what becomes of anybody but himself. E. F.

### "Clouds and Darkness Are Round About Him"

THE topography of Palestine presents striking variations for a land so small. For example, to the north rise the lordly Lebanon ranges culminating in snow-capped Hermon over nine thousand feet high. To the south the country slopes away toward the lowest sink in all the world—the Dead Sea, its surface about thirteen hundred feet below sea level.

However, it should be remembered that the land as a whole does not trail away to the south to end in a desert plain. The Jordan depression is really a part of a tremendous natural fissure, sometimes known as the Great Rift Valley, traceable for as far as Lake Tanganyika in east central Africa. To follow the Jordan to the Dead Sea and beyond is finally to come to awesome Sinai, a land



of granite peaks, but rent by canyons and gorges that make it a vast wilderness of desolate grandeur.

From west to east across Palestine, one passes from the low maritime plain, and over a central ridge, to the deep valley of the Jordan, finally to face "those mysterious hills which close every eastward view with their long horizontal outline, their evershadowing heights, their deep purple shade."

Hence Palestine cannot be understood without some appreciation of the vast desert lands beyond, nor its people apart from a geographic background which serves to dominate and explain their interpretations of the world, the character of God, and the destiny of man. The wide range in elevation, along with other less obvious factors, helps to account for extremes in heat and cold, drouth and rain, sheltered spots and storm swept heights.

Recall how Elijah sent his servant to peer into the western sky for some sign of rain. Again and again the servant of the prophet returned with the report, "There is nothing." But the seventh time the servant came with the word, "Behold there ariseth a little cloud out of the sea, like a man's hand." Then the prophet sent word unto Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not." Nor was the warning untimely, for "it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain."

Such occasional storms sweeping in sudden majesty across the hills and valleys of little Palestine made profound impressions on both prophets and poets. Doubtless it was some such infrequent storm out of the southern wilderness which gave Habakkuk the inspiration for his vision of God from Teman with a glory that filled the heavens and stirred the earth to praise for the Holy One from Mount Paran. The One whom Habakkuk paints for us moved across the land with a sublime indifference to all nations of men, all swift flowing rivers, all perpetual mountains.

So also in the Ninety-Seventh Psalm, the poet sees the majesty of God as revealed in the storm. Clouds and darkness may be round about him, but when the lightnings flash they serve to enlighten the world. The heavens, suddenly filled with vast clouds, driven by high winds and touched with light, declare God's righteous mastery. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

But what is the deeper significance of this unity in lordship as evidenced by the overwhelming storm? The storm outrides all works of man, fills streams and seas until they burst their natural

bounds, melts the mountains until soil and rocks are spread far and wide across the fertile plain. It all sums up into the conviction that there is one God and Creator of all. The resistless tide of the storm as it sweeps in from the western sea or the southern desert is proof to prophet and poet that Jehovah is God, that there is none like him. Here is the conclusion of the argument for monotheism as drawn from nature.

"Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods."

H. A. B.

### The Primacy of Facts

OF COURSE you are familiar with that intensely interesting story of the man born blind, told in the ninth chapter of John. You have admired the simple cleverness with which the man refused to become the tool of his cross-questioners. But did you ever weigh carefully his method and its significance?

The Pharisees were determined to wring from him some sort of testimony against Jesus. They wanted something in support of their postulate that "this man is a sinner," in the face of the disconcerting fact that the man born blind had been healed by him. But the man declined to lend his services to their evil designs. And he was able to do this by simply sticking to the one great, incontrovertible fact, "Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see." He would not argue the matter on any philosophical grounds. Only one thing was important to him, and that one fact he kept thrusting in their faces, as much as to say, "Make what you can out of that."

One established fact is worth a wagon load of speculation. Were you blind once too, and do you now see? Do you, really? Do you love Jesus Christ? His principles, ideals, and precepts? Not, do you *say* so, but do you, actually? Is the fruit found in your life? Do spiritual satisfactions make a stronger appeal than carnal pleasures? Does the spiritual need, the sin-wrought ruin, of your fellow men, stir you mightily? Do you *enjoy* self-sacrifice for the good of others?

If you see, stick to that fact, and have no worries as to the nature of the Power that gave you sight. If any one would harass you with theories of the Spirit's method in regeneration and sanctification, tell him frankly that you know nothing of such things, but compel his attention to the *fact* and make him draw his inferences from *that*.

E. F.



## The Fellowship of Saints . . .

BY M. R. WOLFE

1 John 1:3—2:11

Abstract of a Conference Address, June 11

ONE of the fine words indicating human relationship is fellowship. In its common meaning it suggests an agreement and unity of purpose that causes people to come close together. There is a deepening of this attitude when we study the word as used by the New Testament writers. The Greek word *koinonia* with its cognates is variously translated. Some of the most common are fellowship, communion, communication, partakers, partners, etc. It is easily seen that this is a comradeship word. It is a sit-down-together word, a mutual-sharing word, a word indicating the closest associations. Take this word out of Christianity and much of its vitality is gone. It is this rich and full meaning that John has in mind as he keeps repeating this word in this first epistle of his. He is trying to have these people discover the real source of Christian joy. It comes not because of outer circumstances but through an inner spirit. If one can really find others with whom he can fellowship, then there can be joy amid suffering.

John gives three conditions one must fulfill if he would have this fellowship with others and with Christ. The first of these is, walking in the light. Putting it simply, this means doing all the right we know. If I fail to do what I know to be right, I am not true to myself. There is something in my life that I must hide. Part of my life is not open. I hinder fellowship just that far. One does not need to be bad to have a cold and useless life. He only needs to refuse to move up to light and truth as it comes to him. A second condition is confessing our sins. Sin always breaks fellowship whether with God or man. As long as we harbor unconfessed sins in our lives we close them to the real joy of close communion with God and our fellow men. The Protestant church has made very little opportunity for the exercise of this privilege. Not only so, but in most circles there is little charity upon which one might draw if he did confess. This is a vital matter. Not until I bring my sins out in the open and look at them do I realize how bad they are. When we really confess our own sins, and honestly repent of them, then we realize how weak we are. This will make us a bit more able to tolerate a brother who has weakness too. It is not very likely that one who has really seen his own sin will censure harshly another who fails. The third condition is very closely related to this second. John suggests that we must accept the propitiatory sacrifice of Christ

if we really want the joy of Christian fellowship. If God through Christ provided a place for me to put my sins, then he did the same for you. I can have my sins pardoned, but so can you. If I confess my sins I am forgiven and can have fellowship with Christ. This same privilege is yours. So we two sinning folks have fellowship with Christ, and through him we can have fellowship with each other. It is this third person who makes our fellowship at all possible, for if I look at you and you at me we will see so much wrong that we can never get together. We are attracted to people largely because of what they like. Folks are saints not because they are perfect, but because they have been redeemed by Christ. When we once understand that Christ is the medium of our Christian fellowship, then we can open our hearts to any one who accepts him, whether he agrees with us in everything and does just as we do or not. His skin does not need be the same color or his mode of life like ours.

John gives a test or two that we can apply to our lives as we go along. The first one has to do with our everyday living. He suggests that we ought to walk as Christ walked. I take this to mean that I must make all the areas of my life to be like Christ's. Whenever I let carnality creep in there will come in with it hatred, envy, jealousy and pride. These will block the spirit of comradeship and make a life cold and unresponsive. A second check that is suggested in these verses is the new commandment. How do we get along with it? Do we find it difficult to love our fellow men? I think we can be happy that John did not set up great theological tests, but gave us these simple ones. These call attention to the things that really keep us apart. It is not that we differ in ideas so much as it is that we are not Christian at heart.

Persecution and hardship in the past have purified and vitalized the church. May we hope she still has vitality to meet whatever the future holds. One thing is very certain in the minds of the leaders of the church today. They look for

## The More Kingly Rôle

BY ORA W. GARBER

The throng sought Jesus out one day  
To place him on a Jewish throne—  
This carpenter, this peasant youth  
Who called no earthly thing his own.

He chose a still more kingly rôle:  
Disclaiming earthly power and things  
He took the way of love and peace  
And thus became the King of kings.

Elgin, Ill.



darker days. What could be more blessed for the Christians of today than the discovery of this thing John was talking about? If we can have fellowship with one another and with Christ and God, then we shall have strength for the day.

*Bridgewater, Va.*

## Guarding the Sacred Deposit of Our Heritage

BY MINOR C. MILLER

### Part II

Abstract of a Conference Address, June 13

#### Reversal of Educational Emphasis Jeopardizes Liberty

THE emphasis in American education today is very different from that which prevailed in the colonies in the seventeenth and eighteenth centuries. This is not a religious age. Instead, it is a secular age, when the marvelous scientific achievements have transferred man's interests and affections from spiritual things to material things. In such an age, the fundamental Christian concepts are not safe because youth is neither worthy to receive nor able to guard these sacred truths.

Church leaders should acquire a heightened sense of the meaning and value of the sacred deposit. They should at least ask this question: Is there any prospect of the continuance of free institutions in America—I refer to freedom of speech, freedom of the press, freedom of assembly, trial by jury, and freedom of religion—if the masses of American youth should turn their backs upon the sacred deposit of Christian truth, either from ignorance or from suspicion that there is no reality in truth except as it is scientific?

1. Christian truth stands in jeopardy because the church has not developed an adequate plan for reaching the masses. For a time sectarian prejudice prevented the church leaders from working with the state in any plan for the education of children, and so the Sunday school became the primary agency for teaching religion. But it has never reached the masses of children and youth. Although it has been of great value, it has suffered attack from many quarters and is now being neglected by church boards and committees generally. Since 1915 there has been no gain in Sunday-school enrollment, yet during this quarter century, the population has increased 35%. With adequate promotion, the Sunday school could be made to reach a larger percentage of people, but it is doubtful if it can be relied upon as the primary agency for reaching the masses.

2. Christian truth stands in jeopardy because of the limited character of the educational effort of

the church. Compare, for example, the public school in any community with the Sunday schools as to time for instruction, equipment, curriculum and teaching methods. The effect of this kind of analysis is usually depressing to those who hold any high regard for the value of the sacred deposit of Christian truth.

#### Steps Toward Advance

The Protestant churches of the United States have launched a great educational advance. The plans for this movement were developed co-operatively, because leaders realized that our children and youth are not able to receive the sacred deposit of Christian truth because they are ignorant of history and the accomplishments of Christianity, and not able to guard it because they remain unconvinced that the Christian religion offers any practical guidance for meeting the problems of the present day. Those who sponsor the advance believe that it is possible to provide Christian teaching for each person in the land. How can this be done?

1. The church will have to develop and administer a program of adult education. This will involve important changes in emphasis in the curriculum for adults, the preparation and distribution of manuals for the guidance of parents, the preparation of literature for children in the home, and the selection and training of large numbers of home visitors in every church who will work persistently in the homes both of church members and of the unchurched.

2. The church should improve the enrollment in the Sunday school and the quality of the work done. National, regional, and district boards should recognize the importance of this task.

3. The church ought to make the most of its opportunity in the field of vacation and weekday religious education. The Sunday school has never been able to reach the masses, but through vacation and weekday schools, millions of unchurched children and youth can be taught. Such teaching supplements greatly the work of the Sunday school.

4. The church should extend and strengthen the program of the summer camps. They already have made a vital contribution to the work of the church, but their usefulness can be enlarged, particularly to train workers for specific service in the church.

5. The church should rely strongly upon her colleges. The church never needed them so much as today. Important as other institutions such as church schools and summer camps are, in matters of fundamental importance with regard to faith and action, the colleges constitute the chief bul-



wark of the church. They should perform two types of service.

In the first place, the colleges should strengthen Christian faith. Students today must attain a meaningful understanding of the Bible. They should be acquainted with history. They should see the part that Christianity has played in world events. In particular, they should see an emphasis upon religion equal to that upon science. Only so can the tendency literally to worship science be avoided. The church ought to ask her colleges to match every science course with a course of equal length and value in the field of religion, and where science courses are required, parallel courses in religion ought also to be required. I am not pleading for any narrow view of education, but for a church college to teach science more effectively than it teaches religion is to be unfair to the students who elect to go to church colleges and is also to place in jeopardy the spiritual contribution which the church ought to make in this perilous age.

In the second place, the church college ought to train an increasing number of students for specific types of service in the church. For example, if the college is able to provide courses in pre-medicine, pre-law, pre-engineering, or public education, including practice teaching, it would seem to be certain that the same college could do as much for other students who, of their own free will or at the request of the local church, would like to take special training of college grade for volunteer, or semi-professional, or even professional service in the church. If it should be argued that students will not elect such courses, let it be said that students will be slow to elect other vocational courses if there is not someone to point out to them the specific opportunities which are to be found in them. This is the kind of service the local church should render for an ever-increasing number of its young people.

The church needs her colleges. No other institution is so well fitted to guard the sacred deposit of Christian truth or to train people for specific service in the church. If our colleges are able to give proper emphasis to religion, then the church should rally to the support of her colleges and provide the moral and financial assistance needed. There will be no permanent Christian education advance unless the church colleges lead the way.

In this discussion I have tried to present some very important truths: that the church is the custodian of the sacred deposit of Christian truth; that this truth has served as the foundation for personal liberty and free institutions in America; that only as we advance along the lines indicated

in this article will our young people be worthy to receive and able to guard this sacred deposit of Christian truth upon which our civilization depends.

*Bridgewater, Va.*

## The Virtue — Patience

BY HARPER S. WILL

"As patient as Job," is an oft quoted statement. Job is supposed to be a symbol of patience, but it is difficult to understand where he got his reputation. Job was anything but patient in his sufferings. He was argumentative, complaining and self-justifying. Such outbursts as "Let the day perish wherein I was born," and "How can man be just with God if God be pleased to contend with him?" can hardly be classified as utterances of a patient sufferer.

How different it was with Jesus! "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Literature contains no more exalted picture of patience than this quotation from Isaiah 53 and it fits exactly the experience of Jesus. When on trial before Herod who "questioned with him in many words, he answered him nothing." He had done his work and he left the results to God, for God, not man, was his judge. He had yielded to the Father's will and without complaint he accepted the insults and the indignities of unjust men. The life of Jesus presents a beautiful pattern of patience for us.

She was a saint, but she had a sharp tongue. She believed all the doctrines of the faith, attended all the services of worship, and followed all the forms of the church. One day a difference of opinion arose regarding a church matter. To quote her own words, "I gave them a piece of my mind." It might be added that when she gave a piece of her mind it was unsugared. She had substituted orthodoxy for Christian practice. She found it easier to be orthodox than to be patient.

The Persian poet, Omar Khayyam, in his Rubaiyat breathes a threatening impatience. Recall the stanza where he says:

Ah Love! could you and I with Him conspire  
To grasp this sorry Scheme of Things entire,  
Would not we shatter it to bits—and then  
Remold it nearer to the Heart's Desire!

The sermon had been on The Power of God. It was at the time that Mussolini was sending his troops into Ethiopia. A woman expressed her



views something like this: "You say God has power. Why doesn't he do something? Why doesn't he stop Mussolini? If I had the power I would stop him." She was obviously impatient with God. She disapproved of his procedure with aggressors. Another party more recently gave expression to his impatience with this question, "Why doesn't God strike Hitler dead?"

Man has been termed the most unfortunate of all beings. He is a resident of two worlds—a world above him and a world beneath him. He is pulled in both directions. When Jesus set the goal of life at "Be ye perfect, even as your Father which is in heaven is perfect," he planted the seed for a possible impatience in the soul of man. When he set the goal of society at "Thy kingdom come. Thy will be done in earth, as it is in heaven," he pointed man to a task that calls for endless patience. Once a man gets a glimpse of God and his kingdom, he becomes forever restless with himself and with the society of which he is a part. He purposes and plans, but he sees his plans frustrated; he strives and fails; he climbs up and slips back. Then impatience germinates and he is tempted to be disgusted with himself, to be critical of others, to find fault with the universe and even to censure God. Remember the counsel of Job's wife, "Curse God, and die."

We may be inclined to think of impatience as only a slight distemper of the spirit. On the contrary, it is a serious malady. It is the mother of a whole brood of ugly evils. Disillusionment, discouragement, censoriousness, doubt and unbelief are nothing more than impatience grown up. Let any one of these moods become habitual and you have impatience become chronic.

In a world where a man tries and fails, where a baby is sometimes kidnapped and murdered, where military might conquers and oppresses, where a Christ was crucified, the grace of patience is needed to keep one's soul free from bitterness and cynicism. Those who would like to cultivate the grace of patience will likely find these three thoughts helpful.

1. Our understanding is imperfect. "We see through a glass darkly." Our ignorance demands humility. If we had all the facts in a given situation maybe we would pity, not berate. It could be that if we knew more we might mingle some pity with our present condemnation of the Japanese. A child died. The father's heart was deeply wounded, but he did not censure God. He knew the way of patience and his reaction was: "God makes no mistakes. Some day I will understand. Until then I shall wait."

2. Growth takes time. God isn't in a hurry. He

isn't working on an eight-hour schedule. "One day is with the Lord as a thousand years, and a thousand years as one day." It is estimated that God has been 5,000 years in making a giant Redwood along the Pacific. Brother Lawrence in that admirable little book, *The Practice of the Presence of God*, says, "One does not become holy all at once." A mother told how she had been impatient and fretted over her children when they were small. The years passed and they turned out well. She was ashamed that she hadn't fretted less and trusted more. We need the telescopic view.

3. We have made mistakes. "All we like sheep have gone astray." Jesus suggested, "Cast out first the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." And then you will recall the occasion on which Jesus said, "the one without sin cast the first stone." That statement if followed would forever end some kinds of stone-throwing. Before condemning another always confess your own sins. Who of us has not failed enough to make us patient with the failures of others?

A word of caution should be thrown in at this point. Virtues must always be held in balance. The love of God must be balanced by the justice of God. Patience may so easily slide into the vices of complacency and acquiescence and indifference. Here the Orient and Occident can help each other. The Oriental can teach us some lessons in patience and we can teach them some lessons in adventure and social betterment. We need each other.

Paul lists patience among the first fruits of the Spirit in the 22nd verse of the sixth chapter of Galatians. We should not forget that patience is a fruit of the Spirit. It is more of a gift than it is an attainment. It is like a college diploma. You do not so much earn it as it is given to you.

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## Only Christ Shall Remain

BY GRACE MATHIS

Only Christ shall remain—  
All the pain of our strain  
Shall be taken away,  
All our grief find relief  
In his glorious day—  
Only Christ shall remain.

Only Christ shall remain—  
All the war with its gore  
Never near us again,  
But a peace of release  
In the lives of all men—  
Only Christ shall remain.

Elkhart, Iowa.



Teachers give you information, counsel and direction. If you receive the information and counsel and direction sufficiently, you are awarded with a diploma. Patience is like that. It is a gift of God awarded those who let his Spirit work its fruit in their heart.

In the writings of Walter Rauschenbusch is to be found this line, "My fever is gone in the great quiet of God." Impatience is the fever of the soul. Submit all to the will of God and he takes the fever away and gives in its stead his peace—a "peace that passeth all understanding."

*Chicago, Ill.*

## The True Role of the Prophet

BY GRANT T. McGUIRE

A paper prepared and read in the monthly meeting for May, 1942, of the Brethren Pastor's Association of Southern Calif. and Arizona.—Ed.

A "ROLE" is the part or character that is taken in a drama or play. Perhaps the committee which assigned this title had in mind that "the world's a theatre, the earth a stage, which God and Nature do with actors fill." And the task they assigned me is to discover just where the prophet comes in. At least I have so interpreted the subject that they assigned me to discuss.

It has helped me in determining the true role of the prophet to remember that he belongs to a continuous religious tradition, and because he does belong to this continuous tradition we can trace his traditional role in history. That history we have in our scriptures.

Once Jesus asked his disciples, "Who do men say that I am?" And the answer was, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." This indicates that there are certain characteristics of a prophet that are timeless, for they appear in men who are separated in time by many centuries.

We have an indication as to the part the prophets played in the drama of life in the term "prophet," which is the English translation from the Greek, which is in turn a translation from the Hebrew. As we trace back through the various translations it is clear that the "prophet" was a speaker—we would call him a public speaker—one who publicly proclaims his message. We are given a further clue to his true role in the source from which his message came. Just before his death, Moses, giving instructions to his people, indicated that with his death the revelation of God's will was not to be final, but that new organs of revelation would appear. And because the people were unable to bear the terribleness of God appearing unto them, he intended to reveal his will to them by raising up from among the

people a man like unto Moses. God speaking through Moses said, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak to them all that I command him. And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him" (Deut. 18:18, 19).

Thus it seems very clear that the prophet is not only a public speaker; he is to be the mouthpiece of God. He is not to be a commentator on current events except as they are related to the message that God is speaking to his people. He is not to be an echo of public opinion; he is to bring the counsel of God to the public notice. And so the prophet himself dared not take his obligation lightly, or use his power of insight selfishly, for "the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." Now the temptation of all believers in God is to use him to support policies that have been practiced until they have become the custom or the rule, whether or not these policies are just to everyone; and especially is this true of national policies in times of war, or whenever the nation is threatened. And so in the Old Testament we have a picture of Israel practicing all manner of evil and injustice, confident of the support of Jehovah and trusting in him for salvation from their enemies. But the true prophets always insisted upon the essential righteousness of God. He is the judge of all nations, not a sanctifier of the status quo. He is the moral judge of men and of nations, not "a comfortable divine sponsor of their customs" (Fosdick). This always has been the true role of the prophet, and, I believe, it is still.

I do not know how others may feel on this matter in a day when we are being told that our national existence is at stake, but as for me, I feel very uncomfortable. The temptation is still present to be only the champion of the status quo. But there is a still small voice ringing in my consciousness that keeps me from championing the status quo or echoing public opinion. That voice is saying, "The prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." And I remember that the prophets that have taken their true role have faced national calamity, and death, undaunted by the mouthings of men, confident that it is not the roaring storm, or the earthquake, or the consuming conflagration, but the still small voice that is God speaking.



Closely associated with the role of speaking for God is another which is the part the true prophet takes. He is also the interpreter of history. In fact, he gets much of his message from God through events in time, past and present, for that is the way God makes his will and purposes known. History, as has been said, "is always the selection and interpretation of facts." Thus the prophets always select the significant contemporary events, and in the light of their faith in God interpret those events. Thus the calling of Abraham from Ur of the Chaldees, the Hebrews leaving Egypt, and the rise of powerful rulers and nations are evidence of the action of God in his dealings with his people, as well as with the other nations of the world. And so they can say, "Thus saith the Lord," not "Thus saith Isaiah," because they believe that in the history of men and nations there is a pattern which, when properly put together, reveals God's will and word. And by the very nature of the prophet who speaks for God, he claims for himself the role of interpreter of the events of history.

And now just a word on prediction as the true role of the prophets. There is no question but that the true prophet is always "inspired," that is, he was "in-breathed" by the Spirit of God. It is as if the life of God was flowing through their lives. This "in-breathing" sharpened their minds and made them sensitive so that God's will became clear to them. They saw when others could not see; they heard when others were unable to hear; they knew when others were confused. And so they stated great truths that were true then, and are true now. They taught that love will conquer hate; that evil government can never make a strong nation; that righteousness is always a creative force; that God is always trying to lead men to make a better world. These are just as true now as they were in the seventh century B. C. And so it is the true role of the prophet to speak the truths that are timeless and eternal.

The prophets wrote a great deal. Their writings make up a great deal of our Old Testament. They wrote narrative and poetry. Some say they had a part in writing the hymns that were used in their public worship. But these were in a sense subordinate to their public speaking, for they used the writings as instruments for their major role, that of proclaiming their faith in the God of all nations and making his word known. For that was and is the true role of the prophet.

Jesus shall reign where'er the sun  
Does his successive journeys run,  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.

These are words that sound like prophecy today as much as when they were written by Isaac Watts. And in an hour of tragedy such as this we confidently hope and pray and trust that this is true: that in "due season we shall reap, if we faint not." This confident faith is the true role of the prophet today, and it is our message to a world in terrible need.

Pasadena, Calif.

## Why They Get Tired

BY KERMIT EBY

SOMEBODY referred to so and so as a *tired radical*. The term stuck in my mind. Every so often it comes to the surface of my consciousness. Tired radical says a lot. It describes my own feelings, so often. It forces me to risk more fatigue in the attempt to answer its implications.

Briand, the great French liberal and statesman, once remarked that "all great minds were radical under forty." It is unnecessary to remind ourselves that most great religious and reform movements were led by comparative youth. Christ was young.

Perhaps age is the cause of our fatigue. It may be that our enthusiasms die with our physical vigor, that our mental age parallels our chronological age. Or again it may be our desire to put away all signs of immaturity; for are we not often reminded by sage, old men that they, too, were radicals once, and only changed with maturity?

Tired radicals? One turns up in every meeting to remind you that effort is useless, that all your dreams were once his own and only time is needed to see them pass into bitter memories.

Often radicals tire because of the poverty of their results. One in his youth so often expects sudden reform. Caught up by the inspiration of the conference, moved by the collective enthusiasm of numbers, he expects to reform the world in ten years. Sometimes he wonders how he will pass the time when all the resolutions have been incorporated into action. Disillusionment comes when he finds that this is a stubborn world, and high resolve must be followed by hard work.

Often my once radical friends remind me that they have not changed at all; that they are only changing their technique. Their seeming wandering from the fold is only temporary. They expect to return as soon as they have sold enough insurance to gain their economic security. "We are not doing this for ourselves, but for the wife and children." As the fatigue increases they join the Rotary and Chamber of Commerce. Service is their motto. Any effort at argument against such



a course is always answered by reminding the skeptical that all the Rotary and the Chamber of Commerce need to see the light is the reforming presence of a few tired radicals.

But you can scarcely blame one for wanting to get along in this world! Few radicals are certain about the next. The greatest number of my tired radical friends are in the school and church. They start their careers with high resolve and effervescent enthusiasm. Sometimes they are branded as trouble-makers for interfering with the easy complacency of institutions. A few rebuffs and several failures of promotion and they learn that it is more important to study the boss and give him what he wants than insist on reform.

"One must eat" insist my tired radical friends! To reply by suggesting that few people actually starve is not very comforting. What our radical friend means is one must meet his bills, keep up his car, his numerous social contacts. More definitely, his status. In order to do so, one must conform! Maintenance of a radical pattern means loss of security, and the very thought of insecurity makes us tired.

How often have I heard, "This job is all that stands between me and welfare."

Physical insecurity is not all that fatigues radicals. The sense of spiritual lonesomeness is worse. The consciousness that people you love question your motives, then avoid your presence, really hurts! Particularly is this true in times of emergency. The active support of you and your cause threatens their security, the food of their wives and children. Many tired radicals, and often the best of the crop, explain their unwillingness to go on because of the loneliness of the journey.

Finally, there is the radical who has never been converted. He is a seeker after the new. Usually

his words are empty. He is not the product of study and experience. As a result he changes his color with the seasons. Such radicals tire easily. They lack the sustaining courage of a great conviction!

When I think of the great peace and economic emphasis of the present-day church, I wonder how many of its leaders will some day be tired radicals.

*Chicago, Ill.*

## Buying the World at Par

BY WM. J. TINKLE

"EARTH gets its price for what earth gives us."

So sings the great poet, James Russell Lowell, and it is true. Is the stock of the world of enough value that we should buy it, and what price can we afford to pay for it? The continual tendency is to consider the usages and standards of the world to be just as valid as they pretend to be; consequently they are bought at par value.

We grant that there is no gain in being different from the world just for the sake of being peculiar. A person may try to attract attention by being different from the average, but he does not deserve praise unless he is better than the average. If a man is a criminal he will be made better by conforming to the standards of society, but a Christian who conforms to such standards is made worse.

If Jesus Christ is right the world is wrong. The world says, "Make a name for yourself;" Jesus said, "I am among you as one that serveth." The world advocates pride of nation, deceit (to an enemy), ostentatious display, drinking liquor in moderation—if you can—and starving the babies in another country. Jesus said the blessed ones are the meek, the merciful, the pure in heart, the peacemakers.

The Church of the Brethren all along has refused to adopt the popular culture patterns and has built culture patterns of her own. But as travel and communication increase there is more pressure for us to accept the standards of the world as being correct. We are not isolated from the world; we must live in society, yet do good works instead of evil.

In these days we must remind ourselves continually to look to the New Testament for our standards, not to the people about us whom the world approves. Jesus did not say that the average man would be saved, nor even the one above the seventy-fifth percentile. But he said, "The last shall be first, and the first, last." Salvation is not won by winning the approval of the world but by doing the will of our Father who is in heaven.

*La Verne, California.*

## Stewardship Nuggets

BY HOWARD H. KEIM, JR.

A young man who ran away from troubles at home soon discovered increasing problems away from home. In his hour of need he wisely sought God and found help. Then in gratitude for the spiritual uplift, he made a sacred pledge to God. He covenanted to give a tenth of all his future income to the Lord.

God greatly blessed Jacob, who was faithful to his youthful promise. Jacob made the covenant of the tithe traditional with his family. His descendants adhere to it even today.

In every age those who have practiced the giving of the tithe have enjoyed and been blessed by their covenant with God. The tithe is not an end in itself, but a means of grace. Wherever it has been practiced the work of God has been adequately financed.

*Huntington, Ind.*



**Keep in Tune . . .**

BY ADA THOMPSON HOY

Harmony at almost any price is the only medium worth working in. Unless we are in tune with ourselves, with those around us, and with our surroundings we are wasting from one half to two thirds of our time and energy, and also the time and energy of our husbands and children, because they look to us, and rightfully so, for the proper and orderly working of our homes. The home is under our jurisdiction. It is our realm of opportunities and advantages. We accepted that responsibility when we married, and no matter how our illusions have been dulled, we are shirking duty if we evade it.

Not long ago a writer in a magazine inferred that the husband should be boss in the family, and it stirred up a controversy indeed. Boss! The very word itself caused such an explosion of fiery letters as you have never seen. Well, call him what you want to—boss, head, leader. Every business must have a head, and every member of that organization must work with that head. There is no other way of doing good work and arriving at a goal. I'd like to know, anyway, what woman wants a husband who isn't a leader whom she is proud to recognize. It doesn't mean that he has to dip a finger in all of her part of the work. Far from it. But the hen-pecked, halter-led husband has had his day in jokes. No one wants him. Let's let him rest.

An intelligent woman drives her car down town and pays attention to the signals and to the policeman. For the time being, isn't he boss? True, she is in conjunction with other men and women in their cars, and they are all under the authority of the traffic rules. She doesn't resent that. She is working with them in order to accomplish what she sets out to do, whether it is to shop or to start a vacation trip. If she went ahead regardless of the rules of the business of driving she might smash up in short order. Is that woman's husband less important to her than the policeman on the corner or the warning signs along the highway? Or is the work she is trying to do with his guidance of less significance?

First, she must have harmonious control of herself. An even, calm disposition, which can be achieved, is the only means by which she can do her work and put things across—planning, disciplining her children, even serving a well-cooked meal. Without it she is cheating herself. It is the first step toward making a home and creating security for her children.

If she has been in a business or profession, she will have an easier time making the grade with her husband as a leader. She knows the "big boss" has implicit faith in her and her capability in handling the details of her department. She asserts herself as part of a splendid whole and walks proudly and happily. She has a full-sized job and knows it. She isn't taking a back seat for any one. She is awake to the advantages and beauties and privileges that are hers. The small duties do not irk her and dog her footsteps because she realizes their importance and performs them to the accompaniment of great thoughts. She knows she cannot shut her desk on her work when night comes or over the week end; but she also knows she has an honest-to-goodness undertaking that rates high in this world's work and results in joy and satisfaction.

She gets along with her neighbors. She doesn't try to avoid Mrs. So-and-So, who is snobbish or gossipy or touchy, because she knows every neighborhood is apt to afford one, the only difference being in coloring and clothes and style of hairdress. When she is the target of criticism she laughs it off and goes her sensible way.

Harmonious living takes daily practice just as does the melody that comes from an orchestra, a band, or a chorus. Thinking through, deciding, accomplishing things—these are not like washing a basket of soiled clothes, or ironing them into a pile of snowy linens ready to use, or making a dress. But just because a job is hard is no reason for her to leave it undone. And she is not so weak as to admit that she can't do a thing she sets her mind to do or her judgment tells her should be done. If she does not achieve harmonious living it is because she does not want it and refuses to work for it. It is no passive getting along, but honest, painstaking effort. A full life means love, harmony, growing ability and cleverness. This is a simple philosophy but as true and exact an answer as if it were found in the arithmetic answer book.

*Franklin Grove, Ill.***Thoughts About a Paralyzed Friend**

BY FLORENCE C. HEBEL

I have a friend who is afflicted with creeping paralysis. First she had trouble with her arms and legs. Later she could not walk at all. First she and her husband went to the home of her sister in her own town. Later she had to be moved to another town, to the home of her daughter. She did not want to go, and her sister had to stand and wipe away her tears as the woman wept. She can still talk but it grows harder. She prays to die. Much as they love her, her family hope her prayer will be answered soon.

We spoke of it and wondered why one was allowed to be so afflicted. One remembered how anxious she was to be right with God. As a young woman, for years a member of the church, she felt herself out of touch with him, and prayed for a renewal of her faith, and made a public confession.

The trouble was that she had to live with a difficult mother-in-law. She was unhappy for a long time. Finally she was able to go to housekeeping with her family, but still under the same roof with the others. The parents-in-law have long since died. Yet one wonders if repressions have not perhaps had some influence on her nerves.

Wondering why such things are permitted to be, we thought with shame of the much less tragic happenings of which we complain. It rains so that we cannot wash on Monday, and we fret about it. We get a blister on the heel or an ingrowing nail, and the way we talk about it! Some one in the family always wants his way, and though it may not be such a bad way, our feelings are hurt. A janitor is needed for the church. No one wants to sacrifice the time to do the work.

The children cannot come home for Christmas. An eccentric couple live near by, who will be alone that day, and the thought comes that it would be nice to go to see them, thus cheering both them and ourselves—but we do not go! Friends have been sick a long time. We mean to visit them but we are busy, so we leave them in their loneliness. Neighbors do not go to church.



We have asked them, but we have not worked hard to interest them.

How little we deserve to be going around, when we are too careless or selfish to give any of our time and strength in good works!

Another lesson is that men are bound by sin just as my poor friend is by her disease. They follow the desires of the world, knowing better. But more and more their hearts are hardened, and less and less is there any movement toward good until they can no longer even speak a good word. Might their tears ever flow in recognition of their plight? If so, they have a Physician who can heal such a condition as no earthly physician seems able to cope with my friend's case.

The thought of this is that even such suffering might be worth while if the lesson of it would guide some one to a better life. This world is a school. In heaven my friend will know why she has had to endure this tribulation. What a joy if some one should be there who otherwise would not have been!

Liverpool, Pa.

## The Friends of Jesus

BY ADA SELL

Jesus valued friends, he loved his friends, and though he never compromised to gain them, it is interesting to notice how varied are the people who came to him. Let us look at some of them, imagining that we are assembling a group for a picture and studying each individual as he arrives.

Here comes Nicodemus. How did he happen to disturb the Master at night? Couldn't he wait until the next morning? We do things by appointment, and we know that if we do not arrive promptly at 10:30 a. m., we cannot see the person with whom we want to talk. But Nicodemus knew that Jesus was a friend of his, one who was no ecclesiastic, with his time meticulously assigned throughout a busy day. He knew that there was no danger of Jesus being out of town, or on a vacation, or too busy to see him.

Nicodemus first interpreted too literally Jesus' great teaching, but perhaps he came back again another night, and another. And you who may be away from Christ, who may yourself be saying, "How can these things be?" you should come to Jesus as Nicodemus did, even if by night. He will receive you as he did Nicodemus.

And now let us look at the bride whose wedding in Cana Christ attended. Were she and her mother very much embarrassed, do you suppose, to see the refreshments "not reaching around"? It was a woman, Jesus' own mother, who first spoke to Jesus about the calamity. And Jesus met the need of this situation just as he ministered to the need of Nicodemus. He and his disciples had time for the bright hours at Cana as well as for the dark hours in men's lives.

And who comes next? Oh, the Roman centurion! And what is his trouble? A servant sick with the palsy. But he really need not worry. His faith is so strong that Christ spoke of it to his disciples, and his belief is the measure of the relief that will come to the suffering servant. It is this same strong faith in Jesus that saves us today.

Who is this? This woman says that Christ asked her for a drink and was kind to her when most strangers, and particularly most religious teachers, would have ignored her. Yes, woman of Samaria, you belong with

the friends of Jesus. And all women of Samaria everywhere, whatever their race or color, whatever their sin, may find in Jesus salvation and regeneration.

Here are the fishermen, four of them. Peter, we think, might have learned of the power of Christ when the net almost broke from the miraculous draught of fishes. Did he guess then that one day he would preach a sermon and thousands of people would be caught in his net? These men may seem to have been slow to recognize the mission of Jesus, but have we done as well as they in forsaking our nets and following him? Jesus needs friends today to carry on his great work.

And who is this? We do not recognize him, but he says he was among the five thousand who were miraculously fed by Jesus when they were worn out and far away from home. Yes, he may join this group. And here is a shepherd who received one of the baskets of fragments. And this is the wife of Herod's steward. Yes, these all belong to our group.

Who is this well-dressed man? He certainly seems rich. Yes, it is Joseph, the one who used a brand-new tomb for the body of Jesus. He will always be remembered for this friendly act.

And who can this be? A leper? No, we can't allow a leper to come into this company. But he reminds us that he is *cured*. How foolish of us to forget! I wonder where the other nine are.

Perhaps we are ready now for our group picture. Not all of Jesus' friends are here, but surely there are enough to teach us how broad is his sympathy and how eager he is to save all. He is calling to us today. Will you leave your nets and follow this friend of man?

Altoona, Pa.

## Prayer's Reward

BY RUTH HORNING BROWN

"O Lord, give me a husband  
Who will always be kind and good,"  
Prayed the maiden witnessing another's sorrow,  
Then heartlessly sent one such away  
For one to whom her fancy had turned.

Then through the heartaches of the years,  
When all to her were kind, except he  
Whom she had chosen  
Rather than the one on the way  
Sent in answer to her prayer,

How oft she prayed: "O Lord,  
Forgive me of mine iniquity.  
It is ever before me.  
Let me alone atone to my children  
For the injustice done!"

Then to erase the trace of tears,  
And ease the heartaches too,  
Some deed of mercy her hands  
And feet would hurry to do  
With sincerity, joy and no fears.

Thus sweet heavenly peace would fill her soul  
And how oft she would repeat: "O Lord my God,  
Thou art my everlasting joy!  
Keep me yet evermore  
Beneath thy mighty wings."

Larned, Kans.



## *The Church at Work*

### Planning the Year's Program in the Local Church . . .

#### 1. After Twenty Centuries, What Can Be Said for the Church?

Before planning the year's program in the local church, it should be profitable to consider what the church may be in today's world. A young woman asked a religious worker, "What is the church for anyway? Is it worth the energy and expense required to keep the wheels turning? I've been going to church all my life and yet I'm very much confused as to why the church really exists. Can you tell me what it is trying to do in the world to keep itself alive?"

This question is being asked in one form or another by a great many persons, friends of the church who are sincere in raising the question.

Many powerful forces in the world today are compelling a re-examination of every enterprise and institution. The church must justify its claim to man's supreme loyalty. It must demonstrate in unmistakable terms its contribution to present-day human needs.

(a) *The church is a creative fellowship of adults, young people and children* who are living and working together in order to fulfill the Great Commission. It is this Christian fellowship which makes the church "the source of moral and spiritual vitality, the creator of ideals of decency and integrity, the custodian of man's priceless assets, faith, hope, and love."

(b) *The church is a Christian institution* committed to the task of perpetuating the life and spirit revealed in Christ. Its emphasis should be upon spiritual objectives. The church's methods and organization are subordinate to the spiritual emphasis, but necessary to its achievement. Because its aims are spiritual, the results of its work will be measured not by statistical or mechanical devices, but by spiritual progress.

(c) *The church is a teaching enterprise.* Christianity depends upon teaching for its existence and propagation. The educational methods of the church must be sound. Its curriculum must meet the best educational standards. Its equipment must be as up-to-date as possible. The church should show a concern for growing persons throughout its organization and program. The best teaching procedures and the best materials must be made available for use. Church members must become increasingly familiar with the wealth of religious teaching in the Bible, and should be provided opportunities for testing and applying it in everyday living.

(d) *The church should be a school for all ages.* Christian education should be regarded as a lifelong process, for life itself is simply a school in Christian living. The terms *education* and *school*, as understood by the most thoughtful persons today, embrace all aspects of human personality. They refer to a creative process that is more than the mere transmission of facts.

(e) *Christian education in the church includes action.* Christian action is the real fruit of Christian training. It is the proving ground of Christian ideals. There must be constant interchange between the experiences of the class and the situations of daily life.

(f) *The church promotes evangelism and Christian education.* Neither is complete without the other. To confess Christ as Lord and Savior is to set for one's self a goal, but evangelism has its roots in Christian education and is sustained and carried forward by it.

Adequate planning in the local church provides for both evangelism and Christian education.

(g) *The church should be an educational unit.* Many churches are restudying and revising their Sunday time schedules to provide for a unified service. Worship and study need to be built into a continuous whole and thus offer a truly unified experience for each age group in the church.

This is not an appeal for Christian education to "take over" the church. What is really needed is for the church to "take over" Christian education! At its best, the educational method is the most productive method for evangelizing the world. The church itself is a fellowship of disciples learning at the feet of the Master Teacher. Its commission is, "Go ye therefore, and make disciples . . . teaching them to observe all things whatsoever I have commanded you."

#### 2. How May the Year's Program Be Planned?

(a) *Discover the strong and weak points in the present program.* First give a frank and even a critical look at the present program of the church, and then follow this up with a practical plan for correcting what is wrong and improving the program. Those who represent the major activities of the church may be led to state what each regards as the strong and weak points of the program. Statements from invited persons should be discussed constructively and used in building the program for the year.

(b) *Give the church group opportunity to answer the question, What goals does our church seek?* Adults, young people, and children are the three groups for whom the goals may be selected. The goals will test what the church is now doing and will serve as a standard for any new features in the church program.

(c) *Determine what shall be included in the year's program.* Look at the present program to see whether it is accomplishing the goals which have been set. Careful consideration of certain activities may well be given to determine whether or not they are really contributing to the achievement of the goals. A vital program for children, youth, and adults should be the goal of every church.

(d) *Organize to carry out the program.* Organization is always the means to an end. It is the vehicle which carries the program toward its goals. In one sense, organization is a part of the program, especially when people who take part in the organization grow. But such growth, like all other in the church, should be Christian growth.

The Church of the Brethren has a flexible organization. The three suggested forms in the Minister's Manual, with slight modifications, will probably meet the needs of all our churches.

(e) *Enlist and develop the leadership that is needed.* A survey of the present situation and the program will indicate the needs. Every church should give much time to this important problem. The supply of devoted, consecrated and trained leaders for the educational program of the church is all too limited. It is important to note that workers must be both enlisted and developed. At least fifteen means have been suggested for the enlistment and development of workers.

(f) *Determine the building and equipment needs.* Some churches have been surprisingly resourceful in



making the most of limited equipment and building space. Children's workers have blazed new trails in this direction. The resources and enthusiasm of church workers can overcome many handicaps.

(g) *Give special attention to the home.* The church should guide the home in developing its own program of Christian education. The home is still the most effective agency of Christian education. The church may supplement the home program with certain special activities in the church. Care should be taken, however, in building this program from the total life setting of persons who are being served. Conflicts can be avoided if the interests of the home, the church and the school are considered as parts of a total schedule of living.

(h) *Determine how the church shall be related to*

*other community agencies.* "Churches do not stand alone in their devotion to moral ideals and character development." The public school, clubs for boys and girls, the Y. M. C. A. and the Y. W. C. A., and welfare agencies are some of the community agencies which seek many outcomes in character which the church seeks. Every church needs to build its program so that it will be constructively related to them.

(i) *Share the planning process as widely as possible.* If the main body of responsible church workers develops the program, some plan should be devised for sharing their findings and recommendations with the entire church membership. Persons who share in making the program are much more likely to be enthusiastic supporters of it.

#### ADULT DISCUSSION OUTLINE

### Messages From the Psalms

#### Part II. Sensing God's Bountiful Care

Scripture: Psalm 23

Sunday, August 9

**Note:** See Chapter III, Heart Messages from the Psalms, Keeler.

#### I. The Situation Today

In the rush of modern life to get ahead of the other fellow there is little time and thought given to following a good Shepherd. Nevertheless there are times when men find themselves at the end of their rope and they sense a need for the guidance of one who knows the road.

There are two pictures in this 23d Psalm, but both sing of the bountiful care of God.

It will be necessary for us to know something of the shepherd life and experiences of David's day to get the greatest help from this poetry. The sun was hot, the pasture scarce, the paths many and treacherous, the watering places few. The hospitality was genuine and full of meaning and value. Like all great poetry, this song grew out of a life of service. The psalmist not only earned money tending the needs of his flock through day and night, but he sensed a strange new significance of God.

#### II. The Shepherd's Meditation

God is the shepherd of human souls.

God's care is constant.

Rest, nourishment, guidance, protection, and comfort are supplied bountifully.

Bypaths and pitfalls may be avoided by following the shepherd. His paths alone can be trusted.

Fear of the tragedies of life also vanishes from those who trust in the shepherd.

God who is able to do all things knows all and is everywhere present. Every life has its valley of fear; it may be death, enemies, misfortune, ruined health, pain, suffering, broken homes, or shattered ambitions.

Human beings are also God's guests. In intimate fellowship and communion with him they learn and accept his will for their lives.

#### III. Discussion

How far does our own experience parallel that of the psalms?

What can be God's purpose in lavishing upon us such bountiful blessings?

#### 3. Suggested Resource Materials

The first two items which appear in the list below will be adequate guidance suggestions for those who cannot give a great deal of time to the planning process. The entire list is recommended for those who wish to build a program that is more comprehensive. All of the materials are approved by the Board of Christian Education and distributed by the Brethren Publishing House, 22 South State Street, Elgin, Illinois.

Christian Education in the Local Church. Oliver

DeWolf Cummings. 1942. Paper, 60c; cloth...\$1.00

Improving the Total Program of Your Church .... .15

Home and Church Work Together ..... .15

That Other Half ..... .10

Your Church and Its Neighbors ..... .10

Evangelism of Children ..... .10

Advance in Leadership Education ..... .02

Guide for the Children's Division ..... .30

Helping Other Young People to Be Christian ..... .10

Adults in Action ..... .15

Enlisting and Developing Church School Workers .. .10

Know Your Community (for community surveys) .. .15

Housing and Equipment for Christian Education .. .40

Young Adults in the Church ..... .15

Book Six, International Curriculum Guide ..... .30

For additional suggestions write to the Board of Christian Education, 22 South State Street, Elgin, Illinois.

#### Brethren Service Half-Million Fund

Brethren Service needs call for \$500,000. Last year we gave \$177,573. Increased enrollment in camps plus relief and reconstruction activities account for the great need. Added to this is the regular Conference Budget of \$242,885. The combined total is \$742,885. This is about three times as much as we are accustomed to give for work beyond congregation and district.

Two cents per day from two thirds of our members would exceed the amount needed for the combined program. One hundred eighteen thousand members (which is two thirds of 178,000) times 365 days times two cents equals \$861,400. Many members are giving in terms of \$25, \$50, \$100 and a few in the \$500 range. Such giving compensates for those who have lost their income because of war or who actually cannot give two cents per day. Our increased income from war industry provides us far more than two cents per day extra giving capacity. As a peace people, do we not want to turn such added income into a testimony for the Christian way of peace?



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1941-42

Building With Christ

#### Calendar for Sunday, July 26

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Noah: God's Covenant With Mankind.—Gen. 9:1-16. Golden Text, I will remember my covenant. Gen. 9:15.

**Christian Workers, A Way of Life.**

**B. Y. P. D., Books We Read.**

**Intermediates, Sharing.**

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#### Gains for the Kingdom

**Five** baptized in the Long Run church, Pa.

**Three** baptized in the Pymont church, Ind.

**Two** baptized in the Middlebury church, Ind.

**Two** baptized and twelve received by letter in the Washington, D. C., church.

**Four** baptized and two received by letter in the Des Moines Valley church, Iowa.

**Three** baptized in the Koontz church, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. Merle Detwiler, pastor.

**Two** baptized in the Springfield church, Quakertown, Pa., Bro. Benjamin F. Waltz, evangelist.

**Seven** baptized in the Friends Grove house, Marsh Creek congregation, Pa., Bro. William N. Zobler, evangelist.

**Ten** baptized in the Grossnickle church of the Middletown Valley congregation, Md., Bro. John F. Graham, pastor.

**Thirteen** baptized in the Mt. Pleasant church, Pa., Brother and Sister B. M. Rollins, evangelist; Bro. W. C. Sell, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. M. E. Clingenpeel** of Polo, Ill., Aug. 10-23, in the Pymont church, Ind.

**Brother and Sister B. M. Rollins**, July 20, in the South St. Joseph church, Mo.

**Bro. Ernest Muntzing** of Harrisonburg, Va., July 26, in the Mt. Zion church, Va.

**Bro. Paul Wright** of Peebles, Ohio, Aug. 9-23, in the West Charleston church, Ohio.

**Bro. Emmerit Frederick** of Roaring Spring, Pa., Aug. 3-16, in the Fairview church, Pa.

**Bro. R. W. Schlosser** of Elizabethtown, Pa., in the Peters Creek church, Va., Aug. 2-16.

**Bro. W. H. Zigler** of Churchville, Va., Aug. 29—Sept. 13, in the Chimney Run church, Warm Springs, Va.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Aug. 3-16, in the Raven Run church, Pa.; Aug. 17-30, in the Bachmansville house, Conewago congregation, Pa.

### Personal Mention

**The Kurtis Naylor**s have arrived safely at Quito, Ecuador. There will be further particulars when these are available.

**Bro. J. Benton Rhoades** of Silver Lake, Ind., is a new member of the youth cabinet. He was appointed since the Asheville Conference.

**Southern Ohio** visitors on a recent July day were Brother and Sister Stanley Day and Mrs. Charles Knoepfle of Cincinnati and Mrs. Frances Bonow of Dayton.

**Bro. D. Howard Keiper**, formerly of Johnstown, Pa., will take up the pastorate of the Middle River church, Grottoes, Va., by Aug. 15 and should be addressed accordingly.

"As pastor of the Guthrie church, Minn., I wish to express our sincere thanks to all who have contributed toward the remodeling of our church." So writes Harold Duncanson.

**Bro. C. W. Roller** of King Ferry, N. Y., has returned to his home after six months in Biggs hospital and takes this way of thanking all who remembered him with cards, letters and gifts.

**Mrs. Ruth S. Coffman** of Keyser, W. Va., who has been spending some days in Elgin with her sister, Mrs. E. M. Hersch, was naturally interested in seeing what the Brethren Publishing House was like.

**Bro. R. E. Mohler** was down dust bowl way recently and was thrilled, as you will be, to hear that a certain Panhandle of Texas church is well on the way to raising a budget averaging forty dollars per member. The day he was there the pastor set the pace in giving by dropping a check for twenty dollars in the collection basket. It was one he had "scooped up" after five hard days in the harvest field at four dollars per day. We are told that a man who was about to place a dollar in the basket hurriedly reached into his pocket for a ten and sent both the one and the ten on their way to Christian service.

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#### Miscellaneous Items

**Too late** for last week's installment of school news came the word that three Bridgewater alumni ranked among the first ten in a class of 200 graduates in medicine from the University of Virginia at its last commencement. Dr. Edgar L. Crumpacker, '38, Roanoke, led the entire class; and Drs. Richard C. Shrum, '37, Dayton, Va., and Isaac M. Zigler, '39, Broadway, Va., were the other two ranking graduates.

**The Hollins Road church**, just outside of Roanoke, Va., will commemorate its fifth anniversary by freeing the church of all debt and burning the bond on July 26 with an all-day meeting. Lunch will be served in the basement at the noon hour. President Paul H. Bowman will preach at 11 a. m., Mrs. Minor M. Myers will speak at the 2 p. m. service, and the children will give a program at 8 p. m. All members and friends of the church are invited to be present.—C. M. Key, Pastor.



**Friends and interested individuals** are invited to attend the dedication services of Civilian Public Service Camp No. 27, Crestview, Fla., at three o'clock in the afternoon, Sunday, Aug. 2.—Ralph Townsend, Director.

**The Roann church** of Middle Indiana recently enjoyed a Thursday evening service at which their church mortgage was consigned to the flames. The pastor, Bruce H. Flora, remarks: "Today the church is debt free, its members happy."

**"May 30** was our silver wedding anniversary. We invited a few of our relatives and friends in to celebrate. Instead of receiving gifts we asked for a silver offering for missions. The amount was \$12.50, which I am sending for mission use."

**The Youth Department** of the church is urging local churches and groups of churches to sponsor overnight and week-end camps. Through this method a large number of intermediates and young people who otherwise would be denied this type of activity can have a camp experience. Order mimeographed suggestions for overnight and week-end camps from the Board of Christian Education, 22 South State St., Elgin, Ill.

**The Northern Iowa**, Minnesota and South Dakota district meeting will be held in the Ivester Church of the Brethren, Aug. 28-31. A general invitation goes out to all, but each church should be represented by a full quota of delegates. Let all churches take notice that all queries and other items of business for our district conference should be in the hands of the undersigned by Aug. 1.—W. Harlan Smith, Writing Clerk, Box 36, Greene, Iowa.

## About Books . . .

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Song of the Shepherd.** J. W. G. Ward. Revell, 1942. 95 pages. \$1.00.

The song of the shepherd is, of course, the Twenty-third Psalm. The author proceeds on the critical assumption that this psalm is a work of David. If one accepts that he will find little or nothing in the book to which he would take exception; and if he does not he will still find the book of interest and spiritual value. Taking separately the various clauses of the psalm the writer uses a wholesome imagination to picture to us how David's experiences with his sheep led him to an ever-deepening understanding of how God had in turn been his Shepherd through the varied fortunes of his life. God is pictured as gracious, faithful, competent, unfailing, glorious; one who directed, guided, guarded, gladdened and provided for David. We are led to see that through Christ we can find God to be a still greater Shepherd than David knew him to be. Ministers wishing to prepare a series of sermons on this psalm would find help in this book, as would also others wishing a better understanding of both the psalm and the Shepherd.—Ora W. Garber.

**Out of the Blitz.** P. G. S. Hopwood. Fleming H. Revell Co., 1941. 190 pages. \$2.00.

A prominent minister in England gives a graphic word picture of the devastation and suffering he witnessed in the bombing of London. As the shepherd of a flock, he saw the holy beauty of church edifices turned into derelict ugliness, and the more serious damaging of Christian fellowship in the hearts of the worshippers.

The record of his ministry to the homeless and helpless, the sorrowing and the bereaved strikes at a task of the church to do the "best things" for the people living in the "worst times." He sees the possibility of the church going down for lack of concern among the very people it is trying to serve, but he also envisions the present tragic hour as "the finest hour" for his nation and for the triumph of Christian faith. He lays bare the failures of democracy as an expression of the Christian ideal, but he is constructive and clarifying in his outlook for the Christian control of human life. He names three tremendous tasks awaiting the church: (1) renewing its call as the holy community of Christ vitally concerned with creating the new man; (2) witnessing to the people of the tremendous forces in the Christian gospel; (3) educating the people and especially youth in the fundamental principles of the Christian way of life.—Edith Barnes.

**The Bible for Today.** Edited by John Stirling. With introduction by William Lyons Phelps. Oxford University Press, 1941. 1,255 large pages. \$5.00.

The book carries the text of the Bible, complete and in order, the King James Version for the most part, arranged in paragraphs for easy reading. It is broken into units so that the entire Bible can be read in a year, and for easy reading set in a framework of headings and statements that contribute to interest and understanding.

The whole is preceded by a preface, an index plan and an introduction indicating the purpose and special contribution of the book. It is intended to encourage and stimulate such Bible reading as will reach present-day life and needs.

The book contains many excellent illustrations, not from Bible times and Bible lands but from our time and our present world. The pictures and the descriptive matter point to permanent values in every part of the Bible and suggest their applications to present problems and needs. The Bible becomes a book with an eternal message for the life of today.

The pictures and the remarks are nearly always acceptable and they are usually stimulating and of excellent artistic and literary quality.—E. G. Hoff.

**Women of the Bible.** H. V. Morton. Dodd, Mead and Co., 1941. \$2.00.

It is like having a refreshing visit to read *Women of the Bible*. As you renew acquaintance with the characters of Sarah, Rachel, Rebekah, Jezebel, Delilah, Deborah, Martha, Mary and Salome you learn many fascinating things about each one. The author has made these women seem very human and natural as he describes them on the pages of his book. His approach is unconventional and he has made the old stories of the Bible women seem like present-day realities. Each character reminds you of a certain acquaintance of yours, and because of this you enter into her life problems with personal concern. The stories are as interesting as fiction and yet as true as life. They will cause the reader to turn again and again to the Bible with renewed desire to learn its truth.

The book lends itself readily to study. Groups of women will enjoy it as a study book and individuals will be glad to read it and tell their friends about it. It is in the Loan Library.—Anetta C. Mow.



**Africa at First Sight . . .**

BY MARY N. DADISMAN

It was on the morning of Oct. 28, 1941, that Lagos, Nigeria, came into view and our hearts quickened with joy at the sight of the evergreen shore line. As our ship glided quietly into harbor and the anchors were cast, I'm sure that many prayers of thanksgiving ascended to the throne of grace for our safe arrival. The voyage had been pleasant, but everyone was eager to go ashore and see what Africa was like. When the gangplank was let down at four in the afternoon there was a grand rush for the custom-shed, but when we arrived we learned that the days of rushing were over, temporarily at least. It seemed incredible to us that the routine tasks of baggage checking and the filling out of custom forms could be dragged out over so much time and with so much confusion. It was here that I became acquainted with the Bura phrase for patience, "tie your heart," and it has come to me constantly since then. One must continually tie one's heart in Bura-land because the Buras do not live in a machine age that tears through things at sixty or seventy miles an hour. The pace of the people then was one of the first things that impressed me. Hand in hand with this easy speed came the feeling that I had stepped back two thousand years. The costumes of the people were garments of white or striped material draped loosely about their bodies; the feet were bare or protected with leather sandals; headdresses varied from small close-fitting skull caps to great head-cloths wrapped around and piled high on their heads; children went about without clothes or wearing beads or a loincloth. The women carried water on their heads from a distant well and poured it into the waterpots in the door yards; donkeys walked slowly along in the shimmering heat with loads almost as big as themselves; a yoke of oxen drawing a cart came

along at a still slower pace. Every village had a market place and a market day when every man and his neighbors from the surrounding territory came to buy or sell or trade his wares—food, clothing, pots, gourds, salt, mats, etc. At home these people lived in one-room mud houses, each family having two or more houses according to the size of the family or the number of wives. It was in these compounds that I became acquainted with the grinding stones, watering pots, threshing floors, the winnowing of grain and many other homey things that are so familiar in Biblical settings. It seemed that I had stepped into the land of our Bible, and yet it is a land that does not know our Bible.

From these general impressions of how the African lives I come to the African himself and more specifically to the Bura folk. These people are human beings quite as much as we are, except that our skins are white. They eat and sleep, work and play, love and hate, and worship. They worship their god, but in a different way than we are accustomed to doing. They are intelligent but unlearned because of the lack of educational opportunities. Because of their lack of knowledge and their slowness we are prone to think of them as being stupid and incapable of learning. If we will "tie our hearts" and be willing to wait for the laying of a foundation on which to build, I think we will find that the African can and will learn. His moral standards are very low; he has no knowledge of sanitation or the cause of disease. The god he worships is not the true God, but all of this will change as he has opportunity to hear about the true God and to see that sanitation and the intelligent administration of medical care makes a difference in the amount of suffering that he has to bear. Many are now asking for Biblical instruction and for village schools so that they can learn to read and write. Gradually more and more folk are having faith

**Missionaries Appointed at Asheville Conference**

From left to right: Lois Netzley Shull and Ernest M. Shull, Manchester congregation, Middle Indiana, to India; Mildred Hess Grimley and John B. Grimley, Green Tree congregation, Southeastern Pennsylvania, New Jersey, and Eastern New York, to Africa; Louise Garber Holderreed, Linville Creek congregation, Northern Virginia, and Andrew H. Holderreed, Olympia congregation, Washington, to China.

These workers have received their training in the following schools: Mr. and Mrs. Shull, Manchester College and Bethany Biblical Seminary; Mr. and Mrs. Grimley, Juniata College and Bethany Biblical Seminary, and Mr. and Mrs. Holderreed, Linfield College and Bethany Biblical Seminary. These workers are ready to sail to their appointed fields of service as soon as world conditions permit. In the meantime they will minister to local congregations. Although they are greatly needed on the foreign fields, the maturing experience gained through working in home congregations will equip them for better work when they can go to their fields of service.



in the mission hospital and are allowing the doctor to perform operations that relieve their suffering.

Bura-land presents a great challenge to the Christians of today. May God grant us courage to accept the challenge and wisdom to accomplish the task therein in accordance with his will and time.

*Garkida, Africa.*

## Our Anniversary Celebration

BY JOHANNES HANSEN

Johannes Hansen is the young brother in charge of the Church of the Brethren in Denmark. He has had some training in a mission school, is able to read English and finds much help in the Gospel Messenger. He is interested in the origin and development of the church and claims the Church of the Brethren has the message needed for our time. The paper was written some months ago.—J. F. Graybill, Translator.

Nineteen forty-one is a special historic year for the Church of the Brethren in Denmark. May 6th of this year it was sixty-five years since Brother Hope, who had been sent by the Church of the Brethren in America, baptized the first member into the Church of the Brethren in Denmark—the deceased Bro. Christian Hansen, Brønderslev. In November of this year it was twenty-five years since the mission house "Zion" was dedicated. With these two facts in view we celebrated a double anniversary Sunday, Nov. 30.

On this day of celebration our thoughts centered especially around Bro. Christian Hope. As we study the history of his life, though the material at hand is scarce, we feel proud over the fact that the man who first interested the church in America in foreign mission work was a Dane. We see in him an ideal, a great spiritual light, worthy the great cause and our imitation. He has shown us the significance of spreading the gospel in the apostolic way. We can in part understand that had there been more of his type who were willing to sacrifice all personal conveniences and be placed on the altar for the cause of the gospel, the possibilities for development for the Church of the Brethren in Denmark would have been beyond comprehension.

We owe much to God for what he gave us through Bro. Hope, and we stand in debt to the church in America for the good support they have given us during the many past years.

I speak of this for the readers of the Messenger because I believe that many of the members in the U. S. A. will be interested in a direct and personal message from us.

After sixty-five long years we are still but a flock of sixty members in Denmark. As we look back over the past and think of what has been offered in money and labor for us, it almost seems like a waste of energy and all of no avail. As we consider that after ten years of labor by Brother Hope there were ninety-five members, we see that the work has gone back instead of forward. It does seem strange that the first foreign mission work of the Church of the Brethren seemingly cannot win a stable position.

And yet, we are a little flock that holds fast to the apostolic foundation. By the help of God we mean to stand by and fight for the apostolic faith and the Christian life as it has been revealed to us. We trust that the Word of God shall be victorious and some day a reward will be given for all faithful work and teaching in the way of truth and salvation.

The Church of the Brethren in Denmark has been an object of attack from the enemy of righteousness a number of times whereby much has been destroyed, but we have no desire to sit as judges in these matters. Sin has at all times played its part in the destruction of God's work.

Many have asked, and we also put up the question, Why should a little denomination like ours suffer so much? Is the cause to be found in the church, or in its teaching? I wonder if the answer is not found in the fact that we want to teach and preach the whole truth as it is in Christ Jesus. A thief never goes to the poor house to steal, but to the home of the rich. I believe it to be likewise in a spiritual sense. Satan, the perverter of all truth, will leave those in peace who have some kind of religion that is not grounded in God's Word, but where the whole truth is taught and exemplified Satan is on the watch to make his attack on any weak point that may be found.

But let us now say with Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

For the greater part we are now a new generation and are taking the place of those who have gone before. Our part in the work is to stand fast on the rock, Christ Jesus. And may we who so stand be so fortified that we may not fall. May we be strong in the Lord and in

## Men in the Mission News

From left to right: John S. Crumpacker, First Virginia, newly elected member of the General Mission Board; Wang Tung, member of our church in China, now speaking among the churches in America; J. F. Graybill, servant of the church in Sweden since 1911.

Bro. J. S. Crumpacker, along with Desmond Bittinger from McPherson, Kansas, is a newly elected member of the General Mission Board. Brother Bittinger was not in attendance at the Conference. Brother Wang Tung was born the year Bro. F. H. Crumpacker went to China (1908), entered the mission school, was baptized by Brother Crumpacker, continued his education, was employed by the Y. M. C. A. and expects to return to China as soon as possible. Brother and Sister Graybill returned from Sweden, arriving during Conference. They come from Eastern Pennsylvania, have served faithfully for many years and were fortunate to have a safe journey home through perilous waters.





the strength of his might. May we put on the whole armor of God, that we may be able to stand against the wiles of the devil.

We are living in an evil time, and there is much in which we desire to be different; but if we are not far from the scene of action, we still have full liberty in the Lord's work. We only wish that we might find it easier to contact the mother church. You have schools, colleges and seminaries for training church workers, where all are led in the spirit of the church and to help the rising generation to understand the way of salvation and the church. This is a help to the young that we are deprived of. We are too few and poor to establish anything of importance in this way. Even when we receive young people into the church it is a problem to hold them because of the inducement in the larger organizations, where teaching is more liberal, the way broader, and there are more enticing interests to build upon. For one to go to America for training is impossible at present, and in times of peace a costly experiment. To have an American brother here to direct the work has its many problems. But if we can keep in theoretical contact with the home church it will be a great support to us. Even a letter from a faithful and interested brother would warm our hearts, and what a help to be under your direct guidance and partake of your experience. If we shall, by the help of God, grow into a strong body with a church order comparing with your principles, it appears to me we need to learn more of you.

The writer of these lines is young, but has of God and charitable brethren been installed into this work to serve the Church of the Brethren in Denmark. I have had a longing desire to visit the States and learn more of the work and working methods, and at the same time come in personal contact with those who are especially interested in our work in this small country. This evidently is impossible and beyond expectation, but I certainly would be glad to get in touch with some brother or sister who possibly reads this article. I know that the language would cause some difficulty, but I think this could be overcome.

We wish God's choicest blessings upon all who read

these lines, and pray that all who have enlisted under the banner of King Emanuel may finish the course and keep the faith, the "faith that worketh by charity," a charity that is willing to sacrifice itself to save a world on the way to destruction.

*Hordun, Denmark.*

## Marama, Africa, Notes

BY SARA SHISLER

### Three Lady Missionaries

Miss Utz arrived in November to make our staff three instead of two. She now has charge of the dispensary. That relieves Miss Harper from medical work and gives her more time for village work. She tried all during the year to carry both the medical and the village work besides a lot of compound work, but it was very strenuous and difficult to divide her time in that way.

### School Year Nearly Ended

There are five weeks of school left. Already the pull of other interests is affecting the attendance. Sometimes not even another interest is necessary to keep a boy from school; just plain laziness can do it very easily.

### Every Member Visit

The church committee at Marama, which corresponds somewhat with the deacon body or official board in our churches at home, made an every-member visit some months ago. When they made their report they stated that the members who showed little or no interest in the church had for the most part pleaded laziness as the cause of their indifference. We have been trying all along to get God's holy fire into their hearts instead, but some remain lazy. Unconfessed sin is no doubt at the root of it.

### They Were Inspired

Nineteen African Christians from the Marama area attended our recent district meeting at Garkida. They came back inspired and they resolved to give the best to the Master. This fellowship which our Christians have with each other once a year is most helpful. But we are yet so few in number in our district here in Africa that it is difficult to lead them into a consciousness of the larger church fellowship outside of our group here.

### Our Goals

As a mission and as individual congregations we have set some definite goals for our evangelistic work this year. They are not new, but we want to give them special emphasis. It is our purpose to concentrate our efforts on the older people, especially the older men. We want to put forth a very real effort to gain their confidence and friendship in such a way as will gradually tie their interests and their loyalty to Christ. Those who wish to learn to read will be taught at home, and they will be urged to teach someone else in turn. We also want to try again to cover more of our area in definite evangelistic effort. Marama has a large group of villages that are not being reached at all at present. They are too far away to be reached on Sunday, especially since Marama has no car. We want to urge different Christians to make evangelistic tours, to spend a week or two, or longer if possible, reaching the villages away from the station too far to be reached in regular Sunday evangelism.

## What to Pray For

*Week of July 25—Aug. 1*

### Pray for the Missionaries Whose Names Are Listed in the Prayer Calendar This Week

Evelyn Horn

Grayce Brumbaugh

### Remember the Missionaries on Their Birthdays

#### Africa

Herman Landis, July 18, 1898.

Edith Gump Bosler, July 30, 1904.

Mary Guyton Petre, July 4, 1917.

#### China

Hazel C. Sollenberger, July 4, 1891.

Lloyd Cunningham, July 30, 1906.

#### India

Goldie Swartz, July 29, 1886.

I. W. Moomaw, July 8, 1894.

Emma Ziegler, July 7, 1895.

Rachel Myers Zigler, July 20, 1905.

Hazel Messer, July 2, 1906.



**The Moon Is Lost**

We had an eclipse of the moon last week. It is a frightening phenomenon to our people when "the moon is lost," as they put it. Since they cannot explain an eclipse, it becomes one of the many things which they fear and surround with superstitious beliefs. It can mean only one thing to them—destruction. The man who first saw the eclipse sounded the alarm. Everybody quickly got up, awakened the children and even took them to the compound gate. Then they built fires everywhere. There was a general commotion. Some time ago I had explained day and night and the seasons to an old man who is a Christian. He was very much interested. He came back the next day to explain it to me in order to be certain that he understood. He then went home and began to explain the universe to his neighbors. After the eclipse he was very proud to explain that he did not build a fire, that he merely laughed at his neighbors' fears because he knew it could all be explained.

**The Annual Resurrection**

Springtime is arriving gradually. It is a recurring experience of wonder and delight to see spring springing from the parched dry earth. Wild flowers are lifting their heads in the bush. Some trees are in bloom. The "flame of the forest" is really a flaming red. Some trees put forth leaves a month ago. Birds are building their nests. The rains are not far off, we hope.

## Missionary Programs and Books for 1942-1943

**Programs**

Four mimeographed programs are announced for missionary programs this fall during the months of September, October, November and December.

*Our Mission Girls' Schools, 1942* (September) .....05

Because the women's work project is so largely in behalf of the women and girls in India, China and Africa, each year a new program is prepared by missionaries from these lands. The program brings the facts up to date concerning the living witnesses who are the fruitage of the women's project.

*Brethren Women as Torchbearers, 1942* (October) ...05

Life stories of six outstanding women of the Church of the Brethren will bring a challenge to all who use this program. The worship service contains a wealth of inspiration within itself.

*An Evening With Our Missionaries, 1942*  
(November) .....05

This program takes on the nature of a social evening's program. Games are suggested which will acquaint us with our missionaries.

*Madonnas of the World, 1942* (December) .....05

For the Christmas and missionary theme, the beautiful mothers of the world are presented. Christian mothers of the ages, missionary mothers, mothers in Africa, China and India will all speak their message. Every one who uses this program will want to begin immediately to collect pictures of Madonnas—ancient and modern—to use when the program is given.

**Books**

*On This Foundation* is the name of the mission study book which the women will use during 1942-1943. It is

about mission work in Latin America, which includes South America, Central America and Mexico. Price, 60 cents.

These are days when our government is having closer contacts with our Latin American neighbors than ever before. This fact in itself should challenge the Christian church in the United States to know about the growth of missions and the Christian church in these lands to the south of us. The book is a timely one. Our women will want to read and study it with earnest intent.

The *Teachers' Guide*, based on *On This Foundation*, by Taylor and Carr, 25 cents, will give valuable teaching helps.

Order these programs and books from the Brethren Publishing House, Elgin, Illinois.

## Pacifists Learn New Way of Life in Service Camp\*

BY SYDNEY J. HARRIS

Special Dispatch from a Staff Correspondent

Manistee, Mich., June 30.—The social life in a conscientious objectors' camp is composed of three equal parts: Hard work, sharing of responsibilities and practical education. Through this pattern of conduct there runs a deep religious strain that must be understood to explain the antiwar attitudes of these men.

At Camp Stronach, secluded in the northern Michigan woods, 130 of these religious and humanitarian war objectors are building a new kind of life for themselves, devoted to service in the postwar world. They have given up their homes and jobs and braved the contempt of people who misinterpret their motives in refusing war duties. Yet there is growing recognition—by the government and by the public at large—that there is a useful place for this sincere pacifist minority in the flexible democratic framework.

Almost 4,000 of these men have voluntarily gone to Civilian Public Service camps throughout the country, where they work on forestry, soil conservation and public health projects. But they do more than toil in the woods and on the farms from day to day.

**Learn to Live Co-operatively**

"The men are learning to live co-operatively," says Lloyd Blickenstaff, camp director. "We have a miniature democracy of our own, and it means full responsibilities as well as privileges. And we have our own enemies to fight—ignorance, disease and waste of our precious natural resources. Nobody can deny the importance of the work we're doing at these camps—and the work we hope to do after the war."

The camp itself—like many others converted from abandoned CCC establishments—consists of about twenty sturdy wooden shacks grouped in a semi-circle, with a large administrative building in the center. About a dozen of the shacks are dormitories; the others serve for work and recreational purposes—garages, smithy, firehouse, library, chapel and dining hall.

No outside help is employed at Camp Stronach except Director Blickenstaff and his wife, who acts as camp dietician. The men themselves—drawn from every occupational stratum, including ministers, teachers,

\*Reprinted by special permission from the Chicago Daily News for June 30, 1942, page 10.



engineers and farmers—fill various positions in camp life. The discipline is all self-imposed, and authority is voted by the men to a ruling council of their own selection which changes personnel every six weeks. All disputes are settled by majority vote.

#### No Waste in Administration

From the heterogeneous ranks of the C. O.'s, the camp has recruited cooks, mechanics, librarians, accountants, electricians and other skilled workers who apply their abilities to communal affairs. Since the men pay \$35 a month for their room and board and provide their own clothing and medical care, there is no waste or extravagance in administration. Each man is held responsible for his tools, bed and other camp equipment.

The work is long and hazardous—under the broiling summer sun constructing roads from 7 a. m. to 5 p. m., or in the deep snows of winter, chopping and hauling trees. The men work with intelligence and spirit, according to George Milnes, work supervisor who is employed by the Federal Forestry Service.

"They are more skilled and mature than the CCC boys," he says. "And they really want to do their best. They realize the importance of the forestry program, and the rangers are very pleased with them."

#### Most Devoutly Religious

Evenings and Sundays are spent at the chapel, the library or the baseball field. Most of the men are devoutly religious and spend many hours in the chapel, which they decorated themselves with a rustic altar and religious pictures and symbols. Although they come from widely divergent sects with different manners of worship, there is no conflict among them. Each prays in his own way, at his own time, without interference or criticism from anyone else.

Next to the chapel, the library is the chief center of the camp's after-work activities. Characteristically, the library is filled with books and magazines on religious, ethical, philosophical, and social service themes, although there is a generous sprinkling of "light" reading.

Classes are held regularly in languages, social problems, health and hygiene, and foreign history and geography. Some of the men have already gone to Mexico and Puerto Rico to do civilian relief work; and all of them are desirous of traveling to China, England or Africa for civilian rehabilitation on the front lines. Most of them plan to forsake their professions after the war and engage in service work abroad.

### Campers Arriving, July 1 to July 7

#### Camp Magnolia

Fernandez, Jose Carrillo, Yoakum, Texas, First Divine Assoc. in America, Inc.  
Lemke, Gottlieb, Yoakum, Texas, First Divine Assoc. in America, Inc.  
Habenicht, Benno, Yoakum, Texas, First Divine Assoc. in America, Inc.

#### Camp Kane

Carr, Eli Robert, Fulks Run, Va., Brethren  
Eaton, Forrest E., Broadway, Va., Brethren  
Curtis, Edmund, Batavia, N. Y., Reformed  
Huffman, John Ralph, Timberville, Va., Brethren  
Elks, Leonard H., Little Valley, N. Y., Assemblies of God  
Saxon, Steven George, Brooklyn, N. Y.

#### Camp Walhalla

Schnaar, Mitchell, Detroit, Mich., None

#### Camp Wellston (This was formerly at Camp Stronach)

Mansavage, Emil, Plover, Wis., Jehovah's Witness  
Rohwer, Robert Appledorn, Madison, Wis., Presbyterian  
Schliep, Alfred Franklin, Abrams, Wis., Methodist

#### Views of People Change

The attitude of the people of Manistee and surrounding towns has softened considerably in the year in which the C. O.'s have lived at Camp Stronach. Townspeople have seen their courage in the face of forest fires and other hazardous tasks; hunters and picnickers in the woods have noted the well-kept grounds, the new safety devices and the men's eagerness to co-operate with all civilian authorities in disasters.

"I don't agree with 'em," remarked a Manistee storekeeper, "but you've got to admire the way they stick to their beliefs. They really mean well and I guess the government is pretty smart in giving 'em this work to do. Maybe we've learned something in the last twenty years."

### Correspondence . . .

#### In His Steps

"I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). There is in every man's soul a longing for something better. We are never satisfied, no matter how good our surroundings, for there is still a desire for something we cannot explain. That something is God. We are made in his likeness, and we will never be satisfied without him. David said, "I will be satisfied when I wake in his likeness." "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42:1).

Disease is abroad in the land; death stalks on every side; we do not have the assurance when we go out in the morning that our life will be spared during the day. We have sorrow here, peace in heaven; decay here, joy over there; death here, eternal life over there. Is there no way to span this chasm or to bridge the gap? Is there no way to God? Yes, there is a way. It is "in his steps." Only by heavenly wisdom can we follow that way.

Friends, do not neglect your soul; do not starve this part of your divine nature. If you venture out in sin just for a sensation, you are treading on very dangerous ground. You are not walking in his steps. Our foreparents, Adam and Eve, set the pace for us. It is natural for you and me to follow in those steps away from God.

If older Christians would remember while they are passing along the rugged path of life that younger Christians are following in their steps, they would be more careful as to the way they walk. Would Christian parents visit questionable places if they realized that their children would follow them? Fathers and mothers, the opportunity to lead your children aright is yours today. Do not let it slip from you. Lead them in the steps of the Savior.

To follow in his steps, we must be partakers of his salvation; we must put on the whole armor of God. There is no other way. If we fail to follow in his steps, we miss the only way. How it ought to thrill our souls with gladness and our hearts with joy unspeakable to know that Jesus paid it all!

There are two steps between a man and his Lord. First, the person must hear; he must hear the Word of God and hearken to his way of salvation. Second, he must believe; he must believe that Jesus hath borne his grief and carried his sorrows, and that Jesus is the way,



the truth, and the life. If we believe on him and walk in his steps, we shall have life and shall reign with him.

Thou art the Way: to thee alone  
From sin and death we flee;  
And he who would the Father seek  
Must seek him, Lord, by thee.

Thou art the Truth: thy word alone  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

Thou art the Way, the Truth, the Life:  
Grant us that Way to know;  
That Truth to keep, that Life to win,  
Whose joys eternal flow.

Salem, Va.

O. D. Eller.

### City Lights

"Who was delivered for our offences, and was raised again for our justification." This was the text used by the pastor in the church I attended Sunday morning in a beautiful little city in the northwest part of our United States. Several hundred people sat in perfect quietness listening attentively to the pastor as he expounded the fourth chapter of the book of Romans. What comfort the assuring words brought as he read, "Blessed are they whose iniquities are forgiven and whose sins are covered."

This little city borders along the shores of Puget Sound and is built over a cluster of small hills. The Olympic Range, covered with snow throughout the year, forms a perfect background for this picturesque city.

Thousands of men from over the nation have been called here to work on defense projects, and have brought with them their families. They find living quarters in government-built houses or trailer camps or wherever they can be made comfortable. There are also large numbers of army and navy boys located here, and many of their relatives are in the city temporarily so that they can be near their beloved ones stationed here. We are classified with the defense workers. We are quite comfortable at the foot of one of the many hills a short distance from the city.

When the workers are changing shifts, the streets are crowded and the highways are blocked with traffic. Officers are on congested corners directing the traffic. Hardly ever an accident occurs, and all the people we have come in contact with while here are courteous and kind.

The Church of the Brethren, of which I am a member, is not represented here, but it has been my pleasure to worship in several of the churches in this town. How gratifying it is to see thousands of people attending church, many of them army and navy boys!

On an eastern slope of one of these beautiful hills and within a radius of one-fourth mile are located five churches. Up and down the street any way you choose to look you see throngs of people going from the church buildings when services are over. Your heart swells within you as you realize that people have not only been drawn to work here that our country may again be at peace, but that they too are not neglecting the Prince who gives peace the world cannot give.

The responsibilities are heavy upon the ministers here, as hundreds of the army and navy boys and many officers come in truckloads to church. They need the

prayers of every Christian in our land that they may receive the spiritual diet that they seek. The pastor of this one church has been preaching sermons from the book of Romans recently, and every sermon has been soul-stirring and a challenge to everyone listening to live a more devoted and consecrated life. The churches are so crowded that some have added balconies to accommodate the people.

The visitors are asked by the minister to put their names and addresses on the cards passed to them by the ushers. He further asks the service boys to put the names and addresses of their parents on their cards also. Then he writes to the parents, informing them that their sons have attended his church services.

As a result, the pastor read to the congregation letters he had received from some of the boys' parents. They were wonderful letters thanking him and the church for their interest in the boys. Perhaps you have received one of these letters.

May we endeavor to remember the ministers in this city as they continue to carry on their work in this large field. May God grant that they may be true interpreters of Christ's life and love to the people in this hour of world tragedy.

Bremerton, Wash.

Eliza Boone Prine.

### A Sunday-school Project

A smaller group of workers sometimes accomplishes more than the entire Sunday school or the church as a body; hence a project launched by a department or a class often matures very rapidly. The Sebring, Fla., church has just experienced such a venture.

For years we have felt the need of more classrooms. About ten years ago when a room for the kindergarten children was needed, the Loyal Workers' class, consisting largely of the parents of these children, gave up their classroom. A kind-hearted sister living near by invited the class that had given up their room to her front porch. On rainy days and in the winter season this place was not ideal. In a class meeting on Nov. 2, 1941, sentiment ran high and financial pledges toward the project were such that a request was formulated and presented to the business meeting of the church on Nov. 4, asking permission to build a basement under the ladies' aid cottage near the church building. This was gladly granted. Armistice Day was designated for the time to launch the project. All day a large crew of volunteer workmen worked, raising the building, shoveling sand and laying the first cement blocks of the foundation. Saturday afternoons and evenings were regularly given to this work. An evening meal for these workers, prepared by the women of this class, afforded a splendid social occasion and added to the joy of service. The progress of the work, and the needs as well as the financial contributions, were given out regularly through the church bulletins. It was really a project of faith and works, and as such was carried through to well nigh completion when on May 5 this study and fellowship hall was dedicated, free from debt, by Bro. C. D. Bonsack. The various groups of the entire Sunday school find this pleasant room an ideal place for social occasions as well as a very practical place for the pioneer boys and girls to forge out and develop some of their plans and ideals.

Sebring, Fla.

Lydia Stauffer.



### Elder George W. Van Sickle

Elder George W. Van Sickle, son of Zechariah and Mary Burgess Van Sickle, was born in Preston County, W. Va., Oct. 24, 1869, and died at his home in Hazelton,



W. Va., April 28, 1942, aged seventy-two years, six months and four days. He suffered a severe case of blood poisoning more than three years ago and since that time was able to get around only by the use of crutches. Death was caused by a cerebral hemorrhage. He was the last surviving member of seven children.

His father died when he was six years old, and he made his home with George DeBerry, helping on the farm. He had opportunity to attend school only five years.

On April 7, 1892, he was married to Martha Guthrie, who preceded him on Aug. 21, 1931. To them were born six children. Cora and Asa died when small, and Quinter passed away on April 26, 1931. Surviving are Rev. Walter E. Van Sickle, Rosa Reckart and Ruby Van Sickle, all of Hazelton, W. Va., and one granddaughter, Lois Van Sickle of Markleysburg, Pa. Most of his life was spent on the home farm until 1929 when the family moved to Hazelton.

He united with the Church of the Brethren in his boyhood days, later was elected to the ministry and was elected to the eldership in 1917. He did not keep a record of his ministerial work but was faithful in fulfilling his duty as long as health permitted. It saddened his heart to witness the falling away of the church.

A large crowd attended the funeral in the Glade Union church at Hazelton conducted by Bro. Emra T. Fike, assisted by Rev. Charles E. Hawkins. Burial was in a cemetery on the home farm.

Hazelton, W. Va.

Ruby Van Sickle.

### David B. Kline, Nephew of Elder John Kline

The only surviving nephew of Elder John Kline, the martyr of our church, is seen in the accompanying cut. He is David B. Kline, the son of George Kline, who was a brother of Elder John Kline. This picture was



taken on the occasion of his ninety-fifth birthday. He was born on May 6, 1848, at Broadway in Rockingham County, Virginia, and lives now at Midland in Fauquier County of the same state, to which he moved from Rockingham County in 1882. There he engaged in farming during his active career and became a charter member of the mother church of the Eastern District, the Midland congregation. He has lived in this congregation sixty years. There with his wife, Sallie Miller Kline, he reared a family of six children. They lived together for sixty-five years, until her death in 1934. Since her death he has lived with his daughter, Mrs. Mary Smith, at

Midland, Virginia. One of his sons is Elder John M. Kline of Virginia. The writer is his grandson.

Although a layman, my grandfather has always been interested in the work of the church and had actively supported it until advancing age prevented this. He was very regular in church attendance and always occupied one certain pew in the front of

the church. Since my own childhood I remember how my grandfather's home was always wide open to the brethren who might be in the community either holding series of meetings or in attendance at meetings of the district.

My grandfather has always enjoyed an unusual measure of good health. Even at his advanced age he is able to walk about the immediate vicinity of the house and to read quite a good deal. He has always been very fond of reading. When he was better able to read he used to purchase most of the books that appeared from the pens of our church leaders, notably D. L. Miller, Daniel Hays, J. H. Moore, and others. The church periodicals, particularly the Gospel Messenger, have come to his home for many decades. He was not satisfied until they were read through from beginning to end, and this is still true today. In these ways he has kept a very good acquaintance with the leaders of the church through the years. He has attempted to keep abreast of the progress of the church both through attendance at Annual Conference when he could and through reading from the pens of the thinkers of the church.

Washington, D. C.

Saylor C. Cubbage.

### Yoder Golden Wedding

June 24 marked the fiftieth anniversary of the wedding of Elder Harry B. and Elizabeth Haverstick Yoder. Brother and Sister Yoder consented to share the celebration of this event



with the Lancaster church. They united with the Church of the Brethren here more than forty-eight years ago and have resided in the congregation all these years. In 1900 Bro. Yoder was elected to the deacon's office; in 1906 he was elected to the ministry; and in 1906 he was ordained. For seventeen years the Yoders served the Lancaster church in the pastorate. So it was quite fitting that the church should give recognition to this occasion.

Following the old folks' day service the pastor

observed that "it is our unusual privilege to extend congratulations to our good Brother and Sister Yoder on their golden wedding day." Appropriate remarks followed to which Bro. Yoder responded. Then grateful acknowledgment of the blessings of God were duly professed and a golden testimonial certificate given. A beautiful table lamp, trimmed in gold, was presented by the congregation as a love token and a symbol of our prayer that "at evening time there shall be light."

As the honored couple retired it was announced to the congregation that individuals might call at the home, where open house entertainment was extended for the afternoon, and present their personal congratulations. This invitation was accepted by a great many friends and relatives who could not be denied this opportunity to express appreciation for the continuing friendship.

To many Bro. H. B. Yoder is known as the "Plain Clothes Man," in which business the Yoders have been quite successful.

There came to bless this wedlock one child, Martha R., born in the year 1894, but at the tender age of seven years she went on before.

May the years that are yet in store,

If they be few or if they be more,

Be the golden years of a sweet content

That should crown the days of a life well spent.

Lancaster, Pa.

F. A. Myers, Pastor.

### Frank R. Burrous

Frank R. Burrous, son of Martin and Mary Burrous, was born in Deer Creek Township, Cass County, Ind., Dec. 22, 1868. He united with the Church of the Brethren Dec. 22, 1894. He was called to the deacon's office Dec. 2, 1915, which he filled very efficiently. He served the church as clerk for forty years, having been elected to this office Dec. 2, 1897, and serving until Dec. 4, 1937. He also served as superintendent of the Sunday school for several years, teacher of the Bible class for years and frequently as delegate to Annual Meeting. In any office to which the church called him Bro. Burrous served to the best of his ability.

He was a good home builder. All his children made the church



of his choice their church home. He was much interested in education, sent his children to Manchester College and contributed to it generously. He was a farmer all his life.

On Sept. 7, 1892, he was united in marriage to Lina Cripe. To this union four children were born, three of whom survive: Dr. E. Lee Burrous, Peru, Ind., at whose home he died April 2, 1942, of cerebral hemorrhage; Mrs. Mae Yonker of North Manchester; and Mrs. Geneva Chamberlain of Walton. His wife, one brother, Walter, of near Walton, and one sister, Mrs. Mattie Smith of Logansport, also survive. One daughter, Mrs. Ruby Fern Murphy, passed away Aug. 27, 1940.

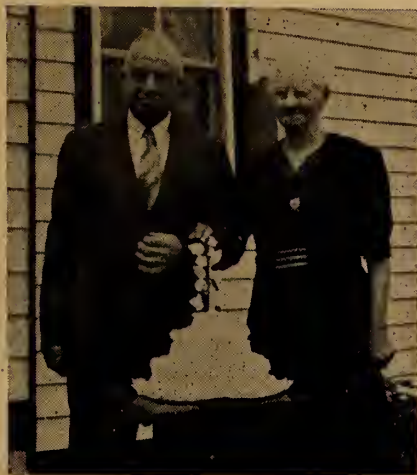
Funeral services were held in the Upper Deer Creek Church of the Brethren by the undersigned, assisted by Elder Otho Winger and Elder Harley Fisher. Interment was in the Hoover and Snyder cemetery.

Amboy, Ind.

F. P. Hostetler.

### Rogers Golden Wedding Anniversary

On Sunday, May 26, 1892, John B. Rogers and Carry Kockley were united in marriage by Brother D. L. Reed in Romney, West Virginia. The bride was born in Hampshire County April



8, 1871; the groom in Mineral County December 2, 1869.

After they were married they came to Burlington, Mineral County, to work for D. R. Leatherman for the first six years, after which they purchased a farm near where they had worked. On this farm they lived for eleven years. By this time the family was growing large and they felt the need for more land, so they bought the D. B. Arnold farm. It is on this farm that they now live.

To this union were born ten sons and three daughters. One son, Gillas, died at the age of eight years, and Galen when just a babe. The other eight sons are: Otis of Keyser, West Virginia; Oswald of Old Fields, West Virginia; C. O. of Sebring, Florida; Otho of Antioch, West Virginia; Garland of Winchester, Virginia; Grattin of Keyser, West Virginia; Gerald of Burlington, West Virginia; and Paul of Purgittsville, West Virginia. The three daughters are: Mrs. Olive Stickley and Mrs. Gratia Shumaker of Berkley Springs, West Virginia, and Mrs. Olivia Fike of Egton, West Virginia.

The happy parents have lived to see all of their children unite with the Church of the Brethren. Brother and Sister Rogers united with the church on December 26, 1893, and were baptized by Elder G. S. Arnold. They have been active in the deacon's office of the Beaver Run Church of the Brethren for thirty-five years.

The children were all present at the anniversary, and many other friends were in to wish them many more happy days. Before separating the children presented them a radio for which they were very thankful. May their happy, joyous service extend through many more years.

Egton, West Virginia.

John T. Fike.

### Golden Wedding Anniversary

On May 10, 1942, relatives and friends of Brother Thomas and Sister Sally Patrick gathered at their home near Hanoverdale, Pa., to celebrate their fiftieth wedding anniversary. They received many congratulations and gifts. In the afternoon all gathered for a short service of song and worship. Brother W. F. Garber of Palmyra spoke on the joys of the Christian home. Brother and Sister Patrick's home has always been truly that.

Thomas Patrick and Sally Baum were united in marriage May 8, 1892, by Elder John Witmer. They have lived all their life in the vicinity of the Hanoverdale church. Ten children came to bless the home, seven of whom are living. They are Samuel Patrick, Mt. Aetna; Thomas Jr. and Norman of Hoernerstown; Mrs. Lizzie Deaven and Mrs. Mary Wagner of Hanoverdale; Mrs. Martha Schwartz of Hatfield; and Ada at home. There are twenty-six grandchildren and two great-grandchildren.

Thomas joined the Church of the Brethren in 1888 at the age of sixteen and Sally in 1881 at the age of ten. On April 30, 1901, Thomas was elected minister in the Big Swatara congregation and has served there ever since. On August 11, 1919, he was



ordained an elder. For a number of years he has served the church as elder-in-charge. Sister Patrick is very active in ladies' aid work. They have had the pleasure of seeing their youngest son, Norman, also called to the ministry.

The children and grandchildren unite in honoring them as devoted Christian parents. The church appreciates the sincerity of his preaching and the many years in which its interests have been close to his heart.

Harrisburg, Pa.

Irene K. Frysinger.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Wyse.**—At the home of the bride, by the undersigned on June 5, 1942, Lowell Irwin Baker of Genoa, Ohio, and Evelyn Salome Wyse.—W. E. Hamilton, Delta, Ohio.

**Carnell-Baker.**—Norman Carnell of Yardley, Pa., and Sister Edna M. Baker of Solebury, Pa., June 2, 1942.—H. T. Horne, Sergeantsville, N. J.

**Eaton-Stauffer.**—Harry A. Eaton and Eileen A. Stauffer, by the undersigned in the Minneapolis, Minn., Church of the Brethren, June 13, 1942.—Stanley G. Keller, Minneapolis, Minn.

**Fry-Wyro.**—Cecil A. Fry of Dinuba and La Verne G. Wyro of Reedley, June 21, 1942, by the undersigned, in the Reedley Church of the Brethren, Calif.—D. F. Sink, Reedley, Calif.

**Graham-Sewell.**—Glenn D. Graham of Westlake, Idaho, and Ida R. Sewell of Kamiah, Idaho, at the home of the bride, June 28, 1942, by Rev. Patrick.—Laura Sewell, Kamiah, Idaho.

**Jackson-Bingham.**—By the undersigned in the Carson Valley Church of the Brethren, June 10, 1942, Thomas J. Jackson and Sister Martha E. Bingham, both of Duncansville, Pa.—D. I. Pepple, Woodbury, Pa.

**Kessler-Metzger.**—At the Church of the Brethren by the undersigned, March 19, 1942, Warren Kessler and Mary Metzger, both of Nampa, Idaho.—M. S. Frantz, Nampa, Idaho.

**McFarland-Snyder.**—By the undersigned at his home in Woodbury, June 10, 1942, Bro. Daniel D. McFarland of Everett and Miss Nola Virginia Snyder of Six Mile Run.—D. I. Pepple, Woodbury, Pa.

**Peters-Hartmann.**—By the undersigned in his home, Jan. 31, 1942, Herman H. Peters of Delta, Ohio, and Sarah Hartmann of Wauseon, Ohio.—W. E. Hamilton, Delta, Ohio.

**Roth-Weast.**—At the home of the bride's parents, June 21, 1942, Robert Roth and Marybelle Weast, both of Nampa, Idaho.—M. S. Frantz, Nampa, Idaho.

**Williamson-Frick.**—By the undersigned, May 23, 1942, at Thorn-dyke Hilton chapel, University of Chicago, Chicago, Ill., Richard H. Williamson and Eva E. Frick, both of Chicago.—Elmer E. Frick, Louisville, Ohio.

**Willoughby-Clayton.**—By the undersigned in the Sidney Church of the Brethren parsonage, May 19, 1942, William F. Willoughby of Cincinnati and Sidney, and Betty J. Clayton of Sidney.—S. S. Blough, Sidney, Ohio.

**Wilson-Mullenix.**—By the undersigned at his home, May 30, 1942, Charles Donald Wilson and Sister Gwendolyn Mullenix, both of Battle Creek, Mich.—F. E. Mallott, Battle Creek, Mich.

**Woodruff-Cline.**—At the home of the bride's parents, by the undersigned, June 28, 1942, Joyce Woodruff and Virginia Cline, both of Nampa, Idaho.—M. S. Frantz, Nampa, Idaho.



## *Fallen Asleep . . .*

**Benner**, Ruey Cocklin, was born in Dalton, Ohio, Aug. 1, 1858, and died July 3, 1942. She was married to John Benner on Aug. 14, 1881, and nine children were born to this union. The husband, seven children, sixteen grandchildren, eleven great-grandchildren and one brother remain. Sister Benner united with the Church of the Brethren at East Chippewa about thirty-six years ago. She lived at her present home sixty-one years. They celebrated their sixtieth wedding anniversary about a year ago. Sister Benner was a regular church attendant; she missed only three services last year. She was a faithful wife and mother and will be missed in her home and in the church. Funeral services were conducted by her pastor, Bro. D. R. McFadden, with burial in the East Chippewa church cemetery.—Sarah Blough, Sterling, Ohio.

**Berg**, Hazel Dumpman, was born Dec. 15, 1906, at Morrel, Minn., and died at Rice Lake, Wis., June 27, 1942, after a lingering illness. She leaves her husband, a little daughter, her mother, two brothers and other relatives and friends. Three weeks before her death she called for the anointing service. Services were conducted at the Rice Lake Church of the Brethren by the undersigned. Interment was in the Orchard Beach cemetery at Rice Lake.—C. A. Bryan, Rice Lake, Wis.

**Bowman**, Elijah Clinton, son of Elijah F. and Minnie Naff Bowman, was born near Callaway, Va., May 27, 1907. He died June 2, 1942, at the Jefferson hospital in Roanoke, Va. He had been a faithful member of the Monte Vista Church of the Brethren in the Bethlehem congregation for twenty-two years, having been baptized in 1920. Throughout his brief life he was always a loyal attendant at the services of his church. On Sept. 13, 1939, he married Rainie Lee Young. He leaves his wife and parents, four brothers, two sisters and many other relatives and friends. Funeral services were conducted in the Monte Vista Church of the Brethren by Bro. M. Guy West of Roanoke, Va., a friend of the family. The body was laid to rest in the Monte Vista church cemetery.—Mrs. W. Forrest Bowman, Boone Mill, Va.

**Colpetzer**, Luvary, was born Feb. 14, 1862, in Virginia to George and Malinda Steel Smith, and was married to Stephen Colpetzer on Sept. 23, 1881; he died Nov. 21, 1937. Surviving are one son, one daughter, thirteen grandchildren and ten great-grandchildren. Sister Colpetzer was a faithful Christian for many years. She raised six of her grandchildren, besides her own family. She died May 23, 1942, after a few weeks' illness. Funeral services were held in the Church of the Brethren at Huntington with the writer officiating. Burial was in the Mt. Pleasant cemetery near Servia, Ind.—Howard H. Keim, Jr., Huntington, Ind.

**High**, Emma, daughter of Allen and Hannah Craig, was born Sept. 4, 1862, and died at the home of her daughter in Flora, Ind., June 18, 1942. She leaves five children, several grandchildren and great-grandchildren, one brother and one sister. She had been a member of the local Church of the Brethren since her early married life. Services were held at the Flora church with Bro. Ray E. Zook in charge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Klepper**, Katherine Harland, was born April 24, 1883. At the age of sixteen she became a member of the Christian church at Pittsboro, from which she later changed to the Church of the Brethren. On July 8, 1929, she was united in marriage to John Klepper. She died on April 14, 1942, at the Robert Long hospital in Indianapolis, Ind. She had been ill for approximately a year, two months of which she was in the hospital. She is survived by her husband, a sister and numerous other relatives. The funeral services were held in Lizton, Ind., and she was buried in the cemetery at the same place. Brethren Frank E. Hay and Harry K. Zeller, Jr., conducted the services.—Harry K. Zeller, Jr., Indianapolis, Ind.

**Long**, Helen May, daughter of William and Theresa Hayenga, was born in Ogle County, Ill., Feb. 18, 1877, and died May 28, 1942. She was united in marriage to Arthur J. Long on Nov. 20, 1900. She is survived by her husband, one daughter, one son, and five grandchildren. On April 21, 1935, she united with the West Branch Church of the Brethren, to which she gave her entire devotion. The funeral services were conducted by her pastor, Bro. E. Wayne Gerdes, at the West Branch church; interment was in the near-by cemetery.—Ruth Butterbaugh, Polo, Ill.

**Mahoney**, Anna, was born Aug. 1, 1865, in Huntington County, Ind., to David and Lucinda Hoover Fist. Her marriage was to Marion Mahoney on Feb. 7, 1889. She passed away peacefully at her home on June 22, 1942, following five weeks' illness. She is survived by her husband, nine children, a brother, a sister, fourteen grandchildren and two great-grandchildren. Sister Mahoney was a devout Christian, faithful through the years to her Lord and the church. Funeral services were held at the Bailey funeral home with the undersigned officiating. Burial was in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

**Miller**, Ida E., daughter of Jacob and Catherine Bluebaugh, was born Oct. 23, 1861, near Cedar Rapids, Iowa, and died at her home in Cedar Rapids on June 28, 1942. Although her health had declined slowly during the past year, she was not seriously sick at any time and her death came very suddenly. On Nov. 25,

1885, she was united in marriage to J. K. Miller and they established their home in Cedar Rapids, where she spent the remainder of her life. Those surviving are her husband, one daughter, and two sons. A few years after her marriage Mrs. Miller united with the Church of the Brethren in Cedar Rapids, where she remained a faithful member until her death. Until about six months before her death she was teaching a fine Sunday-school class; on the Sunday before she was present at the morning worship service. She and her husband had labored long and shared generously in realizing her dream of a beautiful new church building. She was always interested in world missions and gave very freely to that cause. Funeral services were conducted in the Cedar Rapids church by Bro. H. L. Ruthrauff, assisted by Bro. C. D. Bonsack of Elgin, Ill. Burial was in the Cedar Memorial cemetery in the city.—H. L. Ruthrauff, Cedar Rapids, Iowa.

**Mowery**, Sarah Catherine, of the Woodstock congregation of fully carried on the duties of a housewife and farm manager died May 13, 1942. She united with the church when she was a child and remained faithful until death. In 1900 she was united in marriage to Elder Ramsey Mowery, who preceded her departure in December 1931. She is survived by two sisters and three brothers, besides other relatives and friends. She faithfully carried on the duties of a house wife and farm manager while her husband was away doing the Lord's work. Her interest in the church was unflinching and her faith secure unto the last. In her passing the Woodstock congregation has lost another of the bulwarks of the Dunker way of life and doctrine. Interment was in the Valley Pike cemetery.—Harold W. Coffman, Maurertown, Va.

**Ridenour**, Sarah F., was born in Washington County, Md., seventy-six years ago. She died on June 11, 1942, at the home of her daughter in Waynesboro, Pa. She was the daughter of Jacob H. and Amanda Stouffer Palmer. In 1884 she was married to Benjamin F. Ridenour, who preceded her in death sixteen years ago. She had been a resident of Waynesboro for thirty-five years. In 1896 she united with the Church of the Brethren. She was a charter member of the Waynesboro congregation and was constant in her attendance as long as her health permitted. She is survived by two daughters and a brother. Services were conducted at her late home by Brethren W. C. Wertz and L. John Weaver. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Starr**, Laura, daughter of Joseph and Emma Eby, was born June 19, 1882. She was united in marriage to Frank B. Starr on Aug. 24, 1902. After a long illness she died July 2, 1942, at her home in Lena, Ill. She leaves her husband and two daughters, two grandsons, one sister and a number of other relatives. A brother and her father and mother preceded her in death. In early life she became a member of the Church of the Brethren and always lived in the Lena congregation. During her illness she was anointed by Elder William Keltner.—Mildred Harner, Chicago, Ill.

**Troyer**, Sarah, was born March 6, 1856, and died April 20, 1942. Her husband, Alfred Troyer, preceded her in death in 1917. She was the mother of seven sons and one daughter; three sons survive her. She came to Sebring, Fla., in 1919. She was a faithful member of the Church of the Brethren and her place at services was seldom vacant while health permitted her to be there. The love feast was always an enjoyable occasion for her. Funeral services were conducted by Bro. McKinley Coffman. The body, accompanied by her two sons, was taken to Elkhart, Ind., for burial beside her husband.—Lydia Stauffer, Sebring, Fla.

**Turner**, Mary Catharine, oldest daughter of Frank and Sarah Pike, was born near Polo, Ill., Feb. 18, 1859, and died at the home of her daughter near Maxwell, Iowa, June 28, 1942. When a young girl she came with her parents to Iowa and settled on a farm south of Maxwell. She was united in marriage to Lyman Turner on Sept. 27, 1881. To this union were born six children. Two sons preceded her in death, as did also her husband. In addition to her children she is survived by one brother, one sister, fifteen grandchildren, eight great-grandchildren and a host of other relatives and friends. After the death of her husband she brought her small children to Maxwell and made her home in this community ever since. When a young girl she united with the Church of the Brethren and remained a faithful member to the end. For some time it had been hard for her to attend church because of her hearing and physical disability. Funeral services were conducted at the Church of the Brethren south of Maxwell by her pastor, J. D. Brower; burial was in the Brethren cemetery near by.—J. D. Brower, Maxwell, Iowa.

**Wolfensberger**, Mattie C., daughter of Benjamin and Sarah Alice Lynch, was born Feb. 20, 1875, near Hagerstown, Md., and died at her home in Lanark, Ill., May 17, 1942, after a lingering illness and much suffering, which she bore patiently. On Dec. 18, 1897, she was united in marriage to George W. Wolfensberger. To this union two sons and one daughter were born, who, with the father and three grandchildren, survive. There are also three surviving sisters and one brother. In 1895 Sister Wolfensberger united with the Church of the Brethren in Lanark and remained faithful to the end. She leaves a large circle of friends who will cherish her memory. Funeral services were conducted at the Lanark church.—Merle R. Hawbecker, Lanark, Ill.

**Wray**, Teddie Willie, died at his home on June 26, 1942. His exact age was not known since the records are incomplete, but



those who knew him best think he was about fifty-four years of age. For some years he was a member of the Presbyterian Church, but at the time of his death he was a member of the Church of the Brethren. Funeral services were conducted by Elder G. T. Stump and the undersigned at the Adney's Gap church, and interment was made in the Huff cemetery.—Oscar R. Fike, Airpoint, Va.

**Wyse, Ida Edna**, daughter of Michael and Salome Seiler, was born July 27, 1894, in Fulton County, Ohio, and departed this life June 8, 1942, at the Lenawee sanatorium near Adrian, Mich. She united with the Methodist church when a girl, and some ten years ago with the Church of the Brethren, in which she was a loyal member until her death. On Jan. 8, 1918, she was united in marriage to Freman Wyse. To this union six daughters were born. The children and her husband survive her along with two brothers, two sisters, and numerous other relatives and friends of the church and community. Funeral services were conducted at the Swan Creek Church of the Brethren by the pastor, W. E. Hamilton, assisted by Elder J. F. Hornish. Burial was in the Winameg cemetery near her home.—Mildred Hamilton, Delta, Ohio.

## Church News . . .

### California

**Glendora.**—Easter, with us, was a day to be remembered. The services throughout the day brought to our hearts afresh the peace and joy and beauty that belong to Easter Day. The evening service was especially uplifting, and one of our Sunday-school girls gave herself to the Lord. Our love feast of April 12 was another season of gladness. On April 18, 19 our young people, with Pastor J. W. Lear and his wife, attended the district young people's conference at the Calvary church in Los Angeles. Mervin Baker, a young student minister from our congregation, has very ably served during the past year as district president of the young people's organization. The district officers of the women's work made us their annual visit and gave a splendid program. On May 7 a combined mother and daughter and father and son banquet was held with about 150 in attendance. This was directed by Sister Louise Brubaker, our home enrichment director. On May 10 Bro. Ernest Carl came to us in behalf of the district mission work and summer camp work. His message was good, and through his screen pictures we enjoyed a very pleasant half hour at Camp La Verne. On May 16 our dear aged brother, S. E. Decker, whose life counted for so much in the Glendora church, was laid to rest. Three of our people have recently been seriously ill, but are recovering, for which we are happy. Our pastor attended Annual Conference and brought to us glimpses of the beautiful place and a very heartening survey of the work of the church as presented at Conference. Two of our college girls are donating their summer time at the work camp at Farmersville, Calif., among the migrant fruit workers. Since our last report two have been received by letter and one by baptism.—Lula N. Miller, Glendora, Calif., July 1.

### Colorado

**Haxtun.**—Vesper services for the thirty-eight graduates were held at the high-school auditorium on May 10. Our pastor, Bro. E. F. Weaver, delivered the sermon. Our quarterly council meeting was held on July 1. An encouraging financial report was given. We are glad that our coal bin has been filled for next winter and our pastor's salary paid up to date. A nominating committee was elected. Our delegates to district meeting are Bro. E. F. Weaver and Mrs. W. L. Decker. We are glad to welcome Mrs. Irene Stryker into church fellowship here by letter from her former church home in Ohio. Our ladies' aid has been sewing for some needy children. Two packets for C. P. S. camps were also assembled and sent to the ones in charge of that work. Pinecrest at Palmer Lake, Colo., has been secured for the B. Y. P. D. camp this year from Aug. 10-16. Plans are under way to promote a successful camp and all young people are urged to attend.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 4.

### Illinois

**Allison Prairie.**—We met in council on June 30 with a good attendance. Bro. Ritchey and Durwood Hayes were elected delegates to district meeting. On May 9 our love feast was held with sixty members present. Brethren Oliver Dearing and Dow A. Ridgely were present. Bro. William Ritchey was licensed to the ministry; he preached his first sermon at the La Motte Prairie church. On account of the Lawrence airfield school being located at Allison Prairie the church and the parsonage have been moved two miles north. We have been having church services in the Glade school until the church is remodeled and a basement put under it. Bro. Ritchey is giving full-time pastoral work at our church since the La Motte Prairie church has a summer pastor. Several of our members went to Shoals, Ind., to attend the meeting held by Brother and Sister Rollins. The ladies' aid meets each week to quilt; they served one sale dinner. The date for the dedication of our church in its new location has not been decided.—Viola Frye, Laurenceville, Ill., July 6.

**Hickory Grove.**—We met in council on June 28 with Elder D. D.

Funderburg presiding. Favorable reports were given by the various organizations of the church. We enjoyed a pre-Easter service conducted by our pastor, Bro. W. E. Kendall. Repairs have been made on the parsonage and church, and a new pulpit lamp has been installed. The lawn is cared for by volunteer members; they are making it look very nice. The finance committee reported all bills and current expenses paid, including some offerings for charity and relief work. After prayerful meditation it was voted that the church carry on a full-time program for the coming year, instead of meeting every other Sunday as has been the custom the past several years. The people of the Hickory Grove church are grateful for the help and interest given to their church in the past, and ask for the prayers of the brotherhood for the future.—Mrs. George Hamilton, Mt. Carroll, Ill., June 29.

### Indiana

**Nappanee.**—Our church takes a Brethren Service offering on the last Sunday of each month. Good progress has been made in meeting our quota. In recent months the women have made many garments for relief work. They are also furnishing three more kits for our camps. They have contributed canned fruit and are preparing to can more. In our district pulpit exchange Bro. G. W. Phillips preached here and our pastor served the Yellow Creek congregation; the same evening we enjoyed a splendid program rendered by the Motet chorus. On another Sunday evening the Eby family of Syracuse gave us a good program in song. On May 10 the dedication of children was held and a Mother's Day program was given. Our Conference Offering was taken on May 17. One evening in May a number of our group enjoyed a fellowship supper with Mrs. Emmertt and son of Pennsylvania, who were making a short visit in our town. The Sunday school has again decided to give \$25 toward the expense of sending members to the Camp Mack conferences this summer. A number from this church attended the mass meetings at Camp Mack on May 31. We were privileged to hear a splendid address by Bro. V. F. Schwalm in the afternoon. A former pastor, Bro. D. W. Fisher of Ohio, was with us recently; he gave us a good message in the morning service. Delegates elected to district conference were John Metzler, Pastor Weaver and Almeda Geyer. The conference will meet at Camp Mack in August. John Metzler gave us a little report of the Annual Conference. A more detailed report will be given later. The juniors did very well with a play given on children's day a few weeks ago. During the summer months our morning services are unified. Our pastor is giving us good sermons. Mrs. Weaver is slowly recovering. Her absence is felt, and her help is greatly missed by the church.—Hazel Grasz, Nappanee, Ind., July 6.

**Osceola.**—Our church met in council on June 26. Since our elder, Bro. Howard J. Kreider, was absent, our pastor, Bro. O. E. Messamer, was in charge. We are having a new floor put in our church; it will be finished soon. We also decided to buy curtains for dividing our classes in the basement.—Eva Pontius, Elkhart, Ind., July 5.

### Iowa

**Fernald.**—Since our last report we have received three members by baptism. In May the homebuilders department presented a play, The Nelson Family Crusade. This spring, instead of having a mother and daughter banquet, we served a luncheon, followed by a program; the attendance was splendid. Our quarterly council was held on June 21 with Bro. D. D. Fleishman of Dallas Center presiding. Bro. Russell E. Jarboe was licensed to the ministry. Bro. Wilbur Gerlach and Sister Mollie Hosteller were elected delegates to district meeting.—Mrs. Earl E. Jarboe, Fernald, Iowa, July 8.

### Maryland

**Baltimore, First.**—Special services were held on Thursday and Friday nights of Holy Week. Dr. Charles E. Resser, our elder, preached for us on Thursday night and after the services a short council was held. Delegates were elected for district meeting and Rev. I. S. Long made known to the council the desire of Daniel Long, one of our fine young members who is a student at Juniata College, to enter the ministry. After hearing the Biblical requirements for a minister read by Dr. Resser, he was accepted unanimously. On Friday night Dr. Aubrey Schneider preached for us. We had a good attendance and inspiring sermons both nights. On Easter Sunday we had a splendid sermon by our pastor, and in the evening an Easter play was given by the intermediates. Our evening service on April 19 was in charge of Miss Sylvia Oiness, who had sailed as a missionary on the ill-fated Zamzam; she told us of her experiences at the time of the sinking of the Zamzam. A crowded house heard her wonderful message. On April 26 we held our communion service with the largest attendance we have ever had. On May 1 one of the groups of the Women's Bible class sponsored a social in commemoration of fifteen years of worship at our present location. A humorous play was given by the ladies. On June 14 we had our children's day program. Five of our members attended Annual Conference. On the morning of June 21 Bro. McKinley Coffman preached a splendid sermon; the evening service on the same date was in the hands of the district ministerial board. This board came to install two of our young men into the ministry—Brethren Daniel Long and Cline Bowman. Bro. Bowman had been unanimously accepted by the church prior to the installation services. Since the first of the year twelve have been received into the church by letter and



fifteen by baptism. We extend a hearty invitation to all to worship with us at any time. We would be glad for the names and addresses of any who have recently moved to our city.—Mary R. Fouch, Baltimore, Md., June 27.

### Michigan

**Lake View.**—The revival meeting to be conducted by our pastor, Bro. Ernest Jehnsen, will be held July 19-26. We will hold our communion service on July 26. We are having a Bible study class each Sunday evening with Bro. Jehnsen as the leader. Our home-coming will be held on Aug. 9.—Ella Keith, Brethren, Mich., June 30.

**Onkama.**—Our church enjoyed a splendid series of services during Holy Week conducted by our pastor, Bro. J. E. Ulery, who, with his wife, had just concluded a series of Bible institutes and evangelistic meetings in Indiana, Ohio, Virginia and Michigan. He was assisted in the Holy Week services by Bro. Howard Helman, who had just returned from his winter home at North Manchester, Ind. As a direct result of these services four were baptized and a number were reclaimed into active church membership. Our vacation Bible school was held May 25—June 5 under the leadership of Mrs. Grace Showalter and Mrs. Howard Deal. Our spring love feast was held on June 8 with our pastor officiating. One of our young men, Dan Deal, is in the C. P. S. camp at Walhalla, Mich. Two of our older members, Noah Deal and Mrs. M. M. Nevenger, passed to their reward the week after Easter. Mr. and Mrs. Thomas Carey, members of long standing, have sold their farm and are living at Muncie, Ind. Bro. J. E. Joseph, an elder and church worker for many years, is slowly gaining from a stroke suffered a year and a half ago. He rarely misses church services. During the summer Bro. Ulery will be assisted in the pulpit by guest speakers who come to our town for a vacation. Miss Alma Wise will have charge of the Sunday-school work for the summer. Little Eden Camp, owned and operated by Brother and Sister Arthur Taylor of Flint, is again a busy place where church groups meet for camps and inspirational meetings.—Grace Showalter, Onkama, Mich., July 2.

**Sugar Ridge.**—Our aid society has been very busy quilting. On May 10 Bro. Omer Maphis of Camp Walhalla gave us a very good Mother's Day sermon. He supplied our pulpit until our new pastor, Bro. Homer Kiracofe, and family came from Bethany Seminary the last of May. The mother and daughter banquet was held on May 12 with 125 present to enjoy the meal and the good program. Mrs. Allan, a missionary to China, gave us a very good talk on the life of Chinese girls and women. On June 15 the vacation Bible school started for two weeks. The

attendance was not so good because of the tire shortage; there were eighty-nine pupils and fourteen workers. Our church people are pleased to see so many of the young men from Camp Walhalla attend our services. On July 5 there were thirty-five from the camp at church. We held a council meeting on July 3. Our Sunday-school superintendent is Sister Mable McKinzey. The delegates to district meeting are Sisters Maggie Flora and Lourena Williams. Our pastor and family are now settled in the new parsonage and things are moving along well.—Eliza Blocher, Custer, Mich., July 5.

### Minnesota

**Guthrie.**—We held our spring council on June 7 with our pastor, Bro. Harold Duncanson, presiding. Bro. William Tannreuther of Waterloo, Iowa, was chosen as our elder. It was decided to remodel the interior of our church. Some of this work has been done and the rest will be finished later. We entertained the young people's conference June 27, 28; groups from Barnum, Monticello and Hancock attended. Their officers for next year are Ida May Byer, Nada Neil and Edith Allen. Splendid talks were given by Donald Decker of Buffalo, Minn.; C. O. Thompson of the State Teachers College at Bemidji; and Ed Duncan of Barnum. Our home group also gave a play, The Bishop's Candlesticks, which was enjoyed by all. The conference will be held at Monticello next year. Our ladies' aid meets once a month in the homes. Although small in number, we try to help wherever we can.—Mrs. Isaac Byer, Bemidji, Minn., July 5.

### Missouri

**St. Joseph, North.**—We met in council on July 2. The meeting was opened by Bro. Lloyd A. Slater and presided over by Elder E. O. Slater. The date of our council meetings was changed from the last Thursday of the first month of each quarter to the first Thursday. Mr. and Mrs. George Cook were granted the privilege of a vote in our council because of their work in our church. Leona Ebersole was granted her letter. Methods of building up our Sunday school were discussed. An offer was made by Rev. Lloyd A. Slater to the effect that he would preach for us every Sunday, and rather than increase his salary every member agree to carry on personal evangelism. July 19 is to be our rally day and we will have a guest speaker. Our communion service will be held on July 17. The B. Y. P. D. meets every Sunday afternoon to go swimming and then returns to the church for the evening meeting. Our meetings are all well attended. On June 28 the young people's department went to Kansas City to hear Bro. Desmond W. Bittinger speak. Five of our young people attended Annual Conference; Rev. Hylton Harman of the Kansas City, Kansas, church accompanied them. Reports of the Conference were given by Marie Cole, Lucille Cook and Rev. Lloyd A. Slater. Our elder is Bro. E. O. Slater and not Bro. X. L. Coppock, as was stated in our last report. The B. Y. P. D. has bought a subscription to the Gospel Messenger for the use of the church.—Naomi DeShon, St. Joseph, Mo., July 3.

### Ohio

**Akron.**—On Sunday morning, June 21, Bro. J. O. Winger preached his first sermon as pastor of the Akron church, using as his text, "Let us rise up and build." Following a basket dinner at noon, installation services for Bro. Winger and wife were held. The sermon and charge were delivered by Bro. L. R. Holsinger of the district ministerial board. Bro. G. S. Strausbaugh of Kent, Ohio, and a member of the Manchester College trustee board, conducted the devotions. A ladies' sextet from the Springfield church and our own choir added to the inspiration of the service. Greetings from the Akron ministerial association were brought by Rev. G. Cross Baner, who spoke very fittingly of the church in the present world conditions. Bro. Winger is already hard at work and would appreciate the names and addresses of those living in the area of the Akron church with whom he should make contact. Please address him at 813 Coburn Street, Akron, Ohio.—Alice Klinger, Akron, Ohio, July 1.

**Castine.**—We held our first spring communion on Easter night with a very good attendance. Mildred Wondle was our delegate to Annual Conference. She gave us a very good report of the Conference. Several from our congregation attended the district meeting at the Salem church. Bro. Van B. Wright of Ft. Wayne, Ind., will hold our evangelistic meetings the first two weeks of August. Another of our young men, Harold Petry, has been called to camp; he is at Camp Walhalla, Mich. The ladies' aid has been very busy sewing for Brethren relief work. Three of our girls represented Castine at the work day at Sugar Grove on May 30. Since our last report we have received three new members. Our Sunday evening services have been very interesting and helpful. They have included the following programs: a religious play entitled For He Had Great Possessions; pictures of mission work in China, shown by Brother and Sister Homer Bright; a hymns-of-all-churches program in which sixteen of our neighboring churches were invited to sing; on June 14 a children's program and pictures shown by Mrs. Ernest Wampler. All of these services were well attended.—Mary Esther Harpest, Versailles, Ohio, July 2.

**Lick Creek.**—On April 26 the Center Township Sunday-school convention was held in our church with afternoon and evening services. This was the ninety-eighth convention this township has held. Rev. J. A. Dunkel, pastor of the Presbyterian church of Bowling Green, was the guest speaker. Mother's Day was

## Missions...

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observed with an appropriate sermon by our pastor, Bro. Dewey Rowe, followed by a consecration service for the new babies. On May 24 the young people had charge of the entire service. The sermon was given by Bro. Alvin Kintner, who is a student minister at Manchester College. Our men's and women's work were represented at the rally at the Eagle Creek church on May 24; they brought home with them much-needed information concerning our C. P. S. camps and the relief work that is to be done. Our group is responding to this work by drying corn, making apple butter and canning fruits and vegetables. We have been making comforters and bedding for the camps and are planning to sew for relief work. Our pastor and wife were delegates to Annual Conference. Our Sunday school has decided to give each camper attending Camp Mack this summer \$2 towards his expenses. This was done to create more interest in camp work. Five of our junior boys were in camp this week. Others are planning to attend future camps. Our annual Sunday-school picnic will be held July 12 at the Moore Memorial park in Bryan. We are expecting Bro. C. D. Bonsack of Elgin, Ill., to be with us next January in a revival meeting. In the last few months we have completely remodeled our church into one of the finest places of worship in this community. Our rededication services were held on June 7 with Prof. Alvin Brightbill of Bethany Seminary as the guest speaker of the day. He gave us two fine addresses. Other ministers present were Jay Hornish of Jewell, Ohio; J. J. Nofzinger of Montpelier, Ohio; Fay Bowman of Bryan, Ohio; Frank Mulligan of Roanoke, Ind.; Orville Noffsinger and Otto Laursen of Defiance, Ohio; and our pastor. Although the day was rainy a fine attendance was present at both services. Several former members who have moved to other fields of labor were back and enjoyed the day with us. The offering amounted to \$750. In the evening we had a fine communion service with Bro. Brightbill officiating. To anyone passing this way we extend a hearty invitation to stop and worship with us.—Mrs. Leo Stombaugh, Bryan, Ohio, July 5.

### Pennsylvania

**Ambler.**—We have recently added six new members to our church, five by baptism and one by letter. Mrs. I. S. Hoffer, Mrs. Lavina Jago and Pastor Nevin Zuck represented us at district meeting. Mrs. Hoffer was re-elected as president of the women's work and Pastor Zuck was selected to represent the district at the Asheville Conference. Sister Zuck was the speaker at the mother and daughter tea and also at the children's day service on June 14 when the children were in charge of the church service. On June 27 the church gave a farewell social for the Zucks, who have accepted the pastorate of the church at Uniontown, Pa. Our new pastor, Rev. Luther H. Harshbarger, will take up his duties with us Aug. 1. Our elder, I. S. Hoffer, was among the speakers at the joint conference of the Mennonites, Schwenkfelders, Brethren and Friends at the Coventry church on July 4.—Mrs. E. M. Crouthamel, Souderton, Pa., July 6.

**Ephrata.**—Our love feast was held on May 10. Elder F. S. Carper of Palmyra was with us and preached the preparatory sermon. On the evening of May 7 we had a mother and daughter tea with a good attendance. An interesting program was rendered; Sister Sollenberger was the speaker. The B. Y. P. D. rally at Richland and the district meeting at Lebanon were both well attended by our people. A community vacation Bible school was held June 1-12, with a public program given in our church on the closing day. Bro. Lowell Martin has been licensed to the ministry and brought us a challenging sermon on the evening of June 7. He also directed our prayer meeting group during the absence of our pastor at Conference. Children's day was observed on June 14, when the children presented an interesting program. Hearing aids have been placed in the church and are of great benefit to some of our people. A large case of clothing has been sent to Philadelphia for use in refugee work. Our C. P. S. offerings are being presented on the last Sunday of the month. Camp kits are being prepared by the various organizations and will be sent to Camp Kane in the near future. On June 21 our pastor, Bro. Sollenberger, gave us an excellent report on Annual Conference proceedings. Since our last report three members have been received by letter and two have been anointed. Bro. McKinley Coffman, pastor of the Sebring church in Florida, and his family have been spending part of their vacation in our community. On the morning of June 28 Bro. Coffman was our guest speaker and Sister Coffman gave us a beautiful message in song. On the evening of the same day we had a sermon by Bro. Bernard N. King, pastor of the church in McPherson, Kansas. All of these messages were greatly appreciated.—Mabel M. Myer, Ephrata, Pa., June 30.

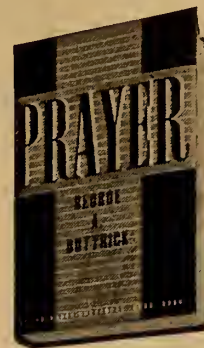
**Lebanon.**—The mother and daughter group presented a program at the evening service on Mother's Day. Each mother at the service was presented with a corsage. On May 27 Sister Nettie Senger was with us and gave a very inspiring talk at our midweek prayer meeting. The mother and daughter association is again preparing to send a box of clothing for relief work in war-stricken areas. On June 2 the mothers and daughters enjoyed a covered dish social. The annual children's day program was held on June 14. Since our last report one has been added to our membership by letter. At the morning service on June 28 Pastor Carl Zeigler conducted a consecration service for the babies. Nine children were enrolled as new members of the cradle roll. Elder J. F. Graybill, missionary to Sweden, was with us in the evening of June 28 and preached the sermon. We are

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expecting the Eppley sisters' gospel quintet to give us a program on the evening of Aug. 30.—Mrs. Irvin G. Hiestand, Cleona, Pa., July 2.

**Mt. Pleasant.**—On May 20 our new pastor, Bro. W. C. Sell, and family arrived. They moved into a home at 9 East Main Street until our new parsonage can be completed. On May 26 our church held a reception for them. Representatives from the city ministerium, Bro. Charles W. Blough of the Mt. Joy church and Bro. M. J. Brougher of Greensburg, representing the district ministerial board, and our elder, Bro. G. E. Yoder, representing the district mission board, were present to give addresses of welcome. A splendid program was given and refreshments were served. Since the coming of our pastor new interest and new enthusiasm are seen and felt throughout the membership and community. Everyone feels encouraged to go forward in a greater way. The attendance at all services is good. On Sunday evening we have three group meetings: the children under the supervision of Mrs. Emily Marks and Mrs. Hugh Oster; the young

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Denver, Aug. 15-17.  
Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.  
Ohio, Northeastern—Camp Zion, East Sparta, Aug. 25-27.

Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
Oregon—Albany, July 24-26.  
Tennessee—New Hope, Aug. 12-14.  
Texas and Louisiana—Nocona, Texas, July 24-26.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Virginia, Southern—Spray, N. C., July 28-30.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.  
West Virginia, Second—Shiloh, Aug. 20-22.

### LOVE FEASTS

Michigan  
July 26, Lake View.

Virginia  
Sept. 12, Chimney Run, Warm Springs.



people, with a different leader each night assisted by adult advisers Mr. and Mrs. A. D. Smith and Mrs. Mary Lewis; and the adults being taught by Mrs. Alice D. Sell, our pastor's wife. The attendance is large and the interest high. Our pastor is conducting a very interesting and practical study on Wednesday evenings on the subject, How to Pray With Power. On June 9 Brother and Sister B. M. Rollins began a revival meeting with good attendance, strong messages and inspirational singing. We feel encouraged over the results. The meeting has left our church greatly benefited spiritually. Thirteen were baptized and one received by letter. On the evening of July 5 our pastor's daughter, Ruth Sell, will preach for us. We will have a children's day program on July 12. The ladies' aid is busy quilting at the home of Mrs. Bert Strohm. Our love feast was held on June 29 with 109 communing. Bro. C. H. Deardorff of Elgin, Ill., and Bro. B. B. Ludwick of the Markleysburg congregation were present. Our pastor officiated, assisted by the visiting brethren. Our young people are to have a Sunday evening attendance contest with the Mt. Joy church. The young people attended a district convention on June 21. They received the attendance banner. We feel that the future outlook for our church is now very encouraging.—Mrs. R. E. Lewis, Mt. Pleasant, Pa., July 2.

### Tennessee

**Liberty.**—We met on Saturday evening at our regular preaching time with our pastor, Bro. J. R. Jackson, in charge; he gave us a spiritual message. On Sunday morning we had our Sunday school with a good attendance, and Bro. Jackson gave us another Spirit-filled message. Rev. Roy Clark and wife from our sister church, Pleasant Hill, were with us. We also had preaching on Sunday evening. Since our last report four have been received into the church by baptism. Our midweek prayer meetings are progressing nicely; we are enjoying these meetings very much and hope that still others will join us in the good work. We ask the prayers of the brotherhood to help us in our work, that we may be the means of leading souls to Christ.—Mrs. J. B. Isenberg, Jonesboro, Tenn., July 1.

### Virginia

**Blue Ridge (Cloverdale).**—Through the efforts and special work of our Sunday school and women's organization, new church furniture has been purchased and installed free of debt. We had a beautiful sunrise service on Easter morning, followed by an inspiring sermon by our pastor, Bro. M. G. Wilson. We were glad to serve a fellowship supper to the workers' council of Cloverdale, combined with our workers. Bro. Edgar Martin of Daleville as guest speaker of the evening gave an encouraging mes-

sage. The women's organization celebrated its fifth anniversary on May 28. We had a banquet with twelve tables decorated to represent each month of the year. A very large crowd attended and Mrs. P. E. Faw of Roanoke, Va., brought a message on the home. Miss Maude Cundiff, also of Roanoke, gave two readings, and a five-year report was given by Secretary Ruby E. Foster. The organization has been quite busy quilting and preparing C. P. S. camp packets. Four members of the organization attended the district women's meeting held at the Central church in Roanoke on June 25. On April 19 Bro. John S. Showalter, assisted by Bro. John Crumpacker, officiated in the election of two deacons: Roy Williamson and Roy M. Foster. We regret that Bro. O. S. Garber, who has been preaching for us a number of years, has asked to be relieved of this work because of so many obligations elsewhere. Our pastor represented our church at Annual Conference. We are looking forward to the revival meeting to be held in September by Bro. M. Guy West.—Ruby Eller Foster, Blue Ridge, Va., July 1.

**Woodstock.**—We held our last council on May 23. At that time the district ministerial board was present. Bro. Stanley Day was installed as a minister. Six deacons who were elected a year previous were approved for installation, namely, George Cline, Brooks Irvine, Emmert Hoover, Emmert Gochenour, Clarence Larkins and Harold Coffman. Only four were installed at this meeting, since two were absent. On May 25 Bro. H. F. King of Myerstown, Pa., began a two weeks' evangelistic meeting at the Columbia Furnace house. As a result of his efforts three were added to the church. A love feast was held at the same place on June 6 with a good attendance. We are expecting Bro. M. R. Wolfe of Bridgewater to hold a two weeks' meeting at the Valley Pike house beginning July 12.—Harold W. Coffman, Maurertown, Va., July 5.

### West Virginia

**Pleasant Hill.**—On June 28 our church closed a two weeks' revival meeting conducted by Bro. J. J. Scrogum of Elkins, W. Va. Four were added to the church by baptism. On June 27 we held our love feast with Bro. Scrogum officiating. We enjoyed having him in our midst and his presence has been a great inspiration. Other ministers present at the love feast were our elder, Bro. A. C. Auvil of Independence, our pastor, Bro. J. L. Sanders of Booth, and Bro. S. H. Kirk of Hammond. Twenty-nine persons surrounded the communion tables. Bro. H. C. Sanders of Auburn was present at the services on Sunday morning and brought the message to us on Sunday evening. We appreciate the help of these brethren.—Mrs. J. Ray Martin, Fairmont, W. Va., June 30.

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## SWEDEN

Graybill, J. F., and Alice, Lebanon, Pa., R. 2, 1911.

## CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

English Baptist Mission, Slan, Shensi, China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

## On Furlough

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntingdon, Pa., 1908.

Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.

Myers, Sara, Bridgewater, Va., 1919.

Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind.

Parker, Dr. D. M., and Martha, R. N., 538 Grove St., Greensburg, Pa., 1933.

Schaeffer, Mary, 505 Hand St., Lancaster, Pa., 1917.

Senger, Nettie, 231 Dixie Ave., Harrisonburg, Va., 1916.

Shock, Laura, % Charles Lininger, R. 2, Huntington, Ind., 1916.

Smith, W. Harlan, and Frances, Box 36, Greene, Iowa, 1919.

Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Moyer, Edna Faye, 1931.

Studebaker, Dr. Lloyd, and Modena, 1934.

Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.

Royer, Harold A., and Gladys H., 1930.

Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.

Kulp, H. Stover, and Christina, 1524 Moore St., Huntingdon, Pa., 1922 and 1927.

Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

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## Our Most Recent Book...

### Stories from Brethren Life, by J. E. Miller

is already finding its way into scores of Brethren homes where it is being read with interest and profit. The product of a lifetime of Brethren contacts and Brethren living, it is illustrative of the way of life chosen and cherished by our people. It contains an assortment of serious and humorous incidents relating to well-known and little-known persons, but throughout it is true to life and sparkles with human interest. There are one hundred thirty-seven stories grouped under the following fourteen headings:

*Early Leaders*  
*The Dunker Way*  
*Preachers and Sermons*  
*Books and Printing*  
*The Sisters Too*  
*Following the Prince of Peace*  
*In Retrospect*

*Dealing With Unbelievers*  
*Prevailing Prayer*  
*Deacons in Action*  
*Tobacco*  
*Drinking*  
*Handicaps*  
*More Stories*



The author's well-known ability as a teller of interesting stories, coupled with his many years of familiarity with the Church of the Brethren, has eminently qualified him to give us this book. It is a worthy companion volume of *The Story of Our Church*, by the same writer. The price is \$1.50

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# GOSPEL MESSENGER

Volume 91

August 1, 1942

Number 31

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## Around the World...

Nine states and the District of Columbia do not permit their citizens to vote on the wet and dry question.

Senator George W. Norris, 81 years of age, has been in Congress for almost 39 years, a longer period than any other living member.

Johns Hopkins University in Baltimore will receive \$300,000 over a period of five years to conduct an intensive and long-range study of infantile paralysis.

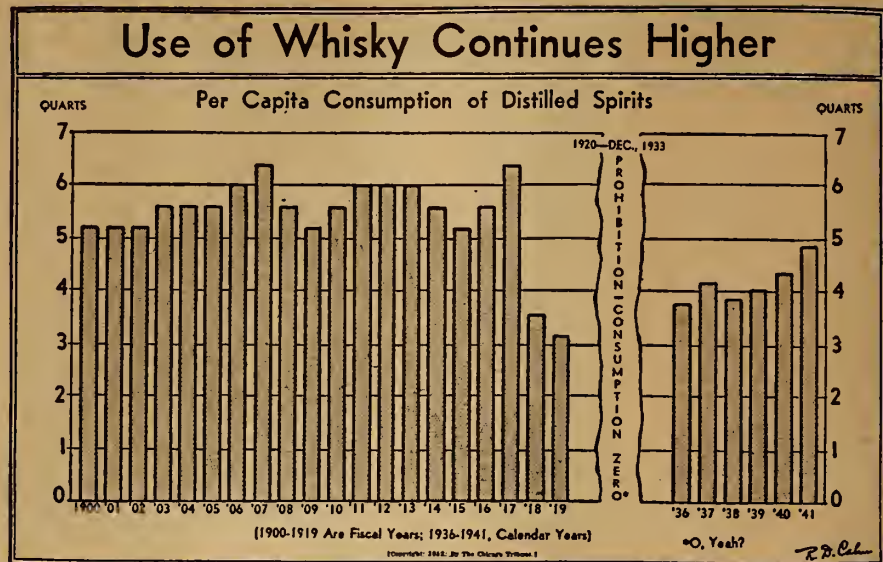
Four states with legalized sales of liquor have more than half of their population living in legally dry areas, North Carolina leading with 71.9 per cent. South Carolina would also go dry if the state legislature reflected popular will.

The average daily rate of expenditures for war purposes in the United States was \$158,600,000 in June, according to the War Production Board. In that month close to 50 per cent of industrial output represented production for war.

Giving to religious causes in Great Britain has been maintained at a high level, especially in view of the destruction of churches, the evacuation of large parts of the population and the fact that many are serving with the military and home guard forces.

Studies carried on in California for 20 years indicate that if a child is given a better start physically than his fellows, he will be their leader when he grows up. Studies also show that proper diet may influence character and mental capacity.

"The Sunday school is the chief cause of estranging young people from the church." This was the charge brought by Rev. A. Neill Miller of Brampton, Ont., before an assembly of the Presbyterian church in Canada. "The present method and system of instruction of the young needs more than a revival; it needs complete reform."



History shows that wars are followed by periods of intensive church building, according to the annual report of the Incorporated Church Building Society.

An increase of more than 50 per cent in long distance telephone calls during the past 18 months has been reported by the Federal Communications Committee.

The shortage of priests in some French dioceses is causing concern. The Bishop of Grenoble has stated that during the past 25 years 445 priests in his diocese have died and he has ordained only 265.

Dr. Daniel A. Poling has announced his resignation as pastor of Grace Baptist Temple, Philadelphia, to become an army chaplain. He served as chaplain in the last world war.

All Yale undergraduates, whether physically qualified or not, are required to register for duty with the army, navy, marines or war industry, under a faculty ruling announced recently.

Proposals which, if adopted, would unite 11,000,000 church members or more than half of the Protestants of the United States into one church, are now under consideration in three of the major denominations, Methodist, Episcopal and Presbyterian.

A considerable amount of work has been done to protect the treasures of British churches from war damages. Not until after the war can full details be given about placement of articles of artistic value.

The Christian community of the Central China College, now evacuated to the province of Yunnan, has contributed 960.25 Chinese dollars as a gift to the churches in Great Britain which have suffered from the war.

Dutch Catholic Action boys distribute stencilled copies of the bishops' pastoral letters because printing is strictly controlled. Two copies are sent to each parish—one for the priest and one for a leading layman.

"The demand for ministers with a bachelor of divinity degree or its equivalent is the greatest I have ever seen," said Dr. Horace C. Smith, president of Garrett Biblical Institute, Evanston, Ill., in a recent report.

The Rhode Island Council of Churches has set up a church news committee, composed of one representative from each constituent denomination, to meet monthly to bring in advance notes on important news of individuals, churches or denominations, and then prepare releases for the newspapers.

Hebrew as a modern living language is being studied by an increasing number of students in the New York high schools. Studied as a living key to a historic and continuing civilization, with no religious connection, the language was introduced into the curriculum of New York schools 11 years ago. In these 11 years it is estimated that over 14,000 students have studied the language as part of their regular high school course.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

AUGUST 1, 1942

Number 31

## ... Editorial ...

### Should We Visit at Annual Conference?

WE have been told that now is a good time to develop fellowship. It is said that nothing is quite so helpful and completely satisfying in a time of strain as that being together which may bring the understanding too deep for words. We imagine it was such periods of fellowship that Paul referred to as "heavenly places in Christ," and that our own fathers enjoyed so much when they met with others of like precious faith.

In the Church of the Brethren there is a great heritage in fellowship. One still finds it in many local churches where people linger after services just to see and talk with each other. District meetings and regional conferences serve to widen the circle. Yet fellowship is not destroyed by extension, but grows richer as friend is added to friend. Finally, in Brethren circles there is Annual Meeting. It brings together representatives from all parts of the brotherhood. Thus one comes to the question raised in our title: Shall we visit at Annual Conference?

Our most recent Conference was certainly no exception to the rule that Brethren enjoy visiting at Annual Meeting. Along with other memories of Asheville there linger mental pictures of brethren and sisters standing about in friendly groups intent upon some exchange of news or views on matters of common concern. No doubt some who came to Asheville cherished above all else the opportunity the meeting would give for personal contacts. As we happen to know, there was some special effort to answer back to this craving for fellowship. Those early morning meetings for ministers were a case in point.

Yet we have come to a place in the development of Annual Meeting where the program looms up as very important. Once it was business, fellowship and preaching that brought the Brethren together for a Big Meeting. Now it is program, fellowship and business. We are not

trying to say which is the more important for each has its place. What we are trying to indicate is that if Christ were here he would probably say that programs are made for man, not men for programs. He would lean in the direction of the friendly talk with a perplexed individual rather than flights of oratory for the crowd.

The reader must gather that we are presenting the case for visiting at Conference. We would not do away with the formal program, for good programs serve to inform and inspire. Even a poor program may have its value. It can at least suggest the importance of patience. It may provide a needed discipline. But visiting also has its values, even as we have tried to point out. Then why not make use of the instinct for fellowship? Make room for visiting. Provide the facilities and encouragement to make the most of fellowship. Then should we visit at Annual Conference? Surely we should cultivate the spirit of brotherliness.

H. A. B.

### The Simplicity of Salvation

THERE is another fine feature of the salvation which we have been thinking about. It is not the "plan" only that is simple. So is the content of it. Simplicity is the middle name of the thing itself.

The first name, and the last, is fellowship, or some word with that meaning. It is the opposite of being all alone in the world. Solitary confinement is the punishment reserved for criminals of the very worst type, because it is the severest known. It makes its victims the most miserable.

Consistently therefore with this awful fact, communion of kindred spirits is the finest of satisfactions. Enjoying good things together is top-notch enjoyment. So you see why the essence of salvation can be nothing other than sharing the life of God and that of his other children. This is fellowship at its highest, at the farthest possible



remove from the spiritual torture of solitariness.

Other realities become clearer in the light of this simple truth. We see why selfishness is the supreme foolishness as well as the quintessence of wickedness. It cuts one off completely from the delights of companionship, because it cuts off the possibility. We see too why the first and second commandments are what they are. They are the necessary gateways to fellowship. You could not get into the life of another being any other way, least of all, the Life that is at the heart of all existence.

Speaking of existence, a rather abstract thing to speak of, by the way, a philosopher of some note once wrote a book about the riddle of it, as he called the problem. He did show his appreciation of the fitness of things by calling his answers guesses. But why worry at all about what is beyond the reach of human inquiry and has no bearing on human happiness. Why not rather give ourselves to rejoicing in the simplicity of essential truth? We know what the good life is and how to live it.

The good life is the sharing life, the life of fellowship with God and with all who love him. It is found in hungering and thirsting after it.

What could be simpler than this, or more to be desired? Is it not more to be desired than gold, yea, than much fine gold? Isn't it really sweeter than the droppings of the honeycomb? Can you think of anything you would rather have than life hid with Christ in God?

There is nothing finer and when it does not seem so, it is because our sense of values has become distorted or has been left undeveloped. Such distortion or incapacity to appreciate the best has of course been characteristic of the human race all down the ages. This is why the good life, or salvation, or heaven, has of necessity been pictured in such material terms as bounteous harvest fields or a beautiful city with streets of gold, albeit with hints along the way that these are but symbols of the greater reality beyond the reach of physical eyes and ears.

Such limitations of vision are quite understandable in the more primitive periods of history, but isn't it painfully disappointing to see how we still "grovel here below, fond of these trifling toys," as if we could not hope to know that there are any "diviner joys"?

But you do know, don't you, what the real mischief maker is in this supreme business of our lives? We have all tasted enough of spiritual satisfactions to be well convinced that they are indeed the pearl of greatest worth and therefore of greatest price? It costs something in pain to

pay that price and our very human natures shrink from pain.

Once there was a disciple who thought he did not know where Jesus was going and of course not how to get there. Jesus quickly showed him that he did know both of these things, or easily could. Isn't that our case exactly? We know, or easily can know, the essential content of the supreme blessing we call salvation and we know how to secure it, but there is some unpleasantness involved in the transaction. If we were more courageous we would go right on through this temporary hurt and soon discover that the way is easier than the one we have been traveling, and the burden lighter than the one we have been carrying.

Salvation is fellowship with God. We can share in it by loving the same things that he loves. It is as simple as that.

E. F.

### But What Do You Believe?

A RELIGION which is made up of negations is a poor thing. This is what was the matter with the religion of the Sadducees.

When you read the Master's severe denunciations of the hypocrisy and formalism of the Pharisees, you are likely to assume that the opposing party of the Sadducees must have been much better. You are wrong. Jesus had much more to say about the former than about the latter because he came in contact with them more. They were more numerous and more influential. But what Jesus did say about the Sadducees was no more complimentary than what he said about the Pharisees.

The Sadducees contented themselves with denying about everything held sacred by the Pharisees. They had no positive program of their own. They criticised and ridiculed the creed of their opponents but had nothing substantial to offer in its place. They were better at tearing down than at building up.

This is a common fault of human nature and it is a particularly grievous fault in the realm of religious belief. It is certainly not wrong to detect and expose error. It is sometimes a very valuable service. But whoever undertakes it should not neglect to be well fortified with soul-satisfying truth.

Yet it is not for argumentative purposes that the need of affirmative convictions is greatest. It is for living. It is for the stress and strain of everyday experience that you require something better than denials to stand on. It is what you do believe, not what you don't, that will help you in the hour of need.

E. F.



## The Brethren Love Feast . . .

BY WILLIAM M. BEAHM

### I. *Meaning of the Sacraments*

In a general scheme of Christian doctrines the love feast would be considered under the doctrine of the sacraments. Among those churches which are reluctant to use that word the love feast would be considered under the means of grace. In the past our chief doctrinal concern as Brethren has been centered in this area. When we spoke of Brethren doctrines we had most to say about the ordinances and rites outlined in the New Testament. The two main sacraments stressed by all Christians have been those of baptism and the communion. On both of these the Brethren have always had a distinctive position—a position which included what other views emphasized but which added its own peculiar aspects. Once the love feast is regarded as one of God's means of grace, it is still important to clarify the way in which these means of grace operate.

There is first of all the view called sacramentarianism. This is the view held by the Roman Catholic church, for they regard these means as functioning *ex opere operato*. The power of grace is regarded as residing in the emblems themselves, once they have been properly blessed. They then function independently regardless of the intention or character of either the priest or the communicant. Most Protestants regard this as being sacerdotal magic and they have repudiated it. They do not regard the emblems as being like a sacred aspirin tablet in their way of working. It was in rejection of this view that the Protestant movement began. They call it magic because they regard it as materialistic, coercive, and nonethical. They insist that the character and intention of the minister, and especially of the communicant, are important for the validity of the sacrament.

In the second place, there is the legal theory of the sacraments. By this view, so many laws are laid down by God or instituted by Jesus. If we live by these laws or obey these commands, righteousness will accrue to us or we will obtain merit enough to insure salvation. The error here is not in the obedience which the Brethren have always insisted the commands of Jesus require. It is rather in the assumption that the obedience effects salvation and that a man can thus achieve sufficient merit to be saved. The peril lies in legalistic obedience. And indeed the Brethren have been subject to this peril, especially when, in the heat of debate, they were defending their doctrines. It is this sort of legalism about which Jesus and Paul scored the Pharisees, and over

which Luther broke with the Roman church. It needs only to be stated, however, to make clear how inadequate it is. Our redemption is by grace and through faith, and it is within this relationship of grace that we obey the commands of Jesus.

In the third place, there is the view that sacraments are means of grace through the significance of their symbolism. This is the true and adequately spiritual view. It is not in the mere act of obedience to ordinances in which the fulness of grace is bestowed but in the acts and truths of God which they symbolize. To call these ordinances symbols means that they stand for something other than themselves, something which is quite as objectively real and existent as themselves, yet which could not be comprehended without them. The sacrament of the love feast has profound validity because of the profound truths it embodies. It will be rewarding in following sections of this discussion to consider the symbolic meaning of each part of the love feast—the feet washing, the Lord's supper, and the communion as well as the meaning of the love feast as a whole.

### II. *The Feet Washing Ceremony*

In Brethren doctrine and practice the love feast has been regarded as a whole evening's ceremony which consists of three main parts. These are the preparatory ceremony of feet washing, the central ceremony of a fellowship meal called the Lord's supper, and the climaxing ceremony of the communion or eucharist.

*What is the meaning of the feet washing ceremony?* The more obvious meaning of a washing ceremony is that of cleansing or purifying. This cleansing refers not to the actual feet, or else it would have been performed by Jesus at the disciples' entrance into the room. It is obviously a symbol of that continual cleansing of the heart without which we, like Peter, would have no part with the Master. Baptism refers to that original washing of regeneration whereby we are justified before God and are born again. That aspect of our conversion is "once for all." We became a member of the family of God. But after that initial act and experience of regeneration, there is necessary a continual cleansing and purifying from sin in order to keep ourselves in the love of God. This is the process of sanctification or growth in grace. It is much like a bather who walks home from the bath house and, though he was thoroughly bathed every whit, needs still to wash the dust of the journey from his feet. "He that is bathed needeth not save to wash his feet" (John 13: 10).



In the love feast this is symbolic of the preparation for the fellowship meal and eucharist which are to follow. We need to keep our relationship to God clean and up to date. The channels of grace need to be opened for the free flow of God's blessing to be poured out upon us. This is the meaning of the feet washing for the one whose feet are washed.

Feet washing is also a symbol of love humbling for service. This applies particularly to the one who is doing the washing of another's feet and is of unusual significance to the entire love feast. For it is the particular sin of pride, superiority, striving for place, which is the chief barrier to Christian fellowship and which requires the cleansing mentioned above. It was this which disturbed Jesus on that last evening with his disciples, and it was in order to eliminate this that he instituted this realistic and amazing drama. The besetting sin of the disciples was this overwhelming desire for status. A recurrent question among them was which of them was greatest and, according to Luke, it broke out afresh on that very evening at the table. Over against their itch for place Jesus' humility stands in strong contrast.

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### Illumination

BY WILMA W. BURTON

They tell me that men are dying,  
that children are crying,  
that thousands are homeless  
and weary and worn  
from the pain of it all—  
from the ache of it all.

They tell me that women are weeping  
over loved ones sleeping  
too still a sleep, that  
orphans are born,  
and the streets run red  
with the lifeblood shed.

They tell me that Right  
has bowed to Might.

Oh, tell me again the story  
of One whose glory  
outshines the sun,  
the stars and the moon—  
whose name each hour  
brings peace and power.

Oh, tell me once more the message—  
repeat the passage,  
"Peace on earth,  
good will to men!"  
Immortal the Word  
that I have heard!

Oh, I know: His Right  
shall conquer Might!

*Des Moines, Iowa.*

He who counted not the being on an equality with God a thing to be grasped, and who came not to be ministered unto but to minister, used an instrument fitting to his spirit—he took a towel. He might have taken a scepter or a sword, he might have taken a political majority or a radio hook-up, but he took a towel, the symbol of love humbling itself for service.

Indeed this is our own besetting sin, not drunkenness, not lust, not bitter hate, but the pervasive and incessant concern about status. It is one of the most subtle forms of temptation and is the ever-present barrier to our growth in grace as individuals and to our growth in fellowship as brethren. We are familiar with this pride as it shows up in the ambitious folk who are forever elbowing their way forward or upward. Their fevered pushfulness irritates us all and always. If they are unable to get on themselves, they are busy pushing others down and back so that they appear to be getting on. We are familiar with this pride also in the form of the smugness which marks those who have attained some eminence or status. They do not shout about it. They are very polite and quiet and seemingly gracious. But the air they carry is stifling because underneath their poise is that cold smugness whose prayer is ever and always, "I thank thee that I am not as other men are." This is less easily detected than ambitious pride, but it is just as great a barrier as that to personal growth in grace and in fellowship. We are least aware of the pride and desire for place which are exemplified among those who lack status and do not seem to desire it. It shows up in their jealous judgments and carping criticisms of others. It has an air of self-effacement and humility. But its very concern with the concern of others for place stems from its own concern for place. Why were the disciples so moved with indignation at the sons of Zebedee whose mother pushed them forward? For the same reason we are indignant. We would like to have had that same place for ourselves, but they thought of it first and somebody had the gall to ask for it! Too often our lack of assertiveness is not the fruit of lowliness and simplicity but is due rather to lack of enterprise and courage. The true antithesis of the proud Pharisee is not the jealous judge of the proud Pharisee, but rather the truly humble publican who is so burdened with his own sin that he is not bothered by the pride of others.

Now all these forms of pride are barriers to growth in grace and, in particular, barriers to fellowship. The significance of the feet washing ceremony is that it excises this inordinate pride and opens the sluice gates of grace and allows fel-



lowship to flow unhindered. Thus Jesus gave us, as he clearly said, an example that we should do to one another as he had done to his disciples when he washed their feet.

*Bethany Biblical Seminary.*

## The Costs of Peace

BY DAN WEST

WAR costs heavily—we are beginning to feel it now. But it is only the beginning. How much it will cost we do not yet know. But whatever the outcome, whatever the cost in money, blood, sweat and tears, we shall have to pay. That is compulsory.

But peace costs heavily too. Recently a missionary wrote thus: "Many people seem to have some vague idea that the enemy will be kept at bay and possibly defeated and that things will again go on as usual, with our farms, herds and conveniences undisturbed. The fact seems to be that the enemy seems to want land and resources and certain trade privileges which may change our method and level of living to a considerable extent. One does not meet many who have considered that. It would seem that some readiness to share our immediate possessions would be a part of any peace program. This is a factor which needs to be drawn to the attention of such people, for merely to say that war is wrong and condemn those who fight, assuming that we can go on multiplying fields, is hardly a consistent view to hold."

The costs of peace in the world now may be nearly as high in money terms as the costs of war. Whatever they are, there is this point of difference—we do not have to pay. It is all voluntary. That touches the sensitive question as to how deeply we desire peace. Maybe we will not want it so much as we thought—once we consider the costs.

Suppose that peace on earth would require that we cut out all extra flavors in our choice of foods. Would we want it? One Japanese university professor asked Kermit Eby some years ago, "Why is it that you can have beefsteak for breakfast, while we can have only rice?" The problem holds for China too, and India and France, and Spain and Poland. Where doesn't it hold? Even in America millions do not have enough of the right kinds of food.

Suppose that peace on earth would require less of clothes, furnishings, new cars, and other good things for you and me. Less so that others might have the opportunity to earn the necessities for wholesome living. Do we want peace so badly as all that?

I believe we do—once we begin to feel the need of our brothers around the earth. If so, we can begin anew now the practice of self-denial—beyond the demands of the war situation—and get ourselves and our churches ready to do more than our share toward reconstructing our world so that peace is possible. We are less likely to begin this after the war than we are now.

Recently a conscientious and thoughtful young man spoke thus: "Don't win any peaces that demand less than winning wars."

*Goshen, Ind.*

## Eleventh Joint Conference

BY BENJAMIN F. WALTZ

THE eleventh joint fellowship of the Mennonites, Schwenkfelders, Brethren and Friends (Quakers) was held in the Coventry Church of the Brethren, near Pottstown, Pa., on July 4. About 150 were present, the larger number being Brethren.

In the afternoon program following the devotions by Bro. Ralph Jones of Trappe, Pa., Bro. T. P. Dick read a splendid paper on the history of the Coventry church. He went into the origin of the Brethren, giving the forces at work in the old country that led to the present organization of the Brethren. The men from the other churches present said that the background was so similar to theirs that you could have substituted their names instead of ours at almost every step. It was a surprise to learn how alike our origin was.

The period of Spirit-led discussion was based on Heb. 12:27, "That those things which cannot be shaken may remain." One after another responded with their thoughts. The following are some of the convictions expressed:

The Bible cannot be shaken. It remains as God's holy Word. The promises of the Bible will all be fulfilled. Here is hope for the believer in these trying days. We need a keener sense of sin. All should be repentant. We do not perceive the splendor of God as we should. Hate wins no war. Our country should be penitent for its sins. God is always constant. You can always depend on him. Time will tell what is right and what is wrong. In these days we need to reaffirm the evangel and the ethic. We must cultivate a way of peace. We look toward a kingdom of peace which cannot be moved. As many cherished things leave us, we feel like saying with the poet, "Change and decay in all around I see, O Thou that changest not, abide with me."

The ladies of the church furnished tables and refreshing drinks as we ate together.

Three speakers discussed in the evening The Church Yesterday, Today, and Tomorrow. Dr.



Elmer E. Johnson, of Hartford Theological Seminary, a Schwenkfelder, said that during the first 1000 years of the Christian church the old monastery idea gave fortitude to the surrounding nations. It was a spiritual oasis. This period was also the time of the establishment of Rome's power. When the church took upon herself the problems of state her spiritual power waned. During the tenth, eleventh and twelfth centuries wars were waged in the name of religion. The mystics of the Middle Ages saved the message of Jesus and passed it on. The Greek and Roman empires collapsed. Every time the church has reached out into politics her spiritual power has been destroyed. Civilization became decadent. The classics were lost. Out of the chaos the founders of the Protestant churches established a new age. The papacy had failed. But each one of the churches of that day made the mistake of going its own separate way. We lost our opportunity of reaching the world with the story of the Christ. The white race threw away its glorious opportunity. Peace will not come until the white race becomes penitent for its errors.

Earnest Bohn, a Mennonite pastor, said that the church today has been growing. There is a new spirit and new temper. We are not more compromising, but we are placing more emphasis on teaching and living. Scholarship has contributed to a better understanding of the Word of God. There is a new orthodoxy that has grown out of the two extremes of modernism and fundamentalism. There is a transition in the thinking of the church on the question of war. We have solved the slavery problem. Sentiment is growing against the liquor problem. The church is caught in a dilemma on the war issue. She does not want to bless war, for war is sin, and consequently she can have no part in it. The church's conscience is deepening. We must let the spirit of the Christ rule in our hearts. There cannot be a Christian war, for the implements of war are not Christlike, but pagan.

Mr. Howard Brinton, a Quaker, said that there is a future open to the pacifist churches. A period of disillusionment may come. But we cannot wait for it. In our families, schools, and churches we must prepare for the arts of peace. We must establish "isles of peace" in every one of them. We must demonstrate in our lives the doctrine of peace. It is not what we say, but what we do, that is important. The world must be constantly reminded that the principles of peace can be carried out. We are a peculiar people. The minister's message must be different from that of the daily newspaper editorial. We are

in the world, but not of it. We must give the message of the Christ. We must remind the world all of the time that we will preserve the true testimony in the midst of a gathering darkness. We must be a true example and a beacon for those in darkness to follow.

The fellowship covers the eastern part of our state and that of New Jersey. All present seemed to be encouraged with new zeal to carry on in promoting true peace.

*Philadelphia, Pa.*

## The Jesus Way

BY GRANT MAHAN

Two little girls were playing, when one of them suddenly cried out. When asked what was the matter, she said, "She pinched me," pointing to her playmate. And when this one was asked why she did that she said, "Because she pinched me first." There was no going behind that. So a different line was followed. First, they were told that Jesus' way was better than that. When they wanted to know what that way was, they were told that he said if anyone did something bad to us we should not do something bad to him, but do something good to him. That was rather deep for them, and the matter was let drop for the time by telling them to try it and see how it would be.

The next morning they were asked about it, and one said the other had pinched her, but that she did not pinch in return. Neither had she done any good act to report for the bad one done to her. The experiment could not be continued, for a separation took place and there was no more opportunity. But one thing seemed evident, which was that even the little girl could see that it did not pay to return evil for evil. It would seem that parents especially should devote more time to the little ones who are learning to live together. They have their trials which seem trivial to us, but which are serious to them.

I read of two other little girls who played together, and there was never a bit of trouble. One day the mother of one of them asked her daughter how it was that they played together so much and never had a quarrel. The reply was, "Addie lets me, and I let Addie." How good life would be if all the little girls would just "let" each other in their play! It would help the boys play together, and the larger boys and girls, and even the parents. There is so much disputing, so many hard feelings are aroused because of our self-will, our insistence on having our way instead of "letting" the other one with whom we are working have his will and way.



It is simply the Golden Rule in a little different way, and nothing else quite so good has been found by any man. The world has had great men, brilliant men, inventors and discoverers almost innumerable; but not one of them ever found any new way of life so good as this one which was brought to us by him who loved us and gave himself for us. It is the Jesus way, which is so different from man's way. We oftentimes forget that the way of Jesus, the law of the Lord, "is perfect, converting the soul." And this is the law of the Lord: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The rule is, "All things whatsoever ye would that men should do to you, do ye even so to them." So it is not strange that the two little girls could play together in peace, for they did as they wanted to be done by; not consciously, perhaps, but intuitively. What a changed world we should have if the leading aggressor of the world had "let" each man go his own way instead of trying to compel all of them to go a certain way. And Jesus came to change the world in just that way; but the men of this dispensation are like those of the former dispensation, the Jews; they *would not*, and we *will not*.

Man's unwillingness to obey the commands of the Lord is what drove him out of Eden. He would not refrain from eating of the one forbidden tree, and so he lost Eden, was driven out of it to earn his bread by the sweat of his face.

The earlier children are taught the Jesus way, the better men and women they should become. But there must be real teaching, constant teaching of the essentials, so that the young may know what the way is and be trained until they want to walk therein. The life of Jesus, when it is rightly taught to the young, appeals to them. That was made clear to me when I asked a child who I knew had been taught the way, whether he was following that way in doing something he should not have done. He at once said it was not the Jesus way, and promised to do better.

The young seem to be taught too many things which are foreign to the Jesus idea. Too many of them never get the real idea. There is enough in the life of Jesus to keep teachers busy all the years the child goes to the church school or Sunday school. In so many places, or at least in many places, there is far too little teaching on this all-important subject. So many of the young go to the Sunday school without knowing the subject of the lesson, and in too many homes they have no inducement to talk about what they have learned. Why isn't the subject given the atten-

tion it deserves? We think of Jesus as the most important object in the lives of each one of us. We profess to believe he is that, and yet one listening to our talk would not think we believed that to be our true feeling about him.

Too much stress is placed upon how the young do in their studies and in their athletics and in their social activities. If those who have children to train would give more time to the most important thing in life and much less to the less important things, this old world of ours would be a much better world, a more righteous world, and there would be far fewer of the children going in the wrong ways. In our lives we seem to minimize the importance of the Jesus way of life. It is the thing we talk least often about when we are together.

We are told to train up our children in the way they should go, and when they are old they will not depart from it. The Jesus way is the right way, and in so many cases no effort worth while is made to get them started in that way. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth."

The future of the church depends on how well we train our children, whether we train them into the Jesus way or let them go as they are going. In this field there can be no harvest without earnest and constant efforts. And if the future church is not what it ought to be, how will it be with the world, many of whom would have been much better if the church had been better?

*Homestead, Fla.*

## A New Bill of Rights

BY SYLVESTER JONES

This was read by the author, a Quaker, at the joint fellowship of the Mennonites, Schwenkfelders, Brethren and Friends held on July 4. The meeting is reported elsewhere in this issue.—Ed.

1. The right to do good and not evil.
2. The right to share the best life holds without impoverishing anyone.
3. The right to work with others when the work is hard.
4. The right to feed our enemies, so that living they may learn to love.
5. The right to be friendly and kindly.
6. The right to build our community on friendship and not on enmity.
7. The right to opportunity for growth in personality without violating its sacredness.
8. The right to learn from others when we differ.
9. The right to build and not to destroy.
10. The right to follow the light within when without is darkness.



**Our Private Devotions . . .**

BY MARY STONER WINE

Given at Asheville, North Carolina, Women's Work Session

AMONG many Christians there is deep heart hunger for the reality of God. If these followers of Christ could take the time and energy to go apart each day for meditation on God's Word and communion with him, the deepest longings would be satisfied and the presence of God would fill the life with triumphant joy. A few years ago there was a great conference of ministers in New York City. They were asked these questions: "How many spend thirty minutes daily in private devotions?" One minister raised his hand. "How many spend fifteen minutes?" Not half lifted a hand. "How many spend five minutes?" All hands were up. Afterward one man with a conscience that urged him to be truthful said, "I fear I was not honest in my reply."

I believe in family worship; no Christian family should be without its blessing and power. Not one member of any family can eat or sleep for another. Neither can group Bible reading and praying take the place of one's own contact with the divine.

May we consider some helps for private devotions, some hindrances, and some blessings. Much scripture could be used in this discussion but a lack of space forbids. The psalmist has said, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psa. 37: 4). All human beings have a firmly rooted desire for companionship; we need each other. We may say reverently that the eternal heart of God must yearn for the love and worship of those who were created in his own image and likeness. Jesus called disciples "that they might be with him." In his lonely hours he said, "Could ye not watch with me one hour?" The heart in response to the divine urge should seek communion, and if it does, we will honestly try to find a time. If there are no definite moments dedicated to private devotion the days will slip by and the spiritual life will not be nurtured.

Not only should there be time, but there should be a place. Jesus said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret" (Matt. 6: 6). The going apart into a secret place when the door is shut is an act that helps to prepare one to "abide under the shadow of the Almighty." When the door is shut we must be assured that we have an audience with God. How often we telephone to a friend and find it necessary to wait until that friend responds! God is

not slow to answer; he has spoken in the Book. He responds by the written word. He reveals himself to us. He speaks. Without the guidance of his Word we are inclined to build our own philosophies of life and of God's dealings. Many devout Christians are prone to form twisted concepts of the divine will and program of God because their prayer life is not enlightened and enriched by the divine revelation. When we enter the closet of communion the Word of God and a prayer for his Spirit's interpretation should go with us.

We not only need a time, a place, a listening ear, but we need a guide, a helper. This we may have for the claiming. What confidence we may have in the words of Scripture which say, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, . . . because he maketh intercession . . . according to the will of God" (Rom. 8: 26, 27).

May we now consider some of the hindrances to private devotions. Selfishness is the inborn tendency of most people. We pray and we feel God is obligated to give a blessing because we have personal need; or we plead for our own loved ones because they are ours. He must know that our family should have special privileges. James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your own lust" (James 4: 3). Surely it is right that we pray for our own personal needs and for our own loved ones, but at the same time we must be willing to use God's blessing in service for him. We must have the desire that we or the one for whom we pray may be used anywhere, any way, and at any time by our Lord and for his glory.

Again, we are hindered by laziness. Yes, we do not have time for the effort. "Ye fight and war, yet ye have not because ye ask not." When we do take time out the telephone and the door bell ring, meals must be prepared, our daily task waits. Surely these must have their places. We still live in the world, and we are here to serve. We dare not ignore people. Our precious time may go and we have missed our fellowship. But it is necessary when the routine has been disturbed, to adjust ourselves or we may serve in form without wise direction. We may rush into the presence of God speechless and bewildered. Then it is that we should say nothing; we should quiet the flighty striving, calmly read a portion and let him speak. Often we may receive poise by simply waiting and saying,



Spirit of God, my teacher be  
Showing the things of Christ to me.

In such times of strain and pressure we need the consciousness of God's eternity, the poise and power of prayer. Prayer is work; it is quiet concentration and contemplation. Prayer takes time. Prayer takes effort.

Selfishness and laziness are forms of sin, and sin is the greatest hindrance to prayer. Perhaps the lack of forgiveness in our lives is the greatest sin that confronts a child of God when he seeks for blessing. To come into the holy place with an unforgiving spirit is to find one's self in the presence of nobility unclothed and dirty. How dare we approach God when we have hate in the heart? We cannot indulge in self-righteousness and have an audience with God. To be unforgiving is to be self-centered. "If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). The love of God cannot flow outward to those in need through a heart that is clogged with hate. May the love of God, eternal and pure, flood our hearts and wash away all unforgiving thoughts and hate. May it open the channel and reach through us the hungry and needy of the world.

May we think now of some of the blessings of prayer. The following are four true stories coupled with four scriptures that have made them possible. These stories have never been in print and are actual happenings, related carefully by those who experienced them.

The first illustrates a story of need, of faith in a promise, the claiming of the promise, and the promise fulfilled. A young seminary student lived in a large city. He worked part-time in order to pay expenses while getting an education. One day when he was to receive his check, the cashier gave him only half pay. With this the student paid the monthly bills and went home to his family. In his hand he held a few pennies. Opening his hand, he said, "This is all we have to live on the rest of the month; what are we going to do?" The wife said, "Let us tell the Lord about it." So they knelt by the cot in the kitchen and poured out their need to him. When they arose from their knees there was a knock on the door. Another seminary student's wife had brought a kettle of soup; soon another offered a loaf of bread.

"But," asked one who heard this story, "did you tell your friends that you had no money?"

"Oh, no, we told no one but our heavenly Father," answered the wife of the student in need.

"Did you have any food stored?"

"Yes, some canned fruit, but no vegetables or meat."

"Did you have enough to eat?"

"Yes; each meal some one offered food, or a left-over dish, and our family was fed until another pay day."

"Did the food continue to come after you were paid the next month?"

"No; when we got our check the food stopped coming."

"And what was the promise?"

"My God shall supply all your need according to his riches in glory by Christ Jesus."

What faith in the Word of God, and what a blessing this young couple and their children received when they fully trusted their heavenly Father!

The second is the story of a mother whose son was called into the service of the country. The mother said:

"The day he went for his physical examination my heart was very heavy. I left my work and went alone to pray for my boy. The scripture that came to comfort me was this: 'I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.' I gave my son over to him and left the prayerroom with that beautiful scripture ringing in my ears. I sang all day the hymn, I Know Whom I Have Believed." This mother went into the closet sighing and came away singing.

## The Song and the Singer

BY MAY ALLREAD BAKER

How shall I sing when all the world is darkened,  
And Rachel lifts her voice to weep anew?  
When tears and blood must be our daily portion,  
How shall I sing, and make my singing true?

How shall I tune my harp? The strings are loosened,  
The dust lies thick on frame and polished wood.  
Should I, like Nero, play when Rome is burning,  
And bombs destroy the innocent and good?

How shall I capture melody and rhythm  
These times, when men are mad with lust to kill?  
When earth, and sea, and sky alike are shattered  
By crashing guns we thought forever still?

But yet, we know, God's laws endure forever,  
He sends the seasons, sun and cloud, and rain;  
The everlasting hills still point to heaven,  
The skies are clear above the bombing plane.

So I shall sing, shall tune my harp, neglected;  
With faith and courage, love and labor on.  
For sinful men must turn again to heaven,  
The darkest night must wear away to dawn.

*Arcanum, Ohio.*



The third story is this—

In 1878 a young girl accepted Christ as her personal Savior. All but one daughter in that family were in the church. This young girl decided to pray for her unconverted sister. Constantly she prayed; she invited her sister and wrote letters, seemingly to no avail. For sixty-three years, less a few days, she prayed. Never did the sister give assurance that the Spirit of God was wooing her. Always the invitations to accept Christ were answered by silence. Still this faithful Christian woman prayed. One day across the states came the message that the loved sister was gone. As the Christian lady, now an elderly woman, traveled to the side of that departed one she said, "I wish that I could know that she is saved, but I shall trust that some way God has heard and answered my prayer." When asked if she had pleaded with any scripture in mind, she said: "I have always thought of the words of Jesus, 'Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

As she stood beside the casket there were tears of sorrow; the last of her family was gone. Several hours after, a niece said: "Did you know that aunty accepted Christ and was baptized into the church? She would say, 'I am so happy, and I want every one to be happy; I wish every one could be saved.' She took my hand and said, 'I want you to be saved.'"

From that time on this Christian lady was triumphant in her joy, and there were no tears. After she left her childhood home and the graves of her own she said, "Soon we will all be at home in our Father's home." How blessed are the words of our Lord, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."

The fourth story is of a pastor's wife. She was burdened with anxiety for the church and made a covenant to pray daily until in some way God's power would become evident in the congregation. After three years of service and prayer there seemed to be no change. Doors of service closed. The place of prayer stood open. The burden became so heavy that sleep was gone. She entered the one open door. So earnestly she prayed that the night was spent in unceasing prayer. Her heart had gone out in fervent intercession and still nothing seemed to happen. One Sunday a teacher was absent; the lesson was on the meaning of church membership. As she accepted the challenge her heart went up to God, "Give me these young people for thee." At the close of the lesson, with every head bowed, every one in that class that was not a Christian lifted a hand to ac-

cept Christ. In less than one month from that night of intercession seventeen young people, without an evangelistic campaign, were baptized into the Lord Jesus Christ. When asked, "Did you claim any promise?" she replied: "Oh, yes, it was: 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you'" (John 15: 7).

The Word of God is full of promise. The Word of God is true. The place of prayer is open: The riches of Christ's glory await any and all who will abide in him.

*Greenville, Ohio.*

## Was Mary Cassel Right?

BY GRACE HILEMAN MILLER

"Why the furrows on your brow this morning, Rebecca Kline?" exclaimed Mary Cassel, as her neighbor appeared at her back door one Thursday morning.

"I am simply puzzled. I have been thinking along a certain line for a long time; I've been on the fence about it, not knowing which way to climb down; then last night at prayer meeting that subject came up for an earnest discussion. The discussion was intolerant and somewhat vehement on the part of several on each side, but that's not what I came to talk about. However, I do want to know your opinion on the matter."

"Well, it depends a little on the nature of the matter in hand as to whether I may even offer an opinion. But what is it? You surely have me curious."

"All right. Here it is. Before our season of prayer we were mentioning different ones who need our prayers; Brother J made an emphatic appeal that we all pray that Elder A, who is so critically ill in the hospital following a serious operation, be healed."

"No, pray if it be the Lord's will that he be healed!" put in Brother L.

"No, Brother L, that would show a weakness in my faith. It would show that I am not sure whether the Lord wants to heal him or not. Why, the Lord wants to heal everyone."

"And so the argument started and kept up almost the whole hour. Now my problem is, which is right, Mary Cassel? In one way it does seem that it shows lack of faith to put an if in such a prayer, and again, the Bible plainly says, 'Whatsoever ye ask in my name it shall be given unto you.'"

"Y-e-s, Rebecca, that is true, but on the other hand, Jesus in the garden of Gethsemane prayed, 'Not my will but thine be done,' after praying, 'If it be possible, let this cup pass from me.' I've put a lot of thought and much prayer on this very question, and my conclusion is that my biggest task is to submit wholly to God's will at all times in all things, and in this instance I would pray, 'If it be thy will, O Lord, raise Elder A up from his hospital bed.'"

"I see your point, Sister Cassel, and I believe you are right. The biggest problem of every child of God, in this day and time especially, is to submit wholly to the will of the divine Father."

*La Verne, Calif.*



## Rainbow Gleams of Faith and Hope in a Dark Sky . . .

BY LILLIAN GRISSE

Message given at Asheville Women's Work Meeting

TODAY the clouds hang low. Many people are confused, and a spirit of defeatism is prevalent. Even within the Church of the Brethren the faith of some seems in eclipse, and there are not a few who feel that the future of the foreign missionary enterprise is dark indeed. Most of our missionaries have had to leave China, and the three who are yet in occupied China are prisoners. No news has come regarding the eight young people who went to the Philippines, and the hearts of their loved ones are filled with anxiety. Most of the missionaries of all boards were called home from Korea and Japan some time ago, and the hearts of many are filled with foreboding when they think of what may soon happen to the mission work in India. The boat which brought me to America a few months ago carried missionary evacuees from Sumatra, Thailand, and Burma. The church in Russia, Germany, and to a less extent in some other countries has been called upon to endure persecution and trial. It is little wonder that grave doubts arise in the minds of many and that large numbers feel that the future of the mission cause hangs in the balance.

Added to these difficulties abroad, there is waning enthusiasm among many in the church in America, in part because of the drafting of many young men into the camps, both military and civilian. All this is hard on the morale even of those whose interest in the missionary cause has been deepest.

Hearts cry out for some word of assurance and hope to strengthen faith. What are the signs of promise in what seems to be a midnight sky? Are there any? Yes, I am sure there are. Although the sky may become even blacker before the light breaks forth into the new day, I am convinced that we need not lose faith in the ultimate triumph of righteousness or the vitality and validity of the mission cause. The Master's "Go ye" has never been abrogated. The work of missions is still the first great work of the church. What, then, are the rainbow gleams which we can see amid the clouds of war and desolation?

### 1. *The Spirit of Courageous Faith and Service Among Those Closest to the Situation Abroad*

The spirit which has always been at the heart of the missionary evangel is not dead. The spirit which kept Livingstone in the heart of the African jungle and which inspired John Paton to face the dangerous cannibals of the South Sea Islands

is still alive. That same spirit kept our missionaries in China through the dangers of bombs and guns until their presence endangered the lives of the Chinese Christians. It is the spirit that through the years has made Sister Sollenberger a patient sufferer in her home, refusing to hinder the service of her husband by keeping him at her side even in times of great suffering. She has again gladly given him to China, and he has joined Bro. Wampler in the difficult and dangerous journey back into the land of Cathay that they may shepherd and help the scattered Chinese Christians. It kept our three missionaries in China to face internment by the Japanese. Men and women do not thus stay to carry on a work that has failure written across it. The following incident is reported from the Trenton Conference.

"Why don't you get out of this bomb-ridden, plane-infested country?" said a Chinese to a missionary. "We Chinese would get out if we only could." To this the missionary answered, "God can't get away either; we're going to stay with him and with you." That is the spirit which many have shown. Those of us on the steamer when I came from India will not soon forget the radiant faith of the missionaries from Sumatra. They had lost all their possessions, had traveled through a fleet of Japanese destroyers, had left behind a little church to face the horrors of war, and yet they were assured that God would care for his own and that his work would go on. Let us say as another missionary said, "Yea, in the shadow of thy wings I will make my refuge, until these calamities be overpast."

Love, service, sacrifice, faith—these have never been in vain. They cannot fail. "Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it beareth much fruit." Minneva Neher and Mary and Alva Harsh have not given their lives in vain. "From the ground there blossoms red life that shall endless be" and this endless life is not for them alone, but for those among whom and for whom they gave their all.

### 2. *The World-wide Fellowship of Christians*

Another rainbow in the sky is the Christian love and fellowship which not only leaps across racial and social barriers but which has also proved strong enough to cross blood-drenched battlefields and which refuses to yield to the hatred that is born of war.

See Chiang Kai Shek on his knees praying for the Japanese Christians and all the suffering multitudes of Japan. Watch him as he prays for for-



givenness for those who dropped the bombs on China and refuses to allow Japan to be bombed.

Look at the representatives of sixty nations gathered in the International Missionary Conference in Madras in 1938. Their respective countries at war, the Chinese and Japanese delegates could still meet in the fellowship of a common Lord. Our own Bro. Premchand G. Bhagat was a delegate to that great conference. When he returned to Anklesvar he said that one of the great blessings he had received from being at Madras was this sense of the world-wide fellowship of Christians.

This illustration of the love that transcends all barriers comes to us out of the throes of war in China. In Hongkew there is a Christian church whose pastor, with six members of his household, was seized by Japanese soldiers. Shortly before he was taken he preached a sermon in which he pleaded with his congregation to forgive the Japanese and not to hate them. They lost their pastor and never saw him again. About two years later Kagawa visited China. The official board of the Hongkew church invited him to speak. The invitation was an answer to Kagawa's prayer, for he had prayed that he might stand in the pulpit of that church. He faced a large crowd of Chinese Christians whose pastor had been murdered by his fellow countrymen. When the elder of the church introduced him he said, "We are one in Christ. We are not Chinese and Japanese." Kagawa's text was, "He is our peace who hath made both one and hath broken down the middle wall of partition between us." He said that he knew that without Christ it would not have been possible for him to enter the church, but the

Christian spirit of love and forgiveness had removed the barriers. Christ can make Japan and China one. The church gave Kagawa an offering of \$227. The elder with a radiant face gave him the money, shook his hand and said, "It is love, the love of God that breaks all barriers."

Can we say that missions have failed in the face of such an incident as that?

German missionaries in India have been helped by missionaries of the allied nations, and the orphaned missions have been cared for by other Christians so that no work has had to be closed. Surely the history of the missionary enterprise bears witness to the fact that the resolution of the Trenton Conference is true: "In spite of all the barriers of war our essential spiritual fellowship endures with Christians of all lands."

### 3. *Some Glorious Fruits of Christian Missions*

It should challenge our faith in the power of the missionary message to think for a bit about some of the great souls born into a new life in the lands across the sea. Some of them are internationally known, and multitudes of others fill humbler places in life, but together they form a great cloud of witnesses to the value and vitality of the gospel message when proclaimed in all lands. Only a few out of a large number can be mentioned.

A few weeks ago I stood beside the grave of Lelavati Singh in the Elgin cemetery. I thought of the rich contribution she made to her country. She was the first acting Indian principal of Isobel Thoburn College. Concerning her President Harrison said, "If I had given a million dollars to missions and she were the only result, I would feel satisfied."

Pandita Ramabai, the converted Brahmin widow who rendered such outstanding service to the women, and especially the widows, of India, has been a spiritual inspiration to thousands not only in her native land but also in the West.

My own faith is renewed and hope quickened as I recall an hour of inspiration which came to me perhaps fifteen years ago when Sister Mow and I spent a little while with that radiant personality, Miss Susie Sorabji, a Parsee Christian in India, who for years carried on a high school for girls in Poona. For years she worked on with an optimism born of a courageous faith, although she did not live to see any of her girls openly confess Christ. But her death a few years ago gave courage to a Parsee girl to face the storms of persecution that come to any Parsee who accepts Christianity. This girl came forward on the day of Miss Sorabji's funeral and asked for baptism.

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## Faith in Action

BY MARY HALE DALZELL

Far across the deep blue sea,  
Around the globe and back to me,  
Folks long to tread God's peaceful way,  
And kneel before his feet and pray.

In these days the need is great;  
Pain is sharp; help comes late.  
The church must serve, her gifts bestow  
In sacrifice, his truth to show.

Let us as a faithful band  
Send Christ's love to every land;  
We now have urgent work to do—  
It is his task for me and you.

A world that's fit in which to live,  
Demands all service we can give;  
Teach us how to share our treasure,  
Grant us love in fuller measure.

Sidney, Ohio.



I think of our Bro. Theophil Bulsari, who was not known perhaps outside Gujerat, but who was mourned in a hundred villages when death suddenly took him from us last July. He gave faithful service and waded mud and walked through jungles to give help and encouragement to the village workers.

May I mention again the name of Kagawa, perhaps in some respects the outstanding Christian of the world? I count it a privilege to learn from him. How thoroughly he identified himself with the poor of the Shinikawa slums! Time and again he reduced himself to poverty. He would share his last crust and all but his last garment, and he took upon himself literally the diseases and suffering of the poor that they might be redeemed. Can a movement which has given a Kagawa to the world be set down as a failure?

Are we not heartened as we think of the thirteen faithful martyrs, fruits of our work in China, who sealed their faith with their blood? The blood of the martyrs has ever been the seed of the church and it shall be so again. Any cause which has borne the fruitage of such noble Christian character has not failed, nor can it fail.

#### 4. *The Eternal, Almighty, Covenant-keeping God Back of the Missionary Enterprise*

My faith in the future of the church and the cause of missions is strengthened when I remember that the covenant-keeping God began the work of missions. His only Son was a missionary. Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." He has promised, and shall he not perform it?

One day on board the steamer when coming to America a friend shared with me a little poem which had been inspired by the marginal reading of the revised version of Genesis 17: 1: "And

when Abram was ninety-nine years old the Lord appeared to Abram and said unto him, I am the God who is enough; live ever mindful of my presence, and so be blameless." That little poem witnessed to God's sufficiency for our personal needs. But as I thought of this text in connection with the present mission situation, the following lines came to me, and I give them to you.

#### **The God Who Is Enough**

"The God who is enough." Hast thou not found him true?

The ever-living God who keeps the whole year through.

Enough in time of war when doubt and fears annoy,  
When Satan comes in power the Kingdom to destroy.

Enough to conquer fear, enough to give you peace;  
"The God who is enough" will give you sure release

From every anxious thought, from every doubt and care;

He'll keep his promises and answer every prayer.

Enough when those beloved from you are far away,  
Under the shadow of his wings he'll shelter them alway.

"The God who is enough" protecteth by his might  
Those whom he sendeth out to carry forth his light.

Enough though Satan's hosts abound on every hand;

"The God who is enough" will keep his faithful hand;

Enough to keep his church though evil men oppose;  
The mighty power of God shall overcome her foes.

"The God who is enough" can change the hardest heart;

If we are only faithful, he'll always do his part.

The kingdoms of the earth shall yet confess the Lord  
As sovereign over all and yield to his own Word.

"The prospects are as bright as the promises of God;"

"The God who is enough" will never break his word.

"The God who is enough." Let faith in him be strong,

The dawn will come at last, and right shall conquer wrong.

I do not know how God will work out the problems of the present hour, but I am sure that he is sufficient. He has proved himself able to meet our needs as individuals. Will he not be able to care for his church in all lands? Even in lands like Russia and Germany, where every effort has been made to crush the church, she still lives. I am persuaded that she will emerge stronger and purer than before. The fires of persecution cannot kill the church of Christ. Even now we hear

(Continued on Page 22)

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### **What to Pray For**

*Week of August 1-8*

#### **Pray for the Missionaries whose Names Are Listed in the Prayer Calendar This Week**

Ernest M. Wampler.

Elizabeth Baker Wampler.

Nettie M. Senger.

#### **Remember the Missionaries on Their Birthdays**

##### **Africa**

Lucile Gibson Heckman, August 10, 1902.

##### **China**

Laura Shock, August 4, 1886.

Sara Ziegler Myers, August 26, 1888.

Edward Angeny, August 6, 1914.

##### **India**

B. Mary Royer, August 30, 1881.

Chalmer Shull, August 6, 1892.



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, August 2

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Abram: A Pioneer in Faith.**—Gen. 12:1-9; Heb. 11:8-12. Golden Text, Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15:1.

**Christian Workers, The Blessing of Right Living,** Psalm 1.

**B. Y. P. D., Plays We Enjoy.**

**Intermediates, Understanding Nature.**

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### Gains for the Kingdom

**Two** baptized in the Spray church, N. C.

**Five** baptized in the Octavia church, Nebr.

**Five** baptized in the Elkins church, W. Va., Bro. J. J. Scrogum, pastor.

**One** baptized and six received by letter in the Big Creek church, Okla.

**Seven** baptized in the Red Oak Grove church, Va., Bro. Archie P. Naff, evangelist.

**Eight** baptized in the Worden church, Wis.; Bro. Lewis Hyde, pastor; Bro. Albert Hollinger, summer pastor and evangelist.

**Nine** baptized and one received on former baptism in the Sampson Hill church, Ind., Brother and Sister B. M. Rollins, evangelists.

**Three** baptized and one reclaimed in the Maple Grove congregation, Bethesda house, Grantsville, Md., Bro. Clyde Bush, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, Aug. 3, in the Washington church, Kansas.

**Bro. X. L. Coppock** of Plattsburg, Mo., Aug. 2-16, in the Wakenda church, Mo.

**Bro. D. D. Fleishman** of Dallas Center, Iowa, July 27, in the Pleasant View congregation, Wakeman's Grove, Va.; Aug. 9, in the Newport congregation, Va.

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### Personal Mention

**Bro. Paul C. Lantis**, as the pastor of the Painter Creek congregation of Southern Ohio, changes his address from Nappanee, Ind., to Greenville, Ohio, R. 2.

**Brother and Sister J. S. Zimmerman** of La Verne, Calif., will celebrate their fiftieth wedding anniversary on Sunday, Aug. 2. From three o'clock in the afternoon until seven they will keep open house.

**Mrs. Robert Byrd**, director of children's work in the Second District of West Virginia, recently underwent an operation at the Davis Memorial hospital, Elkins, W. Va. She is improving slowly, but may need further surgery later.

Our guest book shows the House had Pennsylvania and Indiana visitors last week. From Elizabethtown, Pa., came Mrs. Oscar Wise and Miss Grace C. Blough; from Ft. Wayne, Ind., Mr. and Mrs. Wm. Schwartz.

**Bro. D. D. Fleishman**, pastor of the Dallas Center church of Iowa, is stressing "the family altar, its place and power in our program this year." He is finding it helpful to use an attractive leaflet listing the daily readings for a six-month period.

**The Church of the Brethren** will be represented by Paul H. Bowman, president of Bridgewater College, in a Mutual Network broadcast over WRNL, Richmond, Va., Aug. 9, 11:35 a. m. to 12 M., eastern war time. He will be heard over approximately 78 stations throughout the nation. This broadcast is under the Department of National Religious Radio Programs of the Mutual Broadcasting Company.

**Dr. Paul H. Bowman** recently received a delayed message from Brethren Ernest Wampler and O. C. Sollenberger which was intended for Annual Conference. The following message was transmitted by the Chinese International Broadcasting Station XGOY, of Chungking, China, on July 4: "Greetings to our church assembled in Annual Conference. May God give wisdom in all of your deliberations that they may be in accordance with his will. We are well and have many opportunities to help those in need. Sincerely yours.—Sollenberger and Wampler, Sian, Shensi."

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### Miscellaneous Items

**Due to unforeseen difficulties** the publication date of the Granddaughter's Inglenook Cookbook will be delayed. We still hope to have it ready for fall mailing.

**In these days** when it is so difficult to buy many commodities that we have been in the habit of buying, is it not a good time to begin church libraries across the brotherhood? Write the Brethren Publishing House for particulars about a new five-dollar unit.

**At the Brethren's Home**, Greenville, Ohio, a new dining room is not only providing a nice and handy place to eat, but releasing the room formerly used for other purposes. Aug. 6 will be home-coming day at the Home when friends can come and see the recent improvements.

**Southern Pennsylvania** will hold the fifty-first ministerial and forty-fourth Sunday-school meeting in the Upton church, Back Creek congregation, Aug. 4-6. The meeting will open on Tuesday evening at 7:30 o'clock with Bro. Arthur Hess as moderator, while the sermon of the evening will be delivered by Bro. Rufus P. Bucher. The ministerial meeting is scheduled for Wednesday, Aug. 5, with three strong addresses for the forenoon period and as many for the afternoon. Our Greatest Need in Christian Education is the subject of the address for the evening meeting. Thursday will be given over to the Sunday-school meeting, with present-day opportunities, church and Sunday-school relationships, efficiency in the Sunday school, a Christ-centered program, and teaching religion in the Sunday school as the matters to be considered. A cordial invitation is extended to all interested in improving the work of the church.



**Camp Mack** is enjoying a busy summer. All camps have been larger than last year—269 juniors, 212 intermediate girls, 88 training school, and 140 intermediate boys besides leaders have been in attendance. Twelve juniors and one intermediate girl were baptized.

**Conference Point on Lake Geneva.** Aug. 9 to 16 is the date set for the 1942 Geneva School of Missions. Latin America is the year's theme. This interdenominational school is held on the beautiful shores of the lake not far from Williams Bay, Wisconsin. It is a place which offers opportunities for rest, recreation, study and inspiration. The school invites you to come.

**Middle Indiana church workers**—ministers, men's, women's and youth leaders—are to convene in a two-place conference Sunday afternoon at 2:30 o'clock, Aug. 2, at the Huntington City church and at the Lower Deer Creek church. Questions pertaining to the C. P. S. food project, Brethren Service funds and Selective Service problems will be discussed. Leaders of discussion will be A. W. Cordier, C. Ray Keim, Mrs. T. A. Shively, Mrs. Effie Douglass, Ralph Hoffman, and L. W. Shultz. Each church group can attend the nearest conference.

**NBC religious radio broadcasts** during the month of August will be made on Saturdays, 6:30 p. m., eastern war time by Dr. Norman Vincent Peale. The first address in the series, *How to Know Your Future*, will be presented on Aug. 1. Dr. Frederick K. Stamm will be the speaker in four Highlights of the Bible on Sundays at 10:00 a. m., during the month. Dr. Stamm's subject on Aug. 2 will be *The New World Order*. The newest of NBC's religious programs presents the great music of the Catholic, Protestant and Jewish faiths on Sundays at 4:30 p. m. Joe Emerson continues as the popular conductor of Hymns of All Churches, through Thursdays at 2:45 p. m., eastern war time.

**Food for C. P. S. Camps.** The first trip of the truck to collect and deliver food in the Central Region was successful beyond hopes. Over 280 gallons of apple sauce, 168 gallons of beans, 175 cases of peas, 400 gallons of fruit, 4 barrels of flour, chickens, eggs, smoked ham, syrup, vinegar and other articles "too numerous to mention" were donated. The trip of over 2,000 miles collected foods valued in excess of \$1,100, and left behind at various places foods which could not be taken this time because of lack of truck capacity. Men in the camps in this region say they will live better than before, because they will now have a greater variety of foods from which the cooks may choose. Regular trips of a truck at about three-week intervals are planned. For information, consult your own district organization.

**Owing to conditions** over which we have no control it is important that all special notice items reach us as soon as possible. Slower mail service is often making last-minute offerings just too late for use.

**Northeastern Ohio** readers should keep in mind that the district meeting will be held at Camp Zion, Sept. 1-3, and not at the dates as carried in the Yearbook and past issues of the Messenger. We have Bro. Martin Krieger to thank for this information.

**Iowa** will have three camps this summer. The intermediate camp, with Dick Berger as director, is to be at Camp Wapsie, Central City, Iowa, Aug. 13-17. The young people's camp at Camp Wapsie, will be held Aug. 17-21 with H. L. Ruthrauff as director—camp fee, \$6.50. Some of the leaders and courses are as follows: W. H. Yoder, Brethren Faith in Action; Glen Baird, Builders of Peace and Art of Worship; Desmond Bittinger, The Art of Courtship and Christ and the World Citizen; L. Avery Fleming, Sermon on the Mount and Personality Development. The young adult camp, directed by Harl Russell, will be held Aug. 21-23 at Pine Lake, Eldora, Iowa.

**July 13-20** ought to go down in our church history as significant days. The Central Region food truck started from Lagro at 9:30 A. M., Monday, July 13, going west through Middle Indiana, south and east through Southern Indiana, on to Marietta, Ohio, via Southern Ohio, and touched two points of Northwestern and Northeastern Ohio en route. From Marietta the truck went north and east through Northeastern and Northwestern Ohio to Michigan, Walhalla and Welleston C. P. S. camps; thence south to Northern Indiana again, arriving at the driver's home late Saturday night. Jesse Clem of Bethany church was the driver, and John Metzler went along as sponsor and guide on this initial round. It was my privilege to accompany them through the first day in Northern Indiana. Seven truck loads of fruit and vegetables were handled. It is the beginning of a great sharing and co-operative work among us. May the Lord add his blessings.—L. W. Shultz.

## *With Our Schools . . .*

### **Elizabethtown College**

**Prospects for enrollment** for the school year 1942-1943 are good. Forty-five freshmen had already enrolled by the middle of July. A large percentage of upper classmen will return providing the draft will not interfere too much. The field secretary, Galen C. Kilhefner, is  
(Continued on Page 24)

## **Two Dollars and Seventeen Cents for Civilian Public Service**

### **Brethren Service Needs One-Half Million Dollars in the Year Ahead**

Average-strength churches should give \$2.17 per member. More is required of abler churches.

The \$2.17 average is the estimated need just to meet Civilian Public Service requirements for the year ahead. Relief expenses are extra above this figure.

The number of Brethren men in Civilian Public Service June 30, 1942, was eleven times what it was June 30, 1941. May and June Brethren Service costs totaled \$16,985 more than receipts. Immediate increase in giving is needed to save the balance on hand for emergencies ahead. If you have intended to give more generously when the need demanded it, *now* is the time to strengthen the program of your church. The church must not fail her Lord, her men in camp, or fail to fulfill her promise to the government that she would make good her support of Civilian Public Service.

In Annual Conference we have promised to fulfill the regular missionary program of the church and to bear the Brethren Service program by sacrificial giving if sacrifice is really necessary.



# *The Church at Work*

## **Adults at Work in the Church . . .**

### **Planning the Total Program**

All is not well with adults in the church and society today, and as long as this is true no group can be very healthy; neither can the future be bright. Therefore it is imperative that every church give more thought to the welfare and development of her adults.

There are at present a number of agencies in the church working with this age group. They are the Bible class, missionary society, women's work, men's work, young adult fellowship, the forum or discussion group and the pastor's cabinet. In many instances these work independently of each other and the result is an overlapping of effort and a neglect of important needs.

To remedy this situation leaders of adults recommend that the chairmen of all these, including the pastor and elder, be called together to study the situation and to plan co-operatively to meet all the needs of all the adults without duplication of effort.

If a general director of adult work has been appointed already, this group might choose a chairman who would then serve as the adult director in much the same way as the directors of children and youth.

The 15c booklet, *Adults in Action or the Church's Opportunity in Adult Education*, by Westphal, will help the reader to see and understand what is meant by the larger program for adults in the church.—D. D. Funderburg, Director of Adult Work.

### **Adults at Work in the Young Adult Fellowship**

By Olden D. Mitchell, Nokesville, Virginia

In the life of every normal person who reaches maturity there are at least two great periods of transition. One such period is the change from childhood to youth, normally called the intermediate age. The other period of great change is from youth to adulthood. Those in this period of transition are called young adults. Just as an intermediate is not a child, though he may have some of the characteristics of childhood, a young adult is an adult, even though he may have some of the characteristics of youth.

In the transition from youth to mature adult life certain things take place. The most noticeable of these are: (1) leaving the parental home; (2) finishing regular school work; (3) earning a living and paying one's own way; (4) voting and assuming civic responsibilities; (5) getting married and beginning family life; (6) becoming physically, mentally, and emotionally mature. These steps in the transition from youth to adulthood do not all come at once, nor do they come in the same order for all people; but they are some of the steps that characterize this period of young adulthood through which all young people pass in becoming mature adults.

This period of transition from youth to adulthood is a period of special needs and problems. Those in this period need to be understood, not criticized. Most of them need help if they are to be successful in making all the adjustments necessary in this period. By casual observation one can readily see many of the special needs and problems of this group, and there are many other problems that do not appear on the surface. Their whole future depends upon the solution of these problems, and the meeting of these needs.

The church can give this much-needed help to young adults if it will, if it is concerned about them. If the church does not give the help needed at the proper time, they will forsake the church and seek elsewhere help with their needs and problems. It is not unusual to find young adults by the scores who have been leaders in local and district B. Y. P. D. work, but who are now entirely away from the church. They were promoted out of the Y. P. D. fellowship at the time when their needs were greatest, when they most needed help from an understanding and sympathetic group. Thus it happens that when they observe that the local church

has nothing for them, no concern for them, they forsake it. Many local church leaders are aware of what happens to their young adults, but they criticize the young adults for not staying by the church, rather than squarely facing the problem and solving it.

There are many outside influences clamoring for the interest and loyalty of the young adults, offering a type of help in their time of greatest need. None of these can compete with the church in helping the young adults—if the church cares to assume this responsibility. The church that has an adequate program for its young adults does not lose them.

The church needs the young adults. In the B. Y. P. D. they were trained for effective service in the church. They have the enthusiasm and vigor characteristic of youth, yet are guided by experience and mature judgment characteristic of adults. They are the backbone of the church, its great source of life and strength, when the church provides for them. No church can afford to lose its young adults if it expects to be a strong church in the future.

One of the best ways whereby young adults can be kept and used by the church is through a young adult fellowship. There can be a vital fellowship in any church where there are two or more young adults, whether they be married or single. In such a fellowship each individual can get help with his own needs and problems, and at the same time be of help to others in the group. Such a young adult fellowship must be a genuine fellowship, not just an organization.

Work with young adults is new in all denominations. Our General Board of Christian Education, however, is interested in the young adults of the church, and is back of the effort to form fellowship groups of young adults in all our local churches. The Adult Council of our church is sponsoring young adult work throughout the brotherhood; and will give help to any church desiring to form a fellowship group of its young adults.

The big problem that seems to face everyone concerned with helping the young adults is how to get started. The answer is relatively simple—there must be at least one person with a concern. This may be the pastor, or it may be a young adult, or a B. Y. P. D. adviser, or any other adult of the church. One who is vitally concerned will get whatever information is necessary, will interest others, and will start a fellow-



ship group of those interested young adults. Any further information as to how to proceed can be gotten from the Director of Adult Work, Elgin, Ill.

Another means of getting a fellowship group of young adults in each local church is through a district fellowship. Any young adult who is interested in the young adults of his district, and is concerned about the future of the church, can contact his district board of Christian education and make plans whereby a meeting may be called of all interested young adults of the district. At this meeting they may make definite plans for aiding in the formation of local church fellowship groups in every church in the district.

Without someone with a vital concern in each district and each local church many of our young adults will continue to forsake the church and seek elsewhere for help with their needs and problems in this period of transition from youth to adulthood. If they are cared for they will be the builders of the church of the future.

### Adults at Work in Discussion Groups

By Foster B. Statler, Mount Morris, Illinois

There is a growing interest in this type of adult activity in our own as well as other denominations.

#### WHY

There are those who feel that we need a modern substitute for the old-fashioned prayer meeting with its opportunity of testimony. People need an opportunity to give expression to their convictions and clarify their thinking through the sharing of ideas with others.

The events of a thousand years, in terms of the way we used to move, are being crowded into a few short years. What is Christian in a changing world like this? We must rethink the meaning of Christianity in our day if it is to remain virile and vigorous.

How easy it is to be self-opinionated, to feel that we are right and others are wrong, to be divisive in spirit. We need to learn to understand one another and respect each other's convictions. Only then can we maintain "the unity of the spirit in the bonds of peace."

Discussion groups lead to such ends.

#### WHAT

Discussion groups are not debating societies or lecture platforms. They are friendly groups of people coming together to share ideas and insights in the confidence that the humblest Christian has something worth while to share and that from the thinking and fellowship of the group there will emerge something better than the thinking of any one individual however brilliant he may be.

#### WHEN

Any time it is convenient. Many churches meet Sunday evening before the evening service. If young people can get together, why not adults? Some groups meet on week nights. The important thing is to get together. Find a time when people can and will get together.

#### WHAT TO DISCUSS

What are some of the things the adults of our churches need to think about and discuss?

Some one said recently: "Almost every young adult I know has a longing for a deeper experience of God and doesn't know how to get it." Is not that true of most adults? Here then is one discussion subject.

Is it not high time that we should be thinking and do-

ing something about this liquor problem which more than ever menaces our national well-being?

What kind of a peace shall we have when the war is over? Shall it be one like the last one? Is American democracy to rule the world (if it has the chance)? Or shall we see to it that all nations have a chance to live? In every community Christian people should be discussing that matter and be creating public opinion which determines national action.

One could go on. Let me commend to you the booklet, *Learning for Life*, which may be secured from Elgin, which gives more than fifty suggestions as to courses in the seven areas of human relationship.

#### FINALLY

First. It looks as if people would more and more be compelled to stay at home or within the confines of their own communities. This is an opportunity for the church. Let her use it by planning an enriched adult education program.

Second. Discussion is not enough. Discussion must issue in action, intelligent action. Dr. Dimock of George Williams College, Chicago, has conducted experiments with reference to character development. He has found that where children merely discuss matters there is no noticeable improvement. Where they merely act, there is no improvement. But there is improvement where discussion is coupled with experience or action. That is true also of adults. That there may be improvement of character, improvement of community life and the world, there is needed discussion, clear thinking, plus action.

### Adults at Work in Bible Classes

By L. Avery Fleming, Secretary Board of Christian Education

#### I. If You Are a Member of an Adult Bible Class—

1. Be regular in your attendance.
2. Be on time at all class meetings.
3. See that your class meetings are not limited to Sundays.
4. Co-operate with other classes in doing the work of the church.
5. Study every lesson.
6. Follow the class leaders.
7. Attend the business meetings.
8. Do something about the things you approve in business meetings.
9. Help develop a continuous program of recreation.
10. Give all members a chance to help do the work of the class.
11. Have a regular plan for following up absentees.
12. Use a variety of study materials.
13. Enlarge your spiritual horizons by attending district and larger area meetings of adults.
14. Attend the church services which follow your class sessions.
15. Always be a learner.

#### II. If You Are the Class President—

1. Your responsibility is more than that of being a presiding officer on Sunday morning.
2. Read a book or two on adult work.
3. Take a training course dealing with your duties as an administrative officer.
4. Know the policy of your church for adult work.
5. Be a member of your adult council and attend its meetings.



6. Call meetings of your executive committee for planning the work of the class.

7. Make reports of your class to the adult council.

8. Be aware of your class as a vital part of the total church organization.

9. Lead your class to observe special Sundays.

10. Lead your class to closer co-operation with other classes.

11. Know the adult materials promoted by your denomination.

12. Give all members a chance to share in the work of the class.

### III. If You Are the Teacher of the Class—

1. Accept more responsibility than that of delivering a lecture on Sunday morning.

2. Expect the members of the class to study the lesson.

3. Give the class an opportunity to share in the selection of study materials.

4. Attend meetings of the adult council.

5. Strengthen your belief in teacher training.

6. Take a course in the principles and methods of teaching and program building.

7. Remember that your church has a right to expect you to accept responsibility for your teaching.

8. Lead the members of your class to attend the preaching services.

9. Attend the meetings for church workers.

10. Learn from others how to be a better teacher.

11. Be gracious when members of your class are selected to teach other groups.

12. Take an interest in all of the class activities.

13. Become familiar with the resource materials of your denomination.

### Adults at Work in Mission Study

By Anetta C. Mow, Missionary Education

January is known as the month for the School of Missions. In 1943, January's five Sunday evenings will provide an excellent opportunity for intensive mission study in the whole church. Mission study books and materials are available for each age group. Each evening may be planned as follows:

5:30-6:30 Joint fellowship and supper hour.

6:30-7:30 Study classes for each age group.

7:30-8:30 Joint worship and program.

#### Fellowship Hour

It should prove a blessing to a local church to eat together during the five Sunday evenings of January. The hour should be one of friendship and fellowship for the entire membership. The supper may be simple or more elaborate, just as the church decides. A sandwich, an apple and a glass of milk will suffice. Each person may bring his own lunch. The main idea is fellowship and not food.

#### Study Hour

The second period is the study hour. Each age group goes to its room and systematically studies the mission study book. The mission study books are available for each group. The list of the study materials is given on the next page. Secure books from the Brethren Publishing House, Elgin, Illinois.

In 1942-1943 the mission study books are about the growth of the Christian church in Latin America. Latin America includes the countries of Mexico, Central

America and South America. These are days when the United States desires to be friends with her neighbors to the south. This should be an added incentive to the Christians in our land to become acquainted with the work of Christian missionaries throughout these countries of Latin America. There are excellent books for all age groups. Ask for a Missionary Education Catalogue which contains the list of books for all ages.

Such an hour of instruction will demand work on the part of leaders and teachers. The same preparation is needed for a missionary lesson as for a history lesson in high school. Good methods of teaching are needed. And study and preparation on the part of the class will also add to the value of the hour.

#### Worship Hour

During the last hour, a joint assembly is held and all join together in worship. On one evening a missionary may speak, on another night missionary pictures can be shown, on another night a missionary play could be presented, and perhaps at another time one of the departments, for example the children's department, could give a program presenting facts it has learned in its study. Each week this last hour together should prove to be a time of devotion for every member of the church.

### Adults in Men's Work

By R. E. Mohler, Executive Secretary Council of Men's Work

It is a mistake to attempt to break the church program into compartments and to think of them as distinct and separate units. Men's work is not something separate from the rest of the church; it is rather a part of the whole church program. Men's work may be defined as a service agency of the church that has for its purpose the helping of men to find a larger place in the program of the church. As men find a larger place they become more church minded, and conscious in a larger way that they are a part of the church—the church in action.

The central organization of men's work cannot go out into local groups and direct their programs; neither can it send out detailed directions as to what a local group should do. This is easily understood when one remembers the vast differences in local congregations and the differences in local needs. District projects likewise must largely be chosen by the individual districts. Men's work does attempt to point the way. It does this by each year selecting projects that are of sufficient general nature that any group may participate.

Men and boys' relationships may be used as an illustration of a general brotherhood project. In this project we find a field that definitely belongs to men, and a field in which we find some men in almost every congregation interested. Men are the natural leaders of boys, and to the extent that boys are well led they will develop into great men.

As a men's work project, men and boys' relationships must be such as to direct the boys to the church. They must learn to love it and to appreciate it for what it is and for what it does for the individual and the world. If we fail in these things we fail in the most vital things that men can do for boys. It is not enough merely to get our boys into the church; they must develop into great Christian men in the church.

There are a few qualities of life that are fundamental to greatness, and our boys, the men of tomorrow, must



possess them if the church is to be the organization that we would see it become. The first of these qualities is *love for beauty*. This means beauty not only as it deals with color, form, symmetry, etc., but as it relates to the whole of life. Men live in a world of beauty or in a world of darkness depending on what they have trained themselves to see. We may see in others the beauty of their lives; or we may see their mistakes and failures. A boy who has been trained to see beauty will most likely reflect it in his own life.

A second quality essential to a great life is that of *unselfishness*. But little needs to be said here about this virtue other than to suggest that it is a virtue that is acquired. A boy becomes unselfish as he sees the same quality exemplified in others. There is but little reason to expect unselfishness to be present in our boys if our men are not a living example of the same.

#### ADULT DISCUSSION OUTLINE

### Messages From the Psalms

#### Part III. Comfort in Sorrow

Scripture: Psalm 42

Sunday, August 16

**Note:** See Chapter IV, Heart Messages From the Psalms, Keeler.

#### I. The Situation

There is nothing so common today as sorrow. It is no respecter of persons. Rich or poor alike experience it. It strikes early in life and is a frequent visitor ever after. It has been present in all ages. This experience may help us.

#### II. A Remedy

The writer of our psalm was away from home in a land of pagan principles and practices. God was not respected or even known. They laughed at his faith. Because of this his soul was distressed and pained. He longed for the presence of God which he had experienced in years gone by in the holy temple of Jerusalem. In fact, he likened his longing to the thirst of a panting deer in a hot dry season. The flood of misfortunes that swept over the psalmist seemed comparable to the floods of the Jordan. They all but overcame him.

Then he began to examine himself as to what was wrong. Why was he so miserable? Was he doomed because the good old days were gone forever? Was God proving himself to be false? Was God unable to cope with the evils he was facing? What could be the matter?

After looking God squarely in the face, beholding his loving kindness, sensing again the comfort of his presence, he could see no good reason for being cast down and so disturbed. God was still alive. God was his refuge. God was the help of his countenance. He would no longer be critical of God; he would hope and trust and praise him.

#### III. For Discussion

1. What in this experience is applicable for us?
2. Why do we cry out for God in time of sorrow?
3. What effect has sorrow on the mind? On the body?
4. How does the consciousness of the presence of God help?
5. In what way did Jesus minister to the sorrows of life?
6. Give your experience with meeting sorrow.
7. What is our obligation to help others to know the way out of sorrow?

A third great quality of life is *reverence*. Reverence is the key to genuine worship. In the first place, we must be reverent in our attitude to God and to the things that pertain to his church; but true reverence must go farther than this. The very things of life are given to us for a purpose, and our true appreciation of them develops as we see in them something sacred, and something that must not be wasted and destroyed.

There is no end to the opportunities open to men's work. The more we think on any project the greater the number of possibilities there are that open for service. The problem is not that of finding tasks that men can do; it is rather that of finding men who will accept the challenge of tasks that are before them. Men and boys' relationships is but one of the fields open to men. If our boys are to be saved for the church and developed into great Christian souls the men of the church must do their part. There is no better way to build an adult program in the church than to set youth before the adult and let that youth be the challenge.

### Adults in Women's Work

By Mrs. R. D. Bowman, President of Women's Work

The women of the Church of the Brethren pause in sacred memory to our first church women. We pause in memory of those women who were among the first souls to be baptized at Schwarzenau, Germany, over 200 years ago.

With them women's work in the church was born. They kept the faith; they believed in the principles upon which the church was founded. To that end they gave up all they had, embarked on a perilous journey and came with their families to this free land. Once here, they shared in the building of homes. They lived the simple, rugged life. They continued to live by faith as they suffered hardship and struggle. Each generation in its turn handed the lighted lamp of sacred values to the next generation.

Little was said about this in a public way until a generation or two ago. Then they spoke and the church heard. The long years of Bible reading, prayer and consecration had led them to serve their church in areas of need.

Fields of service were opened; aid societies came into being. Millions of stitches of love and mercy have been made for mankind.

Missionary societies developed and through them our women reached friendly hands across the seas.

Recognizing their responsibility in the home, the mother and daughter organization was developed and has served to deepen fellowship between the older and younger women of the church. Later the broader aspects of home life were recognized and Brethren women broadened their emphases to include the enrichment of total family life. Demoralizing agencies within our world are seeking to undermine all that seemed good in our home life. We are faced with the necessity of enriching our family living.

Brethren women must renew their stand on the liquor problem and other social evils which are cutting across the fabric of our clean heritage. We should humbly admit that we have slipped backward in these areas. Let us renew our zeal and our work for clean home life.

Many things have been easier for our generation than they were for our great-great-grandmothers. The



undaunted courage and faith of our early church women which bore them through bleak hardship and crises have largely lost their glow in our generation because we have not used them. Our spiritual sinews have become flabby.

Now in 1942 we stand as children staring aghast toward an unknown and different world. Hate seems to have gotten the upper hand. Yet we have the divine promise that the strength of purpose of love is more enduring than the weakness of stone and steel.

In our extremity we realize anew that the hope of the world lies in our Master. We need to go to him for spiritual enrichment. We know that apart from him we can do nothing. We know that his way is the way of power and peace of mind. We want to practice his presence in daily living. In so doing personal hates and prejudices will flee and we will see good wherever it is.

"An American soldier wounded on the battlefield in the Far East owes his life to a Japanese scientist who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to an Austrian. A German soldier is shielded from typhoid fever with the help of a Russian. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, while a British aviator in North Africa escapes death from surgical infection because a Frenchman and a German elaborated a new technique.

"In peace as in war all of us are beneficiaries of contributions to knowledge made by every nation of the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the research of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men and women who never thought in terms of flags or boundary lines, and who never served a lesser loyalty than the welfare of mankind."

Likewise may women promote the work of the church by forgetting lines of color and national boundaries. Yes, by learning to live at peace with their neighbors, in their churches, in their homes and with themselves.

Out of the realization of their need of strength and undaunted faith for their daily living, women are laying hold on the Book that it may lay hold on them.

Spiritual life groups are springing up. They are even bending their knees in prayer. Deep and abiding fellowship grows from faith and prayer. In several areas Brethren women have the appointed period of 9:00 o'clock to 9:30 in the forenoon for private meditation and prayer. Each woman knows that many other women are lifting their hearts with her in behalf of people everywhere.

This relationship to God leads to more genuine service. It puts into hearts that memorable phrase in Pilgrim's Progress where Mr. Steadfast says, "I have loved to hear my Lord spoken of; and whenever I have seen the print of his shoe in the earth, there have I coveted to set my foot also." This relationship to God puts religion in shoes. It impels us to be our convictions.

As Brethren women humbly strive toward this level of Christlikeness our church will receive of us faith—faith in the lives of people today as they preach and teach in the face of persecution; faith in the church surviving in the time of crisis; faith in the Bible as the ever-renewing fountain of faith.

As Brethren women humbly strive toward this level

of Christlikeness our church will receive of us fellowship and will give us fellowship. "We do not stand alone—all around the world are burning hearts."

Then together, as we humbly strive toward this level of Christlikeness we shall build that which nothing can destroy—a kingdom of love.

True to our tradition, Brethren women stand ready to serve the church.

### Rainbow Gleams of Faith and Hope in a Dark Sky

(Continued From Page 15)

reports of the spiritual hunger in Russia. I am sure that underneath the world was never so hungry for that which can satisfy as she is today. People want that which can lift them out of despair and helplessness.

The hunger ache for God is found deep in the hearts of people everywhere and will open doors of abundant opportunity when the war is over, and in the meantime the living God is our strength. Let us trust him until these calamities be overpast. And let us here today dedicate ourselves anew for the extension of his kingdom in the earth and testify to the power of the "God who is enough" by a glowing faith that refuses to be defeated. "And this is the victory that overcometh the world, even our faith."

*On Furlough From India.*

### Pacifists Aren't Cowards, Visit to Their Camp Shows\*

BY SIDNEY J. HARRIS

Special Dispatch from a Staff Correspondent.

Manistee, Mich., July 1.—What kind of men are America's pacifists and conscientious objectors? Where do they come from, what do they believe, how loyal are they to the government that protects them?

To visit a conscientious objectors' settlement, such as Camp Stronach in the upper Michigan woods, is to answer these questions for yourself. It is a salutary experience for those who have thought of pacifists as "slackers" and "cowards." And it proves that President Roosevelt and the Selective Service Board were wise in allowing these men to engage in constructive civilian work for the duration.

Statistically, the C. O.'s do not differ substantially from any other group of men, except that their educational level is somewhat higher. The 130 men at Camp Stronach, who are typical of the 4,000 C. O.'s in camps throughout the country, include tow-headed dairymen from Wisconsin and bespectacled teachers from Pennsylvania, salesmen from Indiana and philosophy students from Chicago. The average age is about 25, and about one fourth are married men.

#### Differ Widely in Beliefs

They differ as widely in religious beliefs as they do in occupations. A large percentage belong to the three traditional "peace churches" which support and administer the score of camps throughout the country—the Quakers, Mennonites and Brethren. But hundreds are members of large and influential churches such as the Methodists and Episcopalians, while many others spring

\*Reprinted by special permission from the Chicago Daily News for July 1, page 12.



from such smaller sects as Faith Tabernacle, Latter Day Saints and Theosophists.

The Camp Stronach roster includes one Catholic, one Jew, and four Negroes. Several of the men belong to no church, but convinced their draft boards and the National Service Board for Religious Objectors of their sincere humanitarian opposition to war.

A typical objector is Lewis Watkins, 23 years old, a plump, pinkfaced blond from Detroit. Lewis had finished one year at Ball State Teachers' College in Muncie, Ind., and has a wife living in Detroit. He is a member of the Disciples of Christ Church, as are his parents, who do not share his pacifistic views.

## Monthly Financial Report

During the month of June contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$52,325.47 and the total received for the year beginning March 1, 1942, was \$82,020.34. Contributions for the Brethren Service totalled \$19,403.27 for the month and the total received for the year was \$63,385.54, detail as follows:

	Receipts for June	Total receipts since 3-1-42
World-wide Missions .....	\$ 7,818.84	\$ 13,032.25
Women's Work Project .....	892.37	2,191.67
Home Missions .....	111.10	1,094.97
Foreign Missions .....	960.99	1,729.41
Junior League Project .....	120.79	249.32
Intermediate Project .....	21.00	29.50
India Mission .....	126.78	668.17
India Native Worker .....		6.00
India Boarding School .....	19.81	168.92
India Share Plan .....	224.25	480.17
India Missionary Supports .....	2,028.37	6,080.74
China Mission .....	322.69	802.00
China Native Worker .....	25.00	75.00
China Girls' School .....	10.00	10.00
China Share Plan .....	97.50	265.04
China Missionary Supports .....	3,119.05	4,505.59
Sweden Missionary Supports .....	527.75	527.75
Africa Missionary Supports .....	803.03	2,223.31
Africa Mission .....	444.07	979.40
Africa Share Plan .....	40.00	146.25
Africa Leper .....	74.41	95.01
Conference Budget Undesignated ....	33,593.37	41,664.09
Conference Budget Designated for—		
Board of Christian Education .....	450.70	3,493.82
Bethany Biblical Seminary (at Elgin)	81.85	225.18
Bethany Biblical Seminary (at Chicago) .....	16.00	104.50
General Education Board .....	3.28	37.97
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....	100.00	100.00
Conference Budget Share Plan .....		21.60
Youth Serves .....	292.47	1,007.41
	<b>\$52,325.47</b>	<b>\$ 82,020.34</b>
<b>Brethren Service—</b>		
Brethren Service Certificates .....	4,790.00	19,425.00
Brethren Service Fund .....	8,290.05	22,428.88
China Relief .....	640.10	1,744.57
Civilian Public Service .....	5,119.17	16,423.21
European Relief .....	20.45	84.47
General Relief .....	522.11	1,318.95
Refugee Fund .....	4.79	17.29
Tornado Relief .....	16.60	1,943.17
	<b>\$19,403.27</b>	<b>\$ 63,385.54</b>
<b>Grand total all contributions .....</b>	<b>\$71,728.74</b>	<b>\$145,405.88</b>

The following shows the condition of General Mission Board foreign and home mission finances June 30, 1942:

Income since March 1, 1942 .....	\$51,360.77
Income same period last year .....	46,958.05
Expense since March 1, 1942 .....	28,679.56
Expense same period last year .....	48,451.26
Mission surplus June 30, 1942 .....	49,121.43
Mission surplus May 29, 1942 .....	46,346.62
Increase in surplus, June, 1942 .....	2,774.81

## Change in Classification

When first called for the draft, Lewis allowed himself to be placed in Class 1-A-O, for objectors who will perform noncombatant military duties. After a few months he asked to have his classification changed to 4-E, which is for C. O.'s who will do only civilian improvement work.

"I like it here very much, even though the work is hard," Lewis says. "But, like most of the men, I want to be of more immediate service. I'd like to do civilian relief work in the combat areas, and maybe the government will let us do that soon."

Lewis believes only in fighting for peace and agrees with Gandhi's method of nonviolent resistance toward aggression. He is extremely articulate about his views, but not dogmatic as some of the so-called "negativists" are.

"Negativists," he explained, "are the objectors who won't have anything to do with the draft—who won't even fill out their cards. They're the ones who go to jail. All of us here want to help the country in any way possible, short of taking up arms or directly aiding the war effort."

## Hope for Postwar Work

"We don't want to isolate ourselves from the world. In fact, we believe that after the war there will be a great need for thousands of men to go to Europe and Asia and help rebuild the war-torn countries there. That's our great desire and the way we feel we can do the most good."

Most of the men in camps, he said, are internationalist in their viewpoints. They refuse to kill their fellow men, but recognize that a democratic victory promises future peace more than an Axis victory. They do not try to reconcile this with the obvious fact that pacifism in the democracies would permit an easy Axis victory and a peace of death.

Another objector is Paul C. Hume of La Grange, Ill., a University of Chicago graduate in music. Paul, who is 26 years old, was organist at the La Grange Presbyterian Church for five years. He now plays the organ and directs the choir at the Presbyterian Church in Manistee.

## Would Work for Peace

"I'd like to enter the ministry and do missionary work after the war," Paul says. "Before coming here I worked for an insurance underwriting firm. They'd give me my job back, but life here has changed me a lot. I want to work for peace all the time in every way I can. That's the only hope for mankind."

Paul, like many other C. O.'s at Camp Stronach, probably would not have faced action on the fighting fronts and might have obtained a commission as a highly trained musician. But, like them, he preferred complete nonparticipation in any phase of the war. Several of his friends at camp were offered enticing Washington jobs doing specialized war work, but none accepted.

There is Charles Elliot, the camp's educational director, who was a Michigan high school teacher; Ted Townsend, University of Wisconsin associate in geology, whose wife moved to Manistee to live near him; Stanford Sobel, young Detroit chemist who has also won prizes for playwriting and poetry, and hundreds of equally talented and steadfast pacifists who cannot be shaken from their faith.



## Selective Service Regulations for Pretheological Students

Selective Service has released the following information concerning the draft status of pretheological students. This is in effect at the present time.

### Part I

1. Regular or duly ordained ministers of religion and students who are preparing for the ministry in theological or divinity schools (which schools have been recognized for more than one year prior to September 16, 1940) are exempted from training and service under the Selective Training and Service Act of 1940, as amended.

2. In giving deferment to regular or duly ordained ministers of religion and to students studying for the ministry in recognized theological schools, Congress has recognized the necessity of religious guidance and education as vital to the welfare of the nation.

### Part II

1. Many religious denominations and many theological or divinity schools require that a student complete a full course of academic study in a recognized university or college as a prerequisite to entering a recognized theological or divinity school. A student in training and preparation in a recognized university or college who is studying for the ministry will pursue a course of study which will include cultural subjects, with certain specific subjects designed to contribute to his qualification as a minister, and upon graduation will normally acquire a degree of Bachelor of Arts.

### Part III

1. Upon information received from reliable sources, it appears that there is generally a shortage of persons trained, qualified, or skilled as regular or duly ordained ministers of religion, and that, in addition, there is a shortage of students studying for the ministry in recognized theological or divinity schools. It is realized that in order to maintain a supply of students in recognized theological or divinity schools and thus assure a sufficient supply of regular or duly ordained ministers of religion it is necessary that a sufficient number of students acquire prerequisite training and preparation in recognized universities and colleges.

### Part IV

1. A registrant who is in training and preparation and who is pursuing academic studies for the ministry in a recognized university or college may not be considered for occupational classification until the close, or approximately the close, of his second or sophomore year in a recognized university or college.

2. A registrant who is in training and preparation and who is pursuing academic studies for the ministry or college may be considered for occupational classification at the close, or approximately at the close, of his second or sophomore year in a recognized university or college if he is pursuing a course of academic study upon the successful completion of which he will have acquired the necessary training, qualification, or skill, and if he gives promise of continuing and will be acceptable for continuing such course of study and will undertake actual further classroom work within a period of not to exceed four months from the close of his second year, provided that, in addition, there should be furnished the certifications referred to in paragraph 4 of this Part.

3. A registrant who is in training and preparation and who is pursuing academic studies for the ministry in a recognized university or college may be considered for occupational classification during his third and fourth years in a recognized university or college, provided that he gives promise of the successful completion of such course of study and the acquiring of the necessary degree of training, qualification, or skill, and provided, further, that there should be furnished the certifications referred to in paragraph 4 of this Part.

4. A registrant who is pursuing a course of academic study in a recognized university or college as a prerequisite to entering a recognized theological or divinity

school cannot be easily distinguished from other students pursuing academic studies. For this reason, it is advisable in considering the occupational classification of such registrant that there should be required two certificates, one certificate from a recognized theological or divinity school to the effect that upon the registrant's successful completion of his prerequisite academic studies he will be accepted and enrolled in the theological or divinity school, and the other from a recognized church, religious sect, or religious organization to the effect that the registrant is pursuing his prerequisite academic studies in a recognized university or college under the direction and supervision of such recognized church, religious sect, or religious organization.

For further information write the General Ministerial Board, Elgin, Illinois.

## With Our Schools

(Continued From Page 17)

busy interviewing a number of others who have indicated an interest in attending college next year.

The summer school, June 22 to Aug. 1, has an enrollment of sixty-eight as compared with an enrollment of fifty-four for last year's summer session. All the teachers except two teach one or two classes. There will be a post-session of three weeks, beginning Aug. 3.

Camp Conewago on the college campus is scheduled to open on Aug. 16 for the intermediate group (12-14 years), with Mark Ebersole as director. Galen Kilhefner will direct the young people's camp, Aug. 23-29, and also the work of the B. Y. P. D. retreat, Aug. 29 and 30. Director Kilhefner may be addressed at the college for further information about any of these groups.

The Board of Christian Education of Eastern Pennsylvania passed the following motion in their meeting on July 10: "That the Board of Christian Education of Eastern Pennsylvania looks with favor upon employing an executive secretary who will devote his time to the total program of the church in Eastern and Southern Pennsylvania—with the understanding that the financial support of this secretary shall be borne by the Brethren Service Committee until the various regional agencies find it possible to assume part or all of his support." On July 18 the board of trustees of Elizabethtown College passed a similar resolution. According to these resolutions, and in harmony with the action of the Annual Conference at Asheville, Galen C. Kilhefner has been chosen to devote part of his time in the interest of the total church program with especial emphasis upon the work of the Brethren Service Committee. Full details for this program as it relates to all the activities of the two state districts have not yet been worked out and cannot be until the various boards have been authorized by the districts to enter upon a program of financial support and direction for this regional executive secretary.

## Correspondence . . .

### The Home

We hear many times that to build Brethren-minded children we need good Brethren Sunday-school teachers. I agree that to a large extent this is true. But I also believe that our main influence is the home. That is the place where we receive Brethren ideals which will never be taken away from us. Parents who do not teach their children to thank God for each meal they eat cannot expect their children to be thankful to God for other blessings. A child who is not taught in the home to trust God will not trust him later in life. If



parents resort to swearing, vulgarity, or slang, how can they expect their children to do otherwise?

I am more and more convinced each day of the importance of our daily Christian teaching in the home. If obedience to earthly parents is not taught in the home, can we expect obedience to our heavenly Father? We all fall short of our duty in this respect, and therefore we cannot lay the blame for our children's lack of Brethren ideals on our Sunday-school teachers. May we pray for the guidance of the Holy Spirit in teaching our children these ideals, which I firmly believe are founded on Bible truths and which will build Christian character that will aid in carrying on God's kingdom here on earth.

Conway Springs, Kansas.

Mrs. Melvin Funk.

### Roann Church Burns Mortgage

On Thursday evening, June 18, 1942, the members of the Roann church of Indiana met for a fellowship supper. After the supper a short business meeting was held. Then a review of the work of the Roann church during the last twenty years was given by Brethren C. C. Miller, Wallace Musselman and Ralph Hoffman.

Incidents were recalled which had looked black at the time, but light always shone through. It was recalled how the church had been remodeled in 1921 and a large debt incurred. From 1921 to 1942 were years of hardship—times when the interest money wasn't ready when due. There were lean years with poor crops; years with poor attendance, and interest in the church very low. But on June 18 of this year the debt was paid in full and the notes all burned.

All the papers relating to this project were gotten together and each one of the thirty-eight persons present was given an old note or related paper. A plate was placed on the table and Bro. John D. Mishler led the way. He stopped at the plate and the writer, the pastor, struck a match and the paper was fired. As it burned the next person in line lighted his paper from the one before. Thus each person had a part in the burning process. Bro. Wallace Musselman held the original mortgage as it burned. The pastor, and the elder, Edward Kintner, together held the last mortgage as it burned.

Thus ended a struggle! But today the church is debt-free—its members happy—and the prospects of a great day coming.

Roann, Ind.

Bruce H. Flora.

### A Much Appreciated Visit

During the winter the Sebring, Fla., church may expect visitors from any part of the brotherhood, but in the summer we very seldom have unexpected guests. However, on Sunday, June 28, we were very agreeably surprised to have in our midst a part of the relief delegation to Puerto Rico. Since the boat did not leave Tampa as scheduled, some of the group decided to come over to Sebring. Those coming were Leland Brubaker, secretary of the General Mission Board; Dr. Carl Coffman and Dr. D. M. Parker, former missionaries, to China; and Paul Weaver and Dwight Hanawalt, who have been serving in C. P. S. camps.

The regular preaching hour was occupied by these men, who gave us a glimpse of the work being done in our camps and of opportunities of service in relief work abroad.

This visit of a few hours has quickened our interest many fold in this type of work. Our prayers and material support will be more definitely given because we have had this long-to-be-remembered visit. Our hearts have been touched by those who, entirely forgetful of self and danger, go out to minister to those in dire need.

Sebring, Fla.

Lydia Stauffer.

### The Passing of Burdine D. Reed

Burdine D. Reed was born in Floyd County, Virginia, on July 14, 1858, and died May 5, 1942, in the New Altamont hospital in Christiansburg, Virginia, having suffered a broken hip a week

before. He had been a semi-invalid for more than a year.

The greater part of his life was lived near the place of his birth, in the bounds of the White Rock church. In 1923 he moved to Christiansburg, Montgomery County, Virginia, where he resided until the time of his departure. For many years he was engaged



in the mercantile business and was quite influential in the communities he served. He also did some farming and operated a saw-mill. While yet a youth he united with the Church of the Brethren and remained faithful to the church of his choice to the end.

Brother Reed was twice married. On Dec. 16, 1880, he married Lucy A. Duncan. To this union were born four sons: J. G. Reed of Mitchellville, Iowa; Elder T. U. Reed of Woodburn, Iowa; H. H. Reed of Roanoke, Virginia, and C. M. Reed, of Floyd County, Va. His wife died in about ten years. He married Sarah E. Hurt on March 1, 1891. This second union was blessed with four sons and two daughters: Mrs. T. A. DeHart of Christiansburg, Virginia; S. Q. Reed of Cambria, Virginia; N. W. Reed, who died in 1934; Mrs. J. J. Reed of Roanoke, Virginia; B. M. Reed of Roanoke, Virginia; and G. H. Reed of Newport News, Virginia.

He was bereft of his second wife on October 1, 1935. Since then he made his home with his daughter, Mrs. T. A. DeHart, who unstintingly cared for his every want, thus proving an unselfish devotion to him. All but two of his nine surviving children are members of the Church of the Brethren. Besides his seven sons and two daughters, he is survived by fourteen grandchildren and one brother, Millard Reed, of Pulaski, Virginia.

The funeral services were conducted in the Christiansburg church on May 8 by Elder John Showalter of Salem, Virginia; Brother O. F. Bowman of Harrisonburg, Virginia; and his pastor, the writer. His body was laid to rest in the Sunset cemetery beside that of his second wife.

Christiansburg, Virginia.

J. D. Reish.

### Mrs. Annie Noon Rummel

Annie Noon Rummel, daughter of John and Annie Miller Noon, was born in Johnstown, Pa., June 30, 1881.

At the age of seventeen she united with the Roxbury Church of the Brethren. She was devoted to her church and as a member and deaconess found great satisfaction in helping to carry on its activities. She was an active member of the ladies' aid, the women's missionary society, and the Helping Hand Bible class.

On Oct. 11, 1901, she married Bro. Elmer Rummel and with this union there was established an exemplary Christian home. One always received a blessing in fellowshiping in this home. Six children were born to Brother and Sister Rummel. One of these died in infancy and the remaining five are living. All of them are members of the Church of the Brethren.

After a period of illness Sister Rummel entered the Memorial hospital and underwent an operation on the 25th of last February. She was anointed before entering the hospital and after her operation. She experienced a real spiritual blessing on each occasion that this sacrament was administered in her behalf. Her improvement following the operation was heartening but proved to be only temporary. She was summoned into the larger life beyond on Mother's Day, May 10.

In her last hours there frequently came from her lips such expressions as, "I am thine, O Lord," "I hear the trumpet," "Why can't I go?"



Her suffering ended with the day,  
Yet lived she at its close,  
And breathed the long, long night away  
Awaiting calm repose.  
But when the sun, in all his state,  
Illumed the eastern skies,  
She passed through glory's morning gate,  
And walked in Paradise.

She is survived by her husband and the five children: Viola, Charles, Rosa Dom, Mary Fisher, and Earl. Surviving also are one brother, Samuel, and four sisters: Mrs. Noah Kaufman, Mrs. Kinter Ream, Mrs. David Saylor, Mrs. John Shaffer.

Funeral services were held at the home and at the Roxbury Church of the Brethren on May 13. Services were conducted by her pastor, the writer, and her former pastor, Bro. E. M. Detweiler. Interment was in the Berkley Hills cemetery.

Johnstown, Pa. L. H. Brumbaugh.

### Brother Ellsworth G. Wenger

Ellsworth G. Wenger, son of the late Edward R. and Frances Groff Wenger, was born Nov. 22, 1872, and died at his home in Akron, Pa., April 18, 1942. He was in failing health for a few years and died suddenly of a heart attack. He was married to Minnie K. Keller on Sept. 22, 1900. Their home was blessed with five sons and three daughters; one son preceded him in death. Surviving are Alverta M., Detroit, Mich.; C. Raymond, Hershey, Pa.; Luella M., wife of Jacob R. Myer, Manheim, Pa.; Beulah E., wife of Homer G. Bomberger, Akron, Pa.; Walter F., United States army, stationed in Arkansas; Galen V., Akron, Pa.; and Kenneth K., Akron, Pa. Nine grandchildren, two brothers (Edwin G., Birdinhand, Pa., and Levi G., Akron, Pa.) and one sister (Lillian G., wife of Herman Franzer, Akron, Pa.) also survive him.

He was a farmer and lived his life on the same farm until he retired two years ago. He was a member of the Church of the Brethren and served as a faithful deacon for twenty-eight years. He was an active worker in the Sunday school and always present at prayer meeting as long as health permitted him. Funeral services were conducted in the Akron church by the home ministers, Rev. George Wolf, Elder David Snader and Rev. Harry Bohner. Burial was in the Middle Creek cemetery.

Akron, Pa.

George B. Wolf.



### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brandt-Godfrey.**—By the undersigned, June 27, 1942, in the Codorus church, York County, Pa., Wayne Walker Brandt of Dallastown, Pa., and Leah Emeline Godfrey of Red Lion, Pa.—S. C. Godfrey, Red Lion, Pa.

**Brechtters-Wolfe.**—Henry H. Brechtters of Chana, Ill., and Betty E. Wolfe of Polo, Ill., July 11, 1942, at the home of the bride by the undersigned.—M. E. Clingenpeel, Polo, Ill.

**Brower-Levin.**—By the undersigned in the First Church of the Brethren, Portland, Oregon, March 20, 1942, Robert W. Brower and Selma R. Levin, both of Portland.—Ralph R. Hutton, Portland, Oregon.

**Christ-Whisler.**—By the undersigned in the Oak Grove Church of the Brethren, June 13, 1942, Melvin Lowell Christ and Savilla Alberta Whisler, both of Lowpoint, Ill.—M. A. Whisler, Lowpoint, Ill.

**Claassen-Lewis.**—By the undersigned in the Ivester church near Grundy Center, Iowa, Lloyd Claassen of Waterloo, Iowa, and Myrtle Lewis of Whitten, Iowa, June 28, 1942.—Earl M. Frantz, Grundy Center, Iowa.

**Crawford-Parrish.**—Frank James Crawford and Margaret M. Parrish, both of Baltimore, Md., in the First Church of the Brethren, June 27, 1942, by the undersigned.—I. S. Long, Baltimore, Md.

**Dailey-Hileman.**—By the undersigned at the West Marion Church of the Brethren, June 26, 1942, Homer Dailey and Dorothy Hileman, both of Gas City, Ind.—James H. Beahm, Marion, Ind.

**Finley-Cable.**—Bro. Lyle Finley of Scottville, Mich., and Sister Onabelle Cable of Custer, Mich., at the Sugar Ridge church on June 10, 1942.—L. H. Prowant, Rodney, Mich.

**Guthrie-Showler.**—James W. Guthrie of Metamore, Ohio, and Noma Showler of Berkey, Ohio, at the bride's home, June 27, 1942, by the undersigned.—J. A. Guthrie, Metamora, Ohio.

**Hoover-Brandt.**—By the undersigned, June 27, 1942, in the Codorus church, York County, Pa., Walter Wells Hoover of Washington, D. C., and Esther Marie Brandt of Dallastown, Pa.—S. C. Godfrey, Red Lion, Pa.

**Kramer-Pell.**—At the Union Ridge church, June 18, 1942, Paul Kramer of Aredale, Iowa, and Mary Elizabeth Pell of Dumont, Iowa, by the undersigned.—W. W. Blough, Hampton, Iowa.

**Lightfoot-Patterson.**—By the undersigned at the North Winona Church of the Brethren, June 21, 1942, Howard J. Lightfoot of Huntertown, Ind., and Emmajean Patterson of Warsaw, Ind.—R. C. Wenger, North Manchester, Ind.

**Sheller-Barley.**—By the undersigned in the Spring Creek church near Fredericksburg, Iowa, June 21, 1942, Charles Sheller of Eldora, Iowa, and Arlene Barley of New Hampton, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

**Street-Masters.**—Jesse M. Street of Middle River, Md., and Shirley Masters of Forbes, N. C., July 4, 1942, in the parsonage, by the undersigned.—I. S. Long, Baltimore, Md.

**Yates-Allen.**—By the undersigned at Ottawa, Kansas, May 24, 1942, Wilbur Yates and Letha Allen, both of Ottawa, Kansas.—Raymond L. Flory, Ottawa, Kansas.

### Fallen Asleep . . .

**Baker, Daniel S.**, was born in Lewistown, Pa., March 28, 1924, and met his death in an automobile accident on May 13, 1942. He was the son of David L. and Etta M. Baker. Dan united with the Church of the Brethren at the age of sixteen and was ever faithful to his baptismal vows. He was a quiet, carefree and honest boy. He went to his heavenly home one week before the time for his graduation from high school. In school he was studious and very active in athletics. He will be sadly missed by his schoolmates and a host of friends. He was a devoted son to his parents, who, with seven sisters and six brothers, survive him. Funeral services were conducted at the Fretz funeral home in Lewistown by his pastor, Bro. Harold Snider. Burial was made in the St. Mark's cemetery.—Mrs. Charles J. Smith, Lewistown, Pa.

**Detweiler, Alvah F.**, was born in Johnstown, Pa., June 19, 1892, and died very suddenly July 5, 1942, at his home in Presque Isle, Maine. At one time he was an active member of the Walnut Grove church near his birthplace. He was an employee of the Brethren Publishing House in Elgin, Ill., in his early life. He was the son of Ezra H. and Emma Harrison Detweiler, who remain to mourn his loss. He is also survived by his widow and one son, two brothers and two sisters. The funeral services and burial were in Presque Isle, Maine.—Mrs. Waldo Strayer, Johnstown, Pa.

**Dickey, Emma Boyd**, wife of B. B. Dickey of Berlin, Pa., died May 24, 1942. She was born on Dec. 2, 1878, in Somerset County, Pa., to C. F. and Sarah Fike Boyd. She joined the Church of the Brethren in the Middlecreek congregation early in life. She was married in 1901 and two children were born to this union, one of whom preceded her in death in 1935. Funeral services were conducted in the home by Elder Galen Blough of Somerset, Pa.—S. Boyd Dickey, Berlin, Pa.

**Fyock, Elizabeth Bundy**, the wife of Rev. Oran Fyock, departed this life June 19, 1942. She was the daughter of Thomas and Margaret Bundy and was born June 5, 1871, near Sabula, Pa. She and Bro. Fyock were married in October 1889 and she was baptized into the church in 1893. For nearly fifty years she was a modest and faithful Christian, ever devoted to the church she loved, and a true helpmate to Bro. Fyock, sharing with him the sunshine and the shadows of the ministry. Her life commends itself to everyone who knew her. Surviving are her husband, four children, twenty-two grandchildren, and eight great-grandchildren. The funeral services were conducted by her pastor, the writer, at the Montgomery church, and burial was made in the Montgomery cemetery.—Ivan Fetterman, Glen Campbell, Pa.

**Gorsuch, Abbie Belle**, was born in Westminster, Md., Sept. 15, 1885, and died at her home in Waynesboro, Pa., July 8, 1942. She was the daughter of Oliver B. and Susan Ann Butler Groff. In 1906 she was married to Harry B. Gorsuch. In 1915 she united with the Church of the Brethren. She was ever ready to lend a helping hand. For several years she was president of the African missionary prayer group of the Always Willing Bible class. She is survived by her husband and two sisters. Services were held at her late home by her pastor, Bro. George L. Detweiler, and Bro. H. M. Stover. Interment was made in the Meadow Branch cemetery near Westminster, Md.—Sudie M. Wingert, Waynesboro, Pa.

**Gotwals, Amos G.**, died at his home in Phoenixville, Pa., on June 21, 1942. He was born at Yerkess, Pa., May 11, 1854. He was a deacon in the Green Tree church for many years. He was a former schoolteacher, and conducted a lumber business and later a real estate business in Phoenixville. He is survived by a son and three daughters and several grandchildren. Funeral services were held at his late residence by Bro. David K. Hanawalt, and Rev. Joseph M. Woods, pastor of the Phoenixville Presbyterian church.—Mrs. Ralph E. Dunmore, Oaks, Pa.



**Hicks, John William**, son of John and Mary Hicks, was born Dec. 28, 1913, at Roanoke, Va., and died May 1, 1942, at the home of his parents. He leaves his wife, one daughter, his parents, one sister and four brothers. He went to the hospital for an operation last Thanksgiving and never fully recovered. He was received into the Hollins Road Church of the Brethren by baptism during his illness. Funeral services were conducted by his pastor, Bro. C. M. Key, assisted by Brethren I. T. Hooker, J. E. Patterson and Rev. Barber.—Violet Janney, Roanoke, Va.

**Huffman, Dorothy Ann**, daughter of John W. and Priscilla R. Shafer, died in a local hospital on May 15, 1942. She was born at Troutville, Va., Aug. 31, 1902, and was married to Lester W. Huffman, formerly of Bridgewater, Va., on Aug. 12, 1927. She was a member of the Central Church of the Brethren of Roanoke, Va., and was keenly interested in all the activities of her church. At the time of her death she was missionary director of the women's service society, assistant pianist, and a member of the flower committee. She was very active in the musical circles of her community, having been a teacher of music for many years; she also accompanied her husband in directing the music in evangelistic meetings in many states. Mrs. Huffman had a great love for flowers; her home and flower garden were a veritable paradise during the spring and summer months. Funeral services were conducted at the Central Church of the Brethren by M. Guy West, pastor, assisted by E. C. Woody, pastor of her home church at Troutville, Va. Interment was in the Sherwood burial park near Salem, Va.—F. E. Bowman, Roanoke, Va.

**Leshner, Mary G.**, was born in Rouzerville, Pa., ninety-one years ago. She died on June 24, 1942, at her home in Waynesboro, Pa. She was the daughter of James and Margaret Flanagan Hovis. She was married to Jeremiah Leshner, who preceded her in death about twenty years ago. Early in life she united with the Church of the Brethren. She is survived by four sons and one daughter. Services were conducted at her late home by Brethren George L. Detweiler, C. R. Oellig and H. M. Stover. Interment was made in the Price cemetery near Waynesboro, Pa.—Sudie M. Wingert, Waynesboro, Pa.

**Rock, Daniel**, died in Oregon City, Oregon, on July 8, 1942, aged eighty-nine years. He was born in Fairfield, Iowa. He was married to Emma King in Canton, Ill.; his wife passed away in 1905. He lived in Oregon for thirty years, and was a member of the Church of the Brethren for thirty-eight years. He is survived by one sister and a number of other relatives. The funeral services were conducted in Oregon City by Ralph R. Hatton, with interment in the Mountain View cemetery in Oregon City.—Ralph R. Hatton, Portland, Oregon.

**Weller, Harvey J.**, was born at Meyersdale, Pa., Dec. 23, 1873, and died at his home near Rock Lake, N. Dak., June 26, 1942. He was united in marriage to Caroline Fike of Waterloo, Iowa, Jan. 22, 1902. To this union two children were born, who, with his wife, five grandchildren and two brothers, survive him. Mr. Weller was a pioneer of this country, having settled here forty years ago. He was a member of the Church of the Brethren since boyhood and was very much interested in the work of the Ellison church. He will be missed in this community, for he was a man of fine Christian character. He bore his suffering without complaining. The funeral services were conducted by Bro. Ralph Petry at the Ellison Church of the Brethren, and burial was in the Ellison cemetery.—Mrs. Irvin Deal, Rock Lake, N. Dak.

**Wolf, Ray A.**, son of Philip and Anna Brovont Wolf, was born in Stark County, Ohio, on Feb. 22, 1891, and died at the Home hospital in Lafayette, Ind., on July 4, 1942. He was preceded in death by his aged mother five weeks before, by his father in 1915, and by his twin brother in 1928. Surviving are the widow, one daughter and two sons, one brother and one sister. On July 1 he had the misfortune of falling from a load of hay, breaking his neck and receiving internal injuries which caused his death. He was a deacon in the Old German Baptist Brethren Church, in which office he served faithfully till death.—Jacob W. Skiles, Rossville, Ind.

## Church News . . .

### California

**Santa Ana.**—On Easter Sunday an impressive consecration service was held which consisted of an appropriate sermon by our pastor, Rev. Lee G. Whipple, and the returning of loyalty pledges by the members. In the evening three new members were taken into our church fellowship through baptism. On Good Friday evening our communion services were held with our pastor presiding. On April 19 in the morning church service Rev. F. S. Eisenbise told of his work in the rehabilitation of war refugees which he is now doing in Los Angeles. At noon the alumni and former students of La Verne College now residing in Orange County enjoyed their semiannual get-together. After their basket lunch Ernest Davis, president of La Verne College, made important announcements concerning the college and Rev. Eisenbise gave a vivid account of some of his experiences at the time he went to China to engage in relief work. On April 26 our young people held an all-day temperance rally with Mrs. Ada E. Teter as chairman. In the afternoon Judge Kenneth E.

Morrison gave a timely talk on the subject of temperance. Our mother and daughter banquet was held on May 7. Mothers' Day was appropriately observed with a program put on by the children, a sermon by the pastor, and consecration services for infants. Mrs. Fannie Engle received special recognition when the pastor presented her with a gift in appreciation of her untiring and constant work in providing and arranging flowers for the church each Sunday. The La Verne College deputation team presented an inspirational program in the morning services on May 24. At noon a basket lunch was served in the church basement, and in the afternoon we were the audience in a gold medal speaking contest sponsored by the Santa Ana W. C. T. U. The participants were sixth grade pupils from one of our city's elementary schools. Recently the Adult Christian Forum class had Rev. C. L. Young, a missionary to Costa Rica, as a guest speaker. Because of the untiring and earnest efforts of the ladies' aid the church now has a fine new carpet for the aisles and pulpit. The Sisters of Service group, which is comprised of the younger women of the church, is busy in helping to provide needed articles for the boys in the Civilian Public Service camps, as well as doing welfare work for people in less fortunate circumstances. Our Sunday-school Fourth of July picnic was held at Elder J. M. Wyne's cabin located above Trabuca Canyon. During the months of July and August our church is joining in the Sunday evening union services. The July meetings are being held in the First Methodist church. Brother and Sister Lee Whipple are directing the boys' camps at Camp La Verne July 6-20. In their absence our resident ministers, J. M. Wyne and Bro. Simeon Davis, are filling the preaching appointments.—Iva Carl, Santa Ana, Calif., July 7.

### District of Columbia

**Washington City.**—On May 3 our spring communion services were held—one service at 4 p. m. and the other at 7 p. m. Bro. C. E. Resser officiated at the former and our pastor, Bro. Warren Bowman, at the latter. The annual Bridgewater alumni banquet was held at our church on May 5 with Dr. Morley Mays, head of the English department of Bridgewater College, as the speaker. The women's council held its regular monthly meeting on May 9, at which time Mrs. Amos Rieley was re-elected president. Mother's Day was appropriately observed and on May 10 our mother and daughter banquet was held with Mrs. Gould Makey of the Luther Place Memorial church as the guest speaker. There were 104 present. Our pastor recently co-operated with the Washington Federation of Churches in discussions on the subject of Marriage and the Home. Two of the intermediates in our Sunday school recently competed in the city-wide Bible story contest; Helen Bowman, daughter of our pastor, won first honors among the junior girls, and Dan Altman was second in the senior boys' contest. On May 10 Pastor Bowman began a series of sermons on The Immortal Women of the Early Church. Rev. Harry Porter of the Westminster Presbyterian church of this city filled our pulpit on Sunday evening, May 17. On May 24 a message was brought to our young people by Stanley Dotterer of the National Service Board. Beginning on June 7, Bro. Vernon Miller and wife of Bethany Biblical Seminary assumed the duties of assistant pastor for the summer months. Bro. Miller addressed the B. Y. P. D. at their fellowship supper on the first Sunday he was with us. He also delivered the morning and evening messages while our pastor attended the Annual Conference. On June 17 Brethren Bowman and Hollinger, our delegates to the Conference, gave their report. Our services continue to be well attended. Since our last report twelve have been received by letter and two by baptism.—Mrs. Jacob H. Hollinger, Washington, D. C., July 11.

### Idaho

**Emmett.**—Our church was officially represented at the district meeting at Payette by delegates, James Harris and Ralph Turnidge. Several of our members attended parts of the sessions. Detailed reports of the meetings were given to the local congregation and thus the district meeting became an inspiration to all of us. We regret to report the resignation, effective May 3, of Bro. Sam Bollinger as our pastor. While with us, Bro. Bollinger did a fine and inspirational piece of work. His and Sister Bollinger's leadership will be greatly missed. Our morning programs following the Sunday school have consisted of preaching by Bro. Wampler and Bro. Niswander, a children's day program, reports from district meeting, a song service, and a C. P. S. program. The B. Y. P. D. meets on Sunday evenings with a variety of interesting meetings. The aid is active with such projects as hospital sewing and apron making. Our primary class has a new sandtable. Brother and Sister Claude M. Ikenberry and two children of Onalaska, Wash., have moved to Emmett. A shower honoring Mrs. Donald Andrews, formerly Miss Doris Himes, was held at Mrs. Elwood Schoening's home on June 9.—Mrs. Ralph Turnidge, Emmett, Idaho, July 8.

### Illinois

**Polo.**—An offering for the C. P. S. camps is taken on the last Sunday of each month. Bro. William Hare is our chairman of this work. Twenty-two of our young folks attended the B. Y. P. D. rally in Rockford on April 19. Brother and Sister M. E. Clingenpeel and family, Rev. John Heckman and Sister Mary Zigler attended the Conference at Asheville. Brethren Clingenpeel and Heckman were our delegates. A mother and daughter tea was held at the church on May 17 with Mrs. T. A. Leopert as speak-



er. Six workers attended the children's workers' conference on May 16 at Elgin. The American Legion and its auxiliary and the W. R. C. were our guests on May 24 at the morning service. The intermediate classes taught by Irma Beightol and Cecil Stauffer held a banquet on June 6 at the church with Mrs. John Plum as their speaker. Some needed repairs have been made at the parsonage. A fine children's day program was given on June 14. Since our last report two have been received by letter. About ninety attended our Sunday-school picnic on July 4 at Lowell Park near Dixon. Plans are being made to have a revival meeting this fall. The Friendship Circle has sponsored sending cookies to our boys in camp. Following the Conference at Asheville Bro. Clingenpeel and family enjoyed a visit with relatives in Virginia.—Hazel Krum, Polo, Ill., July 13.

**West Branch.**—Because of the illness of Mrs. W. E. West, Bro. West of Mt. Morris resigned the eldership of our church early in the new year. Bro. Merle Hawbecker was elected to fill the vacancy. Our pastor, Bro. E. Wayne Gerdes, continues to give us inspiring sermons. It is our good fortune to have the William Beahms from Bethany Seminary with us occasionally; Mrs. Beahm is a sister of Mrs. Gerdes. On the Sunday of our love feast, April 26, Brother and Sister Beahm had charge of the morning service and described to us the love feast service as the natives of Buraland in Africa have been taught by the missionaries to observe it. Children's day was appropriately observed with a program in June. The Sunday school keeps up well under the leadership of Daniel Strite. Anna Laura and Ruth Butterbaugh will represent our church at the district meeting at Lanark in September. We have invited Brother and Sister Canfield to be with us in an evangelistic meeting during the last two weeks in September. On July 5 Bro. Beahm gave us a splendid report of the Asheville Conference.—Ruth Butterbaugh, Polo, Ill., July 6.

### Indiana

**Cedar Creek.**—Our church met in council on June 15 with our pastor and elder, Bro. J. S. Flory, presiding. Various reports were given and it was decided to send two delegates to the training school at Camp Mack and two delegates to Annual Conference. On June 30 Prof. Halladay of North Manchester met with us in an afternoon meeting; his message was based on the different fundamentals of music and was very interesting and helpful. Following this there was an evening meeting, beginning with a wiener roast, at which the ministers and their families from six churches, and members and friends of the church were present. Later in the evening reports were given by delegates attending Conference. Our revival meetings will start Nov. 1 with Bro. Kenneth Long of Cedar Lake as evangelist.—Mrs. Lawrence Smith, Garrett, Ind., July 7.

**Eel River.**—On Easter Sunday the children of the primary department gave a program. The mother and daughter banquet was held on May 8 with a good attendance; a program was given. The ladies' aid had the kitchen in the church basement remodeled. On June 14 Bro. R. H. Miller brought the evening message. We have a one hundred per cent Messenger club. On June 14 the primaries gave a children's program. Bro. Benton Rhoades is our summer pastor.—Mary E. Miller, North Manchester, Ind., July 8.

**Sampson Hill.**—Since our last report our church has experienced a rich spiritual uplift. We closed a successful two weeks' revival on July 5. Brother and Sister B. M. Rollins were the evangelists. The meetings were well attended. We had the privilege of having eleven preachers from different denominations attend our meetings. A delegation of thirty-five from the New Hope church, seventy miles from here, came on Sunday. We also had the pleasure of having Bro. Robert Kraning of Mexico, Ind., with us on Sunday, as well as our district secretary, Bro. Lewis Deardorff of Ladoga, Ind., and Rev. Ritchey of the Allison Prairie church at Lawrenceville, Ill. The community and other churches supported the meetings well. A basket dinner and all-day meeting was held on the last Sunday with about sixty surrounding the table spread under the trees on the church lawn. In the afternoon Bro. Rollins gave the instructions to the applicants for baptism and then took them to White River to administer the rite. Nine were baptized and one reclaimed as a result of the meetings. A large crowd was present on Sunday night to hear the closing message. Brother and Sister Rollins' fellowship in the homes was enjoyed by all and we feel that the church and community have been greatly benefited by their being with us. Mrs. Berniece Sorrells is our delegate to district meeting.—Jeanne Sorrells, Shoals, Ind., July 13.

### Iowa

**Des Moines Valley.**—Since our last report we have received four into our fellowship by baptism and two by letter. Our church sponsored a very worth-while vacation Bible school including our own and other children of the community. Mrs. Grace Jasper was the director. The men's organization secured Rev. Calvin Schnucker, the program director of the Iowa Christian Rural Fellowship, of Ames as speaker for their meeting. The men's groups of the other churches of our section were invited. His experiences and his knowledge of rural church possibilities and problems made his address very inspiring. Our people have redecorated our church and purchased new pews for the sanctuary. Our women's group has been assisting C. P. S. camps, Bethany Hospital and mission work, in addition to our own local work. The attendance is excellent. Our pastor, Rev.

Glen Baird, has been leading a discussion group on Sunday evenings. The B. Y. P. D. meets on Wednesday evening of each week. They recently entertained the young people of our section in their annual young people's conference. The guest speaker was D. Eugene Lichty of Waterloo. There was a fine attendance and each church was represented. The ladies of our church served a banquet in the evening. Our mothers and daughters used as the theme for their banquet, Christian Home Life of All Lands. Mrs. Koons from Des Moines gave the address of the evening on Home Life of Japan. Mrs. Tucker, a Negro lady from the Jewish community center in Des Moines, gave us some lovely numbers in song. Mrs. Grace Jasper represented our church at Annual Conference. She gave us a report of the Conference recently, which made the meeting very real to us.—Mrs. Earl Goughnour, Des Moines, Iowa, July 9.

### Kansas

**Independence.**—At our last members' meeting it was decided to accommodate the district meeting this fall at our church. We decided to raise \$25 for the district mission board. We are glad to welcome Brother and Sister E. G. Wolf and daughter, who were received by letter from the Parsons church. We are also glad to welcome the Andrew Sherman family back with us again from California, and Brother and Sister J. L. Amos from Indianapolis, Ind., along with their daughter and her husband, Mr. and Mrs. Dohn Miller, who are making their home here. One has been baptized since our last report. The church was saddened by the untimely death of our young brother, Merle Denney; he was a promising young man and loved by all who knew him. The B. Y. P. D. held its annual birthday supper in the church basement; the proceeds will go for their expenses at the summer camp. Our pastor and wife, Sister Vivian Wilson, and twelve intermediates attended Camp Cauble. The church held its home-coming picnic with a basket dinner followed by a short program in the afternoon. An offering was taken for our pastor, who has been bedfast for the last two weeks. We enjoyed a visit from the Lloyd Watkins family of Evansville, Ind., who formerly lived here.—W. E. Burroughs, Independence, Kansas, July 7.

### Maryland

**Locust Grove.**—We held our love feast on May 10. Bro. Frank Williar preached a very good sermon for us in the morning and officiated at the love feast in the evening. Bro. D. E. Englar was a visiting minister. We are expecting Bro. Ralph Shober to hold a two weeks' series of meetings here beginning Aug. 2. Our children's day service was held on June 28. Our ladies' aid has done some sewing and is planning to do some more for the American Friends Service Committee.—B. R. Purdum, Mt. Airy, Md. June 30.

**University Park.**—Since our present pastor, Bro. John D. Long, was installed, seven new members have been baptized into the church and three members received by letter. New seats and pulpit furniture have been installed, adding much to the appearance of the auditorium and the comfort of the worshippers. Permission has been granted the local civilian defense organization to use the church basement as a place for training in first aid and for temporary hospital service if needed. In our spring business meeting the church voted unanimously to retain Bro. Long as pastor for the ensuing year. Delegates were selected to represent the church at district meeting and Annual Conference. The pastor conducted special pre-Easter services. On May 17 Bro. Robert MacKaye was installed into the ministry and Brethren Alton Williar and Ray Ogburn and their wives were installed into the deaconship by Elders J. J. John and E. C. Bixler of the district ministerial board. In the evening of the same day the spring communion was held in the church. The annual mother and daughter banquet was held in May. Mrs. Chester Harley of Gaithersburg, Md., was the guest speaker. Seven of our members attended the Annual Conference. Our pastor presented his report of the proceedings to the church on the following Sunday morning, while the others who attended gave their report that evening. The annual Sunday-school picnic was held in Magruder Park in Hyattsville on June 28. Jesse B. Geiser, who has been away in the United States navy for a year and a half, was home for a short visit. His friends held a party in his honor in the church basement. Two of our young men are now in C. P. S. camps: Clarence Beard at Kane, Pa., and Robert MacKaye at Lyndhurst, Va. Plans are under way for bringing the boys who are members of the Church of the Brethren from near-by Camp Meade to our Sunday morning services, from which they will be invited to go home with members of the church for Sunday dinner.—Perry F. Crabill, Jr., Washington, D. C., July 10.

### Michigan

**Midland.**—Brother and Sister J. L. Van Meter, with their son, Melvin, left Midland on May 1 to take up the pastorate with the Ozark church. Bro. Van Meter had been pastor here for thirteen years. Their presence is greatly missed. The spring Sunday-school convention was held here on May 3. Bro. J. J. Cook of the New Haven church was the speaker of the morning and our pastor, S. Boyd Dickey, was the speaker of the afternoon. Evangelistic meetings began that evening with Bro. J. F. Baldwin as evangelist. Sister Baldwin helped to promote interest by telling stories to the children. One was baptized as the result of Bro. Baldwin's dynamic sermons. At our last quarterly council six letters were granted. Brother and Sister Al-



fred Wolfe moved to a farm near Beaverton for his health. Brother and Sister Dickey left for Pennsylvania in June; this leaves us without a full-time pastor. They did good work here and were always cheerful and helpful. We miss them very much. Bro. Heisey was with us on June 21 for the evening service and brought us a good sermon. Brother and Sister Spencer of the Shepherd church were here June 28 and Bro. Spencer brought us good sermons in the morning and evening.—Bertha Fradenburgh, Midland, Mich., July 6.

### Minnesota

**Monticello.**—On July 13 our church will have been established for one year; we have missed only one Sunday. Our crowds are small but those who are working are regular and interested. We have had special music or good programs on all special days. We had a very nice Easter program. We held prayer meetings each Friday night throughout the spring months. Our young people have their B. Y. P. D. meetings each Friday night; they financed and taught a daily vacation Bible school June 1-11 with Bro. Donald Decker, our licensed minister, and Edith and Fern Allen as teachers. Eighteen children attended quite regularly. The school closed with a program in which they gave a good summary of the work done and gave \$4.35 as a gift for refugees. On June 8 Bro. Stanley G. Keller, pastor of the Minneapolis church, came and held special evening meetings for us until June 19 when they were closed with a communion service; thirty-two surrounded the tables. Bro. Keller also took Fern Allen's place as a teacher during the last week of Bible school, since she left to attend summer school. These meetings proved very inspiring. Bro. Keller called in many homes and we feel much good has been done. June 27, 28 six of our young people attended the B. Y. P. D. conference in the Guthrie church. Seven letters of membership have been granted. This is a needy field; pray for us.—Mrs. Frank K. Allen, Big Lake, Minn., June 30.

### Nebraska

**Afton.**—While we waited for the return of our pastor and his bride, we spent some time preparing the parsonage for their new home. They were with us on June 21, at which time he gave a report of the Annual Conference in his usual interesting manner. At the noon hour we enjoyed a fellowship dinner, after which we assembled in the main room and Brother and Sister Hoover opened their gifts. In the evening the subject presented was The Fine Art of Christian Humility. We are expecting some visitors during the latter part of this month.—Emily D. Moore, Cambridge, Nebr., July 9.

### Ohio

**East Chippewa.**—One has been received by letter since our last writing. Bro. Carl Smucker, formerly of this church, preached for us June 7. In the evening the men's work sponsored the picture, King of Kings; Bro. Leonard of the Ohio Council of Churches showed the picture. Bro. R. E. C. McDougal, superintendent of the Orrville public schools, preached for us on June 14. On June 21 Father's Day was observed with an appropriate sermon by Rev. Ellen Whitney. This was a surprise to the fathers and sons and was sponsored by the ladies' aid. On June 10 our church was the scene of a beautiful wedding when our pastor's daughter, Martha McFadden, was united in marriage to Bro. E. Lorain Stull of Mt. Vernon, Ohio. Our pastor represented us at the Asheville Conference. The every-member canvass conducted previous to Conference netted \$270.50; the Youth Serves project \$67.50; and the Achievement Offering \$81.34. Our church members have pledged themselves to do considerable canning for the C. P. S. camps. On July 5 we held our children's day program. On July 20 Bro. D. I. Pepple of Woodbury, Pa., is coming to assist us in a two weeks' revival meeting. Our quarterly business meeting was held on July 6. Sunday-school officers were elected. Brother and Sister McFadden were elected delegates to district conference. The church and missionary treasurer reported all bills paid and a substantial balance on hand. The church is indebted and deeply grateful to Bro. Walter Domer for the gravel donated for the parking grounds and for the evergreen trees which have been planted. Our church was well represented on women's day at Camp Zion and at the young people's rally. We had a large bag of new and used clothing to take to the women's day, and we are now working to have another ready to take to district conference. We have recently lost by death Sister John Benner, the oldest sister of our church.—Sarah Blough, Sterling, Ohio, July 7.

**Zion Hill.**—Four children were received into the church by baptism on Easter Sunday. We had our love feast and communion services on Easter evening. On May 10 we had a fellowship dinner in the church basement, followed by a program in honor of our mothers. June 1 started a two-week vacation Bible school which was well attended. It closed with an interesting program. Bro. H. B. Kauffman was our delegate to Annual Meeting. On June 28 he gave his report, which was very helpful. Kathryn Rohrer and Russel Pine were sent as delegates to the Christian Education convention held at Camp Zion June 27, 28. A number of our juniors and intermediates are planning to attend Camp Zion July 13-18. We met in quarterly business meeting on June 27. Officers were elected for another term. Bro. Adin Miller was elected delegate to district meeting this fall.—Kathryn Rohrer, North Lima, Ohio, July 8.

### Oregon

**Portland.**—The young people have remodeled their classroom, making it large enough for their B. Y. P. D. meetings. All the work was donated by the young people, assisted by some of the men of the church. They have a beautiful chapel, with an organ, pulpit, and table all finished in ivory. Special dedication services were held. The young people adopted a budget of \$200 in October 1941 for one year and have so far raised \$169. They have given \$26.90 for redecorating their room, \$25 for the hymnal fund, \$5 per month for pastoral support, and \$10 for a peace bond. We have never had a finer group of young people in our church and we are proud of them. We have ordered 100 new hymnbooks; the money was donated by different groups in the church. On May 30 twenty-three persons met at the church and spent the day in work and fellowship. They removed three trees, dug up some pavement and prepared the ground between the sidewalk and church for shrubbery and grass. Different classes and organizations purchased shrubs. On May 5 Bro. Wang Tung gave us a lecture which everyone enjoyed. For several months we have emphasized bringing our Bibles to Sunday school and there have been a number of Sundays when everyone has had his. We have found them very helpful in our Sunday-school and church services. Our Annual Sunday-school picnic was held in one of the city parks on July 4. Mother's Day was observed with a sermon by the pastor. Each mother was presented with a flower by the Homebuilders class. The oldest and youngest mother were presented with a Bible. In the evening the young people gave a special Mother's Day program. Father's Day was also observed. Since our last report five have been received by baptism, fourteen by letter and six by former baptism.—Veda Kilmer, Portland, Oregon, July 6.

### Pennsylvania

**Codorus.**—On May 2 a musical program under the direction of Bro. C. N. Myers was given at Codorus by the men of our church. It consisted of a men's chorus, three male quartets, among them the old quartet started many years ago by Elder S. B. Myers, and a short talk by Elder Myers. All of the numbers were much appreciated by the audience. The program was sponsored by Bro. Lawrence Hartman of the B. Y. P. D. Our revival at the Pleasant Hill church with Eld. B. G. Stauffer of Manheim, Pa., as evangelist closed on May 17. As a direct result thirteen were baptized. Bro. Stauffer presented the Word in a very inspiring manner to appreciative audiences. On May 19 Bro. H. Stover Kulp was with us at Shrewsbury and gave an interesting missionary address; an offering was taken for missions. On May 24 the love feast was held at Shrewsbury. Bro. Ira Gible was present in the morning and officiated in the evening. On May 30 the love feast at Codorus was held; Bro. Edward Ziegler of York was with us. Brethren M. M. Hartman and Obed Fry represented our congregation at Annual Conference. On June 7 children's day services were held at Pleasant Hill; L. Elmer Leas spoke to the children. On June 21 Bro. J. E. Myers of Hanover gave the address at the children's day service at Shrewsbury. On June 28 Codorus had a children's day program; Bro. Joseph M. Baugher of York was with us in the morning and gave a very interesting sermon; he also addressed the children in the afternoon. Our daily vacation Bible school started on June 8 and lasted two weeks. On June 21 a program was given by the children; the articles they had made were displayed and many of them were sent to the mission fields. The attendance and interest at the Bible school were good. Sister Esther Brant, president of the B. Y. P. D., along with seven teachers and helpers, conducted the school.—Mary A. Lehman, Dallastown, Pa., July 2.

**Everett.**—Since our last report the church has been very active in all of the departments. We observed Holy Week with serv-

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Denver, Aug. 15-17.  
Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Northern—Camp Mack, Milford, Aug. 18-20.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Middle—Prairie City, Sept. 5-7.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.  
North and South Carolina—Mt. Carmel, Aug. 6-8.  
Ohio, Northeastern—Camp Zion, East Sparta, Sept. 1-3.

Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
Tennessee—New Hope, Aug. 12-14.  
Virginia, Eastern—Manassas, Aug. 12-14.  
Washington—Lake Wenatchee, Y. M. C. A. Camp, Leavenworth, July 28—Aug. 3.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.  
West Virginia, Second—Shiloh, Aug. 20-22.

### LOVE FEASTS

Indiana  
Oct. 10, Beech Grove.  
Michigan  
Aug. 2, 8 pm, Crystal.  
Virginia  
Sept. 12, Chimney Run, Warm Springs.



ices each evening and a three-hour union service on Good Friday. The children rendered a splendid Easter program in the morning and the B. Y. P. D. had charge of the evening service. Quite a few of the men from our church attended a district men's work conference at Lewistown in April. Delegates to district meeting were Mrs. E. M. Detwiler, H. W. Simmons and L. C. England. Our love feast was held on May 3 with the pastor officiating, assisted by Bro. Isaac Wareham. We had a mother and daughter banquet recently with Sister Ida Shumaker as the guest speaker. The mothers and daughters of the Cherry Lane congregation were invited to attend. Juniata day was observed in our church with Bro. Paul Yoder bringing the message. Bro. E. M. Detwiler attended Annual Meeting as a member of the Standing Committee from Middle Pennsylvania.—Mrs. Charles R. Laher, Everett, Pa., July 6.

**Green Tree.**—The vacation Bible school was held June 22—July 3. One hundred nine children were enrolled and the average attendance was 101. Bro. D. K. Hanawalt was the director; Mrs. David Ritchie, chorister; Mary Famous, organist; Agnes C. R. Davis, pianist; Ernest Yocum, Jr., recreation director. The leaders were Mrs. Bertha Lance, Mrs. Isaac Davis, Agnes C. R. Davis, Mrs. J. Lees Yeager, Mrs. George Bishop, Mrs. David Ritchie and Mrs. David K. Hanawalt; the assistants were Nellie Brower, Mildred Smith, Zeldia Heitzman, Mary Famous and Doris Zimmerman. The commencement exercises were held on July 2; the children demonstrated some of the things they did during the two weeks.—Mrs. Ralph Dunmore, Oaks, Pa., July 9.

**Long Run.**—One of our members, June Byler, left for Philadelphia for the summer months; we miss her very much. On June 11 a father and son meeting was held at the Byler farm with twenty-eight present. Mr. Phiefer, one of our local church members, gave a short talk. On July 5 baptism was administered to five of our people. After the baptismal service vespers were held outside the church. On July 8 a farewell party was held at the Byler ranch for two of our members who are leaving for the army. Each of the boys received a Bible as a going-away present. Refreshments were served, after which a talk was given by our pastor, Bro. J. T. Byler.—Helen P. Reber, Bowmans-town, Pa., July 13.

**Little Swatara.**—Pre-Easter services were conducted at the Frystown house by the home ministers, with the exception of two nights when Brethren Henry F. King and Alton Bucher delivered the message. On April 5 the Sunday-school children rendered a fine Easter program at the Ziegler house. On April 12 Bro. Harry Fahnstock worshiped in our midst at the Frystown house and brought us the morning message. As a direct result of the nightly efforts in our pre-Easter services three were received into the church by baptism. The local Sunday-school and missionary meeting was held at the Merkey house on April 19. May 2, 3 we enjoyed our spring love feast at the Ziegler house. At this time we received much spiritual food through the voices of our guest ministers, Elder S. C. Godfrey, who officiated, Elder G. N. Falkenstein, Bro. Abram Eshelman and Bro. Henry Becker. Children's day was observed at the Frystown house on June 7. We again were able to conduct a very successful vacation Bible school this year in spite of the tire and gas situation. This could be done only through the united efforts of the committee, director, teachers, parents, and bus drivers. The school had an enrollment of 235, with an average attendance of 181, of which 126 had a perfect attendance record. The daily offerings were sent to India missions. Mrs. Cora Dubble of Myerstown again served as director. Educational day was observed on June 28 at the Merkey house with Bro. Frank Laysor bringing a very fitting message. On July 5 at the Frystown house our delegates to Annual Conference, Elders Ira Gibbel and Jacob Merkey, gave their report. In the evening the Fredericksburg young people rendered an interesting program at the Schubert house.—Stella D. Merkey, Bethel, Pa., July 6.

**Marsh Creek.**—On May 10 we began a two weeks' revival at Friends Grove with Elder William N. Zobler as the evangelist. As a result of these efforts seven were baptized on May 24. Our love feast was held at Marsh Creek on May 24 and was well attended. Elder M. C. Valentine officiated; other visiting ministers were Brethren Walter West, Elmer Schilt, Charles Stover and B. F. Kline. Elder John G. Miller and wife attended the Asheville Conference and served as delegates from our congregation.—Mrs. Walter Keeney, Gettysburg, Pa., July 9.

**Madison Avenue.**—During the Lenten season our guest speakers were Brethren G. W. Harlacher, W. A. Keeney, O. J. Hassinger, W. N. Zobler and S. C. Godfrey. On Easter morning a program was given by the Sunday school. In the evening our mixed chorus presented a cantata, *The Triumph*. April 11, 12 Bishop C. F. Derstine gave five lectures, after which a musical program was rendered by the Elizabethtown College a cappella choir. Bro. Jesse W. Whitacre conducted our revival services April 13-26. In these meetings we had special music by visiting groups and also by our own members. Fifteen were baptized. On May 10 Bro. H. Stover Kulp preached in our church. On the same Sunday we lifted our Conference Offering. Two hundred sixty-two persons communed at our love feast on May 17. On June 14 the Sunday school had its children's day program. The young people have planned several vesper services for the summer months. Approximately 100 girls and boys are attending our vacation Bible school.—Sara E. Heindel, York, Pa., July 3.

**Uniontown.**—During the eleven months this church was without a full-time pastor there were nineteen baptisms, two members reconsecrated, seven letters of membership received and seven letters granted. There were seventeen anointing services, ten funerals conducted and two wedding ceremonies performed in the church. The enrollment for our vacation Bible school was sixty-seven. Mrs. Wright directed the school. The daily offering for Chinese children amounted to \$16. Our program by the children was given on June 21. The church bulletin has been issued each Sunday through the co-operation of the acting minister, Bro. Wright, and our local ministerial board. Brother and Sister Nevin Zuck and daughter of Ambler, Pa., moved into our midst on July 1 to take up the pastorate of this congregation. Before their arrival the parsonage had been completely redecorated and a new cabinet sink, a stove, and inlaid linoleum placed in the parsonage kitchen. A reception for the Zucks was held on July 8 in the church. Dr. Frances Kerns of the Asbury Methodist church spoke in behalf of the city ministerium, Bro. Charles Blough represented the district ministerial board, and James Fearer welcomed them in behalf of the local pastoral committee and church. The junior choir, treble choir and senior choir all contributed to the program. Bro. Wright served as chairman. The social hour and refreshments were planned by the women's work council. A short program was given. Two hundred attended the reception. There were 279 in Sunday school to greet the new pastor on his first Sunday here. Our offering for C. P. S. camps during the last quarter totaled \$365. During the months of July and August our church will unite with the other churches of the city in union Sunday evening services. Bro. Zuck will preach on Aug. 16. The church will pay one-fourth of the expenses for all of our group who can attend Camp Harmony this summer.—Eva Wright, Uniontown, Pa., July 9.

### Tennessee

**Limestone.**—We met in council on May 23. Bro. Sam Presley and Sister Maud Fellers were elected delegates to district conference to be held with the New Hope church Aug. 19-21. The church voted for Bro. Guy Presley to be ordained as an elder. Bro. J. R. Jackson, our elder and pastor, handed in his resignation to be effective Aug. 31. The writer was elected delegate to Annual Conference. Bro. Paul Howell preached for us on May 24. The Bridgewater ladies' quartet gave an interesting worship program for us on June 5. On June 20 the writer gave a report of the Annual Conference.—Honoria Pence, Limestone, Tenn., July 1.

### Virginia

**Jubilee.**—On June 18 we began our series of meetings conducted by Bro. Ernest Muntzing of Harrisonburg, Va. He preached thirteen Spirit-filled sermons. Visiting members from other congregations helped to make a good attendance. As a result of the helpful messages two were baptized and one reconsecrated. On June 27 we held our love feast and on the following night Bro. Muntzing preached his final sermon. Two members from our church attended the Annual Conference this year.—Margaret Fahnstock, Winchester, Va., July 1.

**Middle River.**—We regretted very much to release our pastor, Bro. Samuel A. Harley, and his family, who took over their new work as director of the C. P. S. camp at Lyndhurst, Va., about the middle of May. Home ministers are filling the pulpit until an-

## Gospel Messenger Clubs, New and Renewals

Received Since List Published June 13, 1942

100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS
<b>COLORADO</b>		<b>MARYLAND</b>		<b>VIRGINIA</b>	
Bethel		Flower Hill		**Hollywood	
		**Welsh Run		*Mt. Horeb	
<b>ILLINOIS</b>		<b>MISSOURI</b>		*Poages Mill	
Chicago, First Church	Chicago, Douglas Park	**Nevada			
<b>INDIANA</b>		<b>OHIO</b>		<b>WISCONSIN</b>	
Second South Bend		Oakland Richland	Akron	*White Rapids	
West Goshen (Pine Creek)		<b>PENNSYLVANIA</b>		*No previous club.	
		Lower Conewago (Wolgemuth)	Back Creek (Shanks)	**Advanced from 75%.	
<b>IOWA</b>			Glendale		
**Salem					



other pastor can be secured. Our children's day program was given on June 7. Bro. F. Y. Garber was our delegate to Annual Conference; he brought back a good report.—Bessie Diehl Flory, Grottoes, Va., July 6.

**Mt. Horeb.**—We met on June 7 and elected our minister, Bro. William C. Sweitzer, to represent us at the Annual Conference. He brought back a very detailed and interesting report of the meeting. We are continuing our sermons on the first and third Sundays of each month, with Bro. Sweitzer officiating. Bro. Sweitzer has visited the homes of the members and has succeeded in securing the Messenger for each family. We are particularly interested in enlarging the church attendance during the coming months.—Virginia Robertson, Cartersville, Va., July 6.

### West Virginia

**Sandy Creek.**—In January plans for our new parsonage were started. After soliciting funds, materials were bought and building started as soon as the weather permitted in the spring. The interest and support of this project is very gratifying and the building is nearing completion. Through The Brethren Visitor, our weekly paper, we are trying to keep in touch with our young men in government service. Their new addresses are printed each time we are informed of a change. Many of them have expressed appreciation of the Visitor, which they are receiving through families or friends. There has been an increase in the pastor's salary to help meet the higher cost of living. The women and young people of Canaan are raising funds to get some equipment for their new church. The women at Clifton are helping to support the church budget with freewill and birthday offerings, also with proceeds from sewing and other handwork. They are also planning to help with some improvements on their church. At Salem, besides supporting the national project and paying a share regularly to the church budget, the women have had charge of some worship services in the interest of temperance and missions. They are planning to study the books recommended by the mission department of the women's work organization this year. The women at Shady Grove secured the mission study book last year and passed it around in their group. Quite a large number have read it. Because they are scattered over such a large territory, it is hard for the women to meet in very large groups, but they are interested and eager to serve the best they can. The interior of the Mt. Grove church was redecorated during the past winter. Mother's Day programs were given in three of our churches. The district ministerial and Christian education meeting was entertained at the Salem church May 29, 30. The young people's rally for the northern part of the district was held on the afternoon of May 30 at the same

place with a large attendance and splendid program. Our congregation was represented at the Asheville Conference by our pastor and his wife. Our evangelistic meetings will be held this fall in all seven of the churches with the pastor in charge.—Mrs. R. K. Showalter, Bruceton Mills, W. Va., July 3.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

# Study the International Sunday - School Lessons *under Brethren Guidance*

*Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school Lessons.*

**BRETHREN BIBLE STUDY MONTHLY**—A periodical carrying forward the benefits of the Brethren Teachers' Monthly and the Home Department Quarterly. A valuable aid for teachers in the Sunday school and an indispensable guide to one's individual worship. Published monthly; 3 or more to one address, 18c per quarter; 20c each per quarter.

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**INTERMEDIATE AND SENIOR QUARTERLY**—A Sunday-school lesson study guide for young people aged 12 to 18 years; 7c each; 5c in quantities of 5 or more to one address.

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**PRIMARY QUARTERLY**—A discussion of the Sunday-school lesson for pupils aged 6 to 8; 8c each; 6c in quantities of 5 or more to one address.

**LESSON LEAFLETS**—Handy for class reference; 5c per set per quarter.

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



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The old lessons will no longer be available, except while the small and incomplete stock now on hand lasts. Order the new and avoid disappointment. Those who have worked on these materials are enthusiastic about them.

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**BRETHREN PUBLISHING HOUSE**  
ELGIN, ILLINOIS





# GOSPEL MESSENGER

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## I Like the Hollyhocks

BY LUCILE LONG

I like the hollyhocks,  
Stiff in their growing,  
Prim in old-fashioned frills,  
Gallant and glowing.

Not theirs the lovely grace  
Of sweet peas twining;  
Not theirs the delicate hues  
In gardens shining.

They grow in any soil,  
Bare spots concealing,  
In odd, least likely spots  
Beauty revealing.

To soft, pampered roses  
Many sing praises,  
To tall, graceful lilies  
And sweet English daisies.

But I like the hollyhocks,  
Gallant and glowing,  
In quaint, old-fashioned gowns  
Gladness bestowing.

*Elgin, Ill.*





## Around the World...

For the first time in its existence, the school of engineering and architecture of the Catholic University of America is admitting women to its courses.

The greatest number of machine tools any country in the world has ever made are now being produced in the United States, and "it's still not enough," says William S. Knudsen.

Although there are only three states, Kansas, Mississippi and Oklahoma, which retain state-wide prohibition, more than 23,000,000 Americans, or 17.5 per cent of the population, live in legally dry areas.

In the combined balloting on the wet and dry question in Ohio and Illinois in 1941, only three units changed from dry to wet whereas 91 units became legally dry. This means that 95,266 more persons were living in dry territory in Illinois and Ohio at the end of 1941 than at the beginning.

The average life expectancy of a resident of the United States as of 1940, was about 62 years and five months. In Latin America, according to the best statistics now available, the average life lasts between 15 and 35 years less than that, depending on the locality in which it is lived. In Chile the life expectancy is about 35 years; in Peru, less than 32; in Mexico and Uruguay, well under 40.

A plan to send a "religious expeditionary force" into war-torn countries after the military forces have ended their conflict was adopted by the executive committee of the Church Peace Union. This organization was founded by Andrew Carnegie in 1914. "The organization will interest itself primarily in the task of bringing together in each country groups of religious-minded individuals who are willing to meet and discuss the economic, social, educational and political plans made by the governments for the establishment of peace based on the principle of collective security."



More than 300 young people of the Methodist Church are touring the country this summer in a church visitation project. Youth Caravans operate under a caravan committee of the Board of Education and a Youth Advisory Committee. A caravan is composed of two young men, two young women, and an adult counselor. The group remains a week at each church visited and during their stay members are entertained in the homes of the community. They serve without pay. Some of the projects of the caravans are: organization of youth work in the local church; interpretation of church school literature; home visitations; informal study and action groups on such subjects as worship, personal evangelism, community service; forums for youth and for adults, recreational demonstrations. Usually the caravan travels in a car furnished by the adult counselors; a few teams travel by bus.

Eighty-seven missionaries of the Southern Baptist denomination are believed to have fallen into Japanese hands since the war started.

Use of automobiles to drive to religious training camps located in country areas has been approved by the rationing administration in Pennsylvania.

The Norwegian Bible Societies have been informed by the German Reich Commissar that they will no longer be permitted to purchase paper. As a consequence, the printing of Bibles must cease in Norway.

The Northern Baptist Convention has abandoned arrangements to hold large area conferences and will hold 200 local meetings instead. These 200 Convocations on Spiritual Foundations will be held in the large cities, beginning early in the fall.

Described as one of the most important undertakings in the history of Catholic education, a new plan associating religious teaching with secular education will be ready soon for establishment in the Catholic elementary schools of the United States.

Beginning next September, Bible study will be a compulsory subject in all high schools in the Province of Quebec coming under the control of Protestant school boards.

A fund of \$250,000 for post-war church building is being raised by the Northern Baptist Convention. This represents the initial amount required to begin a long-term building project when building operations are possible again.

Women of the Presbyterian Church in the U. S. contributed approximately \$50,000 this year toward a special fund collected annually in observance of the founding of the woman's auxiliary of the church. The sum this year will go to the training of Negro ministers, workers and leaders.

A concerted drive to bring about a limited form of wartime prohibition is being intensified by the Protestant churches of the United States, according to a survey by Religious News Service. The survey covers action taken by some 12 major denominations or assemblies representing approximately 15,000,000 persons.



# GOSPEL MESSENGER

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

AUGUST 8, 1942

Number 32

## « « Editorial » »

### The Paradox of Peaceful Fighting

Is the normal Christian life a life of peace or of conflict? Is Christian experience a strenuous or a tranquil thing? What is your answer?

Perhaps you recall the atmosphere of hard struggle which envelops so much of Paul's writing. He talks of striving for the mastery, of buffeting his body, of fighting with beasts, of cares and perils of every sort, and at last when it is all over he sums it up by saying that he had fought a good fight. Paul's experience, surely, was the incarnation of strenuousness.

But do you not recall the equally evident note of carefreeness which runs through so much of that same writing? It was Paul who wrote of the peace which passeth all understanding, of being anxious in nothing, of being filled with comfort and overflowing with joy.

What is the answer? Both ideas belong to a true conception of Christian living. It is not a choice between them that is offered us but the priceless privilege of combining them and continually transmuting the one into the other.

Healthy Christian experience is tranquil and serene. But the peacefulness of it is not that of those who refuse to take part in the battle. It is the peace of those who fight to victory. It is still better than that. It is the peace of those who fight as only they can fight who know that they are fighting victoriously.

E. F.

### When Another Cock Crows

It was toward sunrise in a sizable midwest town when one who might have been asleep heard a cock crowing. Above the drone of trucks on the not too distant highway, and above other morning sounds in a gradually awakening city, came the courageous crowing of some old chanticler.

The one who might have been asleep heard this crowing, for it was done repeatedly. The con-

census of opinion of city people would doubtless be that roosters make too much noise at the wrong time. Yet at times there is something about a cock's crowing that makes one think.

It was so in this case. Remember the story of Peter—his brave words and his base denial of his Lord? Of course there is no danger in times like these that one might grow careless and, like Peter, deny his Lord—or is there? What do you think about when another cock crows?

H. A. B.

### The Mystery About Palestine

THE Biblical picture of Palestine as a land flowing with milk and honey is so different from what the Holy Land is today that one may well ponder this geographic mystery. What forces working through the centuries in Bible lands have operated to change these once populous and prosperous areas into vast expanses of territory that are little better than desert today?

As samples of lands which have gone to ruin, consider the rich Mesopotamian Valley, the seat of empires for thousands of years, but now Exhibit A as a land destroyed! Or think of Syria, and what glory was once centered about Antioch. Then there is modern Libya, scene of the seesaw battle for Egypt. In Roman times Libya was the granary of an empire. Today it is described by an American newspaper correspondent as the "back-end of nowhere."

What has happened to turn so much of the ancient world into a graveyard? Those who heard W. C. Lowdermilk at Conference this year on The Scriptures as Written in the Land will recall this government expert's detailed and vivid description of these waste lands as they appear today. They will recall also what he said about buried cities lying under the heaps created by wind and water erosion.

To make a long story short, the ancient fertile



lands that now languish as deserts are principally such because of the works of man. His greed and his shortsightedness have turned the goodly forest into a treeless waste and the fruitful plain into a wilderness. If the reader has ever observed aphids swarming on the tender leaves of plant or tree, or if he has had experience with squash bugs eating up choice vines, he has some idea of how it must look to observe men consuming the goodly land like a pest of locusts.

So the mystery about Palestine is that which one can find written large across the Near East, illustrated by the treeless stretches of North China and beginning to show in the American dust bowl. Now more specifically with reference to Palestine, one can make a pretty fair reconstruction as to what happened there. Let us take the Bible word that it was originally well-watered and fruitful, with considerable forests in the Lebanon region. Then came the shepherd folk. We refer especially to Abraham and his descendants. In Gen. 13: 5 and 6 we read: "And Lot also, which went with Abram, had flocks and herds and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together." So also in the time of Jacob and Esau. When Jacob returned to Palestine it is said of the two brothers: "For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle" (Gen. 36: 7). Here we have a good land overgrazed before it was permanently settled by the Hebrews. And here also we have the beginning of the processes which were finally to end in the physical ruin of a large part of Palestine.

After the sojourn in Egypt the Israelites returned to possess the Holy Land. The numbers given indicate that even this fruitful land must soon have been put under a terrific strain to support an increasing population. Consider the size of Palestine and the glory that was Solomon's. The land could stand this for a few generations but soon deterioration began to set in. Wars upset economies and increased neglect. With forests cut down, the open lands carelessly farmed and perpetually overgrazed, what was originally a land flowing with milk and honey was hurried along on the road to destruction.

What do investigators find in Palestine today? The lecturer heard at the Asheville Conference remarked that in many sections of modern Palestine the soil has been eroded to the bed rock. The soil thus washed down from the slopes has tended to bury the lower lands under layer after layer of debris, with the poorest soil on top.

What, then, is the mystery about Palestine? Just the sad story of a good land destroyed by man. But why rehearse this all too common story of what has happened to some of the loveliest spots on earth? Because when one takes the long view, and seeks to work out an economy which is self-perpetuating, and even enriching with respect to the basic resources of life, he is doing work that is of utmost significance. We are coming to understand that it is work of national importance.

H. A. B.

## We Need Each Other

HUMAN tastes and temperaments vary greatly. These differences are quite as manifest in religion as in any other phase of our experience.

Some persons like the worship and ritual of a church service best. The singing and praying and reading, responsive or otherwise—these are the things that give them spiritual nourishment. Others care little for anything but the sermon. To them the rest is only a respectable way of opening the meeting; and the less there is of it the better it suits them.

People differ too as to the sermons they like. Some want a sermon that appeals chiefly to the reason, one that makes them think. Others enjoy best those which excite the emotions.

Then there are the two types of mind, conservative and liberal, which we always have with us. Some want to hold fast whatever has come down from the past. Others are always ready to try something new.

The moral of these simple observations is that each of these types and temperaments needs contact with the others. The constant tendency is to line up into groups according to our personal likes and dislikes. This is what works the mischief. Differences of taste and viewpoint are helpful rather than harmful if we can only have patience enough to get acquainted.

Some people will not read a book, or listen to a speaker, with whose position they do not agree. Or if they do, they read or listen with minds so full of prejudice that it is impossible to give fair consideration to what is read or heard.

The better way is to seek rather than to shun association with those whose temperaments and ideas are not just like our own. Why sort ourselves out into cliques and parties? Let us rather contribute our individual peculiarities to the common stock.

This is the best way to preserve the unity of the spirit in the bond of peace. It is also the best way to grow in grace and in the knowledge of the truth.

E. F.



## **The Advantages of the Small Christian College . . .**

BY W. W. PETERS

President of McPherson College

THE first college in the United States was Harvard College, a small Christian college, and there are today several hundred such institutions. In fact, the small Christian college has been an integral part of the growth and development of our American culture. Of the first 119 colleges founded east of the Mississippi River, 104 were Christian colleges. Because of the many denominations among Christian people, we have come to speak of our colleges as church-related colleges. Certainly they are less distinctly denominational than they once were, but this does not necessarily mean they are less Christian. In fact, if we are to preserve and enrich our social, political, economic, educational and religious inheritance, our church-related colleges must become increasingly Christian.

We say we are in a world crisis and that is true. In the last analysis, however, what we refer to as social, political, economic, educational and moral crises are results and not causes. The basic cause for the "mess we are in" is the loss on the one hand and the adulteration on the other hand of the faith and practice of the Christian religion.

The fact that we believe in colleges means that we believe with Horace Mann that the human race can be improved by the processes of education. This means that improvement comes as the result of acquiring worth-while knowledge, understanding and habits, and of expressing these in wholesome and constructive ways for the glory of God and the good of mankind.

The first advantage of the small Christian college is the fact that it is Christian. It is Christian, however, not because the catalogue says so, but because its purposes are Christian and its educational experiences are provided and directed by men and women who are Christian both in intellectual accent and spiritual insight and in personal living. The college is just as Christian as are those who plan and execute the program of education. Where there is a Christian atmosphere the young men and women are stimulated to appreciate the spiritual values of life, and what one appreciates one is more likely to respect and acquire as a vital part of oneself in thinking and living. The whole of the atmosphere of the Christian college is Christian and not just certain areas. This means that there is consistency in living and that Christianity is for the whole of man for the whole of life. Such a concept of life combats the

curse of departmentalization of our morals, ethics and religion. The Christian college demonstrates life at its best and thus is able to avoid for the student many of the spiritual conflicts and dead ends that result where learning takes place in an atmosphere that in part at least is saturated with materialism, paganism and humanism.

As to just what constitutes a small college, I am not certain, but I assume that in general a college is considered small that enrolls fewer than one thousand students. Personally my ideal small college is one with from four to five hundred students rather equally distributed as to sex and class enrollments. I understand, however, that there is no virtue in numbers as such, for a college is no better than its faculty, its administrative policy and its educational program.

A second advantage of the small college is that it may, other things being equal, select more adequately its students. This is not stated to advocate the idea of establishing an intellectual aristocracy and certainly not to establish an economic basis for selection. There are, however, many young people who, because of certain personal factors, needs, and qualities, should not be encouraged to attend a liberal arts college. On the other hand, there are many young men and women of great ability and promise who should be enrolled in the small Christian college because of the permanent contribution for good that would result from learning in such an atmosphere.

Closely correlated to the above advantage is the opportunity offered by the small college to organize and operate an effective personnel service especially in reference to individual counseling and guidance. The abilities and needs of each student can be discovered and directed or supplied more adequately where personalized education can be provided. Personal and small group conferences conducted by competent men and women are invaluable in modern education and can be an integral part of the program in the small college.

Probably inferred from the above advantage, but meriting special consideration, is the opportunity for more intimate and friendly relationship between student and teacher. After all, many of the most valuable and lasting contributions to the life of the student are the more or less informal "chats" he has with his teachers and counselors. In the small college the student even learns to know the administrative officers in person and meets them on a common level. If democratically operated, the small college provides a comrade-



ship among students themselves that is most wholesome in a democratic social order such as the Christian college is attempting to foster.

Finally, one of the distinctive advantages of the small Christian college is the fact that it offers each student an opportunity to participate in various activities of the campus life and thus develop many personal and social abilities that would lie dormant in a much larger group. This advantage assumes that the college has profound respect for human personality and recognizes the true values and merits as being intellectual, social, physical and spiritual and not as something so artificial as family, economic status, denomination, nationality or race.

An individual is good to the extent that the good is known and understood and becomes functional in his business, professional, social, recreational, and spiritual relationships. The small Christian college can and must make this possible, and if it continues to do this its future is assured.

McPherson, Kans.

## The Brethren Love Feast

BY WILLIAM M. BEAHM

### III. The Fellowship Meal

The second and the substantial part of the Brethren love feast is a fellowship meal. They have regarded this as the Lord's supper and have taken issue with those churches which regard the eucharist or communion emblems as constituting the Lord's supper. The Brethren view is based on the last supper which Jesus had with his disciples and is supported by other scriptures and the practice of the early church.

*What is the meaning of the Lord's supper?* Beyond doubt it is a ceremony of intimate fellowship, of social concourse at the highest level. Now, biologically, a meal is a process of getting energy into our organism. But we are men and not animals. All our eating has taken on a social and symbolic character. So true is this that when we eat alone we lose our appetite. Eating together is one of the highest and most intimate forms of fellowship. Any social group is more intimately knit together by sharing a common table. This is more intensely true among those simpler cultures where they share a common dish. Our most intimate friends are those we invite to eat with us.

On that last night with his disciples, Jesus chose to eat a sacred meal with them. It was a meal closely related to and resembling the passover, but it was clearly a new thing which he instituted as an occasion of exquisite fellowship. The poignancy of it was intensified by the impending

threat of the cross, on the one hand, and by the sinister presence of the betrayer, on the other. Jesus sought at this meal to bind his disciples to him in everlasting bonds. He appears to have made a special effort, clear up to the end, to win Judas back into the fold of love. The conversation at the table was so unsurpassably beautiful and loving, so courageous and true, so penetrating and revealing, that a peculiar glow still hovers around the record of it in John 14-17. Here the very heart of God is revealed as Jesus prays to the Father for those dearest to him.

In the early church at Corinth it was this intimate character of the Lord's supper fellowship which was violated. This led Paul to make his scathing judgment upon their schisms and parties. "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before other his own supper" (1 Cor. 11:20-21). It also led him to set forth that great organic view of the church as the body of Christ. For Paul the body of Christ had "parts but not parties." Its essential unity was expressed in the precise and harmonious relationships existing between the members. The name early given to such suppers when true to their intention was *agape*. This was a Greek word for love, but it was a distinctively Christian type of love which finds its highest joy not in what it gets but in what it gives. The love of the Lord's supper fellowship is an unselfregarding and outflowing love. The early Christians were so impressed by this fellowship that for centuries they partook of their eucharist in connection with such a fellowship supper.

## My Psalm

BY ELIZABETH DAYHOOF PIEPER

So brief our day—a moment here  
Between sunrise and setting;  
Love, joy, and pain; a smile, a tear,  
A knowing, a forgetting.  
One drop of ocean's countless store,  
One grain of sand upon the shore . . .

Yet each is cradled in God's love  
And knows a Father's caring.  
A never-sleeping eye above  
Keeps watch o'er all our faring,  
In trouble answers ere we call  
And marks a world, or sparrow fall.

So, where he chose to set my feet  
I'll go on, uncomplaining,  
Nor for some other path entreat,  
His plan for me profaning.  
What is the best for me he'll send—  
He knows my way to journey's end.

Baltimore, Md.



The early Brethren at Schwarzenau helped much to revive this practice as its claims and significance became clear to them. For the Brethren, as for the primitive Christians, the church was primarily a fellowship of folk bound together intimately by their common redemption and their living Lord. It was not merely a togetherness, but togetherness at the deepest level and of the intensest quality. This is the essential meaning of the Lord's supper. It is probably the most characteristic sacrament of a church which holds the name of Brethren.

*Bethany Biblical Seminary.*

## Human Suffering in God's World

BY NETTIE M. SENDER

### Part I

IN the present crisis one cannot but ponder on the overwhelming destructive forces in the world today and wonder how this all fits into God's plan. In the light of the new knowledge and modern world trends, what is the ultimate meaning of life, and what is the social significance of religion? The modern mind is making a fresh appraisal of knowledge by scientific research, but the question of suffering is more truly a problem of religious significance than of scientific research. Yet religion has figured little in the late scientific studies, for it has not been considered real enough in a world of hard facts. There must be an answer for human suffering which is brought from the world of facts, which gives it a place in the formation of character, or how can the abundant life Jesus spoke of ever be attained? The Christian today wants to go deeper than has been done in the past and to try to discover with more of scientific exactness God's mind concerning the suffering in the world.

### The Problem of Suffering

The fact of suffering is everywhere apparent. When we see war, disease, social injustice, and imperialism bringing so much suffering to the innocent, it calls up the inevitable question, "Why?" We know that Jesus came to help the world to a higher life, yet Jesus himself suffered greatly. Suffering *must* somehow have a place in God's world. Whole communities have been exterminated by war, plague or natural calamity. The good as well as the bad suffer from disease, earthquake, flood, and famine. Why should this be true in a world made and ruled by the loving heavenly Father? Or is the world ruled by the powers of evil? We feel that God must care greatly about this and that his all-loving heart must long to have it different. God could not have allowed his Son to be cruelly killed on the

cross unless there was some fundamental reason for letting it happen. So we search for the answer.

### The Explanation of Man's Suffering

The explanation herein presented is based on the premise, first, that over all life there is a heavenly Father who sees the life of the ages as one perfect unity, and second, that Jesus is his Son. When Jesus said, "I came that they may have life, and may have it abundantly," he was not ignorant of the world's unjust pain and suffering. He himself suffered appalling injustice, both in his life and in his death. Did his life therefore lack abundance? Certainly not. Again we read in the book that though he was a son, yet he learned by the things which he suffered. So suffering must have some legitimate place in the completion of the highest life.

Let us think a bit on this problem. First, there must be order and reason as well as love in God's world, and second, this order must be an understandable order. As we look at humanity we find that it is not a promiscuous mass of people, but a series of orderly groups. For example, we have races, nations, states, communities, and families. The smaller the unit, the more closely interwoven is its life. In each unit there is much that is shared by the members in common, and the smaller the unit, the more this is true. In fact, all of human life is more or less shared by everyone, and increasingly so in this modern machine age. People move in groups. They want each other. They are so made that they need each other. Yet in that very companionship come innumerable circumstances that may dwarf an individual life and cause it to suffer untold loss or be destroyed altogether. However, people still cling to each other even though in close proximity they meet with handicaps to their progress. They do not separate. When all is said and done, no individual knows a life completely apart from every other individual; God made it so. The assets and liabilities of the integrated group become assets and liabilities in the life of each individual. The individual success may be checked by the ignorance or disease of some one, but on the other hand, individual defeat may be avoided by the guidance of an intelligent member of the group.

From this human system come two facts: that the progress, joy, wisdom, and merits of the group may be the wings to bear an individual to greater heights and to a richer life; and that the sorrows, pains, sicknesses, misdeeds, ignorance, and selfishness of one individual may drag another down. The interwoven life of the group stands or falls together. Does God see and take account of this suffering? I answer yes.



Third, God cares about man's suffering and does not wish it to be so. However, he has given man a freedom which he cannot take away unless he would admit that man, the crown of his creation, is less than he had hoped, and hence incapable of being given freedom of will and action. The fourth point in the problem of human suffering is that some people care. Those who suffer innocently finally awaken the interest of others who can come to the rescue and through a study of God's laws find a way to avert suffering. The scientist may start to work out the solution for relieving suffering, but he can only start it, for the field of science expresses only part of the truth. The rest of the truth, together with the interpretation of the laws, is really found in religion, and religion alone can complete the answer for the cause of suffering. In conclusion, we may say that there is order in the universe, that things work out in accordance with that order under the guidance of a God and Father who cares greatly what happens to his children, and that many people also care greatly what happens to each other. But the final solution rests in the hands of man—he is he willing to do anything about it or not?

*South English, Iowa.*

### May They Go

BY O. P. WILLIAMS

THE Church of the Brethren ought to become a great church for the world's use. It has many things in its favor. There is in the New Testament a most divine message, and the Church of the Brethren claims to have no other creed.

In order for the church, or for any church, to be a New Testament church, it would have to be a missionary church. For most of this Book was written by missionaries. The Apostle Paul wrote about half of it while away from home on missionary duty. He wrote what occurred to him while in the travail of producing Christians from the citizens of the Roman world. What he wrote was like a spiritual diary of God's activities in the field of spiritual endeavor. The Spirit taught Paul what to do, and say.

Luke the beloved physician must have been the servant of many. He must have made numerous sick calls. And he was a physician of the soul as well as of the body. Probably he was a very good counselor in mental distresses. He found his Christ leading him far away, and near by, to the needy world. Significantly, what he wrote came both from the testimony of the contemporary believers who knew Christ, and also from the life that the Spirit gave him personally. And Luke,

too, was a missionary. Most of the New Testament was written by missionaries.

Mark, for whom the first gospel was named, had experience following with Paul on one of the early tours of cities. And though he turned home, he afterward rallied to faithful and significant work and became a living link to all future generations through his reporting of the events of Christ's life. Mark was a missionary. If we want to follow this first gospel of the New Testament, we must be missionaries.

The same is true of John, banished to exile so that he might see. He is one in whose anxiety the whole Christian cause seems to have lived and struggled. For John was a sensitive soul, feeling with overanxious intent the trials of those whom he loved and served.

All the New Testament is a gospel of the given ones. God reveals his message to the moving soul. His truth is seen by those who serve at the post of trial and dedication. Revelation comes in truest form to the servant of Christ—to the ready one, to the one in transit, to the heeder of the message, to the lover, the thinker, the statesman, the believer, the obedient, the daring one who does not shirk his post. These are the ones who both learn God's will and follow the way.

The Church of the Brethren is to be that way if it is to achieve what is highest. There are many sons and daughters of the church, many whose chances are akin to the workers of old. There are so many places where they might fit into the scheme of things today. We need teachers of religion, teachers of public school who know more than the conventional subjects here taught. There is a place for the strategic work of planning the outlay of advance efforts in the Protestant areas of Christendom. There is the director of religious education, Christian education, who might so work as to alter the lives of a whole countryside. There is need for specialists in evangelism, community-minded souls who see beyond the patterns of the world to the needs of children and all. The missionary of today must be the person who sees the way by which the nation and the communities of the world can be made Christian. There is room to improve the entire level of the national life by creating the conditions through which the proper changes may come.

To be like the New Testament will demand that we do all these things, and more. Missionaries to foreign soil are as much needed now as in the days that are gone. Every age has its great calls, its great places of service and possibilities.

Dedication of the Church of the Brethren would involve us in great advances along the lines of



specifically spiritual things. In the growing edges of growing cities are numerous locations where no Protestant leadership is at present adequate. The type of life in America today speaks for itself. The need of repentance is as great as ever in the days of the past. We might candidly face the facts of crime; of wastes spent upon weakening personal habits, of the implication in economic forces the outcome of which it is tragic to think. The spirit of the missionary and of the writer of the gospels needs to carry on in the modern era. And so may we say to our own, "Go to the work that is for us to do." Let them go. The harvest is ripe and workers are needed. Where vision exists the way appears. The promise is that spiritual vision and love and reward will come to those who do their best.

*Sterling, Colo.*

### **"Be Still, and Know"**

BY HOWARD BURNETT

These summer months many thousands will again stand in awe at fading sunset glories viewed both from luxurious lakesides and back porches at home. Particularly the hundreds of youth gathered in our summer camps will pause in involuntary reverence at the majesty and gripping power of distance and color. What man is there who has not worshiped the quiet and reassuring beauty of a summer evening's sunset blending into shades of approaching night?

Rarely does an audience resort to words when gripped by the spirit pervading both landscape and sky at the sunset hour. Lulled into restful meditation by the skies, a new perception of stillness, of the meaning of quiet, of sitting attentively with one's self, comes over one. Gone are the day's flurries; a mysterious impressiveness, a deep serenity, holds the individual. The sunset hour with its stillness is one of immeasurable value. Seated beside a lake which is quiet in its depths, mirroring the skies, and ages old in its setting in the landscape, one is moved to stillness. Stillness and sunset lakes seem to go together.

How hard it is to be still! The finer and lovelier things of life are most hurt by confusion and noise. Some things can be snapped off with dispatch, done in haste, hammered out with noisy vigor; but the finest things are always lost to people who do not know how to be still.

There are persons who cannot even sit down before a glorious scene in nature and be still. They must always be rushing about, doing something, chattering. They are like pools forever blown upon by restless winds, that never grow calm enough to reflect anything beautiful. Of course,

such souls can never know the secrets of nature.

Far more is involved in the matter of being silent than is apparent. There is involved the matter of a man's ability to live with himself. Indeed, the chief business of many people seems to be that of running away from themselves. They refuse to sit down quietly, apparently dreading the solitude where they would have to talk with themselves, and so never getting to know themselves.

There can be no great spiritual life without quietness. Who does not know people whose religion is shallow and cheap, superficial and ineffective because there is no attention given to meditation. "Be still, and know that I am God." The author of the Forty-sixth Psalm expressed a great truth when he uttered this verse.

Our lives are like brooks. When they babble they are shallow. When they are deep they are still. Again, in those words one sees the truth carried in the admonition to regard periods of stillness highly. Therein one gains a new view of himself and of the vistas which lie ahead.

More than we realize there is power in the sunset. One learns to experience the grip of silence and to see it tug at his mind's strings. Forgotten are petty worries in the great sweep of the colored sky above and beyond. From the hours spent in quiet meditation under sunset skies one carries back to wintry days a fresh courage for difficult times ahead.

*Angola, Ind.*

### **Stonerstown Sermon Core**

BY CHESTER N. BAIRD

*Thomas, the Doubter (John 20:19 ff.).*

Why was not Thomas present in the upper room? Didn't he need the strength that comes from worship and Christian fellowship? Couldn't his twin brother Matthew represent the family well enough? (I have noticed that people who neglect church services often have some queer or childish ideas on religious subjects.) We need to keep our doubts active, but we should keep our minds open for reasonable proof. While the scientific method will measure material things, it won't measure love, God or the existence of eternal life. Bergsen, the philosopher, pointed out that there are certain truths we comprehend with our whole being; we can't prove them with our five senses, but we know they are true. In the words of Paul, "The Spirit beareth witness with our spirit."

A person can't help his beliefs. Therefore we have no right to persecute a doubter. We can't force a person to believe differently. A teacher who approaches with friendliness, humbleness and with no attempt to win arguments will set the doubter thinking, and over a period of years help him grow in knowledge of the truth. The Christian who trusts God and not his own feelings will find the most joy.

*Saxton, Pa.*



**Smileage . . .**

BY FLORENCE S. STUDEBAKER

ONE of the first questions a prospective buyer asks when purchasing a new car has to do with mileage. He will say, "How many miles will the car go on a gallon of gas?" On the other hand, when the salesman is trying to sell a used car, the buyer is anxious to know about the mileage on the car.

Put a capital S in front of the word and you have Smileage. Now start out and see how far you can get in one day looking for the good. A prominent businessman went forth one cold winter morning. The skies were overcast; the streets were icy; family affairs were none too encouraging; the papers flamed grave headlines. Determined to cast off the spirit of gloom which threatened to envelop him and ruin the entire day, he watched for deeds of kindness.

First, he noted the courtesy of the bus driver who stopped in the middle of the square for a woman who was having difficulty getting to the corner of the slippery street. A few blocks farther on, the driver started to climb out and get some of the snow off the lower part of the windshield. But before he could get out a man near by, who was sweeping a walk, came to the bus and cleared the windshield.

At a junction the passengers were transferred to a second bus. And there were many good-natured sallies, but no grumbles. The driver seemed to regard them as one big family for whom he was particularly responsible; as one by one they filed past him, he spoke low words of encouragement and warning: "Keep your chin up, Bob," "Watch that cold, Higgins," "Best of luck today, auntie," "Hope you win the contest, Mary."

The businessman was last in line. "What's for me, partner?" he laughed; then seeing the puzzled query as to his meaning, he added, "My word of cheer like you gave the rest."

"Oh, you . . ." the driver flushed, "you have everything . . . you don't need it."

"I don't, eh? Well, that's all right. I've been paid for riding the bus this morning . . . paid well . . . an excellent course in dispensing good cheer. Good luck to you, fellow. Keep it up! It's worth a million.

The second bus went through a part of town where crowds of women house workers got on to go out for the day's work. One woman hurried from her home only to find that she had left her purse. "I'll give you a minute," offered the driver, good-naturedly, and the bus waited in order to make the way easier for one worker.

At his office the businessman was smiling. The day had taken on new color. Even Sam, the lad who cleaned the office, was conscious of the difference. "Good morning, Sam. How's your mother?"

"Fine, sir, fine. It's a kind of gloomy day for her, not likely to be any visitors with the streets a glare of ice."

"That's so, son; here, take this and have Tony make her up a basket of his nicest fruit. He'll see that it's delivered. She'll have one visitor anyway."

"Thank you, sir, thank you! Mother will enjoy it so and she needs it." And Sam darted off as if on wings.

A New England woman returning home from Florida by bus, instead of following the others into a restaurant, stepped into a small library. A basket of beautiful peonies held her attention. An interesting chat followed until a signal from the bus summoned her to continue the journey. Throughout the day the beauty of the peonies was constantly in the mind of the traveler. At last she drew a slip of paper from her purse and penned her thoughts of them in poetry. A penny postal with the poem neatly copied was sent to the librarian of the little town.

But the story does not end there. In a few days the traveler received a warm letter of appreciation. "Many persons tell us in passing what a good library we have for a small town; but we never hear from them again. . . . You have made us very happy with your lovely verses; not only myself, but the one who brought the peonies to the library, as well as the friend in whose garden they grew."

Smileage! How little the cost; merely the price of a penny post card. But how far its influence and blessing reached, no one knows.

A young man came into possession of a fine car

**Life's Mirage**

BY VELTA MYRLE ALLEN

Time beckoned Youth to pause awhile,  
To follow close and true  
The things Today could offer all—  
For Tomorrow's hid from view.

But Lethargy and Indolence  
O'ercame Time's good advice,  
And Wastefulness did rule the heart  
For tasting of Life's spice.

Too soon the years had taken toll.  
Tomorrow's dream was gone  
Because Youth had not used Today;  
Its usefulness was done.

Oakland, Calif.



through participation in an advertising project. Remembering the drabness of his own childhood days when the crowded quarter of the tenement district was his home, he decided to use his car to bring joy to underprivileged children. He chose those from families who did not have autos and to whom the country was therefore a novelty.

Smileage, indeed! No, it didn't stop with the children who reveled in the sweetness of God's great out-of-doors. It reached the parents in the homes—the neighbors . . . everyone with whom the children came in contact. It lodged in the heart of a young woman, sister of the benefactor, and prompted her to pack an ample lunch basket for each trip.

Smileage! How many smiles can you get from a deed of kindness or a word of cheer? Try it and see!

*Modesto, Calif.*

## God Wants to Help His People Make Right Decisions

BY ELIZABETH HOWE BRUBAKER

YES, the Lord wants to help his people. "Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves. We are his people and the sheep of his pasture" (Psa. 100:3). He knows our needs and "God shall supply all your need according to his riches in Christ Jesus" (Phil. 4:19). How ample and practical are God's prayer promises! However, there are conditions that must be recognized. God hears the sinner when he is seeking light, but the Christian must remember the injunction, "If I regard iniquity in my heart, the Lord will not hear me." If we do not listen to God, he will not listen to us. Hindrances must be removed. The enemy must be overcome.

The law of gravity is always drawing objects, large and small, earthward, but this law can be overcome. If one puts his hand under a pencil falling from the table, the pencil cannot fall. So the law of sin and death is ever present to draw humanity down morally and spiritually, but thanks be to God for the law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death and keeps Christians from falling.

Some folks look at life as the result of influences and circumstances over which they have no control. It is true that we come into life with no choice of our own; we cannot control our childhood training, and often cannot direct our education, so we need not wonder at the condition of some. Maybe nine times out of ten the influences are beyond our control, but the tenth is ours, and we need the help of God to choose rightly. "If

any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him" (Jas. 1:5). The wisdom of God is what we need, and not man's wisdom.

In every Christian life there come crises, times to make a decision. Ought I do this or ought I not? When the *ought not* dominates, it should be obeyed. "Give me ten tests like this," says some one, "and I will tell you the rest." In a few minutes, one may make a choice that will mark his destiny for life. Should one make a wrong decision, suffering will follow. However, by confession, there is pardon for the sin.

Only recently a friend said to me, "I have come to a place where I must make a decision and I do not know what to do. Will you unite in prayer with me that God may show me what I ought to do?" This is quite in harmony with Christ's teaching. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Two young men admired the same girl. Both proposed marriage. The one was a man of many earthly possessions. He stood well in his social circle, but he was not a Christian. The other young man was a Christian and had little to offer save a godly character. It remained for the girl to make her decision. Being a Christian, she asked for wisdom, and the result was that she lived a happy, useful life of service with a godly companion. Doubtless she thought of the earthly goods she might share, but she heard the voice which said, "God is able to give you much more than that." "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

In the time of the history of God's people when Amaziah was king of Judah, he had an urge to attack his enemy, the Edomites. To strengthen his army, he went down to Israel and hired one hundred thousand men of war, giving for them one hundred silver talents. This was displeasing to God, who sent a prophet to Amaziah saying, "Do not do that!" Amaziah replied, "What about the one hundred silver talents I have given the king of Israel?" The prophet replied, "The Lord is able to give you much more than that." So in making a decision pleasing to God, one may have to make a material sacrifice, but one can remember that "He is able to give you much more than that."

I have in mind a young man who was offered a position with the war department. It was an attractive salary, and he accepted, saying, "It will help me pay off that debt." He failed to hear the voice which said, "God is able to give you much more than that."



I quote from a recent article in the Gospel Messenger, What Can the Bible Say to Us in 1941? "There are other voices speaking insistently. Heeding them, men are bound to disaster. They are voices of the sensuous, materialism, hatred and violence. They represent voices that wreck character and undermine society. Sense of direction is being lost; the good and the true and the beautiful are being ruthlessly trampled upon. But God still speaks through the pages of the ancient book by the fathers, by the prophets, by the apostles, by the one in whom all find their fulness, Jesus Christ."

God is calling men who have left God out of their reckoning to repent of their apostasy.

*New Windsor, Md.*

### Portulacas

BY FLORENCE C. HEBEL

My house is built on a clay bank. The clay shows especially close to the sides of the house. It was impossible for the workmen to dig the cellar deep because of rocks, so there are high stone walls showing all around.

I wanted to plant flowers close to these walls to hide them. I tried to make flower beds but nothing would grow. So I wrote to a seedsman and asked what might grow under such conditions. He answered, "Portulacas."

I bought a package of seed and sowed it there. It was probably not properly cared for. I have since learned that even in the garden it is a long time coming up.

But neighbors had a bed. Their small son kept bringing me plants. And would you believe it, even in hot, dry weather those plants would grow and begin to bloom almost immediately, with just a minimum of watering? To me, it seemed a miracle. I dig a little hole, pour in water, place the plant there and make firm the dirt about it. I water it for a few days, and then, unless there is very dry weather, it needs no more attention.

The blooms are so beautiful, so different in color. They look so cheerful. It is happiness just to stop for a minute to see which ones are out today. The flowers close at night. Sometimes they are blooming at one place and not at the place they were seen yesterday.

Can't you get your own sermon from this? Must we be coddled in order to shine out? Or can we lead beautiful lives with just the bare necessities? Is the tenth commandment the one most often broken? "Thou shalt not covet."

My baby grandson wanted the toy the little visitor had. The other child, being older, was

supposed to relinquish it to him. It was hard to make him understand. But do we ever really see others having nicer things, nicer times, better cars, more comfortable homes and not wish we had something just like them? We might take the lovely portulaca for our example.

*Liverpool, Pa.*

### Another Stone in That Foundation

BY GRACE HILEMAN MILLER

"Good morning, Mary Cassel," greeted her neighbor, Rebecca Cline, stepping into the kitchen door one bright morning in May. "I just ran in a minute to share a new foundation stone in Christian personality which I discovered in my morning meditations."

"Yes? Well, let's hear it," replied Mary.

"It isn't absolutely new in itself; it is just new light on an old memory verse which we all learned as girls in Sunday school. It is so simple, I wonder why it never dawned on me. However, it is a real foundation stone all right that we all need to make use of every day."

"Well, Rebecca, I am waiting to hear what it is."

"Maybe you will be amused because it is so simple. You member that big long verse with six *whatsoevers* in it? It ends with an all-inclusive exhortation."

"Oh, yes, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—' How does it end? Let's see: 'If there be any virtue and if there be any praise, think on these things. What's your new meaning? Why do you call it a foundation stone to Christian personality?'"

"Why, Mary, out of the abundance of the heart, the mouth speaketh. What one thinks or does not think has a powerful influence on his personality, on his health, on every avenue of his life. If we think on things that are true, honest, lovely, just, pure and of good report, on only those things that are excellent and praiseworthy, as Smith in his translation puts it, we are taking a long stride toward having the mind of Christ."

"Now I see what you mean," replied Mary. "In other words, if Kate Gossip comes in here with one of her tales and I allow myself even to think about it, much less pass it on, I am clear off of the foundation stone of Christian personality."

"That's about it."

"It is very hard to live up to that ideal."

"I grant you it is, but not impossible. When I am trying to control my thoughts, sometimes I succeed best when I sing some favorite hymn or song."

"I've never tried that, but it sounds practical."

"Well, I must be going, Mary."

"Wait! You did not share what is in your little book you have in your hand."

"Oh, I did forget. The author here explains that when we let our minds dwell on the *whatsoevers* of Philippians 4:8, then God who gives peace will be with us, and if God is with us, nothing else matters."

"How true! How very true!" assented Mary.

"Good-by," smiled Rebecca, moving toward the door.

"Thank you most sincerely, Rebecca, for presenting another foundation stone for Christian personality. Good-by!"

*La Verne, Calif.*



## Evangelistic and Relief Opportunities . . .

BY ERNEST M. WAMPLER

WHEN we left the States last autumn, we were asked to inquire about places where our detained missionaries could work while waiting to get back into Shansi. Some expressed the hope that we would find a territory where our workers could take over the entire program of medical, educational and evangelistic work. Then, if the work in Shansi should open up to us again, only a small group would go back there to help the Chinese. Since we have been there so long, we should expect the Chinese workers there to carry more of the responsibility of evangelizing the surrounding villages. If we could not find a place where all could work as a unit, what about fitting into the program of other missions until we could get back into Shansi?

As a result of our little effort in investigating this line of work, we find several places where we could make arrangements to work large areas using our entire staff. These are not exactly virgin fields, but ones where there are a few Chinese Christians who would welcome the foreign missionary as a collaborator. Then there are untold opportunities to work with other missions in their hospitals, schools (city and country), and evangelistic programs. Almost all missions are understaffed and many workers are trying to carry the work of two people.

While we were in Chengtu, we were invited to attend parts of three different Mission Conferences working here in free China, those of the Friends, the American Baptists and the United Church of Canada, which was started by the Methodist Church of Canada. This last-named group used to have a very large foreign staff and so have a large territory. They are also carrying a heavy program in the West China Union University at Chengtu. As we talked with their secretary, Mr. Bell, he stated that they were willing to turn over a large territory along the Yangtze River, east of Chungking. As we understood it, the territory is larger than our field in Shansi and much of it has not been worked. There are several organized churches in this field and they are united with the Church of Christ in China. They specify that before they can turn this over to another mission, those who accept the task must promise to work in harmony with that organization.

The province west of Szechwan and the one west and northwest of this province are great fields only partly occupied by mission workers, and when we really want to assume the responsibility

of working in those fields, there will be places where we can work. Since at present prospects are very poor for other missionaries getting out to China and since conditions change so rapidly, we have not investigated this field of work very carefully. Be assured of this, that when new missionaries can come and if we cannot get back to our old field, there will be plenty of work here to do, and the Chinese and missionaries working here will welcome anyone who can help evangelize the people of these vast territories.

The relief needs are extended and very difficult to meet at this time. The poor are very poor, and although there is plenty of food and clothing, the very high prices make any aid very expensive. Three years ago we could feed 200 children at Liao Chow and pay all the help for six months for just a little over \$1,000, American dollars. To do that amount of work now, it would take at least \$6,000 or \$8,000, American dollars. If in a refugee family there are young men, then the family have no trouble in making a good living. But when the adults are old or sickly, then the problem of getting food and clothing is very acute indeed. No one can live on less than about \$100 per month, Chinese currency. Women with children who can care for the younger ones can get sewing to do in the larger cities which will bring them an income of eight to ten dollars per day. But in the families where the men have gone to the army and the ones at home are old and sickly we find great suffering.

When we were in the Lo Yang section, we saw a number of families living along the roadside. Some had dug a small cave back into the loess bank by the roadside. Others had built a tent-like room out of grass or straw about ten feet long and six feet wide. This covering sloped from the ground to a point just about six feet high. No adult could stand erect in the hut. They slept on the floor and did their little cooking on rocks placed together by the roadside. Each one of these huts had five or six people living in it. The door was very small, and it furnished the only ventilation the room had. Sanitation around these huts was very bad, and with summer coming, there will be an increasing problem for the community.

Outright free relief with its present cost is out of the question. Such relief can be used for a while to get over an emergency, but it should soon change into work relief. In Cheng Chow, \$50,000 per month is being spent for feeding, clothing and giving medical care to 2,500 people. It is said that there are 90,000 more who need help. There are



two sections back of the lines far enough at present to warrant a work relief program, and one of these will be apt to claim our attention after the wheat harvest. Everyone can get work now, and the women and children are in the fields gleaning after the reapers, so almost all have food now to eat.

One of these districts is in the Sung Hsien section about 75 miles southwest of Lo Yang just in the foothills of the mountains of central Honan. There are large numbers of people living in the cliff caves of these hills. Most of them came from their lands which were flooded when the Yellow River dikes were broken a few years ago. They are strong and willing to work, but most of them seem to be women. The men have gone other places to get work. Almost all of them are able to spin and weave. If we could go in there with two or three thousand American dollars and buy spinning wheels and looms for them to work with and also buy the first batch of cotton to be worked up into thread and cloth, we could put several thousand families to work, and the products of their labor would feed and clothe them, allowing something to be sold so that they could buy more cotton to keep the work going. The organizing group would have to look after the selling of the surplus cloth.

The second project is here in Shensi by the Yellow River. Years ago, the river made a change and left thousands of acres on this side of the river which have never been cultivated. It has grown up in wild brush and scrub trees. In the county where this waste land is located, there are 1,500 refugee families, or 6,000 people. The county official is proposing that these people take up homesteads on this land and bring it under cultivation. He gave out ten thousand dollars in relief but said it got no permanent results. Most of those people still have no method of making a living. When we were in the county seat a few weeks ago, he asked us to help him in a project of organizing and getting the families started in the cultivation of this land. He suggested that funds would be needed for buying work animals and instruments to help them clear and get the ground ready for cultivation. After this, then, some money would be required for buying seeds to plant the ground. If we could give one animal to five or ten families to own co-operatively for their plowing and if every family could have hoes, mattocks and other small farm instruments, then they could start to work and soon be able to make their own living. This is a very appealing field and we would like to help in a project like this, but it will take much money and there ought to be quite a good staff of workers

to supervise the work properly. We also ought to have some medical men to go along into this program to heal the sick and put on a program of sanitation. Evangelists, both men and women, would also be needed. We hesitate when we see the immensity of the tasks which lie before us, but relying on God's strength we go forward looking for him to bless the work of our hands.

*Sianfu, Shensi.*

## Nuggets From Everyday Experiences

BY CLARA HARPER

Mayoksa, a large fat Bura woman with a winning smile, brought her baby boy about fourteen months old to the dispensary. He had whooping cough and a high temperature. On examination it was found that he had pneumonia. She was given a mat, and treatment for pneumonia was ordered. Blankets, a hot-water bottle, medicine and mustard plaster were gathered together by the native helper. The mustard plaster was put on, and the mother was told to leave the baby this way till it was time for the plaster to be taken off. When the time arrived, no woman or baby was found on the mat or in the building. We heard the beating of drums and loud noises outside. The king of the district was passing by with his big retinue of followers. In looking at the group along the side of the road, we saw the woman with the baby, mustard plaster, hot-water bottle and blanket tied on her back. How she got it all on is a puzzle. "What is the matter? Cannot this medicine do its work if the baby is on my back and I am outside? I must not miss any excitement or the sight of our king even though my baby is sick."

Another day she tied the baby on her back and went to the bush for wood when it was raining. She could have the wood brought from home but did not think of it. On cool mornings she takes the child outside the hut on a stone and lets it "taste the sunshine." In the meantime the cool breeze is blowing over its naked body. Do sick children ever get well? Some do in spite of the treatment the parents give them. Mothers do not seem to realize that the things they do often hinder the treatment we give or make the baby worse. "We always do this. What is wrong with it?" are the excuses they make. May we soon help them to see that proper care is what the child needs.

Bilar, a young man, came in for help. His eyes were hurting him. His lower lids were swollen and he could not see much. The doctor came and operated on his eyelids. The eyeballs were both in bad shape but they, of course, could not be taken out. His eyelids recovered nicely from the operation, but still he had much pain in his eyes and head. All was done for him that could be done except to remove the eyeballs. His people brought him no food and they would not salute him. On investigation, we found that he had said something was not right about one of the family taking a wife so they were angry and would not help him. He had plenty of food in his granary at home. After three weeks or more of no food, he decided to return home. We could not help him, so we sent him home. We sent word for his people to come and get him, but they would not, so we hired a man to take him home. In ten days he was back again, wanting us to take him in

(Continued on Page 21)





Reader's left: Leper boys at work on the soy bean farm; right, leper boys at prayer service in the chapel. Photo by Dr. Lloyd R. Studebaker.

## Informal Glimpses of the Leper Colony, Garkida

BY MODENA MINNICH STUDEBAKER

At the end of the first quarter of the school term, a program was prepared by the teachers and pupils. There are around 200 children and adults in attendance at the school at present, and each one was to take some part in the program. On the day appointed for the performance all of the pupils and teachers met at the school and formed a processional. It was a gay sight to see them marching, four abreast, toward the church where the program was to be given. A boy at the head of the procession was carrying a bright red flag which is used at ball games. A very large, throaty drum, some tin clappers and wooden blocks were used to beat the rhythm for the marchers, "Tumpity, tum, tum, tum, tum." The pupils sang as they marched:

"Oh, we are marching,  
Oh, we are marching;  
Yes, we are marching  
To the city of the King."

These are the only English words known by many of the students, and they are very proud to sing them. The African's marching is splendid, for most of them are born with a perfect sense of rhythm, which shows in both work and play.

When the church was reached and all were seated, the thirteen young men teachers gave a four-part song. As far as I could discern, they never managed to produce any one chord which could be called harmony. That is beside the point, however. They tried, and we appreciated the attempt. Children from every class gave Scripture readings and songs.

Several classes gave little dramatizations. One adult class dramatized the story of Abraham's sacrifice of his son Isaac. The sticks of firewood they carried for the altar were as long as small trees, and the ram caught in the bushes was depicted by a roll of cloth which was thrown onto the platform from the doorway at the proper moment. It was all very much enjoyed. We are attempting to make the school activities happy ones. We long to give the lepers, as nearly as possible, a normal, satisfying life.

**Soy beans**—rows and rows of them—acres and acres of them—were planted at the Leper Colony this season. They surround the adult school building and reach in all directions. Now they have produced and have been

harvested. They lie in a golden heap near the church at present. They will be made into soy-bean milk and given to the leper hospital patients and others who are suffering from malnutrition. It is a food which has very high protein value. The Africans like it best when it is made into milk, then the milk poured into their native porridge. We feel that the culture of soy beans has been a valuable find. They will no doubt be cultivated even more in the future.

Our weekly women's fellowship prayer group is meeting in the new laboratory building for the present. Formerly we met in one of the schoolrooms during vacation time. Later we met in the church. But even the church is denied us now as one adult class must meet there, due to lack of schoolroom space. So the doctor gave us permission to retire to the fine new laboratory building which is not yet in use. There are no seats in it, so the twelve to fifteen women squat African-fashion on the floor. These women are a joy to work with. Several times recently after our meetings, we have gone to the hospital, which is near the laboratory, to sing to the patients. The women are proud that they are being given a more honorable place in the scheme of African life.

Nothing is richer than the fellowship of sharing experiences with Christian friends. Some of our fine "clean" Christian men from the Garkida church meet occasionally with the leper men's fellowship prayer group. The fact that some are lepers and some are not makes no division among them. Their unity is very fine indeed. At the last meeting one young Christian was deeply troubled over some sin that he had not been able to conquer. He asked for our united prayers that he might be victorious through Jesus' strength. Another young man had lost an only and beloved child. He gave a stirring witness of how the Christian group had stood by him in his grief so that he felt comforted and strengthened. He felt that the experience had drawn the whole Christian group into closer bonds. Another member told how he had been fighting against a very unkind feeling toward a Christian neighbor. He had prayed over it alone but had not been able to achieve love and peace in his heart. At last he had shared the problem with a few Christian friends. They had all remembered it in daily prayer, and the bitter feeling had disappeared. The emphasis throughout the meeting was upon the joy and strength which the fellowship group was finding, the consciousness that they were no longer praying and struggling alone, but that they were praying and achieving together.

*Garkida, Africa.*



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, August 9

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Abraham's Intercessory Prayer.—Gen. 18: 23-33. Golden Text, The supplication of a righteous man availeth much. James 5: 16.

**Christian Workers.** God's Bountiful Care, Psalm 23.

**B. Y. P. D.,** A Bible Quiz.

**Intermediates.** Interesting Stories From God's Out of Doors.

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### Gains for the Kingdom

**Two** baptized in the Fairview church, Iowa.

**Nine** baptized in the Modesto church, Calif.

**One** baptized and two received by letter in the Minneapolis church, Minn.

**Four** baptized and four received by letter in the Bremen church, Ind.

**Four** baptized in the Bethany church, Del., Bro. William McDaniel, pastor.

**Two** baptized in the Beaver Creek church, Tenn., Bro. Horace C. Spangler, evangelist.

**Eight** baptized at the close of the boys' camp at Camp Mack, Ind., by Bro. Benton Rhoades.

**Nine** baptized in the New Bethel church, Va., Bro. Elwood F. Humphreys, pastor-evangelist.

**Two** baptized and one reconsecrated in the Jubilee church, Va., Bro. Ernest E. Muntzing, evangelist.

**Seven** baptized and two reconsecrated in the Upper Codorus church, Pa., Bro. Jesse Whitacre, evangelist.

**Six** baptized and nine received by letter in the Bachelor Run church, Ind., Bro. Clarence D. Sink, pastor.

**Twelve** baptized and one reconsecrated in the Fairview church, Mo., Brother and Sister B. M. Rollins, evangelists.

**Five** baptized in the Freemont church, Va., Bro. Otte Utt, assistant pastor and evangelist; Bro. J. B. Sowers, pastor.

**Seventeen** baptized in the Snow Creek church, Va., Bro. Sam H. Flora, evangelist; Bro. Elwood F. Humphreys, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. A. J. Caricofe** of Vienna, Va., Aug. 16-23, in the Mt. Hermon house, Midland congregation, Va.

**Bro. Nevin H. Zuck** of Uniontown, Pa., in the Cross Roads church, Pa., Aug. 24—Sept. 6.

**Bro. Walter F. Berkebile** of Rockwood, Pa., Aug. 17-30, in the Purchase Line church, Pa.

**Bro. Alton Bucher** of Heidelberg, Pa., Sept. 20—Oct. 4, in the Kemper house, Spring Grove congregation, Pa.

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., Aug. 23—Sept. 6, in the Maple Spring church, Pa.

### Personal Mention

**Bro. Wayne H. Dick** was installed as pastor of the Green Hill church, First Virginia district, on Sunday, July 19. His new address is 115 Lewis Ave., Salem, Va.

**Bro. J. F. Burton**, formerly pastor of the Lena church of Illinois, but now district supervisor of Northeastern Kansas, should be addressed at 1534 Topeka Ave., Topeka, Kansas.

**Four regional** men were on hand the closing days of last week for a discussion of their common problems. They were: James H. Elrod, John D. Metzler, Galen Kilhefner and Donald M. Snider.

**Bro. Niels Esbensen** has resigned as pastor of the Empire church of California and has accepted a call to the Hartville church, Northeastern Ohio. After Sept. 1 he may be addressed at Hartville, Ohio.

**Writing from Mexico City** under date of July 22, Bro. L. S. Brubaker who is looking up Brethren Service interests in this region, says: "We'll go to Vera Cruz Saturday to stay a couple of days. Feel good, but it is a real relief to get here out of the heat and dust."

**Wonderful news** comes from Sister M. M. Myers that she has received a letter from Bro. Myers from Peiping, China. The letter was written on Feb. 16 and it reached Bridgewater, Va., on July 19, five months later. It came through by way of Switzerland. Letters from Grace Clapper and Hazel Rothrock were also enclosed. They were sent on immediately to their folks. All three of the missionaries were well. A courageous note sounded through their letters as they restated their faith that God is still in his heaven. This is the first word which has come through from our three interned missionaries in China since Dec. 8, 1941. Quotations from Bro. Myers' letter will be found in next week's Gospel Messenger.

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### Miscellaneous Items

"A group of members living in and near Adrian, Mich., met Sunday afternoon, June 28, in an unused church building. . . . With the help of our elder, Bro. J. A. Guthrie, from the Fairview church, assisted by Bro. Wilbur Bantz of Toledo, Ohio, we organized a Sunday school."

**The Young Adult Fellowship Camp** of the Central Region will convene at Camp Mack, Milford, Indiana, Aug. 21-23. The camp will open with a fellowship supper served at 6 p. m., Friday, and close Sunday at 4:30 p. m. Cost per camper, \$2.50. All young adults (married or single) are welcome.

**If you know** where the Peru church of Indiana can get a used church bell for the Bloomfield mission church, also a tent capable of seating at least one hundred persons, the tent to be available for two or three weeks the last of this month or the first of next, please notify Percy Klepinger, R. 5, Peru, Ind.

**A sister or a couple** is wanted to live in a good country home in Middle Indiana to assist in the care of a seventy-four-year-old mother. Wages are offered; also an opportunity to raise chickens may be arranged. Live in a modern house one mile from Brethren church. Write Brethren Service Committee, Elgin, Ill.



The Pleasant Valley church of Southern Ohio will have a home-coming on Aug. 9. Bro. Otho Winger will be the speaker. All those who once worshiped here, and their friends, are invited to bring a basket lunch and enjoy the day with us.

All relatives and friends of people moving to Essex, Middle River, Sparrows Point and Dundalk, all near Baltimore, Md., are urged to inform Pastor I. S. Long, 22 Gwynndale Ave., Baltimore, Md., of the names and street numbers of those who have come this way. The Mission Board of Eastern Maryland is trying to provide pastoral care for these people.

Northwestern Ohio Summer Assembly will meet in the Defiance church, Defiance, Ohio, on Aug. 19 and 20. Outside speakers will be Bro. Charles D. Bonsack discussing such subjects as The Minister and His People, and Bro. John D. Metzler presenting the challenge of Brethren Service. Meals will be served by the Defiance church. Come and enjoy a good meeting.

Rev. Francis C. Stiffler, editorial secretary of the American Bible Society, will again be heard over the Blue Network every Thursday at 1:30 p. m., EWT, during August, September, October and November. The series of seventeen addresses has been entitled Every Man's Book. In his broadcasts Dr. Stiffler will tell of the unrivaled place which the Bible holds in this tragic hour in the life of the world, the enormous demands for it, and the heroic efforts that are being made to place it in the hands of millions who are asking for it.

## *With Our Schools . . .*

### **Juniata College**

Dr. Tobias Henry, pastor of the Stone church, is also teaching a course in Biblical History.

Among the entertainments of the summer was a concert by the Stuyvesant Trio of New York.

The Summer Session opened on June fifteenth. Professor Paul R. Yoder, the director, reports an enrollment twenty per cent greater than last year, due in part to the accelerated program.

Two of the teachers of the first session expect to be in university study during the latter part of the summer—Professor C. L. Rowland at Columbia University and Professor H. H. Nye at Harvard.

President Ellis spent a week at the Annual Conference at Asheville, a few days at the Regional Conference at Martinsburg, and some time at the Camp Harmony Assembly. He has been kept busy in the office and in conferences in Philadelphia and Harrisburg, but expects later to get away for a short rest.

There are a number of changes in the college staff for next year, some of which have been anticipated for some time, while others are due to the exigencies of the war emergency. Few of the changes affect heads of departments except the resignation of Brother R. B. Stambaugh from the registrar's office and the loss of Brother O. R. Myers from the treasurer's office.

Miss Mary Ruth Myers, daughter of Professor O. R. Myers, who has her Master's degree from the Eastman School of Music with an additional year of study toward her Doctor's degree, has been teaching piano in the Summer Session. Miss Myers has had two years of teaching experience in the Oak Grove school, Vassalboro, Maine, and she will continue as a member of the music faculty the coming year, teaching piano and music theory.

Dr. Frederick D. Dove of Bridgewater College is a member of the faculty for the second term of the Summer Session.

Another coveted scholastic recognition has come to Juniata and to her chemical department, directed by Dr. Norman J. Brumbaugh. It has been announced that Juniata College has been accredited by the American Chemical Society through its committee on the Professional Training of Chemists.

The annual outing of the Summer Session was enjoyed at Paradise Furnace—"the Old Forge," made famous by the vacation of three students during the smallpox scare of the eighties. One of these students has since become well known as our beloved musician, William Beery, while the boy who carried food to them later also won distinction and became Governor Brumbaugh of Pennsylvania. He sleeps with his fathers not far away in the beautiful cemetery overlooking the James Creek church, which is the mother church of the college and of the Huntingdon congregation. Each year for four years Colonel Henry W. Shoemaker has led a pilgrimage to his grave.

## *About Books . . .*

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Preaching in the Early Church.** Hugh Thompson Kerr. Revell. 238 pages. \$2.50.

There are many books on preaching and the man who would excell in this finest of the arts will read many of them. Here is a book that is different. It is a genuine historical study of the minister and his message in the early church. Beginning with Peter, a truly great preacher, judging by the best of all tests, the effect on his hearers, the author considers such princes of the pulpit as Paul, Clement, Origen, Tertullian, Cyprian and Polycarp among the Church Fathers; the great Greek apologists, such as Justin, Irenaeus, and Clement of Alexandria; and such great Latin preachers as Ambrose and Augustine. The greatest of these, men like Tertullian, Cyprian, Augustine and Chrysostom, are considered at great length.

Dr. Kerr, himself a great scholar and preacher, draws many vital lessons for the minister of today. The Church Fathers were men of great conviction. They had a message to proclaim, a civilization or civilizations to save, or to cleanse and make greater. Their sermons, like all great sermons, were Christ-centered. They were men of great mental stature and moral power. Many of them counted it the highest of privileges to die for their Lord. The forgiving Christ, the saving Christ, the living and ruling Lord was their meat and drink. These were fearless men, all of whom lived in days as dark as or darker than our own. The same forces of paganism and worship of state and physical might threatened, and in fact did destroy, their civilization. But the church came out of it all more powerful and purer than before. These men were not only great preachers; they were churchmen. They loved the church, built great institutions and carefully selected strong men to lead. Many present-day discussions and uncertainties about the place of the church would bring thundering denunciation from these ancient prophets. No power on earth could destroy their church, and it cannot destroy ours if men will rise to the heights of conviction and courage which these men possessed.—Merlin C. Shull.



**Women's Work Business Meeting . . .**

On Friday morning at eight o'clock, the women's work business session and missionary meeting was held in the Central Methodist church. Not less than 225 women were present. Sister Paul Kinsel of Brookville, Ohio, led the session as chairman, and Sister Ruth Weybright, organist for the Conference, presided at the console of the organ.

Sister Laura Gwin Swadley led the group in worship. The thoughts she shared from the sacred Word brought all into communion with one another and with God.

Sister Rufus Bowman, president of women's work, then introduced various groups to each other, and the women who had come from far scattered places throughout the church felt more acquainted with one another.

Next in order came some short reports concerning the work which the women of the church have done for relief and for our C. P. S. camps. These are given in some little detail in another column.

(1) To the business session several items were brought. The year 1942 being the regular time to elect the director of missions on the national cabinet, Sister Zola Detweiler of the nominating committee presented the slate of names and recommended that votes be cast for one of the two names. Ballots were passed and Sister Esther Beahm was re-elected as director of missions for a term of three years, 1942-1945. This name was duly presented to the secretary of Standing Committee and Annual Conference.

(2) Facing the urgent need for temperance measures within our land, the national cabinet appointed a committee to draw up recommendations in the form of a petition to be brought to the women's group. Sister C. G. Hesse of Virginia and Sister Harrison Frantz of California presented the paper of recommendations, and it was unanimously approved.

It was voted that the resolutions be printed in the Gospel Messenger (July 11, 1942) and sent to the Congress and President of the United States, also to the Union Signal, The North Carolina White Ribboner and to the Church Woman magazine.

It was further decided that the petition be sent to every church in the brotherhood by sending parcels of printed copies to the women's work district presidents, who in turn will distribute them to each local church in her district. It was the desire of the whole group of women that as many signatures as possible be secured on these petitions and that they be speedily sent in to the President of the United States.

Also the fact was brought out that each signature would be increased in value if each person would also write a letter direct to the President, stating just why action should be taken against the present prevailing intemperance within our land.

(3) The financial report given by the executive secretary showed that during the past twelve years, during which time the women of the whole church have worked to reach a goal of \$15,000 per year, a total of \$182,698.88 has been reached. This means that a surplus of \$2,698.88 has been acquired over this period of a dozen years, or the equivalent of \$225 per year.

Since \$15,000 each year is used for the support of the girls and women in India, China and Africa and for office expense along the line of women's work, and as it is related to missionary education, the surplus funds have

been used to promote the causes of temperance and peace and other phases of Christian education for home missions. This has been in accordance with the action passed by the women in conference at Winona Lake in 1935.

(4) Report was made by the president concerning the study already given to women's work regional organization during the past year and to the request for future study. A meeting of regional officers and those interested was announced. The regional officers met on Sunday forenoon preceding the morning service.

Following the business, Brother and Sister John Grimley, who are under appointment as missionaries to Africa, presented the story of the lost sheep by flannel-graph picture, music and song. It was a tender message given in a beautiful way.

Sister William Beahm challenged those present to be deeply concerned about mission study in their home churches. She gave the names of the new books for the coming year's study. The book the women are to use is about the growth of the Christian church in Latin America. On This Foundation is its title.

Already the short hour and a half allotted to the meeting was past, but the women could not be dismissed until after Sister Lillian Grisso brought her message of hope for the mission cause. Her words were living and pulsing with truth for she spoke out of her own experience. In the face of such examples of triumphant living, who could say that missions have failed?

Sister Kinsel dismissed the service with a benediction upon everyone who had been present.

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**Relief Clothing Report**

There still is great need for relief clothing, and at the present time adult clothing is especially needed. The call continues for our women to help supply clothing for the twelve tons to be shipped to France from Philadelphia, thus completing the total shipments of fifty tons.

Throughout the year, our women have given well to relief by sending in clothing to their nearest college storerooms and clothing depots and yet each church could doubtless do more. This is a great challenge to every aid group as well as to all women in the church.

According to the figures supplied by Mrs. R. D. Murphy, our record of relief clothing stands approximately as follows:

Before 1940	25,000 pounds, mostly for Spanish relief
In 1940	50,000 pounds
In 1941	38,000 pounds (25,000 through Philadelphia storeroom) (13,000 through Pacific Coast depots)
In 1942	7,000 pounds (through Philadelphia storeroom)

(Five months)

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Total . . . 120,000 pounds

Should this material be evaluated at one dollar a pound, even at more or less, it means that our church has given between \$115,000 and \$180,000 worth of clothing for relief during the past few years.



Relief clothing has been sent to many places—to Spain, Finland, Poland, China, Europe, France, Mexico, Santo Domingo, etc., and to a number of needy places in the homeland.

Our response has been good, and yet it may be but the beginning of our giving, for the need of the world grows greater as war continues. The calls for clothing will continue to be made and our women will continue to give.

### C. P. S. Camp Packets

Although exact figures are not in hand giving the total number of packets which have reached our Civilian Public Service camps, we know that most of the churches throughout the forty-eight districts have prepared from one to six packets. To date the total in round numbers is about 2,000 packets. Each one costs between five and six dollars. The church has made an excellent response and the C. P. S. camp directors are most sincere in their appreciation of the packets.

Requests are sent first to the district aid directors, if the district has an aid director, and she in turn writes to each local group in her district.

Local aid directors have given prompt attention to these requests, for it is not long until the packets are assembled and on their way to the designated camp.

With every new government registration, more and more men are entering the camps and more packets are needed. District aid directors may expect to receive repeated calls for more kits at any time. More comforters will also be needed for the winter months, and it is now time for the women's groups to be making comforters to send in to their nearest C. P. S. camp. No less than 1,000 comforters have been sent to the camps, but many more will be needed.

To the women who sent in knitted articles, a word of thanks is also due. The value of these garments also adds up to a nice sum.

The women of the church may well feel that the left hand does not know what the right hand does, for these are days that demand our service.

(Report given at Asheville Conference)

### The Women Were Guests

By Mrs. W. J. Heisey, North Manchester, Ind.

On Sunday morning at the Asheville Conference, the men's work sponsored a breakfast with a special invitation to the women. After eating together the meeting was opened by singing *Awake My Soul to Joyful Lays* and *Praise Him*. These were followed by singing the men's work theme song, *I Am Thine for Service, Lord*. Had you listened to the spirit put into the singing of these hymns, you would have known every word was felt.

D. D. Funderburg led in the opening prayer. L. C. Moomaw from Roanoke, Va., a man who loves nature, whistled the morning songs of birds and made interesting remarks about birds. The officers of the men's and women's groups were introduced. Mention was made of how the people in Asheville felt about us as a group. Several examples were given showing how they loved us because of our Christianity. R. E. Mohler, executive secretary of men's work, told the purpose of men's work, some of their aims and goals and the growth of the work.

M. R. Zigler was the speaker of the morning. His

theme was Home Missions. He said our objectives have changed since Pearl Harbor. We need to take a long, clear look at America. Half of the people in America have no religious affiliation. Two thirds of our own people do not contribute to the church program. There are great untouched areas in our own country; the biggest now are in the defense areas. Many new projects are available that will take our best man power. He made a plea for men and women with dynamic power to go out and build up a church rather than take one already built up. It takes a real man to go out into a new community and build a church, or rather build a fellowship that will be a center of influence knit together as a great light. The work of building up a small mission church is just as important as being president of a college. There should spring up in the hearts of the people a willingness to give to build up work in needy places. If members would get behind the home mission program, the program could be doubled any day. He pled with us to make our homes mission centers, to talk religion in our homes and to get our own homes dedicated. Then people will feel our influence. Not only are good ministers needed to build up a church, but also good laymen are needed as well. He said this is a new day in home mission work for the Church of the Brethren. This does not mean that we shall stop giving to foreign missions, for the need of foreign missions is as great as ever, and as much money is needed to carry on that program as ever before, but it does mean that there are new opportunities for home mission work. He stressed the fact that the greatest need of the hour is a deeper spiritual faith. We cannot go farther until we go deeper. And we cannot go deeper until we put Christ in the center, know him, love him and follow him.

### Women Participated in Eleven Discussion Groups

Each year the Annual Conference program is somewhat different. This year eleven groups met separately to discuss eleven subjects vital to the life of the church. On Wednesday evening and Thursday forenoon, these groups met in the large auditorium and gave themselves to definite thought and study for five hours.

Women were well represented on each group. They entered into the discussion and made their contribution. One woman in each group had been asked to serve as a resource leader and another to take notes and make a report of the findings.

The reports which have come to the office indicate that those who participated found definite help as they were challenged to face the issues involved in every subject. The women report that the time spent in this discussion proved to be hours of great value for them.

### The Joint Meetings

Adult work has been more and more demanding the attention of all men and women within the church. In order to prove the truth and value of the theory that men and women should work together in most affairs, the Conference program provided two sessions for adult meetings when the men and women should face their work together. These two meetings were held on Thursday and Saturday in the afternoon.

On Thursday the theme was *Adults of the Church at Work*. Seven phases of church work were presented by as many speakers. Each one gave a concise statement of how his subject related itself to the total program



of the church. It was like watching a painter paint a picture, placing the several objects in their proper position until the finished product became a completed whole. One by one the various phases of church work were presented until the total program was seen as being a possibility for every local church.

The Saturday afternoon meeting proved to be a refreshing experience to all who heard Mrs. Garry C. Myers speak on the subject, *Living Together in the Christian Family*, and the panel discussion which followed. Each member of the panel used a microphone and every one in the audience was able to hear each speaker clearly. Sister Dan West represented women's work. Many pertinent statements were made which touched the men as well as the women. Everyone was convinced anew that the business of living together in a Christian home is as much a man's job as a woman's. The service was one valuable to both the men and the women.

*There Is Beauty All Around* echoed throughout the great auditorium as everyone entered into the singing of this song known and loved from childhood days.

### **Appreciative Guests**

By Mrs. E. G. Hoff, Elgin, Ill.

Many common interests have developed a bond of sharing between women's work and children's work. Both are interested in the child and his parents in the home, school, community and church. This bond was highly enriched on Saturday evening when the members of the national council of women's work were among the guests at a fellowship dinner sponsored by the children's work leaders.

Aside from the vitamins in the meal, there were many other aids to digestion—a profusion of rich color in the flowers of the Southland, the blending of musical notes in the tender harmony of the Bridgewater girls' quartet, the gypsy vagabond lilt of the Conference choir director, laughter pealing with Mrs. Earl Bowman as presiding hostess, real vitamins for thought (F. L. for family life and C for community) so ably capsuled in concentrated form by Mrs. Garry Cleveland Myers. Yes, the occasion was a picnic ground for the soul.

### **Report of Women's Work Session at Asheville**

By Eliza B. Miller, Waterloo, Iowa

Those permitted to be present at the women's and children's workers' session in the Central Methodist church on Saturday morning, June 13, will not soon forget the inspiration of the hour in which Undaunted Faith was the theme under consideration. In the songs, in the prayers, in the addresses and in the testimonies given it was still the conclusion of all that the faith of our fathers is still alive. This faith is still expressed in the individual, in the home and in the church. This faith needs to be expressed now more than ever before in any other time. Besides, it needs to be fostered as never before. The object of the meeting was to find ways to do this.

After devotions led by Mrs. Ralph White of Roanoke, Va., Bro. L. Avery Fleming, secretary of the Board of Christian Education, called our attention to worship in the home as a means of fostering and cultivating this Undaunted Faith. He recommended various books suitable to be used in helping parents to make worship

in the home pleasant, easily understood and real. He said worship must have as one of its objectives the cultivation of a Christian attitude. Worship and learning must go together. It must be tied up with daily living. Attitudes must become habits in daily life. Theory means nothing unless expressed in doing. Worship should be a part of the daily program in every Christian home.

In her usual pleasing and effective manner Sister Ruth Shriver, director of children's work, introduced the wealth of literature available for the individual, the home, the Sunday school and the church. The Brethren Publishing House is doing everything possible to provide this literature. Why not use it instead of some other? In this day when tires and gas are being rationed and people will be going less and there will be more leisure for other things, why not use some of this good literature? She gave the slogan, "If you cannot travel stay at home and read." This slogan is good for us all. Let us avail ourselves of good books and good material to cultivate within us the faith that is victorious.

Sister G. L. Wine of Greenville, Ohio, led us into the "Holy of Holies" when she spoke about Our Private Devotions. She took time to say that none of us spent as much time as we should in private devotions. Lives

### **ADULT DISCUSSION OUTLINE**

#### **Messages From the Psalms**

##### **Part IV. God, Our Refuge**

Scripture: Psalm 46

Sunday, August 23

**Note:** See Chapter VII, *Heart Messages From the Psalms*, Keeler.

##### **I. The Situation Today**

Our world is full of fear. The present is bad; the future, we are told, will be worse. There is grave need for a revival of faith in something outside ourselves to quiet our anxious souls.

##### **II. A Way Out**

The 46th Psalm was probably written in the time of Hezekiah, just after the besieging army of Sennacherib had been mysteriously smitten and Jerusalem was saved. See 2 Kings 19:35.

The leaders of the city, in the face of cruel threats and demands, went into the temple and laid the matter before God, refusing to surrender their city. The psalmist accepts the deliverance of the city as the result of the presence of God in their midst and is overflowing with gratitude. He likens God's presence to a river system in a dry land which makes people joyful. He visualizes no difficulty too great for God to remove and calls on one and all to be still and know God's presence and power.

##### **III. Questions for Discussion**

1. When can one be certain God is in the midst of any city or community or nation?

2. What is your community doing to make it possible to say God is in your midst? What about economic justice? race equality? beverage alcohol? commercialized vice? gambling? worship and reverence of God in church and home?

3. In what ways does God's presence help you? Give illustrations from your experience.

4. What is there in your town which, if it were adopted universally, would make the world "safe for democracy"?



setting apart special times each day for private devotions believe that "prayer changes things." Helps in our private devotions are three:

1. A quiet place away from other distractions.
2. Seeking the presence of God.
3. Reading God's holy Word. God wishes to speak to us as well as we wish to speak to him. He speaks to us through his Word.

4. Waiting for God's Holy Spirit to teach us.

The days become different when we seek God's guidance and commit ourselves and all our interests to him.

There are hindrances to prayer. We must first of all prepare ourselves to meet God in prayer. Some of the hindrances to answered prayer and receiving blessing in prayer are:

1. Selfishness. "We ask amiss."
2. Laziness. We are too tired or too indifferent to pray.
3. Sin in our lives. "If I regard iniquity in my heart the Lord will not hear me."
4. An unforgiving spirit. "Forgive us our debts as we forgive our debtors." "If ye forgive not men their trespasses, neither will your heavenly Father forgive you."

We may expect blessing when we appear before God in the right attitude.

There is blessing in prayer. Four texts were left for consideration:

1. I know in whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day (2 Tim. 1: 12).
2. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you (Matt. 7: 7).
3. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15: 7).
4. My God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4: 19).

At the close individual testimonies of answered prayer were given. Many gave illustrations of how God had answered their prayers. Sister Wine herself gave testimonies of others whose prayers had been answered. In all this there was evidence that Undaunted Faith is still alive in the church of today.

In the absence of Mrs. Jno. B. White of Nashville, Tenn., as chairman, Mrs. V. F. Schwalm of North Manchester, Ind., presided in an acceptable manner. The meeting was closed by singing Faith of Our Fathers and the benediction.

### Nuggets From Everyday Experience

(Continued From Page 14)

because his people treated him badly. The doctor again told him we could not help him, so finally he went to another village to his sister's home. We hope he was treated better there. The aged, sick, blind and weak people receive very few kindnesses from their relatives. They think that so long as a man can work, he is one of them, but when he can do no work he is of no use to them. It were better if such were dead.

Today an old grandmother said, "Why do I live? Life is not pleasant; no one wants me and I do not want to live. I fell down last year and hurt my back. I got burned the other week, but here I am yet. Why doesn't God take me?" What would your answer be?

Wasinda is a young man who was worshipping Mohammed. All at once, he lost his eyesight and later got sick and was in our mission hospital for a number of

months. He listened to the singing and to the services which were held each day for the patients. He would ask to hear more about Christ. Later he told of his desire to follow Christ instead of Mohammed. He learned much scripture by heart and was radiant when he talked of Jesus. He was friendly to all and did many things for them although he was handicapped. A few weeks ago, he died of a chest condition. His friends had a Christian funeral for him. This was the first of its kind in the community. Many who were present never saw anything like it. When we sang and talked and prayed, they stopped wailing and listened. Some said, "We never saw anything like this before." Many of their customs were omitted and new things were in their place. I rejoice that at least they respected the service although they did not know what it was all about. Some said, "What is all this? What does it mean?" The service helped to strengthen the Christians who were present.

"I am an epileptic and my people have no use for me. My wives have all left me. I have no home." So said a wretched piece of humanity. It was a joy to know that a Christian in another village took him in and gave him food. About once a month he falls into the fire and gets burned at night. When asked not to sleep close to the fire, his reply is, "When this comes over me, I must get to the fire. I know I should not go, but I cannot keep away from it." The Christians of the village, with the help of others, were collecting cloth enough for a blanket for him. (The man who feeds him says he cannot give him a blanket.) The blanket is being made and we hope it will help him. In the meantime he has had another bad burn. He suffers very much. The Christians came the other day and said, "Now if he dies, shall we let the native witch doctors bury him or shall we bury him?" It is the belief that if he is buried by ordinary people, they will receive the disease in their compounds, so the native witch doctors always care for the bodies of epileptics. We suggested that they care for the burial in their own way. We knew the fear that would come on the people if it was not done. We knew they were not yet strong enough in their Christian beliefs to overcome a fear so embedded in their thinking. What would you have told them?

Each day brings to us new problems and perplexities. How to help our people break away from their old customs and take over the Christian way is hard at times. We do not want to destroy all their customs and beliefs because some of them are good and have much value. Pray for us that we may have God's wisdom and be able always to help guide them wisely in their efforts to be strong, true Christians.

Here are expressions we hear every day: "Look at my sick child. We have tried all of our medicines and they have failed. Will you help us?"

"I got this snake bite three days ago, but our medicine will not help. What can you do?"

"We tried to fix this matter in our own way, but it has not been helped. What shall we do now? Help us to go in the right way. What shall I do next?"

"My people say I must do this, but since I know the way of Jesus I cannot do it. I have told them so, but they will not listen. Can you help us with this matter?"

"I want to come to school but my people keep me away. Come and talk to them and maybe they will let me come."



"My child is sick. I want to bring him to the hospital, but the grandparents will not let me. Come and see him and ask them to bring him to the hospital."

"I am to go to the village to teach and help these people. My parents want to keep my child who is two years old. I want to take it along because they will do all kinds of 'Bura things' with it when it gets sick. What shall I do?"

How would you answer some of these questions which people ask when they come seeking help?

*Marama, Africa.*

## Santa Barbara Camp Fights Fire

The following article is taken from the *Manana*, camp paper of Civilian Public Service Camp No. 36, Santa Barbara, California. This camp is known locally as Los Prietos and is directed by D. C. Gnagy. At the request of the government, the 120 enrollees, who come from twenty-two states, were transferred from other camps the last part of May to fight forest fires in the hills twenty-two miles from Santa Barbara. Since the establishment of the camp great work has been done in this field. The forestry officials express great appreciation for and confidence in the men of the camp.

"Eleven o'clock and all's well." Los Prietos' campers had settled down to their Saturday night slumbers preparatory to a restful week end. At 11:20 their repose was shattered. Startled campers sat up in bed, and quickly became assured that the siren was blowing. Everyone hurried to put on his clothes and amid a great deal of confusion rushed to the camp office. Here it was learned that a fire 130 miles away was the cause of the alarm. An hour later, after stragglers had been awakened, warm clothing had been collected, and much shifting of crew members had taken place, three truckloads of men went out on their slow, cold, and tiresome trip to the Lockwood Creek forest fire. It was well after daylight when the fellows reached their destination, and then the fun began. One crew without breakfast set out to "knock it down."

Many new things were experienced in the following few days. One crew got lost and spent its first night on a mountain with little food and no water. Most of the fellows found climbing to be the toughest job. Once a small crew reached a ridge top nearly exhausted, but somehow gathered enough energy to start the construction of a fire line, only to have the fire rush up the slope and force them to abandon their work and seek safety on the next ridge. More than once hard work was coun-

tered with a stiff breeze that pushed the flames over the line. But the fellows kept on.

Tuesday afternoon the final test came. On that day most of the men were along the western and north-western edges of the fire. A breeze had come to help the fire as it blazed along near the top of a high flat ridge. Here the pine trees made the heat intense. A small crew was hurriedly making its way up the end of the ridge trying to get the blaze under control before it could get into the next canyon. The task looked hopeless when someone shouted that a caterpillar was coming. This brought new hope. Would it make it? There was a great joy when the tractor finally crawled through to the cold trail the crew was building. But this feeling of relief was short lived. The fire had jumped the trail. Back the bulldozer went once more. This time the crew got a real thrill—for an instant it seemed the tractor would burn up. Then came a calm and the driver was able to push the line through again.

The fire was finally checked, after it had burned over 3,400 to 4,000 acres of manzanita and pine. It had spent its fury in the Lockwood Canyon and on the northern slope of Pine Canyon. It had burned at elevations ranging from approximately 5,500 to 7,500 feet, which assured plenty of stiff climbing. It had made some 200 men dirty and tired and very much disgusted with the miner whose careless cigarette had set it off. The food at the three fire camps had been good as well as plentiful and much more satisfying than the sleep that could be had. So it was a cold and weary crew that finally entered Los Prietos at 6:00 Thursday morning eager for breakfast, a shower and a day's rest.

## Brethren Service Committee News

In at least four known cases where government employees have been threatened with dismissal for their pacifist beliefs, higher government officials, through sane and tolerant attitudes, have refused to allow dismissals.

The recently-moved Camp Wellston, Michigan, has added a new project to its work. The Regional Mountain Craft Shop, which is located near Rhinelander, Wisconsin, is to be moved to Wellston by forestry officials. This project involves the construction of fire prevention exhibits and others, to be used in educating the public in forestry.

Camp Crestview, Florida, held formal dedication services at four o'clock, Sunday afternoon, Aug. 2. This camp was opened in March under the direction of Ralph Townsend and at that time boasted five campers transferred from other camps to carry on health sanitation work. There are now nineteen regular campers doing this special work affecting human lives.

Camp Kane, Pennsylvania, observed its first anniversary on July 24. This camp has a percentage of 83.3% members of the Church of the Brethren—the highest percentage of any camp under our administration. Director of the camp since its establishment has been Levi K. Ziegler, who was pastor of the Church of the Brethren at Waynesboro, Pennsylvania, and adviser for conscientious objectors in the eastern area of the state.

The first trip of the truck collecting food for C. P. S. camps in the Central Region started July 13. The boys at Lagro had a service of consecration for the truck before it left. The trip took over a week and approximate-

## What to Pray For

### Week of August 8-15

#### Pray for the Missionaries Whose Names Are Listed in the Prayer Calendar This Week

Dr. Howard A. Bosler.

Edith Gump Bosler.

#### Remember the Missionaries on Their Birthdays

##### Africa

Lucile Gibson Heckman, August 10, 1902.

##### China

Laura Shock, August 4, 1886.

Sara Ziegler Myers, August 26, 1888.

Edward Angeny, August 6, 1914.

##### India

B. Mary Royer, August 30, 1881.

Chalmer Shull, August 6, 1892.



ly 2,000 miles were covered in its journey through Indiana, Ohio, Pennsylvania and Michigan. The value of the food which was distributed to five camps, Marietta, Kane, Wellston, Walhalla and Lagro, was estimated at \$1,171.25. This trip proved that the Brethren people all over the brotherhood are willing to co-operate and that we are tapping reserves of the church never before touched. It is planned to start the next trip about August 3.

### New Arrivals in Camp

#### Camp Lagro

Eller, Irvin F., Camden, Ohio, German Baptist  
Fisher, Robert Joseph, Loudonville, Ohio, Jehovah's Witness

#### Camp Magnolia

Coffield, Glenn Stemmons, Carthage, Mo., Methodist  
Guthrie, John Perry, Rocksprings, Texas, Church of Christ

#### Camp Kane

Adams, Elwood Ralph, Ephrata, Pa., Brethren  
Fitzwater, Lawrence A., Broadway, Va., Brethren  
Harshman, Roy McFerren, Waynesboro, Pa., United Brethren in Christ

Hoffman, Merle Calvert, Johnstown, Pa., Brethren  
Shaffer, Alvin Chester, Denton, Md., Brethren  
Watson, James Henry, East Millsboro, Pa., Jehovah's Witness

#### Camp Cascade Locks

German, Franklin William, Bellingham, Wash., Presbyterian  
Holcomb, Leo Baxel, Lakeview, Oregon, Non-affiliated  
Jantz, Franklin, Winton, Calif., Mennonite  
Peaster, Marvin, Winton, Calif., Mennonite  
Pobst, Galen B., Leavenworth, Wash., Brethren  
Nofziger, Morris E., Lebanon, Oregon, Mennonite  
Rawlings, Floyd Frederick, Corvallis, Oregon, Missionary Alliance

#### Camp Lyndhurst

Allen, James Leroy, Joelton, Tenn., Church of Christ  
Cook, Orville Lee, Strawberry Plains, Tenn., Church of God  
Fletcher, John Elmer, Paragould, Ark., Non-affiliated  
Puryear, William Bernard, Poole, Ky., Church of Christ  
Waggoner, George C., Mulberry, Tenn., Church of Christ  
Williams, David Newton, Jonesboro, Tenn., Brethren

#### Camp Walhalla

Blair, Joseph Skiles, Jr., Kent, Ohio., Cong.-Christian  
DeVries, Tom, Jr., Lynd, Minn., Jehovah's Witness  
Forster, Walter Edwin, Detroit, Mich., Evan. & Ref.  
Graham, James Wesley, Springfield, Ill., Baptist  
Harshman, Paul James, Pontiac, Mich., Baptist  
Howard, Keith Allen, Huntington, Ind., Disciples of Christ  
Kosbab, Earl Gordon, Escanaba, Mich., Non-affiliated  
Lueloff, Harold Elmer, Kiel, Wis., Evan. & Ref.  
Marsh, Henry George, Jr., Riverton, Ill., Jehovah's Witness  
Moody, Douglas Alderman, Lexington, Ky., Disciples of Christ  
Scheck, Norman Louis, Brookfield, Ill., Lutheran  
Suits, Daniel B., Ann Arbor, Mich., Non-affiliated  
Tydings, Lewis Nelson, Indianapolis, Ind., Non-affiliated  
Wulf, Immo William, Detroit, Mich., Non-affiliated

#### Camp Santa Barbara

Cochran, Robert Llewelyn, Pomona, Calif., Christadelphian  
Hollinger, Roland Ellis, La Verne, Calif., Brethren  
Miller, Dan Joseph, La Verne, Calif., Brethren  
Paiva, Leon Edward, San Mateo, Calif., Glad Tidings Bible Ins.  
Palmer, Arthur Donald, Long Beach, Calif., Christian

#### Camp Wellston

Mansavage, Emil, Plover, Wis., Jehovah's Witness  
Schliep, Alfred Franklin, Abrams, Wis., Methodist  
Rohwer, Robert Appeldorn, Madison, Wis., Presbyterian

## Correspondence . . .

### Regional Meeting at Camp Mack

Each of the nine districts of the Central Region were represented at Camp Mack the week beginning July 5. The occasion was the meeting of the Central Regional Council and the District Boards of the region. Most of the Elgin Staff were present to assist in the work of the week.

The Regional Council arrived first and began their deliberations on Sunday evening. This council is composed of one official representative from each state district and the members of the General Boards who reside in the region. The Elgin Staff acts in an advisory capacity. Beginning Tuesday noon this group merged

into the meeting of all the district boards of the region and continued intensively for another two days.

The various phases of the church program were considered. Especial consideration was given to the regional emphasis for the year, that of missions and service, with the accompanying emphasis on stewardship. A stewardship and finance committee of three members was appointed "to plan, suggest, and council with the Elgin office, help produce literature, and in general promote stewardship education." The committee is Galen Lehman, Howard Keim and Russell Bollinger. For implementing the missionary program the following definite suggestions were approved: (1) that Schools of Missions be held in each local church where at all possible; (2) that our missionary secretary be asked to personally contact every district in the region as intimately as possible; (3) that our districts and local churches use as speakers our missionaries who are returned or on furlough and the slides available for education in missions; (4) that our district mission boards or the mission representative of boards of administration be asked to promote these activities in their districts; (5) that missions be emphasized in all camps and conferences held within the region.

The age-group secretaries reported and promoted their programs. Regional directors were approved as follows: children, Mrs. J. D. Reber; B. Y. P. D., Benton Rhoades; adult, J. D. Reber; Mrs. E. R. Fisher was approved as women's work director. As to the United Christian Advance it was emphasized that we need a distinct and vitalized "Brethren" Advance. A leadership training school was approved for another year to be held at Camp Mack with J. Perry Prather as dean. One evening was devoted to a most helpful discussion of the relation of the college and our church constituency. A committee of Moyne Landis, E. R. Fisher and Charles Zunkel was appointed by the boards of Christian education to co-operate with the Manchester Curriculum Revision Committee.

The Brethren Service Committee has secured one-half time services of John Metzler to represent the Brethren Service program in the region. He will administer the food project and serve in other capacities as the need demands and his time will afford. Northern Indiana retains the other half of Bro. Metzler's time as executive secretary of the district.

The members of the executive committee chosen for the new year are H. F. Richards, chairman; G. W. Phillips, secretary; Moyne Landis.

The attendance was good, the fellowship harmonious, the information valuable, and the inspiration enriching. Elkhart, Ind. G. W. Phillips, Secretary.

### Eastern Regional Women Meet

The second annual meeting of the Eastern Region women's group was held in the Martinsburg church July 16 and 17. Each woman was provided with a little card bearing her name and a picture of a burning candle. The card tied with a little white ribbon was worn by each woman present and was most helpful in aiding the women from the different districts to get acquainted.

The symbol of the lighted candle as our devotional lives shining in this dark world was stressed by Mrs. George Detweiler. The Eastern Region women have decided to adopt the plan of united efforts, to have all our



women observe personal devotions each day from 9:00 to 9:30 each morning. We also ask women of other regions to join with us.

We intend to keep our interest in the national project, and all our local responsibilities and to do more for Civilian Public Service, especially the C. O. camps, than we have ever done before. An offering of \$26.63 was sent for this work.

Mrs. George Detweiler of Waynesboro was elected president, Mrs. B. F. Waltz of Germantown, vice-president and Mrs. George Wright of Uniontown, secretary-treasurer.

Most helpful devotion were given by Mrs. Ernest Brumbaugh and Mrs. J. Herbert Miller. Mrs. Rufus Bowman was in both sessions to inspire us and to help us understand the literature available from Elgin. Mrs. Ella Black and Mrs. Alvin Sherbine, representing the Pennsylvania W. C. T. U., spoke on what women can do in these times for the cause of temperance. A ladies' quartet from Martinsburg composed of Mrs. Lester Holinger, Mrs. Joe Hartman, Mrs. Kenton Miller and Mrs. I. Harvy Kagarice, accompanied by Mrs. Wayne Ebersole, sang several beautiful numbers.

As Mrs. Bowman stated, "the loveliest of all marvels is the transformation of a human soul." We want to seek the uninterested women and help them to become interested in the work of Christ's kingdom.

Uniontown, Pa.

Mrs. Geo. Wright.

### Two Crosses

*The cross of Calvary* Jesus carried. Upon this blood-stained cross he suffered, bled, and died. Too often, even yet, he is allowed to bear it alone as we sing—

Jesus paid it all,  
All to him I owe;  
Sin had left a crimson stain,  
He washed it white as snow.

*My cross* leads me to ask, "Is there no cross for me to bear?" Will the beautiful engraved necklace or the cross of the high steeple of my church answer for me?

No, there's a cross for every one,  
And there's a cross for me.

Yes, the poet was right when he wrote—

The way of the cross leads home,  
There's no other way but this;  
I shall ne'er get sight of the gates of light  
If the way of the cross I miss.

"The Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be glorified together" (Rom. 8: 16, 17).

Yes, brethren, unless the Church of the Brethren preaches to the believer the cross of separation and complete surrender to the will of God, and unless the church accepts and lives this as faithfully as she preaches to the sinner the cross of salvation, she will become as sounding brass and tinkling cymbal. That trust which has been committed to us demands our loyalty and must not be exploited by us for personal gain.

Life and all its faculties are a sacred trust.

We are living, we are dwelling  
In a grand and awful time—  
In an age on ages telling;  
To be living is sublime.

Rodney, Mich.

L. H. Prowant.

### Why a Dearth in Church Attendance?

The present dearth in church attendance is a vital question to consider. The situation is becoming acute, and it may lie at the bottom of our present chaotic world condition. People are getting in the habit of not going to church. Augustine says that "habits, if not resisted, soon become necessities." The Revelator warns against a religion that is only lukewarm, neither hot nor cold.

In every human breast there is a reaching out for something beyond. The church is supposed to meet that need. Her messages should be food and drink to satisfy this hunger and thirst of the soul.

Why then is there this falling off in church attendance? There are two main factors which I will mention, the minister and the congregation. Is the minister to blame? Some say that poor sermons, poor delivery, and poor living outside the pulpit are responsible for the empty churches. Certainly the minister has grave responsibilities. His whole life must preach; it must correspond to his sermons. He must recognize the hungry and thirsty soul in his congregation and bring the message that will really help. Does he do this?

But the congregation has a responsibility too. Christ said, "Take heed what ye hear" (Mark 4: 24), and, "Take heed how ye hear" (Luke 8: 18). To hunger and thirst after righteousness is a healthy sign. If the people fail to carry over into practical living a sermon, it matters little how good and how well prepared that sermon may have been. Poor listeners make a good sermon poor, and good listeners make a poor sermon good. We have all, minister and congregation, sinned and come short of what we should do. May we all turn over a new leaf and do our part to make our church services helpful and inspiring!

Riverside, Calif.

L. D. Bosserman.

### Half a Century Together

On May 8, 1892, William J. Neal, son of William A. and Samantha Townsend Neal, and Clara E. Hahn, daughter of Peter Hahn, were married at the Neal home by Bro. A. D. Wagoner in Sheridan County, Nebr.

Times were hard, and many people were saved from starvation by the sending in of supplies and seed for crops by the government. Bro. Neal was appointed as one of the distributors. Amid frontier conditions the Church of the Brethren held a series of meetings conducted by Jessie Y. Heckler of Alvo, Nebr., in a sod schoolhouse near the home of this young couple. At these meetings Sister Neal was baptized, and Brother and Sister Neal





were installed as deacon and deaconess. Bro. Neal was baptized in the Mississinewa church, Delaware County, Ind., when fourteen years of age.

Bro. Neal's ability to quote much of the Bible from memory and to tell the location in the Bible of the verses he quoted was a great help in all his church work.

Three witnesses of the wedding were present to celebrate the fiftieth anniversary: Alma Wilson of Kearney, Nebr., sister of Mrs. Neal; Rachel Hilton of Central Point, Oregon, and Anna Vader of Independence, Mo., sisters of Mr. Neal. Eight of the eleven children born to Brother and Sister Neal are living and were at home to rejoice with their parents for their faithfulness to each other and to their Christ. All of these children are members of the Church of the Brethren. They are Margaret Hopp, South Whitley, Ind.; Pearl Rohrer, Columbia City, Ind.; William A. Neal, Hyland, Wyo.; Clara Young, Kearney, Nebr.; Ruby Gascho, Wabash, Ind.; Opal Davidson, Houma, La.; and Esther Carter and Richard Neal of North Manchester, Ind. There are twenty-three grandchildren and two great-grandchildren.

Seven of the companions of the children are members of the Church of the Brethren, the eighth one being very respectful toward the church. Eight of the twenty grandchildren now living are members of the Church of the Brethren, most of the others being too small to choose. Two sons-in-law, twelve grandchildren and one great grandchild were present at the anniversary celebration. This group had the anniversary celebration dinner at the T. R. Young home on May 8. The singing of hymns and favorite songs, and songs and readings by Aunt Anna brought up many happy memories. On Saturday night the happy couple were surprised by the neighbors, who gave them a charivari.

On Sunday afternoon and evening many relatives, friends and business associates sent flowers and presents, or came to wish them well. Their kindly, seasoned advice and effectual prayers are much needed in this travelling world, and we wish them many more useful and happy years.

They moved to Kearney, Nebr., in 1903 that they might have better church privileges, and they have made their home there since.

Columbia City, Ind.

Mrs. F. C. Rohrer.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Armstrong-Stephens.**—By the undersigned at the Washington City Church of the Brethren, Jan. 31, 1942, Adam Armstrong and Theresa Elizabeth Stephens.—Warren D. Bowman, Washington, D. C.

**Barnhouse-Brittan.**—At the Washington City Church of the Brethren, Darwin Collier Barnhouse and Pauleen Mae Brittan, April 11, 1942, by the undersigned.—Warren D. Bowman, Washington, D. C.

**Bietry-Hollinger.**—By the undersigned at the Beech Grove church, Feb. 15, 1942, Adrian B. Bietry and Elsie Marie Hollinger.—Kenneth W. Hollinger, Eaton, Ohio.

**Bowman-Houff.**—By the undersigned at the Church of the Brethren, May 19, 1942, Ivan Bowman of Hermosa Beach, Calif., stationed in U. S. Air Corps, Tucson, Ariz., and Wilma Houff of Staunton, Va.—G. R. Montz, Phoenix, Ariz.

**Comer-Kline.**—By the undersigned on June 28, 1942, at the home of the bride's parents, Clifford W. Comer and Juanita Kline, both of Dayton, Ohio.—J. Homer Bright, Union, Ohio.

**Cox-Woodie.**—At the Washington City Church of the Brethren, Henry Beverly Cox and Doris Virginia Woodie, March 23, 1942, by the undersigned.—Warren D. Bowman, Washington, D. C.

**Eckerle-Livengood.**—John F. Eckerle and Edythe Mildred Livengood in the Lanark, Ill., Church of the Brethren, July 3, 1942, by the undersigned and I. D. Leatherman.—J. E. Miller, Elgin, Ill.

**Enberg-Davis.**—By the undersigned on July 11, 1942, at the La Verne Church of the Brethren, Dwight Enberg of McPherson, Kansas, and Barbara Ellen Davis of La Verne, Calif.—C. Ernest Davis, La Verne, Calif.

**Grapes-Hoeffler.**—By the undersigned at the parsonage, Jackson Carl Grapes and Genevieve Anna Hoeffler, May 7, 1942.—Warren D. Bowman, Washington, D. C.

**Timberlake-Nelson.**—By the undersigned at the Washington City Church of the Brethren, Feb. 7, 1942, George Taylor Timberlake and Helen Doris Nelson.—Warren D. Bowman, Washington, D. C.

**Williams-Long.**—By the undersigned at the Washington City Church of the Brethren, Jan. 23, 1942, Robert Lynwood Williams and Vivian Maxine Long.—Warren D. Bowman, Washington, D. C.

**Williamson-Peden.**—By the undersigned at the Washington City Church of the Brethren, Arthur Ferrell Williamson and Ethel Regina Peden, July 18, 1942.—Warren D. Bowman, Washington, D. C.

## Fallen Asleep . . .

**Bechtel, Elizabeth,** daughter of John and Mary Bechtel, was born Dec. 31, 1887, and died June 10, 1942, at the Nason hospital in Roaring Spring. She lived her entire life in the vicinity of New Enterprise. She was an active member of the Church of the Brethren at that place. She was a teacher in the junior department of the Sunday school for a number of years and was active in the missionary society. She was always willing to lend a helping hand wherever needed. Surviving are a sister-in-law, four nieces and eight nephews. Funeral services were held in the New Enterprise Church of the Brethren by her pastor, Bro. W. N. Stauffer. Interment was made in the cemetery near by.—Mrs. D. P. Hoover, New Enterprise, Pa.

**Blocher, Harrison,** son of Solomon and Catherine Blocher, was born near Greenville, Ohio, on Oct. 8, 1866, and departed this life on June 12, 1942. He came with his parents to Woodland, Mich., at the age of fifteen. On Aug. 1, 1896, he was married to Olive Zumbrum of Union City, Ohio. Four daughters were born to this union. As a young man he united with the Church of the Brethren and was later called to the office of deacon. He was faithful in these relationships. Surviving are his faithful companion, the four daughters, three brothers and six sisters. Funeral services, conducted by the writer, were held in the home, and burial was in the Woodland memorial park.—H. V. Townsend, Woodland, Mich.

**Bosserman, Lydia M.,** was born at Williamstown, Ohio, Oct. 20, 1858, and died at the home of her daughter in Cedar Falls, Wash., on July 6, 1942. She was married to Joseph E. Bosserman at Williamstown, Ohio, in 1882. After their marriage they moved to North Dakota where they lived for a time and pioneered in that part of the country; later they moved to Clarkston, Wash., which was their home for fourteen years. They moved from there to Moscow, Idaho, where she lived until the passing of her husband on Oct. 16, 1934. Because of her failing health she moved with her son to Redmond, Wash., where she lived at the time of her death. She leaves three sons, one daughter, eleven grandchildren and seven great-grandchildren. At an early age she united with the Church of the Brethren and lived a fine Christian life to the end. The funeral service was conducted at Koontz Chapel by the minister of the Methodist church. The body was taken to Moscow where a graveside service was conducted by the writer; interment was in the Moscow cemetery beside her husband.—A. R. Fike, Moscow, Idaho.

**Brightbill, Ellsworth Calvin,** son of the late Samuel and Annie Royer Brightbill, was born April 10, 1883, and died at his home at Lebanon, Pa., on July 17, 1942. For many years he was a butcher by trade. He united with the church and was baptized in the Little Swatara congregation. At the time of his death he was a member of the Lebanon church. For almost two years he was unable to work and was confined to his home, where he was tenderly cared for by his wife, the former Lizzie Lutz. On three occasions during his illness love feast services were held in his home. He is survived by his wife, one daughter, two sons, five grandchildren, his aged mother, two brothers and three sisters. Funeral services were held in the Lebanon church in charge of his pastor, the undersigned, assisted by Rev. A. G. Biele, a neighbor and friend of the family. Burial was made in the Union Meeting House cemetery.—Carl W. Zeigler, Cleona, Pa.

**Brown, Charles Perry,** son of Clem and Margaret Brown, was born in Pennsylvania, July 20, 1859. At an early age he was left an orphan. In young manhood he was united in marriage to Lavanda Yost and together they shared each other's joys and sorrows, facing bravely the hardships and problems of life. They lived in the Wheatville community until the spring of 1900 when he and his family moved to another farm. He enjoyed his home, his family, and the simple things of life. By nature he was quiet, unassuming and a man of few words who spoke unkindly of no one. Twenty-seven years ago he was received into the church by baptism. Since the death of his companion on Dec. 24, 1937, he had made his home with his youngest daughter. Being lonely without Mother Brown, and in failing health, he often expressed his desire to go home and be at rest. So it was that on May 22, 1942, his wish was granted and he fell peacefully asleep. He is survived by seven children, eighteen grandchildren, eight great-grandchildren and a host of friends. Funeral services were conducted at the Prices Creek church by the undersigned. Burial was in the Wares Chapel cemetery.—Kenneth W. Hollinger, Eaton, Ohio.

**Eikenberry, Annie,** was born near Dora in Wabash County, Ind., to Isaac and Rebecca Leedy on Jan. 6, 1860. She died at the home of her son in Detroit, Mich., July 3, 1942. She was married to Marcus Moore and two sons were born to this union. The father and older son were called away by death in 1896. Later she married Isaac Eikenberry, who died about a year and a half ago. She came from a family of thirteen children, of whom five are still living. Since her youth, Sister Eikenberry was a member of the Church of the Brethren. Funeral services were conducted by the writer at the Brenneman funeral home in Lafontaine, Ind., near her early home. Her body was laid to rest beside that of her husband in the Lafontaine cemetery.—Edward Kintner, North Manchester, Ind.

**Diehl, Maggie Wampler,** wife of Harvey Diehl, died at her



home at the age of seventy-five years. She had been in ill-health for many years. She was a faithful and devout member of the Mill Creek Church of the Brethren and a loving Christian mother. She is survived by her husband and nine children. Services were conducted at the Pleasant Valley Church of the Brethren by Bro. C. E. Long, assisted by Bro. Homer J. Miller.—Eva Mundy, McGaheysville, Va.

**Eshelman, Paul G.**, youngest son of Elder Samuel S. and Matie Ginder Eshelman, died in his home near Annville, Pa., June 2, 1942, aged twenty-nine years, three months and nine days. He had been sick about nine months. Early in life he united with the Chiques Church of the Brethren. Several days before his death he was present at the Chiques love feast but was too weak to commune. He is survived by his wife, one daughter, his parents and four brothers. Funeral services were conducted at the Chiques house by Brethren Detweiler and B. G. Stauffer. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Hershberger, John W.**, was born in Crawford County, Ohio, June 1, 1861, and died in Clarksville, Mich., May 12, 1942. He was the son of Henry and Catherine Hershberger. When he was five years old the family moved to Marion County, Ill., where he lived until 1914 when he moved with his family to Michigan. On Dec. 29, 1897, he was united in marriage to Sadie Hanna. To this union were born three children. In August of 1905 he and his companion united with the Church of the Brethren, in which he remained a faithful member. Surviving are his faithful companion and three children. Funeral services were conducted in Clarksville by the undersigned, with burial in the cemetery near by.—H. V. Townsend, Woodland, Mich.

**Hetric, Lois Floretta**, daughter of the late J. P. and Hannah King Hetric, was born at Redbank, Pa., Oct. 11, 1873, and died in the homeopathic hospital at Pottstown, Pa., July 7, 1942. Sister Hetric united with the church at an early age and faithfully served the Lord in the Parkerford Church of the Brethren until the time of her death. Funeral services were conducted at the White memorial home in Parkerford by her pastor, C. H. Gehman. Burial was in the Urner cemetery near the Coventry Church of the Brethren.—C. H. Gehman, Parkerford, Pa.

**Hines, Thomas Andrew**, was born near Macy, Ind., March 14, 1875, and died at Valparaiso, Ind., June 30, 1942. He was a member of the Church of the Brethren, and the father of nine children, six of whom survive with the companion, Mary Goodwin Hines. The funeral and burial were at Mexico, Ind., conducted by Elder Frank Fisher, assisted by the writer.—Thomas A. Shively, Peru, Ind.

**Hoke, Saloma**, daughter of Isaac and Susannah Miller Hoke, was born Aug. 19, 1857, near Goshen, Ind., and died May 15, 1942, at the Goshen hospital. She had been a lifelong resident of this community and a member of the West Goshen Church of the Brethren since she was fourteen years old. She leaves one brother and a few other relatives. Funeral services were conducted at the West Goshen church by Brethren M. D. Stutsman and Foster Berkey. Burial was in the West Goshen cemetery.—Mina Ganger, Goshen, Ind.

**Hostetter, Abram K.**, died June 14, 1942, after an illness of several weeks, having lived seventy-six years, seven months and fourteen days. He was a member of the Church of the Brethren for many years and died in that faith. He is survived by his wife, Sister Lily Hostetter, one daughter, three sons, four grandchildren, four great-grandchildren, one brother and two sisters. Services were conducted by Elder W. G. Group and Pastor Nedrow in the Church of the Brethren at Mechanicsburg, Pa. Interment was in the Mechanicsburg cemetery.—J. Lloyd Nedrow, Mechanicsburg, Pa.

**Kinsey, Eva West**, daughter of Landon and Salome West, was born near Sinking Springs, Ohio, Oct. 8, 1869, and after two years' illness quietly slept away on May 12, 1942, at her late home in West Alexandria, Ohio. Having lost her mother at the age of four years, she spent her childhood days in Highland County, Ohio, in her grandmother's home. At the age of thirteen she went with her father and stepmother to Preble County, Ohio. She was an affectionate and dutiful child. On Oct. 16, 1887, she was married to Aaron Kinsey and five children were born to them. Two sons, a daughter, a sister, three half-sisters, two half-brothers and five grandchildren survive. Her husband, one daughter, an infant son and one brother preceded her in death. She was a member of the Church of the Brethren for sixty years and was deeply interested in its welfare. Her next concern was her home and family. In her affliction she was always glad for prayer and the reading of God's Word; she also enjoyed the anointing service. Her voice was daily raised to thank God for her food and blessings as long as she was able. Funeral services were conducted in the West Alexandria church by Bro. Jonas Groff, with burial in the Twin Valley cemetery.—Susie Kinsey Stockslager, Lewisburg, Ohio.

**Miller, Rebecca B.**, widow of the late B. B. Miller, died June 6, 1942, at the age of seventy-six years. She was a daughter of the late Elder and Mrs. Benjamin Miller and was born at Greenmount. She was married to Mr. Miller on Dec. 25, 1913. He preceded her in death on Sept. 1, 1932. She was a faithful member of the Mill Creek Church of the Brethren. Everyone knew her as Aunt Beckie. She is survived by three stepdaughters. Funeral services were held at the Mill Creek church with Bro. C. E. Long officiating, assisted by Bro. Earl Bowman.—Eva Mundy, McGaheysville, Va.

**Miller, Victor W.**, died at his home at the age of fifty-five years

after a lingering illness of five years. He was a son of the late Andrew and Jenny Miller. He was a prominent churchman and was highly respected in his community. His membership was in the Mill Creek church and he had served as a deacon, Sunday-school superintendent and clerk of the church board. He is survived by three sisters. Funeral services were held at the Mill Creek church with Bro. Homer J. Miller officiating, assisted by Bro. C. G. Hesse.—Eva Mundy, McGaheysville, Va.

**Replegle, Abram T.**, was born on April 10, 1874, near Waterside, Pa., a son of Isaac and Elizabeth Snoberger Replegle. He died in the York hospital on June 27, 1942, as a result of a fall from a tree while picking cherries at the home of his brother-in-law at Yorkhaven. He was a teacher for a number of years and later engaged in farming, retiring in 1940. Bro. Replegle was a member of the Church of the Brethren from manhood and served as a deacon for many years. In 1895 he was married to Victoria Steele, who survives with one son, three grandchildren, one sister and a stepsister. Funeral services were conducted in the New Enterprise Church of the Brethren by his pastor, Bro. W. N. Stauffer, assisted by Bro. J. E. Rowland of New Paris. Interment was in the cemetery near by.—Mrs. D. P. Hoover, New Enterprise, Pa.

**Romig, Ruth Mae**, was born Jan. 25, 1929, and died July 11, 1942. She is survived by her father and mother, three brothers, and many friends in the community in which she spent the few years of her sojourn on earth. She was received into the fellowship of the Church of the Brethren at New Philadelphia, Ohio, on April 14, 1941. Ruth was loved by all who knew her. The funeral services were conducted in the church at New Philadelphia by the writer, her pastor.—A. H. Miller, New Philadelphia, Ohio.

**Seitner, Ira**, son of Jacob and Caroline Seitner, was born near Roann, Ind., March 5, 1863, and died at his home in North Manchester, Ind., July 11, 1942. He was the last member of a family of six brothers and two sisters. His entire life was spent in the vicinity of Roann and in North Manchester. He was married to Sarah Catherine Tombaugh on January 11, 1891, and they established their home on a farm near Roann where they lived till they moved to North Manchester in 1920. Three daughters were born to them, one dying in infancy and the other two being at home. His wife died Dec. 26, 1939. More than forty-five years ago he united with the Roann Church of the Brethren, where, two years later, he was elected deacon, and where he served for twenty years as church treasurer. He was a faithful worker in the field to which the church called him. Funeral services were conducted at the Walnut Street church by Bro. Otho Winger and the undersigned.—Edward Kintner, North Manchester, Ind.

**Stewart, Susanna**, was born in Carroll County, Ind., Jan. 11, 1859, and died July 13, 1942, at the Home hospital in Lafayette, Ind., where she had been treated for a fractured hip, sustained in a fall at her home two weeks ago. She was the daughter of John E. and Esther Fouts Swartz. On July 28, 1887, she was married to William Stewart and to this union were born two daughters, one dying in infancy. Her husband preceded her in death several years ago. She is survived by her daughter, with whom she made her home, two granddaughters, three great-grandchildren and one brother. She enjoyed a happy home life and was much concerned about the church, being faithful in attendance at all services. Grandma Stewart will be greatly missed by all. Funeral services were conducted at the Church of the Brethren in Pymont by Bro. Jeremiah Barnhart, assisted by Pastors R. L. Sink and D. L. Barnhart. Burial was in the Pymont cemetery.—Stella Barnhart, Delphi, Ind.

**Wrightstone, W. Roy**, died in an automobile crash while coming home from work on June 27, 1942. He was aged fifty years, two months and seventeen days. He is survived by his wife, six children, one grandchild, three sisters and two brothers. Services were conducted by the writer at the Myers funeral home in Mechanicsburg. Interment was in the Mechanicsburg cemetery.—J. Lloyd Nedrow, Mechanicsburg, Pa.

**Young, Keith D. S.**, son of D. K. and Josephine Young, was born March 31, 1900, at Wheeler, Mich., and died on June 1, 1942. On May 17, 1924, he married Ruth Vought and to this union were born six children, who, with Mrs. Young, survive him. In October 1940 he and his family moved near Constantine, Mich., near the Florence Church of the Brethren, where they began attending church and Sunday school. In October 1941 Bro. Young and his family were baptized. His death was the result of a heart ailment; he dropped over dead as he finished eating dinner. Funeral services were conducted by the writer at the Florence church.—George S. Sherck, Constantine, Mich.

**Young, William M.**, son of George W. and Mary A. Young, was born near Prairie City, Iowa, June 6, 1871, and died July 9, 1942. At the age of fifteen he united with the Church of the Brethren at Independence, Kansas, where he then resided with his parents. In 1917 he was elected to the office of deacon at Fredonia, Kansas. In 1902 he was united in marriage to Effie I. Tracy. To this union were born four children, who, with the wife, six grandchildren, one brother and three sisters, survive. We will miss Bro. William, for he was a regular church attendant until the last few weeks. For some time he had been ailing. On June 23 he entered the Lakeside hospital in Kansas City for an operation which was performed on July 7. Funeral services were held at his home church in Leeton, Mo., by Rev. C. A. Lentz, assisted by Rev. James M. Mohler and the undersigned.—Glenn I. Rummel, Leeton, Mo.



## Church News . . .

### California

**Chico.**—Mr. E. E. Payne of the Gideon society spoke to us one Sunday. Our mother and daughter group helped in the Red Cross disaster relief survey in the city. The ladies' aid held a food sale in May. Mother's Day was observed with a special message by our pastor. Bro. Wang Tung interested our people with two of his fine messages. We were delighted to have Charles Vice with us during his leave from a C. P. S. camp. We dismissed services for the high school baccalaureate service; several of our young folks were in the graduating class. Our council in June was in charge of our elder, Bro. Brubaker. Brother and Sister Whipple were granted letters. Roy Kerr gave the treasurer's report. Sister Rife reported for the Sunday school, showing a substantial balance on hand. A unanimous vote to retain the pastors was taken. It was decided to hold the election of a deacon at our regular election meeting. Artie Brunk was elected a member of the nominating committee. It was decided to have a revival meeting this fall. Our Sunday-school picnic was held July 4, at which time we entertained eight soldiers from the Chico air school.—Florence Barnhart, Chico, Calif., July 15.

**Long Beach.**—On Mother's Day the sermon and the music were both planned with appropriate recognition of the day. There was also a service of dedication of babies. On May 17 the La Verne College chapel choir, under the direction of David Young, gave a program of sacred music and worship at the eleven o'clock service; in the evening Mr. Young directed the audience in a sacred music appreciation service. On May 24 our Annual Conference Offering was received; it amounted to \$154.90. On June 1 our pastor, Bro. S. L. Barnhart, and his wife left for a six weeks' absence. Bro. Barnhart represented the District of Southern California and Arizona on the Standing Committee at Annual Conference and Sister Barnhart visited her parents in North Dakota. During their absence Dean Lorell Weiss of La Verne College, with his family, occupied the parsonage. Bro. Weiss had charge of all of the services. The midweek service was devoted to the study of How the New Testament Came to Be, and it has proved very interesting. The men's brotherhood elected officers at their June meeting. Henry Korsmeier is the new president. At the June meeting of the women's missionary society reports were given from all of the circles and from each member of the executive board. An installation service in charge of Mrs. E. J. Cline was held for the newly elected officers; Merle Anderson is the president. The women of the church, under the direction of the ladies' aid society, have sent four kits and supplies of linens, aprons and tea-jackets to the C. P. S. camps at San Dimas and Los Prietos. The vacation Bible school closed on July 3 with a picnic in Bixby Park. The missionary offerings received during the school amounted to \$23. This is to be given for the work in India, as India was the subject of our mission study and stories.—Cora May Fike, Long Beach, Calif., July 10.

**Los Angeles, Belvedere.**—On May 9 the mother and daughter banquet was held in the church annex. The young men waited on the tables; a delightful program and evening were enjoyed by all. On May 10 a short Mother's Day program took place at the close of Sunday school, closed by an inspiring message by our pastor, Bro. Cloppert. On May 23 a fun and fellowship evening for the whole church was held. Barbecued beef was the main course of the meal. Bob Tully and wife from La Verne had charge of our entertainment and the evening was a great success. Bro. Cloppert left on May 31 for Annual Conference, allowing time to visit his children, grandchildren and many friends. During his absence we had different groups and speakers take charge of our services. On the evening of May 31 a group of students from the Bible institute gave an interesting program. Jesse Smeltzer gave the morning message on June 7 and in the evening Rev. Buntain had charge. Both gave encouraging messages. Mervin Baker preached both morning and evening on June 14. Though a young man in years, he proved that churches in the future will have very capable and earnest ministers. During the Christian Workers hour we were privileged to listen to Anna Eschief, an Indian lady, who told of her work among her people. On June 21 Ernest Carl gave the message in the morning and showed pictures of Camp La Verne in the evening. On June 28 our pastor was back from Conference and on July 5 he gave us a report of the meeting.—Lucille Robison, Los Angeles, Calif., July 5.

### Idaho

**Payette Valley.**—Ed Shelly was ordained to the ministry on June 5; following the ordination service communion was held with Bro. Walter Coffman of Fruitland officiating. There were fifty-four present. Since our last report a young mother has been baptized. Many of our members have gone away to work and some are ill; however, the work goes on here as usual under the leadership of Brother and Sister Glover.—Ellen Shelly, Payette, Idaho, July 6.

### Indiana

**Beech Grove.**—We met in council on June 6 with Bro. Estal McCullough presiding. One letter of membership was granted. The ministerial problem has been our chief concern for some

time and after careful consideration the church decided to call Bro. McCullough, who will serve us for one year. Bro. D. W. Bowman of Anderson conducted the dedicatory services. Sisters Vernie Beaver and Zella Fuqua were chosen as delegates to district conference. Our members are planning to can fruit and vegetables for the C. P. S. camps. Our home-coming services will be held on Oct. 11, following our love feast the day before.—Zella Fuqua, Fortville, Ind., July 20.

**Maple Grove.**—Sister Barbara and Brother John C. Mitchell celebrated their sixtieth wedding anniversary with open house on Sunday afternoon, March 29. Many flowers and gifts were received from friends and relatives, who in return enjoyed a short program and refreshments. Dr. V. F. Schwalm, president of Manchester College, brought our morning message on April 26. The Sunday school sponsored a special program for Mother's Day. On June 20 we held our quarterly council meeting with our elder, Bro. J. A. Miller, presiding. Our regular church officers were elected. Brother and Sister Farrel Culler were chosen delegates to district meeting. Bro. J. A. Miller brought us a brief report of Annual Conference on Sunday morning and a message on Sunday night.—Mrs. Farrel Culler, Bowling Green, Ind., July 10.

**Mexico.**—Bro. R. H. Miller was at our church on May 17. He delivered messages at the morning and evening services. We are enjoying having our missionary, Sister Lillian Grisso, with us. She was the speaker for our Mother's Day and Father's Day programs. We are busy collecting supplies for Camp Lagro. The entire membership is co-operating in this project.—Violet Fisher, Peru, Ind., July 15.

**Middlebury.**—Our church met in quarterly council on July 10. Sunday-school and church officers were elected for the coming year. The Sunday-school superintendent is Kenneth Myers. We decided to have a harvest meeting; the ministerial board will set the date and get a speaker. Our delegates to district meeting at Camp Mack Aug. 18-20 are Lois Brandeberry and Gladys Schrock. We will retain our pastor for another year; he is also our elder. Two letters have been granted and two members received into the church by baptism since the last report. Aunt Harriet Cripe, nearly ninety years old, died on April 19. Another one of our boys has gone to camp. On June 14 Charles Light brought the morning sermon in the absence of our pastor, Bro. Harold Miller, who was our delegate to Annual Conference. Our Conference Offering was \$119. Our C. P. S. offerings for May and June were \$75; we have been doing some canning for Camp Lagro. The ladies' aid has also been sewing for relief, making comforters for relief and C. P. S. camps, and getting packets ready for camp. The men have a field of popcorn planted near the church that they are working together on. On June 28 they held a short dedication service for it. A number of our junior and intermediate boys and girls are attending camp this summer. The Sunday school is paying half of their expenses. On July 5 the Evangelical church from Dunlap gave a play in the evening in the interest of missions.—Gladys L. Schrock, Goshen, Ind., July 11.

**Pyrmont.**—Mother's Day was observed by our pastor bringing us an appropriate message; a basket dinner was served in the church basement. Prof. Ammon Swope gave the message in the afternoon. Special music was given at both services. Since our last report three have been baptized. We had a good report of the Asheville Conference by Bro. Frank Smeltzer, who was our delegate. On Aug. 10 we will begin a series of meetings with Bro. M. E. Clingenpeel as evangelist. The women's work is canning for the C. P. S. camps and is busy with other work. The men's work is farming again this year; they have a very nice prospect for a bountiful harvest.—Mrs. Jerry Barnhart, Delphi, Ind., July 14.

**West Goshen.**—On May 31 Bro. Otho Winger of North Manchester, Ind., brought us a special missionary message, and our Conference Offering was lifted. On June 21 Bro. Foster Berkey, our delegate to Annual Conference, gave an interesting report of his trip and the Conference. On June 8 vacation Bible school began and continued for two weeks with classes at the West Goshen church and school building. The average attendance was 100. The school was under the direction of the Goshen ministerial association. On July 5 Prof. J. E. Hartzler showed slides of Palestine and told of the work of excavating in various places there. On July 12 our children's day program was given, consisting of songs, recitations and exercises. We are canning for Camp Lagro and Bethany Hospital. The men are sponsoring the canning project for Camp Lagro and so far ninety gallons of fruit and vegetables, besides green beans, potatoes and apples, have been taken to the camp. On July 21 Bro. H. A. Claybaugh will begin a Bible study class and prayer service which will continue each Tuesday evening for some time. On Sept. 6 we will hold our all-day harvest meeting.—Mina Ganger, Goshen, Ind., July 20.

### Iowa

**Cedar Rapids.**—On April 19 the McPherson College men's and women's quartets gave us a sacred concert. On Mother's Day we had a lovely service with a consecration service for babies. Our third quarterly report shows a good increase in interest and attendance at all our services. Our church has furnished a beautiful setting for two weddings in our group; Mr. and Mrs. Virgil Spear and Mr. and Mrs. Dean Stoner are the newlyweds. We regret to report that three of our elderly members have passed



on: Mrs. Edith Knight, Mrs. Elizabeth Kibler and Mrs. J. K. Miller.—Doris Fishel, Cedar Rapids, Iowa, July 16.

**Kingsley.**—On June 7 we were pleased to have Rev. F. E. Wingert of Franklin Grove, Ill., give us the morning address. On June 14 Bro. Robert H. Lloyd and wife of Bethany Biblical Seminary took up their pastoral duties with us. On Sunday morning there was a brief installation service for them, followed by a sermon from the new pastor. At the close of the service our elder, Bro. H. H. Wingert, laid the order of the church before seven young people who were candidates for baptism. That afternoon the candidates, accompanied by relatives and friends, went to Sheldon, where the Sheldon congregation had so kindly prepared the baptistry. We appreciate very much the kindness and good fellowship of the Sheldon church. Previous to the coming of Bro. Lloyd the ladies prepared the parsonage by papering and painting it. The men's group assisted by cleaning up the grounds, planting a large garden and preparing a fourteen-acre field in which corn was planted. While all this was done at a busy time the members of the congregation very cheerfully gave their assistance to lighten the burden of the coming pastor. On June 21 funeral services were conducted for Chris Thompson, one of the older members of our church. In the evening of June 21 almost the entire membership gathered at the Old East church for communion services. Our pastor officiated, assisted by Elder J. E. Ralston of Sheldon and Bro. Cassel, their present summer pastor. On June 28 we dismissed our services and a large group went to Sheldon to a joint young people's conference in which the churches of Worthington, Curlew, Sheldon and Kingsley participated.—Mary Wingert, Remsen, Iowa, July 11.

### Kansas

**Conway Springs.**—While our pastor was holding meetings at Garden City the members had charge of our church services. Our pastor, Paul Thompson, has resigned and Bro. Edwin Rodabaugh will take charge on Sept. 1. Bro. Thompson will attend Bethany Seminary. He has been here six years and preached many good sermons. We held our love feast on May 4. The attendance was not large. The united youth fellowship services meet at the different churches on Sunday evening. Four churches, the Christian, Methodist, Presbyterian, and our own, united in holding a vacation Bible school for two weeks. Our Conference Offering was taken on May 17. The high school baccalaureate sermon was given on May 17 by Rev. W. E. Saville, pastor of the Methodist church. A memorial sermon was given on May 24 by Rev. James O. York, pastor of the Christian church. Sunday evening union meetings will be held at the park during July and August. Several of our boys and girls are planning to attend camp. Bro. R. E. Mohler of McPherson College gave the address at the high school commencement.—Amos O. Brubaker, Conway Springs, Kansas, July 18.

### Maryland

**Meadow Branch.**—Our mother and daughter organization was greatly pleased to have Sister F. H. Crumpacker at our meeting on May 9. She gave a very helpful talk on home life in China. On Sunday, May 10, Sister Crumpacker had charge of our Mother's Day service, at which time she gave a most interesting address. On June 7 our primary department gave a fine rendition of the playlet, Garden of Praises, to a large and appreciative audience. Our vacation Bible school was held June 8-19. There were 120 children enrolled and an average attendance of ninety-seven. Many interesting and instructive lessons were taught by the teachers. During this time the children made many articles, including plastics, dollies, bandages, bird houses, Scripture chains and handbags. The most outstanding project of the school was for refugees and Brethren Service work. The children contributed \$16 for this work. From this sum enough outing flannel was bought to make eighty-seven sleeping garments. The remainder of the sum was given for Brethren Service work. The closing program and exhibition of the handwork was held on June 21. The school was under the direction of Mrs. Carroll Rinehart and Mrs. French Grove. Our congregation was represented at Annual Conference by Rev. William E. Roop and wife. Bro. Roop gave us an interesting report of the Conference. Our Conference Offering amounted to \$105.—Mrs. William E. Brown, Westminster, Md., July 10.

**Pleasant Hill.**—Our pastor, Bro. William Kinsey, was elected delegate to Annual Meeting. He brought back a very interesting and inspiring report. Children's day was observed on June 21. A number of children from different classes participated in the recitations, stories and songs. Our faithful superintendent, Bro. William Ledbetter, and his wife recently gave a dinner for the young married people. A delightful surprise birthday party was given by the mother's club in honor of Bro. Kinsey, little Stanley Martin, Delbert Poole and William Martin, all of whom celebrated their birthdays on July 10. Because of the tire shortage and gas rationing the young people have been meeting together in the afternoon after church. This saves many trips and more visitors are present for our B. Y. P. D. meetings. The young people are sending over 100 copies of The Upper Room to boys in the armed services. This booklet is a daily devotional guide. Thirty-four young people and intermediates spent an enjoyable evening at the home of Mr. and Mrs. Lee Henderson. Mrs. Henderson was a former B. Y. P. D. leader and intermediate teacher. We are planning to have a foodless banquet on July 17. Each member will give the price of what he would ordinarily donate for food, as well as the price of a meal ticket. The proceeds

from this banquet will go into the parsonage fund. The ladies' aid, in order to accomplish more quilting, now has a quilt in the frames at the home of the president, Mrs. Walter Bural. Members are invited to come and quilt at any convenient time.—Betty Ann Lease, New Market, Md., July 13.

### Michigan

**Thornapple.**—Our summer pastor, Bro. Dean Frantz, and wife came to us June 1 and we are enjoying their services very much. The remodeling program of the church has been started and will be finished in the near future. The men of the community are co-operating to furnish the necessary labor for the much-needed repairs. Our new pastor and wife were pleasantly surprised with a pound shower on June 19. A special service giving recognition to the children of the community was held on children's day. On Father's Day the morning worship service honored the fathers of the community. At a meeting of the ministerial board it was decided that a daily vacation Bible school should be held this summer with Bro. Frantz directing the program of the school. It is scheduled to start on July 13. We have been holding morning and evening services on Sunday and our attendance has been very good.—Sara Rowland, Lake Odessa, Mich., July 8.

### Missouri

**Kansas City.**—We have been happy to have a number of visitors with us recently from various parts of the country. Our attendance has been poor recently because so many of our members have to work. On June 14 our annual mother and daughter meeting was held; the fathers and sons were also invited. There was a program, sponsored by our mother and daughter chairman, Mrs. B. F. Bricker, after which refreshments were served. At the morning services on June 14 there was a consecration service for young children. The Willing Workers class held an ice-cream social on the church lawn June 26, clearing \$9. Our pastor, Bro. I. V. Enos, has accepted a full-time pastorate here for the year beginning Sept. 1. At our quarterly council meeting on July 9 all Sunday-school and church officers for the new year were elected; Allen S. Keltner was elected superintendent.—Hattie Easterla, Kansas City, Mo., July 20.

**St. Joseph, North.**—Dr. Desmond W. Bittinger of McPherson, Kansas, a missionary to Africa for several years, was the guest speaker at our rally day on July 19. This was an all-day meeting with a basket dinner at Krug Park. At the morning service Dr. Bittinger told of some of his interesting experiences in Africa. At six o'clock we held our regular young people's meeting. After this Dr. Bittinger showed a moving picture, In the Land of the Monkey Bread Tree. All of the meetings were well attended and greatly enjoyed. The evening collection was given to Dr. Bittinger for the Mission Board and its work. This meeting begins our regular Sunday services which will be conducted by Rev. Lloyd A. Slater, who has been coming from Kansas City every other Sunday to conduct services.—Naomi DeShon, St. Joseph, Mo., July 20.

**Warrensburg.**—We held our quarterly council on July 12 with twenty-two members present. Improvements to be made on the church building were discussed, and a committee appointed to take care of this business. Our annual birthday dinner will be held on July 26 with an all-day meeting and an old-fashioned basket dinner at the noon hour in the church basement. Church night will be held in Shepard's Park on a Sunday evening in August; there will be a picnic supper and a program by the young people.—Grace S. Greim, Warrensburg, Mo., July 13.

### Nebraska

**Beatrice.**—We enjoyed an inspiring sermon by Bro. Earl Frantz of Iowa, a visiting evangelist at South Beatrice, during the absence of our pastor, Bro. Swigart Miller, who attended the Asheville Conference. Our pastor gave us a good report of the Conference, which encouraged us to go on in a bigger and better way toward kingdom building. The women recently cleaned the church. They are now making packets for C. P. S. camps. We are looking forward to participating in the South Beatrice retreat, which will be an inspiring event. It will be held Aug. 7-10.—Mrs. K. H. Arterburn, Beatrice, Nebr., July 20.

**Octavia.**—Our pastor, Bro. S. A. Garber, has organized the young people of the community. They meet once a week at the church and have planned different projects. They planted some flowers on the church lawn. Once a month they have a party, sometimes going to a near-by park for a wiener roast. On June 3 five young people were received into the church by baptism. June 15-26 we held a vacation Bible school, conducted by our pastor's sister, Miss Angie Garber of Leon, Iowa, and assisted by three local teachers. On the last day of the school each pupil and teacher brought his lunch and they ate in the church basement, after which some outdoor games were played. On June 28 we had a program and exhibit of handwork, followed by a community basket dinner in the church basement. The children from the other church in our town attended the Bible school by special invitation. We all feel that it was a worth-while project and we appreciate Miss Garber's work among the children. Although it was held at a very busy time the parents co-operated by bringing the children to the school. We met in regular council on June 26. Church officers for the ensuing year were elected. L. L. Meck was re-elected elder.—Lillian Keller, Octavia, Nebr., July 18.



## Ohio

**Circleville.**—We are thankful for the fine recuperation of Mrs. Harold Myers from a recent major operation. Rev. Myers has been bringing wonderful messages to us and has been a great help and inspiration. Rev. Ourin; our elder, Rev. Royer, and his wife; and Mrs. Myers' mother have been visitors during this quarter. We are looking forward to our revival which will be held in September by Bro. J. W. Fidler. Prior to our revival we will have a home-coming service. On June 21 we were entertained with a children's day program under the leadership of Mrs. Thelma Dagon, Mrs. Emma Essick, Mrs. Ren Mumaw and Mrs. Doyle Cupp. The program was greatly appreciated by a large audience. Two members have been received into our church by baptism. We thank God for the work that he is doing about us here in Circleville.—Opal Adams, Circleville, Ohio, July 14.

**Fairview.**—We met in business meeting on June 2 with Bro. J. A. Guthrie presiding. Seven letters of membership were granted. Bro. J. A. Guthrie was sent as delegate to the Annual Conference. Our church program is moving along nicely. The five churches in our township are co-operating in some services. The Good Friday service was held in our church; the Fulton County Methodist brotherhood was our guest on June 10. The June meeting of our ladies' aid society was largely attended with 103 present. The offering amounted to \$32. We are co-operating with our district in supplying food for the C. P. S. camps. Three of our boys are in C. P. S. camps. Our church membership is somewhat widely scattered. Several families live in and near Adrian, Mich., and they are asking for the privilege of starting a Sunday school at that place. The Fairview church, with the aid of the district missionary board, has granted them that privilege. The elder of the church, with Bro. Bantz of Toledo, met with the group in Adrian and formed an organization to conduct Sunday school; Bro. Floyd Biddix is the superintendent. On July 5 the first Sunday school was held with an attendance of thirty-five. This new project will affect our own attendance somewhat. Our young people are planning to attend Camp Mack July 26—Aug. 2.—Mrs. J. A. Guthrie, Metamora, Ohio.

**Hartville.**—We met in quarterly council on July 2 with Bro. L. R. Holsinger, our elder, presiding. The regular business was taken care of and church officers for the coming year were elected. Rev. Elmer Brumbaugh of Ravenna, who has been so ably serving us as supply minister, was elected elder. It was almost unanimously voted that Rev. Neils Esbensen of Empire, Calif., be called to the pastorate here. We feel very fortunate to have been able to hear Rev. Esbensen in both the morning and evening services on June 21, and we were all favorably impressed. Brother and Sister Elmer Brumbaugh served as our delegates to Annual Conference. We observed our spring communion service on May 3; a deep feeling of fellowship was experienced by everyone present. A number of our young people worshiped with the Kent B. Y. P. D. in an Easter sunrise service at Pippin Lake. In the recent past the Home Makers' class, taught by Ocie Kurtz, installed fluorescent lights in the church balcony and presented them as a gift to the church. A set of chimes has been installed to replace the buzzer used to call classes to order. A number of homemakers attended the home-makers' camp at Camp Zion June 20, 21. Dr. Perry Rohrer spoke and all those attending felt very fortunate to have heard Dr. Rohrer discuss such pertinent and practical subjects as Building a Happy Home, The Child Growing Up, and The Family and Changing Conditions. Mother's Day was observed with a fitting message by Rev. Brumbaugh and at the close of the service the B. Y. P. D. presented a red rosebud to each mother present. We enjoyed a mother and daughter tea on May 7 after a very appropriate service of song, worship, and a review of the book, Mother, by Kathleen Norris. Six of our ladies attended the women's rally at Camp Zion on June 18. The ladies' aid has canned eighty-three quarts of new fruit for the C. P. S. camps and has over 200 quarts of old fruit to send them. Our Conference Offering this year amounted to \$175.48.—Mrs. Russell Stickler, Hartville, Ohio, July 9.

**Olivet.**—Since our last report three more of our young people

have exchanged marriage vows. The social committee sponsored a tea in honor of the girls who have been married since Jan. 1. The guest speaker for the occasion was Mrs. Daniel Brumbaugh of Danville. One letter of membership has been granted. Forty-two boys from the C. P. S. camp at Marietta were with us at an all-day service this spring. One of the boys had charge of the morning service. Following a basket dinner at the noon hour a forum and open discussion was held. This was an inspirational way for our church members to become better acquainted with the C. P. S. camp life. Bro. DeLauter officiated at our love feast, which was held May 31. A children's day program entitled Fragrance and Beauty was rendered by the primary, junior and intermediate departments on June 7. On June 14 the church service was in charge of the Perry County youth gospel team. This youth program consisted of a worship service, congregational singing, three talks, a vocal and instrumental solo. Two of our B. Y. P. D. members have become members of the county youth council. The ladies' aid held three meetings and one market. They gave \$45.79 to the support of Bro. A. D. Helser and sponsored the cleaning of the church on June 17. Bro. DeLauter was chosen as our delegate to Annual Conference.—Mrs. Floyd DeRolph, Thornville, Ohio, July 20.

## Oklahoma

**Big Creek.**—Six letters of membership have been received and a young man baptized since our last report. We observed our spring love feast on April 19 with Bro. R. A. Byerly officiating. A special family night program was enjoyed on May 7. Rev. and Mrs. Perry Swann were the guest speakers, addressing the fathers and sons, and mothers and daughters. The mite boxes were received at this meeting and the contents sent to the girls' schools in India. We appreciated having Brother and Sister Lyle Albright stop over night with us on their way to Falfurrias, Texas. His message and songs were inspiring. Sisters Beatrice Olwin and Barbara Holderread conducted a hymn singing festival on May 31, which was greatly enjoyed by all. At our June council plans were made for the district meeting which will convene here the latter part of August. Bro. Byerly and Sister Olwin will represent us as church delegates. Bro. Oliver Kinzie, Jr., and Sister Helen Byerly were elected as Sunday-school delegates. Bro. R. A. Byerly was elected to serve as pastor another year.—Abbie S. Pote, Ripley, Okla., July 17.

**Pleasant Plains.**—Since our last report our church has decided to try the plan of proportionate giving for one year to finance our church program. Bro. U. S. Royer of Newton, Kansas, gave us a temperance address which was very good. Bro. Cleo Beery of Clovis, N. Mex., very ably conducted a two weeks' singing revival for us which helped the church in the use of the Brethren Hymnal. One young lady united with the church by baptism. The wedding of Jewel Dupus and Warren Williams was solemnized in a lovely ceremony at our church by Pastor K. O. Thralls. On April 26 Bro. Emery Lawver of Ames, Okla., brought us an inspiring message which was enjoyed by all. Brother and Sister Virgil Brallier of McPherson, Kansas, are again serving as our summer pastors. Our church met in regular council on May 27 with our elder, Bro. Robert Byerly of Cushing, Okla., presiding. The delegates chosen for district meeting were Sister Cecil Ford and Bro. K. O. Thralls. At the present time some of our young people are planning to attend the Brethren young people's camp at the Boiling Springs state park near Woodward, Okla.—Mrs. Lowell Prentice, Aline, Okla., July 9.

## Pennsylvania

**Chiques.**—Our spring love feast was held at the Chiques house May 26, 27 with a good attendance. Visiting ministers were Brethren Keeney and Hartman from the Codorus congregation; Abram Eshelman, Harry W. Eshelman, Irvin W. Heisey, Allen G. Becker, Christ W. Gibbel, and David Snader, who officiated. Our delegates to Annual Conference were Brethren B. G. Stauffer and David G. Gibble. They brought us interesting reports. Delegates to the Sunday-school and missionary meeting held at Palmyra on July 4 were Bro. Stanley G. Greiner and Fanny Zug Shearer for the Mt. Hope school and Bro. Robert O. and Sister Floy Hess for the Chiques Sunday school. Both Sunday schools recently sent ten packets to Camp Kane for our boys. Bro. David G. Haldeman, the former president of our B. Y. P. D., was transferred from Camp Kane to a camp in California. The vacation Bible school which was to have been held at the Mt. Hope house has been cancelled for this year. Bro. J. F. Graybill, our missionary to Sweden, was in our midst on July 5 at the Chiques house.—Mrs. Fanny Zug Shearer, Manheim, Pa., July 15.

**East Fairview.**—A mother and daughter meeting was held on May 5 with Mary Forney as the speaker. The B. Y. P. D. had the privilege of having Henry Glade of Elizabethtown College speak to them at their May meeting. Our love feast was held on May 10 with these visiting brethren present: A. C. Baugher, Harry Aldinger and Ollie Hevener. Bro. Baugher officiated. Bro. John Hershman spoke at our father and son meeting on May 28. The children of our Sunday school presented a program on Sunday morning, June 7; Bro. Henry Hess spoke to the children. The men's work sponsored a meeting on June 14 with Bro. Samuel Longenecker as the speaker. The Ambassador quartet of Maytown brought messages in song at this meeting. Bro. Norman Weaver, our delegate to Annual Conference, gave a splendid report of this meeting. Our daily vacation Bible

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school has been cancelled because of the nation's rationing of gasoline and tires. Five men from our congregation are in the army and one is in a C. P. S. camp.—Jerome H. Brubaker, Mount Joy, Pa., July 20.

**Meyersdale.**—On July 12 we enjoyed an excellent musical program by the junior and senior choirs. The directors of these choirs, Marie Clapper and Dorothy Miller, are on their vacations so our pastor, Bro. DeWitt L. Miller, and his wife took their places for the program. The program was made up of some of the oldest and most outstanding hymns of the Christian church, and several Negro spirituals. Bro. A. Jay Replogle, pastor of the Salisbury church, gave the invocation. In the absence of the regular church organist, Mrs. Elizabeth Gnagy Witt, Mary Louise Griffith presided at the console. The offering was devoted to the choir fund. Beginning on July 19 our congregation will join with the other Protestant churches of our town in a series of union Sunday evening services; these meetings will continue until Sept. 6. On July 19 there will be a panel discussion in the Methodist church; on July 26 Rev. M. Callahan will speak in the Evangelical and Reformed church; on Aug. 2 services will be held in the Lutheran church with Rev. John B. Warman as speaker; on Aug. 9 Dr. R. M. Dunkelberger, thirty years a missionary in India for the Lutheran church, will speak in the Church of the Brethren; on Aug. 16 (place to be announced) Rev. J. A. Joyce will speak; on Aug. 23 Rev. N. C. Brown will speak at the Evangelical church; on Aug. 30 Rev. DeWitt L. Miller will speak at the Christian church; and on Sept. 6 a panel discussion will be held in the Church of the Brethren. Our pastor and his wife, accompanied by members of the Sunday-school departments, attended the Eastern Regional Conference of the Church of the Brethren, which was held in the Memorial church at Martinsburg, Pa. This region includes the five districts of Pennsylvania. Our pastor is presenting a series of sermons at the morning worship period on neglected Bible truths and doctrines. Among the subjects already treated are Christ and Caesar, and Christian Growth.—W. A. Shoemaker, Meyersdale, Pa., July 13.

**Middlecreek.**—Our love feast was held on June 7 with our pastor, Bro. W. F. Berkebile, officiating. Our father and son banquet was held June 17. Rev. J. H. Wimmer, pastor of the County Line church, was the speaker of the evening. The children's department of the Sunday school rendered a very good program to an appreciative audience on Sunday evening, June 28. Our annual Sunday-school picnic will be held in the National park on July 19. A number of our folks have enjoyed the union revival services held in the Kingwood grove with Elder M. J. Brougher as the evangelist and Prof. J. W. Yoder as chorister. Our annual home-coming service will be held Aug. 16; Rev. H. Stover Kulp, a missionary to Africa, will be the speaker in the afternoon and evening. Our church has been responding well to Brethren Service work.—Mrs. Lillian Bruner, Rockwood, Pa., July 21.

**Roaring Spring.**—We held our love feast on May 3 with our pastor, Bro. H. Q. Rhodes, officiating. Three hundred members communed. Eight Sunday-school pupils were baptized prior to the love feast. Our delegates to the Asheville Conference were our pastor and Bro. L. R. Hoover. We held our children's day services on the morning of Conference Sunday, and Bro. James A. Sell preached in the evening. Our Sunday school joined with the other churches of the town in a vacation Bible school. A large number of our children attended and we furnished three of the instructors. This school opened on June 15 and continued for two weeks. The commencement exercises were held June 28 in the high school auditorium. The women's Bible classes of our church are preparing two packets for Camp Walhalla, Mich. We held our council on July 6 to elect officers for the year beginning Oct. 1. Our elder is Bro. H. Q. Rhodes and our Sunday-school superintendent Bro. Howard Hoover. On Sunday evening, July 5, we started our union vesper services in the Spring Lawn to continue for seven Sunday evenings. Quite a number of our young folks are attending the different camps at Camp Harmony; three of them are group leaders.—Lena M. Hoover, Roaring Spring, Pa., July 8.

**Spring Creek.**—We entertained the community class meeting at which O. Bruce Paulson, a field representative of the Pennsylvania Sunday-school association, spoke. We held our love

feast on May 2 with Bro. M. Clyde Horst of Elizabethtown officiating. The message before the love feast was very helpful. May 10 was the day of the festival of the Christian home, at which time three children were dedicated to the Lord. The Christian home plays a great part in the life of the church. In the evening Mrs. George Falkenstine and family gave a program, The Span of Years, which was very good. During the month of May we had a mother and daughter banquet with Mrs. Elizabeth Rosenberger Blough of Hatfield as the guest speaker. A large group was present to enjoy a fine meal, splendid fellowship and an excellent message. At our quarterly council Bro. J. Henry Long was installed into the ministry. At the present time our prayer services are sponsored by the different classes of the adult Sunday school. On June 14 the children rendered a fine program for the children's day services. Our pastor and wife returned from Annual Conference with very inspiring messages. On June 28 the Industrial School glee club gave a musical program under the direction of George E. Yokum, Jr.—Mary E. Kauffman, Hummelstown, Pa., July 15.

**Waynesboro.**—At our morning worship service on May 31 we were favored with an inspiring missionary address by Sister Nettie Senger, a missionary to China. The sermon theme for the morning of June 7 was Jesus and the Children, at which time eight children were presented for dedication. At the morning worship service on June 28 our pastor, Bro. George L. Detweiler, preached a temperance sermon, after which an offering of \$37.64 was given for the work of the state anti-saloon league. Our assistant pastor, John Weaver, had charge of our services while our pastor and wife were attending the Asheville Conference. At the same time Bro. Weaver served as assistant director of the community vacation Bible school. At our quarterly missionary association meeting on July 1 Mrs. Detweiler gave a missionary talk on gleanings from the Asheville Conference. For several weeks we had studies in effectual worship at our midweek prayer service. Much interest was manifested in these meetings which were in charge of our pastor. Since our last report we have received two members by letter and lost three by death.—Sudie M. Wingert, Waynesboro, Pa., July 12.

**Westmont.**—We feel that our church has been making some progress since our last report. We have purchased a property for a parsonage, consisting of one acre of ground, a house recently remodeled, and a two-car garage. This property is especially desirable because of its convenient location to the church. We have also secured a pastor; Bro. S. Boyd Dickey of Midland, Mich., accepted the call and took charge on June 21. Brother and Sister Dickey and their three sons will reside with his father near Berlin, Pa., until the parsonage is ready for occupancy about Aug. 1. Bro. Dickey is a native of Somerset County, Pa. He succeeds Bro. Charles W. Blough, who resigned last December to become pastor of the Mt. Joy church near Mt. Pleasant, Pa. For some time after our former pastor's resignation our pulpit was supplied by ministers from other churches. We received many helpful messages, but the committee in charge recommended that we call a pastor to supply us regularly until we could select a pastor. Bro. John W. Brumbaugh of Conemaugh was called. We found this to be a very satisfactory plan and appreciated Bro. Brumbaugh's efforts to serve us, which he did very efficiently. Bro. Brumbaugh is still in charge of our midweek services and will continue to lead us until our pastor can be with us. We have been studying in the Acts of the Apostles and find it interesting. We were fortunate to secure the services of Bro. Lawrence Bianchi in a two weeks' evangelistic campaign. On several evenings friends of Bro. Bianchi from other places where he has held meetings attended and gave several numbers of special music. Rev. Bianchi's messages, both in sermon and song, were soul-stirring and impressive. Special effort was made to contact every member and to encourage the inactive ones to take an active part in the church program. While there were no additions to the church, we know Bro. Bianchi's Christian messages were beneficial to all. We observed our love feast on May 17. Mrs. George Wright of Uniontown, Pa., gave an illustrated talk in the interest of the W. C. T. U. We did not send a delegate to Annual Conference. Quarterly business meetings have been held regularly and reports from the various committees are satisfactory. Inspiring Easter sunrise services were conducted by our young people. During July and August we are joining with the United Brethren congregation for union services every Sunday evening. This Christian fellowship has been enjoyed for several years. Our offerings have been good and attendance normal, but as our pastor begins his labors with us we pray that a renewed interest and greater zeal may be manifested among our membership and that this will be a year of spiritual progress.—Mrs. Russell Croyle, Johnstown, Pa., July 1.

**West Conestoga.**—We were glad to have Bro. Edward Frantz of Elgin, Ill., stop at our Sunday morning service on his return from New York. We enjoyed his splendid message. On May 10 we began a two weeks' revival with Bro. Alton Bucher as evangelist. He preached soul-stirring sermons. The church was strengthened, and as a direct result eleven young people were received into the church by baptism on the day of our love feast. Our love feast was held at Middle Creek on May 27, 28 with Brethren Jerry Cassel, Alton Bucher, Christ Gibbel and John H. Hershman present. Bro. Hershman officiated. Bro. Harvey Markley represented our church as delegate to the Asheville Conference. On July 5 Bro. Norman Weaver of Manheim preached a missionary sermon. The offering amounted to

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\$132.77. On July 12 the children of our Sunday school rendered a children's day program. Bro. Heisey from Denver was the guest speaker.—Emma L. Zook, Lititz, Pa., July 15.

### Virginia

**Mill Creek.**—At our regular spring council two new trustees were elected. The treasurer gave an interesting report which showed an increase in giving in the past year. A report was given on the repairs of the basement and our new heating plant which was installed this past winter. It was decided to hold an all-day dedication service on the last Sunday in June. The dedication service was well attended and an offering was lifted to help clear the debt. The debt was completely cleared, for which everyone is thankful. A memorial service was held in remembrance of Rev. Walter D. Hartman, who passed away this spring. We plan to hold a revival meeting in our church late this fall.—Eva Mundy, McGaheysville, Va., July 16.

**Salem.**—A special council meeting was called on June 29 by Bro. J. L. Kinzie for the presentation of the suggestions of the ministerial committee in regard to Bro. Wayne Dick's acceptance of our pastorate. Bro. J. S. Showalter presided at this meeting and was called by the church to serve as elder, since our former pastor and elder, Bro. L. N. Kinzie, passed away on May 25, 1942. Bro. Wayne Dick was unanimously accepted as pastor by the church. He and Mrs. Dick moved from Pennsylvania and he began his services on July 19. We had an installation service on Sunday morning with Bro. J. S. Showalter presiding.—Charlotte Ann Coon, Salem, Va., July 21.

**Timberville.**—On May 3 Bro. M. R. Wolfe of Bridgewater College preached for us. Our communion service was held in the evening with Elder J. S. Roller in charge. On May 10 Mrs. Minor Myers, a missionary to China, was with us. Our delegates to the district meeting were Austin Garber, Randolph Garber and L. M. Clower. Twelve from our church attended Annual Conference; Lester Huffman and Randolph Garber were our delegates. The baccalaureate sermon for the Timberville high school was held at our church on May 31. Two kits have been sent to C. P. S. camps. Because of some changes in our pastor's program Rev. Joe Miller of Linville Creek preaches for us on the fourth Sunday of each month. Our community Bible school was held for one week with a good attendance.—Mrs. Galen Flory, Broadway, Va., July 13.

**Waynesboro.**—We met in council on July 2 with Elder D. B. Garber presiding. The reports of the church treasurer and Sunday-school treasurer were given and accepted. It was decided to help pay a Bible teacher to teach in the public schools in our city. Our Bible school was held June 15-29 with an enrollment of 115, five teachers and five assistant teachers. Certificates were given to sixty-five for full-time attendance. The exhibit of work done by the different departments was good. The Bible school presented a program on July 5. Two junior boys, three junior girls, ten intermediate girls and one intermediate boy attended Camp Bethel.—Nora B. Garber, Waynesboro, Va., July 20.

### Washington

**Sunnyside.**—On Mother's Day three of our young people were baptized. Five more folks from the Wapato group have brought their letters here. At our regular June council a former associate member asked to have her name removed from our church records. The Outlook and Sunnyside Sunday schools met in the park at Sunnyside for a potluck dinner on July 4. On July 15 we had our annual mother and daughter banquet in the church with about sixty present. The girls of the junior choir decorated the room with pink and white crepe paper; they also provided a small corsage for each guest. Three adults cared for the floral decorations and helped with the table and seating arrangements. We have an unusually co-operative group of young people. Quite a number from our church plan to attend the summer assembly at Lake Wenatchee next week.—Pearl Hixson Boyd, Sunnyside, Wash., July 19.

### West Virginia

**Valley River.**—Recently Bro. Robert Byrd, our pastor, and his son Ernest gave an illustrated lecture; the slides were in color and had been taken by Ernest of scenes from our own church group and buildings. Special emphasis was given to Christian Family Week, ending with a family dinner in the basement of the church. The pastor and his wife entertained the young people at a picnic in a near-by park recently. The B. Y. P. D. has been reorganized with Paul Arbogast as president and Adis Arbogast, adult adviser. The women's work has reorganized with Adis Arbogast as president. We have a one hundred per cent Messenger Club again this year. Our evangelistic meeting was in progress during the last two weeks of June; Brother and Sister J. W. Hess of Harrisonburg, Va., brought inspiring messages each evening and visited in sixty or more homes while here. On June 22 we had a peace banquet in honor of Bro. Harold Row, the national director of Brethren C. P. S. camps; this is Bro. Row's home church and we were very happy to have him and his family with us at that time. An offering of \$16.75 was taken for the C. P. S. work. On July 12 the district Sunday-school convention convened here; because of the tire and gas situation many could not attend. The aid served lunch to about 150 persons at noon. The attendance award, consisting of a complete worship center given by the district board of Christian education, went to the Shiloh congregation. Sister Sara Myers of Bridgewater, Va., was the guest speaker. On July 11 we held

our quarterly council meeting; it was decided to offer the facilities of the church for use by the Red Cross or other agencies organized solely for the purpose of administering to and relieving suffering during the duration. Willard Martin, Hallie Row and Gertrude Brown were elected as delegates to district conference which will be held in the Shiloh church Aug. 20-22.—Ermina Miller, Junior, W. Va., July 14.

**White Dale.**—We now have Bro. Alonzo Fike as part-time pastor. He delivers interesting sermons every first and third Sunday in the evening, and every second and fourth Sunday in the morning. Bro. Charles A. Bame and wife of Ohio held a revival meeting for us June 19-28. Seven accepted Christ as their Savior. On the evening of June 28 we had the communion service, which was well attended. Mrs. Lettie Bucklew, who has been ill for a long time, is no better at this writing. The women's missionary society will close another successful year of work on July 31. Our young people's meetings seem to be progressing nicely. On July 12 our choir went to Oakland, Md., and rendered special music for the services of the church. May we have the prayers of all of you in our work.—Mrs. Roy Whitehair, Terra Alta, W. Va., July 14.

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# GOSPEL MESSENGER

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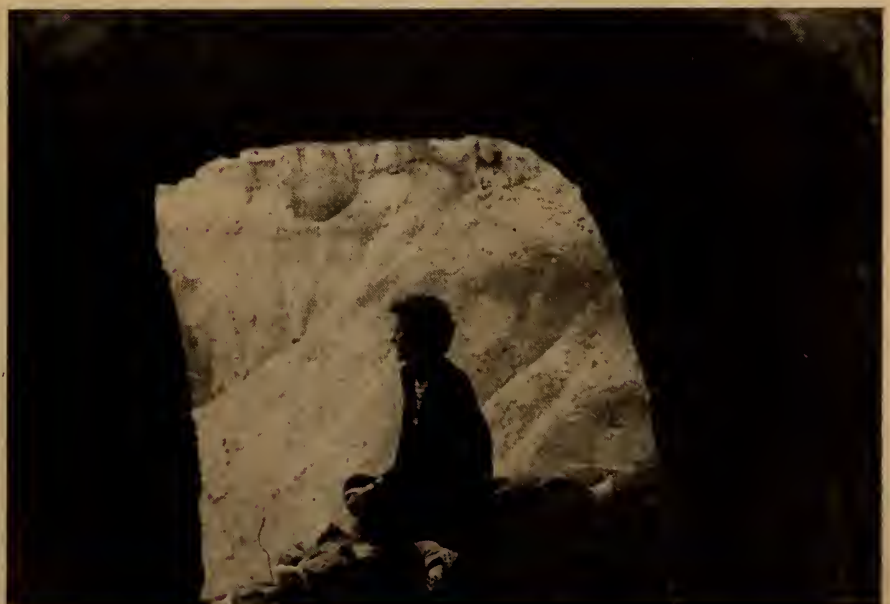
## America the Wonderful

(Read, What I Found at Yosemite, Page 18)

America is fabulously rich  
In wonders of the natural world.  
From many a lofty ledge  
One may view the sheer depths  
Of ancient stream-cut canyons,  
The multicolored towers  
Shaped by wind and water.  
One contemplates enthralled  
The bright pinnacles of Bryce Canyon,  
The marvels of the Yellowstone,  
The Grand Canyon of the Colorado.  
And then at Yosemite,  
One enters between heaven-touching portals  
To gaze on earth's highest waterfall,  
Mighty trees, a placid lake at one's feet.



In Bryce Canyon, Utah





## Around the World...

The country is speaking on the problems of the American Negro. At a recent assembly of young men of the Y. M. C. A., held at Lake Geneva, Wis., there was establishment of a permanent commission on racial minorities. The assembly expressed deep concern over the "limitation of fundamental rights and privileges—including employment discrimination, economic exploitation, the loss of voting rights—that has been suffered by racial minority groups, particularly the Negro."

At the 33rd Annual conference of the American Association for the Advancement of Colored People, recently convened in Los Angeles, it was pointed out that there is yet much to be done on the problem of race discriminations. However, it was stated that the status of the Negro has improved in industry, in the armed forces, in sharing in the cultural agencies of society. No single agency of government has done more in a short time for the Negro than the



President's Committee on Fair Employment Practice has done in the 80 weeks of its existence.

At the annual meeting of the Fraternal Council of Negro Churches in America, held earlier in the summer, four high ranking government officials were present to tell the religious leaders of 6,000,000 Negro Christians what the government is doing to correct the situation of recent irritating discriminations. President Roosevelt sent a letter to the President of the Council, William H. Jernagin, telling what the chief executive is doing to establish fairer relations. In his address to the conference, Dr. Jernagin said: "The Negro people of America, as the hitherto completely exploited peoples of the world, now stand on the threshold of a new era in human history. The Negro church has demonstrated its right to leadership among our people. We must continue this leadership. . . . We must plan and work together."

In a station restaurant of one of our large cities there are 20 Negro waiters who have college degrees.

"There is no anthropological basis for the claim of white superiority," said Dr. J. Stewart Burgess, sociologist of Temple University, recently.

Cotton pickers will receive this year the highest wages since 1929. The increase in wages will be from 50 to 100 per cent more than in the depths of the depression.

Legislation is now pending before Congress which would prohibit discrimination in employment because of "race, color, creed, religion, national origin or citizenship."

The policy of the American Red Cross in segregating the blood of white and Negro donors has been sharply assailed in a report issued by the committee on race relations of the American Association of Physical Anthropologists. Says William Greulich, chairman of the committee, professor of physical anthropology and anatomy in the Western Reserve University school of medicine, and director of the famous Brush Foundation, "This segregation of the blood of whites from the blood of Negroes is not only unscientific, but it is a grievous and unprovoked affront to the largest minority group in our country."

Dr. George W. Carver, famous Negro chemurgist, has gone to the Ford plants for the duration.

The first all-Negro flying unit in any of the armed forces is the Tuskegee army flying school. The school has been graduating qualified fliers for some time. The enlisted personnel is Negro, though the flying school is under the command of a white colonel and other white officers.

An all-Negro opera is to be offered this fall. Carmen Jones is the name of the production. It is an adaptation of Bizet's Carmen. The original score of the opera will be used but the orchestral treatment will not be "swung" or "jazzed." The locale has been shifted from Spain to South Carolina.

The first Negro to be elected to the board of directors of any of the larger seminaries is Dr. William Lloyd Imes. Pastor of the St. James Presbyterian church in New York City, he was elected a member of the board of Union Theological Seminary in May. Dr. Imes is a member of the Association for the Study of Negro Life and History, of the board of trustees of the National Association for the Advancement of Colored People, and of the Department of Race Relations of the Federal Council of Churches.

For the first time on record, as far as can be learned, a Southern legislature and a Southern governor have approved a law which equalizes the pay of Negro and white teachers in Louisiana.

Mississippi, with 125,483 sharecroppers, has more than twice as many as any other state. The number has been decreasing, however, in the past ten years, with the decrease in colored tenants more than that of white.

Twenty-one of the leading Democrats of South Carolina have petitioned the state committee to grant full rights to Negroes to vote in the party's primary on the same basis as whites, asking that a literacy test be used without racial discrimination. The state Democratic convention banned all "controversial" issues.

Speaking before the 27th annual convention of the State Federation of Colored Women's Clubs in New Jersey recently, Mrs. Eleanor Roosevelt predicted that after the war there would be greater mutual respect among the races of the world, and this would do much to aid in establishing a just peace. She expressed the hope that the day is not far distant when all racial groups will work in harmony with no thought of difference in race, color or creed.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

AUGUST 15, 1942

Number 33

## ... Editorial ...

### Can We Learn From Others?

AN authority on the life and ideals of a well-known religious group has written a six-hundred-page history of his people. The reader will discover that this work is divided into three main sections—The Rise of the Society, The Age of Quietism, and The Modern Revival and Reconstruction.

About a century ago this group suffered serious division. Looking back with the advantage of some perspective the historian now feels constrained to say: "If division and struggle bear much fruit men are reconciled to the loss of grain that falls into the ground and dies; but there is little compensation for the bitterness and lost opportunities of the separation."

Others will do well to ponder this comment on an experience that is all too common. Can Brethren whose very name suggests goodwill and patience learn from the experience of others?

H. A. B.

### Personal Counseling

GUEST EDITORIAL BY CHAS. D. BONSAK

FEW of us know the full value of friendly counsel. We have likely forgotten the lessons in school or the lectures in college; but we still feel the thrill of that friendly conversation with the professor who talked with us one evening on the college campus. It seemed so natural and just intended for us. He knew our needs and warmed our hearts and hope—perhaps changing the whole course of our lives. Personal counseling is more than imparting information. It means the sharing of life. To be a helpful counselor includes that more vital and difficult something of friendship, interest, understanding and helpfulness. Unlike preaching to larger groups, it is guided by a personal knowledge and interest, born of a definite purpose and goodwill.

This was the method of Jesus with his disciples. What a privilege to spend three years in the personal fellowship of such a Teacher! How we wish we might have joined them in their retreats in the mountains or by Galilee! His words would have added meaning and illumination as kindness or earnestness played upon his face. Then we could have felt that sensation of the disciples on the Emmaus road in listening to his words, when they said, "How our hearts burned within us."

We rejoice that many of our colleges are planning for personal counseling for each student by some member of the faculty. This will mean better teaching and wiser students. It is the personal interest and understanding that grow out of these friendly chats that will determine the character and success of the students in the years ahead. Most parents, too, lose a golden opportunity at this point. Our children come with their questions amid our multiplied duties; but too often we reply in words, without the necessary and loving understanding of the need of the child. We leave this to the comrades outside, to the children's detriment and our sorrow. Both parents and children need a friendly hour of fellowship and understanding, if we would build happy family life.

The success of the church depends much upon this kind of fellowship. Teachers, ministers and all the rest of us need the intimate friendly counsel born of interest and goodwill. Such counseling enables us to understand people and human nature. It makes us more sympathetic and helpful in solving the many human problems of our modern life. Besides, all of us need training for this kind of work. It demands sincerity, wisdom and concern for the success of others; and God pity us if we lose this interest in others! Stated hours in the study of the pastor should be provided for those of whom we may not be aware. But the church is bound to grow in numbers and character where there is wise and sympathetic personal



work being done by its membership. All should share in it, within the realm of their knowledge and experience. Paul writes to Titus, and asks "the aged women . . . to teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, keepers at home." What an opportunity! What homes could be helped! And the Lord knows the men have a task as well as the women!

### Where to Find the Kingdom

ARE you looking for the kingdom of God? Wondering when it will come? So were the Pharisees. They were so anxious they could hardly wait. So they asked Jesus about it, and he told them, not what they wanted but what they needed (Luke 17: 20, 21).

This was to the effect that they would never find it by standing on the curbstone, watching for it to come marching down the street after the fashion of a military parade. Nor by listening to some self-appointed purveyor of secrets who leans over with a mysterious air and announces in a loud whisper: "Sh! Come. See. We've got it over here."

Not that there was nothing about the kingdom which could be seen. Far from it. Its manifestations were, and would be in those "days of the

If we adopt the former reading, which is pre-the lightning, so there was no occasion to run after "Lo, here," or "Lo, there." Nobody would have it in some hiding place. Anyone could see it who would open his eyes.

But the main point of Jesus' answer to those inquiring Pharisees was that they were on the wrong scent. They were anxiously looking for something to come which had already begun to be. The kingdom was right then an existing fact. This much is implied whether we take the reading of the text, "The kingdom of God is within you," or that of the margin which substitutes for the words "within you," "among you" or "in the midst of you."

If we adopt the former reading, which is preferred by the translators of both the King James and the American Standard versions, we have Jesus affirming the internal, spiritual character of the kingdom in contrast with the current view, which thought of it exclusively as something external and spectacular. In that case the "you" would have no special reference to the particular group of persons before him when he was speaking. It would have about the same sense as that which we often give to it when we use it as an indefinite pronoun, equivalent to "one" or "anyone."

Jesus was not then passing judgment on the character of his hearers. He was describing the nature of the kingdom.

If we adopt the marginal reading we have Jesus simply affirming that the kingdom had already arrived. There was no need to wait for it or to wonder when it would come. It was at hand and anybody could enter it who would.

The difference between the two interpretations is not worth losing any sleep over. They come to about the same result after all. If the kingdom was in their midst even then, it was manifestly not the sort of regime they were looking for. It was a spiritual institution.

In either case Jesus was seeking to divert interest from the speculative to the practical. Is there any question that he would do the same thing now?

The kingdom of God is the dominion of God. It is the realm over which God rules. That region lies in willing human hearts. The kingdom of God is "righteousness and peace and joy in the Holy Spirit." The only place where such things can be is "within you."

E. F.

### He Served His Own Generation

DID the sacred biographer realize what a fine tribute he was paying to the subject of his story when he wrote of him that "he served his own generation" and then fell asleep? Perhaps so, but hardly his readers, ancient or modern. Nothing finer could be said of anybody.

Too many live in the dead past. They waste their energies in vain regrets that things are not as they used to be, or in equally vain efforts to make them so. They would like to serve, apparently, if they could serve the generation that has gone. But they are so out of touch with this one that their service counts for little.

Too many others try to live in the future, forgetting that their only chance to make that future the kind they dream of lies in bringing some useful influence to bear upon the present. But because they cannot have that ideal future now, they contribute nothing to the world's well-being.

This service idea we hear so much about is very fine but unless we practice it on the folks who are alive now there will be nothing of it to our credit. It is beautiful to talk of leaving the impress of our lives on the world that shall be after us. The only way to do this is to put that impress on the world that is right now.

If David had not served his own generation, no other generation would ever have heard of him.

E. F.



## The Products of the Christian College . . .

BY C. ERNEST DAVIS

President of La Verne College

THE products of the Christian college, where are they found and what are they doing?

First of all, many of them are to be found in well-established, stable homes. Statistics show that the marriages contracted by graduates of Christian colleges are among the most enduring in the country. The best of these homes are not only stable, but are centers of culture, intelligent social concern, and religion. No community or nation can have too many such homes.

Second, many of the graduates and former students of our Christian colleges are engaged in agriculture, business, and the professions. Farmers, merchants, accountants, insurance men, bankers, lawyers, dentists, nurses, and doctors are a few of the callings represented by this great group. These are men and women who carry on the ordinary work-a-day world, but do so with the fine religious insight, ethics, philosophy, and vision that the church colleges gave them. You feel secure when you entrust your interests into their hands because you have faith not only in their ability but in their integrity and honor.

Third, the graduates of our Christian colleges, many of them, are found in the teaching profession. This is important. The school program determines what happens to a nation. Education is set for the light of democracy. But, "If . . . the light that is in thee be darkness, how great is that darkness!" From the kindergarten to the university our graduates are busy helping to keep the light of life and of God alive in education. Not the least significant among this group of teachers are those who teach in our church schools, putting back into the church's program of higher education those values they themselves received and learned to prize so highly.

Fourth, the products of the Christian college are in the service of the church. Many local congregations are blessed by the capable and devoted lay service given in the fields of music, the Sunday school, boys' and girls' clubs, women's work, men's work, the staff of ushers, the Junior League, the B. Y. P. D., and the deacon's office by those who received not only ordinary education but Christian vision and concern in church-related colleges. In addition, the graduates of Christian colleges are called into the professional service of the church in such numbers that they almost have a monopoly in that field. Who are the pastors of our churches, the members and the secretaries of our general church boards, the editors and the managers of

our church publications, and the missionaries in our foreign fields? For the most part, they are the graduates of our Christian colleges. Who are the representatives of the church in the danger spots of the world? Who laid down their lives in Show Yang? Who went as a lone American woman into that Show Yang mission compound and held it until help came? Who are missing now from language school not far from Bataan? Who are in internment camps in Peking? Who risked their lives on the Burma Road to get into the center of China as friends of the people? Who are serving among the earthquake ruins of Ecuador? Who are digging in the muck of malarial swamps in Mexico? Who braves the bombs to serve in war prisoner camps in England? Who held out hands of mercy and help to the needy in war-torn Spain and France? You know. They are products of Christian schools and colleges, for the most part, of our Brethren institutions. If you don't think so, try naming three who aren't.

This is not to infer that no one but former students or graduates of our colleges has erected a Christian home, served honorably in a business or profession, taught school, or ministered in the church. Thank God, such is not the case. Life, religion, and service are not the sole prerogatives of those alone who have received a higher education. I merely point out that many who have received Christian educational advantages in the schools of the church use their added riches in significant and unselfish ways for the good of man and the glory of God. In the very nature of the case, these people are strategic and highly valuable factors in the building of Christ's spiritual kingdom.

But some may say, "What about that college graduate who neglects his church relationship, forgets his obligation to society, and becomes a pagan in both philosophy and practice?" Alas, there are such. We know it and we regret it. In spite of the best we can do, from time to time someone cheats us out of a degree. But you remember our Lord's parable of the sower. Some seed fell on the path and was quickly eaten by the birds; some fell on stony ground and didn't endure long; some fell on neglected, uncultivated patches where thorns and weeds choked it; but other seed fell on good soil and produced thirty, sixty, and even a hundredfold. In spite of the wasted and lost seed, I am convinced the venture pays. The fields of waving grain and not the trodden paths, stony spots, and weedy fence corners represent the significant results of our Christian college program.

The church's problem is to so locate, conserve,



and utilize this product that it will contribute most to the growth of the cause. See that our graduates find farms, schools, business opportunities, and professional locations in the communities where we have churches. See that our churches have reputations and programs that merit the respect and support of a college graduate. Then, really welcome our college alumni to the fellowship of the church group. Many of the best will gladly respond, to the great satisfaction and joy of all concerned. Do not worry too much about those who do not respond after the above conditions have been met. The chances are that the seed which fell on them was misplaced. The real product serves man and God.

*La Verne, Calif.*

## Human Suffering in God's World

BY NETTIE M. SINGER

### Part II

#### Evaluation of Suffering

WE must now look to religion for the answer to the question of suffering. Through religion man can visualize the whole orderly universe as a complete plan of the heavenly Father which is being unfolded by him in one long chain of events. These events when understood may by man's co-operation work out to bring him an abundant life. He thus begins to see life as God meant it to be seen in its entirety, and he then realizes that the small ripples of suffering on the surface of life when looked at from a long range with spiritual eyes are not so important or so disturbing as they at first seemed. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward," is the viewpoint of Paul out of his life of suffering.

"But how can that be?" someone asks. "The good and the bad suffer alike." Yes, they do suffer alike, in a sense, and yet they do not. For to the Christian suffering opens up the spiritual eyes and becomes an educative process which may lead him nearer to God, while to the non-Christian it more often brings bitterness of soul and resentment. They suffer alike, but the results are different.

Again, God has chosen in his plan to make man a free moral agent. God cannot be arbitrary. Since he made man a free moral agent, he chooses to let him exercise that freedom. Not all man's choices are right. Yet all man's experiences, hard and easy, if he dares trust God, are gleams of light pointing him in the right direction. He sees life's experiences like the wrong side of a complex embroidered pattern, only a tangle of many-colored

threads. He must turn it over to see the beautiful design in its entirety. But often he does not know how to turn it over, or even that it can be turned. The world's sorrows, to be understood, must be studied in relation to the sum total of events and in the light of Jesus' love. Then we will see the greatness of God's power hovering over the human family directing all of life toward his goal of love.

It must be remembered that God cannot remain true to himself and do for man what man can do for himself, and also that men may be belated in his choice to do his part. Some are willing, but others are not. And those who are not may be strong enough to hinder progress. But the research worker who starts out to relieve suffering finds himself face to face with God in the work of making a better world. He often finds himself being gradually "transformed by the renewing of his mind" as he proves all things and holds fast to that which is good.

Do not understand us to say that God sends specific suffering that the individual may advance. Rather, he uses the suffering, much of which comes through the functioning of imperfect man, to that end. Those who come in contact with it find their souls stirred, and through ministering to it, come closer to God. Those who spend themselves to rid the world of suffering do not grow bitter over it. They find themselves workers together with God, and through their aggression the world moves on toward the abundant life. They become sharers with Jesus in his mission to relieve the sufferings of man.

Jesus became one of the family of men in order to share in the world's suffering. Therefore man feels that God through Jesus has a part in the suffering of the world. Jesus is not on the outside of, and standing aloof from, the world's pain. He too has felt it, and through him God identifies himself with man by suffering with him.

God has really not yet completed his plan of salvation, for it cannot be completed without the co-operation of man. God has chosen to go forward only as fast and as far as he could take man with him. With this fact in mind, looking at the world's suffering from a long-range vantage point, we find that both individual and group salvation have often come out of great suffering. Suffering, humanly speaking, seems to be a great obstacle to progress, but when fitted into God's plan it often becomes a steppingstone to progress. To know this brings poise, peace, and joy in the midst of pain, for in pain man's eyes may be opened and he may see God at work leading him forward. The religious man comes gradually to realize that pain



is a part of God's whole, and as he sees the whole, God becomes more wonderful than before. Life finally works in but one way, and that is God's way.

#### Conclusion

When we realize these truths, we come to see that all modern science and all new discoveries are but steppingstones leading Godward. All those who help in any way to relieve suffering are together completing the measure of Christ's suffering in order that full salvation may come to all mankind. Even the present war suffering may serve to arouse us to the fact that there is new truth to be learned and a world brotherhood to be won.

### "Better Die Now?"

BY FOREST S. EISENBISE

Forest S. Eisenbise, the author of this article, is the Brethren Service representative on the Pacific Coast working with the American Friends Society in the placement of refugees. During the past months his work has been mostly with the Japanese who have had to leave their homes and go into government reception centers.—Ed.

It was six o'clock in the cool, gray dawn of a morning in May. I stood in front of a Japanese home in Los Angeles, having driven over from Pasadena to assist the T—— family to the station for entrainment to one of the assembly centers set up under the evacuation program for all persons of Japanese ancestry.

The baggage was all loaded into, and on, my Chevrolet. A note the day before had asked me to transport "two persons and sixteen baggages." The human factor remained constant but the "baggages" increased in number until I was reminded of preparations for various vacation and camping trips of former years.

The American-born daughter was ready to go. She was neatly dressed for traveling and had little to say except to express her heartfelt appreciation for the friendly help which in a small measure eased the difficulties of breaking up home, storing of goods and the actual departure.

Mr. T——, for thirty years a resident of Los Angeles and a successful businessman, stood on the steps before his home. It was time to be going. I glanced at my watch and waited. He took off his hat and slowly looked out over the awakening city. Then in halting English he said, "Good-by, Los Angeles. I live here thirty years. I never go back Japan. Now all finished." His voice broke a bit and he looked directly at me as he continued, "Maybe more better die now. What you think?"

I pass the question on to you. What do *you* think?

Pasadena, Calif.

The angels long ago sang their song of "Peace on earth, good will to men." Why cannot man pick up the strain? Human pain may bring the soul to a divine birth. The goal of life, therefore, is not absolute freedom from handicap and suffering, but rather a mature, softened, beautiful character made fit for the kingdom of God. The subject of human suffering includes the sufferings of Jesus—the place where God and man through Jesus get acquainted. In Jesus, then, the sufferings of both God and man blend together in one great plan of salvation to bring mankind, step by step, age by age, into the fullness of God's life and thus complete his own personality and bring man into his own heritage. Herein lies the great mystery and explanation of human suffering—the mercy seat—the meeting place of God and man.

*South English, Iowa.*

### The Brethren Love Feast

BY WILLIAM M. BEAHM

#### IV. *The Communion*

The climaxing part of the Brethren love feast is that part of it which is celebrated in common with other churches, the communion. Indeed this is the name often given to the whole evening's ceremony. It is this for which the other parts of the service are preparatory. This becomes the solemnizing part of the whole exercise. The fact that it is held as a climaxing part of a larger service does not detract from its significance but rather adds to its solemnity. All of those who have participated in a Brethren love feast, whether for the first time or with familiar frequency, testify to the impressiveness of that moment when the assembly turns its attention from its own happy fellowship to the acts of God which are the ground of that fellowship.

*What is the meaning of the communion?* It is the same as it is for Christians always and everywhere. It is the maximum peak of all sacraments because it is symbolic of the central fact of the gospel. The bread which we break and the cup which we bless are the communion of the body and blood of Christ through which the forgiving love of God is vouchsafed to us. All the poetry of all the world's languages is insufficient to set forth the meaning of this fact. We can only stand amazed as we partake of these emblems and say, with Paul, "He loved *me* and gave himself for *me*!" There are several features of the communion or eucharist, however, which are usually pointed out in order to clarify its significance.

It is a memorial of Christ's death and passion. Christians from the start spent much thought in



recounting the death of their Lord and in trying to fathom the depths of its meaning. It is not unusual for movements to celebrate the birthday of their leaders. But it is significant that the Christian movement has from the start celebrated also the death-day of its leader. This is done not only on the anniversary of Good Friday but as often as they eat this bread and drink this cup. A fitting and realistic memorial it is indeed, celebrating the death and passion of Christ.

It is also a recollection of the redemption which we have received. The great burden of gnawing guilt has been removed because our sins are now forgiven. This is our emancipation proclamation, our independence day, our spiritual birthday, our new year. This is why the Christians have always made the welkin ring with their songs of freedom. If any man is in Christ he is a new creature. The communion symbolizes this fact of the gospel.

It is moreover a partaking now of the life which Christ gives to those who belong to him. It is an appropriation of his energy and influence. "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life. . . . abideth in me, and I in him" (John 6:53-56).

This is communion. It is also a participation in his body, the church. The eucharist is a ceremony of the church. It symbolizes not only their union with Christ, but also their union with one another. Paul is probably clearest on this point. "Seeing that we, who are many, are one loaf, one body: for we all partake of the one loaf" (1 Cor. 10:17).

It is, finally, a foretaste of the future. It has not

only a backward and an upward look, but also a forward look into the deep mysteries of the Christian's hope. "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death until he come" (1 Cor. 11:26). And Jesus himself declared to such communicants: "I will raise him up at the last day" (John 6:54).

*Bethany Biblical Seminary.*

## After Eighty, What?

BY J. CARSON MILLER

How rapidly time flies! Only recently I was calling to mind my fifty years of service in the church. While thinking along that line I began to realize that I was approaching the fourscore mark, and that my time of service had lengthened to fifty-five years. And now I am traveling toward my eighty-second milestone. God has been very good to me to allow me to journey thus far in life.

In looking over the list of my old schoolmates and friends, I find that many, much younger than I, have retired. Our physical strength is declining, and our mental strength is not what it was. But how about our spiritual strength? In my early sermons I preached that a Christian's faith in God and the Bible should grow stronger from year to year, even until he is ready to step into the grave. You and I have seen this proved as we have stood by the bedside of many aged departing ones.

But let us return to the main question, "Shall we retire from active service?" What does the word *retire* mean? Our government excuses us from service when we reach an age that finds us weakening either physically or mentally. Our postmistress at Moores Store was recently retired from the service. She did her work as well as ever, we thought, and her work was entirely satisfactory to the patrons. The government, however, set her aside because she had reached their age limit. Farmers are turning their farms over to younger men, and some of them are going to the city to live. A friend of mine in the West who served the medical profession for many years, has retired, and is "sitting on the porch watching the people go by." Several of my schoolmates have retired from government and railroad positions on pensions. Some old ministers tell me that they are excused from preaching, in favor of younger men. It is very clear, then, that we must eventually lay aside our present work. The question comes up, "Is there nothing an old man can do?"

Recently I met a friend that I had not seen for some time. He said, "What do you do? You don't

## Rainbows

BY ORA W. GARBNER

I stood one day below a mighty cataract  
Whose thund'ring waters threw up clouds of spray  
Which seemed to shut out all the world about me  
And kept from me the light and warmth of day.  
Then, looking through the mist, I saw a rainbow,  
A gladdening and reassuring sight  
Which, by the beauty woven in its colors,  
Reminded me the sun was shining bright.

The memory of that long-past experience  
Within my mind still holds a cherished place,  
As, looking through the mists of earthly trials,  
I see anew the promise of God's grace.  
These clouds and mists, though chilling and depressing,  
May be reflectors of a light divine  
Which flash upon life's sky those lovely rainbows  
That tell us God yet rules, supreme, benign.  
*Elgin, Ill.*



work any more, I suppose." I replied, "Not a great deal. I split wood on the woodpile and—" "Split wood," he said, almost before I had spoken the words. "I could not split wood." This from a man ten or twelve years younger than myself. When another friend from a distant congregation met me, he said, "I don't suppose you preach any more?" "Only about twice a month," I replied. He thought that was plenty for a man of my age. So my friends would be good to me, and would excuse me from all physical and mental work, not even allowing me the exercise my health demands. I feel, however, that the word *retire* should not be so construed as to mean that we are "laying ourselves on the shelf" entirely. There are many small jobs that are just as important as some larger ones, although the work that we do may seem insignificant, and may never be recorded in this world.

Above all things, we old men should not worry because younger men are taking our places. It should be our desire to leave the work in good hands. We should pray for better preachers and for men stronger physically than we are, so that God's work may be better done. It may seem that I am writing for old men only, but not so. Many of those who are young now will soon be old, and it is my wish that they be prepared for old age. May the years of service of older men inspire the younger, and may they leave footprints on the sands of time for those that follow them,

Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Years ago I knew an old man who seemed always to be in a good humor. No matter how hard the job, he worked patiently, without murmuring. His employer often gave him the most difficult part of a job, knowing that he would not slight his work as some of the other employees would be likely to do. He passed out of my sight for a number of years. In fact, I thought he was not living. A few weeks ago I picked up a daily paper and saw a notice of his death at the age of one hundred and one years. I am inclined to believe that his good, quiet, patient disposition had much to do in giving him length of days.

My earnest sincere prayer has been that I may find some small job that will enable me to be of assistance to my friends, and that the old body, like an old wagon, may be kept in repair as long as it is to be used in this life. The man of eighty must do more thinking now than he did before. When in school, I always found it profitable to close my book and think over my lesson for

awhile. Such a course will undoubtedly be helpful in solving the problems of age.

The man of fourscore must realize that his strength is gradually declining, and that he cannot reasonably expect to do as much as he once did. In a recent letter from a medical friend he referred to this fact. He urged me to take care of my health and have frequent talks with my family physician. The Apostle John could not preach eloquent sermons in his old age, but in his kind loving way, he could encourage his dear members to "love one another." If they followed his advice, I am sure it was because he had loved them. I recently read a statement made by J. C. Penney, founder of the Penney stores, that is interesting. On the day before the death of his father, the elder Penney said: "Jim will make it; I like the way he has started out." Mr. Penney said that many times in afterlife this sentence proved a great benediction, a more priceless heritage than any money his father could have left him.

Moore's Store, Va.

## Make This Valley Full of Ditches

BY LUCILE LONG

And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts (2 Kings 3: 16, 17).

I THINK it was a sermon of my father's which first called to my attention this interesting story of the kings stranded in the wilderness while they were on their way to a battle and of their appeal to Elisha for water. Elisha's remedy for their distress has the complete simplicity that never ceases to surprise the sympathetic reader of Old Testament narrative. "Make this valley full of ditches," he says in effect, "and you will have water."

I do not mean unduly to minimize the miraculous element in this story. But it is nevertheless true that we live in a world in which there is water. Our problem is almost always that of digging ditches so that we may get the water to the place where it will save our lives and do for us what we need. It is not a matter primarily of analyzing water, and certainly not of creating it. It is just the matter of getting it.

It seems to me that the story therefore becomes a very helpful parable for all those who seek to perpetuate religion. The water in this physical world of ours is not a more genuine reality than is the existence of God and his outreaching love



for humanity in the spiritual world. Much as some of us enjoy speculative argument and the vigorous exchange of opinion on moot points, the primary purpose of Christians is not to analyze their religious faith, not to create a belief worth perpetuating. It is God who worketh in us both to will and to do his good pleasure. But it certainly is our responsibility to see that there is a way for the God whom we love to speak to us and to our friends. It is our imperative duty always to dig ditches.

If we assume a God eager to speak to people, then surely the first necessity for them is to learn to listen. And such listening ordinarily is best done either in private devotion or in public worship. Yet how many people have dug deep into their lives the unfailing habit of regular Bible study and private prayer? How many have learned to use the house of God and its services so intelligently that absence from it creates a genuine sense of loss?

We listen to speeches on why we should read the Bible and how we should read the Bible, on how ignorant the average person is about the Bible and how necessary it is that the Bible be taught in the public schools. We sometimes carry about Sunday-school helps, and we occasionally buy a commentary or a book about the Bible. We may even read these. We do everything except the one thing necessary if we honestly want to know and love the Bible, and that is read it. Such reading must be continued over a long period of time; there can be no magic results from opening the greatest of all books and reading a verse or a chapter in a time of crisis once or twice a year. It is the little bit read faithfully and thoughtfully day after day (or heard in family worship perhaps) that eventually leads to a mature understanding of and appreciation for the Bible. I myself, in defiance of the wisdom of the experts, believe in giving the Bible in generous and unadulterated doses even to children. I know that I would not now, even if I could, exchange my early familiarity with the Bible stories for anything I have found in the way of adaptations or interpretations for children.

What has been said at some length about Bible reading applies with equal force to the art of personal prayer and public worship. The disciples said, "Lord, teach us to pray," and teaching suggests learning—never a sudden process. It is only when the habit is firmly fixed and earnestly observed that prayer becomes a source of blessing. Public worship is a time not primarily for hearing a minister preach, but for listening to the still, small voice. It is a time not primarily for

listening to music, but for setting again in harmony the tangled strings of our own life. I have a catholic taste on this matter of the method of public worship. Whether it be through the dignified and lovely ritual of our more formal churches or through the exquisite silences of Quaker worship, the worshiper does essentially the same thing. He uses the method that best suits him to bring himself regularly and reverently into the presence of God. It is an art that is learned only through practice. There is nothing in and of itself in any of these things—reading from a book, kneeling by a bed, sitting in a church—that is of any importance. But they are ditches through which water can flow.

Any insistence on such things as these must of necessity seem extremely ordinary and unromantic. So is ditch digging. It is more than unromantic—it is very hard work. And the person who sets himself earnestly to find time in his life for these things by which his soul may appropriate the living water will discover that he too needs to dig ditches—through old habits, through old conceptions of how to achieve a genuine Christian experience perhaps, through the influence of most of his associates. Digging ditches is never easy.

Nevertheless it is a necessity. I walked across the campus of the University of Colorado a number of times before I understood the sound of gently flowing water that was always present in the early mornings. Then I realized that it came from the water in the irrigation ditches that interlaced the beautiful green lawns. Colorado has its thunderstorms, I learned in the few weeks I was there; they are sudden, dramatic, magnificent. But it is the water in the ditches that keeps the campus and the fields around it green. Some people are forever waiting for and insisting on thunderstorms in their religious life. They want a mountaintop experience—a cataclysmic, soul-

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### God's Love

BY WILMA W. BURTON

Could I write from morning to night,  
Never pausing to eat or drink,  
And from night to morning again  
Yet shunning the sleeper's wink,

Though the hours, the days, the years  
Silently, solemnly passed  
Till a lifetime had molded itself  
In the die of Eternity's cast;

I could but the preface relate  
(Though my pen with lightning were shod)  
Of the matchless volumes of wisdom  
That tell of the love of God.

*Des Moines, Iowa.*



shaking revelation. But it is the ditches that keep us Christians green and growing. In fact, the thundershowers are often dangerous unless there are the ditches which control and use the water that comes in sudden torrents.

So I like this story about Elisha. It has a lesson for us in our own attempts to achieve Christian growth. It has significance for all those who seek to teach religion and who are tempted to resort to the child's act of planting the seed and then digging it up to see if it is growing before there has been any chance for rootage. The churches that best hold their children are often surprisingly conservative in their methods; they dig ditches and wait. The best thing about it all is that Elisha's words have come true so many times since he first spoke them to the kings in the wilderness: "Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water."

*Elgin, Ill.*

### Our Heritage

BY GRANT MAHAN

WE speak often of our heritage; it is a common word, and yet we may well doubt whether it means exactly the same thing to any two of the persons using it. To me it means many things: in fact, I seem to have more than one heritage. I have a physical heritage, a mental heritage, and a spiritual heritage. But as we in the church use it we refer mainly to the faith that is ours through the teachings of those who preceded us in the church. We accept very largely what they accepted and we try to follow the same path they walked in. We believe that the truths which were their rule of life should be ours also; and so we accept them and try to live by them. They become our heritage.

But we want more than this, more than the various ideas and principles which they had: we want to know on what these ideas and principles are based. And as we are dealing with religion we go back to the great Source Book, the Bible. We examine it; we study it; we compare it with other books that are called sacred. How do the teachings of those other books compare with the teachings of our Book? What are their ideals compared with ours? What are their commands and what are their promises? What is their god compared with our God? There are many things we need to know about them before we can make a true comparison. And above all we need to know what these books hold up as the kind of man the teachings would make us if we obeyed them?

And then there is one other thing which we very much want to know: What kind of men and women have these other faiths made of those who followed them? It does not take long to make up one's mind when this comparison is made, for these others really have nothing to compare with what we have. There is no life here like our life, if our life is made like that of our Teacher and Lord. And when we look beyond, to the promises made to those who imitate their leaders, we find nothing we can call desirable.

And then compare our heritage with the heritage of any other faith you may choose; what has any one of them to compare with what we have, if we have lived true to the teachings of our Teacher? Compare their history with our history. We do not have what we ought to have, simply because we have not lived as we should have lived. The fault is not in the teaching or the teacher, but in the failure of each of us to live up to the standards set for us. Ask our missionaries in the foreign fields what they think about it. Not one of them would want to see his or her children look forward to any other heritage than the one to which we look forward for ours.

We are fixed in our belief that there is nothing else so good in all the world as what we have in Christ. And yet, do we truly believe that ours is the most desirable heritage in the world? And that this heritage to which we look forward for our children is the very best to be had anywhere? If it is the best in the whole world, what is it that made it the best? Was it not the fact that our founders of the church took the whole word of Jesus as the man of their counsel? We are sure that it would not have been so good if any of his teaching had been left out by the leaders of our church body through the successive generations.

If we believe these things with all our heart, why are so many of us then willing to follow leaders who would have us leave off or cast out a part of the teaching of Jesus? His is a perfect plan of salvation. If one part, no matter how small, be taken from the plan, will it still be perfect? Some of our would-be leaders are advocating just that. It will not be the same plan when parts of it, some very important parts of it, are left out. How many of us want our children to have another plan? It would be another gospel then, and not the whole gospel of God.

To do thus, to leave a part out of the perfect plan, would be to spoil it, and to pass on to our children and to their children after them a marred plan. And that could mean nothing less than a less valuable heritage than we received from our fathers in the faith. Our children should have the



best heritage possible, not one that has been mutilated and partly destroyed. It is up to you and to me, to each one of the present generation in the church to say whether they shall receive the heritage to which they are entitled or one that is inferior.

It is now that the question must be decided. Today is the accepted time. It is for us to act now. Brethren, we do not want another gospel; we do not want part of a gospel, for it was the Lord who said that man should live by every word that proceedeth out of the mouth of God. And Paul said that if any man brings another gospel he shall be accursed. We want nothing but what is of God's building. Man has not the ability or the authority to substitute his words for the words of God. Let the heritage be kept intact for those who are to come after us. They will need it all.

*Rehobeth, Md.*

## The Need of More Home Mission Work

BY LEANDER SMITH

"Beginning at Jerusalem" (Luke 24: 27)

THE missionary task committed to us by our Master is so general that it extends to all the world. It is so specific that it includes every individual. We must assume that the strategic approach to our world-wide task is in the homeland. Christ must rule in the homeland if we expect to win victories for him in the lands afar.

We have a number of weak churches that are struggling for existence. Some have already closed their doors. This ought not to be. What these churches need is rearranged programs and help to work them out.

What I have said heretofore, I will say again. Preaching once or twice a month by an absentee pastor was measurably adequate for the spiritual life of a widely separated and sparsely settled community fifty or seventy-five years ago. But the pioneer program of the days of the oxcart and the wooden plow will never meet and fill the demands of this day of automobiles, wireless telegraphy, the flying machine and all the other modern discoveries and inventions of science.

Life is too fast and full of interest today to grip and hold our young people with the program, or rather the lack of programs, of the average small church. We must enlarge and strengthen our weak churches. One of the greatest needs in our weak churches is an adequate force of workers who can assist them.

We have shamefully neglected the teaching and training part of the Great Commission. The task laid upon the church by the Master was to carry

the message of salvation to all men, make disciples of all nations, and this work is to go on even unto the end of the world. This task is laid upon the whole church and can only be realized when every member is at his place in the work of evangelism.

This is not a philosophy to be discussed pro and con. Its appeals are ethical and go to the roots of our being. It calls men to repentance of all known sin and to the immediate acceptance of Jesus Christ as Savior and Lord. The spirit of passion and love for Christ and lost humanity has always been the heart of the message of the church to the lost world.

Christianity deals with man as an immortal being. It portrays the evil of the world in lurid colors, yet with the fullest confidence that through Jesus Christ as Savior and Lord all such evil may be overcome, and mankind be lifted up to heights of holiness where life is crowned with beauty and joy. The Church of the Brethren should support the weak churches and make every member a soul winner.

The message of Christ must be stated, illumined, enforced and repeated all over the land, by sermon, lecture, and tracts. In order that this may be realized there should be hearty co-operation on the part of all who are longing for the return of better things for all of our weak churches.

*Springdale, Ark.*

## How Long?

BY I. N. H. BEAHM

During the summer of 1886, while I was working under the direction of S. N. McCann of sacred memory, I became the owner of a large volume entitled ERROR'S CHAINS—HOW FORGED AND HOW BROKEN. This book is richly laden with information about the various religions of the world. The author is Frank S. Dobbins. He was a distinguished missionary for years at Yokohama, Japan.

The author goes on to show that all the religions of note of the world today sprang from one common center. Going out from this common point, there was as now a kind of constant downward trend. The Brethren today are not so consecrated and completely dedicated to their cause as they were two hundred years ago. The Methodists are not what they once were in enthusiasm and dynamic working power. The same may be said of other religious organizations in America.

The Brethren have not only gone out from a Christ-centered religious body, but we have also disintegrated into twelve or thirteen different groups or conference organizations in the short time of threescore years plus.

As this disintegration may continue outward and downward, how long will it be until our religious posterity will be in the midst of error's chains and heathendom?

*Nokesville, Va.*



## Letter From Minor M. Myers . . .

Since Dec. 8, 1941, three of our Church of the Brethren missionaries have been interned in Peking, China: M. M. Myers, Grace Clapper and Hazel Rothrock. On July 19, the first letter since the internment reached Sister M. M. Myers at Bridgewater, Va. It had been on the way for five months, coming by way of Switzerland. The envelope also brought letters from Sister Clapper and Sister Rothrock. Sister Myers is happy to share some of the letter to her with friends throughout the brotherhood.

Naturally I am wondering about a number of things over there, but there is no use asking, for it would be ever so long before I could find out. And you are wondering about things and folks here. Your foreign friends are well as far as I know, and here in Peking, we continue to enjoy the freedom of the city. Some places may not have as much freedom as Peking affords. Services in the church buildings have been discontinued at some places, while in most of them, so far as I have heard, regular services continue as before.

Some of the students at Paoting and Tungchou who went home have returned to resume their studies. Some of them are not able financially and that kind of help is not easy to get. I feel sorry for those who would like to go to school and are not able.

Dr. Tai's hospital has rendered good service and did well financially. Kenneth, being a fourth-year student at the P. U. M. C., was not able to complete his course before it closed. However, he has done most of the book work. He is now with Dr. Ting's hospital in Tientsin working for his keep. I am glad he has that opportunity.

Grace and Hazel moved in with Miss Watrous the last day of January and have one helper between them who cleans the main part of the house, cares for the furnace and prepares their breakfast. They eat lunch at another house and prepare their own supper. If I vacate here (Embassy Guard, Y. M. C. A.), I will likely join Hanson, Anderson and Dr. Loucks. It ought to be more economical and does give more social life. The cook here makes good Chinese food so we have that sometimes.

Rev. Hubbard preached yesterday at Union church and brought a good message. He told me Saturday that his wife had permission to come to Peking although the necessary pass has not yet been procured. It will be fine for them if they can be together.

Today, rather yesterday, was a significant day for the Far East with the fall of Singapore. Many people are participating in a celebration in this and in other cities these next few days. All is quiet here; the sun is shining beautifully. We hardly know that war is raging in so many parts of the world. God is still in his heaven, and his ultimate purposes will be worked out, that is certain. The important thing for us is to know his will and do it. Who violates God's laws suffers for it. To establish the kingdom of God is the all-important work for then peace and goodwill, justice and love will be uppermost in the life of men and nations.

The foreign banks were open last week and I drew out \$500, the full amount permitted. I wrote the chairman of the committee in charge, asking to withdraw \$500 for each of the girls but no reply came in time. I am told that these same banks will be open again for a few days next month for depositors to withdraw funds. The maximum is \$500 per account. All of us have drastically cut expenses.

With no magazines arriving, I have read books, a dozen of them, religious books and other kinds.

About thirty of us are practicing The Crucifixion at the Union church each Saturday with a view of giving it sometime about Easter with Mr. Curtis Grimes directing.

Most of the folks I know have reduced their home letters to half. The other week I heard of sending letters by International Coupons. We pay \$1 for the coupon, place it within the letter, post it to Switzerland, and the postoffice there, on receipt of the coupon, places a Swiss stamp on the enclosed letter and starts it on to the addressee. I have only one coupon and cannot buy any more at the post office now as they are all gone. So Grace and Hazel are enclosing letters to their folks in with mine, hoping that you will send them on to their destination.

Do take care of yourselves and don't worry about me. I am well, and if I get sick, doctors and hospitals are available so I shall have the best of care. I have no fear but that we shall have money enough to live on, even if it is not as much as we were used to.

## Give Us Men Like Gwashu

BY FAYE MOYER

He is an interesting old man, this Gwashu of Ghung. He is one of our few white-haired Christians. And what a joy he is getting out of his Christian life! I do not know any old Bura man whose face radiates so much happiness as does the face of good old Gwashu. But if you could see him walk the round trip of four miles each Sunday morning to attend Sunday-school class and church at Garkida, you would hardly call him old, in spite of his white hair. In my Sunday-school class of some forty Christian young men, to see each Sunday morning the face of this elderly learner is in itself an inspiration to me. And he never leaves the class without lingering to greet me.

Last Sunday he came late, and he came with his explanation. The river was high and he had to go round by way of the bridge, making it a round trip of eight miles. But he came through pretty much like a spry young man, his face beaming as he greeted me after church. He has said a number of times that only in case that he is too ill to cross his threshold will he absent himself from Sunday school and church.

## What to Pray For

Week of August 15-22

Pray for the Missionaries Whose Names Are Listed in the Prayer Calendar This Week

Susie M. Thomas.

Bessie M. Crim.

Remember the Missionaries on Their Birthdays

### Africa

Lucile Gibson Heckman, August 10, 1902.

### China

Laura Shock, August 4, 1886.

Sara Ziegler Myers, August 26, 1888.

Edward Angeny, August 6, 1914.

### India

B. Mary Royer, August 30, 1881.

Chalmer Shull, August 6, 1892.



Gwashu is the life and backbone of his little village of Ghung across the river. It is he who sees to it that the schoolhouse is always in repair. It is he who gathers together the adults of the village, and they join the school children at school chapel time. And together they have prayers and worship in the little round mud school hut. It is he who encourages the Sunday afternoon services in his own village after he returns home from the Garkida morning service.

May God bless our Gwashu, and give us more men like him.

*Garkida, Africa.*

## Notes on Village Work at Vyara, India

BY JOY C. FASNACHT

"Will you come out for a day's visit and see a village baptism?" was the way Kathryn Kiracofe's note to me read. I answered with a mental "Yes," and the following morning the pastor, Bro. Jivanji Saheb, the tonga driver, and I started to Sankerle. Sankerle is a little village about eight miles southeast of Vyara.

We left Vyara at eight twenty-five in the morning. We went in an ox tonga, and that generally indicates a long, slow trip. But the oxen ran a little and walked a little, and after two hours we came in sight of our destination.

As we turned a corner, we saw several Indian dwellings. Then we saw several schoolboys vigorously sweeping the yards. They had seen us coming, and so were giving the yards a fresh sweeping. As our tonga stopped, we were hailed by about twenty salaams from all sides. Then I heard the words in English, "Oh, you came; I thought you would," this was from Miss Kiracofe.

We met and visited with some of the Indian people while waiting for our lunch to be prepared. On that day Miss Kiracofe was living in the schoolroom, for a bamboo tent pole had broken, making it necessary to vacate the tent. The schoolboys had gladly moved outside to a shady place.

Miss Kiracofe was speaking. "Come, it is time now to wend our way to the river, where the baptismal service will be held. It is about one-half mile from here. The first part of our trip is through a cotton field. Here is a path, winding between and through the rows of cotton. You see that cluster of houses ahead of us; some of the Christians live there. An elderly man, Kavasi, and his wife live in one house, and their son Narsi and his wife Jayaben and their child live in another. Narsi and Jayaben are very good Christian workers. Narsi went to a village school, and then to boarding school one year.

"Now this large orchard is owned by Kavasi and Narsi. They have many kinds of fruit here: guava, custard apple, mozambique, lemons, mangoes, and others. There must be about forty acres in the orchard. In good years Kavasi and Narsi send carloads of fruit to Surat. On our way back we will stop a little and see the trees. Now we go down this hill to the river. It is a very clear river, and its banks are beautiful."

"Yes, we crossed this river when we came this morning. Isn't this river large during monsoon?"

"Yes, it becomes very large and fast-flowing. One does not dare to cross it at all. That is one reason we can't do district work during monsoon. Only a few of the rivers and streams have bridges. Here we are at the river's edge. You can see it is running in only about a fourth of its bed. We can walk out on dry rocks to the place where the baptismal service will be held. This

still water just to the side of us will be the baptistry. Three women, one man, and two boys are to be baptized this afternoon."

"I feel so happy at being able to attend a baptism in such a beautiful spot. I am so glad, Kathryn, that you asked me to come out here today."

Our conversation ceased at this time. Narsi and Pastor Jivanji descended into the water. Narsi held the umbrella over the pastor while he conducted the service and baptized the converts. The midday sun is very penetrating even in winter.

The man and young men were baptized first, then the three women. Here in India these services, performed for Indians by our Indian leaders, pastors, and elders, are very inspirational to us.

After the service ended we started back up the hill, and Miss Kiracofe again started the conversation. "The three women who were baptized today are leaders in the community and I hope to have them helping soon in women's meetings in this community. One of the women has attended village school and boarding school two years, and so can read and write. Another one of the women is a widow, and her son was one of the young men who were baptized. These women will be a help to the schoolmaster's wife.

"Here we are now at this orchard. See these two clumps of bamboos growing here. Bamboos are useful in building the homes of the Indian people, as well as in making the bottoms and sides of their oxcarts.

"All this week these people have been bringing me all the fresh fruit I could eat from their orchard. I have surely enjoyed it. Many times it can be gotten only from Vyara, if at all.

"Joy, would you like to see Jayaben spin? I watched her a short time the other day, but would like to watch again. Did you notice the shirt and short trousers Narsi is wearing? That is khadi. Jayaben has spun the thread, then she has sent it away to be woven into cloth and saris. She spins the thread for her family as well as for her father-in-law's family. Here she is now; I shall ask her to spin."

About twenty of the people who had been at the river with us also stopped in front of the house and sat with us to watch. Jayaben spun deftly, then showed us how she put the spun thread on a square reel and wound it on. Eighty rounds were put on each reel. Eight of these eighty-round reels of thread weigh one and a quarter pound, and will make a five-yard sari.

Miss Kiracofe knew that after the evening service we would all be going back to Vyara, so she thought we had better go back to the tent to prepare our goods for leaving. But, as was his custom, Narsi asked to have a worship service. The pastor led in a period of worship. Then immediately after this service, before we could go, the hosts brought out a steaming-hot kettle of tea for all. After the tea, two kinds of fruit from the orchards were served to us. It was a very appetizing tea, and served in a very clean, tidy, and Christian way.

After the tea we went back to the schoolroom. Dispensing medicines and loaning out reading books came in for their share of time, along with the packing and many other things necessary to be done before leaving a village. The next day a cart was to come and take Miss Kiracofe's goods to the village of Dolara, where she would go after a few days. During the evening, Miss Kiracofe gave to each of the new converts a picture to be hung in his home. Pictures are rare in Indian



homes. Kathryn gave them their choice of three pictures, Christ on Calvary, Christ the Shepherd Leading the Sheep, and The Lost Sheep. All three women chose Christ on Calvary.

Another meeting was held in the evening. Between one hundred fifty and two hundred people were present. Some had come four or five miles from other villages. The schoolmaster's daughter and Kanta, Miss Kiracofe's helper, told several Bible stories. They used large colored charts like those used in the Sunday schools at home. Following this, the schoolmaster and others thanked Miss Kiracofe for her help in the village. Then Narsi presented Miss Kiracofe, Rev. Jivanji, and me with garlands of flowers and a bouquet. That is the Indian way of expressing appreciation. Then the evening meeting was brought to a close by a short talk by Miss Kiracofe. She expressed her enjoyment in working with the people of Sankerle, and told them to grow daily and press forward in Christian virtues.

After the meeting, a little last-minute packing remained to be done. Twenty or more people stood "helpfully" at our elbows to carry things to the tonga. With so much help (or whatever it may be called), it took some little time to finish the work. Forty or fifty people waited to say a farewell salaam to our party as we left for Vyara. We wrapped ourselves in coats and jackets, for the nights are cool, and started toward Vyara on our two-hour homeward trip.

Pray with us for the Christian people, who, like Kayasi and Narsi and Jayaben, are giving daily witness to the richness of life in Christ Jesus.

*Vyara, India.*

## Informal Happenings at Garkida Leper Colony

BY MODENA M. STUDEBAKER

### Sorrow at the Pool

One of our faithful schoolteachers, Josiah by name, has just had tragic news from his home. He has a "clean" wife (clean from leprosy) at his home who has remained faithful to him while he has been away at the Leper Colony in spite of the persecution of her people. They have two children. The little two-year-old daughter was playing by a water hole. An older girl who was supposed to have been watching the little child neglected her charge for a time. When the older girl went to find the child, she had disappeared. In great anxiety, they searched for her only to find that she had fallen into the pool and drowned. Josiah left the colony to greet his wife in their mutual sorrow. He will soon return. We pray that they may be comforted.

### Thy Word Have I Hid in My Heart

It has been the custom for some time among the more educated Christians in the colony to do daily Bible reading. They read through Psalms and Isaiah, one chapter a day in their own homes. Then each week, they chose from their reading a favorite verse, memorized it and in the Sunday afternoon service, they stood and gave it before the congregation. At the beginning of this new year, we asked if a larger number of Christians would not like to join in the daily reading and the memorizing. We urged some of the women to try it also. They demurred. They just couldn't stand before the men each Sunday in this way. But finally two women volunteered, then four more. Now there are forty-four men, women and children who are reading and "hiding his

word" in their hearts. These verses are given each Sunday in at least three different languages. Sometimes the women are so embarrassed that they almost completely cover their faces with both of their hands before they are finished. But they are learning and it is a pure joy to hear them.

### Leper Colony Cows

When babes are born of leprosy parents in the colony, the parents are asked to give them up immediately upon birth. This seems heartless. It is hard indeed—one of the bitterest prices these lovable people must pay for their disease. Yet it is the only sure way to protect these tiny lives from the grief of leprosy which their parents have tasted. The babes are then brought to the nursery in Garkida where they are lovingly tended by Nurse Horn and her African staff. It is like handing a "clean life" to them on a platter. Of course all of these babies must have milk. They are given some soy bean milk and some cow's milk. That is where the cows come in. You should see the fat, sleek herd which furnish those babies milk. The cows are given salt, fed dried grass and dried peanut tops in the dry season. They have a good barn. They are well herded. They are driven to a certain village periodically where they are inoculated against rinderpest and various diseases by a government veterinary doctor. They are helping the leper babies to health via the road of good milk.

### Grand Old Tree

Close by the church in the colony is growing a huge, spreading tree called a kutila tree. It is a haven for birds. The Saturday market is held in its shade. Men and sometimes women come and visit under its kindly branches. Children romp around its immense gnarled trunk. Just now it is lovely and soul-satisfying in its coat of fresh, spring green. It is an emblem of peace and security to our leper friends.

"A tree that looks at God all day,  
And lifts her leafy arms to pray, . . .  
Poems are made by fools like me,  
But only God can make a tree."

### A Christian Leper Funeral

One Thursday morning I felt I must go to the Leper Colony. It was not one of my regular times for going at all, and it was not even convenient to go then. Yet I felt I must go although I did not know why. When I arrived, I was immediately informed that the husband of one of my best leper women friends had died. I went at once to her compound. There sat Majimta, her face swollen from weeping. Her Christian women friends filled the little compound to overflowing—some sitting, some standing, some coming or going. How happy I was that God had led me to go to the colony that morning, or I should not have heard of Majimta's sorrow until her husband had been buried. They bury quickly in Africa because of the heat and lack of facilities for preserving the body. After we sat with Majimta awhile, the men came streaming into the compound, saying the grave was prepared. It seemed that every Christian in the colony was present, having some little part in the sad preparations. Their sense of fellowship in grief and joy is highly developed. I have never seen it excelled anywhere. They act as one big family rather than as separate units. The body of the deceased was carefully wrapped in a new white cloth and then in a grass mat. After a hymn and a prayer, the body was carried on bamboo poles to the grave. Men

(Continued on Page 21)



## . . . Kingdom Gleanings . . .

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, August 16

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Isaac Practices Peace.**—Gen. 26: 18-31. Golden Text, Blessed are the peacemakers: for they shall be called sons of God. Matt. 5: 9.

**Christian Workers, Comfort in Sorrow, Psalm 42.**

**B. Y. P. D., We Turn the Dial.**

**Intermediates, How Men Destroy God's Out of Doors.**

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### Gains for the Kingdom

**One** baptized in the Ladoga church, Ind.

**Six** baptized in the Phoenix church, Ariz.

**Two** baptized in the Westminster church, Md.

**Two** baptized in the Minot church, N. Dak., Bro. D. A. Miller, pastor.

**Two** baptized in the Olathe church, Kansas, Bro. L. A. Whitaker, pastor.

**Three** baptized and two received by letter in the Mt. Hermon church, Va.

**Six** baptized in the Highland County mission of Virginia, Bro. Carl H. Zigler, pastor.

**Four** baptized and one reconsecrated in the Cando church, N. Dak., Bro. J. R. Peters, evangelist.

**Four** baptized and one reclaimed in the Brookside church, Md., Bro. Wendell Flory, summer pastor and evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. I. R. Beery**, pastor, Aug. 16, in the Charleston church, Ohio.

**Bro. M. Guy West** of Roanoke, Va., Aug. 11-23, in the Brick church, Va.

**Bro. C. E. Trombley**, pastor, Aug. 16-30, at the Pleasant View church, W. Va.

**Bro. I. D. Leatherman** of Lanark, Ill., in the Danville church, Ohio, Aug. 17-30.

**Bro. Eldon Peiry** of North Canton, Ohio, Aug. 9-23, in the Prices Creek church, Ohio.

**Bro. D. R. McFadden** of Smithville, Ohio, Aug. 17-30, in the Swan Creek church, Ohio.

**Bro. Harold Z. Bomberger**, summer pastor, Aug. 16-30, in the Markleysburg church, Pa.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Aug. 16-30, in the Bethel church, W. Va.

**Bro. Bernard N. King** of McPherson, Kansas, Aug. 16-30, in the Appanoose church, Kansas.

**Bro. Cecil O. Showalter** of Sipesville, Pa., Aug. 16-30, in the Briery Branch church, Sangerville congregation, Va.

**Bro. Samuel W. Longenecker** of Lititz, Pa., Aug. 16 morning and evening, Aug. 19, and Aug. 23 morning and evening in the Jennersville church, Pa.

### Personal Mention

**Bro. Kenneth I. Morse** of Altoona, Pa., was a recent visitor to the House.

**Bro. Luther H. Harshbarger** is changing his address to 323 Fairview Ave., Ambler, Pa., where he is taking up the pastorate of the Ambler church.

**Bro. W. Harlan Smith** is changing his address from Greene, Iowa, to Cerro Gordo, Ill., where he is taking up the pastorate of the Cerro Gordo church.

**Bro. Wilmer Crummett**, formerly of Durban, W. Va., is changing his address but not his work. Address him now at Boyer, W. Va. He is pastor of four points of the Pocahontas Mission.

**Bro. Paul B. Studebaker** of Modesto, Calif., would like for readers to note that his street address is 105 Sierra Drive. A picture and a story of the new church at Modesto will be coming soon.

**Bro. Warren D. Bowman's** address at the Asheville Conference on Anointing for Healing will be coming soon. Present plans are that the first installment appear in the Messenger for Sept. 5.

**Sister Lillian Grisso**, recently returned from the India field and planning to spend some months in Elgin, was aided in her plans by Mrs. Cora Burrous of Mexico, Ind., who brought her missionary friend and her things this last lap of the journey.

**Bro. A. H. Miller**, secretary of the district ministerial board of Northeastern Ohio, writes to say that at the ministers' retreat at Camp Zion the concluding days of July "the attendance of ministers struck a higher average this year than at any previous time."

**Mrs. Elizabeth Bowers** of Lima, Ohio, recently presented her church with a memorial painting of the Lord's Supper. It is the work of her own hands in a field of interest she began to cultivate after she was sixty. Pastor Charles E. Zunkel presided at the unveiling and gave an interpretation of the picture.

**Forty-two years** is a long time to work for one organization, but that is the distinction which came to Bro. Graybill Royer on Aug. 5. He has been with the Brethren Publishing House for two more than forty years, and foreman of the pressroom for longer than most of the other workers can remember.

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### Miscellaneous Items

**Swan Creek church** of Northwestern Ohio will close their evangelistic meetings on Aug. 30 with a homecoming at which Evangelist D. R. McFadden of Smithville, Ohio, will be the speaker.

**The library offer** first made at the Asheville Conference included seven basic books for a Brethren church library, the seven retailing for \$6.15, but specially priced as a group for \$5. This offer is still good for churches or Sunday schools desiring to add more than six dollars' worth of books to the library for five dollars. The books are: Home Builders of Tomorrow, Meet Henry Kurtz, The Touch of the Master's Hand, Stories from Brethren Life, The Story of Our Church, Manual of Men's Work, Exploring the Bible.



**Wanted:** a middle-aged woman of the Church of the Brethren to do housework in a farm home in Northern Illinois. No laundry. To begin the last week in August. The employer is a schoolteacher. Write qualifications with inquiry to Brethren Service Committee, Elgin, Illinois.

**"Therefore,** my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." This from the title page of the Quarterly Messenger of the Welty church, Smithburg, Md., is an appropriate scriptural motto for any and every church in these days.

**Word comes from Puerto Rico** to the Brethren Service Committee that four members of the Puerto Rico Unit have joined David Blickenstaff at Castaner to begin their work among the underprivileged of that country. The four who flew from Miami, Aug. 2, were Dr. Daryl Parker, co-director of the unit, and three Civilian Public Service men, Frederick Kidder, Paul Weaver, and Elmer Hartzler. The rest of the unit will arrive in small groups as soon as passage can be secured.

**A Midwest church** asked for samples of four hymnals not our own. The House ventured to include a sample of the Brethren Hymnal. Soon a letter came, saying: "After considerable study of these books our committee decided the Brethren Hymnal superior to the others, and especially like your trade-in allowance for used hymnals. We should like to place our order for one hundred Brethren Hymnals." If you are interested in new hymnals your Brethren Publishing House will send you a sample copy of the Brethren Hymnal with the name of your church stamped in gold.

**Michigan's** district conference will be held this year in the Beaverton church, Aug. 25-28. The general theme is: Brethren Faith in Action Today. Elders' meeting is scheduled for 1:30 o'clock the afternoon of Tuesday, Aug. 25. So also such other beginning meetings as men's work, executive board, the children's workers cabinet meeting and the B. Y. P. D. cabinet meeting. The conference sermon will come at 8:00 o'clock with Bro. Harvey R. Hostetler of Detroit bringing the message. A good attendance is urged, and on Friday two delegates from each church should be present for the business session.

**A retreat for ministers** and their families will be held at Camp Mack starting on Thursday evening, Aug. 20, and concluding on the Sunday following. Bro. H. L. Hartsough will be in general charge. The interests will include fellowship, worship, inspiration, discussion and program planning, with ample time for rest and recreation. Cost, meals. The invitation is extended to all ministers and their families of the Central Region. The suggestion is made that the laymen of the local churches take over on Sunday, the 23rd, and relieve their ministers for that day.—H. F. Richards, South Bend, Ind.

**Colorado's** district meeting place has been changed from Denver to Pinecrest Camp at Palmer Lake, Colorado, on Aug. 15 and 16, instead of on three days as formerly announced. It follows immediately the young people's and intermediates' camp at the same place Aug. 10 to 15. Among the leaders expected to be present for camp are R. E. Mohler and Coach Hayden of McPherson, Kansas, and Raymond R. Peters of Elgin. H. Spenser Minnich, from Elgin, will join them for district conference. Oliver H. Austin, pastor of the Denver church, is this year's district moderator.

**A co-operative study of future anointings.** Dr. Warren D. Bowman, pastor of the Church of the Brethren, Washington, D. C., invites our ministers to join with him in a co-operative study of future anointings. The procedure would be as follows: first, write down your own testimony as soon as possible after the anointing; second, get the patient's testimony concerning the benefits he has received, as soon as feasible; third, secure, if possible, the testimony of the attending physician as early as he can pass judgment on the case. The earlier such testimonials are written down, after the effects can be determined, the more valuable they will be. Bro. Bowman says: "If we can secure a large number of good cases wherein we have the testimony of all three, we shall have something of considerable value, not only for our denomination, but for Protestantism in general. Such a study is greatly needed, and perhaps the Church of the Brethren is the only denomination that is in position to make it. This study may require five years or more, but the result would certainly warrant our sincere co-operative effort." Send testimonials to Warren D. Bowman, 2910—20th St., N. E., Washington, D. C.

## *With Our Schools . . .*

### **La Verne College**

**The Modesto church** used the services of D. W. Kurtz and C. Ernest Davis as speakers at its dedication day services on June 28.

**Dr. Irene Poole Davis**, professor of speech, attended the Los Angeles County Schools Workshop in Education of Mexican and Spanish-Speaking Pupils at Montebello, July 13-24.

**The Long Beach church** enjoyed the summer pastoral efforts of Dean and Mrs. Lorell Weiss for six weeks during the time their pastor was at Annual Conference and on vacation.

**Charles Wagoner** was recently released as professor of chemistry so that he might become director of the Kansas State Control Laboratory at Manhattan, Kansas. His successor has not yet been appointed.

**Robert Tully**, director of athletics, is heading a recreational program for the city of La Verne during the vacation period. He also directed a camp for young adults at Camp La Verne over the Fourth of July week end. President Davis was also a leader at this camp.

**Summer school** is claiming the attention of several members of our faculty. Louise Larick, librarian, and Anna Mae Strickler, professor of home economics, are at the University of Colorado, and Robert Tully, professor of physical education, at Claremont Colleges.

**President Davis** and Dean Weiss attended the district meetings of Oregon and Washington and participated in the Washington Summer Assembly at Lake Wenatchee. In their capacity as members of the Pacific Coast Regional Service Committee they visited the Brethren C. P. S. camps at Santa Barbara, Calif., and Cascade Locks, Oregon.

**Dean Lorell Weiss** received his Master of Arts degree from Claremont Colleges at their spring commencement. His thesis dealt with public opinion concerning C. P. S. camps. Four other graduates of La Verne received their Master of Arts degrees from the same institution at the same time. They were Ralph Smeltzer, Catherine Crist, Merlin Eisenbise, and Philip B. Davis.



## What I Found at Yosemite . . .

BY L. C. HOSFELDT

When one enters Yosemite, if he is a botanist he will see the things that pertain to botany; if he is a zoologist, he will see the things which belong to zoology; and if he is a geologist, he will see the things belonging to geology. Then again, if he is a materialist, he will see those things which are material; and last, but not least, if he is spiritually minded, he will see all these things from an entirely different point of view, for, after all, the highest emotions and the greatest satisfaction come from a large knowledge of material things, together with that knowledge which is of wider comprehension, the spiritual or divine.

The feeling one has on entering Yosemite, then, depends upon many things. The one having a small vocabulary, when he sees the things of the valley, may say the mountains are big, the trees are tall, the scenery is fine. If he is well acquainted with Webster, when he sees these things he may designate them as colossal, stupendous, magnificent. If he is well versed in the Book of books, there will come to him another and a greater line of thought. These thoughts will lift him above the material and bring him onto a high spiritual plane, to a sense of ecstasy. He too will have the use of the words *magnificent*, *wonderful*, *awe-inspiring*, and a host of others, and in addition he will be made to exclaim: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." And again, "Great and marvelous are thy works, Lord God Almighty."

The Yosemite is a compendium of the world. Or we may say, it is a world in itself. The first view of the valley is one never to be forgotten. The sight is thrilling, and at the same time awe-inspiring. By reading and hearing of the valley one has anticipated somewhat what he expects to find, but to be appreciated fully it must be seen.

We may have heard of El Capitan, sheer and commanding, that perpendicular cliff which rises 3,604 feet above the valley below, but not until we have viewed it at close range do we realize its stupendousness. We have heard of the Bridal Veil Falls, the waters of which take a plunge of 620 feet, but not until one sees the water cascading veil-like, in long streamers, wraithlike, wafted to and fro by the wind, seeming almost as though it were endowed with and directed by an intelligence, does one appreciate and feel its entrancing presence. Just to see it in its ceaseless flow and changing attitude brings relaxation. It also reminds one of life as we find it; there is movement and change and variation as the days come and go. The water creeps over the cliff, with other water following in constant succession. It reminds us of the race of men; from generation to generation they too have come and gone; one has succeeded the other and like the water, for one brief moment has seemed to linger, but by the relentless press of time has been urged on and on.

As with most things of life, there is not only one waterfall, but more, and while there is but one Bridal Veil Falls, as there is but one you, there are other water-

falls just as there are other folks. So we find another waterfall like unto the Bridal Veil, yet different. Not very far from the first we see the second, the Yosemite Falls. Here we have different characteristics. The falls are larger in volume and farther in fall. The upper fall is 1,430 feet, the lower drop 320 feet, and the total drop is 2,425 feet, which includes the cascade.

The falls vary as to volume of water that passes over them, depending upon the supply which comes to them from their source, the snow and rain. Analogous to life, to be able to give we must first have, or receive, and also we cannot give anything more than what we receive. Our ability to give stops when we cease to receive.

A memorable experience is to see a double sunrise—the sun as it comes over the mountain in the dawn of the morning, and as it is seen mirrored in the water of Mirror Lake. The lake, surrounded by majestic hills and magnificent trees, the hush and stillness, a silence that almost seems to have a personality—one can almost imagine himself in that first garden before evil entered, where peace reigned supreme and where the harmony of nature held sway. The rocks, the hills, the trees, the waters, and the sun seem to be the different tones that make up the strains of a sweet refrain, and one can picture such a scene as this "when the morning stars sang together, and all the sons of God shouted for joy."

Another striking sight to behold is three mighty peaks, almost identical in size and shape, very appropriately named The Three Brothers. The tallest of these has been named Eagle Peak, which is 3,813 feet high.

There are many Indian legends about the Yosemite, and in reading them one is impressed with an outstanding thought, and that is the red man's expression of soul, since he in most, if not in all, of the legends refers to the Great Spirit. And then there is an intrusion of thought that comes to us in the form of a question: Does the white man have as many thoughts about or upon spiritual things as did the Indian? In his way, did the Indian perhaps have more longings than his white brother, and was he more expressive when he talked of the Great Spirit, the happy hunting grounds, and when at sunrise he faced the sun with outstretched hands to plead with the Great Spirit for protection and guidance? Did he see in these great stones which are named The Three Brothers a picture of his own people, or of his tribe, and the relation which they should sustain to each other as being that of brothers?

Does the white man, as he visits Yosemite and sees all the magnificent things therein, meditate upon or contemplate the realities of life, his responsibilities, privileges, etc., realizing that he is his brother's keeper and helper, or is he solely on pleasure bent? A visit to this unparalleled place should produce in him a loftier ideal of life and a greater concern for things that are higher and holier.

That man can get ideas in profusion from nature and can accomplish things that are for the betterment of the race or that are for his comfort and pleasure, has often been proved. The truth of this statement is strikingly evidenced by the distinctive feature of the evening campfire entertainment at the largest resort in Yosemite Park during the summer season. There is produced each evening what is termed "the fire fall." This fire fall is originated by having a large fire built on the top of Glacier Point, a cliff of 3,200 feet elevation. When



the wood has been reduced to embers it is shoved over the edge of the cliff, and, like the waterfall, it cascades down the side of the mountain, making a sheer drop of 2,000 feet and showing as a continual stream of fire. This event takes place at the close of the evening's program, and is witnessed by thousands of people from all over the park.

In the valley there is a museum which tells of the history of the Yosemite and surroundings, its discovery, how and when it was first inhabited by the white man, and the history of the Indians. Here are also many relics of bygone days: pictures, maps in relief, mounted birds and animals native to the valley, and numerous items all of which are very interesting and educational. One might spend months, even years, in this enchanted place and never tire.

There are many side trips to places of interest, and perhaps of all side trips there is none more beautiful and impressive than the one which leads to the Mariposa Grove, where some of the venerable sequoias are so huge that the roots form tunnels through which one may ride on horseback. There are many famous trees in this grove which have been given personal names. The Temple of the trees is singular indeed. This consists of three of these giants in close proximity, forming as it were a great temple. Here one may almost fancy he is entering a great cathedral. Here is inspiration for the recalling of beautiful hymns and songs. Here also comes again that note of comparison; here, as in the presence of those monstrous rocks and hills, is that small, insignificant feeling of one's self. The tree named Wanona is one of the most famous trees in all the world, because of the tunnel which is cut through its trunk which is large enough for automobiles to pass through it. Largest of the big trees is the Grizzly Giant, which is ninety-two feet in circumference and considered the oldest living thing on earth.

Some of these trees are thousands of years old. Some have withstood wind, storms, fire, and the ravages of time for centuries. Some have been burned time and again, yet they live. One great tree named The Telescope has had the central part burned out from bottom to top, the sides only remaining; through these you can see the sky, yet the tree has green limbs a hundred feet from the ground.

These sequoias are of noble lineage. They bridge the span of time, some of them forty centuries. Here live venerable kings of the forests in reveries that carry back more than a thousand years before the Christ walked the shores of Galilee. In their mystic shadows fretting and restless men may well peruse and ponder values. In our limitations of threescore years and ten there is but little accomplishment, but yet there is hope.

We have written of wonderful things of nature; of waterfalls sublime, of trees majestic, of rocks stupendous, and of other things. We laud these that live long, and are of great dimension, but like all things of material make, they come forth, live for a while, and pass. We were made to realize the truth of this statement when we came to one of these mighty monarchs which lay prostrate, and though it was majestic in death, it had long since lost its leaves and limbs by the decree of time, and was slowly yet certainly disintegrating. Man, though small, insignificant and short-lived in comparison with these giant trees, has something which they do not have. Man alone was made in the image of God, and so he and he only can repeat with one of

old: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."  
Los Angeles, Calif.

## My Seven Wonders of the World

BY CAROL ALICE SCOTT

I had never realized until this past week how we people live from day to day without taking thought of what wonderful things are found about us. We marvel at the great inventions and mighty progress that man has made, but some of the simple processes of nature, which we observe every day, are the most wonderful things of all.

It is difficult to tell which is the greatest wonder of all, but I think the most majestic sight to me is an approaching summer thunderstorm. The light of the evening sky is dimmed by turbulent storm clouds headed by rolling white thunderheads advancing upward in a steady pace above the horizon. Beneath is the solid gray of approaching rain. I enjoy standing and watching this wonderful sight for it gives me a feeling of awe. It makes me feel my "smallness" in the scheme of things.

All wonderful things are not large in size. I have felt fine fabrics and have admired their color and texture, and yet I have never seen a fabric as fine as the petal of a flower. Time and money have been spent in weaving beauty into fabrics, but no fabric has been made which possesses the beauty of the soft velvety rose petal. Truly, the Bible is right when it speaks of the lily, "Solomon in all his glory was not arrayed like one of these."

To me, the mystery of fire is one that I cannot solve. I can feel, hear, and see the results of its work around me, but what it is and where it comes from—that I do not know.

The never-failing change of seasons is another wonder. I have taken them for granted, knowing that they will come, but there is a mystery still about them. The only true explanation for them is found in the first chapter of Genesis where God gives as one of his promises that as long as the earth remains we shall have our changes of seasons.

The change of seasons brings other wonders to mind. I think the migration of birds is a wonder which has never been explained. Ornithologists say it is instinct that causes birds to migrate, but I like to think that birds are intelligent and do what is best for them.

The coming of winter brings another marvelous work of nature, the snowflake. I like to see the perfect pattern of each little crystal of snow as it lies against the dark color of my winter coat. Snowflakes look as if they were intricately cut in a variety of fancy patterns by some of the tiniest of dies.

Speaking of homelier things, there is nothing more remarkable than the growth of the chicken within the egg. How does the yolk of an egg contain all the elements that it takes to make up the body of the little baby chick?

Some may choose man-made wonders, but my wonders are those common ones that happen in my everyday life. The things which are beyond the power of man to make prove to me that there is a God above who is able to perform the impossible.

Warrensburg, Mo.



## Selective Service Regulations . . .

Considerable confusion has resulted as a result of the fact that Local Boards continue to make the statement that only "dependency" cases may be appealed to the President. It is true that only in "dependency" cases a direct appeal by the registrant may be made to the President; but under the following paragraph in Selective Service Regulations (628.1) any registrant may request that his State Director or the National Director—Major General Lewis B. Hershey—take an appeal to the President in his behalf:

"Selective Service Regulations, Par. 628.1—Who may appeal to the President from any determination of a board of appeal. When either the State Director of Selective Service or the Director of Selective Service deems it to be in the national interest or to avoid an injustice, he may appeal to the President from any determination of a board of appeal. He may take such an appeal at any time."

If a registrant wishes to request a Presidential appeal, it should be done so immediately the appeal board has made a decision. This is important, because it is not until the National Director actually takes the appeal to the President, that induction is automatically postponed.

Bulletin No. 63, issued by New York State Director, S.S.S., on May 9, 1942.

"Topic 2: It has also been reported that in a number of instances registrants have been denied the opportunity of examining the opinions handed down by the Board of Appeal. Such a practice is entirely improper. A registrant has an absolute right to see everything in his file (S.S. Reg. 605.32, 605.40). Only recently, the State Director directs that a case be reopened and a new appeal taken because of the refusal of a local board to permit the registrant to examine the contents of his file."

Medical students may be deferred regardless of the fact that they have completed a Form 47, providing the Dean of the Medical College will complete a Form 42-A. (Request for deferment as a necessary man.)

(Note: Medical students, internes, and practicing physicians who are being persuaded to accept a commission against their conscience or who are being classified for induction either for 1-A, 1A-O or IV-E should write the Brethren Service Committee immediately giving the facts of the case. A co-operative arrangement has been made whereby medical students, and in some cases, in-

ternes, may continue their training, and where practicing physicians may render service under the direction of the United States Public Health Service instead of being inducted either into the armed forces or Civilian Public Service camps. Parents of such persons should be sure that they know of this and should notify them and our office when a problem is imminent.)

## Ministry to Brethren Men in the Armed Forces

BY MERLIN C. SHULL

The files of the Brethren Service Committee at Elgin contain the names and addresses of many of the Brethren men who are in the military services of their country. The Service Committee is seeking to express the goodwill of the brotherhood to these men and to render them some helpful ministry. This is attempted in a twofold manner. As soon as a name is received we send that person some especially prepared literature and when possible, a personal letter. Then the name is sent to one of the sixty ministers who are visiting army posts near them. Both phases of this service bring interesting and challenging responses.

More than forty ministers have made reports of visits to military camps. Carl Smucker, pastor at Rockford, Ill., says of his ministry to the men at Camp Grant: "Since the camp has been in operation here our church has tried to entertain our Brethren boys as much as possible. We try to get them out to dinner when they come to church Sunday morning. They appreciate this more than anything else we could do for them as the letters from them indicate. Up to date we have had nearly forty boys here from camp. Here is a quotation from one of the letters received the other day: 'I certainly thank you people for how good you treated me. I certainly did appreciate it. I think you folks are the nicest people I have learned to know. I wish I was near a city like Rockford.' This is one of the many letters we receive. So I think some of the work we are doing is well worth while. I try to get out to camp every week and sometimes it is necessary to go oftener. In a couple cases the boys called me because of illness and a personal problem. I am glad for the suggestions given to us by Brother Hartsough."

McKinley Coffman writes concerning his visit to Florida camps: "I very much enjoyed this experience and hope the contact has been very beneficial to the boys. Several of them I know or they knew me through B. Y. P. D. camp experience. All of them seemed to appreciate my visit very much and a number of them asked me to write to their homes and one to his pastor." Brother Coffman visited at least seven camps.

Charles Forror of San Diego, Calif., has opened his home to the men of his section. He sends them his church bulletins and visits many of them. There are numerous camps near him, and he is having a great experience contacting the men.

J. Herbert Miller of Hershey, Pa., and I. S. Long of Baltimore, Md., have reported successful visits and each has led his people to open their homes for entertainment of Brethren men. This type of ministry is especially appreciated by army chaplains and other officials.

H. B. Landis of Oakland, Calif., has an agreement with the post chaplain to keep him informed of Brethren boys in the camp near him.

## New Arrivals in Camp

### Camp Lagro

Frantz, Robert Samuel, Holmesville, Nebraska, Brethren

### Camp Magnolia

Dickson, James Frederick, Jr., Wichita, Kansas, Methodist  
Hardin, Bonnie David, White, Georgia, Non-affiliated  
Kimmel, Kenneth Steele, McLouth, Kansas, Brethren  
Pence, Marvin Abraham, Piedmont, Ala., Church of Christ  
Smith, Robert Hall, Bastrop, Texas, Non-affiliated  
Snider, Vernon Clarence, Palacios, Texas, First Divine Assn. in America, Inc.

### Camp Cascade Locks

Redfield, Donald Earl, Burley, Idaho, Methodist

### Camp Lyndhurst

Burns, Creed Lander, Spindale, N. C., Brethren  
Fanning, Jesse Walter, Erwin, Tenn., Church of Christ  
Fraleigh, William Harrison, Derwood, Md., Jehovah's Witness  
King, Rufus Bucher, Rockville, Md., Brethren  
Martin, Howard, Williamsburg, Kentucky, Baptist  
Ott, Walter Kermit, Denton, Md., Brethren

### Camp Walhalla

Dunkel, Ralph Edward, Circleville, Ohio, Methodist



Ralph Hatton of Oregon has a mail service to the camps that he cannot visit often because of distance. He has also made interesting reports of visits.

Paul S. Longenecker of Washington visited nine Brethren boys in two camps and was able to give up-to-the-minute information concerning the new location of six more, all this at very little cost to the church.

John B. White of Nashville, Tenn., has found in his visit to Camp Forrest, Tenn., that it is wise to contact the chaplain by letter before calling at the camp. Brother White reports interesting visits with Brethren boys.

Arthur W. Adkins, Cabool, Mo., and Robert Byerly of Oklahoma have made interesting reports. In fact, these ministers who are visiting the camps are doing a great work and the men appreciate it very much. Letters from the men in the service reveal this also. One man writes: "Today I received a letter from Rev. A. W. Adkins, who is pastor at Cabool, Mo. I had been stationed at Fort Wood, Mo., but due to my transfer here could not accept his kind hospitality. I have written him my sincere thanks this date." (He refers to the invitation to attend the services at Cabool and to visit the pastor.) "I am sure that whatever the Brethren Service Committee has to offer would be deeply appreciated by whoever receives its literature."

It is almost impossible to do justice to the scores of good letters received from Brethren boys in response to our letters to them. A Southern boy writes: "It is with great pleasure I write to you all concerning the greetings from you all. It is quite true I may not have seen your faces but it is with heartfelt appreciation I write to you all thanking you for your remembrance of our boys in the service. In one of the many sayings I have read and heard many times, it is said, 'Tis sweet to be remembered . . . to a boy in the service it gives him great consolation to know that someone somewhere is thinking of him. I must say that my training in the brotherhood has helped me to meet only with the finest families and with some I have truly enjoyed a home away from home. I truly thank my God for all these things and I will not give up my hopes of returning to you all again." A boy in a camp in Oklahoma writes: "Is there any Church of the Brethren near Lawton, Okla., or Oklahoma City, Okla., or thereabouts? I would like very much to know if possible." A boy now overseas and addressed through the New York postmaster writes: "I wish to thank you very much for the Bulletin you have sent me; I appreciate it very much. At this time I also want to express my feelings and thanks that I was one to be visited by Brother Hartough. His visit was a very good moral bulwark in a form to us in the service that we are not forgotten. At that time I was at Camp Shelby, Mississippi." Another boy in Texas says: "Just a line to thank you for the literature which I have received. I do appreciate it very much. You are doing an awful lot by sending it to us boys in the service." A boy in Hawaii writes: "I guess it will be impossible for anyone to visit me now. But I sure do wish you could." At the beginning of his letter he says: "I will now take the greatest pleasure in answering your kind letter I received a while back." These are only a few samples of the many letters coming to our office. Many discuss with us more of the detailed problems of their life and all are marked with a deep appreciation to the Church of the Brethren for its thoughtfulness of them. These men who are privileged to return to their homes when the war is over will do so with a stronger love for the

church than would have been the case had this ministry never been established.

Ministers and parents of these men will greatly help to make this ministry more efficient, and will enlarge it greatly by keeping us up to date on new and changed addresses of their men.

*Elgin, Ill.*

## Informal Happenings at Garkida

(Continued From Page 15)

and women filed singly in a long procession down the winding narrow path to the grave. The widow herself did not go. This is the dry season and the ground is as hard as a rock. The men had toiled for hours in the sun, digging a long, deep grave. Very reverently the body was lowered into the grave and turned over on its left side. The Christian hymns and prayers and the words of comfort given at the grave resembled the Christian graveside service of America. Then a row of wooden sticks was put into the opening to form a covering over the body. Many green boughs were thrown over the wooden cover and then the dirt filled in. It was all lovingly and efficiently done by this close-knit group of Christians. Let us thank God that both life and death may draw us together in his name.

*Garkida, Africa.*

## Women's Work in India

BY RUTH F. BROOKS

To show the mind and thought of Christian women in making this world a happier place in which to live, Mrs. I. W. Moomaw of Anklesvar Vocational Training School wrote a pageant called *The Spirit of Womanhood*. She presented it with the Anklesvar women's group. The Vyara group has also given it at the annual teachers' institute.

The pageant is simple and easily adaptable even to American groups. It portrays various activities in which Christian women are engaged.

The song *Holy, Holy, Holy* is sung as the Spirit of Womanhood advances to the center stage, preceded by four small flower girls. At the close of the song the Spirit of Womanhood asks the audience to think of the suffering abroad in the world, and calls on women to join hands in a great chain of Christian fellowship around the world in a definite effort to make the world a "kinder and happier place."

Various groups come forward by turn. The first group, composed of three mothers, carries Bibles and pledges faithfulness in family worship. The second group pledges service in promoting community health; the third, in spreading education; the fourth, service to those of low social strata; the fifth, sewing for the poor; the sixth, stewardship; the seventh, efforts to educate against the use of liquors, drugs and cigarettes; the eighth, beautifying and making pleasant the home with flowers and inspiring pictures. The audience here sings *Let the Beauty of Jesus Be Seen in Me*. The ninth group, girlhood, pledges to follow the mothers' examples.

The Spirit of Womanhood says her heart overflows with joy to see their spirit of service and devotion, and so calls for all groups to join hands and sing softly two stanzas of *Take My Life and Let It Be*. Two or three women lead in short prayers of consecration. The benediction is given by the Spirit of Womanhood.

*Vyara, India.*



**Items Concerning Ministerial Interests . . .**

BY M. R. ZIGLER

**District Mission and Ministerial Boards**

Representing the districts of the brotherhood, members of mission and ministerial boards of the districts and those vitally interested in the program of the ministry and home missions met together in a sectional conference at Annual Conference, Asheville, North Carolina, June 1942. The following paragraphs represent some of the thoughts gleaned from this sectional conference.

Genuine interest was manifest in giving the young minister an opportunity to serve in a good church with loving, experienced supervision. Occasionally a difficult situation will respond to an inexperienced man better than to an experienced one but this is the rare exception.

Considerable time was spent in discussion of the track-age for locating and moving pastors from local ministerial board to district board and to general board. There should be no circumventing this track.

In some regions conferences provide contacts. In others the general board members may meet district boards individually. Much emphasis was given to the proper education of the local board and church as to functions. Personal contact is needed between district and local boards. In one district each board member is allocated a certain number of churches for special care and knowledge in contacting them. District fieldmen may help much in problems of relationship within the district. In placing men theological tendencies of men and churches need to be considered.

During this growth and transition period many errors will be made. Local elders and pastors have heavy teaching responsibilities. Not always should a discouraged pastor move, but sometimes he should move before he becomes discouraged. Building a bond of brotherhood in the church community requires long pastoral tenure.

Objectives of the home mission program for this period as listed unofficially by the group are:

1. New organizations developed with careful study made of the local situations so that it is a long-time planned program instead of merely one of temporary expediency.
2. Make mission churches self-supporting in all phases of their program, financial, leadership, etc.
3. Develop an adequate ministry with proper support.
4. Emphasize evangelism and soul-winning—strengthen the entire spiritual life of the church.
5. By adequate supervisory programs develop greater unity and better integrated total programs.
6. Strengthen the rural church now—build a broad and strong local church base for our work.
7. Begin definite home mission projects among the underprivileged of America.
8. Develop co-operation between districts, the stronger helping the weaker.
9. Use wise education and publicity—emphasizing the work done instead of the persons doing it or merely the church.
10. Give better training to workers by a period of intense training.
11. Consecrate home mission workers as well as foreign workers.

12. Undertake the spiritual care of war production workers.

13. Develop an expectation of growth in the mission church.

**Regional Field Emphasis**

A five-year regional field program is being launched by the General Board staff in order to guarantee covering the field, to eliminate overlapping, to maintain the individual general boards' autonomy, to clear the field for action and to unite the forces. Each Board staff is assigned a region of the brotherhood to cover for one year beginning at Conference time, 1942. The assignments are as follows across the brotherhood:

Board of Christian Education—Southeastern Region—Christian education, local church.

General Ministerial Board—Western Region—ministerial enrichment through ministry and home missions.

Bethany Biblical Seminary—Eastern Region—the Christian message and evangelism.

General Mission Board and Brethren Service Committee—Central Region—the world outreach in missions and service.

General Education Board—Pacific Coast Region—Christian education, college.

Through district meetings and other district gatherings this program of definite emphasis has been launched and throughout the coming months the program will be more fully integrated.

**Annual Report**

The Annual Report blank for the year ending Sept. 30, 1942, will be sent to the pastor or elder-in-charge of the church late in September. The blank upon which the report is to be made will be practically the same as heretofore. May every pastor or elder have the joy of sending his report in on time so that it reaches the Elgin office not later than Oct. 10. It is the minister's job to see that this administrative report is properly filled in and mailed to the General Ministerial Board, Elgin, Ill.

**Ministerial Placement and Policy**

Ministerial placement and policy as adopted by the Annual Conference, Hershey, Pa., June 1936, sets up the following standard for the Church of the Brethren regarding ministerial policy for placement:

**I. General Recommendations**

**1. Ministerial Tenure.** We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

**2. The Pastoral Term.** We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. We suggest an advance notice of six months unless a shorter time is mutually agreeable.

**3. Ministerial Placement and Transfer.** The official agency of the church for the placement and transfer of pastors shall be the General Ministerial Board acting in co-operation with the District Ministerial Boards and the Pastoral Board of the local church.

**4. Extending a Pastoral Call.** We recommend that the local church create a Pastoral Board representative of the working forces of the congregation, or designate an existing board similarly constituted, which shall be the official medium through which the congregation investigates and negotiates with minis-



ters nominated or recommended for pastoral services in the local church. When such boards have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: "We, the Pastoral Board of the ..... congregation, having investigated thoroughly the qualifications of Brother ..... and having reached a satisfactory agreement with him as to the terms of his employment recommend that he be called to the pastorate of this church, his service to begin on....., 19....

"Signed .....  
"Clerk of the Pastoral Board."

Church councils for the consideration of such reports should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the report of the Pastoral Board. Voting in such councils should be by ballot and it should require at least three-fourths of the votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

**5. Terminating a Pastorate.** The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Pastoral Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the District and General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Pastoral Board or the corresponding board should have the authority, if they feel that the best interests of the work demand it, to call for a vote of the congregation on the question of retaining the present pastor. Councils for considering this question should be called in the same manner as councils for extending a pastoral call and the vote should be taken by ballot and require a three-fourths majority of the votes cast to retain the pastor.

**6. The Elder-Pastor Relationship.** The elder of the congregation should be considered its official head and should preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder, but in such cases a member of the District Ministerial Board should preside in all council meetings when the pastoral relationship is under consideration.

**7. The Pastoral Year.** We recommend that the pastoral year begin September 1.

## II. Procedure in Vacancies and Appointments

**1. Pastoral Nominations.** Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, should notify the General Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board should be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time and this procedure continued until a minister acceptable to both the district and local boards has been discovered. It shall be understood that the Pastoral Board of the local church has the right, provided it shall first confer with the District and General Ministerial Boards, to submit as a nomination the name of any particular minister in whom the congregation is especially interested.

**2. Adjustment of Pastoral Difficulties.** The General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigations of congregations or pastors when conditions warrant such investigations. A congregation, or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the elders of the district. This body may refer the case to the Standing Committee, if in its judgment the situation demands such procedure.

The ideals embodied in our "Code of Ethics for Ministers and Congregations" should be respected at all times.

## III. Duties of Ministerial Boards

**1. Local Pastoral Boards.** We recommend that the Pastoral Board of the local church, or such board as may be designated to serve in this capacity, be composed of representatives of the working forces of the congregation. At least the following groups should be represented: the board of deacons, the Sunday school, the board of trustees, the finance committee, the men's organization, the women's organization, the young people's department and such other groups as the church may consider advisable. This board may create a smaller executive committee which shall be directly responsible to the board itself. It shall be understood that the Pastoral Board as a whole is responsible to

the congregation and that pastoral calls and transfers are subject to the action of the church council.

The duties of the Pastoral Board shall be as follows:

a. To represent the local church in the matter of pastoral relationships. It shall receive nominations for pastoral service, investigate candidates, carry on negotiations with nominees, consider pastoral changes, receive resignations, agree upon terms of service and make recommendations to the church council.

b. To represent the church in supplying the pulpit when necessary and in securing evangelists, lecturers, special instructors and such other service as has to do with the pulpit service of the congregation.

c. To serve as an advisory board to the pastor.

d. To arrange for proper reception and installation of new pastors.

e. To educate the congregation in the ethics of pastoral relationship and to maintain the ideals set forth in our code of ethics for congregations and ministers.

### 2. Duties of District Ministerial Boards

a. To co-operate with the Pastoral Board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.

b. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their life work in order that the church may have an adequate ministerial supply.

c. To license and install candidates into the ministry with the approval of the local congregation.

d. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the district and the local congregation.

e. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

f. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

g. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.

h. To investigate and pass upon applications for ministerial relief from their respective districts.

i. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

j. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

k. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trend, problems and progress of the congregations of the district.

### 3. Duties of the General Ministerial Board

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

b. To maintain an office and general secretary at Elgin through which the general work of the board shall be done.

c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.

f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applicants for ministerial relief in co-operation with the General Mission Board.

h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To co-operate with the General Mission Board in the administration of the home mission program.

j. To co-operate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

## Summer School for Ministers

Today, as never before, there is need for the contribution which trained, alert religious leadership, both ministerial and lay, can make in our communities. In periods of crisis people turn to the minister for counsel and to the worship service for assurance and hope. The im-



portance of the Christian fellowship in the local church cannot be overestimated.

Each summer across the country the Town and Country Committee of the Federal Council of Churches and the Home Missions Council join with state and local agencies in promoting summer sessions for ministers serving particularly in the rural field. These schools vary from a few days to six weeks in length. The Inter-denominational School for Rural Leaders, Garrett Biblical Institute on the Northwestern University campus, Evanston, Ill., was held June 15 to July 17, 1942, with an enrollment of sixty-three students from fourteen states representing eleven denominations. Those attending from the Church of the Brethren were Clarence D. Sink, Flora, Ind.; Galen B. Ogden, Naperville, Ill.; Francis Shenefelt, Polo, Ill.; and Jesse H. Ziegler, Chicago.

Courses were offered in The Program of the Rural Church, Rural Community Relationships, Agricultural Economics, Research in Rural Life and Recreation and Drama in the Rural Church. In addition several courses of the regular Garrett and Northwestern summer terms were open to those interested.

### An Ethical Code for Ministers and Congregations

Again as a standard the following ethical code for ministers and congregations was approved by the General Ministerial Board several years ago:

1. The church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.
2. The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.
3. The ministry should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement.
4. The minister should nurture his own spiritual life and strive for professional growth and efficiency in his calling.
5. There should be clear and just contracts between a church and its pastor. Both parties should abide scrupulously by the terms of the contract until its expiration unless it is revoked by proper procedure or mutual agreement.
6. The church should recognize that a minister is entitled to an adequate remuneration but the service of a minister should never be limited by financial consideration.
7. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. A church should protect its minister from "factions" and "cliques."
8. The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal or commercial propaganda.
9. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.
10. A church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.
11. The minister should be frank, courteous, and co-operative with the ministers of his own and other churches. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister except in an emergency.
12. The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy man" of the congregation.
13. Pastoral calls should not be hastily extended by churches nor hastily accepted by ministers. The voice of the church should be taken by ballot and no call should be extended unless it is supported by three fourths of the membership. Christian courtesy requires that the minority move to make a call unanimous and to support the minister "heart and hand."
14. A minister should not seek nor consider a call from another church whose pastor has not yet resigned.
15. Electioneering or campaigning either for or against a candidate for a pastorate should not be tolerated either by the church or the minister. Hostile or unfriendly criticism of the church by the minister or of the minister by the church is unethical.
16. Under no circumstances should a church consider or even negotiate with two men at the same time. It is also unethical for a minister to bargain between churches.
17. When starting on a new pastorate, the minister should begin by feeding the flock. He should learn to know his people as soon

as possible. He should be slow in setting up new machinery and in upsetting established customs.

18. A minister should not go into a church to replace former workers, but to take his place at their side. The other ministers in the local congregation should be made to feel that they are partners in the task of saving souls. The pastor must be creative in discovering definite tasks for them to undertake.

19. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

20. The minister should give due attention to politeness, neatness, and the refinements of life without being mechanical, exclusive or coldly formal.

21. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. It is unethical for churches to constantly laud the good qualities of former ministers.

22. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.

23. The minister should consider that "work well done" and duty faithfully discharged is in itself "partial recompense for labor."

24. The minister and his people should show by their own lives that the gospel which they proclaim "is the power of God unto salvation."

### Retirement Plan for Ministers and Missionaries

The following proposed Ministers and Missionaries' Retirement Fund as developed by the General Mission Board and the General Ministerial Board and approved in general by the Council of Boards, was spread on the minutes for one year by Annual Conference of 1942:

#### A. Contributory Pension Plan—Basic Principles

##### Contribution of the Member

The contribution of each member would be at the rate of 4% of his salary basis. The salary basis would include the cash salary with a 15% addition where free rent of a home is furnished.

##### Contribution of the Congregation or Other Salary-Paying Organization

The contribution of each local congregation or other salary-paying organization would be at the rate of 4% of the salary basis of the member.

##### Age Retirement Pension

Upon retirement, after attaining the minimum retirement age of 65, the accumulations to the credit of the member arising out of his own contributions and the contributions of the congregation together with interest credits would be applied towards providing a pension for the member of which 50% would be paid as a widow's pension, should his wife survive him, if their marriage took place before entering upon the age pension.

In the event that upon the date of retirement the member is single or widowed, such accumulations shall be applied towards providing a pension payable during the life of the member.

##### Disability Pension

In the event of total and permanent disability before entering upon an age retirement pension, a disability pension would be provided from the accumulations to the credit of the member arising out of his own contributions and the contributions of the congregation together with the interest credits.

##### Widows' and Minor Orphans' Pensions

In the event of death of the member before he enters upon an age retirement or disability pension, a widow's pension would be provided from the accumulations to the credit of the member arising out of his contributions and the contributions of the congregations together with interest credits.

In the event that the member dies before he enters upon an age or disability pension without leaving a widow but with a minor child or children surviving, reasonable provision would be made for them out of the accumulations to the credit of the member, and if any balance remains out of the accumulated credits contributed by the member himself, it would be paid to a contingent beneficiary or to the legal representative of the member.

##### Withdrawal Benefits

A member terminating service with the church otherwise than through disability or age retirement may withdraw the accumulations arising out of his own contributions together with interest credits or may leave the accumulations to his credit arising out of his own contributions and the contributions of the congregations together with interest additions to provide a pension on retirement after attaining age 65.

##### Mode of Payments

All contributions of the member and the congregation or other salary-paying organization shall be paid in monthly, quarterly, semiannually or annually in advance and shall be regarded as a matter of current expense and not of benevolence.



**Interest Credits**

Interest credits will be allowed at a net rate to be determined periodically by the Pension Board.

**Contingent Fund**

A contingent fund will be maintained to which would be credited the net profits from investments, such portions of income from investments as may be set aside by the Pension Board and such sums as may be allocated to this Fund by the Pension Board. This Fund shall be available for possible net losses or depreciations on investments, appropriations by the Pension Board to supplement the income actually earned on investments and appropriations authorized by the Pension Board for designated purpose.

**B. Supplemental Benefits**

In addition to the benefits provided through the required contributions of the member and his congregation or other salary-paying organization, it would be the purpose to provide supplemental benefits out of receipts through the General Conference Budget from benevolences, gifts, and legacies as follows:

1. To provide a minimum retirement pension at the rate of \$25.00 a month with 50% or \$12.50 per month continued to the widow where a member has retired after attaining age of 65 with 35 years of service to the church and where all members' and congregations' contributions had been made during the period of eligibility of the member. For lesser periods of service than

35 years, the supplemental retirement allowance would be proportionately reduced.

2. Where full-time paid-for service is rendered and the salary basis is less than \$1,200, supplemental credits to build the total contributions up to the amount that would be paid on a salary basis of \$1,200.

**Annuities Illustrated**

Illustrations of the annuity provided upon retirement at age sixty-eight by deposits of \$100 a year on the single-life basis and on the joint-life and survivor (50% to widow) basis for a man and wife of the same age are as follows—

Entry Age	Accumulation of \$100 yearly at 68	Single-Life Annuity	Joint-Life and Survivor Annuity
25	\$8,548	\$803	\$670
26	8,202	770	643
27	7,866	739	617
28	7,540	708	591
29	7,223	678	566
30	6,916	649	543
31	6,617	621	519
32	6,328	594	496
33	6,046	568	474
34	5,773	542	453
35	5,508	517	432
36	5,250	493	412
37	5,000	470	392
38	4,758	447	373
39	4,522	425	355
40	4,293	403	337
41	4,071	382	319
42	3,855	362	302
43	3,646	342	286
44	3,443	323	270
45	3,245	305	254
46	3,054	287	239
47	2,868	269	225
48	2,687	252	211
49	2,512	236	197
50	2,341	220	184
51	2,176	204	171
52	2,016	189	158
53	1,860	175	146
54	1,709	160	134
55	1,562	147	122
56	1,419	133	111
57	1,281	120	100
58	1,146	108	90
59	1,016	95	80
60	889	83	70
61	766	72	60
62	647	61	51
63	531	50	42
64	418	39	33
65	309	29	24
66	203	19	16
67	100	9	8

Basis—Interest at 3% per annum, compounded annually.

Annuities payable in installments at end of each month.

1937 Standard Annuity Table of Mortality with ages set back two years.

**ADULT DISCUSSION OUTLINE****Messages From the Psalms****Part V. The Joys of the Sanctuary****Psalm 84**

Sunday, August 30

Note: See Chapter IX, Heart Messages From the Psalms, Keeler.

**I. The Situation Today**

The small attendance at so many churches, the frequent Go-to-church-Sunday campaigns, the summer slump, and the like, indicate that not every professing Christian gets joy out of his attendance at worship. It is also evident that many persons who attend regularly do so from mere habit and custom rather than from a sense of need and values received. Therefore it may be well to consider the question, "Why go to church?"

**II. The Way Out**

The experience of the psalmist (Psalm 84) has meaning for our day. Away from home this man of God realized most keenly the values of worship in the house of God. His soul hungered for that fellowship with God and his brethren. He felt that even the birds which built their nests in the walls of the church were highly favored. The priests who lived and worked in the sanctuary were fortunate indeed. He believed that a worshiper gained strength for daily living and comfort in times of sorrow. To the psalmist, being a doorkeeper in the house of his God was better than being a guest in the places of wickedness. One day in the sanctuary was better than a thousand spent some other places. No good thing will God withhold from his people. Being able to worship God alone did not remove the need for worship with others. Every living soul, whether joyous or sad, seeks communion with God.

**III. Questions for Discussion**

1. Why do so many people fail to appreciate worship in the sanctuary as the psalmist did?
2. What are the values that one should get from worshipping with the congregation? What should he give in return? See Isaiah 6.
3. How may people be trained to worship effectually?
4. How many people know that you prize the worship in God's house?
5. What are the common excuses given today for not worshipping with the church? Which are valid?
6. What influence has God's house had in your life? In your home? Among your loved ones?

**Correspondence . . .****Some Impressions of the Annual Conference**

Since reading the editorial in the July 11 issue of the Messenger on The Meaning of Asheville, which invites something of our impressions of the Asheville Conference, I take this opportunity to write just a few.

First, I wish to say that I was delighted with the opportunity of making the trip. My son got a vacation at that time and drove his mother and me down in his car.

Of course I knew there was such a place as Asheville but I was agreeably surprised to find much more in and around Asheville than I expected. The first discovery I made after arriving and finding a home with those sociable Christian people was that there were no Brethren living in or around Asheville, and so I had to explain to them who we were.

Then I thought of the Annual Conference which I attended in Roanoke, Va., in 1898, when I was just a boy. I had to wonder if the Brethren could have had a Conference at Asheville at that time.



Dr. D. W. Kurtz's address on Sunday on Christian Advance impressed me as a masterpiece on unity and Christian living. His leading thought was based on a saying of E. Stanley Jones that "we must go deeper" in our Christian life.

On Monday I was very much impressed with the ordination of the six missionaries. It was my first time to witness a scene like that. Here again I was agreeably surprised when I found that they were commissioned to the Church Universal. I think the Brethren have made great progress from uniformity toward unity.

There is quite a difference between unity and uniformity. I can explain what I mean by referring to a recent majority decision of the United States Supreme Court, sustaining the convictions of four members of Jehovah's Witnesses charged with peddling their literature without license. Four of the justices dissented, and Justice Murphy wrote in a dissenting opinion that "liberty of conscience is too full of meaning for the individuals in this nation to permit taxation to prohibit or substantially impair the spread of religious ideas, even though they are controversial and run counter to the established notions of a community."

Now if the interference of the state in matters of conscience is unjustifiable, what shall be said of the imposition of authority within the church itself over the rights of reason and conscience? Compulsion by the state in matters of conscience will never make good citizens or good Christians, and that can be said with equal truth of compulsion by the church.

The rights of free intelligence and free conscience have been subject to terrific strain by every effort to bring unity of faith and order into the universal church of Christ.

Christ prayed "that they might all be one." No doubt the church has kept that prayer at heart, but the tragic inconsistency has been the inability of Christians to trust the Spirit of God to lead them into all truth. They have depended upon authority to make creeds and define the forms by which men shall worship and obey.

We should seek to break the chains of tradition and the oppression of human authority in divine things and return to simple expressions of faith and restore those ordinances which are adaptable to universal human requirements in obedience to Christ's own commandments.

Only knowledge and persuasion from the intelligent study of the Word of God, the convicting power of the gospel of Christ, the unanswerable argument of Christian living, and the witness of utter devotion to the evangelistic and missionary program of Jesus can save the church of Christ on earth from an artificial uniformity and give it the unity of the Spirit in the bonds of truth.

Boone Mill, Va.

T. F. Montgomery.

### An Experience to Share

Genesis has been called the book of origins. G. Campbell Morgan marks the main divisions of the book by the phrases: "In the beginning God" (chap. 1:1), the beginning of created things, generation, and at the back of all, God; "now the serpent" (chap. 3:1), the beginning of evil, degeneration, and back of all this the serpent; "now Jehovah" (chap. 12:1), the beginning of the process of restoration, regeneration, and back of this Jehovah.

What a privilege to have three months for the study

of this wonderful book! Let me suggest a plan by which we may learn to think through the fifty chapters. First, read the book through at a few sittings, probably not more than four. Then read again and select a name for each chapter—one word, the name of a person, place or incident. Example: chap. 1, creation; chap. 2, Eden; chap. 3, the fall. Or the name may be a phrase, as in the case of chap. 21, Isaac born; chap. 37, Joseph sold. Thus one can use some word or phrase that will suggest the contents of each chapter. Read again and you will discover that the chapter name of each will usually suggest the name of the following chapter. Run over the chapter names often and soon you will be able to think through the book. Thus you can have a bird's-eye view of the Book of Genesis. What a delight to the Bible student!

The stories of some chapters are not pleasing. Doubtless God had a purpose in inspiring godly men (2 Peter 1:21) to record the doings of the ungodly as well as the godly (2 Tim. 4:16).

New Windsor, Md.

Elizabeth Howe Brubaker.

### Grove Golden Wedding Anniversary

On Dec. 10, 1941, Brother and Sister Daniel R. Grove celebrated their golden wedding anniversary with open house at their home. Many of their friends and relatives called to offer



their congratulations and best wishes, and they received many useful and beautiful gifts.

On the previous Sunday the church services at the Frederick church were dedicated to the Grove family by the pastor, Rev. Ralph E. Shober, at which time a basket of beautiful golden chrysanthemums was presented to Brother and Sister Grove by the men's and ladies' Bible classes of which they are members. Following the church services a dinner was served at their home by their children to friends and relatives.

Brother and Sister Grove were married on Dec. 10, 1891. Four sons and two daughters were born to this union; the oldest one, a son, died in infancy. All of their five children are members of the Church of the Brethren. They also have ten grandchildren.

They thank God for the many blessings they have enjoyed during these fifty years, one of them being excellent health which they both enjoy at the present time.

Bro. Grove is a truck farmer and still farms the land belonging to the old Grove homestead at Shookstown which has been in his family for several generations. The greater part of their fifty years has been spent here.

Brother and Sister Grove have served as deacon and deaconess in their church for a period of about twenty years. Sister Grove has served as teacher in the Sunday school at different intervals and at present is assistant teacher of the ladies' Bible class. Both are faithful attendants at the church services. The Gospel Messenger has been a very welcome visitor in their home for many years.

They hope to be privileged to continue to serve their church and to enjoy many more happy years together.

Frederick, Md.

Grace Grove Zimmerman.



### Death Claims Nonagenarian

On January 15, 1846, two months before the United States declared war on Mexico while James K. Polk was president, a baby girl named Caroline was born to Samuel and Catherine



Good Varner in Conemaugh Township, Cambria County, Pennsylvania. When Caroline was fifteen years old she united with the church. On August 30, 1866, she married Samuel S. Knavel, Reverend Solomon Benshoff performing the marriage ceremony. Mr. and Mrs. Knavel lived in Conemaugh Township until 1893, when they moved to a farm near Salix, Pa.

To this union four boys were born. During the diphtheria epidemic of 1880 all four boys, aged eleven, nine, six and four years, died, leaving a sad mother and father. They were then blessed with two girls, named Lucy and Civilla.

On January 23, 1915, Mr. Knavel died. The farm was then taken over by Sister Knavel's daughter and her

husband, Peter Berkey. Sister Knavel was living with them at the time of her death.

Sister Knavel passed her ninety-sixth birthday last January and was enjoying fairly good health until ten weeks before her death, when she suffered a fractured hip in a fall. Her daughters, Lucy and Civilla, faithfully cared for their mother day and night until her death occurred June 21, 1942. Funeral services were held at 2:30 o'clock at the Maple Grove church with Rev. James Murphy, pastor, and Rev. P. C. Strayer in charge. She was laid to rest in the Dunnire cemetery, near Elton, Pa.

Surviving are two daughters (Lucy, wife of Peter Berkey, and Civilla, wife of George Wingard of Salix, Pa.), eight grandchildren, and thirteen great-grandchildren. One brother and four sisters preceded her in death.

Sister Knavel had been a member of the Maple Grove church for over fifty years. She attended services regularly until five years ago. She enjoyed the Gospel Messenger, and the Bible was her guide. Friends were always welcomed for a chat and her one outstanding thought, which we might also copy, was, "What have I actually done for Christ today?" She was always fearful of not doing enough for her Lord. Sister Knavel is sadly missed by her family and all who knew her.

Elton, Pa.

Florence Kelley.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Beck-McGinnis.**—At the home of the undersigned on June 20, 1942, Clyde E. Beck and Wannetta McGinnis, both of Anderson, Ind.—H. Jesse Baker, Muncie, Ind.

**Bollinger-Mohler.**—La Verne H. Bollinger of Payette, Idaho, and Elizabeth Ann Mohler of McPherson, Kansas, at the McPherson Church of the Brethren, June 5, 1942, by the undersigned and Dr. Burton Metzler.—Bernard N. King, McPherson, Kansas.

**Clouser-Heflin.**—Franklin Ray Clouser of Windfall, Ind., and Marjorie Jen Heflin of Tipton, Ind., May 31, 1942.—Clarence D. Sink, Flora, Ind.

**Fife-Reppert.**—At the home of the groom's parents, by the undersigned, July 26, 1942, Paul L. Fife and Ruby E. Reppert, both of Brighthurst, Ind.—Clarence D. Sink, Flora, Ind.

**Fox-Geer.**—Osman Fox of Oak Ridge, Pa., and Betty Geer of New Bethlehem, Pa., by the undersigned, June 12, 1942.—C. H. Rosenberger, Shelocta, Pa.

**Gamble-Becker.**—Lawrence E. Gamble and Rhoda C. Becker, June 14, 1941, in the Lancaster, Pa., Church of the Brethren, by the undersigned.—Will E. Glasmire, Bareville, Pa.

**Kelley-Roub.**—By the undersigned, July 19, 1942, at the parsonage, Bro. Lester R. Kelley and Sister Dorothy M. Roub, both of Pennsylvania.—I. S. Long, Baltimore, Md.

**Kimmel-Bowser.**—Kenneth Kimmel of Shelocta, Pa., and Jean

Bowser of Kittanning, Pa., by the undersigned, May 29, 1942.—C. H. Rosenberger, Shelocta, Pa.

**Lowe-McPherson.**—Ernest Edmund Lowe, Jr., and Maxine Leona McPherson, July 25, 1942, in the Church of the Brethren, Fort Wayne, Ind., by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**McClellan-Leslie.**—At the home of the undersigned, June 27, 1942, Harold McClellan and Kathryn Leslie of Seymour, Ind.—H. Jesse Baker, Muncie, Ind.

**Miller-Stinebaugh.**—Vernon Miller and Marjorie Stinebaugh by the undersigned in the Indianapolis Church of the Brethren, May 31, 1942.—Harry K. Zeller, Jr., Indianapolis, Ind.

**Moore-Whiteside.**—By the undersigned in the First church, Baltimore, Md., July 11, 1942, James G. B. Moore, Jr., and Marilyn M. Whiteside, both of Baltimore.—I. S. Long, Baltimore, Md.

**Plyler-Smith.**—Carl Plyler of Mayport, Pa., and Della Mae Smith of New Bethlehem, Pa., by the undersigned, June 12, 1942.—C. H. Rosenberger, Shelocta, Pa.

**Reffner-Steele.**—By the undersigned at the parsonage, July 24, 1942, Merle E. Reffner and Ruth E. Steele, both of Everett, Pa.—I. S. Long, Baltimore, Md.

**Shank-Deaton.**—By the undersigned at the home of the bride's parents in Eaton, Ohio, Earl Shank of Camden, Ohio, and Rachel Deaton of Eaton, Ohio, July 12, 1942.—Glenn Rust, West Manchester, Ohio.

**Smeltzer-Detter.**—By the undersigned in the patio at the bride's home in Ontario, Calif., Maurice R. Smeltzer of La Verne, Calif., and Gwendolyn P. Detter of Ontario, Calif., June 28, 1942.—J. A. Smeltzer, La Verne, Calif.

**Standafer-Woods.**—By the undersigned on June 10, 1942, Brother Ralph Standafer and Sister Bettie Woods, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

**Welsh-Hylton.**—At the home of the bride by the undersigned on May 10, 1942, John P. Welsh of La Porte, Ind., and Goldie Hylton of Logansport, Ind.—Clarence D. Sink, Clara, Ind.

**Wenger-Dray.**—Roger W. Wenger and Deloris Dray, by the undersigned in the Fort Wayne Church of the Brethren, July 4, 1942.—Van B. Wright, Fort Wayne, Ind.

**Wright-Rothrock.**—Frank T. Wright and Shirley Rothrock, both of McPherson, Kansas, at the McPherson Church of the Brethren, May 17, 1942, by the undersigned.—Bernard N. King, McPherson, Kansas.

**Wright-Stiver.**—By the undersigned, in their own home, Conely Wright and Lois Stiver, both of West Manchester, Ohio, June 14, 1942.—Glenn Rust, West Manchester, Ohio.

### Fallen Asleep . . .

**Barlow, John,** was born July 13, 1883, in Nancy, Ky., and died at the Wilson memorial hospital in Sidney, Ohio, following a short illness, on July 16, 1942. He was united in marriage to Mrs. Lavina McCleendon Kelly on Sept. 26, 1907. To this union five sons and four daughters were born. Three sons preceded him in death. He united with the Sidney Church of the Brethren in 1925 and remained faithful until death. He was the teacher of the men's class at the time of his passing. Services were held at the church with Rev. C. W. Warstler of Middletown in charge.—Margaret Friend, Sidney, Ohio.

**Baughman, Amphrey V.,** was born Sept. 13, 1859, and died at the home of his daughter near Lineboro, Md., May 11, 1942. Mr. Baughman's wife preceded him in death several years ago. Funeral services were held at the Black Rock Church of the Brethren by Elder N. S. Sellers. His body was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Beck, Margaret,** daughter of Martin and Annamarie Weber, was born in Dorheim, Germany. At the time of her death she was eighty-six years, five months and twenty-eight days of age. She was married to Jonas Beck, who preceded her in death by several years. Two children were born to them. She was a member of the Church of the Brethren for many years and was loved and respected by all who knew her. Funeral services were conducted in the Woodland Church of the Brethren by Bro. Lester E. Fike, assisted by Rev. E. F. Sherfy. Interment was made in the Woodland cemetery.—Lizzie Riebling, Astoria, Ill.

**Benedict, Dollie Francis,** daughter of John A. and Mary Schminkey Clark, was born Sept. 30, 1881, in Cedar Rapids, Iowa, and died in a Cedar Rapids hospital July 23, 1942. When she was a young girl she moved with her parents to Robins, Iowa, where she had since resided. She was married on March 27, 1898, to Clarence E. Benedict. She is survived by her husband, a son, a daughter and fourteen grandchildren. She and her husband became members of the Church of the Brethren in 1916 and she lived a consistent Christian life unto the end. Funeral services were held in the church in Robins, Iowa, by her pastor, the undersigned. Burial was made in the Dunkard cemetery.—O. A. Myer, Robins, Iowa.

**Boyer, Emmeline,** daughter of Thomas and Barbara Rhinehart, was born near Silver Lake, Ind., Nov. 29, 1854, and died June 21, 1942. She was married to Abraham Boyer on March 10, 1879, and in October of the same year she united with the Eel River



Church of the Brethren. At her death she was the oldest member of the congregation. She is survived by her aged companion, two sons, four daughters, twenty-two grandchildren and twenty-three great-grandchildren. Funeral services were conducted at the Eel River church by Elder Otho Winger and the writer. Burial was in the Ulrey memorial cemetery.—George W. Deaton, Claypool, Ind.

**Deardorf**, Ida, was born July 9, 1872, and died June 13, 1942, at the home of her daughter near South Whitley, Ind., following a period of illness and suffering. In 1895 she was married to George Deardorf. Together they loved and served the church with devotion. Twenty-two years ago Bro. Deardorf died and left his widow to raise the family of three children. She was a faithful servant of the church and a dutiful mother. Burial was in the cemetery by the West Manchester church. Services were conducted by the writer and Rev. Paul Kendall.—T. G. Weaver, North Manchester, Ind.

**Dillman**, Ellen, daughter of the late John and Elizabeth Karn, was born March 5, 1864, near Silver Lake, Ind., and died at her home in North Manchester, Ind., June 20, 1942. She was united in marriage to Calmore C. Dillman on Sept. 4, 1886, and to this union were born five daughters and two sons. Her husband and one son preceded her in death. She united with the Church of the Brethren when a young girl and remained a faithful member all her life. She had been afflicted for the past five years but bore it all very patiently. Funeral services were held in the Walnut Street church by her pastor, Bro. H. L. Hartough. Her body was laid to rest in the Pleasant Hill cemetery.—Mrs. Guy Miller, North Manchester, Ind.

**Fasnacht**, Oliver Oscar, son of Jacob and Mary Baker Fasnacht, was born in Lebanon County, Pa., on Nov. 6, 1877, and died near Arcanum, Ohio, on July 8, 1942. He was one of the youngest in a family of thirteen children. When twenty-one years old he came to Darke County and made his home with Rev. B. F. Sharp near Greenville. On Dec. 31, 1903, he was united in marriage to Alice Wandle. To this union were born five children. Early in life Bro. Fasnacht united with the Church of the Brethren and after coming to Ohio he was a faithful supporter of church activities, serving as Sunday-school superintendent of the West Branch church and later in the church at Castine, but because of his affliction he had been denied this pleasure for many years. Bro. Oliver had been a patient sufferer for twenty-two years. Yet, regardless of his crippled body and lack of speech, no one ever entered his home but that he greeted him with a smile. No one ever left Bro. Oliver's presence but they felt they had been near to God. He leaves his devoted wife, five children, three brothers, one sister and a large circle of other relatives and friends. The funeral services were held at the Castine church with the pastor, Glenn Rust, in charge. Interment was in the cemetery near by.—Glenn Rust, West Manchester, Ohio.

**Frantz**, John Michael, son of Mr. and Mrs. Samuel Frantz, was born at La Place, Ill., Nov. 9, 1867, and died while living in La Verne, Calif., July 18, 1942. When he was a young man his father moved to Conway Springs, Kansas. Here he married Miss Cora Belle Johnson on Feb. 25, 1892. To this union two sons were born. The family came to La Verne in 1919. The circle was first broken by the death of the mother in 1937. The sons both live in La Verne and helped their father in caring for his large citrus holdings. In his youth Mr. Frantz united with the Church of the Brethren and was a faithful member; he was a liberal supporter of both the college and the church. He loved music and in his earlier years often led the songs; he loved to have singing in his home. He developed the telephone and water systems at Conway Springs. He was ever a promoter and until the last planned new things for the benefit of mankind. The world is a better and more beautiful place because of his life. Late in life he married the former Mrs. Mollie Anderson. The funeral was held at the Todd and Reeves chapel and interment was made in the Evergreen cemetery. The services were conducted by Rev. Edgar Rothrock, assisted by Rev. J. S. Zimmerman. Special memorial services were held at Conway Springs, Kansas, where he has a brother and two sisters.—Edgar Rothrock, Pomona, Calif.

**Kirk**, Eva, only daughter and the oldest of six children born to Malon and Jennie Martin, was born on June 23, 1884, at Dawn, Ohio, and died at the Ball memorial hospital in Muncie, Ind., on July 19, 1942. Because of a serious affliction that befell her mother, at the early age of six Eva was placed in the home of her grandparents at Coletown, Ohio, where she grew to womanhood. In 1903 she came to Muncie, Ind., where she was married to Charles Kirk on June 18, 1904. To this union were born two sons and two daughters. She was baptized into the Muncie Church of the Brethren in 1917. About twenty-eight years ago Sister Kirk became afflicted with an asthmatic disturbance that had gradually grown worse with the years. She was preceded in death by her father and two brothers. She leaves her loyal and devoted husband, four children, three grandchildren, her mother, three brothers, and many other relatives and friends. Sister Kirk was rich in her love for others and was a friend to everyone. Funeral services were conducted at the Muncie church by the undersigned. Interment was in the Beech Grove cemetery.—H. Jesse Baker, Muncie, Ind.

**Lucabaugh**, Andrew Wesley, of Sebring, Fla., formerly of near Hanover, Pa., died April 21, 1942, at the Hanover general hospital. Bro. Lucabaugh was a son of the late John B. Lucabaugh and was born May 20, 1863. His wife, who before marriage was Anna

Wolf, preceded him in death. Funeral services were held at the Black Rock Church of the Brethren by Brethren N. S. Sellers and George Reeser. Interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Reed**, Almada, was the daughter of Daniel and Catherine Vance, and was born in Huntington County, Ind., Sept. 24, 1871. She became the wife of William Reed on Sept. 12, 1889. Soon after her marriage she united with the Eel River Church of the Brethren. Her death on July 6, 1942, was preceded by two years of failing health. Surviving are her husband, one daughter and one granddaughter. Four children preceded her in death. Funeral services were conducted at the Eel River church by Bro. Moyne Landis and the writer. Burial was in the Ulrey memorial cemetery.—George W. Deaton, Claypool, Ind.

**Schrock**, Elizabeth, daughter of Emanuel and Eliza Livengood Gnagey, was born at Grantsville, Md., July 11, 1857, and died July 4, 1942. She is survived by a sister, a sister-in-law, a son, three daughters, and three grandchildren. Her early years were spent in Maryland where, in 1883, she was united in marriage to Benjamin Schrock. They moved to Aurora, W. Va., and lived there until his death in 1895. She then moved with her family to Pasadena, where her mother and two sisters resided. It was here that her children grew to maturity and enjoyed the cheerful companionship and thoughtful interest of a true mother in their welfare. At an early age she became a member of the Church of the Brethren. During her lifetime she was seldom heard in public, although nothing but sickness prevented her from being a regular attendant at Sunday-school and church services. Mother's soul has gone to her Creator, but her spirit and influence remain with us and will endure as the most cherished memories of her life.—C. I. Schrock, Pasadena, Calif.

**Shutt**, William M., son of Elder Michael H. and Sarah Burger Shutt, was born near Baltic, Ohio, March 20, 1867, and died suddenly on June 19, 1942. He united with the Church of the Brethren in his early youth. He was a deacon and treasurer of the Baltic church for many years. Surviving are his wife, Annie Lantz Shutt, and one brother. Two children preceded him in death. Services were held at the Baltic church with burial in the West Lawn cemetery at Baltic. Elder Edward Shepher of Sugar Creek and Bro. John A. McCormick of Baltic officiated.—Eller Miller, Baltic, Ohio.

**Sink**, David, son of Joseph and Barbara Sink, was born in Franklin County, Va., Oct. 25, 1848, and died March 2, 1942. At the time of his death he was living with his oldest son east of Flora. He died peacefully and without apparent suffering, as if to reward him for his long life of toil and faithfulness in the Church of the Brethren, of which he had been a member for more than a half century. On Dec. 28, 1871, he was united in marriage to Martha Ann Frantz, who preceded him in death on Feb. 12, 1926. To this union were born twelve children. In 1906 he moved his family from Virginia to Indiana, and he lived in this community until his death. He leaves his children, one sister, twenty grandchildren, seventeen great-grandchildren and several other relatives. Funeral services were conducted by his grandson, the undersigned, assisted by Brethren William Angle and Jerry Barnhart. Burial was in the Maple Lawn cemetery.—Clarence D. Sink, Flora, Ind.

**Snider**, Sara Ellen, was born in Fayette County, Ind., Nov. 14, 1858, and died at Shideler, Ind., July 18, 1942. She had been a member of the Union Grove church for many years and lived a faithful and consecrated life. Her husband and one son preceded her. Surviving are two sons and one daughter, several grandchildren and great-grandchildren and many friends. Services were held in the Union Grove church by the writer.—I. C. Snively, Gaston, Ind.

**Switzer**, Mary Katherine, was born near Astoria, Ill., Feb. 26, 1851, the daughter of Reuben and Lola Smith, and died at the home of her daughter on July 18, 1942. She was united in marriage to Samuel Switzer on July 14, 1872. To this union twelve children were born; she is survived by two sons and five daughters. She was a member of the Astoria Church of the Brethren. Funeral services were conducted in the Astoria church by Bro. Lester E. Fike, assisted by Bro. Fred Thompson. Burial was made in the Woodland cemetery.—Lizzie Riebling, Astoria, Ill.

## Church News . . .

### California

**Modesto.**—We are now worshiping in our new building. The dedication service was held on June 28. The sanctuary was packed for both morning and afternoon services. In the evening a union service was held by the churches of the city. Dr. C. Ernest Davis gave the morning sermon and the dedicatory sermon in the afternoon. The evening sermon was given by Dr. D. W. Kurtz. Each Sunday since that day new families are coming to join the Sunday-school and church services. We hope and pray that our new place of worship will be a monument for good in the community. We had a very successful vacation Bible school under the leadership of Mrs. Studebaker. Our pastor and family have moved to the new parsonage next to the church. Their address is 105 Sierra Drive. The old parsonage has been sold. Nine have been received by baptism and several by letter.—Edith Bohn, Modesto, Calif., July 23.



### Illinois

**Cherry Grove.**—On Mother's Day an appropriate program was given. Bro. Ralph Fry and family of Chicago attended our services on May 17. Bro. Fry brought us a very inspiring sermon during the church hour. The intermediate rally was held at Cherry Grove on May 24. A splendid group of intermediates from Rockford, Freeport, Lanark, Milledgeville, Polo, Franklin Grove and Cherry Grove attended. There were ninety present. A splendid program was given during the afternoon session; games and refreshments followed. On May 27 all the men of the church and community reshingled the church roof. The women served a dinner at the noon hour. Our communion was held on June 7 and was well attended by the membership. Many from neighboring churches were present. Visiting ministers present were Galen G. Gerdes of the Yellow Creek church, I. D. Leatherman of the Lanark church, and E. Wayne Gerdes of the West Branch church, who officiated. On June 12 our quarterly business meeting was held. On June 16 our pastor, Bro. Merle Hawbecker, was operated on for appendicitis. During his absence Bro. I. D. Leatherman supplied the pulpit for two Sundays. On July 5 a splendid children's program was given. On July 12 our pastor was able to take his place again in the pulpit. We are glad to have him back again. We are now looking forward to our revival meetings to be held around the first of October.—Pearl Puterbaugh, Lanark, Ill., July 22.

**Dixon.**—Our children's day program was given on June 14. Songs, exercises and recitations made up the program. At the end of the program the pledges to the Christian flag and to the American flag were given by the group. Our delegates to district meeting were elected at our last council meeting; they are Mrs. Clyde Lenox and Miss Velda Butterbaugh. On July 19 we held our annual Sunday-school picnic. Everyone had a good time, even though there were occasional showers of rain. On July 26 Bro. J. E. Miller of Elgin, Ill., gave us a very interesting sermon. Our B. Y. P. D. has been very active during the past few months. On June 28 they held a sunrise service. Bro. Paul Miller, the district young people's adviser, was the speaker. After the service breakfast was served. Another event on the B. Y. P. D. calendar was their ice-cream social. They cleared about \$45, which will help them reach their Youth Serves goal.—Bernadine Moss, Dixon, Ill., July 26.

### Indiana

**Bremen.**—Four persons have been baptized since our last report, and four letters have been received and five granted. Bro. Homer Burke was our delegate to Annual Conference. Bro. Milo Weaver and Sister George Shaffer are our delegates to district conference at Camp Mack. We were privileged to hear Bro. V. F. Schwalm and Bro. Baxter Mow speak. We enjoyed a Mother's Day program, and on Thursday evening a mother and daughter banquet, which were well attended. We co-operated in a vacation Bible school with the other churches in town. Brother and Sister Homer Burke and Bro. Eldon Neff are in charge of the junior church on Sunday mornings. Sister Fern Geyer of Nappanee has charge of the song services each Sunday evening during June, July and August. Our pastor, Bro. W. D. Keller, attended the Bethany Seminary summer school at Camp Mack for two weeks. The parsonage has been remodeled, making a study and a bathroom and redecorating several rooms. Bro. John Metzler of Nappanee gave us a very interesting report of the camp program. Brother and Sister William Loucks and family have moved to York, N. Dak., to take up the pastoral work there. Sister Keller, who had been very sick during the winter and spring months, is able to be up now.—Mrs. Vernon Gongever, Bremen, Ind., July 27.

**Four Mile.**—Rev. and Mrs. McCune and Robert Stevens attended Annual Meeting. In their absence we had our children's day program. Rev. and Mrs. McCune spent their vacation in Missouri. In their absence Edna Brower had charge of the morning worship. Miss Brower is from Sioux City, Iowa; she is in social welfare work there and she spoke to us that morning of her work. Clara Brower, David Rinehart, Ruth Rinehart and Linnet Rinehart were selected as our delegates to the district meeting which will be held in Anderson, Ind., the last of August. On the Sunday of Aug. 2 the young married people's class is giving a farewell party for Mr. and Mrs. Glenn Slabaugh, who are moving to Chicago, and Mr. and Mrs. Carl Noffsinger, who are moving to Trotwood, Ohio. Both families have been very active in our church work and will be greatly missed.—Mildred Brower, Liberty, Ind., July 25.

### Iowa

**Fairview.**—Our church observed Mother's Day at the morning services, after which Bro. D. D. Funderburg delivered a Mother's day address. On May 19 Bro. John Price of Hemet, Calif., filled our pulpit. Two have been baptized since our last report. Bro. Richard Burger is our summer pastor. He and a group of the B. Y. P. D. attended the young people's conference at the English River church in June. A young people's organization is progressing nicely at our Sunday evening services under the leadership of Mildred Carr, president of the group. The church honored our fathers with a nice program on June 21. On June 27 Bro. Wayne Carr filled our pulpit in the morning and Bro. Wilbur Ogden in the evening. Bro. I. N. H. Beahm of Nokesville, Va., will hold a series of meetings for us Oct. 12-25. Our delegates to the district meeting at the Monroe County church

are Brethren Richard and John Burger. The women of our church are filling three barrels with fruits and vegetables for Bethany Hospital. They are also serving threshing dinners. After the young people's service on July 26 Bro. Wayne Parris delivered the evening message.—Mrs. Ola Tarrence, Udell, Iowa, July 27.

### Maryland

**Denton.**—Bro. H. Stover Kulp made a real contribution to the missionary interest in our church in two addresses on July 19. A fellowship lunch was shared by the visiting friends from adjacent churches and the local membership. Our women's missionary society is studying The Seed and the Soil in their regular monthly meetings. Some of our younger people, graduates of the teachers' college, have assisted in presenting these studies. An interesting feature of our missionary society is an annual exchange program with our sister congregation at Ridgeley. At our recent semiannual business meeting our pastor, Bro. N. J. Miller, was chosen as presiding elder for a two-year term. At the same meeting Bro. Earl Holsinger was elected Sunday-school superintendent for the fourteenth consecutive year and Bro. Norman L. Rairigh president of the Christian Workers group for the eleventh consecutive year. Dr. Paul Bowman recently visited our church in the interest of the Brethren Service program. Our annual interdenominational vacation Bible school was ably directed by one of our members, Mrs. Amos Crouse.—Mrs. Norman L. Rairigh, Denton, Md., July 24.

### Michigan

**Florence.**—On May 3 a group from the Goshen, Ind., church gave us a splendid sermon in song and testimony. On Mother's Day Bro. Sherck delivered an inspiring sermon in honor of mothers. On May 11 we held a mother and daughter banquet with Mrs. George Weybright of Syracuse, Ind., as the guest speaker. A potluck supper was served to about eighty mothers and daughters. On June 7 the members of our church enjoyed a potluck dinner at the home of Brother and Sister George Sherck. During the afternoon the delegates who had attended the recent interdenominational convention at Kalamazoo gave a brief report of the meetings. On June 14 an interesting children's day program was given. Each teacher and her pupils presented a review of their work. Our pastor and wife attended Annual Conference. At our harvest meeting on July 12 Sister Velma Ober, a missionary to China, gave us two interesting illustrated lectures. A potluck dinner was served under the large oak trees on the church lawn.—May Myers, Constantine, Mich., July 28.

### Missouri

**Shoal Creek.**—We closed a successful two-week revival meeting on July 19 with Brother and Sister B. M. Rollins as evangelists. Sister Rollins directed the music and entertained the children with a story or painting. Bro. Rollins gave us inspiring sermons. As an immediate result twelve were baptized into the church and we trust that the seed sown will bring forth more harvest. We had the best attendance in several years and fine co-operation from others in the community. We held our quarterly council on June 12. Sisters Evan Argabright and Pearl Davidson were chosen delegates to the district conference. We are looking forward to and completing plans for the district conference which will be held in our church Aug. 17-20. We have put a new roof on the church and made some repairs on the building. The sisters of the aid society have been busy quilting.—Mrs. Wilbert Erisman, Fairview, Mo., July 28.

### North Carolina

**Spray.**—We continue to have good attendance and interest in spite of the hot weather. The missionary circles are quite ac-

## Announcements . . .

### DISTRICT MEETINGS

Colorado—Pinecrest Camp, Palmer Lake, Colo., Aug. 15, 16.

Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.

Illinois, Southern—Cerro Gordo, Aug. 29-31.

Indiana, Northern—Camp Mack, Milford, Aug. 18-20.

Indiana, Southern—Anderson, Aug. 25-27.

Iowa, Middle—Prairie City, Sept. 5-7.

Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.

Iowa, Southern—Monroe County, Aug. 26-28.

Michigan—Beaverton, Aug. 25-28.

Missouri, Southern, and Arkansas—Shoal Creek, Aug. 17-20.

Ohio, Northeastern—Camp Zion, East Sparta, Sept. 1-3.

Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.

West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.

West Virginia, Second—Shiloh, Aug. 20-22.

### LOVE FEASTS

#### Indiana

Oct. 10, Beech Grove.

#### Illinois

Oct. 3, all day, Woodland.

#### Virginia

Sept. 12, Chimney Run, Warm Springs.

Oct. 4, 7:30 pm, Bridgewater.

#### Pennsylvania

Sept. 6, 6:30 pm, Maple Spring.

Oct. 11, Kemper house, Spring Grove.

Oct. 25, 1:30 pm, Maiden Creek.

#### West Virginia

Aug. 23, Brookside.



tive; they are always ready to help care for the needs of the boys in the C. P. S. camps or anyone's needs. The men have painted the basement Sunday-school rooms. Our pastor, Bro. H. W. Peters, and several of our members attended Annual Conference. Two have been baptized since our last report. On July 5 we had our home-coming day. A large number of our people enjoyed the day together. Our elder, Bro. J. A. Naff of Rocky Mount, Va., was the speaker for the morning service. At this time our pledge cards were signed. The church was asked to cast its vote for a pastor for the coming year. Our present pastor received a unanimous election. A picnic lunch was enjoyed in the grove in front of the church. Bro. E. C. Woodie, who served the church as summer pastor twenty years ago, had charge of the worship program for the afternoon service. Bro. I. D. Hoy of Boone Mill, Va., was the speaker. We are looking forward to the district conference which will be held for the first time in our church during the last week of July. We feel that this will be a great spiritual feast for the church and community.—Mrs. Sam B. Thomas, Leaksville, N. C., July 16.

### Ohio

**Fostoria.**—The quarterly business meeting of our church was held in June with Pastor Reuben Boomershine in charge. In May the high school class gave a peace play entitled *It Is Time*. The audience was small because of the stormy weather. However, a good offering was received, enough to pay the royalty fee and buy a five-dollar Brethren Service certificate. Our Sunday school sponsored a two weeks' daily vacation Bible school in June. Eleanor Painter acted as superintendent during the first week and Gladys Earl the second week. We had an enrollment of sixty-seven with an average attendance of forty-four, including the teachers and helpers. It was a very inspiring school and we feel it did much good for the neighborhood. Prayer meeting continues each Wednesday evening with a small attendance but good interest on the part of those present. We were recently favored with a sermon from Bro. Arthur Scrogum of Accident, Md., and from Conrad Snively, a young minister in our midst.—Rhue D. Keel, Fostoria, Ohio, July 24.

### Pennsylvania

**Chambersburg.**—We are in the midst of a daily vacation church school, scheduled for July 20—Aug. 2. This year presents special problems in conducting such a school. There is the difficulty in attendance, especially for boys and girls living at a distance, because of limited transportation occasioned by rigid gasoline rationing. Another problem is that of securing assistants in the work, since so many church helpers usually available are now working in industrial plants. Notwithstanding this situation, the school has been started with enthusiasm. There is a sufficient number of very capable leaders assisting the director, Mrs. Rarick, and the attendance has already registered the gratifying number of eighty-two. One of the several autos providing transportation averages forty miles daily. The conclusion will be in the combined vacation school and general Sunday-school picnic on Aug. 1, and the concluding program and exhibit in the forenoon church service on Aug. 2. Our Mothers' Day service was featured by an impressive dedication of five parish infants to the Lord. The ladies' quartet and the church choir rendered appropriate music. On the following Tuesday evening a mother and daughter banquet was held, sponsored by the women's Beacon Bible class, assisted by the Willing Workers class of young women. It was an outstanding success. One hundred fifteen were in attendance, plus a score of men who served in the attractively decorated banquet room. Gifts were presented to the oldest and the youngest mothers present, the youngest mother also having the youngest daughter present, a baby nine weeks old. Mrs. Rarick served as toastmistress and gave the main message of the evening. An impressive candle-lighting service featured the program. All mothers voiced their pledge in the statement, "We promise to cultivate the spirit of true motherhood, for we want to be mothers in the truest sense of the word." The daughters responded with, "We promise to be better daughters to our mothers. We will honor them by trying to live up to the ideal womanhood of which we have heard tonight."—Ralph G. Rarick, Chambersburg, Pa., July 23.

**Conestoga.**—We enjoyed an inspiring love feast on May 16. Bro. F. A. Myers of the Lancaster church and Bro. Phares Forney of the East Petersburg church brought us very fine messages. Bro. Forney officiated. On the following morning Bro. Harry Dohner of the Akron church preached a helpful sermon. Our evening service at Bareville was recalled on May 24, when one of our ministers, Bro. Abram Hess, preached an inspiring sermon to the graduating class of our high school. A report of the Annual Conference was given by our delegate. We convened in quarterly missionary meeting on July 5 and Bro. Harry Wolgemuth brought us a challenging message, after which our offering was lifted for missions. Our congregation is co-operating very well in supporting the work of the Brethren Service Committee. Our aid society recently sent some supplies to Camp Kane. Our congregation recently received a very unexpected, but much-appreciated gift from Mr. N. E. Martin, one of the leading businessmen in Leola. He gave to each of the several congregations in Upper Leacock Township a donation of \$230 for each of their church houses with the idea that the money be used for the maintenance of the respective church buildings. We gratefully accepted this gift for use at our Bareville and Monterey churches. Young people's groups from the West Cones-

toga and West Greentree congregations visited us during the past quarter and brought us messages of interest and inspiration. Our young people recently conducted two very fine open-air services on the lawn at the Monterey church. One certificate of membership has been granted since our last report and one sister has been taken by death. Plans are being made for our daily vacation Bible school to be held at the Bareville church. Our elder, Bro. D. S. Myer, had been absent from our services for several weeks because of illness. We are glad that his condition is much improved and he is able to be with us again.—Minnie M. Myer, Leola, Pa., July 25.

**Fredericksburg.**—On May 10 an interesting Mother's Day program was presented at the Meyer house. In the evening the Little Swatara young people rendered a fine program at the Fredericksburg house. On May 23, 24 our love feast was held at the Meyer house with Bro. Joseph N. Cassel officiating, and Bro. Samuel Eshelman among the visiting ministers. The children's meeting of the Fredericksburg Sunday school was held on June 14 and that of the Union Sunday school on June 28. On July 12 the Little Swatara congregation worshiped with us at a peace meeting. A German preaching service was conducted on July 19 at the Union house with Brethren Ira Gibbel, L. D. Rose and Jonathan Reber present. Bro. Henry Frantz led us in singing German hymns. Our young people have begun work on the church grounds at the Meyer house; they plan to replace some of the older trees with young trees and do other work. The ladies' aid sent two packets for boys at Camp Kane.—Mrs. Light M. Bomberger, Lebanon, Pa., July 27.

**Lower Conewago.**—Our love feast at the Bermudian house was well attended. Elder C. B. Sollenberger of Carlisle officiated. Elders L. E. Leas and Chauncey Trimmer from York were also present. On May 17 we had a home-coming at the Altland church. This being a union church, other denominations were present and had part in the services. In the evening of the same day Bro. H. Stover Kulp spoke at the Bermudian church. Elder G. W. Harlacher and wife were our delegates to the Asheville Conference. Our children's day program at the Bermudian church was held on June 14, at the Wolgemuth church on June 29. The B. Y. P. D. of our congregation was well represented at the Eastern Zone youth conference held at the Mt. Olivet camp grounds on June 29. The Bermudian delegates to our ministerial and Sunday-school meeting, held Aug. 5, 6 in the Back Creek congregation, are Bro. Glenn Julius and Sister Verna Sowers. Our one hundred per cent Messenger subscriptions were sent in again for the second year. Sister Harlacher reported to the Bermudian Sunday school the special Annual Meeting book offer for Sunday-school libraries. The order was sent immediately to the Publishing House. Three packets from our congregation were sent to Camp Wahalla, Mich. The women's work organized last November and is very active, meeting monthly in different homes. On Aug. 9 our congregation and the congregations from York will hold Galilean vespers on the bank of Shady Nook dam at the home of G. W. Harlacher. Our congregation was represented at the regional conference held at Martinsburg, Pa., June 16, 17. The women of our congregation are canning for Camp Kane. Bro. J. W. Fidler and wife of Brookville, Ohio, will be with us in a series of meetings in November.—Ruth Murphy Harlacher, Dover, Pa., July 20.

**Maple Spring.**—A very successful Bible school was conducted at the Maple Spring church June 22-27 under the sponsorship of the Sunday school. Because of the tire and gasoline situation the school met in all-day sessions, thus confining our school to one week. On July 9 our church met in a Spirit-filled council meeting. Elder Arthur L. Rummel presided. This was the time for the annual election of church officers. Our pastor, Bro. J. M. Geary, whose time expired this year, was unanimously re-elected for an indefinite period. He was also elected presiding elder of the church. During our pastor's recent absence from the church while engaged in evangelistic work, the pulpit was ably filled by Brethren John Hopkins, Dorsey Seese and Edward Cauffiel. Our women's work is participating in canning foods for Camp Kane. This movement is sponsored by the women's work of Western Pennsylvania. Our evangelistic meeting at Maple Spring will be held Aug. 23—Sept. 6. Bro. Ralph W. Schlosser of Elizabethtown will be our evangelist. We will close our meeting

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with the love feast on Sunday evening, Sept. 6, at 6:30 p. m.—Mrs. J. M. Geary, Hollsopple, Pa., July 28.

**Mechanicsburg.**—Our church met in council on July 7 with Elder W. G. Group in charge. Our treasurer reported a balance of \$405 in the treasury and a Sunday-school balance of \$84.81. Our church made and sent two packets to Camp Walhalla, Mich., recently. We are planning to send a quantity of fruits, vegetables and canned fruits to Camp Kane this fall. It was decided to build a garage for the pastor as soon as plans can be made. Our spring love feast was held on May 17 with Bro. Group officiating. Other ministers present were Brethren Harlacher, Ira Hart and Pastor Nedrow, all taking part in the service. Our Conference Offering amounted to \$118.11. Having fewer than eighty members, we feel this was a splendid offering. Children's day was observed in the early part of June and Father's Day on June 21. Ten churches of our town have combined in Sunday evening vespers held on the lawn of one of the churches. These services are well attended and quite helpful. We are looking forward to Bro. H. F. King's coming for our revival Nov. 8-22.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pennsylvania, July 27.

**Palmyra.**—In April the Lebanon County Sunday-school association held their convention in our church; at the last session Dr. C. C. Ellis was the guest speaker. Our love feast was held on May 3. Brethren Raymond Baugher of Harrisburg and C. C. Sollenberger brought us some fine messages. The latter officiated in the evening. We had an impressive Mother's Day service depicting mothers in Israel, mothers in history, and mothers of today. On June 7 our children's day exercises were rendered by the beginner and primary departments of the Sunday school. At the evening service on the same day Bro. D. W. Kurtz delivered a powerful sermon. On June 21 Elder J. C. Zug gave an interesting report on the Asheville Conference. At the evening service Bro. F. S. Carper gave Conference news, as well as on the evening of June 28. All of these reports were very interesting. On July 4 we had an inspiring Sunday-school and missionary meeting in our church for this section of the District of Eastern Pennsylvania. Bro. H. Stover Kulp and family were present and also stayed with us over Sunday. He spoke about their work in Africa. Sister Kulp addressed the B. Y. P. D. in the evening. Our quarterly council met on July 8. We have usually had a letter from Bro. J. F. Graybill to be read at council, but this time he was present and gave a very interesting report of their leaving Sweden and their trip across the Atlantic.—Mrs. Moses Groy, Palmyra, Pa., July 23.

#### Tennessee

**Beaver Creek.**—We met in council with Bro. William C. Crumley as our moderator. Brethren Floyd Hughes and Vernon Spangler were appointed delegates to district meeting. It was decided that we will always have our love feast on the Saturday before the second Sunday in October. The deacon brethren were asked to make their visit and give their report. Our church has had much cause for rejoicing recently. Bro. Horace C. Spangler of Roanoke, Va., came to us on July 14 and delivered five inspiring sermons which were appreciated by the audience. Bro. Spangler made a personal visit in the homes of all the members. He delivered an interesting story each evening to the children. As a result of this meeting two were baptized. Our Sunday school is progressing nicely with Bro. Howard Crumley as superintendent.—Ellen Crumley, Knoxville, Tenn., July 24.

#### Virginia

**Evergreen.**—We enjoyed a series of Christian Advance services May 10-17 as an outgrowth of the one-day convention held in Harrisonburg which our pastor and wife, with our Sunday-school superintendent and a few others, attended. The ministers from the various churches worked with us in these services. On May 15 the young people of the Mt. Carmel congregation met for a rally. The evening was spent in special song services and discussions. Bro. A. Stauffer Curry was the guest speaker. His messages carried a real challenge. He was with us again on Sunday morning in a rural life service and brought another stirring message. Our church feels that the week brought a real feast of good things and we are looking forward to putting across a program of Christian Advance among the mountain churches. An interesting feature of our church's program is the Lord's Acre. In our February council meeting it was decided to undertake such a program. Pastor Poling and his advisory cabinet worked out plans for it. The young people gave a Lord's Acre program in several of the churches at which time they received an offering of \$10 for Youth Serves. Much interest is being shown in the work and seventy-five families are participating. The spirit of giving is growing in our congregation. The treasurer reported last quarter's offering of \$151 the best ever received. Bro. Poling conducted a week's service at the Green County Industrial School May 31—June 6. On the closing night the chapel was more than filled. Bro. Poling's messages were practical and inspiring. As a result six boys stood for Christ and are receiving instruction in church doctrine and what it means to be a Christian. Brother and Sister S. Ira Arnold favored us with an art and worship program the last week in June. They spent two days in our county. Bro. Poling was given permission to exchange pulpits with Bro. Olden Mitchell, pastor of the Nokesville church, for a meeting. Bro. Mitchell will be with us sometime in August. Three letters have been received and one granted since our last report.—Nellie Wampler, Geer, Va., July 25.

235	JAN 1ST SUN    JAN 1ST SUN	235
WEEKLY OFFERING		
FOR CURRENT EXPENSES AND BENEVOLENCES		
\$ _____		
Church of the Brethren		
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# GOSPEL MESSENGER

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August 22, 1942

Number 34

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## "As a Flower of the Field"

Like as a father pitieth his children,  
So the Lord pitieth them that fear him.  
For he knoweth our frame;  
He remembereth that we are dust.  
As for man, his days are as grass:  
As a flower of the field,  
So he flourisheth.  
For the wind passeth over it,  
And it is gone;  
And the place thereof shall know it no more.  
But the mercy of the Lord  
Is from everlasting to everlasting  
Upon them that fear him,  
And his righteousness unto children's children.

—Psa. 103: 13-17.





## Around the World...



"Raising a family, keeping children well and happy and making a home a sanctuary" is the duty of women in these chaotic times, says Mrs. John L. Whitehurst, president of the General Federation of Women's Clubs.

The directors of the Catholic Daughters of America, representing 200,000 members throughout the United States and Canada, recently condemned proposals "to draft or lure American women from the home for war work." Calling the Christian home "America's strongest bulwark of democratic liberties," the resolution said, "It must be protected at all costs if true Americanism is to survive. Reaching into homes to rob cradles of hands to rock them . . . lacks reason and appears like treason to the American philosophy of life."

Seattle, Wash., has begun to mobilize its woman power to fill 100,000 jobs in shipyard and aircraft factories. Every woman over eighteen, unemployed and able to accept work, was asked to register. Mothers who would have to get domestic help to look after their children were requested not to sign up.

More than 39,000 women are now employed in productive capacities in the aircraft manufacturing industry, as compared with only 1,900 nine months ago, according to a survey by the Aeronautical Chamber of Commerce of America. Women workers in aircraft plants represent an average cross-section of the feminine populace. There are shop girls and schoolteachers, housewives, stenographers, waitresses, farm girls, textile and garment workers, young girls just out of school or college and some grandmothers. Women operate welding machines, heavy machine tools and drilling machines, work on assembly lines and do police duty. One company, said to be the largest employer of women, states that in many cases women are proving faster than men on delicate assembly jobs and spoiling less material.



The young bridal couples of today have twice the chance of celebrating their golden wedding anniversaries that their forebears had fifty years ago, Science Service observes.

The business of selling greeting cards is expected to reach an all-time high this year. Reasons given for the increase are: Many persons are separated from their families and a friendly feeling for one another is abroad.

The managing editor of the Presbyterian Guardian, Thomas R. Birch, has sent an open letter of protest to the editor of The Saturday Evening Post, Ben Hibbs, deploring "offensive profanity and loose language" in that weekly.

The Canterbury Friends meeting-house in the cathedral city of England has been burned. It is the eighth Quaker meetinghouse in England to be completely destroyed by the nazis. Believed to be the oldest nonconformist place of worship in that city, it was built in 1688.

Annual consumption of dairy products in the United States has increased thirty per cent since the first world war, M. D. Munn, president emeritus of the national dairy council, said recently.

Negotiations are under way to put the Lutheran Hour on the air in English and Icelandic from a powerful radio station in Iceland. The Lutheran Hour was broadcast last year in English, Spanish and Portuguese and was carried by 325 stations in the United States, Canada, Alaska, Hawaii, Philippine Islands, China and 20 Latin American countries.

The ultimate employment of 9,000 Negroes in the shipyards of the Sun Shipbuilding and Dry Dock Company of Chester, Pa., is an attempt by a large and efficient concern to meet in a practical way some of the problems of race discrimination. At first the workers will be under supervision of white foremen, but as the Negroes acquire skill and knowledge Negro foremen will come into their places.

Nine Protestant mission boards are co-operating in religious work at several government projects, including Boulder, Grand Coulee and Shasta dams.

One pint of milk a week is what the nazis are allowing Dutch children under a new ration scheme which also allows adults only one and one-half ounce of butter a week.

Minnesota communities and counties are planting about 7,000,000 coniferous trees. The seedlings are distributed free of charge by the department of forestry.

Beginning in the fall semester, the University of Connecticut will offer as free electives two new courses in religion for credit toward graduation. Heretofore, religion has been offered only on a noncredit basis and the courses taught by representatives of various denominations who served as unpaid members of the staff. The new courses will be conducted by Prof. Paul Pfuetze, who will join the staff as assistant professor of philosophy.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

AUGUST 22, 1942

Number 34

## ... Editorial ...

### We Can When We Must

THE tasks which face the church today are so stupendous, the difficulties in the way are so many and so great, that the stoutest hearts may well tremble at the sight of them. Let them tremble. It will do them good. "Fear and trembling" is the best thing that can happen to stout hearts.

What the church needs for its own salvation is to tackle a job big enough to scare it into a despairing cry for help. How else will it ever find its strength?

Armies get into straits sometimes where they have to consider not what they are able to do but what *must* be done. The Christian forces are at such a pass right now.

Shall we sit down to figure carefully how much we can do, or shall we look at what the Lord wants done? And then go at it, throwing all we have and are into the fight, leaving the issue with him?

"Awake, awake, put on thy strength, O Zion."

E. F.

### Why It Does Not Seem Real

Two young men came out from a church service and one said to the other: "What was the matter with that service? It did not seem real."

He had answered his own question. The service lacked the note of reality. There was singing and praying and Scripture reading and preaching, but it all sounded so artificial, so much like rendering a program.

There was no discord in the singing and there was no soul-stirring melody in it either, because there was none in the hearts of those who sang. The prayer seemed to cover about everybody's case from the king on his throne to the beggar along the highway, and yet it somehow failed to bear before the Father's throne the actual heart-hunger of the people present. The Scripture lesson was read correctly, at least no word was mispronounced, but if the reader himself was much

impressed by it he did not convey that impression to the hearer. The sermon was nice too. Nobody felt like taking issue with anything the preacher had said. Nor like doing anything about it either.

What was the matter? Why, it wasn't real. It was just acted. The minister's soul had not been fired by a fresh coal from off the altar of communion with his God. The service was all gone through with according to the usual order. But it was cold. There was no soul-struggling back of it, no burning message seeking for an outlet. It was made to order. It had not grown out of soul-experience.

There's the answer. A *real* church service is the product of antecedent throbbings of the heart.

E. F.

### "As a Flower of the Field"

MANY who have walked through a pasture or across some open spot in a woodsy place in the season of growing things must have marveled at both the beauty and the variety of wild flowers blooming there. Even the humble dandelion is discovered to produce bouquets of virgin gold when one stoops to its level and studies the mass of tiny blossoms which top each flowering stem. Scarcely less wonderful is the snowy ball of tufted seeds when the time of their scattering has come. Thus each common plant presents interesting things to see whether it is pushing up through the earth, about to burst into full bloom, or mustering its waning strength to mature seeds and die.

All that one senses in the marvelous life cycle of flowers in the land of plenteous rain is accentuated with respect to the flora of arid countries. There spring's carpet greens up like magic, lives out its brief day, and then is no more. Our own great Southwest duplicates much that the writers of the Scriptures have to say about growing things in thirsty lands. Suppose it is early June on the eastern slopes of the Rockies. Between the hardy



shrubs and countless stones blossom the delicate yet brilliantly tinted wild flowers. Some choose the sheltered spots; others brave both wind and sun and are the brighter for this.

I have seen such fairy blossoms touching long slopes with color to the purple wall of the distant mountains. I have stood beside some radiant bush, moved both to wonder and to worship. But even at such times a strange evil may rise in the heart of man. And that is the desire to have this thing which smells so sweet as it nods in the wind. Few there are, who have not as Achan, tried to possess a portion of nature's treasure-trove. Such have picked the choicest blossoms, thinking to make a bouquet, but only to find the ravaged flowers wilting in perspiring hands. There are some who would uproot a flowering shrub in the vain hope of transferring it to their valley, seeming never to understand that such liberties mean almost certain death when a plant is travelling to produce seed of its kind. Years ago it was not uncommon for vandals from the lowlands to chop down the stately flowering stalks of the yucca, and drag these home in the hope of capturing and keeping some of earth's most transient beauty.

All this is written to recall for the Bible reader certain familiar passages in the Scriptures. The thoughtful of ancient times, living on the desert edge of the Fertile Crescent, had abundant opportunity to mark the precocious coming and seeming swifter going of the flowers of spring. But in all of this they read a solemn lesson. Said Job in the day of his trouble, "Man that is born of woman . . . cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14: 1, 2). The psalmist is at pains to remark, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone" (Psa. 103: 15, 16). It is Isaiah who says that "all flesh is grass, and all the goodliness thereof is as the flower of the field" (Isa. 40: 6). James in his epistle, and Peter in the first of his, echo much the same thought (James 1: 10, 11; 1 Peter 1: 24).

If such is the transitory character of all human life, what is it good that men should do with the little time each has? The Preacher of Ecclesiastes, who spoke out of unusual opportunities both for experience and reflection, said that the conclusion of the whole matter is to "fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13). And very similar is the conclusion of the psalmist: "The mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness unto children's children" (Psa. 103: 17).

H. A. B.

## The Finest Brand of Satisfaction

THE notion that people would be happier if they did not need to work is a great delusion. The joy of accomplishment is the most satisfying kind of happiness there is. That is why the wisest men keep on working as long as possible, instead of stopping to "enjoy" the fruits of their earlier labors. There is no enjoyment of such fruits comparable to that of an increasing measure of accomplishment.

But there are grades of satisfaction in accomplishment. The consciousness of being engaged in any useful work is itself a reward infinitely sweeter than all the pleasures of the most luxurious idleness. The sparkle in the woodsman's eye has a genuine thrill behind it, as the hard knot yields at last to his repeated blows. But that thrill is more divinely sweet which fills the souls of those who work with human wills, when they see them yielding to the will of God and ordering their lives in harmony therewith.

The point is this: Activity is the only road to happiness. All honorable achievement yields true satisfaction. The choicest variety is found in *spiritual* achievement, in working with soul stuff, moulding it and building it into the kingdom of God. Why not get the best?

E. F.

## Some Dead Men Can Speak

It was in the process of time that Cain brought his sacrifice of the fruit of the ground. Then Abel, his younger brother, brought a sacrifice of the firstlings of his flock. There was something about this second offering which was more acceptable unto God. Abel registered an advance in worship and devotion. He is referred to as righteous Abel.

But as Cain looked on, and marked how Abel's sacrifice was more acceptable than his own, he became angry. The account in Genesis relates that Cain talked with his brother; but to no good purpose, for "Cain rose up against Abel his brother and slew him."

It seems that the purpose of Cain was to blot out the life and ideas of one whose ways were a rebuke to less sensitive men. But who does not know what happens in such cases? There is no real defense against the power of the better life. Through all ages the blood of the righteous has cried out from the ground.

It finds an echo in the heart of every man who thinks, and many who seem to be proud and untouchable it forces to think. It causes the better nature in man to struggle for the direction of life. This is why some men—especially righteous men—being dead yet speak.

H. A. B.



## The General Forum

### The Brethren Love Feast . . .

BY WILLIAM M. BEAHM

#### V. Significance of the Love Feast

The Brethren have always insisted that the love feast is a whole evening's ceremony consisting of the preparatory ceremony of feet washing, the central ceremony of a fellowship meal called the Lord's supper, and the climaxing ceremony of the communion or eucharist. The significance of the communion is held to be the same as it is for other churches. But due to the fact that the communion is held as a part of this larger ceremony it is important to indicate *the significance of the love feast as a whole*. The communion, when climaxing a fellowship meal, becomes not only a channel of grace but also a pledge of love. "A new commandment I give unto you," said Jesus at that last supper, "that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). The highest experience of our relation to God is integrally bound to our most intimate fellowship with one another. For the Brethren, religion is not something which separates men from their fellows but something which binds them together. For the Brethren religion has a practical and ethical reference. But this does not mean that we must bring God down to the level of ordinary human relationships. It means that we must bring human relationships up to the level of divine standards.

We have always laid stress on the importance of expressing our religious faith and experience in genuine personal character and proper social relationships. We have always been chary about any one who attempts to substitute intensity of spiritual experience or eloquence of spiritual testimony for genuineness in personal and social relationships. Our conception of salvation has never been *by* character, to be sure, but it has always been *unto* character. As a part of the Pietistic tradition we have always insisted on this practical reference of the Christian life. For this reason a Brethren church has nearly always been the living center of a community life of high standards and intimate relationships. We have lived in an actual Christian brotherhood and have felt that our hope of heaven was foreshadowed by our life together here and now as we carried on the work of the world. While we would never subscribe to the sanguine and superficial views of many believers in the so-called social gospel, we have always dared to believe that many more people are eligible to satisfying personal and

community life now. We have even dared to believe that our prayer is valid that the kingdom might come on earth as it is in heaven. We do this because we believe that the power of the gospel makes for good living and because we believe this power is available for this result. Our redemption in Christ is not a favor which we enjoy in isolation; it is rather the foundation and binding force of a new fellowship.

The meaning of the love feast as a whole is in this interrelationship between our religious experience and our social relations, between the power of God and our human needs. It symbolizes our faith with its vertical dimension toward God and its horizontal dimension toward men. Any attempt to curtail the evening's ceremony so as to speed it up, or any attempt to streamline it so as to reduce wind resistance among the sophisticated, is to jeopardize its richer significance.

The early Brethren in their attempt to fulfill all the obligations of the New Testament church ran onto an evening's ceremony taken from the first Christian century. In their effort to follow the explicit details in the record, they discovered one of the richest resources of worship in Protestantism. It is interesting to note that in several of our city churches, where the traditional forms might be presumed to be under the severest pressure for change, it is precisely this fulness and richness of meaning in the love feast as a whole which has made this service the most fully attended of any throughout the year. Not Christmas, not rally day, not all-church night on New Year's Eve, not even Easter is the occasion of fullest attendance. But the traditional Brethren love feast is the service which must be held in two sessions in order to accommodate the crowd. A hint as to the reason for this was given by a visiting university teacher recently. "You Brethren," he remarked, "have symbolized in your love

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### Earth-bound

BY ELIZABETH DAYHOOF PIEPER

Forgive me, Lord, if in thy perfect day  
My heart still hungers for accustomed things,  
The things of earth—a perfect night in May,  
The song and sweep of early robins' wings;  
An old familiar hand to clasp my own.  
Amid this glory I am so alone.

You must remember, Lord, when time was young,  
You walked within a garden in the eve  
When fell the dew. Mayhap the flowers among  
A regal lily bloomed. 'Tis hard to leave  
A garden when your happiest hours were spent;  
Where once you found—through pain—peace and  
content.

Baltimore, Md.



feast what the world needs: a fellowship based upon and enriched by your redemption in Christ, and a religious faith which seeks expression in daily living and in meeting the needs of men."

*Bethany Biblical Seminary.*

## **The Philosophy Underlying the Church College**

BY PAUL H. BOWMAN

President of Bridgewater College

THE church college is based on one of the most significant conceptions of Christian faith. It is the doctrine of the priceless value of a human being and the capacity of the spirit of man for growth and development.

Christ put the individual in the center of his scale of values. He declared man to be the chief object of God's love and care. His mind, his spirit, and his personality are of primary concern under this conception of life. Man is of incalculable worth and is the medium through which the purposes of the kingdom of God shall be realized. His spiritual capacities are precious and his physical powers are the agents of the nobler order of things. Finally, his personality is immortal.

In at least two of the parables and in several other references Jesus lays upon man the obligation to develop his powers and talents and to master the forces of his body for ends which lie both within and outside himself. Jesus proclaims the world's need of men who are capable of discerning the truth and of realizing in life the purposes of God. He challenges man to come out of his narrow self and relate his life to the great causes of the world in faith and courage. The possibility of doing this lies in man's capacity for physical, intellectual, social and spiritual development.

This bundle of ideas, so characteristic of Christian thought, is the basis of the program of service which the church has evolved. The priceless value of man and the incalculable worth of his mind and soul furnish inspiration to our programs of evangelism, missions and religious education. It gives to the Christian home its vital significance. Our struggle for freedom, education, democracy, peace and for the preservation of human rights stems out of this same philosophy.

It is very clear how the Christian college fits into this scheme of thought and values. It finds its supreme function under this conception of human life. Its inspiration and its essential purpose are fed and defined in this great conviction. Its program of service is determined by this faith and its emphasis in life and education originate in these fountains of thought. Its program of educa-

tion, recreation, worship and social life proceeds on the assumption that the most sacred thing in the world is personality. It seeks to bring into the life of youth those creative experiences which are calculated to realize in human beings the ideals and purposes of the Christian faith. It tries to see that the associations of classroom, laboratory, library, chapel, dormitory and playground register in the realm of character and personality. It offers courses in science and philosophy not wholly as ends within themselves but as agents of the finest quality of life and of an improved social order.

The Christian college is an inevitable outgrowth of Christian philosophy. No other emphasis in education ought to be acceptable to Christian people. The sons and daughters of Christian homes ought to nurture their minds in the atmosphere of these institutions. It may cost more to patronize the church college, but it is worth all the difference. The chance to go to college occurs only once in the lifetime of young people. The education which costs least in money may be terribly expensive in terms of human destiny.

*Bridgewater, Va.*

## **Lord, What Wilt Thou Have Me to Do?**

BY LOREN S. SIMPSON

IN the rush and turmoil of these anxious days it seems to me that it would pay us great dividends if we would but pause and consider the words, "Lord, what wilt thou have me to do?" These words were spoken by Saul of Tarsus years ago as he came near to Damascus to carry out a certain mission. This inquiry was the result of a sudden realization that hasty and easily provoked thought wasn't to be too readily accepted; that the popularity and nod of the crowd was not the greatest good to be achieved after all.

You recall that the young man Saul, desirous of accomplishment, set out upon the Damascus road in order to promote a mission of planned slaughter and destruction against those disciples of one called Jesus. You remember his experience as he came face to face with the Lord and of his sudden realization that he was actually on a mission to persecute and destroy the followers of the One he was attempting to serve. Imagine his astonishment and perplexity! No wonder he cried out, "Lord, what wilt thou have me to do?" And the heavenly Father, in reply to this belated inquiry, told Saul (in substance) to come apart from the hurry and bustle of those days in order that he might be able to think clearly and accurately and to commune and fellowship with him.



What resulted? Ministers call it the "conversion of Saul." In reality Saul, chained physically by his blindness to a position of inactivity, was brought to a realization of his undertakings. As a result of this experience Saul entered upon the greatest period of his life because God saw fit to compel him to pause and seriously consider the way he would serve.

Like Saul, I wonder if many of us aren't a little intoxicated with the thought of forsaking the regular and needful tasks of life in order to accomplish something spectacular which will gain for us the acclaim of the crowd. How easy it is to read a thrilling article, to hear a forceful speaker, to see a dramatic picture, and then and there decide that that is the way to right the wrongs of the world, to bring peace and contentment out of the present chaos. How natural it becomes to utter expressions of hate at those groups and elements that we blame as the cause of the present world ills. How convenient it now seems to set out with the crowd, content in the thought that our convictions are in complete accord with the group.

Fortunate indeed would we be if, like Saul, we could be struck down as we set out on the road of hate, of destructive and warped thinking. My convictions are that if we should experience Saul's encounter with the Lord we would have the same question to answer that Saul had to answer: namely, "Saul, Saul, why persecutest thou me?" As it is we have this experience of Saul as a suggestion, an admonition; yes, actually a warning to inquire of the Lord the road he would have us take in order to accomplish the greatest good for humanity and the church.

As the pressure of mass hatred and intolerance increases in the atmosphere about each of us may we be careful not to entertain those ideas which, in many cases, are gradually taking the place of once rational thinking. May we search our hearts and minds lest we, too, set out on a Damascus road. Let us fortify our thinking by communion and fellowship with our heavenly Father so that we may do the sensible and Christlike thing for those about us. Indeed, it would be well to seek his way and not the crowd's way in bringing peace and contentment out of the travail through which the world is passing. Let us realize that, after all, great progress is insured, great deeds are enacted, and great lives are molded as a result of diligent inquiry into the unexplored avenues of life. In serving this generation may our fervent inquiry of the Giver of Life be, "Lord, what wilt thou have me to do?"

Manassas, Va.

## The Family and Religion

BY EDWIN E. JACOBS

It is an impressive fact that a study of the family and religion shows that they have been connected for a long time, perhaps from the beginning of each. Sigmund Freud, the distinguished psychologist who recently died as a refugee in London, suggests that religion had its origin in the family. One need not in any way accept any of his many other theories in order to find an element of truth in his statement that religion and the family are genetically related. If his statement needs any qualification it is that, while religion did not originate in the family, yet it did take form and shape within the family area. This seems nearer the truth, for the family was in all probability the place where religious rites and ceremonies were initiated. These rites and ceremonies are vastly older than any place that might be called a temple. In other words, religious rites and ceremonies were taken from the family to the temple.

Totem worship, feasts and fasts, and household gods such as the Roman penates bear witness to the familial origin of religious forms, as do food tabus on the family table, ceremonial washings, dress, religious instruction, adolescent ceremonies, and religious rules of conduct. Moreover, much of the nomenclature of religion was taken over bodily from the family; consider the words *father*, *brother* and *sister*, *church fathers*, *son*. More than this, no orthodox Christian doubts the fatherhood of God or the brotherhood of man. Also, the culmination of the age is to result in the marriage supper of the Lamb. All of these expressions show close relation with family life.

All of this is a foundation for the following two statements: that, in this so-called advanced age, these two institutions are inseparably bound up together, and that, when and if religion disappears from the family, it will disappear everywhere else. All the schools in the world and the other social agencies can in no way take the place of the family as an influence in religion. This latter statement is not intended to minimize the place of the church, or religious instruction in the school, of the Boy and Girl Scouts, of young people's camps or any other so-called character-forming agencies. They all doubtless have their place, but after all is said and done, the main burden of inculcating religion and maintaining it rests squarely upon the family.

There is a modern movement whose purpose is to have religious instruction in the public schools. I shall not criticize this more than to say that it will take vastly more than this to make



America in any way vitally religious. As John Dewey long ago so well pointed out, there is a vast difference between teaching religion and teaching *about* religion, and this latter thing is just precisely what the public schools do—they teach about religion. Such religious instruction is generally devitalized and is shown by the ever-ready answer to the question, "Just what do you teach?" "We never teach any distinct doctrine, so no denomination can find any fault with our instruction."

If this is teaching religion, then I do not understand Christianity at all. I come nearer agreeing with Karl Barth, who holds that the end of all Bible study is "to find the will of God for oneself." That puts the truth rather neatly and certainly truthfully. A lack of knowledge of the literature of the King James Bible may show ignorance, but a thorough knowledge of it by no means indicates that one has been gripped by the ever-living truths of Christianity.

Hence, we as parents have a sacred duty both to our families and to our religion. Every survey ever made of the age of conversion shows that conversion almost always takes place before or at the time of adolescence—just when the family ties are strongest. And it may be worth while adding that many, perhaps all, of the social ills will never be in any way greatly reduced until the family again makes a serious attempt to discharge its moral and religious duties. Such ills are crime, juvenile delinquency, easy divorce, ill manners and loose morals, to name just a few.

### Faith

BY DESSA A. KREPS

The days march on with tireless feet  
Through winter's cold and summer's heat;  
From whence they come or where they go,  
To what intent men seek to know.

Wiseacres still will have their say  
And blind of eye still grope their way;  
Their faith in man a broken staff,  
For godless men are like the chaff.

Shall blind men say there is no sun  
Or deaf men say of sound there's none?  
Does sense of smell create perfume?  
Foolish indeed to thus assume.

The truth cannot be found by men  
Unless revealed by God, and then  
Illumined by his Word, the Light,  
Man walks by faith and not by sight.

So all men must again be born  
And of their worldly wisdom shorn,  
Then faith wings up beyond their ken  
And hope indwells the hearts of men.

*La Verne, Calif.*

Whatever theory you hold as to the cause of the general low moral state of society, you dare not overlook the failure of the home in this regard. I want to repeat that if and when religion is lost to the family, it will be lost everywhere else.

*Ashland, Ohio.*

### "Let's Be Still"

BY R. H. MILLER

"O MOTHER, let's be still and listen to how quiet it is." The speaker was four-year-old Wilma Beth, daughter of Brother and Sister F. Blake Million, pastor of the Richland church, Ohio. The words were spoken as the family sat around a picnic supper in the woods one evening.

"Let's be still and listen to how quiet it is." These sweet words may have already set your mind at repeating sentences from the Psalms: "Be still and know that I am God"; "Commune with your own heart and be still." Only in the soul of a saint or of a little child are such refreshing insights found. (Remember what Jesus said about babes and sucklings and perfect praise?)

"Let's be still and listen to how quiet it is." That stillness is not just the absence of sound, mere emptiness. If there were nothing there, a keen and eager child would not reach out for it as Wilma Beth did. She wanted stillness in order that she might hear the more delicate music of the fields and trees.

We could increase greatly the audibility of God's voice in our hearts if we would give more care to listening. Elijah heard God speak in a voice of gentle stillness, after a program of three noisy numbers in which God was not. We talk too much when we pray—and listen too little.

Have you discerned this difference between friends? To one you seem unable to speak of any but the commonest matters, weather, health, current news, business conditions. In the presence of the other, the finest, highest things in both your hearts come easily into the conversation. The second friend is an alert, sympathetic listener, who draws out the best that is in you.

We preachers do not need to be told of the power of ears over tongues. How wonderfully does an understanding, eager audience put coals of fire on the lips of a speaker! And *vice versa*!

Without attributing to God any of the limitations of human speakers, it is no doubt true that what he communicates to us depends in no small measure upon the way we listen.

God spoke to one of our deepest needs when he inspired the little girl to say, "Let's be still and listen to how quiet it is."

*North Manchester, Ind.*



## Choosing a Grandfather . . .

BY WM. J. TINKLE

Abstract of an illustrated lecture given in a number of churches.

GRANDFATHER is sitting tonight in his armchair before the fireplace, holding little Tommy upon his knee. Tommy is very fond of his grandpa, and says he would not have picked out any other man in the whole, big world, if he had had the chance.

Now of course Tommy did not have the opportunity of choosing his grandfather, but it was not mere chance that gave him this one. He really was chosen. I close my eyes and visualize a young woman wearing a long dress with ruffles around it and big sleeves. When she accepted the man who now sits before the fire she may not have realized that she was choosing a grandfather for a generation yet unborn; yet her choice was of no less importance than that. Many of the traits of her offspring were determined at that sacred moment when she promised to be his for time and eternity.

In the beginning God said, "It is not good that man should be alone; I will make an help meet for him." Jesus attended the marriage at Cana in Galilee and thus set his seal of approval upon the family type of home. Furthermore, as we look back through history we see that practically all the peoples who have contributed to the progress of the race have used the family as the unit of their social order. The exceptions, such as the Spartans, who delegated the care of children to the state, were very much limited both in area and in extent of time. Thus we can predict that the civilization of the future, if it is worth while, will be based upon marriage and the home.

When a baby is born into a normal home it has two protectors and teachers. They are bound to it by natural ties of affection, so that the strenuous work they do for it becomes a pleasure. These advantages are not found except in the home.

If grandmother was wise when she made her choice she looked for a man who was not merely a pleasant companion, but also a person of good heredity. That there really is value in good heredity is proved by such men as Johann Sebastian Bach, a famous composer of music. His father was a musician, eleven of his sons became musicians, and in all there were over fifty in that family who manifested outstanding ability in that profession.

Identical twins illustrate the fact that heredity is a vital force in a person's life. They develop

from a single egg, which splits and forms two individuals. Thus a pair of identical twins have identical heredity, which is not true of any other two persons. Even ordinary brothers or sisters have some diversity in their inheritance from their ancestors. Careful studies have been made of a number of twins who have lived in different environments for years, and they are found to be still very much alike. This is clear proof that heredity is a determining influence in a person's life.

A family line is like a stream, in which an individual is a pool. If your line of ancestry is like a clear mountain brook, it would be a shame to have it join with a muddy ditch, defiled with silt and sewage. How important it is that a person of good heredity consider the inheritance of his prospective mate!

This eugenic ideal does not conflict with love, but it guides love into the right direction. Love is not an irresponsible, unpredictable force like a meteorite from the sky. If young people understand eugenics they will love the ones that are worthy of them, and that love will be lasting and true.

If a young woman does not want a drunkard for a husband she should remember that drunkards are made from occasional drinkers. She should know also that many a case of venereal disease is covered not by rags but by a broadcloth suit. Some states have laws requiring a medical examination before marriage, and all should have. However, if a person's moral record has been clear from his youth, he is not at all likely to have a venereal disease. It is very seldom that these germs are spread by accidental infection.

A well-made choice will result in a lasting union. Divorce was permitted in the law of Moses only because of the hardness of heart of the people. Even at that, Moses raised the standard; for before his time a man could put his wife out of the tent for any cause or for no cause. Moses said a wife could not be put away except for a valid reason, and this should be written in a bill of divorce.

Are we willing to hear the words of the Master on divorce? We call him the greatest teacher who ever lived, and we hang up mottoes stating that he is head of the house. Wherever his gospel has been preached, woman has been lifted to an equality with man. Let us hear and heed his words: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he that marrieth her when she is put away committeth adultery."

Grandfather and grandmother are looking back



over a successful married life. They have good heredity and their children were wellborn. They have been mindful of each other's welfare, for they have been taught unselfish love by the Bible. Now they think of their grandchildren, and want them not to be so appalled by the failures that they forego marriage altogether, but to anticipate homes that will be happy. For the future can be as good as the past.

As these two old people sit in the mellow light of the fire, I catch the sentiment of grandfather's thoughts; it runs like this:

The years of our life have been many,  
And they haven't all gone like a song;  
But spite of the struggle and sorrow  
Your heart has always been strong.

We've clung to each other unailing,  
As we promised to do long ago.  
No truer companion have ever I seen  
As I passed through the world to and fro.

And now, as we walk toward the river  
That fringes these confines of care,  
Though 'tis sad to be parted from you, dear,  
We'll be joined once again, over there.  
*La Verne, California.*

## The Adults Are "Going to the Dogs"

BY PAUL THOMPSON

They say so themselves! Indirectly.

Any psychologist or sociologist will say that young people imitate their elders; this is a law of life. So when I hear adults say of modern youth, "They are going to the dogs," I take it to be a confession of their own fall from grace. For young people do what adults do and go where adults go. If the youth are going to the dogs, the adults are the leaders.

Who is it, I ask you, that is forcing the sale of intoxicating liquors? Who is it that operates our night clubs and road houses? Who is it that takes leadership in neglecting the church? Who is it that promotes the gambling rackets found in our cafes, saloons, and ice-cream parlors? The answer to all of these and similar interrogations is adults. When people have fallen so far as to sell the souls and lives of others for the accumulation of wealth, it seems to me they are not merely going—but have arrived at the dogs.

Adults are examples. It cannot be otherwise, and should not be. If adults were to live their lives conscious of this fact, we would have a radically different kind of adults, to say nothing of the change in the lives of the younger ones.

The other day while waiting for a bus I saw two young boys puffing on cigarettes. They were doing it up in style too! As I watched the boys my heart began to ache. Poor deluded boys! They thought they were being men. No doubt they see their fathers smoking every day, and so they associate smoking with manhood. They naturally want to be men, so they take on "manly" actions.

One father told me that he never criticized or punished his children for doing what he did himself. If

they were ill mannered at the table he corrected his own etiquette before he took them to task. If they used slang phrases he was careful to clean up his own language before pointing out their vulgarity. Wouldn't it be fine if all adults lived according to that principle?

Do you fathers want better sons? Then first you'll have to be better men. And when you mothers have become better women, you'll have better daughters. It is human nature for youth to follow in the footsteps of the adults; and if our younger set ever reach the heights sublime, it will be because the adults led the way.

*Conway Springs, Kans.*

## As Unto the Lord

BY CLARENCE B. FIKE

In the article below the author writes feelingly and instructively of the work of the late Elder P. R. Keltner. There are things all of us can learn from his fine spirit and the beauty of the Keltners' home life. The author was pastor of the Freeport church during the last two and one-half years of Bro. Keltner's life, and in this writing has tried to list the characteristics which contributed to the gracious retirement of a leader and founder as another took up the torch to carry it on.—Ed.

From the standpoint of the church these characteristics are relevant. First, a faith which makes for patient labor with a few is essential. Jesus pictured the kingdom as beginning in a small way—as a grain of mustard seed developing into a large tree. This type of faith certainly must depend on the power of God. When visiting in their home Sister Keltner spoke of the few souls which were in the Freeport church at the time the house of worship was built in 1915. In these early years she led the congregational singing. It took faith to lead the few voices in song as they sang, "We'll soon possess the land." The faith which gives patient labor with a few is large enough to believe that the work begun will progress under other leadership.

Second, a vision that the kingdom is greater than a man is essential. John the Baptist was able to decrease graciously as the kingdom increased. He did not rebel against his work decreasing by trying to stem the progress of others. This vision sends one forth and helps one to retire graciously when his work is taken over by another. Bro. Keltner rejoiced at every effort made for progress. This vision also makes for comfort when one sees his project under other leadership. It is parallel to Paul's message that the importance did not rest on either Paul, Apollos, or Cephas but on the fact that God gave the increase. The relationship between a retired pastor and an acting pastor can certainly be very unpleasant for both the church and the pastor when the emphasis is placed upon either the one that planted or the one that watered.

Third, the ability to detect good in people other than one's self is essential. Jesus saw good in the outcast Samaritan woman and others whom the people had condemned. He aided by challenging the good which was within them. My calls in the Keltner home were always an inspiration to me. I could not help but feel after a visit with them concerning the work of the church that there were some very fine people in the congregation. Almost everyone has heard the bad news which can be connected with people, but it is good news that refreshes. It is refreshing to a pastor to call in the home of those who have served well and be told of the good qualities of the people with whom he is privileged

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## Brethren Service

### The Martin G. Brumbaugh Reconstruction Unit in Puerto Rico . . .

BY ANDREW W. CORDIER

After a lapse of forty years the Church of the Brethren is again engaging in active contact in a practical Christian way with the people of Puerto Rico. When this little island outpost fell into our hands at the turn of the century, President McKinley appointed our own late and highly revered Dr. Martin G. Brumbaugh as its first Commissioner of Education. The progressive though imperfectly developed educational system, the schoolbuildings in the capital city, San Juan, and in other parts of the island named in his honor, and the high tributes which I heard from the lips of informed Puerto Ricans, should give Brethren everywhere a sense of joy in the example of his unique Christian statesmanship.

Today that light of Christian service is being brightened by the consecrated efforts of fifteen members of a medical-health unit operating in a needy section of the island's interior. In tribute to his island service, the new group of island workers has been named the Martin G. Brumbaugh Reconstruction Unit. Its ripe field of work in medical service, health education and rural rehabilitation is a logical expression of Dr. Brumbaugh's hopes and plans for the island.

For Puerto Rico is a land of need—tremendous need. John Gunther in his *Inside Latin America* gives a vivid picture of the island's poverty. He speaks of being appalled at the poor dwellings, the disease, and the misery he saw. He compares the dirty villages with those in China and the slum dwellings with those in Calcutta, and finds the conditions in Puerto Rico worse even than in those countries across the seas.

My own impressions largely confirm the conclusions of Mr. Gunther. The closest parallels in squalor and poverty that I have seen were in eastern Poland, portions of Russia, the lower Balkans and the interior of South America.

Puerto Rico is a rectangular island—about 100 miles long and 35 miles wide—with irregular hill and mountain ranges bulging the center of the island and tapering to the coastline. Fringing large American-owned sugar plantations are thousands of small patches rich with luxuriant tropical growth. But in spite of a soil and climate friendly to the growth of fruits and vegetables, island resources are hardly equal to the task of feeding nearly 2,000,000 people. It is the second most densely populated area of the world. Large families with an average annual income of only \$135 a year live in little hovels—often 8 by 12 feet—and built out of scraps of tin, wood and grass.

In our forty years of control, millions of dollars of profits have been drained from the island by American sugar plantation owners. Since 90% of their trade is with the United States, the pitting of their low-priced agricultural goods against our high-priced manufactured imports leaves them with little purchasing power.

Poverty leaves its imprint on all aspects of life. Although their educational system is a progressive one, 53% of the children are still without educational facilities. While the island has a good system of hard roads, most islanders are reduced by poverty to walking as the sole means of travel. Malnutrition and the lack of a balanced diet are invitations to disease. Says a government publication, "The per capita consumption of milk is hardly more than a pint annually." While there is a wide prevalence of disease, there is a dearth of doctors. The island claims less than 400 doctors—one for 5,000 people in contrast to our ratio of one doctor to 750 persons.

Americans informed about conditions in the island have felt the urge to improve them. The most ambitious attempt to eliminate the most serious conditions came in the year 1935 with the establishment by our govern-

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Daryl M. Parker, M. D., Director of the medical work which is to be done by the Martin G. Brumbaugh Reconstruction Unit, went by plane to Puerto Rico Sunday, August 2.



David Blickenstaff, co-director of the Unit, went to Puerto Rico June 10, 1942. He was accompanied by his wife.





Pictured here is the Martin G. Brumbaugh Reconstruction Unit. Beginning with the front row and reading left to right are: William P. Coston; Alden C. Douglass; Daryl M. Parker, M. D.; Elmer E. Hartzler; Howard E. Sollenberger; Dwight L. Hanawalt; Lawrence B. Moore; George E. Mason; Paul M. Weaver; Carl F. Coffman, M. D.; Dan E. Boehm; George L. Furse and Frederick E. Kidder.

**Dan Boehm** is a Methodist from Ann Arbor, Michigan. Dan's selection for the Puerto Rican Unit, because of his qualifications as a mechanic-truck driver, is largely a result of his experience and training in mechanical engineering at the University of Michigan. He has designed and built a streamlined rear engine automobile. Dan has been at Camp Stronach since January of 1942. While in camp, he pursued his interest in post-war foreign reconstruction work, particularly in Germany, by studying first aid and the German language. Dan's pacifist philosophy got most of its impetus from church discussion groups and lectures while he was in college. He looked forward to the camp experience as an opportunity to strengthen himself in constructive pacifist philosophy and living.

**Dr. Carl F. Coffman** leaves his wife and four children at their home in Midland, Virginia, as he goes to Puerto Rico. He spent seven years in China as a missionary doctor under the General Mission Board of the Church of the Brethren. For the last six months Doctor Coffman had been in Civilian Public Service at Camp Lagro, helping to train some of the men in first aid for foreign relief and reconstruction work. Other professional experience Doctor Coffman has had is three years as house physician at Bethany Hospital in Chicago, some time spent as doctor for the Civilian Conservation Corps, and private practice. Mechanical drawing and mathematics are other fields in which Doctor Coffman is particularly interested. Doctor Coffman will supervise the medical work at one of the projects in Puerto Rico.

**William Coston** had been Associate Community Boys' Work Secretary on the staff of the Hollywood Y. M. C. A. from the time of his graduation from the University of California in Los Angeles until he was inducted into C. P. S. Camp No. 21 at Cascade Locks, Oregon, in March 1942. While he was in camp, he was on the trail maintenance crew and was a member of the camp council. It

## *Puerto Rican Personnel*

was Bill's affiliation with the Methodist Church and its World Peace Commission that determined his attitude toward war. He has always been interested in Christian work with young people.

**Alden Douglass**, son of Presbyterian missionaries, was born in Barranquilla, Colombia, South America. During the past six months, while he was in C. P. S. Camp Number 21 at Cascade Locks, Oregon, Alden served as chairman of the religious committee and was active in the whole educational program. His pacifist views were gleaned mostly from his own thinking and reading and through the influence of his parents. To spend some time in relief work has always been one of his ambitions. Alden's knowledge of Spanish will be an important contribution to the unit. To do relief work in South America has always been one of his ambitions. He welcomes Puerto Rico as an alternate to South America.

**George Furse** joins the Puerto Rican Unit from Camp Magnolia in Arkansas. He came to his pacifist ideals through his reading, studying with a professor who was an outspoken pacifist, from his mother and from his church, which is the Congregational. George used some of his camp furlough time to attend an F. O. R. work camp for underprivileged children in Clinton, Mississippi. He spent a good share of his spare time in camp studying Spanish. George liked his assignment in camp as general worker because most of the work was out of doors and covered a wide variety of jobs. He played the piano for camp services and sang in the choir. His home is Webster Groves, Missouri.

**Dwight Hanawalt** is one of the three Brethren boys in the Puerto Rican Unit. He was athletic coach and mathematics teacher before he was called to the C. P. S. camp at Cascade Locks, in December 1941. Dwight's home is in La Verne, California. His experience and interest in recreation work will be valuable to him in working among the natives of Puerto Rico—introducing recreational activities among them. Such experience has been gained in directing Boy Scout work, church camps for boys, and district Brethren young people's recreation.

**Elmer Hartzler** is a Mennonite from Wichita, Kansas. He spent eight months in the C. P. S. camp at Colorado Springs and five months in the camp at Lagro, Indiana. Elmer has been a carpenter and a schoolteacher. He is efficient in many mechanical lines. Because of his interest in photography he has been appointed photographer for the Puerto Rican project. He plans to take pictures of their work. Elmer was born in Albany, Oregon, and spent most of his childhood in Oregon and Alberta, Canada. He moved to Kansas when he was ready to enter high school.

**Frederick Kidder** went to San Dimas C. P. S. camp at Glendora, California, in June 1941. He comes from Berkeley, California, and is a member of the Episcopal church. Although his training has been in the foreign service field, Fred plans to become an Episcopalian minister, hoping to attend the Episcopal Seminary at Alexandria, Virginia. At San Dimas Fred's work was on the



research project and for a time he served as executive assistant to the camp director. Since the Puerto Rican Unit has been together Fred has been doing their secretarial work.

**George Mason**, another Californian, was inducted to Cascade Locks C. P. S. Camp in January 1942. George and two of his classmates traveled about the United States from September 1940 to January 1941 visiting the important industrial centers. They investigated not only electrical and chemical production, but also living and working conditions of employees. A pastor of George's church (Methodist) who was an ardent pacifist influenced his thinking along pacifist lines.

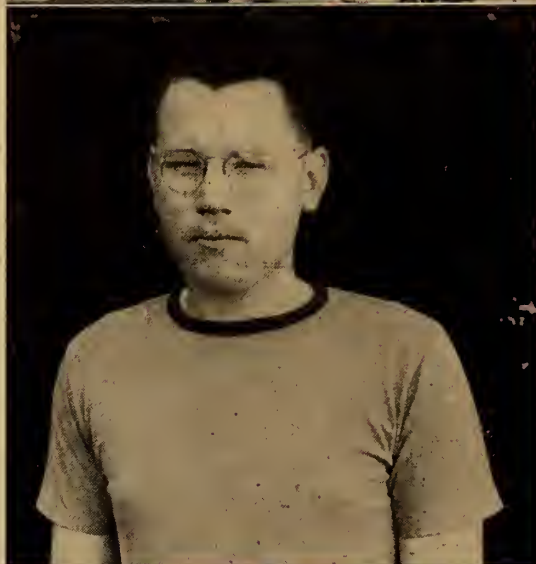
**Lawrence Moore** received his A. B. degree in history from Friends University, Wichita, Kansas, just a few minutes before leaving for C. P. S. camp at Coshocton, Ohio, June 1, 1942. With his degree also came a choice of scholarships from either Harvard or Haverford universities. Larry is the youngest member of the Puerto Rican Unit. He spent the summer of 1941 on the island with the Student Peace Service sponsored by the Friends Service Committee. While there they constructed a schoolhouse near San Sebastian.

**Howard Sollenberger** has been in contact with Brethren Service and mission work for as long as he can remember, since he is the son of Brethren missionaries to China. Upon the completion of his junior year in college, Howard returned to China, serving two years under the Brethren Service Committee and engaging in relief work in the needy and war-torn province of Shansi. After he returned to the United States, Howard was allowed to complete work for his A. B. degree at Manchester College before enrolling in the C. P. S. camp at Lagro, Indiana, in August 1941.

**Paul Weaver** finished two years of teaching before Uncle Sam called him to C. P. S. Camp Lagro. Paul is a native of the Hoosier state, son of a Brethren minister and school principal. He graduated in 1939 from Manchester College, North Manchester, Indiana, where athletic activity was his primary interest outside of his studies. He is well known for his recreational leadership. His work in recreation and his knowledge of first aid will be very useful in the Puerto Rican project.

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The four men pictured are the first Civilian Public Service men to leave the United States to do foreign relief work. They, together with Dr. Daryl M. Parker, Medical Director of the Puerto Rican Unit, went by plane from Miami, Florida, to San Juan, Puerto Rico, August 2. The men pictured are: top right, Elmer Hartzler; center, Frederick Kidder; lower right foreground, Paul Weaver; and directly below, Lawrence Moore.





## The Brumbaugh Reconstruction Unit

(Continued From Page 11)

ment of the Puerto Rican Reconstruction Administration. Between 1935 and 1940, \$70,000,000 were spent by PRRA (the commonly used alphabetical abbreviation for the Administration) on a wide variety of worthy projects—roads, hydro-electric plants, soil conservation, reforestation, scientific agriculture, co-operatives, public schools, the university, medical dispensaries, hospitals, housing, resettlements and rural rehabilitation. The failure of Congress to make further appropriations in 1940 brought a number of projects to a sudden stop and left some completed projects with an inadequate personnel. A special revolving fund provides the necessary support for a limited number of PRRA's activities.

In the rural interior, several coffee plantations have been converted into resettlement projects centering around a PRRA operated farm. One of these is located at Castaner in the west central part of the island. Our Martin G. Brumbaugh Reconstruction Unit is stationed here. In the neighborhood are several hundred new homes—with cost varying from \$650 to \$950—neat and artistic in contrast to the grass huts, and sold by PRRA to resettlers on ten to twenty-five-year terms. Small plots of ground of from one to five acres are included in each estate. New crops have been introduced, and agricultural advice and assistance are provided by the expert head of the Castaner project. Home purchasers can earn cash by "working by the day" on PRRA's large central service farm. Wives and daughters can earn a good day's wage in the rug co-operative located just next to our hospital. Farm co-ops to facilitate marketing; a vanilla curing plant to raise family income; a new vocational school; a community center; recreational facilities and a medical dispensary—these and other projects comprise the comprehensive effort to transform an utterly depressed community into one charged with hope, health, happiness and purpose.

Beyond the few hundred better homes of the Castaner community are thousands of the poorer type. Poverty and disease walk hand in hand, and medical care is woefully inadequate. The 50,000 people who live within a fifteen-mile radius of Castaner have only the services of a 73-year-old doctor living on the rim of the circle.

Our unit is admirably fitted to meet the needs of such an area. The co-director, David Blickenstaff, whose relief work in Spain and France is well and favorably known, and Dr. Daryl Parker, whose competence was demonstrated on the China mission field, are ably assisted by Dr. Carl Coffman, of long and successful experience on the China field, Mrs. Blickenstaff, with a background of medical and hospital training, and eleven selectees drawn from our Civilian Public Service camps. All of the eleven have secured their advanced First Aid certificates and possess a variety of other skills which will contribute much to the richness of their service. Operating a 24-bed hospital, a medical dispensary and an ambulance service, they will also carry on a program of health education and contribute in a variety of ways to the spiritual and physical strength of the community.

This unit first proceeded to Tampa, Florida, arriving there on June 25, with reservations on a ship scheduled to sail on the twenty-seventh. Twice the sailing date of the vessel was postponed and finally, just the day before final sailing date had been set, its entire voyage was cancelled. With no other means of transportation avail-

able at that time, the unit was moved to Crestview, Florida, where they helped to carry on the work of C. P. S. Camp No. 27. Finally with the help of Mr. Guy Swope, Executive Secretary of the Division of Territories and Island Possessions of the United States, air priorities were secured and on Sunday, August 2, five men received plane reservations and arrived that same day in San Juan. The other members of the unit are awaiting transportation in Miami, with the promise that they will be able to proceed on Sunday, August 9. During the interim these men are living in the basement of the Church of the Brethren.

Working in close co-operation with the Puerto Rican Department of Health, the unit serves under the joint administrative direction of PRRA and the Brethren Service Committee. While combining admirably the personnel of Relief and Civilian Public Service, the project itself combines admirably the performance of a needy task in the field of relief and the learning of scientific methods of reconstruction which will be of great value in other parts of the world in the days of post-war reconstruction.

*North Manchester, Ind.*

## Brethren Service Committee News

The hookworm project at Camp Crestview has spread its activity into two counties adjacent to Crestview. A unit of five men is now located at Bagdad, in the county of Santa Rosa. This group is living in two tents while doing their work of erection of sanitary privies for the eradication of hookworm among the low-income people of this part of Florida.

One of the enrollees at Camp Lagro recently suffered a severe accident. He was on the operating table for an hour and forty-five minutes while the surgeons united tendons, tied blood vessels, scraped bone fragments and generally repaired the injury. He is back at camp now, with seemingly no permanent ill effects to follow.

Then came the question of the doctor and hospital bills. Of course the Service Committee would assume the obligation, but the rest of the men at Lagro did not want that. Two of the men had worked for neighboring farmers, and asked that the "pay" be turned over to a fund to help Ed. Added to this was a Sunday morning offering. Then a coal dealer of the neighboring town added five dollars more. Some one suggested a sacrificial meal, so the campers ate corn bread and beans, the savings in food costs going to the fund. By these means something like twenty dollars was raised toward an eighty-dollar bill. Then the men—with their own clothes failing and patched, with their own shoes in poor condition, with an income of \$2.50 a month from which to buy new clothing and pay incidental expenses—these men passed the hat and finished paying the bill.

Why did they do it when some one else would have assumed the obligation? The men said, "Ed's in our family. Why should we ask the more distant relatives to help us as long as we are able to do it ourselves?" Truly these men are learning a brotherhood that the rest of us must likewise learn if we would heal the ills of the world.

**Kermit Eby**, executive secretary of the Chicago Teachers' Union, minister in the Church of the Brethren, and writer for Christian Century, has just returned from an extended tour of eight Civilian Public Service camps. He stayed several days in each camp speaking to the



men about economic and racial minorities and post-war reconstruction. Camps benefiting from his stimulating presence were Kane, Pennsylvania; Williamsport, Maryland; Lyndhurst, Virginia; Lagro, Indiana; Beltsville, Maryland; Magnolia, Arkansas; Walhalla, Michigan; and Wellston, Michigan. This is a part of the educational program of the camps. Frequent visits from leaders in the religious world challenge the campers' thinking and action.

And here is an idea for your summer camps which was conceived and carried out at Camp Bethel, Virginia. The campers bought the jars and did the work; the fruit was donated. We quote from the camp paper.

"At 2:00 p. m. almost the entire camp gathered in the dining hall with peeling knives and open minds. Leader Dan (West) took his seat of honor in the middle dining room and attacked a pan of peaches and the forum discussion with gusto. For the first hour the campers argued back and forth while the peach juice dripped from their elbows. Then the leaders, from their greater experiences, began to widen the discussion to include instruction for the campers as well as an exchange of ideas. The outcome of the day—a greater insight into the functioning principles of religion and 152 quarts of fruit for our Civilian Public Service camps, all of which, we think, proves that Mary and Martha may at times be the same person."

Some of the men from one of the camps recently took a furlough and, like the postman on his vacation, worked during the furlough. These fellows walked on stilts and detassled corn for hybrid seed. At the end of the week, they were agreed that the work on the project was harder than the farm work.

"Shirtless missionaries with shovels" is how a Vera Cruz newspaper described the twenty American students who are working at Paso de Ovejas, Mexico, to rid the people of malaria. In muddy water sometimes up to the neck, under infernal heat, these boys dug a two

and a half mile ditch through open field, patches of thick jungle and mosquito-infested swamp. But this ditch will help the people of Paso de Ovejas to get rid of a disease from which half the population suffered last year. Five Brethren boys have volunteered and are working with this service unit. They are Delbert and Robert Blickenstaff, Glenn Fisher, Bruce Reeves and Glen Austin.

The Santa Barbara, California, camp is one of our most cosmopolitan groups. Twenty-three states and twenty-one church denominations are represented. Of the total enrollment 87% are elementary school graduates, 66% are high school graduates, 35% have attended college, and 13% have been graduated from college. In their previous occupations 32% of the campers were working on farms, 19% were factory workers, 10% were office workers, 9% were college students, 6% were school-teachers. The remaining 24% were employed before induction as social workers, truck drivers, mechanics and general laborers.

An offer of one or two hundred baby chicks every three months has been made by a brother who owns a hatchery in Mt. Airy, Maryland. These will be donated to the Washington County, Maryland, farm to be raised as broilers, with some pullets perhaps being kept for laying purposes. A brooder stove will be donated by another loyal brother and feed may be furnished by another.

### As Unto the Lord

(Continued From Page 10)

to work. The Keltners always looked for the good in people and always found something better than "he is a good whistler."

From the standpoint of the community these remarks are apropos. He was held in high esteem by all in the city who had occasion to deal with him. His vigorous life of activity, even until the last couple weeks of his life, was a matter of interest to his multitude of friends. His friendly conversation with those he met on the street and in the places of business are certainly missed. Remarks from those who knew him for years had always a complimentary note. One remarked, "For years we have never passed on the street but what he would pause for a friendly chat." One of the undertakers who had charge of many funerals in which he officiated said, "One thing that has placed him in so high esteem in my mind is the fact that he never made a move until he saw that his wife was cared for." "Others, let this our motto be."

This is truly the spirit of the home relationship. The devotion of Brother and Sister Keltner was unique. I inquired of him concerning his trip down town each day and to this he replied, "We could have the morning paper delivered, and I could stay at home, but since my wife cannot get out so well, I pick it up each morning. On the way down and back I try to see all that I can and in that way I bring the outside in to her. We have lived in this house for a long time and we have talked about everything on the walls, so I try to bring the outside in each day." Their relationship in the home, in the community, and in the church rests as a spiritual benediction upon the Freeport congregation. How pleasant it must be to come to the golden age of years with an assurance that the life lived has been with Christ!

Freeport, Ill.

## New Arrivals in Camp

### Camp Lagro

Austin, Lewis Marshall, Waidsboro, Va., German Baptist.  
Boone, Daniel Jacob, Rocky Mount, Va., German Baptist.  
Johnson, Eldon Floyd, Waterloo, Iowa, Brethren.  
Stauffer, Glen Eugene, Mt. Pleasant, Mich., Brethren.

### Camp Magnolia

Daniel, Aubrie Leo, Great Bend, Kansas, Church of Christ.  
Henson, Elijah A., Centre, Ala., Jennings Chapel.  
Jennings, Joe John, Centre, Ala., Jennings Chapel.  
Thomas, Peter, Thomas, Okla., Brethren.  
Webber, Melvin Myron, Austin, Tex., Non-affiliated.  
Wyly, Porter Union, Friona, Texas, Church of Christ.

### Camp Kane

Abshire, Paul Harold, Boone Mill, Va., Brethren.  
Buckwalter, Robert I., Akron, Pa., Brethren.  
Divers, Robert L., Boone Mill, Va., Brethren.  
Draper, Charlie, Boone Mill, Va., Brethren.  
Garnier, Ford Leroy, Uniontown, Ohio, Evangelical and Reformed.

Harold, George Oliver, Greensburg, Pa., Brethren.  
Lubieski, Walter, Pittsburgh, Pa., Jehovah's Witness.  
Marshall, Hubert R., Yellow Springs, Ohio, Presbyterian.  
Petti, Steve Joseph, Pittsburgh, Pa., Jehovah's Witness.  
Rugg, Earle M., Liverpool, N. Y., Non-affiliated.  
Siemen, William Lee, Pittsburgh, Pa., Baptist.  
Spiecher, Ray Enfield, Somerset, Pa., Brethren.  
Snowdon, Arthur Earl, Pittsburgh, Pa., United Presbyterian.  
Wright, Lowell E., New York, N. Y., Brethren.

### Camp Cascade Locks

Cornell, Boyd Bryan, Middletown, Idaho, Non-affiliated.  
George, Keith Howard, Seattle, Wash., Friends.  
Lammadee, Alva Daniel, Tacoma, Wash., Brethren.  
Miller, Delbert Frank, Seattle, Wash., Brethren.  
St. Luise, Christopher, Chelan, Wash., Non-affiliated.

### Camp Lyndhurst

Spillman, Ralph Rowland, Farmer, N. C., Methodist.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, August 23

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jacob's Vision of God.—Gen. 28:10-22. Golden Text, I am with thee, and will keep thee whithersoever thou goest. Gen. 28:15.

**Christian Workers.** God Our Refuge, Psalm 46.

**B. Y. P. D.,** Planning Our Sundays.

**Intermediates,** The Thrill of the Mountain Top.

### Gains for the Kingdom

Seven baptized in the Piney Creek church, Md.

One baptized in the Liberty church, Tenn., Bro. J. R. Jackson, pastor.

Four baptized in the Lima church, Ohio; Bro. Charles E. Zunkel, pastor.

One baptized in the Lower Stillwater church, Ohio; Bro. Ira Oren, elder.

Eight baptized in the Clover Creek church, Pa.; Bro. John T. Glick, evangelist.

Twenty-four baptized in the Walnut Grove church, W. Va., Bro. P. I. Garber, evangelist.

Two baptized in the Coulsin church, Va.; Brethren N. C. Reed and Otte Utt, evangelists.

Five baptized and two reclaimed in the Nocona church, Texas; Bro. Ralph White, evangelist.

Eight baptized in the Howard church, Ind.; Brother and Sister G. G. Canfield, evangelists.

Ten baptized in the South St. Joseph church, Mo.; Brother and Sister B. M. Rollins, evangelists.

Four baptized and two received by letter in the Mount Morris church, Ill.; Bro. Foster B. Statler, pastor.

Six baptized in the Pleasant Hill church, Middle River congregation, Va.; Bro. J. W. Wright, elder, Bro. W. H. Zigler, evangelist.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. W. F. Berkebile,** elder, Sept. 7-20, in the Summit Mills church, Pa.

**Bro. Edgar S. Martin** of Daleville, Va., Aug. 30, in the Johnsville church, Va.

**Bro. W. N. Zobler** of Gettysburg, Pa., Aug. 30, in the Piney Creek church, Md.

**Bro. Medford D. Neher** of Akron, Ohio, Sept. 13, in the Maple Grove church, Md.

**Bro. H. Stover Kulp** of Huntingdon, Pa., Sept. 20—Oct. 4, in the Coventry church, Pa.

**Bro. Charles E. Zunkel** of Lima, Ohio, Aug. 24—Sept. 6, in the Dupont church, Ohio.

**Bro. D. I. Pepple** of Woodbury, Pa., Sept. 7-20, in the East Nimishillen church, Ohio.

**Bro. John F. Graham** of Myersville, Md., Aug. 16-30, in the Longmeadow church, Md.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Aug. 31—Sept. 13, in the East Berlin house, Upper Conewago congregation, Pa.

**Bro. Wilbur R. Hoover** of Cambridge, Nebr., Sept. 1-13, in the Gratis church, Ohio; Sept. 15-29, in the Marble Furnace church, Ohio.

### Personal Mention

**Sister G. W. Dailey** of Galesburg, Ill., is ninety-one and in good health though nearly blind. She has read the Gospel Messenger ever since it was thus named, or since July of 1883.

**Bro. G. A. Snider** of North Manchester, Ind., has to his credit thirty-two years of continuous service as trustee and fieldman for Manchester College. After Sept. 1 he will be free to serve the church, preferably in the evangelistic field.

**Sister Goldie Killion** has closed her five-year pastorate with the Auburn church of Indiana and is now located at 376 Hoover Avenue, Peru, Ind., where she should be addressed by those desiring her services in evangelistic meetings.

**That general assembly** address scheduled for Wednesday forenoon, Aug. 26, at the Michigan district meeting is to be titled *The Rebirth of a Tradition*, and given by Bro. F. E. Mallott, according to word sent us by Bro. M. M. Chambers.

**Brother and Sister William R. Williams** of Clive, Alberta, Canada, had the unusual honor of a message from Their Majesties, the King and Queen of England, on the occasion of their sixtieth wedding anniversary. It read: "The King and Queen send you hearty congratulations and good wishes on your diamond wedding day."

### Miscellaneous Items

**The Pleasant Center** church of Northwestern Ohio, formerly known as the Green Springs church, invites all who once worshiped in the church, together with their friends, to a home-coming to be held Aug. 30. Bro. George Strausbaugh will speak in the forenoon and Bro. Charles Light in the afternoon. Do not forget the basket dinner at noon.

**The Lebanon City** church of Pennsylvania is planning a service for Aug. 30 in honor of the older members of the congregation. The guest minister for the morning service will be Elder George Falkenstein. Bro. Henry Frantz will lead German singing at 10:15 o'clock. At the evening service, 7:30 o'clock, a gospel quintet composed of the Eppley sisters will sing.

**Somerset** church of Western Pennsylvania will observe an all-day home-coming service Sunday, Aug. 30. The service will begin in the morning at 9:45 and continue throughout the day. Dr. C. C. Ellis of Juniata College will bring the morning and evening sermons. His morning sermon will be *The Adventure of Faith*, and his evening message, *The Dynamic of Great Conviction*. At the afternoon session the messages will be brought by Brethren DeWitt L. Miller of Meyersdale and Roy S. Forney of Brotherton. Special music will feature the services. At noon a basket lunch will be served in the basement. This is the twenty-first anniversary of the building of the church. All former members and friends are cordially invited to spend the day with us.—Galen R. Blough, minister.



All members of the Puerto Rico unit are now safely on the island. For pictures and further details of the project see pages 11 to 15 of this Messenger.

**West Goshen** church of Indiana has changed that harvest meeting date from Sept. 6 to Sept. 13. Bro. Charles D. Bonsack will speak at both the forenoon and the afternoon services.

**The Charleston church** of Southern Ohio will have a home-coming and harvest meeting all day Sunday, Sept. 13. Former ministers, members, workers and friends who reside elsewhere now are invited to be present on that day.

**The New Paris church** of the Dunnings Creek congregation will observe rally day on Sept. 20 with Sister Ida Shumaker as guest speaker for three services—Saturday evening, Sunday morning, and in the evening. The hope is to make this a great and profitable day for the church.

**East Nimishillen church** of Northeastern Ohio is having its annual home-coming service on Sept. 6. There will be a morning and an afternoon program and a speaker, but no service in the evening. Basket dinner at noon. All previous friends and members of the church are urged to come.

**The Church's Opportunity in Adult Education**, by Westphal, mentioned on page 18 of the Aug. 1 number of the Gospel Messenger, is regularly a \$1.25 book, but it may be obtained by Brethren ministers through the Gish Fund for 75c. Every minister and adult leader will do well to read this book.

**Southern Ohio** readers will be interested in hearing about the adult camp to be held Sept. 4-7 at Camp Sugar Grove. Camp begins Friday evening with a picnic supper and assignment of quarters. Then follow three full days with the closing address of H. L. Hartsough on Monday afternoon at 3:15 o'clock. Facilities are available for all crafts. There will be ample discussion periods. Everybody is welcome.

**Western Pennsylvania** will meet for the annual ministerial conference, men's work and women's work conferences, and Sunday-school and young people's conventions at the Roxbury church, Johnstown, Aug. 26 and 27. The theme is Brethren Faith in Action. At the opening session on Wednesday at 9:00 a. m. Bro. M. J. Brougher will give a Bible message. A full program follows to the concluding address on Thursday with Bro. Raymond R. Peters speaking on Living Deliberately.

### Bethany Offering September 13

The annual emphasis on Bethany Biblical Seminary may include the following methods:

1. A sermon or talk emphasizing preparation for church workers.

2. Distribution of the Bethany leaflet entitled "Undergirding."

3. An offering designated for the Seminary, which this year needs \$29,500 as authorized by Annual Conference.

#### Order Blank for Materials

GENERAL BOARDS, 22 S. STATE ST., ELGIN, ILLINOIS—

Date.....

....."Undergirding" leaflet (for general distribution)

.....Offering envelopes

NAME..... ADDRESS.....

CONG. .... DIST. ....

**Southern Illinois** will meet in district meeting in the Cerro Gordo church Aug. 29-31. The elders' meeting and women's meetings will be held at 10:00 o'clock on Saturday morning. There will be a ministerial meeting in the afternoon. The inspirational meetings will continue through Sunday, and the business meeting will be held on Monday, beginning at 8:00 o'clock. Besides talent from the district, President and Mrs. Rufus D. Bowman of our seminary, John D. Metzler representing the Brethren Service Committee, and D. D. Funderburg from our Elgin office, will make valuable contributions.—Galen T. Lehman, Secretary.

## With Our Schools . . .

### Manchester College

**Dr. C. W. Holl** and **Dr. Nettie Leasure** are spending five weeks in the University of Chicago Workshop, doing research and special duty on curriculum problems of Manchester College.

**Mr. and Mrs. Dean Farringer** have moved into the boys' dormitory to take the place of Mr. and Mrs. Robert Ebey, who are taking up further training in Bethany Biblical Seminary. Mr. Farringer will act as superintendent of the dormitory for next year.

**Professor George Beauchamp** received his Doctor of Philosophy degree from Northwestern University this summer. He is spending July and August in Boston in further research work preparatory to publication of his thesis in book form.

**Professor L. D. Ikenberry**, veteran treasurer of Manchester College, has given the Student Loan Fund a substantial boost by making a gift of one thousand dollars. This is one tenth of the amount sought and should be an inspiration to all alumni to complete the campaign quickly.

**Dr. A. W. Cordier** has had a busy summer with many speaking engagements and important missions relative to the Brethren Service Committee. Recently he made a trip to Washington, D. C., and to Miami, Florida, to arrange transportation to Puerto Rico for a group of C. P. S. boys.

**President and Mrs. Schwalm** are spending one week in August in the Stanley Jones Ashram at Lake Geneva. The president has been carrying a heavy schedule this summer, directing the field work, speaking in a large number of communities, and interviewing many incoming students and their parents.

**Prospects for enrollment** this fall seem very encouraging. A large group of fine freshmen have applied for admission and a rather high per cent of the upperclassmen have indicated that they are returning. Although many are caught by the draft and to some the lure of a job with its immediate income seems more important than college work, still on the basis of all available evidence, we would declare prospects encouraging.

**Through the retirement** of **Dr. D. C. Reber** and the marriage of Miss Helen Slabaugh, both the Latin and German departments at Manchester were left without instructors. The administration has combined the departments and employed **Dr. M. C. Morris** of Valley City, North Dakota, to fill this position. Mr. Morris received his bachelor's degree from Haverford and his doctor's degree from the University of Wisconsin and has been teaching at Valley City Teachers College, North Dakota.



## Our Mission Work

### Doing the Extra Bit . . .

BY FAYE MOYER

TAGWI is an ordinary boy, but he has done an extraordinary piece of work. It is often the going of the second mile or voluntarily doing the additional thing that distinguishes a person from his fellows. In the case of Tagwi it was a matter of doing a piece of work on his own initiative.

He was carrying on in a credible way his school in a village some five miles from his home, making the return trip five days a week. It was one day some weeks after school had started that he reported to me casually about his class at home that he was conducting daily in one of his own rooms, after he returned home from his regular school. He had been assembling a group of children of his home town and having classes for them each day after his ten-mile round trip by foot across the river. He had even been carrying some of his books to and from his regular school so that he might have some materials to use in teaching his little fellow townsmen to read and learn Bible stories. So far as I had known there had never been any interest in having a school in this village of Doktsila until one ambitious lad began to think beyond his given job. The urge to begin at home and help his own townspeople who needed something that he had to give promoted him to give to them voluntarily the same privileges that he was sent to give the people of another village.

So a small school came into existence. Tagwi carried on both schools throughout the year. I began to help him and the interest for learning has not yet waned, as is too frequently the case where a new school is started.

This idea of doing more than the law demands, of adding the extra bit freely and willingly has carried over to others of his fellow teachers, and this year three of the teachers are doing double-time work. Dawi started an adult class in Bri village on the edge of Garkida proper, and conducts it daily after his regular school at Garkida is over. He has some fifteen in attendance. Yoksa goes to Mbwi for a village class for children each day when his school at Garkida is finished. And Tagwi still carries on two schools.

There is a lot of credit due the fellow who not only does what is expected of him, but who does the extra bit willingly, or better still, who does it voluntarily on his own initiative.

A postscript should be written here. This week, since the writing of the above, this same Tagwi has volunteered a new project. He is part Kilba, and seeing his illiterate kinsmen at his back door, so to speak, in a near-by Kilba village in fact, he

offered to help them. Their response was enthusiastic. And Tagwi came to me with the request to start for them an adult class. As a result, yesterday he began the class which will mean for the present doing an extra bit. Whereas he was doing two schools daily, he will now be doing three, beginning with the first one at home almost at sunrise and ending about at sundown with this new class of adults.

*Garkida, Africa.*

### News From Bulsar, India

BY RACHEL M. ZIGLER

#### Bulsar Bible School Graduation

On Sunday, April 19, graduating exercises were held for the Bible school class of 1941-42. Eleven men and four women received diplomas for the completion of the two-year course. Two other men received certificates for partial work. Wives of the other men had received special instruction for work in the villages. Elder N. V. Solanky of Khergam delivered the address, and the diplomas were given by Elders G. K. Satvedi and J. M. Blough, teachers in the school.

#### Schoolmen Tour District

During the month of February the men of the Bible school toured Jalalpor district, camping in five centers and giving much encouragement to evangelistic work in this area. The total attendance at their meetings was more than four thousand people, and they sold over 200 gospels and more than 3,000 tracts and books about the Christian religion.

#### Twenty Applicants Baptized

Just before Christmas the semiannual love feast was held at the Khergam church. Previous to the service, twenty young men and women of near-by villages were baptized into the Christian church.

#### One Thousand People Attend Christmas Program

Christmas programs given by the schools and churches of this area were well received. At the Wankal school, situated in a community where the number of Christians is very small, about one thousand people attended and heard the message. The children of the Bulsar school gave an excellent pantomime of the story of the birth of Christ, in their school auditorium, to a large audience,

### What to Pray For

*Week of August 22-29*

#### Pray for the Missionaries Whose Names Are Listed in the Prayer Calendar This Week

L. A. Blickenstaff.

Mary Brubaker Blickenstaff.

#### Remember the Missionaries on Their Birthdays

##### Africa

Lucile Gibson Heckman, August 10, 1902.

##### China

Laura Shock, August 4, 1886.

Sara Ziegler Myers, August 26, 1888.

Edward Angeny, August 6, 1914.

##### India

B. Mary Royer, August 30, 1881.

Chalmer Shull, August 6, 1892.



the Sunday night before Christmas. Easter programs were also given in the Bulsar and Khergam churches.

#### Special Evangelistic Week

In February evangelistic week was observed when every member was urged to take part in a special effort to bring the gospel to those who have not yet received it. Six bands were formed in the Bulsar church: young men, young women, two groups of older women, the Bible school, and the hospital staff. In the Khergam church four groups were formed in different sections of the church area. These folks each night went into different villages with song, story, and Christian witnessing.

#### Ziglers Spend Winter in District

This winter the Ziglers camped in the southern end of the field, near Wankal. The response, especially in interest and attendance at meetings, was most gratifying. There are at present about seventy-five Christians in this section. They hope to build a church for worship (this is a part of the Khergam congregation). The people seem open and friendly. Seven were baptized in a river near Wankal at this time.

#### At the Bulsar Mission Hospital

The mission hospital continues to serve as it has in the past. Dr. Lokhandi has been secured as an assistant to Dr. Blickenstaff, and is proving most efficient. A new graduate nurse, one of our own girls, has just been added to the staff.

#### Received the Cup

The Bulsar Sunday school received the cup given by district meeting each year to the Sunday school among the larger churches which has the best offering, average attendance, and best record in the annual Sunday-school examination. We hope to improve our school even more in 1942.

#### The Khergam Church's Deep Concern

The Khergam church, being a strictly rural church, is interested in helping its farmer members to earn an adequate living. An excellent co-operative credit society has been running for a number of years. This year an effort is being made to improve the chickens and cows. A number of families are raising purebred or mixed Rhode Island Red chickens. Just recently, through the help of the government, seven improved-breed cows and one purebred bull have been purchased. Thus the members of the church help one another in economic as well as spiritual ways.

#### Bulsar Church Filled Morning and Evening

The last of April Bakht Singh, an Indian evangelist, came to the Bulsar church for four days of intensive religious meetings. He stressed Bible reading and personal purity, complete surrender to Christ. The church was filled morning and evening, and we pray that much

renewal of Christian living, and a great revival, may follow this meeting. On Monday, April 27, the love feast was held, and at that time five were received into church fellowship.

*Bulsar, India.*

### Clothing Message, 1942

BY MRS. ROSS D. MURPHY

Previous to June 1, two shipments of clothing totaling thirty-eight tons, or more than 200,000 garments, were shipped to France for distribution by Service Committee workers within the internment camps. The Brethren Service Committee, the Mennonite Central Committee and the American Friends Service Committee have co-operated in sponsoring this mission of goodwill. Many others have helped to make it possible.

Americans of many faiths and different racial and national backgrounds have contributed. The British government has granted permission to ship through its blockade. The International Red Cross has co-operated in receiving the clothing and the Portuguese Line has provided transportation.

With the continued assistance from all of these, we hope to send the remaining twelve tons very soon, which will complete the fifty-ton permit for internment camps granted by our government.

During the first four months of 1942, in addition to the above mentioned shipments, about fifteen tons of clothing have been sent to England and five tons have been distributed throughout the United States. Comparatively small shipments are made to England about once a month, and reports recently received indicate that the clothing shortage there is becoming a very serious problem. Many doors in even more needy spots of the world are now closed. We shall continue to work, praying for spiritual guidance. It is not our object to preserve physical life only, fundamental as that may be; but our gifts carry with them a message of love and good will—a spiritual ministry—even as our Master said, "Who then was neighbor to him that fell among thieves?"

May we say a word further about the part the Brethren have had in this work? Looking backward through the years, I would say that previous to 1940 for Spanish relief and otherwise, the Brethren contributed about 25,000 pounds of clothing, and during 1940, 50,000 pounds. During 1941 through the Philadelphia storeroom, about 25,000 pounds were contributed; through the Pacific Coast stations, 13,000 pounds, and for Civilian Public Service camps, about 1,000 kits and 1,000 comforters and blankets plus a considerable amount of additional needed material. A rough estimate of the evaluation of the total contribution for 1941 would approximate \$50,000. The evaluation for 1940 and the previous period would average a little less than \$1 per pound or about \$70,000. This year we have contributed as reported thus far about 7,000 pounds through the Philadelphia Store-room. On the Pacific Coast clothing continues to come to the storerooms and it is being held at present for future use either in China or here in America.

So you see we have given, through our clothing mission over a period of less than four years, around \$125,000 worth of material. It may be that during the years ahead, we shall be called upon to share rather than just to give, but even so may our spirits find joy in so doing and courage to follow the gleam of hope which lights our pathway to victory through Jesus Christ.

*Philadelphia, Pa.*

### Proverbs and Maxims From Chinese Philosophers

He who has no faith in others shall find no faith in them.

A dog is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker.

As the light of a single star rings the mountains of many regions, so a single unguarded expression injures the virtues of a whole life.

The best cure for drunkenness is, whilst sober, to observe a drunken man.



# The Church at Work

## Our Local Youth Program . . .

### What's New?

"What's new in the young people's field?" is often asked youth leaders. Everyone is aware that there are new factors in our contemporary scene which affect the local church and this is especially true of young people's work.

Young people are on the move. Many youth groups are being depleted because of the draft and new opportunities for work. It is essential for those who remain at home to work harder and resolve not to become discouraged. On the other end of the line, the church in defense towns must be alert to bring newcomers into the fellowship of the church. Every possible effort must be put forth to keep our young people tied to the church. They need the church as never before.

Within recent weeks young people and their leaders in several meetings have been facing current problems. Some of their thinking is recorded in these columns.—Raymond R. Peters.

### Building the Local Youth Program

(This article is based on a report of the sectional meeting led by J. Herbert Miller of Hershey, Pa., at the Asheville Annual Conference, on Building the Local Youth Program. It presents a comprehensive view of youth work in the church.)

"Why have a youth program in the local church?" is a question which may well be asked before any group lays its plans. Youth work in the church serves to meet the needs of young people in worship, fellowship and recreation, to enlist young people in the total work of the church by using the abilities of youth and developing leadership, and to build Christian attitudes toward all of life. A few general principles to be kept in mind in building the local youth program are:

1. Secure enthusiastic leadership.
2. Develop a small loyal group.
3. Work out a good program.
4. Assimilate new folk into the program.
5. Give individuals tasks suited to them.
6. Work gradually and thoroughly (don't try contests).
7. Develop future leaders.
8. Make sure that young people have a chance to speak out in program building.

Worship, education, recreation, social action and counselling are the elements of the youth program which are used to reach the aims listed above. Worship requires careful planning and should include music, outdoor experiences and some spontaneous activity. It is important to choose a good theme in line with the subject under consideration and to so arrange the parts of the worship service that it will come to a climax. Those who take part in a worship service should come to the meetings, well prepared.

Study in the young people's group should meet a need as well as be interesting. Young people need to find God, to develop faith, to find themselves, their life work, their life mates and their place in society. Panel discussion, lectures, drama and discussion are some of the means used to meet these needs.

Good recreation should have variety, be novel, center around existing interests and suit the needs of the particular group. It should include hobby groups as well as more general group activities. Skilled recreational leadership should be developed and used.

Study in the young people's group should lead to ac-

tion. This action may direct itself toward some need of the group itself or it may reach out into larger areas in the church and community.

Some of the needs of young people can best be met through counselling with other young people and adult leaders. This aspect of our youth program needs further study and exploration.

The local youth program includes activities carried on in the Sunday morning class session, as well as Sunday or week-day evening activities. Each activity should be planned with the others in mind.

### New Factors in the Youth Program

(This material is taken from the report of the meeting of the district B. Y. P. D. cabinets of the Central Region at Camp Mack, July 4 and 5, 1942.)

The following problems were listed as new elements to be considered in the youth program:

1. The draft and its effect upon the age level in our youth groups.
2. Gas and tire rationing and the effect upon transportation to youth meetings.
3. Increased employment, longer working hours and their effect upon attendance at youth meetings.
4. The possibility of decreased camp attendance.
5. The financial problem as it relates to the Youth Serves project and giving to the C. P. S. program.

Though there has been little apparent curtailment thus far it seemed well for district cabinets to discover new methods of working which would not be so greatly affected by the curtailment of travel. It was agreed that there should be a minimum of one good district meeting each year for young people. This meeting might be held in connection with the general district meeting. It was also suggested that these meetings be held in locations which can be reached by train or bus. The group recognized a difficulty in the time for which such meetings should be scheduled—the government asks that travel be curtailed over week ends when the largest number of young people are free to attend meetings. In whatever way the problem is met it was suggested that we urge our people to sacrifice other travel for the sake of the greater good which should come from the fellowship and inspiration of those meetings.

The following were suggested as means to promote district youth work under travel limitations:

1. Encourage meetings between adjacent churches to help build fellowship. Hiking or biking parties might be sponsored in this connection.
2. Make further use of the district newsletter.
3. Use key workers in sections and in local church.
4. Assign churches to different cabinet members to promote visitation, sectional meetings, etc.
5. Encourage week-end camps for local churches or groups of churches.
6. Encourage neighborhood group get-togethers, both denominational and interdenominational.

Brethren youth are encouraged to have as much fellowship as possible with other Brethren youth and other denominational groups. It was agreed that we are no less Brethren if we co-operate with other groups but rather that contact with others makes us more conscious of our own beliefs. Brethren youth need to co-operate with others in as many ways as it is possible so that they may have the respect of others when they stand alone on issues which set them apart from other Christian youth.



Because of the draft the average age of young people's groups is being lowered and younger people need to take on new responsibilities. Joint meetings of groups to develop fellowship between different age groups, services of welcome when intermediates enter the youth group, and planning of activities within a wider age range were suggested as means of meeting this problem. District cabinets can encourage older young people to become leaders of intermediates and all youth to be considerate and helpful to the younger young people.

Week-end camps were discussed at length. Through week-end camps young people who would otherwise be unable to attend camp may have the privilege of camp experience. The informality of the camp promotes fellowship and frank discussions, which in turn motivate all of life and serve as a means of better program planning. It was felt that district cabinets should encourage and sponsor week-end camps in local churches or groups of churches, providing or suggesting leadership where needed.

The success of week-end camps, as well as of any camp, is built around creative leadership. At least one leader should be brought in from the outside. Regular camps, cabins, farm homes, etc., have been used as week-end camp sites. Expenses should be kept down. This may be done by having the campers bring supplies of food from home. Anyone interested in this type of

camp should write to the Elgin office for a copy of Week-End Camps.

At the present time key workers are appointed in several districts. In some cases there is a key worker in each local church; in others, the key worker is appointed to work with a number of churches. Increased contact with these key workers was suggested as a means of reaching local groups without too much travel. However, the district cabinet needs to plan together the duties of these key workers so that there may be a general sense of direction in the work of the entire district.

Another new element in our youth program is the increase of employment among young people. This affects the youth program in two ways. First, it makes attendance at regularly scheduled youth meetings impossible for some individuals. Then it takes away the older youth who may have been the leaders of the group. It was stated that there is no set time for youth meetings and that they should be planned at the time young people find it most convenient. Since the largest number of young people are to be found in attendance at the Sunday morning meeting it was suggested that district cabinets and advisers should plan to help local adult advisers and Sunday-school teachers. Some time for meetings of adult leaders of youth should be set aside at district youth meetings.

### Week-End Camps

"It has been the most significant project in which our young people have ever participated," stated one adult adviser as she enthusiastically described a recent week-end camp. Large numbers of young people are beginning to realize the possibilities in a week-end camp for their local group. The freedom of the out-of-doors, the informal setting, stimulating and consecrated leaders have been central in our summer camping program. It is possible to provide similar conditions in a week-end camp for the young people of a local church.

In addition to fun, fellowship and worship, and the facing of personal problems the group can look frankly at their local church program. In one week-end camp the minister spoke of some things he would like to see his young people do as their part of the church program. Because of his friendly, sympathetic understanding the young people were able to suggest to him some of the things they desired from him, the kind of sermons they liked, etc. It is no wonder that these young people have an up-and-coming program. They enjoy one another and together they are growing in Christian experience.

Definite plans are outlined in the Series A youth program, *We Retreat to Advance*, which appeared in the August 8 issue of *Our Young People*.

### Essential Materials for Youth Work

We are giving here a selected list of materials which we consider the best available. A thorough understanding of these books and pamphlets will answer many of your questions about youth work.

*Brethren Youth Manual*, by Peters. 25c. Here we have a new manual setting forth in a comprehensive fashion the work of Brethren young people in local church, district, region, college and camp. The functions of the National Youth Cabinet are explained, as well as Brethren connections in interdenominational youth work. Every local group should secure one or more copies of this manual.

*B. Y. P. D. Program Guide for 1942-43*. Free. This guide lists the program and resource materials which

## ADULT DISCUSSION OUTLINE

### Our Church

#### Part I. How May We Be Better Church Members?

Scripture: Rev. 3: 14-22

Sunday, September 6

#### I. Why This Question?

The world war is a major spiritual catastrophe. Life today is being secularized on every hand. Human beings are being reduced to the level of machines. Our political and economic systems are in transition. People are full of fear, hate, and pain. The church has a message of good news. The church is no stronger than its members; there is room for improvement in most of us.

#### II. Some Things That We Can Do

1. Ponder again the revelator's message to the Laodicean church (Rev. 3: 14-22). Having one's name on the church roll is not enough. Being a church member is serious business.

2. Give room for the Holy Spirit (Acts 1: 8). Remove from our lives anything that hinders God's love and power from flowing into us and out to our fellow men (1 John 1: 9).

3. Take time for worship, prayer, devotional reading, and meditation, both in private and in groups.

4. Fellowship with the other church members. This means to know, to understand, to work with, to serve, to forgive, to love.

5. Study the Bible with an open mind to determine God's will for us today. Make more of the Sunday-school adult class session. Set up discussion groups at the time of the B. Y. P. D. or at other times. Make use of adult study courses, *Gospel Messenger*, *Bible Study Monthly*.

#### III. What Changes Will We Make?

What new plans for enrichment of worship, fellowship, study, action?



will be available during the coming year and should be in the hands of every program committee.

**A Check List.** Free. This check list will help in discovering the interests of young people and give guidance in planning a program which will meet those interests and needs. It may be found in the September 12 issue of *Our Young People*.

**\* Introduction to Youth**, by Harris. \$1.75. Primarily for adult leaders of youth. No one could read this book, especially the chapter on *The Springs of Action*, without being inspired to do youth work. Adult advisers, youth teachers and ministers who have a desire to know youth should read this stimulating book.

**Programs for Youth Groups**, Series C-2. Outlines of twenty-four programs based on free and low-cost materials available from the Elgin office. Good for younger and less advanced youth groups.

**Seeing Youth Programs.** Free. This is a new service to youth groups, a list of slides and moving pictures suitable for use in connection with the Series A youth programs. This listing will also be printed in the September 26 issue of *Our Young People*.

**Social Plans for 1942-43.** 10c. Suggestions for twelve socials correlated with the themes of the Series A youth programs.

**\* Teaching Seniors**, by Cober and Stricker. 40c. **Teaching Young People**, by Cutton. 40c. "A little book can make a great difference." This is particularly true of these two books. Nothing I have read recently so stimulated my thinking and desire to understand those whom I teach as these two booklets. Every Sunday-school teacher should read and re-read these booklets.

**\* Young Leaders in Action**, by Beckes. \$1.75. Here is a story that will thrill you. It relates the experiences of a young man as he serves as president of his local youth group for two years. You can feel his struggles and joys. Every cabinet member should read this book.

**\* Youth Work in the Church**, by Harner. \$1.75. This book sets forth in a very practical fashion the needs of youth and ways by which the church can meet them. It is on the Gish list and may be obtained by ministers for ninety cents.

Order all materials from the Brethren Publishing House, Elgin, Ill. The books starred (\*) may be secured from the Brethren Loan Library, Elgin, Ill.

## Correspondence . . .

### What Benefit Can Young People Get From the Bible?

None of us, whether young or old, can expect to live a true, devoted Christian life without reading the Bible. Therein are the rules and instructions whereby we are to live. Some people consider themselves such wonderful, law-abiding citizens; why not rather take pride in the fact that we are explicitly following the teachings and instructions of the Bible? I think a big reason is that too few people read the Bible. Then there are others who read the Bible, but interpret it to mean what they think it should mean, or who interpret it in such a way that they can follow with the least possible effort or sacrifice.

In playing a game, we learn the rules before we start playing, and while playing we strictly follow those rules. We don't make our rules as we go, nor do we change them as we play. That is the way to live a Christian life. Our rules and limitations are set down for us to follow.

Let us conscientiously read the Bible and ardently adhere to its principles.

We cannot, without consulting the Bible, expect our consciences to distinguish between right and wrong; we cannot follow the urges of our carnal mind and body, for, in Proverbs 14:12 we find: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It is important for us to mold our consciences better through a careful study of the Bible.

People have different reasons for not reading the Bible; some say it is hard to understand and dry and uninteresting, while others say they are too busy with other things to find time to read it. I have always thought the Bible to be very good reading. It contains examples of great feats of strength and bravery, the greatest love story in the world, and stories that make you think. I'd like to give a quotation by McCosh: "The book to read is not the one that thinks for you, but the one which makes you think. No other book in the world equals the Bible for that."

A few people contend that parts of it are hard to understand. The following conversation is attributed to D. L. Moody and an inquirer. Said the latter, referring to the Bible, "What do you do with what you don't understand?"

"I don't do anything with it," he replied.

"How do you understand it?"

"I don't understand it."

"Well, how do you interpret it?"

"I don't interpret it."

"What do you do with it?"

"I don't do anything with it."

"Don't do anything with it? Do you believe it?"

"Yes, I believe it. Of course I do. I am glad there is a height I know nothing about in the Old Book, a length and a breadth we know nothing about. It makes the book all the more fascinating. I thank God it is beyond me. It is a pretty good proof that it came from God and not from the hand of man."

As for those people who don't find time for the Bible, well, I believe that is more or less an excuse. We all can find time if we try. Remember—time spent preparing for eternity should always come before time devoted to this world's livelihood. So, young people or old, if you don't often read the Bible, try reading it daily. It holds many pleasant hours in store for you.

Souderton, Pa.

Leverne Rosenberger.

### Columbus Co-operative Vacation Bible School

The thirteenth consecutive vacation Bible school in the Columbus Co-operative Brethren church has just been concluded. As in former years the school was a successful one, judged from the keen interest and comments expressed by the pupils and the parents. The closing program, consisting of songs, Bible memory verses, and reviews of classwork done, was presented to a well-filled house. The appreciative enthusiasm of the community justifies every effort put forth by the director and his teachers.

Fifteen faithful workers assisted the pastor, D. R. Murray, in conducting this school. It should be mentioned that eight of the helpers are young people who have been pupils in these vacation Bible schools and our Sunday school for years. One young lady has been in every school—ten years as a pupil and three years as a helper. We are happy to see these young people accept



responsibility in this work. We pray that they will always continue to do so. Also, we greatly appreciate the help of Miss Mildred Etter from Dayton, Ohio.

The enrollment this year was 109 with an average attendance of 101. Sixty-three per cent of the pupils attended every day and most of the others missed just one day. The regularity of attendance is another indication that the children desire the Bible school.

We feel that the vacation Bible school is a vital part of the church work here. We appreciate the financial support which makes these schools possible year after year. Continue to pray for us that the Lord's work may be carried forward here in Columbus, according to his will, until he comes.

Columbus, Ohio.

D. R. Murray.

### The New Church at Modesto, California

In April of 1940 the Modesto Church of the Brethren decided to launch a building program which was much needed. A two-year program was outlined. Tentative plans were submitted and accepted. The first Sunday of each month was set aside as building fund day. As time rolled on the membership became more enthusiastic and the funds grew rapidly. It was decided to get 85% of the full amount in cash and labor before work was started. In the meantime Bro. C. H. Deardorff, church building counselor, came to us with some valuable suggestions and assistance. And instead of waiting till the two years were up in April of 1942, the funds were raised by Jan. 1, 1942, and soon work was started. It was a good thing, for had we waited much longer it would have been too late until after the war.

Our plans were considerably revised after two years of study on them. Bro. Robert Miller, one of our own members, was asked to superintend the building. The work progressed rapidly, the members donating much labor. Bro. Deardorff stayed with us until March, when he felt he had done his work and other places were calling. We reluctantly saw him go, but the work kept on going until June 29, 1942, when we were ready to dedicate our beautiful new church.

We had three things in mind when we were building: to make our church strong, to make it beautiful, and to make it convenient. We believe

we succeeded in all three purposes. On this page is a picture of the building with a partial description of it. The auditorium is indirectly lighted with fluorescent lights, and the platform and aisles are carpeted. Inside and above the pulpit is the lighted cross. Our educational rooms are spacious and adequate, with room for six departments. Nearly all classes have separate rooms. The fellowship room is in the basement. It is equipped with a large kitchen and a dining room to care for about 300. There are many other excellent features. If you are traveling this way do not hesitate to come and see this fine new Brethren church in a city that is growing and in a part of the city that needs just such a building.

Bro. D. W. Kurtz brought the dedicatory sermon with Bro. C. Ernest Davis assisting in the service. Large audiences filled the house at all services. The building committee was composed of the following men: Don Messamer, chairman; Will Woodbridge; W. W. Heaston; Ezra Cripe; and Harley Peterson, who made their report of the finances. The building and equipment cost about \$22,000 dollars. This was above the amount that was first estimated, but building in the time we did, this could not be avoided. All agree that our building is well worth much more than that. Bro. Davis took charge of the offering and raised in cash and pledges about \$4,500 dollars.

The Modesto church is very active and enthusiastic about their work and we have every reason to believe we can be free of debt in a very few years. We have set as our goal to pay for our new church plant within a period of two years.

Modesto, Calif.

Paul B. Studebaker.

### The Adrian, Michigan, Mission

A group of members living in and near Adrian, Mich., met Sunday afternoon, June 28, in an unused church building which we rented to hold services in. With the help of our elder, Bro. J. A. Guthrie from the Fairview church, assisted by Bro. Wilbur Bantz of Toledo, Ohio, we organized a Sunday school. Bro. Floyd Biddix was chosen superintendent.

We meet each Sunday morning at ten o'clock for Sunday school, with preaching services at eleven o'clock.

### The Modesto Church

The foundation of this building is made of concrete and steel; the upper structure is a framework of wood covered with stucco. The windows are art glass with beautiful emblems in each one. Back of the pulpit is a large triple window in the center of which is a life-sized picture of Christ. The theme of the picture is Come Unto Me. Each Sunday morning during the worship program the curtains are drawn so that the worshipers may see it. Above that and viewed from the outside only is a rose window, The Rock of Ages. These two pictures are illuminated at night so that passers-by may see them. Many people stop to look and gain a real inspiration. The church seats about 550.





We also have preaching services at eight o'clock on Sunday evenings.

The following brethren have filled the preaching appointments for us: Bro. Uriah Garner of Walbridge, Ohio; Bro. Jay Hornish of Defiance, Ohio; and Bro. H. H. Hendricks of Alvordton, Ohio. We appreciate their help very much.

We will be glad to have members or friends living near Adrian to come and worship with us. The church is located on the corner of Church and McVicar streets. We are praying for more people to find their way to God.  
Adrian, Mich. Lulu Kintner.

### 1942 Texas and Louisiana District Meeting

Unusual clarity of thinking and firmness of faith characterized the addresses and the action of the District Conference of Texas and Louisiana at the meeting held at Nocona, Texas, July 23-26. The fine hospitality which is customary with these people was enhanced by our enjoyment of their splendid new church building completed within the last eight months.

A resounding keynote was struck in Bro. W. W. Peters' address, The Marks of Jesus, on Thursday evening and reached a great crescendo in his Sunday morning address, The Living Gospel. Bro. Ralph White, Sister I. W. Moomaw, and Sister Bertha Frantz, as well as many in the district, contributed to the splendid harmony of ideals, challenges, and inspiration.

The business session was notable for the forward look in planning and realistic facing of our failures, achievements and limitations. The decision to set aside a fund of \$1,000 for a revolving fund to assist prospective ministers in their education was of major importance. Other decisions included co-operation with the Western Regional Council, a quota of \$200 in support of McPherson College, and the partial support of two pastors in the district. District conference next year will be held in the Roanoke church, La., with Bro. J. B. Firestone moderator and Bro. W. E. Peckover, alternate. Delegate to Standing Committee is Bro. J. B. Firestone, with Bro. J. F. Hoke as alternate. M. H. Peters was continued as a trustee of the Falfurrias Industrial School property. M. L. Woodhatch succeeds himself as welfare secretary of the board of extension and supervision. J. F. Hoke continues as counselor for conscientious objectors, and Glenn Harris was elected district council member for the Western Regional Planning Council. In their sectional meeting the women's work group elected Sister W. J. Horner president, Sister W. L. Bowers vice-president, and Sister Alfred Peters secretary-treasurer. The men's group elected E. A. Frantz president, H. A. Minnix vice-president, and Forest Whitcher secretary-treasurer.

A history of the district is being compiled, portions of which were presented at this conference. Anyone having any facts or interesting stories of the early settlers and churches in Texas and Louisiana would be doing a great favor to the district to send the same to Glenn Harris, Jennings, La. Many of those best acquainted with the early days have gone on, but we desire to get all the data possible before it is too late. This district has been and still is a great frontier for our church. Her spirit of brotherhood, humility, sincerity, and faithfulness has not been surpassed. We believe there is a great future in store for the kingdom of God in this district.

Jennings, La.

Glenn Harris.

### Golden Wedding Anniversary

Dr. and Mrs. H. J. Harnly celebrated their fiftieth wedding anniversary July 8 with a reception at their home in McPherson, Kansas. The home was decorated with vases and baskets

of flowers, which were gifts of friends. Many other gifts, cards, letters and telegrams were received by the Harnlys. Assisting hostesses were Miss Mary Harnly, Mrs. Nelson Krehbiel, and Mrs. Rex Curtis. During the afternoon and evening refreshments were served to many guests who called to extend greetings; the serving table was covered with a lace cloth and centered with a bowl of talisman roses, upon which were tied tiny gold bells. Ladies of the McPherson College faculty assisted in serving.

The Harnlys have three children (Paul, of Grand Island, Nebr.; John, of Miami, Tex.; and Mary, of Junction City, Kans.) and five grandchildren. Since the

two sons could not be present at the reception, a family dinner was held May 30. Little Miss Sarah Lou Harnly, daughter of Mr. and Mrs. John Harnly, attended the reception, however.

Dr. and Mrs. Harnly were married in New York, since Dr. Harnly had just completed his work at Harvard University, and they moved to McPherson in the fall of 1892. For forty-two years Dr. Harnly taught in McPherson College, where he served not only as a teacher but also as a trustee and dean for many years. He received his education at Harvard, Leland Stanford and Illinois Wesleyan universities and is a member of Sigma Xi and a fellow of the American Association for the Advancement of Science. In company with Bro. J. J. Yoder and the late J. H. B. Williams, he made a world tour in 1920-1921.

Mrs. Harnly was Sarah Witmore, daughter of Eld. Jacob and Amanda Witmore.

She was graduated from Mount Morris Academy and McPherson College. A great lover of flowers, she has furnished many baskets of them for the church, shut-ins and the sick. She enjoyed a European tour and visit to the Holy Land in 1930.

Dr. and Mrs. Harnly have been loyal, active members in church and civic organizations, always seeking to do good. They continue to be youthful and active. May the Heavenly Father grant them many more happy, useful days together.

McPherson, Kansas.

Mrs. J. Hugh Heckman.

### Father Has Gone

Norman Elmer Neiderhiser, oldest son of Emanuel and Mary Foust Neiderhiser, was born in Westmoreland County, Pa., March 18, 1870, and departed this life July 14, 1942, at the age of 72 years, 3 months and 26 days.

His parents, one brother, one sister and a daughter preceded him in death. Surviving are his widow and the following children: three sons—Emanuel and Scott of Mt. Pleasant, Pa., and Clarence of Vanderbilt, same state; nine daughters—Mrs. Sarah Vought and Mrs. Beulah Wall of Chicago; Mrs. Anne Royer, Columbus, Ohio; Mrs. Martha Parker, recently from China; Mrs.





Mary Frances Allen, Greensburg, Pa.; Mrs. Ida Rae Rosenberger of Shelocta, Pa., and Laura, Elma, and Olive, at home. There are surviving also 19 grandchildren, one great-grandchild, one brother and three sisters.

In the Mt. Joy Church of the Brethren on Friday, July 17, funeral services were conducted by Elder M. J. Brougher, pastor of the Greensburg Church of the Brethren, assisted by Bro. Charles W. Blough, pastor of the Mount Joy Church of the Brethren. The body was laid to rest in the Mt. Joy cemetery.

On Dec. 24, 1891, he married Keturah Hays. At this time he was a member of the Lutheran faith, but about three years later he joined the Church of the Brethren at the Mt. Joy congregation. For over forty years he served as a deacon of this congregation. During this time he also served as trustee, Sunday-school teacher and a member on various official boards of the church. He was always a regular attendant at the services and an active worker, assuming heavy responsibility and performing his tasks faithfully and well. He was also a leader in his community. For eight years he was a member of the Board of Education of the Mt. Pleasant Township District.

Last Christmas season father and mother celebrated their golden wedding anniversary, after which time they retired from the farm where they had lived for thirty-one years, and moved to their new residence at 559 Stanton Street, Greensburg, Pa.

Father had been in ill-health for more than three years, suffering greatly much of the time. But always he bore his suffering with patience and without complaining. Even though he was aware of the incurableness of his disease, yet he was courageous and in his weakness wanted to wait upon himself even beyond his strength. On several occasions and just two days before his death he expressed a desire to go home.

These words, spoken by the minister, will help to sum up the quality of his life: "We commemorate his going as an outstanding personality. He was good to his family, he loved his Lord, and he served his church and his day well. His judgment had weight, and he was a good counselor, always co-operative and never dictatorial. All who knew him while he lived on the farm will remember his home as a welcome resort for his friends, the missionaries, and others for food, for rest, and for spiritual refreshment. We record our deepest respect for him as a brother in the Lord, a fellow worker in the church, and as a Christian gentleman in whom the Spirit had become practical."

Columbus, Ohio.

Anne E. Royer.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Agee-Mays.**—By the undersigned at the parsonage, Aug. 1, 1942, John Almer Agee and Irene Mays, both of Roanoke County, Va.—Oscar R. Fike, Airpoint, Va.

**Eichelberger-Rishel.**—By the undersigned in the Madison Avenue Church of the Brethren, York, Pa., Ralph Eichelberger and Charlotte Elizabeth Rishel, both of York, Pa., June 20, 1942.—Elmer Q. Gleim, Williamsburg, Pa.

**Good-Fulmer.**—By the undersigned at the residence at Leacock, Pa., Aug. 1, 1942, Jay Melvin Good of Bareville, Pa., and Ethel Mary Fulmer of Lititz, Pa.—Paul D. Wenger, Leacock, Pa.

**Holt-Siders.**—At the Church of the Brethren in Richmond, Ind., July 18, 1942, by the undersigned, Robert William Holt and Evelyn Mae Siders, both of Richmond, Ind.—E. O. Norris, Richmond, Ind.

**Layman-Naff.**—By the undersigned at the Antioch Church of the Brethren, July 23, 1942, Frank B. Layman, Jr., of Rocky Mount, Va., and Mary H. Naff of Boone Mill, Va.—S. H. Flora, Bassett, Va.

**Lefever-Kurtz.**—By the undersigned at the Elizabethtown College chapel, July 19, 1942, Herbert Lefever of York, Pa., and Racheal Kurtz of Leacock, Pa.—Forrest L. Weller, Elizabethtown, Pa.

**Sutton-Sargent.**—By the undersigned in the La Verne Church of the Brethren, July 30, 1942, Edgar Ray Sutton of La Verne, Calif., and Frances Elizabeth Sargent of Ontario, Calif.—D. W. Kurtz, La Verne, Calif.

## Fallen Asleep . . .

**Beal,** Joseph Garfield, aged sixty-one, died suddenly on July 23, 1942. He was a son of Andrew O. and Barbara Yutzy Beal, residents of Larimer Township, near Meyersdale, for many years. They were pioneer members of the Hostetler Church of the Brethren, located near Pocahontas, of which congregation Joseph became a member in young manhood. For thirty-seven years he was employed as a train inspector for the Baltimore and Ohio Railroad, retiring several years ago on account of health conditions. Surviving are his widow, Mrs. Elda Albright Beal, six children, one brother, five sisters, and twelve grandchildren. Funeral services were conducted at the Beal home in Meyersdale by Bro. DeWitt L. Miller, assisted by Dr. Dunkelberger, pastor of the Lutheran church. Interment was made in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Boomershine,** Orilla, daughter of Jacob and Mary Whistler Pote, was born Feb. 27, 1872, on a farm near Brookville, Ohio, and died April 14, 1942, at the home of her daughter in Dayton, Ohio. On Jan. 4, 1891, she was united in marriage to William H. Boomershine and to this union were born four children, one of whom preceded her in death. She spent most of her life in the community of Brookville, Ohio. Early in life she united with the Church of the Brethren. She was a modest and faithful Christian, ever devoted to the church she loved and attending the services when health would permit. Her life commends itself to everyone who knew her. She was admired for her interest in the welfare of others and her devotion to her family. Surviving are her husband, one son, two daughters, five grandchildren, one great-grandchild and two sisters. The funeral services were held in the Brookville church by Elder J. W. Fidler, assisted by Elders Roy Teach and C. F. McKee. Burial was made in the Parish cemetery.—Daniel Weimer, Dayton, Ohio.

**Bowman,** Orlena Frances Weddle, was born in Floyd County, Va., Sept. 1, 1859, and died July 25, 1942. She joined the Church of the Brethren on Feb. 1, 1884, and had been an active member since. She attended church regularly although not able to enjoy the services fully because of defective hearing. Her home was always open to visitors and rich and poor alike were welcome. She will be missed by all her friends. She was united in marriage to Daniel Bowman on June 4, 1885. Six daughters and one son were born to this union. She made her home with her son for thirteen years. She is survived by her children, twenty-eight grandchildren, ten great-grandchildren, two stepsons, one step-daughter, three sisters and one brother. Services were conducted in the Laurel Branch church by Elders A. N. Hylton and Michael Reid. Burial was made beside her husband in the church cemetery.—Julia Reed, Floyd, Va.

**Brubaker,** Alice Y., daughter of the late Benjamin and Fannie Young Brandt, was born in Lancaster County, Pa., on Jan. 23, 1872. She died of a heart attack on June 1, 1942, at her home in Florin, Pa. In 1891 she united with the Church of the Brethren. She was united in marriage to Elder John B. Brubaker on May 18, 1899. She faithfully carried on the duties of a housewife and mother. 2 Tim. 1:12, the scripture selected by her and her companion some time previous to her death as her funeral text, reveals the implicit faith she had in God. She leaves her faithful companion, two sons, two daughters, eight grandchildren, one sister and one brother and many friends. Two sons preceded her in death. Funeral services were conducted by Brethren Abram Eshelman and Harry Eshelman at the Florin church. Burial was in the Eberly cemetery at Mt. Joy, Pa.—Mrs. Clarence B. Myers, Florin, Pa.

**Burford,** Alice Logan, daughter of Christopher Columbus Dudley and Nancy Margaret Gibbs, was born Feb. 20, 1867, south of Warrensburg, Mo. She passed away at her home in Leeton, Mo., July 27, 1942. She was united in marriage to William Sherman Burford on Feb. 17, 1885. To this union were born six children. Surviving are the children and the husband, twenty grandchildren, eleven great-grandchildren, one brother, a number of other relatives and a host of friends. At an early age she united with the Christian church of Prairie View, then in 1914 she and her husband united with the Church of the Brethren, to which she remained faithful to the end. Funeral services were conducted at Leeton by Rev. C. A. Lentz, assisted by the undersigned. Her beautiful Christian spirit will be sadly missed by her family and community.—Glenn I. Rummel, Leeton, Mo.

**Diehl,** Jacob P., was born near Good's Mill, Va., Oct. 8, 1859. He was a son of the late Mathias and Sarah Hartman Diehl. His early childhood was spent during Civil War and post-war days, when advantages of all kinds, especially educational, were poor. His father lost his property through confiscation. His undaunting spirit was manifest in the fact that he secured his education after he was married and was the father of two children. He carried this to the extent of becoming a teacher in the public schools of Rockingham County. His business judgment and ability led him into the circles of salesman, farmer and merchant. He became a deacon in the Mill Creek Church of the Brethren in 1900, and was active in all church work, having been clerk, Sunday-school superintendent and teacher for a number of years. Mr. Diehl and his surviving wife, formerly Miss Martha Harshbarger, recently celebrated their sixtieth wedding anniversary. Surviving are six sons and four daughters, a number of grandchildren and great-grandchildren. In 1920 Mr. Diehl left his farm at Good's Mill and moved to Bridgewater, where he was responsible for much of the progress and development of the town. Except for the loss of a leg in 1932, Mr. Diehl's eighty-three years of service were crowned with good health until May 30, 1942, when he suffered a stroke of paralysis while in the post office getting his mail. He died on June 3 without regaining consciousness. Funeral services were held at the Mill Creek church, conducted by C. G. Hesse, assisted by C. B. Smith, C. E. Long and Homer Miller. Burial was in the adjoining cemetery.—Mattie F. Wise, Bridgewater, Va.

**Early,** William Penn, was born Sept. 4, 1874, and died suddenly on June 23, 1942, at his home in Weyers Cave, Va. He was the last of a family of seven children of the late David and Margaret Early. In 1908 he married Essie Ocheltree and to this union were born four children, who survive with seven grandchildren. Early in youth Mr. Early united with the Valley Church of the Brethren of Weyers Cave and was an active mem-



ber for the remainder of his life. Mr. Early was in his usual health and on the morning of his death had driven his automobile to visit his physician, whose care he was under. He returned home and upon lying down to rest a few minutes, passed away without a sound. He had been suffering from heart trouble but went about his daily duties. Funeral services were conducted at the Valley church by his pastor, Murray L. Wagner, assisted by Elder P. E. Cline, one of his lifelong friends. He was laid to rest in the cemetery adjoining the church.—Marie Bosserman, Mt. Sidney, Va.

**Formwalt, Lulu V.**, wife of Bro. Guy Formwalt, died at her home in Uniontown, Md., July 19, 1942, aged sixty-five years, three months and two days. She had suffered severely for several years with nerve trouble. She was a faithful member of the Pipe Creek church for almost forty-four years.—Ida M. Englar, Uniontown, Md.

**Harley, Lula Moyer**, was born near Singers Glen, Va., Aug. 16, 1910, and died July 2, 1942. In 1921 her parents moved to Pennsylvania. She joined the church when she was eleven years old. On Nov. 10, 1935, she was married to Herbert W. Harley. To this home came one child, but God chose to take it away. Mrs. Harley was never strong as a child, and when she was twenty the doctor advised her to go to the Mt. Alto Sanatorium for her health. She was there for two years. She worked for a time at the Neffsville Orphanage, and wherever she was, she always had the gift of making friends with everyone. Her husband's parents loved her as their own daughter. She accepted her suffering quietly and without complaining. She appreciated all the things that others did for her, and at the same time she was busy doing what she could for the church, sewing, serving as Sunday-school treasurer, and planning programs for Christian Endeavor meetings. Her death was a shock to her many friends and relatives, as she grew worse only a week before her death. She is survived by her husband, her mother, one brother, and one sister. Funeral services were conducted by Bro. Ralph Jones at the Mingo church, with interment in the adjoining cemetery. Her life was a blessing to her family and her community.—Mrs. Paul List, Royersford, Pa.

**Reber, Catherine**, aged eighty-four years, died on March 27, 1942, at the home of her son in Bernville, Pa. She was the daughter of Moses and Catherine Babb Reber. She was a faithful member of the Maiden Creek Church of the Brethren at Mohrsville, Pa. Surviving are one son, two granddaughters, seven great-grandchildren, one great-grandchild and a brother. Funeral services were conducted in the Maiden Creek church by Bro. Henry H. Reber. Burial was in the adjoining cemetery.—Edith Fretz Reber, Mohrsville, Pa.

**Ross, David T.**, son of Joseph and Mary Ross, was born in Knox County, Ohio, on Jan. 7, 1874, and died at his home near Jewellway and Danville, Ohio, on June 18, 1942, after an illness of two and a half years. He was confined to his bed more than two years. He was married to Ida Kaylor on Oct. 25, 1898. Their home was blessed with two daughters and one son. Besides his widow and children he is survived by four grandchildren and one brother. Bro. Ross was baptized in the Danville congregation in 1890. He remained vitally interested in the church and her work until the very end, although his sickness did not permit him to attend services the last two and a half years. He filled his offices in the church as a faithful steward, giving unselfishly of his time, energy and means to the work. He was a trustee from 1908 until a year before his death, when he requested another to take his place, sexton of the cemetery from 1919 to 1934, and a member of the ministerial board for six years. On June 3, 1937, he and Sister Ross were consecrated to the office of deacon and deaconess. He also served as Sunday-school treasurer for a number of years. Funeral services were conducted in the Danville church by his pastor, the writer. His body was laid to rest in the church cemetery.—Daniel M. Brumbaugh, Danville, Ohio.

**Snader, Walter**, was born March 14, 1864, and died April 8, 1942, at his home near Uniontown, Md., in the Pipe Creek congregation. He served as deacon for a number of years and was very active in church work as long as his health permitted. He leaves his widow, one daughter and four granddaughters.—Ida M. Englar, Uniontown, Md.

**Spitzer, Eva Marie**, was born in Lamar, Colo., Nov. 18, 1900, and died Jan. 7, 1942. She attended school at Lamar and later at Wiley, being valedictorian of the high school class at Wiley in 1920. She became a member of the Wiley Church of the Brethren when about fifteen and remained a happy and faithful Christian. Through her several months of illness and much pain she remained patient and kind. Her children know their mother only as being kind, patient and loving. She was united in marriage to Eli Franklin Spitzer on June 1, 1921. Eleven children were born to this marriage and all were residing at home at the time of her death. Harry and Lela Colebourn, the parents of Eva Marie, and her five brothers and sisters share this loss with the husband and children. Services were conducted by the writer at the Wiley Church of the Brethren. Her body was laid to rest in the McClave cemetery.—James Ford, Wiley, Colo.

**St. John, Elizabeth Aeminda**, daughter of Samuel and Mary Martin Landis, was born in Williams County, Ohio, Oct. 5, 1861, and died at the home of her son near Pioneer, Ohio, on July 4, 1942. At an early age she united with the Church of the Brethren. On May 22, 1881, she was united in marriage to William R. St. John. In 1898 she and her husband were installed into the

deaconship, and later, when the church called her husband to the ministry, she gladly accepted the responsibility with him. She was preceded in death by her husband and one child. Four sons and two daughters, with twenty-one grandchildren and three great-grandchildren, survive. Sister St. John was of a cheerful disposition and many of her friends and neighbors testify to the inspiration they received from the songs she sang while at her work. Funeral services were conducted by the writer, assisted by Elder G. S. Throne, in the Hickory Grove church, Silver Creek congregation. Burial was in the Floral Grove cemetery at Pioneer, Ohio.—H. P. Garner, Pioneer, Ohio.

**Studebaker, Ira**, was born March 27, 1864, and died July 5, 1942. He is survived by one daughter and one son, three grandchildren, three sisters and one brother. Services were conducted at Draper's chapel in Ontario, Calif., by Rev. C. R. Heisey. Interment was in the Pomona cemetery, Calif.—Mrs. M. C. McBryde, Bakersfield, Calif.

**Warner, Celeste**, was the daughter of Jacob and Katherine Leedy. She was born Nov. 17, 1850, in Montgomery County, Ohio. Later she moved with her family to Darke County, Ohio, near Greenville. It was here that she was married to L. D. Warner. To this union were born one son and four daughters. Mother Warner united with the Church of the Brethren in early life and had been very faithful. She was one of the early members of the Sugar Ridge congregation and lived there until a few years ago when she moved to Grand Rapids. Brother and Sister Warner celebrated their seventieth wedding anniversary on March 17, 1942. She passed away at her home in Grand Rapids on July 16, 1942. Her death was the first break in the family circle. Funeral services were conducted by the undersigned at a Ludington funeral home and burial was in the Brookside cemetery at Scottville, Mich.—Homer Kiracofe, Custer, Mich.

## Church News . . .

### Arizona

**Phoenix.**—We were privileged to have Bro. S. Paul Daugherty, pastor of the Live Oak church, Calif., give us an inspiring sermon when he stopped here on his return trip from Annual Conference to visit his sister. Since our last report six have been received into the church by baptism. Our annual church election was held last month. Bro. Arthur Arnold was retained as elder and Bro. Odell Laughrun as Sunday-school superintendent. The ladies' aid and the Red Cross group have been disbanded until fall since the hot weather does not permit the women to get out in the afternoons. We have just completed and sent a box to the work camps and each lady is now doing as much Red Cross sewing as possible at home. The calendar for the fall and winter months shows a busy season ahead. The church was presented with two ornamental palms for the rostrum by Mrs. Curtis Thomas. This improves the appearance of the auditorium very much.—Mrs. Melvin C. Helsel, Phoenix, Ariz., July 27.

### California

**San Diego.**—On April 27 the pastors of the district met at our church for their monthly session. This was a privilege since we are so far from the churches of the district. On May 3 the La Verne College deputation team conducted our morning service. This was one of the best programs they have given and was enjoyed by all. Rev. Howell from La Verne College accompanied the group. Prof. Young has promised to spend a week end this fall with us in a music institute. Ernest Carl, district fieldman, was with us for the morning service and brought an excellent message on May 10. Pictures were taken of the Sunday-school and church groups. Much improvement has been made around the church by the local group. A new bulletin board of stucco construction was built, all material and work being donated. Grass was planted in front of the church. This was financed and the work was done by the young people. The ladies' aid helped financially to replaster, paint and add new furniture to the basement. The parsonage was given a new coat of paint on the outside. The ladies' aid, while not large in membership, has met once a week throughout the year. They have done Red Cross work, including the making of seven comforters and other articles. A quilt is always in the frame. The aid helps with the regular expenses of the church and aids financially in needed repairs. The Sunday-school attendance has kept near the 145 mark all year with the exception of the last two Sundays, when vacations decreased our record. The church service has been well attended and the offerings have been good. Boys who are in San Diego for military training attend our services whenever possible. We have had boys from all over the brotherhood and we extend a hearty welcome to all who can attend. A Number Seven streetcar from the Plaza to Swift Street and one block north will bring you to the church. The church has given the use of our building to civilian defense groups of this neighborhood, and the community appreciates this co-operation. Our pastor is senior air raid warden with sector headquarters in the study. We are responsible for nine city blocks in case of an air raid. One of the outstanding social events in our church life was family night with a potluck supper and program planned by Mrs. Richard Gardner and committee. Thirty-six families were represented. We just closed a fine vacation church school with 105 enrolled and an average attendance of 102. Seventeen



teachers and helpers were in charge of the two weeks' school. Our pastor is attempting to contact all the boys who are members of the Church of the Brethren and located in military camps in or near San Diego. The addresses are so changeable and the boys are here such a short time it is difficult to reach them after their address is sent from Elgin. A note sent direct to Rev. Charles Forror, 4114 Swift Avenue, San Diego, Calif., would be appreciated.—Mrs. E. A. Gibson, San Diego, Calif., July 27.

### Canada

**Bow Valley.**—Recent months have proved a time of testing for our church and we can humbly say that God is leading us and we are growing spiritually and numerically. While our elder was at Annual Conference we were glad for the help on two Sundays of Bro. I. M. McCune and Sister Oleta McCune Brandt, both of Irricana. The other services were taken care of by the laity of the church. Our Annual Conference Offering was taken the first Sunday in June and was over \$30. At a recent business meeting six brethren with their wives were nominated for the deacon's office. They are Mervin Norton, Frank Hall, Hurley Williams, Dan Beagle, Chester Armev and Paul Irwin. The district conference of Western Canada convened in our church last week. The conference opened on Tuesday evening with a communion service and love feast. Nearly seventy surrounded the Lord's tables with Bro. J. W. Lear of Glendora, Calif., officiating. He was assisted by Bro. Harold Michael and others. Many have said that this was the most spiritual conference they have ever attended in Western Canada. We appreciated Bro. Lear's presence and thank him for his counsel and words of admonition. We are grateful to those who made it possible for him to be with us. One thing that helped the spirit of the conference was the willingness on the part of all to do their assigned task. Brethren Service cups adorned our tables during the noon meals at the church—the other meals were served in our homes to the visiting brethren—and over \$29 was given for relief. Just before the communion service four young people were baptized as a result of the young people's camp. Our district conference delegates were Alberta Oberholtzer, Alice Burger, Mervin Norton, and Paul Irwin. Since our last report two letters of membership have been granted. As yet we have been unable to secure our much-needed pastor, but we are hoping to have one by the time the new church year begins. Our daily vacation Bible school will be held the last week in July with all-day sessions; Sister Virginia Cawley will be the superintendent. Brother and Sister Eugene Burriss from Albany, Oregon, have been with us lately and we appreciate very much their splendid help in our church and Sunday-school services.—Mrs. S. M. Burger, Arrowwood, Alta., Canada, July 23.

### Illinois

**Lanark.**—We are looking forward to the district meeting of Northern Illinois and Wisconsin to be held here Sept. 5-7. The committees that were appointed are busy making arrangements. We are hoping that a large number may attend, including some from the Southern District of Illinois, since this will be our centennial meeting. The delegates from here are Quinter Stitzel and Sadie Bowers. About 150 attended the mother and daughter banquet on May 12, and 137 were present at the Sunday-school picnic on June 23. A short program and pageant, A Mother's Devotion, was given on Mother's Day. A consecration service for babies was held and several entered the church membership by letter. An appropriate children's day program was given at the morning worship of June 14. Our pastor attended Annual Conference and gave us a report of the meeting and also of a service in a large Negro church that he attended. No vacation Bible school was held in the city because of a shortage of help in the community. Rev. Fike of Freeport gave us an inspiring sermon on the evening of July 12. On the evening of July 19 Bro. Joe Pieson was in charge of the meeting and showed pictures. A miscellaneous program was given on Sunday evening, July 26. No Sunday evening services will be held in August.—Ada Royer, Lanark, Ill., Aug. 1.

### Indiana

**Bethany.**—We are helping to can fruits and vegetables for C. P. S. camps. We are expecting a group of boys from Camp Lagro to be with us on Aug. 23. We will have dinner at the church. We expect a speaker to give a harvest sermon in the afternoon. Everyone is welcome. We are starting a cradle roll department. We have had some sickness among our members but they are becoming able to return to church again.—Bertha B. Weybright, Syracuse, Ind., Aug. 3.

**Fort Wayne.**—The mother and son banquet was held on May 7 in the church basement with eighty in attendance. We are dispensing with our daily vacation Bible school this year since labor conditions do not make a driver available and the teacher and helper force is just half of what we would need. Five babies have been dedicated and one person baptized since our last report. Our love feast was held in April with a good attendance. The Little Women's club of our church gave a mother and daughter tea on May 22. Mrs. Dan West was the guest speaker. Bro. Kenneth Long, pastor of the Cedar Lake church, preached at our church on the pulp exchange Sunday in April. The B. Y. P. D. sponsored a drive for funds to finish the remodeling project. The result was \$700 in the bank and some outstanding pledges. Quite a few letters have been received during the year. Many have moved into our city for industrial reasons. The labor situation hinders our church program in some ways. Our

building program has stopped for the present since those who were planning to help are busy in the industrial areas. Our aid society has been making kits for camps and the church is also helping in the Northern Indiana canned fruit and food project. June 3-5 the ladies of the church held their semiannual rummage sale with very satisfactory results. Beginning on July 5 Mrs. Wright is conducting a nursery class in order that more mothers can be free for the Sunday morning service. On July 7 Rev. Robert Faust Shaeffer, pastor of the Bethany Presbyterian church, spoke to our peace study group. Bro. J. W. Fidler of Brookville, Ohio, will conduct our revival services in early November. The choir and junior church have closed their work for the summer. The choir gave a program on June 28. Five junior girls and five junior boys attended the camp sessions at Camp Mack this summer. One of our boys received baptism when a number united with the church on the last day of camp. On June 8 the young people cleaned the church grounds. With our outdoor furnace the rear of the church makes a very pleasant place for social and recreational activities. Sister Mary Shaeffer was with us on the Achievement Offering Sunday. Sister Lillian Grisso, a missionary to India, spoke to us on June 24. On July 8 the church met in council with Elder T. G. Weaver presiding. Plans were made to secure 150 new Hymnals for the church. Brother and Sister Van B. Wright were our delegates to Annual Conference.—Marie Valentine, Fort Wayne, Ind., July 27.

**Ladoga.**—We met in council on July 20 with Elder Heisey in charge. Various committee reports were given and accepted. Sister Lera Miller was elected to serve on the nominating committee. Sister Maud Ronk was chosen to represent us at the district meeting in Anderson. One young lady was baptized into the church on July 19. Elder Heisey is moving to Michigan soon and Elder A. P. Musselman was elected as elder-in-charge here for one year. Following a two weeks' interchurch Bible school in Ladoga, a picnic was held on our church lawn on July 25. Our church was well represented by teachers and pupils in the Bible school.—Lula Goshorn, Ladoga, Ind., July 29.

**North Webster.**—April 19 was pulp exchange Sunday and Virgil Mock of New Paris took care of our services. May 31 was the first Sunday evening for our B. Y. P. D. meetings; we now have them every Sunday evening at the church. A very inspiring review of the book, The Sign of the Cross, was given at the church on May 31 by Mrs. Shultz of North Manchester. A number of our young people attended the B. Y. P. D. conference at Syracuse on June 21. Mrs. Emerald Jones was the main evening speaker. The young people of our church and their teacher, Mrs. Jones, attended the afternoon meeting at Camp Mack to hear Kirby Page on June 28. Bro. Noble Bowman preached on July 19 at our church; he is the minister at Rock Run.—Mabel Morehead, Leesburg, Ind., July 22.

**Peru.**—On Mother's Day our church greatly enjoyed a special service prepared by the men of the church. It is always a pleasure when we can have with us a missionary who has recently been on the foreign field. We were fortunate in having at our church on missionary Sunday Miss Nettie Senger, who has recently been on the China field. She had many interesting things to tell of the work in China and also some films showing the nature of her work. The Annual Conference Offering was received while Miss Senger was with us. A children's day program was enjoyed at the Peru church and at the Bloomfield mission. Readings and songs were presented by the children. The B. Y. P. D. and the intermediate groups have enjoyed fellowship banquets this year. While our pastor was away holding evangelistic services and attending Annual Conference, we had as guest speakers Brethren Frank Fisher and Otho Winger. We were also fortunate in having Rev. David Landis and Sister Goldie Killion, both of our city, with us. On June 23 our church cooperated in a temperance meeting held in the Evangelical church at which Dr. Leigh Colvin spoke. We have heard good reports of the great inspiration received at the Asheville Conference. A fellowship supper is to be held in the church on Sept. 17. We are looking forward to a series of evangelistic meetings to be held Oct. 25—Nov. 8 by Bro. D. R. McFadden. On Sept. 1 our pastor and his wife will begin their fourteenth year of service in our church. During the past thirteen years a great deal of work has been accomplished by them. Our church appreciates the faithfulness and hard work of Brother and Sister Charles R. Oberlin.—Betty Lou Duncan, Peru, Ind., July 30.

**Pine Creek.**—Our church extends a hearty welcome to the surrounding churches to be with us for our harvest home Sunday on Aug. 16. President V. F. Schwalm of Manchester College will be the speaker. There will be a missionary program in the forenoon and a basket dinner at noon; the harvest home program will be in the afternoon. We have been favored with the presence of Bro. W. W. Slabaugh of Chicago on July 12 and Bro. Manley Deeter on July 19. Two juniors, six intermediate boys, nine intermediate girls and three young people from here attended their respective camps at Camp Mack this season. Our pastor's special July Sunday evening services have been very successful with a large attendance. The ladies' aid is co-operating with the district board in its canning project for C. P. S. camps. We have gone over the three-dollar per member quota in our peace and relief offerings.—Mrs. Orby Baughman, Lakeville, Ind., Aug. 3.

**Santa Fe.**—Bro. H. W. Fisher spoke to us on the Sunday of our district pulp exchange in April. On May 19 our father and son and mother and daughter banquet was held. The guest



speakers were Brother and Sister I. E. Oberholtzer of Kokomo, Ind. We also had a program given by home talent. Bro. Claud Wolf was recently ordained to the full ministry. On June 21 Bro. David Landis of the Peru church brought our morning message. Richard Hostetler and Floyd Fewell were sent to Camp Mack to represent our young people's group. Our women's work, under the leadership of Sister Perry Coblenz, is coming along nicely. They are making packets for C. P. S. camps, canning for the camps and doing Red Cross work.—Dossie Webb Fewell, Bunker Hill, Ind., July 27.

### Iowa

**Iowa River.**—On May 24 our pastor presented the needs of the church and our support of the Conference Budget, after which the offering of \$102.63 was lifted. Bro. Roy Kennedy was our delegate to Annual Conference and he brought back a very interesting report. On June 5 we observed family night with a fitting program depicting the various phases of family life and the founding of a home. On June 29 the Byler quartet gave us a program which was very much appreciated. July 4 was celebrated with a picnic and a baseball game on the church grounds; this was sponsored by the men's work. A number of our boys have gone into the army and the marines; our men's work has given each one a New Testament. The young people had a campfire service which was used as a camp booster program. The Sunday school will pay one half of the expense for anyone attending camp from the intermediate and young people's departments. On July 12 the young people gave a program during the evening preaching hour, presenting the Conference Budget and the part youth plays in serving, after which an offering was taken for the Youth Serves project. We were able to meet our pledge. The women's missionary society has been having regular meetings and is making packets for our C. P. S. camps. The ladies' aid sponsored a chicken supper and is canning for Bethany Hospital. The church felt our pastor and wife, Brother and Sister J. A. Eby, needed a real rest and vacation so a purse of over \$30 was presented to them with the understanding that they go on a two weeks' vacation. They are at Clear Lake enjoying a much-needed rest. The men's work is caring for the appointments during their absence. One program will be an outdoor vesper service. The prospects for the general work of the local church are good and we pray that we may accomplish much for the kingdom in the weeks ahead of us.—Ruth Dadisman, Marshalltown, Iowa, July 24.

### Kansas

**Morrill.**—Since our last report many interesting and inspirational meetings and programs have been held here. On April 28 the ladies' and men's quartets of McPherson College with Miss Luella Polster, one of our home girls, as pianist, were with us. On May 10 Prof. Spear of our city schools gave the address at the morning service in the absence of Bro. W. A. Kinzie, who was at Navarre, Kansas. On June 2 our church held a special council to consider the advisability of purchasing a new parsonage. Since then the old parsonage has been sold and a lovely home bought which Brother and Sister Kinzie will occupy about Aug. 15. Our women's organization held its meeting on June 16. Several items of business were taken care of and a program of music and readings was given. An offering of \$6.50 was taken. We are sending two kits to Camp Lagro and are making dresses and aprons to be used in relief work. The father and son banquet held on May 29 was well attended. The program consisted of talks and music, and an address by Bro. W. W. Peters, president of McPherson College. Bro. Peters also gave the memorial address at the high school auditorium on May 30. Bro. Kinzie attended Annual Conference and brought back stirring reports of the meetings. Our children's day program was on June 7. We are looking forward to a series of meetings this fall with Bro. J. F. Burton of Topeka as the evangelist. The Byler quartet gave a program here on July 24.—Mrs. Clint Stover, Morrill, Kansas, July 28.

**Olathe.**—We met in council on July 5 with Bro. L. A. Whitaker in charge; all business was taken care of very nicely. Bro. Whitaker was chosen as our pastor for another year. Bro. Kramer was chosen Sunday-school superintendent. Our group of young people is doing fine work. On July 12 they went to the home of a shut-in sister and gave a program for her and her invalid sister. They also had picnic suppers for two of our boys that have been called by the government. On July 26 two of our young folks were baptized during the B. Y. P. D. hour. On June 28 several of our members drove to Kansas City to hear Bro. Bittinger's very interesting address. Bro. Whitaker was chosen to represent our church at the district conference in October. We will take a special offering on Aug. 16 for the C. P. S. camps.—Lilly M. Riffey, Olathe, Kansas, July 28.

### Maryland

**Brookside.**—On July 19 we began our series of meetings conducted by our summer pastor, Bro. Wendell Flory of Bridgewater, Va. He preached nine Spirit-filled sermons. Each evening Bro. Flory told a story to the children, which was enjoyed by both young and old. Visiting members from other churches helped to make a good attendance. As a result of the helpful messages four were baptized and one reclaimed. Since our last report six of our children have also been baptized. Our children attended vacation Bible school at the Mennonite church at Gortner, Md., under the direction of Bro. Ervin Sell of New Holland,

Pa. For nine years the Mennonite church in our community has been putting forth a special effort to get each child for miles around to vacation Bible school. Members of their church donate their time, cars and trucks and gather up the children each morning, and then return them to their homes after school. This certainly is a worthy cause, for they reach many children who would otherwise never get to Bible school and some of whom never get to Sunday school. This school lasts two weeks each summer and is one of the best. For the past several years the children from our church have attended regularly. Our young people are planning a vesper service and wiener roast for the near future when Bro. Flory can be with them. Our love feast will be held on Aug. 23. Our Sunday-school attendance is increasing with Bro. Charley Bowman as superintendent.—Prema Lipscomb, Oakland, Md., July 31.

**Stone Bridge.**—A special offering which started the building fund to remodel the church was taken on Easter Sunday. A good brother suggested that each one bring a dozen eggs or the price of the same. The children and all responded with a great interest and the result was a good cash offering and a large basket of eggs, which were sold and the proceeds added to the fund. Our elder, Bro. S. F. Spitzer, is chairman of the building committee, and Bro. Harold Winters is secretary-treasurer. This project of remodeling was decided upon instead of just repairing, as Sunday-school rooms are needed along with other facilities so more adequate work can be done. Several have started projects to earn money for the building fund. The first project money was turned in July 25, which amounted to \$12. A poster with the sketch of the church, along with a thermometer to register the building fund, has been posted in the church. Three were added to the church by baptism prior to the love feast services on May 2. Bro. Roy K. Miller was the visiting minister and officiated at the love feast. On May 18 Bro. S. Earl Mitchell of Westminster, Md., began a two weeks' series of meetings. These meetings meant much to the church and community. More than one hundred homes were visited. Nine were baptized by our elder on June 7. The children's day program was rendered on July 5 with forty-eight children taking part. The Sunday school has grown until the attendance is nearly twice what it was six months ago. The women's work of the church has made up a packet for the C. P. S. camps. They are also canning fruit and vegetables for the camps. Sept. 6 is the date set for our home-coming service. An interesting program is being arranged for the morning and afternoon. A basket lunch will be served at noon. We invite our many friends and former members to this service.—Cora Winters, Hancock, Md., July 27.

### Minnesota

**Minneapolis.**—During April and May our pastor, Bro. Keller, brought some special messages which were inspiring. We enjoy the half-hour Sunday evening Bible study services. These are followed by a half-hour song service. On May 10 the Decker family presented their musical program in which were also included Scripture messages, making it very interesting and helpful. On May 24 Bro. Tomlinson brought the morning and evening messages, which were full of meaning and enjoyed by all. We welcome him in our midst at all times. Bro. Keller and family arrived here on May 29 and a fellowship dinner was given in their honor on May 31. The outlook for the work here is promising as the teachers for the various classes in Sunday school are taking their places and a full program is being rounded out. Our daily vacation Bible school is being held in co-operation with a near-by church; the attendance is quite good. June 7-19 Bro. Keller held evangelistic meetings in the Monticello church. On July 5 an all-day meeting was held and dinner was served in the basement of the church. In the afternoon there was a short service at which two letters of membership were received and read and one applicant was received by baptism; an early vesper service concluded the services of the day. On July 28 our quarterly council will be held and business transacted pertaining to the church activities. If anyone having relatives or friends in the twin cities will let Bro. Keller or myself know we shall be glad to go and see them.—E. D. Blocher, Minneapolis, Minn., July 23.

### Nebraska

**Lincoln.**—On June 24 we held a basket fellowship supper in the church basement in honor of Bro. J. F. Baldwin and his family. Mrs. Georgia Shepherd was in charge of a program, after which a bookcase was presented to our new pastor. The men of the church are taking care of the church lawn, and sponsored the purchase of a mimeograph machine for church use. Bro. W. J. Horner and his wife and daughter from Fort Worth, Texas, visited in Lincoln a few days on their way home from the Asheville Conference. He brought our Sunday morning message on July 12 and it was appreciated by all. Under the auspices of the young people's class a vesper service was held on July 27 in Robert's Park as a farewell for Kenneth Balster, who left July 29 for camp at Santa Barbara, Calif., and Gerald Mease, who plans to leave in about two weeks. Our Sunday-school and church attendance has increased about fifty per cent during the past two months. Our prayer meeting attendance on Tuesday nights averages about thirty. The meeting period is divided in two parts—the first, an interesting study of the Book of Romans, and the second, a prayer service. We are glad and thankful for the progress our church is showing.—Rhoda Nebelsick, Lincoln, Nebr., July 29.



**When you change your address, please give your name and address exactly as it appeared on your Messenger or Messenger wrapper, then state how you want your paper to come. The first is necessary in order to identify each subscriber, the second that the address may be as you want it. Allow at least two weeks for the change of address to be made.**

### North Dakota

**Cando.**—The Zion church met with the Cando congregation for our spring council meeting. Our elder, Bro. Ray Harris of Minot, presided. On June 5 the Zion ladies' aid held their ice-cream social in the church basement. On July 15 the vacation Bible school started for one week. Mrs. Vetrus Hillstad was the superintendent. The attendance was very good. Our young people's camp was held on June 21 at Camp Sawyer, N. Dak. The young people who went came back with good reports.—Mabel Morgan, Cando, N. Dak., July 30.

**Cando.**—On July 5 Bro. J. R. Peters of Mooreland, Ind., began a series of meetings in our town church. The attendance and attention given were evidences of logical and spiritual sermons. There were five accessions—the father of a large family renewed his former membership and four other splendid young people were received by baptism. The attendance of those living in the country and also of the town churches was encouraging. Their co-operation in special musical numbers, including an invitation song sung by little blind Charlotte Hilsted, was much appreciated. The total offering was very good. We are happy that the Lord was with us and we pray there will be others among us who will accept Christ in the near future.—J. M. Myers, Cando, N. Dak., July 29.

### Ohio

**Canton, Maple Avenue.**—We met in council on July 10 with our elder, Bro. M. M. Taylor, in charge. It was decided to hold a series of meetings if a minister can be procured. On July 6 a two-week vacation Bible school was started; the attendance was good. The school was closed with an interesting program. Bro. Homer Hilty has been elected as Sunday-school superintendent. Sister Bowman and Sister Dickerhoof are our delegates to district meeting. Our women's group is planning to do some canning for the C. P. S. camps.—Mrs. S. Z. Paulus, East Sparta, Ohio, Aug. 4.

**White Cottage.**—Since our last report we have been rather busy. On May 10 four babies were consecrated. On May 13 the district ministerial meeting was held here. The ladies of our church served the dinner. There were many interesting and inspiring talks given. On May 31 Bro. Galen Allen of Dumont, Iowa, was our guest speaker. He gave us a sermon on Sunday morning, and in the evening he described the C. P. S. camps, giving us a better idea of what our camps are like. On June 3 a beautiful wedding was held here uniting one of our members, Mabel Shrider, to Ernest Stryker of Colorado. The women's organization has been busy sewing, making comforters and canning for our camps and Bethany Hospital. One letter has recently been granted. Our B. Y. P. D. has been trying to carry on in spite of present conditions. Our church seats and floor have been refinished.—Wilma Baughman, Roseville, Ohio, July 27.

### Pennsylvania

**Brothersvalley.**—Since our last report we have experienced quite a few changes in our congregation. Our former pastor, Bro. H. Q. Rhodes, preached his farewell sermon to a large audience. We also had a farewell social which was held in the Stony Creek Township school annex. There was a covered dish supper and an appropriate program. The Rayman district gave Bro. Rhodes and his family a floor lamp, the Salem district a chenille bedspread, and Brotherton a Morris chair. Bro. Galen R. Blough, pastor of the Somerset church, was chosen elder to fill the vacancy made by Bro. Rhodes' leaving. Our spring love feast was held on May 10 and was well attended. Bro. Blough officiated. During the vacancy our pulpit was filled by Brethren Galen Blough, William Gauntz, Roy Forney and Wayne Riemann. On June 21 Bro. Rhodes gave us a splendid report of the Annual Meeting. A committee was appointed to do some repairing and redecorating in the parsonage; this work was completed by June 30. Our ministerial board was quite busy seeking a new pastor; we elected Rev. Roy S. Forney of East Petersburg on May 31 and feel we are fortunate in finding a man as capable as Bro. Forney. He and his family moved into the parsonage on June 30. The installation service and reception was held on July 2 with Elder Galen Blough presiding. The ministerial committee of the Western District of Pennsylvania was present.

The devotions were in charge of Bro. Walter F. Berkebile; the responsibility and duties of the pastor were given by Bro. Charles Blough, the responsibility of the church by Bro. Galen Blough. The installation was in charge of Bro. M. J. Brougher, followed by an address of welcome by Bro. C. R. Bauernmaster, chairman of the local ministerial board. Bro. A. R. Knepper, president of the official board, placed in the hands of Bro. Forney the key to his charge. His welcome to the ladies' aid was given by Sister Mary Knepper, president; and to the Sunday school by Bro. Clyde Platt, superintendent. Bro. Berkebile, secretary, welcomed him to the Western District of Pennsylvania. Several numbers of special music were rendered during the program and light refreshments were served on the church lawn. On July 15 Brother and Sister Forney held open house in appreciation of the fine work done on the parsonage. Our newly organized chorus is making fine progress under Sister Forney's direction. The B. Y. P. D. recently organized with Clyde Platt as president and Bro. Forney as adult adviser. We were represented at Camp Harmony by four girls in the coeducational camp, one at the intermediate girls' camp and four at the junior girls' camp. Vacation Bible school was held in the Stony Creek Township school building during the week of June 7 with morning and afternoon sessions. This was interdenominational and more than 200 children attended. The commencement exercises were held on the following Sunday evening. Bro. Walter M. Kahle of Roanoke, Va., was with us the week of June 14 and gave a series of lectures on Christian money management, which were much appreciated.—Mrs. A. R. Knepper, Berlin, Pa., Aug. 3.

**Maiden Creek.**—Since our last report one of our aged sisters, Catherine Reber, has died. Our delegate to Annual Conference was Elder Henry H. Reber. Because of the gas and tire situation our church decided not to have the revival service which had been planned for August. Our harvest meeting will be held on Sunday morning, Aug. 23, at the Mohrsville house; in the afternoon we will have a service at the Reber homestead near Bernville. Bro. Clyde S. Weaver of East Petersburg will be the guest speaker for both meetings. On Sept. 13 we will have an all-day meeting at the historic meetinghouse at Pricetown. Bro. Robert Cocklin of Mechanicsburg will be the guest speaker. Our fall love feast will be held on Oct. 25, beginning in the afternoon at 1:30, with the evening service at 6 o'clock.—Edith Fretz Reber, Mohrsville, Pa., Aug. 3.

**Meyersdale.**—Our pastor, Bro. DeWitt L. Miller, and family have gone to Bridgewater, Va., to spend their vacation with Bro. Miller's parents, Dr. and Mrs. J. D. Miller. It is Bro. Miller's intention to take up some special subjects at the summer term of Bridgewater College. The union services sponsored by the seven Protestant denominations of Meyersdale are progressing satisfactorily. On Aug. 2 Rev. John B. Warman, pastor of the Methodist church, delivered the sermon in the Zion Evangelical Lutheran church. On Aug. 9 Rev. R. M. Dunkelberger, pastor of the Lutheran church, will speak in our church. Bro. Miller will be the speaker in the Christian church on the Sunday evening following his return from Bridgewater. Dr. Guy N. Hartman, a minister of the local church as well as county superintendent of public schools, occupied the pulpit of our church on Sunday morning; all of the other appointments will be filled by the ministerial committee during our pastor's absence.—W. A. Shoemaker, Meyersdale, Pa., Aug. 3.

**Mingo.**—Our spring love feast was held on June 6 with a good attendance. Brethren Abe Price and Elmer Mayer from the Indian Creek congregation brought us evangelistic messages on the two evenings preceding the love feast. There were three baptisms and one was received on reconfession of faith. On June 21 the a cappella choir of Souderton gave us a program at

## Announcements . . .

### DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Indiana, Southern—Anderson, Aug. 25-27.  
Iowa, Middle—Prairie City, Sept. 5-7.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Iowa, Southern—Monroe County, Aug. 26-28.  
Michigan—Beaverton, Aug. 25-28.  
Ohio, Northeastern—Camp Zion, East Sparta, Sept. 1-3.  
Oklahoma, Panhandle of Tex., and N. Mex.—Big Creek, Aug. 25-28.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.  
West Virginia, Second—Shiloh, Aug. 20-22.

### LOVE FEASTS

Illinois  
Oct. 3, all day, Woodland.  
Indiana  
Oct. 10, Beech Grove.  
Maryland  
Oct. 3, 3 pm, Piney Creek.  
Ohio  
Sept. 27, East Nimishillen.  
Pennsylvania  
Sept. 6, 6:30 pm, Maple Spring.  
Sept. 20, Summit Mills.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 25, 1:30 pm, Maiden Creek.  
Virginia  
Aug. 23, 8 pm, Nokesville.  
Sept. 12, 7 pm, Johnsville.  
Sept. 12, Chimney Run, Warm Springs.  
Oct. 4, 7:30 pm, Bridgewater.  
West Virginia  
Aug. 23, Brookside.  
Sept. 6, Beaver Run.



Skippack, which was well attended and greatly enjoyed. On July 2 Sister Lula Harley passed away. Funeral services were conducted by Bro. Ralph Jones. July 5-17 we held a daily vacation Bible school which was directed by Mrs. Elmer Halteman. We had an enrollment of sixty-four, including teachers and helpers. An interesting program was given on the last evening of the school. A much higher attendance could have been obtained if it were not for gas restrictions. Bro. H. Stover Kulp, a missionary to Africa, brought interesting messages to us on July 12. Some of our young people expect to go to Camp Conewago.—Mrs. Paul List, Royersford, Pa., July 28.

**Rummel.**—Following the church services on April 19 our pastor, Bro. W. K. Kulp, presented his resignation to accept a call from the Center Hill church near Kittanning. At our quarterly council on April 21 we accepted the resignation of Bro. Kulp. Our pre-communion messages were brought by Brethren Paul Rummel and John Ellis. Through the pulpit exchange conducted by the Conemaugh Valley ministerium on May 3 we had as our guest speaker Bro. Geary of Maple Springs. In the evening communion services were held with a large attendance. On May 17 the fathers and sons gave a splendid program in honor of the mothers and daughters. A flower was presented to the mother with the most children present. The mothers and daughters held a program and tea in the church basement on May 26. The daughters presented each mother with a red carnation. On May 29 we held a farewell program and social hour on the church lawn for Brother and Sister Kulp. They were given a purse from the Sunday school, and many other gifts. We pray God's richest blessings upon them in their new field of labor. Bro. Kulp brought his farewell message on May 31. A number of our people attended the district convention held in the Windber church. On June 7 Bro. Snyder of Altoona gave us some very interesting facts on the work of the Gideon Bible Society. At the end of the service a special offering was lifted which amounted to \$24.15. This was given to Bro. Snyder to purchase Bibles. On June 14 in the morning the children presented a splendid program of recitations and music and Bro. Kenneth Blough brought the evening message. On June 21 the mothers and daughters presented a program in honor of the fathers and sons. On June 29 the morning message was brought by Bro. D. Howard Keiper of Morrellville. Our mission offering amounted to \$100, and for district missions \$15. Our offering for Juniata College was \$27.60. New steps have been built at the entrance to the church. Since our pastor moved the Boy Scouts of our church have been mowing the church and parsonage lawns. Quite a few of our young people are attending Camp Harmony this year. Brethren Charles Knavel, Blair Helman and Orlo Fletcher of Pleasant Hill have been bringing our messages since we are without a pastor.—Mrs. Alton Statler, Windber, Pa., July 23.

**Salisbury.**—A council was held on July 9, presided over by our pastor and elder, Bro. A. Jay Replogle. Membership letters were granted to Brother and Sister Fay Oester and Sister Carrie Davis, who have all moved to the Somerset congregation. A special meeting conducted on July 12 by Brethren DeWitt Miller and Harvey Arnold, both of Meyersdale, resulted in the election of J. W. Newman, D. W. Livengood and Norbert Miller as deacons, to be installed at a later date. Slide pictures relating to different phases of church activity and C. P. S. camps were exhibited on the evening of July 21. An offering was lifted for the C. P. S. camps and relief. Our Sunday school was recently favored with a visit from Brother and Sister Christian Baker of Uniontown, formerly of Salisbury. On July 27 the Sunday-school and church officers met to discuss ways and means of promoting the entire program. A social hour followed, at which time a Bible quiz was conducted and light refreshments were served. A like meeting will be held on Aug. 24 when all officers and teachers and interested workers are requested to attend. Mrs. Ada Maust, who is afflicted with arthritis, continues to attend Sunday school and church with the aid of some of the members. She is probably our oldest member in years but young in spirit. Our pastor recently gave us some of the high lights of the Asheville Conference.—Mrs. P. S. Davis, Springs, Pa., Aug. 1.

**Spring Grove.**—On May 10 our young people rendered a short Mother's Day program at the morning service. Our love feast was held on May 10. Brethren George Wolf of Akron, Graybill Hershey of White Oak, and Bitzer Johns of Springville were our visiting ministers. The southern section of Eastern Pennsylvania held its Sunday-school and missionary meeting on Ascension Day, May 14, in our congregation at the Kemper's house. All speakers gave interesting and helpful messages. We enjoyed having the meeting in our congregation. On May 31 Bro. Clyde Weaver of East Petersburg brought us our message. On July 5 our young people's meeting was conducted in the form of a hymn singing. Bro. Samuel Shotzberger of Lancaster served as chorister. Sister Laura Kreider of Ephrata illustrated some of the hymns with crayon drawings. On July 25 the church met in regular council with Elder Noah Martin presiding. Bro. Simon Landis was elected Sunday-school superintendent. It was decided to have a harvest service on Aug. 30 at Kemper's. Our fall love feast will be held Oct. 11 at the Kemper house. A two weeks' series of evangelistic services will begin at the Kemper house on Sept. 20. Bro. Alton Bucher of Heidelberg will be the evangelist.—Mary Esther Stoner, Lititz, Pa., July 25.

**York.**—Our evangelistic meetings were conducted in April by Bro. D. I. Pepple of Woodbury. Our church has been strength-

ened through these meetings. Our spring love feast was held at the First church on May 3. Four hundred forty-four persons communed, with Bro. J. I. Baugher of Hershey officiating. Bro. H. Stover Kulp was the guest speaker in a great missionary service on Sunday evening, May 10, at the Second church. Several babies were consecrated during the Mother's Day service. On June 7 the B. Y. P. D. sponsored an early dawn service of worship, and on June 12 they held a vesper service. Children's day was observed at the Second church on June 7, and one week later in the First church. A mother and daughter fellowship meeting in the form of a covered dish supper was held in the basement of the First church on June 16. Our daily vacation Bible school was held June 22—July 3 at the First church. The attendance was smaller than in other years because of lack of transportation, but the interest was greater. The intermediates had two projects—repairing Sunday-school hymnals and collecting toys, books and games to send to Japanese-American boys and girls on the Pacific Coast. Sister Rebecca Foutz from Philadelphia spoke in the First church on June 24; she gave a very interesting message concerning her work with prisoners. The Gleaners' Sunday-school class sponsored this meeting. B. Y. P. D. officers for the coming year were elected preceding a vesper service on June 25. The service centered around the Angelus, and Bro. Ziegler was the speaker. Sister Esther H. Eichelberger was re-elected president and Bro. Jesse O. Jenkins was elected adviser. Although rain marred the setting, the Galilean program was held at the home of Bro. Harlacher on July 10. Bro. S. Earl Mitchell, pastor of the Westminster, Md., congregation, spoke. This service was sponsored by the B. Y. P. D. Bro. Wang Tung of China was the preacher at the First church in the morning worship on July 19; at the B. Y. P. D. session in the evening Nora Maehara of Honolulu spoke to the young people on the sufferings of the Japanese-American people. Over twenty persons passed the Red Cross first-aid course offered at our church. Another inspirational dawn service was sponsored by the B. Y. P. D. on July 26. After the service those present cooked their own breakfast. Our pastor is conducting a series of illustrated worship services. He attended Harmony Assembly July 21 and 23. Four of our young people attended Camp Harmony July 5-12. Members of our women's work prepared and sent five packets to one of our C. P. S. camps. Our delegates to Annual Conference were Brethren Edward K. Ziegler and Joseph M. Baugher. Thirteen persons from our church attended Annual Conference. Our Conference Offering amounted to \$774. Our total peace and relief offerings for the past quarter amounted to \$429.27. Bro. William Hollinger and Sister Mary Nelson will be our delegates to the district Sunday-school and ministerial meeting to be held Aug. 4-6. Bro. Ziegler recently gave two addresses in the course for rural pastors which was held at State College. There have been fifteen baptisms since our last report and five letters received. The outing of the men's work will be held on July 25. A camp will be sponsored by the B. Y. P. D. over the Labor Day week end.—Mildred V. Meals, York, Pa., July 27.

### Virginia

**Brick.**—The ladies' aid has recently sent two packets to the Civilian Public Service camp at Lyndhurst, Va. Bro. Russell Boitnott, our Sunday-school superintendent, attended Annual Conference. The children's department gave a very interesting program on children's day. Brother and Sister K. P. Flora are summer pastors at the Topeka church in Floyd County. They expect to go back to Bethany again this fall. Plans are being made to secure a pastor who will serve us half time and the Bethlehem church half time. We hope to have the plans completed soon and in action. The Home Builders' class sponsored the soliciting and buying of a new lawn mower for the church. The B. Y. P. D. elected officers early this year so the new cabinet might have the opportunity of camp to prepare themselves further for their new responsibility. Marshall Flora is president. Sister G. A. Barnhart and Brethren Russell Boitnott and H. B. Flora were our delegates to district conference at Spray, N. C. We are looking forward to our series of meetings beginning Aug. 11 and continuing for two weeks. Bro. M. Guy West of Roanoke will be our evangelist. We will observe fellowship day on Sept. 13, as is our usual custom.—Sylvia Flora, Rocky Mount, Va., July 31.

**Bridgewater.**—The first Sunday in June was observed as children's day, with the children's choir in charge of a musical program. At night a moving picture, *Liquor As a Doctor Sees It*, was shown to a large and appreciative audience. Our vacation Bible school was held in June. This was a union school held in the public school building, with all denominations participating. Our church had thirty-five pupils in attendance. We also co-operate in the union Sunday night services which are held during the summer months. We always enjoy this fellowship with the various churches of the town. Our pastor, Bro. Hesse, and Prof. M. R. Wolfe represented us at Annual Conference. There were thirty-five persons in attendance at Asheville from our church. In addition to the delegates' reports on Sunday morning, an interesting panel discussion was held at the evening services, with a number who were in attendance taking part. At our recent council the following officers were elected for the coming year: elder, N. D. Cool; Sunday-school superintendent, Garland Miller. The date for our autumn communion has been changed from the first Sunday of November to the first Sunday in October, in co-operation with world service Sunday. The



interior decorating of the church has been in progress for some time and is now completed. Our church is co-operating in Brethren Service day, which is the third Tuesday of each month in the Second District of Virginia. The transportation of foods for Camp Lyndhurst is furnished by the board of Christian education of the district. Pastor Hesse attended and participated in the installation of Bro. Replogle and wife at Summit on the first Sunday of July. Elder N. D. Cool filled our pulpit at this service.—Mrs. Mattie F. Wise, Bridgewater, Va., July 29.

**Laurel Branch.**—We met in council meeting on July 12 with Elder L. D. Bowman as moderator. We decided to have an every-member council meeting on Sept. 19 for the purpose of our annual church visitation. The ministerial committee was asked to secure an evangelist. Bro. P. C. Cox and Sister Shirley Cox represented our church at district meeting. Brother and Sister S. Ira Arnold spent seven days in June in our church, bringing us their messages in art. These services were much appreciated.—Julia Reed, Floyd, Va., Aug. 3.

**Midland.**—Our quarterly council met in the Mt. Hermon house on June 6. Brethren J. A. Hinegardner and S. K. Andes were elected delegates to the district meeting. Brethren A. W. Long and I. N. H. Beahm represented us at Annual Conference. Others attending were Brother and Sister Robert Armentrout, Bro. R. A. Heddings and Sister J. H. Hinegardner. Our love feast was held in the Midland house on June 16. On Monday the members met at the church and washed dishes and cleaned the house. The B. Y. P. D. took a program to Valley View on Sunday evening, June 28. The B. Y. P. D. is buying a lawn mower. The district women's rally was held in the Midland church on June 25. Bro. A. J. Caricofe met with us on July 22 and gave us some interesting facts concerning the C. P. S. camps. He will hold a week's meeting in the Mt. Hermon house Aug. 16-23.—Mrs. William S. Heddings, Catlett, Va., July 25.

**Mt. Hermon.**—The men of the church presented an interesting program on Mother's Day. On May 25 Bro. David Wampler of Pulaski came to conduct a two weeks' singing school. He met with the children each morning and the adults in the evening. Much help was received in understanding and singing hymns. We were represented at Annual Conference by our pastor, Bro. S. H. Flora. Our revival was conducted by Bro. C. M. Key of Roanoke. As a result of his efforts and inspirational messages three were received by baptism and two by letter. We had one junior and one intermediate class member at Camp Peniel. Our delegates to district meeting were Vera Stone and J. H. Eanes. Several others attended and received inspiration from the program. On Aug. 2 we were privileged to have with us Brethren Guy E. Wampler and C. D. Bonsack. Bro. Wampler spoke to our young people's group and Bro. Bonsack brought two challenging

messages to our entire group.—Leah Flora, Bassett, Va., Aug. 4.

**Mt. Zion.**—We enjoyed the visit of Brother and Sister Frank Crumacker, missionaries to China, on April 27, 28. They spoke and presented the conditions of China through pictures in each of our churches. It was an inspiration to have them in our midst. The offerings received at these services will go for China relief work. Mother's Day was observed with a program conducted by the men of the church. Rural church Sunday services were appropriately conducted by our pastor, Bro. H. C. Eller. The children's department brought us a nice program on the fifth Sunday of May. Twelve of our folks attended the Asheville Conference. Our pastor and Mrs. H. E. Wakeman served as delegates. Mrs. Eller represented our women's work at the women's meeting at Conference. The mother and daughter fellowship supper was held on June 24. Sister Minor Myers, missionary to China, was our guest speaker. Many of our families came together to hear Sister Myers tell of her experiences. Our hearts go out in sympathy to the Chinese people. Two of our juniors attended the junior camp at Camp Bethel, and five of our young people plan to attend the young people's camp. Bro. Eller served as leader in the junior camp. Vacation Bible schools have been in progress at the three churches in the congregation. The attendance has been about as good as when consolidated at one place. The B. Y. P. D., women's group, and Sunday school have been much interested in the work and equipment at Camp Lyndhurst. They will now share in providing food for this camp. We are looking forward to the revival services which will begin July 25 at the Mt. Zion church. Bro. Ernest Muntzing of Harrisonburg will bring the messages.—Mrs. H. E. Wakeman, Luray, Va.

#### West Virginia

**Pleasant View.**—We are glad to have Bro. C. E. Trombley and family from Pontiac, Mich., in our midst and carrying on the pastoral work so nicely. They began their work here in January. The junior department gave us a very interesting children's day program. Our pastor and wife and Bro. E. L. Clower attended the district meeting at Troutville, Va. Our ladies' aid society meets regularly once a month. We have made some packets and two comforters for the C. P. S. camps. We had a two weeks' daily vacation Bible school during the latter part of June and the first of July. The intermediate girls made baby clothes and sent them to the district to be used for relief work. Bro. C. E. Trombley was our delegate to Annual Conference. Our B. Y. P. D. has been reorganized and new officers elected; Audrey Riner is the president. Plans are being made for our revival meeting to begin Aug. 16. Our love feast will follow these meetings. Bro. C. E. Trombley will be our evangelist.—Mrs. J. W. Foy, Glen Jean, W. Va., Aug. 3.

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made Blās-tūs the king's cham-	7 Which was with the deputy of
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# GOSPEL MESSENGER



Annual  
China  
Number

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Courtesy of the Star of Cathay, a pamphlet published by the China missionaries to give information concerning their work



## Around the World...

"The loss of teachers from the public schools and the colleges since the war began has increased steadily and the rate of loss is being accelerated rapidly to a point at which not only national civilian interests but also the war effort are increasingly endangered," says Benjamin W. Frazier, senior specialist in teacher training of the United States Office of Education.

"Since Pearl Harbor, the number of states which have reported shortages of teachers has increased from one third to one half in vocational agriculture, physical education, industrial arts and trade and industries, business education, natural science including physics and chemistry, and mathematics. Shortages varying in seriousness among states are also reported in home economics, music, nursing, education, and library education. In elementary and rural school teaching, half the states report shortages.

"At the close of the first world war, which lasted one year and seven months, there was a shortage of 50,000 teachers, with 122,000 inexperienced ones entering the field. With the greatest war in history only beginning, the draft scraping the bottom of the I-A manpower barrel, and the older men and teenage boys getting ready for service," Dr. Frazier recommends as es-



sential the retention of married women, the reinstatement of such former teachers when available, and provision for the employment of out-of-state teachers by states which now make it difficult for such men and women to receive certificates to teach. "The married women who have left teaching constitute by far the most important of these sources of supply. Of all teachers lost annually to the profession, for all causes, marriage accounts for about 16 per cent.

A major difficulty presents itself in the low salaries paid to teachers, which, Dr. Frazier comments, are "the last to rise in wartime."

Dr. John W. Studebaker, commissioner of education, warns that the United States is trailing far behind Russia, Germany and Japan in its solution of the problem of what educators call "functional illiterates."

According to the 1940 census, he says, more than 10,000,000 men over 25 years of age had not finished the fourth grade and he compares this "high degree of illiteracy to the amazingly low degree of illiteracy in Russia, Germany and Japan." "We have surpassed all of these countries in the degree of secondary education we have been able to provide, but they have done more to cure basic illiteracy than we have."

The Delta Co-operative Farm is closing out in Rochdale, Miss., as soon as it can sell the land.

One of the largest Bible libraries in the world is housed in a modest building on Fromfield Street in Boston. It belongs to the Massachusetts Bible Society and contains 2,577 volumes of the Scriptures, with versions in 714 languages.

Contributions to Protestant churches during the year 1941 increased by more than \$17,500,000 over the previous year, according to statistics of the United Stewardship Council. The statistics, however, reveal a decrease in per capita giving—from \$13.55 in 1940 to \$13.33 in 1941.

A Chinese manuscript, hidden in a forgotten storeroom of a Buddhist temple, has been acquired by the Field Museum of Natural History, Chicago. The scroll is about five and one-half feet long and one foot wide. On it a pious scribe named Chang copied a Buddhist *sutra* or religious text.

Religious instruction has been abolished in public schools throughout the Philippines, according to a broadcast from Manila to the Filipinos.

The death rate for all ages in the United States decreased from 17.2 per 1,000 persons in 1900 to 10.8 in 1940, a decline of nearly 38 per cent, the Census Bureau recently indicated.

A resolution requesting the government to reconsider its policy of evacuating Japanese from the west coast, was approved by the Disciples of Christ at the international convention held recently in Grand Rapids.

A famine relief committee, composed of leading Protestant, Roman Catholic and Jewish churchmen, has been formed in London to obtain authentic information on food conditions in nazi-controlled countries, and to devise methods for shipping food, vitamins and medical aid to such countries "wherever control is possible."

Life insurance companies are putting well over half of all their funds for investment into United States government bonds. On the average, each policyholder is owner of \$120 in government bonds through his life insurance policy.

Orphanages were said to be outmoded and are being replaced by newer types of social service and foster-home care, according to a survey of a committee of Presbyterian churchmen. The trend now is to finance a trained social service personnel instead of institutional buildings and to give individual instead of standardized care.

"Despite the fact that our enrollment of educable children is 43 per cent white and 57 per cent Negroes, the Negro schools get only nine per cent of the budget and white schools get 91 per cent. . . . White teachers' salaries average \$10.23 and those of Negroes \$3.50 per week in 61 Mississippi counties." The Jackson Daily News is the source of these statements.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

AUGUST 29, 1942

Number 35

## Annual China Number

### From Memory's Shelf—A Tribute to Minerva Metzger . . .

BY LILLIAN A. HUFFORD

On the east wall of the home church of one of our beloved missionaries of the China field hangs a beautiful Chinese ideograph. This motto is tailored of red and blue satin, which are symbols of long life and happiness. Its picturesque character writings if translated would read, "Your spirit is like a mountain. We hope you will come again."

This word picture was given to Sister Minerva Metzger by her pupils in China to be presented to her home church in America as a token of their thankfulness in having her as their teacher for so many years in the mission girls' school in Ping Ting Chow, Shansi, China.

Some of those Chinese girls she had cared for from babyhood to womanhood. Several of them, after establishing homes of their own, desired that their children should have the same opportunity of attending the school where they themselves had been taught. And some of them personally expressed to Minerva the longings of their hearts to care for her in her old age if she would return to them as their teacher.

When Sister Metzger started on her furloughs to America, her pupils always spoke of her as "going to the great mountain." To them, *mountain* meant strength or vigor. They did not think of her as crossing the ocean, but just as going to America—a great mountain. They believed that her spirit would become strong like a mountain and that she would receive added power to teach them the way of life.

Minerva Metzger's early life was spent in the country. She performed the duties and daily tasks of the usual farm girl of her day. She was blessed with parents who were orderly, thrifty and industrious. She was taught to plan and manage her work, and slackness was never allowed. She soon displayed accuracy and neatness in culinary arts, in sewing and in outdoor work as well as in the preparation of her lessons in school.

"When I was a girl," she once said, "I desired to be a very good student. In fact, I thought I must study all the time. But I soon discovered that a good student must learn many things outside of books. When I would come home from school, my mother would take the books from my arms and place them high on the shelf above the kitchen door, saying, 'Change your dress, Minerva; get your work done, and then you may have your books to read or study.'"

Later on in life she frequently referred to these early lessons, and she stated her belief in these words: "I have been thankful many times that my parents were firm. I owe much to their Christian guidance." In her notes, she has marked a favorite Chinese proverb: "A workman who wishes to do his work well must first sharpen his tools." The results of her service in America and in China prove her ability to perform from the least to the greatest the task that was assigned her in a way acceptable to her Lord and Master. In speaking to a group of young people one time, she quoted this Chinese proverb: "Have the tools ready and God will find the work."

She often said, "Why shouldn't I be thankful for many things? I had the opportunity to attend religious services, for I always lived close to a church. At one time the church was on one corner of our farm. My parents desired us children to go to all services and we wanted to be present."

Her father was a deacon in the church, and Minerva early learned the many avenues of church life. Often she visited with her parents in the homes of members. Naturally she was with her mother wherever the preparations for communion services were going on. Frequently these preparations were made in her own home, for her mother was adept in making the communion bread and grape juice. Once Minerva said, "I know the procedure by heart from the churning of the unsalted butter that was to enrich the unleavened bread to the mixing, making and marking of the smooth, satiny dough. Also I remember the plucking of the best of the grapes for the juice to can and store away for the coming communion services. This knowledge stood me well in hand in China when we used millet cakes for unleavened bread and juice from raisins and also the fruit of the vine for the communion wine. I was thankful that these were symbols of the spilled blood and broken body of our Savior on both sides of the world."

This China Gospel Messenger has been made possible through the direction of Martha Neiderhiser Parker, as field editor. All readers will desire to express their appreciation for prompt work on her part and for the willing response made by each contributor. This issue is in reality a source book of facts concerning the work of our church in China.



To many of her nearest friends, it is significant that Minerva Metzger's first school days were spent in District School No. 1. From that little red schoolhouse to which she walked each day, she went on and on in her quest for knowledge. Her whole life was a life of learning. In the very last moments of her life she remarked that she was "still a student."

When yet a small child, she memorized a verse from her Fifth Reader. It was an assignment made by her teacher at District School No. 1. This eleventh verse of The Arsenal by Longfellow was her special part in this poem:

Five pictures which show Minerva Metzger in the midst of the schoolgirls and teachers. The pictures were taken over a period of twenty-five years at Ping Ting Chow, China. In the top picture at Minerva's right stands the girl Minerva took as her special charge.



Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, "Peace!"

Doubtless this stanza must have come back to her often as she served in the city of Ping Ting Chow (City of Peace), especially so after it became a place of refuge. She rejoiced that her beloved Church of the Brethren gave help and relief in the name of Christ and proclaimed his message of peace.

A few years before her parents moved from the farm on which the church stood, she helped to start a library in the church. It was her desire to provide good reading for the children, and most of the books chosen were for children. On her last trip to China, she left a number of books from her own private library to be added to the church library which is now in the church in Rossville.

In this little country church, the missionary spirit increased. At first Sunday school was held during the summer months; then it became an *evergreen* school for it was carried on throughout the year. Next the Christian Workers' group was organized for young and old. Later on a full-time pastor was secured and then it was decided that a church should be built in the nearby town of Rossville. Minerva Metzger was a member of the building committee.

Soon after this church began its work with a number of new members, she offered herself as a missionary to the General Conference. The General Mission Board sanctioned China as her field of service. She was eager to go and wished for a definite line of work on the field. After much prayer and thought, she had a dream. She saw many, many children with arms reaching toward her, begging her to come to them. She was fully decided after this to be a teacher of children.

In 1910 she sailed for China and made her home at Ping Ting Chow. True to her leading, she became a teacher of children. During the thirty-one years she gave herself to China, her service was largely given to the boys and girls of Shansi. She always loved her work with them and often spoke of the sweet little Chinese babies. She loved them and watched over them as they grew to womanhood and manhood.

Wang Tung, the first Church of the Brethren member from our North China mission to visit America, gives expression to his deep appreciation for the influence which Sister Metzger had upon his life. After graduation from the University, he served as a Y. M. C. A. secretary at Peking and then was sent as a special student to America to study. He is still in America as a Y. M. C. A. worker, and he visits among the churches and summer camps over the brotherhood. Minerva Metzger rejoiced to see in Wang Tung a living evidence of Christ's redeeming power.

Famine is always very close to the common people of China and "of course the children suffer most from malnutrition." The Chinese have a saying that "if you want your children to lead a quiet life, let them always be a bit hungry and a little cold." Minerva often spoke of the little girl who became her special charge soon after she entered the field. She always called her "the little girl." None of her friends in America knew until after Minerva's death that this "little girl" was a hunchback. Among her things was found their picture taken together, and the story furnished by an associate missionary tells more about this child. She was brought to



### Rossville Hall

The Rossville Hall is a dormitory of the girls' school at Ping Ting Chow, China. Funds for this building were given by the Rossville, Indiana, church. In September 1919 Minerva Metzger began using the building for the schoolgirls. It was a happy day when they moved into their new dormitory. The Ping Ting church and the home in which Minerva Metzger lived were not far from the schoolyard.



the mission by friends. Her father was an opium addict and her mother was dead. When a very young child, she had fallen off a brick bed and injured her back. Nothing had been done about it and she became a hunchback. When brought to the mission, she was about seven, but no bigger than a three-year-old child. Minerva took charge of her. Along with the child's affliction was a very bad disposition. She was by no means an attractive child, but Minerva's heart was touched and she took upon herself the special care of the little girl. After a time the child became more docile and teachable and a Christian. She was trained to assist in kindergarten work and proved to be capable in her position. When the school was closed and Minerva had to leave her, she had no home. While other children called Minerva *aunty*, she always called her *mother*, even after growing to womanhood.

It was a sad day when Minerva said good-by to her and left for America the last time. Since the death of Minerva, a letter came from her in which she writes: "Dear Metzger Mama: I wish I were a bird to fly to you. . . . Please look at my picture and keep it for remembrance. . . . My beloved benefactor, can I never see you again? . . . You have been a mother to me from little up. . . . I daily long for you. . . . There is only One to comfort my heart, the heavenly Father. . . . What place

is my home? Only the home of my heavenly Father and we will see each other there Great peace to you. From your poor pupil, Pang Ti."

On her furloughs, Minerva desired to be of service to her home and her home church first and then to fill appointments in other places as calls came for her. On one of these visits home, she cared for her father in his last sickness, and on another furlough she helped in every way during the serious illness and death of her mother. On each furlough she took charge of a mission school of several weeks' duration or helped in vacation Bible school work. She always endeared herself to the people and especially the children of the church and community at such times.

In her talks to the church people, she stressed the need of the gospel in China in such forceful, clear statements that the whole church became concerned for the progress of mission work there. When the Five-Year Forward Movement was launched in 1919, her home church succeeded in raising the amount needed to build a girls' dormitory to be connected with the school at Ping Ting Chow. Later the Rossville church supported Minerva on the field for one year. Her mother's Sunday-school class also assumed the responsibility of educating a Chinese girl. The class helped her through school in Ping Ting Chow and through her course of study in Peking.

Left: A Chinese motto which bears the inscription: "Your spirit is like a mountain. We hope you will come again." This was presented to Minerva Metzger to give to her home church in Rossville, Indiana, by Chinese schoolgirls whom Minerva had taught. Center: Minerva Metzger on the front steps of her home in Ping Ting Chow, China. Right: The Good Cheer Sunday-school class, Rossville, Indiana, and their vacant chair.





After finishing her training she returned to Ping Ting Chow and became a teacher in the mission. The Ross-ville church can testify that a missionary on the field inspires the home church to put forth every effort to spread the gospel.

When famine struck the province, for three years the women of Minerva's home church sold articles made by the Chinese women in the Shansi province and sent all the proceeds to aid the suffering and starving people.

Then came the war. At first there were only rumors that the Shansi province was being ravaged. It was hard to realize that our missionaries were in danger. The home church questioned whether it had been concerned enough. We had not thought of all the sacrifice that our missionary might face in a foreign country. It was the opinion of all that Minerva would stay regardless of the consequences because she had said she wanted to finish her days with her adopted people of Ping Ting Chow. But war changes things. Her beloved pupils were endangered because of the very presence of Americans. By staying on, she would give reason for the persecution of those she loved best. She wrote that she was coming home.

At first the home church began to think of the many ways it could make use of a returned missionary. The members knew that Minerva, as always, would wish to serve wherever she lived. But after a time, the church began to think of things it should do to make it easier for her to bear the disappointment and sorrow of leaving China. Her heart was back among the people of Shansi and she could not forget the parting from loved pupils, the children left to the mercy of invaders and the beautiful Christian families broken up. As her home church, we tried to lighten the burden of her heart.

Love has many ways of manifesting itself, and thoughtful acts of kindness help greatly in easing the pain of sad hearts. Minerva could never forget the surprise awaiting her when she reached America's shores. A small boat met them offshore, bringing their mail. She was handed bundles and bundles of letters until she

could scarcely carry them without help. Into these mis-sives of love, friends had tucked many little necessities and words of cheer. She cried from happiness and heart-break together.

Minerva often quoted Paul's words in prison: "The things which happened unto me have fallen out rather unto the furtherance of the gospel." By faith she was able to see victory in the midst of darkness.

She established her home in very comfortable rooms with her sister a few miles from where she had started to school and not far from the house with the shelf above the kitchen door. Here she loved to meet with her friends and church workers. But always there was a homesickness she could not overcome. Then, too, her physical weakness became greater. She tried to "keep face," for she taught a Sunday-school class for an absent teacher when asked to do so, filled appointments and told of conditions in China. This she found most difficult to do. She invited children's groups to her home and described the Chinese articles displayed so artistically in her room. She loved her own Sunday-school class, the Good Cheer class, very much. Often she would say, "Just let me sit with my own class of women." To those with whom she had grown up she frequently said, "You folks seem to understand my longings. Most of you are mothers or grandmothers now. You know my heart's desire for my little children away in China. You feel my concern for their welfare."

On her last Sunday in public worship she slipped quietly into her place in her classroom before the class entered. Having heard that she was sick, no one had expected her to be at church. On entering the classroom, everyone was surprised to find her sitting there. During the lesson period, she talked a little and then she asked the class to pray for her. The burden of her request was that she might become reconciled to conditions and become adjusted again in the homeland. She was finding it very hard. The class offered special prayer for her. Of course, her physical condition was against this adjustment. Before the next Sunday, she had entered the hospital.



**Ping Ting Chow, China  
School Girls**

These Ping Ting Chow schoolgirls were baptized during the year of 1933. They give one an idea of what can be done for the girls and young women of China. Minerva Metzger gave her time and strength and love to girls like these throughout the years she spent in China. Sister Metzger is seated in the midst of this promising group.



The following Sunday, the members of her class walked to the funeral parlor where the Sunday-school lesson was read by the side of her flower-laden casket. The lesson was very timely, it seemed, for this was on Dec. 7, 1941. The subject was The Nature and Work of the Church, Acts 2: 41-47; Eph. 5: 11-16. Golden Text: "Christ also loved the church and gave himself for it." The message of the hour was engraved deeply upon every heart.

Minerva was laid to rest near her girlhood home, church and school. Besides the many friends and relatives from miles around, there was also present a large group of her fellow missionaries who lingered near the grave. They felt very keenly the loss to China, for Minerva had been a pioneer in the work on the field. Inspired by her pastor's prayer at the church, pleading that her place be filled, the missionaries gathered together in a group while the body rested, awaiting the signal to be lowered into its final resting place. They spoke quietly to one another, voicing their wish that a living memorial be erected to her. Even as they stood there, the memorial was begun. Later arrangements were made for contributions to be received toward a living memorial which will take over the torch from her hand and continue to bear the light to China.

Then as the pastor spoke the words, "I am the resurrection and the life," into the hearts of the surrounding friends echoed these words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Minerva lives on in the memorial planned for her that

day by her associate missionaries of China. She lives on in the lives of the many children of China.

"Your spirit is like a mountain. We hope you will come again."

Rossville, Ind.

## China's Haven of Refuge

BY W. HARLAN SMITH

Bomb shelters and places of refuge are indeed a necessity in a modern war-disturbed world. When Eastern China's homes and schools were unmercifully bombed by their next-door neighbor, millions of folks had to flee somewhere else for refuge and a place to continue their school activities. The teachers and students in the schools were in particular danger, because the enemy knew that they were the radiating centers of patriotism and stiffening morale. So millions of folks—teachers, students, peasants, men, women and children—trekked many hundreds of weary miles back into the rich country of Western China, where the capital of Free China was located. It became their haven of refuge.

Western China was not at all free from bombing raids, but because of the topography of the land between Eastern and Western China, this territory was easy to defend. The Japanese armies of occupied Eastern China found themselves bogged down at this front gate to Western China. Factories in Eastern China had been dismantled and much of the precious machinery carried back into Western China. Students and professors carried with them as much educational equipment as they could. While Western China was rich in fertile lands and natural resources, these had been scarcely developed. There were few if any industries, and schools were very scarce. So the folks who fled here for refuge had to make their adjustments in very cramped and hastily improvised quarters. This was done in a wonderful spirit and with remarkable results.

Relief funds from America along with General Chiang Kai-shek's government grants of money plus the sharing spirit of folks in West China made it possible for colleges and other schools to be established. Peasants were established upon small farms, and small industries were set up for others. Most of the folks had some kind of shelter over their heads. History perhaps has never seen such a large group of folks picked up from one place and put down in another with as little friction, ill will and embarrassment.

The 150,000-odd tons of factory machinery carried hundreds of miles over rough country to West China on the backs of Chinese coolies was used for setting up a system of small decentralized industries in disguised farmhouses, huts and even caves. These were set up on a co-operative basis. They were too small to locate and bomb. There are hundreds of these operating in West China today. It is estimated that there are more than 3,000 of them supporting over 500,000 refugees and disabled soldiers. They are doing wonders in bolstering up the morale of the people. These co-operatives fit the traditional patterns of Chinese national life. They are supplying an increasing number of the articles needed by the guerrilla armies and civilian population in Free China. If the \$5,000,000 United China Relief campaign goes over the top, in a very few years these industries can be supporting five million refugees. We should give all we can when we have an opportunity to give to this drive. It takes a lot of money and supplies to care for fifty million refugees.

## The Cover Picture

The *Star of Cathay* which appeared in June carried the same picture of the beautiful MOON DOOR as is found on the front cover of this special China Gospel Messenger. The MOON DOOR poem leads us to the open doorway.

## The Moon-door

BY LILLIAN A. HUFFORD

It seems the moon so softly shining  
O'er China's hidden throngs,  
Sees the gloom of the passing pageantry  
Barred by walls of stone.  
It yearns to spread the light of immortality  
To souls 'neath low-roofed homes.  
So the manly scholar in his ponderings  
O'er hidden truths  
Chanced upon the secret longings of the moon  
(From the flickering shadows' call).  
Thus he opened up a doorway to give the moon a  
leeway  
In the wall  
And shaped it round and full for shining through—  
The moon-door, dispersing gloom.  
Now from this land of the open doorway  
To our land through the lighted leeway  
Came a call  
For a light that no darkness can appall.  
Bible women took the message, traveling to the lovely  
moon-door,  
Stepping through the girded passage,  
Answered with the Gospel Light to their implore.  
No other way. "I am the door."  
Rossville, Ind.



Two million of the fifty million refugees in West China are believed to be children. Scores of thousands of them are homeless orphans. Madame Chiang has rescued thousands of these and given them homes in orphanages in West China. Some of these have been set up in underground caves, safe from the terror that falls from the skies. She takes care of these personally. She says that she has 300,000 of these orphans registered and they will be given homes as soon as sufficient funds for their construction and maintenance reach China. Become an esteemed grandparent of one or more of these. The United China Relief can tell you how.

The refugee schools, colleges and universities set up in West China by the students and professors who fled from their institutions in Eastern China are co-operating with the national government of China in an effort to make this part of China literate by 1946. This was China's aim or educational goal for the whole of China before the beginning of the war. In spite of the war strain and effort they are still striving for this goal in Free China. Hundreds of students in these colleges and universities, many of them housed in caves, went into West China without any funds and with no way to get any from home. The professors who are laboring in cramped and improvised quarters to train the future leaders of China must also have a livelihood. So the students go to school part of the time and work for the national government part of the time in this literacy campaign. They go out in shifts and work for several months organizing and conducting literacy schools in many towns and villages. This way they earn enough to pay tuition, which in turn pays a small salary to their professors. Wang Tung of our own church had a hand in this work for several months.

Western China has a number of mission stations dotted over its territory. But missionaries and trained Chinese Christian workers are all too few for the opportunities among refugees and the original population. It can still be considered as a vast untouched mission field in need of the gospel and all kinds of relief projects. How happy we are to have two men of our church, Bro. Wampler and Bro. Sollenberger, at work in this territory. The Chinese people of Free China have developed a wonderful spirit of co-operation and sharing because of their mutual need and suffering. This had been developed on a family scale during the centuries; now it has gone beyond into wider areas. We believe

that Christianity and communism have had considerable to do with the development of this spirit, as well as a desire to save their country. If the war should soon come to an end, this would be a great place to preach, teach and work. But the enemy, finding the front door to this haven of refuge securely barred, are now battering away at the back door. Surely God in his mercy will keep them out of this refuge, where such a magnificent spirit of sacrifice, co-operation and sharing has been manifested.

Greene, Iowa.

## Faith in the Way of Love

BY MARTHA N. PARKER

One of the many nondenominational prayer meetings that pre-Easter week was being held next door. As I entered I saw that all the others seated there were older ladies, most of them widows who make their living by running boarding houses. My neighbor, the hostess of the morning, had charge of the meeting, another had the Scripture lesson, and two others were asked to lead in prayer. One thing evident throughout the whole meeting was the pessimistic attitude of the group toward the world situation. Even their prayers were pessimistic, expressing the idea that there was nothing that we could do about it, but wouldn't "God save us from the terrible doom that has come upon us. And oh, God, save our missionaries and all those poor native Christians interned by the brutal invader." And it seemed as though the tears mingled with their prayers were tears of fear and uncertainty instead of tears of repentance for our sins which have helped to bring on this war.

From my heart went up a wordless prayer that if opportunity came I might say the right word in prayer or testimony that would give such hope and Christian fortitude as was manifested in the lives of some of our Chinese Christians during trying days. The meeting was about to close, but no opportunity had come to speak. Then when the leader got up to announce the last hymn she said, "There is a missionary with us, and as we have about fifteen minutes left, I hope she will give us a short talk about her work after we sing the last hymn." After telling them where and how we had served in China, I said I wanted to tell them several stories to show how our Chinese Christian brothers had met the invasion and the invader. These are the stories I told.

### Teachers of Ping Ting Chow Girls' School

Sister Minerva Metzger sits in the midst of the Ping Ting Chow Girls' School teachers. The picture was taken in 1930. All but one of the Chinese young women are products of the school, having graduated from this school. Although these women were married they carried on their school work efficiently and showed deep concern for the welfare of the younger women in their classes. Sister Metzger was principal of the school. During these years the school and the dormitory were filled to capacity.







**Mr. Chiang and  
Dr. Daryl Parker**

This picture was taken by a Japanese officer. He snapped it just after he and Mr. Chiang and Dr. Parker had come outside of the Ping Ting church. All three had stood together and prayed silently.

Mr. Chiang, a young man, with his wife was in the group of seven of our Chinese Christians who were put in jail in Ping Ting during the summer of 1938. He was beaten and questioned along with the rest, all of whom through false reports were suspected of getting information to the Chinese army. When the Japanese finally brought them to trial they testified consistently of their work and of their innocence as concerning the charge against them. Meanwhile the local church was in prayer for them, and after fifty days they were released.

When Mr. Chiang came out, instead of his heart being filled with resentment and hate for the enemy who had wrongfully used him, he was filled with a desire to help create a better understanding between the Japanese and his own people. He started to study the Japanese language, and although he never learned to speak much, as the characters of the two written languages are the same he could communicate with them in writing. Because of his attitude and experience he acted often as the go-between for the mission when contacts had to be made with the Japanese officials.

It was Mr. Chiang who went with Dr. Parker one day to escort a Japanese official around our compound on a tour of investigation. They had seen our homes and the schools, and had reached the church building. When they entered, the Japanese officer reverently took off his cap. The three men went up the aisle to the altar, where the officer paused and wrote on his paper, "I am a Christian. Will you pray for me?" So all three—a Chinese who had suffered unjustly at the hands of the enemy; the Japanese officer, an enemy in a strange land; and an American doctor, a citizen of a then supposedly neutral country—bowed their heads and prayed to one heavenly Father, each in his own language, and each was understood by the Father of all mankind.

Another young man of great courage and even greater Christlike love is Kenneth Kan. He too had been imprisoned in the early days of the war along with two other Christian students from the same university. While in jail these three young men by their steadfast, radiant faith shown in their songs, their prayers, and even in the games they improvised on the floor of their cell, won their three non-Christian cellmates to Christ. When their trial came, Kenneth said one question asked them was, "If you found a wounded Japanese soldier

and a wounded Chinese soldier on the street, what would you do?" His answer was that he would care for them both. "But," persisted his questioner, "you would take care of the Chinese first and give him the best care?" Kenneth answered, "My God is a God of love. He teaches us that all men are brothers. I would treat them both as my brothers." He and the other students were released.

About two years later, with his fiancée, Clara Li, he met at the train a group of young students who were coming from Shansi to Peking to go to middle school. While Clara and Mrs. Jung, a graduate nurse who had accompanied the students from their homes to the city, were seeing about arrangements for the next day, Kenneth watched the baggage. A man in khaki civilian dress, probably a Korean or a Japanese, for he spoke a broken Chinese, had placed his bag with the students' bags. Kenneth turned in time to see him pick it up and called to him, "I'm afraid, friend, you are picking up the wrong bag." The man very angrily said it was his bag and that Kenneth was a dirty little thief. When Kenneth saw his mistake and apologized, the man slapped him on the face. Again Kenneth said, "I'm sorry, brother, it was my mistake," but the man slapped him on the other side of the face. Just as Clara and Mrs. Jung returned, the man grabbed hold of Kenneth's coat and said he was taking him to the Japanese police station. Kenneth went along willingly. The Japanese police was out, but a Chinese policeman under him listened while the man in khaki told his story. Then the policeman said to Kenneth, "Now you tell us who you are and why you are here." Kenneth told him he was a medical student from the city and was meeting the group of students and caring for their bags, and not knowing their bags so well, he had made the mistake and was sorry.

The Chinese policeman told the fellow in khaki to drop the matter or to go in and use the phone and call the Japanese himself, "for," said he, "you know as well as I do that this type of man is not a petty thief." Without saying more the man turned and walked away. Kenneth thanked the Chinese policeman and started back to the baggage with Clara and Mrs. Jung. They had not gone far when Kenneth felt someone take hold of his arm. He turned and there was the man in khaki. "I'm sorry," said the man. "It was all my fault, friend."



**Kenneth Kan and Li Jung Chen**

Li Jung Chen is known to the home church as Miss Li



Kenneth responded, "That is all right, brother. We have forgotten it already." Mrs. Jung told me that all through the incident Kenneth's face was lit up as with a heavenly light. One of the students said, "If I live to be a hundred years old, I'll never forget Kenneth's smiling face and his kind words of 'brother, friend' all the while the man mistreated him and called him names."

I ended my few minutes' talk by saying that the way of love does work if we give it the chance. The church must not let this tide of hate engulf it, or we ourselves will be the losers and will be groping for a way out because we have lost our faith in a loving God. Even in war we must remember Christ's command to "love your enemies." Only with love as a foundation can we build a world brotherhood, the only hope for a real and lasting peace. As I left the meeting, a little Catholic woman with tears streaming down her face stopped me and said, "I have felt terrible ever since the war started and I knew that my son would be called. The other day coming from mass I said, 'Oh, those Japs!' My friend said, 'Why, such talk and you just coming from church?' I answered, 'Yes, but that is how I feel.' And," she continued, "I have just been feeling terrible inside. But now since I heard those stories and think of the Japanese as brothers, some of whom are Christian too, the hurt is gone from inside."

To me this incident seems like a great challenge to us as Christians to start anew to exercise our faith in the way of love. In an effort to combat the propaganda that breeds hate, we must tell more of deeds of love and mercy which are so often forgotten. We must have enough faith in the way of love to make it work in our own lives. Christ tells us, "Perfect love casteth out fear." And again, "By this shall all men know that ye are my disciples, that ye have love one for another."

Greensburg, Pa.

## To Our Interned Missionaries and Chinese Brethren

BY MARY STONER WINE

Far beyond the great Pacific  
God's own chosen children wait  
For the day of peace and freedom,  
But the hours seem long and late.

They may be imprisoned, homeless,  
Persecuted by their foes,  
Yet their spirits are triumphant  
Trusting all to God who knows.

In dark caves or rugged mountains,  
Lonely hearts lift humble prayer.  
Comrades chose the Christ and suffering  
Rather than their lives to spare.

We are praying—God is hearing—  
He will keep your hearts from fears,  
He will keep your feet from falling,  
He will keep your eyes from tears.

In the secret of thy presence  
Hide them, oh, our Father, hide,  
Feed their hunger, share their longing,  
Lord, with them, thine own, abide.

Greenville, Ohio.

## From Ernest Wampler in West China

The following items by Ernest Wampler are selected from messages to his family in America. They were sent by his wife, Elizabeth Wampler, of Greenville, Ohio.

Nov. 13, *Rangoon, Burma*. We arrived here early yesterday morning, but it was 4 p. m. before we got through customs. They were very slow in getting our things off the boat. After breakfast we will go to the post office and inquire about our mail.

Dec. 4, *Rangoon*. We had thought to be off tomorrow, but now we have been delayed five or more days. But the delay perhaps is good, for we have all been sick. . . . About the time Dr. Jasper came down I called in a doctor and he announced that I have a light case of dengue fever. . . . It is no fun lying in bed in this hot climate. I got up and got the pillow you fixed for me and imagined you were doing things for me.

Jan. 18, *Chungking, China*. I drove a station wagon most of the way from Rangoon to Lashio. When we got there we found they had no permit to take it out of Burma, so I was a passenger from there on. We would climb to a little over 8,000 feet above sea level, then go down into the valleys. . . . Of all the 2,000 miles of road, only a little was not macadamized, and it was in surprisingly good shape. Practically everything was being done by hand. The Burmese part of the road is not as good as the Chinese.

Jan. 27, *Chungking*. We had been told we would have a hard time getting our passes to go on north, but Mr. Nan took us to Gen. Shang Chen, who is one of the very close advisers to Generalissimo Chiang. We told him our plans and he was very glad to help us. He is giving us a letter to the governor of Honan. We came back almost walking on air. The seeming impossibilities that others spoke of were all melting away. The government's relief committee is suggesting that we also carry some of their relief funds and distribute them; although we have not accepted that, it shows how doors are opening up to us. Our only problem now is getting seats on the buses. Four vacancies yesterday had fifty-four applicants. We got no seats. . . . My paper is almost full and it will cost \$18 to post this.

Feb. 2. Since mail service is so poor I will not write to other people except the Mission Board, and will you please keep the friends and home folks informed? Tell the boys their old dad thinks of them often. I hope they are helping you with the work.

Feb. 14, *Chengtu*. This is the time of mission conferences here in Chengtu. Last week we were in the Friends' meeting for a day; Monday we were in with the United Church of Canada; then Friday in the Baptist meeting. They all have problems similar to ours, and I have got some very valuable help from these meetings. This is the "city of learning." Every one seems to have money here except missionaries and teachers—folks on a fixed salary. Money exchanges for \$18.71. Ivory soap is \$40 a large cake. Good English bicycles are selling for \$6,500. Local foodstuff is not as high as these imported things.

Feb. 23, *Chengtu*. Yesterday I received your cablegram. Though it had only six words, each one told me a lot. I have had only two letters from you since leaving the States. I fear we will never get the other letters. But I know you people are thinking of and doing all you can for O. C. and me to make us happy in the work we are trying to do.

March 7. (From a radiogram broadcast through the



*Central Government in Chungking.)* All feel good. China is going forward.

*Sian. (From a radiogram broadcast March 28.)* We arrived here March 11. We are meeting friends from our old station. Will make this our headquarters for the present, but will try to go on soon to try to find more of our people.

*March 18, Sian.* Here we are in Sian at last, and have been here for about one week. . . . It is hard for me to write letters when I feel as if you are not getting them, or may get them a half year after they are written. . . . Everything is peaceful here; were it not for the radios and daily papers we would not know that there is a world war going on. . . . This plain is irrigated and the people raise three crops a year. . . . The last evening I was in Pao Chi I had my glasses stolen. It is good the thief did not get into my trouser pockets, for I had \$4,000 on me at the time he got my glasses. I went on the street here and got a pair of reading glasses. They fit my eyes very well. We are staying with the China Inland Mission people. Sugar is selling for \$20 a pound here. We have visited several times with Mr. and Mrs. Wu and Chao Huai Te of Liao. Had a good rain the other day. It brought the price of flour down \$4 a bag.

*Sian. (From a radiogram broadcast May 23.)* Glad to get your second cable. Letters are beginning to come through; O. C. received two yesterday. Plenty of work to do, but relief work is very expensive. Officials are very helpful and appreciative of our efforts. We are taking a trip to investigate relief needs.

### Letter From O. C. Sollenberger

This letter from O. C. Sollenberger was written to his family and friends on May 25, 1942. His address is % China Inland Mission, Sian, Shensi, China. Mrs. Hazel Sollenberger of Ocean-side, Calif., is sharing it with the Messenger readers.

Hazel and Alberta, your letters of March 1 and 9 came a couple weeks ago when we were up in Shensi west of the Yellow River. It was a great treat for us to come back and find these letters.

Ernest and I had quite a good trip in the territory west of the Yellow River, but because of the busy harvest time it was difficult to hire animals and carts, so we did not get around to as many places as we had planned to visit. Furthermore, the way to certain places we were especially interested in was blocked because we did not have the right kind of pass. We hope to get the proper kind of pass and go later.

Our method of work this time was similar to that in the Loyang District which I mentioned in my last letter. [This letter was not received.] We visited the Swedish mission stations, helping in their evangelistic services and investigating the relief needs of that territory in a quiet way. We then left some funds for the missionaries in charge to distribute and report. Since we cannot open a big relief program now, we have to work more or less quietly and through responsible and trustworthy folks who know the people and their needs. Just now before the wheat harvest, we found some folks in very great need.

We visited several cities where there are mission stations. The reception we received by the Swedish missionaries and Chinese was excellent.

I never saw so much growing wheat as we saw on this trip and our former trip in Honan. Nine tenths of the land on the plain is in wheat, and for the most

part it is quite good. It was a most wonderful sight to look across the plain and see the little fields of golden grain—thousands of acres—waving in the breeze as waves on the ocean.

Up around Tali harvesting had already begun. It was very interesting to watch the people cut the grain with their small sickles and lay it on the ground in neat little bunches. Some use a cradle as our fathers and grandfathers used in the States, but it is made differently and is of their own invention. The Chinese farmers go about their work happily and cut their grain in a remarkably short time. Men, women and children who are able to work all get out in the fields and work from sunup to sunset with a short period of rest after the noon meal. Poor women and children are seen in the fields picking up the loose wheat heads and shattered grain after the grain has been cut and hauled away to the threshing floor. It reminds one of the gleaners spoken of in the Bible.

Relief work is quite a problem because of the high price of grain. It takes such large sums of money to buy such a little amount of grain. Some of the funds we have given have been for work relief and seed grain. Such relief is better than a straight-out gift of money or grain.

In the cotton-growing district along the Yellow River where folks can spin and weave, we hope to start a work relief program next fall if conditions permit. This summer relief work is not so urgent. The weather being warm, not much clothing is needed and there are a lot of green things poor folks can find to eat.

Just recently Ernest received a telegram and a letter from Mr. Vaught inviting him to act as the field inspector and adviser for the United China Relief Committee for all China. That is to say, when the Committee gets a request for funds Ernest is to investigate the need and give advice to the committee before any funds are granted. It is quite a responsible position, but a position which he thinks will enlarge his service for China, and I quite agree.

Furthermore, if the relief unit should be permitted to come to China later, the relief money our church could raise might not be sufficient if prices continue so high. With Ernest a member of the said Committee, he would be in a position perhaps to get some funds from the Committee to supplement our church funds if needed and thus enlarge the service of the relief unit also.

In our mission in Shansi, there is going to be a great demand for relief when the war is over. Ernest has already wired Mr. Vaught his favorable reaction to the proposition and asked him to cable the Board at Elgin. If the Board approves, he will likely go to Chungking soon, as the committee wants him to make his headquarters there. It is not his plan to sever his relation with the home board or drop the work he was sent out to do. He will continue as my partner in the work here in North China. Of course we will have to be separated much of the time and I will miss his companionship. We have taken on Nieh Chih-Kang as our Chinese helper, and he will continue to be my helper if Ernest should go to Chungking. Moreover, Ernest will necessarily have to spend part of his time in North China, so we can still be together more or less.

Good will subdues its opposite as water fire.—Mencius.



## A Study of China's Church

BY F. H. CRUMPACKER

Since 1937 the church has had a grueling crisis. In these very serious times the Chinese church is learning much. In the first place, the church is learning from the government the need for pulling together. In the second place, the church is learning how to take leadership and responsibility without becoming arrogantly stuck up. A third thing that is being learned by all, both in and outside of the church, is that the church is a real friend to all, a friend that "sticketh closer than a brother." In the people's baptism of fire the church has remained true to all. When the invading armies were sweeping over China the church held on and was a real haven for the frightened and often helpless Chinese.

Shelter, food, fuel and even clothing were often furnished to the refugees. In some instances this was done for only a short time, but in the case of the young women, some remained in the havens of protection for three or four years. Lasting impressions were made on both the refugees and those from without who really knew from the very first what the church was doing for the people.

Until the British and American missionaries were virtually evacuated from their interior stations there was much relief work done in both Free and Occupied China. Later the relief work was limited to Free China only. Thus the church in these lines of her work left good impressions with all of the people. After the war is over and the Chinese are again free in all parts of the country, there is sure to be a great ingathering into the church. In both the old and the new leadership in the reorganized church, there will be a new spirit of self-reliance, and that will likely mean a Chinese leadership such as we have not seen before. This will probably be seen most in the fields of education and medicine. If care is used by all, this will result in great good for the church. High schools and colleges in Free China are stressing the education of the young people, especially in training them in leadership. When the war is over the church will get much benefit from this special leadership training. The foreign missionaries will be invited and urged to return, but likely their status will be different than in prewar times.

Financially, the country and the people will be exhausted when this war ends. Many will have to learn anew the ways of self-dependence. Benevolences and

government support will not be long continued after the war. Those who will have funds to administer in reconstruction and relief will have unlimited appeals made to them. If this work is again done well the reputation of the church will again grow in the minds of the people. The spirit of love will need to be practiced as well as preached, especially to those who have suffered so much in the occupied areas from the hands of the invaders. When the army of occupation leaves, the people in their homes and villages will again breathe freely, and from all quarters they will return and urge that the church quickly reorganize and replenish their all-but-exhausted spiritual power. The Christians of prewar times will likely come forth gladly to help carry on, and surely there will be a great ingathering of new recruits into the church. They will all want to keep the reorganized church on a par with all other newly organized movements in the new Chinese life.

If and when this new reorganization and reconstruction comes there will be a pressing need for a great army of Christians from the United States to help carry forward the work in a time of an unprecedented opportunity.

Huntingdon, Pa.

## What Contribution Does the Chinese Church Have for the Future?

BY ANNA M. HUTCHINSON

We believe that when this great tragedy of war is over, and right will have triumphed over wrong, the Chinese church of the present will have a distinct spiritual contribution to make to the church of the future, to their country and to the world.

In that day, notwithstanding the terrible destruction and the immeasurable losses they have sustained, we expect a rapid rehabilitation both of the country and of the church, back to a simple, industrious, quiet, peaceable life, which is characteristic of them in normal times. And yet it will be different, and they will be saddened by the missing ones from the family circle.

With many it will be hard to forgive and forget. And yet the Christians have learned a different way, for they have passed through the furnace of discipline in forgiving, loving and praying for their enemies. As one little girl said to Sister Metzger: "I thank God because he has taken hate out of my heart, for I now understand that our enemies may be his children, too."

The Chinese church, we believe, will come forth from this crucible of suffering and endurance a chastened, purified, strengthened church, though it may be but a remnant that will have remained faithful through the fires of persecution and testings by manifold temptations. But there are those, and we feel not a few, who will remain true, come what may. Some of these faithful ones have already paid the supreme price. Paul Wang, when in prison and being tortured to force a false confession that he, his fellow prisoners, and the missionaries were all communists, took the beating and endured the torture, saying: "Though you kill me I cannot tell a lie." Later he was numbered among the martyrs.

Liu Chin Lan, being repeatedly invited by the enemy to leave her work of teaching in the mission, come over to their side, marry one of their interpreters, and teach for them in the city school they had established, refused, and said: "I will die first rather than go."

Then later, a few days previous to their arrest, she

## What to Pray For

*Week of Aug. 29—Sept. 5*

**Pray for the Missionaries Whose Names Are Listed in the Prayer Calendar This Week**

Chalmer Faw.

Mary Platt Faw.

**Remember the Missionaries on Their Birthdays**

### Africa

Lucile Gibson Heckman, August 10, 1902.

### China

Laura Shock, August 4, 1886.

Sara Ziegler Myers, August 26, 1888.

Edward Angeny, August 6, 1914.

### India

B. Mary Royer, August 30, 1881.

Chalmer Shull, August 6, 1892.



and her brother, Chün Jung, one evening in their home were counting the possible cost of their discipleship. One said to the other, "I wonder which of us has the stronger faith, and could endure even unto death." Both shortly after that endured martyrdom. These and others are contributions of faithfulness that will yet bear fruit, challenging the future church to sacrificial service. Though being dead, they yet speak. And may it not be true that "where one falls ten will arise"?

Even in 1900 the Boxers endeavored to wipe out Christianity by cruelly massacring hundreds of missionaries and Chinese Christians who refused to accept deliverance by denying their Lord. Then it was said by some

that "Christianity is done for in China." But God was to be reckoned with and he gave the increase, until, during the few years following, the number of Christians in China, instead of losing out, doubled the number gained during the one hundred previous years.

The Chinese church, we believe, will contribute to the future even a greater and stronger faith than in the past—a faith nurtured in the crucible of testings, temptations and suffering.

And perhaps one of the greatest things it has to contribute to the future is a self-reliant Christian leadership, disciplined in practical experience under most trying conditions, when there was none but God to whom they could look for wisdom, guidance and strength.

With these assets, and a Christian leadership at the head of the government, sacrificing and self-effacing, seeking to know and do God's will, shall we keep faith with China, and keep hope bright for the future of the church and the country, since God is over all and knows his own?

And in the rehabilitation, we believe they will heartily and gratefully welcome back to their country, and loyally co-operate with all missionaries who return to them in a spirit of unselfish love and brotherhood. And many more will be needed in the great work to be done. May their sacrifices, sufferings, losses and martyrdoms all be a challenge to us.

They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train.

Easton, Md.

## Lessons for the Missionary

BY SARA Z. MYERS

It is not an uncommon experience for one who has served as leader and teacher to come to a time in his life when those whom he has led and taught become his best and most helpful instructors. This has been assuredly true with many of the missionaries of China. The patient spirit of the Chinese Christians, their faith, hope and love have been a real source of inspiration and strengthening influence to many whose years far outnumbered their own in the Christian church. And now through the fiery furnace of war and suffering many of them have come out as the purest of gold. The radiance which they manifest has often brought the missionary to his knees pleading that he, too, might be able to show forth such glowing brilliance in his own life.

After the Japanese had occupied the section of the province in which our work was located and we had returned, we found conditions altogether changed. Every movement was circumscribed, we were watched with suspicious eyes in everything that we did, and sometimes one felt it impossible to exist within such narrow, prescribed limits. All about us was unfair treatment of those whom we loved and wished to help, and at times we felt our efforts entirely hopeless. Again and again when we were inclined to become discouraged, certain of the native Christians who had suffered indescribably themselves would look ahead in their far-reaching way and with patient faith, indomitable courage and a spirit of forgiveness say to us that all would be better some day.

A noble example in the Chinese church in our city  
(Continued on Page 15)

## Monthly Financial Report

During the month of July contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$11,880.54 and the total received for the year beginning March 1, 1942 was \$93,900.88. Contributions for the Brethren Service totalled \$20,686.17 for the month and the total received for the year was \$84,071.71, detail as follows:

	Receipts for July	Total receipts since 3-1-42
World Wide Missions .....	\$ 1,485.86	\$ 14,518.41
Women's Work Project .....	882.48	3,074.15
Home Missions .....	107.50	1,202.47
Foreign Missions .....	312.13	2,041.54
Junior League Project .....	144.66	393.98
Intermediate Project .....	8.00	37.50
India Mission .....	148.76	816.93
India Native Worker .....	6.00	12.00
India Boarding School .....	46.00	214.92
India Share Plan .....	209.25	689.42
India Missionary Supports .....	1,070.67	7,151.41
China Mission .....	160.06	962.06
China Native Worker .....	25.00	100.00
China Girls' School .....		10.00
China Share Plan .....	3.75 Dr.	261.29
China Missionary Supports .....	969.07	5,474.66
South China Mission .....	45.00	45.00
Minerva Metzger Memorial .....	26.00	26.00
Sweden Missionary Supports .....	17.00	544.75
Africa Missionary Supports .....	1,129.11	3,352.42
Africa Mission .....	281.23	1,260.63
Africa Share Plan .....	21.25	167.50
Africa Leper .....	116.13	211.14
Conference Budget Undesignated ....	3,794.08	45,458.17
Conference Budget Designated for—		
Board of Christian Education .....	42.12	3,535.94
Bethany Biblical Seminary (at Elgin)	175.14	400.32
Bethany Biblical Seminary (at Chicago) .....		104.50
General Education Board .....		37.97
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....		5.00
Conference Budget Share Plan .....		21.60
Youth Serves .....	661.79	1,669.20
	<b>\$11,880.54</b>	<b>\$ 93,900.88</b>
 Brethren Service—		
Brethren Service Certificates .....	6,205.00	25,630.00
Brethren Service Fund .....	7,129.95	29,558.83
China Relief .....	457.56	2,202.13
Civilian Public Service .....	6,351.14	22,774.35
European Relief .....	19.93	104.40
General Relief .....	499.53	1,818.48
Refugee Fund .....	23.06	40.35
Tornado Relief .....		1,943.17
	<b>\$20,686.17</b>	<b>\$ 84,071.71</b>
 Grand total all contributions .....	<b>\$32,566.71</b>	<b>\$177,972.59</b>

The following shows the condition of General Mission Board foreign and home mission finances July 31, 1942:

Income since March 1, 1942 .....	\$62,568.18
Income same period last year .....	58,275.55
Expense since March 1, 1942 .....	42,135.84
Expense same period last year .....	68,070.87
Mission surplus July 31, 1942 .....	46,872.56
Mission surplus June 30, 1942 .....	49,121.43
Decrease in surplus, July, 1942 .....	2,248.87



**The Woman Who Did Not Shine . . .**

BY MARY SCHAEFFER

She came into Shansi with her husband and baby son. Everything was new and different to her, even the stoves. She had never seen any kind of a fire but the kind where a little pile of kindling and a piece of coal would be put under the kettle and one would light it and then work the bellows, and a hot fire would be the result. As soon as the fire was not needed one would stop working the bellows and the fire would be out. But this stove in Shansi she could not handle, and her husband had to fix the fires, and her neighbors said, "How stupid!" She finally learned how to keep the fire burning without a bellows, and her husband said of her that she was the frugal member of the family.

Four children came into the home, and with cooking, making clothes for the children, yes, even the shoes and stockings, all by hand, keeping her husband's clothes in order so that he would be ready to go out to the villages to preach whenever the call came, and preparing special food for him because he was on a certain diet and she felt that as the head of the house he should have better food, she did not have the time or the strength to learn to read very well. So she was called stupid. She learned enough to read her Bible and attended a Bible class once a week, which was a high point in her week. But she had the confidence of her children as they grew up, and they knew that her advice was wise and sound. One of their children told his father, who was a seminary graduate, that their mother was wiser than he.

She was too timid to take any special part in services and programs, and she helped her friends by praying and trembling for them when they had a part. But she was not afraid when her husband went to school and the children were small and were left in her care for three years till he was through. She made the seven dollars a month do for them by being very careful. Nor was she afraid when he went to the villages to preach.

Time marched on and her oldest son was married to a very aggressive woman. The daughter-in-law helped with the work and grandmother helped with the children. Things did not always move smoothly under those circumstances, and she often accepted blame when it

was not her fault, but she would say, "We are the pastor's family and must live in peace."

Wartime came, and two sons were farther inland, she knew not where most of the time. Her daughter-in-law's relatives came to live with them as refugees for awhile. Her strength was not holding out. She was sent to the hospital for a month's rest. She got better. Her oldest son was sent to another town as a lay preacher and took his family with him. Her daughter was away from home in school. She and her husband were alone. One day the soldiers called the husband with another old man up to the prison. These two women, not knowing what was happening to their husbands or whether they would ever be released, met together for prayer. A friend hearing about this went to comfort them, and found them with their Bibles in their laps. The friend said, "We are so sorry." The pastor's wife said that it was all right, that she had faith to believe that her husband would return. As they were talking the men came back from the prison. Her husband always did say that she was the bravest of the family. Yes, she was just an ignorant country woman who couldn't and wouldn't make much of a contribution to the church life, but didn't she?

Philadelphia, Pa.

**The Unforgotten Treasure**

BY MINNIE F. BRIGHT

The bright sunny days of autumn were growing chilly with the first breath of winter. Heavy frost had seared the last green things into drab shades of death, except the eternally green pines which stood in scattered cemeteries over the hills surrounding the city, and in the temple courts which were nestled in auspicious places. They spoke to the people always of eternal life, always green with the secret of sustaining life which storms and wintry snows could not harm. Symbols of heroes victorious over life and death were these weather-beaten pines. The crop had been gathered, threshed, and stored away with more than ordinary care, for in all the villages for many miles around the people were fearful that the invading army might be upon them before another crop could be harvested. Rumors had been coming into the city of the devastation of homes, food, and lives as the horde of soldiers steadily advanced in the adjoining province. It was hoped that at the difficult mountain pass, some ninety miles to the east, their advance might be stayed indefinitely, but the mighty army soon overcame all opposing forces and their advance into Shansi was rapid.

With the last barrier gone and the enemy moving on, the village people farther down the line began evacuating, taking a little food, a little clothing, and their most valued treasures—treasures small enough to wrap in little bundles and hide on their persons or with their bedding, maybe the family god, or bits of jewelry, jewelry made of the finest gold and silver. One woman of wealth showed me a handful of such treasures which she had been able to guard during those terrible days of invasion and which were worth many tens of dollars and she was still a refugee far from her home.

Night had fallen upon the city. The people spoke of nothing now but the approaching enemy two days away.

**Pastor Yin and Family**

Sister Schaeffer has introduced Mrs. Yin to us





The harvested grain, much of it, was hastily buried or loaded upon the backs of donkeys and mules and carried back to the hills to be hidden away in villages. Streams of people all day long had been going away *somewhere*, leaving their homes to the mercy of the invader. Christians and non-Christians were common sufferers in the inevitable tragedy breaking upon them. In one Christian home the seven children were sleeping quietly while father and mother were busy gathering together a few necessities for evacuation—shoes for seven children and these were most necessary for the weather was cold now. These pairs of shoes all made by hand represented much labor. Clothing, bedding, some millet, and some medical supplies were packed, for the father was a Western-trained doctor. During these hours and days of mental agony the father recalled so distinctly the tragic days of the Boxer time when he was a lad of eight years. He saw again in memory his own father, who was a Christian then, take refuge in a deep well (because his life was being sought by the Boxers), while the lad, weeping bitterly for his father, ran away and hid in the temple. The tears streamed down his face as he recalled that long-ago incident. He had not forgotten how God so marvelously kept his father from the angry mob and how his own childish prayers of trust were answered. Father and mother prayed again and again for the Presence to be with them and their little ones, as they must make their flight by break of day. Among the necessities they were gathering together they did not forget their priceless treasure, the Bible. It was carefully hidden away among their things. They knew it would bring them comfort and sustaining strength in the uncertainty of the future.

At last they started their journey. They traveled on and on, and late one afternoon when it seemed they were going to be encircled by troops, they took refuge in a cave. The mother's words to me were like these: "We knew of the extreme danger all about us. I persuaded my husband to take the larger children and under cover of darkness make his escape to a safer place if possible. We could not journey with small children at such a time in the night, so I remained with the little ones, telling my husband it were better we lost our lives than he and the older children. We bade each other good-by and after my husband was gone I wept aloud bitterly and felt that death was drawing closer each moment. It was breaking my heart to be torn from husband and children. Then I thought of the Bible. I gathered it from among our pile of goods and prayed God to give me

comfort from his Word. I opened the Book not knowing what I might find, but my eyes fell upon these words, 'I am with thee and no man shall set on thee to harm thee.' I was astounded as I read and reread the message. It was as though God himself was speaking to me. My tears were dried. I began to sing praises to God in the cave in the midst of danger, and told my little children nothing was going to harm us for God had just told me plainly that no harm would come to us. My joy was unbounded and a deep peace came into my soul. We learned later that thousands of armed soldiers came within less than two miles of our hiding place and then turned another direction. His presence was with us. My faith in my Lord and Savior was greatly strengthened at that hour, and it was one of the richest experiences of my life." The Word of God more than ever became her towering strength and a vital, living power in her life.

The enduring pines, fresh and green, symbols of eternal life, staunch and victorious through the years, are illustrations of staunch and victorious heroes of the cross in this hour of trial in that suffering land.

Union, Ohio.

### Lessons for the Missionary

(Continued From Page 13)

was a nurse who, no matter how serious her discouragements, refused to lose heart. She had in her charge more than forty Chinese orphans, she had resting upon her tremendous responsibilities for the local Christians, as well as for those of the province, after the missionaries were forced to evacuate, and she was ever being watched by the authorities and suspected of working against them. Yet her life was dominated by the most wonderful faith one could ever imagine. Never was there a despairing note in her conversation. And no matter how unjust the treatment to those who came to her in sorrow or suffering, after doing her best in a genuinely thoughtful way to relieve and comfort them, she would kindly admonish them in these words, "We must forgive them, for they know not what they do."

Other lessons to some of the missionaries were those learned at the feet of a man who had been a Christian less than two years. In our eagerness for conditions to improve so that there might be less suffering and so that the work of the kingdom could move forward, we would sometimes grow impatient, if not a bit discouraged, over the outlook. Many times he would say to us, "Man, man ti," which in our language was telling us to exercise patience, or not to be in a hurry. On one occasion when the missionary felt particularly concerned over forebodings, this gentleman said, "I fear that you foreigners may need to leave for a while, but just be patient, as it will all be better after a while if we have sufficient faith. God will not leave himself without witness in these parts."

A distinctly unforgettable lesson to one missionary was that taught by a sixteen-year-old lad. When it became necessary for us to leave the station, one day in the midst of sorting and packing this young student came to call. While trying to inform him of the happenings making it necessary for immediate evacuation, the speaker broke down and wept bitterly. This bright-eyed Christian lad, after a moment, leaned forward in his chair, smiled, and in a definitely confident manner said, "Teacher, don't worry; it will all come out all right after a while. We have a verse in our Bible which says,

(Continued on Page 20)

Dr. Hsing and Family and Two Nieces





## ... Kingdom Gleanings ...

### Brotherhood Theme for 1941-42

Building With Christ

### Calendar for Sunday, August 30

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Jacob Seeks God's Help.—Gen. 32: 2-12, 27-29. Golden Text, God is our refuge and strength, a very present help in trouble. Psalm 46: 1.

**Christian Workers,** The Joys of the Sanctuary, Psalm 122.

**B. Y. P. D.,** A Vacation Revue.

**Intermediates,** A Call at Sunset.

### Gains for the Kingdom

**Two** baptized in the Thomas church, Okla.

**Five** baptized in the La Verne church, Calif.

**Three** baptized in the Cloverdale church, Va.

**Seven** baptized in the Eel River church, Ind., Bro. Benton Rhoades, pastor.

**Four** baptized in the Root River church, Minn., Bro. Mark Burner, pastor.

**Five** baptized and two received by letter in the Hermosa Beach church, Calif.

**Five** baptized in the Topeco church, Va., Bro. Kermit Flory, summer pastor and evangelist.

**Fifteen** baptized, two reclaimed and four reconsecrated in the New Hope church, Ark.; Bro. Ralph Skaggs, evangelist.

**Three** baptized and two reconsecrated in the Washington church, Kansas, Brother and Sister B. M. Rollins, evangelists.

**Nine** baptized in the Fairview-Sculton congregation, Pa., as a result of a community revival meeting held in the King Wood Grove, Bro. M. J. Brougher, evangelist, Bro. A. J. Beeghly, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Glenn R. Fruth,** pastor, Aug. 30 in the Deshler church, Ohio.

**Bro. John Long** of Washington, D. C., Oct. 11-18 in the Flower Hill church, Md.

**Bro. Ralph W. Schlosser** of Elizabethtown, Pa., Sept. 7 in the Monocacy church, Md.

**Sister Alice Sell** of Mt. Pleasant, Pa., Sept. 27—Oct. 11 in the Connellsville church, Pa.

**Bro. Marshall Wolfe** of Bridgewater, Va., Oct. 15-25 in the Fairview house, Unity congregation, Va.

**Bro. Charles W. Blough** of Mt. Pleasant, Pa., Sept. 7-20 in the Diamondville house, Manor congregation, Pa.

**Bro. John E. Rowland,** pastor, in the Holsinger church, Dunnings Creek congregation, Pa., Aug. 31—Sept. 13.

**Bro. Russell K. Showalter** of Brandonville, W. Va., Aug. 30—Sept. 6 in the Mt. Grove church, Sept. 13-20 in the Hazelton church, both of the Sandy Creek congregation, W. Va.

### Personal Mention

**Bro. James H. Elrod** wishes correspondents to note his change in address from 1141 N. St. Francis Avenue, Wichita, to 1722 E. Gordon Avenue, McPherson, Kansas.

**Elder C. V. Coppock** is the speaker for the day at the all-day home-coming and harvest meeting of the Charleston church of Southern Ohio scheduled for Sept. 13. There will be a basket dinner at noon.

**Bro. Medford D. Neher** of Akron, Ohio, an evangelist and painter of religious pictures, will hold a two weeks' meeting Sept. 13-30, along with putting a permanent painting in the Maple Grove church, Grantsville, Maryland.

**Bro. Walter J. Heisey** should now be addressed at 1115 Mill St., Midland, Michigan, where he is taking pastoral charge. He writes of a business opening in the grocery and meat market line that interested parties would do well to investigate.

**The Kaskaskia church** of Southern Illinois helped the D. T. Wagners celebrate their August birthdays Sunday, Aug. 16. Bro. Wagner is ninety and Sister Wagner eighty-three. Bro. Wagner preached the morning sermon, speaking on The Price of Our Redemption as based on Psalm 18. After a basket dinner at the church there was a short program.

**Among recent visitors** from a distance signing our guest book or otherwise making their presence known were: Paul Keller and Dwain Keller of Empire, Calif.; Elder R. H. Miller of North Manchester, Indiana; Amanda A. Gockley of Reinholds and Anna Mae Myer of Stevens, Pa.; Owen Kimmel of Morrill, Kansas; Mrs. Edith Heefner and daughter Evelyn of Cedar Rapids, Iowa; Bertha Elgin of Walker, Iowa; Grace Shaw of Chicago, Illinois; Della Lehman of the McPherson College faculty; the Earl Bucks of Franklin Grove, Illinois.

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### Miscellaneous Items

**Revival meetings** at Appanoose church, Kansas, have been changed to Aug. 30—Sept. 11. Bro. Bernard N. King, McPherson, Kansas, is the evangelist.

**Do you have a copy** of Classified Minutes of the Annual Meetings of the Brethren, A History of the General Councils of the Church From 1778 to 1885? J. M. Kimmel of Brookville, Ohio, would like to secure a copy.

**Texas and Louisiana** reports a district meeting where "unusual clarity of thinking and firmness of faith characterized the addresses and action of the district conference." Delegate to Standing Committee of 1943 is Bro. J. B. Firestone, with Bro. J. F. Hoke as alternate.

**Stone Bridge church** of Middle Maryland will hold its annual home-coming Sept. 6. There will be a morning and afternoon service with a basket lunch at noon. Bro. J. I. Byler of Martinsburg, W. Va., will be a guest speaker. All former members and friends are invited.

**Two sets of cantata books** may be had from the North Winona church at half price. There are sixteen copies of the Prince of Peace, a Christmas cantata, and twelve copies of The Great Light, an Easter number. If interested write Mrs. Scott Horn, R. 3, Warsaw, Ind.

**Maple Grove church** of Grantsville, Maryland, will hold the annual home-coming on Aug. 30. Sunday-school and church services in the morning with lunch on the church lawn if weather permits. A special afternoon program with the gospel quartet of Fairmont, West Virginia, singing. All former pastors, members, and friends are cordially invited.

**Sandy Creek congregation** of First West Virginia has just completed a new parsonage which will be dedicated with an all-day service on Sunday, Aug. 30. The new house is modern throughout. The pastor, Bro. Russell K. Showalter, will occupy this new home immediately after dedication. His address will be changed from Bruceton Mills, W. Va., to Brandonville, W. Va.

**Dunnings Creek church** of Middle Pennsylvania will hold its yearly home-coming on Oct. 30. Services in the morning with Sunday school at 9:30, worship at 10:45, basket lunch at 12:30. There will be a special service at 2:30 with Bro. Newton Cosner of Windber, Pa., as speaker. "To this joyous event we invite our former worshippers and friends." A two weeks' revival will begin in the evening at 7:30.

**Elder W. J. Horner and wife** are now located at Rosepine, La., which is near four large army camps. They will be visiting Brethren men at the following camps; Livingston, Beauregard, Clairborne and Polk. Ministers and parents are urged to send names of boys in these camps to the Brethren Service Committee headquarters at 22 So. State St., Elgin, Illinois. About sixty Brethren ministers are visiting camps near them. You can greatly increase the effectiveness of this ministry by promptly sending names and complete addresses.

**Women's work conference** of Northern Virginia will be held at the Mill Creek church on Thursday, Sept. 3, beginning at 10:00 o'clock. This conference was scheduled to meet at the Newport church but due to the gas and tire rationing the change was made to a central location. Bro. Harold Row, director of the Civilian Public Service work, will be the guest speaker. Another interesting feature of the day's program will be seminars under the direction of district directors. A welcome is extended not only to all women in the district, but to others who may be interested.—Olive M. Flory.

"The spirit which I believe prompted your actions has been a proof to me of what I have come to understand as 'Americanism'—that is, your tolerance, generousness and fairness—and it has enhanced my wish to become a citizen of this country as soon as the circumstances will permit it." So writes one who has received some help through the Brethren Service Committee.

### *With Our Schools . . .*

#### McPherson College

**The school year 1942-1943** will see six McPherson College graduates from the class of 1942 enroll in Bethany Biblical Seminary for the purpose of better preparing themselves for the work of the church.

**New Fahnestock Hall** is now a reality, and boys entering college this fall will be greeted by a new dormitory, one with every modern convenience: fluorescent lights, sound-proof ceilings, inner-spring mattresses and every home comfort that one could wish.

**Summer school** closed August fifth with appropriate ceremonies and the granting of degrees to several students who had not completed their work at the close of the regular session. A number of summer school students are remaining to attend college next year.

**The male quartet** and the ladies' quartet of the college traveled more than 2,500 miles during the month of April singing in churches and schools throughout Iowa, Missouri, Minnesota, Nebraska and Kansas. They gave a total of thirty-nine concerts and sang before several thousands of people.

**President W. W. Peters** and other members of the faculty have been busy attending summer camps, district meetings and making many contacts for the college since school closed last May. Prospects for the coming year are satisfactory when considered in the light of the trying times through which we are passing.

**Lyle Albright** and his wife, Rowena Wampler Albright, are working with the Mexicans in southern Texas and northern Mexico this summer. In addition to their summer's work with these people they are studying the field as a possible opening for mission work by our general brotherhood. Both of the Albrights were members of the college class of 1942.

**Seventeen ministers**, members of the Church of the Brethren, were students at McPherson College the past year. In addition to this number two ministers from other denominations were in attendance. During the school year five of the above number were actively engaged in pastoral work in adjoining churches. Six of these young men are now holding summer pastorates in the McPherson area.

**Frantz Industrial Arts Building**, a gift to McPherson College by the Frantz families who have attended college at McPherson, is now under construction. Due to the use to which the building is to be placed, the government has given consent for the building to be completed. This new structure is to house the Industrial Arts department. The basement is to be used for laundry purposes and general storeroom. The building is built in the form of an L. The length on one side is 75 feet, on the other 60 feet, the width is 45 feet. This new addition to our campus is one story and basement in height. It is located on the northeast corner of the campus.



## Brethren Service



### Peace Demands Money and Life . . .

In war life and money are conscripted. Every nation demands of its citizens what they possess—service from the physically fit and money from everyone.

#### 1. Taxes

Direct and indirect taxes are assessed against all citizens.

#### 2. Investment in War Bonds

This is expected from all citizens who have investing power. To date the government makes such investment a voluntary matter but community pressures are almost equivalent to compulsion. Many persons with a conscience which prevents them from engaging in physical warfare are also deterred from voluntarily financing war. Our government recognizes the right of conscience as explained in the following paragraphs three and four.

#### 3. Brethren Service Certificates

Funds from the sale of these certificates are used in the Brethren Service program which finances Civilian Public Service. Our government, in the Selective Service and Training Act of 1940, authorized the Civilian Public Service camps but made no financial appropriation for them. With 3,782 men in the Civilian Public Service program, and 1,112 of these in Brethren-administered camps we have a responsibility that calls for an estimated \$387,000 per year.

Those responsible for pressing the sale of war bonds in communities and in industrial plants have in many cases come to realize our responsibility and to accept the holding by individuals of Brethren Service certificates as evidence of their patriotic participation in the current situation. The letter from Henry Morgenthau, Jr., Secretary of the Treasury, appearing below on this page, may be shared as an interpretation to those who are responsible to secure 100% participation in war bond sales.

#### 4. Government Bonds for Civilian Uses

The United States Treasury needs some six billion dollars annually to maintain civilian services of the government. From time to time bonds are issued, usually in denominations larger than the common man can afford. Our government, recognizing that those prevented by conscience from investing in war bonds need an opportunity to participate as they are able, has arranged opportunities for us to invest in government bonds—the

### Copy of Revised Letter Authorizing Civilian Bonds

Mr. Paul Comly French, Executive Secretary,  
National Service Board for Religious Objectors,  
Washington, D. C.

Dear Mr. French:

In view of recent discussions between representatives of the National Service Board for Religious Objectors and representatives of the Treasury Department, my letter to you of June 2, 1942, is revised to read:

In line with our recent conversation I think you understand that the Treasury needs some six billion dollars annually to maintain civilian services of the Government which are essential to the basic needs of human life, to conserve our natural resources, and to keep in repair our national plant. The Treasury would be willing to have the funds which you propose to collect from your people invested in Treasury bills, Treasury certificates of indebtedness, Treasury notes, and Treasury bonds, which the Treasury offers publicly to the people of the United States from time to time, and which are not designated by their terms as "war issues." I shall be glad to see that you are notified each time an offering of this kind is made.

In this connection you have submitted to the Treasury Department a plan for subscription to United States Government Bonds for persons who feel unable to purchase war bonds because of religious convictions, and we are willing to co-operate with you in this plan. It is our understanding that a Civilian Bond Committee has been formed by the National Service Board for Religious Objectors and that a Fiscal Agent has been appointed for the purpose of accepting subscriptions for the purchase of securities not designated as "War Bonds" from members of the groups represented by your organization. The Treasury Department upon receipt of subscriptions from the Fiscal Agent for any issues of Government obligations hereafter offered, will issue such securities in either registered or coupon form as the subscriptions may direct, but only in accordance with the terms of the circulars offering the various issues for subscription. Securities so issued will be delivered direct to the subscribers by the United States or will be delivered to the Fiscal Agent as the various subscriptions may request. Such deliveries will be at the risk and expense of the United States.

We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens.

Very truly yours,  
Henry Morgenthau, Jr.  
Secretary of the Treasury.



money to be used for civilian purposes. The plan is explained in the letter from the Secretary of the Treasury to Paul Comly French printed herewith. You will also note a subscription order form. Briefly stated, subscribers to these civilian bonds may fill in the order form—sending it with the cash to the Provident Trust Company, Philadelphia, Pennsylvania. Bonds will be available in \$100, \$500, and \$1,000 units. There is the possibility of some issues as low as \$50. A \$1 service charge is made for each transaction. Upon receipt of your order you will without delay receive a reply which you may hold as tangible evidence to your community, if needed, to show that you are co-operating in financing the government. The bond will be sent you by registered mail as soon as a government issue is available. Interest rates will be current for government financing. This information given briefly is more fully explained in a leaflet entitled Civilian Bonds which, as soon as off the press, will be mailed to every Brethren Service representative and may be secured by writing to the Brethren Service Committee, Elgin, Illinois.

The government bonds for civilian uses offer a way to co-operate in government financing without violation of conscience. Such investment does not help finance the Brethren Service program. The Brethren Service certificates which are issued without interest or return of principal are a direct help in our church responsibility. The civilian bonds are offered for those whose situation demands income. Some members contemplate purchasing such bonds to show their co-operation in the



In last week's Messenger we reported that five of the Martin G. Brumbaugh Reconstruction Unit had flown to Puerto Rico. We can now report that on August 9 the remaining eight joined the unit in Puerto Rico and all are beginning their work. This is a relief project engaged in by Civilian Public Service men and volunteers. The two men shown below, George Furse (left) and Daryl Parker (right), are checking medical equipment records for shipment to Puerto Rico.

community and they will then contribute them to the Brethren Service program.

### SUBSCRIPTION ORDER

Each Subscription Order Must Be Accompanied  
by Remittance of \$1.00 Service Charge  
TO PROVIDENT TRUST COMPANY OF  
PHILADELPHIA

.....19....  
BOND/S TO BE REGISTERED AS FOLLOWS:

.....  
.....  
.....  
Name in Full  
Street and Number  
County  
State

..... Face amount of Bond/s \$.....  
In accordance with a folder of the Civilian Bond Committee of the National Service Board for Religious Objectors dated July 1942, I hereby authorize you to enter subscription for my account to U. S. Government Bonds as may be directed by the Civilian Bond Committee of National Service Board for Religious Objectors. Such Bonds shall be in the face amount and registered, both as indicated above, and forwarded to the registered owner by registered mail.

I enclose \$ by  
☐ money order  
☐ check drawn on .....  
(Name of Bank) (Location of Bank)

.....  
Religious Denomination Signature of Subscriber

.....  
Address (if different from above)  
All money orders or checks should be drawn to the order of  
Provident Trust Company of Philadelphia, fiscal agent for  
civilian bond committee

This order form is a reproduction but it may be preferred by the Provident Trust Company that you secure from the Brethren Service Committee, through your local Brethren Service representative, the official order blank.

### Civilian Public Service Enrollments as of July 31, 1942

Men in Brethren camps .....	1,112
Men in Mennonite camps .....	1,514
Men in Friends camps .....	1,088
Men in Catholic camps .....	68

Total men in camp .....3,782  
This is an increase of 27% over three months ago.

### Begin Building a Relief Reserve

An editorial in the Aug. 12 Christian Century calls attention to the large number of starving people and the urgency of setting aside reserves of food and money. "Food shortage is now known to be a fact . . . in Greece, France, Spain, Italy, Belgium, Holland, Poland, Russia in Europe, Occupied China, Malaysia and India in Asia." Our church is engaged in a program of growing heifers to be sent to stricken areas in Europe. Reserves of imperishable foods should be stored up. A balance of several hundred thousand dollars of money should be given now against the day when we can really reach destitute humanity.

### Expenditures Exceeding Receipts

The report by Treasurer Clyde M. Culp for four months, March 1 to June 30 shows:

Expenditures .....	\$80,370.49
Receipts .....	63,385.54

Deficits for 4 months .....\$16,984.95

The deficit for four months does not imply an empty treasury but that reserves from the previous year are being depleted whereas we should be increasing reserves to meet costs of the increasing number of enrollees in Civilian Public Service and for the tremendous relief need we should be able to meet.



### Comparative Record of Giving

The comparative record of giving for five months, March 1 to July 30, for Brethren Service, is as follows—

Region	1941	1942
Eastern .....	\$17,212	\$21,279
Southeastern .....	9,700	13,007
Central .....	22,570	33,635
Western .....	6,177	7,563
Pacific Coast .....	3,531	6,402
Unallocated .....	758	2,186
Total .....	\$59,947	\$84,072

The foregoing record of increased giving shows awareness of the greater need this year, but a greater increase is needed to provide for current expenditures.

### A Pen Pal to Brethren Boys

BY MERLIN C. SHULL

Everyone enjoys a good "pen pal," especially if he is far from home and among strangers. As a "pen pal" to our Brethren boys in military service the Brethren Service Committee is seeking to express the constant love and concern of the brotherhood for each one of them. We have reason to believe that our letters and literature have now reached at least 1,250 different boys. At least fifty of these have already answered our letters and many more will do so in the future. We failed to reach some 130 because of incorrect addresses. We wish that you could all read each of these letters. To give you some idea of the kind of response that comes we are printing below a letter just as it came to us. This letter was not written for publication, which may make it all the more interesting. Our letter, to which this one is a reply, was forwarded seven times and thus had eight addresses on the front of the envelope. In addition to the letter by Gus Chinworth, Jr., we are listing the names of some from whom we have recently heard. In most cases the home address is given; in the others, either the name or location of the home church.

If, after reading this letter and seeing these names, you resolve to keep us informed of up-to-date addresses of the young men of your church, our purpose in giving this information will have been realized.

#### A Letter From a Former Student of Manchester College

Dear Sirs:

On July 7 your board mailed me a yellow pamphlet containing brief letters and notes of greeting and encouragement by Rev. Hartsough, Mr. M. R. Zigler and Mr. Merlin Shull. Today, after traveling to eight Army Air Corps stations and traversing the continent from north to south and east to west, it reached me—none the worse for its extended itinerary. Just in case anyone is interested I'm enclosing the front of the envelope to show its course. I was more than glad to receive it. First of all, I was pleased to be remembered and, secondly, as I'm not a member of your church, this gesture of interest and concern did not find me unreceptive. I must confess it left a little lump in my throat to realize that someone had remembered. I realize that my own name was merely one of a list of those who were receiving similar bulletins, but I was still proud and happy to receive one. I have many friends in Elgin, college chums from Manchester College and folks I met the two times our chapel choir sang at the Elgin church. I like

to think of them all as personal friends. The last choir trip (1941) I was on, four of us were guests of Mr. and Mrs. Hersch. I never hope to be entertained by more kindly, courteous and generous people. I like to think that the same spirit prompted the printing and distributing of these pamphlets. Such a spirit is typically American and, certainly, in a period when so many persons are trying to better their own petty positions at the expense of our national effort, it is more than heartening to me to see and realize that there is something worth preserving in this land of ours. Thanks again and may all the success in the world attend your efforts.

Sincerely,

Gus Chinworth, Jr.

#### Others Who Have Written Recently—

Roy W. Alexander, Kline, W. Va.  
Jacob Bair, Manchester, Conn.  
Forest Barker, Brownstown, Ill.  
Carl Baughman, South Bend, Ind.  
Earl Bowman, La Verne, Calif.  
Paul M. Brubaker, Elizabethtown, Pa.  
Daniel Bruckman, Altoona, Pa.  
Orville Crickenberger, New Hope, Va.  
Vincent C. Clark, Minnesota.  
Roy Craichhead, Copper Hill, N. C.  
Jack L. Davis, Junior, W. Va.  
Herman C. Detwiler, Williamsburg, Pa.  
Roy Ebie, Empire, Calif.  
Gerald M. Flory, Elgin, Ill.  
Clifton Frazier, New Hope, Va.  
Harry R. Fritz, Westminster, Md.  
Joseph Fuqua, Fortville, Ind.  
Maurice F. Garvey, Leeton, Mo.  
Frederick Hagley, Jr., Buchanan, Mich.  
Homer Leslie Hausenfluck, Cluter, Ind.  
Clifford E. Hinman, Easton, Md.  
Ray C. Isenberg, Coatsville, Ind.  
Grover M. Jones, Schoolfield, Va.  
Ray Kiracofe, Dayton, Va.  
Verne M. Lytle, Lena, Ill.  
Vernon Meashey, Hershey, Pa.  
Raymond E. Mellott, Needmore, Pa.  
Carl E. Neust, Ellet, Ohio.  
Charles Kenneth Page, North Penobscot, Maine.  
Robert Raney, Oak Grove, Ill.  
Thomas Paul Saunders, Huntington, Ind.  
Howard S. Shelly, Vernfield, Pa.  
James M. Slusher, Floyd, Va.  
Robert Speicher, Greenwood, Del.  
Wayne S. Stahl, McFarland, Calif.  
Wayne J. Van Balle, Prairie City, Iowa.  
Lawrence Walton, Hutsonville, Ill.  
R. Earl Warren, Tampa, Fla.  
Joseph R. Weber, Waynesboro, Pa.  
Lewis D. Willier, Deshler, Ohio.  
Joseph F. Wise, Piqua, Ohio.  
Howard O. Woodring, No record.  
Clarence Yankey, Broadway, Va.  
Lane Zook, Gordonville, Pa.  
Elgin, Ill.

### Lessons for the Missionary

(Continued From Page 15)

'God is our refuge and strength, a very present help in trouble.'

Last summer a minister who had long been a missionary in the Orient and who now serves as secretary of his church board in America said in a large public gathering, "The cross is on the minds of the Chinese and some day we shall learn from them what it means to be a follower of Jesus Christ."

May we be humbly willing to learn from a people who so nobly stand for the highest and best, who even amid most indescribable hardships and sufferings refuse to hate their oppressors, and who carry uppermost in their lives those indispensable torches of faith, hope and love.

Bridgewater, Va.



## *The Church at Work*

### **Our Children and the Year Ahead . . .**

What will 1942-43 mean to children around the world? To American children? To children in Brethren homes?

We cannot say now; but we can be thinking about it and planning to the best of our ability.

Dan and Lucille West have given us, both out of their experience as parents and as lovers of peace, some of the possibilities we can be working for. Due to Dan's travel schedule they could not do the article together; you will enjoy the approach made in the two separate articles.

Will you clip and file all the program suggestions for use during the coming year?

#### **Parents' Influence on Children in Time of War**

By Lucille West, Goshen, Ind.

Could we have the wisdom to measure how adequately our children sing to the tune of their environment, we would be more reflective of its tone. I am reminded of Charles Kingsley when he said, "The tiniest bits of opinion, sown in the minds of children in private life, afterward issue forth to the world and become a public opinion; for nations are gathered out of nurseries and they who hold the leading strings of children may exercise a greater power than those who hold the reins of government." The reach of his thought should give us some disturbance.

If children respond to parents' influence at all, it would seem that response would be even greater in time of war. If you do any looking around you will quickly sense a certain war hysteria, a much ado about everything: canning, overcrowded houses, inability to purchase what seemed former necessities, difficult transportation and the need to sacrifice and discipline ourselves in order to do something great, which the child cannot understand. Besides this sort of restlessness, there is a certain constant eagerness or perhaps worse, a hateful disgust of the whole business which leaves the world on edge and so affects our house, us, and then the children. Therefore I feel that children drink deeply of life during such a period. This should give us all the more concern, as it is just at such a time that people generally turn their attention to what seems to be larger matters, international politics, war booty, machine guns and such.

It would be folly to raise children and not be concerned about the sort of world they will live in. Therefore we are concerned about seeds sown now in their minds, for the seeds sown today will blossom in the world of tomorrow. If the right seeds are sown now we may rid the world of the pest of war some day. Because of the above I believe the following attitudes on the part of parents should at least be looked at and thought about.

1. This sort of period is a testing of our convictions. The Brethren claim to have some convictions. But in many cases these convictions have been lost during the generations. We would be richer in our testimony today had we not lost them. Part of that losing is due at least in part to the manner in which they were held by the parents. In some cases they were tightly gripped and the very gripping made for inefficiency. In other cases they were touched only loosely and lost. Now, what can we do about it? Can we hold them firmly enough to

give us poise, and lightly enough to give us grace and then play hard and love the conviction and the playing? Would this not tend to attract our children rather than repel?

2. In this time we will have to watch our hates and our loves. Both are found in our on-times and our off-times. Our children will very likely love what we love and hate what we hate. This is no time to increase hate. One thing which the universe will find it hard to dissolve when this is all over is the stack of human hate, generated intentionally and casually, but nevertheless generated and touching the lives of our children. An increased love for all, but especially for those whom others are hating, will make it easier for our children to help construct a world of peace some day.

3. Our world is big, with many people in it. Our children's lives will touch the lives of many others. Therefore there must be many relationships and adjustments. We want the child aggressive, but not for his own sake. We do not want him to be a bully, but neither do we want him to be bullied. The parents' attitude in all of this will help him to see his world as one where the welfare of many others is involved. I want my child's world as big, fair, and beautiful as possible, but I want that same sort of world for the Negro, the Jew, the German, and the Japanese. This close-knitted world is always evidenced first in the parents. We draw the child's map of the world and all its people by our short-sightedness, or else by our enlarged view of all mankind and their rights, regardless of battle lines, color charts or religious creeds.

4. The psychology during wartime seems to teach us plunder and then possession. The question of property rights seems taboo. Can we maintain a saner perspective in the midst of such fervor of thought? Can we not hold that plunder is only destructive to the conqueror as well as the conquered and that possession won only by force and a heart of hate soon sours in our hands? The only wealth we can have is that won by a clean heart with a wish that many might enjoy the same. There are hundreds of chances to teach the child that principle in the home.

5. In war we tend to lose our religious stance. The God that worked for us in peace is now submerged by guns and planes and political force. Can we not try to open the minds of children to the roll of the seasons, the abundance of fruits for our good and the ever-new evidences of the love and mercy of God? Sometimes his will and justice seem a little far off when we hear of plunder, and so we become sour, thinking the world has "run out" or perhaps "down." How can we help our children to become interested even in seeds, let alone planting them, in a universe where only the devil is powerful? We break our hearts trying to make arms and armed men do what only right living and clean purposes can do. I need to believe with Pippa in Browning's immortal drama, that "God is in his heaven," and then act as though he were.

6. The privilege of influencing children is exciting and disturbing. As parents we should hold steady and look far that our children may grow and adventure in a world not soured by prejudiced adults, but sweet with the law of love, adventure and co-operation with mankind and God.



## Teaching Our Children the Ways of Peace

By Dan West, Goshen, Ind.

Whatever we adults are doing with our world, we want our children to live in nobler and better ways. We do not want them to be destroyers of lives and resources; we want them to live in peace.

Peacetime has some advantages for peace teaching, but wartime has advantages also. If we are determined, we can use war conditions to teach peace ways effectively.

Peace means a consistent way of living. We shall have to teach our children to live more consistently and effectively than we live. This requires many complex forces in their lives. The following are some of them.

1. An appropriate diet. Food makes a difference in disposition and outlook. "Tell me what you eat and I will tell you what you are."

2. A sense of security. This means a friendly atmosphere. Children are sensitive. In a hostile world they are worse off than the man without a country. In a warm home they grow heartily. It means also ways out of their fears. They need accurate information for honest questions, spurs to courageous action, and steady examples of confidence and goodwill. "Perfect love casteth out fear." Security includes also a feeling of justice. When a child does wrong, someone else must stand for the right. Otherwise the foundations are shaken for him. It means second chances. Forgiveness does not annihilate the past—it furnishes an antidote for it. The repentant bankrupt needs new credit to work with.

3. A wide range of interests, "a sign and a guard of sanity." War tends to shrink interests and warp the imagination. Shifting attention often from suffering and hardship to flowers, crops and trees, to insects and birds, to clouds and stars, helps to make life not only tolerable, but triumphant.

4. A sense of destiny, directing and driving the life. Mrs. Niemoller is said to have asked her sons their future vocations when their father was in prison already for not giving in to the nazi regime. All said they were going to become ministers. Fred Richards felt last fall in his federal trial that he was carrying on the record of his father. Moses chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The heritage of the historic peace churches and others can be used to develop adventurous spirits in a great cause.

Here are some recommendations about what to do and what not to do. For background and indirect teaching, the following suggestions may be helpful.

1. Set the examples you want your child to follow. Otherwise "what you are talks so loudly I cannot hear what you say." Many deep beliefs are fixed before the child is five years old.

2. Make your home the most friendly place your child can find. There should be no boss there.

3. Make home chores habitual by making them satisfactory to your child.

4. Help him to big-muscle activity out of doors. It eases the strain better than small-muscle activity indoors. When possible, build many activities around the needs for food, clothing, and shelter.

5. Stress co-operative play. Competitive players in an orchestra do not make good music.

6. Teach habits of relaxation, and make naps habitual

while the child is small. Strain and fatigue damage morale for peacemakers as well as for soldiers.

7. Help the child to restrict his wants in a world of hunger. "Special privilege is the essence of immorality."

8. Cultivate his sense of humor. Smiling eases strain also.

9. Provide chances for him to know the children of other serious peacemakers. His "primary groups" will make or break him.

10. Make up the bulk of invited guests from underprivileged families and from adventurous spirits. Do not ask many of "the Joneses," and do not ask them often.

11. Make up for the hard blows to his spirit received at school and elsewhere, but guard against pity. Talk over unpleasant events to "get the terror out of them." Then touch the heroic in him.

12. Work to make your local church a friendly society which makes up for the lacks in other homes and elsewhere in your community.

These are suggestions for direct teaching.

1. Don't talk about the war. Talk rather about positive matters and good things to do, especially about those not yet done. "What gets your attention gets you."

2. Turn the radio away from war news. "Whatsoever things are true . . . honest . . . just . . . pure . . . of good report . . . think on these things." The same will hold for newspapers. Maybe we should stop taking newspapers.

3. Read aloud and/or tell reliable stories of the heroes of peace. Save money elsewhere to provide materials for this. Avoid Bible stories about war for younger children.

4. Teach the child to hate, not people, but destructive customs and brutalizing forces, diseases and injurious insects.

5. Shift his attention from instruments of war to the intended effects of those instruments, the destruction and suffering. Let him see the harm to those who use these instruments.

6. Help him to learn the techniques of settling his own quarrels.

7. Point out the best values in your neighborhood. If you can honestly do it, try to make your child proud of your community.

8. Teach the habits of self-reliance and co-operation both. "Every man shall bear his own burden." "Bear ye one another's burden."

9. Furnish an antidote for personal ambition. Teach the meanings of *we*, *ours*, *us* more than of *I*, *mine*, *me*.

10. Avoid serious comparisons of children's abilities and characteristics.

11. Minimize grade marks in school. There are better motives for learning and for satisfaction.

12. Help the child to study geography sympathetically. Stress the people with different color, customs, and religions. Develop the desire for travel, beginning with the underprivileged locally.

13. Teach that all people are the children of God, that he is our Father.

14. Explain life, death, and danger in terms of cause and effect, but make clear that we understand only part of them. Teach your child to accept the universe with all its suffering.

15. Stretch your child's imagination toward the kind



of world we ought to have, and put him to work to this end.

16. When your child has developed a firm trust in people, make him wise to propaganda and eager for the truth, both pleasant and unpleasant. "The truth shall make you free."

17. Teach him to prize both organized government and organized religion, but to accept the domination of neither the church nor the state. Stress the value of the church now.

18. Teach the songs of peace, not the songs of war.

19. After the meanings are fairly clear, teach the scriptures that tell of the peace way of living, but not before the child understands them.

### Children's Work in Your Church and Mine 1942-43

By Ruth Shriver, Director of Children's Work

The suggestions given here are general—they need the careful study of the elder, the minister, Sunday-school superintendent, Board of Christian Education, director of children's work and all children's workers in the church. Your program will need to be planned to fit your situation; each church will be different. Let us be diligent in the year to come; children are a precious asset the church cannot afford to neglect for the sake of its own future! Listed below are some things to do, and with each suggestion are included books to read.

1. Examine, if possible, all new books, pamphlets, and other materials for the year 1942-43. Buy as many as possible for your church library, and plan for the reading of them by as many interested persons as possible.

See list entitled **New Materials for your 1942-43 Program of Children's Work**. Free.

**Brethren Loan Library Catalogue for 1942-43**. Free.

**Christian Education and Missionary Literature Catalogue for 1942-43**. Free.

2. Subscribe to as many of the periodicals related to children's work and children as possible.

Recommended:

**Children's Religion**, \$1.35 per year.

**International Journal of Religious Education**, \$1.50 per year.

**Parents Magazine**, \$2.00 per year.

3. Have a monthly fellowship meeting of children's workers either in connection with the general workers' conference or separately. The pastor and the Sunday-school superintendent should attend this meeting as advisory members.

Recommended:

**Program for the Workers' Conference**, Longman, 20c.

**The Workers' Conference**, Heck, 1937, 10c.

**Workers' Conference Manual**, Shaver, 1938, \$1.00.

4. Have a director of children's work if this seems feasible. She should be appointed by the church.

See **Local Director of Children's Work**. Free.

5. Let every children's worker, pastor and superintendent plan a growth program for the year, in whatever seems best for the individual.

See **Enlisting and Developing Church Workers**, 15c.

**Growth in Christian Service**, 1937, 15c.

**The Library in the Local Church**, 1942. Free.

**First Series Courses of the New Standard Leadership Curriculum**, 1940, 10c.

**Second Series Courses of the New Standard Leadership Curriculum**, 1941, 20c.

6. Do something about the special needs of children in a time of war.

See **Children in a Time of War, 1942-43**. Free mimeographed material.

7. Have a representative of the children's workers on

the board of Christian education, pastor's cabinet, or official board, in an advisory relationship.

See **Brethren Minister's Manual**, page 34, section 17.

8. Plan to use the best possible curriculum materials in your Sunday school—

We recommend:

**Brethren Graded Lessons**. See **Brethren Graded Lesson Prospectus**. Free.

Newly revised primary department materials will be ready for Oct. 1. Write the Brethren Publishing House for free information.

In the vacation church school—

See **Materials for Vacation Schools, 1943**. Free. Ready March 1, 1943.

In the Junior League—

Order **Junior League Program Outline for 1942-43**. Free.

In the weekday church school—

Order **The Week-Day Church School**, 35c.

Selecting and Using Curriculum Materials in the Week-Day Church School, 1940, 30c.

9. Study your building and equipment needs in the children's department.

Read **Building and Equipment for Christian Education, 1941**, 40c.

**Equipment and Arrangement for Children's Groups in the Church, 1941**, 5c.

10. If not done previously, review the unmet needs of children in your community and nation, in a monthly workers' conference.

**Ten Year Program of Child Welfare**. Free.

11. A United Advance is under way among the Protestant Christian Education forces in America. Three emphases are being lifted up.

a. Church attendance.

b. Enriched home life.

c. A stronger relationship between churches and the community.

**Home and Church Work Together**, 15c.

**Evangelism of Children**, 10c.

**That Other Half**, 10c.

**Your Church and Its Neighbors**, 10c.

**Religious Education Week**, 5c.

**Advance in Leadership Education**, 2c.

**Improving the Total Program of Your Church**, 15c.

**Guide for the Children's Division of the Local Church, 1939**, 30c.

**Enlisting and Developing Church Workers**, 10c.

### Children in a Time of War, 1942-43

What can Brethren people, both parents and teachers, do to soften the distresses of a war atmosphere for children, and to guide children to right thinking about the war and about our peace convictions? These are not easy questions to answer, and after we have sought to know the truth, each of us must follow the guidance of conscience as it speaks to us.

This article simply lists printed page helps for leaders and parents; you are welcome at all times to write for other help than that listed here. We believe, however, that in the examination of the materials you will find possible courses of action for many of the things that concern all of us.

**I. A Small Trunkful of Books.** This trunk, now being prepared co-operatively by the peace education department and the children's department, will be available to districts for convention, institute, or camp exhibits. Word is being sent to all district cabinets of children's work to this effect; and it is to be hoped that some time this fall, winter, or spring the kit will find its way into each district of the brotherhood. A two-dollar rental fee is asked, plus return mailing to the Elgin office.



**II. Learning How to Settle Disputes.** De Moss. 1941. \$1.00. This book will be in the trunk, but deserves special mention. Although prepared for use with the third and fourth grade of weekday school (third year primary and first year junior) it is completely usable for vacation school, as a substitute set of lessons in the regular Sunday-school program, for Sunday night use, or for a children's camp. There is enough material for fifteen sessions, which are divided into two units of six and nine lessons. The first of the two is called What Causes Disputes and Quarreling? and the second Ways of Settling Disputes. Buy a copy for your church library.

**III. The Family in a World at War.** Edited by Sidonie Matsner Gruenberg. 1942. \$2.50. Twenty outstanding American leaders discuss various aspects of the war situation as it affects the family. Sample chapters: Emotional Strain in Time of Crisis, The Adolescent and His Problems Today, The Outlook of Youth in a World at War. Although there is a bit of the flavor of propaganda for war throughout the book, it is so constructive on the whole in dealing with various family problems growing out of the war that it is too good to miss. This is also in the Peace Trunk.

**IV. The Mission Study or World Friendship Books for 1942-43.** This next year the theme of our mission study is around Latin America, and the children's books are as follows:

**Up and Down South America.** By Anne M. Halladay. Nine stories about boys and girls in South America. Cloth, \$1.00, paper, 60c.

**A Junior Teacher's Guide on South America.** By Helen Criley. A manual for the teacher to use in connection with the above book, *Up and Down South America*. Paper, 25c.

**Children's Games from Latin America.** A selection from *Children's Games from Many Lands*. Paper, 10c.

**Little South Americans.** By Nina Millen. A picture-reading book in large format for use with younger primary children. Paper, 50c.

**A Primary Teacher's Guide on South America.** By Blanche Hoke. Paper, 25c.

The regular time in the Brethren calendar for the new mission study year to start is January 1. During the fall months many churches will be finishing up this year's work and projects, and the missionary education department will have much promotional material to send to each church regarding the above material and next year's projects.

**V. A List of Magazine Articles, available upon request, on Children and the War.** For persons who are preparing to give talks on this subject.

**VI. Brethren Graded Lessons.** These materials, unknown to many of us, have many courses and single lessons dealing with ways of keeping the peace. Let us do our best to teach them well this winter.

**VII. Other Material Listed in the Brethren Loan Catalogue,** page 14. Prepared co-operatively by Dan West, Peace Education Secretary, Board of Christian Education; Anetta C. Mow, Missionary Education Secretary, General Mission Boards, and Ruth Shriver, Director of Children's Work, Board of Christian Education.

Note: All of the above books can be ordered from the Brethren Publishing House for the same price as from the original publisher.

## New Materials for Your 1942-43 Program of Children's Work

"We can't travel—let's stay at home and read"

All books and pamphlets listed can be ordered from the Brethren Publishing House, and are also available from the Brethren Loan Library, 22 S. State St., Elgin, Ill. Starred books are recommended for purchase for local church libraries. Books marked with the dagger are in district exhibit trunks.

†\*The Evangelism of Children. Leaflet, 1942. 10c.

†\*Your Child and God. Robbie Trent. 1942. \$1.50.

†\*The Library in the Local Church. 1942. Free.

†Religious Resources in the Public Schools. 1942. This is available only from the Loan Library in Elgin, and is a bound copy of the February, 1942, issue of Childhood Education.

†\*The Church in Co-operation With Other Community Agencies. Revised, 1942. International Council of Religious Education. 35c.

†\*Stories for Junior Worship. Alice Geer Kelsey. Very fine for either pastor or superintendent. \$1.00.

†\*Prostitution and the War. Public Affairs Pamphlet. With every war comes increase in venereal disease. General Parman says, "Venereal disease is the most serious health problem confronting the American people today" and children are the greatest losers. Every religious leader ought to read this pamphlet. 10c.

\*Community Projects in Child Welfare. Pamphlet on how to set up a child welfare program in the community. 6c.

†\*Teaching Religion in the Public School. Dr. C. A. Hauser. Important for all those who are considering the possibilities of weekday religious education in the community. 1942. \$2.00.

The Day Nursery. Ethel S. Beer. 1942. Important for those who are considering caring for children of working mothers. \$2.50.

\*Squaring Up. Fifty talks to Juniors. Fishbach. \$1.25.

†Crayon Talks. L. O. Brown. \$1.25.

Week-Day Classes in Religious Education. Mary Dabney Davis. U. S. Office of Education. Report on trends in weekday religious education in the last ten years. 1941. 10c.

†Remember the Week-Day to Teach Religion Thereon. "Brief answers to questions commonly asked about weekday church schools." 2c.

†\*Uses of Waste Materials. Assn. for Childhood Education pamphlet. 20c.

### Vacation School and Weekday Texts

(Suitable for supplementing the Sunday program also)

†Followers of Jesus. Elizabeth Whitehouse. 1942. Vacation school text for Juniors. \$1.25.

†Learning How to Settle Disputes. DeMoss. 1942. Weekday church school texts, Grades 3 and 4. \$1.00.

†When Are We Patriotic? Frances Nall. Weekday church school text, Grades 7, 8. \$1.25.

### Missionary Education Books for 1942-43

\*Children's Games from Latin America. A selection from *Children's Games from Many Lands*. 10c.

\*Little South Americans. Nina Millen. Paper. A picture-reading book in large format, for use with younger primary children. Ready fall of 1942, 50c.

\*A Primary Teacher's Guide on South America. Blanche Hoke. Paper, 25c.

\*Up and Down South America. Anne M. Halladay. 1942. Official Mission Study Book for 1943. Available fall of 1942. Paper, 60c.

\*A Junior Teacher's Guide on South America. Helen Criley. To use with above book. Paper. 25c.

(The above books will be available by fall; exhibit trunks contain current mission study books)

### For Children Themselves

†\*The Bible Story of Creation. Mary Alice Jones. 1941. 10c.

†Joseph—The Story of Twelve Brothers. Florence W. Kaber. \$1.00.

†Bibliography of Books for Young Children. Revised, 1941. Association for Childhood Education. 50c.

†\*Ten and Fifteen Cent Books. 1942. Issued by the Association for Childhood Education. List only. 15c.

### For Parents and All Workers With Children

(Parents Magazine Medal Books of 1942)

†\*Parents' Manual. Mrs. Anna Wolfe. A parent and counselor to hundreds of other parents. The top book in the medal list. \$2.50.

†\*Children in a World of Conflict. Roy F. Street. Written by a well-known psychologist. \$2.50.

†\*Life and Ways of the Two-Year Old. Louise P. Woodcock. \$2.00.



- †**Personal Problems of Everyday Life.** Travis and Baruch. \$2.75  
 \***The Lantern in Her Hand.** Bess Streeter Aldrich. A well-known novel of several years ago now issued in cheaper edition. \$1.00.  
 †**The Communicable Diseases.** Issued by the Public Health Service of the United States. 25c.

### Other Good Books

- Storytelling.** Association for Childhood Education Bulletin. 35c.  
**Greenbelt.** Story of a "planned" town. Of interest to those studying community developments. \$1.00.  
**Residential Schools for Handicapped Children.** 15c.  
**With Children Leading.** 1941. Friends' material on creative dramatization for children. \$1.00.  
**Planning Rooms for Some Activities in the Community High School.**  
**Once Upon a Time; Children's Stories Retold for Broadcasting.** Katherine Watson. 1942. \$2.25.  
**The Practice of Group Work.** Edited by Dorothea Sullivan. Of help to all persons working with informal approaches to child and youth guidance. \$2.00.  
**Work Camps for College Students.** Kenneth Holland. American Council on Education. Important for those who are concerned with training leaders to work as a means of learning—and incidentally to help solve some fundamental problems of child welfare. 25c.  
**The Little Red Schoolhouse.** Agnes De Lima and staff of the Little Red Schoolhouse. For public school teachers who want to make religion a part of the everyday experience of the child. 1942. \$3.50.  
**The Children's Anthology.** William Lyon Phelps. A book for adults to help them appreciate children more fully. 1941. \$3.00.  
**Schizophrenia in Childhood.** Charles Bradley. 1941. A technical book for those who want to study further the mental disorders of childhood. \$2.50.  
**Mental Health in the Classroom.** Thirteenth Yearbook of the Department of Supervisors and Directors of Instruction, National Education Association. For teachers in the public school who see religion as a part of the everyday life of the child. \$2.00.  
**Administering Library Service in the Elementary School.** Gardiner and Baisden. For those who see in the school an opportunity for reaching into the wider life of the child. \$2.00.  
**Everyone's Children; Nobody's Child.** Justine Polier. A judge points out how delinquency starts in childhood, and how it can be prevented. \$2.75.  
**Children Are People.** Emily Post. Mrs. Post, the "etiquette lady," expresses her views on the wise training of children. She does not favor the freedom which progressive education of recent years has approved. \$2.50.  
**How to Study the Behavior of Children.** Gertrude Driscoll. For teachers and others who want to "go deeper" in studying children. 60c.  
**The Education of Exceptional Children.** Arch O. Heck. 1940. Technical.  
**Genius in the Making.** Herbert A. Carroll. Technical. \$3.75.  
**Marks of Good Camping.** Report of the Workshop on Camp Standards of the American Camping Association. 75c.  
**Cultivating the Roots of Democracy.** Pamphlet on the "why" of nursery schools. American Assn. for Nursery School Education. 15c.  
**Understand Yourself—the Mental Hygiene of Personality.** E. R. Groves. \$2.50.  
**Play for Convalescent Children in Hospitals and at Home.** Annie M. Smith. \$1.60.  
**Housing; the Continuing Problem.** National Resources Planning Board. For those interested in child welfare. 1940. 10c.  
**Children in a Democracy.** General Report of the White House Conference on Children in a Democracy. 20c.  
**Jud Goes Camping.** Bernard S. Mason. \$2.00.  
**One Thousand and One Film Directory of Non-Commercial Films.** Published by the Educational Screen. 75c.

### A Few Further Words About Materials

Will you read, as soon as possible, the leaflet on the **Library in the Local Church?** If there were not a war, it would still be important for us to be building up, as rapidly as possible, the rich resources of the printed page in our local churches. Let us begin to invest money in books and magazines for our churches. District Boards might well consider "traveling exhibit" trunks of new books so that local churches might examine before buying. Every district cabinet will at least endeavor to have the little trunk full of the best and most practical books on exhibit at important district gatherings, and will seriously consider buying as many of these as will be valuable for permanent exhibit.

### Our Own Basic Curriculum and Program Materials

1. Boost hard for Brethren Graded Lessons. Of recent years, competing commercial publishers have at times overpersuaded our people away from our own materials. Further, the illusory

appeal of certain "child evangelism" materials has caused some of our people to lose interest temporarily in a much more fundamental and sure approach to helping children grow into a truly religious life. Let us stay by our own ideals!

The Brethren Beginner Lessons have been revised within the last two years, and October 1, 1942, the newly revised Primary Graded Lessons will be available. They are very attractive and will appeal to every teacher. Write the Brethren Publishing House for further information.

2. The Junior and Primary Uniform Lesson Quarterlies are for those churches not yet ready to use graded lessons with their children. We recommend our own uniform lessons for children.

3. Our Boys and Girls and Our Children are continuing to contribute to the lives of Brethren children. Miss Crist, our children's editor, is doing a fine job of editing. Don't allow your children to miss them.

4. The Gospel Messenger will continuously bring word of further new and valuable materials. Does your church have a 100% Messenger club?

5. For all kinds of information about materials for vacation school, weekday school, Junior League and other phases of child guidance, write to the children's department, and we will be glad to send you catalogs. The Loan Library and leaflet catalogs particularly will be of help, free for the asking.

6. There are also very important magazines. **Children's Religion**, \$1.35 per year, seems to be a favorite. A list of recommended magazines for children will be sent free upon request.

All prices subject to change due to the war situation.

### ADULT DISCUSSION OUTLINE

#### Our Church

#### Part II. Enriching the Church's Program for Young Adults

Scripture: 1 Tim. 4: 8-16

Sunday, September 13

**Note:** See article on young adults, page 18 of the Gospel Messenger for August 1, or send for leaflet, Brethren Young Adults.

#### I. The Situation

Every church has or should have young adults, both married and single. Many churches have not considered seriously the problems of this group; neither have they realized their potential strength. The war has placed its heaviest burdens upon this age group. Homes and future plans are being shattered. The church needs these young adults; the young adults need the church.

#### II. Some Things to Do

1. Make a survey of the young adults, married and single, in your church and constituency. All married persons under thirty-five years and all single persons over twenty-three and up to thirty-five years of age are considered to be young adults.

2. List the new experiences, problems, and needs which these persons are having which they did not have as young people, such as growing together in the family, earning their own living, being a citizen.

3. Gather information as to how young adults are enlisted and educated in your church.

4. Arrange for fellowship opportunities within the young adult group. One characteristic of this group is a desire for separateness.

5. Determine what organizations exist within the group and what more is needed.

6. Name the special responsibilities of the church for young married adults; for young unmarried adults.

7. Consider the possibilities of utilizing the homes of young adults as centers of study, social gatherings, and fellowship.

8. List the young adults who are now serving as regular officers and members of boards and committees.

9. Consider the kind of leadership that is needed for young adults. How may it be provided?



## Correspondence . . .

### Oregon District Conference Meets at Albany

The churches of the Oregon district met July 24-26 in the Albany Church of the Brethren for their thirty-second annual district conference. This was the first time since 1936 that our district conference was held in any of our churches. For the past five years our district meetings have been held in connection with our summer assembly at our permanent camp site, Camp Myrtlewood, which is located about thirty miles from the Myrtle Point church in the southern end of the district.

Due to uncontrollable wartime influences it was felt that we should meet in a more centrally located place, and that we should confine our meeting to a shorter period of time. Thus our regular summer assembly or family camp was not held at Camp Myrtlewood as usual.

Our conference opened officially on Friday evening at 4:00 o'clock with board meetings. The theme was Brethren Faith in Action. At 8:00 o'clock Bro. J. W. Lear of Glendora, California, brought us a stirring message entitled *Why Are You Where You Are?*

Saturday morning at 7:00 o'clock Bro. Arthur Baldwin, summer pastor of the Grants Pass church, led us in our morning worship. At 9:00 o'clock our business session opened with Bro. F. H. Barr, presiding. Bro. Barr was elected moderator for the meeting in the absence of Bro. George R. Shade, who had been elected at the 1941 conference. Bro. Ralph Hatton was elected reading clerk and the writer, writing clerk.

All but one of the eight churches of the district were represented. The seven churches were represented by thirteen delegates. The business was conducted and reports were accepted in an orderly manner.

Saturday afternoon was devoted to special group meetings: men's work, women's work, children's work, and a B. Y. P. D. rally. The young folks rally was held in a park near the city where forty young people enjoyed games, a business session, a picnic dinner and an evening worship service. The games were directed by Galen Miller of the Portland church. Dean Lorell Weiss of La Verne College conducted the evening devotional service in a quiet, secluded, yet beautiful place in the woods.

The Saturday evening message was brought by President C. Ernest Davis, also of La Verne College. His message was an educational address on *The Christian College Now*. Sunday morning, after the Sunday-school hour, Bro. Davis brought the morning message on *Brethren Faith in Action* as only C. Ernest Davis could do it. The morning service was attended by about 160 people.

The Sunday afternoon session, led by Bro. Mark Schrock, director of the Cascade Locks C. P. S. camp, was enjoyed and appreciated greatly by a good crowd.

Bro. Lear conducted an evening worship for the young people in the park while Lorell Weiss led a discussion for the adult group at the church.

The closing address of the conference was delivered by C. Ernest Davis on the subject, *Let Us Be Going*.

We dare not neglect to tell of the splendid hospitality of the Albany people. While we were there we were provided lodging free and the most delightful meals were served for twenty-five cents. We know it must have meant considerable sacrifice on the part of those who entertained us so well.

We also wish to express our appreciation to our guest speakers from Southern California as well as the many others who helped in making our district conference a success.

We are hoping that by the time our next district conference rolls around conditions will be such that we can again meet at Camp Myrtlewood, and with a renewed spirit of earnestness and enthusiasm.

Newberg, Oregon.

Forrest U. Groff.

### The Great Physician

Just when we need him most, is our faith strong enough in Jesus to call upon him for healing? I have recently experienced a great blessing in the anointing service.

During an illness of three months I felt the comforting power of Jesus. I felt that he stayed by my bedside and watched over me. Favorite passages of the Bible such as the Lord's Prayer, the Twenty-third Psalm, and the chapter in John beginning "Let not your heart be troubled" were a constant source of comfort to me. When I called for the anointing service and the visiting brethren were standing by, I felt a deeper peace in my heart than I ever had before.

Now I feel that there is work yet for me to do here in this world, and I want to testify to God's saving power. How thankful we should be for the blessings of our heavenly Father and how eager we should be to share them! Let us practice more frequently the anointing of the sick for the healing of their bodies and the peace of their souls.

Luray, Va.

Mrs. Leslie Burner.

### Elder Letcher N. Kinzie

Elder Letcher N. Kinzie, aged sixty-two, one of the most highly respected and influential citizens of Roanoke County, passed away at his home west of Salem on

Monday, May 25, 1942. He was stricken suddenly five weeks prior to his death with a heart ailment and although he was able at times to receive visitors, he never left his bed.

Son of the late Mr. and Mrs. J. C. Kinzie, Elder Kinzie was born on a farm one-half mile from Troutville on Sept. 4, 1879. He was educated in the rural schools and Daleville Academy. In 1903 he married Miss Mary Elizabeth Fel-



lers, of Roanoke, whose constant companionship, helpfulness, and courage have been a source of inspiration, not only to her husband but to the entire community. It has often been stated that this was one of the most devoted couples in the community. In 1908 he moved to Green Hill farm west of Salem, which he purchased in 1901.

In 1917 Bro. Kinzie became an ordained minister in the Church of the Brethren and it was in that year with a nucleus of six members that he started the Green Hill church, which now enrolls more than 275 members and occupies a modern and up-to-date building. The growth and development of this church has been one of his



principal interests—a work that occupied the greater part of his life. He gave the land and was instrumental in building the first frame structure which housed the church for nineteen years. In 1935 he gave more land and helped design and personally supervised the erection of the present brick building in addition to performing his regular duties as pastor. Up until four years ago he served the church without compensation, working hard on his farm and orchard and rearing and educating a fine family of eight children—each successful in his line of work. He was also a former trustee of Daleville Academy and Bridgewater College, as well as a member of the ministerial board of the First District of Virginia.

We have lost not only our pastor and leader, but a sincere and loyal friend. His was truly a life of Christian service—a light set on a hill which could not be hid. So active had he been in life that he said soon after he was stricken that if he would never be able to get up and resume his duties as pastor, he did not want them to try to prolong his life. He was a man of strong convictions and unswerving faith. His life exemplified the scripture, "Seek ye first the kingdom." He believed very strongly in peace and mission work and he was a liberal supporter of both these causes.

Funeral services were conducted May 27 by Elder J. S. Showalter, assisted by Elders Oscar Fike and Allen Hoover and Rev. Estus Rushing. Interment was in the family lot in the Daleville cemetery. Pallbearers were the deacons of the church.

Surviving are his widow, Mrs. Mary E. Kinzie, and four sons and three daughters: Dr. J. L. Kinzie, Salem; William G. Kinzie, missionary to India; R. Cline Kinzie, Pearisburg; Miss Mary Kinzie, Gate City; John Kinzie, Miss Vannis Kinzie, Miss Rachel Kinzie, all of Green Hill and Salem.

Salem, Va.

Mr. and Mrs. M. R. Reynolds.

### Death of Leslie Elwood Ockerman

Leslie Elwood Ockerman was born Jan. 12, 1879 in a farm home in Highland County, Ohio. He was the son of Elder David Allen Ockerman and wife, Laura Belle.

He spent his early days at home and in young manhood came to Indiana to attend Manchester College. It was here he made the acquaintance of Effie Mae Fisher, to whom he was married on Dec. 21, 1899.



In 1908 they moved to Ohio, where he was ordained into the ministry in the Church of the Brethren. After some time they moved to Kokomo. While here he helped to organize the Kokomo church and served as pastor of the Howard and Upper Deer Creek churches. Also he served as elder of the Howard and Windfall churches.

In 1931 they moved to a farm near Mexico, bringing with them their membership. Here Bro. Ockerman served as elder. They worked and served faithfully, and the church and Christian life remained uppermost in their minds.

On the night of June 14, 1942, he retired, apparently in fine health, and slept away into eternity in the early morning hours of June 15, 1942, passing as peacefully and beautifully as he had lived.

He leaves his faithful wife; one daughter, Mrs. Lawrence Deardorff; one son, David Earl; four grandchildren and one sister.

We can truthfully say that his was a life of sacrifice and service. He served his God, his home, his church and his community so that all could say he practiced what he preached.

Peru, Ind.

Violet Fisher.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cline-Martin.**—By the undersigned on Aug. 5, 1942, at the Larned Rural Church of the Brethren, John V. Cline of Garfield, Kansas, and Marjorie Dee Martin of Larned, Kansas.—Wilburn Lewallen, Larned, Kansas.

**Demetrian-Janish.**—By the undersigned in the Middletown Church of the Brethren, June 21, 1942, Theodore Demetrian and Maude Janish.—C. Walter Warstler, Middletown, Ohio.

**Frish-Parker.**—Harry M. Frish of Chicago, Ill., and Mary Margaret Parker of Okeechobee, Fla., in the La Verne Church of the Brethren, Calif., July 18, 1942, by Rev. Robert W. Tully.—Margaret Parker Frish, Okeechobee, Fla.

**Peckinbaugh-Dredge.**—By the undersigned on June 23, 1942, at the Cleveland Church of the Brethren, Ohio, Walter Peckinbaugh and Annabel Dredge, both of Cleveland, Ohio.—D. S. Dredge, La Verne, Calif.

**Swank-Richert.**—By the undersigned, May 30, 1942, in the sanctuary of the Danville church, Forest L. Swank of Loudonville, Ohio, and Evelyn Jane Richert of Danville, Ohio.—Daniel M. Brumbaugh, Danville, Ohio.

### Fallen Asleep . . .

**Beeson, John Kennedy,** was born March 2, 1868, and died Aug. 4, 1942. He was baptized as a child into the Presbyterian Church. He was a member of one of Uniontown's pioneer families. One of his sisters was Mrs. Jesse B. Beach of the Wawaka, Northern Indiana, Church of the Brethren. The funeral service was conducted by Bro. Nevin H. Zuck, pastor of the Uniontown church, with burial in the family plot of the Oak Grove cemetery.—Mrs. George Wright, Uniontown, Pa.

**Chadwick, Eva,** was born Dec. 27, 1867, in Berry County, Mo. She also lived in Iowa, and came to California in 1935. She was married to Samuel Stogdill in Iowa, who died a number of years ago. One son born to this union survives. She was married to Marion F. Chadwick in 1911 in Centerville, Iowa, who remains, as does her sister. Sister Chadwick was recently baptized into the Church of the Brethren at Hermosa Beach. She suffered a great deal and died on June 19, 1942. The services were conducted by her pastor, Bro. Galen K. Walker, in Hermosa Beach, Calif.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

**Himes, Martha Elizabeth,** the daughter of William and Catherine Jones, was born Dec. 17, 1880, in Weverton, Md., where she lived most of her lifetime. At an early age she joined the Church of the Brethren at the South Brownsville church, the church for which her father helped lay the foundation. She remained faithful to her Savior until the time of her departure. Mother married William Moore Himes in January 1904. He also worked in the church with his beloved wife. To Brother and Sister Himes were born six children; one son preceded her at the age of one day. She also raised her sister's child from the age of six months. There are nine grandchildren and three brothers. She had read the Bible through many times and there was never a day that she did not talk to her Master through prayer. She had served as president of the ladies' aid society of this church and at the time of her death was in charge of the cradle roll department. Truly her life is a daily witness to the fact that it pays to be a Christian. After her husband's death in January 1932 she made her home with her oldest daughter. Mother was a willing worker in the home as well as in the church. She entered the Schnauffer hospital at Brunswick, Md., on April 2 and entered her heavenly home on April 4, 1942. During this short illness she called for the anointing service. Family and friends were surprised and deeply saddened by her sudden death as a result of a heart ailment. Mother possessed a disposition that won a host of friends for her, and her life of usefulness has been a blessing to the community. She was ready to meet her Savior



and her last words were, "It is well with my soul." The funeral services were conducted by her pastor, Bro. Roy K. Miller, in the Brownsville Church of the Brethren, and interment was in the church cemetery.—Elizabeth E. Harwood, Knoxville, Md.

**Hudson, David**, son of Sister Mildred Hudson of Stanley, Wis., was drowned in the North Fork River at Eau Claire on July 19, 1942. He was born at the home of his grandparents in South Settlement on Aug. 20, 1930. He was baptized on Nov. 1, 1941, at Stanley and became a member of the Stanley congregation. He leaves his mother, one sister and three brothers, his grandparents and many relatives. The funeral was held at the Stanley church with Bro. Lewis Hyde officiating. Interment was made in the Edson cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

**Layman, Annie**, daughter of Samuel and Sarah Good, was born near New Market, Va., March 23, 1871, and died at the Roanoke hospital on April 3, 1942. She was married to J. T. Layman on Dec. 27, 1899. They lived with her parents near New Market until the death of her mother and then moved to a farm near Daleville, Va. She was a member of the Church of the Brethren for more than fifty years. She leaves her husband and two daughters, two grandchildren, three brothers and many relatives and friends, all of whom miss her kindness and helpfulness. Her husband was a minister and she labored long with him and was always interested in all church work. She attended church services as long as she could walk. She was a worker in the ladies' aid society; she had a simple trust and steady faith in her Lord and lived a victorious life. She suffered with arthritis for nine years and was in a wheel chair for two years, but no matter how much she suffered she had a smile for everyone who came to see her. Funeral services were conducted at the Daleville church by Brethren M. G. Wilson and Edgar Martin. Burial was in the Daleville cemetery.—Anna L. Huff, Daleville, Va.

**Neptune, Cynthia Ann**, wife of C. W. Neptune of Ceres, Calif., was born in Dallas County, Mo., April 13, 1871, and died at her home on Aug. 2, 1942. Sister Neptune and her husband were faithful members of the Church of the Brethren at Empire, Calif. Her husband, seven children and two sisters are left to mourn her departure. Her beautiful life came to a close here, but the sweet memories remain. She was laid to rest in the Modesto cemetery. The undersigned was in charge of the funeral.—Niels Esbensen, Empire, Calif.

**Pyle, David A.**, aged forty-seven years, was burned to death July 17, 1942, when his gasoline truck overturned just six miles from his home. He was a faithful member of the Uniontown Church of the Brethren. He is survived by his widow, the former Ellen Mae Fike, one daughter, one son, and a grandson, his mother, Mary G. Pyle, two brothers and three sisters. The funeral was held at Gleason's funeral home with Bro. Nevin H. Zuck in charge. Burial was in the Union cemetery at Meyersdale, Pa.—Mrs. George Wright, Uniontown, Pa.

**Romine, Harold Lee**, son of Mr. and Mrs. Paul Romine, was born April 11, 1942, and died Aug. 6, 1942, at the home of his parents, after a very brief illness. Those surviving, besides his parents, are two sisters, a brother, the grandparents, three great-grandparents, and one great-great-grandfather. Funeral services were conducted at the home by Bro. M. D. Stutsman. Burial was in the West Goshen cemetery.—Mina Ganger, Goshen, Ind.

## Church News . . .

### California

**Raisin.**—Our communion was held on May 24 with our pastor, Bro. W. I. Liskey, officiating. In the absence of our pastor and family on May 31 Elder C. H. Yoder brought the message. On June 3 Elder F. A. Yearout met with us in our quarterly meeting. Brethren Claud Mower and Herbert Armstead and their wives were elected and installed into the office of deacon and deaconess at the close of the meeting. Election of officers for the Sunday school resulted in Herbert Armstead as superintendent. About forty of our members spent a very enjoyable evening in June at a surprise birthday party in honor of Elder F. A. Yearout; a potluck dinner was served in the beautiful garden of his home. Children's day was observed on June 14 with a splendid missionary play, special music by the intermediate and junior choir, and a few recitations by the beginners. Our pastor gave a special Father's Day message. On June 21 Mrs. Gladys Gordon spoke for us. On July 12 Gerald Ransier, one of our faithful workers, and his bride were home on vacation and he brought the morning message, telling of his experiences during service in camp life. Other members of our male quartet were also home from camp and brought a message in song. On July 19 Mrs. J. B. White from Nashville, Tenn., addressed us on camp life. Glenn Harman, pastor of the Fresno church, brought us a message at our evening meeting on July 26. Our church and Sunday-school attendance has been very good considering the hot weather and the busy season at this time of the year. We have also had good attendance at our prayer meetings. Our pastor has been making them interesting and helpful. A number of our members are planning to attend the summer assembly at Greenhorn this month.—Mrs. C. S. Moore, Raisin, Calif., Aug. 5.

### Illinois

**Woodland.**—Brother and Sister E. F. Sherfy came June 1 to assume the duties as pastors of our church. In July they held open house at the parsonage and the congregation took gifts to fill their pantry shelves. Our pastor and wife were our delegates at Annual Conference, and on the evening of June 21 they gave a very interesting report. Bro. Pius Gible brought us a message while our pastor was at Conference. Because of the tire and gas shortage our vacation Bible school lasted only one week. There was an enrollment of sixty-five with an average attendance of fifty-six; forty-four children had perfect attendance. The total offering was \$14.90. A permanent organization has been formed for our vacation school; one new member is elected each year to serve on the committee. On June 28 several of our young people attended the B. Y. P. D. meeting at Canton. Our quarterly business meeting was held on July 29 and new officers for the coming year were elected. Bro. Lester Fike was elected elder and Merlin Bowman superintendent of the Sunday school. Our pastor will hold a revival meeting beginning Sept. 20 and closing with an all-day love feast on Oct. 3. Reuben Wickert and Mrs. E. F. Sherfy will represent our church at district meeting this fall at Cerro Gordo.—Mrs. Reuben Wickert, Vermont, Ill., Aug. 3.

### Indiana

**Hickory Grove.**—We recently met in council with Elder J. A. Snell presiding. He was re-elected elder for the coming year. Bro. Albert Harshbarger held a week of very interesting and instructive meetings during the first of June. Two were baptized. Sept. 6 is the date of our home-coming. Bro. Snell will be the speaker in the forenoon and Bro. Snavely from the Union Grove church will speak in the afternoon. All former worshippers are invited to be with us that day.—Cynthia E. Fox, Redkey, Ind., Aug. 10.

**Howard.**—Our church met on June 7 with Bro. T. A. Shively presiding. We voted for Bro. Shively to continue as our presiding elder the remainder of the year. We agreed to have a series of meetings, which began July 6 and continued two weeks, conducted by Brother and Sister G. G. Canfield. He gave some very interesting and instructive sermons. Eight were received into the church by baptism.—Estella Lybrook, Kokomo, Ind., Aug. 12.

**Middletown.**—We met in a called council on Aug. 2. Our pastor, Bro. McCullough, is leaving us to take up the pastorate at the Beech Grove church, and we had the council, presided over by Elder Miller, to choose a pastor. Bro. O. H. Zirkle was unanimously elected. Bro. Miller preached for us that morning. On July 19 Bro. Miller was with us and gave an account of the Annual Meeting and preached for us that evening. Bro. Dillon preached for us a few Sundays ago. Bro. Zirkle had each member sign his name to a temperance paper. We expect to meet at his home next Wednesday afternoon to do some canning for the camp. There were thirty-seven in Sunday school today and the offering was a little over \$5.—Florida J. E. Green, Middletown, Ind., Aug. 9.

**Muncie.**—At our business meeting on June 2 Brother and Sister J. A. Miller were chosen as delegates to district meeting, which is to be held at Anderson, Ind., Aug. 25-27. At this meeting the motion was made and carried to repair the chairs for the pulpit and to purchase new carpet for the pulpit. Our pastor, Bro. H. Jesse Baker, was our delegate to Annual Conference. Attending with him was our elder, Bro. J. A. Miller, who went as delegate of three other Southern Indiana churches of which he is elder. Bro. Baker gave an interesting report of the Conference on June 21. We have received 496 dozen fruit jars for canning for our C. P. S. camps. Quite a number of these jars have been distributed to other churches of the districts. Our church is planning to fill 250 jars. The work is already progressing nicely. Our church was represented at Camp Mack by seven juniors, six intermediates and one in the workers' group. All of these folks report very interesting weeks and their time well spent. Our pastor has recently sent out circular letters containing the names and addresses of all the members of the church and whether each was received into the church by letter or baptism. The congregation finds these both interesting and helpful. The Union Grove church has invited our Sunday school to their grove for a picnic on Aug. 9. They are planning an interesting program for the afternoon. Since our last report two have been received by letter. Following the services on Aug. 9 our pastor and wife will leave for a two weeks' vacation.—Mrs. Roy C. Huffman, Muncie, Ind., Aug. 7.

**North Liberty.**—The evening service on May 17 was in charge of the women's work. A combined program featuring Mother's Day and Rural Life Sunday was presented with Bro. John Stump as guest speaker. Our church met in quarterly council on May 25. Sisters Helen Whitmer and Una Steele were chosen delegates to the district meeting at Camp Mack. A children's service was held on June 14. The children brought flowers and distributed them to the aged, sick and shut-ins after the service, which was very much appreciated. Bro. R. H. Miller of Manchester College was the guest speaker on June 26 in observance of educational day. The young people sponsored a vesper service on the church lawn on June 28. The Pine Creek ladies' aid met with our aid at the North Liberty park on July 9. The Sunday-school picnic was held at the park after the services on July 19. Eight intermediates and two juniors from our Sunday school at-



tended their respective camps at Camp Mack.—Anna Steele, North Liberty, Ind., Aug. 3.

**Pittsburg.**—We have just closed our annual daily vacation Bible school. The ladies of the church conducted the school with Mrs. Dean Cripe in charge. Our daily attendance averaged fifty. We are looking forward to having Rev. Dewey Rowe of Bryan, Ohio, with us for an eight-day revival meeting starting Aug. 16. The ladies of the church are canning for C. P. S. camps and Bethany Hospital. Earlier this year we sent a box of cookies to our camp at Lagro. On Sunday, Aug. 2, five young people were received into our church by baptism. Our entire Sunday school recently enjoyed a wiener roast at the home of the pastor. One of our young girls has been quite critically ill, but after several blood transfusions is improving and is able to attend services again.—Martha Wagoner, Delphi, Ind., Aug. 4.

### Iowa

**South Waterloo.**—Following a custom of long standing, the Orange Township people enjoyed their Fourth of July in quietness with a picnic dinner in Tannreuther's grove. Following the dinner there was group singing and a patriotic selection by a mixed group; the guest speaker was Gerald Knof of Iowa State Teachers' College. A ball game in the afternoon with a movie in the evening concluded the day. The W. C. T. U. sponsored a public program on the evening of June 29. Eugene Lichty gave a vocal solo and Supt. Peet of the Cedar Falls public schools gave the address. Dr. A. H. Rapking, who is at the head of the town and country work in the Methodist church, gave an inspiring address to our congregation on July 12. On July 19 Bro. Yoder spoke at the union services in Waterloo and Eugene Lichty, our local licensed minister, preached to the local group that evening. Bro. Yoder, who was the church's delegate to Annual Conference, used both Sunday morning and evening following his return to present helpful high lights of the Conference. During the summer months the young people home from college and teaching, and the high school students have formed a splendid choir, ably directed by Mrs. Philip Stoddard. At every morning service we have an anthem and another special number. During this week seventeen of our intermediates are in camp at Wapsie and upon their return the young people will go. On Aug. 16 Bro. L. Avery Fleming of Elgin, Ill., secretary of the Board of Christian Education, will speak in the morning. In the evening Bro. F. H. Crumpacker will be the guest speaker. On Sunday evening, Aug. 9, the Fidelity class of young married folks presented an outdoor vesper service; Rev. Weiss of Waterloo was the guest speaker.—Mrs. R. C. Hollis, Waterloo, Iowa, Aug. 12.

### Kansas

**Navarre.**—On April 30 the men's and women's quartets of McPherson College gave a program which we enjoyed very much. Our pastor gave special sermons in recognition of Mother's and Father's days. At our last council meeting our church voted to rehire Brother and Sister Reynolds for another year, beginning June 8. Our C. P. S. camp offering for the first quarter was \$42. The ladies' aid has been making bandages and dressings for Chinese relief. On a recent Sunday morning we had a short special service dedicating the American and Christian flags. We are proud to have these flags in our church.—Mrs. Harry Larsen, Navarre, Kansas, Aug. 3.

**Parsons.**—We held a meeting this spring with Bro. Zook from the Osage church as evangelist. The attendance was not what we would have liked, but those who were present enjoyed the interesting messages. At the close of the meetings we held our love feast with our pastor, Bro. Lawrence Lehman, officiating. In May the women's organization of the church sponsored a mother and daughter banquet with Mrs. Zook from McCune as our guest speaker. Our oldest mother was aged ninety-four years, and our youngest mother twenty-four years. We enjoyed the splendid fellowship together. Our vacation Bible school was held June 1-19. The school was under the direction of Ruth Kreitzer and Pauline Sanger from Chicago, with the assistance of Bro. Lehman and other local workers. Much interest was shown and some very good work done. The attendance was smaller than last year, but nearly all the pupils attended every day. The closing program was given on June 21. The children conducted the worship service on children's day followed by a special service by Bro. Lehman. The missionary circle, which is made up of young married women, entertained their husbands on Aug. 5, celebrating the one-year anniversary of its organization. They have been very active; they sent two kits to Camp Magnolia and furnished glassware for the church. Our pastor and wife were given a steamer trunk as a farewell gift. Bro. Lawrence Lehman has resigned as pastor, becoming effective Sept. 1. He and his wife will attend Bethany Seminary this coming year. They have been with us for the last two years. We have been benefited by their presence and appreciate their efforts in our behalf. We pray God's richest blessings on them. Bro. C. C. Beery of Clovis, N. Mex., has accepted the pastorate here and at Galesburg. Bro. Beery and his family will move here the last of August. We are very glad to welcome them into our midst. Our aid society has been busy quilting during the last year. We decided to continue through the warm month of August. We have sent kits to Camp Magnolia, and also helped finance the vacation Bible school. Our plans are now to assist in the redecorating of the parsonage. We held our business meeting on Aug. 2 and officers were elected for the coming

year. Our elder is Bro. J. A. Campbell and the superintendent of our Sunday school is Modena Reece. Brother and Sister Beery are our delegates to district meeting. On Aug. 12 we will have a farewell party for Brother and Sister Lehman.—Mrs. J. A. Campbell, Parsons, Kansas, Aug. 7.

**Richland Center.**—Since our last report we have had a mother and daughter banquet with about ninety-four present. A very nice program was carried out; the decorations were in lavender and white. Mrs. LeRoy Sell was chairman of the committee. We have painted and papered the interior of our church and hung venetian blinds at the windows. New chairs have been added to the primary room. We held our annual Maysville chamber of commerce banquet, which was well attended. Children's day was observed with a program followed by a basket dinner at the noon hour. Our revival meeting will begin on Aug. 17 and continue for two weeks with Brother and Sister B. M. Rollins as the evangelists. We are looking forward to their coming. Our aid society has met every two weeks during the summer and we are getting ready for our bazaar which will be held the first part of November. We have painted our parsonage on the outside; Bro. Sell did the work. Our beginners' teacher is in the hospital; we are glad to report that she is now much better.—Mrs. Will Fralin, Summerfield, Kansas, July 31.

### Maryland

**Piney Creek.**—We met in regular council on Aug. 8 with Bro. Silas Utz as moderator. We were glad to have him back with us after being in a Baltimore hospital for five weeks. Our prayer meeting leader is Maurice Bowers and our Sunday-school superintendent Harry Bowers. We will have our love feast on Oct. 3 at three o'clock. Bro. Chester Harley and Bro. Fleming were with us on July 27 and gave very interesting talks which were enjoyed by all. Seven have recently been baptized into our church. Bro. W. N. Zobler of Gettysburg, Pa., will begin a series of meetings here Aug. 30. Our church work is progressing nicely.—Vergie A. Bowers, Taneytown, Md., Aug. 10.

**Westminster.**—On Sunday evening, May 10, Mrs. Frank Crumpacker told of some of her experiences as a missionary in China. On the following Sunday evening a very impressive love feast service was held with Bro. Ralph E. Shober officiating. The junior choir, under the direction of Mrs. S. Earl Mitchell, gave an enjoyable program on May 24. The offering will go for robes for the choir. The Sunday school gave its annual children's day program on Sunday evening, June 7. Seven of our members attended the Asheville Conference. The two delegates, Brethren George A. Early and Harry L. Yingling, gave interesting reports at the evening service on June 21. Our pastor, Bro. S. Earl Mitchell, a member of the Standing Committee, also gave impressions of the Conference. Dr. Lawrence Little of the Westminster Theological Seminary was the speaker at the men's work supper on June 26. A very successful vacation Bible school was held June 22—July 3 with Miss Marie Hull as director. The total enrollment was ninety-three, with an average attendance of seventy-six, and forty having perfect attendance. During the school the children gave \$12.95 for relief and \$19.12 for missions. A splendid closing program showing the nature of the work of the school was given on July 2. On July 19 the B. Y. P. D. had their supper around a campfire, and after a hilltop worship service Mrs. Mitchell spoke. Thirteen of our Sunday-school boys and girls are attending Camp Po-Wa-Ma this week. Since our last report two have been received into the church by baptism.—Mrs. H. Edgar Royer, Westminster, Md., July 29.

## Announcements . . .

### DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Illinois, Southern—Cerro Gordo, Aug. 29-31.  
Iowa, Middle—Prairie City, Sept. 5-7.  
Iowa, Northern, Minnesota, and S. Dak.—Ivester, Aug. 28-31.  
Ohio, Northeastern—Camp Zion, East Sparta, Sept. 1-3.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.

### LOVE FEASTS

**Illinois**  
Oct. 3, all day, Woodland.  
**Indiana**  
Oct. 10, Beech Grove.  
Oct. 17, Eel River.  
**Maryland**  
Oct. 3, 3 pm, Piney Creek.  
**Ohio**  
Sept. 9, Deshler.  
Sept. 27, East Nimishillen.  
**Pennsylvania**  
Sept. 6, 6:30 pm, Maple Spring.  
Sept. 20, Diamondville house, Manor congregation.

Sept. 20, Summit Mills.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 25, 1:30 pm, Maiden Creek.  
Nov. 1, 7 pm, Geiger.  
**Tennessee**  
Sept. 26, 7 pm, Liberty.  
**Virginia**  
Sept. 12, Chimney Run, Warm Springs.  
Sept. 12, 7 pm, Johnsville.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 25, Fairview house, Unity congregation.  
Oct. 25, 7:30 pm, Unity at Fairview.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, Walnut Grove, Moorefield congregation.  
**West Virginia**  
Sept. 6, Beaver Run.  
Sept. 6, Mt. Grove.  
Oct. 4, Mt. Dale.  
Oct. 25, Salem.



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### Michigan

**Long Lake.**—Our work has been moving along nicely under the leadership of the ministerial committee and the Stronach C. P. S. camp committee. The camp director, Bro. Lloyd Blickenstaff, brought us a wonderful message at a Sunday service, and Brother and Sister Eshelman had charge of the services one Sunday. Sister Eshelman had charge of the music and Bro. Eshelman brought us a fine sermon. We surely do miss the Eshelmans since they left Camp Stronach. Brother and Sister Omer Maphis of Camp Walhalla were with us one Sunday and he preached for us. Bro. H. H. Helman also preached for us recently. On May 2 Brother and Sister Ulery of Onokama were with us in the afternoon for our members' meeting. Bro. Ulery was elected elder and William Landis Sunday-school superintendent. Boys from Camp Stronach who have been leaders in our services are Marvin Leffel, Charles Voorheis, Elmer Oleson, Victor Schuler, Carl Anderson, Erwin Voorheis, Bob Hyslop, Edson Sower and Carlton Holister. On May 23 a group of the boys helped clean and scrub our church, which is about three miles from the camp. We are planning to have a love feast in which we hope many of the boys will be able to take part.—Mrs. John Landis, Manistee, Mich., Aug. 10.

**Marilla.**—During the summer we have been having interesting and educational Bible discussions on Sunday evenings, led by our pastor, Bro. Barkdoll. The adult class is having socials once a month with the officers in charge; Mrs. Leo Bahr is the president. The recently organized young married people's class is progressing very nicely with John Joseph as teacher. Our delegates for district meeting are Mrs. Leo Bahr and Glen Wagner. Two of our young men, James Russell and Bill Beers, are serving in the armed forces. Plans are now under way for landscaping the church lawn. The county road commission has consented to assist in this work. Almost every evening several men can be found working on the parsonage barn. It is hoped that the work can be completed before winter. The annual Sunday-school picnic was held at Bear Lake on Aug. 2.—Irene Bahr, Copemish, Mich., Aug. 10.

### Minnesota

**Root River.**—Since our last report two of our members have been taken by death and three letters have been granted. On May 24 our church was the scene of a wedding. Our love feast was observed on June 5; in the same week church night was held in the church basement. The ladies' aid and B. Y. P. D. recently held a bake sale in the town hall, from which they realized a nice profit. The ladies have been quilting during the summer months; they have also taken up the study of How Religion Helps. On June 7 the church celebrated the golden wedding anniversary of Brother and Sister Norman Drury. Bro. Burner attended Annual Conference. Rev. Zahl of a neighboring church filled the pulpit during his absence. Our mother and daughter tea was held on June 16 with Mrs. Zahl as guest speaker. We were pleased to have the Byler quartet of Goshen, Ind., with us in a message of songs. Several of our young people attended the B. Y. P. D. conference at Lewiston. At our mid-season business meeting Sunday-school officers were elected for the coming year. Ray East will be our adult superintendent and Mrs. Ray East the primary superintendent. Mrs. J. C. Tammel and Lois Burkholder were chosen delegates to the district meeting at Ivester. The yearly Sunday-school outing was held on July 4 at a near-by park. On July 5 Bro. Lyle Klotz of Chicago delivered the morning message. Rev. Burner gave his farewell address to an overflowing house on Aug. 9. Four babies were also dedicated at this service. A picnic dinner was held in the church basement in honor of the Burner family. After dinner a short program was given and then four applicants were received by baptism. Bro. Burner has been pastor of this church for six years and we wish him the best as he takes up his new duties at the Chippewa Valley church in Wisconsin. As yet we have not secured a pastor to fill the vacancy. Though the crowds on Sunday evening have been small, we have been enjoying spiritual meetings under the leadership of Mrs. W. F. East. The young people have been holding their evening services in the church basement with Bro. Burner as their director. They have pledged \$40 for the Youth Serves project.—Mrs. J. C. Tammel, Preston, Minn., Aug. 12.

### Missouri

**Peace Valley.**—We met in council on July 11 with Bro. P. L. Fike in charge. We elected our Sunday-school officers and delegates for district meeting, which is to be held at the Shoal Creek church beginning Aug. 17. Bro. Sam Jarboe is our Sunday-school superintendent and Brethren Fred Bastin and Alva Fike the delegates to district meeting. Bro. Woodrow Franklin and wife were ordained to the ministry at this meeting. We held our spring love feast on May 16 with Bro. A. D. Adkins of Cabool officiating. Bro. Alva Fike and wife were also ordained to the ministry at that time. On the evening of June 6 Bro. Wang Tung gave us a most interesting talk. Bro. Oscar Fike and family of Airpoint, Va., were here visiting relatives and he held a two weeks' revival beginning on July 12. Brother and Sister P. L. Fike from our church attended Annual Conference.—Ethel Broyles, West Plains, Mo., Aug. 10.

**Warrensburg.**—We held our annual birthday dinner at the church on July 26. This was an all-day meeting with a basket dinner in the church basement. There was a good attendance, and the afternoon program was much enjoyed by all. Over \$78 was collected, and some absent members sent their offerings with a letter to the congregation. Some of the money will be used to send young people to camp and some will be used for some much-needed improvements for the church.—Grace S. Greim, Warrensburg Mo., Aug. 7.

### North Carolina

**Upper Brummetts Creek.**—We met in council on July 25 and elected Bro. R. V. Tipton of Forbes, N. C., as our pastor and elder for the next year, beginning Aug. 22.—Edd Bennett, Relief, N. C., Aug. 3.

### Ohio

**Bear Creek.**—On July 12 Bro. Galen B. Royer gave us a very fine report of the Annual Conference. Our quarterly business meeting was held on Aug. 4, when we elected our Sunday-school officers. Our church has purchased fifteen dozen three-quart jars to be filled for the C. P. S. camps. Quite a lot of canning for this project has already been done by our women. On Aug. 3 a challenging address was given by Bro. John Metzler when he presented the slides showing the work of the Brethren Service Committee. Our church was one of four in Southern Ohio at which these meetings were held. We were favored in having Sister Ida Shumaker with us on July 19. Bro. Wang Tung is to be with us Sunday morning, Aug. 30.—Anna V. Stoner, Dayton, Ohio, Aug. 11.

**Lower Stillwater.**—Our elder, Ira Oren, has taken a pastorate at Hamilton, Ohio, until September. He was also the teacher of our young people's class, so the assistant teacher, Lois Denlinger, was made teacher to take his place. Sister Doris Butterbaugh was received into the church by baptism on July 5. Sunday-school and church officers for the coming year will be elected at the August council. Sister June Bowser was graduated from the Moody Bible Institute this summer. She specialized in home missions. Eleven boys from Camp Marietta conducted a very interesting service at our church on July 19. After the devotions, led by one of the boys, and several songs by a quartet, they held a panel discussion about C. P. S. topics. The annual Sunday-school picnic was held on July 25 at Lambert's picnic grove. Rev. McIntosh, pastor of the Mennonite church at Englewood, spoke to the group during the worship program. After the worship period, ice cream, cake and cookies were served.—Glenna Lambert, Dayton, Ohio, Aug. 8.

### Pennsylvania

**Bethany.**—Our delegates to district meeting, which was held at the Amwell church, N. J., were Mrs. E. Helden and Mrs. M. Mahler. Mother's Day was observed as Christian Home Sunday, with the special speaker being George Pickett of the Eastern Baptist Seminary; our guests were mothers from the Rebecca Home. Our pastor brought the morning message. June 7 was observed as children's day and a fine program was rendered by the children of the beginner and primary departments, under the leadership of Mrs. Luke Ebersole. At the close of the morning worship service the congregation was invited to the basement to view the partition which has been installed to separate the beginner and primary departments of the church school. The teachers and children deserve much praise and encouragement, as they raised most of the money for this project themselves. A vacation Bible school was held for three weeks under the leadership of Sister Ebersole. It was well attended and an interesting program was given on the closing night with each department taking part. This is camp season and five of our juniors went to camp last week; some intermediates will attend Camp Stardust this week.—Mrs. M. Mahler, Philadelphia, Pa., Aug. 9.

**County Line.**—In May the mothers and daughters met for their annual banquet in the beautifully decorated church basement. There were sixty-three present. The guest speaker was Mrs. Handly of the Indian Head Church of God, who gave a good talk. Everyone enjoyed the fine fellowship. On July 10 the fathers and sons enjoyed a banquet. Bro. Charles Blough of the Mt. Joy church gave a talk. Other features in their program were short talks, group singing, and a vocal solo by Jimmy Lohr. A badly needed roof for the parsonage has been taken care of this summer. The money was raised by the subscription plan.



The young people's class presented a new Sunday-school register to the Sunday school, and our pastor conducted a very fitting dedication for it. On July 26 our church acted as host to a youth rally of the different churches of the fourteenth district Sunday-school association. It was an afternoon and evening full of interest to all who attended.—Mrs. Otis Saylor, Stahlstown, Pa., Aug. 8.

**Ligonier.**—On June 7 a number of us went to the Scalp Level old folks' home to conduct a service. Bro. W. E. Wolford was the speaker. On June 9, in the absence of Elder Clawson, Bro. W. E. Wolford conducted the council. We decided to redecorate the interior of the church, and to take an offering on the last Sunday of each month for the C. P. S. camps. On June 21 the sisters were in charge of the services for the Sunday school and church in honor of Father's Day. On the afternoon of the same day the seventh circuit Sunday schools held their convention with a large attendance. In the evening our Christian Workers meeting was held under the stars; after the regular program Dr. Frank Kinsey gave us a talk on the stars and their positions in the heavens. On June 28 Elder John Ellis came with his men's work group and their families. After eating their supper in a grove near by they went to the church and presented a very good program. We always enjoy the visits and messages from other groups. On July 13 Elder John Clawson presided at our members' meeting and we elected officers for the coming year. Bro. Clawson was retained as elder.—Mrs. W. E. Wolford, Ligonier, Pa., Aug. 3.

**Martinsburg.**—The regional conference held in our church July 15-17 was well attended and we feel a spiritual blessing was received by all present. The guests were given lodging in the homes and the ladies of the church served dinner and supper in the church basement; the proceeds from these meals will go for missions. This meeting will long be remembered and we hope that our lives will be better and our service greater because of this experience. The Juniata choir sang for us on May 17. The aid society and women's classes sent sheets, pillowcases and towels to Camp Kane. Rev. Kenneth Morse, Mrs. A. R. Coffman and Prof. E. Grant Herr have been recent speakers at our missionary meetings. Our pastor, Bro. Coffman, is holding a class every Tuesday afternoon for those who have been recently baptized and those who are considering membership in the church. The Sunday-school outing was held in the Memorial park on July 24. Rev. Franklin T. Chilcote of the Methodist church at Pittsburg preached for us on Sunday morning, Aug. 2. The men's chorus sang in the Albright church on July 28. Several of our young men are in the service and we are praying for their safety.—Mrs. Ray Miller, Martinsburg, Pa., Aug. 5.

**Summit Mills.**—We are looking forward to our evangelistic meetings which begin Sept. 7 and continue for two weeks, ending with the love feast on Sunday evening, Sept. 20. Our elder, Bro. W. F. Berkebile, has been engaged to conduct the services. We hold services every two weeks with guest ministers conducting the services. We are very grateful to all who preach for us during these times we are without a minister. We hold Sunday school every Sunday and our attendance has been good during the summer months. New pupils have been enrolled during the summer, and a few were called to camp. Much interest and enthusiasm is shown in the Sunday-school and church work.—N. C. Gnagey, Meyersdale, Pa., Aug. 10.

#### Tennessee

**Liberty.**—On July 25 we met with our elder and pastor in charge. He gave us spiritual instruction and on Sunday afternoon baptized a young girl. Bro. Jackson is a hard-working, devoted Christian and we hope and pray that God will give him many more years to work and labor, and that we as church members may work together for the upbuilding of God's kingdom. On Aug. 22 our regular council meeting will be held and it is desired that every member be present, as it is the time to elect officers for the coming year. Our love feast will be held Sept. 26 at 7 p. m.; everybody is welcome. Our Sunday school is progressing nicely.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Aug. 8.

#### Texas

**Nocona.**—We were happy to have the district meeting of Texas and Louisiana at our church this year. The date of the meeting was July 23-26; it was well attended by delegates and guests from over the district. Our conference theme was Christian Faith in Action. Some very inspiring messages were given by Brethren W. J. Horner of Rosepine, La., Ralph White of Roanoke, Va., E. A. Frantz of Ft. Worth, and W. W. Peters of McPherson, Kansas. Others that contributed much to the success of the conference were our elder, Bro. J. F. Hoke, Brother and Sister Glenn Harris, Brother and Sister Lyle Albright, Brethren Firestone, Peters, Woodhatch, Osborn and Don Larson from the C. P. S. camp at Magnolia, Ark., and others. On Sunday night following our district meeting the young people of the Nocona church presented a pageant, The Challenge of the Cross, and Bro. Ralph White began a two weeks' revival. Five were baptized and two reclaimed. We feel that Bro. White's wonderful gospel preaching and his visiting in our homes has done much good. We held our communion one day early so that Bro. White could be with us. With the help of our pastor, Bro. W. E. Peckover, and family, the work of our church is progressing nicely. We have an active young people's group and a lively junior league.—Mrs. Paul Kidwell, Nocona, Texas, Aug. 10.

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# GOSPEL MESSENGER

Volume 91

September 5, 1942

Number 36



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## Around the World...

More than 150 Christian Endeavor units are being sponsored by Protestant chaplains of the United States army and navy.

The average-daily wage for the farm worker in the United States on July 1 was \$2.45 (without board). It varied from a low of \$1.15 in South Carolina to \$4.85 in Washington.

Labor, government and research, in a series of reports and studies, are found supporting a work week of about 48 hours as the period tending to result in the greatest production.

Nearly 800 German war prisoners, many of them merchant seamen from Axis ships immobilized in Far Eastern ports when the war broke out in 1939, arrived in Canada recently for internment.

Nuns and monks from several Polish dioceses have been deported to Germany for forced labor in war factories and for agricultural work, according to a report published by the Universe (Catholic).

Community singing in Central Park in New York City has become a pleasant pastime this summer. Men, women and children of all ages meet bi-weekly for the "sings," directed by a silver-haired grandmother, Mrs. Alice Lawrence.

Flagmakers and sailmakers in the Brooklyn navy yard are turning out miles of bunting and canvas on a 24-hour-a-day basis. The needles of women employees stitch on 13,500 yards of material each week to make 9,000 flags.

Stores at village crossroads and in small towns have experienced a boom in business. With farmers enjoying prosperity and consumers unwilling to use their tires to go long distances for shopping, a large percentage of business is going to the home town stores. This was the opinion of merchants who met in Chicago the first two weeks in August.



### Where is the Sheppard Bill?

For more than a year, since the death of Senator Morris Sheppard, the anti-liquor measure (Senate Bill 860) has lain dormant in Congress, as far as passage is concerned. From the outside there are aroused interest and pressure on both sides of the question. Every mail takes to congressional offices petitions from the "drys" in support of the measure and from "wets" in opposition. Many of the latter have been inspired by liquor dealers and distillers who have jumped into the fray in recent months with vigor. Congressmen, back home now for electioneering, are hearing a great deal on the question of a federal law to suppress liquor in and around army camps.

Senator Charles W. Tobey of New Hampshire recently reported: "There is a difficult situation with reference to getting the bill considered. In accordance with Senate procedure, when a bill is called on the calendar, any one member can say 'pass over' and the bill will have to go over. That has happened every time this bill has been called."

If enough members of the Senate were outright in their support of it, it could be brought up by a majority vote. The fact of the matter is, we are told, that many members of Congress have hesitated to endorse the bill because the war department has never given its approval.

The Japanese government is permitting the International Young Men's Christian Association to deliver musical instruments to American soldiers, sailors and marines who are prisoners in Japanese camps, it was disclosed recently.

Two out of every three persons between the ages of 14 and 65 in Great Britain are working full time in the armed forces, civilian defense or war industry. This is equivalent to a mobilization of 60,000,000 people in the United States.

Legislation extending the benefits of employees' compensations to conscientious objectors has been introduced in the Senate by Senator Robert Reynolds of North Carolina. The bill takes the form of an amendment to the Selective Training and Service Act of 1940.

The American Medical Association estimates that approved medical schools, operating under wartime accelerated programs, will graduate a record total of 21,029 students during the next three years. Never before in this country have as many as 21,000 physicians been graduated in three years.

Liquor is sending at least a million Americans to the "scrap heap," says Dr. Thomas J. Meyers of Pasadena, Calif., president of the American College of Neuropsychiatrists. "Reliable authorities," he says, "estimate that there are at least 1,000,000 chronic alcoholics in the United States, and the number is increasing each year."

The first vocational training school for refugees in the United States was opened recently in New York City with an enrollment of 160 students. Most of them were professional men and artisans in the countries from which they came. The school will provide classes in machine shop work, radio and power machine operation. About 200 applicants are awaiting admission to the school.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

SEPTEMBER 5, 1942

Number 36

## ... Editorial ...

### Black and White

THERE is a great gulf fixed between George Washington Carver and Adolph Hitler. Think of the difference measured racially. The one is black; the other is white. But more significant are the soul differences.

One is a diffident and soft-spoken man, the other a ranting, screaming bully.

One rises early to commune with God through nature; the other goes to his mountain retreat to plan for ruthless world conquest.

One has touched the lowly plants of earth with the magic of science until he has added permanently to the world's wealth. The other has destroyed more than Genghis Khan.

One will be remembered as a benefactor of the race, the other as a scourge of mankind.

It is a case where the black man is white and the white man black.

H. A. B.

### On Estimating Tendencies

STRIKES, tornadoes and battles are more fascinating subjects for the reporter and the historian than the orderly processes of either industry or nature. They are more easily described. Results are more clearly seen. Hence it is that they occupy space in newspapers and radio broadcasts and historical records out of all proportion to their relative importance in the world's life.

Will the people of a hundred years from now have about the same conception of the first half of the twentieth century that we do of the "Dark Ages"? And with about the same degree of justice?

The times of the judges have been called the "dark ages" of Israel's history. It is certainly a dark picture which is painted on the mind of a casual reader of the Book of Judges, but isn't that picture overcolored in our thought, probably, because we do not stop to consider the import of such

statements as "And the land had rest forty years"?

That story was told in seven words while more than twenty times as much space was required to describe the eight years of oppression by the king of Mesopotamia. Were those forty years of liberty, peace and prosperity less significant for the people than the eight years of bondage? Should we ignore them in forming our mental picture of the period?

If these loose-jointed observations have any moral perhaps it is that we should base our judgment of values less upon the unusual, sensational and spectacular, and more upon the steady, normal and beneficent action of those gentler forces which make most for the progress of the kingdom.

E. F.

### A Postscript About Salvation

THE brother who does not see the connection between remarks about the "plan of salvation" and the live issues of our day, is respectfully invited to bear with us a few minutes longer. If he should happen to be out at the barn, will his wife kindly tell him when he comes in? Thank you.

We have been seeing that the very heart of salvation is fellowship with God. The primary prerequisite to this blessed state is loving what he loves. Well, he loves people, men, women and children, certainly never more than when they are suffering as millions of them are suffering right now. Then we must love them too, and you know how love acts, don't you? The one sure thing about it is that it acts. It does not sit still and sing Safe in the Arms of Jesus; not until it has done the kind of thing love does.

What a pathetic picture that would be—a full-grown, able-bodied man leaning back in his arm-chair praising God and enjoying salvation, while God's suffering children cry out to him in anguish and in vain! Poor fellow! He doesn't know the first letter in the alphabet of salvation. This is en-



tering into the life of God by loving what he loves. This is what we have been trying to get said. Isn't this practical enough? Doesn't it touch present-world need in its most vital spot?

Trying to minister to that need—it is both physical and spiritual and is tremendously urgent—is the natural, indeed inevitable, expression of love. Service is simply love in action. We have been talking about fellowship with God, please note. This is the way. There is no other. To have fellowship two persons must be interested in the same things. That principle holds good in all cases, even when God is one of the two and you are the other one. We ought to get this fact clear and nail it down so tight it can never get away.

Living in this fellowship is the very essence of the saved state. This is another simple fact we ought to nail down alongside the one just mentioned, so they can keep each other company. They belong together. We are saved, when we *are* saved, from that miserable state of estrangement from God and everything that's good, with all its agonies of soul lonesomeness, unto and into a state of the most intimate companionship with God and everything good. We share in his experience, finding our greatest joy in thinking his thoughts after him and pitching right in at the job he is so busy with himself. We can talk with him and plan details as we work along together.

You see how easy this makes it to check up on the progress you are making in bringing your salvation to completion, working it out, as Paul called it. Whether you can discourse fluently on the necessity of the new birth matters not at all. You may know the vocabulary of salvation perfectly, but this will signify nothing of importance. The critical question is whether you are sharing in the life of God by taking on your heart the burden of his wayward world, suffering with him in its behalf and striving to help it a little in finding its way back to him. This is fellowship with him and this is salvation.

Isn't it amazing that a simple fact like this could have been the subject of so much toil and worry? Great volumes ten times as numerous and three times as thick as necessary have only made confusion worse confounded. It's all because the makers of them are so fascinated by intricate machinery they cannot see that the shortest distance between two points is a straight line.

With just ordinary points this would be a small matter but it's real tragedy when the points are God and a man. It is very sad that the makers of these ponderous volumes cannot see that the shortest distance between *them* is a straight line. Which, being interpreted, means that the way for

the man to get over to God is to walk straight across, look him in the face and say in dead earnest, "I want to live with you."

Living together is fellowship and fellowship with God is salvation. Living together is thinking together and loving together. That's where this subject gets right down to earth, even a war-ravaged earth. Loving what God loves sends you out at once into the business of serving human need.

If anybody remembers at this juncture that Jesus Christ is the way to God let him also remember that that way is the straight across way. You can get to God only through Christ because he is in the direct line of approach. He is the very image of God's substance. When you see him you see God.

When you share with him the suffering of his brothers you have fellowship with him and with his Father. Then you are living and loving with God. Then you have found the good life. Then you are enjoying that supreme blessing we sometimes call salvation.

E. F.

### Obedience and Life

BETWEEN the Christian whose religion is wholly occupied in searching out commandments, one by one, and the Christian whose religion is a life of love, there is about as much difference as there is between the disappointed person who is always hunting happiness without finding it, and the sweetly contented one who never thinks of his own comfort in his devotion to the common good.

Happiness is, at the same time, the most elusive and the most accessible thing in the world. If you lay plans for it and try to catch it, it will be sure to get away from you. If you forget it and get busy doing good to other people, its quiet comfort will possess you and overwhelm you.

It is much the same way with obedience to the will of God. Without such obedience, there can be no true religion, no true living. But no Christian can be very successful in realizing this ideal, as long as his chief concern must be whether he has found all the commandments.

Get his interest focused on the central principle of a religious life, let him see clearly the religion of Jesus is nothing but life lived to the full, and commandment keeping will be natural and easy. Then he will understand what it means to keep the commandments. Anxieties about the number of them and the fear of missing some need trouble him no more.

There is no true life apart from obedience to the will of God, and there is no true obedience apart from a life of love.

E. F.



## The General Forum

### Adult Leaders of Youth . . .

BY RAYMOND R. PETERS

This article is a chapter from the new Brethren Youth Manual by the Director of Young People's Work. Copies of the Manual may be secured through the Brethren Publishing House at 25c each.—Ed.

ADULT advisers (local, district or regional), Sunday-school teachers and others play an important role in youth work. Where the youth ranges in the younger age brackets, the adult leader plays an increasingly important part. Young people face great problems; they need sympathetic help and guidance in developing for themselves a Christian philosophy of life.

The adult adviser, the Sunday-school teacher and the minister approach youth work from different angles. However, there are a number of general qualifications which apply to all adult leaders.

*The adult leader has a deep Christian faith.* He cannot give that which he does not have. He is able to express that faith in thought forms which are within the understanding of youth. He has a deep appreciation of and loyalty to the church, combined with an understanding of the youth program as an integral part of the church program.

*The adult leader learns to know his young people.* He does this not so much in the formal atmosphere of the Sunday school or the youth meeting as in the informal contacts which he makes. A knowledge of the homes from which his young people come helps him in his relationship with them. Through visits to schools and other community agencies and informal conferences among teachers and leaders he learns to understand experiences which young people are having outside the church.

*The adult leader is sympathetic toward youth.* "Each generation tends to believe that its successor is very obviously 'going to the dogs.' . . . Conservatism is a characteristic of age. Revolt is typical of youth." The adult leader recognizes this and in so doing accepts the necessity of making some adjustments. He attempts never to appear shocked. He faces problems frankly, with no appearance of preaching and inspires the confidence and respect of youth.

*The adult leader gives much time to his work.* As teacher in the Sunday school he gives many hours of time to preparing his lesson presentations. As adviser he spends much time in cabinet and committee meetings as well as the general meetings of the youth group. In whatever position he holds he finds informal association with youth an invaluable asset to his work. If he is not free to give time to outings, field trips, camps, conferences and institutes, he is definitely handicapped.

*The adult leader of youth is objective.* He can take criticism without becoming emotional. He accepts suggestions from young people graciously.

*The adult leader has a sincere respect for personality.* He believes in youth. He has faith in the ability of young people to think and to make wise decisions in their own right. He attempts to encourage good work rather than to point out failures. Only in rare cases does he take a negative approach to individuals or groups. He does not impose his ideas upon young people but shares democratically in their thinking and planning. Though following this course may lead to some unwise choices and failures, he realizes that people learn by their mistakes as well as their successes.

*The adult leader has a sense of humor.* This sense of humor differs with persons. Some are ever ready with a good joke; others point out humorous situations; a few have the readiness of play on words. The adult leader finds it rather difficult to develop a balanced sense of humor but he realizes that it must become a normal part of his personality.

*The adult leader is creative.* He keeps ahead of his group through an acute awareness of needs and interests of young people, trends in youth work, and resource materials available. He is constantly developing new interests and skills so that he may lead youth to ever higher planes of living.

*The adult leader grows in his job.* He is always seeking for new truth. He finds opportunities for leadership growth in district, regional and national youth conferences and camps within our brotherhood and in interdenominational groups. In reading, conferences with other youth leaders, and through standard leadership education classes he gains new insights in youth work. Through par-

### Daybreak

BY ORA W. GARBER

Enmeshed in shadows dark and deep  
The sleeping world has lain.  
Those bands of darkness strive to keep  
Their captive, but in vain.  
The dawn tints now the eastern skies  
With colors gay and bright,  
And soon the morning sun will rise  
And flood the world with light.

'Tis thus the soul's dark night gives way  
Unto that gracious dawn  
That ushers in a glad new day,  
With sin's enslavement gone,  
When Christ, the Sun of Righteousness,  
In grandeur and in might  
Appears to liberate and bless  
And floods the soul with light.

Elgin, Ill.



ticipation in these activities he keeps abreast of the newest developments in the field of religious education and fits himself more fully for the supreme privilege of leading youth toward a realization of the good life.

The adult adviser keeps these ideals before him. He realizes his limitations and possibilities as well as those of the young people with whom he works. Taking the group from where he finds them he leads them on to noble achievements. The results are rewarding.

*Elgin, Ill.*

## The Church College and the War Emergency

BY CHARLES C. ELLIS

President of Juniata College

THE colleges of the church, in common with similar educational institutions, are meeting an emergency the like of which the world has never known; and they are meeting it under conditions very different from those which confronted them in the last World War. In 1914 all of our educational institutions were probably more largely secondary schools than colleges. Only a limited number of their boys were therefore liable to military service. Furthermore, the draft age was not as low as now and the number of men called to the army and to defense industries was but a small percentage of those being drained into these channels today. The expense also of conducting a college, as respects faculty, buildings and equipment, is far in excess of that required for an academy. All of which suggests that the church probably would have been wiser had she heeded ere this the suggestions given her from a number of sources to reduce the number of her colleges.

We may not all realize that without the attendance of students from outside our fraternity no one of our colleges could possibly exist today. This fact is also one to be noted in its bearing upon the present emergency. Despite the rootage of our colleges in one of the historic peace churches, probably not half of our students have Brethren background. When we add to this the additional fact that by no means all of the boys from Brethren homes, in college or out, are choosing to register as conscientious objectors even under the very favorable government provisions, it is readily seen that our colleges cannot expect to go through this period bearing only the stamp of the civilian service camps. Indeed, they should not try to do so even in fairness to our fundamental church position. If C. O. really means conscientious objector, it is an appeal to the individual conscience, which must be fairly recognized whether

it sends the boy to the military camp or to the civilian service camp, and whether he goes from college or the home church.

The plain truth is that the church college must carry on during this unusual wartime much as any other business does, as best it can, hoping that the war will not last so long as to make it difficult to survive. For something will go out of our life which it will be difficult to restore if these colleges are lost. They are making a contribution to the church and to the nation out of all proportion to their cost, but there are few who have appreciated it. Church colleges have kept alive the type of education which has prevented here the national control of education which made possible the tragedy of Europe, and yet even church people have been indifferent to this as they continue to select the college for their children on a bargain counter basis.

The American people, however, will need to be on guard lest the exigencies of war do not offer to the advocates of the national control of education a golden opportunity to overturn this institution which has built itself into the life of America. It will not be difficult to tax the colleges out of existence by a proposal already before the Treasury Department, which will undoubtedly become operative despite strong congressional opposition, if the President should be led to favor it.

Upon the trustees and administration of our colleges the war emergency presses the question of survival; but upon a larger group, more indirectly concerned with the college effort the crisis imposes the more fundamental question of why the college should survive. Unless we can arouse sufficient interest in this question to build up affirmative convictions the question of survival will settle itself.

Few of our communities would willingly see any of our colleges fade out, and perhaps the community service alone would justify their existence. This in itself, however, could not in many cases elicit the support necessary for survival. If the large contribution to the church of the future and to the Christian point of view in every avenue of life endeavor is regarded as the great service of the Christian college, then surely we have sufficient justification for soliciting a more realistic and practical attitude on the part of Christian people. If we believe in the mission cause it is not reasonable to exhaust all our resources upon the mission work of today while we starve the institutions that produced the men and women who today are giving themselves to this sacrificial service. If we have money to expend in reconstruction



and rehabilitation of shattered lives and property, do we not prefer to trust it to those who have the training and guidance which are basic to the required maturity of judgment and wise discretion which are essential to successful administration and trusteeship? Can we continue this if we allow the institutions to languish upon which we lean for such results? It is far easier to let a college die than to build one to a place of worthy recognition. Would it startle you to have me say that probably more of those who read this article can remember the death than the birth of some college? How many colleges will start during this emergency? Certainly not so many as will pass out.

And yet it is well-nigh pathetic to reflect that the government is now demanding resources which Christian citizens could long since have freely given to their churches for the spread of the gospel and for undergirding the Christian colleges. Christians who hesitated to give God a tithe or even one tenth of a tithe will no doubt soon be giving far more than two tithes to the government, while the luxuries which hindered the work of the Lord are being withdrawn even from those who selfishly demand higher wages or higher prices for the products of factory or farm. God is not mocked, but how sadly do such conditions mock the selfishness and the greed of those whose devotion to the church called for no sacrifice, and whose loyalty to Christ was secondary to the accumulation of the things that perish even before the using.

Huntingdon, Pa.

## Thinking About Our Seminary

BY A. R. COFFMAN

IT WAS my privilege recently at the Eastern Regional Conference to have a visit with the president of our seminary, out of which grew his request for this article.

First of all, our seminary has always realized, and desires to continue to remember, that it is Biblical. As a church we do not want to develop or adopt a rigid systematic theology. There are enough of them. We want Biblical theology. Our church does have a special message to give to the world and the seminary can be a unifying agency in the making of that contribution. It is not that the various parts of our testimony are not found somewhere in Christendom, but the different doctrines and ordinances are not co-ordinated elsewhere as in our church. This fact grips our ministers. They may and should adopt the good wherever they find it, always testing all things by the Bible.

It may be felt that we are a small denomination and that a seminary in a group of our size is too expensive. We shall do well to remember that our seminary has a Bible school affiliated, and serves not only the ministry but the whole church. Our school is active in extension work not only in Bible institutes, but also recently in classroom work in areas away from the seminary. There is such a thing as taking the seminary out as well as going to the seminary. There ought to be close correlation between the seminary and the Gish Fund, for ministers must continue their training if they are to grow. The seminary not only serves to train ministers for beginning, but also for continuing their work. And we do not expect to stay a small church. What if we are a minority? The Lord works through minorities. There is no one denomination that is not a minority in relation to the whole church, and all the Christians put together are a minority in comparison to the whole world population. We are a small church, but we have a large work to do.

In the past some of us felt that to take a college course and then theological training, all in Dunker institutions, was too much in one groove; but the Lord gives us length of years, if we are faithful to him, and college and seminary are not too long for the foundation of our message; from there we can launch out into wider fellowship on the basis of our own platform. We have a heritage that has stood the test of time and is able to meet, in the name of the Master and in the power of the Holy Spirit, the problems that arise in our complex world and do its part in working toward a new day in the coming of the Lord. Behold how our brethren of the medical profession have a long preparation and then a continuous one in lifetime research for the saving and protection of the body! No, college and seminary years are not too long for the task to which we have been committed.

The seminary can be a unifying agency of the church. Let her assure the brotherhood that she is building on fundamental things and abiding in them with proper care not to veer from the moorings and she will find a response that will be increasingly gratifying. If we are honest and come together and exchange ideas sincerely, we shall come to a basis on which we can unite. We can all commit ourselves to Christ and love one another even in honest difference. The very process of thinking involves variation, so we should neither be surprised nor angered if someone differs with us. There has been and is yet undue difference of viewpoint in our brotherhood because we have fed ourselves, even within founda-



tional years, from such widely separated sources and have not had, perhaps have not sought, the opportunity to share with one another. The seminary owes it to her constituency to know them and serve them not only in classroom but in extension areas, and we, in turn, should support and use the seminary to the fullest extent.

*Martinsburg, Pa.*

## An Appreciation of Our Seminary

BY W. GLENN McFADDEN

PRIOR to three years ago I was among those who asked questions concerning our seminary. I was a part-time pastor and teacher. I believed that the local congregations ought to support our seminary. I was also interested in taking my training in some seminary, hoping that the way would clear for that work to be taken in Bethany Biblical Seminary. But there were some questions about Bethany. I had heard them among pastors as well as among prospective students. Some also felt that it might be possible that seminary training would spoil one as a pastor. Wherever there is misunderstanding or lack of truth there is questioning. I am interested in answering some of the questions as truthfully as I know—questions which bothered me concerning Bethany.

I almost went to another seminary. I have just finished reviewing the carbon copies of letters which were written during those days of indecision. I marvel now at the patience of those who answered my questions so carefully and wisely and turned the tide. The financial question loomed high to one with a family of three boys in the stage where appetites are never satisfied and clothing is not guaranteed beyond a few weeks of wear. Other seminaries with endowments held out a brighter picture on the economic side. But being Brethren at heart I wanted to go to Bethany, and, thanks to some of our trusted leaders in the church, the way was opened. Now that I have graduated I feel that I know Bethany a little better from the inside. I also feel that the church at large, which has invested so much in its trained ministry, is entitled to a "report." Perhaps such a report ought to be required from every graduate. I want to answer some of the questions which are asked about Bethany—questions which I asked also.

I had often thought that Bethany might be "too traditional." I wanted new ideas. Let me say that I got what I wanted—and more. For with a wholesome open-mindedness and liberal viewpoint toward all truth regardless of its origin, I found a genuine appreciation of the traditions of our fathers. Formerly I had questions concerning

the worth of traditions; now I am conscious of the original spiritual stimulus which gave birth to the church I love. I see new meaning for us today. We ought not follow blindly the path of our fathers, but we should be consecrated anew to the high spiritual purposes which found expression in their practices. Of course I learned this from teachers there who love the church, and are giving their lives for it. They are consecrated to the task of training a consecrated ministry for the Church of the Brethren, a ministry which looks to the future as well as to the past and faces that future with the faith of our fathers. My testimony is that Bethany has given me the spiritual ballast to hold me steady in these stormy days, when so many crosscurrents and fatal air pockets are caused by the diverse winds of doctrine.

But one wants more than a consecrated faculty in a seminary. It was my good fortune to take extra work in two of the leading seminaries in the Chicago area. I feel that I can make some comparisons and evaluations. I found that the scholarship of Bethany ranks high. I found the classroom teaching and the outside requirements of our seminary also ranking high. Bethany's faculty is well trained. In addition I found a spiritual warmth which was definitely superior. Let me add that this is not a criticism of the other seminaries which I attended, for I was not reared in the spiritual climate of their churches. If I belonged to another church, I certainly would want to take the major part of my training in the seminary of that church. I am indebted to them for the perspective and the new insights which they gave to me. I am glad that Bethany encourages such study in other institutions and feels itself a part of the greater church to which all denominations belong. Are we not kin in the great Christian fellowship which girdles the globe?

The fellowship at Bethany is of great value. To live with those who are being trained for the mission field and to listen to reports from those on furlough, to learn to know our church leaders personally, and to sit in class with those who will surely be among the future leaders of our church—these are rare privileges indeed. One learns to know and appreciate those from every part of our nation, from the East, West, North and South; from such fellowship he comes to appreciate those values which every section holds dear. I have come to love the Church of the Brethren more because I know it better.

Yes, I went to Bethany with many questions. Most of those questions were answered. The questions which remain are for the most part



questions which all Christendom is seeking to answer. But I now have a satisfying faith on which to build. I feel that I have come in contact with a contagious spiritual dynamic, and it is my prayer that it might take hold of my life. I can accept the basic faith of our church, the spirit and the mind of Christ as revealed in the New Testament to be the revelation of God's will for us.

What can we do in our churches for our seminary? The first need is to select and encourage the best young men available for the Christian ministry. Unless we do this we face decline. When such men give themselves to this high calling, then the church needs to support them with her utmost in morale and material needs. The seminary is being cared for through the Conference Budget and that apportionment is being well administered. The economic genius which has been so characteristic of the Brethren has not been lost at Bethany! But the church can help by providing more scholarships, such as some of the district men's and women's work organizations have done. I was fortunate in getting one of them and what a difference it made in terms of the time that could be given to study rather than to work to earn one's bread and oleo. Bethany students do not know what the eight-hour day is! I found this one outstanding contrast in the other seminaries which I attended: they had much more time for study, meditation, conference and fellowship. Bethany needs this too. Three years set apart for study is not too much, and should not be taken up with too much outside work. Some work

is good, but most of the students are doing too much, I believe.

Above all, I am convinced that our seminary is serving the church. Though I may not be able to add more financial help, personally I shall give her my full support in word, in prayer and in encouragement. I shall endeavor to enlist young men to give their lives to the Christian ministry and then I will urge those men to seek their training in Bethany. If a financial talent is ever bestowed upon me by the Giver of all talents, I shall express my testimony more briefly in terms of writing a check for endowment or scholarships. I would advise against waiting for this, however. And I believe it is unnecessary. For the Church of the Brethren as a whole will not fail to support its share in the great work of the kingdom of God.

Troy, Ohio.

## The Urgency of Ministerial Leadership

BY PAUL H. BOWMAN

THERE can be no uncertainty about the importance of strong and courageous leadership in religion. That has always been a prime necessity in human society. The world today presents an impressive spectacle of what happens when the church and religion are ignored. Savagery and tyranny have multiplied in those countries in which religion has been regarded as the "opiate of the people" and where the graces of the Christian faith have been held in ridicule and disfavor. There is no safety or security in such countries. Human life and personality have no status within themselves. The foundations on which rest all those positive values which are really worth while disappear and man sinks to the level of the beast.

The church and the purposes which she represents in the world demand the leadership of the ablest minds. Goodness of life and consecration of powers are indispensable among religious leaders, but they are not all-sufficient. Capacity for intellectual and moral development is absolutely imperative among those who seek to serve God and man. The Christian ministry demands personality, native ability, emotional balance, sound judgment, social poise and physical strength on a par with all other of the great professions. There is no place in the Christian ministry for mediocrity and shallowness.

A group of officials representing the armed forces of this nation recently conducted throughout the country a series of conferences among college executives. They let it be known that the government wanted thousands of strong young men carefully selected from the colleges each year

## The Good Samaritan

BY WILMA W. BURTON

A stranger traveled the Jericho road,  
And the way was weary and long;  
His burden grew heavy, his feet were sore,  
And his heart was without a song.

Then robbers, wicked and desperate men,  
Who lurked in the hedges high,  
Wounded him, stripped him of raiment and gold,  
And left him there to die.

A priest and a Levite passed that way,  
But, though the wounded cried,  
With merely a look they journeyed on  
To walk on the farther side.

But a certain Samaritan straightway came  
To the place where the wounded lay;  
With compassion he tended the wounds with oil,  
And did so without delay.

Oh, ye who travel the Jericho road  
And wounded may be from sin,  
Lo! Jesus, the Good Samaritan,  
Will make you whole again!

Des Moines, Iowa.

(Continued on Page 12)



## Brethren Service

### The Value of "Work of National Importance" . . .

A continual question asked by those interested in the Civilian Public Service program is, "What work do conscientious objectors do and why is it important?" Government men have consistently held that their work is needed badly in the United States today. Because most of the projects, such as forestry and soil conservation, offer long-range results rather than immediate remedies their value is too often overlooked. Admittedly there is other work which should be done and which bears a higher humanitarian value, but only people with limited vision can declare the whole program worthless to present and future generations. There is much which by physical labor they are putting into the resources of the nation, and there is much which they are gaining in experience, idealism, fellowship and the democratic ideal which will enrich the world. Following is an evaluation of each of the various types of work engaged in, and the camps which are devoted to each project.

#### Forestry Service

Our country has passed from the era of limitless natural resources into a necessary era of conservation. Only one fourth of our original forests remain. In less time than it takes to mature a tree, our annual use of lumber will have to be reduced and higher prices will be put into effect. Europe has discovered the seriousness of lumber shortage. Only by long-term planning can America abound with nature's resources.

Camp San Dimas, Calif.	Camp Cascade Locks, Oregon
Camp Lagro, Ind. (part-time)	Camp Medaryville, Ind.
Camp Marietta, Ohio	Camp Walhalla, Mich.
Camp Petersham, Mass.	Camp Placerville, Calif.
Camp Ashburnham, Mass.	Camp West Campton, N. H.
Camp Royalston, Mass.	Camp North Fork, Calif.
Camp Cooperstown, N. Y.	Camp Santa Barbara, Calif.
Camp Stoddard, N. H.	Camp Coleville, Calif.
Camp Kane, Pa.	Camp Wellston, Mich.

#### National Park Service

Closely associated with forestry service is National Park Service. Many of the same activities are carried on here—fire fighting, tree planting, and in addition, maintenance of an area to provide rest and relaxation for tired people. The park system of the United States would rapidly deteriorate if not kept in constant repair.

Camp Patasco, Md.	Camp Lyndhurst, Va.
Camp Buck Creek, N. C.	Camp Galax, Va.

#### Soil Conservation

Agricultural experts and farmers know the value of the work against soil erosion that men in Civilian Public Service camps are doing. Backbreaking work eight hours a day—without pay—reclaims land which would otherwise be useless and provides for the future economic security of America.

Camp Grottoes, Va.	Camp Henry, Ill.
Camp Colorado Springs, Colo.	Camp Coshocton, Ohio
Camp Lagro, Ind. (part-time)	Camp Washington County, Md.
Camp Magnolia, Ark.	Camp Weeping Water, Nebr.
Camp Merom, Ind.	Camp Fort Collins, Colo.
Camp Denison, Iowa	Camp Howard, Pa.
Camp Sideling Hill, Pa.	

#### Hookworm Control

The nurse of the county in which Camp Crestview is located has estimated that half of the people are in great need of the services which the camp has to offer. Many of the people are afflicted with hookworm. It is both the cause and the effect of the poverty, tiredness, and ill-health of these people. The building of sanitary privies throughout such regions will eradicate this dis-

ease and will thus elevate and touch human lives directly.

Camp Crestview, Fla.

#### Hospital Service

"Human conservation" work can be the term applied to these projects. Due to the war many of the hospitals of the country have lost so many workers that they cannot give adequate care to their patients. Especially is this true of mental hospitals. To meet this need specially qualified assignees have been chosen to aid these suffering people.

Chicago, Ill.  
Williamsburg, Va.  
Staunton, Va.

Sykesville, Md.  
Philadelphia State Hospital

#### Agricultural Research

Due to wartime conscription, agricultural experiments on plants and animals had to be abandoned at government research stations. With specially talented Civilian Public Service volunteers, the work on improvement of food-raising methods, growing conditions, and plant strains goes on for the benefit of the future of the world.

Camp Beltsville, Md.

#### Farm Service

Civilian populations of countries at war have with them always the ever-present problem of keeping the food supply constant. Right now Europe is teaching us the horrors of food shortage. Selective Service has approved groups of men working on selected dairy farms to help maintain food for the nation.

Dodge County, Wis.  
Madison County, N. Y.

Hartford County, Conn.

#### Foreign Service

The hopes and dreams of all the men in Civilian Public Service went with the first unit leaving the United States to do medical work among the underprivileged of Puerto Rico. Such a unit will be a proving ground for ability to do reconstruction work in foreign lands after the war, and will demonstrate to people in need the ideal of human service.

Martin G. Brumbaugh Reconstruction Unit, Puerto Rico

#### Postwar Reconstruction Project

To build up, not to destroy; to bring life, not to bring death. Such is the aim of the conscientious objector. To build up the areas devastated by war in his vision. Ten Civilian Public Service men along with a large group of army, navy, and government men are now engaged in a year's study of postwar reconstruction at Columbia University in New York. These men will be leaders in the period following the war.

#### Immediate Future

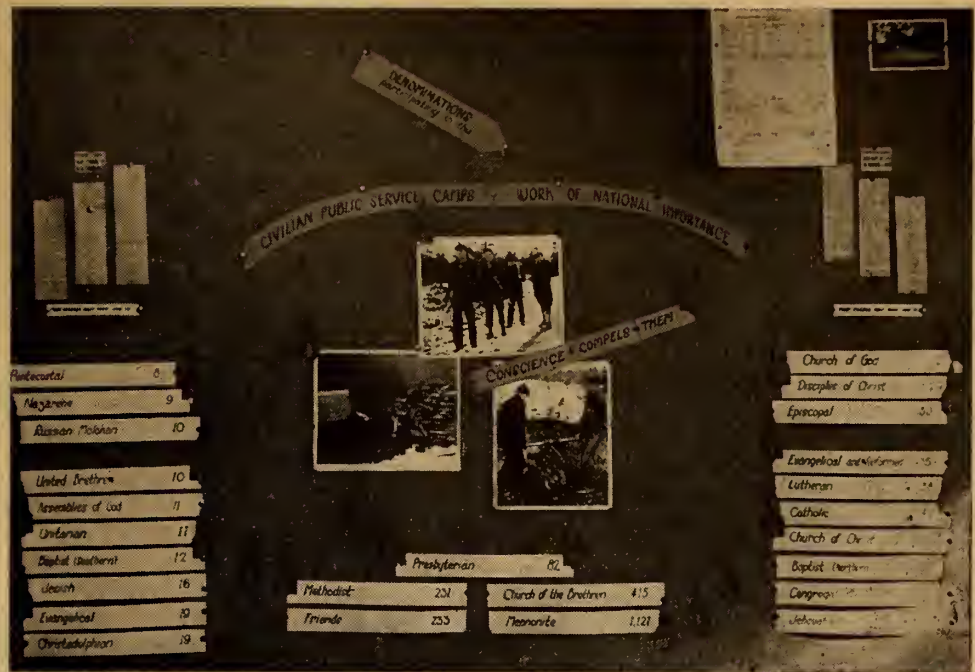
Plans for two different projects have been advanced. These are the louse control project and the nutrition experiments. Twenty men have volunteered to carry lice on their persons for two periods of three weeks each for research purposes. The men will be sprinkled with lice, use the same clothing and bedding throughout the period in an effort to test disinfectant powders lately developed. The nutrition experiments are closely related to these. Units of men will be stationed in hospitals and subjected to specific diets, temperature, and air pressure conditions. As "human guinea pigs" they will help solve scientific riddles to aid human nutrition under all conditions.



## Religious Denominations Represented in Civilian Public Service

June 30, 1942

This is the photograph taken of a bulletin board display at the Brethren Publishing House. Something of like nature could be well used in churches to emphasize Civilian Public Service work.



Advent Christian .....	1	Emissaries of Divine Light .....	1	Norwegian Evangelical Free .....	1
African Methodist Church .....	1	Episcopal .....	35	Nazarene .....	9
Apostolic .....	3	Evangelical .....	24	Mennonites .....	1,288
Asbury Methodist .....	1	Evangelical and Reformed .....	38	Order of Essenes .....	1
Assemblies of Christ .....	1	Evangelical Mission Covenant .....	5	Pentecostal .....	10
Assemblies of God .....	15	Evangelistic Mission .....	3	People's Church .....	1
Baptist (Northern) .....	68	Faith Tabernacle .....	4	Pilgrim Holiness .....	1
Baptist (Southern) .....	12	Father Divine .....	5	Plymouth Brethren .....	3
Berean Church .....	1	Fire Baptized Holiness .....	1	People's Christian Church .....	1
Bible Students Association .....	1	First Century Gospel .....	2	Presbyterian .....	92
Brethren (Church of the) .....	448	First Divine Association of America, Inc. ....	3	Primitive Adventist Church .....	1
Buddhist .....	1	Free Methodist .....	2	Progressive Brethren .....	1
Catholic .....	43	Friends .....	258	Reformed (Dutch) .....	6
Christian .....	3	German Baptist of North America .....	1	Reformed Methodist .....	2
Christadelphian .....	20	Gospel Meeting Assembly .....	1	Rosicrucian .....	1
Christian Missionary Alliance .....	3	Gospel Mission .....	2	Russian Molokan .....	11
Christian Science .....	3	Gospel Tabernacle .....	1	Seventh Day Adventists .....	4
Church of Christ .....	56	Gracelawn Assembly .....	1	Serbian Orthodox .....	1
Church of Christ—Sanctified .....	1	Greek Orthodox Catholic .....	1	Swedenborg .....	1
Christ's Church .....	1	Holiness .....	1	Theosophist .....	4
Church of Christian Fellowship .....	1	Jehovah's Witnesses .....	98	Triumph of the Church of the Kingdom of God in Christ .....	1
Church of God (Indiana) .....	22	Jennings Chapel .....	4	Truelight Church .....	1
Church of God (Tennessee) .....	1	Jewish .....	15	Undenominational .....	4
Church of God—7th Day .....	2	Kingdom of God .....	1	Union Church .....	3
Church of God and Saints of Christ .....	3	Latter Day Saints .....	1	Union Society .....	1
Church of God in Christ .....	5	Lutheran .....	39	Unitarian .....	13
Church of God of Abrahamic Faith .....	1	Megiddo Mission .....	1	United Presbyterian .....	2
Church of Jesus Christ .....	1	Methodist .....	272	United Brethren .....	12
Church of the Living God .....	2	Moslem .....	1	Universal Brotherhood .....	1
Church of the Open Door .....	1	Missionary Baptist .....	1	Universalist .....	1
Community Church .....	3	National Baptist Convention, Inc. ....	1	War Resisters .....	30
Congregational-Christian .....	72	National Church of Positive Christ .....	2	Wesleyan Methodist .....	4
Disciples of Christ .....	34	Nonaffiliated .....	205	World Student Federation .....	1
Dunkard Brethren .....	5	Nondenominational .....	1	Total .....	3,381
Emanuel Mission .....	1				

## Puerto Rico Project

Copy of a letter from Dr. Parker to his wife and children in the United States.

We have had a busy day—tour of inspection with the P. R. R. A. head of the service farm this morning. Saw all the buildings; Recreation Center, prospective hospital, dispensary with a nurse who speaks English quite well, and the very capable seventy-year-old doctor you have heard of, who speaks very little English, a modern school where Donald and Bob will go (school started today so you had better hurry), modern homes for resettlers, farms, only vanilla plant under the American flag, etc.

Castaner is roughly in the center of the island, west from San Juan and by winding road about seventy-five

miles or five hours driving time. It nestles in the midst of mountains 1,500-2,000 feet in elevation; elevation proper is 700-800 feet. The sun is quite warm, but the temperature is mild and last night I needed a blanket—in August! The humidity is not so bad as at the coast though they have a heavy rainfall. The road is good most of the way and is being improved very much. It is a beautiful drive. When we left the coast to climb up over the hills and mountains it was just like driving through a fairyland of jungles with strange vegetation, flowers, ferns, bananas everywhere, breadfruit, mangos, cocoanuts, dates, royal palms with their majestic trunks and green bark and waving "fronds" at the top. Some of the what we thought yesterday were just forests on the mountainsides turned out today as we visited them to be specially developed shade trees under which grow



coffee trees, bananas, oranges, taniens, mangos, avocados. Then these shade trees are cut down for lumber by careful selection as they get too big for shade alone. They raise almost everything here, but the big crop is sugar cane, which they are limiting at present to grow more food crops to relieve the food shortage. The "cafe rico" is so much better than our coffee imported from other places. It is prepared differently and I am drinking it without the stimulating effect of coffee in the States. Coffee is here what tea is in China.

We are going to need the help of graduate nurses if we put on the type of hospital program Dr. Cordier and Dave have indicated and all the people here from P. R. R. A. on down to the local officials and the peasants are expecting of us. Outside of the dispensary cases in this region the greatest need is for a hospital to care for acute cases and emergencies, accidents, etc. That necessitates a surgery under the direction of an experienced nurse. (We saw a strangulated hernia this morning which had to be sent thirty-five miles to a hospital that could operate on him.) Then according to this old Dr. Seine, the next big need is pre-and-post-natal care for the women, many of whom die in childbirth. There is also much operative gynecology which ought to be done, he says, but we need an obstetrical ward and delivery room and a training program for native midwives. That will take a trained nurse as well. There is not so much tuberculosis, enteric diseases or malaria in this region. However, hookworm is very prevalent and probably other parasites. Skin diseases and syphilis are common.

We go back to San Juan Thursday to contact more of the officials and to meet the rest of the unit on Sunday. Will write more from San Juan.

## Looking Above the Rainbow

BY VALLEY M. DIEHL

(Dedicated to the C. P. S. Men)

In the summer of 1922, a party of four ladies were camping in a small valley in Shansi, China. The spot is unique because clear water gushes from the stone-paved side of one of the slopes about thirty feet from the ground below. This water is said to be the only water in that country that is safe to drink without first being boiled. Pine trees had been allowed to stand on one of the slopes since it was part of a temple ground. Other forests had been destroyed years before.

The setting was ideal for meditation and intensive study. However, after long hours of difficult language study, the women often went on hikes to one of the mountain peaks. One afternoon during one of these hikes a dark cloud arose. Some of the group turned toward the camp; others climbed on. The cloud brought only a light shower which was followed by a perfect rainbow. The group at the top of the peak was higher than it. Thus theirs was an unusual and most inspiring experience, for they had to look above the rainbow before they could see the colorful arch which spanned the valley below.

The peace and beauty of God's creation in that quiet spot were rarely broken except in times of drouth. Then large groups of men came in single file, night or day, wearing willow wreaths on their heads. They came, sometimes from villages many miles away to awaken the sleeping god and ask him to send showers for their crops. On approaching the waterfall, they

would beat a gong and make mournful pleas. They then would fill a bottle from the top of the falls and carry it to their local village temple. In addition to this, other ceremonies were performed in the distant temple. Was not this pilgrimage much like the search for the pot of gold at the foot of the rainbow?

You C. P. S. men are on a worth-while pilgrimage, for it is to the temple of peace. Along the way you no doubt become tired, discouraged, and homesick. Perhaps you think of some back home who, figuratively speaking, are using the gold found at the end of the rainbow; you wish that you could have had similar luck. Remember that a greater wealth will come by following the gleam above the rainbow than can possibly come from any accumulation at the foot of it.

Your efforts will stand as a monument to constructive, sacrificial service as you clear the way on the path to peace. As you journey on, the clouds will clear as you keep step with him whose power extends above the rainbow.

Fort Defiance, Va.

## The Urgency of Ministerial Leadership

(Continued From Page 9)

for an indefinite period of time. They must meet rigid physical requirements, pass carefully devised intelligence tests, and maintain in all their college subjects an honorable scholarship record. These men are to constitute a reserve from which officers for army and navy are to be drawn. They are to be tested and sifted, and by processes of elimination to be finally reduced from a company of 80,000 to one of 35,000. The armed forces require officers who can think fast, think logically and think accurately. No other type of leadership is acceptable.

The church may well learn a lesson from the army and navy. She may appropriately recall how carefully the great leaders of Israel were chosen—Samuel, David, Solomon, the army of Gideon, Isaiah, and finally the disciples of Jesus.

Bethany Biblical Seminary and all of our colleges are indispensable agencies of leadership. We must discover the most promising human resources we have, dedicate them to Christ and his kingdom, and then educate and prepare them for a ministry of service to God and man. No shallow mind, no impoverished spirit, no cheap education can stand against the tides of evil which seek to beat back the church and the forces of religion in these times.

There are many demands for our money in these days, but let us not "short change" our seminary. We are in desperate need of her product. She must go recruiting our ministry both in calm and in storm. The church has no voice except to make and keep Bethany strong and fully consecrated to her indispensable task.

Brigewater College.



## Our Mission Work

### Observing India's Life . . .

BY JOY C. FASNACHT

Will you come with me for a walk today? Let us walk down this road leading westward past the Vyara mission bungalow and let us observe Indian life.

Here is the church, right across the road from our bungalow. Come with me into one of the small side rooms of the church. Some of the Christian women are gathered together for a meeting today. They are Christian mothers who live on or near our compound. They meet together once a week to sew. Today ten women are here. All of them know how to sew. Very few village women know that art.

Let us watch these women at their work. They are piecing baby quilts from goods which was sent out by women of a church in America. Here is one completed baby quilt. Cloth for the backs and borders of these quilts was purchased in the bazaar by the women. Two weeks ago, several of the village schoolmasters bought some of these quilts to be used as prizes in the baby shows which will be conducted in their villages. These women will work on these quilts for an hour, and then one of them will have charge of the devotional period. The women take turns leading devotions. But we must not tarry longer here.

Let me tell you about Mangalbai, the woman who washes clothes for us, while we walk farther. Mangalbai works more than five hours each week for us. She comes each Monday morning at eight o'clock, and as she wishes to do all the work at one time instead of coming back another day, she works through the heat of the day until she has finished. She uses a washing board when washing for us, but washes her own clothes by beating them with a wooden paddle.

One day it was very warm, and I knew Bangalbai must be hot and tired from working so long. I took a slice of white bread and butter to her. She carefully laid it aside and finished the washing. When she had finished, she took the bread and butter home and gave it to her children. She and her husband are poor, and any delicacy she receives she gives to her children.

Here we are now at a roadside shop. Let us see what is offered for sale: rice, juar, dal, spices, flour, ghi, kerosene; and at this side of the shop, the shopkeeper is tending to the cotton the customers have traded in for their needed articles.

What means the loud screaming we hear? Let us go and see. That poor little youngster was sick last week. This man says that the baby is very sick, so they have called a priest who is also a "doctor." You see these folks are not Christians but are superstitious idol worshipers. The witch doctor has taken a hot iron and has marked the baby's stomach to scare away the spirits of sickness. If the baby dies, they will know their gods are displeased with them. Perhaps to appease the gods, they will then vow not to wash or cut their boy's hair for a year so that the god, seeing the hair, will think the boy a girl and so not take his life too. Very few children in non-Christian homes grow up without such marks having been made.

Now that we have again invited these people to come to the dispensary for medicine, let us go on to our other mission compound where the mission school is located. All but one of the six teachers also live here on this compound.

A group of the Vyara boarding school girls. They have named their group the Pioneer Girls' Club. The second girl from the left is the adopted daughter of Jamnabai, the matron mentioned in the last paragraph.



First I wish you to meet the headmaster. His name is Marnilal. He has a happy family. Isn't his little girl clean and pretty? Her mother, Eunicebai, teaches in the school too. She is a very capable woman. See how well-combed and dressed her children are. They drink cow's milk daily. Some children are given buffalo milk, which is not so healthful for children. But many, many children receive no milk at all.

Another master lives in another room next to them. He is Benjamin Master, and his wife is Dorcasbai. Both of them teach in the school. Dorcasbai is a leader among the Christian women. Benjamin is primary superintendent in the Sunday school. He is a very interesting storyteller. He speaks English very well. Their home has many English effects in it. Benjamin is our pandit, teaching us Gujarati daily.

Dorcasbai and Eunicebai both sew for their families. They dress their children in warm clothing when it is cold and give their children a change of clothing when they become soiled. They prepare foods of vegetables and fruits as well as of grains.

These are the hostel rooms where the girls in the boarding school live. Their clean saris are spread out on the grass to dry. Some of their clothes are patched but all are clean. The girls do their own cooking over open fires under the supervision of the matron, Jamnabai. The girls work in the fields too, planting, cultivating and harvesting.

Vyara, India.

### News Notes From India

BY GOLDIE SWARTZ

#### Missionaries in Conference

Early in March, our India missionaries spent a most refreshing ten days together in mission conference at Bulsar. With the growing irregularity and shortage of train service due to general war conditions, there were some misgivings beforehand as to whether or not we would get to go to Bulsar. However, these doubts were unnecessary for from the north and south, in the already crowded trains, we managed somehow to shove in a few more bedding-rolls, tin trunks, lanterns, etc., and then to edge ourselves in.

#### Over the Teacups

In due time we arrived on the Bulsar mission compound and soon were greeting one another and renew-



ing social fellowship over the teacups. Due to illness or other hindering causes quite frequently some of our number are prevented from being present, but this year we were all able to be present at the conference, at least for a part of the time, except Joe Bowers, who had early duties at the Woodstock school. During the meeting, Emma Ziegler, a teacher at Landour, and the school children had to leave for the opening of another school year.

#### Conference Sessions

It is always a pleasure and stimulus to have our missionary children with us at least a few days during the mission conference. While with us one day, their talent, intellectual and spiritual, was well demonstrated in a worship program which they as a group conducted. The afternoon sessions of the conference as usual were given over to the various types of business for the welfare of our mission service. For the devotional sessions, we were very glad to have present with us for a few days a neighboring missionary, Rev. Russel Graham, who led us into some deep spiritual realities and soul-refreshing experiences.

#### Encouraging Results

With the mission conference and the district meetings of our two areas, Gujarati and Marathi, now over, we are again back home in our respective places of service. Those of us who are out on tour all find enlarged opportunities and a growing eagerness on the part of the peasant people to hear the Word. In the northern part of our field especially, baptisms are taking place in nearly every evangelistic camp. Everywhere, hearts are being awakened and an interest is manifest in spiritual things.

#### Hindrances

In some sections, however, intimidation from varied sources hinder a definite present response. Never have I seen so keen an interest on the part of the hearers. Similarly never have I met with such stern opposition from the adverse powers of landlords, Hindu idol devotees and Satan himself. As with the disciples of old, I seem to hear our Lord say, "Such as these can be overcome only through prayer." May we unite our efforts in this supremely effective ministry of intercession.

#### Women Meet in Noonday Heat

In a number of camps, the women and children of the village are attending the meetings well. After coming in from their fields or the forest, they drink their rice or nagli gruel and then assemble together for several hours during the noonday heat. At this time we try to acquaint them with the heavenly Father, help them in the nurture and discipline of their children (most of the mothers and many of the older children come with a baby riding the hip) and teach them songs that will give expression and urge to victorious living. We also teach them to sew for themselves the few simple garments that they require. As varied as are the needs of the people, so versatile do we aim to make ourselves. We do all we can to help them in sickness and in health in order that they may experience a more abundant life.

#### Week of Witness

This week a number of our churches are observing the Week of Witness. This was preceded by several weeks of special preparatory classes of Bible study and prayer. Every member was invited to enlist. Those responding were divided up into small bands to go out to near-by

villages to tell their neighbors something of what the Lord has done for them. Both the men's and women's group here at Dahanu are enthusiastic over some of the experiences they are having.

#### Great Need for Rain

With us March truly came in as a placid lamb and is leaving like an enraged lion. The temperature during mission conference was ideally pleasant, but the last fortnight has been terribly hot for March, running from 100 to 107° each day out here fifteen miles from the seashore. We hope this unusual heat will not hinder a normal rainy season this year, for there has been a shortage of crops now for several years and hunger is very prevalent.

*Dahanu, India.*

### Umalla-Vali News

BY W. G. KINZIE

#### Meetings in Eight Villages

So far I have held evangelistic meetings in eight villages. The response has been fine in all but one village, and since, that village has awakened also and there have been some baptisms. I took no servants at all in most of the places, living with the masters. It was a wonderful experience, and I feel I had an opportunity to get close to the people in a new and fine way. The people also seemed happy to have me come in and live among them.

#### Short Visits

Besides these places where I spent a week or so, I have been in several villages for a night or two. These short visits have also been encouraging. I have had an opportunity to talk to a number of people and to hear their problems. It has not been easy for our people this year. While we do not see such terrible poverty as some others see, it is plain that they are not in the more comfortable circumstances they have enjoyed in times past.

#### Bright Prospects for Netrang

Last year we built the house at Netrang. We believe that in time it will be a large center for our work. There were a number of baptisms in that area last year and the people are asking that a new congregation be established there. We believe that the District Meeting will grant the request, as they have the proper number of members and leadership. That field has been worked in quite a bit with rather exciting results. I have never seen the women so interested as at Bangoria, where Sister Sadie Miller held her Malavado last fall. There were also a number of baptisms there. That is only a few miles from Netrang. Rev. Jethalal Hiralal is the evangelist there. Undi is only a few miles from Netrang and they also are very active people. They built their own school and equipped it with tiles made in Undi. They pay one third of their teacher's wage besides keeping up the house. The leading men of that vicinity are Christians.

#### Royally Received

In Jhagadia, one of the leading cities of Rajpipla State, we were royally received by Hindus and Christians alike. The high school principal insisted that we have our meetings in the high school compound. We had several there. There were pressing invitations from leading merchants to have meetings in the bazaar. We also had meetings there and we were given every courtesy. People attended in large numbers and everyone seemed to go away happy and ready to come back the next night.



We had to leave long before we were able to fill all of our invitations. We have only a Sunday school there, and it is carried on by local talent with only the oversight of a mission worker. The young man who is in charge of the Sunday school hopes to go to Baroda Bible School when he has finished his matriculation work.

Umall, India.

## Comforters for Winter Months

BY ANETTA C. MOW

More comforters will be needed in the C. P. S. camps during the coming winter. More men continue to enter the camps already established and more camps will doubtless be opened. This means that more comforters should be made and sent in before winter weather arrives.

The request is made by the Brethren Service Committee that the women of our churches make warm, serviceable comforters and send them direct to their nearest C. P. S. camp. *Do not send to the Elgin office.*

The comforters should be about 50 by 80 inches. They may be made from whole cloth or from pieced tops. The tops may be from prints or from woolen cloth.

Please mail your comforter direct to your nearest C. P. S. camp. Addresses of camps:

J. H. Mathis, Director, C. P. S. Camp No. 6, Lagro, Ind.

Ora Huston, Director, C. P. S. Camp No. 7, Magnolia, Ark.

Levi Ziegler, Director, C. P. S. Camp No. 16, Kane, Pa.

Mark Schrock, Director, C. P. S. Camp No. 21, Cascade Locks, Oregon.

Samuel A. Harley, Director, C. P. S. Camp No. 29, Lyndhurst, Va.

D. C. Gnagy, Director, C. P. S. Camp No. 36, Santa Barbara, Calif.

L. C. Blickenstaff, Director, C. P. S. Camp No. 42, Wellston, Mich.

Omer B. Maphis, Director, C. P. S. Camp No. 30, Walhalla, Mich.

Ralph Townsend, Director, C. P. S. Camp No. 27, Crestview, Fla.

Elgin, Ill.

## Missionary Society Programs

The September, October, November and December programs are ready. These four programs are mimeographed. Each one contains enough material for a full hour's service. All four contain facts about the Church of the Brethren and mission work. The titles are:

(1) *Our Mission Girls' Schools, 1942* .....5c

Since 1930, the women's work project has been directing its efforts especially in behalf of the women and girls in India, China and Africa. And so each year, a new program is prepared giving the latest information about the mission schools, about the women who teach and about the girls who attend these schools.

(2) *Brethren Women as Torchbearers* .....5c

The Church of the Brethren has had and still has her "mothers in Israel." Short biographies of five such women are recorded in this program. Interesting and challenging are the lives of Sarah Major, Minnie Bright, Christine Kulp, Alice Ebey and Catherine Van Dyke. The worship thoughts and the beautiful poems add much to the whole program.

(3) *An Evening With Our Missionaries* .....5c

The program is so prepared that an informal hour may be enjoyed as games are played and stories are read. Through these various means, the group becomes much better acquainted with our missionaries and their work.

(4) *Madonnas of the World* .....5c

The December program has for its theme the madonnas or mothers of the world. It will be appropriate for the Christmas season. A picture poster, 23 by 25 inches, accompanies the mimeographed program. On the poster, thirty-two pictures of madonnas are shown. The program purposes to give a deeper appreciation for beautiful Christian womanhood.

Order the four programs from the General Mission Board, Brethren Publishing House, Elgin, Illinois.

## Missionary Program for September

BY ESTHER E. BEAHM

*Our Mission Girls' Schools, 1942*

During the past twelve years, the women's work project has been the support of the girls' schools on our mission fields.

It is natural to be interested in the progress of the schools which we support. Because of this interest, we have gathered life stories of some of our Christian girls. These stories are most heartening. The girls would not have had an opportunity for education otherwise.

We as women should be happy indeed that we have had this opportunity for so many years. Through our efforts, we have prepared some of our sisters to stand the strain that is now placed upon them.

We take courage to start the year in September with renewed vigor. There never was a time when we have had a greater challenge to be unselfish.

The name of the program for September is *Our Mission Girls' Schools*. You may get one for five cents by sending to the General Mission Board, Brethren Publishing House, Elgin, Illinois.

Chicago, Ill.

## Prayer for Missions Calendar

BY ANETTA C. MOW

The 1942-1943 Prayer Calendar is ready for churches to order. It is free, and arrangements should be made so that a Prayer Calendar is in every home to be used during the period of worship. It would be a good thing for the missionary secretary, the class teacher, the superintendent or the pastor of a church to order enough Prayer Calendars for each family or member of the church and then see that they are distributed.

Every home should be encouraged to use the Prayer Calendar in family worship. Few things would help to acquaint church members with the missionaries of the church more than the use of the Prayer Calendar and the accompanying What to Pray For paragraph, which appears each week in the Gospel Messenger.

The name of every Church of the Brethren missionary who has served in any of our fields is recorded, as well as the date of sailing and the date of return. Names and dates of all missionaries who have passed away are given. The booklet contains much missionary history in small space.

Order and use this attractive pink calendar.

Elgin, Ill.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, September 6

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Alcohol Problem: Past and Present.—Gen. 13:13; 19:23-25; Deut. 32:31-33; Amos 6:1-7. Golden Text, The way of the wicked shall perish. Psalm 1:6.

**Christian Workers,** How May We Be Better Church Members?

**B. Y. P. D.,** The Months Ahead.

**Intermediates,** Why Be Honest?

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### Gains for the Kingdom

**Two** baptized and ten received by letter in the Oakland church, Calif.

**Six** baptized in the Canton city church, Ohio, Bro. Robert L. Sherfy, pastor.

**Nine** baptized in the Locust Grove church, Md., Bro. Ralph Shober, evangelist.

**Five** baptized in the Panther Creek church, Ill., Bro. Robert Ebey, summer pastor-evangelist.

**Two** baptized in the Raven Run church, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. S. I. Brumbaugh, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. J. R. Jackson** of Limestone, Tenn., Sept. 2 in the Ozark church, Mich.

**Bro. Nevin H. Zuck** of Uniontown, Pa., in the Cross Roads church, Pa., Sept. 7-20.

**Bro. I. N. H. Beahm** of Nokesville, Va., Sept. 13-26 in the Libertyville church, Iowa.

**Bro. John E. Rowland** of New Paris, Pa., Sept. 27—Oct. 11 in the Claysburg church, Pa.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Sept. 14-27 in the Second church, York, Pa.

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### Personal Mention

**Northern Indiana** is looking ahead to the Conference of 1943 with Elders Edward Stump, C. C. Cripe and G. W. Phillips as Standing Committeemen. The alternates are Howard Kreider, Galen Bowman and Russell Stout.

**Our past week's** visitors all came from east of the Mississippi: the Merlin Cassells from Tipp City, Ohio; the Bernard Maurers from Westmont, Illinois; Harold C. Miller, M. D., daughter Jean and the latter's friend, Virginia Fike, the three from Eglon, West Virginia.

**Bro. Wayne Glick**, pastor of the Richmond, Va., church, requests that ministers or others who know of members moving to Richmond notify him at once. His address is 2215 East Broad St. He writes: "In some cases we find members who have had no pastoral care through no fault of the pastor or themselves, but because they did not know of each other's presence in the city."

**Bro. Homer Caskey**, pastor of the Oklahoma City church, writes to say he has just finished rereading Religion and the World of Tomorrow on the Gish list. He thinks that every minister would find this book rewarding reading, and especially the concluding chapter.

"I am eighty-six years old. Have read our church paper since the first copy of Brethren at Work was printed in Lanark, Ill. My husband, J. A. Eshelman, brother of M. M. Eshelman, helped to move the office from Lanark to Mt. Morris. I can not do without the Messenger now."

**Bro. Wilfred N. Stauffer**, pastor of the New Enterprise congregation of Pennsylvania, thinks that J. E. Miller's Story of Our Church is a good book for members to read. It is our conviction that he is quite right. If as a minister you would like to see more members getting acquainted with our church history, just write the House for suggestions as to how this can be done at a minimum of expense.

**Sister Mary C. Miller**, one of our faithful nonresident members, who lives at 912 Howard St., San Antonio, Texas, is opening her home to the Brethren boys who are in military service in camps near her home. In answer to our request she says: "I do not know of anything I would love more. Yes, we will gladly welcome the boys to our home, and make this their home for the duration." So please send the names and complete addresses for the boys of your church who may be in any one of the following Texas camps: Kelley Field, Randolph Field, Ft. Sam Houston, Duncan Field, Camp Stanley, and Camp Bullis.

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### Miscellaneous Items

**Will the ministers** who received notice on Brethren Hospitality Homes from L. John Weaver, Waynesboro, Pa., send their completed blanks to him at 3435 Van Buren St., Chicago, Ill., not later than Sept. 12?

**A well-known pastor** has this to say of the Brethren Hymnal: "We are pleased with the new binding which certainly adds to the appearance as well as to the durability of the book. We are taking advantage of your generous trade-in offer too."

**To the Churches of Kansas.** The meetings preceding the annual trustee meeting for the Brethren Home, near Hutchinson, Kansas, will be held as usual, Sept. 20 and 21. But owing to the present war condition and tire rationing the customary home-coming with basket dinner and afternoon program will be omitted this year.—W. A. Kinzie, Secretary, Morrill, Kansas.

**Attention, ministers** of the Church of the Brethren: The following books have been placed on the Gish Fund list and are now available at the prices indicated. Reviews of these books will be found on page 17 of this issue of the Messenger.

- 315. Faithful Also in Much, John Simpson (\$1.00) ..50c
- 316. Source Book on Christian Education, Henry Sweets .....40c
- 317. Personalities Behind the Psalms, Robert Whyte (\$1.50) .....75c
- 318. The Lord's Prayer, Ernest Tittle (\$1.00) .....50c



**A good forty-acre farm** in an established midwest Brethren community is for rent to a middle-aged couple. Write Brethren Service, 22 South State St., Elgin, Ill., for more information.

**A young brother** who has lived in Chicago for a number of years would like to find work on a farm in a Brethren community. Write Brethren Service, 22 So. State St., Elgin, Illinois.

**Poplar Ridge church** of Northwestern Ohio is having its annual home-coming service on Sunday, Sept. 13. The guest speaker will be Dr. A. W. Cordier of Manchester College. All previous friends and members of the church are urged to come.

**Two teachers** are needed in a school system in a southern state. One vacancy is in English and history; the other in mathematics and science. It would be desirable if one teacher could direct the school band. Write Brethren Service, 22 South State St., Elgin, Ill.

**"The Akron church**, Northeastern Ohio, will have a home-coming Sept. 20. Bro. William Beahm, who was called to the ministry here, will speak at the morning, afternoon and evening services. A hearty invitation is extended to all . . . to enjoy the day with us. A basket dinner will be served. Bro. J. O. Winger is our pastor."—Edna L. Disler.

**Bro. Desmond W. Bittinger's** *Black and White in the Sudan* in the special edition for educators is given a longer than usual notice in School and Society for November. While the book discusses conditions and problems as of Nigeria, there is much in the work of special interest to the American reader. Copies may be secured through the Brethren Publishing House at \$1.50 in the regular edition and at \$2.50 in the edition for educators titled *An Educational Experiment in Northern Nigeria in Its Cultural Setting*.

**Brownsville church** of Middle Maryland will observe the 100th anniversary of the organization of the congregation and home-coming service Sunday, Sept. 6, with an all-day service. The theme will be, *Building*. The elder, John S. Bowlus, will bring the morning message, *The Brownsville Congregation as I Know It*. Former pastors and ministers will have part in the afternoon service. The evening program will be a music program presented by local and visiting talent. All former ministers and friends of the church are invited to attend. Basket lunch.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Faithful Also in Much.** John E. Simpson. Revell, 1942. 96 pages. \$1.

Dr. Simpson has a series of books on stewardship to his credit. All of them are thought provoking and helpful. In this book the author presents a history of man in his relation to his possessions and his God. The six chapters take the reader through the Bible, considering stewardship as a principle. In them he calls on the prophets, poets and teachers, quoting from them to set forth "thus sayeth the Lord" concerning man and his possessions. The author writes interestingly so that the occasional reader would be pleased with the book. It is especially valuable to those who want to prepare a systematic and organized talk, paper or sermon on the question of stewardship.—H. Spenser Minnich.

**The Lord's Prayer.** Ernest Fremont Tittle. Abingdon-Cokesbury, 1942. 127 pages. \$1.00.

The probable content and arrangement of the book are immediately evident to one who is familiar with the *Lord's Prayer*. Clause by clause the relation of the prayer to the needs of life today are shown, with special but not exclusive reference to the war, the inevitable conclusion being that the two are incompatible. The importance of having a truly Christian conception of God, his being and power, is shown. The nature of the kingdom for whose coming we pray is examined, and we are led to see it as a present as well as a future spiritual reality. Our relations to God in the matter of provision for our physical needs, forgiveness and spiritual strength to meet life's trials are shown to be laid on adequate foundations. The positive spiritual tone of the book, coupled with soundness of Biblical exegesis and insight into practical Christianity, makes this book one of genuine worth.—Ora W. Garber.

**Source Book on Christian Education.** Compiled by Henry H. Sweets. 1942. 245 pages.

This excellent source book of facts, interpretations, and illustrations on Christian education comes at a time when there is urgent need to arouse our people to a renewed sense of obligation and urgency for our colleges. The contents of the book were compiled by the Secretary of Christian Education in the Presbyterian Church of the United States. It contains practical helps for preachers, lecturers, and leaders of discussion groups.

The facts recorded here are closely related to everyday living. They are vital to our lives, our homes, our church, our schools and our nation. They deal with the Bible and with the supremacy of the spiritual. The state and religion receive considerable attention. More than 150 pages are devoted to *The Unique Place and Function of the Christian College in the home, in the church, in society at large, and in personal development*. The contributions of the Christian colleges to teaching, to the professions and to the development of great leaders are clearly indicated and described.

The reviewer found himself wishing that the approach of this book had been less from the institutional emphasis and more from this standpoint: "Religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process." This criticism, however, may represent a viewpoint rather than a practical weakness of the book.

The messages of this book summon to thought and prayer and action the Christians who desire to help build the kingdom of God; but it will also help all to remember that "the Kingdom of God cometh not with observation." Those whose lives have been blessed and enriched by our Christian colleges may be led to answer such practical questions as these: What have you done for them? What will you do for them? Will you share your sympathy and prayers in their behalf? Will you remember them in your will?—L. Avery Fleming.

**Personalities Behind the Psalms.** Robert B. Whyte. Abingdon-Cokesbury, 1942. \$1.50.

The writer deals with typical psalms and makes them concrete and vital. The interpretations reveal both literary and spiritual sensitivity of a high order. Aside from the inadequacy of the sense of guilt for the present world conflict, the book is to be highly recommended. It puts the psalms at the service of our life needs.—E. G. Hoff.



**This Money Business . . .**

BY ADA THOMPSON HOY

He wanted to start at the top. She did too, but every bit of reason she had accumulated in ten years told her to foot the bills as she went along and make the grade step by step. She was not alone in having learned her lesson bitterly, perhaps, but well.

We have just passed through a period of over-emphasis on money. Some of our pocketbooks have been too empty. It either brought out a pettiness that made living with ourselves and others hard, or it brought out a determination to see that it doesn't happen again. Possibly it did each in turn. For, regardless of maxims and ancient ideas, money is important, and a "penny saved is not a penny earned." Even though we plan our meals well and feed our family on little from necessity, we save nothing if there is nothing left over to save.

Some of us had to go into debt to get by. A little of that isn't bad, but to mortgage our entire future and outlook is a calamity and not just an inconvenience. Paying debts and bills smacks too much of living in the past, and we can't afford to do that. Today is important.

Authors have plenty to say about the lack of money—from Tom Jones down to the popular present Anthony Adverse. Poems are penned about it—how it is impossible to get places and do things without money, and equally impossible to obtain money without getting places and doing things. Quite a cycle, but not exaggerated. We are bound round and round with this money business.

Philip in *Of Human Bondage* knew both the handicap of poverty and of deformity and preferred the deformity. Becky Sharp in Thackeray's *Vanity Fair* thought she could be a good woman if she had "5,000 a year." Like her, we have no doubt thought many times what different people we might be if we had enough money, not for luxuries but for what we consider is important. The difference between what we planned to do for our children and what we are being able to do is the bitter dose we can hardly swallow—the difference of a little extra money.

Money is a tool, and we need good tools to do good work. It is security and gives one a sense of proportion. When there is not enough, it becomes too important. We have to devote too much time to thinking about it, and about ways and means. When we reach the worry line it is time to do something immediately and definitely. We must not stay unnerved and pettish. We must know how to earn a living, where money comes from and how, and what it will buy. We must teach our children exactly those facts even if we do so while learning them ourselves.

That "the best things in life are free" I do not dispute—God, nature, the right to think. But just as in a budget shelter, food, and living expenses come before "higher life," so we must maintain life in order to get to the better things. That takes a certain amount of money. Without it we cannot be normal persons.

We can earn money if we must just as we can do anything else we must. If earning our own living, no matter if we have been an "unemployed" housewife for ten to twenty years, is a must, then let us look fast for a way to do it. After our abilities are put to work, we

can be as thrifty as we please and it will mean something. It may take hard, grueling work, but hard work doesn't hurt anyone, and worry and fretfulness do. And the woman who is independent to a degree is an interesting, alive person. We like to meet her and associate with her. We admire the way she spends money wisely, and we agree with her theory that money isn't just money, but a symbol of the possibilities and advantages of living a full, useful life.

*Franklin Grove, Ill.*

**A Meditation on the Abundant Life**

BY ESTHER HOKE

As a growing Christian I have wondered what the Christian's interpretation of the "abundant life" should be. The words of Jesus, "I am come that they might have life and . . . have it more abundantly," have always interested me. Then the message of the cross seemed a contradiction to that statement. How was one to bear a cross and at the same time live the abundant life?

It often seems to each of us that we are the ones who bear crosses while others are living the good life. We often desire to share the pleasant things which others are doing, but have not the opportunity to do so. Being under the strain of wishful thinking makes it difficult for us to grow, to live joyfully, and to reveal a happy Christian life.

In reviewing past experiences with their accompanying joys and sorrows, it is convincing to note how often our depressed and gloomy spirits result from fatigue, loneliness, or physical ailments rather than a desire to be thus. Did the Master of men ever become discouraged because of the way which he needed to take? His friends and followers often forsook him. He was tempted in the wilderness to follow another path. He prayed in the garden, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

Yes, we, his followers, need to pray daily for strength and power to do God's will, whatever the cost. But strength often comes when someone else helps to share our load, or we help to share another's load. How often have we seen people's faces lighted with the encouragement of true friendship. "Where two or three are gathered together in my name, there am I in the midst of them." It takes co-operative effort to create power and strength in doing God's work. We need to develop the right attitude of helpfulness and understanding of people's needs rather than critical mistrust of their motives if our work is to bear fruit.

Not long ago someone made the statement in a discussion group that it is better to *live* for Christ than it is to die for him. He made the atonement in order that we might live and carry on his message of love and peace. It may require more courage to live in face of extreme difficulties than it would to let go and die, unless there is no alternative. "Victorious living" may mean for us to suffer much, but to overcome defeat from suffering by feeling the joy of serving him that the world may see the true light of love coming from his professed followers. Perhaps it is our cross today to sacrifice personal desires, fond hopes, and material success in order to obtain the spirit needed for abundant living.



In our search for a life vocation, what should be our chief motive: getting and holding a job which yields us glory and honor or a high salary, or finding the work which we can do best in serving human needs and doing it to the best of our abilities? It seems that the latter objective comes nearest to seeking first the kingdom of God. If we are not prepared to do that job well, failure and unhappiness may result and we cannot live joyfully and abundantly. The Apostle Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). Spirit, preparation, and righteous service are all needed, therefore, to live abundantly. If we can then resolve to live the simple life within our incomes, our joy will be much greater than if we aim to attain more and more material possessions at the expense of other values that are more lasting.

Another truth about abundant living is that we cannot grow if we are given no outlets for expression. A plant that is constantly being trampled under by the feet of men does not have much opportunity for expressing itself in life and growth. Some plants find it very difficult to grow in certain environments while others thrive therein. So some souls find it difficult to adapt themselves in certain environments. If we find possibilities for fruit bearing in individuals who seemingly do not express themselves very courageously, perhaps those individuals are quietly growing, need encouragement for self-expression, or perhaps might yield more abundant fruit in a new environment. I believe it is the purpose and duty of Christian leadership to open opportunities for the growth of every one of God's children, to weed out the undesirable tendencies, and to cultivate as carefully as we do our favorite crops. Only so can the church as a whole grow and bear fruit.

*Chicago, Ill.*

## How Some People Live

BY ELMER BRUMBAUGH

Mr. X lived with his wife and five children on the city dump. He lived here because he made his living salvaging bones, paper, iron, rags, rubber, bottles and the like. The neighbors complained about the conditions in which the children lived. An investigation revealed that these seven people lived in a shack and in filth such as almost defies description. The "home" had two rooms with one small window in each. It was constructed of rough boards covered with black tar paper. Evidently the paper did not reach for one side was uncovered and one could look through the wide cracks and see the snow on the ground outside, and the wind brought the snow through on the inside.

Now the floor on the inside was the same as outside—just the ground with an old rug thrown over it. The children huddled around the cookstove to keep warm. They all slept in one room on improvised beds made of coats and old clothing. The clothing they wore was old, torn and dirty. Their faces were dirty and their hair long and uncombed. The mother explained that it was hard to wash clothes or take baths when they had to carry all the water and bathe in such a cold house.

Mr. X realized a good income from the salvaged materials and it was unnecessary for him to raise his family under these terrible conditions. When the investigating officer talked to him about the situation Mr. X

## Dear God!

BY VELTA MYRLE ALLEN

To me you need not prove yourself,  
For I most surely know  
That you are here and everywhere,  
And I can prove it so!

The lilting song of the bird on wing,  
The jade of the hillside green,  
The rainbow's span across the sky,  
And the crispy air so keen,

The silver of the creeping moon,  
The fleetness of the deer,  
The changing tide and seasons  
That follow month into year,

A baby's cry with its first breath,  
And blossoms in the spring  
All prove to me and well I know  
That God's in everything!

*Oakland, Calif.*

replied that it was his plan to find a better place in which to live soon, that he had not planned to have this home as more than temporary. He promised to make a change in a few days.

Weeks passed and conditions remained unchanged. Finally Mr. and Mrs. X were cited into court. As they testified in court the judge saw their dirty, filthy rags, their unwashed faces and hands. He pointed an accusing finger at them and said that it was an insult to the court to appear before it in such a condition. They both began feebly to make excuses. To these the judge refused to listen, and with stinging words he said, "Don't further insult this court by making excuses. There can be no excuse now. This court sent an officer to see you three or four times; first to investigate, then to help change the situation and later to warn you of the consequences if proper changes were not made. Each time you made convincing promises which you never attempted to fulfil." To the court officer the judge continued, "Take this man and his wife out and see to it that they are cleaned up. Have them bathe and put on clean clothes so that they will make a decent appearance in court without the stench of the dump."

All this serves to picture vividly what Jesus said about a king who made a feast—a wedding feast for his son. Those invited, however, all made excuses and did not come. Then the king sent the servants out to compel those they found to come to the wedding. At the feast there was one who came without the wedding garment, and when questioned he was speechless. The servants were ordered to bind him hand and foot and to cast him out. No doubt this man too could have made excuses, but in the presence of the king he could not even utter a word, for now he realized the utter uselessness of saying anything. At such a time his excuses would sound unimpressive, unmeaningful and unreasonable.

Many people are living in the filth of this world. By their own efforts they hope to attain; but in his presence they will be so unready, as clad in filthy rags because not washed in his blood, or not having his righteousness applied.

*Ravenna, Ohio.*



# The Church at Work



Bethany . . .

## The Product of a Dream

The Campus—"Much of it is grass with some small trees for shade and beauty"

### A Look at Bethany

By Rufus D. Bowman, President of Bethany Biblical Seminary

Many of our church members have never seen Bethany. Others have heard of Bethany and would like to know more about it. This school should be well known by our members. Will you go with me on a little tour and get a bird's-eye view of the school?

#### Founders of the School

Bethany is the product of a dream—a dream inspired by the Spirit of God. This dream was born in the heart of Albert C. Wieand, the founder of the school, and shared by Emanuel B. Hoff, the co-founder. These brethren had the conviction that the Church of the Brethren should have its own Bible school for the education of its ministers. One day, upon the Mount of Olives, under an olive tree overlooking Bethany, they knelt down and consecrated their lives to the starting of a Bible school. You can see why it was called Bethany. The school was started October 3, 1905. It developed gradually and received increasing support from the brotherhood, until the Annual Conference held at Winona Lake, Indiana, in 1925 assumed full ownership and control of the school as its officially authorized theological seminary and Bible training school. In 1931 the name was changed to Bethany Biblical Seminary. The name is in keeping with the educational status which the school has reached and also preserves the Biblical emphasis which has always been central in the program.

#### What Is Bethany Like?

I mean the buildings and grounds. The campus covers one square block on the west side of Chicago. It includes one and one-half acre of land. Much of it is grass with some small trees for shade and beauty. Visitors are often surprised to see the green grass in the city. Four strong brick buildings are located on the north and east sides of the campus. These buildings include dormitories for single men and women, apartments for married students, classrooms, administrative offices, library, chapel, gymnasium, and dining hall. Van Dyke Hall across the street and the Bethany Annex, one-half block south of the school, are a part of the school property and are used to house married couples. The school buildings accommodate ninety single students and fifty-seven married couples. The president's home in Oak Park is also a part of the school property.

This past summer a much-needed improvement was made. The growth of the student body had made the library facilities entirely inadequate. The chapel, too, was not satisfactory. Since the chapel and library joined in the basements of buildings C and B it was easy to make plans for permanent improvements. The old chapel was made into an adequate stack room for the library, and the old library was made into a beautiful well-equipped library reading room. The Cassel Library, which was formerly housed in the basement of the gymnasium, has been moved to the regular stack room and catalogued so that it is usable to every one. This change is doing much to improve the academic spirit at Bethany. The Bethany Library now includes 21,000 volumes. The basement of the gymnasium has been made into a temporary chapel. It is an improvement over the old chapel, but it should be temporary. Bethany needs a new chapel built for worship purposes, one which conserves in architecture the finest values of our Brethren heritage.

#### How Is Bethany Supported?

Bethany's support comes almost entirely from the Conference Budget. The school is owned, supported, and controlled by the Church of the Brethren. Annual Conference elects a board of directors. This board of directors employs the faculty and directs the policies of the school. Thus the school belongs to you, and to every member of the church. You are a shareholder. You have an interest in every boy and girl who goes there.

#### What Is the Purpose of Bethany?

The purpose of Bethany is to prepare men and women for Christian service. But how is this different from our colleges? Do not they do the same thing? Yes, but in a different way. Our colleges give a broad cultural education and get young people ready for their professions. They help to prepare young people for the ministry, mission work, music work, schoolteaching, medicine, farming and other professions. Many young people go no further than college; they become valuable and active church workers because of the inspiration which they received in college. Other young people go on to professional schools to prepare for professional work. The farmer today often takes special agriculture work. Schoolteaching not only requires a college course but special summer school work and many teachers are securing their Master's degree. The medi-



cal doctor spends four years in the medical college and at least one year as an intern in a hospital. Then why should not the minister, who deals with the souls of men, have the best training of which he is capable? Bethany Biblical Seminary is a professional school. It offers three years of graduate work above college. It includes a thorough study of the Old and New Testaments so that the preacher will know his Bible; courses in Christian doctrine to aid the student in forming a strong and vital faith; courses in worship, the devotional life, and music to guide in personal, family, and church worship; studies in church history and the history and doctrines of the Church of the Brethren in order that the student may know and love his church; courses in missions, social problems, counseling, evangelism, and Christian education to prepare the minister for local and district work; courses in speech and the art of preaching to sharpen the tools of the prophet of God for more effective preaching; and a course for ministers' wives to help them think through their duties.

The purpose of Bethany Biblical Seminary is to inspire and to help educate young ministers, missionaries, music leaders, Sunday-school teachers and others for church service. In doing this the school endeavors to be true to the spirit, ideals, and constructive program of the Church of the Brethren. It is the conviction of the faculty members that the scholarship of the seminary should be second to none, that there should be an academic atmosphere where the intellectual problems of students are met in the spirit of questing for truth, that the individual problems of students should be met through personal counseling, and that students should be led to a thorough knowledge of the Bible, a rich prayer life, a vital faith, and an enthusiasm for the heritage, ideals and work of the church. The spirit and interest of the students is splendid. One of the finest things is the fellowship in the school. It is a lasting influence for good.

#### **What Is Bethany Bible Training School?**

Many do not know the difference between this and the seminary. The seminary is a graduate school which admits only college graduates. The Bible Training School is another institution under the same management. It exists for the same purpose as the seminary. It offers Bible and church courses for ministers and other mature church workers who cannot go to college. There are many local church workers who desire special work for their church service. Rather than having them go to another Bible school, the Church of the Brethren maintains a Bible school under our church influence. The Bible Training School is not a substitute for college. It is not designed as a preparation for college. At Bethany we are not set up to care for young students who belong in college. The Bible Training School is planned to give special training for mature local church workers for whom college is out of the picture. With this in mind the enrollment for this institution should be greatly increased. There are many local churches that would profit greatly by sending workers to this school.

#### **What Are the Standards at Bethany?**

Bethany Biblical Seminary is a standard theological seminary fully accredited by the American Association of Theological Schools. Graduate school requirements have been instituted. The Bachelor of Divinity degree is awarded for the completion of three years of

graduate work and the Master of Religious Education degree for two years of graduate work. The Master's degree is designed especially for church school workers, directors of Christian education and church secretaries. The Master of Religious Education degree is also given in sacred music. The purpose is to help local churches in music education. The Bachelor of Divinity degree is the graduate degree for ministers.

Bethany Bible Training School offers a certificate for the completion of two years of work, a music certificate for three years of work, and the Bachelor of Sacred Literature degree for the completion of four years of work.

This past year there were seventeen B.D. graduates, and one M.R.E. graduate from the seminary. There were thirteen graduates from the Bible Training School: five who received B.S.L. degrees, and eight who received two-year certificates. The enrollment for the 1941-42 school session was 82 in the seminary and 102 in the training school.

Three of the seminary seniors and their wives were consecrated as missionaries at the Asheville Annual Conference. Twenty young ministers from this year's classes are entering active church service.

#### **The School Program**

If you were to visit Bethany during the school session, you would not only find students busily going to

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#### **ADULT DISCUSSION OUTLINE**

##### **Our Church**

##### **Part III. Enriching the Church's Program for Young People**

Scripture: Eph. 6:1-4

Sunday, September 20

##### **I. The General Situation**

Youth faces a difficult world today. Most young people are seriously inquiring about the basic concerns of religion and are manifesting a readiness to follow where the way of truth may lead. Adults must give guidance. This discussion should center around the church's opportunity to give youth the help they need to meet an uncertain world courageously and fearlessly.

##### **II. What the Church Can Do for Young People**

1. It can keep a sympathetic attitude. Too often youth feel their elders are critical and lack understanding. There are times when youth and adults should discuss their problems together. For instance, one group said they would like to go to summer camp, but the parents were not willing. Perhaps a common understanding could help.

2. The gang can make or break youth. The adults can do much in a positive way to provide wholesome environment for youth. Young people are asking what they can do and where they can go Sunday night after church. Adults may open their homes and in other ways provide social activities for them.

3. Young people should be encouraged to attend camps, conferences, and colleges (Brethren first).

4. Young people may be asked to serve on regular church committees and boards.

5. The church can sponsor youth Sunday in the church.

6. Young people in camp and elsewhere become enthusiastic about new projects. Adults can help these visions become realities.

##### **III. What Improvements Will Your Church Attempt?**



classes and working up assignments in the library; you would find chapel four times a week with worship and messages, a quiet period Wednesday evening where students and faculty members may come and worship the Lord in silence, a special morning watch service on Sunday morning, and a splendid Sunday school and morning and evening preaching services at the First Church of the Brethren of Chicago, just two blocks away. We are happy that our students can attend regular church services near the school. The Sunday church activities are centered in the First church. You would also find a strong lecture course in which outstanding leaders of the Christian church are brought in once each month for special messages. You would discover that many of the leaders of the brotherhood come to Bethany each year and speak at our chapel services. In this way our students keep closely in touch with the brotherhood program.

You might be surprised to learn also that each student is required to do some practical Christian work as a part of the seminary and Bible training school course. This may be student pastoral work; we have about twelve students yearly serving churches. It may be serving as assistants to pastors, teaching Sunday-school classes, teaching in the Chinese Sunday school, young people's work, boys' and girls' club work, evangelistic work in missions, visiting hospitals to minister to the sick, and many other forms of service. In addition to this most of our young ministers are placed in pastorates each summer during their entire seminary course. The placing is carried on by the General Ministerial Board. The churches and districts are co-operating splendidly in this program. The summer pastoral program is one of the most valuable things which have been worked out to give young ministers experience and at the same time help local churches. Many young men graduate after having spent three summers in pastoral work. This is equivalent to a year of internship.

You might be interested also in the fact that the students are active in the program of the school. One of the four chapel services is conducted by students. The student council considers the social, recreational, and spiritual needs of the students and often makes recommendations to the faculty. The school boarding club is managed by the students upon the co-operative basis. The bookstore is a student co-operative, and the employment office is conducted by a director and his assistants who are elected by the students.

Most of the Bethany students have to earn a large part of their school expenses. The seminary helps to employ students in the upkeep of buildings and grounds. The Sears and Roebuck plant is located about four blocks from Bethany. This institution employs many of our students. There are other work opportunities in the city. In order to insure good school work, the number of hours of outside work allowed each week is limited. When the student finds it necessary to go over this standard, more time is required for his course of study.

#### **The Greatest Needs of Bethany**

Physically the greatest need is a new chapel. In the realm of ministerial supply, one great need is for better tests to be worked out to help determine the fitness of young people for the ministry. In the realm of field service, we need to perfect a program of education for our ministers and other church workers who are out in service. There are many needs but these stand out now.

The school has practically no indebtedness. The endowment is meagre. The school is operated mostly from its share of the Conference Budget. Income from rents goes to pay for the upkeep of the school, heat, light, some student scholarships, and to pay annuitants.

I haven't spoken about the faculty. Will you get a catalogue and look up their names? I have never worked with a finer group of people. They are a hard-working group and love the church. I count it a privilege to be their servant.

Pray for us that God's will may be done.

#### **A Dialogue Concerning Bethany**

By F. E. Mallott, Battle Creek, Michigan

(The persons engaged in the following dialogue are an elder and a young brother, recently licensed to the gospel ministry.)

*Young Licentiate:* Good morning, elder; I have come to talk with you about my plans and I want your advice.

*Elder:* I will be glad to talk to you. I congratulate you on your recent step in entering the ministry. May I ask what determined your choice of the ministry and what your hopes may be as you begin your ministerial service?

*Licentiate:* I have almost completed my college work, and as I thought of my lifework, it was borne in upon me that I must follow my highest ideal of good if I want my life to count for the most in the world. I doubt that one ever defines to himself the good until he is anxious to consecrate himself to it.

*Elder:* That is true. When one determines to submit his will and his life to the highest good he will then ask with genuine concern, "What is the highest good?"

*Licentiate:* Such a consideration led me to choose the gospel ministry as my own life's task. Jesus Christ is the noblest character I have ever met and it is my intention to spend my life proclaiming him and his greatness, teaching men his words and unfolding his message to them.

*Elder (smiling):* I admire your enthusiasm. May I question you on two points?

*Licentiate:* Certainly.

*Elder:* The first question is this: If it is to be your life's work to teach men of this Jesus whom you call the noblest character you have ever met, could you not do so without any official designation, or without making a professional career of it?

*Licentiate:* If I were the first man who had met Jesus I could proceed to preach concerning him, without thinking of official designation, for I conceive it to be the duty of every Christian so to teach and witness concerning him. But in this nation there is an institution dedicated to him and a society exists which bears his name. If I am to have much influence as a teacher in the name of Jesus, I must certainly apply for credentials from that society or I shall be branded by thinking people as a mere eccentric—one whose words do not deserve serious consideration. Hence, I desire to be a minister of the church. As to making a professional career of preaching, I have come to ask your judgment.

*Elder:* Your answer is clear. Before I can give my judgment with profit on anything you ask, I must inquire concerning the second point I have in mind.

*Licentiate:* Very well. I am waiting for the question.

*Elder:* In calling Jesus the noblest character you have



ever met, do you have a sufficient basis for your faith? Isn't that tinged with humanism?

*Licentiate:* Not at all. I am merely trying to state my Christian faith in the language of the present day. The unique character of Jesus may itself be cited as confirmatory witness to the truth of his deity. There have been many enthusiasms in the history of the world. These enthusiasms have run for a time, and sometimes have influenced great numbers of people, only to grow stale, to languish, and to cease to exist. I know of only one faith which seems to have the power of self-renewal, which perpetuates itself across the centuries. From this fact, I conclude that Christianity has some superhuman vitality within itself. This the New Testament explains when it says that Jesus has risen from the dead. I conclude that this must be true because it explains how Christianity is a self-renewing source of hope, and how it brings perpetually new power to its adherents laboring toward idealistic goals.

*Elder:* I am satisfied. I believe you are genuinely Christian and not humanistic.

*Licentiate:* I love the traditional hymns of the church. All the language of devotion of the past centuries, seeking to extol and magnify our Lord, is not sufficient to express his glory. I believe our generation ought to add to this great treasure of tradition and not merely repeat it.

*Elder:* But you came to ask me something and I have been questioning you.

*Licentiate:* I came to ask you whether you thought I ought to go to Bethany Biblical Seminary for further training for the ministry.

*Elder:* I would certainly say, "Go to Bethany." Already you seem to have achieved a faith similar to that which Bethany holds.

*Licentiate:* But I am troubled by one thing.

*Elder:* What is that?

*Licentiate:* I am not sure I want to follow the ministry as a professional career; that is, serve a congregation as a pastor, or whether I ought to exercise my ministry as I have opportunity and follow some other calling as a livelihood.

*Elder:* You say you have dedicated your life to the service of the highest good?

*Licentiate:* Yes.

*Elder:* Then you desire your years of service to be effective to the highest degree possible?

*Licentiate:* Yes. I would not serve carelessly. Whatever is worth doing at all is worth doing well.

*Elder:* Then I would certainly urge you to get the best possible training for the ministry, and the question of whether you are to serve as a professional pastor will be answered by the future.

*Licentiate:* What do you mean by the words *answered by the future*?

*Elder:* There are at least two factors which the future must disclose in answering the question which perplexes you: First, your own personal aptitudes and talents enter largely into the answer. A professional pastor or religious worker is one who has special qualifications. In the seminary, experienced teachers and those who know church administration can give you competent advice by intimate contact with you. Second, the need of the churches is a factor which can

never be overlooked. These two factors must be fairly considered before one can decide whether or not he must be a professional religious worker. The need for ministry is limitless. I hope you never recall your consecration. Make the best preparation within your power and the form of your ministry will be decided in due time. I recommend Bethany Biblical Seminary to you.

## Correspondence . . .

### Home-coming Service

A home-coming service was held by the First church of South Bend on Sunday, June 28. The pastor of the church, Bro. H. F. Richards, presided over the day's events, the high light of which was the burning of the mortgage, clearing the church building of indebtedness.

Other features of the program consisted of a morning sermon by Bro. H. H. Helman of New Carlisle, Ohio, the afternoon message by Bro. J. Clyde Forney of Elgin, Ill., both former pastors of the church, and special vocal and instrumental music. Guest participants in the program were: Bro. T. E. George of Goshen, Ind., a former pastor; Dr. F. A. Davison, president of the St. Joseph County Council of United Churches; Prof. A. F. Brightbill of Bethany Biblical Seminary; Miss Sarah Bates of Elgin, Ill.; Mr. Keith Haslett of Mishawaka, Ind.

Those taking part in the mortgage burning service included Bro. C. L. Miller, Bro. Hubert Weaver and the pastor. The program was continuous through the day as a basket dinner was served in the church basement during the noon hour. It was a great, glad day in the life of the local congregation.

South Bend, Ind.

James Roop, Church Clerk.

### Washington Women's Work

The Washington summer assembly was held at Lake Wenatchee the first week in August. During this time the women met together twice to discuss the work of the past year and talk over plans for the coming year. Each meeting was opened with devotions and was presided over by the vice-president, Mrs. Maude Gregory.

A letter of resignation from our president, Mrs. Gaylen Verbeck, was read and accepted. Mrs. Harold Williams was elected as our new president and Mrs. Noble Deardorff was re-elected secretary and treasurer.

Reports from the local women's work groups were given. These reports showed that the women have been active in various relief and missionary projects as well as in helping to improve the home churches. We paid to our national project \$178 and gave \$185.91 for the support of Hazel Rothrock. Twenty-two kits and nine comforters have been reported sent to the C. P. S. camp at Cascade Locks. The women are doing considerable canning of fruits and vegetables for the camp this summer. Our most recent project was the raising of money with which to purchase a washing machine for the work camp in the Yakima Valley.

A gift was presented to our retiring president in appreciation for her many years of faithful service as president of our organization. Mrs. Paul Longenecker, wife of our district executive secretary, was also presented with a gift. Our best wishes go with her and the other members of her family as they leave our district to take up their work in a new field.

Wenatchee, Wash.

Mrs. Noble Deardorff.



### Passing of John W. Wolfe

Bro. John W. Wolfe, born Sept. 28, 1886, near Union Bridge, Maryland, died at his home in Frederick, Md., of a heart attack May 23, 1942. He was ill for eight months.



He was married March 26, 1910, to Helen Brengle, who with a daughter, Elizabeth, survives. He was employed by the large Ox Fibre Brush Company of Frederick, Maryland, for thirty-five years and was the oldest employee in the office in the point of service. At the time of his death, he was office manager and personnel director of this firm.

In the death of our brother, whose life was unique in consecration, Christian ideals, thorough and basic organization, and enthusiastic and sincere in service to Christ and his fellow men, the Frederick City church, the city of Frederick, the district of Eastern Maryland and the Southeastern Region have lost a valuable worker—one whose vacancies will be difficult to fill.

Bro. Wolfe was the son of Mrs. Elizabeth Garber Wolfe and the late William H. Wolfe. He united with the church at Beaver Dam when he was thirteen years old, bringing his letter to the Frederick church, Sept. 14, 1907. He was educated in the Johnsville public schools and Blue Ridge College, graduating in the classes of 1905-06.

He served for many years as Sunday-school superintendent. He served in the capacity of church clerk for twenty years, held the office of trustee and deacon for thirty years, served on the pastoral committee for twenty-six years, and also as Sunday-school teacher and in many other capacities. For years he was a great influence in the growth and building of the efficient organization of the Frederick City church.

At the time of his death Bro. Wolfe was serving as president of the men's work organization of the Eastern District of Maryland and also as president of the men's work organization of the Southeastern Region.

In civic affairs it is difficult to estimate the worth of such a man as Bro. Wolfe. He was treasurer of the Federated Charities organization, secretary of the Community Chest Inc., past president of the Lion's Club and deputy governor of the 22nd district of the Lions International, and served in many other noteworthy interests in his community.

The funeral service was conducted in the Frederick church May 26 with his pastor, Ralph E. Shober, officiating. Bro. Shober was assisted by the church elder, Jacob H. Hollinger, Washington, D. C.

The church was filled to capacity with his many friends, and the front of the church was banked with a profusion of gorgeous flowers. There were twenty-one

casket bearers and honorary bearers representing the Ox Fibre Brush Company, the Federated Charities, civic organization, the Community Chest, Inc., and the official board of the church. The Lions Club, of which he was a member, attended in a body; likewise the office force of the Brush Company. Interment was in the Mt. Olivet cemetery, Frederick, Md.

Frederick, Md.

Jesse C. Shaver.

### Mary E. Wheeler—In Memoriam

Early on Sunday morning, May 24, "Aunt Mary" Wheeler slipped into life eternal. She had been apparently recovering from an illness. On what proved to be her last day she had prepared her Conference Offering and her envelopes for the local budget because ill health had kept her away from Sunday services. Her mite box was found well filled. So, after more than sixty years of Christian service, she cheerily retired and before dawn had crossed the bar.

Early in life she came to Marshall County, Iowa, from Dixon, Ill., the place of her birth, Nov. 5, 1855. In youth she was united in marriage to Franklin M. Wheeler. She freely shared with him the labors and sacrifices of the free ministry and eldership in the Iowa River church and the Middle District of Iowa until his death in 1934. Their home was marked for its hospitality, which was gladly extended whether to visiting ministers, friends, strangers or young persons in need of a home for a time.

In these pioneer days came also calls for help in nursing the sick, ministering in bereavement, singing at funerals. To these Sister Wheeler responded generously throughout the community. Nor was she a stranger to losses and sorrows in her own life; four of their six children preceded their parents in death.

Real fortitude and faith were required to carry on the Sunday-school and church work when attendance was sometimes small and helpers few. But the Wheelers faltered not through the years. Though having served so long in the free ministry, she readily adapted her ideas and service to the pastoral plan when it came, giving excellent support and inspiration to her pastor in his efforts.

Aunt Mary has gone from us in her physical form but her life continues on. "Blessed are the dead which die in the Lord. . . . They rest from their labor and their works do follow them."

She is survived by two children, Mrs. Mae Crossthwaite of Coram, Mont., and C. E. Wheeler of Marshalltown, Iowa, by a sister, Mrs. Libby Norton, Redlands, Calif., and by a brother, Frank Leach, Cando, N. Dak. There are ten grandchildren and ten great-grandchildren.

Services were conducted at the Iowa River church by her pastor, J. A. Eby, with interment in the family lot at Green Mountain, Iowa.

Marshalltown, Iowa.

Marie Eby.

### Sixty Years Together

Feted by the community in which they live, Brother and Sister William Riley Williams celebrated their sixtieth wedding anniversary on May 29, 1942. On May 29, 1882, at La Porte City, Iowa, Miss Susan Harmon and William R. Williams were married. They moved to Sargent County, North Dakota, in 1894, and in 1907 they came to Brant, Alberta. In 1939, they moved to Clive, Alberta, to be near their youngest son. They live alone, and Grandma Williams does all her own housework. She is 79, and Grandpa Williams is 86.

To this union were born four sons and three daughters and all



are living. The children are: Wrennie of Oaks, North Dakota; Mrs. Viola Lutz, Red Deer, Alberta; Roy Silvertown, Oregon; Clayton, Arrowwood, Alberta; Mrs. Alta Beagle, Armada, Alberta; Mrs. Alma Kennedy, Brant, Alberta; and William, Jr., Clive, Alberta. Besides the children, there are thirty-six grandchildren, and nineteen great-grandchildren. Due to the recent heavy rains, not many of the family could get home to attend the family dinner. But in the evening the community gave them a reception. The long table was centered with a three-tiered wedding cake, while on either side were large bouquets of gladioli, the gift of old friends from Brant. During the social hour, Rev. Forester read a cablegram from Their Majesties, The King and Queen of England. It read: "The king and queen send you hearty congratulations and good wishes on your diamond wedding day."

Rev. Forester gave the presentation speech and on behalf of the community presented Bro. Williams with a purse of money. Walter Williams made the presentation of another purse of money to his grandmother on behalf of the family.

Brother and Sister Williams joined the Church of the Brethren at South Waterloo, Iowa, in their early youth, and have lived all these years (many of them away from an organized church) faithful to the church of their choice. While not now living near their own church they are still active in the work of the Lord, serving as best they can in the church of the community where they live. May God be gracious to them in the years to come, as they continue to travel life's road together.

Arrowwood, Alberta, Canada.

Mrs. S. M. Burger.

### Passing of Susan Schwenk

Susan Selina Schwenk, daughter of George and Rosina Schroyer, and a native of Sugar Valley, was born Aug. 20, 1859, and died at the home of her oldest daughter, Mrs. Cora Herb, at Loganton, June 7, 1942.



She was a charter member of the Sugar Valley congregation, having been baptized Oct. 27, 1878. On April 29, 1875, she was united in marriage to Edgar A. Schwenk. To this union were born four daughters and six sons. The Schwenks celebrated their golden wedding and also their sixtieth wedding anniversary. Bro. Schwenk died about three weeks after the latter celebration.

Together they served the church faithfully. Their home was always open to the evangelist for two weeks during his services. They assumed the responsibility of taking the evangelist to all the members' homes. The church will miss Sister Schwenk's beautiful, wholesome Christian life and service.

In 1928 Brother and Sister Schwenk attended the La Verne Conference and World's Sunday-school convention and visited friends and relatives while seeing many places of interest throughout the West.

She is survived by two daughters: Mrs. Cora Herb, Loganton, and Miss L. Anna, Carlisle; three sons: Elder Charles Schwenk, Jersey Shore, Pa., Russell, Washington, D. C., and Paul, York, Pa.; also ten grandchildren, thirteen great-grandchildren and four great-great-grandchildren. She was the head of five generations.

Funeral services were conducted by Elder Greene Shively, assisted by Bro. John Boone and Rev. T. R. Husler, Loganton Evangelical minister. Interment was in the Eastville cemetery.

Mill Hall, Pa.

Mrs. B. F. Long.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Dorer-Berkeley.**—At the Pittsburgh Church of the Brethren, Carl Dorer of Johnstown, Pa., and Marguerite Berkeley of Pittsburgh, Pa., June 7, 1942, by the undersigned.—Wilbur N. Neff, Pittsburgh, Pa.

**Harlow-Reeves.**—By the undersigned, Aug. 7, 1942, at the home of the bride's pastor, Warren James Harlow of Parnassas, Va., and Mary Catherine Reeves of Mt. Solon, Va.—O. S. Miller, Bridgewater, Va.

**Owen-Likens.**—By the undersigned at the parsonage, Raleigh

Melvin Owen and Lelia Alma Likens, Aug. 15, 1942.—Oscar R. Fike, Airpoint, Va.

**Rowland-Grossnickle.**—Herbert Rowland and Ruth N. Grossnickle at the Grossnickle Church of the Brethren, Myersville, Md., by the undersigned, July 5, 1942.—E. S. Rowland, Hagerstown, Md.

### Fallen Asleep . . .

**Abshire, Robert Dallas**, son of J. W. B. and Delila Denton Abshire, was born near Boone Mill, Va., June 4, 1861, and died at his home, following a long illness, on June 22, 1942. When a young man he spent several years in Kansas. His first wife was Ida Wray, who died just a short while after they were married. On April 4, 1917, he married Mary Barnhart. She, with four sons and three daughters, survives him. He also leaves two brothers and one sister. Funeral services were conducted in the home by Pastor Guy E. Wampler, assisted by G. W. Bowman, Jr. Burial was in a lot on the home place.—Mrs. Guy Wampler, Boone Mill, Va., Aug. 13.

**Blickenstaff, Anna Hensel**, was born in Indiana Oct. 27, 1866, and died May 22, 1942. She had been a resident of California for the past thirty-five years. For several years she made her home in La Verne and at Pomona and was a member of the La Verne church. For two years prior to her death she was at Baldwin Park. Her late husband, Owen E. Blickenstaff, died May 15, 1918, and her only child on Oct. 10, 1936. Four sisters, one brother and two grandsons survive. Funeral services were conducted at Pomona by Dr. D. W. Kurtz, her pastor. Interment was made in the Evergreen cemetery, just west of La Verne. As long as her health permitted, Mrs. Blickenstaff was a faithful worker in the aid society and other avenues of church work.—Grace Hileman Miller, La Verne, Calif.

**Boone, Mary Simmons**, was born in Floyd County, Va., Sept. 17, 1860, and died July 12, 1942. She was a member of the Church of the Brethren for fifty-four years. Surviving are two sons and four daughters, twenty grandchildren and twelve great-grandchildren. Her husband, William J. Boone, and one daughter preceded her in death several years ago. Funeral services were conducted at the Topeco church by Brethren Kermit Flory and A. N. Hylton. Interment was in a near-by cemetery.—Leeta M. Weddle, Floyd, Va.

**Brower, Orion**, son of Henry and Catherine Brower, was born June 4, 1865, in Preble County, Ohio, where he lived his entire lifetime. He was married Jan. 7, 1894, to Viola Stubbs, which union was permitted to endure a little more than forty-seven years. The home was graced with eight children. His wife and two children preceded him in death. He united with the Church of the Brethren on April 18, 1937, and was very much interested in the work of the Eaton church. He will be missed in his community, for he was a man of fine Christian character. He died at a hospital in Dayton on Aug. 2, 1942. The funeral services were conducted at the Eaton church, and burial was near West Alexandria.—Frank Eby, Trotwood, Ohio.

**Cave, Edward Wilbert**, died at his home near Tenth Legion, Va., Aug. 9, 1942, at the age of seventy-two years, nine months and eighteen days. Surviving are his wife, five sons, six daughters, one brother and sixteen grandchildren. He was a member of the Fairview Church of the Brethren of the Unity congregation. The funeral was held at the Mt. Valley United Brethren church west of Tenth Legion with the writer, Bro. J. S. Roller and Bro. H. D. Huffman in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Cleland, George C.**, died July 26, 1942, at his home in Batavia, Ill. He was born in Siwaukee, Mich., April 2, 1872, and lived there until his marriage to Edith Austin in 1898. Following their marriage the couple moved to Batavia, where Bro. Cleland was employed by the Public Service company until his retirement a few years ago. While still an active worker Bro. Cleland had the misfortune to lose his left arm. Although the remaining years of his life were largely affected by this tragedy, he bore his suffering courageously and with little complaint. His final year was lived in almost constant pain, and much of the time he was bedfast. He loved the Church of the Brethren, which he joined in Batavia about seventeen years ago. He sought to lead his family into the fellowship and service of the church, and he considered it a Christian duty to be active in its service. He could not endure the thought of being absent from services even because of illness. On May 17, 1942, he got out of bed to attend a special service at his church. That was the last time he attended church services. The manner of Bro. Cleland's passing was a triumph in Christian faith. During the past few months, knowing that the end of his earthly life was not far off, he greatly enriched his life through meditation and prayer. He enjoyed talking with his pastor and others about the spiritual life here and beyond. Many times he gave testimony to the power of prayer in enabling him to overcome his suffering. Even in the midst of pain he expressed the belief that his suffering was a blessing since it was a means of bringing him closer to God. He is survived by his wife, three sons, two daughters, one brother, five sisters, several grandchildren and three great-grandchildren.



Funeral services were conducted at the Church of the Brethren by Rev. David Landis of Chicago and the writer.—Leonard M. Lowe, Batavia, Ill.

**Detter, Franklin Pierce**, was born near East Berlin, Pa., Feb. 24, 1855, and died at La Verne, Calif., July 28, 1942. At the age of twenty-one he moved to Illinois, where he met and married Lora Trostle at Franklin Grove. She died Feb. 24, 1926, at La Verne. The year 1883 found the Detters on a farm at Nickerson, Kansas. Mr. Detter became an expert at the cattle business. He and his wife were active in organizing a Church of the Brethren in that community; later they moved to McPherson so the children could attend the college there. Mr. Detter was a McPherson College trustee for several years, and was always a liberal contributor to the cause of Christian education and to missionary work. The Detters moved to La Verne in 1920; for a number of years he spent the summers on his ranch in Canada. During his whole life he was aggressive and active in the church and community affairs. For many years he taught a Sunday-school class. On June 30, 1927, he married Elizabeth Dellenbach, who cared for him faithfully during his long illness. She, with his two sons and one daughter, survives. Funeral services were conducted by Dr. D. W. Kurtz at the La Verne church. Interment was made in the Evergreen cemetery just west of La Verne.—Grace Hileman Miller, La Verne, Calif.

**Etter, Abram**, was stricken in the harvest field while cutting wheat on June 27, 1942, and died before reaching the house. He was aged seventy-two years, two months and twenty-seven days. He is survived by his wife, Mrs. Maggie Kitzmiller Etter, three children, twelve grandchildren, and one brother. He was a member of the Huntsdale congregation for many years. Services were conducted in the Huntsdale church by his pastor, Bro. O. J. Hassinger, with interment in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

**Funderburg, Sophia**, fourth daughter of John W. and Catherine Blocher, died at the home of her daughter on July 6, 1942. She was born near White Water, Ind., on April 10, 1873. On May 27, 1897, she was united in marriage to Daniel H. Funderburg. Their residence was in the vicinity of New Carlisle, Ohio, excepting for a number of years' residence in North Dakota. Four children were born to this union, all of whom survive their mother, with four grandchildren and three sisters. Mrs. Funderburg became a member of the church in her early girlhood and lived faithfully, attending the services regularly, and in her active life teaching a Sunday-school class and taking an active part in the women's work of the church. She was a kind and considerate neighbor, always ready to lend a helping hand. Services were held in the New Carlisle Church of the Brethren, with the undersigned officiating. Burial was in the New Carlisle cemetery.—H. H. Helman, New Carlisle, Ohio.

**Hoover, Blanch A.**, was born in Lagrange County, Ind., Oct. 11, 1881, the daughter of Eugene and Sara Latti Christner. She died at her home four miles west of Middlebury, Ind., on July 21, 1942. Mrs. Hoover had been in failing health for two years, suffering from heart complications. Surviving are her husband, Frank Hoover, one son, one daughter, a foster son, one brother, one sister, and three grandchildren. Funeral services were held at the home and later at the Middlebury Church of the Brethren, with the undersigned in charge. Burial was made in the Grace Lawn cemetery east of Middlebury.—Harold W. Miller, Middlebury, Ind.

**Little, Eugenia**, daughter of the late Oliver and Susan Anne Groff, was born Aug. 12, 1879, and died July 30, 1942, after only two days' illness. She was married to Irvin R. Little on Oct. 19, 1912. To this union were born a son and a daughter, the son having preceded his mother in death one year ago. She was a faithful member of the Church of the Brethren. She is survived by her husband, a daughter, a granddaughter and one sister. Funeral services were conducted at the Westminster Church of the Brethren by her pastor, Bro. S. Earl Mitchell, assisted by Bro. George A. Early and Rev. J. H. Hoch. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Markley, Henry W.**, was born to Daniel and Elizabeth Markley in Stark County, Ohio, on Nov. 25, 1861. The family moved to Northern Indiana when Henry was quite young. He was married to Lydia Pippinger in 1884. They spent the first fifteen years of their married life on a farm northwest of Plymouth. In 1899 they moved to the present Markley home near the Mt. Pleasant church. Mrs. Markley died in 1940. Five children were born to this union, one preceding his father in death. Mr. Markley is also survived by eight grandchildren, one great-grandchild, three brothers and two sisters. He united with the Church of the Brethren when a young man and had given many years of service to it. He died on Aug. 14, 1942. Funeral services were conducted in the Mt. Pleasant church by the writer, assisted by Bro. Arthur Keim. Burial was at Plymouth.—N. H. Miller, Bourbon, Ind.

**Pratt, Leonard B.**, was born in Chickasaw County, Iowa, Oct. 8, 1869, and died after a serious operation at La Crosse, Wis., Aug. 2, 1942. When a young man he united with the Church of the Brethren. He leaves his aged mother, three sisters, two daughters, eleven grandchildren and one great-grandchild. Services were conducted by his pastor, Bro. Mark Burner, and he was laid to rest by his wife.—Mrs. J. C. Tammel, Preston, Minn.

**Steffy, Lydia**, daughter of Henry and Catherine Brumbaugh, was born Aug. 26, 1854, in Portage County, Ohio, and died June 19, 1942. She was united in marriage to Peter Steffy on Aug. 31, 1880. To this union were born two sons and a daughter. The daughter preceded her in death, as did her husband. She united with the Church of the Brethren at the age of twenty-three years and will always be remembered and loved for her simple mode of life and her devotion to the ideals of the church. On June 7, 1942, she requested the anointing and derived great comfort from the service. Funeral services were held at the Hartville Church of the Brethren with Rev. L. R. Holsinger officiating. Burial was made in the Mt. Peace cemetery.—Mrs. Russell Stickler, Hartville, Ohio.

## Church News . . .

### Arkansas

**New Hope.**—Bro. Ralph Skaggs of Montrose, Mo., closed a successful two weeks' revival meeting here on Aug. 2. He gave us inspiring sermons and as an immediate result fifteen were baptized, two reclaimed and four reconsecrated. We trust that the seed that has been sown will bring forth more harvest. We had the best attendance in several years and fine co-operation from our community. After closing the meeting here Bro. Skaggs went to Cow Lake near Hickory Ridge, Ark., and assisted Bro. Luke Burnett, who was holding a revival at that place. We certainly appreciate the fine spirit in which Bro. Skaggs labored here and we feel that the church has been greatly strengthened through his influence. We held our quarterly council in June and Sister Carrie Burnett was chosen delegate to district conference. On June 9 Bro. Luke Burnett baptized a young man into our church at Hickory Ridge, Ark., and on June 16 Bro. Birkhead baptized another young man there. We feel that we have been greatly blessed this summer. Since our last report we have put new seats in our church and have bought lumber to finish ceiling the church.—Mary Birkhead, Cherry Valley, Ark., Aug. 16.

### California

**La Verne.**—Five have been baptized since our last report, three being baptized at Camp La Verne. Our church is joining with the Methodist, Advent Christian and Emanuel Presbyterian churches in union Sunday evening services during the month of August. Dr. D. W. Kurtz, our pastor, and Dr. C. E. Davis, president of La Verne College, will each have charge of one service during the month. The sisters' aid society recently sent a gift of supplies to the C. P. S. camp at Santa Barbara; Roland Hollinger and Dan Miller, members of the La Verne congregation, were assigned to this camp last month. A group of Dorcas Club women and their children accepted the invitation of Mrs. Bernice Hirose to meet at the visitors' compound at the receiving center at Pomona where she and her family have been evacuated. She is a member of the club. Under the auspices of the men's organization, Mr. and Mrs. J. O. Henard and daughter entertained the congregation at the patio of the Webbs school last evening. Dr. O. M. Butterfield, chaplain at the California institution for men, was the after-dinner speaker. The women of the Friendship Sunday-school class recently surprised their teacher, Mrs. J. H. Kreps, with a birthday gift of a beautiful Bible. The writer superintended the annual community daily vacation Bible school June 15—July 10, and the Mexican Protestant school, July 14-24. A large group from our congregation assisted, including Robert Tully, who took charge of crafts and recreation for the upper division.—Grace Hileman Miller, La Verne, Calif., Aug. 5.

### Colorado

**Haxtun.**—On July 9 the ladies' aid met at the home of Mrs. T. C. Crist to quilt. They decided not to meet again until September. Our mother and daughter picnic was held at the local park on July 17. On July 19 we had a special service on the theme, *Worshipping God Through Nature*. This included pictures shown by Bro. M. M. Heiny and interesting facts given concerning them. They were views he had taken while touring the western states and were very interesting. At Annual Conference a resolution was passed on the temperance situation by the women of the church. This was presented here on Aug. 2 to sign as a petition to the President of the United States. Our young people's camp and district meeting were held together this year, Aug. 10-16 at Pine Crest, Colo. The theme for district meeting was *The Church and the World Crisis*. Raymond R. Peters delivered the Sunday morning address. A number of our folks attended. We have been having some interesting discussions at our evening services recently on the Lord's Prayer. Our pastor has been conducting this class for a while instead of having the usual sermon. A very pretty wedding was solemnized at this church on Aug. 2, uniting Gwendolyn Erickson and Roy Huner.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 16.

### Florida

**Winter Park.**—We have had regular attendance throughout the summer, although not so large as formerly since several of our members have left for the North. We regret the loss of Bro. Chester Shuler and family, who have gone back to their old home in Pennsylvania. He was our church correspondent. Bro.



W. G. Willoughby and wife are our summer pastors. They conducted a successful daily vacation Bible school during two weeks in June. A carload from here attended the Asheville Conference and they gave us interesting reports of the meetings. Bro. Willoughby will hold a week of evangelistic meetings Aug. 16-23. A truckload from here attended Camp Ithiel held at Camp Wingman near Avon Park, Fla., the last week of July. Our women have been busy this spring and summer making comforters to send to C. P. S. camps.—Mrs. C. E. Bower, Winter Park, Fla., Aug. 11.

### Illinois

**Hurricane Creek.**—We met in council on July 12 with our elder, Bro. D. J. Blickenstaff, presiding. Sisters Pearl Parker and Angeline Caylor were chosen as delegates to district meeting. On May 31 we were hosts to the fifth Sunday young people's sectional meeting with three visiting churches represented. The B. Y. P. D. sponsored a vacation Bible school June 8-19 under the direction of Sister Mary Swinger. The average attendance was a little more than forty. Two of the boys who attended Bible school have joined one of the neighboring churches, which makes us feel that Bible school helps to give spiritual food to those who attend. The aid society is doing some canning for the C. P. S. camps, has served lunch at community sales, and sent one packet to Camp Cascade Locks. We had an evangelistic meeting July 22—Aug. 10; our pastor, Bro. Swinger, brought the messages the first week and beginning July 28 Brother and Sister G. G. Canfield were with us for a two weeks' meeting, closing Aug. 10 with a love feast at which Bro. Canfield officiated. There were forty-eight persons gathered around the tables. Brother and Sister Canfield gave us some inspiring messages in word and song. We enjoyed having them in our homes. We had all-day meetings on Aug. 2 and Aug. 9 and enjoyed the special programs with the Canfields. Since our last report one has been added to the church by letter. Two intermediates of this community attended Camp Kiwanis at Decatur.—Martha Dooly, Vandalia, Ill., Aug. 13.

**Virden.**—Bro. I. C. Paul and wife of Beaver Dam, Ohio, began their pastoral work here on July 1. We met in council on Aug. 5. One letter was granted and two were received. Okal Wrightsman was elected Sunday-school superintendent and Bro. Paul elder. Our delegates to district meeting are Agnes Snell and Bro. Paul. The Byers quartet of Goshen, Ind., gave us a splendid program of sacred music on Aug. 11. Our women's council met on Aug. 12 to elect officers for the coming year. Bertha Brubaker was chosen president. Mrs. Naomi Davidson will represent us at district meeting. Several of our young people are attending camp this week at Lewiston.—Lillian Harshbarger, Virden, Ill., Aug. 18.

### Indiana

**Cedar Lake.**—The following have contributed to our morning worship hour: Brethren Caleb Frantz, Everett Chapman, Clyde C. Cripe, A. F. Morris, Russell Sherman and William Beahm. Our pastor, Bro. Kenneth Long, has been bringing inspiring and helpful messages on the second and fourth Sundays of each month. The Sunday evening group has been studying the subject, Plans for a Just and Durable Peace. A consecration service for the parents of seven babies was held. At our spring council we voted unanimously to continue our present pastoral program. Bro. C. H. Deardorff was with us and helped plan a remodeling program, one part of which has been begun. The reports from Annual Conference given by Bro. Long and Bro. Morris were interesting and challenging. The young people are generously supporting the Youth Serves and building projects. The aid has been doing relief sewing, canning for C. P. S. camps, and has recently sent a second kit to Camp Lagro. During the week of Aug. 15 they will take their turn in helping to fill Camp Lagro's cookie jar. Three of our boys attended intermediate camp; Bro. Long was a teacher. A number of our members have been ill and undergone operations. Prayer services in their behalf have strengthened the faith of many and brought rich rewards in physical help. The Sunday-school and church officers for the coming year were recently elected. Delegates to district conference are John Haynes and Chester Lung. A combined harvest meeting and rededication service will be held sometime this fall.—Alta Morris, Garrett, Ind., Aug. 17.

**Eel River.**—A revival meeting was held the first week in August by our pastor, Bro. Benton Rhoades. Seven were baptized. On Aug. 16 Bro. Byron Miller brought the evening message. The ladies' aid is canning for the camps and Bethany Hospital; they have canned 125 gallons to date. Sept. 6 is the date of our harvest meeting; Bro. Edward Kintner will be the speaker in the forenoon and Bro. Moyne Landis in the afternoon. Our communion service will be on Oct. 17.—Mary E. Miller, North Manchester, Ind., Aug. 18.

**Markle.**—Our elder is D. W. Paul and our Sunday-school superintendent Howard McClurg. Our Sunday-school attendance has been gradually increasing during the summer, and everyone remains for the preaching services, which is appreciated by our pastor. Pastor O. C. Rife has been delivering some very encouraging spiritual messages. At the present time the four churches in town are uniting in union services on each Sunday evening. The four pastors exchange pulpits. Each church furnishes their own musical program. Our chorister, Paul Brumbaugh, who has served us for a number of years, is now in camp. Our missionary secretary, Ralph Hoffman of Roann, was with

us in July in behalf of the C. P. S. work. His talk gave us an insight into our duty toward the work to be done. Sister Pearl Rife gave us a report of the missionary work at the district meeting of Mexico, Ind., in July. Our Messenger correspondent is corresponding with each of our boys in camp. Their replies are reported to the church at various times. The address and birthday of each of the boys are posted at the entrance of the church. On Mother's Day each Sunday-school class contributed some special music or a reading. Our pastor gave a few brief scriptural truths for the occasion. On Father's Day the intermediate Sunday-school class, with Miss Gevenia Frantz as teacher, gave a number of selections of songs and music. Our aid society met at the home of our pastor and wife on July 15. A goodly number was present; \$5.50 was sent to Bethany Seminary for a scholarship for some student. We sent four sheets, four pillowcases, four towels, four washcloths, a comforter and one packet, 580 cookies, and twenty-six quarts of fruit and vegetables to Camp Lagro. Some material was sent to Manchester for relief work. Thirteen dollars was sent for the women's project. Bro. Rife and a group from our church attended a district meeting at Pleasant Dale in June; Bro. Rife had charge of the afternoon devotions. On Aug. 2 our pastor and a delegation from our church attended the C. P. S. conference at the Huntington City church, of which a full report was given at our aid society on Aug. 5 by Sisters Pearl Rife and Lena Heaston. During the summer we have been having a number of visitors from surrounding churches and elsewhere at our Sunday services. Bro. Ora Garber and family of Elgin, Ill., were with us July 19 and he gave the morning message. Bro. Garber was one of our Sunday-school boys and his father was our pastor and elder for a number of years. Seven of our home boys are now in camps. Our prayers are with them.—Lillian Earhart, Markle, Ind., Aug. 7.

### Iowa

**Ottumwa.**—Our pastor, Bro. C. A. Albin, gave a good report of the Annual Meeting. The Sunday-school children enjoyed the union vacation Bible school which was held in the public schools. Our congregation joined with the other churches of our city in union Sunday evening services during July and August. We have had good attendance and inspiring messages. On Sunday morning, July 5, Bro. Harry K. Rogers from Mt. Etna preached a sermon and had charge of ordaining Mr. and Mrs. Charles Lunkley into the ministry. The same evening the Byler quartet from Goshen, Ind., gave us a very good musical program. We are looking forward to our district meeting at the Monroe County church Aug. 26-28.—Lula Roberts, Ottumwa, Iowa, Aug. 12.

**Salem.**—On Aug. 11 we held our first quarterly council. Church officers for the ensuing year were elected and few changes were made. Our love feast was held on June 14. Delegates for our coming district meeting are Bro. Everett Symonds and Mrs. Leo Wray. Our men's group, with Bro. John Hettinger as the president, has a fellowship meeting in the various homes once each month with a Bible lesson led by Elder Charles Colyn. They have done a great deal of work this summer on the grounds of the adjoining cemetery and church lawn. Bro. Charles Albin and family of Ottumwa paid us a visit a few weeks ago on their way to Nebraska for their vacation. Bro. Albin gave us a Spirit-filled message at the morning service. Our aid society is quite active, meeting every two weeks in the different homes. We are co-operating with our district by supplying two kits for the C. P. S. camp. Our aid furnished a beautiful setting for the first wedding ever held in our church, that of our minister's daughter and Frederick Ranck on May 31. We elected a new president for our aid at the last meeting; Mrs. John Hettinger was chosen. Our church house in Lenox was sold recently. One of our young men has been called to army service. We decided to take an offering for the C. P. S. work once each month. Bro. Colyn was unanimously chosen as our elder for another year.—Mrs. Charles J. Wray, Prescott, Iowa, Aug. 17.

### Kansas

**Burr Oak.**—Our attendance has been about normal again since the busy harvest work is past. Farmers in this community have been blessed with good crops. The summer season has been pleasant. Our church people are giving their share toward the C. P. S. camps. Our church is still without a pastor. Elder S. E. Thompson is filling the preaching service each Sunday until a pastor is secured. Dr. W. W. Peters of McPherson College, who gave the commencement address for the high school graduates, stayed over and preached at our church on May 17. We appreciated this very much.—Mrs. S. E. Thompson, Burr Oak, Kansas, Aug. 19.

### Kentucky

**Constance.**—Two have been baptized since our last report. Brother and Sister Erbaugh served as delegates to district meeting. Mr. B. F. Click was our delegate to Annual Conference. Rev. Ben Stoner from Cincinnati brought us the message during the absence of our pastor at Conference. On May 13 we observed family night with a potluck dinner in the basement of the church. A program of music and singing followed. Children's day was observed on July 5, when the children gave an interesting program. On June 7 Mr. Howard Erbaugh and his choir from Bear Creek gave us a very much appreciated program. They were served lemonade by the ladies' aid. On July 4 the ladies' aid gave a Sunday-school picnic on the church grounds. Mr. and Mrs. Kimmel and daughter from Lake Odessa, Mich.,



while on their way to Virginia stopped with us for a few days. Miss Kimmel played several musical selections on her accordion for Sunday morning and evening services, which were very much appreciated. Three of our girls attended Camp Sugar Grove. Our daily vacation Bible school will be held the last week in August.—Lucy Souther, Constance, Ky., Aug. 15.

### Maryland

**Flower Hill.**—At the morning service of June 7 our pastor conducted preparatory services for five applicants for baptism. Following this service they were baptized in a near-by stream. While our pastor was at Annual Conference Bro. S. L. Brumbaugh of the University Park church filled our pulpit. On the next Sunday night helpful reports were given by the three members who attended Annual Conference. The last Sunday of June was children's day, with the children giving a program in the morning, followed by a fellowship dinner in the basement. In the afternoon there were some special features, including a dedication service of eight small children. We were happy that Bro. Jesse Weybright, who has helped our church from its beginning, could be with us for the entire services of the day. We are sorry that Bro. Rufus King had to leave our midst. He was drafted and left for Camp Lyndhurst on July 21. During July we renewed our Gospel Messengers and now have a one hundred per cent club for the second year. Our women are preparing a packet for Camp Kane. Our church is also planning to furnish some food for our C. P. S. camps. Three of our young people were in summer camps. Bro. John Long of the University Park church will begin our meeting Oct. 11 and conclude it with our love feast on Sunday night, Oct. 18.—Mrs. D. A. Davis, Olney, Md., Aug. 18.

**Monocacy.**—Our Sunday school held the annual children's service on Sunday evening, June 25, under the direction of Sister Denda Renner. On July 5 Elders J. J. John and E. C. Bixler had charge of the service when Bro. S. R. Weybright and wife were ordained to the eldership and Bro. Lester Wolfe and wife installed as deacon and deaconess. We held our harvest meeting on Aug. 2; Elder Charles A. Stover gave the message. Following this service we had a Sunday-school rally. Lunch was served on the church lawn, followed by a short period of recreation. A very interesting program was presented by the children under the direction of the primary teacher, Sister Cenie Wolfe. The small children's program was followed by another interesting program by the young people. All seemed to enjoy the day and it will be long remembered by everyone. We expect to begin a series of meetings on Sept. 7 with Elder Ralph W. Schlosser of Elizabethtown, Pa., as the evangelist.—Elsie A. Eigenbrode, Rocky Ridge, Md., Aug. 12.

### Michigan

**Elmdale.**—Bro. Wilbur Bantz of Toledo, Ohio, was with us for two weeks of evangelistic meetings this spring. The attendance was good throughout the meetings and much interest was shown. Our spring love feast was held on May 24 and was a joint meeting with the Thornapple congregation. We met in council on June 6, at which time Sister Mina Wieland and Bro. Stephen Weaver were appointed as delegates to the district meeting to be held at the Beaverton church Aug. 25-28. Our annual Sunday-school gathering was held on Aug. 9 at the church; it had been planned to have it in a grove near the church, but because of rain we had it in the church basement; a goodly number from the Thornapple church were with us. An interesting program was enjoyed in the afternoon with Bro. Dean Frantz bringing the message. Quite a number from our church are planning to attend the district meeting at Beaverton.—Orvin Allarding, Freeport, Mich., Aug. 17.

### Missouri

**St. Joseph, South.**—Brother and Sister B. M. Rollins began a revival meeting in our church on July 20, ending Aug. 2. The meeting was well attended and there was good interest. The King Hill Christian church men's quartet met with us two nights and sang several numbers; one of the quartet members also helped in furnishing flowers. As a result of the meetings ten were baptized. We held our communion service on the Wednesday following the close of the revival. We are making some valuable improvements on the interior of our church, installing a new furnace, papering the auditorium, installing a new lighting system, putting on window screens and screen doors, and building another enclosed stairway to the basement. More improvements will be made later. Our work is moving along very nicely.—E. N. Huffman, St. Joseph, Mo., Aug. 10.

### Ohio

**Ashland Dickey.**—At our recent semi-yearly business meeting it was found that all bills and benevolences were paid in full and there was a substantial surplus in the treasury. Brethren Jacob Smith, W. C. Sample, Clarence Thomas, Ralph Thomas and Frank McNaull were inducted into the deacon's office by the laying on of hands. The installation was in charge of Bro. J. C. Inman, chairman of the district ministerial board, and was very impressive. Bro. A. A. Moherman, now in his ninety-first year and a deacon of many years, was absent because of the infirmities of age, and Bro. A. E. Zimmerman, one of the older deacons, was detained by illness. Bro. Floyd Fisher was retained as superintendent of the Sunday school. All forms of relief are being supported in a fine way. Bro. Helm will continue as elder for the coming year. He represented our church at the Asheville Con-

ference, and with Sister Helm will serve as delegate to our district conference. A number of our young people have been in attendance at Camp Zion during the summer and have brought back splendid reports of the work there. Plans are being made for an evangelistic campaign to be in charge of Brother and Sister B. M. Rollins the latter part of November.—Hetta Bailey, Ashland, Ohio, Aug. 13.

**Bethel Mahoning.**—We met on Aug. 7 for church council and election of officers. Bro. Strausbaugh presided as elder. Bro. E. A. Edwards of Kent has been supplying our pulpit and we decided to retain him, and also elected him as our elder, relieving Bro. Strausbaugh, who has so lovingly served us. We are conducting services each Sunday evening, giving an opportunity for expression to our young people. On the evening of Aug. 9 Bro. Thomas Harshberger, one of our boys, brought the message. Our church is the nearest to the farm on which Elder Henry Kurtz first published the Gospel Visitor. We have had three additions to our church by letter. A new metal ceiling was recently added to our church, the interior was painted, and our young people presented the church with a new pulpit rug. The writer is assisting in evangelistic work in our county jail on Sunday afternoons. We desire your prayers.—Homer Spickler, Struthers, Ohio, Aug. 11.

**Deshler.**—We held our business meeting on July 24. Our series of meetings will begin Aug. 30 and communion services will be on Wednesday evening, Sept. 9. These meetings will be conducted by our pastor, Bro. Glenn R. Fruth.—Esther Dishong, Deshler, Ohio, Aug. 17.

**Fi. McKinley.**—Our prayer meetings are being held weekly. The sick and the boys in service are especially remembered at each meeting. A father and son banquet was held this spring. In May a tea was given for the mothers and daughters. The men's organization has monthly meetings and they are working hard. On the evening of June 14 the choir gave a program of sacred music. Our pastor and Bro. W. C. Baker represented our church at Annual Conference. In the absence of Bro. McKee, our services were under the capable leadership of Bro. Daniel Weimer. On the following Sundays we were given reports from the Conference. Bible school was held June 15-26 by the two churches in our community—United Brethren and ours. The attendance was larger than for the preceding year. The closing program and exhibits were proof of the benefits received by the children. Classes were for children from three years of age through the ninth grade. A special children's day program in charge of Mildred Etter was given on June 21. During the summer months special numbers in music are being given by different members of our congregation. On July 17 the men's group had a special program for family night. It was a great success. Our junior girls and boys have enjoyed their experiences at Camp Sugar Grove this summer.—Mrs. Emerson G. Baker, Dayton, Ohio, Aug. 12.

**Painter Creek.**—On Aug. 9 our new pastor, Bro. Paul C. Lantis, preached his fourth sermon for us. They are nicely settled in their new home and are calling on people of the community and getting acquainted. He has been meeting with the different boards and committees and thus getting in touch with our present program. With his presence and help to inspire our work, and every member willing to do his part, we feel there will be new heights gained in church service and Christian living. Much credit is due our pastoral committee for their untiring efforts when we had no pastoral care and our pulpit was being filled by outside speakers. We are indebted to Brethren Mark Shellhaas, J. C. Flora and others for inspiring messages and helpful suggestions as to our church program. Our C. P. S. camps are being remembered with an offering on the last Sunday of each month and by canned food from our gardens for their table. Our evening services for July and August were planned to be held in Ivester Park in co-operation with the Pittsburg and Arcanum churches. Our church group gave the program on Sunday evening, Aug. 2, with special music, a reading and an address by Bro. Lantis. Because of rain the services were held in a church near by instead of under the trees in the park. Our bi-monthly women's meeting was held on July 30 at the church in connection with an all-day quilting and an interesting aid society program. Our mother and daughter banquet was held on June 26 with a good attendance and an interesting program; Mrs. Mark Shellhaas was our guest speaker.—Mrs. Levi Minnich, Greenville, Ohio, Aug. 8.

### Oklahoma

**Thomas.**—We met in quarterly council meeting on July 31 with our elder, Bro. Albert L. Williams, officiating. It was decided to do some remodeling and repairing on the interior of the church building. The men's work has charge of this. It was also decided to have a two weeks' revival meeting in October or November. Our district meeting will be held at Cushing Aug. 25-27. The attendance contest ended with the intermediate class as winner; this class was the guest of honor at a church picnic held near the creek. Two persons were baptized at the picnic grounds.—Alma Gripe, Weatherford, Okla., Aug. 18.

### Oregon

**Gran's Pass.**—Several of our members attended the district meeting held in the Albany church the latter part of July. Two of our young people, Alma Harlacher and Wanda Johnson, are planning to attend La Verne College this fall. Each girl has re-



ceived a \$200 scholarship. The time for our summer pastor, Bro. Baldwin, and wife to leave will soon be here. We have enjoyed having them with us very much. We are expecting Bro. Stutsman and wife back with us the first of September for another year. They have been on a three-month leave of absence for a much-needed rest. On Aug. 9 we had a basket dinner at the home of Brother and Sister Will Ogg. Following the dinner the Home Builders and the men's group held their meetings. The Home Builders elected officers for the following year and Grace Brubaker was chosen president. We decided to subscribe to the Parents Magazine and meet every quarter for study and discussion. The men's group decided to send \$5 to the camp at Cascade Locks. A letter from R. E. Mohler, general chairman of men's work, was read; it was about the men's meeting held at Annual Conference. The ladies' aid met Aug. 12 at the home of the writer. The afternoon was spent sewing quilt blocks. Jennie Drake gave a report of the meeting held in Albany.—Teckla Olsen, Grants Pass, Oregon, Aug. 14.

**Newberg.**—Brother and Sister Forrest Groff have been our summer pastors; we have enjoyed and profited from their work with us. They will soon be leaving to go to their new field of labor. Bro. D. C. Snyder and family of Aumsville, Oregon, will be with us for the coming year. Bro. Snyder gave us a good sermon on Aug. 9. A number of our church people enjoyed the district conference held at Albany July 24-26. Our church is receiving a coat of white paint which is quite an improvement. We would be glad to welcome any new residents into our church.—Gussie V. McPherson, Newberg, Oregon, Aug. 12.

### Pennsylvania

**Chambersburg.**—Our vacation church school had its climax in the impressive program rendered on Sunday morning, Aug. 2. The attendance was good and the church thought it the best children's service ever given here. Of additional worth was the carefully prepared exhibit of handwork and other things representing children's interests. The school itself, which was of two weeks' duration, was very outstanding, with a surprisingly good attendance for this year, keen interest, a high quality of work done by the boys and girls, and splendid co-operation among the capable staff of workers. On Aug. 1 the combined vacation school and Sunday-school picnic was held at Red Bridge Park. The day was spent in sharing a bountiful basket meal, friendly visiting, and wholesome recreation. Such a happy day is sure to go far in helping us to understand each other better and to love each other more. Dr. J. Linwood Eisenberg of Shippensburg recently invited the pastor to accompany him in spending a good day at our C. P. S. camp near Williamsport, Md. Some of us shared in the impressive memorial service held on July 12 at the Broadfording church, Md. It was in memory of our three missing missionaries in China; Broadfording is the home church of Sister Harsh. Our church is giving support to the revival meetings now being held at Brandt's church by Bro. Rufus P. Bucher. The annual ministerial and Sunday-school meeting of our district of Southern Pennsylvania was concluded today at the Up-ton church. Our church was in charge of the music on the first evening. Our chorister directed the congregational singing and two numbers of special music were rendered by our ladies' quartet. This gathering will be held next year in the Codorus church. The guest speakers were President Rufus D. Bowman of Bethany Seminary, Elder Rufus P. Bucher of Eastern Pennsylvania, and our Chinese brother, Wang Tung. There were others present from out of the district. The attendance was good, and this was an occasion of good information and inspiration which will help us in our forward movement for the Master.—Ralph G. Rarick, Chambersburg, Pa., Aug. 6.

**Connellsville.**—Rev. W. C. Sell of Kittanning was unanimously elected as pastor of our church and he and his family moved into our midst on May 19, locating in Mt. Pleasant, Pa., with which church he holds a joint pastorate. He brought his first message to us on May 23. Installation services were held on May 24 in charge of Elders M. J. Brougher of Greensburgh and G. E. Yoder of Windber. This was followed by a reception given by the members and friends of the Connellsville church. Rev. N. F. Richards of the Methodist church spoke in behalf of the Connellsville churches. Rev. G. C. Shupe of the Reformed church also spoke. The program was enjoyed by all and lunch was served in the church dining room by the ladies of the church. Our semiannual love feast and communion was held on June 7 with a goodly number present. Several of our members attended Rev. B. M. Rollins' revival meeting at Mt. Pleasant. Five letters of membership have been granted since the new year. The women of the church are having some of the Sunday-school rooms repainted, remodeled and furnished. The men have purchased a large electric sign to be located on the church lawn. On July 16 the men and boys met to talk over the feasibility of organizing a men's brotherhood. We met at Bro. Harry Hostettler's country home. There were eighteen men and boys present. We enjoyed some recreation and a spiritual discourse and readings; the meeting was led by Rev. Sell. Subscriptions were taken for our electric sign and a decision made to organize a men's brotherhood in the near future. Mrs. Hostettler furnished a lunch, which was served by some women of the church. We certainly appreciated the hospitality which we received at Brother and Sister Hostettler's home. Our church is taking part in the summer union services on Sunday evenings. Rev. Sell brought the message on July 12. Evangelistic meetings will be held begin-

ning Sept. 27 with our pastor's wife, Rev. Alice Sell, as the evangelist. These meetings will close with a home-coming on Oct. 11. There will be a dinner in the church basement. We feel fortunate to have three preachers in one family—Brother and Sister Sell and their daughter, Ruth.—Paul V. Lepley, Connellsville, Pa., Aug. 18.

**Geiger.**—Bro. Kenneth Blough of Davidsville filled the pulpit of our church on June 28. On July 1 Bro. Roy S. Forney of East Petersburg moved into the parsonage at the Pike church of the Brothersvalley congregation to take up the pastorate of the Brothersvalley and Geiger congregations. Bro. Forney delivered the first sermon of his new pastorate at the Geiger church on July 5. Installation services and a reception were held at the Geiger church on July 14; Brethren Charles Blough and Walter Berkebile of the district ministerial board were present, and the meeting was moderated by our elder, Bro. Galen Blough of Somerser. After the installation services refreshments were served by the ladies' aid society of the church. Bro. Forney will retain the same schedule of services as did our former pastor. He is making home visitations with the members of the congregation. He has taken great interest in the various branches of the church and is working with each that greater achievements may be reached. We are glad to welcome Brother and Sister Forney and their family into our midst and pray for the greatest success in their labors and friendships here. The children rendered an inspiring program on the evening of June 28, which we set aside as children's day. We are looking forward to a harvest praise service to be held Sept. 27, at which time donations in goods will be made for Camp Kane. Our pastor will bring a message at the morning service. These donations will be made with gratitude and praise for the strong Brethren convictions in faith and doctrine of these young men. Our love feast will be observed on Nov. 1 at 7 p. m. A number of our young people attended the rally of circuit number four, held at the Pike church on Aug. 9. An inspiring message was delivered by Bro. Roy S. Forney, while Bro. C. O. Showalter gave an illustrated lecture on the harm of alcohol to the human body.—Wilbert G. Beeghly, Listie, Pa., Aug. 8.

**Manor.**—Our spring communion service was held in May with our pastor, Bro. Rotruck, officiating. An offering is taken each month at Purchase Line and the cup offering lifted the last Sunday of each month at Diamondville for C. P. S. camps. Our council meeting was held in May and our pastor was retained for

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Phoenix, Ariz., Oct. 15-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Illinois, Northern, and Wisconsin—Lanark, Sept. 5-7.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Iowa, Middle—Prairie City, Sept. 5-7.  
Kansas, Northeastern—Sabetha, Oct. 3-5.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Parsons, Nov. 6-9.  
Kansas, Southwestern—Garden City, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Middle—Kansas City, Oct. 2-5.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Nebraska—Enders, Oct. 9-12.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerser, Oct. 28, 29.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.

### LOVE FEASTS

California  
Oct. 4, Oakland.  
Illinois  
Oct. 3, all day, Woodland.  
Indiana  
Oct. 10, Beech Grove.  
Oct. 17, Eel River.

### Maryland

Oct. 3, 3 pm, Piney Creek.  
Oct. 18, Flower Hill.

### Ohio

Sept. 29, Deshler.  
Sept. 27, East Nimishillen.  
Oct. 4, 7:30 pm, New Philadelphia.

### Pennsylvania

Sept. 6, 6:30 pm, Maple Spring.  
Sept. 20, Diamondville house, Manor congregation.  
Sept. 20, Summit Mills.  
Sept. 27, 5 pm, Harrisburg.  
Oct. 4, Locust Grove.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 25, 1:30 pm, Maiden Creek.  
Nov. 1, 7 pm, Geiger.

### Tennessee

Sept. 26, 7 pm, Liberty.

### Virginia

Sept. 12, Chimney Run, Warm Springs.  
Sept. 12, 7 pm, Johnsville.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 25, Fairview house, Unity congregation.  
Oct. 25, 7:30 pm, Unity at Fairview.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, Walnut Grove, Moorefield congregation.  
West Virginia  
Sept. 6, Beaver Run.  
Sept. 6, Mt. Grove.  
Oct. 4, Mt. Dale.  
Oct. 25, Salem.



another year. For the past two months our pastor has been devoting the evening services to a series of sermons on church doctrines. Mrs. Eva Wright visited both our churches in May in the interest of temperance and women's work. Bro. Walter F. Berkebile will conduct a series of meetings at Purchase Line beginning Aug. 17. Bro. Charles W. Blough, our elder, will conduct a series of meetings at Diamondville beginning Sept. 7 and closing with the love feast on Sept. 20.—Mrs. William M. Houck, Clymer, Pa., Aug. 14.

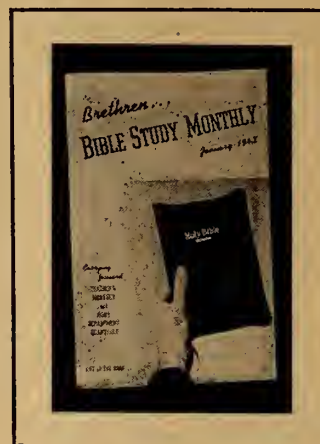
**Midway.**—Bro. J. F. King of Myerstown brought us an inspiring message on June 7. Our children's day was observed on June 14. The children presented a good program, after which Bro. Abram Eshleman spoke to them. On June 28 Bro. J. F. Graybill, missionary to Sweden, delivered an interesting sermon. The B. Y. P. D. presented a vesper program on July 19 among the trees on the church lawn. We had our home-coming on July 26 with Bro. D. G. Gible as the speaker at the morning service and Bro. Milton Hershey as speaker for the afternoon service. In the evening service on Aug. 2 Sister Graybill spoke to the junior B. Y. P. D. and Bro. Graybill spoke of life in Sweden in the meeting that followed. On Aug. 9 we met at the Cornwall house for harvest home services. Our speaker was Bro. Henry F. King. On Aug. 17 the congregation met for our fall council, at which time we re-elected Howard Risser as superintendent of the Sunday school, Bro. Cyrus Krall as adult adviser for the B. Y. P. D. and Esther Moore as president of the B. Y. P. D. Four letters were granted. Our love feast will be held Oct. 10, 11 at 2 p. m.—Mrs. C. E. Blouch, Lebanon, Pa., Aug. 20.

**Pleasant Hill.**—On May 3 the ministers of the greater Johnstown area exchanged pulpits. We were privileged to hear Bro. Yoder of the Scalp Level Church of the Brethren. Our pastor, Bro. A. L. Rummel, preached at the Roxbury church. May 7 marked the annual meeting of the mothers and daughters of our church. This meeting was largely attended. Mrs. Franklin Miller was our guest speaker. On May 10 sixteen children were consecrated to the church; our pastor also gave a short sermon in recognition of Mother's Day. Both services were inspirational. On May 24 many from our congregation attended the B. Y. P. D. circuit number two rally in the Roxbury church, at which Bro. Walter Kahle was the speaker. Rev. John Morris was with us for a week. He gave an address and showed slides on archaeology. These services were a great treat for us. On June 7 Bro. V. Emerson Shaffer of Johnstown brought our morning message. He is a member of the Gideon Society. Many Gideon Bible banks were taken by our members to fill with dimes and send in to help supply the boys in camps with Testaments. The choir and male chorus gave a musical program in the evening. Our pastor attended Annual Conference on June 12. A choir of fifty voices from the First Brethren church of Johnstown, under the direction of Prof. Lloyd Jones, gave a musical program at our church. This program was sponsored by our young people. On June 14 we had our children's day program in the morning. In the evening we had a congregational singing service. Our pastor held revival services at the Ridge church June 22—July 5. On June 23 the annual father and son banquet was held at the church. Rev. Orlidge, pastor of the Morrellsville United Brethren church of Johnstown, was the speaker. On June 28 Bro. John Brumbaugh of Conemaugh preached both morning and evening. On July 5 Bro. Ordo M. Pletcher had charge of the morning service. The Seese male trio from Ogletown, Pa., presented a musical program in the evening. Our council met on July 10 with Elder John Ellis presiding. Church officers were elected at this time. On July 17 the Joy Bringers and Alethia Bible classes held a fellowship supper at the church. Our elder gave a very inspirational message at this time. Brother and Sister Frank Crumpacker were with us on July 19 and brought two very good messages. Several of our members enjoyed services at Camp Harmony during Harmony Assembly week. Our male chorus sang several numbers at the Thursday evening service. Bro. W. K. Kulp will hold meetings here Aug. 10-23; Prof. J. Lloyd Jones will be in charge of the music.—Mrs. Ordo M. Pletcher, Johnstown, Pa., Aug. 6.

### Virginia

**Boone Mill.**—We have had two very successful evangelistic meetings in our congregation this summer. Bro. Guy West was with us at Boone Mill for two weeks just before Annual Conference. His messages were very inspiring and the attendance was good. Six were baptized as a result of this meeting. The other meeting was a joint revival with the Progressive Brethren at Boone Chapel. Twenty were baptized, with fourteen coming into our church, two into the Baptist, and four into the Progressive Brethren. We also held two very successful and well-attended Bible schools. Our delegates to Annual Conference were Brethren Guy E. Wampler and E. E. Bowman. District meeting delegates were Edna Boone, Mrs. Owen Ikenberry, Mrs. Guy E. Wampler and D. T. Naff. Beginning in September our pastor will give half of his time to field work for the Southern District. Our churches have contributed to the truckload of food that is being sent each month to Camp Lyndhurst. We also sent a kit and comforter to the camp. Our women are showing a great deal of interest in their work. We are planning a mother and daughter picnic and social tea for Sept. 2.—Mrs. Guy E. Wampler, Boone Mill, Va., Aug. 13.

**Cloverdale.**—It was our privilege to have five missionaries



## the Brethren Bible Study Monthly .. has my vote ☒

IT is one of two Brethren publications that have been counted important enough to publish at a loss over a period of years.

This year the scope has been extended: the Monthly is now for *Bible study* and *worship* in the home as well as in the Sunday school.

Subscriptions have increased, the price remaining the same—75 cents per year; in clubs of 3 or more 18 cents per quarter, 70 cents per year.

The publishers have high hopes that it will pay out this year, in spite of rising costs in production.

There are not enough Brethren to keep it going unless most of them use it.

I see that those who order substitutes are casting their votes against the Monthly.

I like it and want to keep it coming. It is concise, adequate, practical, and offers a wide variety of materials from Brethren writers.

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



speak in our church during recent months. Those speaking were Brother and Sister Frank Crumpacker, Brother and Sister H. Stover Kulp, and Sister Nettie Senger. Bro. C. D. Bonsack preached an inspiring sermon at our morning service on July 19. The Daleville men's chorus, under the direction of Bro. C. S. Ikenberry, brought us an excellent program on July 26. We were glad to have Bro. Price Bowman of Daleville with us Aug. 2 and Aug. 9 in the absence of Pastor M. G. Wilson, who has been holding a revival meeting at the Mill Creek church in North Carolina. For the past year our aid society has been devoting almost all of its time to relief and Red Cross work. Recently the women have been making packets for Camp Lyndhurst. Three have been baptized since our last report.—Helen C. Flora, Roanoke, Va., Aug. 14.

**Johnsville.**—We met in council on Aug. 9 with our pastor and elder, Bro. O. S. Garber, in charge. Because of the rationing of gas and tires, it was decided to hold all further council meetings for the duration immediately following our Sunday services instead of on Saturday evening as has been our custom. The reports of our visiting brethren were found to be very encouraging. We discussed ways by which we could help Camp Lyndhurst, the C. P. S. camp in our district. Sister Mable Hylton was appointed chairman of this work. We plan to begin work immediately on this project. On June 23 we were privileged to have with us Brother and Sister S. Ira Arnold, who brought us a very beautiful message in music and art. We are expecting Bro. Edgar S. Martin of Daleville to hold our revival meeting this year, beginning Aug. 30. Our annual love feast will be held Sept. 12 at 7 p. m.—Clyde Starkey, Catawba, Va., Aug. 12.

**Topeco.**—Bro. Kermit Flory, our summer pastor, and wife are now with us. They, with local teachers, conducted a two weeks' Bible school at each of our two churches, Topeco and Fairview. Each school had a large attendance. Some of our boys attended the camp at Bethel. Bro. S. B. Alderman gave us a very interesting report of the Annual Conference. Bro. S. Ira Arnold and wife presented an interesting program in art on June 10. Quite a few persons from our church attended the district conference; Jacob Harman and J. W. Weddle were our church delegates. Our regular church council met on July 4 with Bro. C. C. Reed presiding. Four deacons were elected and two were installed, with Bro. L. M. Weddle presiding. The other two will be installed later. A report was given by our church treasurer. Bro. Flory conducted a two weeks' revival at each of the two churches, and as a result five were baptized. The juniors and young people are planning to have an overnight camping trip soon. We are having a large attendance at Sunday school.—Leeta M. Weddle, Floyd, Va., Aug. 13.

**Unity.**—We recently sent four kits to the C. P. S. camp at Lyndhurst. Our congregation also helped in making up a truckload of food for that camp on Aug. 4. S. D. Zigler and J. D. Huffman served as delegates from our congregation to the An-

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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nual Conference; several other members also attended. Several of our young people are spending some time in work camps this summer. The annual Sunday-school picnic of the Fairview church will be held on the church lawn Aug. 16. Rev. Marshall Wolfe, Bible professor at Bridgewater College, will conduct a revival service at Fairview beginning Oct. 15 and closing with the communion service on Oct. 25.—Minnie Roller, New Market, Va., Aug. 15.

### Washington

**Sunnyslope.**—We had a mother and daughter banquet in May with a large number present. We also had a Mother's Day program. On June 8 the church met in regular business meeting. Jess Baughman and Harold Stutzman were chosen delegates to district meeting, but since they were both unable to attend, Ethel Deardorff and Altha Hughes served as our delegates. The Summer Assembly was held July 28—Aug. 3 at Lake Wenatchee. Quite a large delegation from our church attended. Our elder, Bro. Noble Deardorff, was chosen for the Standing Committee next year. Paul Longenecker and family visited our church before leaving for their new pastorate at Lindsay, Calif. Bro. Lorell Weiss, dean of La Verne College, was with us Aug. 9 and brought the message.—Mrs. George Deardorff, Wenatchee, Wash., Aug. 12.

### West Virginia

**Old Furnace.**—On July 5 a deputation presenting the work of the district gave an interesting and helpful program in our church. We observed children's day on June 21 in an all-day service. The children gave an interesting program in the morning and Bro. Howard Whitacre of Flintstone, Md., gave a timely sermon in the afternoon. We enjoyed a basket lunch together under the trees on our church lawn. On July 26 about eighty from the Koontz church of Pennsylvania worshiped with us. Bro. Merle Detwiler, their pastor, preached, and the chorus sang several numbers in the morning service. In the afternoon the chorus gave an uplifting program of music and readings under the leadership of Bro. Guyer, whose wife accompanied them on the piano. An offering amounting to more than \$24 was given for C. P. S. camps. According to previous decision, we met in an extra council on July 25 with Jesse W. Whitacre, our elder, presiding. Our delegates to district meeting are Brother and Sister Charles Self. We decided to get more of our present songbooks for the present, rather than a new book. We decided to get small chairs for our primary Sunday-school class, with Brother and Sister Clarence Abe to look after getting them. We decided to keep baptismal certificates on hand. We set the third Saturday of October of each year for our love feast. Our meeting

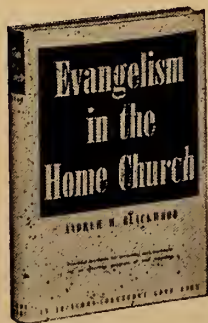
begins Sept. 13 with Bro. Lawrence Helsley of the Columbia Furnace church of Virginia as evangelist. We are happy to report two baptisms since our last writing—a husband and wife. Our sisters' aid is active in preparing a packet for Camp Magnolia and in canning for C. P. S. camps. Our quota for the women's work project has been reached. Our church has started a chorus that practices after services on Sunday morning; because of the gas shortage we can hardly arrange a separate time of meeting.—A. Ruth Whitacre, Keyser, W. Va., Aug. 10.

**Smith Chapel.**—We held our quarterly council meeting on Aug. 15 with Bro. Price E. Bowman officiating. Officers for the coming year were elected. Sister Elizabeth Broughman was re-elected pastor and Bro. Bowman elder. The church voted to make Sister Garnet Tiller a lifelong preacher. The church gave a good report. The church and ladies' aid are working for relief and for C. P. S. camps. The ladies' aid has had good meetings each month. The B. Y. P. D. sponsored a fellowship supper, the proceeds of which were used to help build a platform in the church. The B. Y. P. D. has the money to buy new hymnals for the church. Bro. M. Guy West and wife from Roanoke, Va., held our revival meeting during the last two weeks in June. We were greatly benefited by these meetings.—Mrs. Harry Harman, Princeton, W. Va., Aug. 18.

**Walnut Grove.**—Our revival meeting started July 20 with Bro. P. I. Garber preaching sixteen sermons. Twenty-four members were added to the church. The sermons were all spiritual and the community should be spiritually strengthened by attending the services. Bro. Garber also held a week's revival meeting at the Hines schoolhouse the week preceding the meeting at our church. The schoolhouse is in the same congregation and quite a lot of people attended the services there who could not attend at the church. Our plans are that we will have our love feast on the evening of Nov. 8.—Esta Wratchford, Moorefield, W. Va., Aug. 10.

### Wisconsin

**Stanley.**—On July 19 Bro. Albert Hollinger gave us an interesting message, and on July 20 Bro. Clarence Fike began a two weeks' revival meeting. His sermons were Spirit-filled and the church has been encouraged to press on. A number of our members have moved away and others have been called into the service of the government, making us somewhat discouraged, as we feel the loss of these helpers. The attendance at these meetings was not as good as we had hoped; we have had so much rain delaying the farm work that the farmer folk could not attend as they liked. The meetings closed with a love feast on Aug. 1 with thirty-four surrounding the Lord's table.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 8.



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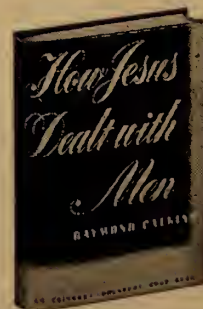
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# GOSPEL MESSENGER

Volume 91

September 12, 1942

Number 37

● Youth are seeking for the things that endure forever. Young people are seeking things eternal. They are trying to find God's viewpoint and the Christian way of life. The carefree years in which the generation began life have proved to be a false dawn. The way seems dark but this generation is going to be stronger and more creative than mine. The great days for Christianity are ahead. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4: 6).—Raymond R. Peters.

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## Around the World...

"A story the like of which has not been heard in Europe since the Thirty Years' War," are the words of the London Daily Telegraph, describing a ten thousand word statement on religious persecution of recent times. The statement was issued by the Inter-Allied Information Center, an agency of the following governments: Australia, Belgium, China, Czechoslovakia, Great Britain, Greece, India, Jugoslavia, Luxembourg, The Netherlands, Norway and Poland, the Danish Legation, and the Free French Delegation. This agency plans to issue monthly religious news of the representative countries.

According to the statement issued, there is a progressive attempt to stamp out collective and individual worship in the occupied countries. The methods vary from suppression and desecration of churches to the murder of the clergy. The statement shows that churches have been converted into stables and cinemas; that shrines and altars have been defiled, that sacred vessels have been looted and church dignitaries have been taken as hostages, sent to concentration camps and shot or tortured to death.

### Poland

The religious persecution in Poland has been unparalleled anywhere, according to the report. The committee estimates that 800 Polish priests have been executed, murdered without trial or tortured to death, and that about 3,000 priests are now in concentration camps. In the city of Poznan only three of 77 churches and chapels are open and seven whole dioceses have been liquidated. Wholesale massacre of clergy in Pomerania and Pozania were reported. Similar treatment directed toward the Protestant church of the Polish minority as well as Polish Jews is also reported.

### Russia

Churches have been burned and pillaged and in some instances used as torture chambers to extort information from prisoners. In the retreat last winter, it was a rule to burn the village church before evacuating the town.



## "For Theirs Is the Kingdom of Heaven" . . .

### Belgium

The purpose has been to stop all church activities except the actual celebration of the mass. The Catholic press and Catholic workers' organizations have disappeared under pressure.

### Luxembourg

All church property has been confiscated and all monks and nuns have been expelled from the country. Priests are obligated to collect from their congregations a special public worship tax.

### The Netherlands

Both the Dutch Reformed Church and the Catholic Church have joined in condemning the persecution of the Dutch Jews. Attacks on the Christian churches have been milder here than in other countries, taking the form of outlawing the various so-called secular activities of the churches and the printing of certain comments in the Nazi-controlled press.

### Norway

Despite guarantees given by Joseph Terboven, the Nazi commissar, that freedom of worship would be respected, the authority of the church state and other religious groups has been tested. Thus far the great majority of the Norwegian clergy has been unified in the stand against attempts at assaults. Bishop Berggrav, arrested and imprisoned in retaliation for the mass resignation by clergymen of their state-paid posts, was later released and put under armed guard at his home.

### Czechoslovakia

At least 500 religious leaders, both Catholic and Protestant, are in concentration camps where they are forbidden any form of worship. Many of the clergy and prominent laymen have disappeared and died mysteriously. This loss causes grave anxiety for the future of the church.

### France

Synagogues have been burned or converted into Aryan shops. Many Jews have been imprisoned or sent to concentration camps; others have been taken as hostages and in many cases shot; yet others have been deported to eastern Europe.

In Alsace-Lorraine, children are being enrolled in German youth organizations which make a point of holding their rallies and movies on Sunday mornings. In the schools pupils are taught geo-politics with a view to undermining their faith.

Unoccupied France is also a theater of anti-religious activity.

### Greece

One of the first to be persecuted in this country was His Beatitude Chrysanthos, primate of the church, who was imprisoned when he refused to administer the oath of office to members of the puppet government. Atrocities committed against the priests of Crete are "too numerous to detail," the committee states. A typical instance named is the putting to death of all the monks of the monastery of Aghia Gonia.

### Jugoslavia

The Orthodox Church is being systematically exterminated, the report states. In Slovenia, out of 700 priests of two dioceses, only sixteen old priests are said to be left in freedom. In Croatia, only the Catholic and Moslem religions are officially recognized.

### China

In this country the record of violence is not only against Christian clergy and missionaries, but against Buddhists as well. Buddhist temples have been bombed and destroyed, and in at least one case a Buddhist nunnery was attacked. Even Confucianists are not allowed to teach unless they make frequent references to the greatness of Japan.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

SEPTEMBER 12, 1942

Number 37

## ... Editorial ...

### Human Life at Its Best

GUEST EDITORIAL BY PAUL H. BOWMAN

Delivered over the Mutual Broadcasting System on Aug. 9, 1942, from Station WRNL, Richmond, Va.—Ed.

WE have known since the days of the Sermon on the Mount that goodness in the individual lives of men and women is the salt of society. That being true, it is imperative that as much of life as possible be lived at its best. This is very necessary both in periods of crisis as well as in ordinary times. James Russell Lowell suggested the unanswerable argument for life at its best in these familiar words of his:

Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own.

The problem which is everlastingly with us is this: How shall we know what those qualities and elements of life are, which constitute excellency and goodness and the best in life?

#### The Scriptural Basis

During the week which ended his ministry on earth, Jesus of Nazareth made a striking declaration concerning himself. "Because I live ye shall live also," he said to his disciples. These words, which are recorded in the Gospel of John, appear in a dramatic setting. As that drama unfolds it presents three important characters, each of whom represents a distinct philosophy of life.

First, there was Caiaphas, the high priest. He represents the mob and the rabble. He demanded that some one die for the people. "Let it be this man," he said. "Away with him. Crucify him. Let his blood be upon us." Caiaphas represents the way of despotism and of tyranny. It is the way of hate and bitterness, of savagery and unreason, and of madness and ruin.

In the second place, there was Pilate, the Roman officer. He announced with some misgiving: "I find no fault in this man but take ye him and

crucify him. I wash my hands of this mess. His blood be upon you and your children." He represents the philosophy of opportunism. His is the way of the politician. It is the way of indifference toward the common good and of compromise for personal advantage. His policy is to "save his own skin" by evasion and by trickery. Pilate's course of action is guided by no personal conviction. He merely moves in response to the greatest pressure. He is a prince among opportunists.

In the third place, there was Jesus, the Galilean. He represents the philosophy of unselfishness. He appeared in this drama as the victim of treachery and of hatred. He was helpless and alone insofar as human resources go. He deported himself, however, with dignity and with courage. He met insult with charity, injury with love, and injustice with a spirit of forgiveness. He represents a way of life which holds back nothing for self and yields all for the welfare of others.

These three philosophies may be summarized in this fashion:

Caiaphas, the tyrant, was committed to the policy that "because I live you shall die."

Pilate, the opportunist, represents the point of view that "because I live you may live if you can but with no support from me."

Jesus, the altruist, represents life at its best and the commitment that "because I live you shall live also."

We shall allow the systems of Caiaphas and of Pilate to rest where they belong, with their Caesars and Napoleons, and with other ancient and modern apostles of hate and of violence. The world knows these systems all too well, and history will not fail to judge them accurately by their fruits.

Let us rather inquire into the validity of the way of life represented by Jesus Christ, the way which seeks to express itself in fullness of life for others.



### Sanctions of the Unselfish Life

Whether this is a valid way or whether it has been abrogated by new times and by new conditions is a pertinent question. Can a life devoted to unselfish interests reconcile its ideals with the facts of life as they now exist? Or is it too idealistic and therefore unqualified to meet the realities of the present world situation?

No short-range view of this problem can be satisfactory. We must answer these questions in the light of the ultimate, the final, and the distant view of things.

In the *first* place, the unselfish life is valid because it recognizes the essential character of human society. Our social order is based on the principle that "no man liveth to himself alone." We all need a helping hand again and again. From childhood to old age, all are dependent upon the work and the kindness of others. The welfare of all is bound up in the service of each. There is no tyrant or dictator wise enough or powerful enough to change that law. It is an immutable fact of life, and we shall have to accept it whether we like it or not.

Something is going to happen "because I live." If my life is to fit into the scheme of things as intended, I must help others to live also. "Because I live," my children shall live, my friends and my neighbors shall live, the employees of my factory and my fellow citizens shall live. I wonder if it is possible to widen that circle even just a little? Are we able to include men of other races and of other nations? Could it be expanded just a little more and include our enemies and those who persecute and abuse us? We may disagree on how all-inclusive that circle should be, but there is general agreement that human life at its best draws no circle which shuts out from its love and concern a single human being.

The principle of one life finding richness and completeness in the life and service of another is as unchanging as the law of gravity. Some one has expressed this truth in this sentence: "The value of a good man is that he increases the value of all men."

In the *second* place, the validity of the unselfish life is confirmed by the verdict of history.

When Jesus declared that the purpose of his coming into the world was "more abundant life" for all, it was no mere platitude. He made that claim good a thousand times. Under the influence of his life and of his teaching, man has come to have incalculable worth; the spirit of charity and of humanitarianism has increased on the earth; freedom and liberty, science and democracy, edu-

cation and religion have come to have a new and more significant meaning.

The good life is always "outward bound." The history of civilization and the advance of the race in the direction of the abiding values of life pronounce judgment against Caiaphas and against Pilate. The judgment of the world favors the life through which other lives also find fulness and completeness.

In the *third* place, the validity of the unselfish life is confirmed by the testimony of reason and of common sense.

It does not take a philosopher to see how foolish selfishness is. It is evident that man must maintain his life on the earth against many odds. He is thwarted and threatened by obstacles and by dangers on every side. He needs to present a solid front to the universe. Strife and bitterness dissipate those influences which make for survival and invite ruin and disaster. Unless we develop in multitudes of men and of women a sensitiveness to the rights and the needs of others, no individual life can find its fulfillment, and the race can find no security.

For example, we talk a great deal about freedom as one of the inherent values of life. But suppose a man strikes out to find freedom for himself alone. What is freedom worth to a man if every one else is enslaved? From the standpoint of national interest, Abraham Lincoln stated the case for all time in a single sentence when he said: "This nation can no longer exist half slave and half free."

In the *fourth* place, the validity of unselfishness is supported by the testimony of everyday experience and observation. We all know without argument that the life which is outward bound brings greater satisfaction to itself. The life of service is always happier than the life occupied with self-interest. It is richer and fuller. It is more free and more sane. It earns the gratitude and the confidence of others and enjoys the rewards of friendship. On the other hand, the self-centered life forfeits the goodwill of others and spends its days finally in misery and in disappointment. How unerringly the tides of joy and of happiness flow out toward others!

### Conclusion of This Matter

"Because I live ye shall live also" represents the supreme purpose of life at its best. It is life where the main currents are directed outward and where there is an intelligent sensitiveness to human need outside one's self and even beyond the age in which one lives. It is life concerned with those essential conditions and opportunities which grant to personality, wherever it is found, the full range of its possibilities for development, enrichment



and service. The absence of that element in life has brought us to the brink of ruin. We shall have to recognize anew how imperative unselfishness is in human society.

No man has ever made a lasting contribution to the world who was thinking first of himself, his place, his power, his security, and of how he might grasp more and more of this world's goods. Jesus did not live his life on this principle. Neither did Dante, nor Lincoln, nor Jefferson, nor Dickens, nor Pasteur, nor hosts of others who have glorified God and have made immortal contributions to human welfare.

I am speaking to you from the city of Richmond, the capital of Virginia, a city which is rich in historic tradition. I can almost see from this studio one of the famous statues of Thomas Jefferson, who is so highly honored and loved by citizens of this state. Thomas Jefferson, scholar, statesman, architect, educator, and world traveler, had a passion to know the aspirations of other men. He made friends with all classes of men from the Indians on the frontier to the statesmen of Europe, from the slaves of Virginia to members of the courts of France, from the laborers on his own plantation to the leaders of political life in the rising republic. One of his biographers has said: "The power of Jefferson lay in his unshaken faith in the common man and in his single faith to secure and defend his rights." The currents of Jefferson's life flowed outward.

We usually think of Charles Dickens as being a great novelist. Indeed he was one of the world's greatest. But the purposes of his life extended far beyond that of writing gripping stories. He said of himself: "I come to lighten the lot of those rejected ones whom the world has long forgotten and too often misused." One of his biographers said of him: "The stories of Dickens did more to correct social injustice than any other effort of his age." Yes, the life of Dickens also flowed outward.

Every artist and every teacher, every scientist and every inventor, every minister and every statesman, every soldier and every crusader, every mother bending over a sleeping child, and every father struggling for the protection and support of home and of family—all know that life is not worth living except as it gives itself to the end that others might live also. Whatever role we may play in the present crisis, let us see that it is done in the interest of the fuller, freer, and more abundant life for all.

*O God, our Eternal Father, teach us anew the lessons which thy Son came to reveal. Grant that our affections and the main currents of our lives may flow outward. Help us to recognize all men*

*as being children of thine. Deliver us from smallness of purpose. Save us from our pettiness. Forgive us our sins and let thy kingdom come in the hearts of men and of nations. May thy mercy, grace, and truth abide with us for ever and ever. Amen.*

### A Great Sermon in a Great Picture

WHAT an inspiring vision that must have been—the glorified Christ walking in the midst of the seven golden candlesticks, holding in his right hand the seven stars. The all-good, all-wise and all-powerful Lord walking in the midst of his churches and holding their guiding spirits fast in his own right hand!

That was enough to insure their safety. What if trials without and within were almost too much to endure? *He* would not let them fall.

Some of those churches were pretty bad. Imagine the Philadelphians glancing back over their shoulders at the Laodiceans, watching for the Lord to make good his threat to spew them out of his mouth. But listen: "As many as I love, I reprove and chasten; be zealous therefore, and repent." See? That was why he said it. He was standing at the door and pleading for them to open.

There he stood, and walked, in the midst of all seven, holding tight the "angels" of them all.

He loves all seven now, as he did then, and walks in their midst, encouraging, reproving, as need may be. He does not want to "spew" any of them out. He wants all to "overcome."

That right hand of his will hold securely all who want to be held.

E. F.

### The Realities of Life

MANY of the realities of life are becoming more real. Things which seemed far off in a kindlier age have become very near and painful. Factors once treated with studied indifference are now having to be faced as ultimate truth. For example, we happened upon this the other day:

"Evil is sometimes defined as the absence of good, or even the definite negation of good. Evil is more than that. It is the positive assertion of a spirit that is contrary to good. It is an effort to create a world of a complexion quite different from that of a good world. It has a definite vitality and vigor of its own. Not merely does it ignore one ideal of life, but it vigorously asserts another and different ideal of life. It is not an absence of quality as some assert, but is itself a quality, a reality. It is not just negatively unprofitable; it is positively destructive."

H. A. B.



## The Boundless Privileges of Prayer . . .

BY CHARLES E. ZUNKEL

THERE are many promises in the New Testament which extend to us the truly boundless privileges of prayer. John 15:7 records one that is among the most familiar. In a modern version it reads, "If you remain united to me and my words remain in your hearts, ask for whatever you please and you shall have it." Dare we take this promise of Jesus literally? If we do, what will it mean?

Our interest is probably caught first at the words, "ask for whatever you please." Who is there who does not want many things? Life is filled with increasing wants. To recall some of those which may be classed as the most elemental needs, we have but to think of health, of employment and of material comforts. Then there are the burdens, the sorrows and the heartaches which come from a variety of circumstances. There is death, the disappointment of some of those we love, and a whole series of like misfortunes. Certainly all of these things are worthy of our prayer.

We may add to the causes for prayer already named our concern for those spiritually lost. Our need may be driven home to us by the unsaved condition of a companion, a child, or a dear friend. The minister has had many a confession of anxiety from a mother of some child, or the companion of some person who is unsaved. I recall the anxious concern of a mother who did not even know the whereabouts of her son. He had been gone for years, she knew not where. Besides being lost physically from her, he was lost spiritually from God. Both brought anxious concern to her heart. How eagerly she asked that I join with her in prayer for her own son.

We may add another whole field of interest to our reason for praying. That is the desire for guidance. Every person who is thoughtful must ask at some time, "What shall I do with my life? What is God's will?" Then a second great choice is that of a suitable life companion. What is God's will in this choice? When hard decisions in business or in social affairs have to be made, what is God's will? These problems are worthy of prayer.

Now the question really is, Does Jesus mean it when he said, "Ask for whatever you please and you shall have it?" If he does, why isn't there greater use made of it? Do we doubt? If so, why do we? Is it because we have tried it and not gotten expected results? Or, is it because others have tried it and have seemed to fail?

Like many other promises given to us, we get the order all confused. We forget the conditions. Jesus said, "If you remain united to me and my

words remain in your hearts"—then, "Ask for whatever you please." What does he mean? Well, for one thing he certainly means faithfulness to our Christian vows. Surely an unfaithful disciple cannot expect a Master's full blessing. So often individuals live as they please until they get in a predicament and then they expect relief immediately.

But more than faithfulness is required. John 14:13 casts some light at this point. It says, "And whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son.*" In other words, our concern should be that whatever God does, he will glorify his name. That may mean the continuation of our infirmity, our sorrow, our bitter experience. Dr. Hallesby, in the little book entitled *Prayer*, tells of one Samuel Zeller in Switzerland who conducted a spiritual sanatorium. It was for those mentally or physically ill, tired or worn out nervously. Always, each day, there was prayer for the long list of those who desired to be healed. And there was one recurring note in all his prayers, "that the name of God may be glorified." Dr. Zeller himself was afflicted physically, yet he was not concerned. He continued to carry on his clinic and to trust God to heal as he saw best.

To put the same idea in other words, we may say our prayer should be, "Thy kingdom come, thy will be done." We say the words often, but may overlook their meaning. The same thought is expressed in the teaching where Jesus tells the disciples, "Be not anxious for your life, what ye shall eat, nor yet for your body, what ye shall put on." He closes this portion of his discourse by saying, "But seek ye first his kingdom and his righteousness." Our first concern is the advancement of the kingdom. We may not need release from pain or difficulty nearly so much as we need grace to carry on. Recall that Paul prayed three times, at least, to have his "thorn in the flesh" removed; but it did not happen. Yet Paul carried on in spite of it, possibly in a greater way than if it had been removed. Again, ease in life should not be a great concern of ours. Rather, we should be concerned that our lives are being used at the places where we can be of value to the kingdom.

To sum up, then, we may say that there are boundless privileges in prayer that are offered to us, but they are dependent upon certain conditions. These conditions have to do with being united to Christ and having his words remaining in our hearts.

Lima, Ohio.



## Our Colleges and the Problem of Ministerial Recruiting

BY RUFUS D. BOWMAN

ONE of the important problems which the Church of the Brethren faces is to see our colleges in the light of the future ministry. Most of our young ministers and missionaries are coming through Brethren colleges. Many other college students and graduates are inspired to serve in local churches. It has been my privilege to visit our college campuses in order to interview students for the seminary. I have found our college presidents interested in the church and they are anxious for their respective colleges to serve the church. A number of them have told me about plans and dreams to make their colleges more church conscious and to render more effective service in the church. In the past the educational program of the church has furnished the denomination outstanding leadership and has given vitality and strength to the church's program. Missionary enthusiasm was kindled on college campuses through student volunteers. In the future the preservation of our church ideals and the education of young people for service depend upon strong church-conscious institutions. I cannot think of the ministry of our church down through the years without our colleges. But what are the problems regarding ministerial recruiting?

### Our Present Ministerial Situation

The church will move in the direction of her leadership. This is a day when people follow personalities. Our greatest need is to keep in training a consecrated group of strong young people.

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## So Many Paths

BY ELIZABETH DAYHOOF PIEPER

So many paths lead up to God—  
One path is Love and one is Pain.  
Some souls go swiftly, others plod—  
Each one alone, his goal to gain.  
Most deeply worn the path called Duty—  
A lonely road devoid of beauty.

Another road is Sacrifice,  
Trodden by One up Calvary's hill.  
Who follows him must pay a price—  
"Not mine, O Father, but thy will."  
So many paths lead up to God,  
And some fare swiftly, others plod.

We may not choose the path we take;  
Our feet are set upon the way;  
Nor yet decide the pace we make,  
Nor whether we would go or stay.  
Uncounted throngs before us trod  
Life's pathways leading home to God.

Baltimore, Md.

1. The temptation of talented young men to turn away from the ministry into other lines of work was never so strong as today. Other organizations are going to our colleges and are offering our finest young men good jobs with high salaries. We need to get more of our stronger young men into the ministry. In calling young men into the ministry the church should emphasize character, spirituality and consecration, but should not neglect brains. The church needs brains, for the problems of today and tomorrow call for the best thinking of which we are capable.

2. Our present ministerial force is being depleted by age, death, the calling of pastors into field work and the leadership of C. P. S. camps, and the increasing demand of the churches for better equipped ministers. We have an under supply of well-trained ministers to lead our churches. Right now the General Ministerial Board is facing a shortage of ministers to recommend to churches. The problem of ministerial recruiting should be taken seriously by our denomination.

3. Our system of finding and following up young men who ought to consecrate their lives to the ministry needs to be perfected. The volunteer system is used almost entirely in many places. This is a good system and should be used, but we should not neglect the system of taking the voice of the church. The writer doubts that he would be preaching today if the Bridgewater church, Virginia, had not called him. He took it as the call of God. So will many other young men. Why shouldn't our churches handpick young men who are good ministerial possibilities and call them to this office? Young men who are talented and consecrated should be challenged by ministers and official boards to hear this call. Jesus handpicked his leaders. He called them and lived with them. He shared his life, his spirit, his gospel and his sufferings. He brought about in them a reorganization of living. He trusted persons to carry forward his work—persons with whom he had lived. The perpetuation of our Brethren heritage depends upon strong leadership and strong churches.

4. Most of our young ministers are now coming through Brethren institutions. Many are ministerial students when they come to college. Brethren homes and local churches are responsible for the majority of young men going into the ministry. Some receive the vision to enter the ministry or mission work while in college. I have talked to a number who have made up their minds as late as the senior year. College teachers, college pastors, and the college atmosphere have inspired strong young people to serve the church.



### The Problem of Recruiting

1. I am inclined to feel that the solution of the problem of recruiting demands that something fundamental happen in the life of the church. Ministerial convictions are born in an atmosphere of faith and devotion, when great convictions pervade the life of the church, and the motives of people are moved with an evangelical spirit. Brethren homes, local churches, and Brethren institutions should have a new birth of faith in the mission of the church, a new sense of responsibility for creating in the minds of young people a church loyalty which will bear fruit in church service, and a new passion to serve the Lord which will put first things first.

2. Recruiting should be carried out with full knowledge of our church situation. We have a number of strong city churches and likewise a number of strong rural churches. However, the majority of our churches are rural and the majority of our members in cities are rural-minded. The Church of the Brethren is largely a rural church. Approximately two thirds of our members live in the country or in small towns. This fact is being taken into consideration in the program of training. More is being done to help young ministers serve in rural areas and most of our seminary graduates are entirely happy to serve rural churches.

Many of our ministers serve small churches. There are approximately sixty churches with a membership over 400, around 115 with a membership from 250 to 400, then 403 with a membership from 100 to 250, and 455 with a membership less than a hundred. None of our churches are wealthy. Our ministers must be taught thrift, economy and sound business principles. This also means that we need to educate young people for the full-time ministry, the part-time ministry, and the free ministry. The free ministry in which ministers make their living and serve a local church is still sound in a number of places. The part-time ministry in which churches provide a small farm for the pastor is a coming system. The full-time ministry in which a man gives his entire time to the work of the church should be encouraged, and plans made so that this may increase. The larger parish plan whereby one minister serves several churches is worthy of encouragement.

Should a young man take up the ministry in view of the financial problem? I have had parents to tell me that they advised their boys to go into other professions for the sake of financial security. I admit that ministers do not get rich, and they should not. But tell me what is secure now? Further, I would rather trust my economic security in

the hands of a group of people who love me than anywhere else. Ministers who serve their people well are usually taken care of. The Church of the Brethren is in the process now of considering plans to provide in a better way for ministers in their old age.

3. The Church of the Brethren demands a high quality of her ministers. The native ability of our ministers in the past has been above the average. The future can permit of nothing less. Our members are used to good preaching. They are harder to satisfy than many people. We must turn out good preachers.

4. The appeal in recruiting—what is it? I wish the readers of this article would help me on this point. These may be some elements: the joyous privilege to give one's life wholly to the work of the Lord; the opportunities of the Church of the Brethren; the appeal of a hard job, for young people like to do hard things; the fact that those who work with persons have the greatest work in the world. When A. B. Miller of sacred memory informed me of my election to the ministry, he said, "Bowman, I wouldn't trade jobs with the President of the United States." He told me that he dealt with the things of the spirit, that he was taken into the holy of holies of people's lives, and that the minister who deals with life has the greatest work in the world. I can still remember his prayers for my mother in her illness. She died sweeter in spirit because his shadow passed over her. I have lived long enough to see that A. B. Miller was right. If I had my life to live over again I would take the

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### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

An ex-convict, now a famous author, was telling the group some of his experiences while a criminal.

Mr. X and another hold-up man approached the only bank in a small Southern town. They had thought that this would be an easy job, but as they were about to force an entrance the village marshal suddenly appeared. Being quicker than he, however, the would-be robbers "got the drop" on him and proceeded to gag and tie him to keep him quiet.

"Don't do this thing, men!" he pleaded. "If you rob the bank I'll lose my job. I need the money. I've got a boy with tuberculosis. The only way his life can be saved is to send him to a sanitarium for two years. I've been saving money and thought he might go this summer. Now I'll lose my job and won't be able to send him!"

The men looked at each other, lowered their guns, and said: "All right, old man, we'll give you a break!" Digging into their pockets they produced about fifty dollars, contributed it to the tuberculosis fund, and left town.

New York, N. Y.



same path and become a preacher. The preacher deals with the souls of people. He lives in a glorious fellowship of people, books, and his Lord. When a minister sees a young person straighten up and face the stars he has meat to eat that many know not of.

5. The work of recruiting is a task for interested homes, local churches, district ministerial boards, and our colleges. The colleges have the responsibility through counseling to discover ministerial talent and to inspire it for church service. One of the great services which our colleges have rendered and can render is to seek for and challenge worthy young people for church service. All young people should be challenged to become active local church workers but special efforts need to be made to select strong ministers. Colleges, too, can help guide misfits in the ministry into other forms of useful church service. The seminary also cannot afford to neglect its responsibility for recruiting.

#### **Educating Our Ministers**

What I shall say here is not meant in any way to discourage the many faithful ministers in our brotherhood who have not had the benefit of college and seminary. Many of them are giving excellent service to our churches and are being used of the Lord to his glory. Many of them have through reading and study and attendance at conferences gone far in educating themselves. However, the church must face the problems of the present and future realistically. Young people are getting strong training for other professions. A friend of mine is educating himself to be a surgeon. He has spent four years in medical school, one year as an intern, and is spending four more years in a hospital in special training for surgery. I asked him whether it was necessary to spend so much time preparing to be a surgeon. He answered that it was in order to be a first-class surgeon. How about the church which is facing such serious and complex problems? The church of our generation is being asked to think through problems which have to do with the future of organized society. The prophet of God should be able to out-think all other people in the community. If it takes nine years above college to prepare a first-class surgeon to work on our bodies, are four years in college and three years in the seminary too much for future ministers? And isn't the soul of man more important than the body?

The future leadership of our church will come largely through our Brethren institutions. Our colleges have an important function in the education, the recruiting, and the inspiring of our ministers and missionaries. They should have the

support and the constructive suggestions of our districts and churches. Their continuance is essential. Their future program and direction should be determined by the Church of the Brethren and the kind of a church which is needed to fulfill our mission under the leadership of the Spirit of God.

*Bethany Biblical Seminary.*

### **All Out for Christ and the Gospel**

BY LEONARD BIRKIN

OUR own district board of administration of Southeastern Kansas has put out among the churches of our district a paper on which are a number of suggestions in the interest of a better and stronger church. I am using these suggestions as the basis of these remarks.

In a day in which the cry is heard on every hand, "All out for defense," let the church cry, "All out for Christ and his gospel." First of all, we need the best possible leadership in our church. It should be more consecrated, more conscientious, more zealous, more earnest and better prepared than ever before to meet the needs of this dark day. Ministers, superintendents, officers, committee members—all should be all out for Christ. No church can be greater than its leadership. Christ needs all there is of every man who seeks to do church work. Christ himself is our model in devotion and consecration to his task. Paul also gives us an excellent example to follow. At the end of his life, he could say, "I have fought a good fight; I have finished the course; I have kept the faith."

Second, let us make every effort to eliminate all marginal members. We should seek to drive away all inactivity, all lack of interest, all half-heartedness, all lukewarmness. We should try to draw within the heart of the church all those who fall within this class. They too need the gospel; they need its Christ; they need the hope that is set in the Bible. We should seek in the highways and byways for people who need a new and helpful contact with Jesus.

Third, we should build within the church a fellowship of love. It is love that makes Christian fellowship possible. In this time of confusion, people need a fellowship that makes out of the church one great family with ties that are closer than flesh and blood, ties that are rooted in Christ and in heaven. As such fellowship is established at one place, the members should reach out to other groups in their district, helping them.

Fourth, let all who teach stress repeatedly and emphatically the fundamental teachings of God's



Word. It is only as the Word is taught and respected that men can resist being blown about by every wind of doctrine. There are many false doctrines abroad today. The only way to avoid them is to let the Word dwell in you richly. Hide it within your hearts that you may not sin against God. Teachers and preachers should remember how great is their responsibility to teach this Word aright. The Bible shall stand forever, and it is the only foundation upon which true Christian character can be built.

Fifth, we should learn to give sacrificially and to share through the avenues of the church. Sharing is always a vital part of Christianity, and in such a time as this we cannot avoid this duty and privilege. God gave his Son for us, and Jesus Christ sacrificed his life. So every true Christian also must give willingly of his time and energy and money to the cause of Christ. The pennies a little girl saved when she was poor and unwanted became the starting point for the great church in Philadelphia known as the Baptist Temple with its associate college and hospital. Christ will use and marvelously bless our gifts if we too give in a spirit of genuine sacrifice.

Finally, we should preserve at all costs the spirit of love and tolerance to counteract the hatred and propaganda that come with war. If there is to be more of hatred added to the great mountain of it already in the world, let it never come from the church of Jesus Christ. Hatred can easily come into any human heart today by radio, newspaper, and magazine. Let us who call ourselves the children of God seek to know his will and follow his example of love for all mankind.

May we each seek to be all out for Christ. Let us study to show ourselves approved unto God; let us give for the cause in which we believe; and let us preserve at all costs the blessed spirit of tolerance and love for one another. May God lead us in the paths of righteousness for his name's sake.

*Independence, Kansas.*

## Our Spiritual Maturity

BY WALTER M. YOUNG

The Gist of a Sermon

THE theme under consideration deals with a very fundamental truth of the Christian life. It is the concept of growing into perfect union with Christ himself. Read again from the fourth chapter of Ephesians, verse twelve to sixteen. Here the Apostle Paul indicates that our spiritual growth is a vital contact with Christ.

It is a very practical suggestion that Paul gives for our Christian growth. Especially is he con-

cerned that we should grow in Christlikeness. Spiritual maturity is so important for the Christian to attain. We should all come to that full measure of development as found in Christ. Such cannot come about if we allow ourselves to be blown around by every wind of doctrine that is manifest in the world. Such doctrines are given through trickery of men who have erred from the truth. We must grow, and not remain as babies in the Christian life.

The aim of every individual Christian should be to develop spiritually, and to strive continually for heavenly things. The words of John express this when he says, "Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). It is our privilege and responsibility to heed such truth and grow up into perfect union with him who is the Head—Christ himself. Spiritual growth certainly means a vital contact with him. Here lies the secret of great souls. Many of our forefathers and leaders of the church possessed this union with Christ. They knew what it meant to walk with him.

It is not enough for individuals to experience this union with Christ, but the church, which is his body, must have the same growth as the individual. The whole body must grow into perfect union with Christ who is the Head of the church. This calls for a sincere faith in him in spite of confusion and uncertainties in the world around us. It must be a faith rooted and grounded in his love. (Here read Eph. 3:14-19).

So whether individually or collectively, there must always be that perfect union with Christ to insure a spiritual maturity which is genuine. Our steadfastness must find a sure rootage in love. In all our growth, we must grow in love. John, the beloved disciple, knew this when he referred to his Lord: "Having loved his own which were in the world, he loved them unto the end." So unless the church is growing in love it is not growing at all. There is a beautiful children's story that shows how we grow by a pure love.\* One morning Bradley put beside his mother's plate a little piece of paper. His mother could hardly believe it, but this is what Bradley had written: "Mother owes Bradley: For running errands, \$0.25. For being good, \$0.10. For taking music lessons, \$0.15. Extras, \$0.05. Total, \$0.55." His mother smiled, but did not say anything, and when lunch time came she placed the bill on Bradley's plate with the fifty-five cents. Bradley's eyes gleamed. But

\* G. B. F. Hallock, *One Hundred Choice Sermons for Children*, p. 215.



there was another little bill which read: "Bradley owes mother: for being good, \$0.00; for nursing him through a long illness, \$0.00; for shoes, clothes, gloves, playthings, \$0.00. For all his meals and beautiful room, \$0.00. Total: Bradley owes mother \$0.00." Tears came into Bradley's eyes, he put his arms around his mother's neck, thrust his little hand with the fifty-five cents into hers, and said: "Take this money all back, mama, and let me love you and do things for nothing!" Love which manifests itself in humble service has a parallel in a good mother faithfully caring for her children.

The real test of spiritual growth into Christ, individually or collectively, is the test of whether we are loving and serving Him who gave His all for us to live. May all of us strive earnestly to grow in Christlikeness—the way of love. May there be an unreserved effort on the part of Christian people to attain a real Christian maturity.

*Lansing, Mich.*

### **"Neither Strong Nor Great, But—"**

BY PAUL J. WRIGHT

THE small rural church has faced and is facing an hour of great crisis, as are many other types of churches. Their struggle often goes unrecognized because their contribution to the total program of the church seems rather insignificant when compared with that of large and strong congregations. The small rural church is regarded rather lightly in some circles because it is small in numbers and because it may not seem expedient or advisable to spend time or money upon a small church when that time and money could be spent in a more profitable manner. However, there are some things that should be said for these churches which have not been genuinely recognized.

The small rural church faces a continual struggle. Even in normal times it has tremendous problems and disadvantages. Its limited numbers make financial support extremely difficult; limited numbers necessitate the revision of many church materials and programs which are not entirely practical for small churches; limited numbers cannot always secure the great men of the church who are exceptionally busy in other fields of endeavor. As a result, the small rural church faces a struggle of great proportions. Often this struggle must, by and large, be borne by its solitary self. In such a situation, real courage and fortitude can be found.

Wealth is not being gained by the small farmer who can raise only enough for himself and his family and his stock. Because of this he could not

(even if he would desire to do so) take advantage of war profits, yet he gives generously to his church. This farmer is doing without adequate farm help because of a shortage of men; hence aching bones are raised in an effort to be in attendance at church on Sunday. He has no "days off." Many of this man's neighbors and friends have gone to the cities in order to acquire better jobs and make more money. Thus his real courage can be seen in the fact that he carries on alone in his home and in his church. No large crowds are near to encourage him, but he turns to God, "a very present help in time of trouble." Older sons leave home for induction into camps; older daughters find employment to help with the family living in these days of increased living expenses; the wife helps her husband in the work of the field; the oldest of the younger children must care for the brothers and sisters. This means that every one has a definite job to do in the home and in the church. They may not have wealth of numbers, but they do have the courage to "hang on" despite overwhelming odds which are pitted against them. Great numbers of people are leaving the country at the present time, which is very discouraging to the small rural churches, yet this setback is giving a strength and determination to these small churches. They are determined to have a vigorous and virile church to which those who left may return when the present crisis is over. This is their immediate goal.

Let us remember that our small churches are making a much more heroic struggle in these times than that for which they are credited. They are giving in a meager and sacrificial way to Brethren Service; they pay their honest assessments and dues to their districts (without the advantage of wartime profits); they are eager to hear and see church leaders who can come to them; and, as far as their own local problems are concerned, they are spending 90% of their time for diagnosis and 10% for treatment. More time should be spent in finding real, and not theoretical, solutions to real problems.

As a church, we are doing bigger and better things as time progresses; our influence as a church may become tremendous. But in the greatness of our destiny, let us not forget or deny our small rural churches. The great and strong can perform a greater service by giving encouragement to and promoting fellowship with those who are neither great nor strong, but who have an overflowing abundance of courage and determination in common with the other churches in the brotherhood.

*Peebles, Ohio.*



**The Importance of Health in Marriage . . .**

BY PAUL THOMPSON

A FAMILY or home in which there is abundance of health is already far down the road of happiness. Good health is essential to business, social activities, and every experience of life, especially marriage.

The wife has many responsibilities in bearing and rearing the children. This is an immense drain on her energy, vitality and health. So she needs always to be on guard in protecting her health. She owes it to her husband, to her family, and no less to herself. A sickly mother or wife is a handicap to the home in many respects. But a wife that is healthy is usually able to deal with the many heavy responsibilities that are hers. And where there is a happy wife and mother, one generally finds a happy home.

The husband must keep himself physically fit. The burden of supplying the family rests on him, so it behooves the husband to keep himself well and happy. No employer wants to hire a sickly, ill-natured man. Business, on the contrary, is crying for happy, healthy married men. Such men are essential to business and industry as well as to family life. An optimistic, robust husband will cast rays of sunshine and cheer over the entire family.

It is a co-operative task, this business of family health. Each member of the family is obligated to take care of his own health, and also to help all the rest. For when even just one member of the family is ill, the entire family must suffer.

The family need not call the doctor for every ache or pain. Doctor bills soon eat up the regular salary. But if there is genuine need for a physician, he should be called at once, and his advice followed exactly. The simple health rules in regard to eating, sleeping, exercising, drinking of water, etc., if followed, will in the main keep the family vigorous and happy.

Not only are the ordinary rules of good health important in marriage, but one should also understand the biological and psychological fundamentals of sex as well. This need not be done by experimentation, which is usually harmful to the individual in one way or another, but one can get an adequate amount of information from the family doctor, minister, or marriage counselor. Many books have been written especially for young people upon this subject. *Harmony in Marriage* by Woods, *Christianity and Sex* by Cabot, and *Marriage* by Groves are among the best I have read. Practically all college physiology textbooks do a

first-rate job in the matter also. These books are available practically everywhere. One has no business entering marriage without a thorough knowledge of sex, its function, its purposes, its opportunities for happiness in marriage.

Many people believe sexual maladjustment in marriage is the greatest single cause for marital unhappiness and divorce. But I am not so sure I agree. In fact, I am inclined to disbelieve it. If a pair is sexually maladjusted it is because they are maladjusted in many other ways. They are probably not finding harmony in sexual experience because they are selfish, unco-operative or badly misinformed. It seems to me sexual maladjustment is a result, not a cause. The cause can be found down deep in their defective personality traits which function in all experiences of life, but seem magnified and emphasized in sex experiences because indeed it is a delicate matter. It should be stressed here, I think, that all relationships in marriage, especially sexual, should be frank, unashamed, mutual and unselfish.

I do not desire to overemphasize the sex side of marriage. Although sexual harmony is extremely important, it will come more or less easily if the couple is well mated in all other respects. Perfect harmony issues only from well-balanced personalities.

It is almost terrifying to see a couple enter upon the sea of matrimony without any idea of what the requirements or expectations of such a life are. I have watched young people marry who had no idea at all of what to expect of matrimony, or what it required of them. And so far in my life I have seen many such matrimonial voyages end on the rocks because they were in such a hurry that they had not the time nor the effort to count the cost of the venture. The time to learn these things is before the fever of love becomes too high.

These facts of matrimony are essential to marital joy. In this day when so many books can be read concerning marriage, its problems, requirements, expectations, etc., there is no excuse for any person marrying without a fairly good understanding of the matter. Besides such books, many cities are establishing marriage bureaus where couples and young people may go for advice and information. Many ministers are making a special study of marriage requirements and problems, and are well equipped to counsel young people as well as those already married in regard to the experiences of married life. Our educational centers, colleges and many high schools are giving



courses in preparation for marriage. Practically any person today who desires to understand the meaning and problems of marriage may do so through some of these agencies near his own home. Every young person is obligated to take advantage of these opportunities if he desires a happy marriage.

Conway Springs, Kansas.

## They That Mourn

BY ELIZABETH R. BLOUGH

AUNT LUCINDA held Sara close, for she realized that her friend needed consolation. Weeping, Sara said, "If I only had been kinder to mother when she needed me so."

"I know. You would give anything to wait on her now. But my child, Jesus died to save us from remorse, to comfort us in sorrow."

"But he said, 'Whosoever shall offend one of these little ones, it were better that a millstone—'" Sara paused; she couldn't complete the verse.

"Oh, no, Sara, that doesn't mean you. Our minister said *offend* means to turn aside out of the right, to mislead their souls. You never did anything like that."

"If I could only ask her forgiveness! I never let her know how much I loved her."

"Let not your heart be troubled. Only trust him; he knows how much it hurts. When you do something for someone else, you will think less of your own trouble."

In her bitter remorse, Sara lived over again the last days with her mother. "But the sin stays; you've got to face the consequences," was her lament.

Aunt Lucinda replied, "Yes, there are consequences. But I do believe that the Lord works the consequences around, until they are changed to something different. We have been chastened until we are ready to serve better because we have suffered and repented. Your hands are cold; sit here by the fire."

Then Aunt Lucinda took up her basket of mending. She had much to do for her own family; yet Sara had come to her for help and comfort, just as other neighbors came when they were in trouble. Now Sara glanced into the kitchen, and then she went to the table and scraped the dishes. Very soon she had them washed and put away. Then she said to Aunt Lucinda, "I should keep busy. Do you think I could help the Haley family over on Pine Street?"

"I am sure of it. Haley has no work; his wife is sick; the children are untended and hungry. There you will find a hard job for some one."

"I need that kind. Thank you for all you have done for me."

Sara took soap and clean cloths along with her to the Haley house. When she arrived there, she heated water first of all. Then she washed the children. They were eager to be clean, and Katie and Sandy washed themselves fairly well.

Then Sara said, "Sandy, you may go to the grocery, and bring bread and milk, eggs and potatoes. You will have to go twice. I'll pay for the things!"

The children ate all that she prepared for them. She took some eggs on toast and coffee in to their mother, who too ate as if she were very hungry. After this, Katie, who was twelve, willingly washed the dishes, while Sara looked over the house. She found the question was not what she should do next, but what she could leave undone. She said, "Now you children run out while we clean the kitchen." Instantly they disappeared; they ran out on the street, for they had no other place to go. Katie washed the chairs and the table, while Sara scrubbed the floor. Together they cleaned mother's room. Meanwhile, Sara had a beef stew cooking for their supper; Haley found a decent hot supper waiting for him when he came home.

Later that evening Sara reflected that she had been too busy to grieve during this afternoon of struggle and hard work. She found the place in the Bible where the brethren of Joseph came to him, shrinking in alarm from his presence, and unable to shut their eyes to their deplorable wickedness. Joseph forgave them freely, saying, "Ye thought evil against me, but God meant it for good. Now therefore be not grieved nor angry that ye have sold me, for God did send me before you to preserve life." Her own selfish unfaithfulness taught her how the brothers must have felt. Surely the daily work which Aunt Lucinda procured for her was a pledge of God's forgiveness. She was trusting, being lifted into a place of eternal peace and safety.

Hatfield, Pa.

## These Must Not Die

BY S. BOYD DICKEY

WHILE under the influence of war fever men and women discard many standards of value. Virtues for which fathers and mothers, teachers and ministers strive for years are destroyed in a few months or even weeks.

Truth, beauty, kindness, and chivalry are some that suffer most. They must not die, however, because they grow out of the Christian teaching that human personality is of supreme value.



Truth is sure to be undermined by suspicion, false rumors, false propaganda, and opinions masquerading as facts. But when truth is violated people suffer and evil spreads destruction. Faith and trust likewise fall before untruth, and the result is panic and catastrophe. However, those who disperse falsehood will be exposed by their own schemes for

Truth crushed to earth shall rise again;  
The eternal years of God are hers.

Beauty, too, is marred and abandoned during war, but the desire for it must not be allowed to die. The creation of beauty is an attribute of Christian culture. I do not refer to that produced by the deft application of cosmetics but to the beauty of a soul living in harmony with its highest ideals. A beautiful personality, a beautiful family life, a beautiful church life, and a beautiful community life are still to be cherished. Work to create such beauty at all times.

Kindness is another virtue that is a casualty of war hysteria. Since kindness is the first by-product of love it is the more precious. It is not partial or selfish or assuming. It moved the good Samaritan. In Jesus' ministries it is said that "he had compassion on the multitude." To practice it is to be Christlike. To lose this virtue is to become a brute. There has never been enough kindness in the world, and now the world can not survive if that limited practice of it be abandoned.

The fourth virtue that must be preserved is chivalry. This term has been out of use for about twenty-five years, but its practice has not entirely ceased. A gentleman still shows respect for a member of the opposite sex. Only among people under Christian culture has woman been highly respected. That standard is difficult to maintain

when women must work in factories and do other heavy work among men. This is done during war hysteria, and the effect is not undone for a generation. The level of civilization must be kept up by women who continue to demand the respect of men. Christian ladies they must continue to be; then there will be Christian gentlemen.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4: 8).

Midland, Mich.

## Mean Moods

BY CLAUDE HARSHBARGER

We are told that it is human nature to have mean moods—moods when nothing pleases us and when we are irritable and unpleasant. Some think that they inherit their ugly moods and that there is not much to be done to stop them. But, even though you feel that you can't stop your moods, you can use your religion and keep from showing them. Every day you live you can find a thousand reasons for being happy if you will look for them. Happiness is to be found, not in a new location, but in a new state of mind.

You have probably seen a friend or a brother or sister in what is usually, for want of a better name, called a mood. Mean moods have wide variety. They may be petulant and pouty, sarcastic and selfish, grouchy and grumbly. But whatever their type, they are without fail unpleasant to others who happen to be present while they are going on.

Some people fall into mean moods over their religious beliefs. One of the poorest religions is that which makes a man bitter in its defense. Magnanimity puts to flight the ugly mood and displays a sample of Christianity. An agreeable person is a joy unto the Lord.

Every one of us stands at the center of a world, a world of our own choosing and creation. We set the works going; we make friends or enemies; we are good or bad, trustworthy or shiftless, original or imitative, agreeable or contemptible, positive or negative, reverent or profane, tolerant or bigoted, magnanimous or unreasonable. We conciliate and draw friends unto ourselves, or else we have a temperament that breeds contempt. People want to be with us, or as far away from us as possible. We have qualities of leadership, and people look up to us, respect our views, and want our opinions on vital topics. Or else others put us merely as followers where others lead, and give low rating to our opinions.

Most of us cling obstinately to our own opinions. Strange? Not at all. Almost everybody clings with the tenacity of an octopus to his own opinions. So if you bluntly tell a man he is wrong—by a look, a tone, a gesture or a word—you reflect on his judgment and his intelligence, and you make him cling more tenaciously than ever to his opinions, indefensible though they may be. So why tell a man he doesn't know what he is talking about? Will that get you what you want? No, that will merely serve to stir up ill feeling and start a hot argument. Isn't it much better to say: "Well, now, I

## What Next?

BY VELTA MYRLE ALLEN

"What shall I do?" you ask me now  
Almost at the close of day.  
You started early to stack your blocks  
And take your dolls to play.  
You wiggled your toes in the box of sand  
And slept on the grass near by.  
You climbed the tree for some luscious fruit,  
And in the swing flew high.

There are barefoot tracks from the little pool  
Where you dipped your feet in its depth.  
And I'm sure, when you had the cat by the tail  
He was very glad when you left  
"What shall I do?" you ask again.  
I'll tell you what, my dear—  
Climb into my lap and I'll sing you to sleep  
And hold you tight and near!

Oakland, Calif.



thought otherwise, but I may be wrong. I frequently am. If I am wrong in this instance, I want to be put right. Let's examine the facts?"

Most of our argumentative troubles come from the fact that we argue about things we can never know for sure. When two good men disagree, the only thing that is proved is that they do not agree. Both are partly right and partly wrong. We can't help thinking about the unknowables, but we ought not to fight over them. A great deal of trouble has arisen from factious persons. They mud down the chariot wheels of God. Can't we be big enough to let others be different from us without fighting about it? We can if we will be careful to "maintain good works." We may expect great things through faith and good works if we are not over-anxious about who gets the credit. A religious scrapper would rather break a church than bend his own will.

The church sometimes shows a man that he is out of step with the crowd because he is "out of sorts." Sometimes it shows him that he is lonely because he is unlovable. The voice of the church sometimes serves us as the voice of God served Elijah in his fit of despondency, by reminding us how many there are in the world who have not bowed their knees to Baal.

The fundamental principle in Christianity that governs everything in human conduct is: "It must all be for the good of all." That is all-inclusive. It refers to physical good and spiritual refinement and social welfare. Sometimes we may find smug satisfaction in feeling that we are religious because we go to church or because we do not object to others going. There is no true religion or personal piety unless we interest ourselves in the great tasks of life, unless we throw ourselves into the conflict of bettering our world, solving our problems, redressing grievances. If a man wants to know whether he is religious, let him ask himself how much he is interested in helping his fellow men; how much he is doing to find life's true values; how he is proceeding to obtain proper adjustments, tolerantly, sympathetically, but forcibly. As a man sets himself to the performing of worth-while tasks, he will find himself less and less subject to mean moods.

*Ladoga, Ind.*

## Children and Worship

SELECTED BY MRS. PETER FRANTZ, STERLING, ILLINOIS

Is the number of children who attend public worship becoming every year less? It would be hard to name a question more worthy of thoughtful consideration. If the children are suffered to make the Sunday school a substitute for attending public worship, what hope is there that they will become regular attendants on it when they grow to be young men and women? The habits formed between seven and sixteen are not easily shaken off between sixteen and thirty. But it is a fact that Sunday-school children are disinclined to attend public worship. They give two reasons for this. One is that they go to Sunday school, and the other is that they are not interested in the services of the church. Children's sermons have not solved this problem.

Often when we have heard the sermon addressed to the "little folks" we have looked in vain for these little folks. The pastors are doing all they can to make the services interesting, but in the solution of this problem they need the thoroughgoing support of consecrated parents. As we go from church to church in a somewhat general ministry we are amazed at the small num-

ber of children to be seen in the congregations. We wonder when the children of the present generation will form their church-going habits? What are the churches doing for the children, and how are they trying to minister to the children? Dr. W. Robertson Nicoll, when he was editor of *The British Weekly*, said:

"Religion has flourished in all ages and in all parts of the church just in proportion to which attention has been given to the religious training of the young. Catechisms for the young were among the earliest and most effective of the productions of the reformers. True religion from that day to this has kept pace, risen or declined, just as the training of the young has been attended to or neglected. We have Sunday schools and societies without number, and let none doubt that they have accomplished a lasting work. Where we have failed is in allowing them to grow up so largely apart from the divine society. We have failed to teach the children that the church is their home and mother. . . . In hundreds of our churches there are even some preachers who say that they prefer to have them absent. It is terrible to think that men will of their own choice preach to wood and stone when they might have the fresh, bright faces of the little children with whom all the future lies. What a power nonconformity would be in this land and in the world if only her children had been kept within her fold."—*Watchman-Examiner*.

## "Give Us This Day Our Daily Bread"

BY H. MIGAN

*Give* shows our own deficiency, our dependence on some sustaining power outside and greater than ourselves. We honor God by expecting blessings from him. It shows our awareness of need and a willingness to have that want supplied by asking for it. The request is supplemented by the statement Jesus made a little later in the same sermon, "Ask and it shall be given unto you."

*Us* reminds us of our citizenship and appropriates that citizenship. It supports our rights of inheritance.

*This* implies present need. A great deal might be written on the subject of the present, this very day.

*Day* is a time for preparation, a time of expectation; it is a time of fulfillment.

*Our* is the word by which we lay hold of our claim, our possession. What pride accompanies this expression when applied to an outstanding character or personality. With reasonable pride we may lay claim to that which is promised by our heavenly Father.

*Daily* acknowledges our need, presents our petition, makes a statement of our faith. Blessings are most beneficial when obtained at the moment of use. Muscles gain strength through daily exercise. Faith is nourished, hope is inspired, convictions gain strength, truth reveals itself to the soul that has daily contact through prayer and communion with God the Father, the Son and the Holy Spirit.

*Bread* is the staff of life. It has been called the staff because it supports or sustains life. Jesus also says, "I am the bread of life. I am the bread which came down from heaven; if any man eat this bread he shall live forever."

Spiritual bread that nourishes the soul is indeed a choice blessing. We need to ask for it earnestly, fervently, daily. "Give us this day our daily bread."

*Prescott, Mich.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, September 13

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Joseph Sold Into Slavery.—Gen. 37: 23-36. Golden Text, Love envieth not. 1 Cor. 13: 4.

**Christian Workers,** Enriching the Church's Program for Young Adults.

**B. Y. P. D.,** Hindrances to Friendship.

**Intermediates,** Smoked Out.

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### Gains for the Kingdom

**Three** baptized in the Lower Miami church, Ohio.

**Two** baptized in the Albright church, Pa., Bro. H. H. Nye, evangelist.

**Three** baptized in the Olean church, Va., Sister Garnet Tiller, evangelist.

**Thirteen** baptized in the Schoolfield church, Va., Bro. M. Guy West, evangelist.

**Twelve** baptized and five reclaimed in the Pocahontas mission, Va., Bro. Wilmer Crummett, pastor.

**Eleven** baptized in the Salemville church, New Enterprise congregation, Pa., Bro. John E. Rowland, evangelist.

**Sixteen** baptized and ten reclaimed in the North Fork church, Va., Bro. Wilmer Crummett, pastor; Bro. J. W. Pugh, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Dewey Rowe** of Bryan, Ohio, Sept. 28 in the Plymouth church, Ind.

**Bro. Roy Teach** of Brookville, Ohio, Sept. 27 in the Rock Run church, Ind.

**Bro. E. R. Fisher** of Trotwood, Ohio, Sept. 27 in the Lower Miami church, Ohio.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Sept. 28—Oct. 11 in the Broadfording church, Md.

**Bro. Galen R. Blough** of Somerset, Pa., Sept. 28—Oct. 11 in the Hanoverdale church, Big Swatara congregation, Pa.

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### Personal Mention

**Bro. Max Hartsough** is changing his address from Belleville, Kansas, to Preston, Minn., R. 2.

**Bro. D. R. Murray** of Columbus, Ohio, has been very ill. He is making some improvement but greatly desires an interest in your prayers.

**Bro. Lyle M. Klotz**, who receives his B. D. degree from Bethany Biblical Seminary at the fall convocation of the seminary and who was president of the student body during his senior year, has accepted a call to the Minneapolis, Minn., church. His address is 409 Thirty-seventh Ave., N., Minneapolis, Minn.

Scarcely had we written the note in last week's paper about all of our visitors for the week being from east of the Mississippi when in came the Russell Carlsons of Janesville, Iowa.

**Brother and Sister Niels Esbensen**, formerly of Empire, Calif., but on their way to take up the pastorate of the Hartville congregation of Northeastern Ohio, were Publishing House visitors the last Friday of August.

**After three months** of getting acquainted, Bro. Nevin H. Zuck will be formally installed as pastor of the Uniontown, Pa., church on Thursday evening, Sept. 24. Bro. Zuck's address has changed to 20 Robinson St., Uniontown.

**Bro. Virgil D. Weimer**, graduate with the Bethany class of 1942, who has served the Ames, Okla., church for the summer, has been called to the full-time pastorate at that place, beginning Sept. 1. His address is Box 123, Ames, Okla.

**Bro. Jacob Trosile Dick**, graduating student with the 1942 class of Bethany Biblical Seminary, has been called to the Shade Creek church, Western Pennsylvania, beginning Sept. 1. Correspondence to him may be addressed R. 1, Windber, Pa.

**Elder James O. Kesler and wife** of Teegarden, Ind., reached their golden wedding anniversary on Sept. 4. Although this word did not come in time for interested readers to learn of the special home-coming on Sept. 6, they may still remember them in some appropriate way.

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### Miscellaneous Items

**The Connellsville revival** to be held by Brother and Sister W. C. Sell of Mt. Pleasant, Pa., Sept. 27—Oct. 11, will close with an all-day home-coming.

**Because of the tire shortage** the trustees of the Old Folks' Home at Fostoria, Ohio, have decided that there will be no annual home-coming this year.—J. M. Fike, Secretary, Jasper, Mich.

**Brethren Youth Manual** by Raymond R. Peters is a guide to young people's work in the local church, district, region, college and camp. Just off the press, it is now available at 25c per copy. See page 31.

### National Service Board News

We have received innumerable requests for subscriptions to The Reporter, monthly paper published by the National Service Board. Rates and method of subscription have just been announced by the National Service Board. All people who wish to receive this paper giving the latest news on Civilian Public Service may use the following coupon.

NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS  
1751 N Street, N. W., Washington, D. C.

Please enter my subscription to The Reporter for one year. I am enclosing my check (or money order) for \$1.00.

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**Amwell church**, Sergeantsville, N. J., will hold its home-coming services Sunday, Sept. 13.

**North Liberty church** of Northern Indiana will have a harvest meeting on Sept. 20. Bro. Arthur Keim of Plymouth, Ind., will be the guest speaker at both morning and afternoon service. Basket lunch at noon.

**Suggestions for the twelfth annual observance** of religious education week are being mailed this week to the pastor in each of our local churches. The same mailing includes also the Church at Work Calendar for 1942-43.

**Cincinnati congregation** of the Church of the Brethren will hold its annual home-coming on Sept. 13 with special programs morning and afternoon and a basket dinner at noon. Anyone interested in the growth of this church will be most welcome.

**Walnut Grove church** at Taylors Valley, Va., will hold its third quarterly council on Saturday evening, Sept. 19, at 8 o'clock. On Sunday, Sept. 20, will be an all-day home-coming service. Both resident and non-resident members are invited to attend these services.

**Fostoria church** of Northwestern Ohio will have an all-day home-coming Sept. 13 with Drs. A. R. and Laura Cottrell speaking at 10:30 a. m., 3 p. m., and 7 p. m. Basket dinner and potluck supper. All are invited. The church is located at 327 Summit St., Fostoria, Ohio.

**Annual all-day meeting** of the Marble Furnace congregation of Southern Ohio will be held on Sunday, Sept. 20. Services will commence at 10:00 a. m. and continue through the afternoon. Bro. Wilbur Hoover will be the speaker for the day with visiting ministers adding to the program.

**Beaver Creek church** of Southern Ohio will observe its annual home-coming service on Sept. 20. In the morning Brother and Sister Ira Arnold will bring along with the message, pictures and songs. Bro. Ray Shank will be the speaker in the afternoon. There will be special music. At noon a basket dinner will be served in the basement. Everybody is cordially invited to attend this service.

**Northern California** will meet in district conference in the Modesto church Oct. 8-12. The elders of the district will meet at 2:00 o'clock Friday afternoon. The inspirational meetings will begin Friday evening and will continue through Sunday. The business meeting will convene at 8:00 o'clock Monday morning. Visiting speakers as tentatively listed include J. W. Lear, D. C. Gnagy, D. W. Kurtz, Ralph Smeltzer and Lorell Weiss. All items of business from the churches should be in the hands of the undersigned not later than Sept. 19.—Cecil W. Smith, Writing Clerk, Stockton, Calif., R. 6, Box 178.

**The Central Regional Conference** will be held at Manchester College, Oct. 19 to 22. A splendid program is in the making and will soon be announced. Among the speakers will be the following: Dr. Paul Bowman of Bridgewater College, throughout the entire conference; Dr. J. Harry Cotton, president of the Presbyterian Theological Seminary, who will give two addresses on the 20th; Dr. Jesse Bader, head of the department of evangelism of the Federal Council of Churches, who will speak on the 21st and 22nd. Two points of special emphasis this year will be missions and Brethren service. Special periods will be given to both of these causes, with Brethren Leland S. Brubaker and A. W. Cordier in charge. The program will be of a nature to be inviting not only to ministers and their wives, but also to laymen and to general church workers. The invitation to

this conference goes out to every district and to every church in the Central Region, including the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. Please note this date on your calendar and plan now to include in your fall program this great occasion of inspiration, education, and fellowship.—H. F. Richards.

## *With Our Schools . . .*

### **Bridgewater College**

**A significant honor in the Lutheran Church** has come to a Bridgewater senior, Hensil Arehart, of Staunton, Va. He has been elected president of the Lutheran League of the Synod of Virginia.

**A student-faculty conference retreat** is being planned for the opening days of the new session. Discussions of all phases of student life will constitute the major part of the program. A site in the near-by national park is being considered.

**An extension school of Bethany Biblical Seminary** was conducted on the Bridgewater campus, Aug. 3-15, with Dr. William M. Beahm and Dr. Jesse H. Ziegler as instructors. In addition to their teaching both men conducted chapel services of the regular summer semester and spoke in the community.

**The 63rd annual session** of Bridgewater College will begin on Thursday, Sept. 17, when the faculty convenes for its first meeting. Freshmen will report on the following Monday, Sept. 21, devoting the major part of the week to a varied program of introduction to college life and work. Upperclassmen will register on Thursday, Sept. 24, and the first classes will be held the next day.

**President Bowman** was the guest preacher on Mutual's Radio Chapel on Sunday morning, Aug. 9. Preaching on Human Life at Its Best, Dr. Bowman was heard over seventy-eight stations of the nationwide network. The Radio Chapel is conducted by Mutual in co-operation with the religious leaders of the major faiths and each Sunday presents distinguished ministers of religious thought in America.

**Two new instructors in home economics** will join the faculty at its first meeting: Josephine R. Miller and Aline Gillespie. Miss Miller, a daughter of Bro. A. S. B. Miller, formerly a missionary in India, is a graduate of Manchester College and has taken advanced work at George Peabody College for Teachers, Nashville. For two years she has been teaching in Indiana. Miss Gillespie is a graduate of the State Teachers' College at Murfreesboro, Tenn., and holds her Master's degree from Columbia University. She has been teaching for a number of years in Florida.

**The new president of the National Education Association** is a Bridgewater graduate in the class of 1912. A. Cline Flora, superintendent of schools, Columbia, S. C., was elected to this significant office at the annual meeting at Denver in June. A release from the NEA headquarters says of him: "By his active participation in many phases of the association's work—as director, first vice-president, member of budget committee for five years, and on the yearbook committee of the American Association of School Administrators—and by his extensive travel over the United States he brings to the leadership of the nation's teachers a broad outlook and familiar knowledge of the problems of the educational world, which is of particular importance in these critical times."



## Our Mission Work



The Broadfording Church, Maryland, and the Pulpit With the Bronze Tablet in Memory of Mary Hykes Harsh, Alva Harsh and Minneva Neher, Missionaries Who Disappeared From Show Yang, Shansi, China, Dec. 2, 1937

### The Glory and Grandeur Which Belongs to Broadfording . . .

BY E. RUSSELL HICKS

We have Bro. Samuel D. Lindsay of Timberville, Va., to thank for sending us this article. He states that it is recent information sent him in connection with his preparation of a history of the Broadfording church. In connection with the memorial occasion described in this article, it will complete the record to say that a memorial service for Sister Minneva J. Neher was held in the La Verne church, La Verne, Calif., on June 1 of this year. We understand that in the home church of Bro. Alva Harsh the dedication of a third plaque is to take place at a special service to be held Sept. 20. The Crumpackers are planning to be present and will share in the service of commemoration.—Ed.

July 12, 1942, will long be remembered by many as a high-water mark of spiritual glory for the Broadfording congregation of Middle Maryland. For a multitude of devout folk, Broadfording is indeed a sacred spot. In their hearts they have said, using Jacob's words, "Surely the Lord is in this place. . . . This is none other but the house of God and this is the gate of heaven." On July 12, this historic place became a missionary shrine for the entire brotherhood and a symbol of inspiration for every Christian whose fervent desire is to build the kingdom of God through our Lord's "go ye" injunction. Broadfording, steeped in missionary tradition, has to its record the honor of being the mother church of one of the three Brethren martyrs who sacrificed their lives for the cause of world brotherhood.

At two o'clock in the afternoon, this sanctuary was packed to the doors with friends, relatives, acquaintances and admirers of Mary Hykes Harsh to witness the unveiling of a bronze tablet on the front of the pulpit, not far from the spot where she accepted Jesus Christ as her Savior and dedicated her beautiful life to him. This tablet was donated to Middle Maryland and the Broadfording congregation by the General Mission Board of Elgin, Ill. On it are inscribed these words: *In memory of Alva C. Harsh and wife, Mary Hykes Harsh, and Miss Minneva I. Neher, missionaries of the Church of the Brethren who mysteriously disappeared from their station at Show Yang, Shansi, China, Dec. 2, 1937. The church provides this memorial that the full measure of their devotion to Christ may not be forgotten.*

One of the unique features of the dedicatory service was the reading of a poem dedicated to Sister Mary

Hykes Harsh, written by Bishop George Keener of the neighboring Mennonite church and read by Elder David R. Petre.

It was a great privilege to have present at this meeting Elder Galen B. Royer, veteran missionary worker among the Brethren, and to hear him speak. In his address he called attention to the fact that Broadfording's glory was its missionary spirit, much like the missionary church of Antioch of apostolic days. In this church D. L. Miller, in many ways father of Brethren foreign missions, gave his life to the Lord's service. In its cemetery sleep Abraham and Catherine Long Miller, his parents. By his mother's grave D. L. Miller always knelt when he visited his old home and rededicated his life to her God. How this should inspire others to do likewise!

Not only did these parents give a son to the church, who became the greatest dynamo of spiritual energy Brethren ever knew, but it was Brother Abraham Miller, the records show, who gave several gold coins, which were the first contribution of Brethren for foreign missions. Of the thirteen children born to the Miller parents, William R. became famous for his conducted trips to the Holy Land and Anna M. became Mrs. Galen Royer.

The most hallowed spot around the church is now the Hykes' lot in the beautiful cemetery. Here Charles Hykes, the father, has erected to the memory of his daughter and her husband, Alva C. Harsh, an attractive marker of Tennessee marble with the following inscription: "Sacred to the memory of Alva C. Harsh and his wife, Mary L. Hykes, who went to China as gospel missionaries from the Church of the Brethren, Sept. 2, 1935. After more than two years of active service, lost their lives during the Japan-China War, Dec. 2, 1937."

The main address of the afternoon of July 12 was made by Elder R. W. Schlosser, ex-president of Elizabethtown College. Bro. Schlosser built his discourse around these words of St. Paul: "Christ also loved the church and gave himself for it" (Eph. 5:25). In a masterful way he showed what the church meant to Christ and what it meant to Mary Hykes Harsh. She was always ready joyfully to serve it. Both she and her husband were in Bro. Schlosser's philosophy class. He told of their great



enthusiasm for discerning new truth as with tireless energy they investigated the great systems of thought. Mary for a while lived in the Schlosser home and made such contributions to the home life that she seemed to be a member of the family.

The audience was thrilled to have messages by two of the church's beloved missionaries, Brother and Sister Frank H. Crumpacker of China, in whose home the Harshes lived when they first went to China. The Crumpackers spoke of the Harshes as their "children in China." Bro. Crumpacker told of Alva Harsh's success as a leader and a scholar and the love the Chinese developed for him and his wife in so short a time. He explained how the missionaries were told, when their compound threatened to be in the war zone, to leave and go elsewhere, but their heroism and sincerity caused them to refuse to forsake their work even if it meant death. It cost them their lives, but God had a greater work for them to do in the next world. Sister Crumpacker spoke of Mary's great love for Chinese beauty and her example as a homemaker.

The services were further enriched by special music furnished by the Hagerstown and Brownsville churches. Brethren Roy K. Miller and E. S. Rowland led in the devotions. Some day when China assumes world leadership in the Orient, as a great Christian nation, may she not see fit to erect a beautiful monument at her main crossroads to the Harshes and others who brought the light and so nobly laid down their lives in order that China and the world might know and experience that abundant life found in Christ Jesus. The dark hour we know now may soon turn to morning. As the sun in the west that summer Sunday evening sent a glow of golden illumination over mountains, dales and hills, combining the sweetness of a shadowed radiance with the beauty of living verdure across the rolling fields, a few earnest souls, including the Crumpackers and Brethren Royer, Schlosser and Hykes, gathered around the white monument on the Hykes' lot for reverent meditation. A voice seemed to say, "'She is not dead but sleepeth.' To this

spot will come both young and old on pilgrimages, or in front of the bronze tablet they will clasp hands and highly resolve that these youthful saints shall not have died in vain. Each will dedicate himself to the unfinished task remaining before us all, that the kingdom of our Lord and his Christ shall not perish from the earth."

*Hagerstown, Md.*

## Whither Christianity in China?

BY NETTIE MABELLE SENDER

China is the oldest civilization in the world which has continued to function since the days of Moses. There must be something of strength which held it together and made it able to resist all invasion. Some will say it is the family system; others will say it is the so-called doctrine of Confucianism. I believe it was both, for neither exists in China without the other.

Confucius was clear sighted enough to choose from existing literature that of high ethical worth, and he wove around it a ceremonial framework which was appealing to the people. From that day to the incoming of the Republic they never lost or even questioned the Confucian order as a whole. However, inroads were made in Chinese thought which did very subtly bring about inward changes.

Very early in Chinese history Laotzu, a much deeper thinker than Confucius, contended with him in his approach to the ills and disorder of the empire. Laotzu said Confucius was wrong in his pursuit of education as a cure. He said the solution lay in retirement, for if nature was given an opportunity, nature would bring about the cure in her own way. Now by nature he meant God, the creator of the universe. Laotzu propounded such a deep appealing truth, which was taken up by his brilliant successor, Chuang Tzu, and presented so much fundamental truth that Confucianism could not resist it. The result was that Confucianism embraced in her order all the high-class philosophy of Lao-Chuang, which is known as Taoism, and with the same front as before proceeded in her state religion. And the doctrine of fatalism became a part of Chinese life. Now Laotzu was from one of the so-called barbarian states to the south of China proper and with the incoming of his religious thought a foreign idea was being embraced by China. It was accepted, however, only to the extent that China wanted it and in the manner pleasing to her.

As this foreign religion was making its inroads into the very heart of China, another foreign religion was filtering in from India, namely, Buddhism. It supplied fresh vigor in giving a high mystical content to China's religious life and in it the Chinese visualized heaven as a bright, happy abode after death. It naturally carried with it a new philosophy with some different fundamental truths and China strongly resisted these at first. But it lived and grew in Chinese soil until it finally penetrated all of Confucianism, which by that time was falling in the background.

But that overshadowing of Confucianism only lasted for a day as compared to China's long history, and the educated Chinese returned to their first beliefs in Confucianism. Enriched by Indian philosophy, intellectual life took on new vigor with the result that learning and religious life became richer and escaped stagnation. However, both in the case of Taoism and Buddhism it was their underlying philosophy which was accepted rather than the religious content. Buddhism eventually

## What to Pray For

*Week of September 12-19*

**Pray for the new missionaries as listed in the Prayer Calendar this week**

**Remember the Missionaries on Their Birthdays**

### Africa

H. Stover Kulp, September 29, 1894.  
Clara Harper, September 15, 1895.  
Christine M. Kulp, September 8, 1896.  
Marguerite Shrock Burke, September 21, 1898.  
Hazel M. Landis, September 14, 1899.  
Ira S. Petre, September 6, 1910.

### China

Anna Hutchison, September 10, 1876.  
J. Homer Bright, September 28, 1880.  
Anna Newland Crumpacker, September 29, 1882.  
Frances Sheller Smith, September 13, 1896.  
Olivia Dickens Ikenberry, September 26, 1896.

### India

S. Olive Widdowson, September 22, 1881.  
Anna Eby Lichty, September 16, 1886.  
Joseph Bowers, September 9, 1915.

### Sweden

Alice Hoffer Graybill, September 1, 1874.



colored all Chinese art, poetry and painting, until it now could not be uprooted without destroying the whole of her culture. Since religious fervor produces the best art and painting, Buddhism did much to bring it to its zenith of perfection.

But the whole story is not yet told, for another religion has been edging its way into Chinese life, and the question arises, "Will China do to Christianity what she has done to the earlier religions—accept the philosophy for Chinese cultural life in the Confucian order and cast aside all the mystical, worshipful content of religion to deteriorate into superstition and magic? Or will China accept Christianity for its real worth?"

The Christian leader to China must do more than make Christianity acceptable to the common people. He must present it in so dynamic a way and with such profound truth that it will penetrate the thinking of the leaders of the nation. If the philosophical leaders cannot accept it Christianity will never Christianize the whole of China. What, then, is the result, and how does history read since Robert Morrison went to Canton over one hundred years ago?

The missionaries in China almost invariably began teaching the common illiterate farmer class and few, if any, of the leaders of the cultural life of the nation paid any attention to what was happening. Thus China was being invaded by Christianity as she had been invaded by Taoism and Buddhism. Later the leaders saw how Christianity bid fair to undermine Confucianism and they protested. That protest came at a time when they were re-evaluating their old classics—namely, at the incoming and establishing of the Republic—and they found that Confucius stood for "strata in society," which they could no longer accept. That discounted him but did not discount Mencius, his able successor, who pled for equality. With this new turn of events Confucianism fell more or less into disrepute. Christianity continued to grow, and able non-Christian philosophers began to search the Bible to find its value—if any—for China. One outstanding educational and diplomatic leader, Dr. Hu Shih, said he found three things in the Bible which China needed and he could find them nowhere else. They were the "spirit of forgiveness, the spirit of love, and the spirit of sacrifice."

The anti-Confucian, anti-foreign, anti-Christian movements all in turn rose and fell, with the result that China is being left a purged country with a new life, a new philosophy, and a new religion. Christianity seems to be giving her good philosophy to China, but best of all, China is not casting the mystical, worshipful, religious content aside to deteriorate into superstition and magic as in the case of the other two religions, but is displacing the Confucian order. Instead, the whole of Jesus' life and teaching is finding a place in the whole of Chinese life and is guiding the life of the nation's highest government leaders in this time of crisis.

Now what will be the outcome for world Christianity when the oldest, greatest civilization embraces it? Again we must cite Chinese philosophy, and we read in Chu Hsi that everything in the created universe is inside the one great mind of the creator T'ai Chi, whom we call God. No part of life, to him, was outside of, or not directed by T'ai Chi (God). The whole of life was one integrated unit all within the direction and concern of this one great mind. Now when Christianity comes into such a background of belief it will be natural that the new religion will embrace the whole of life and they

will see no secular and religious divisions such as are so prominent in the Western world. The implication is that China is on the way to becoming the leader of the whole Christian world in breaking down that wall of partition which divides life. That division does not come from Jesus. It crept in through Greek and Roman dualistic philosophy and has become so deeply rooted in the Christian world that some outside civilization with a new dynamic and a new approach must come to break it down. That new strength is coming from China. Shall we weaken in our help and prayer for China now? Never! The very intensity of the world situation must lead us to a deeper interest and more ardent labors for her that she become her greatest self and do her profoundest work. The new contribution China can give Christianity is needed as the world moves toward the brotherhood of man.

Chicago, Ill.

## An Hour With John and Betty Stam

BY ANETTA C. MOW

This little book of thirty pages (price 10c), by Theodore W. Engstrom, gives the life story of John and Betty Scott Stam. The short account tugs at the heart of the reader as it shows how both of these fine young people dedicated their lives to God and went out to China in full confidence that they were led by the Spirit of Jesus Christ. After two short years of active missionary service, they were attacked by communist bandits, held for a high ransom and two days later killed by the sword. Their three-month-old baby, Helen Priscilla, was spared. It was a miraculous escape as Pastor Lo brought her to the missionaries at Wuhu. The book is properly named for it gives the reader an hour of fellowship with the Stams.

The publishers have a series of such booklets giving biographies of great men and women. Such names as Adoniram Judson, David Livingstone, David Brainerd and George Muller are the subjects of these booklets. Such books should be carried in coat pockets and handbags and placed on center tables where every member of the family may have ready access to them.

These booklets can be secured from the Brethren Publishing House, Elgin, Illinois.

## Heart Throbs

Among the offerings which flowed in during the last week of the last fiscal year was one from a dear brother and sister in southern California who are none too rich in this world's goods. They sent their gift in through a friend. Although it was not a large offering, it was great because of the hope and prayers which had been added to it during the saving of the amount. Day by day over a certain period of time a cent a meal had been faithfully placed in the cup on their table.

An extra glow surrounds the heart whenever such tokens of love for the church are received.

"General Mission Board, Elgin, Ill.

"Beloved in the Lord, Greeting:

"The good Lord really blessed me the past winter. I had good health and good success in earning a bit of extra money as the weather was so mild and thus I have been able to get out some among the folks and all have been good to me. I am now 72 years old. Am all alone

(Continued on Page 22)



## *Brethren Service*

### Selective Service Regulations Concerning Limited Service Men . . .

The elimination of Class I-B, the Selective Service designation for registrants considered fit for limited military service only, beginning Aug. 20 was announced today by National Headquarters, Selective Service System. Thereafter all registrants who are not totally disqualified will be reclassified in Class I-A and the army will decide, after induction, on their individual assignment to full or limited military service. Registrants found to be unsuited for any military service will be placed in Class IV-F.

Instructing local boards on the reclassification of limited service men who had been placed in Class I-B, which will be started throughout the country on Sept. 1, National Headquarters stressed that not to exceed one fourth of the present Class I-B men in each local board area may be reclassified each month. It is expected that the reclassification will be completed by Jan. 1.

In the reclassification of Class I-B registrants, where the individual is not deferred for reasons other than physical, he will be re-examined by the local board examining physician to determine whether he has any obviously disqualifying defects which would prevent him from rendering any military service. If he has none he will be sent to the army induction station on the appropriate call.

Reclassification procedure requires that local boards place registrants not believed totally disqualified for military service in Class I-A pending examination at army induction stations. Those men who are obviously physically disqualified will be given the Class IV-F classification, as will those who are rejected by the army.

The Selective Service action followed closely the recent decision of the War Department to induct men with minor physical defects. Future calls for selectees will be for Class I-A men only. Men, having minor, but not disqualifying defects, will be forwarded to army induction stations along with those having no known defects. The inducted men will be assigned by the army to general or limited military service according to their physical qualifications.

Conscientious objectors who heretofore had been classified in Class I-B-O, if fit for limited service in noncombatant units, or in Class IV-E-LS, if fit for limited service in civilian work camps, now will be classified Class I-A-O if fit for noncombatant military service, or in Class IV-E if fit for induction into work camps. Those physically unfit will be classified in Class IV-F.

Instructing local boards to reclassify limited service registrants, National Headquarters cautioned that full consideration must be given to Selective Service policies governing deferments for dependency, family relationship, and occupation. While limited service registrants were not considered by their local boards to have any basis for dependency or occupational classification at the time they were originally classified, National Headquarters pointed out that in some instances their status may have changed.

#### **"Plus Work" in Camp Yields Food**

As part of its C. P. S. program the Brethren Service Committee is operating a rather unique camp at Williamsport, Maryland, just five miles south of Hagerstown on U. S. Road 11. The camp is located on a 180-acre farm and is one of four units located in Washington

County, Maryland. The other three units are owned and operated by the Mennonite Central Committee.

The unit is different from most of our Brethren camps in that the church owns all the land and buildings used in the operation of the camp. The purpose of having such a unit is twofold: first, to demonstrate modern principles of soil conservation in the improvement of a farm; second, to help this camp provide many of its necessary foodstuffs and perhaps supply other camps in this region with some of the things they need.

The camp has been open for about three and one-half months, and during that time has had an average enrollment of twenty-two campees. The boys work full time for the government on soil conservation projects. Then in the evenings and on Saturday afternoons they help run the farm and keep up the buildings. All of the boys have volunteered to do the "plus work" and they are proud they can make this additional testimony to their pacifist stand.

During the month of July a tally shows that 621 hours of "plus work" were put in. Of this 302 were on the farm, 171 in the kitchen, 106 on buildings and repairs, and 42 in the garden. So far, most of the work has been preparatory—getting the farm into good running order. Such jobs as harvesting crops, roofing the farm buildings, building fence, renovating the interior of the house, completing the leisure room, and landscaping the lot surrounding the house have taken up most of the time. However, the boys hope soon to be able to show tangible evidence of their labors in terms of contributions of foodstuffs to some of the other camps. Already they are providing a substantial part of their own needs.

It is hoped by the first of September the camp will have grown to its capacity of thirty-five men. In the meantime, the campees at Hopewell Farm want to keep their unit a vital part of the entire C. P. S. program.

#### **Brethren Service Committee News**

A sergeant who visited a Civilian Public Service camp in Massachusetts wrote, "Words cannot adequately express the extent of the uplift I received by my visit with those men of conviction."

**Dirt flies** when the Larch Mountain social action group gets under way. On Saturday afternoons at the African M. E. church in Portland regular sessions with the shovel and hoe give a practical demonstration of interracial goodwill. Work is done on regular week-end leaves. The fellows working on the project are getting a new conception of the possibilities of Civilian Public Service by finding a problem larger than themselves, and have derived a fresh incentive to study the problem of social reconstruction. Larch Mountain is a side-camp of Cascade Locks.

**It was in Michigan** that the women who went to pick and can strawberries for the Civilian Public Service movement were not all from the church; in fact, some were not from any church. It was at the same place that the man who donated the berries was not a member of any church. That seems to be developing a tolerance and also an understanding of Civilian Public Service that is helpful. By-product of the activity was 150 quarts of strawberries in cans.

**Four hospitals** and three camps have been approved



during the month of August. The opening of hospitals is in accordance with the policy of Selective Service to allow Civilian Public Service men to perform direct humanitarian service in detached units. Three of the following projects, No. 47, No. 48, and No. 51, are administered by the Brethren Service Committee.

No. 45, Luray, Va., National Park Project.

No. 46, Big Flats, N. Y., Soil Conservation Project.

No. 47, Sykesville, Md., Hospital Project.

No. 48, Marienville, Pa., Forestry Project.

No. 49, Philadelphia, Pa., Hospital Project.

No. 50, New York, N. Y., Hospital Project.

No. 51, Fort Steilacoom, Wash., Hospital Project.

**One Sunday school** of Southern Ohio recently decided that all money received in the Sunday-school offerings in excess of the amount they needed for the actual expenses of the Sunday school (six dollars in this case) should be given to the Brethren Service Committee work. The offerings have since been running from nine to ten dollars each Sunday. This is in addition to their regular monthly offerings. The same church voted to use \$100 in the church treasury for the same fund.

**One church** can do many different things for the Civilian Public Service program, as evidenced by this letter from a church in Ohio. "We hope to do a lot of tomato canning soon. Several farmers have offered their 'firsts.' I feel quite sure I can get a fattened steer and a couple of hogs by winter for the camps. We gave \$957 last year with no effort and sacrifice. We will do better this year by far."

### News From Puerto Rico

*Excerpts from a letter written August 17 by David Blickenstaff:*

"We returned to Castañer on Wednesday and since that time we have been getting settled in our new routine. Work has already been started on the hospital building. Mr. Andino has authorized us to begin leveling the building and setting it securely on concrete posts. Our prestige here, I think, has gone up several notches as Mr. Rivera and the community have watched Elmer Hartzler and George Mason plan and supervise this work, and many sometimes humorous comments of astonishment and admiration have been evoked by the enthusiastic way the men have tackled the work. . . .

"The first operation in our minor surgery was performed today by Doctors Parker and Coffman, assisted by George Mason. An emergency apparatus was hastily thrown together by our chemical-mechanical genius, Mr. Mason, for the purpose of producing 2 c. c. of distilled water. An astonishing collection of parasitic worms of all shapes, sizes, and varieties has been for the first time today brought under the microscope."

### Ministry to Brethren Men in the Armed Forces

#### Reports From Camp Visitors

**G. Wayne Glick and John C. Eller** say concerning their visits to camps in the Norfolk, Va., area: "In every case the boys evidenced gratitude at seeing us and indicated both by their words and actions that we would be welcomed often, and that they earnestly desired a return when possible. . . . To date we can truthfully say that we have enjoyed every minute we have spent in this

work and are looking forward to more experiences with the boys."

**Paul S. Longenecker** writes, "I've visited the folks at Fort Lewis, Wash. This experience has been exhilarating. These folks seemed happy that their church is remembering them. . . . Thank you for the opportunity of visiting these men."

**Robert Garber** of Brooklyn, N. Y., says, "I have finally completed calling on the men or the stations at which they were last addressed. . . . We have had several in our home and there are plans to entertain others in a week or two."

**I. S. Long** of Baltimore, Md., who visits Camps Holabird, Edgewood Arsenal and Aberdeen, writes: "Our several boys whom we have found seem to appreciate our visits. We want to entertain more of them over week ends in the homes of our members. In this way we do them a lot of good."

**W. J. Horner** of Rosepine, La., says: "Just returned last evening from our visit to the three camps near Alexandria. Found the finest reception and courtesy on the part of the chaplains, officers and men. Sometimes the officer details a private to act as our guide. . . . A number of the men spoke of hearing from the Brethren Service Committee and appreciate the attention the church is giving them. . . . Nearly every man we contacted seems to be making an honest effort to keep clean and find his way, the right way, through this dark hour."

**J. Perry Prather** sends an interesting report of his visits to men at Patterson Field, Fairfield, Ohio. Concerning a visit with a young man at an air depot, he says: "I met him and had a very fine visit. He took me through the sleeping quarters, to the mess hall and gave me a short report of his work in the stretcher-bearer groups. He seems to be a very fine chap and was very happy to have the visit in the name of the church. . . . He is from the Cooks Creek church of Northern Va." Of another visit he says, "Was received in a very fine spirit; had a half-hour chat with him. He seems to be very much interested in the church."

These testimonies give only a glimpse of the fine work being done by these men. Soon we shall tell you more about the letters we receive from the boys in the service.

### Heart Throbs

(Continued From Page 20)

here now. Started in the ministry over 50 years ago in Denmark, where I was baptized by Christian Hansen in 1888. There I met Brother and Sister D. L. Miller and Christian Hope the first time. Wish we had more Millers and Hopes today. I am enclosing herewith \$5 for India mission work and \$5 for Africa missions, but please do not give my name."

#### A Missionary Pastor Writes

"Since our church debt is paid, some of our people have expressed the hope that we can increase missionary giving. The church has responded nicely to its financial responsibilities, I think. For the past sixteen years the church has paid a little over \$1,000 yearly, interest and principal, on its debt, has kept up its regular local budget, and has given quite well to missions. Just now we are purchasing a new heating system which will cost \$1,000, but we should be able to handle that very nicely over the next eighteen months."



# The Church at Work

## Our Intermediate Program . . .

By Raymond R. Peters, Director of Young People's Work

### Introduced . . .

"That's the roughest bunch I've ever seen," remarked an intermediate Sunday-school teacher. "I'm going to quit teaching; I'm not getting anywhere with them." "I don't blame you," spoke a church trustee in a gruff tone. "See that window those rascals broke last Sunday morning? I don't think we should allow those fellows in our church." That is the way it happened in one church.

But let's be thankful that there are other pictures. "That's a great bunch. I never worked with such an inspiring group. Three years ago we had only two boys in our class. Now we have twenty-seven." "How did you do it?" someone asked. Several parties were held during the winter months; four early Sunday morning bird hikes were taken in the spring months; two overnight camps were sponsored this year; other activities were scheduled frequently, at least once a month; the teacher learned the name, age, address and history of each boy in the community; dozens of visits were made in homes to meet boys and their parents, encouraging them to attend the activities of the class. The most personal work was done just before a camp, a hike or a party. "We are going to have fun and eat at the party tonight. Coming, aren't you?" Usually the reply was "Sure thing." Ten months after the class got under way a club was organized with the teacher as leader. Is it any wonder that this teacher writes as he does? "We are enthusiastic about our church program for intermediate boys. The boys must be too, for they stay with it year after year." A happy, satisfied boy is usually a credit to everyone. Girls' work is just as successful wherever there is enthusiastic, consecrated leadership.

In the material that follows we are outlining the framework of our intermediate program. However, efficient leadership is essential before there can be significant activities in local church or district. Boys and girls are calling for leadership.

*Let's understand.* Persons twelve, thirteen and fourteen years of age are known as intermediates. Other terms commonly applied to this age group are Junior High and Pioneer. I like Pioneer, as do the intermediates, and perhaps we should use it more often. These ages also are designated as early adolescents.

In many places the leaders say, "We don't have any intermediates. We can't do anything." In some of our churches where the intermediate group is small they are placed with the children's group or with the young people. Neither arrangement is satisfactory. When possible intermediates should be by themselves. Before intermediates are placed with other groups, remember our story—"We had only two boys; now we have twenty-seven." Get the right leaders and you can usually get the intermediates.

### On Sundays . . .

Almost every church has at least one class for intermediates. This is a good place to begin an enlarging program. Two types of Sunday-school lesson material are provided by the Brethren: Graded lessons for intermediates and New Uniform lessons prepared by our editors. Graded lessons are highly recommended, but we know some groups prefer the uniform series, so every effort is put forth to give you the best in these lessons.

Intermediates enjoy the intimate friendship which can take place in a small group. It is not necessary to have a large number in class in order to make your efforts worth while. It takes time to do effective work with this age group and sometimes your work is more effective with a small group. It is not enough to meet them on Sunday morning in the Sunday-school class. Plan hikes, outings, picnics, camps, observation trips and service projects. Any number of interesting projects can grow out of a Sunday-school class.

Sunday afternoons and evenings provide opportunities for the class to get together. If your class can take on some of the characteristics of a gang, you can go places. One of the strong factors in the gang is that they enjoy being together. They have fun and work with each other. The teacher who can give guidance by sharing some spare time on Sundays will reap big returns.

Intermediates should be encouraged to participate in the regular Sunday morning worship program. The church-going habit will harm no one. Frequently, if not always, part of the service is within the comprehension of intermediates. For a number of years intermediate Sunday has been sponsored by the Elgin office through the district intermediate directors. On this Sunday intermediates receive special recognition. It is not difficult to understand the significance of a special day for this age group. The observation can take on local flavor to fit specific needs. Such an emphasis can be sponsored by all types of churches, large and small, city and country. This emphasis can be made on any Sunday. However, there is some value in having other churches in the district observing the same day.

It should be pointed out in this connection that some churches have regular Sunday evening society meetings for intermediates. Some program suggestions appear in *Our Young People* and a comprehensive listing of intermediate program materials is available from the Elgin office for the asking. Therein are program suggestions for Sunday mornings, Sundays evenings, weekday groups and camps.

### In Clubs . . .

Materials for Pioneer clubs for both intermediate boys and girls are provided by the Board of Christian Education. There are manuals for pupils and leaders which offer the basic outline for a club program. Creative leaders have been quite successful with our Pioneer clubs, especially so with the girls. These materials are revised from time to time, using experience as a basis for improvement. It is my judgment that every boy and girl should have an opportunity to participate in a church-centered club. A more vigorous promotion of clubs on the part of church leaders everywhere will bring a marvelous response.

Churches and communities differ and therefore a need is felt for some type of club program other than Pioneer. A number of our churches are sponsoring Scouts, 4-H clubs, etc. Local leaders can do much to bring about closer relationships with such groups. Although the Board of Christian Education has not gone on record as promoting other than Pioneer clubs, they have passed an action suggesting that the National Youth Director compile a mailing list of all club leaders operating under Brethren sponsorship and that such help as is available be given to these leaders. The church should recognize commendable work done by intermediates in any field.



Boys and girls who are making significant achievements in club work should be urged to use their abilities in promoting the larger church program.

### **In Camps . . .**

Camp life under the guidance of capable leadership is unsurpassed. Every normal boy and girl of intermediate age enjoys outdoor life, sleeping under the skies, cooking his own meals and hiking to spots of rare beauty. These experiences challenge the best.

Three types of camps available to most intermediate groups are: regular summer camps (usually seven days), week-end camps and overnight camps. It goes without saying that camps may differ. Natural surroundings such as mountains, lakes, rivers, parks, beaches, plains, caverns, historical spots, etc., provide the setting for a variety of experiences.

That camping has been popular in the Church of the Brethren is evidenced by the large number of participants. Every church should give consideration to camping and make some provision for the intermediate group. Suggestions for overnight and week-end camps are available from the Elgin office.

### **In Projects . . .**

The Pioneer project is outlined to provide financial aid for the medical work on our three mission fields. In January of each year mission study is emphasized and program materials based on the mission books are carried in *Our Young People*. This project can be related to this special study or can be set up to run throughout the year. A pamphlet outlining the project is listed in the resource materials and may be secured free.

Intermediates enjoy activity. They should participate in many types of church activities. All action projects should be related to the study program.

### **In Co-operation With Adults . . .**

The intermediate program must depend in a large measure on adult leadership. The men's organization is vitally interested in boys' work. They have a pamphlet outlining men and boy relationships. The women's organization sponsors a home builders' department in which they emphasize mother and daughter relationships. This interest on the part of the men and women is gratifying. It is our hope that a larger number of adults will see the tremendous opportunities in work with early adolescents and swell the leadership of this age group.

### **Administratively . . .**

Annual Conference through the Board of Christian Education charges the National Youth Director with the responsibility of administering intermediate work. Through his office program materials are made available, clubs are promoted and guidance is given to district and local intermediate leaders.

Each district Board of Christian Education has been asked to consider the possibility of appointing a district director of intermediate work. This idea has been accepted with favor and an increasing number of districts are making such appointments. These persons are the champions of intermediates; they use every opportunity to get intermediate work before local church leaders. This is done through correspondence, visits to local churches and study groups for intermediate leaders at various district meetings.

In the local church the superintendent of the department is head of the program. Where there is no intermediate superintendent the intermediate teachers should

form a committee to correlate and supervise the intermediate program.

### **Resource Materials**

#### **Books and Pamphlets**

Building an Intermediate Program, by Desjardins. \$1.00.

Guiding the Adolescent. 10c.

Teaching Intermediates, by Desjardins. 40c.

Worship Programs for Intermediates, by Bays. \$1.75.

#### **Club Materials**

Pioneer Boys' Club Manual. 15c.

Pioneer Boys' Leader's Manual. 10c.

Pioneer Girls' Club Manual. 15c.

Pioneer Girls' Leader's Manual. 10c.

#### **Free Materials**

Intermediate Manual.

Intermediate Needs.

Intermediate Program Materials.

Intermediate Sunday in Your Church.

Pioneer Project.

Suggestions for Summer Activities.

Order from the Board of Christian Education, 22 S. State St., Elgin, Ill. Books and pamphlets may be secured from the Brethren Loan Library. Write also for literature and Loan Library catalogs.

### **ADULT DISCUSSION OUTLINE**

#### **Our Church**

#### **Part IV. Enriching the Church's Program for Children**

Scripture: Matt. 18: 1-10

Sunday, September 27

#### **I. The Situation**

American children are being affected tremendously by the excitement and hysteria of our day. They are victims of an overdose of fear, excitement, hatred, passion, crime, rush, and bustle. The church will do well to face squarely this problem.

#### **II. What May Churches Do?**

1. Make their homes a "nurturing environment" where children see daily a demonstration of the ideals their parents would like to see built into their lives—in their use of money, their ways of getting along with others, their attitudes toward worry, their spirit of happiness or unhappiness. Dr. Weigle once said, "All the Christian education children need is to live in a world of adults who are practicing the ideals they want to pass on to their children, and to occasionally lift these ideals up into the child's consciousness so that the name and the act become associated in the child's mind."

2. Share the time of the minister and the most capable leadership of the church with the children. The minister is badly needed as a counselor and guide among the children's workers of the church; if he is too heavily loaded with responsibilities in the youth or adult fields he cannot give the children their just due. It may be important for him to preach a children's sermon each Sunday; he is more needed to sit down with the children's workers in their meetings, to inspire and advise.

3. Provide a church fellowship of all age groups so that children find it attractive to want to stay by the church. Sunday visiting and the all-day communion service were a potent factor with many Brethren adults of today; our children in too many places have no other feeling of friendly ties than the Sunday morning Sun-



day-school and church service. Again, the educator would tell us ideals are cemented by this living together and sharing of life in all its phases.

4. Work for a Christian nation and world order that will see that all children, and this will include Brethren, are having an opportunity to live life and live it abundantly. It is reported that the American Legion has launched a \$150,000 program of child welfare. In addition, it has taken the point of view that social conditions for American Legion children can best be helped by working for social conditions that will be good for all children. Poverty, divorce, drink, poor schools, bad movies, overstimulating radio programs, vicious comics—all these point to a need for an improved society in which such things are outlawed.

### III. What Will We Do?

1. Have family worship once a day? See the Daily Worship Hour in the Brethren Bible Study Monthly (18c a quarter in lots of three or more). Also see Thoughts of God, available now for December and Lent.

2. Arrange for the pastor to meet groups of teachers and groups of parents in homes and church?

3. Provide for all-church fellowship occasions?

4. Work for better social conditions? If so, where will you begin?

## Correspondence . . .

### The Holy Spirit

Men have asked, "Is there such a thing as the Holy Spirit? Is not the Spirit simply a divine influence emanating from God?"

To deny the personality of the Holy Spirit is to deny the Christian conception of a triune God, Father, Son, and Holy Spirit. The Bible is full of references which indicate the personality of the third person of the Trinity. We find that the Holy Spirit is omnipresent (Psa. 139: 7, 8; Job 33: 4), eternal (Heb. 9: 14), and omniscient (1 Cor. 2: 10, 11). These are characteristics of God.

Consider the work of the Holy Spirit. He testifies of Jesus (John 15: 26), he acts as the Comforter (John 14: 16, 17), he teaches us (John 14: 26), and he makes us witnesses for Jesus (John 15: 27). It is through the Spirit that believers get their power to testify effectively (Acts 1: 8), and the multitudes that heard Peter's sermon on the day of Pentecost were reached through his influence (Acts 2: 6).

Christian character is not mere moral or legal correctness, but the possession and manifestation of the fruit of the spirit (Gal. 5: 22, 23). In relation to God, these virtues are love, joy, and peace; in relation to man, they are longsuffering, gentleness, and goodness; in relation to self, they are faithfulness, humility, and self-control. Every Christian has the Holy Spirit (Rom. 8: 9), but not all Christians are filled with the Spirit. To be filled with the Spirit means that one brings forth the fruit of the Spirit, and this, in one sentence, means that one possesses a Christian character.

If the Christian is willing to be led by the Spirit, he will find that the Spirit leads to repentance (Rom. 2: 4), that he enables a man to receive Christ (Phil. 2: 13), that he will make the Christian conscious of the Lord's presence (John 15: 26), and that he will unfold the meaning of the Bible (John 16: 13). It is through the work of the Spirit that the Christian grows more like Christ.

San Antonio, Texas.

J. William Miller.

### Presence Versus Coming of Christ

Some time ago an article appeared in the Gospel Messenger concerning the translation of the New Testament directly from the Greek to the English versus translations from the Greek to the Latin and thence to the English. It should be obvious to the veriest novice in language study that the more devious the translation the more danger there is of losing the original meaning.

After several sessions of study of the Greek Testament, it has seemed to me that a further discussion of the Greek word *parousia* and related words might be revealing. Please get your Bible and use it in connection with the reading of the remainder of this article else your time in reading and mine in writing will be largely lost.

The word *parousia* is found frequently in the New Testament. The lexicon of Green's Handbook to the Grammar of the Greek Testament gives the first meaning of *parousia* as *presence*, but limits its use thus to two texts, 2 Cor. 10: 10 and Phil. 2: 20, in which Paul is writing of his own presence. A comment on the further use of the word reads thus: "Elsewhere a coming, an arrival, advent, often of the second coming of Christ." However, I am willing to translate *parousia* in all cases as *presence*. Probably 2 Thess. 2: 1-9 contains this word the most in a short passage. Here it is used three times—in verses 1, 8, 9. Each time it is translated *coming* in both the King James and American Revised versions. But the remarkable thing is the fact that *parousia* is used in regard to the coming or presence, let us say, of both Christ and the "man of sin." In verse 8 the portion translated *brightness of his coming* is literally *manifestation or appearance of his presence*. Verse 9 refers to the coming or presence of the man of sin. The word *parousia* is used here. I believe the significance of this word is made clear if we reason thus: at the present time the *pneuma* or spirit of both Christ and the man of sin are in the world. We may choose which spirit will rule in our lives. John, in his day, said the spirit of antichrist was already in the world. On the other hand, Paul says, "Because sons, God hath sent forth the Spirit of his Son into your hearts." The reign of each of the coming presences is now spiritual, but at some future time each shall in his turn become a bodily presence.

However, the future coming of our Lord is not expressed in only this one word *parousia*. In John 14: 3 when Christ says, "I will come again," the word for come is *erkomai* which means to come or to go. In Acts 1: 11 an angel appeared after the ascension of Jesus and told the apostles that as Christ had gone up into heaven so also should he come in like manner as he had gone. The word used here is from *eleusis* which means a coming. In 1 Thess. 4: 16, in which this future event is described in some detail, we are told the Lord shall descend; the word used here is *katabaino* which means to descend.

Turning again to 2 Thess. 2: 1-9, may we briefly discuss two more words. First *epiphania* which means *manifestation* or *appearance*. Verse 8, last clause, reads literally, "and bring to naught by the manifestation [or appearance] of his presence." Other texts in which this word is used are 1 Tim. 6: 14, ". . . blameless unto the manifestation or appearance of our Lord Jesus Christ"; Titus 2: 13 speaks of "looking for the blessed



hope and manifestation [or appearance] of the glory of the great God and our Lord Jesus Christ." In this day the glory is spiritually discerned by the children of God, but sometime even the wicked shall see the glory "and shall say to the mountains, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

The other word found in 2 Thess. 2:1-9 is *apokalupto* meaning to uncover, or to reveal. This is the word from which our English word *apocalypse* is derived. In this passage the apostle uses a form of this word three times—in verses 3, 6, 8, in speaking of the revealing of the future man of sin. And, by the way, in these three cases the word is used in the future tense. A form of *apokalupto* is used in 1 Peter 1:7, and is correctly translated *revelation of Jesus Christ* in the American Version. To sum up, we have in the one passage, 2 Thess. 2:1-9, the word *parousia* meaning presence applied to both Christ and the antichrist. We have the word *epiphania* referring to the manifestation or appearance of the presence of Christ. We have the word *apokalupto* used only in the future tense concerning the revealing of the man of sin.

To those who are confused as to the possibility of a definite change sometime in the present order of things, I would recommend a careful reading of 2 Peter 3 with special attention to the fourth verse. When the changes described in this chapter are to be forthcoming need not greatly concern us, for we are to be at all times as men who await the coming of their Lord. But rest assured the Scriptures do definitely teach a future earthly event, even the end of the age.

Curlew, Iowa.

Eva M. Brallier.

### Southern Ohio Women's Conference

The Southern Ohio Women's Conference was held at the Donnels Creek church on July 8. Mrs. Wm. Beahm, our guest speaker, gave two helpful and inspiring messages. Stanley Hamilton, of the Friends church, delivered a splendid address. His subject was *When Will Peace Break Out?* Other interesting features on the program were supplied by local people.

The attendance was good. Two offerings were received, one for C. P. S. and relief and the other for women's work. An invitation to have the next summer's conference at the Oakland church was accepted. Gettysburg, Ohio.

Mrs. J. Q. Neher.

### Let's Do Something

We suggest that you write your senators and congressmen and those running for office this fall, asking them what they intend to do about the liquor question during the present world war.

Ask them why the United States continues to use three billion bushels of wheat, corn, rye and barley every year to make liquor when so many are deprived of food and clothing.

Ask them why every daily paper is urging the American people to drive their automobiles less but say nothing about drinking less liquor.

Ask them why our government can stop the manufacture of automobiles but must have special legislation to stop the manufacture of liquor.

Ask them why drunkenness and debauchery, which always go with the liquor business, are so essential

that they must have priority over automobiles, rubber, clothing, and foodstuffs.

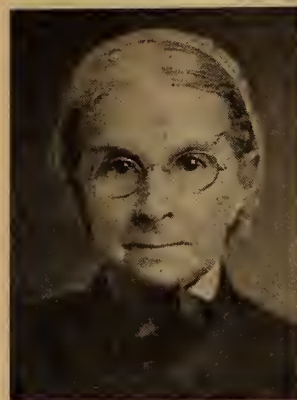
Ask them if it would not be a good thing to give the government the five hundred million gallons of whisky now in storage in this country for redistillation into industrial alcohol so much needed now.

Dixon, Ill.

William E. Thompson.

### Lydia M. Butterbaugh

Lydia M. Butterbaugh passed to her reward on July 13, at the ripe age of 93 years. Her life was noble as well as long. Through her years she left a trail of wholesome Christian influence.



She was the daughter of Abraham and Hanna Miller, and was born near Union, Ohio, Oct. 17, 1848, the oldest of six children. At the age of two years she moved with her parents to North Manchester, Ind., where eighty-five years of her life were spent. In July 1871 she was married to Geo. W. Butterbaugh, who preceded her in death in 1916. To them were born three sons: Theron, who died Sept. 16, 1931, A. L. Butterbaugh of South Bend, Ind., and Esta M. Butterbaugh, who died March 10, 1941.

She is survived by one son, A. L. Butterbaugh, and wife; the widows of the two departed sons: Mrs. E. M. Butterbaugh of South Bend and Mrs. Theron Butterbaugh of North Manchester; a brother, J. H. Miller, of

Laketon, Ind.; ten grandchildren, Mrs. L. C. Blickenstaff of Manistee, Mich., Mrs. Russell Werking and Paul Butterbaugh of North Manchester, James Butterbaugh, Laketon, B. W. Butterbaugh, Oak Park, Ill., Eugene Butterbaugh, Seymour, Ind., Galen W. Butterbaugh, Peru, Ind., R. E. Butterbaugh, C. Wesley Butterbaugh and Mrs. Donald Olinger, South Bend; also by 18 great-grandchildren, and one great-great-grandchild.

Six years ago she came to South Bend to make her home. For two and a half years she had been ill and confined to her bed in the home of her son, Esta. In her long affliction she was always patient and very appreciative of the kind and faithful attention given her.

She was for long years a faithful and devoted member of the Church of the Brethren. She and her husband were long-time faithful workers in the West Manchester church. Their son, Theron, served in the ministry. Their son, E. M. Butterbaugh, will be remembered as a member of the general church Auditing Committee for more than twenty years.

Hers was a vital and sustaining Christian faith which enabled her to face the experiences of old age with a kindly and mellowed spirit, and the final coming change with hope and confidence.

Funeral services were conducted in South Bend by the writer, and in the North Manchester church by Eld. H. L. Hartsough, assisted by Eld. R. H. Miller and the writer. Interment was in the Pleasant Hill cemetery near her former home.

South Bend, Ind.

H. F. Richards.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Beebe-Herrmann.**—At the Woodberry Church of the Brethren by the undersigned, Aug. 2, 1942, Alvin W. Beebe and Pauline M. Herrmann.—C. H. Hinegardner, Baltimore, Md.

**Bennett-Rosencrance.**—Roger D. Bennett and Ruby M. Rosencrance, Aug. 16, 1942, at the home of the groom's parents, by the undersigned.—C. H. Hinegardner, Baltimore, Md.

**Dill-Beasley.**—By the undersigned at his residence, May 23, 1942, J. C. Dill and Mary Catherine Beasley, both of Dayton, Ohio.—Henry T. Barnhart, Dayton, Ohio.

**Hannon-Sentz.**—At the parsonage Aug. 22, 1942, Harry Elbert Hannon and Glean E. Sentz, by the undersigned.—C. H. Hinegardner, Baltimore, Md.

**Kauffman-Markey.**—Rev. Stewart B. Kauffman and Helen Grace Markey, both of the Reading church, Aug. 15, 1942, in the Reading church, Pa.—David H. Markey, Reading, Pa.

**Weagley-Horn.**—Harry Earl Weagley, Jr., of Hagerstown, Md., and Philena Mae Horn of Baltimore, Md., at the Woodberry church Aug. 22, 1942, by the undersigned.—C. H. Hinegardner, Baltimore, Md.



## Fallen Asleep . . .

**Eshelman, E. Forney**, was born May 14, 1889, and died at a Lancaster hospital on Aug. 3, 1942. He is survived by his mother and one sister. His father and one brother preceded him in death. Services were conducted at the Miller funeral home in Elizabethtown by the writer. Interment was in the Mt. Tunnel cemetery.—M. Clyde Horst, Elizabethtown, Pa.

**Dees, Angenora Flanders**, was born near Spearsville, Ind., Feb. 7, 1869, and died after a short illness at her home near Goldendale, Wash., Aug. 15, 1942. She moved to Kansas with her parents in 1880, and was married to William Dees on May 4, 1893. He preceded her in death on March 24, 1930. To this union were born five daughters and one son. One daughter died in infancy. Besides her children, she is survived by eighteen grandchildren. She was baptized into the Church of the Brethren in 1908. She was a devoted Christian and loved to read her Bible. In January 1913 the family moved from Kansas to the West. Mrs. Dees moved to Goldendale in July 1937. She was a loving mother and a good neighbor and will be sadly missed by her children and friends. Services were conducted in Goldendale by the undersigned and burial services were held at the grave in Sunnyside by Sister June Yearout.—B. J. Fike, Glenwood, Wash.

**Green, Mollie Ellen**, six-month-old daughter of Kenneth and Madelon Baker Green, died on June 19, 1942. She was taken ill suddenly and had undergone an operation the previous day. The funeral was held in the Welty church with Bro. J. I. Thomas officiating; burial was made in the Rest Haven cemetery.—Mrs. Harry Muritz, Smithsburg, Md.

**Herr, Lizzie**, a daughter of the late Elder John Herr, was born March 5, 1879, and died at the home of her brother in Elizabethtown, Pa., June 16, 1942. She is survived by three brothers and three nephews. She united with the Church of the Brethren early in life and died in that faith. She was a sufferer for many years. Services were conducted at the Miller funeral home in Elizabethtown by the writer, assisted by Elder A. C. Baugher. Interment was in the Tulpehocken cemetery near Myerstown.—M. Clyde Horst, Elizabethtown, Pa.

**Horst, Samuel B.**, was born April 27, 1862, at Horsts Mill, Pa., the son of the late Henry and Nancy Bucher Horst. He died at his late residence in Lebanon, Pa., following an illness since Christmas. He united with the church fifty-nine years ago. He was united in marriage sixty years ago to Barbara Krall. To this union was born one child. Besides his wife and daughter, he is survived by two grandchildren and two great-grandchildren, one brother and one sister. Funeral services were held at the Midway Church of the Brethren with Brethren Samuel Wenger, Perry Sanger and Aaron Heisey officiating. Burial was made in the Midway cemetery, adjoining the church.—Mrs. C. E. Blouch, Lebanon, Pa.

**Lowman, Joseph H.**, son of Henry and Hannah Mary Lowman, was born March 20, 1881, near West Alexandria, Ohio, and died Aug. 11, 1942, at the Middletown hospital, where he had been taken for treatment. He spent his entire life in Montgomery and Preble counties. He leaves his widow, Virgie Lowman, one daughter, one granddaughter, one brother, and a host of friends and relatives. Bro. Lowman was baptized into the Church of the Brethren on Dec. 12, 1905, by Elder D. M. Garver and remained a faithful member until the end. Early in his married life his church gave him a call to the ministry which he felt he could not accept, but later he became an active deacon and a tireless worker for his Master, teaching a Sunday-school class for eighteen years. Brother Joe called for the anointing service just before entering the hospital. Funeral services were held in the Gratis church by Bro. H. M. Coppock with Bro. William Deaton and the writer assisting.—Henry Mankey, Gratis, Ohio.

**Miller, Elizabeth**, daughter of Mr. and Mrs. Gideon Hartzler, was born Jan. 16, 1876, in Wayne County, Ohio, and died Aug. 12, 1942. She was married to James Miller on Dec. 25, 1896. To this union were born eleven children. The husband, eight children, twenty-four grandchildren, two sisters and four brothers survive her. She united with the Chippewa Church of the Brethren in her early teens and was always a faithful active member. She was installed with her husband in the deacon's office in 1902, where she worked most efficiently and faithfully. She was a great lover of flowers and brought many to the church. For a number of years she served as teacher of the ladies' Bible class. She was a patient and loving mother and a faithful companion. Funeral services were conducted in the Chippewa church by Brethren D. R. McFadden and S. P. Early. Interment was in the adjoining cemetery.—Mrs. Elvin Leaman, Creston, Ohio.

**Shockey, Cora Annie**, fourteen-month-old daughter of Ralph and Mildred Pittman Shockey, died at the home of her parents near Ringgold on April 30, 1942. She had a heart ailment and died after an illness of several weeks. Services were held at the home and she was laid to rest in the Ringgold cemetery.—Mrs. Harry Muritz, Smithsburg, Md.

**Timmerman, Joseph Otto**, the fourth child born to John and Elizabeth Wagner Timmerman, was born in Ogle County, Ill., Sept. 22, 1855, at what was known then as the Wagner homestead. Here he grew to young manhood and on Oct. 21, 1880, was united in marriage to Emma Virginia Greenawalt of near Hagerstown, Md. To this union were born six children, one of whom died in infancy. Besides the five children, he is survived by fifteen

grandchildren and four great-grandchildren. He had been a member of the Church of the Brethren for over forty years. Being located at a distance from the church of his choice, he enjoyed the fellowship of those of different faiths. In the year 1904 he moved with his family to Minnehaha County, S. Dak. In 1919 they moved to Pierce County, Wis. Since the death of his wife on March 8, 1932, he had made his home with his sons in River Falls, Wis., where he died Aug. 19, 1942. The body was taken to Ogle County, Ill., where he was buried in the Silver Creek cemetery in the family lot. The funeral was conducted in the Mt. Morris church by the writer.—John Heckman, Polo, Ill.

## Church News . . .

### California

**Los Angeles, First.**—Our mother and daughter meeting was held in May. Refreshments were served at the home of the writer. Our communion was also held in May. On May 31 Bro. D. P. Miller brought the morning message to us. Our pastor, Bro. Fred Flora, left for a five-week vacation. On June 7 Bro. Ernest Carl was with us and spoke at the morning service. He took a few moving pictures of our Sunday school to be shown at the other churches at a later date. In the evening he took charge of the entire service, showing pictures of Camp La Verne. On June 14 Bro. G. I. Michael delivered the morning sermon; at noon we had a potluck lunch, followed by our quarterly business meeting with Bro. G. I. Michael in charge. On June 21 Bro. Steinhorn delivered the morning message. On July 5 our pastor returned from his vacation, giving us a very good report of the Annual Conference. While away he spoke at the interdenominational conference in Washington. On Aug. 11 a very good representation from the women's work of Glendale met with our group. We had a Bible class in the morning with Sister Della



## Bethany Biblical Seminary Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... INDIVIDUAL

..... CLASS

..... SUNDAY SCHOOL

..... CONGREGATION

..... DISTRICT

NAME OF SENDER .....

STREET OR R. R. ....

POST OFFICE ..... STATE.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....



Lehmer as teacher, a potluck lunch at noon, and regular aid work during the rest of the day. This day was enjoyed by everyone. Our pastor's wife, Sister Flora, has been very ill again, but is now much better. Our general attendance for the past two months has been low because of vacations and illness, but we are looking forward to a full year and better attendance.—Mrs. Paul C. Hosfeldt, Los Angeles, Calif., Aug. 19.

**Oakland.**—The choir sponsored a pie social for the benefit of the piano fund which brought in \$41.50. Fourteen members attended the East Bay Church Federation's spring leadership training school, which was an inspirational and educational experience for the various departmental workers in our church. This, together with the enthusiasm radiated from Pastor Herman Landis, has aroused new interest in our church library. Violet Baugh has been appointed librarian and a number of new books have been placed in the library; considerable interest is shown in using them. Twelve members have been received into our fellowship, ten by letter and two by baptism. It was a happy privilege to have Brother and Sister Platt and Brother and Sister Boaz, who have served this church in past years as pastors, join us for our home-coming and twenty-fifth anniversary celebration on May 24. The fellowship of many visitors on this occasion was enjoyed by all. A successful vacation church school was held the latter part of June. The school's picnic and annual church picnic was held at one of the parks on July 4 with an attendance of 100. It was a full day of splendid recreation and fellowship. We are enjoying the fellowship of many members from other Brethren churches who have recently moved to this area.—Jewell Ozias, Berkeley, Calif., Aug. 22.

### Canada

**First Irricana.**—During the month of June our pastor took an extended trip into the States, where he attended the Annual Conference. He has presented several interesting and inspiring reports since his return, both at our local church and the district conference. In his absence the pulpit was filled by Brethren I. M. McCune and Jack Crawford of the Second church, and Mrs. Oleta McCune Brant, who is living in our community. Their splendid messages and assistance were greatly appreciated. Because of the gas and tire restrictions, only a few of our young people were able to go to camp, which was held near Arrowwood. Our pastor served again as camp director and reports a very successful camp. The ladies of the church have been very active in their work. They have offered to assist in the parsonage rental expenses for the next year. They had a bridal shower for one of our girls recently. In August the ladies' aid held its annual tea at the home of Mrs. H. H. Wray, the president. A large number were present in spite of the wet weather and bad roads. Since our last news report our community has lost another dear friend. Mrs. Lena Bussey has been called to her reward after a lengthy illness. Although Mrs. Bussey was not a member of our church she was associated with us for several years and we shall miss her presence in our midst. Our pastor assisted at the funeral services. Another of our boys has recently been called into military service and others are expecting their calls soon. Mrs. Wray has been appointed as our local Brethren Service director to work in association with our district director, Mrs. S. M. Burger of Arrowwood. The election of our church and Sunday-school officers was held at our last council meeting. Most of the officers were retained, but some changes were made. Bro. Michael has been elected as the Sunday-school superintendent. On children's day a pageant, directed by Mrs. Wray, was given by the children. On Father's Day the ladies' aid presented each father with a small potted plant. There was fine attendance for each of these special services. We are looking forward with faith and hope toward the next year.—Ruth Michael, Irricana, Alta., Canada, Aug. 21.

### Colorado

**Wiley.**—Our church group met in business session on Aug. 9 following a dinner at the church. Our elder, Roy E. Miller of Rocky Ford, was in charge. Officers for both church and Sunday school were chosen. Clarence Burger was re-elected Sunday-school superintendent. Our pastor, James Ford, who has been here since Sept. 1, 1941, will remain. He is being given a small increase in salary. Lee Kendall was installed into the ministry. He and his family are to leave the first week in September for Colorado Springs where he will be pastor of the Church of the Brethren. Delegates to district conference from here were Roger and Eleanor Fasnacht. A carload from here went to the camp for young people and intermediates, preceding district conference. The camp and conference were held at Pinecrest Camp, Palmer Lake. New Testaments were sent to all boys in the service who are in any way connected with the local church. Each week slips of paper containing the names of these same boys are drawn by persons who write letters to the boys. Our women's group sent a packet to Camp Santa Barbara. Preparations are being made for our home-coming the latter part of October.—Naomi Fasnacht, Wiley, Colo., Aug. 22.

### Florida

**Clay County.**—Our church has sustained a heavy loss in numbers and leadership by the organization of the new church in Jacksonville, known as the Church of the Brethren in Jacksonville, Fla. This work was completed on July 12. We also gave their letters to Brother and Sister F. S. Royer, who returned to their former home in Wellsville, Kansas. We feel this loss

keenly, but are continuing our services. During the past year we have exceeded our quota for the C. P. S. camps. Our aid society has sent one camp kit to Magnolia, Ark., sold articles to the amount of \$8.50, paid \$15 for the repairing of the church piano and has a number of articles on hand to be sold. There is a balance in the treasury of \$12.23. Our Sunday school is small but the interest is good. Our elder, Bro. H. B. Layman, called a special council for July 19, at which time officers were elected to replace those lost by letter. Letters were granted to the seven charter members of the Jacksonville church.—Mrs. T. E. Jenkins, Doctors Inlet, Fla., Aug. 18.

### Idaho

**Boise Valley.**—An interesting Bible school for the children was conducted June 29—July 10 by Brother and Sister Northup. They were assisted by several young ladies of our group. Fifty-three children were enrolled. There was a picnic dinner on the last Friday and a program on the following Sunday evening. Brother and Sister Stutsman of Grants Pass, Oregon, were visiting in this vicinity in July. Bro. Stutsman delivered the sermon in the Boise Valley church on July 19. Brother and Sister Northup report the summer assembly at Camp Stover was a very pleasant and worth-while meeting. Our regular council was held on Aug. 14 with Elder Shank presiding. Mr. Shank was re-elected elder. Sister Margaret Brown was elected Sunday-school superintendent. It was decided to leave it to the ministerial board to provide the church with a pastor after Sept. 8, when Brother and Sister Northup will leave for Bethany Seminary. We will miss them very much. The young people of our group have taken over the task of making our church more attractive. Our church was the scene of a beautiful wedding on Aug. 16.—Mrs. Clara Carlson, Meridian, Idaho, Aug. 21.

### Illinois

**Lena.**—In the early part of the summer a banquet was enjoyed by about eighty mothers and daughters. We were glad to have Bro. Galen Gerdes of the Yellow Creek church officiate at our love feast. On the evening of June 25 a farewell reception was held at the church for Brother and Sister J. F. Burton and Eugene. Words of appreciation for their earnest spiritual help were given by members and friends, and they were given two religious paintings. On June 28 Bro. Burton preached his farewell sermon to a large audience, leaving the next morning for Topeka, Kansas, to take up his work as district supervisor. Sister Burton remained for almost a month and we greatly appreciated the messages she brought us on July 5 and 26. In the evening of July 5 Bro. Galen Gerdes of Yellow Creek gave us a worth-while sermon. On July 12 Bro. Walter Heisey of North Manchester, Ind., brought us two searching messages. Bro. Ernest Shull of Bethany spoke on the morning of July 19, while Bro. Wayne Gerdes of the West Branch church gave the message to an interested audience in the evening. On Aug. 9 Brother and Sister Shull and their daughter were with us and Bro. Shull brought two fine sermons. At a special council the church extended a pastoral call to Brother and Sister Shull. We were very happy when they accepted and are eagerly looking forward to their arrival sometime this week. Bro. Earl Kurtz of Elgin was our guest speaker on Aug. 16 and 23. We were glad for his fine sermons. Our ladies' aid recently sent two packets to the C. P. S. camp at Cascade Locks where Bro. Mark Schrock, a former pastor here, is director. A long-felt need of our church has been realized in the recent purchase of a parsonage. The ladies of the church conducted a food sale from which, with money donations, \$40.41 was taken in. This fund is being used for the decoration of our parsonage. We are glad to welcome Mr. and Mrs. L. J. Gnagey and sons, who have recently come to Lena. Mr. Gnagey is our new school principal. We are looking forward to our district meeting at Lanark Sept. 5-7. Our delegates are Brother and Sister Ed Brose.—Mrs. Blanche L. Folgate, Lena, Ill., Aug. 24.

### Indiana

**Liberty Mills.**—On June 21 Father's Day was observed with an appropriate message by Mrs. Paul Halladay; the Sunday-school and church services were sponsored by the women of the church. Our delegates to Annual Conference were Brother and Sister Lesley Gump. On July 19 they gave us their report which was very interesting. On July 26 the chorus from Camp Lagro was with us and gave several good numbers in song at the morning service; in the evening they also rendered a very interesting program. Several of our boys and girls attended Camp Mack this summer. The women of the church have been busy canning fruit and vegetables for Camp Lagro. We are looking forward to the coming of our new pastor, Bro. Arthur Morris, and wife on Aug. 30; we are planning an all-day meeting with a basket dinner.—Mrs. Lora McKee, Liberty Mills, Ind., Aug. 24.

### Iowa

**Libertyville.**—We had our daily vacation Bible school July 27—Aug. 7, with the closing program on the following Sunday evening. A large crowd enjoyed the program and exhibit of the work done. Miss Elsie Finckh from Hancock, Minn., was our superintendent, with Miss Ferne Allen from Big Lake, Minn., and Miss Bertha Sommer of Wilmar, Minn., as assisting teachers. On Aug. 2 Miss Finckh gave the morning message. On July 5 the Byler quartet gave us a service of songs and testimonies during our regular morning hour. On Aug. 23 Bro. Frank Crumpacker gave an interesting talk on mission work in



China. We are looking forward to our two weeks' revival meetings which are to begin Sept. 13 with Bro. I. N. H. Beahm of Nokesville, Va., as evangelist. Our young people have organized and are taking an active part in our church work.—Mrs. Paul Sommer, Batavia, Iowa, Aug. 25.

### Maryland

**Baltimore, Woodberry.**—Rev. S. L. Brumbaugh led us in a very worshipful and spiritual spring love feast service. Rev. Park Tucker of the Eastern Baptist Theological Seminary brought us a challenging message about his unusual calling and preparation for the Christian ministry. Our delegates to district meeting were Pastor C. H. Hinegardner and Brethren D. C. Angle and J. S. Lau. Our pastor represented us at Annual Conference. The spiritual growth of our church is most gratifying. Members have recently been received by baptism five Sundays out of six. The last Sunday of each month during this summer we have been greatly blessed by the beautiful pictures on the life of Christ shown by Rev. S. L. Brumbaugh. The colorful basket of flowers contributed each Sunday by our workers adds much to the services. These flowers are shared and bring cheer and comfort to the sick. On July 4 about 100 members of our Sunday school gathered in Druid Hill park and had a wonderful fellowship and picnic. At the picnic the B. Y. P. D. presented our pastor with a large picture of the Last Supper as a birthday gift. Among the new officers elected by the B. Y. P. D. are John Shope, president, and Mrs. Elizabeth Neff, adult adviser. The B. Y. P. D. July social was held at the parsonage. On the morning of July 12 our congregation was delighted to find the beautiful and comfortable new pews installed in the sanctuary. We rejoice in the liberality of the families of the church who contributed them. On Aug. 9 the B. Y. P. D. gave an excellent musical program and received an offering of over \$100 which completed paying for their new electric organ. We rejoice that our two young ministers, William Horn and Sherman Ray, will be able to continue their ministerial preparation in seminaries this fall. We appreciate that many new workers coming to Baltimore have found their way to Woodberry, which is centrally located in the city and is easily accessible to all defense industries.—Mrs. William T. Horn, Sr., Baltimore, Md., Aug. 24.

**Welty.**—Bro. J. I. Thomas preached in the Carlisle church on the morning of May 24 and officiated at their love feast in the evening. Bro. Thomas represented us at Annual Conference; he and Sister Thomas reported a very wonderful meeting. Bro. Thomas and his family were presented an electric refrigerator by members of the congregation and friends. It was installed while they were at Conference and was a pleasant surprise for them. The women's work purchased book racks for the benches. A small group of ladies met recently at the home of one of the brethren who donated sweet corn and canned it for Camp Kane. Potatoes, apples and carrots were contributed as part of a truckload going from our district to Camp Kane. Our young folks were well represented at the summer B. Y. P. D. rally at Dillsburg, Pa. They conducted the worship service at the afternoon program. The new B. Y. P. D. president is James Heefner, Jr.; the adult adviser is Eleanor Muritz. Our Sunday school held its annual summer outing on Aug. 1 in a meadow near the church. There was a good attendance. Three kits were sent to Camp Stronach the first of June. The attendance at most of our services has been holding up fairly well in spite of the tire and gasoline shortage.—Mrs. Harry Muritz, Smithsburg, Md., Aug. 21.

### Michigan

**Lake View.**—Our revival meeting, conducted by Pastor Ernest Jensen, began on July 19 and ended with the love feast on July 26. A number of young men from the Wellston camp enjoyed the meeting with us. Bro. Barkdoll, our elder, was with us to assist in the meeting. One young sister was received by baptism. On Aug. 9 we held our annual home-coming, with Sunday school and a sermon by Bro. Jensen in the forenoon; at the afternoon session Bro. J. E. Ulery conducted the devotional exercises and Bro. Perry Hoover gave us a splendid address. Some of the boys from camp gave some special numbers in music. Although the attendance was not as large as at former home-comings, we had a good meeting. We are always glad for the presence and help of the boys from the camp in all our services. Emma Leckrone and Ella Keith have been chosen delegates to district meeting. We appreciated having Brother and Sister Peters from Lansing with us in our morning services last Sunday.—Ella Keith, Brethren, Mich., Aug. 19.

### Montana

**Milk River Valley.**—On July 6 Bro. Ralph Petry of Surrey, N. Dak., began a week of meetings here which were greatly enjoyed by everyone. Preceding his sermon each evening he gave a short talk on various items of interest concerning the Church of the Brethren. On July 11 we had our love feast with Bro. Petry in charge, assisted by Bro. Roy Good; seventeen members participated. On Sunday we had our Sunday school, followed by a sermon, and a potluck dinner and social hour at noon. Bro. Petry brought his closing sermon in the afternoon. We feel these meetings were very inspiring and helpful. On Aug. 9 Bro. D. T. Dierdorff, who is visiting in Haure, came and gave us one of his good messages. He was accompanied from Haure by Brother and Sister J. J. Peters, who have not been with us for some time

because of poor health. We are always happy to have these good folks with us.—Mrs. Delbert Lander, Kremlin, Mont., Aug. 21.

### Ohio

**Kent.**—Our pastor attended the Asheville Conference and gave us a very interesting report on the following Sunday. Eleven of our members attended the women's rally at Camp Zion on June 18 and were very enthusiastic over the meeting. We were represented by three members at the Sunday-school conference. Sister Vera Eshelman and our pastor gave brief reports of the meeting. Two of our young people enjoyed the young people's camp at Camp Zion, and our pastor and his wife enjoyed the ministers' retreat at the same camp. The interior of our church has been painted and the outside of the church and the parsonage is being painted by various members. New screens have been put on the parsonage. Our church's giving of fruits and vegetables for the C. P. S. camps has been very gratifying. There is a growing interest in our weekly Bible studies conducted by Pastor Strasbaugh.—Dorothy Frame, Kent, Ohio, Aug. 22.

**New Philadelphia.**—Bro. E. D. Nolt brought the morning message to our congregation on June 14, while our pastor attended Annual Conference; the evening services were in charge of the men. We held our business meeting on July 7 with Bro. Miller, our pastor and elder, in charge. Excellent reports were given by various department heads. The trustees are planning to make repairs and improvements at the church during the summer months. E. E. Stucky was re-elected general superintendent of the church school and James Haney was chosen to be the head of the adult Christian Workers. Mrs. Edna Nolt is the adult adviser for the B. Y. P. D. Our evangelistic meetings began July 12 with Bro. W. A. Petry as evangelist. Bro. Petry preached the Word with simplicity and power and the attendance and interest were good. As an immediate result five were added to the church by baptism and all who heard him were challenged to

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Phoenix, Ariz., Oct. 15-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Kansas, Northeastern—Sabetha, Oct. 3-5.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Parsons, Nov. 6-9.  
Kansas, Southwestern—Garden City, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Middle—Kansas City, Oct. 2-5.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Nebraska—Enders, Oct. 9-12.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerset, Oct. 28, 29.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.

### LOVE FEASTS

**California**  
Oct. 4, Oakland.  
**Illinois**  
Oct. 3, all day, Woodland.  
**Indiana**  
Oct. 10, Beech Grove.  
Oct. 12, 7:30 pm, Plymouth.  
Oct. 17, Eel River.  
**Maryland**  
Sept. 30, Maple Grove.  
Oct. 3, 3 pm, Piney Creek.  
Oct. 10, Broadfording.  
Oct. 18, Flower Hill.  
**Minnesota**  
Sept. 21, 7:30 pm, Hancock.  
**Ohio**  
Sept. 27, East Nimishillen.  
Oct. 4, 7:30 pm, New Philadelphia.

### Pennsylvania

Sept. 20, Diamondville house, Manor congregation.  
Sept. 20, Summit Mills.  
Sept. 27, 5 pm, Harrisburg.  
Oct. 4, Locust Grove.  
Oct. 4, 6:30 pm, Shippensburg.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 11, 12, 7 pm, Three Springs.  
Oct. 18, 10:15 am, Codorus.  
Oct. 21, 22, 2 pm, Longenecker house, White Oaks congregation.  
Oct. 24, 25, 1:30 pm, Heidelberg.  
Oct. 25, 1:30 pm, Maiden Creek.  
Oct. 25, 7 pm, Mount Joy.  
Nov. 1, 7 pm, Geiger.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 10, 7 pm, Greencastle.

### Tennessee

Sept. 26, 7 pm, Liberty.

### Virginia

Sept. 12, Chimney Run, Warm Springs.  
Sept. 12, 7 pm, Johnsville.  
Sept. 13, 7 pm, Hevener, Poca-hontas mission.  
Sept. 27, 7 pm, Boyer, Poca-hontas mission.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 25, Fairview house, Unity congregation.  
Oct. 25, 7:30 pm, Unity at Fairview.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, 8 pm, Pleasant Valley.  
Nov. 8, Walnut Grove, Moore-field congregation.

### West Virginia

Oct. 4, Mt. Dale.  
Oct. 25, Salem.



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deeper spirituality and more unselfish devotion. The pastor and his wife are to represent the congregation at our district conference which will be held at Camp Zion. Sept. 27 will be rally and promotion Sunday. Our love feast will be held on Oct. 4 at 7:30 p. m.—Emma E. Miller, New Philadelphia, Ohio, Aug. 21.

**Swan Creek.**—On June 28 Velma Ober, missionary to China, gave us a talk in the morning service and showed pictures in the evening. Both services were instructive and inspiring. Bro. Dale Kyser of Bryan, Ohio, was our guest speaker on July 19, and on that date a number of visitors were present from the Black Swamp church. Our evangelistic meetings are in progress and will continue until Aug. 30, closing with the home-coming service. Bro. D. R. McFadden is the evangelist and will be our home-coming speaker. Our pastor is closing his work at this place on Aug. 31.—Mildred Hamilton, Delta, Ohio, Aug. 21.

#### Oklahoma

**Bartlesville.**—Our vacation Bible school started on June 1 and lasted two weeks. The Epworth Methodist church and our church held the school together. On the evening of June 12 a closing program was given by the children in the Methodist church. Our new pastor, Bro. Raymond Ridsen, and family came to us on June 10. On June 14 we had our regular council meeting with Bro. Robert Byerly from Cushing, who is our elder, presiding. Brethren Charley Parton and Jay Baughman were elected deacons. Bro. Henry Cowan was reinstated as a deacon. In the evening an installation service was held for Bro. Ridsen and also for the new deacons. Velma Ober was with us on the evening of Aug. 3. We enjoyed her pictures and talk very much. A basket supper was held on the church lawn that evening. On the evening of Aug. 10 the annual Sunday-school picnic was held on the church lawn. The children in the Sunday school have been saving their money to buy a piano for the children's department, which we have now. On Aug. 14 a farewell party was given by the church for Jay Baughman and family, who are leaving the city. We are looking forward to our district meeting at the Big Creek church.—Mrs. Howard Hurst, Bartlesville, Okla., Aug. 20.

#### Pennsylvania

**Allentown.**—We met in regular council on Aug. 15 with our elder, Bro. S. G. Meyer, presiding. A majority of our members were present and took part in the work with a very fine Christian spirit. The routine business, which included the election of members on the various committees, was soon disposed of. Since we are changing pastors at this time, the members had arranged a suitable program following our council to serve as a farewell for Brother and Sister A. Lester Bucher, who have served us as pastors for two years, and as a welcome to Brother and Sister Jonathan F. King, our newly elected pastors. We have recently received a few members and expect to receive a few more in the near future. Our anniversary service will be held Oct. 25. There will be an all-day program and a basket lunch. This service will also mark the beginning of a two weeks' evangelistic meeting with Elder P. J. Forney as evangelist. Some of our young people are planning to attend Camp Conewago. We are looking forward with new inspiration to the Lord's work here.—Mrs. Phares Wise, Bethlehem, Pa., Aug. 21.

**Claysburg.**—A very helpful vacation Bible school was conducted at our church June 15-26 with Sister Edith L. Cox as dean. Sixty-six children were in attendance. On the evening of June 28 they gave a demonstration of their work in a very interesting program. The sisters have been busy sewing and lately contributed \$15 to the General Board for mission work. The women's Bible class contributed \$10 to the women's work of the district. The men have been holding monthly meetings for Bible study, directed by our pastor, Bro. C. L. Cox; their average attendance is thirty. Sept. 27 will be our annual rally and home-coming, at which time Bro. John E. Rowland of New Paris will begin two weeks' evangelistic services, closing with our love feast on Oct. 11. During the first two weeks of July the pastor and wife spent their vacation along the lakes in the northern part of the state; during their absence services were conducted by the deacon brethren, the women's class and the B. Y. P. D.—H. D. Miller, Claysburg, Pa., Aug. 19.

**Dunnings Creek.**—Our delegates to Annual Conference brought back very helpful and interesting reports. A two weeks' revival

at the Point church closed on July 5. The attendance and interest were good. During this meeting a group of men from the Walnut Grove church at Johnstown gave a number of spiritual songs. Special music was also given by other groups attending. Our regular business meeting was held in the Point church on July 9. On July 12 about eighty-five from the Moxham church at Johnstown gave the entire evening program in the Holsinger church; this consisted of talks and special music, which were greatly appreciated. These men and their pastor, Bro. John Ellis, do this kind of Christian service during the summer months. Several of our people had the pleasure of attending the regional conference at Martinsburg on July 16. The garage for the parsonage is completed and plans are being made for repair work at the Point church. Our pastor recently closed a two weeks' meeting in the Salemville church with eleven accessions to the church. Aug. 30 is the date for our home-coming; services will be held all day in the Holsinger church, followed by a two weeks' revival conducted by our pastor. Our rally day service will be held in the New Paris church on Sept. 20. We are looking forward to having Sister Ida Shumaker as the guest speaker. We are expecting to have her come Friday and visit in the homes of our community, which will be a real privilege. We are pleased with the attendance and interest at our Sunday-school and church services during the summer months.—Mrs. Albert Ritchey, Schellsburg, Pa., Aug. 19.

**Locust Grove.**—We recently elected Bro. S. W. Pearce as our elder and Bro. L. B. Harshbarger as our pastor for another year. Other church officers were also elected. On July 26 our pastor preached to the inmates at the old folks' home. We held a two weeks' vacation Bible school the last of June. This was the first one ever held here, but the attendance was good. At the close of the school the children rendered an appropriate program. The women's group of the church has charge of the collecting and sending of canned goods to the camps. We also hold an offering for the camps on the last Sunday of each month. In May Bro. Lawrence Bianchi of Park Hill, Pa., held a two weeks' series of revival meetings for us. Our fall love feast will be held Oct. 4.—Mrs. W. G. Wilson, Johnstown, Pa., Aug. 19.

**Maple Grove.**—We have been blessed with fine spiritual messages from our minister, Bro. J. E. Murphy, this past summer. Several new members have been added to our church and Sunday school. A program of musical and literary numbers was presented by our children on children's day. One of our aged sisters, Mrs. Caroline Knavel, has died since our last report. She was ninety-six years old last January and died in June. Our next oldest member, Mrs. Link, who is past eighty-six years old, very seldom misses church services. We were happy to welcome a group of singers, including the Seese trio, this summer. They gave us a splendid worship program in song. Several of our members have been hospital patients since our last report but they are all improving nicely. Several new babies have been added to our cradle roll this summer. In July Ruth Snyder brought us an inspiring message from the mission fields.—Florence Kelley, Elton, Pa., Aug. 20.

**Tyrone.**—We feel that our church has been making some progress since our last report. Our pastor, Bro. John R. Snyder, held a special service in recognition of our young married couples.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



At this service each couple was presented with a Bible, a gift from the Sunday school. Two consecration services have been held for the parents and their babies. Another special and uplifting service was given by Bro. Paul Cox in honor of the high school graduates. We have had other special services during the past months, planned and brought to us by our faithful pastor. Our Sunday-school superintendent has been extremely busy. Children's day was observed with a fine program by the children in the morning, and the B. Y. P. D. took charge of the evening worship. Our daily vacation Bible school, held in co-operation with our neighbor church, the Columbia Avenue Methodist, was well attended. The commencement exercises were very inspiring, exemplifying what the children had accomplished in their two weeks of Bible study. Our church and Sunday school were represented at the district meeting held in the Roaring Springs church. Five of our young people attended the training school at Camp Harmony this year. Many of our young people are working away from here and some from the young men's classes are in service for their country. Our Sunday-school picnic was held July 30. Brother and Sister S. Ira Arnold were with us and brought an illustrated message in song and crayon. Quarterly business meetings have been held regularly and the reports from the various committees are satisfactory. Our rally day will be in October. Home-coming services will be held on Oct. 25, followed by a two weeks' evangelistic meeting; Bro. H. Q. Rhodes will be the evangelist. Our pastor has suffered all summer because of an eye condition. With his help the young people have been in charge of the Sunday evening worship services. The work of the church has been active along all lines.—Mrs. Paul W. Kimmel, Tyrone, Pa., Aug. 19.

### Virginia

**Ewing.**—On Aug. 15 we met in council to elect officers for the coming year. Bro. J. H. Peterson of Fountain City, Tenn., was re-elected elder and Bro. J. R. Jackson of Limestone, Tenn., pastor. Henry Jones and Paul Crumley represented our church at district meeting. Bro. Jackson filled his regular appointment here last Saturday and Sunday. Our Sunday school is progressing nicely with good attendance. We will elect our Sunday-school officers and teachers soon.—Mrs. Elbert Jones, Ewing, Va., Aug. 24.

**Mt. Joy.**—In July we had a Bible school for the children, with a good attendance. On Aug. 2 we had our home-coming with a very good crowd. Mrs. Elizabeth Broughman filled her appointment that morning and the afternoon was taken up with different speakers. The children also gave their Bible school program, directed by Mrs. Gladys Camper. On Aug. 19 the women's work met with Mrs. Viola Clinfell; refreshments were served and everyone had a nice time.—Irene Wymer, Buchanan, Va., Aug. 24.

**Summit.**—The business of our last council was largely the matter of getting our church roll up-to-date. A number of our nonresident members were given their letters. The members in our congregation now number 188. On July 1 Brother and Sister Replogle of Chicago began working with us in a pastoral capacity. We are happy to have them with us and feel that we are going to be able to do greater work for the cause of Christ. Our women are canning fruits and vegetables for Camp Lyndhurst. The congregation is co-operating in the monthly drive for foodstuffs. Dr. and Mrs. Rufus D. Bowman and family of Chicago have spent some time this summer with her parents, Mr. and Mrs. W. A. Craun, who live in this congregation. Bro. Bowman preached a very thought-provoking sermon for us on Aug. 9. Elder and Mrs. D. D. Fleishman and family of Dallas Center, Iowa, are also visiting her parents here. On Aug. 6 a home enrichment banquet was held in our church. It was very ably directed by Mrs. Emory Craun. Mrs. R. D. Bowman was our guest speaker. The young people are having a campfire and fellowship service on Aug. 23.—Mrs. J. T. Glick, Bridgewater, Va., Aug. 20.

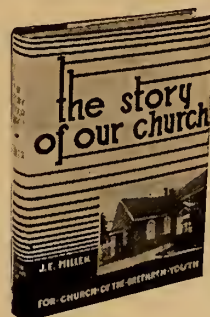
### West Virginia

**Bean Settlement.**—We met on Aug. 1 for our regular council meeting to elect officers for the coming year. Bro. M. L. Riggleman was elected elder and Roy Heare Sunday-school superintendent. Our delegates for district conference are M. L. Riggleman and Lorean Poland. Bro. Lawrence Helsley held our revival meeting, starting July 26 and closing with the communion service on Aug. 9. Three were baptized on Sunday afternoon. The church has been praying for those in camp. Those from our church are Cletus Tusing, George H. Hoke, Jr., Aubrey Bucklew and John Funkhouser. Our prayers are with them.—Evelyn Tusing, Rock Oak, W. Va., Aug. 20.

**Spruce Run.**—On Aug. 1 our church was visited by a delegation from Roanoke consisting of Carl Spangler, Edgar Martin, John Kinzie and Mrs. M. G. Wilson. They gave inspiring talks on Saturday night and at two meetings on Sunday. Dinner was served on the church grounds. We appreciated their helpful talks. Bro. Kinzie remained with us and held revival meetings Aug. 3-14. He preached gospel sermons which were enjoyed by all; the church was greatly benefited and encouraged to go forward. Two were baptized and three reconsecrated. On July 26 Sister Garnet Tiller of Princeton, W. Va., closed a two weeks' revival at Wekel, a mission point of the Spruce Run church. The people received much encouragement and inspiration from her messages; as a result fourteen were received by baptism and five by reconsecration; two entered another church.—Lena B. Shaver, Lindside, W. Va., Aug. 24.

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# GOSPEL MESSENGER

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### Southern Ohio Evangelistic Tent

Top: Tent furnished by the men's work of Southern Ohio for evangelistic work in the mountain areas of Kentucky and unchurched communities.

Center: Howard F. Erbaugh, director of men's work of Southern Ohio, and Chester George of Gettysburg, Ohio, member of Council of Men's Work, ready to start calling on folks of the Turkey Creek, Ky., community, inviting them to attend services.

Bottom: Evangelistic party. Left to right: Keither Wilson, the local minister; Howard Erbaugh, song director; Lester Heisey, pioneer missionary in the region; Mrs. Howard F. Erbaugh, helper; Mr. and Mrs. Chester George, helpers; Mrs. Lawrence McNamara, pianist; C. Walter Warstler, evangelist.





## *Around the World...*

Among the 100,000 American-born Japanese evacuees in our country are approximately 2,500 students who were enrolled in colleges and universities and intending to go to college. Our government recognizes the particular problem facing this group and is endeavoring to work out a plan which will make it possible for many of them to transfer and re-enroll in comparable institutions outside the prescribed areas.

The War Relocation Authority has requested, under the sponsorship of the American Friends Service Committee, the formation of a nation-wide committee of educators and other leaders, to devise and administer some feasible plan for the academic relocation of these young American citizens.

A National Japanese American Student Relocation Council has now been estab-

In 1940 there were 126,947 Japanese in the United States.

112,353 resided in the three west coast states, 83 per cent in California and most of them in Los Angeles County.

Of the Japanese affected by the evacuation order, about 71,000 are American citizens (Nisei); 41,000, aliens (Issei).

The aliens, as a group, are about 59 years of age, with an average period of residence in this country of 30 years.

The Nisei group are, on the average, about 21 years of age.

Almost 50 per cent of the gainfully employed in California were engaged in agriculture.

Almost 12,000 of the American-born Japanese received a part of their education in Japan.

lished representing both the East and the West, and including college presidents, and leaders of various organizations that have shown an interest in this matter. Dr. Robbins W. Barstow, president of the Hartford Seminary Foundation, is serving as director. A west coast committee at Berkeley, California, is assembling data with respect to students wishing transfer to other schools. The eastern office is compiling a list of opportunities for enrollment in various colleges and universities throughout the country. Both offices are working with the several governmental departments which are involved in various details of the project, so that every student placement recommended by the council will have full approval of the government both as to the individual student and the institution to which the transfer is being made.

**Polish workers in Germany** have been forbidden to enter churches in the Reich territory.

A poll conducted among ministers of the Southern Baptist Convention reveals that both church attendance and church offerings are increasing.

**For the first time** in the history of the university, 500 students at Yale have been enrolled to help alleviate Connecticut's farm labor shortage during the fall. The undergraduates are helping to harvest a record large fruit crop.

As a result of the rigid inspection of dining rooms, restaurants and boarding houses and other eating places in Florida, approximately 1,000 out of 11,000, under license by the state hotel commission, have been closed this summer until repairs and other improvements have been complied with.

**Haverford, Swarthmore and Bryn Mawr** colleges of Pennsylvania have adopted a co-operative faculty arrangement by which one institution may borrow a professor from any of the other two. The co-ordinating system was set up in the interests of economy. The government had made a heavy drain on the three colleges' research departments.

During the last 40 years, 22,000 private landowners in Pennsylvania have obtained and planted 170,000,000 small forest trees from the nurseries operated by the department of forests and waters.

Two hundred seventy-three small manufacturing and processing plants in southern California have combined forces to survive these days of priorities and to make their contribution by forming what they call the Smaller Plants Association.

Candidates for the chaplaincy in the United States army will soon receive their indoctrination in military life with the troops instead of at the army chaplain school. Authorities have come to the conclusion that the hard school of experience will do more to acclimate the men than any other method. The army chaplain school has been removed from Fort Harrison, Ind., to Harvard.

The Protestant Episcopal church is planning to erect a \$7,000 building as a temporary church and parish house for the workers of the Glenn L. Martin Company near Baltimore, Md. The church will minister to all persons in the area. All Episcopalians will become communicant members and non-Episcopalians may become members without withdrawing from membership in their own communions.

Boston will, upon request of parents, release school children for religious education in five of its schools. If the experiment is considered successful the scope will be enlarged.

Closing some schools and consolidating others are the only solution to the teacher shortage problem in Idaho, says John Hilman, secretary of the state education association. Only 100 teachers applied for the 300 vacancies in Idaho.

In a ceremony used only in times of extreme stress, the Navajo Indians are holding a series of large meetings to pray. A large number of their young men are serving in the army and navy. The only one of these ceremonies to have been held since the first world war was eight years ago when the tribe faced hunger because of drought and a severe winter.

A plea to church council executives throughout the country to promote interest in car-sharing projects for churchgoers has been voiced in Washington by J. Trueman Thompson, director of the highway traffic advisory committee to the war department. Mr. Thompson asserted that "during the trials of these times people must not be denied the solace and comfort of religious communion."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

SEPTEMBER 19, 1942

Number 38

## ... Editorial ...

### What We Go to Church For

WE cannot now say who said it first but it is worth repeating: "The function of a religious service. . . is like that of the disks of pure color which Ruskin carried about with him to rest and refresh his eyes with after a close examination of paintings."

We do not go to church to hear discussions on business or politics or housekeeping or any other of the perplexing details of daily living. We go to refresh our spirits for the task of dealing with these practical matters in the coming week.

We do not go to church to get ready-made answers to the questions that we have to worry with so much of the time. We go to get the spirit with which to seek the answers.

We do not go to church to have our minds distracted by theological puzzles or hard problems of any kind. We go to have them rested by a fresh look at God and the eternal verities. E. F.

### Are Your Eyes Heavy?

Do you get that pathetic combination of reproof and sympathy in the Master's question to the sleeping Peter: "Coudest thou not watch one hour?"

It was very late. Their emotions had been strongly wrought upon. From sheer exhaustion their eyes were heavy. Jesus could not rebuke them severely. He knew their good intentions and he knew also the weakness of the flesh. A little later he told them to sleep on and take their rest. But wasn't it a pity that in such a tragic hour he had to be denied the comfort that their alertness would have been?

You know what a grievous offense it is for soldiers on guard to sleep when the military situation is critical. Weariness cannot excuse it. The possibilities are too momentous.

Isn't the world situation today critical enough to

call for faithful watching on the part of every soldier of Jesus Christ? Do you see how much depends upon alertness now, how the cause may be set back for years, decades, centuries maybe, if Christians allow themselves to be overcome with weariness? And how it may be correspondingly set forward, if they are faithful and vigilant?

The church is on guard at this juncture. Is she keeping wide awake? Is she at attention, expectant, listening, looking, quick to seize upon every advantage? How can any Christian have heavy eyes in such a world-hour as this? E. F.

### Two Swords and a Whip

SOME people who profess to hold Jesus in the highest possible esteem, even worthy of their worship, do nevertheless place a very low estimate on his intelligence. Incidentally they do their own intelligence little credit for they must not see how foolish they would make Jesus look.

Remember that time when he told his disciples to sell their cloaks, if necessary, to buy swords? Once he had sent them out without money, shoes, or much of anything, and they got along all right, but now they would need the best equipment they could obtain.

Remember what he said when they replied that they had two swords among them? "It is enough." If he had meant that they should actually prepare to defend themselves with these weapons do you think he would have considered two swords sufficient for eleven men, especially when there was no likelihood they would all be together? Was it his idea that nine of them should be without a sword after all, or that five could use one sword and six the other, or that they should break the two swords into eleven pieces, so that each one could have a piece!

It seems incredible that this incident should be cited in a serious effort to show that Jesus ap-



proved the use of carnal weapons, but strange things are happening in these tumultuous days. It should be plain to any reasonable person that this was his graphic way of warning his disciples that dangers were ahead of them. He was telling them their testing time was coming.

Of the same piece with the above is the similar use made of the temple cleansing incident. We do not know how many men were engaged in all that traffic of selling doves and oxen and changing the clinking coins, but quite a company no doubt. There were certainly enough to have easily overpowered one man with a whip, unless indeed he had seen fit to call for those twelve legions of angels which we know he would not have done. It is ridiculous to suggest that it was the physical strength of that right arm re-enforced with a whip of cords that drove out the defilers.

That whip was a symbol of something far more powerful, something powerful enough to make the joints and bones of moral cowards shiver, something sharp enough to pierce right through the thoughts and intents of their hearts. *That* was what made those scoundrels scamper. A guilty conscience, driven to cover by courageous words that burn, is a weak and puny thing.

Well, some causes are so desperate that their proponents get awfully hard up for arguments to bolster them.

Jesus was both a literary artist and a master of dramatic action but he certainly was not the stupid zealot that some interpreters would make him.

E. F.

### About Favorite Sermons

No doubt you have your favorite kind of sermon. At least many listeners do. But whether favorite or otherwise a sermon is a fairly costly thing. It is costly in the time and energy required from the standpoint of an audience. One hundred people listening for one hour, if time is figured at fifty cents per hour per person, consumes fifty dollars' worth of time. This is in addition to what the preacher expends on or receives for the time used on his sermon.

All of us have heard sermons that we were sure were well prepared. Then we have heard some not so impressive. They gave one the feeling of having been gathered much as the bee flits from flower to flower, only in this case the flitting was from book to book, with a quotation lifted here and a thought snatched there until so many pages were filled with a kind of holy hash, far from integrated in the preacher's mind and confusing to those imposed upon.

Is it any wonder that some sleep? Certainly a

favorite sermon should offer something fresh and original even though based on a familiar scripture. There should be some evidence of plan both for the minister's guidance and the protection of the listener. The speaker's voice and manner should show that he has come to certain convictions in his heart. This will serve to generate an answering expectancy and acceptance on the part of the audience. Memories of such a sermon stir one to do his best.

H. A. B.

### In Some Other Person's Shoes

If you want to broaden your understanding of life, try standing in some other person's shoes. Do not be afraid to draw on your imagination in order to make your changed situation as real as possible. It might be well, too, to be prepared for some unexpected and even disconcerting factors.

Suppose you are in from the field or home from the office or store with a ravenous appetite. But you discover that the evening meal is far from ready. Surely the one at home could at least plan to have meals on time. But there is another side to the situation. It has happened that three times in the course of an afternoon callers that could not be summarily dismissed interrupted the flow of plans and work. Unavoidably supper was late.

Or here is a farmer who has little to say in the Sunday-school class, who sleeps during most of the sermon, and does little more than glance through the church paper. He is a good man and should take more interest. Put yourself in this man's shoes. Follow him for a week. You will have a new appreciation of how good it feels just to sit down. We are not trying to excuse farmers, but we do want to suggest some things look different when one stands in a farmer's shoes.

Or there is the child who fails to respond with eagerness when there is a lot of work to do. In such times it would help so much if brother or sister would show an interest in the chores or dishes needing washing and wiping. But not infrequently brother finds it important to do something else and sister is often behind with her piano practice when dishes need to be done. We are not arguing that children should be excused from work. We mean to say that when older persons remember their youth they are pretty apt to have more sympathy for the child's point of view.

But why say more about the world and how it looks when standing in another's shoes? Even now the point of this brief writing must be plain. Be slow to deny the other party the benefit in case of doubt. Remember how different you might feel, or figure, if you were standing in his shoes.

H. A. B.



## *The General Forum*

### **The Might of Prayer . . .**

BY CHARLES E. ZUNKEL

AMONG the last words Jesus spoke to his eleven disciples were these, "Tarry ye in the city [Jerusalem] until ye be clothed with power from on high." That tarrying was in prayer. Its purpose was to bring, among other things, a new release of power. They tarried and they realized the release of power. Then they went out to minister and to share the good news. Peter and John were seized in the temple, were threatened, and then dismissed. Immediately they returned to the company of the disciples and reported their experiences. Together the company lifted up voices in prayer. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit and they spake the word of God with boldness." There is here the evidence of the might of prayer. And it did not happen just once, but it was repeated again and again. And it has been repeated at many times and in many places where men and women have engaged in it.

Let us look at the might of prayer in personal experience. Jesus had a very rich experience of it. We find him praying early in the morning, in the midst of a difficult day of work, in the evening, or late at night. Many of the greatest experiences of his life were in prayer settings. Luke records the request for the Lord's Prayer in a prayer setting. So also does he record the transfiguration. Gethsemane and Calvary, likewise, are made sweet with prayer. Surely Jesus prayed because he was convinced of the might of prayer.

If we turn to the life of Paul, we find him continually speaking in his letters about his prayers for his friends and the churches. Recall, too, that at Philippi, with Silas, there was a prayer experience in the middle of the night, while their hands and feet were in the stocks. Then the place was shaken, a jailor was converted, and a new church was begun. Yes, Paul believed in and experienced the might of prayer.

If we consider Stephen, we discover that we do not know a lot about his life, but one of the glorious pictures is his prayer while being stoned. He is in a halo of glory, his face shining as that of an angel, while the rocks are cruelly beating upon him. Then he lifts his voice in the prayer, "Lord, lay not this sin to their charge." Such is the might of prayer, prayer that one can know no hatred against one's killers.

If we go through the list of the greatest saints of the church, we find them great prayers. There are Thomas á Kempis, St. Francis, Martin Luther,

John Wesley, and a host of others whom we instantly recognize as men of prayer. The list does not need to end with those of bygone ages. It may be thoroughly up-to-date. It is well known that Kagawa spends a great deal of time in prayer, as does E. Stanley Jones and others on the modern scene.

R. A. Torrey tells the story of being on a program with a woman. It was in the days when he had many misgivings concerning the public addresses of women. She spoke first on the program, after he had introduced her. Having introduced her, he sat down and put his face in his hands. He was afraid she would fail, and he began to pray for her. But before she had gone far he realized that she was delivering a marvelous address. When she had finished, he followed her. Then at the close of the program he congratulated her. She asked if he would like to know the secret of her success and he was eager to know. She said, "Last night I thought of this great audience and of my utter inexperience. I spent the whole night on my face before God."

One could marshal not only these stories from life, but also the testimony of psychologists. Dr. Hyslop of Bethlehem Mental Hospital said, "As one whose life has been concerned with the sufferings of the human mind, I believe that of all hygienic measures to counteract depression of spirits and all the miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer." Dr. Sadler, director of the Chicago Institute of Research and Diagnosis said, "I regard prayer as a master mind cure."

We should not overlook the might of prayer for others. The true story is told of a mother whose son went to college to study law. She was an invalid. The father was unable to finance the boy's education, so he was sent there by a friend, who was a professor in the law school. Before the son left home the mother called him to her bedside and there prayed that God would keep him, while he was absent from her. In parting, she said to him that each Sunday morning at eleven o'clock, as the church bells rang, he should remember that she would be praying for him. With that he left home. One Sunday morning, while in school, he and seven other companions were on their way to the woods to spend the day. They had a deck of playing cards and liquor in their flasks. As they walked along, the church bells began to ring. The boy with the invalid mother remembered. George turned to his companions and told them he was going back. They ridiculed him, then threatened him; but quietly he told them of his mother's parting words. Then



they turned back with him. All went to church. As a result, all gave their hearts to the Lord and through the years served him.

Such stories could be repeated in various details. Space does not permit. But the testimony is clear as to the might of prayer. Every pastor has had intimate experiences when his prayers have been answered in most marvelous ways.

Finally, there is the might of intercession. "If two of you shall agree on earth as touching anything it shall be done. . . . For where two or three are gathered together in my name, there am I in the midst of them." What a promise! E. Stanley Jones tells how his daughter was ill in India. The doctors insisted they must bring her home. Then friends gathered from over a wide area. They prayed for her and healing followed. Yes, the evidences are clear. There is mighty power in prayer. Truly, "more things are wrought by prayer than this world dreams of." Then why do we not all pray and pray victoriously?

*Lima, Ohio.*

### **We Are Letting Them Slip**

BY GRANT MAHAN

A FEW years ago some articles were printed in the Messenger under the title, *Dangerous Trends in Modern Brethrenism*. In them attention was called to the fact that in various ways we had turned and were turning away from the faith and practice of those who had preceded us in the church. It seemed that calling attention to these facts should be all that was required to cause the members to take heed to their ways and return to the paths in which their fathers had walked for two centuries. But there was no improvement; the body of the church still kept the same trends as before. In fact, they were not satisfied with doing that; they followed other trends which are even more dangerous to the spiritual welfare of any body of believers.

In Heb. 1:1, 2 we read: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And in Heb. 2:1-4 we find: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts

of the Holy Ghost, according to his own will?" It would be impossible to find better authority for believing anything than is here given us; the words were spoken by angels, by the Lord, by those who heard him speak, and it was all confirmed by God through signs, wonders, miracles, and gifts of the Holy Ghost.

No one can say that there ever was a time when our fathers in the church walked too close to God in obeying his commandments. No one can doubt that they were blessed and permitted to live at peace with all the world because they so lived and walked with him. For them a pronouncement from the Bible settled all dispute; they wanted to be sure that they were following its teachings; nothing else could compare with that in importance. They lived more or less isolated from the world and its affairs. They were not of the world, and they did not seek to be of the world or to wield power and influence over the affairs of the world.

They took 2 Cor. 6:14-16 to mean what it says as plain as words can make it: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" But we do not so take the words. We sit with the unbeliever; we think that his help will be of more benefit to us than obedience to God. It is God who gives peace and safety to all those who live as he directs.

What is it that we are seeking? For what purpose was the church instituted? Was it that its members might unite with the world in order to have more influence in the affairs of the world? But Jesus said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." His followers are not of the world, do not seek to please the world or to fraternize with it. The word *church* means just that, a people called out from the world, to be separate from the world.

Jesus must ever be our great Exemplar. It is through the knowledge of the Lord and Savior Jesus Christ that we escaped the pollutions of the world. If, after we have gotten rid of these pollutions, we allow ourselves to be again entangled in them, the latter end will be worse with us than the beginning. It must ever be borne in mind that when Christ called us out it was for life. There can be no returning, except at the loss of all that we hoped to enjoy by being with Christ. It was



his own saying that we cannot be servants of God and servants of the world. The gulf that separates the church from the world is deep and wide. Christ can and will take us over the gulf, if we covenant to live faithful to him unto and until death. And that means a full and absolute forsaking of the world and its ways.

We should study the Brethren's Card more often than we do. We should take the paragraphs up one by one, study them and find out what they mean, all they mean and what obligation our promise to serve Christ places upon us. There are preliminary steps to be taken; we must learn what faith, repentance and baptism mean. These steps, if properly taken, bring us into the church. There our life of service for him begins. We are Christ's from that time on, not to please ourselves, or to do as we please, but to please him. There is only one road to holiness through this world, and that is his way. He is the only Savior you will ever know, for there is no other.

The question as to what our relation to him is to be is the most important one we shall ever have to answer. He did not come to live for the pleasure he could get out of life here on earth. Far from that; he came to seek and to save those who were going astray. And the only way for each of us to fulfill his or her mission is to follow in his steps. So very few of those who have taken the name of Christ act through life as though they really were new creatures in him. After we have chosen him there is no going back without loss.

### Contrition

BY VERA KNIGHT KROEGER

Dear God, it seems I've lost my way,  
The way that seemed so clear;  
I stood atop a sunlit hill  
So full of hope and cheer,

And there ahead the road stretched on.  
I sang a lilting song.  
My load seemed light, the road so smooth.  
Oh, how could I be wrong?

Then suddenly the way grew dark,  
The ruts were deep and wide;  
A groping hand I turned to thee,  
But I had left thy side.

So back along life's road I'll go.  
A shame-filled heart is mine.  
And there atop that sunlit hill  
I'll place my hand in thine;

And then my load will lighter grow,  
My way I'll clearly see;  
I know the way is rough alone  
I needs must walk with thee.

*Seaside, Oregon.*

We need to become more sure of the way as the years go by. We need to study the things we have learned; we need to practice what we have learned, never letting them slip. If we neglect them and lose them we shall find no entrance through the gates into the city of gold, of God. May he help each and all of us to be more faithful and more diligent in our service to him.

*Rehobeth, Md.*

### David—A Man After God's Heart

BY REBECCA FOUTZ

FIRST Samuel 13:14 and Acts 13:22 both tell us that David was "a man after God's own heart." When we recall some of his weaknesses, especially in the matter of Bathsheba, it should be helpful to look into his life to learn why he may have been thus designated.

Although he was so close to him, God was true to his word that he is no respecter of persons. When apparently David's conscience did not trouble him about so great sin, God sent the prophet to face him with it. And while repentance removed the penalty, which was death, the consequences remained as they do with even the least who sin. The sword did not depart from his house. It is a sad family story.

There seem to be several reasons why he so touched the heart of God. One was that although he lived in a day of many gods, he never fell into or compromised with idolatry. If we could comprehend the force of pagan environment, we would better realize what that meant. When he was hunted and persecuted, under circumstances that would have caused many to lose faith, he was taunted about his God allowing him to have such a hard time and challenged to try serving another one. 1 Sam. 26:19.

But David never wavered. He mentions this torment by his enemies in Psalm 42:3, 10. His Psalms reveal that Jehovah was real to him, that he truly hungered for him. He had a comprehension of the Almighty, his majesty and omnipotence, that was far greater than most had.

Next we find that he had enough faith to abide God's time and way under conditions that would have caused many to take things into their own hands. Patriarchs before him had done so.

After Saul was rejected as king and David had been chosen by God and anointed by Samuel as his successor, Saul was permitted to reign yet for a number of years. During this time, as Saul's hatred and jealousy increased, his persecution of David also increased. He hunted him relentlessly in an effort to take his life.

Twice during this period David had an oppor-



tunity to take revenge and a short cut to the throne by taking Saul's life. Human reasoning would say that he was justified in so doing as he was the rightful king anyway. The standards of his day (and maybe ours too) considered him a weakling not to do so. We marvel at the faith that stayed his hand, that made him wait until God removed Saul, although David likely could not understand why God permitted Saul to stay on the throne and so ill-treat him.

When returning good for evil did not win his enemy and yet he forbore revenge, it showed that David kept an unshaken confidence in God. As he poured out his soul in the Psalms, we find that he was in despair many times, that he pled with God to consider his estate. Once he said he almost slipped when he saw how well the wicked seemed to fare. But he kept faith and did not try to run ahead of God.

Truly this would claim God's heart. Some others did not so well bear similar testings. When God's promise of a son to Abraham and Sarah was unfulfilled after a number of years, they took the matter into their own hands and a son was born after the flesh. They asked God to accept him but he could not and in his own time the child of promise was given.

Another instance was when God revealed to Rebekah that Jacob, the younger, was the chosen one. The time came when it looked to human eyes as if he would not receive the blessing as Isaac's successor. And lacking faith, the mother and Jacob took the matter into their own hands and obtained it by deceit. Then Jacob had to flee for his life and wait until God's time came that he could use him.

Moses tried to deliver his oppressed people in his own strength and way but failed. And while he bided God's time, he was disciplined and prepared for the great task.

A third reason for David's closeness to the heart of God must have been his cheerful obedience when refused the great ambition of his life.

Like many folks, David had a consuming desire to accomplish a certain thing in his lifetime. It would have been a crowning achievement. More, it was a most holy and worth-while aim. He, who so truly worshipped the one true God, would seem to be the fitting one to build the first temple to Jehovah. But God refused permission because David had been a man of war and bloodshed. His stained hands could not erect a dwelling place for the glory of the God of peace.

Many will brook no interference, accept no refusal where a great and life ambition is concerned. David was not only submissive but uttered a

chant of praise to God (2 Sam. 7:8-29). He remembered God's many mercies to him and what he had promised through his line of descent. He exalted Jehovah for his goodness and praised his ways as just and right.

*Philadelphia, Pa.*

## "Seeing God"—Now

BY CHESTER E. SHULER

WHEN the leader of a meeting calls for Scripture verses to be repeated from memory by the audience, have you ever noticed how often the first to sound forth is "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8)? It seems to be a general favorite. Other verses surrounding it are equally brief and just as encouraging. Perhaps there is something especially comforting about the idea of "seeing God"—or maybe the verse just happens to be easy to remember.

But it *has* a great message. A great promise. A truth which may be realized *now*—today. Many think of waiting to "see God" until death takes them from earth to heaven—and then, they think, if they've kept their hearts pure enough, they shall see him. Obviously, this is not the Scriptural message of the verse, for while the "pure in heart," whose hearts have been made pure by the blood of the Lamb, through faith, shall see God, then one cannot of *one's own effort* ever make his heart pure.

But when the spiritual heart has been cleansed by faith in the Lord Jesus Christ, one can "see God" in this life. Just as the physical heart affects the physical eyesight, so the spiritual heart affects one's spiritual sight. When a spiritual heart is impure, unclean, unhealthy, then the conceptions of that one are sure to be faulty. He cannot see God in anything. He sees evil, sees evil intent where none is intended, sees nothing of the love of God in this world, and will see nothing of God in the next if he dies in that condition.

The one with a cleansed heart, a pure heart, can see God in nature, in circumstances, in people. He expects to see God in the next life largely because he can see him here and now. He sees beauty all about him; he sees good motives in his fellow men; he sees the things that make for joy.

"Blessed are the pure in heart, for they shall see God"—now, as well as in eternity! How wonderful to have a cleansed heart, a heart cleansed by the blood of the Crucified One!

There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

*Harrisburg, Pa.*



## Civilian Public Service

**Hookworm Project » » »****CRESTVIEW, FLORIDA**

This afternoon we installed a privy for the Drakes. Four of us arrived at their place with the new white privy soon after lunch. These new privies, freshly painted and well-roofed, are most attractive. The site was selected, the pit dug, and the already-constructed privy put on its cement foundation. Thus sanitary unit No. 25 was completed.

**Work Being Done**

The health department sanitarian contacts the families who need privies and other health work. We build the cement parts and the house in camp and deliver the unit to the respective places. At present ten complete units are here ready to be delivered and installed as soon as transportation can be arranged. Hardly any of the privies now in use are flyproof, a condition which presents a serious typhoid problem. In most instances the pit is inadequate for the proper disposal of waste material. The most deplorable condition is the fact that some families do not have access to any privy at all—a first-class hookworm hazard.

Well drilling and house screening are two other aspects of our work program. Most of the home-dug wells are dangerous because they are not flyproof and surface water washes into them. Here again the typhoid and malaria hazard is great. The sanitary wells have enclosed pumps set on a concrete base which eliminates any possibility of mosquitoes and flies entering the well. Up to the present time we have dug only four wells, but pumps and equipment are ready for twenty more as soon as transportation to and from homes can be arranged. Screening houses, which we also do for those furnishing the materials, is an additional preventive measure against typhoid and malaria.

**Health and Sanitary Conditions**

A true picture of the health and sanitation conditions of this area and of the state must include the consideration of such factors as climate, population, industry, and per capita wealth. Here in Florida there appears to be a definite correlation between low economic levels and acute health problems. From a study of the map on per capita wealth it is apparent that the northwestern area of the state is the least prosperous. It is interesting to note that the highest incidence of hookworm is found in this area and that the general rate of infestation is maintained at approximately 70%. Malaria is also a serious problem in this area. It is an area that has but few economically well-developed industries; its main possibilities are in tung oil, paper pulp, Sea Island cotton, blueberries, pecans, and some other agricultural developments.

The Florida State Board of Health with a committee of farm representatives and agricultural leaders con-



sider hookworm and malaria to be the foremost of the major health problems of the state. Although not recognized by many lay people, hookworm exists to an alarming extent. Its significance as a health problem is not a vital concern to most of the people, as was illustrated several weeks ago in a casual statement of a farm mother: "The children seem to have the 'ground itch' worse this year; they just paw and dig in the ground with their feet."

Rarely is hookworm a direct cause of death, but it does have a profound and devastating effect upon the general health and efficiency of the infested person, often causing anemia, heart disease and jaundice, and stunting growth and mental development. It definitely affects the progress of the school child and the working capacity of the adult. The rate of infestation in the Negro was found to be one half that of the white.

Hookworm can be eradicated. Hookworm disease is spread from one person to another by the lack of any privy or by the use of an insanitary privy. The hookworms breed and develop in the soil surrounding insanitary privies or soil contaminated from the lack of a privy or contaminated by animals infested with the disease. The hookworm attacks any part of the body that is bare, generally piercing the skin of the hands, or especially the feet because so many of the people here go barefooted. The technique for eradication is twofold but relatively simple. A person suffering from the disease may be cured by a specific medication given under the supervision of a physician. This medication alone is not enough. A sanitary privy, properly installed and used, will be the best protection against hookworm.

Malaria is considered the other major health problem that is responsible for the staggering waste of man power and consequent economic loss. Florida's malaria cases have been estimated at more than 100,000 with an annual death rate of 340. This high incidence of malaria in certain areas is related to the many thousands of small lakes and swamps where mosquito control is difficult. Screening houses is one means of protection in a vast program of malaria control.

A need for definite work in the field of sanitation is evident throughout the state. One major point of sanitation control is the water supply. Through impure

(Continued on Page 12)



## Crestview Campers...

### How the Camp Started

In the early days of Civilian Public Service, when it had already become apparent that a more vital form of service than provided by some of the established camps was needed and when areas of detached service were being explored, a vision was caught of a C. P. S. unit ridding Florida of hookworm. The National Service Board and the B. S. C. worked on this idea with the U. S. Public Health Bureau and the Florida State Board of Health. The support of the Farm Security Administration in furnishing funds for work among their clients was received. After investigation, Selective Service gave indication of approval and the Brethren Service Committee decided to accept administrative responsibility in co-operation with the Mennonite Central Committee.

On March 20, the first four of the twenty-five assignees especially chosen for the unit joined Director Ralph Townsend at the camp. Gradually the other men arrived until by August 15 seventeen were on hand.

### Biographical Sketches

**Albrecht, Marion Niles**—23 years old, transferred from Henry.

Home—Morton, Ill.

Church—Morton Mennonite church.

Schooling—Goshen College, Ind., two years.

When drafted—farming with parents.

Hobbies and Interests—athletics, practical jokes, livestock, and photography.

After duration—back to the farm.

**Bartel, Roland**—23 years old, transferred from Colorado Springs.

Home—Hillsboro, Kansas.

Church—Mennonite.

Schooling—Bethel College, Kansas, two years.

When drafted—teaching school.

Hobbies and Interests—woodworking, reading.

After duration—preparation for the ministry.

**Bartram, T. Smedley, Jr.**—23 years old, transferred from Patapsco.

Home—Media, Pa.

Church—Willistown Monthly Meeting of Society of Friends.

Schooling—Dickinson College; School of Social Work.

When drafted—School of Social Work.

Hobbies and Interests—basketball and tennis.

After duration—relief or reconstruction work.

**Beehler, Orville E.**—26 years old, transferred from Magnolia.

Home—Fruitland, Idaho.

Church—Fruitland Church of the Brethren.

Schooling—McPherson College, Kansas, four years.

Hobbies and Interests—handicrafts.

When drafted—teaching at Carnerio, Kansas.

After duration—back to schoolteaching.

**Bell, B. Tarr**—27 years old, transferred from Magnolia.

Home—Anniston, Ala.

Church—Parker Memorial Baptist, Anniston.

Schooling—Tulane University; University of Chicago.

Hobbies and Interests—photography, sports, politics.

When drafted—youth secretary for F. O. R.

After duration—reconstruction.

**Brelsford, John E.**—28 years old, transferred from Colorado Springs.

Home—Perry, Iowa.

Schooling—Morningside College, Sioux City; Iowa State College, Ames, Iowa.

Church—Methodist, Collegiate, Ames.

Hobbies and Interests—wood carving, recreational leadership.

When drafted—experimental engineer at Dain Mfg. Co.

After duration—reconstruction.

**Burrows, Edward F.**—25 years old, transferred from Buck Creek.

Home—Oswego, Sumter County, S. C.

Church—St. Philipp's Episcopal, Bradford Springs, S. C.

Schooling—Washington and Lee College, Lexington, Va.; Duke University, Durham, N. C.

Hobbies and Interests—reading, letter writing, cooking, swimming.

When drafted—teaching school.

After duration—back to schoolteaching or reconstruction, particularly in the South.

**Bortner, Donald E.**—22 years old, transferred from Wellston.

Home—New Madison, Ohio.

Church—Cedar Grove Church of the Brethren.

Schooling—Ohio State University, eight weeks' short course.

Hobbies and Interests—photography.

When drafted—cow test supervisor, Dept. of Agriculture.

After duration—reconstruction.

**Jaberg, Robert, Jr.**—25 years old, transferred from Marietta.

Home—Sugarcreek, Ohio.

Church—Sugarcreek Mennonite church.



These privies are built on the campgrounds and go to replace unsanitary ones or where there were formerly none at all.



Here men read, write letters and in other ways relax after the day's work, in one of the bunkhouses which they have built.

Camp Crestview in the tent stage during the construction of the buildings.

Schooling—Sugarcreek High School.

Hobbies and Interests—photography, reading, ice skating, sports.

When drafted—operating bread route.

After duration—possibly available for postwar work.

**Johnson, Curtis A.**—25 years old, transferred from Lagro.

Home—Mead, Nebr.

Church—First Baptist church, Mead.

Schooling—University of Nebraska.

Hobbies and Interests—group singing, reading, poetry, woodwork.

When drafted—experimental engineer, International Harvester Co.

After duration—available for postwar work, or return to technical work.

**Kime, Earl L.**—23 years old, transferred from Lagro.

Home—North Liberty, Ind.

Church—North Liberty Church of the Brethren.

Schooling—Park College, Mo., one and one-half year.

Hobbies and Interests—sports.

When drafted—clerk.

After duration—reconstruction.

**Lehman, Dennis A.**—24 years old, transferred from Medaryville.

Home—Berne, Ind.

Church—First Mennonite church, Berne.

Schooling—extension courses from Indiana University and from LaSalle University, Chicago.

Hobbies and Interests—crafts, photography.

When drafted—electrical contracting.

After duration—back to former work or Ford Co.

**Mullen, Wilbur E.**—24 years old, transferred from Camp Kane.

Home—Scalp Level, Pa.

Church—Scalp Level Church of the Brethren.

Schooling—Cambria-Rowe Business College, Johnstown, one year; Manchester College, Ind., one year.

Hobbies and Interests—work camps and sports.

When drafted—working at summer camp.

After duration—reconstruction work; finish school.

**Sower, J. Edson**—27 years old, transferred from Wellston.

Home—Ashland, Ohio.

Church—Flint Church of the Brethren, Mich.

Schooling—Lodi High School, Lodi, Ohio.

Hobbies and Interests—reading, sports, folk games.

When drafted—salesman.

After duration—available for postwar reconstruction.

**Widmer, Galen W.**—23 years old, transferred from Colorado Springs.

Home—Mt. Pleasant, Iowa.

Church—Sugar Creek Mennonite church, Wayland, Iowa.

Schooling—Wayland High School.

Hobbies and Interests—rug making, crafts, woodworking, hospital work, dietetics.

When drafted—working on turkey farm.

After duration—back to farm.

**Hershberger, Miller E.**—25 years old, transferred from Marietta.

Home—Sugarcreek, Ohio.

Church—Walnut Creek Mennonite church.

Wells are dug and sanitary pressure pumps installed to replace the open bucket type or otherwise unsanitary well.



Schooling—Walnut Creek High School.

Hobbies and Interests—photography, woodwork.

When drafted—working in cabinet shop.

After duration—interested in postwar work, or back to cabinet making.

**Hostetler, Mark S.**—24 years old, transferred from Sideling Hill.

Home—Westover, Md.

Church—Oak Grove Mennonite church, West Liberty, Ohio.

Schooling—American School of Correspondence.

Hobbies and Interests—men's choruses, reading, swimming.

When drafted—farming and carpentry work.

After duration—uncertain about future.





## Hookworm Project

(Continued From Page 9)

water supply these diseases are transmitted: typhoid fever, paratyphoid fever, amoebic dysentery, bacillary dysentery, and epidemic gastrointestinal disturbances. Many rural wells are the open type with a bucket, a rope and pulley, unprotected at the opening from rodents, animals and contaminated washings. Although we have no statistical figures on the accurate number of this type of well there are in our orders at present twenty requisitions for sanitary driven wells from thirty-five farms that are being provided sanitary facilities under the Farm Security Administration.

### Future of Work Program

A preschool girl came into the local health office for hookworm treatment. She was listless, unresponsive and unable to smile; she did not say a single word to those who tried to arouse her interest. A month later, after receiving proper hookworm medicine, she had changed completely. She had gained weight, her attitude was gay, and she showed an interest in her environment, asking numerous questions in a short time.

The above story, told to us by the local health supervisor, convinced us that we are meeting genuine human needs through our sanitation work. There are, however, a large number of obstacles that make the future of the work program look difficult. A truck driver brings a load of lumber and remarks, "There isn't any lumber in the country any more." Small nails have to be substituted for nails of the desired size. There are long waits for materials while we turn our hands to substitute work. Such obstacles have better fitted us for the future, for we learn to be resourceful in the use of materials.

There are many families in a community who cannot afford a sanitary privy, nor can they afford a drilled well. Many houses cannot be made mosquito- and fly-

proof by screening only the doors and windows. Each community, large or small, must solve its own problems. These problems are mainly transportation and funds to pay for the low cost of the sanitary units. We still feel confident that materials will remain available. Through the formation of a co-operative, people with much civic pride could solve these problems. Such is the beginning in one community where it is hoped that a beautiful body of water, now polluted, can be purified.

One of the greatest problems confronting the camp is the lack of a truck to install the privies. The city has made its truck available to service Crestview and the near-by territory. A side camp of five men has been established in Santa Rosa County where a truck is available. A similar camp was operated in Walton County for two weeks in June.

The well-drilling crew will possibly organize as a mobile unit in order to reduce transportation to a minimum. Through past experience it has been found that some people are very friendly and gladly furnish board for the men who are drilling their wells. Available sleeping bags may be used, thus making it necessary for the unit to return to the home base on week ends only.

Every contact which we are able to make in a new community or neighborhood enables us to make several more. A neighbor first becomes curious and then interested in health work. For this reason the future has in store a great opportunity for health education which has not been possible in the past.

### The Challenge

Our immediate and direct task now is to get hookworm eradicated from this area. But we are also interested in solving the other sanitary and health problems. We share with the Florida State Board of Health the hope of making this a model health county. The job requires work on all sanitary and health fronts. With this should also come great release of energy for improvement in the social, economic and religious life of the people. This is a field of service in which we may

(Continued on Page 25)

## Brethren Faith in Action...



1. A service goal in every home through the service cup, stamp, certificate, income saving allotments.
2. A service offering in every church on the last Sunday of each month to gather accumulated service savings.

One cent per meal per member will provide a fund for the necessary expenses of Civilian Public Service and an increased relief program. This should be a minimum and should be increased in proportion to individual income. Quoting from Henry Morgenthau, Jr., Secretary of the Treasury (for total letter see August 29 issue), "We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Se-

lective Service System which would otherwise have been on the Treasury of the United States."

Send congregational and individual gifts to the Brethren Service Committee

#### For Further Information

write

BRETHREN SERVICE COMMITTEE  
22 S. State Street  
Elgin, Illinois

#### For Selective Service Procedure and Classification Information

write

NATIONAL SERVICE BOARD  
Paul Comly French  
1751 N Street, N. W. Washington, D. C.



## The Cultural Level in Marriage . . .

BY PAUL THOMPSON

THE present-day philosophy of ease and pleasure has given the impression that a happy and successful marriage should just automatically follow the benediction of the minister as he pronounces a couple "man and wife," and that if such happiness does not follow without effort the marriage was spiritually illegal and should be dissolved. But such teaching is incorrect and disastrous. No happy marriage is just an accident. It must be secured through mutual hard work and sacrifice. There is no such thing as an ideal couple. In every marriage there are defects in both partners, and it takes love and patience to make a "go" of it. If marriage is not worth working for, then it is not worth entering at all.

One important factor that helps to determine the happiness of a marriage is the cultural level of the two involved. Generally speaking this level should be as nearly identical as possible. The level of culture of the husband and wife predicts in no small way their success as partners. One's culture is mainly determined by the family of which one is a member, the society in which one lives, and the education, religion, and living habits acquired through the interweaving of these. So young people should take these into consideration. It is not impossible to have a successful union even in cases of great difference in cultural levels, but the chances are considerably lessened. The greater the difference in culture, the greater and more difficult the adjustments that must be made, and often these are not secured.

One who is accustomed to live and move in circles of the best society will be discontented to marry one who lives in the lower circles. The tastes of one who is refined will be vastly different from those of the one who is not accustomed to the better things of life. The one will desire grand opera, the other cheap drama. The one will desire formal gatherings, the other informal. The one will enjoy reading the best literature, the other trashy novels. And such differences in likes and dislikes will eventually result in some friction.

In the matter of education the same rule holds true. The marriage of a college graduate to an eighth-grade graduate presents some very similar problems. The difference in knowledge or the difference in thought patterns will tend to prevent the perfect union of souls and the mutual fellowship so essential in marriage. The adjustment seems easier as a rule where the husband is the better educated, rather than vice versa. But the

educated husband will usually grow discontented living with a babbling wife that is his intellectual inferior.

The home background of the individual one desires to marry should not be overlooked. One who comes from a wealthy home will usually not be satisfied to live with a mate who knows nothing of riches. In the case of such an unfortunate situation the one who is accustomed to wealth may demand more than they can afford, which will cause unhappiness in their companionship. One whose family has always lived among the elite of society should be very careful in marrying one whose family has been low in the social scale.

The habits of living before marriage should be deeply considered. Marriage does not often change those habits very much. Many a good woman has married a scoundrel, thinking she would reform him after marriage, but usually this leads to disappointment. If one is used to carousing around before marriage, he will probably do so afterwards. If one does not attend church before marriage, neither is he likely to afterwards. If one is spendthrift in his manner of living, marriage seldom corrects it. Marriage does not change a "home-body" into a "run-around." The living habits of husband and wife, if quite similar, will add to marriage joy. So look over your friend's habits and see how they match yours before you become too seriously in love.

Religion plays a primary rôle in culture and marriage. The marriage partners as a general rule should have similar religious backgrounds. There are enough things in marriage that cause disagreement without purposely allowing religion to be one. That disagreement may be eliminated by marrying one with the same religious ideas and beliefs. Certainly there will be elimination of discord if Protestants marry Protestants, and Catholics marry Catholics. It is wise if there is some little difference in religious belief that one of the partners give up his faith and accept the religion of his partner. This should be done before marriage. At any rate, the couple will do well to adjust their membership in such a way that they may worship together side by side in the same church. For such worship will bind the two closer together.

In cases where the couple is not concerned with religion, there will be little difficulty in this adjustment. But a home built without religion is like a house built on the sand. We do not hesitate to emphasize the great need for religion in the home and for each member to have the same or



very similar beliefs and loyalties. Statistics tell us that there are seven times as many divorces among the irreligious as among the religious. There is a definite reason for this, indeed. Religion teaches the value of the home; religion teaches the sacredness of marriage; religion helps the home make adjustments; religion gives encouragement and help.

If you are thinking of building a home, do not neglect so great a thing as your salvation.

*Conway Springs, Kansas.*

## Many Subjects, One Theme

BY ADA SELL

(With apologies to the ministry)

Sara had not been able to attend church that morning because illness at home required her skill in home nursing and her loving, cheering presence. The rest of the family except herself and tiny Anne, who had tonsillitis, were coming home one by one.

"What was the text, Ted?" asked Sara of her oldest.

"You've got me there, mother; I listened, but I do not recall the text."

"Well, what was the sermon about?"

"Heresy, apostasy, false doctrines preached from the pulpit."

"Perhaps Jean will remember the text. There she is. Jean! Come here."

"Yes, mother."

"What was the subject of your morning sermon? The text?"

"I'm sorry, mother. I just forget the exact words, but it was about the unfaithfulness of professing Christians, and about false teachers."

"You two had better listen a bit more closely another time. Here comes Don. I think he'll put you to shame. Donnie!"

"Yes, mother."

"What was the text of the morning sermon?"

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"That's right!" chorused Ted and Jean. Don had as usual remembered.

"One would expect a sermon of the invitation kind from that text," said Ted gravely. "You know, mother, I think that is why I can never remember the text."

"Why, son?"

"Because the sermons all turn out to be on the same subject, regardless of the text announced."

"That's what I think," said Jean.

"I tried to get the text especially so that I could tell mother," said Don.

"Well, it's true, children, that there is false teaching," said mother.

"Yes, of course, we do not minimize that fact; but why the constant reiteration, to the exclusion of so many other subjects we need to hear presented?"

"Ted's been reading the dictionary," whispered Don to Jean, and both laughed quietly. Mother noticed the episode, but ignored it.

"What would you like presented, son?" asked mother.

"Oh, sermons on forgiveness, the ten commandments, children obeying their parents, being kind one to another, loving your neighbor, the prodigal son, the lost sheep, and so on."

"You mean you want positive sermons which will help you in living?"

"Yes, mother."

"I have an idea, son."

"What?"

"You have the making of a preacher in you. I'm glad. I hope you choose the ministry. Do you realize that some church-going is perfunctory? People sit through the sermon, and do not bother to analyze; they are simply performing their duty, going to church."

"You make me think, mother. But I do believe it is better for a minister to preach on many different texts and stick to them than to ride a hobby, having many subjects and one theme."

"Yes, of course. I suggest you spend a great deal of time reading your Bible. You will get all the variety of themes there and it will give you the best training you can get, should you choose the ministry."

"I'd like to be a minister, mother, but it is a big responsibility."

"Yes, and the primary objective is not discussing this theme, or that theme, or railing against false teachers and false teaching, but winning souls to Christ, the Lamb of God, who shed his blood on Calvary for you, and for me, and for all who believe."

"And you mean soul-winning is the work of laymen, too, not just of the pastor?"

"Yes, son; if you in school tomorrow can win someone by spoken or silent testimony, the angels will rejoice."

"I believe Tom and George and Harry would come into our Sunday-school class if I invited them! They never go to Sunday school or church."

"God bless you, son."

Ted grabbed his coat and hat and in half an hour was back, face alight.

"They all promised, mom!"



"Fine! Now carry out the ashes, and see that the drafts are off."

"All right!"

While the cellar stairs echoed to the tramp of sturdy shoes, mother sang happily.

"So you win the one next to you, and I'll win the one next to me, de, de, dum, dum, dum, dum, de, dum, dum, dum. Then win them, one by one."

Ted laughed to himself. One would think, as long as mother had sung hymns, she would know the words of one chorus!

*Altoona, Pa.*

## Two Pictures: Diseased Souls and Well Nourished Souls

BY GRACE HILEMAN MILLER

In Psalms 106:15, we read in the King James version, "And he gave them their request; but sent leanness into their soul." Turning to an American translation we find the same verse reading, "And he granted their request, but sent disease among them." In the end they say about the same thing in different language, for leanness of soul is truly a disease of the most destructive type, seemingly contagious and transmittable to offspring.

Looking into the context we find the pronoun *their* refers to the Israelites on their journey through the wilderness; the marginal references take us back to the rebellion of Korah and his group against Moses as told in Numbers 16. The rebellion was followed by a siege of plague in which thousands lost their lives.

This entire journey through the wilderness is marked by murmurings, complainings and rebellions on the part of the laity and at times of all the leaders excepting Moses; because of such conduct and attitudes, leanness of soul, sick and diseased souls were the result.

Here is another picture. A Bible coach manned by three courageous, consecrated native Christians was on a tour in a section of Argentina, South America, where very, very little was known of the religion of the Lord Jesus Christ. Just a faint ray of light had filtered through the darkness by means of testimony concerning the teachings of foreign missionaries in a distant community.

As this coach went from village to village telling the natives about the gospel of good news the native Christians found the villagers very responsive, and much seed was sown.

However, in one place while the services were going on, rotten eggs and vegetables began to fly, and soon the meeting was broken up. The coach in which the meetings were held and the two Christians who were carry-

ing on the services were well pelted. The third member of the missionary party, sensing that something was brewing, kept on the outer edge of the crowd, saw the leaders of the rowdiness in action and had one of them taken into the hands of the officers. This one confessed who the others were, and they too were arrested. The judge came to the missionary group and asked what they wanted done with the culprits.

"All we ask is that they clean up our coach and that there be no molestations," was their reply.

The offenders, glad to get off with such a sentence, scrubbed and scrubbed and scrubbed in the process of cleaning up the coach. The missionaries were friendly with their persecutors, and in visiting the persecutors told that the native priest had paid them what would be \$2.50 in our money to do as they had done and run the dangerous Protestants out of the country.

The missionaries continued their work, having won the confidence of the villagers by their conduct under direct persecution. This very persecution served to nourish their souls and increase the power of their work. In due season the priest himself had to leave town by demand of the residents.

*La Verne, Calif.*

## The Good American

BY THELMA KIEFFABER

Alan, age 3, was eating lunch with his little sister and his mother.

"Get the Bible, mamma, and read to me," he said, his appetite somewhat appeased and his mind wandering to something besides food.

His mother smiled at him, pleased with his request. She had been delighted with his response to her somewhat spasmodic attempts at religious education. At Christmas time he had surprised her by memorizing the Christmas story in Luke. She had repeated it quite often because he liked it, without trying to teach it to him, and suddenly he was saying it too. He liked the Bible stories as well as The Three Little Pigs or Little Black Sambo.

So now, though she had just sat down after serving the children and felt more like resting than getting up again to get the Bible and read it, she said, "What shall I read to you?"

"Read about the 'certain man went down,'" Alan replied, and sister in her high chair seconded the suggestion with a broad grin.

The story of the Good Samaritan was the current favorite, as the mother well knew. And she would not scold her son for getting down from the table to find the picture in the old Scripture text calendar. The bloody wounds of the poor man who "fell among thieves" were particularly fascinating to Alan, while sister always pointed to the Samaritan's "beast," a "horsey" to her.

Mother, hurrying with her eating, asked another question. "What do we call the story about the 'certain man' who went down from Jerusalem to Jericho?"

Alan stammered as he tried to answer. "The good—good American."

Struck by Alan's error in pronunciation, his mother got up from the table to get the Bible. "The good American." Is a good American a good Samaritan?

It is a fertile idea for reflection. Surely a Christian would like to answer, "Yes, a good American is a good

(Continued on Page 20)

## Simple Faith

BY MIRANDA SNOW WALTON

Remember this, O weary heart,  
And be content—

Whatever comes of joy or woe  
Is heaven sent.

God sends them both, although the why  
I cannot see;

I only know what he commands  
Is best for me.

*Salt Lake City, Utah.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, September 20

**Sunday-school Lesson.** Judah: An Example of Self-Sacrifice.—Gen. 44:18-34. Golden Text, Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. I John 3:16.

**Christian Workers.** Enriching the Church's Program for Young People.

**B. Y. P. D.,** How Can I Learn to Like People?

**Intermediates,** Drinking—Is It Smart?

• • •

#### Gains for the Kingdom

**Five** baptized in the King Ferry church, N. Y.

**Four** baptized in the Arrowwood church, Canada.

**Four** baptized in the Salem church, Va., Bro. Jonas Sines, evangelist.

**Two** baptized in the Mill Creek church, N. C., Bro. M. G. Wilson, evangelist.

**Nineteen** baptized in the Bethel church, W. Va., Bro. Ernest Muntzing, evangelist.

**Five** baptized in the Panther Creek church, Ill., Bro. Robert Ebey, evangelist-summer pastor.

**Eleven** baptized in the Sycamore church, Dumplins Run, W. Va., Bro. Olen S. Lantz, evangelist.

**Four** baptized in the Morgantown church, W. Va., Bro. Raymond E. Martin, pastor-evangelist.

**Sixteen** baptized and three reclaimed in the Oronoco church, Va., Bro. V. S. Campbell, evangelist.

**One** awaiting baptism in the Walnut Grove church, Ill., Brother and Sister G. G. Canfield, evangelists.

**Four** baptized in the Holsinger church, Woodbury congregation, Pa., Eld. D. I. Pepple, evangelist.

**Eleven** baptized in the Richland Center church, Kansas, Brother and Sister B. M. Rollins, evangelists.

**Nine** baptized in the Bachmansville house, Conewago congregation, Pa., Bro. Jesse W. Whitacre, evangelist.

**Four** baptized in the Hanover church, Pa., Bro. David Snader of Akron, Pa., evangelist; five baptized prior to the meetings.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Michael Kurtz** of Richland, Pa., Oct. 11-25 in the Carlisle church, Pa.

**Bro. E. M. Detwiler** of Everett, Pa., Sept. 20 in the Maitland church, Pa.

**Bro. C. C. Sollenberger** of Ephrata, Pa., Sept. 28 in the Troy church, Ohio.

**Bro. S. L. Cover** of Franklin Grove, Ill., Oct. 5-18 in the Lima church, Ohio.

**Brother and Sister B. M. Rollins**, Sept. 14 in the Greenwood church, Mo.

**Bro. Dewey E. Rowe** of Bryan, Ohio, Oct. 25 in the Stony Creek church, Ohio.

**Bro. J. Perry Prather** of Dayton, Ohio, Sept. 14-27 in the Springfield church, Ohio.

**Bro. Wilmer Petry** of Akron, Ohio, Nov. 30—Dec. 13 in the Yellow Creek church, Ind.

**Bro. H. Austin Cooper** of Bellefontaine, Ohio, Sept. 27 in the Springfield church, Ohio.

**Bro. L. L. McWhorter** of Eldorado Springs, Mo., Sept. 14 in the Rockingham church, Mo.

**Bro. H. Stover Kulp** of Huntingdon, Pa., Oct. 11 for one week in the Salisbury church, Pa.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Sept. 28—Oct. 11 in the Broadfording church, Md.

**Brother and Sister Clarence R. Bowman** of Lima, Ohio, Sept. 13-27 in the Maple Grove church, Ind.

**Bro. Merlin E. Garber** of Champaign, Ill., Oct. 4 for two weeks in the First church, South Bend, Ind.

**Bro. A. H. Miller** of New Philadelphia, Ohio, Nov. 16 in the Replogle church, Woodbury congregation, Pa.

**Brother and Sister J. F. Burton** of Topeka, Kansas, Oct. 19 for two weeks in the Lone Star church, Kansas.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., to assist Bro. Foster Bittinger, pastor, in the Frostburg church, Md.

**Bro. W. N. Zobler** of Gettysburg, Pa., Sept. 27—Oct. 11 in the Shiloh church, W. Va.; Oct. 11 in the Pleasant Hill church, W. Va.

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#### Personal Mention

**Bro. Henry C. Eller** of Luray, Va., will be open for one meeting during the coming year.

**Bro. Forrest U. Groff** has changed his address from Newberg to 1139 Water St., Albany, Oregon.

**Elder S. J. Neher** is the selection of Southern Missouri and Arkansas to represent on Standing Committee for 1943, with Elder J. H. Morris as alternate.

**Bro. C. E. Grapes** writes to say "the Greencastle congregation will hold its annual rally on Sunday, Oct. 4, with an offering received for the building fund."

**Bro. Lee Kendall**, formerly of Wiley, Colo., is taking up the pastorate of the Colorado Springs church. His address is 2128 W. Bijou, Colorado Springs, Colo.

**Northern Illinois and Wisconsin** elected Elders E. Wayne Gerdes and Harper S. Will to Standing Committee for 1943; alternates, C. D. Bonsack and D. D. Funderburg.

**Sister Elizabeth Grove Cox** of Cornell, Iowa, recently reached her eighty-eighth birthday, yet finds herself in fair health and enjoying many blessings for which she is truly grateful.

**Southern Illinois** has named Elder Lester E. Fike of Astoria to the Standing Committee for Annual Conference of 1943, with Elder Ausby W. Swinger of Pleasant Mound as alternate.

**Brother and Sister Ernest Bowman** and son have moved to Roann, Indiana, where they have accepted the pastorate of the Roann church. Brother Bowman is planning to take school work at North Manchester.

**From Lincoln, Nebr.,** came Brother and Sister Robert H. Evans for their first visit to the Brethren Publishing House. From Plymouth, Indiana, came the Emery Prices and the Ray Welborns to visit Elgin friends and the House.



### Miscellaneous Items

**At the Woodland church**, district of Southern Illinois, "our love feast and an all-day meeting on Saturday will be . . . the 26th."

**Elders and pastors** of the churches in Western Pennsylvania will please have any business for elders' meeting in the hands of the undersigned by Oct. 1. The meeting is to be held in Somerset on Oct. 28.—Arthur L. Rummel, Johnstown, Pa., R. D. 1, Box 76.

**Sister Florida J. E. Green** writes to state that the Middletown church note, see Messenger for Aug. 29, should have made it clear that Bro. McCullough was not pastor, but one of the ministering brethren. At a recent council Bro. Zirkle was elected pastor for one year.

**Brumbaugh's History of the Brethren** is still in occasional demand. The Brethren Publishing House would be glad to hear from those who may have copies to sell. This holds also for the three editions of the Sower Bible, and even for other books or materials of historic interest to the Brethren.

**North Manchester church** has summarized the history of the congregation in a neat booklet. Few congregations have a local historian willing to do such work on time "needed for rest and recuperation." Even so, it would be a fine thing if about one thousand other churches would put their records in shape.

**Fairview church**, Georges Creek congregation, situated one mile south of Masontown, Pa., will hold an all-day home-coming and 105th anniversary service on Sunday, Sept. 27. All former friends and members are heartily invited to return for these meetings. Bro. J. Edwin Jones of Fairchance will begin a week's revival the following night.

**Nettle Creek church**, Indiana, will hold the fall communion and love feast Oct. 17 and 18. There will be an all-day meeting on Saturday the 17th, with dinner in the basement for all. The morning service will be at 10:30 o'clock, the afternoon at 2:00, with the communion service at 7:00 p.m. On Sunday services at 10:30 a.m. and 7:30 p.m. Bro. William Beahm will officiate at all these meetings.

**Wanted to rent** to a Church of the Brethren family: A farm of one hundred acres or more located in Northwestern District of Ohio, on a fifty-fifty basis. Fruit, electricity, good water and buildings; close to Church of the Brethren. Possession in February or March! A good neighborhood to live in. References exchanged. Would like a permanent tenant. Write the Brethren Service Committee, 22 S. State St., Elgin, Illinois.

**The Oak Grove church**, one mile east of Levels, W. Va., in the Capon Chapel congregation, First District of West Virginia, will be dedicated Sept. 20. The morning sermon will be delivered by Elder Vernon N. Shanholtz, with Elder B. W. Smith of Burlington, W. Va., preaching the dedication sermon at 2:30 p. m. A good program has been arranged. An invitation is extended to all.

**Judging from a report** of activities submitted by President John W. Meyers of Canton, the council of men's work of Northeastern Ohio is out to serve the church. The general director of adult work desires to commend these men for their activity and is of the opinion that their pastors enjoy this backing much as King Saul when Samuel sent him away after the anointing and "there went with him a band of strong men whose hearts God had touched" (1 Sam. 10:26).

**Word has been received** that there is a shortage of nurses at Bethany Hospital. Here is a splendid opportunity to serve. Write the hospital at 3420 Van Buren St., Chicago, Ill.

**Conserving Christian Family Life in War Time** is the theme of an important conference to be held Sept. 24-26 at the LaSalle Hotel in Chicago. It is being held for lay workers as well as ministers, educators, and others with special interests in this field. Registration may be made through the office of Harry C. Munro, 203 N. Wabash Ave., Chicago.

**Thoughts of God for Boys and Girls at Christmas** is a booklet of daily devotional readings prepared by the authors of the Lenten editions which have already proved their unique value. The Christmas series contains stories about the happy Jewish festival, the Feast of Lights, stories of Jesus' birth, and tries to develop a sympathy for his message and its continuance in the world. The readings are planned to begin Sunday, November 29, and continue through January 1, 1943. These booklets are recommended by the Board of Christian Education and may be ordered from the Brethren Publishing House at 10c each, or 12 copies for \$1.00.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Along the Highway of Prayer.** Mrs. A. T. (Ella Broadus) Robertson. Zondervan, 1941. 75 pages. 35c (paper).

Here is set forward in simple and brief form a study of the prayers in the Old and New Testaments. The prayers are identified by the leaders, prophets, kings and apostles who approached "the throne of grace." By chapter and verse and description of circumstances, the author discusses briefly the prayers of intercession, thanksgiving, confidence, praise, dedication and confession, prayers in time of war, answered and unanswered prayers, the prayers of Jesus and of Paul, and the prayers of the early apostles.—Edith Barnes.

**When Lights Burn Low.** Helen L. Toner. Abingdon-Cokesbury Press, 1942. 120 pages. \$1.00.

This book insists on the necessity of a genuine religion for our disturbing times and seeks to point out in a practical and helpful way some of the difficulties in achieving it and some of the ways by which those difficulties may be surmounted. The author rightly points out that not all the failures of the human soul may be attributed to unfavorable environment, important as that always is, and she discusses persuasively ways through which the earnest seeker may find a real religious experience. Some readers may be surprised or disturbed by her explanation of how to read the Old Testament, an explanation perhaps too brief to be convincing or even clear to those to whom it is new. However, on the whole the book is clearly and carefully written, and many will remember it best for its excellent, homely illustrations—the man lost in the jungle, the girl walking with a book on her head, the candles in the church pews, the skyscrapers with their steel girders that "give." The most profound statement in the book is the one quotation from St. Augustine: "We are our loves." But since most people will not read St. Augustine, they should at least read those authors who are wise enough to quote him.—Lucile Long, Bridgewater, Va.



## *Our Mission Work*

### **This and That . . .**

BY SARA C. SHISLER

RECENTLY one of our teachers whose wife died last year made arrangements to marry a girl who said she loved him. She had refused to marry another man, and when the rejected man found out about her arrangements to marry a Christian schoolteacher, he went to the king of Biu and asked him to take the girl as his wife. The king already has forty or fifty wives in his harem, but he took this one too to please the man who was jilted. The girl was very unhappy about the matter. It was reported that she cried for days, but because he is the king she was afraid to refuse. So it seems as though she will spend her life in a Mohammedan harem.

Several weeks ago on market day, the people began to get excited about something down the road. They came and told me that the king of Biu was coming. We heard the tooting of horns for some time before we could see the procession. He was accompanied by about thirty men on horseback, and many were running along on both sides of the road cheering at the top of their voices. The bright colors of the men's gowns and the gay trappings of the horses made the scene one of gaiety. Nine of his wives had accompanied him on his trek, but they preceded the procession by about three hours. They were heavily veiled and were accompanied by policemen who kept all men off the road as they approached and passed. There would not have been as much interest if he had come later in the day because then he might have decided to spend the night in the village. His retinue must eat and such a large number of men require a lot of eggs, chickens, goats, bananas, etc. A village is always much poorer after it entertains so many royal guests.

The king did not stop to call on us. He seemingly did not feel right about it, because this week when he was touring in another part of our district he sent one of our Christians to salute us, sent bananas and plantains and said he hoped that we were not offended.

We have our group of faithful, dependable Christians in our churches here the same as you have. How one does appreciate those individual Christians if one has the responsibility of leading out in the work of a local congregation! And how one prays and works and longs to have that number grow larger! Our Christians are young for the most part, and if those who are so loyal and dependable now will continue to be faithful and to grow they show great promise for the future of the work here.

We also have the village gossip and trouble-maker. Maybe too often in our writing and speaking about our work we choose to tell about the people who are after our own hearts and give you a one-sided picture of the group we work with. We can assure you that we have all types of people in the church and outside. We have a gossip in the church here. And she has been making all kinds of trouble recently. Unfortunately she also bosses her husband (which is rather rare in our society here) and he obeys her. She accused a young woman of a series of thefts, all without evidence. We tried to convince her that what she said was evidence was not evidence at all, and that she was committing a terrible sin against this woman in thus accusing her and ruining her reputation. We tried to get her to forget her grievances, to ask the other woman's forgiveness and to be her friend. After all our efforts, including our earnest prayers, she continued to talk about the matter to everybody she met, and this week she took the matter into court against the advice and wishes of the church. She had a surprise in store for her. The local chief who tried the case told her all we had told her, only he dealt with her without any mincing of words and said a great deal more than we dared say. He asked why the case was brought to him, why it was not settled in our own group by the church. When he was told that she had ignored the advice of the church, he said, "Obey the church after this and do not bring your grievances to me. I also want you to let your husband be the head of the compound." What a rebuke from a Mohammedan ruler and what good advice to church members!

Marama has an optimist named Kudari. He never has any grievances with life but is always grateful for every blessing. He is clad sparingly and is getting old and a bit feeble, but there is nothing old or feeble about his smile and good cheer. It takes a long time to say good morning to him, but I always feel poorer when I miss seeing him. It is not his fault if I miss seeing him because he always walks all around the house to see whether he can say good morning to me. If I am not around he goes on. What a treasure in such a radiant smile and such contagious good cheer!

Wadziba, the young daughter of our head dispenser at Marama, came home this week after spending two years at the Garkida Leper Colony. She is symptom free now and will continue to be, we hope.

The world is so beautiful in this section of Nigeria, but the African's eyes are not accus-



tomed to seeing the beauty in nature about him. Life and survival have always been such a struggle for him that an appreciation of the beautiful in nature has not been developed to any noticeable degree in very many of our people. Sometimes I go for a walk to one of the gorges. As I go along, not stopping anywhere to visit with folks, only saluting them and passing on, they ask where I am going. It is a question which is quite all right in our society here. It is also quite all right to evade the answer if you do not care to tell. When I answer that I am not going anywhere in particular but am out only to see our beautiful world, they laugh heartily at such foolishness, and I continue on my walk.

*Marama, Africa.*

### Several Visits

BY MODENA M. STUDEBAKER

The Sudan Interior Mission (Danish branch) has no doctor on the field now, and in order to fulfill the government requirements and standards and get some medical grants, they asked our mission if Lloyd could make one or two trips a year into their area, check the medical work, etc. Our mission is on a very friendly footing with this group, so permission was given that Lloyd might go. This trip was the first since that time. The children and I went along, for they had invited us to come. We were gone just a week. Lloyd said we traveled about 500 miles. Of course that does not sound very far to you, but out here it is quite a distance. We packed up in our baby Ford, squeezing

chop boxes and petrol and food in every available corner.

We took one boy, Pindar, our new "general boy." He is a very fine boy and was very much excited over the trip. He stayed with the children in the evenings while we visited, made our beds and helped in general with the children.

We went first to Numan, some 150 miles from here. This is their headquarters and the place where we had a most pleasant holiday of a week's duration in October. From there Lloyd went out to two other places, Shellam and Gurim. Mr. Engskov went with him. I wanted to go, but they were not suitable trips for the children since the way was too rough. So we stayed at Numan. As I told you before, these Danish people are very fine people. I have never enjoyed any group more. They are the most devoted missionaries; yet they enjoy music and good food and good fellowship as well.

One afternoon Mrs. Engskov took the children and me and a few boys in a dug-out canoe across the Benue River to a little village on the other side called Imburu. It was so much fun going in the canoe. Marilyn had her doll along which she got for Christmas, and it opens and shuts its eyes. Well, the people, especially the children, just followed us around the village like the rats in the story of the Pied Piper of Hamelin. They were amazed to see two white children, and seeing the doll was an event in a lifetime to them. They certainly enclosed and enveloped and pressed upon us. It was too much to be pleasant. Marilyn did not enjoy it, but Joan, who was above the rabble safe in Pindar's arms, thought it quite a life, and she dazzled them all with her smile.

We went to Yola after Numan. Lloyd had just pulled the Resident's tooth the week before with the help of Evipan and two slick, starched nurses, and Captain Thompstone was feeling very soft-hearted toward us just at the moment. So he invited us to spend the night at the Residency with him as his guests. That is quite a privilege in any circumstances and since we had the children along it was most unusual. Fortunately, the girls behaved very well, and he actually seemed to enjoy them immensely. He has a huge, very expensive home. We had a large suite of rooms to ourselves, bedroom, bath, lavatory. The children were delighted with the staircase and traveled up and down. Marilyn was entranced with his electric bell system to call the servants. Also he let her work his paper punch and stamping machine to her heart's content. He is a tree enthusiast and has planted hundreds of trees on his big estate. He has a swimming pool, and he had it partly filled, so that the children could go swimming—or paddling, rather. They were both afraid of the water at first, since we can never let them go in the water here. But soon they were as brave as could be. The swimming pool was the high spot of the trip for Marilyn.

*Garkida, Africa.*

### Two Christian Women

BY MARY PLATT FAW

"Oh, dear, what shall I do? Both girls are ill, my husband is away, and I must see that the women's meeting is taken care of on Saturday."

Such were my thoughts one day a few weeks ago. What was I to do? I could call on my fellow missionaries who did as much as I had to, but I knew that each

### What to Pray For

*Week of September 19-26*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Howard L. Alley.  
Hattie Miller Alley.  
Ella Ebbert.

**Remember the Missionaries on Their Birthdays**

#### Africa

H. Stover Kulp, September 29, 1894.  
Clara Harper, September 15, 1895.  
Christine M. Kulp, September 8, 1896.  
Marguerite Shrock Burke, September 21, 1898.  
Hazel M. Landis, September 14, 1899.  
Ira S. Petre, September 6, 1910.

#### China

Anna Hutchison, September 10, 1876.  
J. Homer Bright, September 28, 1880.  
Anna Newland Crumacker, September 29, 1882.  
Frances Sheller Smith, September 13, 1896.  
Olivia Dickens Ikenberry, September 26, 1896.

#### India

S. Olive Widdowson, September 22, 1881.  
Anna Eby Lichty, September 16, 1886.  
Joseph Bowers, September 9, 1915.

#### Sweden

Alice Hoffer Graybill, September 1, 1874.



one had his hands full without extra work. I knew that some one must get out among the Bura women and invite them to the meeting. It was then that I decided to ask Yakwapci, our most capable Bura woman, to do what she could. She is in charge of the girls' boarding school, has two adopted children to care for, is on the church committee and has many, many other duties to perform. Unhesitatingly she took on the extra task of walking several miles here and there to urge the women to come to the meeting. On Saturday morning she was out until nearly meeting time visiting more women, and when we met we were very much gratified to have as a result of her efforts almost fifty Bura women present (to say nothing of at least twenty or more babies on their mothers' backs.)

We attempted to minister to both the spiritual and the social needs of the women, and everyone seemed to receive a great deal of good from it. The women have so few group activities that meetings such as these which bring them together are wonderfully appreciated. They asked that school be reopened for them, and some begged for a special Bible study class. When the women feel the need of help enough to ask for it we feel greatly encouraged. We are praying that more women like Yakwapci can be developed throughout the years.

Perhaps everyone knows of some individuals who haven't been endowed with exceptional brilliance, or are not able to stand out apart in a group, but who know about their Savior and live for him as faithfully as they can. Such is the case with one of the oldest Christian women in the Garkida church, Ma'ali. Her faithfulness in attendance at services and the encouragement she gives her own children and young people to stay by the church are remarkable. She never misses an opportunity to pray in public and has often led out at times when not called upon. She is sometimes laughed at when she appears in public, but underneath the laughter is a general understanding of her deep sincerity in what she tries to do for the church. She does the best she is capable of doing. Perhaps her contribution to the church is not a great deal, but we cannot help but believe that often through a simple soul Christ can work more effectively than through those more richly endowed, but who will not allow him to reign supreme in their hearts.

*Garkida, Africa.*

## The Good American

(Continued From Page 15)

Samaritan." But have we individually or collectively tried to help the man in need when it involves time or expense? We think, as perhaps the priest and the Levite did, "Poor fellow! Thank God I wasn't the one the thieves got hold of! God is doubtless protecting me because I am a good church member and worship him."

As a nation has America not held the position of the priest and the Levite? We are self-sufficient. We have tended to keep apart from nations and peoples who are "wounded and half dead." But we are the less Christian for such behavior. Should not a good American be always a good Samaritan?

*Akron, Ohio.*

I love life and I love righteousness; if I cannot have both, I choose righteousness.—Mencius.

Think twice, and say nothing.



Marilyn and Joan Studebaker

## Elizabeth Joan Studebaker

BY ANETTA C. MOW

Little Joan Studebaker passed away on Aug. 3, 1942, at Garkida, Africa. This is the sad word which reached the Elgin office on August 31 by air mail. Although a cablegram had been sent immediately, this letter was the first to bring word of her death.

Joan's brother, Melvin, in California never saw his sister of two and one-half years; neither had her grandparents seen her. A year ago it had been difficult for her Aunt Hazel and Uncle Herman to say good-bye to her when they sailed on furlough. Even Joan's sister Marilyn was absent from home, being at school at Jos.

From the letter written by Dr. Lloyd and Modena, we learn that Joan was sick only six days. Everything was done for her that could be done under the circumstances. Her father was the only doctor on the field. He gave her everything he had to give. When an operation seemed the only remaining thing to do, he steadied his hand, called upon God for help and performed the operation. Joan came through the operation but not long afterwards she died in spite of every effort.

On Monday evening she was laid to rest beside the grave of Ruth Royer Kulp and her tiny infant son. A short service was held. All the station missionaries and Bura friends were present. Dr. and Mrs. Studebaker gave her back to God with the prayer that their longing and suffering might make them still more sympathetic and understanding with their Bura friends.

Who can forget the beautiful lines dedicated to this lovely baby Joan by her mother just one year ago, as they appeared in the Gospel Messenger of Dec. 6, 1941? Turn to them again. Read also Modena's tender poem, Black Baby. They pray that comfort and peace be granted to the Studebakers as they pass through these dark and lonely hours. May they realize the love and concern of the church.

*Elgin, Ill.*



# The Church at Work

## Men's Work in the District . . .

### Story of the Turkey Creek, Kentucky, Camp Meeting

By Chester George, Gettysburg, Ohio

Thirty years ago Bro. Lester Heisey of Georgetown, Ohio, answered a call to eastern Kentucky. He spent a month or so each year working with the folks in that area. Until a year or so ago this area was under the supervision of the District of Tennessee. At the district meeting of 1941 the eastern Kentucky area was added to the District of Southern Ohio. In July 1941 Bro. Harley Coppock, chairman of the Southern Ohio mission board, along with Brethren C. W. Warstler, Orion Erbaugh and Clarence Erbaugh visited the Turkey Creek area. Bro. Keither Wilson owns and operates a store at this place as well as at Laura, Ky., thirty miles away. He preaches each Sunday either at the Wolf Creek church or at the Rock House church located in this area. He is a devoted and sincere worker for his Lord. His wife aids him and contributes much of her time to the churches. There is dire need for a program in that community, especially for the young people.

In February 1942 the men's work held their annual mass meeting at Pittsburg. A \$250 project was presented to finance an evangelistic campaign in the Kentucky area. It was accepted and was worked out in co-operation with the district mission board. Bro. Warstler was selected to carry on the meetings. He has had much experience in this field, understands many of the problems of this area and is well grounded in Dunker principles.

The project was planned with a twofold purpose: to teach Dunker principles and to start building a future church. The evangelistic campaign was planned for July 25 to Aug. 9. A sign 3 feet by twelve feet was painted and sent to be erected on the camp meeting site along with some local advertisement. A tent 30 feet by 50 feet was rented at Greenville and hauled down.

On July 24 the small group, made up of Bro. Warstler, the evangelist, Bro. Lester Heisey, a helper, H. F. Erbaugh, president of men's work, as song director, C. J. George, secretary-treasurer of men's work, as handy man, and the wives of the last two men as helpers, set out for Turkey Creek in two cars, taking the tent, the electrical equipment, and other equipment along. Bro. Wilson had provided poles and stakes in advance for the tent. Sister Stepp, who lived six miles from the tent, entertained Bro. Warstler during the first week of the meeting. The others stayed in two rooms of the store equipped for living quarters. The tent was erected on a vacant lot next to the store and electrical current was secured from the store. Much needed equipment and supplies were furnished by Bro. Wilson. His truck was used to bring a piano from the near-by city as well as to bring a group from the Wolf Creek church on Aug. 1.

The group attended the Rock House church on July 26, which was eighteen miles from the tent meeting site. The first meeting in the tent was held at 8:30 a. m. that same day, with seventy-three present. At once much interest was taken in singing and great interest in the gospel. Almost all of the first week was devoted to sermons on Brethren principles and foundation work, with the attendance growing each night until it reached 190 at the end of the week. On Sundays, Aug. 1 and 8,

Sunday school and church were held in the tent. A basket dinner with 150 present was served on the first Sunday. Space does not permit telling of the experiences the members had with the many fine families in that area.

We were received in every home; each was anxious to hear and talk about the tent meeting and the kingdom of God. They are hungry for the Word of God and have a profound respect for a worker of God. We considered it a rare privilege to have the opportunity of working in this field with these hungry people.

The group of workers with the exception of the evangelist was forced to leave the field at the end of the first week because of work at home. Mr. and Mrs. Galen Barnhart of New Carlisle replaced the song director and helpers for the last week. Heavy rains and floods affected the crowds during the last week but did not lower the enthusiasm and spirit of the meetings. A total of 2,714 people attended the two weeks' meeting of nineteen sessions. Possibly the high spot of the meeting was the last Sunday afternoon when about 400 people attended the baptismal service in a creek near the tent.

It is impossible to measure the results of the meeting at this time. However, five persons were received into the church by baptism. The men's work in co-operation with the mission board plans to hold monthly services at Turkey Creek as long as possible. The people who helped in the tent meeting and contributed to it financially received a blessing from it. The young people are very much in need of a program in that area and would appreciate it very much.

The seed has been sown and the groundwork started for a future church. The area offers a real challenge to any sincere young minister or worker. It is our sincere hope that some one will accept it and give his life to that area as well as to his God. It is our sincere hope that other men's groups may have the privilege of conducting a meeting of the same kind. We crave the interest of your prayers for this needy people in this area. The cabinet feels that the total expense will not far exceed our \$250 budget.

### Heifers for Europe

By Harold E. Yoder, South Bend, Indiana

In our district, Northern Indiana, this slogan is meaning more and more each day, and, because of the magnitude of this project, we desire to share it with one and all.

After an explanation of the proposed project at a recent district mass meeting a committee was appointed to study the plan. After careful consideration a tentative plan was formulated and presented to the Brethren Service Committee at the Asheville Conference.

It is estimated that 90% of the dairy cattle in war-torn Europe and especially in the Low Countries, have been lost either by capture or removal. It is evident that starvation faces many people of Europe.

The plan is to secure donations of calves or heifers which will be sent to war-stricken countries. Some individuals with clean herds may wish to donate a heifer of the proper age at the time of shipment. Others may desire to donate feed or cash to help in the purchase of calves or their care. Some farmers may wish to care for a number of these animals with the feed furnished by others. Good, disease-free animals of any recognized

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## District Directors . . .



**Eastern Virginia**  
J. HIRAM ZIGLER  
Mineral, Va.

Chemistry and mathematics teacher in high school; teacher of young people's class in local Sunday school; active in church summer camp work; particularly interested in problems related to rural life.



**Northeastern Ohio**  
JOHN W. MEYERS  
Canton, Ohio

Never too tired to answer a call to do something for the church; one of the hardest working men in all our brotherhood; deeply consecrated to his Lord; has great faith in the men of the church.



**Southern Iowa**  
JOHN H. HETTINGER  
Lenox, Iowa

Men's work has only started in this district, but the interest shown and the example shown by other Iowa districts leads us to know that the men of this district will soon be doing much work for the church.



**Western Maryland**  
ROSS SPEICHER  
Accident, Md.

District manager of the Farm Bureau Co-operative Insurance Company; finds time for a large amount of church work and reports splendid co-operation from the men of his district.



**First West Virginia**  
MELVIN SLAUBAUGH  
Kingwood, W. Va.

A merchant and mortician by profession; active in Sunday-school and general church work, both local and district; one of the highly dependable men of his district.



**First Virginia**  
D. H. WRIGHT  
Waynesboro, Va.

A Christian gentleman, deeply interested in the work and progress of the church, both local and district.



**Northwestern Kansas**  
GEORGE MERKEY  
Portis, Kansas

A graduate of McPherson College; a busy high school teacher, minister and farmer; can be counted on at all times.



**Michigan**  
H. A. ARNETT  
Battle Creek, Mich.

For many years an active deacon; active in both local and district work; his constant prayer is that Psalms 42:1 may become the key verse of every man of the church.



**Colorado**  
LEE KENDALL  
Wiley, Colo.

An aggressive church worker; never satisfied unless the work is going forward; a minister, an active Sunday-school worker, and when not active as a pastor, a good layman.



**Northern Indiana**  
HAROLD E. YODER  
South Bend, Ind.

Chairman of one of the most active district groups in our entire brotherhood, in a great district that does not lack for men of vision and leadership to direct their work.





**Northern Illinois**  
**F. WILLARD POWERS**  
 Mount Morris, Ill.

An Iowan by birth; a graduate of Mount Morris College; a member of the Kiwanis club; active in local and district church work; deeply interested in our boys and saving them for the church.



**Southeastern Kansas**  
**E. O. REED**  
 Parsons, Kansas

For the past twenty-five years a teacher of young people; a rural mail carrier; greatly interested in the activities of the local church.



**Southern Ohio**  
**HOWARD ERBAUGH**  
 Dayton, Ohio

A busy businessman, poultry producer and general salesman; very active in church, Sunday-school, school and community affairs.



**Southwestern Kansas**  
**H. E. CLARK**  
 Wichita, Kansas

Car builder for the Santa Fe R. R. Co.; hobby, art; local and district chairman of men's work; finds time for a large amount of community and church work.



**Florida and Georgia**  
**J. ELBERT REISH**  
 Lorida, Florida

A young man early assuming a place of leadership with the adults of the church; for the present stationed at Magnolia, Ark.



**Tennessee**  
**CLAUD R. SIMMONS**  
 Johnson City, Tenn.

A dairy farmer; active in church, community and governmental affairs; an active deacon and trustee of his local church; for four years district director of men's work.



**Western Pennsylvania**  
**CALVIN BOWMAN**  
 Johnstown, Pa.

A native of Pennsylvania; a school administrator by profession; a graduate of the California State Teachers College; for many years an active church and Sunday-school worker.



**Washington**  
**L. VERN SWARTZ**  
 Sunnyside, Wash.

A contractor by trade, but from the amount of time and effort given to local and district church work one would guess that the church was his main business.



**Southern Missouri**  
**RALPH SKAGGS**  
 Montrose, Mo.

A versatile, active churchman; pastor of two churches; teacher of social studies in a high school; member of the young people's cabinet of his district in addition to his work in men's work.



**Middle Pennsylvania**  
**ROBERT H. MOHLER**  
 New Enterprise, Pa.

An electrician by trade, but one who finds a great amount of time to participate in a church program; especially interested in music, men's work and the young people of the church.





**Northern Iowa**  
**EDWIN KLOTZ**  
Fredericksburg, Iowa

An active district director who insists on proving that men's work is not a theory but a reality, by assisting the men of his local church in putting across a great local program.



**Middle Missouri**  
**R. J. GIBBS**  
Kansas City, Mo.

One of the busiest men in all Kansas City; owns and operates a large dry cleaning establishment; 100% faithful to all church activities; gives a large amount of his time to Y. M. C. A. and other worthy causes in his city.



**Middle Iowa**  
**RALPH K. ALLEN**  
Cedar Rapids, Iowa

A young man actively assuming a place of responsibility in his local church and district; in addition to his interest in home and church finds time for sports and recreation.



**Middle Indiana**  
**OREN EIKENBERRY**  
Flora, Ind.

One of the master farmers of Indiana; has been interested in men's work since its beginning; has not missed a district men's meeting in all the years since there has been an organization; a splendid leader of men.



**Oklahoma**  
**R. E. GRIPE**  
Thomas, Okla.

A pioneer worker of the Oklahoma district, coming to the state in a covered wagon; has given many years of faithful service to his church, community and Sunday school; believes that men's work is a neglected field with great possibilities.

## Men's Work in the District

(Continued From Page 21)

dairy breed will be acceptable. Holstein, Jerseys, Guernseys or milking Shorthorns are preferred.

We hope to have a shipload of 1,000 heifers ready when safe shipment can be guaranteed. The Belgian government has assumed the responsibility for shipment from an eastern seaport. If a total of 100,000 heifers should be shipped to Belgium alone, the losses of this one country would not be replaced.

One quart of milk a day will save the life of a starving child. Can we do less than share with those in need?

## The Building of Camp Zion

By R. E. Mohler, McPherson, Kansas

Camp Zion is located near Canton, Ohio. It consists of an eleven-acre tract of ground that is largely covered with large timber. This tract joins the old Tuscarawas church grounds.

The program of building Camp Zion began in 1936, when the grounds were purchased by the District of Northeastern Ohio. Work was at once started on improving the camp. The old church house was raised several feet and the basement finished for a modern dining room and recreation hall. Four living rooms were added to the building to become the home of the caretaker. The auditorium is large and well adapted to camp programs.

An old church house from the southern portion of the district was purchased, torn down and made into a modern dormitory with twenty rooms. Four cabins, a garage and a deep-water well have been added. A large swimming pool has been constructed by the damming of a clear stream that flows past the grounds.

Much of the material for cabins and other improvements has been donated by individuals of the district. Most of the work of building and reconstruction has been done by the men of the district. Men from the Canton church have been especially active.

## ADULT DISCUSSION OUTLINE

### Stewardship

#### Part I. Why Should We Give?

Scripture: Matt. 6:19-21  
Sunday, October 4

Note: Send to General Boards, Elgin, for The Supreme Stewardship, Limouze (10c), Three Questions, and other free literature. See pages 11-14 of The Supreme Stewardship.

#### I. Biblical Reasons for Giving

1. Things (property) are very uncertain. Read Matt. 6:19-21; Luke 12:16-21; 1 Tim. 6:7, 8.
2. Things are dangerous. 1 Tim. 6:9, 10.
3. Giving is an investment. Luke 6:38; Prov. 11:24-25; 2 Cor. 9:6; Acts 20:35.
4. Christians are indebted. John 3:16; 2 Cor. 9:15; 2 Cor. 8:9; 1 Cor. 6:20; Luke 12:48.

#### II. Questions for Discussion

Why do we give? To pay bills? To save our face? To do our duty? As a privilege? As an opportunity to be helpful?

Tell the group why you like to give or do not like to give.

Is giving an optional matter? If not, why not?



For each of the past four years the men's work organization of the district has had in its budget \$250 for the improvement of Camp Zion.

Camp Zion is rapidly growing into one of the best equipped camps of our brotherhood. As it now stands the camper can enjoy not only the things that outdoor life has to offer but well equipped grounds with gas, water and electric facilities much as he would have in a modern home. The camp is occupied most weeks during the summer months, and is an active growing concern.

(Material for this report was supplied by John Meyers, district men's work director of Northeastern Ohio.)

### Men's Work in Colorado

By Lee Kendall, Wiley, Colorado

Geographically Colorado is a large district with a few scattered churches. Men's work has a place each year on the district meeting program; this is our one and only men's meeting during the year.

The outstanding achievement for the year ending August 1942 is the prompt and hearty response to a request that we raise the \$150 to furnish a room in the new dormitory for men at McPherson College. Our name was on the roll with the others when this dormitory was dedicated. We were glad to serve in this instance and are looking forward to a greater year in the Master's service.

### Hookworm Project

(Continued From Page 12)

move as we make our place in the life of the community.

The conditions of this area point toward a need for low-cost materials to meet basic human necessities. We are interested in doing this in our camp life and then assisting our neighbors. We have much to learn here from our neighbors and then by being resourceful, improve methods, tools and facilities. A homemade water system, garden and vegetable storage, and numerous small conveniences are a beginning.

Working together with our neighbors upon common problems is valuable training for later service work. A vast amount of reconstruction work will need to be done following the war. No community will be without needs. We cannot escape the responsibility of helping in some type of reconstruction if we are to be creative citizens. These experiences in construction of sanitary facilities, health improvement, providing human necessities, and in group living, should be valuable training for reconstruction work after the war, no matter where we find ourselves.

## Correspondence . . .

### "Peach Forum" at Camp Bethel

On Friday afternoon, July 20, we abandoned our usual afternoon features in the youth leadership camp at Bethel and turned to a very practical activity. As things turned out it also became the most inspiring activity of the week. Through the courtesy of Crum-packer Orchards we received a donation of six bushels of peaches and through Orval Garber a gift of two bushels of tomatoes. With few exceptions, the campers and leaders alike spent the afternoon peeling peaches and scalding tomatoes.

Very interesting was the spectacle of Dan West seated

on top of the center table in the dining hall, keeping the discussion constructive, of Paul Robinson and Jesse Ziegler tangling at opposite poles of controversial issues (of course, all the while vigorously wielding sharpened knives between the meat and skin of tender peaches), and, most striking of all, of Ida Shumaker and C. D. Bonsack, each with a large flowered apron, supervising the skinning of tomatoes.

We came to partial conclusions on Are Marys or Marthas Most Important in the Church? What Should Happen in the Church in the Next Ten Years? and other equally debatable questions. A hard and fast rule was "no eating peaches or tomatoes"; thus we all came to supper with healthy appetites and the C. P. S. boys had more canned fruit.

The net results of all this were forty gallons of peaches, peach butter, and tomatoes, as well as thirty-six tired but happy campers and leaders who had experienced this fine fellowship of service. The canned goods were promptly delivered to C. P. S. Camp No. 29 at Lyndhurst, Va., whose management estimated the total value of jars and produce at about \$35.00. We suggest "peach forum" for local church groups not only as a means of practical support of our C. P. S. movement, but also as a very fine means of creating fun, fellowship, and interest in local B. Y. P. D.'s and other church groups.

Bridgewater, Va.

A. Stauffer Curry.

### District Conference of Northern Indiana

Camp Mack is almost an ideal place to hold a district meeting. It is centrally located in the district and easily accessible. The large Quinter-Miller Auditorium furnishes ample room; other buildings are available for sectional gatherings. These with lodging facilities, etc., provide excellent accommodations for all who can come. This is the third successive year our conference was held here, and the prospects are good for it to become a permanent location. The conference this year was held Aug. 18-20.

The inspirational program was built around the general theme, Building Brethren Convictions. Bro. G. W. Phillips directed an inspiring and challenging Bible hour at the opening of each session, basing his thinking on such Brethren convictions as Adherence to the Scriptures, The Simple Life, Peace and Nonviolence, Purity, and Stewardship. These are not only vital, basic Brethren principles, but are a way of life.

Dr. V. F. Schwalm, president of Manchester College, was present and delivered two great addresses concerning our attitude toward our Brethren heritage, and teaching and living to meet the present crisis.

Miss Ruth Shriver and Bro. Raymond Peters of the Elgin staff, and Bro. Foster Statler, pastor of the Mt. Morris church, were present to give the objectives of the various age groups and to direct discussions with age-group leaders.

Bro. M. R. Zigler was present one-half day, speaking at the elders' meeting, the women's work meeting, and the men's work meeting, besides holding personal conferences. He challenged us with Brethren Service, and living to meet the tragic issues of the day.

Others from our own district had part on the program, giving us their best thought on establishing and directing our convictions in meeting the problems of our day. The ministry was challenged to give direction to Breth-



ren convictions through public worship, through personal counseling and through Biblical preaching. All were challenged to greater faith, nobler living and more faithful teaching of the deep, abiding convictions which have characterized the Brethren.

The missionary offering at the conference was \$154. The offering for ministerial promotion was \$100. The offering for the projects sponsored by the women's work was well toward \$700.

The business session was in charge of Brethren G. W. Phillips as moderator, Russell Stout as reading clerk, and C. C. Cripe as writing clerk, the latter being re-elected for another three-year term. The business consisted largely in hearing reports of the activities of the past year and election of new officers. One important item was a decision to combine the district mission and ministerial boards, since part of their work overlaps, often necessitating joint sessions. The new board will consist of five members. Brethren Edward Stump, C. C. Cripe and G. W. Phillips were elected to represent the district on Standing Committee in 1943, with Brethren Howard Kreider, Galen Bowman and Russell Stout as alternates. Bro. H. F. Richards was elected to serve as moderator of next year's district meeting, which will be held again at Camp Mack the third week in August.

Immediately following, though not a part of, our district meeting was a minister's retreat, to which all the ministers and ministers' wives of the district were invited. The invitation was extended to surrounding districts also, and several availed themselves of the opportunity to attend. Bro. H. L. Hartsough, pastor of the church at North Manchester, led the retreat. The few days in which thirty lived together as a large family proved a mountaintop experience, a rich, spiritual uplift; we could go back to our tasks with renewed aspirations and resolves. All were so favorably impressed that they were unanimous in their feeling to hold another next year, more extended if possible.

Argos, Ind.

C. C. Cripe, Writing Clerk.

#### Tennessee District Conference

The 1942 Tennessee district conference was entertained by the New Hope congregation, Aug. 12-14. The attendance measured by former years was not unusually large but was most representative. One small church sent a delegation of about thirty members in a single truck. In the midst of a rainy season there was a cessation of rain which added much to the comfort of all.

The volume of business, other than reports and elections, was very small but very much to points of need in all our churches. Only two closely related matters were under consideration: budget and adequate field supervision or direction. On the question of the budget there was a friendly exchange of views that means much to the future of our district program as seen in prospect. The proposed budget was not adopted but only because it did not seem to be balanced in its proportions or finished in details. A better report will be submitted next year but in the meantime giving will be on the increase. There seems to be increasing pressure for district supervision and especially promotion of the total church program in every congregation. The principle was approved and authority was delegated to the Council of Boards to make the necessary connections.

The general business sessions were presided over by Ray Wine, with Ralph Bowman reading clerk. Guest

speakers were Dan West, Paul H. Bowman and Stauffer Curry. We also welcomed into our fellowship Walter Replogle, now of Fruitdale, Ala., and Harold Kettering, summer pastor at the Cumberland, Va., church, and their wives. All these and others made valued contributions to the various sessions of the conference. Bro. West remained in the district four days after the close of the conference to bring messages of goodwill in various churches.

The missionary address was brought by S. H. Garst. The offering was the largest we have ever received in a similar meeting. In the discussion of the budget there was expressed much assurance that our district will more than double its giving to Brethren Service during the current year.

J. R. Jackson will represent us on the Standing Committee next year, with R. E. Clarke alternate. R. B. Pritchett will moderate the 1943 conference, which will convene in the old Knob Creek church. The writer was elected for another three-year term as clerk.

Nashville, Tenn.

John B. White, Clerk.

#### An Example of Fellowship

In order that we might know one another better and develop a greater fellowship the women at Glendale have been wanting to meet with the women's group of the First church of Los Angeles. On Aug. 11 this desire was realized by thirteen of our number, including the pastor's wife, the chairman of the aid society, the director of women's work, and the leader of Bible study.

Our women arrived in Los Angeles in time for the Bible class taught by Sister Della Lehmer. At noon we enjoyed a potluck dinner and the pleasant reminiscing about the early work of the church.

Visiting and sewing and cutting for the Red Cross filled the afternoon. Before we left special prayer was made for Sister Flora, who was ill in the hospital.

The Los Angeles church knows how to welcome visitors and we all went home with a deeper love for each other and a deeper reverence for our God.

Glendale, Calif.

Martha Click Senger.

#### Passing of Sister Ida C. Rowe

Ida C. Rowe, daughter of George L. and Emily Robertson, was born at Shelbyville, Ill., Feb. 12, 1863. She died July 23, 1942, at the Iowa Lutheran hospital, Des Moines, aged 79 years, 5 months and 11 days.

When she was one year old the family moved near Grimes, Iowa, at which place she spent her early childhood. She was one of nine children, having six sisters and two brothers. For several years she taught school in Iowa and South Dakota.

On December 25, 1885, she was united in marriage to C. B. Rowe. Two years later the young couple moved to a homestead in Minor County, S. Dak. Later they moved to a farm near Dallas Center where they lived for thirty-nine years. Into this home were born six children.

She united with the Church of the Brethren in early adulthood. From this time on she was a devoted follower of her Lord, willing to spend and be spent for the cause of righteousness and the kingdom of the living God. Her loyalty to her Christ and her church could be duplicated, but perhaps not excelled.

She lived a very busy life, rearing her family and working along with her husband in church and commu-



nity work. As the wife of the late Elder C. B. Rowe, who for many years was a recognized leader in the Church of the Brethren, she shared in all the experiences common to the ministry. She was always present at church until her health failed. Sister Rowe was an example of true motherhood, revered and highly esteemed by her many friends. A deep concern for others indicated a sympathetic heart. The passing of a life so well lived leaves an influence and a challenge worthy of duplication.

For the past three years she was an invalid, but was able to be around in a wheel chair, enjoying her home, family and friends. Her affliction was endured patiently and courageously.

Her illness came suddenly. Her physician advised treatment and observation in the hospital. She was there only a few days before her condition grew critical, remaining so until her death.

She is survived by six children: Mrs. Walter Royer, Dallas Center, Iowa; George L. Rowe, Lincoln, Nebr.; Mrs. M. R. Eshelman, Long Beach, Calif.; Joe Rowe, Chicago, Ill.; Glen and John Rowe, Dallas Center, Iowa; three sisters: Mrs. Milda Stoner and Mrs. Lucinda Wilson, Granger, Iowa; Mrs. Charles Aldrich, Wauke, Iowa;



### Bethany Biblical Seminary Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... INDIVIDUAL

..... CLASS

..... SUNDAY SCHOOL

..... CONGREGATION

..... DISTRICT

NAME OF SENDER .....

STREET OR R. R. ....

POST OFFICE ..... STATE.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

one brother, Ben F. Robertson, Grimes, Iowa; ten grandchildren and two great-grandchildren.

Funeral services were conducted at the Church of the Brethren with her pastor, the undersigned, in charge, assisted by Elder M. W. Eikenberry. Interment was in the Brethren cemetery near Dallas Center.

Dallas Center, Iowa.

D. D. Fleishman.

### Passing of Noah H. Garst

Noah N. Garst was born June 14, 1870, in Blountville, Tenn. He passed away in Pomona, Calif., Aug. 2, 1942, aged 72 years, 1 month and 18 days. He was the son of John and Rebecca Wine Garst.

He united with the Church of the Brethren in February of 1890. He was married to Annie C. Larimer Feb. 14, 1895.

Bro. Garst was elected to the ministry, Aug. 18, 1894, and advanced to the full ministry two and one-half years later, and ordained to the eldership on Nov. 30, 1906. He preached in fifteen states and Canada.

On the first of April 1941 he lost his eyesight, which was a real calamity to him.

Those of us who knew him remember him as one who was very energetic and loyal to his church. He had deep convictions, but was ever seeking new light on the Scriptures.

Two of his children, Charles and Amsey, died in infancy. Those who survive him are: his wife, Mrs. Annie C. Garst, of Pomona; a son, Omar Garst, of Pomona; a daughter, Ruth E. Garst, of Santa Ana. Two brothers, S. H. and Joseph, of Blountville, Tenn., also survive. There are two grandchildren.

The memorial service was held in Pomona, Calif., on Aug. 5, by Dr. D. W. Kurtz, assisted by the writer, pastor of the Pomona church. Interment was in the Evergreen cemetery, La Verne, Calif.

Pomona, Calif.

Harry E. Thomas.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cairns-Neuhauser.**—Lewis Cairns, Jr., of West Chester, Pa., and Margaret L. Neuhauser of Phoenixville, Pa., in the Green Tree church, Oaks, Pa., July 11, 1942, by the undersigned.—David K. Hanawalt, Oaks, Pa.

**Cullison-Packer.**—Guy M. Cullison and Dorothy M. Packer, both of Beatrice, Nebr., at the parsonage, Aug. 1, 1942, by the undersigned.—Paul K. Brandt, Holmesville, Nebr.

**Hagadorn-Senseney.**—At the Washington City Church of the Brethren, Aug. 8, 1942, by the undersigned, Charles Hagadorn, Jr., and Sara Margaret Senseney.—Warren D. Bowman, Washington, D. C.

**Jones-Grapes.**—By the undersigned at the Washington City Church of the Brethren, Aug. 26, 1942, Frederick Lester Jones and Mary Frances Grapes.—Warren D. Bowman, Washington, D. C.

**Leiter-Miller.**—By the undersigned, at the home of the bride in York, Pa., Aug. 1, 1942, Robert E. Leiter of Waynesboro, Pa., and Mary Ellen Miller of York, Pa.—M. A. Jacobs, York, Pa.

**Nissley-Hollinger.**—At the East Petersburg Church of the Brethren, July 5, 1942, Scott Nissley and Corrine Hollinger, by Elder Phares J. Forney.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Orr-Brockus.**—Ronald H. Orr of Beatrice, Nebr., and Flora Mae Brockus of Meridian, Idaho, in the Boise Valley church, Aug. 16, 1942, by the undersigned.—R. T. Northup, Meridian, Idaho.

**Parks-Wilson.**—At the First Church of the Brethren in Rockford, Ill., June 2, 1942, K. K. Parks of Golden, Colo., and Vera Wilson of Byron, Ill., by the undersigned.—Carl Smucker, Rockford, Ill.

**Roberts-Beckner.**—Keith E. Roberts of Beatrice, Nebr., and Eileen Beckner of Holmesville, Nebr., in the South Beatrice church by the undersigned.—Paul K. Brandt, Holmesville, Nebr.



## Fallen Asleep . . .

**Brandt, Jacob**, died July 1, 1942, in the Lancaster hospital, Lane, Pa., aged eighty-four years. He is survived by three daughters and one son. His wife preceded him by several weeks. Two years ago he united with the Church of the Brethren. Since he was unable to walk, the brethren carried him into the water to be baptized. Services were conducted at Keech's funeral parlor by Brethren Christian Gibbel and Jeremiah Cassel. Interment was in Hemley's cemetery.—Susan M. Cassel, Manheim, Pa.

**Frey, Susan Mary**, daughter of Archie E. and the late Catherine Stouffer Frey, was born June 26, 1899, and died suddenly on Aug. 11, 1942. She was a lifelong member of the Welty church and Sunday school, and attended regularly until ill-health prevented it several years ago. Besides her father she is survived by two brothers and two sisters. Services were held in the funeral home of J. Keiffer Frey with Bro. J. I. Thomas officiating. Interment was in the Welty cemetery.—Mrs. Harry Muritz, Smithsburg, Md.

**McKinney, Arthur Francis**, was born near Bristow, Iowa, July 10, 1865, and died in Huron, S. Dak., Aug. 3, 1942. On Nov. 29, 1894, he was united in marriage to Sarah Jane Hanawalt. This union was blessed with five children, three of whom died in infancy. Bro. McKinney was preceded in death by his devoted wife on April 7, 1939. Besides his children he is survived by one brother and one sister. He joined the Union Bridge Church of the Brethren in Northern Iowa in 1896. Funeral services were conducted in the United Brethren church in Dumont, Iowa, by the undersigned, assisted by Rev. E. M. Miller, pastor of the United Brethren church. Interment was in the Harlan cemetery.—W. W. Blough, Hampton, Iowa.

**Meiser, Mary**, died July 2, 1942, at her home in the Lost Creek congregation, at the age of seventy-eight years, three months and one day. Her death came suddenly although she had not been in the best of health. Sister Meiser was a faithful member of the church. She was a saintly mother, and extended Brethren hospitality to all who came her way. Bro. Meiser, who preceded her in death four years ago, shared in this service of hospitality. Brethren who served as pastors in her church since 1916 will not forget this home. She served with her husband in the deacon's office. She is survived by two daughters and one son. Services were conducted by Brethren H. D. Emmert, J. A. Buffenmyer and the writer in the Bahner church, with interment by the side of her husband in the cemetery adjoining the church.—John E. Rowland, New Paris, Pa.

**Showalter, John G.**, a son of Anna and Isaac Showalter, was born in West Cocalico Township, Pa., Dec. 9, 1867, and died at his home in Landisville on June 10, 1942. He united with the church July 6, 1936. He is survived by his wife, three children and five grandchildren. Funeral services were held in the Salunga church by Elders Phares J. Forney, Earl Brubaker and Norman Bowers. Interment was in the Salunga Mennonite cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Shreiner, Monroe G.**, died July 16, 1942, at his home near Halfville, Pa., aged seventy-six years, three months and three days. He is survived by his wife. Their son, an only child, was an infantile paralysis victim and died in 1918. Bro. Shreiner was a faithful member of the Church of the Brethren for many years. Services were conducted at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Snyder, Alice Neff**, wife of Bro. Samuel Snyder, died Aug. 20, 1942, at their home in Manheim, Pa., in the White Oak congregation. She was aged sixty-two years, five months and five days. Sister Snyder was sick for three months and suffered intensely until the last four weeks when she was in a semiconscious condition and seemed to be at ease to the time of her death. She was a faithful member of the Church of the Brethren since her early teens. She is survived by her husband, two sons and one daughter by a former marriage, and four brothers. Services were conducted at the Longenecker house by the home ministers, assisted by Bro. J. M. Moore of the Lititz congregation. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Wallace, Charles L.**, was born Aug. 13, 1879, to John Karns and Ada Green Wallace on a farm five miles south of Keota, Iowa. His mother died when he was but eighteen months old, leaving him and his only sister. A back injury sustained while still a young man impaired his health later in life. He was baptized into the Church of the Brethren in October 1901. He was a Bible student and an active worker in the church, teaching in the Sunday school and taking an active part in music. He played a number of instruments and composed several songs. In 1901 he was united in marriage to Maude S. Conrad, who, with their six children, mourns his passing. He also leaves eleven grandchildren. On Sept. 10, 1932, he went to the Church of the Brethren home at Marshalltown, Iowa, where, on Nov. 15, 1938, he suffered a stroke and had been bedfast since that time. He died on Aug. 21, 1942. Services were conducted at the Estel funeral home at Marshalltown by Bro. Jacob Eby, pastor of the Iowa River church. Further services and the burial were at the English River church at South English, Iowa, with Elder W. H. Brower officiating.—O. E. Stern, Marshalltown, Iowa.

## Church News . . .

### California

**Empire.**—After five years of pastoral work with the Empire church, Bro. Niels Esbensen has resigned and he and his wife will begin work with the Hartville, Ohio, church on Sept. 1. We shall miss them here but we wish them much success in their new field of labor. An ice-cream social was given in their honor, and on their last Sunday, Aug. 16, a dinner was held in the social hall. A program was given in the afternoon and a gift presented to them. We are now looking forward to the coming of Bro. G. O. Stutsman and wife of Los Angeles, who will become our new pastors Oct. 4. Bro. Frank Miller of Waterford will preach for us during September. On Aug. 20 our yearly business meeting was held. Nine letters were granted and two received. Glenn Trent was elected Sunday-school superintendent. Our district meeting delegates are Ina Shively, Howard Fike and Lawrence McCoy. The Sunday school will have promotion exercises on Aug. 30.—Pearl Kappler, Empire, Calif., Aug. 24.

### Idaho

**Nampa.**—Elder M. S. Frantz has resigned as pastor of the Nampa church and will be succeeded by Elder Francis H. Barr of Myrtle Point, Oregon. Bro. Frantz has done a great work at this place and his going will be greatly regretted. During his five years here a new church house costing \$25,000 was built and will be fully paid for by the publication date of this article. This is a monument to a great man with a great vision. Our Sunday-school officers were recently elected. The general superintendent is L. L. Martin. Mr. and Mrs. S. B. Keim are the advisers for the young people's organization. Our young people have constructed a rustic outdoor fireplace at the rear of the church grounds and are beautifying the spot. Those leaving to attend McPherson College are Kathleen Brubaker, Gilbert Keim, LeRoy Blickenstaff, Velma Blickenstaff and Robert DeCoursey—Stanley B. Keim, Nampa, Idaho, Aug. 30.

### Indiana

**Goshen City.**—Since our last report some interesting programs have been held. In June children's day was observed. On Father's Day the young people's class gave a fine program. Our temperance chairman, Mrs. Frank Hess, has been doing some special work. On June 28 the women's work had charge of the Sunday-school worship period. In a brief recognition service the temperance pledge and seventy-nine names of those who had signed it were read. Our annual business meeting was held on Aug. 2 and officers were elected. Bro. T. E. George was elected elder. Our revival meetings will begin Oct. 19, in charge of Brother and Sister Rollins. Our love feast will be held at the close of these meetings. We received our quota of sugar and cans and have been canning fruit for Camp Lagro. Eighteen campers from here attended the services at Camp Mack this summer; three were baptized while there. A number of our people attended the district conference of Northern Indiana which was held at Camp Mack on Aug. 18-20. This conference was a great challenge to our members.—Mary E. Mick, Goshen, Ind., Aug. 26.

**Plymouth.**—We met in regular council on Aug. 26, with Elder Clyde Joseph presiding, to elect Sunday-school officers. Our superintendent is Harry Cripe. Mrs. Ray Welborn was elected president of the women's work. Our revival meeting will follow on Oct. 12 at 7:30 p. m. Our church was represented at the Asheville Conference by Pastor A. C. Keim. Our district meeting delegates at Camp Mack were Mrs. Eva Shirar and Mrs. Goldie Rohrer. Some of the visiting ministers during the summer were C. C. Cripe of Walnut, Lyle Klotz of Chicago, David Studebaker of Nappanee and M. Stutsman of Goshen. Bro. L. W. Shultz of North Manchester showed slides of Camp Mack and its activities. Bro. John Metzger showed slides and gave information about our C. P. S. camps. Our church furnished cookies for Camp Lagro and several women have done some canning for the camp. Our church was well represented at the different camps at Camp Mack this year.—Mrs. Harry E. Rohrer, Plymouth, Ind., Aug. 30.

**Rock Run.**—We remodeled our parsonage by putting in a new furnace and bathroom, building a chimney and doing some general redecorating. Brother and Sister Howard Keim and family of Huntington, Ind., moved here Aug. 26. He will be our pastor for the coming year. Bro. John Metzler is our elder. Bro. Noble Bowman was our delegate to Annual Conference. Sisters Agatha Charlton and Nettie Weybright were delegates to the district meeting at Camp Mack. Six of our boys are in camps. They are Robert Leer, Victor Stine, Mervin Cripe, Walter Long, Junior Long and Charles Manges. Our ladies have canned 700 quarts of fruits and vegetables for the C. P. S. camps. The next aid meeting will be on Sept. 10. Our church was represented at Camp Mack by the juniors, intermediates, young people and young married people. Our harvest meeting will be on Sept. 20. Our revival meeting starts Sept. 27 with Bro. Roy Teach of Brookville, Ohio, as evangelist.—Mrs. Manford Detwiler, Goshen, Ind., Aug. 31.

**South Whitley.**—During July and August we have co-operated with the churches in town in union meetings. We have been making some improvements in our church basement—changing



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the location of the furnace, installing new toilets and a kitchen sink. The men of the church have helped do this work. We held our annual picnic at the church on Aug. 9. The Camp Lagro chorus was with us that day and gave the morning program. They also sang in the afternoon. We regret the loss of two of our most faithful members, Mr. and Mrs. Byron Hollinger, who are moving to St. Marys, Ohio. Our aid members have canned forty-eight quarts of food for Camp Lagro. Since the last report we have sent another packet and a comforter to Lagro.—Mrs. Paul Kendall, South Whitley, Ind., Aug. 24.

### Maryland

**Maple Grove.**—We closed a two weeks' revival meeting on July 5 at Bethesda. Bro. Clyde Bush of Bellwood, Pa., was the evangelist. As a result of these meetings Bro. Bush baptized three before he returned to his home. Some of our Mennonite folks favored us with some special singing during these meetings, which was much enjoyed by all. The B. Y. P. D. held a vesper service on the hill above the church on both Sunday evenings before Bro. Bush gave his message. The young people and the women's work each prepared and sent a packet to Camp Kane. Nineteen of our young people attended the district B. Y. P. D. meeting, picnic supper and vesper, which was held at Oak Grove recently. The women's work has been doing some quilting. The Sunday school at Laughlin, which the Mennonite folks have conducted for some years although nearly all the folks are Brethren people, was recently reorganized. Bro. Wilbur Bowser was chosen as superintendent, and with the help of the teachers this Sunday school is now taken care of by our own Brethren people. It is hoped that these folks will soon be able to carry on their little place of worship. We have lost several members by death since our last report. We expect Bro. Medford Neher of Akron, Ohio, to be with us to begin an evangelistic meeting on Sept. 13, closing with our love feast on Sept. 30. In connection with these meetings Bro. Neher will put a painting in the church. Besides being an evangelist, he is an artist and painter of religious pictures.—Mrs. Arthur Resh, Grantsville, Md., Aug. 24.

### Missouri

**Deepwater.**—Our revival meeting began on Aug. 9 with a good attendance which continued throughout the meetings. The audience was inspired by the sixteen messages that Bro. Ralph Skaggs brought to them. Pastor W. R. Argabright brought two messages during the revival while Bro. Skaggs filled his appointment at the Happy Hill and Osceola churches. Bro. Argabright also went to Osceola to fill one appointment for him on Aug. 16. One thing that caused the church and community to enjoy the meetings so much was the fact that Bro. Skaggs was reared in this church. Here he united with the church and was also installed into the ministry. He still lives in this church, but is pastor of the Happy Hill and Osceola churches and teaches in the Lowry City high school. This church feels proud to have started so fine a young man into the service of Christ. As a result of the prayers of the Christian people and the gospel messages night after night two young people found their Savior. On Aug. 24 the pastor administered baptism to them, which was a very beautiful and inspiring service. Our meetings were closed on Aug. 24 with the love feast, which was conducted by Elder James M. Mohler of Leeton, Mo., assisted by Bro. Skaggs and Bro. Argabright. Most of the members participated in this service. We feel that we have received a great blessing in the Christian fellowship we have been privileged to enjoy during these services, and that all have been inspired to go forward more rapidly in Christian service.—Mrs. W. R. Argabright, Deepwater, Mo., Aug. 31.

**Wakenda.**—Aug. 16 closed a two weeks' revival meeting with Bro. X. L. Coppock of Plattsburg as the evangelist, and Ruth Kreitzer and Pauline Sanger of Bethany Seminary assisting with the music and stories for the children. Their short stay in our community was greatly appreciated. Our business meeting was held on Aug. 18 with Elder J. F. Van Pelt presiding. Almost all of the church and Sunday-school officers were re-elected for the coming year. The delegates to represent our church at district meeting, which will be held in the South St. Joseph church the latter part of October, are J. F. Van Pelt and John Summers. The women have just completed four packets which will be sent to Camp Magnolia. We are looking forward to the coming of Brother and Sister Oscar Diehl the first part of September to take

charge of the pastorate of the Bethany and Wakenda churches.—Sara E. Fifer, Hardin, Mo., Aug. 28.

### Ohio

**Beaver Creek.**—A program consisting of several short plays was given by our intermediate girls with the assistance of their teacher, Sister Vernie Coy, on Sunday evening, June 28. At the conclusion of the program the girls presented a beautiful pulpit Bible to the church. A new sink has been installed in the kitchen of our church by the members of the Crusaders' class. We are happy that the Sunday-school classes are anxious to do these bits of service for the church. We held our Fourth of July picnic at Snyder Park, Springfield, Ohio. Seven intermediate girls, one intermediate boy, five junior girls, three junior boys and three young people from our church attended their respective camps at Sugar Grove this summer. The Sunday school shared half of their expenses. Our pastor and wife attended a meeting at the old folks' home in Greenville on Aug. 6. The home has been enlarged and improved and now has forty members living there. The churches of Southern Ohio are supporting this worthy project. A mass meeting was held at the Ludlow Falls camp ground on Aug. 16. All the churches of Southern Ohio

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Phoenix, Ariz., Oct. 15-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Kansas, Northeastern—Sabetha, Oct. 3-5.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Parsons, Nov. 6-9.  
Kansas, Southwestern—Garden City, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Middle—Kansas City, Oct. 2-5.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Nebraska—Enders, Oct. 9-12.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerset, Oct. 28, 29.  
West Virginia, First—Canaan house, Sandy Creek, Sept. 11-13.

### LOVE FEASTS

California  
Oct. 4, Oakland.  
Illinois  
Sept. 26, all day, Woodland.  
Oct. 10, all day, Panther Creek.  
Oct. 24, Walnut Grove.  
Indiana  
Sept. 21, Sugar Creek.  
Oct. 3, Yellow Creek.  
Oct. 10, Beech Grove.  
Oct. 12, 7:30 pm, Plymouth.  
Oct. 17, Eel River.  
Oct. 17, 7 pm, Nettle Creek.  
Oct. 24, 7:30 pm, Middletown.

### Maryland

Sept. 30, Maple Grove.  
Oct. 3, 3 pm, Piney Creek.  
Oct. 4, 6:30 pm, Beaver Dam.  
Oct. 10, Broadfording.  
Oct. 11, 6:30 pm, Sams Creek.  
Oct. 18, Flower Hill.

### Minnesota

Sept. 21, 7:30 pm, Hancock.

### Ohio

Sept. 27, East Nimishillen.  
Sept. 27, Reading.  
Oct. 4, 7:30 pm, New Philadelphia.  
Oct. 13, Union City.  
Oct. 25, 7:30 pm, Lima.

### Pennsylvania

Sept. 20, Diamondville house, Manor congregation.  
Sept. 20, Summit Mills.

Sept. 27, 5 pm, Harrisburg.  
Oct. 3, 6 pm, Fairview house, Georges Creek congregation.  
Oct. 4, Berkey house, Shade Creek congregation.  
Oct. 4, Walnut Grove.  
Oct. 4, 7:30 pm, Green Tree.  
Oct. 4, 6:30 pm, Replogle house, Woodbury congregation.  
Oct. 4, Locust Grove.  
Oct. 4, 6:30 pm, Shippensburg.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 11, 12, 7 pm, Three Springs.  
Oct. 17, Brandt house, Back Creek congregation.  
Oct. 18, 10:15 am, Codorus.  
Oct. 18, 7 pm, Beachdale.  
Oct. 18, 6 pm, Hanover.  
Oct. 21, 22, 2 pm, Longenecker house, White Oaks congregation.  
Oct. 24, 25, 1:30 pm, Heidelberg.  
Oct. 24, 25, 10 am, Meyer house, Fredericksburg congregation.  
Oct. 25, 1:30 pm, Maiden Creek.  
Oct. 25, 7 pm, Mount Joy.  
Oct. 25, 5 pm, Carlisle.  
Nov. 1, 7 pm, Geiger.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 10, 7 pm, Greencastle.

### Tennessee

Sept. 26, 7 pm, Liberty.  
Sept. 26, 8 pm, Limestone.  
Oct. 3, 7:30 pm, Knob Creek.

### Virginia

Sept. 26, 7 pm, Rileyville.  
Sept. 27, 7:30 pm, Browntown.  
Sept. 27, 7 pm, Boyer, Poca-hontas mission.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 4, 5 pm, Hollywood.  
Oct. 4, 7 pm, Richmond.  
Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 24, 6 pm, Mt. Zion.  
Oct. 25, Fairview house, Unity congregation.  
Oct. 25, 7:30 pm, Unity at Fairview.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, 8 pm, Pleasant Valley.  
Nov. 8, Walnut Grove, Moorefield congregation.

### West Virginia

Oct. 4, Mt. Dale.  
Oct. 25, Salem.



were invited to attend. The messages and special music from the different churches were enjoyed by all. A greatly appreciated gift of \$100 was recently given toward our organ fund by an anonymous donor; we now have \$286.82 in the fund.—Martha Stewart, Dayton, Ohio, Aug. 27.

**Lower Miami.**—Three have been received by baptism since our last report. The women of this community have been doing considerable canning of fruits and vegetables for the C. P. S. camps. On Aug. 9 Bro. Roy B. Teach of Brookville, a member of the ministerial committee, was with us in a special meeting. At this time Delmar Moyer, a young man from our church, was licensed for the ministry. At this same meeting Mary Stone Noffsinger, wife of Ross Noffsinger, was installed as a minister's wife. We are looking forward to our revival meetings which are to be conducted by Bro. E. R. Fisher of the Trotwood church; they will begin on Sept. 27.—Mrs. William Furrey, Dayton, Ohio, Aug. 25.

**Troy.**—On July 12 our new pastor, Bro. W. Glenn McFadden from Chicago, Ill., began his work with us. The previous week he and his family moved into the parsonage, which our church recently purchased. Since his coming the interest in our work has been growing. The last of July our church school sponsored a reception for our pastor and family at the parsonage. It was largely attended and the McFadden family received many useful things. Our elder, Ray O. Shank, and wife were with us that evening and Elder Shank gave a very interesting talk. On Aug. 23 two mountaintop experiences for our church were realized. With one voice the church called Bro. Dale Gibboney into the ministry and he was licensed to preach. Bro. Gibboney is a promising young man and will enter Manchester College this coming school year. That same evening our pastor and wife were installed. The installation service was in charge of Bro. Roy Teach, representing the district ministerial board, and our elder. Both services were very impressive. On Aug. 30 the young people from the Oakland church were guests at our Sunday school and church service. They had charge of the opening worship service and it was very inspiring. Our young people going to college had charge of the opening of the preaching hour. For dinner and in the afternoon our guests went to Hartman's grove where they had a social time with our B. Y. P. D. and Homebuilders' class. Five of our young men are going to college this fall. Four are going to Manchester College and one to Ohio University. At a recent members' meeting our officers for the Sunday school and church were elected. Our revival meetings will begin Sept. 28 with Bro. C. C. Sollenberger of Ephrata, Pa., as evangelist. We are looking forward with much courage and hope to our church being able to accomplish much good in these days.—Mary E. Gnodle, Troy, Ohio, Sept. 1.

### Pennsylvania

**Albright.**—Bro. H. H. Nye of Huntingdon held a two weeks' revival meeting that closed Aug. 2. He gave us very inspiring messages. As an immediate result two were baptized. We trust that the seed sown will bring forth a great harvest. We took a missionary offering on Aug. 9, amounting to \$68.—Elsie McNally, Roaring Spring, Pa., Aug. 26.

**Clover Creek.**—At our last council meeting Bro. Paul Hoover from New Enterprise was elected as our pastor, to begin his duties Oct. 1. It was also decided that beginning Oct. 1 we would plan a five-year program for raising a parsonage fund through monthly gifts and otherwise. Bro. John T. Glick was with us in an evangelistic meeting July 19—Aug. 2. He visited in eighty-two homes and the fellowship was enjoyed by all. His messages presented strong Bible teachings and were inspiring and helpful to all of us. Many of the neighboring churches helped with special music. Eight people were added to the church by baptism. Our women's work has sent two packets to Camp Walhalla.—Pearl Snowberger, Martinsburg, Pa., Aug. 27.

**East Petersburg.**—Brethren Grant Group and Walter Keeney from Gettysburg were with us for our spring love feast at the East Petersburg house. Bro. Group officiated. Bro. Howard Merkey officiated at the love feast at the Salunga house. Other visiting ministers were Norman Patrick, Norman Musser and Harry Neff. The children of the Salunga Sunday school presented a children's day program on June 7. Bro. Abram Eshleman brought the message. Brother and Sister R. S. Forney represented our church at the Asheville Conference. On June 21 each gave a splendid report of the Conference to a very appreciative audience. The men's organization sponsored a home-coming on June 28 in honor of Elder and Sister Milton G. Forney, who have served the church faithfully for forty-four years. They were presented with a beautiful basket of flowers. On this occasion Brethren Norman K. Musser and Harry Neff brought inspiring messages. This day was also the last day that their son, Roy S. Forney, and family worshiped with us before taking up the pastorate at Brothersvalley, Pa. On the morning of July 5 children's day was observed in the East Petersburg house. After the children's part our elder, Phares J. Forney, gave the children a helpful message. At 7:30 p. m. a beautiful wedding was solemnized in the church when Corrine Hollinger became the bride of W. Scott Nissley. An interesting and instructive Bible school opened on the evening of July 6 under the direction of Edith A. Eichelberger and eighteen volunteer teachers. There was an enrollment of 179 and an average attendance of 128. Eighty-eight had perfect attendance. The daily offerings amounted to \$76.10, of which \$51.40 was given for the church relief program. Dur-

ing the second week the adults received helpful instruction in Christian money management from Bro. Walter M. Kahle. Elder Phares Forney presided at the regular council which was held July 22. At this time an interesting letter was read from Chalmer Faw, who is supported on the Africa field by the church. The Sunday-school officers for the following year were approved. Bro. Norman Bowers was appointed B. Y. P. D. director on the board of Christian education to fill the unexpired term of R. S. Forney. Plans were made for the district labor day meeting which will be held in the East Petersburg church.—Mrs. John P. Gingrich, East Petersburg, Pa., Aug. 26.

**Heidelberg.**—June 21 was missionary day. The morning service was planned by the missionary committee. Bro. Michael Kurtz of Richland was the guest speaker. He brought us a thought-provoking message. The Weik family rendered selections in song. Our church was the scene of a musical program on Sunday evening, July 5. The program was sponsored by our sisters' aid society. Our church chorus, directed by R. W. Knoll, gave the entire program. A mixed quartet and a duet were additional features. Our elder, Henry King, gave a short talk. We had a large and appreciative audience. The young people also sponsored a musical program which was held on Sunday evening, July 19. Three various groups gave of their talents, making an enjoyable program of music. They were the ladies' quartet from the Little Swatara church, a male quartet from the Annville church and a duet by Mr. R. W. Knoll and Mr. Tice of Cleona. Our regular church council meeting was held Aug. 3. On Aug. 9 a temperance program was given. Bro. Ezra Bucher of Mechanicsburg gave a very fine lecture on temperance. A mixed octet rendered selections of song. Bro. Curtis Dubble and the writer will represent our Sunday school at the Labor Day meeting to be held in the East Petersburg church.—Candace Royer, Myers-town, Pa., Aug. 30.

**Quakertown.**—Our pastor attended Annual Conference and gave us a report the evening of June 21. In the morning the Sunday school observed children's day with a program. This was also parsonage fund Sunday and the total receipts were \$843.11. One hundred members and friends of the Sunday school and B. Y. P. D. enjoyed a picnic fellowship at the near-by Mennonite retreat grounds on Aug. 5. The ladies' aid sent eighty pounds of clothing to the Friends Service Committee in August. The church contributed \$27 toward the community hospital drive. In the evening of Aug. 9 three children were consecrated at the close of the service. Bro. Linford Rotenberger, assisted by Bro. Burton Dimmig and others from the local congregation, opened a Bible conference in Trumbauersville the latter part of July. Meetings were held nightly for three weeks and, because of the interest shown, services are still held at regular intervals. On Aug. 30 Bro. Maynard George, now a senior at Moody Bible Institute, brought the morning message.—Mrs. John M. Kipp, Quakertown, Pa., Aug. 31.

**Three Springs.**—Brother and Sister Cletus Myers and family came in June to assume the pastoral care of our church. Bro. Stewart Kauffman brought us a message the latter part of June; he also sang for us. Bro. Myers had a program-planning meeting in July. A full program was planned, which we hope can be carried out. Bro. Myers had a week's camp in the mountains for our boys. They all report having a very nice time. Our Sunday-school picnic was held at the Fowlers Hollow recreation area on Aug. 1. We have been having evening services on the fourth Sunday of each month; they are very well attended. Bro. Myers is also holding services at the Manassa union house once a month. Our pastor sponsored an outing for the girls on Aug. 29. They all seemed to enjoy it. Brother and Sister Myers announce the birth of a daughter on Aug. 14. The church is planning a rally day service for Sept. 13. Our love feast will be held Oct. 11. A special effort has been made to contact every non-resident member and encourage them to take their membership to a sister church nearer them. Our women's work has been meeting on the first Thursday evening of each month. We are busy piecing patches and making clothing. We have a kit ready to send to camp and are planning a second. Several of our young men are in the service and we are praying for their safety. With the help of our pastor and family the work of our church is progressing nicely.—Mrs. David E. Roth, Loysville, Pa., Aug. 31.

### Virginia

**Nokesville.**—It was a privilege to have Bro. C. D. Bonsack speak at our church on June 7. Some of the ladies from the women's organization attended the district women's rally at the Midland church on June 25. Our group had the largest representation present. A quarterly news letter is sent to all members of the church; it is sponsored by the young married people's class. A three-day camp for junior and intermediate girls was held the latter part of July. Our pastor and wife, with other helpers, worked in this camp. A camp for the boys of these same classes will be held later. Our church was well represented at Annual Conference. Interesting reports were given at the Sunday morning service following the Conference. Brother and Sister Ira Arnold were with us on the evening of July 2 and gave a program on worship in art. A number of our people attended the district meeting Aug. 12-14 at the Cannon Branch church. Delegates to this meeting were Marjorie Graybill, J. F. Miller and Charles Beahm. We were glad to have Sister Nettie Senger speak at our morning service on Aug. 16. Her message was very interesting. The Nokesville, Valley and Cannon Branch



churches held a leadership training school in the Nokesville church Aug. 16-23. Bro. William Beahm brought a doctrinal message each evening at the close of the class period. Our love feast was held at the close of this meeting. Our women have met at the church and canned vegetables for Camp Lyndhurst. They have sent two packets to this camp and will send some comforters later. The birthday dinners are held quarterly and the ladies' aid meets on the third Thursday of each month.—Ruth Graybill, Nokesville, Va., Aug. 27.

**Olcan.**—Sister Garnet Tiller closed her series of meetings here on Aug. 16. We feel that the meeting was successful. There were three applicants for baptism. We hope to have our love feast in the near future. We desire the prayers of all the churches in the brotherhood that our church might grow and prosper.—Mrs. Paul Reed, Kerns, Va., Aug. 24.

**Pleasant Valley.**—Bro. Earl Bowman of Harrisonburg held our evangelistic meeting July 26—Aug. 9. The church was well filled each night, with 335 present on the last night. Bro. Bowman brought inspiring messages. On Aug. 22 we met in council with Bro. S. D. Miller acting as moderator. It was stated that the proceeds from the Lord's Acre day have been large and some have not been turned in, since the crops have not been sold. We decided not to have a Lord's Acre day supper because of world conditions. The two men's classes of our church gave a piano to the Grottoes church, which was greatly appreciated. A number of our young people attended Camp Bethel in Virginia. Several of our boys attended Camp Galilee in West Virginia, along with our pastor and his family. The temperance committee has sponsored a number of temperance contests and much interest is being shown on the part of the children from other churches as well as our own. Bro. Paul Wright has been elected our new Sunday-school superintendent, succeeding Bro. H. A. Driver, who held the office for sixteen years. We are grateful for the work and time Bro. Driver has given us, and we hope to give our wholehearted support to our new superintendent. Frank Miller was elected by the young people as their president for the coming year. We are looking forward to the C. P. S. camp at Grottoes bringing us a program on Sept. 20. Our fall communion will be held Nov. 8 at 8 p. m.—Marie Bosserman, Mt. Sidney, Va., Aug. 25.

**Salem.**—We met in council on Aug. 15 with Elder L. R. Dettra presiding. Bro. Dettra was re-elected elder. Other church officers were re-elected. We held our love feast at the close of our revival meetings, Aug. 29. Bro. Jonas Sines of Oakland, Md., gave us twelve inspiring sermons. Four were received into the church by baptism.—Ollie Lee Cline, Stephens City, Va., Aug. 31.

**Schoolfield.**—We were represented at Annual Conference by

Pastor L. A. Bowman and wife. Brother and Sister M. Guy West were with us in a series of meetings July 7-19. Bro. West brought very helpful and inspiring messages. Sister West delivered an interesting story each evening to the children, which was also enjoyed very much by the older people. As a result of these meetings eight were baptized. Five others have been baptized since our last report. Our love feast was held on July 26 with Bro. H. W. Peters of Spray, N. C., officiating. A good number of our people attended the district conference at Spray. Sallie Canaday and Lonie Kirks were delegates. Bro. Guy Wampler spoke to us on July 30. Because of illness Bro. C. D. Bonsack could not be with us as scheduled. Our daily vacation Bible school was directed by Miss Pernie Ferguson of Wirtz, Va., Aug. 10-21. One of our neighboring Baptist ministers filled the pulpit last Sunday. Our pastor is holding a ten-day meeting at Bethany. The building fund is still growing.—Mrs. Lonie Kirks, Schoolfield, Va., Aug. 28.

### West Virginia

**Bethel.**—We closed a successful two-week revival meeting on Aug. 30 with Bro. Ernest Muntzing as evangelist. As an immediate result nineteen were baptized and we trust that the seed sown will bring forth more harvest. We had the best attendance in several years and fine co-operation from everyone. We held our council on Aug. 22 with our elder, Bro. B. W. Smith, in charge; all business was taken care of very nicely. Bro. Smith was chosen as elder for another year. Sister Mary Hinkle and Bro. Herbert Sions were appointed as delegates to the district meeting. The ladies' aid made up a bundle of clothing and sent it to the Friends Center. Our church sponsored a two weeks' daily vacation Bible school the first two weeks of August, closing with a program given by the children. It was a very inspiring school and we feel it did much for the community. Our young people have been active during the past few months. New officers were elected and an installation service for the new officers held on Aug. 28. Delco lights have been installed in the church, which is quite an improvement. The lights were dedicated on Aug. 23 by our elder.—Vera Sions, Old Fields, W. Va., Aug. 31.

**Oakvale.**—Sister Elizabeth Broughman of Buchanan held a revival meeting here Aug. 16-23. There were three reconsecrations. The attendance was very good, considering the rainy weather. Much interest was shown throughout the services and although there were few immediate results, we feel that the Spirit of God was with us. Mrs. Broughman put forth her best efforts to bring sinners to repentance and to help the Christians realize their duty toward God and their fellow men.—Fannie Wimmer Boothe, Oakvale, W. Va., Aug. 29.

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# GOSPEL MESSENGER

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## He Sendeth Forth Springs

He sendeth forth springs into the valleys;  
They run among the mountains:  
They give drink to every beast of the field;  
The wild asses quench their thirst.  
By them the fowls of the heaven have their habitation,  
They sing among the branches.  
He watereth the mountains from his chambers:  
The earth is satisfied with the fruit of thy works.  
He causeth the grass to grow for the cattle,  
And herb for the service of man;  
That he may bring forth food out of the earth.

*Psa. 104: 10-14.*

■ ■





## *Around the World...*



*He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.—Psa. 104:14*

**Military forces** and lend-lease requirements will take the major portion of this year's dried fruit and raisin packs in the United States.

About 500 of the 1,500 young men students of Eton College in England went to the farms during the summer to help harvest the crops.

The number of persons employed on United States farms August 1 was estimated at 11,249,000, a decrease of 760,000 from a month earlier.

Forecasts that women and grown young people will have to be used as farm workers to some extent have been made by President Roosevelt and Secretary of Agriculture Wickard.

Communal field kitchens for German workers have finally been introduced throughout the Reich after a long period of hesitation. Eating in these kitchens will be compulsory.

The food situation in Italy is critical, said Rev. Father Rafael Angel Chacin, a Venezuelan priest, just returned from Italy where he was studying philosophy and pedagogy. The people are eating black bread made from starch rationed to 120 grams daily.

The present diets of Belgium are estimated to be 35 per cent below standard in mere food energy, and those of Greece and Poland still lower. The estimate for France is 25 per cent, for the Netherlands 20 per cent, for Italy 15 per cent and for Norway 10 per cent.

About one fifth of the supplies being shipped from America to the united nations is food, divided about as follows: one fourth, cereal; a fifth, dairy and poultry products; another fifth, vegetables, fruits and nuts; a sixth, meats; and the rest in fats and oils.

A migration of West Virginia mountaineer farmers is helping to harvest the tomatoes, peaches, apples, carrots, onions and other crops in upper New York. The Farm Security Administration will provide camps or certified dwellings for the families, take them back home or to Florida to help with winter crops, and give a guarantee of rations when not employed.

California's harvest is a race against time and spoilage. Men, women and school children, employed and unemployed persons, city dwellers and townspeople are being pressed into service. Prunes, grapes, hops, sugar beets and other crops require immediate attention, and cotton, walnuts, late grains, winter citrus fruits will demand similar attention a little later.

Reliable private advices report that Finland is on the verge of starvation. With the cold winter ahead, her food supply is almost gone. The present bread ration is about five slices a day of sour, almost inedible gray loaf; potatoes are almost unobtainable. The meat ration is about a pound a month, but it is almost impossible to obtain. The sugar supply is almost exhausted, and milk, butter and cheese are becoming increasingly scarce.

Apples are so precious these days in Britain that when the annual fruit sale was held at Horsmonden, Kent, recently, 330 acres of hard fruit realized within half an hour £33,000. The record price of £420 per acre was paid for a small orchard with a cull crop of apples.

British agriculture has made a contribution to the effort to diminish cargo space. The amount of land under the plow has increased from 12,000,000 to 18,000,000 acres, and another increase of a half million or more acres is planned for the coming year. Men work overtime and 40,000 Land Girls are employed in agriculture.

The 108,000 students in the high schools of Los Angeles are filling the critical gaps in farm and industry labor. Those 16 years of age and above, physically fit, attend school a half day and work the other half, or attend school three days and work the rest of the week, including week ends. The program is not compulsory, is supervised by local school faculties and will last as long as necessary.

The locker plant for meats, vegetables and fruits, is expected to become an increasingly important factor on the food front. A co-operative locker plant in Illinois processed more than 7,700 pounds of berries in 72 hours during the rush season. Another plant went on a double shift basis for a week so that 25 farm women could pack some 6,000 quarts of berries during the daytime while the meat cutting was done at night.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

SEPTEMBER 26, 1942

Number 39

## ... Editorial ...

### Members Nominal and Real

WE are familiar with the distinction between real and nominal Christians. We know that not all who profess to be Christians are really such. We know that *church member* and *Christian* are not exactly synonymous terms, but do we know the difference between real and nominal church members?

What is a church member? How do you become a member of the church? Is it by assent to her doctrines and submission to the initiatory rite of baptism? That gets your name on the register and gives you the right to vote, but does it make you a real member?

Perhaps you know somebody—an ex-soldier, say—with a wooden leg. Is that leg a real member of his body?

A member of any organism shares in the life of that organism. So does a real member of any organization. It functions. It participates in the activities of the organization. Otherwise its membership is purely nominal.

Are you a member of the church? How do you know? You may be able to cite testimony of someone who was present when you were received into fellowship but that is very scant proof. Are you functioning? Are you part and parcel of the life of the body? That is what settles the matter.

E. F.

### Conformation and Transformation

IF you take a piece of damp clay in your hand and close in on it with your fingers, it will take and retain upon its surface marks which clearly show the nature of the enclosing force. It will conform to the pressure brought to bear upon it.

If you plant a seed in the damp earth, the vital forces in that seed will find something in the earth which it will take and make over into stalk and

blade and fruit and more seeds like itself. The earth in this case does not conform. It is transformed by the vital force placed in it.

There is a familiar Scripture passage which speaks of these two processes as applied to human beings, and one of them is certain to take place with every man and woman in the world. You cannot place a human soul in this world without something happening to it. One possibility is that it will conform to the world forces which surround it. The other is that it will be transformed by the life of God within it.

Conformation or transformation is inevitable. Which is it in your case? Are you being molded by the world hand closing in about you, or is the regenerating Spirit of God living within you and making you over into the divine nature? E. F.

### "He Sendeth Forth Springs"

TO many a pleasant memory is the old spring where a refreshing drink was to be had even on the warmest day of the year. Springs were the reasons for springhouses that there might be cool places for the milk and butter. But it is in arid lands that springs mean the most. There they mean the difference between life and death, between the fertile oasis and the terrible desert.

Springs vary greatly in size. They range from the trickling seepage that forms a tiny stream to the great fountains of water which well up to make a river. Springs are cold or warm, flow gently or sometimes spout steam and water as at Yellowstone. They are sweet or bitter, depending upon the mineral content of their waters. Some springs fail in the dry season; others are a perpetual source of life-giving fluid.

In a land of hills, like much of Palestine, there is the geologic basis for many springs. Doubtless there are not as many today in the Holy Land



as in the long ago, for the reason that the ancient forests are gone and many of the hills are stripped of soil down to the underlying rock. But even so the basic formations conducive to springs remain.

Long ago the psalmist remarked how God sent springs into the valleys to give drink to every creature of the field. He noted also the luxurious growth of the trees planted by the streams of water. "By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills with his chambers; the earth is satisfied with the fruit of thy works."

Indeed, one of the chief marvels of the spring is its rôle in nature's economy for watering the earth and providing drink for all creatures that dwell therein. Consider the problem involved in storing an unfailing supply of fresh water. Detailed studies of underground water supplies—their sources, volume, quality and movements—reveal one of the marvels of the created world. For example, in one case it was found that the elapsed time between the falling of rain upon certain mountains and the reappearance of this same water at the foot of a given valley was approximately one year. The effect of this was to carry the surplus of a wet year over to the dry year which might follow. But in any case springs are the point of release for reserves of underground water which have been kept fresh and sweet against times of greater need. Wells are nothing more than man-made openings for tapping God's reserves of life-sustaining water.

The marvel of the spring is not as that of some other waters. Springs do not roar like the ocean, nor do they show the obvious volume of lakes and rivers. Yet they are the real sources of all these. It is usual for springs to well up quietly out of the underground water-bearing sands, and to flow thus year after year. It is theirs to minister to thirsty men whether in winter or summer. Receiving in season and giving out continually, the spring remains sweet and pure, a dependable source of life-giving water for the beasts of the field and the fowls of the air.

Praise God for the springs which he sends to run among the hills, making beautiful and pleasant the courses of rivers as they meander through the valleys. By springs man built his first camps and pioneer homes. By them he still locates his parks and preserves. From them he gets water to drink, for the needs of industry, and to redeem the desert places. From their locale he draws inspiration to live. Well has the psalmist said: "He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works." H. A. B.

## The Best Kind of Underwriting

THERE are various kinds of ventures, perfectly worthy, which have to be underwritten by somebody before the people at large will respond. Because of the risk involved, some persons with more means than the average citizen or more faith in the value and success of the proposed undertaking, must guarantee the public against possible loss.

The riskiest thing in this world is living. Dangers of the deadliest kind—physical, mental, spiritual—lie in wait on every hand, and yet most people think it worth while to live and are very loath to give up the practice. Occasionally somebody decides it doesn't pay and refuses to go on any farther.

The truth is that living is too dangerous an enterprise for anybody to engage in without proper protection. The wise course is to have the project underwritten by Jesus Christ. He does it gladly, and his guarantee against loss is absolute. He even shows you how to find life by losing it.

E. F.

## Getting What You Want

THERE are different ways of getting what you want. For example, a recent book lists forty-four instances where nations have been overrun or attacked by invading armies since September 1931. So here is one way men try to get what they want—by force.

A little less brazen are the activities of those who steal. Here the culprit seems to have some sense of the proprieties even though he refuses to live up to the best he knows.

Then there are those who work all the angles until the plum falls where they always wanted it to land, or in their own laps. One might call this shrewdness, or diplomacy. You may have stronger names for it.

An honest man earns his bread by the sweat of his brow. Such a man gives value for value received. This is the basic law of exchange in our business life. Commerce rests upon the way of integrity and self-respect.

Finally, there are some who live above the rule of value for value. They are forever going the second mile. It is not a pose or a stunt, but a way of life. Unconsciously they do more than their share. Now to such there often come tokens of esteem which money cannot buy. This is because they are the unselfish benefactors of the race.

If you are getting what you want, take heed that you do not offend one of God's little ones. Even if you are just thinking about getting what you want it is certainly not too soon to consider the means.

H. A. B.



## Lessons in Christian Service . . .

BY RHETTA C. O'ROURKE

### I. Working Out Your Salvation

*Memory Verse*—"Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 12, 13).

WHAT is salvation? It is amazing the number of people one meets who have difficulty in answering that question according to the Scriptures. Too many answer according to the dictionary, having a vague idea that it means an ultimate snatching from the jaws of hell. To use their own words, they are "trying to live good Christian lives in order to be saved in the end." Such teaching is not the teaching of the Scriptures.

Salvation is for this life as well as the next, and the rule is not *try* but *trust*. Salvation is not a *way of living* but a *life*—a new and eternal life that God gives now and here to those who believe and will accept. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Notice he does not say, "whosoever tries to live a good life," but "whosoever believeth on him." Salvation is not gained by doing but by dying. "For ye are dead and your life is hid with Christ in God." You are "hid with Christ," and when God looks on you he sees you through the Son in whom your life is hid; for your sins have been removed as far as the east is from the west and he will remember them no more. So, having died to sin, we rise to walk in the newness of life having been born again, not of corruptible seed, but of incorruptible. How shall we who are dead to sin live any longer therein? Salvation is not beginning again; it is being born again.

So we must first have impressed upon our minds that we are not saved by anything we have done, or can do, but by our faith in the finished work of Christ. "For by grace are ye saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast. For we are his workmanship." Nothing that we can do can save us, but faith can save us and we are saved as soon as faith has laid hold of this truth and we have accepted the atonement of Calvary. We then have eternal life. "He that hath the Son hath life," and death ceases to have a meaning for us. We are only concerned with keeping the faith.

But how can we keep the faith, and what does Paul mean by working out our salvation? Notice that Paul does not say work *for* your salvation, but work *out* your salvation. If this salvation is in

you, and you are "not conformed to this world but transformed by the renewing of your mind," it will work out and be visible to all and you will spend the days of your sojourn here on earth in the works of faith which have their foundation in the fruits of the Spirit named in Gal. 5:22, 23—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. In order to work out your salvation these fruits must be manifest in your life. Notice James says that "faith if it have not works is dead, being alone"; that is, having not the Spirit. If you have faith to lay hold on the truth the works will come out to the light, and you do have faith or you would not have turned your mind toward the Lord. You may not have great faith; for the greatness of your faith depends on the exercise you have given it; but faith, small or great, is still faith and God honors it.

"By their fruits ye shall know them," saith the Lord, and in this way your salvation will be made manifest to the world and others drawn into the circle of faith. A barren tree is a thing to be scorned by all men, but a tree laden with fruit will draw the attention of every passer-by. We do not have to struggle and strive to serve the Lord; we simply must quietly allow him to work through us. We are God's workmanship; and many times we fail because we try too much and trust too little. God is able to manage his own workmanship, and "Christ in us the hope of glory" will go from glory to greater glory in our lives if we make of ourselves simply tools to be used in his service, and allow his hand to do the work.

Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, these fruits of the Spirit must be manifest in our lives. Fruits like these cannot be hidden. They are gained not by striving for them, but by turning our backs on the lusts of the flesh, by dying to such things. Death means separation, and so we should separate ourselves from things that are evil, letting the Spirit guide us into all truth and fruitfulness. It is not our work; it is the work of the Spirit. Our work is only to yield to him.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." What shall we love, then? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." It is no wonder Paul places love first in



his lists of fruits of the Spirit. "And this is the love of God, that we keep his commandments." In other words, that we overcome the world. "And this is the victory that overcometh the world, even our faith." Faith is the victory, for "who is he that overcometh the world, but he that believeth that Jesus is the son of God?"

"Rejoice alway." We are told in the Word of God that the joy of the wicked is folly. It is like the foam on the crest of the wave; it has no substance. The joy of the Lord was in his submission to the Father and the result of his obedience was the drawing of men to God. Our joy is found in the same way.

When the Lord was about to leave the world he willed his peace to his followers. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." No, the peace of the Lord is not like the foamy crest of the wave that dashes to shore and sinks from sight in the sand; it is rather like a deep and quiet river that flows on and on toward the sea of eternity. It gives us a quietness of attitude that nothing on earth can supply.

Longsuffering is synonymous with patience and that word is used many times in the Scriptures. We are frequently reminded that God is longsuffering toward us, and we are warned to be longsuffering toward others, forgiving over and over if evil is done to us by our fellow men; also being patient in tribulation, letting patience be made perfect through refining fire.

Paul exhorted Timothy to be gentle, saying: "The servant of the Lord must not strive but be gentle to all men." And James tells us that wisdom is gentle; that if we would serve God as our Lord and Master served him, we must be "wise as serpents and harmless as doves." We must refrain from angry speech, letting the Spirit of God rule our minds.

There is much recorded in the Bible about the goodness of God and little about the goodness of men, but the power of the Holy Spirit can make us also good in the sight of God. Goodness in this passage does not mean good deeds but a clean and wholesome condition of the soul. Goodness is a divine attribute that we inherit when we become sons of God by the new birth.

There are two phases of faith in the Christian experience, believing faith and working faith. We must have believing faith to accept Christ and after we have accepted him we need working faith. Great works are done through faith; and greater works may be done than have yet been done, for the Lord is the same yesterday, today and forever. It is man who fails, and he fails because of weak

and puny faith; and the faith is weak through lack of exercise. The more faith we use the more we have, because when we step out on faith we find God is faithful and this adds to our confidence.

Meekness consists in acknowledging that God's will and ways are better than ours, and in being willing to have the will of God done in us, and in having him work his will out through us.

Temperance means self-control. Does your soul control your body, or your body control your soul? Paul says, "I keep my body under." Do we keep our bodies under and let our souls live unhampered? There is food for thought there. How many things do we do because they give us pleasure, that do not help us to draw closer to God.

And so, looking to him who is the author and finisher of our faith, we yield ourselves to God to be made righteous, that through faith in his promises we may lay hold of our inheritance as sons. Thus the fruits of the Spirit become manifest in our lives and our salvation works out in joy for us and in power for the cause of Christ.

#### For Bible Study

Love—1 John 4:17-21.  
Joy—John 15:11.  
Peace—John 14:27.  
Longsuffering—Heb. 10:36.  
Gentleness—2 Tim. 2:24.  
Goodness—Psa. 34:8.  
Faith—Matt. 17:20.  
Meekness—Col. 3:12.  
Temperance—1 Cor. 9:25.  
*Mattawan, Mich.*

### Practicing the Presence of God

BY CHARLES E. ZUNKEL

ONE of the finest insights into prayer I have ever had was given me by Dr. Hallesby in his little book, *Prayer*. He speaks of prayer as simply "opening the door." Then he calls attention to Rev. 3:20, "Behold I stand at the door and knock; if any man will open the door I will come in and sup with him and he with me." That is what happens in prayer. Some may object that this is virtually what they did when they accepted Christ and were saved. The answer is that this opening of the door must be done again and again. We need his fellowship. Being perplexed about our complex life, we desire to know what God wishes us to do. The child who wishes to be dutiful seeks to know and understand the desires of his parent. To do that he must work, play, talk with, live intimately with the parent. So it is with God. The story is told by S. D. Gordon how an old circuit rider was one morning riding through the woods of the South. Suddenly he came upon a clearing. Across the clearing was a little cabin.



Outside the cabin was a form bent over a wash tub. And the person was singing the grand old hymns of the church. He rode across the clearing to where the Negro mammy was and spoke to her. "All alone, Mammy?" "Jes' me an' Jesus," was her simple answer. She had learned the secret of abiding in his presence.

In reality, we open the door because we feel our utter helplessness. We open it for no other reason. If we felt sufficient within ourselves, we would not open the door. We would not need him. May that be the reason why some do not practice his presence? Recall the time when the crowd was turning away from following Jesus? Jesus turned to the disciples and said, "Will you also go away?" They answered him, "To whom else shall we go? You alone have the words of eternal life." Feeling our utter helplessness without him, our sheer inability to be victorious, we open the door to his entry. Has not the Master said, "Apart from me ye can do nothing"? Yet how often we think we can!

Our question now becomes this: What do we do when we open the door? What is the nature of our fellowship? Certainly no one can say there is any one way and only one way to practice the presence of God. Probably most of those who begin, do so by simply reading some portion of devotional reading from the Scriptures and then engaging in prayer. Or, they may come to vary this by adding some devotional materials such as poems, written prayers or meditations. I believe it will enrich our experience to follow some such cycle of experience as is suggested by Kirby Page in his recent book, *Living Prayerfully*. In it he suggests seven elements in this prayer experience. We may here note them briefly.

*First*, there is awe and adoration. We deepen the consciousness of God's greatness and goodness. We recognize him as the Creator of the heavens and the earth, as did the psalmist in Psa. 19. We go further to see him as the Creator and Father of mankind and the Father of our Lord.

*Second*, we should spend time in praise and thanksgiving. We should "count our blessings, name them one by one." Such a psalm as the 103rd is very fitting to be read. We have so many gifts given to us—life, friends, loved ones, health, and salvation through Christ, to name only a few.

*Third* there should be contrition and confession. We must recognize our unworthiness of all that has been bestowed upon us. We must "feel our spiritual need." Confession helps us to keep from drifting on in sin and separation from God.

*Fourth* will probably be aspiration and commitment. Looking beyond our sin and need, we see

## History

BY VERA V. VIA

With blood and thunder man may paint  
Old History's tapestry, or taint  
With vice and greed its patterns faint,  
Until they are of ghastly hue;  
Yes, Passion's colors they may blend  
Their deeds to cover and defend  
And hide the things that will offend  
The eyes that shall its pictures view.

But:

When History's tapestry is done  
And all its gory threads are spun,  
The needle of time its course has run  
Through each pattern on the pile,  
The golden threads of love 'twill be  
And silver threads of service free,  
And not the bloody spots we see,  
That shall reflect God's holy smile.

*Free Union, Va.*

him to whom we will commit life and all it holds.

*Fifth*, we have needs for which we will petition and intercede. Often we want to place this first in our prayer experience. It does not belong there. Our prayer should first be "Lord, make me," then "Lord, give me and help me." If we are in doubt about this, a restudy of the Lord's Prayer may help.

*Sixth*, we want communion and fellowship. We must discover the Father's will. We want to enjoy his companionship. We want to dwell in his presence.

*Finally*, there must be social action. The transforming experience of prayer must be carried out into life and action. First, we want to be fitted and changed. Then, we are ready to be instruments in God's hands to bring in the kingdom.

Surely such a cycle of prayer experience should make it a glorious and transforming practice. It will hold for us increasing appeal and will round out our lives in all the qualities which we need.

But we may ask, "When shall we pray? Shall there be a set-apart time?" Experience teaches us that unless there is, prayer will be neglected. The greatest pray-ers have been very careful to find a time when nothing else can crowd in and rob them of the experience. We are told, for instance, that Kagawa has kept the time from three o'clock until five o'clock in the morning. I recall hearing Sherwood Eddy say that during the years since he was a student in college, looking toward work as a foreign missionary, he had kept a two-hour watch each morning. The set-apart time will not suffice. There will be frequent intervals in our lives, as in the life of Jesus, when we will naturally and normally lift our hearts in prayer



for courage, or direction, or help. Surely these days of strain and stress will drive us to practice the presence of God. If we have been feeling our self-sufficiency, surely now we are feeling less sure of ourselves. We will practice his presence simply because we must. There will be inner compulsion.

*Lima, Ohio.*

### Vacation Thoughts

BY KERMIT EBY

THIS summer as I watched the countryside pass by, saw the fields of grain, the waving corn and the "cattle on a thousand hills," I was haunted by news stories of starving Greeks and Belgians, Frenchmen and Chinese. I recalled to memory, as I rode along, pictures of hungry Chinese diving into the flooded Yangtze for bits of garbage dumped from river steamers. I thought how fortunate we Americans are, for ours is a world in which famine is inconceivable and hunger, if it occurs, is man-made. Speculation on man-made hunger brought to mind Vice-President Wallace's speech on the Age of the Common Man in which he said that a quart of milk was the right of every one; Madame Litvinoff replied, "Yes, even a pint!"

"Indeed," I thought, "Wallace is right, but how many of us would voluntarily reduce our standard of living to lift that of a German or a Japanese, or even a Chinese or Indian?" I recollected, too, as I was thinking, how we Dunkers insisted on brotherly love, missions—and a high tariff, in spite of the fact that about once each year we studied the story of the conflict between Abraham and Lot's herdsmen over the pasture lands and praised Abraham's unselfish relinquishment of the choicest natural resources. I decided once again that we are all in favor of justice in the abstract, that only specific interpretations cause trouble.

I went to Washington, D. C., from the mountains of Virginia and Pennsylvania. No two worlds could contrast more. For some reason, Washington troubled me! While Vice-President Wallace's speech had, like Lincoln's in another dark period of American history, given spiritual direction, there was no real program of implementation of his ideals. Too many men in responsible places know that the future is inevitable, yet are afraid to turn their backs on the past. Conversation with friends convinced me anew that the war is being fought, not only on the battle front, but in every institution, in every organization, and in every heart!

Back in the country again, I tried to synthesize my experience in Washington, and I concluded that I understood for the first time why fascism

abroad and here developed; why there is a systematic destruction of the dreamer and the intellectual wherever reaction rears its head. Reaction is negative; it loves darkness, is afraid of life, hates those who love life, who dream dreams. Unable to understand, baffled by its impotence to destroy the new, reaction destroys its exponents, only to go down to ultimate defeat. For life is always triumphant over death. Ours, then, is a simple task in these dark days. We must decide where we are going to give our life and then give it.

*Chicago, Ill.*

### "You Don't Want to Forget"

BY J. CARSON MILLER

THE above may seem to you an ungrammatical expression, but you will please pardon me for using it, as it has been the means of impressing a valuable lesson on my mind. I was seated in the eye specialist's chair. He asked me if I had been using the drops that he had prescribed for my eyes. I told him I had been using them according to directions, unless, perchance, I happened to forget to use them. I can yet see the old doctor's smile as he looked down upon me and said in his pleasant way, "You don't want to forget."

I then and there thought of the many times when we use the word *forget* as a synonym for *neglect*. We get in the habit of smoothing things over by the use of mild words, hoping to be excused; in reality, a stronger term would be more in accordance with the truth. How often we neglect to do the things we should do, allowing less important things to crowd in and excusing ourselves by saying we forget. For instance, we have been intending to go over to see Brother Jones, who is very sick, but we forgot about it when we had a good opportunity. After Brother Jones is dead we think about it and cover his grave with flowers that we should have taken to him while he was living. Many things we expect to do some time, but we do not get them done. Is it because we forget? Nay, rather because we are careless and neglectful. In training our minds (whose mind does not need training?), there are things that we should desire to forget and also things that we should not forget. Let us strive to remember the good we ought to do and forget the bad things we are tempted to do. Let us try to remember the lessons we have learned in our past life. Unless we remember and profit by the lessons the experiences in life teach, they are not worth anything.

Sometimes the ills of life make us grouchy and lead us to neglect our friends. We should make a desperate effort to conquer bad thoughts and



endure patiently the aches and pains that come to us. I remember a friend of my early youth who did not always enjoy life. Many accused him of being surly and ill-tempered. On one occasion he told me that it was not his intention to insult people when he spoke disrespectfully to them, but the aches and pains that he suffered at times caused him to say things for which he was afterwards sorry. Like the psalmist, we should learn that it is good for us to be afflicted (Psa. 119:71). It is often through afflictions and trials that we gain real strength and knowledge. Our human physicians can give us temporary relief, but a permanent cure comes from a higher power.

We are all inclined to forget. Friends have frequently borrowed articles from me which they have not returned. They must have forgotten. I would by no means accuse them of getting them unfairly. A farmer in an adjoining county related to me this actual occurrence: A neighboring farmer had borrowed an article from him, which he had neglected to return. When the owner called for it, perhaps a year later, his neighbor claimed that the article belonged to him. He had forgotten to return it until he really thought it belonged to him.

It is a well-known fact that people become more forgetful as they grow older. Almost every day I meet men who admit that they cannot remember things as they could in early life. Is this true simply because weakness increases with age? May it not be in large part because we fail to exercise the faculties of our minds? Failure to exercise the body weakens it. It is equally true, I think, that failure to exercise the mind makes us forgetful and causes us to neglect our duty.

Do we try to remember? Our memories will be called into service in the eternal world (Luke

16:25). While we cannot all remember like Themistocles, who could call by name every one of the twenty thousand citizens of Athens, or like Caesar, who knew practically all the soldiers of his army by name, or like Woodfall, the stenographer, who could repeat entire debates in parliament without referring to his notes, yet we should be able to call to mind the things we are expected to do in life. Whenever I am tempted to leave some important work undone, or to excuse myself for not doing it, I hear my old doctor saying, "You don't want to forget."

*Moore's Store, Va.*

## Why Rally Day?

BY L. C. HOSFELDT

RALLY day is necessary because there is need for enthusiasm.

Everything in life runs down and becomes weak. It requires constant effort to keep things up to a point of efficiency. Exercise is the great law of life, and nothing that is worth while is attained without effort. We need to eat, sleep and work to keep going. It is very easy to let down, to relax and to lapse into a state of lethargy, which leads to stagnation and decay. Eternal vigilance is the price of safety in the spiritual realm as well as in the physical. A lot of folks are prone to go by the way of least resistance. What one is and what one desires to be depend on what one thinks. Success is attained only by a judicious use of time and energy. The spirit of a man determines what he may accomplish. If he is actuated by an inner urge, he will either rise or fall, depending upon the manner of spirit to which he yields himself.

It has been stated that there are two classes of people—those who help and those who hinder, those who push and pull and those who ride or hold back. Then again there are folks who, like the old-fashioned pump, need to be primed before they will produce. The Christian, if he is filled with the Spirit, needs no priming, but is like an artesian well; his response is voluntary, full and free. When folks are really interested, when they have a desire and will to work, and when they love to do their part, it is very easy to keep things moving. A disinterested person is hard to get started; it is still harder to keep him going.

The Christian life is one of addition; the Biblical injunction is: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in

## We Never Know

BY JULIA GRAYDON

We speak a cheery word, we write a light letter, we send out in a poem or article words of hope but we do not know perhaps the good they do.

Let me tell of a little instance. A young woman had a religious poem in the Moody Monthly and it was copied in her home town paper.

One day at a church meeting of women a timid body unfolded a small piece of paper tenderly and asked as she showed the little poem: "Is this our Miss A——?"

She was so happy to know it was written by a church worker whom she admired, but whom she did not see often.

It will no doubt be put among her treasures and looked over now and then when it will bring back pleasant memories.

We never know!

*Harrisburg, Pa.*



you, and abound, . . . ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

If all of us lived up to this high ideal, there would be no need for rally days, for this would enable us to "lay aside every weight and sin that doth so easily beset us," and help us to run with patience the race that is set before us. We then would be at all times "pressing toward the mark of the prize of the high calling." We would forget the things of the past, for we would be fully occupied with things of the present.

The remedy for a lack of interest is to center our thoughts upon things that are higher and holier. This can be done only by a continual reading of the Word and by meditating thereon. If we can induce folks to study the Bible and to meditate upon the Word day and night, there will be but one result: they will be like a tree planted by the rivers of water which brings forth its fruit in season.

One cannot expect to accomplish whatever may be the goal desired by intermittent efforts. It is not possible to remain physically fit by eating only three or four times a year, even though one should gorge himself on those occasions, nor can one remain spiritually alive by an infrequent attendance upon the work of the Lord.

Man is so constituted that he must be busy, and he will be busy either in that which will elevate him or in that which will debase or lower him. Man and his manner of life are largely the result of his thinking; therefore the injunction: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things."

Folks sometimes become ill and, if there is

enough strength, may rally and get well. Sometimes it happens that they have vitiated and depleted their life forces to such an extent that death ensues. In the spiritual realm these possibilities also obtain. The only safe procedure is to keep active and take nourishing food. May everyone be actuated by sincere endeavor and be loyal at all times to the highest ideals. Then the need for rally days will be reduced to a minimum.  
*Los Angeles, Calif.*

## Attend a Brethren College

BY WM. J. TINKLE

YESTERDAY we visited a lady of advanced years who has been an outstanding church worker all her life. She has taught in Sunday school, led Christian workers' meeting, led devotions, instructed in Sunday-school conventions, and labored faithfully in the aid society. Beautiful needlework adorns her home, and on the wall hangs an oil painting of her own workmanship. Her children have taken an active interest in church work and are among the leaders in the church.

Where was this effective worker trained? In one of our Brethren colleges. With no thought of preparing for a paying position, she trained herself for greater usefulness. And while the church has gained a great deal, we feel sure that our sister lost nothing by getting this education.

Many another example might be cited of people who have attended our schools, returned to their former vocations, and used their training for the benefit of the church and community. But are there so many as there used to be? We find people going to college to prepare for some position that they could not fill without a college degree. They fill the ranks of the professions, and live a different life from their brothers who stayed at home. Many of these also become good church workers, among them our pastors; but some of them do not happen to be located where they can work for the church that trained them.

I make no objection to people preparing for the professions. But in addition to them we should have many others preparing simply to enrich their lives and make themselves more effective workers. All of our schools have courses that make living richer the remainder of one's life, and the student learns to work by valid principles, so that there is also financial gain. Some have spent a little while in a Brethren college and found their whole outlook upon life transformed. Could a better use be found for a little money and time?

*La Verne, California.*

## Be Careful

BY VELTA MYRLE ALLEN

Only those we truly love  
Can ever hurt us much—  
It might be just a thoughtless word  
Or perhaps a slighted touch.

For humans all are weak and frail;  
They mean not all they say.  
But 'tis well to guard our heart and lips  
Each hour of every day!

*Oakland, Calif.*



## The Protest Project . . .

BY CHESTER E. SHULER

THE "soapsuds drama" was on the radio. The hero was in a bad spot. He had deceived his devoted, trusting wife and had termed his deception a "white lie."

In her kitchen, Sister Becky Calvin slammed the oven door with a determined hand and hastily turned off the radio. Then she retrieved the dishcloth and carefully wiped the switch-knob to remove traces of freshly made pie dough which had been on her fingers.

"You two run along and play now," she commanded Johnny and Mary, who were seated, wide-eyed, before the now silent radio. When they had vanished, she carefully washed her hands, secured a postal card and her pencil, and wrote rapidly.

She met the mailman at the gate five minutes later. "Be sure," she smilingly admonished him, "to get this card on the next train east."

"I'll sure do it, Mrs. Calvin," he said laughingly. "Here's your mail." He handed her the weekly paper and several letters. "See you tomorrow."

Inside the kitchen, Sister Calvin tested the cake. Then, finding her "near" glasses, she sat down to read the mail. An envelope postmarked New York, N. Y., and bearing the letters of a national chain radio corporation, was the first item she opened. A satisfied grin overspread her kindly face as she read the neatly typed message.

"Hadn't any desire to offend, eh?" she said half-aloud. "Well, now, that's good. Maybe I was too hard on the poor man, but with Johnny and Mary listening, I just couldn't stand it to have him talk like that right in the middle of his broadcast. Well, maybe this'll do some good. Oh, that cake's scorched—"

Sister Calvin rescued the cake, then cautiously switched on the radio once more. This time, to her relief, the Farm Hour was on, and sometimes the announcer on this program gave timely tips that meant money to father.

The clock struck eleven. As she hastily started dinner, her eye rested upon the packet of postal cards on the shelf by the clock. "Dear Father," she whispered, "do bless the cards I'm sending out! Thou knowest, Father, that I can turn off the bad programs to keep Johnny and Mary from hearing bad things, but a lot of folks won't turn them off, and a lot of others don't want to. O God, help me to help the radio programs. For Jesus' sake, Amen."

She felt lighter of heart as she entered the cel-

lar and picked potatoes into the dishpan. Father and Harry would be hungry as bears after all their hard work that morning in the fields, and she would have a good dinner for them.

. . . .

The busy executive in the main office of the great radio corporation looked up from his desk as the door opened. A sleek-haired man with an "eyebrow" mustache and a bored air stood before him.

"You sent for me, Mr. Jones?"

"Yes, Benson. You'll have to change that script you're working on—the one for Old Jennings' company. Just got a letter from Jennings himself. Seems some old dame on a farm in the Middle West objects to your hero telling white lies. Here, read this yourself, and cut out the lies and anything else Jennings wants out. That's all."

Back at his typewriter the author scowled. "If the Old Man's going to listen to all the sanctimonious women that complain about such things as white lies, I'd better quit! But then, since it was the sponsor complaining, I guess the Old Man hadn't much choice. Well, out she comes."

He grinned. "But what'll the old lady say when she hears the episode that goes on the air in half an hour? Wow!"

. . . .

The "old lady"—Sister Calvin—didn't do anything about it. She didn't need to. The program came from her kitchen radio just as Sister Robbins had settled herself comfortably in the kitchen rocker.

"As I was saying, Becky, the deacons ought to call on Brother Ben right away and tell—oh, dear, these radio programs! They're the worst nuisance! Still, I've kinda got so I like some of them. Now this here one—"

But three minutes later the switch had been snapped. Two sisters looked at each other with mingled disgust and guilt. Sister Robbins broke the silence, shaking her forefinger with tremendous emphasis.

"I'm going to do it, Becky! I'm going right home to do it this minute! The mailman won't be along for twenty minutes. I'm so glad you started this protesting business in our Bible class. Yes, sir, it's a good thing, Becky. Good-by. Come and see me." And the brisk little woman was out of the door before Becky could protest her early departure.

"Bless the Lord! Bless the Lord," Becky said, smiling happily. "The good Lord's working in some hearts anyway. And may he bless our messages of protest."



Sunday morning when Becky stood before her class, she listened as the business was transacted before the lesson began. Six protests had gone to the sponsor of the particular radio program that week, the same program Sister Robbins had objected to. Three replies to other protests had been received, and each was read in class at this time. Four sisters agreed to write protests that afternoon. All agreed the project was worth while.

"And don't forget the prayer part," Sister Becky reminded them. "God must bless and move mightily on our side. He will, too, if we pray right."

And so one group of women did their part to correct a social evil.

*Harrisburg, Pa.*

### Financial Aspects of Marriage

BY PAUL THOMPSON

AMONG other problems to be solved, marriage brings its share of financial puzzles. It would undoubtedly be a good thing for all young people to have courses in money management. These courses are open to about all young people in high school and college. Such training is excellent.

Young people should be put on their own early in life, so that they can have experience in earning and spending money. One should know the value of a dollar. One needs to have learned the art of living within his salary and saving some out of each pay check.

Many young people make the mistake of going in debt to purchase furniture and other equipment immediately after marriage. This should be avoided. Even though the husband and wife do not have as much as other people around them, they should be patient and saving and get things as they go along, rather than incur a large debt at the beginning, which often leads to discouragement. By careful saving, planning, and sacrifice the couple can live within their means. And the self-denial and sacrifice will make them the better for it.

Then there are problems concerning the interference of relatives and in-laws. Though there is much unfair sport made of in-laws, in some instances it is rather justified. Young married people should refrain from living with any of their relatives; they should live by themselves in their own home. "No house is large enough for two families" is an axiom I have heard all my life. And the longer I live, the more I believe it. The couple should see that they are free also from the dictatorship of the well-meaning relatives who

often sink the ship of matrimony. Though the young couple may make many mistakes, the relatives should be intelligent enough to keep still and let the partners solve their own problems.

The kind of a house in which the new home is made is not so important as its location. A home established in a community where marriage is held sacred has the support of the community in helping to make that marriage a success. It is hard for a young couple to make a success in a community of low moral standards. I am often told by real estate agents that property near a church has a higher cash value than homes far away from a church. The reason for this is that ordinarily there is a higher type of people living around a church, which naturally increases the value of property. See to it that your home is established in a community that will reverence your home and help you to make it better by the prevalent social attitudes.

Dr. Popenoe says that marriages contracted in the western part of the United States have less chance of succeeding than in the central west or eastern part. It seems that the form of western culture and living habits is pretty hard on marriage.

A large city is also hard on the institution of matrimony. In 1930 one marriage out of every seven or eight in Chicago ended in the divorce courts. On the other hand, in the rural sections surrounding Chicago there was only one divorce in every twenty-eight contracts. The low morals of the city, the changing population, the anonymity of the city, the hustle and bustle, all seem to make marriage difficult. In a small rural section where everyone knows everybody else, and where marriage is held sacred, the young husband and wife have the support of the community in their venture.

It is impossible for all married couples to live in a small rural section, but just because one lives in a metropolis is no sign that his marriage will be a failure. It does mean that the city couple must ever be on guard, and must inform themselves of the effect of city life on their happiness so that they will be prepared to make the necessary adjustments.

Possessions are like anchors. Young married people who own no material things are in danger of drifting apart. To own a home, furniture, or even an automobile in partnership is next best to the having of children. I here wish to urge young people to think very seriously of starting to buy a home together soon after marriage. It need not be expensive, but it should be a house of their own. Living in crowded apartments is a great



obstacle to marital happiness. Apartments have literally ruined thousands and thousands of very promising marriage ventures. To own one's home gives a sense of security and peace that nothing else can give.

The mutual sacrificing to the extent that the pair may have something is simply to share life together. Every time some new article is added to the home a new interest is also added. And as the articles in the home become more numerous, they will tell the story of the couple's growing love for one another.

*Conway Springs, Kansas.*

## Getting Acquainted With God

BY ADA THOMPSON HOY

"WHY didn't you come sooner, Ruth? We had about given you up." Ruth's friends demanded an explanation for her tardiness at their Sunday get-together.

"Well, you know I stayed last night with Aunt Sue. She asked me to go to church with her, and she made the minister sound so interesting that I got ready and went. She always says he talks to their hearts as well as their minds. His topic this morning was Getting Acquainted With God. He started out by saying that we need God along with our psychology. I wanted to know why, since I've just started that new course in psychology, so I was all attention.

"He said there are three ways to study God and learn to know him—through nature, our conscience and the Bible. And that God is a Spirit and what we are in spirit—our intelligence, aspirations, ideals, love of beauty, truth and goodness—is our God-part.

"You know I've gone to Sunday School and church all my life. I've listened to good preachers and some that weren't even interesting. And my teachers have been wonderful, just fair-to-middling and poor excuses. I guess I grew up this far with some very warped ideas and biased opinions of a religion. I'm not really sure I've given it any very serious thought at all.

"But today I got a real thrill out of going to church and listening to that sermon. Dr. Graham talked about some of the most common everyday problems you could imagine—tempers and dispositions and neighbors. There are some things he said that I know I'll think about all week. Before he preached he prayed that God 'put us all in a frame of mind to get benefits from the service.' He said we stand alone. Whether we win through or fail, it matters most to us and it's up to us to decide. But if we are going to win—

really win—we need God back of us. It occurred to me that if Dr. Graham, big person that he is (you know he gives lectures at the university and is chaplain with that tourist company besides having the second largest church of his denomination in the country), could have need for a God to talk to and could recommend an acquaintanceship with him, that should be enough for the rest of us.

"He suggested that we start out by thinking about things, sort of talking them over with ourselves, with that goodness and intelligence and courage in us, and if things got too hard for us for awhile just to give up and let God take charge—just to be quiet and yet believe in a right outcome. The way he explained it getting acquainted with God would give us a sort of program or schedule for our living and it would be a great adventure.

"I'm going to do what he said—take my Bible down from the shelf and dust it off and make friends with it. The greatest collection of short stories in the world is the Bible.

"He said in closing that thinking folks would know that God was a wonderful person if they just stopped a minute and looked at a blade of grass or a flower, but they must really stop and think—and not go around half asleep in their minds.

"I've had thinking dinned into me ever since I can remember, but this is a new angle and I like it. Yes, I like it a lot. Don't all of you?"

And Ruth's friends answered with their quietness and thoughtfulness.

*Franklin Grove, Ill.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A prominent man wrote to the author of these little bits, asking some facts concerning their history and philosophy. The next day no "bits" were jotted down in the small black notebook, and as the evening shadows fell there came a feeling akin to shame. Why?

The very mental attitude necessary for bringing simple little acts of kindness to notice had temporarily disappeared. In a small way, fame had come, bringing the thought that greater human service might be possible, 'tis true; but mixed with this motive was something selfish.

When a man is floating through the clouds he doesn't see real life experiences, for they happen on the ground. In the quiet of the twilight hour the sudden realization came that during that day selfish pride had been in the center of the picture.

Memory then contributed the painful information that there had been other days when love was not the all-compelling purpose in life; when other values than the good, true and beautiful caused most of the entries in the day's ledger of experience.

What story does your mental diary tell today?

*New York, N. Y.*



## Brethren Service

### Food for Civilian Public Service . . .

As a whole the Brethren are a rural people. In years past tender hams hung in the smokehouses and the cellars and larders were always overflowing with fruit and vegetables. In recent years such things have changed but little. From this abundance of foodstuffs arose the question: "Could we not help in the Civilian Public Service movement by sending our produce, the products of our farms, to the camps?"

In such a way the Civilian Public Service food projects in all parts of the country were begun. It is a movement that binds old and young, rich and poor in one fellowship of sharing and giving. Young people in a Virginia camp spent an afternoon learning active service by canning tomatoes. The ladies' aid learns the fellowship of working together on a different kind of project. Men's work co-operates in the rougher elements of the work.

The church people welcomed a way in which they could combine the work of their hands with the resources of their land. And to the men in camp it could mean only one thing when truckloads of food from people all over the brotherhood came rolling in. One boy expressed this feeling when he said, "The church really must be back of us. I thought when we were put away off here in the forest folks would forget us, but I guess they haven't."

Thus three things are accomplished: the cause of peace in the world is helped financially by donations of food; the whole brotherhood is united in fellowship and service, putting their faith into action; the campers feel that the church is back of them.

The church people are proving that the brotherliness of the Brethren is as strong as ever and is glowing and alive, ready to take its share in caring for and feeding a postwar world of stricken brethren the world over.

For further information about this program write to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois.

### What Has Been Done

**Southeastern Region.** Trucks have been donated from various districts and are routed through these districts to take food to Camps Lyndhurst, Hagerstown, and Beltsville. This fall a meeting is being called to make extensive plans for next year's campaign. The Southeastern Region is on its toes.

**Iowa.** Requests come from Iowa for more information about canning for C. P. S. Without solicitation they made known their wish to use their abundant crops in this work.

**Pennsylvania.** Camp Kane receives gifts of food, clothing, books, etc., almost every day. It is an indication of the Pennsylvania people's "faith in action."

**Indiana, Ohio and Michigan.** The truck from Lagro made its first trip on July 13 as reported in a previous Messenger. The first load, supplying food to five camps, was valued at \$1,171.25. Since then a larger truck has been kept busy picking up the food which comes pouring in from individual churches, district meetings, and individuals. This food project is the largest and most fruitful yet undertaken.

### A Glance Here and There

The love feast is being observed frequently in one of the churches. The communion cooker—you recall the two rectangular tanks that sit on the brick furnace—is now in regular use. The two tanks will handle more than sixty half-gallon jars at one cooking. So the women of the church prepare the beans or plums or other fruit or vegetables and process them in the cooker. Isn't that after all really a love feast preparation? And does it not build a closer communion in the church?

**Camp Lagro** now has shelf room for 9,000 one-half gallon jars. Both Walhalla and Wellston have new underground storage rooms.

## Brethren Faith in Action...



1. A service goal in every home through the service cup, stamp, certificate, income saving allotments.
2. A service offering in every church on the last Sunday of each month to gather accumulated service savings.

One cent per meal per member will provide a fund for the necessary expenses of Civilian Public Service and an increased relief program. This should be a minimum and should be increased in proportion to individual income. Quoting from Henry Morgenthau, Jr., Secretary of the Treasury (for total letter see August 29 issue), "We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been on the Treasury of the United States."

Send congregational and individual gifts to the Brethren Service Committee

#### For Further Information

write

BRETHREN SERVICE COMMITTEE  
22 S. State Street  
Elgin, Illinois

#### For Selective Service Procedure and Classification Information

write

NATIONAL SERVICE BOARD  
Paul Comly French  
1751 N Street, N. W. Washington, D. C.



At the district conference of Northern Indiana food was brought and stored near the front of Quinter-Miller Auditorium. At the close of the Wednesday evening service M. R. Zigler conducted a consecration service for the food and truck. It had been planned originally to run the trucks directly into the auditorium but the doors were not high enough. So a line of about three dozen men passed this food out to the trucks. There was more than could be taken on two trucks—11,000 pounds valued at nearly \$600.

In Southern Indiana food was likewise brought to the conference at Anderson. The truck from Camp Lagro was there to haul the food away. A consecration service was conducted by Dr. Paul H. Bowman. At the close of the prayer, the motor started and the truck drove away from the church. About three and one-half tons of food, mostly canned fruit, was donated here.

A truck has been donated to the Brethren Service Committee for use in the food collection program. A good man, who prefers to remain unknown, purchased a truck, had it overhauled, equipped it with a body and presented it to the Service Committee. It has a load capacity of between four and five tons. Interest such as this lends belief in the sincerity of religious faith.

At Cerro Gordo, Illinois, live two old people whose only income is a small pension, but they asked for twelve half-gallon jars to fill for Brethren Service.

One creamery manager much interested in Brethren Service has offered to donate occasionally 300 pounds of butter for use in the camps. That will help to make the bread taste better.

On the second full circle trip of the Indiana truck, 1,350 miles were covered in four of the nine state districts and a total of 29,000 pounds of food was handled, ranging from apples and applesauce down through the alphabet—beans, eggs, flour, onions, peas, tomatoes, wheat, including a smoked ham and six live chickens.

When the nominating committee at Ashland, Ohio, met to prepare ballots, their wives went along and canned applesauce for the C. P. S. camps.

In a certain church one of the members was quite unenthusiastic about the pacifist position held by the church. But he did help in handling some of the food for the truck. Later the pastor said that the attitude of this member was entirely different. The doing of useful work which is also religious work may help us in our thinking.

In the midst of such plenty, a glance at European countries shows want and malnutrition. It is estimated that a ten-cent hamburger contains as much bread as the French get in a day, more meat than they get in a week, and more butter than many get in a year.

## Ministry to Men in Military Camps

### More Letters From Pen Pals

From all over the world come letters from Brethren boys, expressing gratitude that their church has not forgotten them. Many are away from home for the first time, and although they live an adventurous life, yet they face danger and are in an unusual environment and among strangers. News from home is food for their hungry hearts. The Brethren Service Committee counts it a privilege to be your messenger of goodwill and concern. You can help by keeping us constantly informed



The picture above shows the young people of the Bridgewater church and the Bridgewater College Student Christian Movement harvesting a potato garden which they planted last spring. This was more than just a potato patch; it was a garden in which the young people planted potato eyes (ideas) that grew into potatoes (deeds). This idea grew from the desire to contribute to the Civilian Public Service camps in a larger yet an inexpensive way. These young people are to be commended for the fine work they have done in their spare time. That work sent about one hundred bushels of fine potatoes to the C. P. S. camp at Lyndhurst, Va. This is Brethren Youth in Action!

of changes in addresses, and by sending the names of men who have recently entered the service. Be sure to give the rank or title of each person and his complete address.

An Indiana boy, now at Scott Field, near St. Louis, Illinois, says, "There are none of our churches close . . . as you know. When I go into St. Louis . . . I go to church there . . . Received your welcome letter this afternoon. I was very happy to receive the pamphlets you sent with the letter."

A boy from Ohio, writing from Camp Keesler, Mississippi, "I am busy answering my mail for what may be the last time from here. . . . When I get to my new location I will write to let you know my new address."

A Pennsylvanian writes, "I have often heard Brother Moore speak of your place [the Brethren Publishing House]. I believe he worked there, did he not? I am so glad I got into the medical corps. It is one of the finest branches of the service. . . . I go to camp church as often as possible. We have a very fine chaplain here at Camp Barkley, Texas."

From California comes the following from an Illinois lad: "I received your most welcome letter tonight. I also heard from a buddie in Pearl Harbor, and this noon from Rev. Harmon of Fresno, California. I have not been in a Brethren church since last September, when I was home on furlough."

Hawaii sends greetings by way of a Virginia boy: "I will now answer your most kind and welcome letter I received a day or two ago. . . . So the weather is hot in Illinois, is it? It is sure hot out here. . . . I am surely glad the church is doing nicely . . . and that our people are supporting the church in a larger way than in days past."

A young man from North Carolina sends word from Camp Edwards, Massachusetts, "Your interests and efforts are greatly appreciated."

By way of his California parents comes a letter from

(Continued on Page 24)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, September 27

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Joseph: An Example of Forgiveness.**—Gen. 45: 1-15; 47: 11, 12. Golden Text, Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Eph. 4: 32.

**Christian Workers, Enriching the Church's Program for Children.**

**B. Y. P. D.,** How Can I Become a Person Worth Knowing?

**Intermediates, What About the Movies?**

• • •

### Gains for the Kingdom

**One** baptized in the Independence church, Kansas.

**Six** baptized and nine added by letter in the Flora church, Ind.

**Four** baptized in the Thurmont church, Md., Bro. Ray A. Kurtz, pastor.

**Four** baptized in the Freeport church, Ill., Bro. R. H. Miller, evangelist.

**Six** baptized in the Valley Bethel church, Va., Bro. J. L. Driver, evangelist.

**Three** baptized and three received by letter in the Norristown church, Pa.

**Three** baptized in the Chippewa Valley church, Wis., Bro. Mark Burner, pastor.

**Five** baptized in the Wabash country church, Ind., Bro. T. G. Weaver, evangelist.

**Four** baptized in the Sunfield church, Mich., Sister Martha Keller, evangelist.

**Three** baptized in the Hollywood church, Va., Bro. W. E. Cunningham, evangelist.

**Three** baptized in the Fairview church, Middle Pa., Bro. Emmertt Frederick, evangelist.

**Five** baptized and one awaiting baptism in the Mount Carmel church, N. C., Bro. W. A. Reed, evangelist.

**Four** baptized in the Purchase Line church, Manor congregation, Pa., Bro. Walter F. Berkebile, evangelist.

• • •

### Our Evangelists

Will you share the burden which these laborers carry?  
Will you pray for the success of these meetings?

**Brother and Sister B. M. Rollins,** Sept. 28 in Goshen City church, Ind.

**Bro. J. E. Ulery** of Onekama, Mich., Jan. 10, 1943, in Rodney church, Mich.

**Bro. Harley Coppock** of Tipp City, Ohio, Oct. 12 in Georgetown church, Ohio.

**Bro. Charles W. Blough,** pastor, Oct. 11-25 in the Mount Joy church, Pa.

**Bro. Emra T. Fike** of Eglon, W. Va., Sept. 13-27 in Asher Glade church, Markleysburg congregation, Pa.

**Bro. Russell A. Sherman** of Garrett, Ind., in a Sunday evangelistic series through the month of October in the Pleasant Hill church, Ind.

**Bro. J. R. Jackson** of Limestone, Tenn., Sept. 20 in the Limestone church, Tenn.

**Bro. Harry K. Zeller, Jr.,** of Indianapolis, Ind., Oct. 4 for one week in Anderson church, Ind.

**Bro. John Glick** of Bridgewater, Va., Nov. 1 in Oak Grove church, Va.

**Bro. M. J. Brougher** of Greensburg, Pa., Oct. 12-25 in the Tire Hill church, Pa.

**Bro. J. O. Winger** of Akron, Ohio, Nov. 22—Dec. 6, in the Donnels Creek church, Ohio.

**Bro. C. H. Petry** of Dayton, Ohio, Dec. 7-20 in the Mohican church, Ohio.

**Bro. Wilmer Petry** of Akron, Ohio, Oct. 19 in the Blue River church, Ind.

**Bro. D. Howard Keiper,** pastor, Oct. 25 for one week, in the Middle River church, Va.

**Bro. A. P. Musselman** will begin Oct. 25, in the Sterling church, Ill.

**Bro. Ernest Muntzing** of Harrisonburg, Va., Sept. 27 for two weeks in Westernport church, Md.

• • •

### Personal Mention

**Sister Mary Schaeffer** has changed her address to 2262 N. Park Ave., Philadelphia, Pa.

**Bro. Oscar Diehl** of Beaver, Iowa, sends us this word: "Please change address to Stet, Missouri."

**Bro. Clarence D. Sink,** president of the senior class of 1942 at Bethany Biblical Seminary, continues as pastor in full-time capacity at the Lower Deer Creek and

### Ministry to Brethren Who Are Away From Home

The combined ministry to nonresident members and to young men in the armed forces of their country becomes an ever larger task. Hundreds of letters this past year reveal the value of this ministry. Now it is time for the churches to make their yearly reports. As you fill out your blanks for nonresident members, we wish you would keep in mind four types of persons: those who are regularly nonresident or who live where there is no Church of the Brethren, students in colleges in towns where we have no church, young men in military service and women who are in the nursing profession, either in connection with the armed forces or in non-Brethren communities. The names of those nonresident members who live in another Brethren community may be sent directly to that pastor, or if you prefer to send their names to us we will forward the same to the proper persons. We minister through our Fellowship of Nonresident Members only to those who are isolated, except in a few cases where we have been asked by the pastors to send our literature to shut-ins in their parishes. However, we are not asking for that privilege, and our Bulletins are not prepared for that purpose. Names and addresses which you feel rather certain that we have correct at this time, need not be repeated. In fact it will save time if they are not repeated. We greatly appreciate the commendable co-operation you have given our office in this work.—Merlin C. Shull, Fellowship of Nonresident Members, 22 S. State St., Elgin, Ill.



Bachelor Run churches of Indiana, which pastorates he served as student pastor while attending Bethany Biblical Seminary. Correspondence may be addressed to Flora, Ind.

**Bro. J. A. Buffenmyer** of Alliance, Ohio, was elected pastor of the Newville church, Southern Pennsylvania. His new address is 16 East Big Spring Ave., Newville, Pa.

**Brother and Sister Edwin Shelly**, formerly of Payette, Idaho, are now attending Bible school in Portland, Oregon. Note that their street address is 1319 N. E. 7th Avenue.

**Bro. John Wieand**, executive secretary for the district of Southern Illinois, was an unannounced visitor at the House one day last week. With him were Mrs. Wieand and their daughter.

**Elder A. M. Frantz** of Springdale, W. Va., a long-time reader of the Messenger, is ill. His friends will doubtless want to send him messages of cheer, while all can remember him in prayer.

**Bro. Elvert F. Miller**, member of the graduating class of 1942 at Bethany Biblical Seminary, took charge of the Flint, Michigan, church on Sept. 1. His new address is 1815 Magnolia St., Flint, Mich.

**Bro. Arthur M. Baldwin**, one of this year's graduates of Bethany Biblical Seminary, began his pastorate with the San Bernardino church on Sept. 1. His new address is 733 G St., San Bernardino, Calif.

**Bro. Bruce H. Flora** has taken up work as pastor of the Reedley church and therefore changes his address from Roann, Ind., to 1045 K Street, Reedley, Calif. He will be glad for information concerning any members who have recently moved into this community.

**Bro. B. B. Ludwick** of Markleysburg, Pa., writes of an interesting and successful evangelistic effort with the Pine Grove church, district of Western Maryland. Although the people of this church and community were extremely busy with berry picking, the attendance was good and the interest fine. There were seven confessions. Six were baptized. That there are few unchurched people in this community, the writer feels speaks well for the ministering brethren at Pine Grove.

#### Miscellaneous Items

**At the Mohler house**, Lower Cumberland congregation, Pennsylvania, all-day services will be held Oct. 4 with the love feast in the evening at 6:30 o'clock.

**Wabash City church** is to have their home-coming on Sunday, Sept. 27, with Sunday school at 9:30 a. m., preaching at 10:30 and also 2 p. m. Basket dinner at noon.

**Independence** and not Parsons is the location for the district meeting of Southeastern Kansas scheduled for Nov. 6 to 9. Bro. Cleo C. Beery writes that the overcrowded housing conditions at Parsons have made the change necessary.

**Allison Prairie** of Southern Illinois will dedicate their church in its new location on Sept. 27, 1942. Bro. Otho Winger of North Manchester is the speaker of the day. "Come and worship with us," writes Dolar Ritchey, the pastor.

**Wanted**, a Brethren family to buy a general country store near a Brethren church in Middle Pennsylvania. A good two-family dwelling with two acres of land, barn, spring, electricity, furnace. Death of the husband is the reason for selling. Brethren Service Committee, Elgin, Illinois.

#### The October Stewardship Emphasis

The commitment of personal life and resources to the kingdom through the church is so vital that it merits special consideration in the church year. October is proposed for this emphasis. Some churches will continue it into November.

A new prospectus entitled Stewardship Suggestions, just from the press, offers many helpful ideas and materials. This leaflet along with other materials may be ordered on the following blank.

.....Stewardship Suggestions (Pamphlet for Leaders)  
 .....Local Church Finance (For Finance Boards)  
 .....Three Questions (Leaflet for general distribution)  
 .....Would You Bring Only Leftovers? (Leaflet for general distribution)  
 .....Tithing in Christian Practice (Leaflet for general distribution)  
 .....Dad, You Give Too Much (Leaflet for general distribution)  
 .....The Supreme Stewardship (Booklet containing 8 radio addresses) .....10c  
 Stewardship Plays:

.....An Alabaster Cruise .....10c  
 .....Such as I Have .....10c  
 .....Partners ..... 5c

NAME ..... ADDRESS .....  
 CONG. .... DISTRICT.....

#### With Our Schools . . .

##### Juniata College

The annual fall meeting of the Board of Trustees of the college is set for Oct. 15.

The new prospects for the coming year are beyond expectations, although the uncertain status of upperclassmen is increasingly evident.

The college opening date this year is Sept. 21, at which time the freshmen are expected to report. The upperclass date for entrance is Sept. 23.

**Dr. Warren D. Bowman**, pastor of the Washington City church, formerly dean of men and professor of education at Juniata, is announced to preach the annual convocation sermon on the evening of Sept. 27 in the Stone church.

The campus has never appeared more beautiful than during this summer. This is due partly to the abundant rainfall and partly to the personal efforts of Bro. S. M. Hess, chairman of our trustee committee on buildings and grounds. Round Top looks like a well-kept park and the new golf course is taking shape behind the cloister.

The student-faculty conference which precedes the college opening each year and which has in recent years been held at Camp Kanesatake, will be held this year on the college campus. This conference brings together more than fifty of the student leaders who discuss the college problems and make recommendations to the administration.

**Bro. Donald Snider** and Mrs. Snider have just located in Huntingdon. He has been appointed field secretary to represent the church program in the Juniata area of the Pennsylvania region. His work will be sponsored by the general and district boards and also by the college. Bro. Snider is a grandson of Elder Mitchell Stover of Waynesboro. He is a graduate of Juniata College and of Bethany Biblical Seminary. We are glad to welcome these new helpers into our church and college life.



## *Our Mission Work*

### **One-Page Letter From China . . .**

The following one-page letter from Bro. Minor M. Myers was written from Peking on May 18 and received at the mission rooms September 2. The reader will soon observe that Bro. Myers was trying to say as much as possible in a limited space. Every word is precious since this is the first letter out since the curtain fell on Dec. 7.—Ed.

Week before last I posted you a twenty-five word letter using International Red Cross service, stating: "All well, amply provided for, living in our homes, granted freedom of city, enjoying religious meetings and Christian fellowship, receiving excellent treatment by authorities, experiencing Psalms 23." [This was never received.] Am allowed one page for this letter, hence am crowding margins and space. Grace and Hazel are living in M. E. mission since January 31, as American Board needed their house for one of their workers. I remain in the Guard, Y. M. C. A., though closed. Most of our former work has ceased; we are busy at other things; time passes quickly. Contact with Chinese is less than before. Bible study classes and prayer meetings are held twice a week for foreigners, attended mostly by enemy or quasi enemy nationals, some others, but many denominations, and all finding in the Word of God something much bigger than special emphases. We have learned from each other in study, have been blest in fellowship and mutual understanding and appreciation. Thank God there is unity among Christians when the outer shell is removed. The members of a group who like to sing meet each week at Union church to prepare for Sunday services, and particularly special renditions. On Good Friday we gave The Crucifixion to a full house and it was much appreciated. We are now working on Elijah. Mr. Curtis Grimes, son of Mr. A. C., is our director, and a good one too. Hazel continues faithfully at the language. The last word we had from the folk in Baguio was written November 24, and arrived sometime the latter part of January. Have felt concerned for them. Hope they are well and that you have heard from them.

Through different ones we learn of things in Shansi. Since December 8 the churches at Pingting and Showyang have been closed. Several leaders at PT and SY were held in custody for about three weeks. At SY all who were living in mission compound were taken for at least one day, women and children. Pastor Yin spent that week end at PT and was en route back when things happened, but was not taken when he returned. Dr. Hsing and Rev. Chao were held until they could prove their ownership of their property. There was no trouble in Taiyuan as the Japanese pastor had responsibility, but rent of court, which

went to support church work, was mostly taken by other authorities from January 1. Little comes from Liao. Few if any members remain living there, went elsewhere. Tsinchow workers are carrying on, living in occupied territory. Have been able to send some funds to them. Fenchow experience similar to Liao in 1940. Taiku work going well.

Personal property at Tsinchow and Taiyuan all gone, as much as was wanted at the other places. Hospital equipment at PT gone too, some from schools, and benches from SY church; don't know about PT church. Our care-takers not used now. They have sought other means of livelihood. Most of the students we had helped last fall were able to continue this spring, except those at Paoting. I have been able to draw funds from the Tientsin Bank, shared with Chinese staff, used other for ourselves. Peking Bank only opened once for \$500 withdrawal. Still have \$800 plus in it. We went on partial relief in March, full in April, but have drawn cash from Tientsin so will be partial in June. We are allowed \$200 each per month which is enough by strict economy at present prices, paying no rent, and buying no clothes. We are all right and will be happy if our folks know this. Tell them not to worry about us.

You have doubtless heard of the transfer of mission property in Peking by mission representatives to the Chinese churches. Shansi is following suit. Also a Chinese church is being organized in North China into which all must come or be closed down. Rev. Yin was chosen to represent our YuAiHui in receiving the property, and came to Peking two weeks ago to arrange for the transfer with us. We signed an agreement similar to that signed by Peking folks, excepting foreign residences at Pingting and SY, with a stipulation that our home board would have to approve before it would become permanently valid. That was very satisfactory to the Chinese. To me it was the same as transferring the full and free use and control of it to the Chinese church for the duration of the war. That is all that we have authority to do and are unwilling to go further. Transfer seems to be a prerequisite to reopening the churches for worship. Mr. Price signed a similar statement for their property in Shansi, English Baptist Mission. Have not heard what was asked of the American Board in Taiku and Fenchow. Liao property was not included.

Regarding repatriation, from all that we can learn civilians from interior places will accompany the diplomatic service on this first boat. The authorities seem eager to get us all out of these parts, and I shall take the first opportunity of-



ferred. Grace and Hazel earlier hoped to remain, but I have been told by good authority that those on relief, if they refuse repatriating offer, will immediately go off relief. So they will go when the time comes, I presume, if an offer is made. So far as I have learned we enemy nationals in Peking receive better treatment than at any other place, big or small, therefore I am glad the interior folks can go first. Soon Annual Conference will be on in Virginia. Am not certain of the exact date, but nearly so. Will be praying for all of you then. One of our important ministries now is that of intercession. We know your prayers have been answered for us. We pray that the work of the church may be going forward satisfactorily. The Lord bless each of you. He has been precious to us these days. Wouldn't we like to hear from you folks in U. S. A. Last from Sara, dated September 24; from you, dated October about 15, Messenger of same date. Love and regards to friends. Have heard indirectly that E. M. W. and O. C. S. were in Sian in early February. Hope they are able to render valuable service. Hazel and Grace join me in greetings and thanks for your prayers.

### The Indian Village Teacher's Wife

BY ANNA E. LICHTY

In responding to the question, "What are the educational requirements of the India village teacher's wife?" my answer would be that her position, her responsibilities, her requisites for effective service are similar to or the same as the average pastor's wife or mission worker's wife in the United States. Her environment, the nature of the problems she has to solve and the kind of sacrifices she has to make differ in some respects.

Let us visit a few of these, our sisters in India. Come with me to the village of R, a small village nestled in the jungle. The wife of the teacher there gives her life in daily humble service to her Master. The mothers of little children come to her for advice in care of their children. She teaches them how to sew; she tells them how to make simple remedies for skin diseases and explains how essential to health cleanliness is; she boldly denounces the sins of erring women and shows them the right way. She has interested a group of girls in learning how to embroider. She has been a girl in boarding school herself, where she learned to knit and put beautiful stitches on her clothes. So why not develop, if not create, an aesthetic nature in the girls who come in contact with her? She lives in a fever-infested area. She and her family are often ill. They live a long distance and over a rough road from the nearest doctor. Several months ago, she went to the Dahanu hospital to await the arrival of her fourth child. As she was returning to her jungle home with a new baby in her arms, I went to the train to see her and her new treasure as they passed through the station where we were camping. So delighted and thankful for health and another baby, so appreciative of the wonderful service rendered her at the hospital and so eager to return to her loved ones and

work among the backward people in one of the most undesirable sections of our field, she was a marvel to me but a living example of one who loves her Lord and loves to serve him. The monthly Sunday-school offering brought in the following month by her husband also included a thank-offering of a rupee for God's gift of a new son.

Now let us go to the village of H, not such a jungly place, yet far out from the conveniences and advantages of a station near the railway. This teacher's wife assists her husband in the schoolroom. She has weekly meetings with the women in her village. And these "women's meetings" in the villages are not quite like our women's meetings at home where well-dressed, intelligent women sit on benches in a well-furnished church or on upholstered chairs in a modern home. Here they sit on the ground floor, plastered the Indian way, or perhaps they congregate out in front of one of the homes. Or their meeting place may be the schoolroom or church if there is one, where they also sit on earthen floors. With no calendars on the walls to remind them of the day of the week or clocks to tell them the hour, it becomes necessary for the teacher's wife to call in the homes on the day of the meeting and remind them to come. L is a young woman, cheerful and vivacious. It interests me to see her manage her meetings. Many of the women cannot leave their homes when the men and children are all out at work for there are no locks on the doors and thieving is common. So L has group meetings in different sections of the village. Sometimes the women themselves are out all day picking cotton, cutting *jewar* (kaffir corn) or weeding. So night meetings are planned. L is a mother of three children and thus she understands a mother's problems and is a sympathetic adviser in times of sickness, even sharing her own medicines which she keeps on hand for emergency.

My sisters M and V also are worthy co-laborers in the

### What to Pray For

*Week of September 26—October 3*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

S. Olive Widdowson.  
Kathryn Kiracofe.

#### Remember the Missionaries on Their Birthdays

##### Africa

H. Stover Kulp, September 29, 1894.  
Clara Harper, September 15, 1895.  
Christine M. Kulp, September 8, 1896.  
Marguerite Shrock Burke, September 21, 1898.  
Hazel M. Landis, September 14, 1899.  
Ira S. Petre, September 6, 1910.

##### China

Anna Hutchison, September 10, 1876.  
J. Homer Bright, September 28, 1880.  
Anna Newland Crumpacker, September 29, 1882.  
Frances Sheller Smith, September 13, 1896.  
Olivia Dickens Ikenberry, September 26, 1896.

##### India

S. Olive Widdowson, September 22, 1881.  
Anna Eby Lichty, September 16, 1886.  
Joseph Bowers, September 9, 1915.

##### Sweden

Alice Hoffer Graybill, September 1, 1874.



villages. Both of these women spend most of the day in the schoolroom. After a busy day at school, they have the needs of their own homes to attend to. They also have a regular women's meeting and the women of their villages come to them for counsel and help.

As I write, I think of the women with whom I am associated in the Anklesvar area of our mission. Not all are as conscientious and zealous as the above mentioned. As they vary in qualification, so they also vary in zeal. Not all have had the advantage of an education; yet some of these do very acceptable service. How often I am reminded of the parable of the talents. They all shall receive their reward according to their faithfulness in service. In some areas of our field, we have very well-trained women in work in the villages and the service they render is invaluable.

In Anklesvar, an institute was held for the village teachers' wives during the hot season vacation. Small children (except babies) and family cares were committed to the husbands and the women came with Bible, songbook, notebook and pencil for two days of Bible study and inspirational meetings. Such subjects were considered as Our Task, Our Opportunities and Responsibility as Leaders Among the Women, How to Be Useful to the Village Women in a Practical Way, The Christian Home and Family Prayers, Teaching of Candidates for Baptism, Fostering Spiritual Growth After Baptism, and Raising Up Future Women Leaders From Among the Little Girls in the Village. The course of lessons for the teachers' wives to use with their women was introduced and a demonstration lesson was taught. In the afternoon they would come to the bungalow for a cup of tea and a cookie or a *bajya* (a special delicacy in India). What jolly times we did have over our cups of tea! Then when the cups were set aside, they would tell their experiences in their work. The institute closed with a consecration meeting. After two days of intensive study and thought, they returned to their homes and work, spiritually refreshed and with renewed zeal to promote the cause of Christ.

Anklesvar, India.

## Giving

BY MARY PLATT FAW

The missionary is able to learn a great deal of the art and joy of giving from the African people. Of course there are some who do not give joyfully and who seem to expect more in return than they give. These types are found in America as well.

One week we felt that the gifts not only rained upon us, but actually poured! When we were just getting settled on our return from our vacation trip to Jos a Christian family sent us a duck as a gift to welcome us home. A day later the headman of a village in which work is carried on came to salute us and give us a chicken. Before the week was finished we had our small chicken house filled with fowls given to us.

We have learned much from these people of the spirit of true giving. Though the gift may be ever so small, a handful of beans or a piece of soap, it conveys the spirit of friendship more than an expensive gift bestowed from a sense of duty. True giving, out of one's own possessions, however small, is always appreciated and recalls the truth of that statement of Christ's, "It is more blessed to give than to receive."

Garkida, Africa.

## Under His Wings

BY JENNIE WEBER

(From letter to Sister Ida Shumaker)

Just as I am writing this letter, a most terrible noise is happening, for another raid is on. This time it came before we got the warning. We just carry on, asking God to keep us safe.

When the "all clear" comes, I put a penny into my special "all clear box" and use the money to try to give cheer and help to others, asking God's help and blessing upon them.

Corner Way, England.

## Monthly Financial Report

During the month of August contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$7,165.92 and the total received for the year beginning March 1, 1942, was \$101,066.80. Contributions for Brethren Service totalled \$21,877.16 for the month and the total received for the year was \$105,948.87, detail as follows:

	Receipts for August	Total receipts since 3-1-42
World-wide Missions .....	\$ 2,150.97	\$ 16,669.38
Women's Work Project .....	481.50	3,555.65
Home Missions .....	55.98 Dr.	1,146.49
Foreign Missions .....	322.63	2,364.17
Junior League Project .....	94.70	488.68
Intermediate Project .....	13.79	51.29
India Mission .....	143.34	960.27
India Native Worker .....		12.00
India Boarding School .....	41.93	256.85
India Share Plan .....	50.00	739.42
India Missionary Supports .....	391.10	7,542.51
China Mission .....	212.61	1,174.67
China Native Worker .....	25.00	125.00
China Girls' School .....		10.00
China Share Plan .....	12.50	273.79
China Missionary Supports .....	94.56	5,569.22
South China Mission .....		45.00
Minerva Metzger Memorial .....	10.00	36.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	568.43	3,920.85
Africa Mission .....	538.84	1,799.47
Africa Share Plan .....	25.00	192.50
Africa Leper .....	16.00	227.14
Conference Budget Undesignated ....	1,618.62	47,076.79
Conference Budget Designated for—		
Board of Christian Education .....	9.29	3,545.23
Bethany Biblical Seminary (at Elgin) .....	2.00	402.32
Bethany Biblical Seminary (at Chicago) .....	14.75	119.25
General Education Board .....		37.97
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....		100.00
Conference Budget Share Plan .....		21.60
Youth Serves .....		2,053.54
	<b>\$ 7,165.92</b>	<b>\$101,066.80</b>
Brethren Service—		
Brethren Service Certificates .....	5,195.00	30,825.00
Brethren Service Fund .....	6,282.92	35,841.75
China Relief .....	569.49	2,771.62
Civilian Public Service .....	9,411.24	32,185.59
European Relief .....	6.15	110.55
General Relief .....	358.14	2,176.62
Refugee Fund .....	54.22	94.57
Tornado Relief .....		1,943.17
	<b>\$21,877.16</b>	<b>\$105,948.87</b>
Grand total all contributions .....	<b>\$29,043.08</b>	<b>\$207,015.67</b>

The following shows the condition of General Mission Board foreign and home mission finances Aug. 31, 1942:

Income since March 1, 1942 .....	\$71,705.10
Income same period last year .....	69,073.97
Expense since March 1, 1942 .....	59,802.76
Expense same period last year .....	85,441.56
Mission surplus Aug. 31, 1942 .....	38,342.56
Mission surplus July 31, 1942 .....	46,872.56
Decrease in surplus August, 1942 .....	8,530.00



# The Church at Work

## A Program for Training and Developing Church Workers . . .

By L. Avery Fleming, General Secretary Board of  
Christian Education

### A. Introduction

Churches throughout the country are experiencing a great scarcity of trained and consecrated church workers. The need for an ongoing and planned program for training workers and leaders in the local church is not new, but wartime conditions have served to focus our attention upon the need in a new way.

A carefully planned program is essential to effective work in the local church.

The training of church workers should be a normal aspect of the total program of the church. To be effective the church must have leaders and workers who know what the Christian goals are and how to achieve them. This implies a willingness on the part of the workers to give of themselves consistently and wholeheartedly in achieving these goals for themselves and others, and the ability to guide others toward realizing Christian goals.

An adequate program of training consists of the careful selection and preparation of all the workers of the church for their respective tasks. This includes such leaders as board members, trustees, teachers, committee chairmen, leaders of organizations, church school superintendents and departmental superintendents, sponsors of organizations, officers and leaders in women's and men's organizations. It includes the leaders and officers responsible for such activities as mission education and action, social education and action, stewardship education, finances, evangelism, worship, fellowship, recreation, dramatics, and music.

A planned program should result in the improvement of the quality of the work done by workers engaged in Christian service. It should also result in the development of the workers.

Any churches desiring additional suggestions relating to a program for the training of church workers are requested to write to the Board of Christian Education, 22 South State Street, Elgin, Illinois.

### B. Make a List of All Your Church Leaders and Key Workers

Place the names of all the leaders in your church on a sheet of paper. Opposite each name note the position, or positions, now filled by this leader and the leadership improvement enterprises and activities participated in during the year. A listing of this kind will give you a suggestive bird's-eye view of your local leadership. The heading for this leadership chart may be as follows:

Name	Position or Office	Leadership Improvement
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### C. Use an Annual Program Guide and Report Form

The use of an annual program guide and report form may serve:

(1) As a guide to the local church in the discovery and development of more effective workers.

(2) To help each church plan more definitely its program of training workers in order that those carrying responsibility in the church may render more effective service.

(3) To help each church to study and revise annually its program of training to meet the needs of its workers.

The form outlined below is recommended for general use:

### Annual Program Guide and Report Form

Year Ending August 31, 1943

Carefully examine each statement. Refer to the pamphlet, *Enlisting and Developing Church Workers*, for additional guidance. Price 15c.

Under *Our Present Practice* in the column at the left check opposite each item to describe your situation. Be sure to make a check in the left column opposite each item. Then ask yourself what improvements would be desirable in your program of leadership education and training workers.

Check in the column at the right, under *We Plan Next Year*, those things you will attempt the coming year.

Our Present Practice

We Plan Next Year

#### I

To be most effective a training program must be officially made a part of the total program of the church. To recognize leadership education as a vital part of an ongoing program is very important. See *Enlisting and Developing Church Workers*, page 22.

#### Is Leadership Education Planned and Guided

Yes...No...	by the minister of the church? .....
Yes...No...	by a director of education? .....
Yes...No...	by the church school superintendent? .....
Yes...No...	by the department superintendents? .....
Yes...No...	by a supervisor of children's workers? .....
Yes...No...	by a supervisor of workers with youth? .....
Yes...No...	by a supervisor of workers with adults? .....
Yes...No...	by the educational committee? .....
Yes...No...	by having the persons checked above officially chosen by official board, committee or by some other method? .....
Yes...No...	by official action of the church? .....
Yes...No...	by other methods? List .....

#### II

Do people in your church accept leadership responsibility readily? If not, why not? Has leadership education been sufficiently stressed in the past? The entire church might well spend time in considering its leadership education needs. See *Enlisting and Developing Church Workers*, pages 7, 11 and 12, and improving the Total Program of the Church.

#### Are Workers Interested and Enlisted

Yes...No...	by each organization securing its own workers? .....
Yes...No...	by having a general plan for enlisting workers for the entire church? .....
Yes...No...	by personal conferences to discover special interests and abilities in an effort to place workers properly? .....
Yes...No...	by giving leaders some training before they begin work? .....
Yes...No...	by a consecration or commitment service for all workers? .....
Yes...No...	by special sermons and addresses dealing with leadership? .....
Yes...No...	by the church paying fees for courses their leaders take? .....
Yes...No...	by the church providing adequate help and resource materials? .....

#### III

Each church can do much to develop its leaders. One way to be sure that leaders will continue to serve effectively is to help them grow. This may be done in various ways. See *Enlisting and Developing Church Workers*, pages 13 to 22.

#### Do We Further Leadership Growth

Yes...No...	by group conferences of workers in the church school? .....
Yes...No...	by helping teachers plan the work for each quarter? .....
Yes...No...	by helping individual teachers with specific lessons? .....



- Yes...No... by personal conferences on problems? .....
- Yes...No... by making First Series courses available to all leaders? .....
- Yes...No... by making Second Series courses available to leaders? .....
- Yes...No... by the use of reading courses? .....
- Yes...No... by sending workers to a leadership education school? .....
- Yes...No... by sending workers to conferences, institutes?....
- Yes...No... by sending adults to summer schools or conferences? .....
- Yes...No... by sending workers to our own district conventions? .....
- Yes...No... by the use of the booklet, Growth in Christian Service? .....
- Yes...No... by recognizing the outcomes of successful leadership? .....
- Yes...No... by setting up apprenticeships for beginner teachers? .....
- Yes...No... by observing in other churches? .....
- Yes...No... by encouraging church workers to attend summer camps and work camps? .....

## IV

The time, energy and ability of volunteer workers should be matched by the church providing adequate resources for use in furthering

## ADULT DISCUSSION OUTLINE

## Stewardship

## Part II. What Shall We Give?

Scripture: Luke 21: 1-4

Sunday, October 11

Note: See last week's outline for literature suggestions.

## I. Let the Bible Answer

1. The first that we get (Ex. 23: 19; 22: 29, 30).
2. The best that we have (Prov. 3: 9, 10; Lev. 22: 20-22).
3. That which involves a sacrifice on our part (2 Sam. 24: 24; Luke 21: 1-4; Rom. 12: 1; 2 Cor. 8: 3, 5).

## II. For the Discussion

1. Why are we prone to pay all other obligations before we pay the one to our Lord? Someone answered this question by saying, "Earthly creditors press their claims the hardest." Is this answer sufficient?
2. A Brethren layman of a generation ago used to give the best lamb of the flock for the love feast. How would such a practice affect the layman's life? Would this make farming more meaningful? How would it affect the congregation? The neighbors? Why do we not have more examples like that? Give some that you may know.
3. In America, a fifteen per cent exemption from taxable income is allowed for gifts made to churches and charitable organizations. But the payers actually give away less than two per cent. If we fall that far short of the government's expectation, how disappointed must God be?
4. Twenty-five cents per week is the average that twenty-three and one-half million Protestant church members give to their church. This is a tithe of \$2.50. Most of us earn far more than that per week. Why do we feel that we are giving too much?
5. A recent study of 400 Protestant congregations distributed over the states revealed that 45% of the membership did not give anything to the support of the local church and 73% made no contribution to missions or benevolences. Is the record of our church better or worse than this? Explain why so many do not give.

the growth of leaders and pupils. See The Library in the Local Church.

## Is Leadership Education Fostered by Resources Furnished Such as

- Yes...No... the use of a growing workers' library? .....
- Yes...No... giving guidance in the use of the workers' library? .....
- Yes...No... having a competent librarian regularly in charge? .....
- Yes...No... providing current issues of the Bible Study Monthly? .....
- Yes...No... providing current issues of the Gospel Messenger? .....
- Yes...No... providing current issues of the Sunday School Digest? .....
- Yes...No... providing current issues of the International Journal of Religious Education? .....
- Yes...No... providing current issues of other recommended magazines for church workers? .....
- Yes...No... those included in Bulletin 510, First Series Courses? .....
- Yes...No... those included in Bulletin 502, Second Series Courses? .....
- Yes...No... Enlisting and Developing Church Workers? .....
- Yes...No... is provided in Growth in Christian Service? .....

## V

No public school system could be effective if each teacher chose materials without reference to a total related curriculum. It is equally true of the church.

## Are Leaders Furnished With Adequate Teaching Materials

- Yes...No... approved by the General Board of Christian Education? .....
- Yes...No... provided by the Brethren Graded Lessons? .....
- Yes...No... provided by the Improved Uniform Lessons? ....

## VI

Worship is one of the effective means of changing and supporting ideals and furthering the growth of Christian personality. Qualified leaders have the ability to guide worship effectively.

## Is Worship Made a Means of Growth Through

- Yes...No... carefully planned church worship services? .....
- Yes...No... other public worship services of organizations?....
- Yes...No... worship services planned to meet specific needs? .....
- Yes...No... giving guidance in public worship (study, sermons, etc.)? .....
- Yes...No... giving guidance in private worship (study, sermons, etc.)? .....
- Yes...No... giving help in guiding worship experiences? .....
- Yes...No... guiding teachers in the use of worship as a method? .....

## VII

Often the educational function of the pulpit is not given sufficient emphasis. It would seem that the sermon should be educational in its total effects. It serves this purpose most effectively when ministers seriously regard their preaching as a method of educating their leaders.

## Does the Minister Further Leadership Growth

- Yes...No... by discussing possible sermon themes with groups of lay workers? .....
- Yes...No... by planning pulpit emphases with his official leaders? .....
- Yes...No... by a planned program in the interests of basic teachings? .....
- Yes...No... by a sympathetic consideration of the needs of members? .....
- Yes...No... by personal counseling with workers to discover needs? .....
- Yes...No... by purposeful conferences and guided reading?....

## VIII

Trees are known by their fruits. A training program will be known by the changes it makes in the lives of persons and in the lives of the church and community.



### Has Our Leadership Education Program Produced Results

- Yes...No... as seen in the improved ability of the workers?....  
 Yes...No... as seen in the quality and scope of the results?....  
 Yes...No... as evidenced by the new leaders added? .....  
 Yes...No... as indicated by the explanation of our training  
 program? .....  
 Yes...No... as indicated by the increased recognition of its  
 importance? .....  
 Yes...No... as seen in the number of persons engaged in  
 leadership effort? .....

### IX

Sharing experiences is one significant way  
of stimulating and encouraging leaders.

### Are Training and Growth Furthered Through Meetings

(In checking, include groups that planned  
educational topics or problems which were re-  
lated to leadership improvement. List only  
those meetings providing thirty minutes, or  
more, of the conference time for this purpose.)

- |   | Meet-<br>ings<br>Held | Average<br>Attendance |
|---|-----------------------|-----------------------|
| Yes...No... of the official board or pas-<br>tor's cabinet? ..... |                       |                       |
| Yes...No... of church school leaders? .....                       |                       |                       |
| Yes...No... of workers with children? .....                       |                       |                       |
| Yes...No... of workers with youth? .....                          |                       |                       |
| Yes...No... of workers with adults? .....                         |                       |                       |
| Yes...No... of other groups in the church? .....                  |                       |                       |

### D. Use the Following Reference Materials

1. Enlisting and Developing Church Workers. 10c.
  2. Improving the Total Program of Your Church. 15c.
  3. The Library in the Local Church. Free.
  4. The Workers' Conference. 10c.
  5. Growth in Christian Service. 15c.
  6. Learning for Life. 15c.
  7. The First Series Courses of the Standard Leader-  
ship Curriculum. 10c.
  8. Standard Leadership Curriculum, Second Series  
Courses. 20c.
  9. Advance in Leadership Education. Free.
  10. List of Plays for Church Groups. Free.
  11. Christian Education and Missionary Literature.  
Free.
  12. Catalog of Brethren Loan Library. Free.
- Order from the Brethren Publishing House, 22 S.  
State St., Elgin, Illinois.

### E. Select Courses from the Following Standard Leader- ship Curriculum for Church Workers:

#### First Series Courses

These courses are simple in nature, the texts are inexpensive,  
leaders' guides are available for many of the courses, and the  
time required for each course is short (ten hours, including time  
in class and time for study). They may be taken in any one of  
four ways: (1) in a training class; (2) in a workers' conference;  
(3) in an institute or convention; (4) by individual study. Enroll-  
ment is simple. Complete information is contained in Educational  
Bulletin No. 501, price, 10c.

The following First Series courses are now approved; by spe-  
cial arrangement others may be offered.

#### Group I. General Courses

- 110a. Personal Religious Living.
- 111a. My Community and the Christian Ideal.
- 112a. The Essentially Missionary Character of Christianity.
- 113a. Missions and World Peace.
- 120a. The Life of Christ.
- 121a. A Brief Survey of the Old Testament.
- 122a. A Brief Survey of the New Testament.
- 123a. The Life and Work of Paul.
- 124a. Introduction to the Bible.
- 130a. The Meaning of Church Membership.
- 131a. The Program of My Church.
- 132a. Christian Stewardship.

- 140a. How to Understand Our Pupils.
- 141a. How to Teach in the Church School.
- 142a. Planning and Leading Group Worship.
- 143a. Methods of Education Regarding the Alcohol Problem.

#### Group II. Children's Division Courses

- 210a. The Children We Teach.
- 211a. Planning for Children in the Local Church.
- 212a. Teaching Children in the Small Church.
- 213a. Teaching Nursery and Beginner Children.
- 221a. Planning for the Nursery Child.
- 231a. Teaching Beginner Children.
- 241a. Teaching Primary Children.
- 251a. Teaching Juniors.

#### Group III. Young People's Division Courses

- 310a. Understanding Youth.
- 311a. Teaching Youth.
- 312a. Youth at Worship.
- 313a. Planning a Young People's Society Program.
- 313.1a. The Young People's Society Meeting.
- 314a. Young People's Work in the Urban Church.
- 315a. Young People's Work in the Rural Church.
- 316a. Christian Youth Building a New World.

#### Group IV. Adult Division Courses

- 410a. Improving the Adult Class.
- 411a. Adult Education in the Church.
- 413a. Men's Work in the Local Church.
- 414a. Women's Work in the Local Church.
- 415a. Planning for Young Adults in the Church.
- 420a. The Church's Opportunity in Family and Parent Educa-  
tion.
- 423a. The Home and Church Work Together.

#### Group V. Leadership Development Courses

- 510a. Enlisting and Developing Workers.
- 511a. Improving Workers' Conferences.
- 512a. How Jesus Developed Leaders.
- 520a. How Can Church Workers Get Help?

#### Group VI. Administration Courses

- 610a. How to Improve Our Sunday School.
- 611a. How to Improve the Opening Services of our Sunday  
School.
- 612a. The Work of Church Officers.
- 613a. How to Plan a Vacation Church School.

#### Group VII. Field Work Courses

- 710a. The Volunteer Field Worker and His Work.

#### Second Series Courses

Second Series courses are more advanced than the First Series  
courses. The minimum length of time required for completion of  
one of these courses is twenty hours (including time in class and  
time for study). Accreditation of each class or school and of each  
instructor is necessary, unless special arrangement is made with  
a denominational board to offer a course without an accredited  
instructor.

Leaders' guides are available for many of the courses. In  
every situation, each leader of one of these courses will be ex-  
pected to use the leader's guide.

Full information regarding these courses and their administra-  
tion is contained in Educational Bulletin No. 502, price 20c.

The following Second Series courses are now approved; by  
special arrangement others may be offered.

#### Group I. General Courses.

- 110b. Personal Religious Living.
- 111b. My Christian Beliefs.
- 112b. The Christian Message for Our Present-day World.
- 113b. Christian Stewardship.
- 120b. How the Bible Came to Be.
- 121b. The Old Testament: Its Content and Values.
- 122b. The New Testament: Its Content and Values.
- 123b. The Prophets and Their Messages.
- 124b. Jesus and His Teachings.
- 125b. Paul, The Man and His Work.
- 130b. The Purpose and Program of the Church.
- 131b. The Church through the Centuries.
- 132b. The Church and Social Work.
- 133b. The Church and Social Action.
- 140b. How Christian Growth Takes Place.
- 140.1b. Christian Evangelism.
- 141b. Understanding Our Pupils.
- 142b. Ways of Teaching.
- 142.1b. Use of Art in Christian Education.
- 142.2b. Use of Dramatics in Christian Education.
- 142.3b. Recreational Leadership.



- 142.4b. Methods of Education Regarding the Alcohol Problem.
- 142.5b. Story Telling.
- 142.6b. The Use of Visual Aids in Christian Education.
- 143b. Missionary Education in the Church.
- 144b. Christian Worship.
- 144.1b. Use of Music in Christian Education.
- 145b. The Church and Family Welfare.
- 146b. A Background Course for Teaching a Home Mission Subject.
- 147b. A Background Course for Teaching a World Mission Subject.
- 148b. The Christian Task Abroad.
- 149b. The Christian Task in America.
- 150b. Teaching in the Weekday Church School.
- 151b. Teaching in the Vacation Church School.

#### Group II. Children's Division Courses

- 210b. The Growth of Christian Personality During Childhood.
- 211b. Guiding Children in Christian Growth.
- 212b. Administration of Children's Work in the Small School.
- 213b. The Home and Church Working Together in the Religious Nurture of Children.
- 214b. Missionary Activities in a Program of Christian Education of Children.
- 215b. The Child's Approach to Religion.
- 216b. The Use of the Bible with Children.
- 217b. When Little Children Worship.
- 218b. When Older Children Worship.
- 220b. In-the-Home Work of the Nursery Department.
- 221b. At-the-Church Work of the Nursery Department.
- 222b. How to Find and Use Teaching Materials for Nursery Children.
- 230b. Administration, Grouping, and Equipment in the Beginners' Group.
- 231b. Guiding Beginners in Christian Growth.
- 232b. How to Find and Use Source Materials for Beginners.
- 240b. Administration, Grouping, and Equipment in the Primary Department.
- 241b. Guiding the Religious Growth of Primary Children.
- 242b. How to Find and Use Source Materials for Primary Children.
- 250b. Administration, Grouping, and Equipment in the Junior Department.
- 251b. Guiding the Religious Growth of Juniors.
- 252b. How to Find and Use Source Materials for Juniors.

#### Group III. Young People's Division Courses

- 310b. Understanding Youth.
- 311b. Guiding Youth's Approach to Religion.
- 312b. Understanding Ourselves.
- 313b. Building and Administering a Total Youth Program.
- 314b. Methods for Guidance of Youth Groups.
- 315b. Guiding Youth Groups in Specific Projects.
- 315.5b. Helping Young People to Prepare for Marriage.
- 316b. The Art of Leadership.
- 317b. Youth and Worship.
- 318b. Youth Groups in Co-operation.
- 319b. My Life Work.
- 319.1b. Finding and Using Source Materials for the Youth Program.
- 323b. Building and Administering an Intermediate Program.
- 324b. Methods for Guidance of Intermediate Groups.
- 333b. Building and Administering a Senior Program.
- 334b. Methods for Guidance of Senior Groups.
- 343b. Building and Administering a Young People's Program.
- 344b. Methods for Guidance of Young People's Groups.

#### Group IV. Adult Division Courses

- 410b. The Church's Opportunity in Adult Education.
- 411b. Understanding Adults.
- 412b. Methods and Materials in Educating Adults.
- 413b. Organizing for Adult Education in the Church.
- 414b. Resources for Adult Christian Education.
- 420b. Guidance in Christian Home Making.
- 421b. Techniques in Leading Parent Groups.
- 422b. Beginning for Education in Christian Family Life.

#### Group V. Leadership Development Courses

- 510b. A Local Church Program of Leadership Education.
- 511b. How to Teach a "First Series" Course.
- 512b. Planning and Conducting a Series of Workers' Conferences.
- 520b. Helping Leaders Improve Their Work.

#### Group VI. Administration Courses

- 610b. How to Administer the Sunday Church School.
- 611b. How to Administer the Program of the Local Church.

- 612b. How to Organize and Administer the Weekday Church School.
- 613b. How to Administer the Vacation Church School.
- 614b. Financing the Work of the Church.
- 617b. The Superintendent and His Task.
- 618b. The Secretary and His Task.

#### Group VII. Field Work Courses

- 710b. Co-operation Among Community Religious and Character Education Forces.
- 711b. Councils of Religious Education and Their Work.
- 712b. Administration and Development of Council Work.
- 713b. Resources for Leadership Growth.

### Ministry to Men in Military Camps

(Continued From Page 15)

a son in an unnamed foreign land. [His parents send him the Messenger, a good idea, don't you think?] "It's a grand paper and I can't find words to tell you how much I appreciate it." In writing to the Service Committee he says: "It puts a warm glow in my heart to know that others back home are continuing to carry on their part while we 'over here are trying to do ours.'"

An Iowa youth writes from Camp Polk, Louisiana, "You may have remembered seeing my name in your office two years ago, for I used to order Sunday-school supplies for our church. . . . I want to express my appreciation for the letter I received a short time ago."

From Arizona a California boy writes: "I am receiving the Gospel Messenger. I was especially glad to see your reprint of excerpts from letters from us fellows. . . . We men in the service appreciate the church's interest in us and we still like to feel we are a part of it. . . . I have a growing conviction that we as a church have a part to play in the making of peace. With God's help may we serve."

A former Kansas B. Y. P. D. leader writes from Camp Sutton, North Carolina: "Perhaps you have wondered why you have had no answer to your letter to me dated May 18. . . . I received your letter just about a week ago [August 16]. I have been moved several times to different camps. . . . I surely do miss the church here in the army. . . . Wherever I go to church it is just not quite the same as at home. . . . I miss my work with the young people very much. . . . Today I can say without hesitation that I believe in the church more strongly than ever before. . . . The church must not deal in hatreds or atrocity stories. This would only bring shame and degradation when the war is over. . . . The church must capture the imagination of youth; it must broaden the base of activity; it must make its world-wide contacts more vital. If the church can do this, and I believe she can, she can win for the world a great and lasting victory. I'm proud to be a member of a church that has taken such great steps toward this victory. . . . Hoping to hear from you soon I will close."

Others have written recently. Their home addresses are given.

Ralph W. Anderson, Chicago, Ill.  
 Christian R. Arndt, Jr., Lititz, Pa.  
 Ivan T. Bowman, Hermosa Beach, Calif.  
 Marion E. Cupp, Empire, Calif.  
 Raymond Fralin, Cooper Hill, Va.  
 Joseph Hendrickson, Lansdale, Pa.  
 Eldon Heckman, Polo, Ill.  
 Blair O. Kagarise, New Enterprise, Pa.  
 Thomas D. Merchant, St. Paul, Minn.  
 B. Allen Myers, Broadway, Va.  
 Harold E. Radatz, Lewiston, Minn.  
 Robert Q. Reed, Parsons, Kansas.  
 Owen L. Weaver, Wawaka, Indiana  
 Ralph Worley, Hanover, Pa.  
 John R. Zuck, Gordonville, Pa.



## Correspondence . . .

### Is It Enough?

I am a church member. Is having my name on the church record all I have to do? Many people now in the church seem to think so; they leave all the responsibility to the minister. Not all who say, "Lord, Lord!" will enter the kingdom of heaven, but those that do the will of the Father who is in heaven (Matt. 7: 21).

God has given each of us a talent or talents; he expects us to use them according to our ability. We cannot expect the minister to do all the work. When Moses was leading the children of Israel through the wilderness, his father-in-law told him that he would not be able to do it alone. So our ministers need assistance to bear the burden.

A church member must be a willing worker in the church, a co-worker with the minister. No minister can give his best without the co-operation of the members of the church. Regular attendance at church and attention to the sermons will encourage him to serve better.

Many Christians are inconsistent; they try to serve God and mammon. To be true church members we must love the Lord with all our heart and soul and mind and strength. We must let our light so shine that all may see our good works and glorify our Father in heaven.

Middletown, Ind.

Florida J. E. Green.

### A Personal Venture in Christian Work

There are yet many righteous folk who are living the Christ life, but when I read that there are 17,000,000 boys and girls of school age who are receiving no religious instruction I am wondering just what our religious condition will be in years to come. I know much is being done to help the children of our land, but there is much yet to do to save the childhood of this generation for the church of Jesus Christ. It is well and good to go out and win sinners from their wicked ways, but we need more Christian workers who will dedicate their lives to teaching the children the way of Christ. The daily vacation Bible school is doing a great amount of good in many places. However, in the two small towns in which I trade they have no daily vacation Bible school; only a short half hour lesson period in Sunday school for Bible study. We do not feed our physical bodies so little and expect them to grow; no, we eat three times each day. So should we not supply more opportunity for children to grow in the Christian life? The home is the first place, and thank God for Christian homes where the children are faithfully taught God's Word. But these are far too few. Being a mother with a family I am busy, but not too busy to give some time to teach the children God's Word. I have spent some years in daily vacation Bible school work. At present I am helping to organize Bible story hours for children. A report on one such class may give some other Christian worker an urge to start something in his or her community if needed.

As I looked around me there were a number of small towns in which they had Sunday school but no service of any kind for children on Sunday evening. In one such town of three hundred fifty people we had a church with a small group of faithful members. There were also two other churches. We got their co-operation and started a Bible story hour on Sunday evening.

The children came—fifteen to eighteen and twenty

every Sunday evening; the last evening we had twenty-three. Using maps, charts, pictures and diagrams I started in the Book of Genesis, trying to give vivid and dramatic word picture stories. My first aim was to bring out in these stories the idea that obedience to God brings blessing, but disobedience to him brings sorrow and punishment. Another thing started was a Bible reading contest between the boys and girls. In four months' time this group of children have read nearly 22,000 Bible verses.

All over our land there is opportunity for such work for those who cannot cross the ocean; there is work right at their door. Let us save the children of America for Jesus Christ. I would be pleased to hear from anyone doing like work or interested in same.

Downs, Kansas.

Edith B. Kindley.

### A Ministers' Retreat

Three days of fine fellowship, in which a number of ministers and their wives participated, closed at Camp Mack at noon on August 23. The idea of a retreat for ministers and their families developed in the minds of the members of the district ministerial board of Northern Indiana, and was endorsed by the joint boards of the district. Since there was interest in this retreat among ministers outside of the district, the invitation was extended to ministers and their families of the Central Region.

Because of some uncertainty about the program, the publicity was somewhat belated and limited, but the results achieved amply justified the effort. Each day was begun with a devotional period followed by private devotions and a period of silence until breakfast. At nine o'clock the group met for discussion, which was ably led by Bro. H. L. Hartsough. One morning the question, Is the kingdom of God realism? was seriously faced. At another time the shortcomings and handicaps of ministers as men in their work occasioned a good bit of wholesome self-examination.

At eleven o'clock the women present were ably led in their discussion group by Mrs. G. W. Phillips. The men discussed the matter of building a church program. This was also led by Bro. Hartsough. This generated a good bit of interest, and the time proved all too short. Afternoons were free for social fellowship, conferences, and recreation. The evenings were spent in joint sessions, following the vesper service on the hillside.

On Saturday evening, the members of the retreat together with the fine large group of young adults who also were in camp joined in a very impressive communion service at which Bro. Hartsough officiated.

One of the encouraging factors was that of the presence of a number of young pastors and their wives and their earnest participation in the entire program. There was a universally expressed desire to have such an opportunity again next year and for a longer period. Days thus spent together do provide for something which our ministers crave and for which no other type of fellowship quite provides. Days such as those in which we live seem especially to call for something like this retreat to renew the spirits of those who find the duties of Christian leadership exacting and wearing. It is to be hoped that next year a much larger number may find it possible to devote a few vacation days to such an enriching fellowship.

South Bend, Ind.

H. F. Richards.



### The Washington Summer Assembly

The Washington summer assembly and district meeting was held July 28—Aug. 3 as usual on the conviction that God's work and will merit a priority on our interest and time even in days as busy as these. The registration was as large as in previous years, and the spiritual level of the camp has seldom been achieved. President C. Ernest Davis and Dean Lorell Weiss of La Verne College, and Elder J. W. Lear of Glendora, Calif., were the guest leaders.

A relief offering of \$68.50 was set aside as the campers, by foregoing the regular evening meal and joining the "soup line," symbolized their unity with and loyalty to the hungry and suffering millions. The missionary offering of Sunday morning was larger than that of last year, totaling \$161.20.

At the district meeting the delegates, moderated by Noble Deardorff of Sunnyslope, elected Clement Bontrager of Ellisforde as the moderator for 1943. The Standing Committee delegate for the next Annual Meeting is Noble Deardorff, and the alternate, Jay Eller of Wenatchee. The district received and is passing on to Annual Meeting a query from the Yakima church relative to the formulation and use of proper forms for the transfer of inactive membership.

Olympia, Wash.

Andrew Holderread.

### Iowa, Minnesota and South Dakota Camps

The Iowa, Minnesota and South Dakota young people held their camp at Wapsie Y, Central City, Iowa, Aug. 17-28. The camp was under the direction of Bro. Ruthrauff of Cedar Rapids, Iowa. A very competent staff of teachers was on hand; Dr. Bittinger from McPherson, Kansas, was among them. Seventy-two leaders and young people enjoyed these camping days together. They are eagerly looking forward to a similar experience next year.

The intermediate camp was held also at Wapsie Y, Aug. 13-17. One hundred five campers and leaders worshiped and played together. It was the largest camp that the intermediates have had for some time. Richard Burger was the director of this camp; Miss Eliza Miller, returned missionary to India, was one of our inspiring leaders.

Each of us left camp with a keen desire and a new hope to renew our pledges and face the world.

The intermediates raised \$30.00 and the young people \$75.00 from the cups on the table. Peace bonds are to be bought with this money. We felt that the money was well spent.

Vesta Vannorsdel, Secretary-Treasurer.  
Kingsley, Iowa.

### The Passing of Mrs. Rettie Rupert

Mrs. Rettie Rupert, widow of Lloyd G. Rupert, passed on to her heavenly home July 17, aged 74 years, 8 months and 16 days. Mrs. Rupert was the daughter of Samuel and Julia Ann Swigart. She was born on a farm in Ferguson Valley near the Spring Run church, where she resided until she was nine years of age. Then, with her parents, she moved to Lanark, Ill. She returned to Ferguson Valley at the age of twenty-two and soon thereafter was united in marriage to Lloyd G. Rupert. From that time till her death she was a resident of the valley.

Surviving are the following children: Mrs. Lawrence Ruble, Mrs. Russell Stine, Fern G. Rupert, and one stepdaughter, Mrs. Effie Hanawalt, all of McVeytown, Pa.; twenty-one grandchildren and seventeen great-grandchildren; also one sister, Mrs. Millie Flickinger, of Lanark, Ill. One infant daughter and two stepchildren are deceased.

At an early age Mrs. Rupert became a member of the Church of the Brethren in Lanark, Ill. After moving to Ferguson Valley

she transferred her membership to the Spring Run church and remained a loyal member until her death. She taught the ladies' Bible class of that church for twelve years, and was president and vice-president of the ladies' aid society for many years. She had every phase of the church program at heart. When there was a need evident in the church she was among the first to help with her time and means. She was the donor of the lot on which the new parsonage stands. Many young people of the congregation were helped in their schooling by her generous spirit. She was an inspiration to young and old in the community. Every worthy cause in the church and community was her cause.

The love and esteem of her many friends were evidenced by the numerous messages and flowers which she received during her illness. These and the Bible were her comfort in her passing hours on earth.

Her husband preceded her in death seventeen years ago. For twelve years before his death he was an invalid. She was constantly at his side, attending him faithfully. During this period they found spiritual comfort in reading the Bible through twice.

The funeral services were held July 21 in the Spring Run church. The pastor, the writer, conducted the service, assisted by Bro. H. W. Hanawalt of Martinsburg, Pa.

McVeytown, Pa.

P. L. Huffaker.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brinser-Snyder.**—By the undersigned, Sept. 6, 1942, in the sanctuary of the Elizabethtown church, Charles Vincent Brinser of Bainbridge, Pa., and Alma Grace Snyder of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Hales-Beckner.**—By the undersigned, Aug. 30, 1942, at Trinity chapel, Pomona, Calif., A. Merrill Hales of Los Angeles and Miss Doris Beckner of La Verne, Calif.—Edgar Rothrock, Pomona, Calif.

**Kopp-Dehmey.**—By the undersigned, Aug. 15, 1942, in the sanctuary of the Elizabethtown church, Howard S. Kopp of Master-sonville, Pa., and Mary K. Dehmey of Middletown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Kreps-Sargent.**—By the undersigned, June 28, 1942, at the La Verne Church of the Brethren, David Kreps of La Verne, Calif., and Miss Grace Sargent of Ontario, Calif.—Edgar Rothrock, Pomona, Calif.

**McHale-Breshears.**—Thomas Moore McHale of Gary, Ind., and Ethel Jane Breshears of Avery, Mo., at the home of the bride's parents, Avery, Mo., Aug. 9, 1942.—James M. Mohler, Leeton, Mo.

**McIntyre-Neuhauser.**—Howard D. McIntyre of Oaks, Pa., and Frances E. Neuhauser of Phoenixville, Pa., at the bride's home, Aug. 9, 1942, by the undersigned.—David K. Hanawalt, Oaks, Pa.

**Shideler-Fickle.**—By the undersigned, Aug. 26, 1942, at the Salamonie Church of the Brethren in Lancaster, Gene Shideler and Margaret Fickle, both of this community.—W. C. Stinebaugh, Huntington, Ind.

**Strayer-Berkley.**—By the undersigned, Sept. 4, 1942, at the La Verne Church of the Brethren, Chalmers A. Strayer of Glendale, Calif., and Miss Helene Berkley of Johnstown, Pa.—Edgar Rothrock, Pomona, Calif.

### Fallen Asleep . . .

**Aungst,** Emma Catherine, widow of the late Henry Aungst, died April 8, 1942, aged eighty-three years. She was a faithful member of the Church of the Brethren of the East Petersburg congregation. Funeral services were conducted at the Sheetz funeral home at Lancaster by Elder Phares J. Forney. Burial was in the East Petersburg Mennonite cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Berkstreser,** Marshall P., husband of Estelle Hake Berkstreser, York, Pa., died in the York hospital, as a result of complications, aged 71 years, 6 months and 5 days. Death came August 23, 1942, after two weeks' treatment in the hospital. Besides his wife, one daughter, two grandchildren, one great-grandchild, and one brother survive. Funeral services, conducted by the undersigned, were held in the Guy B. Creep funeral home in York, Pa., with interment in the Prospect Hill cemetery.—M. A. Jacobs, York, Pa.

**Brunnemeyer,** William David, was born Dec. 26, 1872, near Rankin, Ill. At the age of thirteen he moved with his father to Great Bend, Kansas, where he grew to manhood. In July 1901 Bro. Brunnemeyer came to Cando, N. Dak., where he met Frank Brunais and lived on his farm near Ellison, N. Dak. On Nov. 9, 1902, he was united in marriage to Mrs. Emma Hunt and to this union were born four children, all of whom survive him, with two step-children. During the summer of 1904 he became a member of the Church of the Brethren at Ellison, N. Dak., remaining a true and faithful member to the end. He died after a lingering illness, in the community hospital at Rolla, N. Dak.,



Aug. 20, 1942. Funeral services were conducted in the Ellison church by Elders Ralph Petry and J. W. Shively. Interment was in the Ellison cemetery.—Mrs. Irvin Deal, Rock Lake, N. Dak., Aug. 31.

**Burger, Bobby Dean**, son of Mr. and Mrs. R. O. Burger of Waka, Texas, was born in Shattuck, Okla., Jan. 3, 1939. He brightened the home and gladdened the hearts of his parents and sister until his death on July 21, 1942, the result of injuries received when he fell out the door of a moving car. During his brief stay on this earth he lived with his parents in Waka, Texas, where his mother was postmistress. In this way Bobby Dean gained many friends. He became endeared to the hearts of all who knew him. He had been enrolled in the cradle roll department of the Church of the Brethren at Waka. He is survived by his parents, one sister, two grandmothers and one grandfather, and a host of other relatives and friends. The services were conducted by the undersigned, assisted by Bro. Harley Stump of Cordell, Okla. Burial was in the Waka cemetery. The presence of over 200 people at the services and the great abundance of flowers were testimony to the heartfelt sympathy of the community for the bereaved ones.—Dan L. Blickenstaff, Waka, Texas.

**Ervin, Emma**, wife of Bro. Elam Ervin, died April 16, 1942, at the home of their son-in-law near Penryn, Pa., in the White Oak congregation. She was aged sixty-four years, nine months and seven days. She is survived by her husband, three sons and three daughters. She was a member of the Church of the Brethren for many years. Services were conducted at the Graybill house by the home brethren. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Ganger, Isaac**, son of Noah and Mary Jane Stouder Ganger, was born April 8, 1862, and died Sept. 4, 1942, at Goshen, Ind., at the home of his nephew, with whom he had lived the past three years. On Oct. 27, 1887, he was married to Hattie Inbody, who died Sept. 4, 1900. To this union were born four children, three of whom preceded him in death. Bro. Ganger had been confined to his bed for two years because of paralysis. He was a member of the New Paris Church of the Brethren. Surviving him are one daughter, one grandson, ten nieces and nephews and an uncle. Funeral services were held in the West Goshen church by the writer, assisted by Bro. Rensch of the Brethren Church. Interment was in the adjoining cemetery.—William Brubaker, New Paris, Ind.

**Hayes, Ralph Blair**, died Aug. 3, 1942, aged twenty-eight years. He was a member of the Walnut Grove church and of the Gideon Bible class. He is survived by his wife, Dorothy Kyle Hayes, his parents and one sister. Funeral services were held in the Picking and Sons mortuary chapel by Bro. Lewis B. Brumbaugh. Interment was in the Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

**Jamison, Charles Benjamin**, the second son of John W. and Elizabeth Jamison, was born in Franklin County, Va., Sept. 30, 1860, and died suddenly from a heart attack on March 9, 1942. He died as he had lived, peacefully, as if to reward him for a long life of usefulness and faithfulness to his family, church, and community. On Oct. 30, 1890, he was united in marriage to Ona Elizabeth Mullins, who survives. To this union eleven children were born, all surviving. He was baptized into the Church of the Brethren on Jan. 3, 1894, and lived a devoted Christian life to the end. In 1901 he was elected to the deacon's office and faithfully performed the duties of this office throughout his life. In the spring of 1906 he moved with his family from Virginia to the farm near Quinter, Kansas, where he resided until his death. He and his wife celebrated their fiftieth wedding anniversary on Dec. 25, 1940, with all the children present. The world is truly a better and more beautiful place in which to live because of his life. Funeral services were conducted in the Quinter Church of the Brethren by Bro. D. Floyd Crist, assisted by Bro. Dennis Kesler.—Mrs. Ivan Connell, Quinter, Kansas.

**Jordan, Lydia Ann Brown**, was born in Darke County, Ohio, Feb. 19, 1867, and died at Summit, Calif., Aug. 26, 1942. She was married to James Thomas Jordan, who preceded her in death nineteen years ago. She leaves two sons. She was a faithful member of the Church of the Brethren. Funeral services were conducted by the writer at the Todd and Reeves chapel in Pomona. Interment was in the Evergreen cemetery.—Edgar Rothrock, Pomona, Calif.

**Kessler, Charles S.**, aged 71 years, 7 months and 11 days, a former Astoria resident, died at the home of his daughter at White Hall, Ill., Aug. 9, 1942. He had been in failing health for some time but his sudden death was a shock to relatives and friends. Brother Kessler was for many years Sunday-school superintendent at the Woodland church, Astoria. For about 10 years he had lived where he could not attend our services so worked with other church people. In 1932 he was united in marriage to Anna Burkholder, who survives. The couple marked their golden wedding anniversary last March. Those who knew him best spoke well of him as a good Christian, a good father and husband and a good citizen. Funeral services were held in his old home church at Woodland with Rev. Bick Moore of White Hall in charge, assisted by Lester E. Fike. Interment was in the Woodland cemetery.—E. F. Sherfy, Astoria, Ill.

**Kincade, Lois Maxine**, was born April 25, 1923, and died Aug. 24, 1942, at River Falls, where she was making her home while going to school. She is survived by her parents, ten brothers

and two sisters and two half sisters. Her accidental death was caused by a gunshot wound. Funeral services were held at the Baptist church with Bro. Howard Peden and Bro. John Flora assisting. Interment was in the Irving Creek cemetery.—Grace Kincade, Menomonie, Wis.

**Stambaugh, Sister Annie J.**, widow of the late John L. Stambaugh, was born in York County, Pa., Aug. 1, 1884, and died at her home in York on Aug. 17, 1942. Death was due to complications. Surviving are three children, five sisters, one brother, and six grandchildren. Funeral services were held in the Madison Avenue church in York, of which she was a member, conducted by her pastor, the undersigned. Interment was made in the Greenmount cemetery, York, Pa.—M. A. Jacobs, York, Pa.

**Stremmel, Adam**, departed this life Aug. 27, 1942, being 82 years of age. He is survived by his wife, the former Sarah Hamm, two sons and a daughter. In an early day he migrated from Hanover, Pa., to near Astoria, Ill., within the bounds of the Woodland church where he served faithfully for many years. He lived a consistent Christian life and was in all readiness, after a long and useful career, to receive the crown awaiting the faithful. He had received the anointing service not many days before his departure. Funeral services were held at the Astoria church by Eld. Lester Fike, assisted by the writer, with burial in the Woodland cemetery.—E. F. Sherfy, Astoria, Ill.

**Towne, Anna Bailey**, daughter of Brother and Sister D. P. Bailey, was born at Mt. Etna, Iowa, Jan. 3, 1901, and died at Pomona, Calif., Aug. 21, 1942. She was the wife of Philip Towne and the mother of three children. She united with the Church of the Brethren in girlhood and was a faithful member. The funeral was conducted by the writer at the Todd and Reeves chapel at Pomona. Interment was in the city cemetery.—Edgar Rothrock, Pomona, Calif.

**Wertz, Orlo Q.**, son of the late Anderson and Ellen Berkey Wertz, died Aug. 9, 1942, aged forty-nine years. He was a World War veteran and had been in poor health for a long time. He was a member of the Walnut Grove church. Three brothers and two sisters survive. Funeral services were conducted by Bro. J. A. Robinson in the Picking and Sons mortuary chapel. Interment was in the Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

## Church News . . .

### District of Columbia

**Washington City.**—Our church has been very fortunate in having with us during the summer months Bro. Vernon Miller and wife of Bethany Biblical Seminary to assist in the pastoral work. The junior church services conducted each Sunday morning by Brother and Sister Miller proved to be an interesting and profitable activity in connection with our work. Our women's council continues to sew each month for the foreign refugees; we have an attendance of from thirty to forty. Quite a number of the juniors and intermediates from our Sunday school attended the summer camp at Po-Wa-Ma, Harpers Ferry, W. Va. A number of soldiers have been entertained at dinner in the homes of our members the past few months. On Aug. 2 and 16 we had the pleasure of listening to messages delivered by Bro. Elvert Miller, whom this church called to the ministry. On Aug. 9 Bro. Wang Tung of China brought us several messages. He is a fine product of our missionary work in China. While our pastor, Bro. Warren D. Bowman, was on his vacation the appointments were filled by our local brethren, C. E. Resser and J. H. Hollinger. Prof. Nevin Fisher of McPherson College directed our music during the summer months and on the evening of Aug. 30 he gave us an interesting program of religious piano music. Our services have been splendidly attended this summer and fine interest has prevailed.—Mrs. Jacob H. Hollinger, Washington, D. C., Sept. 2.

### Idaho

**Bowmont.**—We met Aug. 28 for a business meeting with Rev. H. G. Shank presiding. We elected officers for the coming year: Bro. Amos Lapp, Sunday-school superintendent, with Sister Chloe Gross as assistant; Rev. Oliver Fillmore, elder, and Rev. H. G. Shank, pastor. We decided to take an offering the first Sunday of each month in our Sunday-school classes for Civilian Public Service. Our services are good. Rev. Shank is giving us good food for our souls. Sunday-school attendance is good and also our sectional meetings in the evening. Pray for us.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 1.

### Illinois

**Astoria.**—On July 12 Bro. H. Spenser Minnich brought the message at the morning service and remained for the noon hour, when ministers and official boards from Woodland and Astoria enjoyed a basket dinner and another message from Bro. Minnich. On July 19 a special effort was put forth to bring older members to services, and in the evening the young people were honored. Two of our intermediates attended the camp at Decatur and two young sisters attended the young people's camp near Lewistown. During the summer our church was brightened by huge bouquets of gladioli grown by Bro. Noah Walter. These were given to the sick and shut-ins after the services. Our regular business meeting was held on Aug. 25. Our elder, Bro. Galen Lehman, was in charge. Since Bro. Lehman is leav-



ing our district, Bro. E. F. Sherfy, pastor of the Woodland church, was elected as our elder. Church and Sunday-school officers were elected at this time. Brother and Sister I. J. Gibson were chosen to represent our church at district meeting. After the other business was taken care of the church voted to install Bro. Pius Gible into the ministry. Installation services were conducted at this time. Bro. Gible is leaving immediately for a C. P. S. camp. Our pastor presided at the district meeting in Cerro Gordo. There were twenty from Astoria who attended.—Lizzie Riebling, Astoria, Ill., Sept. 1.

**Springfield.**—Reverend and Mrs. Galen T. Lehman closed their five-year pastorate at the Springfield church on Sept. 1. It was with regret that we saw them go, inasmuch as we all learned to love them and they labored faithfully during their stay here. They have assumed pastoral charge of the Huntington, Ind., church. Their son and daughter have enrolled at the college at North Manchester, Ind. We were grateful to be able to obtain the services of Reverend and Mrs. Russell C. Wenger, of North Manchester, Ind., and we are eager for them to begin their work here on Sept. 13. The twentieth anniversary of the dedication of our church was observed recently. Eld. W. T. Heckman of Cerro Gordo, Ill., who seems almost like a father to the Springfield church, was present and recalled many interesting facts concerning the church during these twenty years. Eld. Heckman and Rev. J. C. Shull and wife of Chicago started the work here in 1920. There are several of the charter members still in attendance.—Mrs. Gladys L. Hollis, Springfield, Ill., Sept. 8.

**Walnut Grove.**—The township vacation Bible school was held at our church the first two weeks in June with Oliver Dearing directing and Mary Ridgley, superintendent. The Canfields were here in evangelistic meetings Aug. 11-23. One came forward at the close of these services and is awaiting baptismal rites. Our meeting closed with an all-day service. Our quarterly council was held Aug. 8 and the Sunday-school and church officers were elected. Charles Rothrock remains as our superintendent with Mary Ridgley as assistant. Dow Ridgley remains church clerk and Oliver Dearing, elder. Five from this church went to the district meeting at Cerro Gordo. Mary Ridgley and Oliver Dearing were the delegates. The women canned 30 gallons of fruit for the C. P. S. camp and have a barrel of cans to fill for Bethany Hospital. Our fall communion will be held Saturday evening, Oct. 24.—Mrs. Oliver Dearing, Calhoun, Ill., Sept. 7.

### Indiana

**Maple Grove.**—We met in council Sept. 7 with the writer presiding and with good attendance. Sunday-school and church officers were elected; the writer is again elder; Bro. Frank Snider, Sunday-school superintendent; Mabel Snider, superintendent of the primary department. Our treasurer gave a report which showed a nice balance on hand. On Sept. 6 the Maple Grove church held their harvest meeting with a fine crowd present. Bro. John Frederick was speaker of the day. On Sept. 13, in the evening, Maple Grove church will begin an evangelistic campaign with Bro. Clarence Bowman and wife, of Lima, Ohio, assisting us. Sister Bowman will direct the music. Other churches are invited to this service.—William Brubaker, New Paris, Ind., Sept. 8.

**Middletown.**—The church met in council Sept. 2. At this time officers for next year were elected. Bro. J. A. Miller was retained as elder for another year; Bro. Harold Grody was elected Sunday-school superintendent; Bro. Wagoner, assistant superintendent; Florida Green, Messenger agent and correspondent; Bro. O. H. Zirkle, pastor for one year. On Aug. 30 the young people were in charge of the evening services. District meeting was held at Anderson. On the evening of Aug. 26 there was a fine temperance display. The next district meeting will be held in the Buck Creek church. On Aug. 30 Bro. Zirkle and the delegates gave interesting accounts of the district meeting. Sister Grody gave a report of the women's work meeting. Our love feast will be held on Oct. 24.—Florida J. E. Green, Middletown, Ind., Sept. 3.

**Nettle Creek.**—The Rev. Basil Maloff, a pioneer native Russian missionary, who had to flee his own country because of persecution, was with us July 19 and again on the evening of July 21. He brought us very inspirational and challenging messages that we will never forget. On the evening of July 21 he gave pictures of his work. The B. Y. P. D. gave a play entitled Closer to Jesus on the evening of July 26. Sarah Wisehart, one of our girls, directed the play. They gave it recently at White Branch and it is to be given soon at the Indianapolis church. Several young

folks attended Camp Mack. The women of the church have been busily engaged in canning for the boys at Camp Lagro. The aid society meets every Wednesday to sew and quilt. They are planning to serve two sale dinners soon. Eber Holbe, Mahlon Rinehart, Bro. O. D. Werking and Bro. Lloyd Hilbert were delegates to our district meeting at Anderson. Our membership was well represented. We are looking forward to our fall communion with a two-day meeting on Oct. 17 and 18 at which time Bro. William Beahm of Bethany Biblical Seminary will be with us for all meetings.—Mary E. Dutro, Hagerstown, Ind., Sept. 7.

**Spring Creek.**—At our May council our pastor, Bro. Moyne Landis, handed in his resignation as part-time pastor. The church voted for a full-time pastor and secured Bro. Landis for the coming year. Brother and Sister Landis attended the Annual Conference. Six intermediates and two young people attended their respective camps at Camp Mack. Our aid society has been busy sewing for relief and canning for the C. P. S. camps. Bro. Charles Oberlin will begin a series of meetings here Sept. 14.—Mrs. Wilbur Rusher, South Whitley, Ind., Aug. 31.

### Kansas

**Lone Star.**—The church met Saturday, Sept. 5, for their regular business meeting. All the church and Sunday-school officers were elected for the coming year. Bro. J. M. Ward of Pomona, who has been laboring with us for several years as elder, was again asked to continue his services. Only a few minor changes were made in offices of both church and Sunday school. The ministerial board, who have faithfully endeavored for the past year to secure a full-time pastor, were happy to report that Bro. W. A. Deardorff of North Manchester, Ind., had accepted the call and would be with us for his first sermon on Sunday, Sept. 13. Brother and Sister Deardorff come to us highly recommended by our district ministerial board. Dr. L. H. Root of Topeka has rendered an invaluable service to the church here in securing a minister. We will also have another shower of blessings when Brother J. F. Burton, our district supervisor from Topeka, and Sister Burton, will be with us in an old-fashioned revival effort for two weeks, beginning Oct. 19, to close with a love feast the last night of the meeting. Our delegates to the district meeting at Sabetha, Oct. 3-5, are Bro. W. A. Deardorff and Sister C. B. Fishburn; alternates are Sisters J. W. Daggett and J. W. Gorburt. The Lone Star church voted to send a request for district meeting in 1943. As we have been laboring with a scarcity of deacons at this place for several years the church also asks that we hold an election for deacons at our next council meeting.—Mrs. J. W. Gorburt, Lawrence, Kansas, Sept. 8.

### Maryland

**Frederick.**—On June 14 our pulpit was filled by Dr. Charles E. Wehler, pastor emeritus of the Presbyterian church, while Pastor Shober attended the Annual Conference at Asheville, N. C. He, with three other delegates, represented our church at the conference. The evening meeting was our annual children's day service. A representative number of our pupils attended the interchurch vacation Bible school. Three of our young people served as teachers. On June 21 a recognition service was held for the sixteen young people of our church who graduated with the 1942 classes. The community park service which is sponsored by the churches of Frederick in Baker Park every Sunday evening during the summer months was in charge of our church on July 12. Pastor Shober used as his subject The Rock That Is Higher Than I. Special music was given by our two choirs under the direction of Donald E. Leatherman and Mrs. George Stup. On July 26 a number of our workers attended the adult round table held in the Sam's Creek church. On August 2 Pastor Shober was the speaker at the early morning service for the men at Detrick Field, an air corps military reservation located in Frederick. A number of our women are canning fruits and vegetables for our C. P. S. camps. The Golden Rule class has sponsored knitting and is donating a number of sweaters for our camps, also. A group of our women continue to meet one evening each week to sew for the Red Cross. During the summer months we have been making hospital gowns and operating gowns. During the absence of our pastor, who held a two weeks' evangelistic meeting in the Locust Grove church, our pulpit was filled by Bro. John J. John of New Windsor on August 9, and by Bro. Jacob H. Hollinger, our elder, of Washington, D. C., on August 16. Our annual Sunday-school picnic was held at Brad-dock Heights on August 22 and was well attended by both children and adults.—Mrs. John W. Wolfe, Frederick, Md., Sept. 7.

**Locust Grove.**—We have just closed a two weeks' series of

## Gospel Messenger Clubs, New and Renewals

Received Since List Published August 1, 1942

100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS
<b>ILLINOIS</b>		<b>NORTH CAROLINA</b>		<b>VIRGINIA</b>	
**Camp Creek		*Brummetts Creek		Locust Grove	
<b>IOWA</b>		<b>OHIO</b>			
Mt. Etna		**Olivet			
		<b>PENNSYLVANIA</b>			
		Conestoga			
		Rockton (Bethel)			
		Greencastle			
				*No previous club.	
				**Advanced from 75% club.	



meetings held by Bro. Ralph Shober. Although the weather was very rainy we had good attendance and splendid interest. Bro. Shober labored faithfully while with us, preaching each evening and visiting in a number of homes. As an immediate result nine have been baptized. Our church feels much encouraged. Our ladies' aid met on Wednesday in the home of Sister Cora Shoemaker. We are sewing for the Brethren Service work, and are also gathering fruits and vegetables together for the C. P. S. camps.—Bessie R. Purdum, Mt. Airy, Md., Aug. 21.

### Michigan

**Battle Creek.**—May 10 we enjoyed echoes from the Christian Education Advance convention, held at Kalamazoo, Mich. Six women from our church attended. Several of our women attended the regional women's work meeting, May 21, at Sunfield, Mich. The Friendly Bible class sponsored the packing of a box to be sent to the C. P. S. camp the last of May. The ladies' aid is planning on sending some comforters for the camp this fall. Our daily vacation Bible school was held for two weeks, beginning June 15, with our pastor, Brother Mallott, as director. The average attendance was 63. We were very glad to have Sister Martha Keller of Minnesota preach for us Sunday, July 12. Bro. Wm. Rivell of Hastings brought us the evening message. Our pastor and several of the members attended the adult leadership training school at Camp Mack this summer. Sept. 6 Brother Mallott was at Camp Eden, to speak at the young people's conference and Floyd Mallott, Jr., brought us the message in the morning. His topic was Prayer. Bro. Walter Fisher was the speaker in the evening. A good number of our people were privileged to attend the district meeting at Beaverton, Mich.—Mrs. Florence M. Snow, Battle Creek, Mich., Sept. 7.

### Missouri

**Bethany.**—Our attendance has been fairly good this summer. We have had no pastor since Brother and Sister Sherfy moved away in May. We enjoyed their working with us very much and pray that God's rich blessing may be with them in their new home. Our new pastor, Brother Oscar Diehl, will be with us about Sept. 10. Brother X. L. Coppock of Plattsburg was with us, as well as others. We appreciated their help. We were very glad to have with us Ruth Kreitzer and Pauline Sanger from Bethany Biblical Seminary. They gave a very interesting story of how the school was started and its growth down to the pres-

ent time and their work there. Each Sunday-school class prepared something for the preaching hour when no preacher was available this summer.—Willie Clemens, Stet, Mo., Sept. 5.

**Rockingham.**—Our fall members' meeting was held Sept. 5, presided over by our elder, Bro. Oscar Early. Regular routine business was attended to. Bro. Early was retained as our elder for another year. Our Sunday-school superintendent will be Bro. Irl Nicholson with Sister Nell Hogan as assistant. Mrs. Mildred Van Pelt was chosen primary superintendent. Delegates to our district meeting are Bro. Floyd Jarboe and Irl Nicholson. Our evangelistic meetings, with Bro. L. L. McWhorter of Eldorado Springs as evangelist, will begin Sept. 14. Our pastor with helpers has conducted a vacation Bible school which, on account of the tire situation, was held during the Sunday-school hour and closed Sept. 16. Our aid society meets every Thursday. The attendance has not been so good at all times but now that the busy work is nearly over we hope to have that improved. We are now starting on some work of making comforters for the C. P. S. camps. We have finished and sent in our quota of kits for the districts.—Mattie Lam, Hardin, Mo., Sept. 7.

### New York

**King Ferry.**—Bro. Norman Baugher served as our summer pastor. Though the work of the church has been hindered by gas and tire rationing, by careful planning a worth-while program has been carried out. Each Sunday we had Sunday school and preaching in the forenoon; every other Sunday we had evening services. On the Sunday on which we had no evening service, we remained at the church after the morning service for our midday meal, followed by a talk by the pastor on some church doctrine. Bro. R. P. Bucher, our elder, was present at the July council. At this meeting Bro. Baugher was elected full-time pastor of the church, his services to start after his graduation from Bethany Biblical Seminary in 1943. In the meantime the local ministers will serve us. It was also decided to hold our evangelistic meetings on Sunday mornings and evenings. These special meetings closed Aug. 30 with a communion service. Five were baptized, two of whom had been associate members. Before Brother and Sister Baugher left we had a farewell supper and program for them. In appreciation for their services a blanket was presented to them. In July the young people and intermediates spent a week end in camp under the direction of the Baughers.—Kittie Bowman, Ludlowville, N. Y., Sept. 4.

### Pennsylvania

Sept. 27, 5 pm, Harrisburg.  
Sept. 27, 7:30 pm, Ligonier.  
Oct. 3, 6 pm, Fairview house, Georges Creek congregation.  
Oct. 4, 6 pm, Bermudian house, Lower Conewago congregation.  
Oct. 4, 6 pm, Markleysburg.  
Oct. 4, 6 pm, Middle Creek.  
Oct. 4, 6:30 pm, Mohler house, Lower Cumberland congregation.  
Oct. 4, 6:30 pm, New Enterprise.  
Oct. 4, 7 pm, Smithfield.  
Oct. 4, Berkey house, Shade Creek congregation.  
Oct. 4, Walnut Grove.  
Oct. 4, 7:30 pm, Green Tree.  
Oct. 4, 6:30 pm, Replogle house, Woodbury congregation.  
Oct. 4, Locust Grove.  
Oct. 4, 6:30 pm, Shippensburg.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 11, 12, 7 pm, Three Springs.  
Oct. 17, Brandt house, Back Creek congregation.  
Oct. 17, Mohler house, Springville congregation.  
Oct. 18, 7 pm, Fairview.  
Oct. 18, Somerset.  
Oct. 18, 10:15 am, Codorus.  
Oct. 18, 7 pm, Beachdale.  
Oct. 18, 6 pm, Hanover.  
Oct. 21, 22, 2 pm, Longenecker house, White Oaks congregation.  
Oct. 24, 25, 1:30 pm, Heidelberg.  
Oct. 24, 25, 10 am, Meyer house, Fredericksburg congregation.

Oct. 25, 1:30 pm, Maiden Creek.  
Oct. 25, 7 pm, Mount Joy.  
Oct. 25, 5 pm, Carlisle.  
Oct. 25, 7 pm, Tire Hill.  
Oct. 25, 7 pm, Pike church, Brothersvalley congregation.  
Oct. 25, 7 pm, Holsinger house, Dunning Creek congregation.  
Oct. 31, 2 pm, Akron.  
Nov. 1, 7 pm, Norristown.  
Nov. 1, 7 pm, Geiger.  
Nov. 8, 7 pm, Salisbury.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 10, 7 pm, Greencastle.

### Tennessee

Sept. 26, 7 pm, Liberty.  
Sept. 26, 8 pm, Limestone.  
Oct. 3, 7:30 pm, Knob Creek.  
Oct. 3, 3 pm, Mountain Valley.

### Virginia

Sept. 26, 7 pm, Rileyville.  
Sept. 27, 7:30 pm, Browntown.  
Sept. 27, 7 pm, Boyer, Poca-hontas mission.  
Oct. 3, 6 pm, Mt. Horeb.  
Oct. 4, 7:30 pm, Middle River.  
Oct. 4, 7 pm, Oak Grove.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 4, 5 pm, Hollywood.  
Oct. 4, 7 pm, Richmond.  
Oct. 11, 7 pm, Greenmount.  
Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 24, 6 pm, Mt. Zion.  
Oct. 25, 7:30 pm, Fairview house, Unity congregation.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, 8 pm, Pleasant Valley.  
Nov. 8, Walnut Grove, Moorefield congregation.

### West Virginia

Oct. 4, Mt. Dale.  
Oct. 25, Salem.

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Pasadena, Oct. 16-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Kansas, Northeastern—Sabetha, Oct. 3-5.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Independence, Nov. 6-9.  
Kansas, Southwestern—Eden Valley, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Middle—Kansas City, Oct. 2-5.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Nebraska—Enders, Oct. 9-12.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerset, Oct. 28, 29.

### LOVE FEASTS

**California**  
Oct. 4, Oakland.  
**Colorado**  
Oct. 4, Denver.  
**Idaho**  
Oct. 19, Bowmont.  
**Illinois**  
Sept. 26, all day, Woodland.  
Oct. 10, all day, Panther Creek.  
Oct. 10, Pleasant Grove.  
Oct. 18, 7 pm, Sterling.  
Oct. 24, Walnut Grove.  
**Indiana**  
Sept. 26, 6:30 pm, Fairview.  
Oct. 3, 7 pm, Anderson.  
Oct. 3, Yellow Creek.

Oct. 4, 8 pm, Flora.  
Oct. 4, Nappanee.  
Oct. 4, 7 pm, Richmond.  
Oct. 4, Wabash.  
Oct. 10, Beech Grove.  
Oct. 12, 7:30 pm, Plymouth.  
Oct. 17, Eel River.  
Oct. 17, 7 pm, Nettle Creek.  
Oct. 17, Bachelor Run.  
Oct. 17, Pine Creek.  
Oct. 19, Wawaka.  
Oct. 24, Howard.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 24, 7:30 pm, West Manchester.  
Nov. 8, South Bend, First.

### Iowa

Sept. 26, 8 pm, Fernald.

### Kansas

Oct. 4, 7:30 pm, Newton.

### Maryland

Sept. 30, Maple Grove.  
Oct. 3, 3 pm, Piney Creek.  
Oct. 4, 6:30 pm, Beaver Dam.  
Oct. 4, 6:30 pm, Westminster.  
Oct. 10, Broadfording.  
Oct. 11, 6:30 pm, Sams Creek.  
Oct. 18, 6:30 pm, Flower Hill.  
Oct. 18, 6:30 pm, Pipe Creek.  
Oct. 25, 5 pm, Woodberry, Balto.  
Oct. 31, 2:30 pm, Longmeadow.

### Michigan

Oct. 1, 8 pm, Pontiac.

### Ohio

Sept. 27, East Nimishillen.  
Sept. 27, Reading.  
Oct. 3, Georgetown.  
Oct. 4, Mohican.  
Oct. 4, 7:30 pm, New Philadelphia.  
Oct. 11, 7 pm, Painter Creek.  
Oct. 11, Pleasant Center.  
Oct. 13, Union City.  
Oct. 17, 7:30 pm, Donnels Creek.  
Oct. 25, 7:30 pm, Lima.



## Ohio

**Stony Creek.**—The quarterly council of the Stony Creek church was held the evening of Sept. 5. The principal business was the election of officers for the ensuing year, and the giving of reports of the various activities. Eld. John H. Good presided and was retained as our elder. Bro. H. Austin Cooper continues his work as pastor and was voted a substantial increase to his physical and spiritual support. Bro. Clyde Roby was re-elected church school superintendent. The writer is Messenger agent and correspondent. Pastor Cooper will go to Springfield on Sept. 27 to begin a series of services. Bro. Dewey E. Rowe of Bryan, Ohio, has been engaged to begin a series of services in the Stony Creek church Oct. 25. Two thirds of the church house foundation has been torn out and replaced anew and some alterations made, making the basement larger and more convenient for church school and communion services.—John W. Vetter, De Graff, Ohio, Sept. 6.

## Pennsylvania

**Back Creek.**—We held our fifty-first ministerial meeting and forty-fourth Sunday-school meeting in the Upton church Aug. 4-6. We were very fortunate to have Bro. Rufus D. Bowman of Chicago as one of our guest speakers. The meetings were very inspiring and well attended. Bro. Rufus Bucher of Quarryville held a two weeks' revival meeting at the Brandts church Aug. 2-16. His messages were a great challenge to everyone and we feel greatly strengthened by this meeting. We held our harvest meeting at the Upton church on Aug. 1 and will have our council meeting at the Brandts church on Oct. 11. Our delegates to district meeting are Brethren A. M. Niswander, Edgar Landis and Daniel Halderman. We expect to observe our love feast at Brandts on Oct. 17 at 1:00 p. m.—Elizabeth Heckman, Lemasters, Pa., Sept. 1.

**Meyersdale.**—The union services sponsored by the Protestant churches of Meyersdale during July and August were brought to a close on Aug. 30, when the final service was held in the Church of the Brethren. The Meyersdale ministerial association, highly appreciative of the attitude and activities of the public school officials and teachers in our community, is sponsoring a special service in the Church of the Brethren at 7:30 p. m. on Sept. 6. The service will be focused upon the pressing problems of our day: how to maintain intellectual, emotional and spiritual stability in this crisis, and how to lay the groundwork for a saner future. Bro. DeWitt L. Miller, pastor of the host church, will introduce the theme of the evening, Church and School United to Meet Present Needs. Dr. Guy N. Hartman, superintendent of the public schools of Somerset County, Prof. Charles F. Saylor, supervising principal of the Meyersdale

schools, Dr. R. M. Dunkelburger, pastor of the Zion Lutheran church, and Rev. Nelson C. Brown, pastor of the Amity Evangelical and Reformed church, will then engage in a panel discussion of the theme. In several of the lower grades of our schools religious instruction was given during the last term. An outstanding lay lady looked after the interests of the Protestant pupils, while the Rev. Father Howard T. Miller, of SS. Philip and James Catholic church, taught the children of that persuasion. This year several more grades will be included in this laudable enterprise.—W. A. Shoemaker, Meyersdale, Pa., Sept. 2.

**Mt. Joy.**—During the summer our people have been busy re-decorating the church building. The floors were painted and waxed, the seats were painted and varnished, new carpet was purchased, the basement walls were painted, and a new second-hand piano was purchased for use in the basement. All the work involved was donated. The board of Christian education paid half of the tuition of the nine young people who attended the various church camps. Brother and Sister Blough and Sister Florence Porch attended the Asheville Conference. The attendance at the vacation Bible school was smaller than usual because of the transportation difficulties. The Mt. Pleasant church joined us in our Sunday-school picnic, which was held on July 29 on the church grounds. Our church in special council on Aug. 18 elected three new deacons: Brethren C. O. Christner, Jesse Sumny and Millard Eicher. On Aug. 30, when the deacons were installed, Bro. Wm. Eicher was granted a license to preach. Our women's work has been meeting regularly all summer and is making three comforters for Camp Kane. They are also collecting foodstuffs for the truck to deliver at the camp. The election of the church and Sunday-school officers will be held Sept. 6. A teacher-training class is ready to begin as soon as the books arrive. We are planning a home-coming service for Sept. 27. All friends of the church are invited to attend. In October we will hold a two weeks' series of meetings, to be conducted by Bro. Blough, and a love feast.—Pearl Eicher, Mt. Pleasant, Pa., Sept. 5.

## West Virginia

**Morgantown.**—On June 20 Bro. Raymond Martin, our new pastor, arrived. The work of the church is progressing. We are having services twice each Sunday. Four have been added to the church by baptism since the coming of the pastor. On Aug. 23 Bro. Wang Tung gave two inspiring and helpful talks. We met in council on Sept. 1. Bro. Obed Hamstead was re-elected elder and Bro. Robert Sterner Sunday-school superintendent. The women are canning for the C. P. S. camps. The Queen Esther class made up a packet for the camps and donated forty dollars to the same cause.—Mabel Fike, Morgantown, W. Va., Sept. 5.

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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, Lebanon, Pa., R. 2, 1911.

## CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands  
 Angeny, Edward T., and Helen F., 1940.  
 Crim, Bessie M., R. N., 1940.  
 Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
 Flory, Roland C., and Josephine K., 1940.  
 Thomas, Susie M., 1939.

American Board Compound, Peking, China

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

English Baptist Mission, Sian, Shensi, China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

## On Furlough

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntington, Pa., 1908.

Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.

Myers, Sara, Bridgewater, Va., 1919.

Ober, Mary Velma, 3435 Van Buren, Chicago, Ill., 1936.

Parker, Dr. D. M., C. P. S. Camp No. 43, Castaner P. R. R. A. Project, Adjuntas, Puerto Rico, 1933.

Parker, Martha N., R. N., 538 Grove St., Greensburg, Pa., 1933.

Schaeffer, Mary, 2262 N. Park Ave., Philadelphia, Pa., 1917.

Senger, Nettie, 231 Dixie Ave., Harrisonburg, Va., 1916.

Shock, Laura, % Charles Lininger, R. 2, Huntington, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.

Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Malduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmers E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Moyer, Edna Faye, 1931.

Studebaker, Dr. Lloyd, and Modena, 1934.

Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.

Royer, Harold A., and Gladys H., 1930.

Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.

Kulp, H. Stover, and Christina, 1524 Moore St., Huntington, Pa., 1922 and 1927.

Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Lichty, D. J., and Anna, 1902 and 1912.

Wartler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmers, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Fasnacht, Everett M., and Joy C., 1940.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

Ziegler, Emma K., 1930.

On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, General Delivery, Osceola, Ark., 1923.

Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.





## Concerning Messenger Subscriptions...

- Your co-operation is needed to keep office work at a minimum in handling the club subscriptions.
- Since November 1, 1941, we have enrolled forty-six more churches in Gospel Messenger clubs than we had during the same period last year.
- For the past two years, since the beginning of the 100% club plan, we have increased our total Gospel Messenger subscriptions more than five thousand each year. At the present time we are printing 34,850

### Gospel Messengers each week

100% clubs this year, 435  
75% clubs this year, 285

100% clubs last year, 325  
75% clubs last year, 349

720

674

● We are especially pleased to note that eighty-five of the churches that had 75% clubs last year have this year advanced them to 100% clubs. We are also delighted with the fine co-operation which the Messenger agents have given in adjusting their subscriptions to expire at one time. Just last week two very fine 100% subscription lists came in. Both churches had 75% clubs last year and in both cases their subscriptions had previously been sent in a few at a time and thus expired at different times. This year they have all been adjusted to one expiration date, October 1, 1943. One of these churches, with a membership of only 251, sent us 108 subscriptions. Although the agent has found it necessary to send in renewal subscriptions several times during the past year, each time she has adjusted them to expire on October 1, so that when she sent in the club renewal last week she could send all the names at one time for a full year. This way of handling the subscriptions makes for greater efficiency, both in our office and for the Messenger agent. Following is a table which gives the rates for fractional subscriptions:

#### For 75% clubs at 10½c a month

1 month — 11c	4 months— 42c	7 months— 74c	10 months— \$1.05
2 months— 21c	5 months— 53c	8 months— 84c	11 months— 1.15
3 months— 32c	6 months— 63c	9 months— 95c	12 months— 1.25

#### For 100% clubs at 8⅓c a month

1 month — 8c	4 months— 33c	7 months— 58c	10 months— 83c
2 months— 17c	5 months— 42c	8 months— 67c	11 months— 92c
3 months— 25c	6 months— 50c	9 months— 75c	12 months— \$1.00

● If you have not already selected an anniversary date for your club we would suggest that you choose a spring or summer month and avoid the heavy winter rush. However, if your club date has already been selected please keep it the same and send in your subscriptions in plenty of time for us to enter them on our mailing lists. During the rush period it requires from 4 to 5 weeks after we receive the lists before they can finally be entered on the mailing lists, so the agent should renew a month before they expire to insure continuous, uninterrupted service. It is our sincere hope that next year we can continue to offer the same club rates now in force—\$1.00 for the 100% club and \$1.25 for the 75% club—but we need the co-operation of our various churches. This co-operation can express itself in two ways:

1. By having each congregation submit subscriptions for every family unit in the congregation.
2. By each congregation sending in all its subscriptions at one time. Many of our churches have already done this and we feel it will not be long until the rest will be doing likewise.

*Brethren Publishing House, Elgin, Ill.*



# GOSPEL MESSENGER

Volume 91

October 3, 1942

Number 40



They Enjoy Music

This picture shows a group of young people in Malmö, Sweden. Bro. J. F. Graybill and Ruth Graybill are in the picture. Music and the singing of Christian hymns have bound these young people together in a satisfying fellowship. Many Swedish people learn to play some musical instrument. These young people have formed their own orchestra and make it the background for singing the great hymns of the church.

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## Around the World...



More than half the people of the United States live in rural areas or communities of less than 8,000.

Mercer University, Georgia, has canceled all intercollegiate athletic contests for the duration.

The Presbyterians have raised the age for compulsory retirement to seventy-three years for the duration.

The board of foreign missions of the Methodist Church will receive one third of an estate valued at \$8,500,000, left by the late F. S. Collins of Portland, Oregon.

Rev. Albert Ashley, Methodist minister of Nashville, Tenn., and graduate of Vanderbilt University, has been sentenced to four years of penal servitude for refusal to register for selective service.

Bishop G. Bromley Oxnam, head of the New England district of Methodist churches, is acting as official referee for the National War Labor Board in a labor dispute between the Sanford Mills and a local American Federation of Labor union.

Up to July 4 of this year, 50,605 conscientious objectors had appeared before local tribunals in England. Of this number 2,582 were given unconditional exemption; 18,783 conditional exemption; 14,754 noncombatant service; 14,486 were ordered to do military service.

Great Britain's national day of prayer was observed Sept. 3 on a scale never before equaled. Special services were held in practically every church, and nationwide hookups carried the observance into the homes from the south of England to the northernmost tip of Scotland.

At Yale University, 97 per cent of the upperclassmen took the summer work. Eighty-five per cent of the freshmen entered in early July. Seventy-five per cent of the seniors are in the R. O. T. C. or the army, navy and marines "enlisted reserve." Of the remaining 25 per cent, many are in war industries or in the medical school.

The increase in educational opportunities throughout the United States in less than a generation is shown by the following figures released by the United States Office of Education.

Today 11 per cent of the white selectees in the army have had a college education. In World War I only five per cent had a college education.

Today 30 per cent of the citizen army are high school graduates. In World War I only four per cent were high school graduates.

Today 28 per cent have one or more years of high school training. In the last war only 12 per cent were high school nongraduates.

On the eve of this country's entrance into the war, almost as many men were attending college as were in high school less than a quarter century ago. The high school enrollment in 1940 was seven times greater than in 1916.

Sixty-three per cent of the Northern Negro selectees have attended high school and 33 per cent of the Southern Negro selectees have attended high school as compared with 14 per cent of the Northern Negro draftees and three per cent of the Southern Negro draftees in the last war.

At the same time, the Selective Service records indicate that functional illiteracy is a potential factor in man power today. The army definition of functional literacy is the requirement that a man have at least the equivalent of a fourth-grade education, plus the ability to read a newspaper. Progressively higher levels of educational attainment are required as more and more technical knowledge becomes necessary.

The Selective Service discovered among its potential 1-A selectees some 433,000 functional illiterates.

In the United States as a whole, there are three times as many adult functional illiterates as there are college graduates.

There are 10,000,000 functional illiterates in the adult "over 25" group.

There are 2,800,000 of the "over 25" group who have never had any schooling at all.

Some 7,300,000 of the adult functional illiterates are white, with 4,200,000 of them native born. Negroes make up 2,700,000. Other races amount to 100,000.

The highest percentages of functional illiteracy are in six Southern states: North Carolina, South Carolina, Georgia, Alabama, Mississippi and Louisiana (the highest of any state).

The largest totals are in New York with 1,020,000; Pennsylvania with 696,000; and Texas with 642,000.

Iowa has the lowest functional illiteracy in the nation.

The late Dr. Charles E. Jefferson left two legacies of \$5,000 each to his home town, Cambridge, Ohio. The income from one is for the honor pupil in the high school and the other for the needy of the town.

Twenty-eight rural schools in Idaho failed to open so far this year, says John I. Hillman, executive secretary of the Idaho Education Association. In all, eighty-seven vacancies in school faculties throughout the state are reported.

In Asheville, N. C., it has been voted to extend instruction in the Bible to the Negro high school this fall for the first time. The salary of a Bible teacher will be provided by the Negroes to the amount of \$300, and the remaining \$900 will be raised through public subscription.

Guy Emery Shieler, Jr., former associate editor of The Churchman, Protestant Episcopal weekly, has been appointed religion and education editor of Newsweek.

An average of seven additions per Sunday is the record of the Citadel Square church, Charleston, S. C., under the leadership of Dr. William R. Pettigrew. There has been only one Sunday, in which he was in the pulpit, without additions.

Dr. Howard W. Odum, president of the commission on interracial cooperation, said recently that he believed the results of the gubernatorial primary in Georgia and the recent senatorial campaign in South Carolina "show clearly that the race issue no longer has its old-time political appeal."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

OCTOBER 3, 1942

Number 40

## ... Editorial ...

### We Are Dreamers All

Out there on the frontiers of service every man of conscience is bending to his duty sustained by the hope that the home folks are likewise doing all they can to preserve the things worth while. It is a sobering thought to realize how much of adventurous hope rests on the faithfulness of those who must carry on in the old home community.

Back here at home, those faithful to duty are stirred to new levels of devotion by their admiration for the spirit of those who are laying down their lives for an ideal. One does not feel it is a time to split hairs about courses of action. In crisis times each is largely on his own to do the right as he sees the right in the long-time purposes of God.

Thus the conscientious worker in the midst of the commonplace is stimulated to new and continuing endeavors by those on the frontiers, much as the latter draw inspiration from the faithfulness of the folks at home. Whether here or there, we are dreamers all, mutually hoping and working for a better world.

H. A. B.

### It Was Meant for Us

Did you ever meet the suggestion that the Sermon on the Mount was intended not for our guidance in the present age but rather for the time when the kingdom of God has fully come and his will is done on earth as it is in heaven? A rather attractive idea, not? It certainly makes a strong appeal to the very human desire for an easier way, since the standards of conduct which it proposes are very high.

The sermon itself should throw some light on the question, don't you think? Looking it over we find it addresses a situation in which the following conditions are assumed as actual or possible.

Good people are persecuted for righteousness'

sake, having all manner of evil things said about them.

Persons who have done a brother wrong try to bring offerings to God without first making things right with the brother who is hurt.

Beautiful women are a temptation to men to look on them and lust after them in their hearts.

Men make great promises, confirming them with high sounding oaths which they are careful to state in a way they mistakenly think will not make them binding.

People love those whom they call neighbors and hate those whom they regard as enemies. They greet their brethren kindly but pass outsiders by.

Certain classes make a great pretense of piety in public but their private lives show them to be hypocrites. All they are after is the praise of men.

Some men are piling up all the earthly wealth they can while paying no attention to storing up anything in heaven. They are worried to death about fine clothes and good things to eat, with hardly a thought about the kingdom of God.

Many are so critical of each other. They pick out little faults in other people and cannot see the bigger ones in themselves.

Some live frustrated lives because they are afraid to trust God. They give their own children good things and do not know that God is a better Father than any father on earth knows how to be.

Most people take the wide and smooth road of self-indulgence. Very few understand that it is the straitened way of restraint and self-control that leads to real life.

Many are led astray by false teachers, being taken in by their pious talk and handsome appearance. They have forgotten how to tell a good tree from a bad one.



And so on. These are only samples of what you find in this sermon. They certainly do not fit an order in which the will of God is done. They sound exactly as if meant for our world right now, as indeed they are.

Whoever invented the strange doctrine that this portion of Scripture, with certain others like it, is not supposed to be in force yet, ought to be sentenced to an indefinite term at hard labor in practicing the sermon. The length of the term should be made indefinite, in the hope that he would be led to repentance and forgiveness. He would then discover that the yoke of Jesus when properly worn is really easy and his burden light.

It was at least one generation after the rejection of Jesus by his countrymen—the alleged reason for postponement of the sermon's application—when the gospel of Matthew was written. And it was a good while after that that the New Testament canon was completed. Is it credible that the Spirit-guided leaders of the early church would have allowed this sermon to appear in the inspired New Testament without some sort of footnote cautioning the reader against taking it too seriously and informing him that it would not come into full force until Jesus returns to set up his kingdom? No, this bright idea, besides being in conflict with common sense and the *prima facie* evidence, looks too suspiciously like an effort, subconscious perhaps, to evade unwelcome responsibilities.

There is a better way to make the adjustment between human weakness and the high standard of this sermon. That way is, first, to reflect that God is like any father who pitieth his children, that he knoweth our frame and remembereth that we are dust. The standard is high but nothing less than this would be good enough for the Christian ideal. God is kind to the unthankful. He sends his rain on just and unjust alike. He wants us to do like that. The standard of his own perfection is the standard he set for us. Incidentally we should note that this is exactly the standard which Paul also set for the Christian (Eph. 4: 13). And wasn't Paul the great apostle of grace? And Ephesians was intended for the present church age, if we mistake not. Maybe verse thirteen, being number thirteen, unluckily got into the wrong dispensation and should be held over for the kingdom era!

There is a second thing to remember in locating a Sermon-on-the-Mount type of righteousness in this age of grace and human frailties. It is that we do not know what a fair trial of this way of life might do to our stricken world. What if the whole creation is groaning and travailing in pain right now, waiting for the newly redeemed world that

would be born out of such trial? What if the Son of Man tarries because he cannot find enough faith on the earth of the quality he needs, faith that would dare to practice the Sermon on the Mount!

Here is a call to heroic adventure worthy of a follower of the Preacher who himself practiced what he preached. To be sure it cost him something but wasn't the glory worth the price? He invites us to share in that glory. He said the price would be the same for us as it was for him—a cross. That kind of glory does not lie in waiting for the slacker.

Meanwhile the world waits to see when and whether the disciples of Jesus will come after him and take up *their* cross and follow him. Better not try to wriggle out of it. That sermon was meant for you and me.

E. F.

### Another View of the Church

"THE church is the association of those who love in the service of those who suffer."

If you don't like that for a definition, just call it a characterization and if the characterization is not actual, isn't it ideal? If it does not state what is true, doesn't it state what ought to be true?

The church is the "called out," you know, but what are they called out for? To sit in comfort on a safety island and watch the rest go down? What are they called out for, if not to serve? And how can they serve unless they love?

And how can they share in the richer life unto which they have been called and not love? They cannot. The church of Christ is an association of those who love. They cannot keep from loving; and loving, they cannot keep from serving. They cannot look upon suffering and not wish to do all in their power to relieve it.

Physical suffering is more demonstrative, usually, than spiritual and makes a readier appeal to human sympathy. It was not so with Jesus. Though so much of his energy was given to the relief of physical distress, it was the sight of the thousands, wandering blindly, like sheep without a shepherd, for lack of spiritual guidance, that touched him most. It was this that caused him to forego the day of rest and retirement which he had sought, and to spend it in teaching the people about the kingdom of God, using a little of it at the close, to feed their hungry bodies also.

Love delights in the service of those who suffer and is not overnice in its selections. It ministers to every kind of need. The church—the association of those who love—will function at the highest level when it takes upon its heart the whole suffering of the whole world and serves it, stopped only at such limits as are set by love.

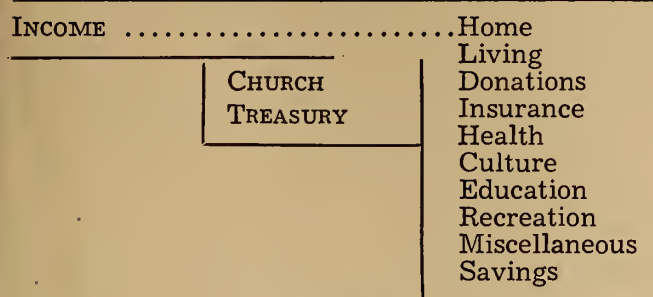
E. F.



# The General Forum

## Believe It or Not . . .

BY PAUL MOHLER



### A Miracle

You have heard that after they begin giving one tenth of their incomes to the church, many people have more money than they had before. Do you believe it? What would you think if I should say that that is the natural thing to expect—and prove it? That is what I hope to do.

### The Diagram

Notice that the diagram shows the channel followed by your income to the list of natural demands met by incomes in normal modern life. When our incomes cover these demands nicely, we think we are doing well, especially when more than an occasional dollar runs the gauntlet and finds refuge in the savings drawer. Our management may be very inefficient in spots, but we never notice that or change it while these demands are met.

Notice also the church treasury with that gap in the channel line. I am undertaking to show how we shall have more money for the whole list of demands, especially the last, if we drop ten cents through that gap into the treasury out of every dollar that passes. Also, that this would be, not a miracle, but the natural thing to expect.

### No Pinching?

Your income can never exceed the demands of that list, although it may lack something of it. But when first we turn ten per cent of it into the church treasury, leaving only ninety per cent for the list, a pinch is bound to be felt at first, and in some place where we do not like to be pinched. We might not notice one per cent or even five per cent, but ten per cent makes a difference. If it had just gone into the savings drawer, we could get it back, but not from the Lord's treasury! What shall we do? We may either suffer the pinch, or we can check on our management, note our inefficiencies, and change. Ninety cents well managed will go farther for anybody than a dollar poorly managed.

And there lies the secret of the miracle (?). A

natural demand deprived of its natural supply makes a natural outcry to which we naturally respond by improving our formerly inefficient management to the point where every demand is supplied as well as or better than before. But that is not quite all. Other factors appear for further increases. We go on from here.

### Changed Interests

Jesus says that where our treasure is, there is our heart also. That means that our interest follows our money into the kingdom of God. What will an increase in spiritual interest do to a lot of expensive if not sinful interests covered by that big designation *miscellaneous* in our list? What is saved by that shift of interests must be taken into our account.

Then a spiritual life is simple. Its interest, its satisfactions, even its recreations enter a field where money does not count. As this develops, less and less is demanded by what were considered necessities on the list, and that releases so much the more for the various uses to which a Christian can put money advantageously.

### Enlightenment

When Jesus said that the light of the body is the eye, and that when the eye is single (clear and unmixed in vision) the whole body is full of light, he was talking about financial affairs in relation to heavenly and earthly objectives. The best psychologists that I know agree that a spiritual mind thinks better than a worldly mind, so we can count confidently on a higher degree of intelligence in financial management after we have increased our spiritual interest with our tithing. That must be taken into account.

### God's Natural Response

What should we expect God to do in a natural response to our tithing? We do not expect him to hire us to be good, or to pay us principally in silver or gold; but we know that he is not a simpleton and that he must know enough to prosper the man who is profitable to him. It was a very wise and widely experienced man who said to the money-loving Corinthians: "God is able to make all grace abound unto you; that ye, having all sufficiency in everything, may abound unto every good work" (2 Cor. 9:8).

### Check

First—Withdrawals restored by improved management.

Second—Reduced extravagances increase funds for better values.

Third—Simplified life releases money by lowering costs.



Fourth—Enlightenment improves ability in management.

Fifth—God blesses his colaborers in the kingdom.

#### Final Proof

The final proof is experience. Have we faith enough to try it? If not, why not?

Pasadena, Calif.

### The New Order

BY JOHN D. LONG

THE passing of an old order and the emergence of a new era has occurred before in the world's history. The Christian church was born in such a transition. The sixth century, at the onset of the middle ages, and the sixteenth, with the crash of medieval life and the rise of nationalism, witnessed the beginnings of new epochs.

There is a danger that the united nations in this war will attempt to meet the new order of the totalitarian states by trying to revive our old order. We are coming into a new age that will be vastly different from that through which many people have lived. Robert M. Hutchins of the University of Chicago says, "We need a new order for America. We need a new order for the world. If we do not provide it, Hitler will. Men who do not want to live like beasts must make up their minds to live like men." Maintaining the *status quo* will not be sufficient.

The new order will mean a new voice of authority. It was said of Jesus that the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. But America is not listening to that voice. We desperately need a voice of authority to speak to us in these bewildered times.

In fact, here is where the dictators outrival the democratic countries—they have a center of reference and beliefs that matter. It amounts to a religion in a real sense. They have a voice that is final and a standard that is absolute. And furthermore, they have a great enthusiasm and a fire about the things they believe. It is said that young German soldiers on the battlefield request that their death notices be sent back home to read in these words, "Died in peace with Hitler." And that is about the most convincing reason there is that they are wholeheartedly dedicated to their cause—they die for it.

But we who follow democracy and believe in Christianity—we believe in these things after a fashion—chiefly because our fathers before us believed them. But there is nothing that strikes fire with us. There is little in our religion we would

die for. We say one religion is as good as another. Freedom for us means doing what you please. We claim to be very tolerant, but we have no great cause to which we are completely committed. And consequently, the zeal and the fire that once burned for God now burns for paganism. The root meaning of the word *enthusiasm* is "being on fire about the divine." There is a zeal now burning in the world, but it is not burning for Christianity.

Clarence Cranford, of the Calvary Baptist church in Washington, says, "Fascist countries believe many falsehoods, but the trouble is, they believe them with all their heart. We of the democracies claim to know the truth, but we believe in it only half-heartedly." And so, we try to meet the absolutes and the fire of the dictators with a lukewarm indifference. It cannot be done. In the new order we need the offensive of a great ideology, the tremendous dynamic that comes from a belief in a few absolutes—goodwill, love, mercy, justice, truth.

The church's new order must be international in its scope and program. Fascism is. It emphasizes the unity of the race. It says all Germans, whether they live in Milwaukee or Munich, are of one blood and belong to one stock which transcends culture, nation, rank and creed. We have been slow to become aware that Jesus himself visioned that kind of internationalism. The last words the disciples spoke to Jesus were, "Lord, wilt thou at this time restore the kingdom to Israel?" They were still thinking of themselves—their own narrow, national boundaries. Jesus' reply was, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." He was still thinking of the world—"earth."

The totalitarian systems are criticisms of our incomplete and inadequate way of life. They are the boils on the skin of humanity. They are not so much the cause of the evil of the world as the result of that evil.

For instance, a freedom that means doing whatever you please is not worth defending. Freedom is not doing what you please, but what you ought. A train is free only when it stays on the tracks. Otherwise, its own bulk becomes its most serious limitation. Similarly, human personalities and nations are free only when they follow that which is right, good, noble and true. Anything else leads to a false freedom that is not worth the struggle required to maintain it.

It amuses me how a lot of people vigorously proclaim that we are defending the church and Christianity. They become very excited about



Hitler closing the churches in Germany, but a lot of them never go to church in America. It is sheer folly to worry about what the totalitarian state is going to do to the Christians, if we have no interest in Christianity. If one looks at the attitude that some people have toward the Christian church, one would think they would be happy if Hitler would blitzkrieg the church tomorrow.

The new order must be international, based on justice, seasoned with goodwill, and yielded to the healing touch of the spirit of Christ. There must be a fresh commitment to the cause of Christ, and the work of his kingdom must move us to sacrifice. There is a story told of a communist in New York City, who, when a kindly woman offered to buy him a new pair of shoes, said, "I have money to buy shoes, but it's more important for me to spend my money to promote the communist cause than it is to buy shoes for myself." What would happen if people began to speak like that about the cause of Christ? The church would march; and it would outmarch the totalitarian states.

*Washington, D. C.*

## Lessons in Christian Service

BY RHETTA C. O'ROURKE

### II. Glorifying God

*Memory Verse*—"Herein is my Father glorified, that ye bear much fruit" (John 15:8).

In lesson one we learned through the Word of God that if we work out our salvation according to his will, we will have in our souls the fruits of the Spirit making us righteous; for God, whose workmanship we are, gives us the righteousness of Christ for an inheritance. Having, then, the fruits of the Spirit in our souls, our lives must bear the fruits of righteousness. Glorifying God in our lives means showing forth to the world the fruits of the righteousness which he has given us.

All our growth in grace would be worth nothing to God unless we by our lives influence others to turn to him also; unless others can see in our lives something that draws their minds toward God and that makes the Christian life appeal to them. One of the fruits of righteousness is praise. "Whoso offereth praise glorifieth me." Do you love to tell what God has done for you? Do you ever think that the very telling may touch some other heart and influence someone into seeking the same blessings? Witnessing is a great joy to those who have a witness to give, but we must experience before we can witness. Has God answered your prayer even though your faith was weak? Then tell of it. Has he given you peace

## My Wealth

BY VELTA MYRLE ALLEN

I have a wealth of patience;  
I have tolerance; and more,  
I know that happiness is part  
Of my unbounded store!

I have contentment with my lot,  
Of inner wealth a large amount.  
And of communion with the blue  
I have not taken an account.

I've gratitude that's oft expressed  
By friends for whom I care.  
And so my wealth's unlimited,  
Because it's everywhere!

*Oakland, Calif.*

and joy in your soul? Tell it. Does he open his Word to you so that the Bible seems like a new book and the light of the eternal truths shines out of its pages and illumines your soul? Then tell it. "Ye are my witnesses," saith the Lord, and every time we witness for him or sing his praises, we glorify him. We bring glory to God when we can suffer reproach and ridicule and criticism in a spirit of patience. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Do worldly people ridicule you and are sinners your enemies? Of course they are if you are earnestly following God. The world hates God and if you love God the world will hate you. This is cause for rejoicing. "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad for great is your reward in heaven." Jesus was reviled; yet he answered not again, but bore with meekness the insult heaped upon him. If you do the same your life will bring glory to him.

God is glorified when we are patient in tribulation, and the truly righteous man is always patient in great trials. People have been turned to God just by witnessing the faith and meekness manifested in a home in which trouble and sorrow have entered. When we accept with the manifest feeling that God is able to carry us through it we show forth to the world our faith in the truth God has revealed to us, that the sufferings of this world are not to be compared to the glory he has ready for those who trust in him. The trials of this life are transient; they bear small relation to eternal things except as they act as refining fires.

Faithfulness to duty brings glory to God. A righteous man is faithful, for faithfulness is one of the fruits of righteousness. Whatever God has given you to do must be done with the best that is



in you, if you would be fruitful. God has given every one of us a gift, and this gift he intends we shall use for his glory. "How be it, it is required of a man that he be faithful," and the Lord has promised that he who is faithful in a few things will be made ruler over many things. Our usefulness to God increases in proportion to our degree of faithfulness.

Glorify God in body and Spirit. A good Christian observes all the rules of health that he knows. He is neither a glutton nor a winebibber. Overeating and other excessive indulgences that unfit us for work make us unprofitable servants. Our bodies are the temples of the Holy Spirit and as such should have as good care as we can give them.

God is glorified when we rely on his promises. Every promise believed and tested brings us into closer relationship with God, strengthens faith and renews hope. The promises of God are steps to heaven and he wants us to step out on them and climb. What God says, he will perform. "Prove me now herewith, saith the Lord of Hosts."

#### For Bible Study

Glorify God by—relying on his promises (Rom. 4:20); praising him (Psa. 50:23); doing all to him (1 Cor. 10:31); confessing Christ (Phil. 2:31); patience in affliction (Isa. 24:15); faithfulness (1 Peter 4:11).

*Mattawan, Mich.*

### Intercessory Prayer

BY ESTHER G. BUCHER

AN intercessor is one who pleads for another. An intercessory prayer is pleading or entreating in behalf of another. All Christians should feel that one of the greatest functions of prayer is to make intercession to God for others, and even for the world. An intercessory prayer cannot be a selfish prayer. Surely we pray for our personal needs, but we cannot stop there. Rom. 14: 7 says, "For none of us liveth unto himself." Life is complex and we are interdependent on one another. So in our prayers that same relationship should exist. Each normal human being feels that he not only bears his own burden, but helps to bear the burdens of his fellow men—in the home, in the church and in the world.

There are many examples of intercessory prayer found in the Bible. In fact, all the great men of prayer of the Bible seem to be intercessors. In 1 Sam. 7: 5 Samuel gathered all the people together at Mizpeh and prayed to the Lord that Israel be saved from the Philistines. Abraham, in Genesis 18, pleaded with God to save the cities of Sodom

and Gomorrah. Moses was the intercessor for the children of Israel during the time they were in bondage in Egypt. David and Daniel also prayed for the deliverance of their people. Paul, that great missionary and pastor, placed intercessory prayer at the very center of his work. He was continually praying for the salvation and spiritual growth of his churches. Paul also exhorted these Christians to pray for themselves and their brethren.

Striking examples of intercessory prayer in the modern Christian church can be found in the lives of the missionaries. Surely, such men as Carey of India, Taylor of China, and Livingstone of Africa in their day carried the burdens of their people.

The crowning example of intercessory prayer is to be found in the prayers of Christ himself. In John 17 there is a beautiful picture of Christ interceding for his disciples and for all believers. In Heb. 7: 25 we find that "he ever liveth to make intercession." The ascended Lord is our High Priest at the right hand of God where he serves as a mediator between God and man. He is our advocate. He intercedes for us. He takes our poor, feeble prayers and makes them become acceptable and effective through his name before God.

But there is a twofold intercession for us in heaven, Christ our High Priest, and the Holy Spirit. Rom. 8: 26, 27 says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

As long as we are in the flesh we are not able to pray aright, so the Spirit intercedes for us. Since there is perfect unity of purpose between the intercessors in heaven, the Spirit reveals the deep things of Christ and God to us, and makes intercession according to the divine will and purpose of God. The Spirit interprets to God our imperfect and inarticulate groanings. But there is a part for us to do also. The Spirit can interpret spiritual things only to the spiritually minded. He cannot work with an unyielded will, but the heart must be kept sensitive and responsive and obedient to God.

How and for whom should we intercede? We should intercede according to the will of God. We should not try to change God's mind and plan, but we should be concerned that his will is done in our lives and in the lives of the individuals for whom we pray. We should pray for our families, our friends, our enemies, our fellow believers, ministers, government officials, people in needy cir-



cumstances, sinners—in short, we need to pray for the whole world.

Someone has said that intercessory prayer calls for "intelligence, understanding and watchfulness, as well as for sympathy, intensity and sacrifice." It also requires patience and faith, for sometimes prayers are answered immediately and sometimes the answer is delayed. But the answer will come sometime and in some form.

We cannot measure the blessings and influences which come as a result of laboring in prayer for others. Many temporal and spiritual blessings in our own lives may be the result of the prayers of those interested in our welfare. The art of intercessory prayer should be cultivated by all Christians, for in it lie some of their greatest possibilities for Christian service.

More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.  
*Annville, Pa.*

### An Enemy Hath Done This!

This editorial by Roy L. Smith is reprinted by courtesy of The Christian Advocate and at the suggestion of Mrs. Martha M. Wright, Chicago, Illinois.—Ed.

He was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure, infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been absolutely helpless to raise a finger.

On the window ledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk poison which had rendered him helpless.

*On that bottle was a United States Government Internal Revenue stamp!*

His own government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison, and they had sold it to the boy in uniform!

Had an Italian, German, or Japanese administered some potent drug to that boy, leaving him in that condition, it would probably have started a riot on that train, and the "enemy alien" would have been fortunate to escape with his life.

Had some "fifth columnist" been responsible for his unmanning, the police force, the F. B. I., and all the mighty power of the government would have fallen upon the offender and dealt with him summarily.

But it is probable that some civilian, with a flag hanging in his window, licensed by the state and municipality in which he did business, sold the boy the stuff. That same civilian, in all probability, took a part of the profit from the sale and invested in defense bonds, and called himself a good citizen.

We found a newspaper with a flaming editorial against "enemy aliens," publishing a huge advertisement of the stuff the bottle contained—lending its good white space to the dubious business of persuading the boy to buy.

### Bits of Brotherliness

BY PAUL F. BECHTOLD

#### Do Your Bit as a Hero of Peace

Mr. X was a financially successful man. His home was a social center and he a leader in the community. But "time rolls his ceaseless course!" With depression days came poverty, death of relatives, age and loneliness.

Last year Mr. X died. The county bought a cheap casket and sent out a call for volunteers to dig his grave without compensation. Finally a nonchurch man with a big heart offered to do the job.

Thirty minutes after his work was done the undertaker arrived with the corpse, no minister, and one mourner. For the latter, a former neighbor, the casket was opened. He and the gravedigger looked for a few minutes in silence, after which the body was lowered into the ground without comment.

Since the other two men were "dressed up," the big-hearted volunteer started filling the grave. Working alone he was filled with a sense of awe and wonder, not being able to get the dead man's face out of his mind. "No money, no friends, no minister, no funeral service, one mourner, and a stranger to render the last service he will need from a selfish world," he mused.

A gruesome picture! But a man has become religious in a vital way, and by the time this is published some pastor may have found a faith greater than that of many "in Israel."

*New York, N. Y.*



We know a churchman who voted to repeal a law which would have prohibited the sale!

We know a church woman who served the same poison, slightly diluted, upon her dinner table, and who invited a group of young people from the church to drink it and thus cultivate an appetite for it.

We know a preacher who, fully aware of the terrible devastation wrought among the youth of his community by the same stuff, never so much as raised his voice in protest.

We know an army officer—the commander of a great camp—who did everything in his power to protect his boys from the vendors of the poison, and was finally compelled to take drastic measures to guard them against the civilians they were supposed to defend.

A whole nation has sinned against that boy, administering the poison and leaving him helpless and debauched in that Pullman seat.

*Surely, an enemy hath done this!*

## Conserve the Good—Discard the Mistakes

BY WALTER S. COFFMAN

This paper was read in an old church building, on the very eve of wrecking it that a new one might be erected on the same site.

ECCLESIASTES said (3: 1, 3): "For everything there is a season, and a time for every purpose under heaven . . . a time to break down and a time to build up." We are glad to know this, so that our actions of the next few months may not be ill-advised. We are about to break down a building, and to build another one in its place.

We are about to break down a building which has been the home of many fondly remembered occurrences. We are glad that memories are not confined to buildings; else we would hesitate to destroy this one. For it was here that young children have been dedicated by their parents to God. Here they were nurtured and taught the Word of God. Here they grew to youth and dedicated their own lives to Christ. Here young men decided to enter the Christian ministry, to become missionaries to their colored brethren. Here young men and women entered wedlock. Here mothers and fathers have been honored; here children have been remembered.

Here have been many reunions of friends, many social gatherings around tables of feasting. Here hundreds of people have been baptized into union with Christ. Ministers have been installed and elders ordained. Here have been seasons of prayer for the sick. Here the holy communion has been administered and received. Here have memorial services been held over the bodies of

the departed ones. Time would fail us to recall individually all the happenings that transpired under this roof which would be remembered by some present and hundreds not now present.

From this church in all directions scarlet threads of life-blood now extend. They radiate into the lands of other races and nations. Let us then, only solemnly, tear down a house of so many memories. We should all hesitate to tear down this building were it not for the fact that memories are better houses for remembering these occurrences than this wooden building.

But in building the new church, it is possible to build all of the good of the past. In more than one sense we are glad that the majority of the materials of the old building will become a part of the new. Old foundations will become a part of new foundations. Old walls will become a part of new walls. Old floors will become a part of new floors. Let us build all that is good of the past into the good of the new. Then must the past contribute to the future, even as Jesus spoke of the householder who brings forth out of his treasure things new and old.

There will, however, be some parts that will not be used in the new building because their usefulness is spent. They will be discarded. Let these be symbolical of the mistakes and misunderstandings of the past for which we have no use in the future. A new building should be begun with no hangovers or mistakes of the past. Let only the good go into the future spiritual structure, even as we shall have only good materials in the new material structure.

In order that we might most effectively plan a new building we have secured the services of an architect who has built many churches. May the rest of us who have never built churches be guided by his advice. We may have suggestions to make; let's make them to the committee whom we have selected to represent us, together with the architect. Having made our suggestions, let's be glad if they are accepted; if they are not, let's keep our spirits sweet.

No building may remain forever. As the present building now yields to the hands of a new generation of builders, so will the one we now begin to build. So it must be; for the only church that is eternal is the spiritual church of Jesus Christ, against which the gates of hell shall not prevail. This church must be builded in the hearts and lives of people. Let us then build the best that we know. Only thus can any consecrated people do. Material buildings must eventually be torn down and reconstructed. But the spiritual church of Christ is eternal.

*Fruitland, Idaho.*



## *Home and Family*

### **"It's an Ill Wind" . . .**

BY FLORENCE S. STUDEBAKER

#### *Part I*

BERNICE BRANDON, clad in the new fur coat her husband had purchased for her birthday, snuggled comfortably into the driver's seat and swung the nose of the great car into the highway.

"Beastly day for a club meeting in the country," she grumbled, setting the windshield wiper racing merrily to clear the rapidly falling snow. She thought of the series of telephone calls which explained why she was going to the club alone; kiddies with whooping-cough; Nancy's youngest with measles; Beth with a dentist date.

"You'd better watch those country roads on a winter afternoon," Ted had warned as he left her at noon. "They're treacherous."

A half mile out of the city she left the highway and turned into a narrow road leading to the rambling country home of the club hostess. The narrow road was confusing. Small patches of ice covered with snow sent the car skidding dizzily from side to side. And then almost without warning the car slipped from her control, reeled sharply to the left and toppled over into the ditch.

It all happened so quickly there was little time to think. Somehow there was presence of mind enough in Bernice that she turned off the motor. Now unhurt but badly frightened, she managed to scramble out of the car. She scarcely knew whether to laugh or cry. A glance either way on the road gave no promise of a passerby. The rest of the crowd had long since gone to the club. It was at least two miles to her destination and a half mile back to the highway. She could not recall having passed a house from which she might telephone for help. Silk hose and light shoes forbade walking any distance in the snow. The overturned car offered little protection from the biting wind which by this time was rising higher and casting the whirling snow into gradually mounting drifts at the side of the road.

In desperation Bernice stood contemplating plans. How helpless she was in an emergency like this! How far removed seemed the comforts of her own home with Ted's watchful care over her! She drew her collar closer about her neck and shivered with cold. She had heard of people freezing to death, but of course that couldn't happen to her here within a few miles of a seething city.

She cupped her hands and shouted a halloo on the chance a hunter might hear and answer. But there was no response except the moan of the wind as it swept through the naked trees flanking

the river. And then she caught a glimpse of a wisp of smoke rising through the trees.

In a flash she was down the roadside and awkwardly climbing through the fence. A jagged stone turned under her slim, silken ankles; a stick hidden under the snow caught in her expensive dress and tore it. But she gave no heed. A tiny shack loomed up; the windows, once graced with glass, were now stuffed here and there with discarded garments. Surely no one lived in a shack like this!

To her surprise a woman answered her rap, a thin, bedraggled wisp of a woman with sallow cheeks and eyes in which the radiance had long since given place to worry and despair. Two children peered curiously out from behind her faded skirts. A third sat by an improvised box table cutting grocery ads from the newspaper.

"Come in out of the wind, Mis'," invited the hostess in an effort to fill an awkward pause.

"Oh, thank you." Bernice managed to recover her poise. She accepted the one and only chair with gratitude. "I'm sorry to bother you, madam, but I've upset my car out there on the roadside and I've no way to get help. Is your husband about? Perhaps he'd go to the telephone for me. I'd pay him."

"Oh, now that's too bad. And you're not hurt? Yes, Jed is down by the river. He caught a rabbit there yesterday. They're right good eatin' this time of year. I'll see if I can raise him." Snatching an old grey shawl from a nail, she hurried outside where her sharp halloo rose above the wail of the wind.

"Rabbit!" thought Bernice, thinking of the luscious browned roasts that graced her daily board. What a contrast this cluttered room and her shining fragrant kitchen! Sagging cots propped at the corners with blocks of wood gave scant promise of rest. How strange they looked compared to her snowy bed! Rough barren floors with yawning rat holes here and there were strangely cold as she thought of soft warm Axminsters gracing her own floors.

Something stirred in her heart. Something gripped her throat with a terrible tightness. "My God!" she breathed. "Do human beings live like this? And children?" She trembled at the sight of sallow little faces grey and strangely old from the cruel pinch of poverty. "Oh, if I could only escape this terrible nightmare of reality, I'd do something about the children, at least."

Footsteps outside announced the return of Mrs. Harley followed by her husband. Bernice explained her dilemma, wrote out the telephone num-



bers and laid them with a bright new fifty-cent piece in his hand.

"No, Mis', I can't take the money. If Jed Harley can't do a favor any more without being paid, there's something wrong. Thanks just the same. I'll be movin' along. Betsy'll take care of you till help comes." And then he was gone.

*Modesto, Calif.*

## Division of Labor in Marriage

BY PAUL THOMPSON

WHAT should be the work of husband and wife in the marriage relationship? In our present economy one must have access to money with which to purchase the needed things of life. It is still the custom in our society for the husband to "bring home the bacon." To be respected in society the husband must fulfill this obligation. He must supply the necessities of the family. To have success in life's greatest venture, the income must be large enough to allow the family to buy what it needs. If the income is large enough to permit the family to live up to the standard of the average home, so much the better. But just because a family cannot keep up with the Joneses is no sign that marriage will fail. In preparing for such a partnership the income of the husband should certainly be considered, and if the income is not sufficient, it might be wise to delay marriage until it is. But even where the husband has a sufficient income, he sometimes loses his job after marriage. So we would encourage young people to face courageously the future without harboring any undue fears, for the future will take care of itself. But to enter blindly into matrimony without sufficient income at the moment is folly.

When the wife marries her husband, she also marries his job. It is necessary that the wife know about and understand her husband's work, for she can often be of great assistance in helping him plan and solve his vocational problems. She also must learn to co-operate fully with her husband in his work. Her work behind the lines is often the cause of his success or failure. Keeping his clothes clean and fresh, preparing him nourishing and satisfying meals, and in general helping to keep him hopeful and encouraged should be her minimum help. Many men fail in business because of having to start the day with a poor breakfast and with a wife's sad moanings. If her husband is a minister, doctor, or a member of some other profession, she will automatically have many obligations and responsibilities she must meet. The degree of her husband's success is often determined by the way she meets these.

Whatever the work of her husband, she must fit herself into his work, and be his partner in business.

In these modern days when getting a job is difficult, many problems are arising out of this dilemma. Young people who are ready to get married cannot do so because the young man has no job, or one that does not provide sufficient income. If the marriage is delayed until he finds a job, often moral problems arise. This need not happen if the couple will exercise a large amount of self-control. And as the couple waits until a job is found, this education in self-control will even make marriage happier. If one of the couple is not willing to wait until conditions are ripe for marriage, it would be better to find it out before marriage anyway, because such an impetuous person is not the best kind to marry.

Young people should face fairly the problem of income. If they do so, and if they are determined to co-operate and sacrifice, they will be able to live on a much smaller income than they at first believe. But it demands wisdom and self-denial. If the couple really wants to make marriage a "go" most of these economic and vocational difficulties can be ironed out by patience, advice, and effort.

Many young people are not satisfied to live on the salary of the husband, and so the wife goes to work to supplement his income. In a very few cases this might be the wise thing to do, but most of the time, we are old-fashioned enough to believe it should not be practiced. If the husband's salary is too meager, and if the couple is fully ready to get married by having adequately fulfilled all other requirements, then we might be gracious enough to admit that the wife working outside the home for a while immediately after marriage would be a partial solution. But the ideal marriage cannot be one in which the wife works outside the home.

There are some reasons for wives working outside: 1. Economic necessity in some cases. 2. The desire for company during the day while the husband is away. 3. Lack of work enough at home. If the latter two are the main reasons, then the wife would do well to have some children to care for. But if the children do not take up enough of her time, and if they are in school, then she might use some of her excess energy in some social welfare work, or devote some of her time to religious activities in her church.

There are more and better reasons for the wife not working outside: 1. An unnatural home situation is created. 2. By working outside the home the wife loses interest in her home, which may



bring serious results. 3. Often the wife's salary is larger than her husband's and this breaks down the ego of the husband, causing unhappiness and friction. 4. The husband needs the responsibility for the total support of the family. 5. The family needs the discipline of living within the means of the husband's earning power. 6. Wives working outside the home deprive other people who may be more worthy and more in need of work. 7. The wife never knows when to stop working. 8. A career woman seldom makes a good wife, for marriage itself is a career.

After all, the biological purpose of the home is to bring children into the world and to prepare them for life in society. And if the home does not do this it has thus far failed in its real purpose.

There are psychological reasons for having children. Many times the strongest uniting force in the family is the smallest baby. Children bind the parents and family closer together, and make life richer and fuller. A home that does not have children is spoken of as an "arrested family." It is a family that has stopped short of its normal development. And a home that is under-developed cannot be as successful as a home that takes the normal course in the nurturing and rearing of children.

Between the years of 1900 and 1930 the percentage of broken homes without children was nearly three times as great as the percentage of homes with children. Homes where children are happily playing on the doorsteps are usually very secure.

Normally, if the husband provides the financial support for a family of normal size and if the wife devotes her energies to her home, her husband, and her children, there is an ideal division of labor and the highest happiness in marriage is achieved.

*Chicago, Ill.*

## The Need for Day Nurseries

BY REBECCA MYERS

The modern industrial movement has drawn large numbers of women into factories. Women thus employed have had to find some place to deposit their children during the working day. The day nursery grew up to fill this need, growing to large proportions during the last century. In 1940 it was estimated that there were approximately 600 day nurseries in congested industrial and business centers of many cities in the United States.

In the beginning years of the day nursery, emphasis was placed on relieving mothers who would not care for their children, and there was little concern for the needs of the child. In many cases children were kept in dark, dingy buildings, watched over by sour-faced matrons, and there was little attempt to provide constructive activities. Gradually the emphasis has changed, and to-

day the day nursery centers around the child. Provisions are made for his physical, mental and emotional development under the guidance of trained children's workers. The standard day nursery is a happy place where the child can spend the day when his parents are not able to care for him. Children are not only taken to day nurseries because their mothers work; some children are there because of the illness of one or both parents or because of behavior problems with which their mothers cannot cope. Occasionally a father uses the day nursery when he is left the care of small children through divorce or desertion and does not wish to be separated from his children. Although day nurseries are used chiefly by the underprivileged classes, who cannot afford to pay for care, many parents see the value of the day nursery and contribute to their child's support in a day nursery rather than securing private care.

Within the past year there has been much concern among child welfare groups over the effect of the present emergency on the young child. Families are moving to defense areas at a moment's notice and are having to accept whatever living arrangements are available. More and more women are being drawn into defense jobs. What is to become of the children in these crowded areas, especially the children whose mothers are working? I shall first give you a picture of the present situation as viewed by the United States Children's Bureau and the Child Welfare League of America. These national organizations are concerned with the welfare and protection of all the children of America. The Children's Bureau of the United States Department of Labor is unique in our government in that it has been consistently free from politics, choosing its personnel entirely on the merit basis. This Bureau investigates and reports on all matters pertaining to child life and welfare. On March 18, 1942, the Commission on Children in Wartime of the Children's Bureau adopted a Children's Charter in Wartime, in which it is pointed out that our responsibility to our children in the present crisis is even greater than in normal times. It concludes by calling on citizens, young and old, to join together to:

1. Guard children from injury in danger zones.
2. Protect children from neglect, exploitation, and undue strain in defense areas.
3. Strengthen the home life of children whose parents are mobilized for war or war production.
4. Conserve, equip, and free children of every race and creed to take their part in democracy.

The Child Welfare League of America, an unofficial national organization for promotion of child care, has recognized the same dangers as those pointed out by the Children's Bureau. At a special meeting of its board in January reports were received and reviewed from over twenty states bearing on the war situation as it affected children and child welfare services. The first problem listed as requiring special attention of child welfare agencies throughout the country was the need for increased facilities for the day care of children of working parents. It was their belief that this problem must be approached as a part of the total child care program of the community, and that the role of the church and the school, as well as social and health agencies, should be fully recognized. Although day care in each community will differ, use should be made of existing agencies, and supervisory responsibility should be centered in the children's divisions of state departments of public welfare.



A plan for day care of children has been outlined by the United States Children's Bureau. Mrs. Emma O. Lundberg, director of special projects, has written an all-inclusive article on A Community Program of Day Care for Children of Mothers Employed in Defense Areas, which was printed in the January 1942 issue of *The Child*. Reprints have been made in pamphlet form, copies of which can be obtained from the Children's Bureau in Washington. In this article Mrs. Lundberg calls attention to the overcrowding, inadequate housing, lack of necessary facilities for education and recreation, and the hazards to health of children, which have been brought about by the concentration of the population in certain areas. She recommends that mothers of infants and very small children be urged to stay at home and care for them. She says that it is the responsibility of each local community to take such steps as may be needed to safeguard family life and protect children from dangers which may threaten them; and that day care for children of working mothers is a very definite need in some areas.

Detailed suggestions are offered by the Children's Bureau for planning a community program of day care for children. First, expansion and co-ordination of all already existing facilities for day care of children should be effected, and provisions should be made in communities where there are no facilities. Since in consideration of long range needs many day nurseries will be set up on a temporary basis, care should be taken that temporary nurseries do not lower standards of care that are essential to the safety and welfare of children.

A community plan should take into account all families which may require advice or assistance in arranging proper care of their children. Provisions may be essential for children of working mothers as well as children who, because of crowded living conditions or for other reasons, need wholesome activities away from home during part of the day to supplement the facilities of the home.

Leadership should be taken by some organization representing community-wide interests. The first step may be a conference to consider the need, including representatives of public and private welfare agencies, churches, schools, public health departments, recreation associations, employment services, and children's agencies. A continuing committee should be selected and should be composed of those most directly connected with child care, public welfare, health, education, and related services.

It is most important to have accurate information regarding the need in the community. Facts can be obtained from employment and housing authorities, defense councils, superintendents and principals of schools, child welfare agencies, existing day nurseries, and health agencies. All possible resources should be studied; availability of nurseries to those who need them should be considered. The primary objective should be service to *all* children. Emphasis should be placed on selecting personnel, whether paid or volunteer, with the best possible qualifications of training for and experience in working with children.

Besides day nurseries for pre-school children, Miss Lundberg suggests the following additional types of service which may be needed in some communities:

1. Counseling or advisory service.
2. Out-of-school programs for children of school age.

3. Foster family day care for infants and older children who cannot adjust in a group.

4. Supervised homemaker service.

All facilities should be solicited for use in this community project. Schools, churches, clubs, and recreation centers have an opportunity to perform a constructive service in making facilities available to children of school age.

These rather elaborate plans worked out by the Children's Bureau are for the purpose of setting up standards for the country as a whole. Each community will have its particular needs and its particular approach. What, then, can we as children's workers of the Church of the Brethren contribute to the total program? We believe in construction as opposed to destruction; our boys in Civilian Public Service camps are demonstrating their belief in community reconstruction. Surely it is our concern to do our share in any program which will safeguard all children for future happiness and usefulness. It is impossible to say just how each of us can make a contribution, but certainly we can take an active part in any community project for the protection of children. We can volunteer our services; we can offer our Sunday-school rooms for use; we can help locate need for day nurseries in our community; we might even offer our homes for foster care of children whose mothers are working. We can keep ourselves informed regarding accepted procedures and standards through literature from our own children's work in Elgin, the United States Children's Bureau in Washington, the Child Welfare League of America in New York, and the National Association of Day Nurseries in New York. In every community there are public child welfare workers who should be key people in suggesting where the greatest need lies. In some instances, we may be instrumental in inaugurating a day nursery program.

We want to recognize the possibility of allowing our desire to be of service outweigh our common sense. It would be unwise to urge the haphazard establishment of day nurseries before need is clearly shown, and before we can provide for maintenance of acceptable standards of care. Many child welfare workers believe that the much-publicized need for day nurseries in overcrowded areas was overemphasized in the upsetting days following the entrance of the United States into the war. On the other hand, need may be greater than is recognized. A state of war tends to shove children into the background. It is entirely possible that we are ignorant of the number of children left behind closed doors while their parents work, that we are not fully aware of the effect of trailer-camp life on young children, and that parents themselves have not stopped to consider the cost to their children's mental, emotional and physical development in the overcrowded living quarters where their own adult adjustment has been difficult.

If proper precautions are not taken for the duration of this mad war effort, juvenile delinquency on a scale never before known is almost sure to follow. England has already experienced an increase in juvenile delinquency, and there are indications of a similar increase in this country. The establishment of day nurseries where children can live during the day in a pleasant atmosphere with the opportunity for growth and development is one means of lessening the devastating effect of the war on young children.

Washington, D. C.



## Brethren Service

### Civilian Public Service Briefs . . .

Statistics as of September 10, 1942:

Men in all camps .....	4,104
Men on detached service .....	73
Men assigned but not yet inducted .....	445
Men in Brethren camps .....	1,112
Total Brethren assignees .....	521
All camps in active operation .....	48
Brethren camps in active operation .....	14
Co-operative camps in active operation .....	1

**Camp Marienville** is located about thirty miles south of Camp Kane, Pennsylvania. It was the first CCC camp established and was known as F1. It is located in the same forest area as Camp Kane and the work will be fire-fighting, fire prevention, planting trees, surveying, and care of government land. Its capacity is 150 men and it will relieve the overcrowded Eastern camps. The camp opened on September 15 with thirty men transferred from Camp Kane to form a nucleus of experienced campers. New men are being assigned from week to week.

**Mobile disaster units** are an active and functioning part of Camps Magnolia, Lagro, Wellston, Santa Barbara and Cascade Locks. When disasters are reported in near-by territory, these units are immediately ready to function. They are equipped with emergency cooking equipment, tools for demolition, life saving, etc. One camp has several different units; for instance, Magnolia has six units of fifteen men each.

On September 28-30 Brethren Service and Civilian Public Service representatives met in Michigan at Camp Walhalla and Wellston for a conference on Civilian Public Service. Special attention was given to food projects, camp promotion and counseling. Leadership for the conference included M. R. Zigler, W. Harold Row, John Metzler, Omer Maphis, L. C. Blickenstaff, J. H. Mathis and others.

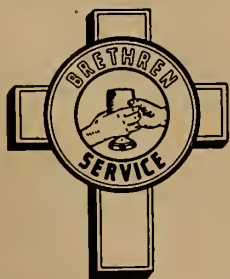
The newly-approved Camp Waldport is a recently-constructed abandoned CCC camp at Waldport, Oregon, located directly on the coast. This forestry service camp has been occupied by ten men from Camp Cascade Locks for a few weeks. It was thought at first it might be a side-camp, but now it has been designated as a regular camp. Charles E. Kimmel, formerly business manager of Camp Magnolia, Ark., and more recently business manager and assistant director of Santa Barbara, Calif., will be the acting director. This is a full-sized camp.

From Oct. 30 to Dec. 11, in Washington, D. C., there will be conducted a training institute for present and prospective assistant camp directors. This opportunity has come as a result of the combined efforts of Selective Service and the National Service Board. The men will be carefully selected assignees, and this training should qualify them to work more helpfully and effectively with the administration of the camp program.

In co-operation with the Pacifist Research Bureau in Philadelphia, a research unit was started recently in Camp Cascade Locks, Oregon. This unit is one of five in selected Civilian Public Service camps throughout the country. The unit is preparing an evaluation of current proposals for a peace settlement to follow the war.

Since August 17, the ten men chosen from nine different Civilian Public Service camps have been studying postwar reconstruction administration in Columbia University in New York City. The C. P. S. enrollees report that they feel they are receiving real training in an area in which there will be great need at the end of the war. These ten men are at the head of the pacifist movement in restoring the world to normal after the raging fury of total war. The men selected are as follows: Darrell Randall, Coshocton, Thomas Leonard, San Dimas; Stephen G. Cary, Petersham; Nelson Fuson, Lagro; Howard Gustafson, Wellston; John C. Snively, Magnolia; Rufus King, Lyndhurst; Ralph C. Rudd and George Little, West Campton; Eugene Kidder, Jr., Cascade Locks.

### Brethren Faith in Action...



1. A service goal in every home through the service cup, stamp, certificate, income saving allotments.
2. A service offering in every church on the last Sunday of each month to gather accumulated service savings.

One cent per meal per member will provide a fund for the necessary expenses of Civilian Public Service and an increased relief program. This should be a minimum and should be increased in proportion to individual income. Quoting from Henry Morgenthau, Jr., Secretary of the Treasury (for total letter see August 29 issue), "We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been on the Treasury of the United States."

Send congregational and individual gifts to the Brethren Service Committee

For Further Information

write

BRETHREN SERVICE COMMITTEE  
22 S. State Street  
Elgin, Illinois

For Selective Service Procedure and Classification  
Information

write

NATIONAL SERVICE BOARD  
Paul Comly French  
1751 N Street, N. W. Washington, D. C.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, October 4

**Sunday-school Lesson, Faith in Christ as Our Personal Saviour.**—Acts 16:13-15; Rom. 5:1-11. Golden Text, Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

**Christian Workers, Why Should We Give?**

**B.Y.P.D., Build Today for a Christian World (Installation).**

• • •

### Gains for the Kingdom

**Eight** baptized in the Plattsburg church, Mo.

**One** received on former baptism at the Owl Creek church, Ankenytown, Ohio.

**Six** baptized in the Brothersvalley church, Berlin, Pa.; Bro. Roy S. Forney, pastor.

**Twelve** baptized in the Panther Creek church, Iowa; Bro. H. L. Ruthrauff, evangelist.

**Four** baptized in the Prices Creek church, Ohio; Bro. Elden Petry, evangelist, Kenneth Hollinger, pastor.

**Eleven** baptized in the Harmony church of Middletown Valley congregation, Md.; Bro. John F. Graham, pastor-evangelist.

**Two** baptized in the Upper Conewago congregation, East Berlin house, Pa.; Bro. Jesse W. Whitacre, evangelist; Bro. J. Monroe Danner, elder.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, Oct. 12 in the Mexico church, Ind.

**Bro. A. P. Naff** of Basham, Va., Oct. 11 in the Christiansburg church, Va.

**Bro. Edward K. Ziegler** of York, Pa., Oct. 11-25 in the Meyersdale church, Pa.

**Elder J. S. Showalter** of Roanoke, Va., Oct. 11 in the Waynesboro church, Va.

**Bro. D. I. Pepple** of Woodbury, Pa., Oct. 12-25 in the Spring Creek church, Pa.

**Bro. L. M. Baldwin** of La Place, Ill., Oct. 4-18 in the Yellow Creek church, Ill.

**Bro. M. Guy West** of Roanoke, Va., Oct. 20 in the Beaver Creek church, Va.

**Bro. Robert A. Byerly** of Ripley, Okla., Oct. 5-16 in the Guthrie church, Okla.

**Bro. H. Stover Kulp** of Huntingdon, Pa., Oct. 19-25 in the Plum Creek church, Pa.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Oct. 12-25 in the Green Hill church, Md.

**Bro. W. N. Staufer** of New Enterprise, Pa., Oct. 18-31, in the Stonerstown church, Pa.

**Bro. I. N. H. Beahm** of Nokesville, Va., Sept. 27—Oct. 11 in the Ottumwa church, Iowa.

**Bro. Ralph G. Rarick** of Chambersburg, Pa., Oct. 11-25 in the Lynchburg church, Va.

**Bro. Van B. Wright** of Ft. Wayne, Ind., Oct. 18—Nov. 1, in the Sidney church, Ohio.

**Bro. William H. Loucks**, pastor-evangelist, Oct. 12-25 in the Pleasant Valley church, N. Dak.

**Bro. Bernard N. King** of McPherson, Kansas, Oct. 18—Nov. 1 in the Osage church, Kansas.

**Bro. Nevin H. Zuck** of Uniontown, Pa., in the Twenty-eighth Street church, Altoona, Pa., Oct. 12-25.

**Bro. Jacob F. Replogle** of Dayton, Va., Oct. 25—Nov. 8 in the Dayton church, Cooks Creek congregation, Va.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., Oct. 11-25 in the Reading church, Pa.; Nov. 15 in the Chiques house, Pa.

**Bro. Howard J. Kreider** of Milford, Ind., Sept. 28—Oct. 11 in the La Porte church, Ind.; Oct. 12-25 in the Battle Creek church, Mich.; Nov. 8-22 in the Bremen church, Ind.

**Brother and Sister J. F. Burton** of Topeka, Kansas, Oct. 5-18 in the Rock Creek church, Kansas; Nov. 2-15 in the Morrill church, Kansas; Dec. 6-20 in the Navarre church, Kansas.

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### Personal Mention

**Bro. Farrell A. Culler** has changed his address from Bowling Green, Ind., to R. 1, Clay City, Ind.

**Rev. Marion Stern** is changing locations, moving from 1139 Water St., Albany, Ore., to Myrtle Point, same state.

**Bro. J. E. Smeltzer** of Wabash, Ind., is to take up the pastorate of the Canton, Ill., church and should be so addressed.

**Bro. H. Stover Kulp** is to begin one week's special services at Beachdale, near Berlin, Pa., on Oct. 11, but not at Salisbury as reported in the Messenger for Sept. 19.

"It is my personal opinion that the best solution to our times of tension and confusion is a fellowship rich and deep and abiding." So writes the pastor of an Indiana church.

**Bro. W. E. Hamilton** has accepted the pastorate of the church in Auburn, Ind. Those desiring to correspond with him should write him at 1002 S. Jackson St., Auburn, Ind.

**Bro. G. W. Petcher** of Citronelle, Ala., sends word of progress at Edith, a mission point of the Cedar Creek church, where four recent baptisms make eleven members at this point.

**Brother and Sister M. J. Brock** of Los Angeles, Calif., on a trip that will take them to the eastern coast, found time for a side trip to Elgin to look up old friends and see the Publishing House.

**Bro. J. Lloyd Nedrow** writes that tomorrow, Oct. 4, there is to be an all-day rally and home-coming service at the Mechanicsburg church of Pennsylvania. Brethren W. G. Group, O. J. Hassinger and John Hershman are the principal speakers. All friends and former pastors are invited.

**Bro. Samuel W. Longenecker** changes his address from Manheim, Pa., to Chatham, same state. He is pastor of the Jennersville church, and he and his good wife are making this move to be better able to look after the interests of the congregation.



**Bro. Raymond R. Peters** is scheduled as a leader in the Ohio Youth Council Coaching Conference, Oct. 9-11. The Conference will be held at the Park Avenue Baptist church, Mansfield, Ohio. Brethren youth leaders and their advisers are urged to attend.

**Bro. Lee Kendall**, who recently took up his duties as pastor at Colorado Springs, Colo., is anxious to find Brethren locating in Colorado Springs or vicinity. There may be those residing in this locality for some time who have not found the church, which is located at 22nd and Kiowa Streets. Bro. Kendall would be glad for names and addresses of any and all who should be making the Colorado Springs church their spiritual home. His street address is 2128 W. Bijou.

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### Miscellaneous Items

**Coon River church**, Middle Iowa, has scheduled the annual home-coming for Sunday, Oct. 11.

**Southern California** and Arizona will meet in district conference at Pasadena, Calif., Oct. 16-19. This is a change both in place and time.

**Pleasant Valley church**, York, N. Dak., will hold its harvest meeting in connection with a fortieth anniversary of the building of the church Oct. 11. A cordial invitation is extended. Basket dinner at noon.

**Due to tire rationing** and other factors the location of the district meeting of Southwestern Kansas, Oct. 9-12, has been changed from the Garden City church to the Eden Valley church.—Burton Metzler.

**At the Root River church**, Preston, Minn., Bro. Max Hartsough was installed as pastor Sept. 20. Sunday, Oct. 4, the pastor is beginning a special revival service to be followed by a harvest meeting and a love feast.

**Surrey church** of North Dakota will observe its 40th anniversary on Sunday, Oct. 27. Bro. C. D. Bonsack will be the guest speaker on the forenoon and afternoon sessions. A full program is planned and it is hoped that many visitors can attend.

**Western Pennsylvania** meets in district conference Oct. 28 and 29. All reports, new business and requests for next year's meeting should be in the hands of the clerk not later than Oct. 10. Please send all material for the district meeting booklet to W. K. Kulp, R. 3, Kittanning, Pa.

**Too late** for earlier announcement comes news of a great day planned for the South Whitley congregation of Indiana last Sunday. There was to be a rally for the Sunday school, installation of Bro. Leo H. Miller as pastor, basket dinner at noon and musical program in the afternoon by the L. W. Shultz family. We trust that all went off as planned.

**We have heard** of another mortgage burning, this time on Sunday, Sept. 20, at the Grand Rapids church of Michigan. The present building was erected in 1913, and the parsonage built in 1925. Some years ago a definite plan for liquidation was undertaken. The fruit of planning and sacrifice was realized this year with the entire church debt paid and the mortgage burned.

**The Women's Convention** of Eastern Maryland will be held at the Pipe Creek church, Thursday, Oct. 15—an all-day meeting beginning at 10:00 a. m. Ladies of the Pipe Creek church will serve lunch. Mrs. Emily Parker Simms will speak on A Service of Love in War-time; Mrs. F. H. Crumpacker on her experiences in China. A welcome is extended to all who wish to attend.—Mrs. Elmer A. Schildt.

**At the Northern California** district meeting, on Saturday, Oct. 10, at 5:00 p.m. the B. Y. P. D. will have a banquet. There will be an interesting program Sunday afternoon with refreshments before the evening worship service.

**At the Salem meetinghouse**, four miles north of Chambersburg, Pa., a special meeting will be held Sunday, Oct. 4, at 2:30 p.m. The meeting will be conducted much in the old-time manner. It is hoped that many will attend from the near-by congregations.

**The district meeting of Nebraska** will convene in the Enders church Oct. 9-12. Those planning to drive may take any east-west highway until No. 61 is intersected. This is an all-weather north and south highway and Enders is located on this road. Those coming by train will find Burlington schedules convenient. Burlington buses furnish transportation to Enders Junction, three each way daily. On Friday and Saturday these will be met during the day. If you plan night arrival, notify Dallas G. Wine, Enders, Nebr. The Enders church extends a hearty invitation to all, and ample provision for your comfort is being planned.—David G. Wine.

**Annual Reports** from the churches for the year ending Sept. 30, 1942, are due in the Elgin office by Oct. 10. A set of blanks for each congregation and meeting place has been sent to the pastor or someone else in the local church, if there is no resident pastor or elder. The white report is to be returned to the General Ministerial Board, 22 S. State St., Elgin, Ill.; the blue report to the regional member of the General Ministerial Board; the pink report to the district ministerial secretary; and the yellow report is to be kept in the local files. It is highly important that each report be made *promptly, accurately, and completely*. Delay greatly handicaps work on the 1943 Yearbook and other significant reports. Our earnest hope is that each church may have the satisfaction of a complete and accurate report on time.—M. R. Zigler, Executive Secretary, General Ministerial Board.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Does the Bible Sanction War?** Harold Snider. Zondervan, 1942. 156 pages. \$1.00.

This book is a capital instance of what extreme literalism will do to Biblical interpretation. For example: Peter told the Sanhedrin that we ought to obey God rather than men. In later years he wrote a letter urging his readers to submit themselves to every ordinance of man for the Lord's sake. What is the answer to this apparent contradiction? Simple enough. In the first case the *men* were officers in a religious institution. In the second the *man* represented the state. So it comes to this: If your conscience conflicts with what the church asks of you, follow your conscience; if the conflict is with demands of the state, obey the state. Note how far this logic is carried. We quote: "If our nation should become as Russia and Germany and obstruct the free propagation of the Christian faith, even then we are enjoined to be loyal to the state." Alas for Martin Niemöller. And yet the author says: "We admit that when there are conflicts between civil law and the law of God we ought to obey God." Confusion worse confounded!

Perhaps the author will write a book on the question: "Does the Bible Sanction Slavery?" With his method he



could make out a stronger case for that than for war. And how timely it would be! It should bring a lot of comfort to liberty-loving people now held in bondage.

This book throws no light on the question it considers but it may have value in a way the author did not intend. It shows very clearly how not to use the Bible.—Edward Frantz.

**Who Is My Patient?** Russell L. Dicks. Macmillan, 1941. \$1.50.

This book discusses the art of ministering to the sick. It points out just when a patient might like to see a minister and just how the minister should deal with the patient under various conditions. It not only discusses the art of ministering to the sick but also the art of listening and the art of reassurance.

What are the signs of guilt feeling? What are the signs of loneliness? What are the signs of spiritual needs? When a patient has an incurable disease should he be told the truth or should we lie in good faith knowing that to do otherwise would only shorten his days and bring sorrow when it should bring hope? These questions and many others are discussed in this book. It discusses prayer and the use of the Bible in the sick-room. It suggests helpful scriptural selections to be read under certain conditions.

Why do the innocent suffer? This question, which has been asked by many people, is discussed in the last chapter. It is packed full of illustrations which would be helpful to the private duty nurse, the public health nurse, the student nurse and the general duty nurse as well as ministers and doctors.

Many times in my nursing experience I have hesitated to ask my patients questions about their home, their family and business because I was afraid they would think I was just being curious and trying to pry into their private affairs. But this book presents a different point of view and I can recommend it to others. It is not a book for the educated only, but for the average reader. I am sure that all who read it will be profited by it.—Lois I. Miller, Bridgewater, Va.

**A Handful of Nuggets.** Alfred H. C. Morse. Revell, 1942. 160 pages. \$1.50.

Here is a book of brief devotional messages, illustrated from Biblical quotations and the author's reminiscences of incidents. The style is fresh and delightful. The themes are broad enough to include experience of the "ways of weeds" to "tides in religion." It is suitable reading for the shut-in whose physical powers are limited and the general reader who wants his sermons short and easily read. There are faith and conviction in the book to lift the heart. This is not the first book of its kind which the author, a Baptist minister, has written.—Edith Barnes.

**Sue in Tibet.** Dorris Shelton Still. The John Day Company, 1942. 159 pages. \$2.00.

Twelve-year-old Sue has a head on her shoulders many times wiser than one would guess, and her heart is filled with great courage and with understanding and love for everyone. The smiles which break forth from her dimpled and freckled face, bordered on both sides by short pigtail braids, win confidence even from those who would rather not trust her. Sue is the daughter of an American medical missionary and his devoted wife, a trained nurse. In the story, their names are Dr. and Mrs. Selby and Sue Selby, but anyone who has heard even a little about missionary work in the far-off, for-

bidden territory of Tibet knows that Sue can be none other than the daughter of the beloved Dr. Albert Shelton, who died a tragic death for the sake of Christ among the Tibetans.

From among her childhood memories, Sue recounts those which were etched deeply upon her heart. The long dangerous trek across the cold mountain steeps as they entered Tibet, the pet hen that proved to be an ice-breaker among strangers, the operation her father performed on the fractured head of a young man when his death would have meant that the doctor and his family would be driven out of the country, the treacherous journey to see the governor of Tibet when Sue slipped away and went in place of her sick father on a mission of peace—all these incidents and many more make the book a fascinating one.—Anetta C. Mow.

## *With Our Schools . . .*

### **La Verne College**

**Our teachers' placement service** scored a one hundred per cent record again this year.

**Robert Tully**, professor of physical education for men, directed the district young people's camp at Camp La Verne this year. A very successful camp was held.

**Lowell Sperline** of Wenatchee, Wash., before his graduation in June, placed first in a Los Angeles County civil service examination and secured a good position working with boys in the probation department of Los Angeles County.

**Our enrollment** is expected to suffer because of the war situation. We can report, however, that our ladies' dormitory is full according to advance reservations. Also indications are that our freshman class will be as large as last year, possibly larger.

**The Pacific Coast** regional office of the Church of the Brethren is now located in our administration building with Director J. W. Lear in charge. Address Dr. J. W. Lear, Director, Pacific Coast Region, Church of the Brethren, 1950 Third St., La Verne, Calif.

**The department of economics** and business administration will open, as previously announced, with Professor LaMar Bollinger in charge. Mr. Bollinger recently completed all requirements for his M. A. degree at the University of Washington. He was married to Miss Faith Flaherty of Minneapolis, Kansas, on Sept. 1.

**Our education department** has secured the services of Mrs. Howardine G. Hoffman, curriculum co-ordinator from the Los Angeles County superintendent's office, for the coming year. Mrs. Hoffman, who has had years of experience as a highly successful teacher, executive, and supervisor, will offer a two-hour course each semester in practical teaching methods and classroom procedures. These four semester hours of practical methods and procedures strengthen our curriculum in education at an important point.

**Miss Helen Forney** takes the position of professor of home economics, replacing Miss Anna Mae Strickler, who resigned during the summer to become the bride of Mr. Sherman Anders of Kansas City, Mo., on Sept. 20. Miss Forney graduated from Manchester College in 1927. She received her M. A. degree from Columbia University in 1936. Miss Forney has taught home economics in Central High School, North Manchester, Ind., Juniata College, Kansas State College, the University of Louisiana, and the University of Arizona.



## Our Mission Work

### Meet Some Garkida Church Leaders . . .

BY CHALMER E. FAW

THERE is a definite risk in throwing the floodlight of publicity upon such immature Christian leaders as most of the products of our African mission still are, for the temptations to revert to the old paths are so great that one who is lauded today may tomorrow disgrace both himself and the mission. It seems to me, however, that the risk is worth taking for the value of becoming acquainted with some interesting personalities, providing both writer and reader realize the hazards involved.

With this caution before us, then, let us meet three of the Bura Christian leaders at Garkida, all products of our own mission.

GWANU TARFA is my right-hand man in the Garkida church. He is somewhere around thirty years of age and is the son of a prominent family of Garkida's ruling clan, the Tarfas. His contacts with the mission date from the earliest days, his baptism being recorded as the thirty-second in the mission. When I first met Gwanu a year and a half ago he was community center worker at Kwajafa, Garkida's largest outpost. Although my understanding of the language at the time was slight, I remembered him distinctly as a voluble talker. Contacts with him since that time have confirmed that first impression and added many others. Gwanu is a man of medium height and slender build, and has something of a hatchet face with a very mobile mouth, ready to break into speech or a sly smile at the least provocation. He remained at Kwajafa until April of this year, completing three years of very energetic pastoral work at that place. At that time it was arranged that he move back to Garkida and work as assistant to the pastor. In this way our paths have converged, and as the months have flown by I have gained a real appreciation of the man's worth. He is a tireless and candid commentator on all that goes on, both disturbingly and refreshingly frank in a society where cheap flattery is all too common. Something of a failure as an elementary schoolteacher, he is an eloquent preacher and an indefatigable pastoral caller. The work he has done in his few months at Garkida is outstanding. First he visited every person who had ever taken the Christian covenant or baptism at Garkida—a long list of names. Then he visited them again, and again. Then he began on others. The attendance at Sunday school and church began to increase at once. One class of children with a normal attendance of twenty was suddenly overrun with seventy-eight youngsters. When asked

where they came from they replied, "We're just from the village. Mallam Gwanu brought us." Through his tireless visits he has brought out hindrances and barriers to church attendance into the healing light of consultation in a way that no white person could ever have done. People formerly hardened toward the church have begun to soften up and come. Faces which haven't been seen inside of the church for years are beginning to appear again.

Two weeks ago Gwanu set his heart upon having a class for the older men of the village and insisted that I teach it. I agreed to do so but not without some misgivings, knowing the difficulty of doing much with that age group. But, sure enough, when the time came for the class, there were middle-aged and older men aplenty on hand ready for the class, men from about every one of the local clans. Gwanu had been busy.

I have, at times, been chagrined at his loquacity, taken back by his candor, and hopelessly snowed under by his flow of idiom, but I have come to know and prize Gwanu as a man of real power.

THLAMA BALMI is our Sunday-school superintendent. His week-day work is that of dispenser in the hospital. His genial personality and almost proverbial patience have won for him an enviable place in the hearts of the church people. He too was neither much of a teacher nor student, but has always been very diligent and wholehearted in his attitude toward his work. By vir-

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### What to Pray For

*Week of October 3-10*

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Edward T. Angeny.  
Helen Buehl Angeny.  
Rolland C. Flory.  
Josephine Keever Flory.

Remember the missionaries on their birthdays

#### Africa

Modena Minnich Studebaker, October 17, 1902.  
Paul Weaver, October 13, 1912.

#### China.

Ernest M. Wampler, October 23, 1885.  
Elizabeth Baker Wampler, October 9, 1891.  
Bessie Crim, October 4, 1914.

#### India

Ida C. Shumaker, October 27, 1873.  
Laura Murphy Cottrell, October 1, 1881.  
Ella Ebbert, October 27, 1885.  
Ruth Forney Brooks, October 5, 1896.  
Ilda Bittinger Ziegler, October 9, 1898.  
Susan Stoner Shull, October 26, 1898.



tue of his labors in the hospital he began to be honored by his tribesmen with the title, "Doctor Thlama." After repeated disclaimers to this title in private, he very characteristically arose one Sunday before the entire church body and requested that he be no longer called "doctor," as that was a title far beyond his attainments or ability. As Sunday-school superintendent, Thlama is both faithful and able. On a Sunday morning his round face and ready smile can be seen, greeting newcomers and guiding strays to their classes. As a preacher he is a bit wandering and often fails to drive the point home, but his whole-souled friendliness more than compensates for this lack and makes him still one of the pulpit choices of the people.

JAKWA MSHELLIA is a yearly choice for the Garkida church committee, a capable and efficient teacher in the post-elementary school, and a forceful, intelligent preacher. He, too, is in his early thirties, a man from the hill country some eighteen miles west of Garkida, of a proud and independent clan. Jakwa's talents are varied, including music, public speaking, teaching and administration; he is an all-around able man. His mind is ingenious and fertile, the delight of anyone who works with him on a task requiring mental creativity. He has distinguished himself by his skilful handling of school children and has become something of an unofficial dean among the Garkida boys. One of the finest New Year speeches I have ever heard either here or in America was one Jakwa gave last New Year's Eve at the church program. His theme was the need for reaching out in mind and spirit toward new truths, new methods and new levels of noble living. As a village preacher Jakwa has a record of being one of the few who have been able to keep an audience of adults interested in his services Sunday after Sunday for months. In stature Jakwa is small and unimposing, but in qualities of mind and spirit he stands near the top. Lacking Gwanu's oratorical eloquence, he nevertheless surpasses Gwanu in clarity and creativity of thought and in his versatility of effective gifts is unexcelled among the Bura Christians.

These are but three of the men we work with daily at the task of building a Christian church at Garkida. There are others just as interesting and worth knowing as these. All these men are young, and in many ways immature, but they are the heralds of a new day for Buradom: apostles of the dawn of the kingdom of light and life.

*Garkida, Africa.*

Better do a kindness near home than go far to burn incense.

## A Wampler Letter

On July 7, 1942, Ernest Wampler in China wrote the following paragraphs in a letter to his family in Ohio. It arrived on August 21.

"It has been very hot for several days. It will soon be the rainy season.

"Two days ago, I received a letter from Myers in Peiping. They are getting along very well and hope to get a way to get back to the States before long.

"We lived in a tent while we were in the mountains where the Scandinavian Alliance Mission has bought quite a large tract of land. We had two good hikes while we were there, one up to the peaks and one up the mountain stream. We could not go out every day, for it took me about two days to get over my stiffness from going up the mountain. But we had many beautiful places to sit, meditate and read. I read one book while out there. I often wished that you and the children were there to enjoy the beautiful mountain scenery and see the wild flowers and hear the birds sing. But when we got into the rain and got stuck in the mud and were held up in a small village all night, then I did not wish for you. But I know you could have stood it all right, for it was no worse than when we came back from Tsinchou with the boys that time. I do not think I ever saw so many wild flowers blooming as the day we went for a walk on the mountain. I think the mountains here are covered more densely with vegetation than in our section in Shansi, and of course there would be more flowers. Some late roses were still in bloom up close to the top peaks. Yellow lilies were blooming by the thousand; children were out gathering them. In ravines where water was plentiful, bamboo grew and where it predominated gave a pale green tint to the foliage. Wild grape and raspberries were very prolific. I was out in the cool of the evening and picked over a quart. They were small and very hard to pick. The mountainside was so steep, and the brush and other vegetation made it very difficult to get through. Most of these people are American citizens and they make us feel quite at home.

"Since I last wrote, I received your letter of May 8, just five weeks from the time you posted it. I was very glad for the boys' letters which were enclosed. Your night letter of April 21 got here on April 23, just two days after it left Greenville.

"I will be going to Chungking in a few days. O. C. S. and I both feel that will be the best way to serve the cause at present."

"The money for the \$50 check I sent you was made last year by very hard labor, and I promised my Maker if he would give me unusual strength to do the work of several persons, I would give as he prospered me to the best cause possible. We could have used this money to make our seven hundred dollar home more comfortable; a cook stove is the only heat in our home. Now that is why I have prayed that he give me strength to work long hours. I asked him for wisdom to give his money for the best cause. I am in my seventieth year and I have started to trim about 2,700 peach trees, spray them, pick, and market ninety miles from here without any help in sight. But with his help I will do the best I can. So there is the responsibility of using it as he wants me to. Now all I am going to say is use that money as far as possible to feed the hungry and clothe them. . . ."



# The Church at Work

## Harvest Meeting . . . Men's Work . . . Teaching Peace . . .

### Harvest Meeting

By Edward K. Ziegler, York, Pennsylvania

In many of our rural churches, and some town churches as well, it has long been the custom to have a harvest meeting in the late summer months. The bounty of the harvests of grain and fruits and vegetables has inspired us to thanksgiving and dedication of the blessings we have received to the feeding of God's children everywhere. As I remember the harvest meetings in my old home church, they were real occasions of worship and of good fellowship.

Our growing appreciation of our stewardship of the good earth and its bounties should issue in a wider celebration of the harvest festival or harvest meeting, as we have traditionally called it. The best time for the observance of it is probably in the months of September and October in most parts of our land. A Sunday morning may well be given over to it. Some churches will still follow the old custom of having it on Saturday afternoon. If it is held on Sunday morning, many churches will want to have a church family dinner, to which all bring their share, and at which all eat together in good fellowship.

Among some churches which celebrate the harvest home service, the church sanctuary is beautifully decorated with fruits, flowers, vegetables, sheaves of grain, and farm produce. If this is done, the things thus used may well be dedicated to some worthy cause, given to a near-by old folks' home or orphanage, or to a C. P. S. camp. This is a good occasion for a generous offering, too, for one of these worthy purposes. This year Brethren Service may well be the recipient of all gifts, both in cash and kind.

It is well to make the harvest meeting an occasion of real worship, well-planned and richly devotional. It should be a time of dedication as well as thanksgiving. The following worship service is planned to be of the widest possible use in the Church of the Brethren, and the hymns suggested are in the Brethren Hymnal. A church may use the service in its entirety or such parts as seem most appropriate. It is merely suggestive of what may be done.

### A Harvest Meeting Order of Worship

Organ or Piano Prelude: Hymn to Joy, Beethoven (No. 91).

Call to Worship:

Minister—Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

People—For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Minister—Praise ye the Lord.

People—The Lord's name be praised for all his wondrous works.

Prayer of Invocation.

Hymn: O Bless the Lord, My Soul (No. 5).

Reading of Scripture Lesson: Psalm 65 or 104 is appropriate.

Prayer of Thanksgiving and Intercession.

Hymn: With Thankful Hearts, O Lord, We Come (No. 423).

Sermon: Some good texts: Deut. 8:7-10; 11:11, 12; Psal.



65: 9-13; 103: 2; 116: 12; 145: 15-17; Isa. 61: 11; Mark 4: 26-29; 2 Cor. 9: 10.

Hymn: We Plough the Fields (No. 425).

Offering for Brethren Service:

Sentence: Give unto the Lord the glory due unto his name; Bring an offering, and come into his courts.

Offertory Prayer.

Doxology and Benediction.

### Some Source Materials\*

Kester, Howard and Alice, Ceremony of the Soil. 5c.

Palmer, Albert W., Come, Let Us Worship. \$1.50.

Rich, Mark, Rural Life Prayers. 15c.

Ziegler, Edward K., A Book of Worship for Village Churches. 25c.

Ziegler, Edward K., Country Altars. 15c.

\*Materials listed here may be obtained through the Brethren Publishing House, 16-24 S. State St., Elgin, Illinois.

### MEN'S WORK

#### Northern Indiana Men Meet

By Allen Weldy, Elkhart, Indiana

The men's work organization of Northern Indiana had charge of the Wednesday evening program of the district conference held at Camp Mack Aug. 18-20. The officers of the district men's work planned the program. The cabinet consists of Harold Yoder of South Bend, president; Abe Neff of New Paris, secretary-treasurer; and Warren Miller of Bremen, vice-president.

Carl Thomas of Garrett presided at the meeting, which was opened by congregational singing led by the chorister of the conference, George Heeter of South Bend. Rev. G. W. Phillips of Elkhart conducted the Bible Hour and led in devotions, the theme of which was Stewardship. Mr. Yoder had charge of the business session, at which time a summary of the past year's activities was given by the secretary. At this session



Mr. Neff and O. W. Stine were re-elected secretary and member of the nominating committee respectively for another term.

Jesse Eisenhower, of the Bethany church and chairman of the C. O. camp food project, gave a very interesting report of the work his committee had done. Over eleven tons of foodstuffs, consisting of fruits, vegetables, meats, and eggs, were brought to the camp during the conference, put on display in the front of the auditorium and then loaded upon trucks after the service and hauled to Camps Lagro, Stronach and Walhalla. The ladies of the church deserve much credit for the splendid co-operation they gave the men in making this project a success.

The writer had charge of the evening offering, which amounted to \$112; half of this will be used to finance further the camp food project under the direction of the district service committee, headed by Mr. Eisenhower, and the balance will be used for the district men's program and for the support of the men's work program.

A chorus composed of persons from the Seventh Day Adventists camp, which was in session on the grounds, furnished special music for the men's program.

The evening's program was climaxed by a very stirring message on *The Need of Laymen With Convictions* by M. R. Zigler. He stressed the fact that laymen must assume a more active part in the total program of the church and must stand true to their convictions during these times of uncertainties and stress. Bro. Zigler closed the meeting with the benediction and dedicatory prayer for the bountiful offering of food. The program was very impressive throughout and should long be remembered as a high point in the activities of the men's work of Northern Indiana.

### Annual Summer Mass Meeting

By Chester George, Gettysburg, Ohio

The second annual men's work mass meeting was held at Ludlow Falls camp grounds on Aug. 16, with sessions at 2:30, 6:00 and 8:00 p. m. A crowd of around 1,100 was present at each of the three sessions. Dr. Harry Denman, Nashville, Tenn., chairman of the Methodist Church School of Evangelism, gave two very challenging messages. A song fest with special music from churches over the district was given at the 6:00 p. m. session. A much-appreciated offering of \$252.41 was raised at the two sessions for the support of men's work.

### PEACE

#### Teaching Peace in the Sunday School

By Rose E. Nichols, Rohrerstown, Md.

##### I. Teachings of Jesus Concerning Peace

The character of a person is determined not only by what he says, but also by what he does, what he is, and how he impresses others who live with him. One with an open and honest mind, who studies the life and teachings of Jesus and the ideals of the early church, must be impressed with the importance of peace.

In the history of the human race there are various ways in which people behaved toward an enemy. We would like to notice how Jesus' attitude differs from all the others.

The law of the jungle is the law of revenge. If your enemy strikes out one eye, you strike out both of his;

if he breaks out one tooth, you break out all he has, or as many as you can.

The Old Testament law is an advance over the jungle rule in that it aims at justice. It says for an eye only one eye, for one tooth just one tooth.

The law of passive endurance is the law of the slave who must endure all the suffering that is meted out to him, without complaint and without doing anything about it.

The teaching of Jesus is not passive endurance of wrong; it is positive, active redemptive love, rising to a higher level, and with new weapons, changing the enemy into a friend.

In Matt. 5 Jesus said, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Jesus here gives a positive command to turn the other cheek. This is not the act of a slave, or of one turning the other cheek because commanded to do so. It is the act of a free man, who is master of the situation, and who is motivated by redemptive love. He so acts in order to win him that is on a lower plane.

"And if a man would sue thee at the law, and take away thy coat, let him have thy cloak also." Jesus here does not advise the law of the jungle, or the law of the Old Testament; rather, he asks us as free men to rise to a higher level and as masters of the situation freely to give the cloak also. This is the redemptive love which wins the enemy, changes his life and makes him a friend.

"And whosoever shall compel thee to go a mile, go with him twain." The Christian person is never passive, but always active on a higher level, with new weapons, and with a nobler aim and the purpose to redeem. The spirit of the second mile is the spirit of the Christ.

"Ye have heard that it was said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, Love your enemies, . . . pray for them which despitefully use you." To love our enemies will be to wish for them the same chance for the promotion of life, health and happiness that we desire for ourselves. To pray for our enemies can mean only one thing, that we will do all in our power to save, to redeem, and to bless the enemy. Jesus looked upon his enemies as persons who did not know what they were doing. He prayed the Father to forgive them. This is as far removed from usual practice as the mind can conceive. Yet Jesus prayed such a prayer when they were killing him, when human nature would have called for revenge.

Forgiveness is one of the most prominent teachings of Jesus. Unless we forgive others, we cannot hope to be forgiven. If we remember that another has sinned against us, before we go to the altar to pray, we should take the initiative, go to him, and there offer forgiveness and make peace; then we are in condition to offer our worship to God. And forgive not seven times, but seventy times seven if need be. Jesus taught to love your enemy, feed him, give him drink, offer him forgiveness. So you will be his redeemer.

Jesus' teachings are always love, and mercy, and forgiveness, and the redemptive spirit that will go the second mile, even for the enemy, to save and redeem others. The heavenly Father is redemptive love; Jesus was in all his life and death the revelation of this love.

The deeds of Jesus were in harmony with his teach-



ings. He went about doing good, teaching, preaching, and serving men, that he might bring them into fellowship with the Father, that they might become children of God. He did not resort to force in his own behalf, nor did he do so for others. He was abused, but he did not strike back; he rose to a higher plane and prayed for the salvation of his enemies.

Jesus by precept and example taught peace and goodwill to all men. Certainly if we are going to build with him, it is important that we too teach it. Inasmuch as the home and the school have the greater part of the child's time, perhaps here would be the best place to teach it. But since we know in so many cases it is not being taught here, the Sunday school is, I believe, the next best place to teach it. Here we have a chance at the parents, the adults, which the public school would not have. Children are largely what we adults make them. I do not mean to be critical, but if I am honest I will have to admit that my peace convictions are not the result of home training, or church teaching, as far as my local church is concerned. And when I realize that many youth do not have the other influences I have had, and that they come from homes and churches similar to mine, I marvel that we have the conscientious objectors that we do have.

## II. *Methods of Teaching Peace in the Sunday School*

One way to teach peace is by the observance of special days in the Sunday school. November 11 is Armistice Day. We could take the Sunday before or the one after for a short peace play or pageant to be given during the worship service. Then in May we have World Goodwill Day. To celebrate this day the children's department could sponsor an international party sometime in the week. Children could be costumed as boys and girls of other lands. Sometimes dolls are dressed to represent people of other countries. These dolls could then be sent to some children's hospital in India, China, or other lands as a token of goodwill from the children of America. At other times they could be used to create within the child an interest in and a love for children of other races and nationalities. Games and songs from other nations could be played and sung.

The character of Memorial Day is such that it could be used to honor the heroes of peace. Teachers could be given a list of peace heroes with information about them which would make splendid teaching material. Among such are David Livingstone, Wilbur Stover, John Kline, Mary and Alva Harsh and many others who have given their lives to show for all a way of life that is different—a way of love.

Christmas is another time to teach peace, for did not the angels sing, "Glory to God in the highest and on earth peace, goodwill to men"? That is why God sent his Son to be born as a humble Babe.

Our Sunday schools ought to send delegates to institutes of international relations. The information and inspiration which these delegates would bring back to our groups would be a great asset. I heard one of our peace representatives at regional conference tell of an interdenominational conference which she attended where she was the only one from the Church of the Brethren, and yet it was held in a community where there were hundreds of our people. Yes, we stand for peace, but where is our influence? We need to co-operate with other religious groups in this field.

We could send the names of our key peace workers

to the National Council for the Prevention of War, with the request that they be put on the list to receive the peace speeches made in Congress.

We ought to discuss the importance of peace education through the Sunday school with teachers in the workers' conferences. Disarm Dunker Homes is a good topic for discussion. Many of our homes buy war toys for their children. They do not realize the effect of these upon impressionable minds. Teachers can do much toward helping this situation with both parents and children.

In a certain church a group of young people gathered war toys from homes in the community. At a Sunday evening service these toys were displayed. A pageant was given followed by a talk on peace which set forth the effect of these toys. A number of children voluntarily gave up their playthings and many parents saw new light.

In our vacation Bible school we have been using *Onward Christian Soldiers* and the Christian flag in our processional. I have often wondered what goes on in the minds of children. This hymn always made little Herbie sit up straight and tap his toes on the floor with a decided rhythm. The words did not mean much to this little five-year-old boy, but he sang them anyway. He did know what a soldier was, though. He once had a lot of toy ones under his Christmas tree, and spent many hours with them in imaginary battles. He saw pictures of soldiers marching in big companies in the newspapers and magazines that came to his home, or at the movies where his aunt sometimes took him. He had also seen soldiers marching between packed lines of cheering observers in Armistice Day parades.

"With the cross of Jesus going on before." That must mean the Christian flag leading the army of soldiers. Then too, Herbie had learned some place that armies must have leaders commonly known as captains or generals. The song now called Christ the "royal Master," so this must mean that Christ does the same work as the general who "leads against the foe." Such were some of the pictures that crowded into the mind of the little child as he sang the refrain even louder than before.

With this background of thinking Herbie's teacher did not need to be shocked the next day when she saw him strutting around the yard carrying an old broom over his shoulder. He was again singing the familiar words, but now he was free to put into action some of the ideas that had come to him the day before when he dared only to tap his toes on the floor. Concluding the refrain, he drew up the wooden gun upon an imaginary foe, shouting, "Bang! Bang! You're dead for I'm a Christian soldier. Bang!"

Now you see Herbie will need to unlearn something later if he is ever to become the kind of a Christian God wants and the world needs so badly. He will need to learn that Christian effort is fruitful through peaceful, loving acts of friendliness. What confused thinking some of our accepted hymns produce for little children! Sunday schools can use worthy peace hymns, for there are many such which the children will love.

The Sunday school can use study courses on peace in young people's and adult classes. Group discussion has much to do with forming points of view. The Sunday school can also disseminate peace information. Striking peace articles can be posted on the bulletin board; pamphlets can be obtained from Elgin and dis-



tributed; books can be recommended which can be secured from the Brethren Loan Library by any one who is interested.

One more thing that the Sunday school can do is to share its money to build schools and hospitals and to send workers unto the dark places of the earth. Our mission and relief work is one of the strongest testimonies for peace.

### III. Preparation for Teaching Peace in the Sunday School

I think one of the first requirements for any teacher is the possession of that quality or thing which he wishes to impart to some one else. In other words, we as teachers cannot give to others that which we do not have ourselves. If we are going to teach goodwill, then we must have personal peace within before others are going to follow our teaching. I would like to mention four steps that will help to gain this for the teacher.

First, he must be at peace with God. It might seem entirely unnecessary to mention this for a Christian teacher. And yet it is surprising the number of teachers who are weakened in their efforts by failing to be completely at peace with God. This means more than being a professed Christian with membership in some church. It calls for trying sincerely and persistently to live a life that is free from any condemnation. I know a teacher who in speaking of some family trouble said, "I can't do anything about it, for my own life is not what it should be either." I know a father who implored his son to try to make peace in his daughter's home, saying, "I can't do anything, for my own past life was no better." I also know of a minister who says, "I can't preach and teach others, for when I do the mistakes I have made financially come up before me and weaken me." And he shows it too. He will get up and start off full of power; then all at once he looks down—he is seeing himself as others see him, and like Peter immediately he begins to sink. No teacher can be at his best if his conscience frowns disapproval of something in his life when his thoughts are turned toward God.

Perhaps you will wonder who then can teach, for we have all sinned and come short of the glory of God. It is true that we have. There is none perfect, no, not one. But we can have peace with God even though we have sinned. First we must confess those sins before God and man and make amends the best we can and then live above reproach henceforth. Many of us know in our own hearts that we have sinned, but we try to live it down, cover it up and go on teaching. It becomes as a thorn that is constantly festering and robbing us of our power. If we want to get rid of the sore we must get the splinter out; then it will heal completely. Just so we must get sin out of our lives before we can have peace with God and power to teach others the way. Much of the teaching I have had went in one ear and out the other simply because the life of the one giving it did not ring true and I knew it. Sometimes we think that our pupils are only children and that therefore we can tell them anything. But do not be so sure. A child knows whether you are sincere or not.

Second, we must have the spirit of the Prince of Peace, which is the spirit of love. This is not possible until we take the first step and get peace with God. When his peace is a reality in our lives, then his spirit of love will come quite naturally and easily. This is more than the mere knowledge of Christ and his teach-

ings. It calls for living the spirit of Christ. Knowledge and training alone will not bring this. Patient and sincere practice must follow the knowledge of how Christ would act.

The third step will come still more easily when we have taken the first two. We must strive to have a peaceful understanding of people and situations. To do this we must see them from our own point of view, from their point of view, and as far as possible from Christ's point of view. At times this requires a superhuman abundance of patience and faith. We may not be able to see how the future can be what is indicated or promised, but we will be ready to labor and wait patiently for the working out of what will be best for all. We know that some day we shall see and understand.

The fourth step is the expression of the first three. At peace with God, in the spirit of the Prince of Peace, and with a peaceful understanding of people and situations, the teacher is ready for peaceful co-operation wherever personal contacts are made. This will include our personal contacts in everyday affairs, in the home, in the class, in the school, in the church, and in even unimportant situations.

Peace was certainly a part of Jesus' way of life, and if we are going to build with him we must build it into our lives. There are many methods teachers can use in teaching different age groups, but I think the best one is the power, the leavening influence of your own life. The teacher, if he has the peace of God within, can do much to promote it, beginning with the individuals in the class and extending such influence to the uttermost part of the earth. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8). At Jerusalem means in your own home or your home church; in all Judea means in your class, in your club, in the community round about; in Samaria means unto the uttermost part of the earth. It is a slow but sure process.

He serves his country best  
Who lives pure life and doeth righteous deed,  
And walks straight paths however others stray,  
And leaves his sons, as uttermost bequest,  
A stainless record which all men may read;  
This is the better way.

### ADULT DISCUSSION OUTLINE

#### Stewardship

#### Part III. How Shall We Give?

Scripture: 2 Cor. 9: 6-15

Sunday, October 18

#### I. How Shall We Give?

1. Systematically (Gen. 28: 20-22; Mal. 3: 10; Lev. 27: 30-32; 1 Cor. 16: 2).
2. Cheerfully (2 Cor. 9: 7; Rom. 12: 8).
3. Without ostentation (Luke 18: 12; Matt. 6: 1-4).
4. With love (1 Cor. 13: 3).

#### II. For the Discussion

1. What encouragement is our church giving its members to give systematically? Is this adequate? What more is needed?
2. How may we increase our cheerfulness in giving? Would applying the principle of going the second mile help? Cite examples of cheerful givers. How did they get that way?
3. How may we harmonize "let not your left hand



know what your right hand doeth" with "even so let your light so shine before men that they may see your good works and glorify your Father in heaven."

4. Why is giving without love worthless to the giver (1 Cor. 13)?

5. Why is it easier for the poet than the stockman to admit that the cattle on a thousand hills are the Lord's?

6. How does giving glorify God?

7. What is the best way to help a man who is thoroughly selfish?

8. Let each person of the group tell how he learned to give.

## Correspondence . . .

### District Conference of Southern Missouri and Arkansas

The sixty-second annual district conference of Southern Missouri and Arkansas convened in the Shoal Creek church, Aug. 17-20. As far as the records show this is the sixth time the conference has been held in this congregation.

The general theme for all sessions was "Speak . . . that they go forward," (Ex. 14:15). The discussions, decisions, reports, and general interest were forward looking and constructive. The manner in which the younger members assisted throughout all sessions and their apparent interest and concern for the welfare and betterment of the district, as well as of the brotherhood, were most gratifying. The song services throughout the meetings were entered into in a most spiritual and wholehearted manner.

We were most fortunate in having Bro. Otho Winger as guest speaker. All his messages teemed with deep, rich, spiritual truths and experiences.

We were glad for the helpfulness and inspiration imparted by the other visitors present throughout our meetings: Sister Bertha Frantz of Camp Magnolia, Ark., who gave much helpful information about the camp and showed slide pictures of the same; Brother and Sister John Root of Southern Ohio, who added both counsel and inspiration to our meetings; Bro. A. M. Peterson, who for many years had been a faithful elder and worker in our district, and Sister Peterson.

Aug. 18 and 19 were devoted to sectional and group meetings dealing with the various phases of church life. Interspersed throughout these sessions were several Bible study periods, which were ably conducted by Bro. Winger.

On Wednesday evening Bro. Winger delivered the missionary address, always a high light in our meeting. His efforts on this occasion fully met the highest expectations of all present. We were led to feel a definite and personal challenge from our far-flung and needy church districts, from our entire brotherhood and from a suffering and war-torn world. Following his address a substantial offering was given for district missions.

The business session convened Aug. 20, with the moderator, Elder A. W. Adkins, presiding. Elder S. J. Neher was elected reader, the undersigned, writer, and Bro. Glenn Swinger, assistant writer. Twenty delegates represented twelve churches; two congregations were not represented. A change in the time of holding the district conference was granted. Two queries and one paper were presented. The first query, dealing with an adjustment or revision of our church membership, was

passed. The second query, desiring a reaffirmation of and adherence to certain of our former church practices which have either been neglected in part or dropped altogether, was passed. The paper from the Western Regional Council was deferred for one year. The 1943 district conference was granted to the New Hope church, near Wynne, Ark.

Elder P. L. Fike was named moderator for the 1943 conference. Elder S. J. Neher was selected as Standing Committee delegate to the 1943 Annual Conference; Elder J. H. Morris was named as alternate.

The Shoal Creek church is to be highly commended for the fine manner in which they provided for our physical needs, in sharing their homes and in the fine hospitality shown us.

Three matters call for an all-out consecration on the part of each individual: the urgent need for recruits from the younger men of our district for the Christian ministry; an increase in contributions for the Civilian Public Service camps; the encouragement of our young members in their local and district activities, especially in their young people's camp.

We shall always treasure the fine Christian spirit, inspiration and forward look of this conference.

Joplin, Mo.

Orin Harvey.

### Second District of Virginia Women's Work

The women of the Second District of Virginia met in annual district conference at the Summit church for business and inspiration. This meeting, formerly held in August, was changed to spring to make local reports more uniform and accurate. There were seventy-nine delegates, representing twenty-one aids, fifteen home enrichment, thirteen welfare, sixteen mission and twelve Bible groups. A full program of work is carried on in a number of the churches, and each year more churches are organizing women's work.

Much interest is being shown in Brethren Service work, in making camp kits, bedding, clothing for relief, etc. Reports showed that the women of the district raised \$5,736.33 last year for various types of work. We still have a number of women who are not enlisted in any type of Christian service; these are our challenge for the coming year. Tithing as a means of raising funds is to be our educational topic.

Because of constant changes in the number of women in the local churches we are making a new apportionment this year in order to have adequate funds to carry on our work.

Our program in the afternoon consisted of departmental conferences with the department directors in charge. These proved very interesting and helpful, as each chose her own interest group.

During the past year the district cabinet made a number of visits to the various churches to help organize and boost the work. Our women have a vision of a larger field of service and sense a greater need. They are consecrating themselves to the King's business, the theme of the conference.

Bridgewater, Va.

Mrs. Mattie P. Wise, Secretary.

### Passing of Bro. Job Trout

Job Trout, the only son of John and Sarah Fountain Trout, was born near Iowa City, Iowa, Dec. 28, 1849, and died at Covina, Calif., Aug. 17, 1942, at the age of ninety-two years and eight months.

Of the group of people who came from Germany and organized the first Church of the Brethren in America, four were Trouts. For over 230 years the Trout family has been continuously affiliated with the Church of the Brethren. Grandpa Trout himself had been a loyal and faithful member for sixty-four years. Outside of his family it was his first interest. From his living he always set aside first his contribution to the church. He always sat in the same pew and often called for his favorite hymns.

Surviving are his widow, Lizzie Bray Trout, and the following children, all of whom were at the home during his last illness: two sons—Samuel, Covina; Abel, Costa Mesa; five daughters—Mrs. Anna Larick and Mrs. Lily Larick, Ontario; Mrs. May Brown, Covina; Mrs. Mattie Kennedy, Tulare; Miss Minnie Trout, Los Angeles. Two sons, Phillip and Elva, preceded their father in death. There are twenty-three grandchildren and eighteen great-grandchildren.

An Aug. 19, 1942, memorial services were conducted in the Covina church by Bro. William Riddlebarger, pastor, assisted by Elder Edgar Rothrock of La Verne. Two of grandpa's favorite



hymns were sung by the mixed quartet of the church, and others were played softly by the organist. Six grandsons were the pallbearers. He was laid to rest in Rose Hills Memorial Park.

On Sept. 25, 1879, Job Trout married Lizzie Alice Bray in Henry County, Mo. Bro. J. L. Mohler performed the ceremony. The couple lived in Henry and St. Clair counties in Missouri until 1901. In 1887 a large tent was put up on their farm to accommodate the district meeting, for which Grandpa Trout provided a number of beeves. Frequently he gave the beef for the local love feasts. The family moved to Covina in 1901, where last September Grandpa and Grandma Trout celebrated their sixty-second wedding anniversary.

Grandpa Trout's eyesight began to fail about ten years ago and he spent the last five years of his life totally blind. He continued in his regular place of worship until the last three months of his life. Throughout the years of his blindness and forced inactivity he was ever patient and cheerful, speaking of people's goodness to him, not of the trial of being unable to see.

Covina, Calif.

Minnie A. Trout.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bender-Graeff.**—By the undersigned in the Maiden Creek Church of the Brethren, Mohrsville, Pa., Roy John Bender and Dorothy Mary Graeff, both of Hamburg, Pa., Sept. 5, 1942.—Henry H. Reber, Mohrsville, Pa.

**Benton-Stinnette.**—At the Denver Church of the Brethren by the undersigned, Sept. 5, 1942, William F. Benton and Agnes Elizabeth Stinnette.—Oliver H. Austin, Denver, Colo.

**Byrd-Robinson.**—By the undersigned at the Odes W. and Florence Oxley Gish home in Seattle, Sept. 7, 1942, Norman Byrd and Eva Robinson, recently from the Ellisforde congregation, Wash.—Earl W. Roop, Seattle, Wash.

**Clevenger-Kerr.**—Paul Clevenger and Glenola Kerr, both of Fostoria, Ohio, June 27, 1942, at the parsonage, by the undersigned.—Reuben Boomershine, Fostoria, Ohio.

**Fisher-Shoulders.**—By the undersigned in their own home, Bro. Max Fisher of Lawrenceville, Ill., and Sister Anna Belle Shoulders of Flat Rock, Ill.—Dolar Ritchey, Lawrenceville, Ill.

**Funderburgh-Messamer.**—By the undersigned, at the Modesto Church of the Brethren, Aug. 30, 1942, Daryl E. Funderburgh of Rosemead, Calif., and Ruth Helen Messamer of Modesto, Calif.—I. V. Funderburgh, Rosemead, Calif.

**McFarlen-Callaway.**—By the undersigned at the home of the bride in Tacoma, Wash., July 16, 1942, Joseph E. McFarlen of Reardan, Wash., and Sister Sarah A. Callaway.—Earl W. Roop, Seattle, Wash.

**Miller-Snell.**—At the home of the bride's mother, Mrs. Jacob H. Snell, at Manhattan, Kansas, Donald O. Miller and Mary Ruth Snell, by Bro. Louis M. Albrecht.—Mrs. J. H. Snell, Manhattan, Kansas.

**Noble-Chinouth.**—Wesley Noble and Helen Chinouth, both of Polo, Ill., at the parsonage, Sept. 12, 1942, by the undersigned.—M. E. Clingenpeel, Polo, Ill.

**Peters-Kindy.**—Fay D. Peters of Wheaton, Ill., and Iva V. Kindy of Chicago, Ill., Aug. 20, 1942, in the Bethel Church of the Brethren, Naperville, Ill.—Galen B. Ogden, Naperville, Ill.

**Toomy-Penner.**—At the parsonage, Sept. 6, 1942, Chester D. Toomy of Buckley Field, Denver, Colo., and Thelma Ruth Penner of Windber, Pa., by the undersigned.—Oliver H. Austin, Denver, Colo.

## Fallen Asleep . . .

**Alder, Jackson,** was born March 4, 1850, and died Sept. 1, 1942. He was a lifelong member of the Church of the Brethren. At the time of his passing he was living in the home of one of his sons, near Harrisonburg. Funeral services were held on Sept. 3 in the Pine Grove church by his pastor, M. J. Craun, and Eld. I. C. Senger. Interment was in the near-by cemetery.—M. J. Craun, Singers Glen, Va.

**Brubaker, Magdalena Frantz,** was born in Roanoke County, W. Va., on Sept. 13, 1852, and passed away on Aug. 2, 1942, in Los Angeles, Calif. While yet a young girl her parents moved to Wabash County, Ind. There she was married to Noah F. Brubaker on Sept. 23, 1872. To this union were born sixteen children, twelve of whom survive. There are also thirty-five grandchildren, thirty-five great-grandchildren and three great-great-grandchildren. Her husband preceded her in April 1932. Throughout her life she has been a constant inspiration to her friends. To her family she will live on as the ideal mother. To her husband she was a devoted wife as well as an inspiration and assistant in his work in the free ministry in the Church of the Brethren. Funeral services were conducted by the writer, assisted by Bro. G. O. Stutsman, in the Pierce Brothers funeral parlor in Hollywood.—Frank D. Howell, La Verne, Calif.

**Cripe, Amanda Moyer,** aged 77, wife of Milo H. Cripe, former Elkhart County clerk, passed away at her home in Goshen, Ind., on Aug. 13, after an illness of seven years. Death was caused by complications resulting from a fall on Christmas Day, 1935. Sister Cripe was born in Harrison Township on July 21, 1865, the daughter of Mr. and Mrs. Christian Moyer. Her marriage took place March 10, 1887. Sister Cripe was a member of the West Side Church of the Brethren since 1890. Surviving are her husband, one son, three daughters, six grandchildren, one great-grandchild and one brother. Funeral services were held at the West Goshen church, with Elders Frank Kreider and T. E. George officiating. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Cupp, William R., Jr.,** son of the late William R. and Rosa Diehl Cupp, was born near New Hope, Va., Nov. 4, 1912, and died July 3, 1942, in the Rockingham Memorial hospital. His death was a shock to his many friends. On May 6, 1939, he was married to Miss Elizabeth Claytar. He is survived by his widow, one son, his mother and two brothers. His father and three sisters preceded him in death. Funeral services were conducted by Bro. B. B. Garber, at the Middle River Church of the Brethren. Interment was in the church cemetery.—Bessie Diehl Flory, Grotoes, Va.

**Holsinger, J. Frank,** died Sept. 8, 1942, in the Harrisonburg, Va., hospital following an illness of several weeks. He was the son of the late Alexander and Annie Smith Holsinger, being the fifth generation of his family born at Holsinger Springs near Broadway, Va. He was 86 years, 2 months and 26 days of age and the oldest member of the Linville Creek congregation. His first wife preceded him in death on Dec. 21, 1892. Surviving are his second wife, one daughter, three sons, eleven grandchildren and a number of great-grandchildren. Because of an improvement program of the Linville Creek church, which he had helped to build as a member of the building committee in 1917, the funeral was held from the Timberville Church of the Brethren with the writer and Bro. S. D. Zigler in charge. Burial was made in the cemetery adjoining the Linville Creek church near Broadway, Va.—Samuel D. Lindsay, Timberville, Va.

**Kagey, Joseph H.,** was born in 1872, near the Greenmount Church of the Brethren, and died June 19, 1942, not far from the place of his birth. He leaves his wife, two sons and three daughters and a host of friends to mourn his passing. On Aug. 31, 1900, he married Sister Emma Elizabeth Wampler. Bro. Kagey united with the church at the age of sixteen; was installed into the deacon's office June 6, 1896, and with his wife served faithfully in that office until the time of his death. He was afflicted for some time before his passing but bore his suffering patiently, always maintaining a beautiful Christian spirit. Funeral services were held in the Greenmount church by his pastor, Bro. M. J. Craun, with Bro. I. C. Senger assisting. Interment was in the cemetery near by.—M. J. Craun, Singers Glen, Va.

**Kentner, Elizabeth,** youngest daughter of L. M. and Anna Kob, was born June 14, 1862, and departed this life at the home of her daughter in Osceola, Iowa, July 26, 1942. She was married to Jackson P. Kentner in February 1883, and to this union seven children were born. One son, her husband and three grandchildren preceded her. Five years ago she suffered a partial paralytic stroke, since which time she had been an invalid but was bedfast only four weeks before her passing. In early girlhood she united with the Church of the Brethren, in which faith she died. She is survived by her six children, fifteen grandchildren and ten great-grandchildren. She was the last surviving member of her father's family. Funeral services were held in the Miller funeral home in Osceola by F. A. Garber, and interment was in the Chaney cemetery beside her husband.—Mrs. Ella Pet-ticord, Leon, Iowa.

**Lysinger, Edna Elizabeth,** was born July 28, 1918, in Norristown and died July 12, 1942, as the result of a trolley accident in which twelve persons lost their lives. She was on her way to work when two cars crashed in a head-on collision. Betty, as she was known to all, was baptized in her early teens and remained faithful to her vows. The funeral was held at the Dunaway funeral home in charge of Bro. Alvin Alderfer.—Emma N. Cassel, Norristown, Pa.

**McCarty, Matthew,** was born near Anderson, Ind., Sept. 4, 1860, and died at his home in Anderson, July 12, 1942. All of his ten brothers and sisters had preceded him in death. On Jan. 13, 1881, he was married to Sarah Matilda Fesler, who died twenty-nine years ago. To this union were born eleven children, of whom seven remain. On April 20, 1916, he was married to Mrs. Mary E. Haw, of Saskatchewan, Canada, who remains. He was a member of the Church of the Brethren for many years, always faithful and dependable, very much devoted to his church. He was a kind and loving father, carrying the respect of his children, his twenty-nine grandchildren, and twenty-seven great-grandchildren. He was always ready to lend a helping hand to anyone in need. The funeral was at the Anderson church, Eld. D. W. Bowman being assisted by the writer.—A. P. Musselman, Anderson, Ind.

**McRoberts, Donald Eugene,** son of Harold F. and Edna McRoberts, died at the Presbyterian hospital at Waterloo, Iowa, on Aug. 28, 1942, at the age of 12 years, 6 months and 11 days. He was sick only a few days of a malady that the doctor diagnosed as influenza. Funeral services were conducted in the Waterloo church by his pastor. Burial was in the Orange cemetery.—Albert Perry Blough, Waterloo, Iowa.



**Miller, Silas B.**, a son of the late John A. and Elizabeth Miller, was born Aug. 1, 1866, near Bridgewater, Va., where he spent his entire life. His wife, who was Miss Sarah Frances Pennypacker of West Virginia, died April 5, 1933. He is survived by four children, four grandchildren and one brother. Bro. Miller served for many years as deacon in the church and her work and interests always came first in his life. In all forms of neighborliness and community issues he could be depended upon. He was in feeble health for more than a year, but never lost interest in things about him. He died Aug. 16, 1942, at the age of 76 years. Funeral services were conducted from the home by his pastor, C. G. Hesse, and Dr. J. S. Flory. Burial was in the Oak Lawn cemetery.—Mrs. Mattie F. Wise, Bridgewater, Va.

**Oswald, Milton E.**, was born in Stark County, Ohio, Aug. 2, 1872, and passed away at his home in Pearl City, June 16, 1942. On Oct. 18, 1907, at Sunnyside, Wash., he was united in marriage to Miss Mattie Studebaker, formerly of Pearl City. Early in life he united with the Church of the Brethren, of which he remained a faithful member unto the time of his death. Bro. Oswald is survived by his widow, one daughter and two grandchildren; also three brothers and one sister. Funeral services were held in the Offenhizer funeral parlor at Pearl City, conducted by the undersigned. Burial was in the Yellow Creek cemetery, near Pearl City.—Galen C. Gerdes, Pearl City, Ill.

**Ragland, Walter Francis**, son of Frank and Ella Ragland, was born in Henry County, Missouri, on Jan. 14, 1896, and died at his home in Empire, Calif., on April 9, 1942. He died suddenly of a heart attack, a little more than two weeks following the sudden death of his father-in-law, Eld. W. T. Bray. He was married to Miss Edna Bray. After a few years they moved to Empire, Calif., where they had since lived. One son was born to this union. He was a member of the Methodist church. He is survived by his wife and son, also six brothers and two sisters. Funeral services were conducted in the Empire Church of the Brethren with Bro. J. W. Deardorff officiating. The body was interred in the Hughson cemetery.—J. W. Deardorff, Waterford, Calif.

**Stone, Evelyn Odessa Detwiler**, wife of Marion O. Stone, who is in the army air service, and daughter of Blandon K. and Calmo Brumbaugh Detwiler, was born Jan. 26, 1922, and died July 15, 1942, while being admitted to the Mercy hospital, Altoona, Pa. She had given birth to a baby son prior to being taken to the hospital. She was a member of the Fairview Church of the Brethren, Williamsburg, Pa. She is survived by her husband, two sons, her parents, one sister and three brothers. Funeral services were conducted July 19 in the Fairview church by her pastor, Bro. Ernest A. Brumbaugh, and Elder I. B. Kensing. Interment was made in the Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

**Stouffer, Russell Elgin**, son of Lewis and Emma Stouffer, was born near Hagerstown, Md., May 9, 1889. He joined the Broadfording Church of the Brethren in 1919 and remained faithful to this church until his death. After suffering a long illness, father was called to his eternal home June 5, 1942. In 1917 he was married to Pearl Keller. To this union were born five children, all of whom, with his wife, survive. One sister and one brother also survive. Father is greatly missed by all. He was a firm believer in prayer and he prayed that God's will might be done in his life. Funeral services were conducted at Broadfording by Brethren D. R. Petre and Harvey Martin. He was laid to rest in the Broadfording cemetery.—Madaline S. Nelson, Hagerstown, Md.

**Templeton, W. W.**, was born June 26, 1858, in Whitfield County, Tenn., and while quite young came with his parents to Jasper County, Mo., where they located on a farm near Carthage. He was married to Alice Harvey, a daughter of the late Eld. Wm. Harvey, Sept. 11, 1879. When he became a railway engineer they moved to Monett, Mo., but on retirement they returned to Carthage. Mrs. Templeton preceded him twenty years ago. Four brothers also preceded him in death. Bro. Templeton united with the Church of the Brethren many years ago. He lived a consistently Christian life. Many will remember his fervent prayers and song, Life's Railway to Heaven, which he as an engineer sang effectively. He had been in failing health several years but he passed away suddenly of a heart ailment, at the home of a nephew whom he was visiting. He is survived by several nieces and nephews. Funeral services were conducted by S. J. Neher in the Paradise church on August 8. Interment was in the Paradise cemetery near Carthage.—Olive E. Holmes, Carthage, Mo.

**Wolfe, Jeremiah**, son of Peter and Anna Bartholomew Wolfe, died at the home of his daughter, near South English, on July 27, 1942. He was born near Bellefontaine, Ohio, Nov. 22, 1852. When a young man he united with the Church of the Brethren. In later years he transferred his membership to the Old German Baptist church at Robins, Iowa. During all these years he was a faithful Christian, always interested in his home and community and willing to sacrifice for those in need. He leaves his daughter, a son, five grandchildren, two nieces and four nephews. Funeral services were conducted by Eld. Lester R. Kinzie, of Cisco, Ill.—Virgil S. Coffman, South English, Iowa.

## Church News . . .

### Illinois

**First Church, Chicago.**—The summer has brought varied activities to the church. We had two vacation Bible schools. The one at the First church, directed by Mrs. Jesse Ziegler, had an average attendance of fifty-five; the other at York Center, directed by Mrs. Blanche Royer, had an average attendance of twenty-seven. This work with the children of our church and of the community has been very worth while. A number of our girls and young people have attended the various camps. Mrs. Bollinger taught at Camp Mack. Our pastor and his family spent the week at the young people's camp at Lewistown. On Sunday evenings we have enjoyed some interesting pictures: The Man Who Played God, The Alps of America, the Life of William Tyndale, and a pictorial trip with Dr. and Mrs. Curtis Bowman. The echoes from the older youth fellowship tell us that they have been having a good program: entertaining Brethren men in the army and navy stationed in or about Chicago, holding vespers by the lake, entertaining the Elgin older youth; spending an evening with Mr. Dole Stuke, and enjoying music hours. Our leaders have been planning the alternate and possible uses of the new parish house. The men are now meeting to get the house ready for use in the near future. A number of our group plan to attend district meeting at Lanark. Our delegates are Paul Heestand, Mrs. Ralph Landes, Mrs. O. B. Maphis, and Jesse H. Ziegler. Because of changing conditions many of our members have moved to other places. However, we hope that those who may be coming to the city will come to the church for fellowship and worship.—Mrs. Claude Harner, Chicago, Ill., Sept. 4.

## Instructions for sending Messenger subscriptions

1. It is important to give all information.
2. Cash to accompany order.
3. Type or print names and addresses.
4. Arrange names in alphabetical order.
5. If more than one post office, group each office together, then alphabetize.
6. List renewals under same form of subscribers' names.
7. As much as possible renew subscriptions at least a month before expiration date.
8. Rates—Regular, \$2.00 per year. Canadian postage: 75c per subscription additional.

100% club .....\$1.00 each  
75% club ..... 1.25 each

Nonresident .....\$1.25 each  
Gift ..... 1.00 each

Wedding Notice—50c and 3 months' subscription if requested.

For 50c additional, a full year's subscription.

This must be sent in all at one time.

9. Under club plans—new and renewal subscriptions of less than one year to expire with anniversary date. In 100% club—8½c per month; in 75% club—10½c per month.
10. In paying for subscriptions already sent in, please indicate payment is "ON ACCOUNT," and mention bill number, if any.
11. Identify nonmembers by "D2" before name.
12. In all correspondence always mention name of congregation and district.

Brethren Publishing House, Elgin, Illinois



**Panther Creek.**—The church met in council Sept. 5, with Eld. J. E. Small in charge. Officers were elected for the coming year: Bro. J. E. Small, elder, and Bro. Henry Bachman, Sunday-school superintendent. Our all-day meeting will be held Saturday, Oct. 10, with services at 11 o'clock and also in the afternoon. The love feast will be in the evening, beginning at seven o'clock. Our summer pastors, Bro. Robert Ebey and wife, who served us for 3 months, held one week of revival meetings from Aug. 2-9. There were five baptized as the result of these meetings, all young Sunday-school children. Sister Ebey had charge of the song services. Two of our intermediates attended camp at Lake Decatur and came back with interesting reports. Three young people attended their camp at Lewistown and also gave good reports. Miss Velma Ober, returned missionary from China, gave an illustrated lecture the evening of Aug. 23 which was very interesting. The men of the church enjoyed a fellowship supper in the church dining room in July. Brother and Sister G. G. Canfield will be with us on the evening of Sept. 14 for services. We expect to have a summer pastor again next year if one is available. Quite a number of our members attended our district meeting at Cerro Gordo. Our delegates were Brethren J. E. Small and Henry Bachman. Our annual chicken supper will be held in a few weeks. There were 105 quarts of canned goods and one-half bushel of potatoes sent from our church to the district meeting for the C. P. S. camps.—Elsie Noffsinger, El Paso, Ill., Sept. 8.

### Indiana

**Sugar Creek.**—On Sept. 1 we met in council to elect church officers and to organize for another year's work. Bro. J. A. Snell was retained as elder. Sister Edith Monahan was chosen as delegate to district meeting. Bro. Wilmer Petry is the evangelist for our revival meetings, which begin Sept. 8 and close Sept. 20. Our love feast will be held Sept. 21. The ladies of the church have been canning for the C. P. S. camps. October 18 is the date set for our harvest meeting. Arrangements for speakers and a program have not been completed.—Mrs. Robert Arnett, Fort Wayne, Ind., Sept. 3.

**Yellow Creek.**—We met in regular council on August 28 with our elder, Samuel Miller, presiding. Sister Lula Herr was elected Sunday-school superintendent, Iva Summers, cradle roll superintendent, and Sister Edna Miller, Christian Workers' president. Our elder was re-elected for another year. Prayer meetings are held in private homes each Wednesday evening. These are greatly enjoyed by those who can attend. Our harvest meeting was held August 30 with Bro. Howard Kreider as guest speaker. An offering of \$60 was given to the General Mission Board. Our love feast is to be held on Oct. 3. We have set this date hoping that our young men in C. P. S. camps may attend. We are looking forward to our revival which is to be conducted by Bro. Wilmer Petry of Akron, Ohio. The date is Nov. 30—Dec. 13.—Miss Bessie B. Burns, Wakarusa, Ind., Sept. 6.

### Kansas

**Topeka.**—The church met in yearly council Sept. 2. Bro. L. H. Root was retained as elder. We are glad for the coming of Bro. J. F. Burton and family. Bro. Burton is the district executive secretary. It was decided to purchase the house next door to the church as a parsonage. We feel that this is a big step forward. We regret to lose Brother and Sister Royer, whose work takes them elsewhere. Sister A. L. Rhoades is on the sick list and we ask the prayers of each one for her. The boys of the church played in the city soft-ball league during July and August. The ladies' aid served dinner to the election board in August and netted thirty-nine dollars. Our attendance through the summer was rather small; we are hoping for a larger attendance now that cooler weather is here. Harold Albin, one of our fine young men, has left for the army, and we ask your prayers for him.—Verle Y. Nincehelser, Topeka, Kansas, Sept. 5.

**Richland Center.**—Our revival meetings began on Aug. 17 with Brother and Sister B. M. Rollins as evangelists. Bro. Rollins preached spiritual sermons for two weeks, and Sister Rollins was in charge of the children's story period and led the singing. The attendance and offerings were good. There were eleven baptisms, including two families. Sister Lillie McPherson and Sister Fern Dougherty were in church last Sunday after being absent nine weeks because of sickness. Sister McPherson was anointed Sunday evening by Brethren Rollins and LeRoy Sell. We are hoping for her recovery. Our love feast will be held Sept. 6. Bro. Donald Miller and Sister Mary Ruth Snell were united in marriage on Aug. 22 at the home of the bride's mother in Manhattan, Kansas. We wish this fine young couple much success and happiness. Our pastor and family took a two weeks' vacation. Our aid society is getting ready for the bazaar to be held in November.—Mrs. Will Fralin, Summerfield, Kansas, Aug. 31.

### Maryland

**Sams Creek.**—The adult round table for local church workers was held here July 26 with a large attendance. Edgewood church had charge of opening worship. Then for one hour we held four different sectional conferences: 1. Discovering the Basic Principles of Peace Education, chairman, Bro. L. Avery Fleming, resource leader, Mrs. E. C. Bixler; 2. Finding a Sustaining Fellowship in a World at War, chairman, Aubrey Schneider, resource leader, Eld. J. J. John; 3. Attaining Efficiency in the Church School Through Workers' Conferences, chairman, Bro.

C. E. Resser, resource leader, Rev. Earl Mitchell; 4. The Local Church and the General Boards, Understanding and Helping Each Other, chairman, Bro. Warren D. Bowman, resource leader, Bro. Chester Harley. Following this each group gave a brief report to the entire congregation. At 5:15 a fellowship supper was served to about 125 persons. During the meal Brethren Earl Mitchell and L. Avery Fleming gave interesting talks. At 7:45 devotions and special music by Sams Creek church were followed by the evening address by Bro. Fleming of Elgin, Ill. These services were very inspiring and enjoyed by all. We have done some remodeling to our church and social hall which is a great improvement. The work was done by members of the church. Beginning July 27 a two-week vacation Bible school was held jointly by the Sams Creek and Edgewood churches at the Edgewood church with an enrollment of about 100 and an average attendance of between 75 and 80. Two teachers, Mary Gosnell and Florence Nail, were furnished by the Sams Creek church as well as two brethren who furnished cars and trucks for transportation of the children. This the children enjoyed very much. We held our council meeting last Sunday, Aug. 31, with a very good attendance and elected officers for the coming year. A few changes were made. Sunday, Sept. 6, we had a home-coming service with regular services in the morning, basket lunch at noon, and a short program, with social recreation, in the afternoon.—Norman E. Nail, New Windsor, Md., Sept. 6.

### Michigan

**Flint.**—Bro. Hugh Warstler served as our summer pastor. Bro. Elvert Miller came Sept. 1 to take up the work here as full-time pastor. The women's group is meeting nearly every week to can fruits and vegetables for the C. P. S. camps. Because so many of our members have steady employment, not many were privileged to attend district conference at Beaverton. Three carloads of young people attended the young people's rally at Camp Little Eden over Labor Day week end. We are planning a program for Oct. 4 to celebrate the anniversary of our church. Our church is located on 1200 Stocker Ave. Anyone in or near Flint is welcome and urged to worship with us.—Mrs. Ernest Leckrone, Davison, Mich., Sept. 14.

**Rodney.**—The church met in council Aug. 29 with Eld. D. P. Schechter presiding. Twelve of our members attended the recent district meeting at Beaverton. Brother and Sister Prowant were our delegates. Ten of our young people, including their adult adviser, Mrs. Prowant, attended the young people's conference of Michigan over the week end of Labor Day. Raymond R. Peters and F. E. Mallott were the speakers. The aid society is carrying on through the summer although the attendance is reduced because of pressing duties which some find themselves engaged in. We are expecting Bro. J. E. Ulerly to be with us on Jan. 10, 1943, to begin a series of meetings. We are expecting a good meeting. The men's work group is planning to fix a coal room on the side of the church. Bro. Ernest Jehnzen, one of our boys, preached for us recently. He and his wife have been serving the church at Brethren, Mich., as summer pastors. Bro. Prowant has been retained as our pastor for the year beginning Sept. 1. Our treasurer reports that our district mission quota for the year has been met, with a small amount more than asked for.—Mrs. Evelyn Jehnzen, Rodney, Mich., Sept. 8.

### Missouri

**Shelby County.**—We enjoyed a fellowship meeting held in the home of one of our members; we are planning another one to be held Sept. 13 at the home of Bro. Arthur Beach. Sisters Pauline Sanger and Ruth Kreitzer held a successful vacation Bible school; thirty-one were enrolled. We enjoyed the visit of a former evangelist, Paul Thompson, his wife and daughter. He gave us three stirring sermons. We wish them Godspeed as they leave to enter Bethany Biblical Seminary. We greatly enjoy the gospel messages which our pastor, Bro. J. W. Gish, gives us each Sunday. Sister Gish is a good Bible student and ably passes her knowledge on to those in her Bible class. The aid society recently was reorganized. The writer was elected president. We are making comforters and plan to furnish three packets for the C. P. S. camps. We meet the second and fourth Tuesdays of each month. We are sorry to lose our Sunday-school superintendent, Bro. Jesse Carney, who with his family is moving to Washington, Mo. The church presented them with a table lamp in appreciation of his services to the church.—Mrs. Esta Folger, Leonard, Mo., Sept. 4.

### North Carolina

**Mill Creek.**—On July 27 we began our evangelistic services with M. G. Wilson of Cloverdale, Va., as evangelist. He was with us for two weeks. His messages were inspirational, spiritual and instructive. Each evening before his message he gave a chalk talk or a Bible lesson. As a result of this meeting two were added to the church by baptism. The first Sunday of August is observed as home-coming day each year with the Green Creek Township singing convention meeting with us in the afternoon. This year the crowd was not quite as large as usual because of tire and gas rationing, but the fellowship was good. We have recently carpeted our church. On Aug. 23 we were happy to have Bro. DeWitt Miller bring the message at the morning hour of worship.—Ethel Henderson, Mill Spring, N. C., Aug. 31.

**Mount Carmel.**—We entertained the district meeting Aug. 6-8. Thursday night was youth night. Fred Harrell, district B. Y. P. D. president, presided; Nancy Reed had charge of the devotional period and J. C. Wine of Johnson City, Tenn., brought a



challenging message to the young people. The offering for Youth Serves was \$43.29. Friday morning and late afternoon were given over to the business session with C. B. Miller as moderator and W. A. Reed, assistant; Fred F. Dancy, reader, and Pauline Sexton, secretary. Friday afternoon the women and men met in separate groups. The men were fortunate to have Dan West as their speaker. The women had reports from the different churches and a round-table discussion of some things the women could do to help their church and to spread the gospel. Mrs. J. A. Reed, vice-president, presided at this meeting. Friday night was set aside for an old-fashioned meeting, with Bro. W. A. Reed in charge. Am I a Soldier of the Cross? was lined and sung as was the custom when this district was organized, about 40 years ago; Bro. Lee Reed raised the tune and the audience joined in. Five ministers had a part on the program. Tributes were paid to Elders J. K. West and Marcus Bradshaw and to Mrs. L. A. Jones, deceased since last conference. We were challenged to keep the faith as these godly folk had done and make our lives worth while to the church, community and world. Everyone felt it was good to have had a meeting of this type. Dan West brought a message to the whole group on Saturday morning. He helped us clarify our thinking on conscience. He led us step by step up the peace ladder as the Brethren have climbed it. Saturday afternoon Brother West led a group discussion. In the evening Fred Harrell brought a message. Sunday morning Bro. W. A. Reed began our evangelistic services, which lasted one week. As a direct visible result five were baptized and one awaits the rite. The church has been built up spiritually and aroused to want to make our church a light in our community. —Mrs. Josie Rose, Sparta, N. C., Aug. 31.

### Ohio

**Union City.**—At our September council meeting Rev. D. G. Berkebile, our pastor, was re-elected as elder. John Keltner was re-elected Sunday-school superintendent. Mrs. Claude Mike-sell was elected primary superintendent. The church placed \$300 from the treasury into a parsonage fund. During the summer the Sunday school paid half of the expenses for seventeen boys and girls to Sugar Grove Camp. The men's work has placed venetian blinds at the south window in the church auditorium. They also plan to redecorate the pulpit. During the summer the aid society has been meeting regularly to quilt.

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Pasadena, Oct. 16-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Kansas, Northeastern—Sabetha, Oct. 3-5.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Independence, Nov. 6-9.  
Kansas, Southwestern—Eden Valley, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Middle—Kansas City, Oct. 2-5.  
Nebraska—Enders, Oct. 9-12.

### LOVE FEASTS

**California**  
Oct. 4, Oakland.  
Nov. 1, 4 pm, Los Angeles, Belvedere.  
**Colorado**  
Oct. 4, Denver.  
**Idaho**  
Oct. 19, Bowmont.  
**Illinois**  
Oct. 10, all day, Panther Creek.  
Oct. 10, Pleasant Grove.  
Oct. 11, 7:30 pm, Lena.  
Oct. 18, 7 pm, Sterling.  
Oct. 24, Walnut Grove.  
**Indiana**  
Oct. 3, 7 pm, Anderson.  
Oct. 3, Yellow Creek.  
Oct. 4, Bremen.  
Oct. 4, Nappanee.  
Oct. 4, Wabash.  
Oct. 4, 7 pm, Richmond.  
Oct. 4, 8 pm, Flora.  
Oct. 10, Beech Grove.  
Oct. 12, 7:30 pm, Plymouth.  
Oct. 17, Eel River.

Oct. 17, Bachelor Run.  
Oct. 17, La Porte.  
Oct. 17, Pine Creek.  
Oct. 17, 7 pm, Nettle Creek.  
Oct. 19, Wawaka.  
Oct. 24, Howard.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 24, 7:30 pm, West Manchester.  
Oct. 31, 7 pm, English Prairie.  
Nov. 8, South Bend, First.

### Iowa

Oct. 4, Dallas Center.  
Oct. 4, 8 pm, Panther Creek.

### Kansas

Oct. 4, 7:30 pm, Newton.

### Maryland

Oct. 3, 3 pm, Piney Creek.  
Oct. 3, 4, 2 pm, Pleasant Ridge.  
Oct. 4, Edgewood.  
Oct. 4, 6:30 pm, Beaver Dam.  
Oct. 4, 6:30 pm, Westminster.  
Oct. 10, Broadfording.  
Oct. 10, 5 pm, Brownsville.  
Oct. 11, 6:30 pm, Sams Creek.  
Oct. 17, 6:30 pm, Meadow Branch.  
Oct. 18, 6:30 pm, Flower Hill.  
Oct. 18, 6:30 pm, Pipe Creek.

### Michigan

Oct. 4, Woodland.  
Oct. 4, 8 pm, Pontiac.

### Minnesota

Oct. 4, Lewiston.  
Oct. 11, Worthington.

### Missouri

Oct. 3, Shoal Creek.  
Oct. 11, Plattsburg.

### Nebraska

Oct. 18, Bethel.

### Ohio

Oct. 3, Georgetown.  
Oct. 4, Mohican.  
Oct. 4, 7:30 pm, New Philadelphia.  
Oct. 10, County Line.  
Oct. 11, Pleasant Center.  
Oct. 11, 7:30 pm, Castine.

Also a number of cans have been filled for camps. The board of religious education has chosen a fine corps of teachers for the coming year. This board named the following committee to plan the Christmas, Easter and children's day programs: Ruth Ruff, James Mangas, Walter Brumbaugh and Rachel Keltner. Our love feast is set for Oct. 13. Everyone is invited to attend.—Rachel Keltner, Union City, Ind., Sept. 5.

### Pennsylvania

**Chambersburg.**—We have continued having Sunday evening services through the summer, only under different arrangement. By vote of the church we are co-operating with other churches of the city in community outdoor services held on the spacious lawn of the Falling Spring Presbyterian church. The fellowship has been wholesome and it has enabled us to let our light shine more brightly before others. Our church conducted the service for a large number in attendance last Sunday evening, Aug. 23. Twice recently the pastor has complied with invitations to give devotional messages over radio station WJEJ at Hagerstown, Md. In the spring reorganization he was made secretary of the Chambersburg ministerial association. Northwest of Chambersburg is the Letterkenny ordnance depot where the government has taken over more than 25,000 acres of splendid farming land. A mammoth project for the storage of ammunition is now under construction. This has occasioned the dismantling of a great many beautiful homes and substantial farm buildings, and the moving out and relocating of all people who were residents in that area. Some of our own Brethren families have undergone this experience. The Mennonites worshipping at Strausburg had to give up their church, but we have an arrangement which enables them to share our auxiliary meeting-house at Salem, where they are now holding services every Sunday. This government project, on the other hand, has brought into our city and surrounding country migrant employees and their families, making an increase in our population by some thousands. Only a very few attend the services of our churches. The love of Christ constrains us to go with a Christian ministry to them. The Chambersburg ministerial association and the women's missionary union of Chambersburg are sponsoring this good work and have placed in charge a qualified and experienced director, Mrs. Mabel Garrett Wagner of New York City. This is sure to prove a very interesting and noteworthy adven-

Oct. 11, 7 pm, Painter Creek.  
Oct. 13, Union City.  
Oct. 17, Beech Grove.  
Oct. 17, 7:30 pm, Donnels Creek.  
Oct. 24, 25, 10:30 am, Prices Creek.  
Nov. 8, Stony Creek.

### Oklahoma

Oct. 16, 8 pm, Guthrie.  
**Oregon**  
Oct. 10, 8 pm, First church, Portland.  
Oct. 11, 7 pm, Grants Pass.  
Oct. 17, 7:30 pm, Albany.

### Pennsylvania

Oct. 3, 6 pm, Fairview house, Georges Creek congregation.  
Oct. 4, Berkey house, Shade Creek congregation.  
Oct. 4, Locust Grove.  
Oct. 4, Walnut Grove.  
Lower Conewago congregation.  
Oct. 4, 6 pm, Bermudian house.  
Oct. 4, 6 pm, Markleysburg.  
Oct. 4, 6 pm, Middle Creek.  
Oct. 4, 6:30 pm, Mohler house, Lower Cumberland congregation.  
Oct. 4, 6:30 pm, New Enterprise.  
Oct. 4, 6:30 pm, Replogle house, Woodbury congregation.  
Oct. 4, 6:30 pm, Shippensburg.  
Oct. 4, 7 pm, Meyersdale.  
Oct. 4, 7 pm, Oakdale.  
Oct. 4, 7 pm, Smithfield.  
Oct. 4, 7:30 pm, Green Tree.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 11, 6:30 pm, Huntsdale.  
Oct. 11, 7 pm, Snake Spring Valley.  
Oct. 11, 12, Greensburg.  
Oct. 11, 12, 7 pm, Three Springs.

Oct. 17, Brandt house, Back Creek congregation.  
Oct. 17, Mohler house, Springville congregation.  
Oct. 17, 18, 1:30 pm, Latimore house, Upper Conewago.  
Oct. 18, all day, Marsh Creek.  
Oct. 18, Shamokin.  
Oct. 18, 7 pm, Fairview.  
Oct. 18, Somerset.  
Oct. 18, 10:15 am, Codorus.  
Oct. 18, 6 pm, Hanover.  
Oct. 18, 7 pm, Beachdale.  
Oct. 25, 7 pm, Mount Joy.  
Oct. 25, 7 pm, Plum Creek.  
Oct. 25, 5 pm, Carlisle.

### Tennessee

Oct. 3, 7:30 pm, Knob Creek.  
Oct. 3, 3 pm, Mountain Valley.

### Virginia

Oct. 3, 6 pm, Mt. Horeb.  
Oct. 4, Cedar Grove.  
Oct. 4, Peters Creek.  
Oct. 4, 4 pm, Green Hill.  
Oct. 4, 5 pm, Hollywood.  
Oct. 4, 7 pm, Richmond.  
Oct. 4, 7 pm, Oak Grove.  
Oct. 4, 7:30 pm, Bridgewater.  
Oct. 4, 7:30 pm, Middle River.  
Oct. 10, 7 pm, Brick church.  
Oct. 11, 7 pm, Greenmount.  
Oct. 11, Walnut Grove, Moorefield congregation.  
Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.  
Oct. 17, 8 pm, Christiansburg.  
Oct. 18, 7 pm, Garber church, Cooks Creek.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 19, 7 pm, Beaver Creek.  
Oct. 24, 6 pm, Mt. Zion.  
Oct. 25, 6:30 pm, Lebanon.  
Oct. 25, 7:30 pm, Fairview house, Unity congregation.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, 8 pm, Pleasant Valley.  
**West Virginia**  
Oct. 4, Mt. Dale.  
Oct. 25, Salem.



ture in the name of Christ and some gratifying results are already achieved. Mrs. Wagner worshiped with us today; she led us in prayer, and as a part of her much-appreciated message she spoke in commendation of the work which we are doing on our meritorious project of peace and Civilian Public Service.—Ralph G. Rarick, Chambersburg, Pa., Aug. 30.

**Hanover.**—Mrs. Horace Walker and Helen Myers served as delegates to the Annual Conference at Asheville. On June 28 the B. Y. P. D. summarized in Scripture and song the life of Christ from the cradle to the grave. On Aug. 9 Amy Grim, who was a delegate to district meeting, gave a report of the meeting. Vernon Grim was also a delegate. Bro. Wang Tung, a Chinese Christian, brought us a helpful message in August. His subject was Christianity. Our two weeks' series of meetings, conducted by Bro. David Snader of Akron, Pa., closed Aug. 23. As a result of his labors the church was spiritually uplifted and four were added to the church by baptism. Just prior to the meetings five were baptized. Regular offerings are being lifted for the C. P. S. camps. Donations of supplies are also being sent. On Aug. 30 Lehman W. Crist of York showed moving pictures of the La Verne Conference and of interesting places en route there. The chorus, under the direction of Prof. Ernest Boucher, is meeting regularly. Our love feast will be held on Oct. 18 at 6:00 p. m.—A. P. Hetrick, Hanover, Pa., Sept. 2.

**Lower Cumberland.**—Sunday evening, Aug. 30, brought to a close a two weeks' evangelistic meeting at the Mohler house which was very well attended. Two were baptized. Everyone was spiritually fed by the Word of God brought to us by Bro. Paul Miller. Bro. Ollie Hevener of Manheim will hold a series of meetings at the Miller house. Everyone is welcome.—Mrs. Ethel Snyder, West Fairview, Pa., Sept. 2.

**Maitland.**—At our last council meeting, July 24, which was in charge of our elder, Bro. Cox, our church officers for the coming year were elected. During our pastor's vacation the morning church services were in charge of Bro. Lawrence Ruble of McVeytown and Bro. Samuel Steinbarger, Sr., of Maitland. One evening service was presented by the men's work of circuit five; an offering of \$11.20 was taken for Civilian Public Service work. The other evening meeting was held by the B. Y. P. D. of the local church. We are looking forward to our annual rally day and home-coming service on Sept. 20. Plans have been made for an all-day meeting. Meals will be served free of charge. All are cordially invited to come and spend the whole day with us. On the evening of Sept. 20 our fall revival meeting in charge of Elder E. M. Detwiler of Everett will begin. We are praying for a gracious outpouring of the Holy Spirit.—Mary Cox, Lewistown, Pa., Sept. 2.

**Shade Creek (Berkey).**—Bro. Jacob T. Dick, who graduated from Bethany Seminary in June, was recently elected pastor of the Shade Creek congregation. He succeeds Bro. John F. Graham, who resigned this spring to accept a call to the Middletown Valley church near Frederick, Md. Bro. Dick and his wife, Mrs. Leona Stouffer Dick, took up their duties here on Sept. 1. Much work has been done in remodeling the parsonage, with the men and women's work from the various churches in the congregation, and several Sunday-school classes, aiding in the project. During the several months we were without a pastor the ministers of the church carried on the work of the congregation successfully with the co-operation of all the members. Sixty-eight children were enrolled in our annual daily vacation Bible school. Eight young people from the church volunteered their help in the school. The sum of \$10 was given by the children for use by the J. M. Bloughs in their children's work in India. The Bible school was marked by the fine interest of the entire church, and much good was derived from it. Sister Martha Parker, a missionary to China, presented an interesting and challenging message in our church on Sunday evening, Aug. 23. Our annual home-coming services will be held on Sept. 13, and our love feasts will be held on Sunday evening, Oct. 4. Two young people and six junior boys and girls represented our Sunday school at the various summer sessions at the training school at Camp Harmony. A fine donation of canned and dried fruits and vegetables for the C. P. S. camp at Kane, Pa., has been received from members of the church. Three of our young men are now at Camp Kane.—Richard Speicher, Windber, Pa., Sept. 2.

**Walnut Grove.**—During the summer our pastor's sermons dealt with a devotional theme in the morning and a practical truth in the evening. The adult groups were responsible for the devotionals and the music of the evening services. Children's day was observed with a fine program. Our daily vacation Bible school, under the leadership of Mrs. J. A. Robinson, was held from June 22 to July 3. Many of our people of all groups were represented at the various sessions of Camp Harmony. Miss Anna Hutchison was our guest speaker on July 12. Our pastor, Bro. J. A. Robinson, represented the church at Annual Conference. The quarterly council was held Aug. 12, at which time church and Sunday-school officers were elected. Bro. J. A. Robinson was elected elder; Olin Brougner church clerk; Paul Wegly superintendent of the Sunday school; Agnes Beam church correspondent.—Mrs. Waldo Strayer, Johnstown, Pa., Sept. 4.

#### Tennessee

**Limestone.**—The church met in council on Aug. 22. Bro. J. R. Jackson will hold a series of services from Sept. 16 to 25. Bro. Guy Presley will be ordained to the eldership sometime during these services. The love feast will be held Sept. 26 at 8:00 p. m.

The district women's work conference will meet at our church on Oct. 31.—Honorio Pence, Limestone, Tenn., Sept. 2.

#### Virginia

**Cooks Creek.**—On June 21 a report from the Asheville Conference was given by our delegate, Bro. O. F. Bowman. The Dayton Sunday school gave its annual children's day program on Sunday evening, June 28, with a pageant entitled His Wayside Messengers. Brother and Sister Jacob F. Replogle of Chicago came on July 1 to assume their duties as part-time pastors of our congregation. On Wednesday evening they were given a pounding party at their home in Dayton by members of Bible class number two. Installation services were held at the Dayton church on July 12. Brethren C. E. Long and Homer J. Miller, members of the ministerial board, were present to deliver the sermon and the charge to the pastor and the congregation. At a recent council we elected church officers. To comply with the pastor's schedule it was necessary to rearrange the preaching appointments in our congregation. Preaching services will be held at Dayton on the first and fourth Sundays at eleven o'clock and the second Sunday night; at Garbers on the third and fifth Sundays at eleven o'clock; at Pleasant Run on the second Sunday. Our women's organizations are engaged in canning food and preparing kits for the C. P. S. camps. Foods for Camp Lyndhurst are collected on the first Tuesday of each month. We are looking forward with much interest to a revival to be conducted by our pastor.—Olive Flory, Harrisonburg, Va., Aug. 31.

**Hollywood.**—Bro. Ira Arnold and wife presented a very beautiful art worship program on June 31. On July 19 our elder, Bro. W. E. Cunningham of Brightwood, Va., was with us in an all-day service. We had our children's day program in the afternoon. We were very glad to have Sister Nettie Senger with us on Aug. 17. After seeing her slides and hearing her talk about her work in China, we were made to realize more clearly what it means to be a missionary and the great need of those with whom they work. Aug. 19 Bro. W. E. Cunningham began our revival meeting, preaching thirteen inspiring sermons and baptizing three young men at the close of the meeting. At this same time Bro. Ernest Walker of Oakton, Va., conducted a vacation Bible school, did some visiting and other much-needed work among the young people of our church. We feel the coming of these brethren has done us much good. Our annual communion service will be held on the evening of Oct. 4 at 5 o'clock.—Mamie F. Sullivan, Fredericksburg, Va., Sept. 6.

**Oronoco.**—Since our last report our church group has been active and a steady growth seems evident. The attendance and interest at Sunday school, church services, and Christian Workers' meetings have been very good. We have enjoyed many pleasant occasions recently. On June 21 we held our annual home-coming. Bro. R. M. Figgers brought the morning message. A large number attended the basket dinner at which old acquaintances were renewed. In the afternoon we had Bro. Mortzvelt of the Fairfield Methodist church with us. He brought a wonderful message on prayer. On June 28 Brother and Sister S. Ira Arnold were with us. They gave a very interesting and inspiring program in song and pictures. On Aug. 1 we were greatly pleased by having Sister Nettie M. Senger, missionary to China, with us. She showed interesting pictures of the China mission field and gave us a challenging message. Our revival meeting was held Aug. 9-16 with Bro. V. S. Campbell of Lyndhurst, Va., as the evangelist. He labored earnestly and gave us nine inspiring and helpful services which were well attended. As a result sixteen were baptized and three reclaimed. We feel greatly blessed by having Bro. Campbell come to Oronoco. We feel keenly the absence of a faithful member, former B. Y. P. D. president, and church clerk, Bro. Robert Figgers, Jr., who has accepted a position in Baltimore, Md. We are looking forward to our love feast which will be held in October.—Ethel M. Figgers, Oronoco, Va., Aug. 31.

**Pulaski.**—The ladies' quartet from Bridgewater College gave a sacred musical program at our church the fourth Sunday in May. Our Sunday school had an average attendance of 89 the last quarter. Nine from our church attended district conference at Spray, N. Carolina. Brethren D. B. Wampler and Wm. Smith were delegates. Those attending the Annual Conference were Bro. D. B. Wampler, Paul Phibbs, Raymond Phibbs, Owen Horton and Cecil Buckner. The women of the church sent two packets to Camp Lyndhurst. The women also gave an ice-cream social to help pay the church furnace debt. We cleared \$25 on this sale. The fathers and sons of the church held a watermelon feed on top of the mountain on Aug. 12. There were 22 men and boys present. On Aug. 7 Bro. C. D. Bonsack and Bro. Guy Wampler were with us for three very inspiring services. Bro. Wm. Vest of Floyd County is conducting a two weeks' revival at the Hiwasee mission. Bro. Wampler has charge of the music. The interest and attendance are good. On Sunday,

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers, and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Aug. 30, Bro. Vest conducted installation services at the Pulaski church. Bro. Paul Phibbs and wife and Bro. Roy Buckner and wife are our newly elected deacons. At this same service Bro. Garnet Phibbs was licensed to the ministry. He is a senior at Bridgewater College. Our fall communion service will be held Saturday evening, Sept. 12. Our pastor, Rev. D. B. Wampler, will conduct a week's meeting the last week of September.—Mrs. R. E. Murphy, Pulaski, Va., Sept. 8.

### Washington

**Outlook.**—We met in quarterly council Sept. 4 with Bro. C. A. Wagner officiating. Officers for the coming year were elected. Bro. Frank Wagner from Kansas is to be our pastor the coming year. Bro. Victor Bendsen from Manchester College was our summer pastor for three months. He is a very able young man and deserves praise for the efficient work he did while with us. He has returned to Chicago where he intends to finish his educational work. Our district summer assembly was held July 28—Aug. 3 at Wenatchee Lake. Our church was well represented, especially by the young people. A mystery supper was given Aug. 21 by our young people. Proceeds go to the work of the church. On Aug. 16 Bro. Lorell Weiss, dean of La Verne College, was with us and gave the message at night. On Aug. 30 Paul Longenecker and family visited our church before leaving for their new work in California.—Mrs. E. A. Bacon, Outlook, Wash., Sept. 5.

### West Virginia

**Eglen.**—We enjoyed three inspiring sermons by Bro. Wendell Flory, our summer pastor, in July. Our church took an offering for Civilian Public Service work. We also paid our part of the budget for our summer pastor. Bro. J. E. Whitacre of Lakeville, Ind., brought us a very fine message; there was a large crowd present. Our Sunday school is progressing nicely, with an average attendance of twenty-two.—Arlene M. Kight, Leadmine, W. Va., Sept. 2.

**Valley River.**—At the close of our evangelistic meeting we held our love feast and communion services with Bro. J. W. Hess of Harrisonburg, Va., officiating. July 26, Bro. Wang Tung brought us a very inspiring message. Twenty-four of our number attended Camp Hope this summer. The junior aid held their annual public supper in the basement of the church on Aug. 13. They also recently presented to the church a piano lamp and paid a part of the fee to Camp Hope for six of their members. Bro. Robert L. Byrd, our pastor, has been asked to remain for another year. The young people had charge of the Sunday morning worship service Aug. 30. The Senior Sunday-school class has been visiting those who are unable to attend church. In our Wednesday evening prayer service we have been studying The Meaning of Church Membership; this has proved to be a very interesting subject and the attendance is increasing each week. The ladies' aid recently sent two more packets to C. P. S. camps and are now canning and planning for the making of several more packets and comforters.—Ermina Miller, Junior, W. Va., Sept. 10.



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# GOSPEL MESSENGER

Volume 91

October 10, 1942

Number 42



Photo by Mrs. Homer Harvey

## The Earth Is the Lord's

The earth is the Lord's, and the fulness thereof;  
The world, and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods.  
Who shall ascend into the hill of the Lord?  
Or who shall stand in his holy place?  
He that hath clean hands, and a pure heart;  
Who hath not lifted up his soul unto vanity,  
Nor sworn deceitfully.  
He shall receive the blessing from the Lord,  
And righteousness from the God of his salvation.

—Psalm 24:1-5.

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## *Around the World...*

In a Georgia county high school girls formed themselves into a woman's harvest auxiliary corps to help bring in peanuts and cotton.

Closer co-ordination is the aim of the merger of three Dayton, Ohio, church councils—the Council of Religious Education, Council of Churches, and Council of Church Women.

The executive committee of the Federal Council of Churches has requested President Roosevelt to issue a call for the observance of Jan. 1, 1943, as a special day of prayer throughout the nation.

At the 117th anniversary of the American Tract Society, General Secretary William H. Matthews announced that during the past year the society had distributed 2,551,100 pieces of Christian literature.

To save fuel, the public and high schools of Camden, N. J., will be closed during January and February. To make up the lost time, classes will operate six days a week during the rest of the term.

The hymn writer, George C. Stebbins, recently celebrated his ninety-sixth birthday in Catskill, N. Y. He was associated with Moody and Sankey for many years, and is the author of more than 1,500 hymns.

Chinese armies will become hymn-singing troops if the plans of Generalissimo Chiang Kai-shek are successful. He has enlisted Liu Lian-go-mo, an evangelist of the Salvation Army, to teach his soldiers to sing.

The British broadcasting corporation, in its French language news program, reported Aug. 26 that 4,000 Jewish children, picked up in Paris during the mass arrests, were to be sent to Germany, stripped of all identification.

According to lend-lease agreements, the people of the United States will have to share food supplies with the united nations whether or not we have surpluses. Our armed forces and allies will take more than a third of our federally inspected meat production for the year beginning July 1.



Maintaining that America lives because religion lives, the Laymen's National Committee, Inc., will sponsor National Bible Week in America during the week of Oct. 12-18.

Activities during the week will include educational services designed to encourage Bible reading, one-minute radiocasts every day in the week in every state as well as long broadcasts, community rallies, school pageants, and a wide use of Bible Week stamps.

The committee was founded two years ago by eleven laymen when they affirmed that the two factors that have built America are "man's consciousness of God" and his daily labor with its earnings. These eleven men believed that as a land of freedom America could never have come into being without a national consciousness of God and that she cannot endure if this consciousness be lost.

The group has grown into a nationwide organization composed of representatives of Protestants, Roman Catholics and Jews. Its efforts to stimulate religious thinking by every means at its command has met with a success beyond all expectation.

Particularly among the 50,000,000 Americans found not to be members of any church does the committee hope to spread its word, turning people's hearts to the faith of the Bible and encouraging reading of the Scriptures.

The output of farm machinery will be drastically reduced and concentrated in a few small plants, it was disclosed recently by the War Production Board.

Three Swedish ships carrying 15,000 tons of Canadian wheat have reached the Greek port of Athens to supply Greek people with much-needed food supplies.

Church leaders in Canada are greatly disturbed by the government announcement that divinity students of all denominations are subject to compulsory military service.

Tons of baked beans from the United States, soy beans, soy flour and soups made from dried beans, are serving as body builders in British homes and in communal emergency kitchens.

The newly-formed ministerial alliance, composed of Protestant, Catholic and Jewish ministers at Forrest City, Ark., has requested that all school activities be discontinued on Wednesday night of each week so that students may be free to attend midweek church services if they desire.

The quantity of wool to be shorn in 1942 is estimated by the agriculture department at 392,346,000 pounds, a gain of one half of one per cent over the 1941 clip, which was a record high.

Rapid advancement in knowledge of how to dry all sorts of vital foods will save Great Britain about 3,000,000 tons of shipping space annually. Milk, eggs, meat, fish, spinach and onions are now being shipped in dried form.

Appointment of a representative of a religious publishing group on the War Production Board magazine and periodical industry advisory committee has been announced. Dr. Daniel A. Poling of the Christian Herald Association is the one to be appointed.

According to an agreement for the granting of inter-American trade scholarships by the United States government to young technicians of the Latin American Republics, four young men from Mexico will come to this country with two-year scholarships for study in the following fields: refractory ceramics, mining, petroleum exploitation, and mineral geology.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

OCTOBER 10, 1942

Number 41

## ... Editorial ...

### Falling Forward

It was not that the tow-headed quarterback was not trying that irritated the coach. The flashy player had carried the ball for a substantial gain, but when stopped he had somehow allowed himself to be toppled backward. This is not surprising when a small man meets one much larger.

But the coach had a point. He wanted his first-string quarterback to think in terms of every possible inch of gain. Thus, even when thrown, the ball carrier should struggle to fall forward. This could easily mean another yard gained in a critical play. At any time falling forward would add to total gains.

And so for all who would advance a ball or a cause,—let us fall forward! The temptation is to ease up when there is even more reason for carrying on. Now is the time for every man of conscience to more than stand his ground, and if he must fall, let him fall forward.

H. A. B.

### Middle Men

THERE are middle men and middle men, some useful, some useless and some harmful.

There is the middle man who is merely neutral. He has no convictions of his own. He always sides with the winning side as soon as he can find out for sure which side that will be. Sometimes he helps a little but not much. He is mostly dead weight, to be hauled along by those who do the pulling.

Then there is the middle man, so-called, who simply wobbles back and forth from one side to the other. You can never locate him. He doesn't stay at one place long enough. If you think you have him pinned down at last, you find, on closer approach, that he isn't there. Like the canyon road which crosses the stream fifteen times in two miles, he keeps up an appearance of holding

a middle position by being always in the act of crossing over to the other side. The fewer of him the better for the cause.

There is also the genuine middle man who keeps, or at least tries to keep, a straight course between the two extremes. He is the most useful variety. Human nature tends naturally to extremes, and the man who can discern the safe and sane path between them and has courage enough to walk in it, renders a great service. The Lord has need of many such.

E. F.

### Kind Hearts in a Hard World

"Kind hearts are more than coronets,  
And simple faith than Norman blood."

FROM the first murder until now the blood of the sons of Abel has cried out from the ground, while the curse of evil deeds has followed the children of Cain. Many have wondered why our world has remained so hard, when experience shows that normal human beings respond to kindness but rebel at abuse. With all our vaunted emphasis upon efficiency, why is there so much neglect of the more effective procedure? The most reasonable explanation is the ignorance and impatience of ambitious men.

A long line of kindly prophets and gentle folk have dared to meet hardness with kind deeds. They have ventured to try to live a more excellent way. Many have suffered for their pains, but this has not decreased the persuasive power of vicarious suffering. Indeed, Jesus felt that the supreme appeal of his life was in its sacrifice upon a Roman cross (John 12:32). And certain it is that millions have tried as best they could to follow the Suffering Servant. Perhaps it would be of interest to review the fortunes of one group who have tried to keep the heart kind though obliged to live in a hard world.



The two centuries following Luther were times of great bitterness, with persecution and even wars growing out of differences over religious matters. This was especially true for Germany. But in time many came to feel that one's life should bear some relation to his profession. This conviction gave rise to pietism, a religious movement which emphasized repentance and faith as attitudes of the heart, or feelings and deeds as against the abstractions of theology and doctrine.

Thus it was that a group of eight studious persons of pietistic leanings in the hard world of 1708 decided to associate themselves yet more definitely for the discovery of and living out of the New Testament way of life. In the desire to be absolutely right they submitted themselves to the primitive mode of baptism—trine immersion. Amongst themselves they were known as Brethren. They renounced the methods of force and came to use what is recommended in Matt. 18:15-20 as a practical way to deal with misunderstandings in order to effect reconciliation.

The persecution which soon fell upon this little group of idealists was such that they decided to emigrate to America. The first company came in 1719 and a larger group in 1729. Both settled in the Quaker colony of Pennsylvania in the vicinity of Philadelphia. The founding of homes in a new land called for the spirit of sharing which had been so characteristic of them in the fatherland.

The Revolutionary War brought misunderstanding and persecution. Hence there was further occasion for sharing and otherwise exemplifying the spirit of brotherhood. After the war there came the westward movements when forests had to be cleared, new homes built and the exigencies of frontier life softened by deeds of practical sympathy. The hearts of those who had been refugees, or who had descended from men of misfortune, were ever kindly toward their own poor and toward other unfortunates. And so it is not strange that whenever need arose the Brethren were responsive in practical ways. Food and seed were sent to Kansas in the grasshopper times of long ago. In more recent years relief was sent to famine stricken India and China, the persecuted Armenians and to the victims of aggression in Europe and Asia.

In connection with these later developments there have come some noteworthy advances in the interpretation of relief. One of these has to do with the agencies administering relief, the other with the matter of priority as amongst recipients. With respect to the first, the Church of the Brethren is now working with the Friends and Mennonites in the receiving and dispensing of relief. It

is a heartening thing to see the historic peace churches joining hands in humanitarian work. Quite as significant was the concept of neutral relief. The aim here was to divest good deeds of all taint of partisanship. Thus the work in Spain went forward on both sides of the battle line, with aid beginning with the most neglected among the women and children. It is true that neutral relief is the severest possible test of sincerity, but the representatives of the historic peace churches in Spain were equal to the demands of a seeming impossible situation, and thus were able to write a new and glorious page in the giving of relief.

The idea of neutrality in its active and creative aspects is producing interesting results in peace-loving groups. Take the case of the Church of the Brethren. Members of this fraternity are painfully aware of the fact that they have fallen far short of the ideal in brotherhood relations. But thus to miss the mark of perfection is no invalidation of the far-off goal. It is but a challenge to more earnest striving in the future. Now the results we have in mind are those which are following a new concept of the essence of brotherhood. We are seeing that brotherhood is not primarily a matter of uniformity, but rather a matter of congenial and complementary fellowship. As Paul so eloquently shows, no church brotherhood is all prophets, all evangelists, or all workers of miracles. There is a diversity of gifts and members as in the human body. Hence the higher brotherhood presupposed a neutrality in which sincere men agree to disagree until they can come to a fuller understanding of the whole truth.

In the idea of a symphony of free but sincere spirits all lovers of peace see the pattern for a better neighborhood world. It is this interpretation and conviction which sustains the faith of the Brethren in the brotherhood way. They are convinced they must go on cultivating kind hearts though we live in a hard world. Even as one of our poets has said, kind hearts are more than position or blood.

The way of the kind heart in our hard world is the way of minimum physical force. It is a system in which the principal dependence is put upon the restraints and promptings of a good conscience, the winsomeness of sincerity with tolerance, the innate interest in fair play, the appeal of the appeal to reason, the respect for truth, the beauty of righteousness and the purging power of vicarious suffering. These are the incentives which warm the heart, inspire the mind and really set man free. We do live in a hard world, but it will not grow better except as kind hearts increase.

H. A. B.



Young Friends—A Reason for Not Using  
Alcohol and Tobacco

## Singed Wings . . .

BY GALEN KILHEFNER

SEVERAL years ago, on a warm summer night, our electricity was suddenly turned off. An alteration was being made at the power plant and the townspeople found it necessary for a time to resort to a more primitive method of illumination. Within a few minutes a candle was burning in a candlestick in the middle of our kitchen table. As we sat there sharing the cheer of the flame an assortment of insects, attracted from the out-of-doors, found their way into the room. They flew around the flame, coming closer and closer, until one by one they dropped to the table and began to crawl. Gradually we understood what was happening before our eyes. As the bugs approached the flame their wings were singed—and with their wings gone, they were no longer able to fly.

That evening as we watched insects burning off their wings, a new message began to take form in my mind, for I suddenly realized that in a very real sense people are as thoughtless as the insects that fly toward a bright light; for people, almost as blindly, follow after gaudy advertisements.

Among all the commercial products offered to the public today there are none presented more attractively than cigarettes and liquor. If you wish to check this, I suggest that you listen to the advertising statements on the radio, that you page through our leading magazines and that you observe the electric signs as you pass through any large city. If the value of a product were proportionate to the cost and color of its advertising, liquor and tobacco would rank among man's greatest needs.

Shortly after the repeal of the Eighteenth Amendment there appeared in a widely read magazine an editorial entitled John Barleycorn Becomes a Gentleman. Those who can think back to preprohibition days realize, as I do, that the reputation of liquor has undergone a tremendous change in the last twenty-five years.

When I was a boy there were four or five saloons in my home town. They were dark, dingy places which filled the street with a sour odor.



The windows were screened or curtained—and one felt as he passed by that something sinful must be taking place inside. The men who daily lounged on the porches of these drinking places included the town loafers and people who had a reputation for being unable to control their appetites. But the most highly respected citizens were not seen there—and women, practically never.

Today the situation is quite different. My home town now boasts thirty or forty liquor licenses and a state liquor store. Many of the taprooms are well ventilated and kept immaculately clean. And the people who today frequent drinking places include those who rank high in the business and social registers. All this has combined to give young people the impression that to drink is smart and proper. To many of them it seems the correct thing to do, even though their earlier teaching has been to the contrary. The reputation of tobacco has undergone a similar change.

Many writers have discussed the harmful effects of alcohol and tobacco. There is little that I could add, but I should like to share just one observation. During the past eleven years it has been my privilege to work with hundreds of high school boys and girls. We never had any serious drinking problems, but I could see the effects of tobacco. And it is my conclusion that when a boy becomes addicted to the use of tobacco, he invariably becomes careless about his studies, his appearance, his conduct and things generally.

And so as I think of the beautiful colors and lights and of the pictures of attractive people who are represented as inviting young people into all forms of immorality and intemperance, and as I think of the terrible disillusionment that comes to them after they have paid with their money, with



their health, with their self-respect and with their characters—I realize in a new way how much people are like the stupid insects of the night.

Several years ago I was interested in a project conducted by our general science class. The members of the class were studying the effects of alcohol and tobacco upon the human body. Each member of the class agreed to approach five people who use tobacco, and ask the question, "Why do you use tobacco?" They were to ask five others who do not use tobacco, "Why do you not use tobacco?" The replies were discussed in class and became the basis of an interesting study. Possibly the most frequent answer given by those who use tobacco was, "It has become a habit." Most of them went so far as to call it a "dirty habit," or to express the wish that they had never started it. As I inquire into my own thinking, there appear to be three main reasons why I do not use alcohol and tobacco.

In the first place, I can't afford to smoke and drink. My entire income has always been required to meet the normal obligations of life. On those occasions when small salary advances have come to us, the cost of living has always seemed to move on apace. Nothing has ever been left over for alcohol and tobacco. If I were to begin the daily practice of smoking one pack of cigarettes and of drinking ten cents worth of beer I should be required to spend in the next twenty years more than \$1,800 for things that now are costing me nothing. This would be enough to finance our two children through four years of college. And so it has never seemed even a good business proposition to spend money for that which not only does one no good but in addition is injurious.

Reason number two for not using alcohol and tobacco is that I have observed its effects in the lives of others. Someone has said that "experience is the best teacher." But a wiser person added, "And also the most expensive." Surely we do not want to learn all of life's lessons by personal experience. I have heard that rattlesnakes are poisonous, that typhoid is contagious, and that war is an indescribable agony. I am willing to accept all of these statements as being true, and do not care to check any of them by personal experience. There is little value in studying history unless we have enough wisdom to learn from the experiences of others. The effects of alcohol and tobacco have long been parts of history. I have known scores of people who used tobacco or liquor or both; but I have yet to find a single one who is more of a man or woman for having done so. Every tobacco or liquor addict that you learn to know should be one more reason to practice total abstinence.

## Past—Present—Future

BY WILLIAM BEERY

The past, the future—that is all,  
Between the two there is no wall;  
The point between the future—past,  
A tiny second does not last;  
So tight the two together fit  
There's never time to wait a bit.

There is no stop between the two  
To mend the old ere comes the new;  
The past is made, the future void,  
Its pages clean and unalloyed.  
To make a past that's free from wrong  
Means to be perfect all along.

*Elgin, Ill.*

My third reason for not drinking and smoking is that I have young friends—and children of my own. During the past eleven years it has been my privilege to teach hundreds of boys and girls. This has given me not only the opportunity of earning a livelihood, but also the responsibility of demonstrating the finest things I know. I would have been a hypocrite had I taught my science classes the harmfulness of alcohol and tobacco, and then counteracted that teaching by practicing the things I had spoken against! Everyone has a responsibility similar to mine. Young eyes are following you. The ideals that you set for yourself are making it easy or difficult for others to do the thing that is right.

Every morning I look into the faces of two little reasons for maintaining high ideals. No one but a parent can tell you the thoughts that go through one's mind as he watches his children at play—and the dreams he dreams for them. Children are influenced far more by what parents do than by what they say. Every parent has the obligation of accepting for himself only those habits which his children can safely imitate. I do not want to teach my children to smoke and use alcohol.

But my most important reason for ruling out smoking and drinking is that they do not fit into my conception of the Christian religion. Others may differ with this point of view, for each person has his own ideas of what it means to be a Christian. Let me refer to two scriptures that have helped to color mine:

The first is 1 Cor. 3:16, 17—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The second is a part of Christ's Sermon on the Mount, "Give not that which is holy unto the dogs" (Matt. 7:6).

No one is required to live a clean, idealistic life.



We can, like the insects of the night, fly into the fire, singe our wings and then crawl. But let us always remember that God made us to fly. "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12).

*Elizabethtown, Pa.*

## Lessons in Christian Service

BY RHETTA C. O'ROURKE

### III. Your Duty to Your Church

*Memory Verse*—"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25, 26).

THE WORD *church* in the Scriptures has a two-fold meaning. It means, first of all, the body of Christ—including all his saints the world over, with Christ as the head; and it is also used to designate the local congregation. The true church, or church universal, is a living organism having working parts and indwelling in the organization through which its work is done and by means of which it witnesses to the world. Membership in the organization does not necessarily mean membership in the living organism. "The Lord knoweth them that are his." It is not enough to have your name in the church book; it must also be in the Lamb's book of life that is kept in heaven. On the other hand it is a fact that loyalty to Christ cannot be separated from loyalty to your church. If you have accepted Christ as your Savior you must obey his commands and submit yourselves to the ordinances he has ordained for your spiritual development, or you can not live a life of joy and peace and spiritual prosperity.

In this lesson we use the word *church* in reference to your local organization, taking it for granted that it is indwelt and animated by the organism which is the body of Christ. Your first duty to your church is to love it. Christ loved it and gave himself for it; you must love it and give yourself to it. We are taught of God to love the church and all those who are likeminded in Christ. If you find yourself lacking in this grace, go to God and ask him for it. He is only waiting for you to be ready to receive, and we are never ready to receive until our desire drives us to ask.

If we love our church we will do nothing to injure it or to turn others against it. We work for the things and people we love. Service for God without love is misdirected and accomplishes little. If we love our church we will be willing to do even the most menial tasks if the welfare of the church calls for the doing of them.

We should pray for our church. God has set watchmen on the walls of Zion. Are you one of them? Do you simply say, "God bless our church and Sunday school," or do you take the problems of the church one by one to him on your knees and lay them open before him? Do you wait patiently on the Lord for him to show you your part in solving them? Do you pray for the brother or sister in the church who disagrees with you? Do you pray with an open mind willing to know which one of you is right in God's sight? If you do, you are following the leading of the Lord; if you do not, then begin right now. If we love our church enough to pray earnestly and intelligently for it God will surely bless our efforts.

It is our duty to attend every service of our church if it is possible. Sometimes we say to ourselves that it is impossible to go, when we really mean it is inconvenient or difficult. We must not try to deceive ourselves, for in so doing we are not honest with God. Forget not the assembling of ourselves together. These days of the radio are tempting many to stay at home on Sundays and listen to the sermons that are broadcast. If you can not attend church there are many good radio sermons, but there is also much religious teaching given over the air that is dangerous and you peril your own soul when you listen to it. If you are bed-ridden, or far from church, or must stay at home to care for the sick, and are sure the teaching you are getting is gospel truth you can worship God in that way; but be sure your excuse for staying home is one that you want written down in the books that will be opened by and by.

When we neglect the assembling of ourselves together we lose the fellowship of the saints which is a means of grace and of help. The presence of others who are worshiping God at the same time we are gives us courage and strength. Very little gospel would be preached to sinners if we all stayed at home to listen to the radio. The people who need the gospel are not tuning in on the gospel stations, but some of them will go to church if you set them an example. Sins of omission are the curse of the church today. Are you guilty?

Shun divisions in your church. Do not be a party to them. Paul said to the Romans, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them." The Holy Spirit is never a party to quarrels and enmities, so when these things occur somebody is not following the leading of the Spirit, but is branching out in his own wisdom, which is foolishness, and on which God brings no blessing. There would



be no divisions in our churches if all would follow the leading of the Lord. Many times when trouble does occur, if the devout Christians would stand apart and have nothing to do with it, it would soon prove to be a big wind that would just blow itself out. God can settle these questions better than we; and when we insert our clumsy fingers we often do more harm than good.

The Lord will add to the church if we do our part. If we love it and pray for it and are faithful in attendance and labor for it, blessings are sure to come. We cannot add to the church. That is the Lord's work, but we can bring sinners in to sit under gospel preaching and set them an example of faithfulness.

#### For Bible Study

Love your church—1 Thess. 4:9.

Pray for it—Isa. 62:6.

Attend it—Heb. 10:25.

Shun divisions—Rom. 16:17.

Be not carnal—1 Cor. 3:3.

*Mattawan, Mich.*

### A Servant of God

BY JAMES M. MOORE

GOD in calling Joshua to assume the leadership of Israel spoke thus: "Moses my servant is dead; now therefore arise" (Joshua 1:2). In several other places Moses is referred to by that same term. It means something to merit the title, A Servant of God.

In the first place a servant does God's bidding and speaks God's message, consistently, always, and in the face of any kind of opposition. We need but to read the life of Moses to see how faithfully he did that.

To be a true servant of God may cause others, sometimes even our closest friends, to become jealous and to criticize us harshly and severely. Here Moses had his share of experiences.

Being a servant of God means meekly bearing the criticisms without resentment. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3). God will step in when it gets to be too much; but when a servant of God begins to spend his time and efforts in making sure that he is properly regarded, respected and honored, he is getting out of his place and beginning to get on God's territory.

To be a true servant of God means to rejoice as others are set apart to take up the work. When Moses' burdens became too heavy, at God's command he commissioned others to take part of the responsibility. They prophesied, and when two of

them continued Joshua was not a little disturbed. But Moses said: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11:29).

A servant of God will find joy in his service, and will experience a deep, inward satisfaction. He will possess a peace that no others can know.

There comes a time when this life's service closes. But the close of our service here will only mean the beginning of service beyond. One of the elders told John the revelator that those who came out of great tribulation and had made white their robes in the blood of the Lamb are "before the throne of God, and serve him day and night in his temple" (Rev. 7:15). John himself says, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3).

A monk was once asked what promise in the Book of Revelation seemed to him the most attractive. He replied: "His servants shall serve him." We know not what that service will be, but we can be assured that those who have learned to love the service of God here will enjoy a full and eternal satisfaction in joyful service over there.

As for Moses, Luke's description of the transfiguration of Jesus gives us just a little glimpse: "And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem" (Luke 9:30,31).

And I confess to a strong desire to attain that title, A Servant of God. You may take your D. D.'s and your LL. D.'s, which indeed have their proper place; you may take your Reverends, your Right Reverends, and Very Reverends, your potentates and all the others. I would far rather be known as a true servant of God.

And the more I am privileged to go on in God's service here, the more fully I understand the statement that the most attractive promise in the Book of Revelation is "His servants shall serve him."

Moses the servant of God died. Today God's servants grow old and pass on. The death of a servant of God does not mean that the work of the kingdom shall stop—no, not even in one little place. Thank God for the continual preparation and setting apart of workers!

For one worker to pass on means something positive for those who remain. For Joshua it meant taking up the work and going on to the completion of another unit of the great task.

Today such experiences call on every worker to take hold with a greater alertness and more responsibility. They challenge the inactive to awake



out of that spiritual slumber that too often leads to spiritual death.

God help us to be worthy of that title, A Servant of God.

*Lititz, Pa.*

## Reading the Bible Helps to Build Character

BY LEANDER SMITH

THE world's greatest Teacher said, "The words that I speak unto you, they are spirit and they are life." The greatest exponent of Christianity, the Apostle Paul, said that the gospel is the power of God unto salvation. The Word of God is mighty; it is alive. It is a transforming power in the lives of the people.

Someone has said that we are influenced by the things that we come in contact with. Books influence young and old for good or for bad. For that reason we should be very careful what we read and what our children read. We do not have time to read all the books; therefore we should be careful to choose wisely, and to choose the best. We cannot go wrong in choosing the Bible.

No book of any kind ever written has so affected the whole life of a people as the Bible. John Henry Green, in his book, *A Story of the English People*, refers to the transformation which came over England when the Bible was translated into the English language. He says: "No greater moral change ever passed over a nation. England became the people of a book and that book was the Bible. As a mere literary monument the English version of the Bible remains the noblest example of the English tongue. But its literary effect was much less than its social effect. By far the greatest of all was what it did for the character of the people. The whole temper of the nation felt the change and a new conception of life, a new moral and religious impulse spread through every class."

Sometimes the course of one's life has been changed by the reading of a book. Many sermons and illustrations could be given on this point. Ruskin said: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has been simply due to the fact that when I was a child my mother daily read me a part of the Bible, and daily made me learn a part of it by heart."

So many read for the cultivation of their minds, but so few read for the cultivation of their lives, that is, the inner man. They seem to think that such reading is all right for some old men and women or for some sissy boy or girl who is considered out-of-date, but as for them they have no

time or love for the reading of the greatest of all books.

As a young lady rode on a Pullman recently she used her time to read her Bible. The venerable porter was almost overcome as he passed her seat and saw her reading what he thought was the Bible. Finally he stopped and asked her if she was reading the Bible, and when she replied that she was he said, "Well, Miss, I ain't never seen nobody as pretty as you readin' the Bible on this train."

Rich, cultured and powerful, America has many needs today, but she needs Christ more than anything else. Those who do not profess any religion need God. Those who profess to be Christians need to make him supreme in their lives. There are many things that bring tears to our eyes and sorrow to our hearts. Surely the heart of God must ache when he sees how careless people are concerning his blessed Book and his church. Oh, that our people would go back to the Bible! When the Bible becomes the textbook of our lives, they will be made over. America's greatest need is to turn to God and his Word.

A world of sin, drink, vice, hatred, greed, murder and all forms of worldliness needs to be made over. Many of our people are perplexed and distressed. One of the greatest men of early Christian history, the Apostle Paul, said: "Be ye transformed." That means be made over. Surely we need to be made over in our thinking and in our lives.

If its teachings are carried out, the Bible will transform the whole life, put a new expression on the face, and give a new light in the eye and a new step in the walk. It is a transforming power.

*Springdale, Ark.*

## They Remembered

BY JULIA GRAYDON

There is a very short verse in the twenty-fourth chapter of Luke. It is the eighth verse and reads—"And they remembered his words."

It was at the sepulcher of Jesus, and the angels, two men in shining garments, stood by the women who had come to anoint the body of Jesus, and they said, "He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee."

Then the women remembered his words. Perhaps in their grief they had forgotten what he had said, but now they knew and so left the sepulcher to go and tell others the good news.

When we read our Bible we try to remember what we have read and it helps us through the day; and so through life we go on remembering the words of the Master, and if we forget all else we have read it matters not, if we still remember what he said.

*Harrisburg, Pa.*



## *Home and Family*

### **"It's an Ill Wind" . . .**

BY FLORENCE S. STUDEBAKER

#### *Part II*

"To be faced with need like this and then not take money he rightfully earns!" breathed Bernice Brandon, sensing the uselessness of trying to induce Betsy Harley to keep the coin. So she slipped it back into her purse and mentally resolved to see that it made itself useful by returning later to the shack in a different manner.

A half hour dragged slowly by. Bernice could not remember a time when conversation had failed her. But she felt ill at ease with the solemn wide eyes of the children fixed upon her. "Have you lived here long?" she stammered.

"'Bout a month, Mis'. Let's see, what did you say was the name?"

"Brandon," offered Bernice.

"Oh, yes, Brandon. Well, we had a fairly good house rented in town, but Jed had a sick spell and we got behind seven dollars on the rent so we had to move."

"Seven dollars! Is that all? What did you do?" exclaimed Bernice.

"Well, it's a sort o' long story—you wouldn't be carin' to hear all the details. We stacked our goods against a friendly neighbor's garage and went to one of the relief stations in the city but they couldn't promise aid until the next Wednesday, almost a week later. They sent us on to several shelters provided for folks like us but they were already overfilled, so we went to a police station." Mrs. Harley choked over the last words and turned away as if the thought of that dreadful night was too heartrending to face again.

"Oh, I'm so sorry. Don't tell the rest, my dear. It was a shame to have to take the children there."

"No, it wasn't that, Mrs. Brandon. We were glad to snuggle in any place. I can't keep back the tears when I think of the bigheartedness of those policemen. They gathered an offering right then and there that saw us through the night and got our breakfast for us; then in the morning one of them got his trailer and moved our goods out here. This belongs to one of the policemen and we don't have to pay rent."

Voices outside cut short the conversation. Mr. Harley and Ted stood on the steps. At last the nightmare was almost over. Bernice ran to her husband with pure joy written in every line of her face. "Oh, Ted, I'm so glad you're here. Is the car all right? Was it much trouble to get it right side up? I'm so sorry it happened. I really couldn't help it."

Ted Brandon laughed heartily at the strange mixture of questions and apologies. "Never mind! The important thing is that you are safe. Come now, I have an appointment. I just slipped away a moment to run out and look things over." He turned to Mrs. Harley, "Thank you, madam, for your kindness to my wife in her dilemma. A bitter afternoon like this makes one appreciate a warm fire."

After due thanks from Bernice to both Mr. and Mrs. Harley, the Brandons found their way to a waiting car at the roadside.

"I guess Thompson and Co., have gone already with our car," said Ted. "It wasn't much of a task and I doubt if there is much damage done."

"Oh, Ted, I'm almost glad it happened," declared Bernice seriously.

Ted stared. "Glad it happened? What do you mean, woman? You might have been—"

"Don't say it, dear, please. I know it sounds strange, but Ted, I've had an experience this afternoon I'll never forget. Did you see that house? No, it isn't a house; it's a hovel and human beings live in it—those kind people—those poor little children. The mother said they were evicted from a fair home because of seven dollars back rent."

Ted interrupted. "Say, listen, kitten, don't go getting all worked up over all the poor folks. Why, there's dozens, yes, hundreds like this family out of work, out of home and destitute. You'll worry your pretty head off."

To his surprise there were tears in her voice. "Yes, that's it. I haven't worried enough. You call me kitten. I'm a softie, spending money on myself for things I do not actually need, and there those poor kiddies don't have the bare necessities. Ted, you should have seen that little five-year-old. He doesn't even have a picture book; he has to cut grocery ads with their pictures from the newspapers for his entertainment."

"Yes, I know. I've heard of such things, Bernice. It is just that sort of thing that makes good citizens urge all to help unfortunate people as much as they can. You know we turned them down cold when they asked us to serve on that housing committee. We were too busy playing around with our crowd, we thought."

"It isn't too late yet to offer our services, is it, dear?" Bernice had an eager ring in her voice, a note he hadn't heard for long months. "And I'm going to call the club president and tell her I'm begging for the task of superintending packing baskets this winter for the poor. I'm going to surprise the ladies by suggesting that we make three divisions to each basket, one for generous food



supplies, another for books, magazines, and pictures, and still another for the heart. Someone said loneliness saps the heart of all happiness. I'm delivering the Harley basket in person, and Ted, there's going to be a picture book."

*Modesto, Calif.*

## For the Sake of the Children

BY LULA R. TINKLE

When the barnyard chores had been finished that Sunday evening, father with weary steps came slowly up the walk. I heard him sigh as he said, "I am about worn out; and it is time to get ready for church. I don't feel like going, but for the sake of the children I suppose I should go." I was only a small child then, eagerly waiting to go, and I had little or no comprehension of the effort, even the sacrifice, father was making to help us children grow up in the nurture and admonition of the Lord. I understand it better now. May his desires and sacrifices not be in vain.

A sympathetic friend said to my mother one day, "You have worked hard most of your life, and now you should be taking things easier. Why don't you get off the farm, move to town, and let somebody else do this work?" Mother's ready reply was, "What you say is no doubt true. But I do not want the children to go to the city. For the sake of the children I must stay by the farm." May her unselfish spirit bring rich reward.

At the edge of a little country town stood a small shack, known to all the town and countryside as "The Beer Joint," or "The Devil's Den." Social workers and the good church people had made several efforts to have it closed up or moved, but the town marshal and police always found it most convenient to call on the law-abiding (?) proprietor at a time when there was no circumstantial evidence sufficient to bring charge against the ungodly place. Many, many times it had been said, "The place ought to be burned to the ground." But who would ever dare to do such an unlawful thing? Fathers, brothers and sons were being tempted and trained in the art of gambling and the habit of drinking when they stopped on their way from work or school. This ungodly place was the workshop of the professional gambler and a training school for the boys and young men of this respectable little village and beautiful countryside. The deplorable place continued until a wise, thinking father said to himself, "For the sake of the children this curse must go, and if necessary I will suffer the consequences." The next night after the midnight hour, when the last loafer had left and the proprietor had locked the foul smelling place and returned to his home, this courageous father quietly applied the match; the cigarettes, cigars and decks of cards soon leaped into crackling flames. The rising sun the next morning smiled upon a clean, black, barren spot. The marshal looked it over and went on his way with the remark, "I thought it was too wet to burn. For the sake of the children I am glad it is gone."

Throughout our land there are many thoughtful, sacrificial parents, wisely counting the cost, bearing burdens, and faithfully standing by for the sake of the children.

But there is another host of parents and wordly commercial agents who have lost sight of such a goal, if they ever had it, and are devoting their interests not to the children, but to the dollar, or perhaps to fame. I

have known numbers of parents who are rearing their children in a community away from their church and sometimes in an environment which is fully as destructive to any good moral or religious ideals as foul air is to physical health. They often feel they should make a change, for the sake of the children; but for the sake of the dollar they stay where they are. In a few years the children have established their habits and made their choices in keeping with their opportunities and environment. That is how so many are lost to the church, and there is no compensation for such a loss.

Think not that the few dollars earned and saved are the best heritage you can give the children. Such a blessing may be a curse in disguise. When in doubt, parents who are asking themselves, "Can we afford from a financial standpoint to do this, or to do that?" should change that question and say, "For the sake of the children, can we afford to go, or to stay, or to do this, or do that?" Does it require wisdom? Yes, even the wisdom of Solomon might seem small when we are asking, "What is best?" May God grant to parents and to social workers, who call upon his name, the wisdom to know and the courage to do what is best for the sake of the children.

*La Verne, Calif.*

## A Challenge

BY ANNA BUCKWALTER

Three little girls about six years of age who were playing and talking came upon the subject of Christmas. Their remarks were overheard.

"There is no Santa Claus," said Anne. "Our mothers and daddies buy our gifts and we just play Santa Claus brought them."

This angered Lou. "There is no Jesus either," she retorted. "They just say there is."

Mary made no remark on the subject, and it was dropped for the time being as the children went on with their play.

It seems to me that these remarks reveal a great challenge. Anne is the daughter of Christian parents who attend Sunday-school and church services regularly and live a Christian life at home. To her this conversation meant little because she knew that Jesus was real.

Lou is the daughter of church members who send her to Sunday school but never go themselves. At home she hears the name of Jesus taken in vain and she uses it in the same way herself. To her Sunday school means very little, for the training unconsciously given at home destroys all the truths taught at Sunday school.

Mary is the daughter of wayward parents. She goes to Sunday school accompanied by one parent. For her this conversation aroused doubts, for at bedtime she said, "Mother, Lou said, 'There is no Jesus. People just say there is.' Is that true?" Her mother put her doubts to flight.

This true incident reveals to me the responsibility we as parents carry in teaching our children that Jesus is a reality. We fail to do our duty if we place this responsibility entirely on the Sunday school.

Do our children at the age of six know Jesus as a reality, or would such a statement as Lou made put a doubt in their minds? Do they believe the story of Jesus to be truth or a myth?

*Ronks, Pa.*



## *Our Mission Work*

### The Future of the Christian Movement in China . . .

BY I. E. OBERHOLTZER

There is at this time a widespread concern as to the future of Christianity. Especially are we anxious for those Christians in lands that have fallen under the heel of the Japanese military machine. Because of thirty-odd years of missionary work in China, we are naturally interested in the future of the Christian movement in that country. What, then, is the outlook for Christianity and the Christian mission in China?

The answer to this question depends largely upon the victor in this world catastrophe. If the axis powers win, then it will be Japan who will be the dictating power in eastern Asia. It will be she who will build up China and her present policies will become the policies of the Orient. It will mean the triumph of the imperialist and fascist ideas of a militarist nation. Religion will be regimented and controlled, as it is already being done by the Japanese government at Tokyo. This must be obvious to every one. If, on the other hand, the united nations are victorious (China being one of them), then the door of the Chinese heart will stand wide open to the Christian movement as an opportunity to possess the land. America is accepted as the friend and ideal of the Chinese people and this relationship will go on unbroken. As for the Christian missionary and the Christian gospel, these have won for themselves an unprecedented place in the life of China during these years of war because of the unselfish sacrifices made for the welfare of those in need. If the Chinese are free to do so, they will continue to pattern after Christian and democratic ideals. This is the first observation I wish to make.

Note also that Christianity has stamped itself indelibly upon the character of the Chinese people. The impact of the Christian gospel is not to be measured by numbers, for there is just about one Christian to every thousand population. Multitudes who make no profession of being Christian have been profoundly affected by contacts with earnest Christians during these war years. Their faith has helped to influence the lives of millions of Chinese who have not been even nominally Christian. Christianity has taught better care and more respect for children. It has revolutionized education and made it available to girls as well as boys. It has promoted a more rational selection of life mates, postponed marriage to mature age, denounced polygamy and concubinage, and taught equality in the home, thus purifying and sweetening the family relationship where character of sterling quality can be produced. And most important of all, Christianity has given to China a living religion for a dead one. God is to many no longer a vague conception, but an unfailing refuge during these years of sorrow and suffering, pain and anguish. China has a new soul. The light of Christ shines in the darkness and the darkness overcomes it not. The overburdened are finding rest with God. These blessings will not soon be obliterated from the Christian mind.

Rest assured, the Christian movement has not come to an end in China. The church has come to the end of an era, just as civilization is coming to the end of an era, and we are not definitely able to forecast the future. An old order is passing all along the way, and new patterns are emerging in every department

of life. The future cannot be forecast on the grounds of devastating wars, orphaned missions and orphaned Christian groups left stranded to live alone their own Christian life. Many of these have a history of only one generation, and there is great danger that many lights may be snuffed out since there is now a widespread religious blackout.

Forced withdrawal of missionaries and funds when these are still needed is a woeful tragedy. Yet the picture should not be too darkly drawn. This tragedy over there in China also has its compensations. I mention but three redeeming gains that somewhat offset this temporary missionary evacuation. First of all, this missionary withdrawal has improved the local tension in many areas, both on the part of the Chinese and the Japanese. The missionary is no longer an embarrassment to either party.

The second encouraging factor of supreme importance is the reconstruction of the Christian mission on the one hand, and the emergence of a Chinese church quite independent of foreign financial aid and leadership on the other. Chinese Christians are again giving demonstration to their age-long capacity for adjustment to changed conditions. As they are adapting themselves economically to the hardships of war and a greatly reduced standard of life, so in the area of religion there is taking place a wholesome adjustment. As it was necessary for John to decrease that Jesus might increase, so the Christian mission has transferred many of its ministries. The older Christian groups are gradually assuming full responsibility for promoting their religion. Thus there is being developed a sense of church loyalty and responsibility that will carry them through the evil day.

Third, not only is the mission becoming a self-perpetuating native church, but there is emerging a united Chinese Christian Church. This should be good news. It is a national Christian church which gathers into it voluntary Christian groups that drop their denominational names and become part of one united Chinese church. This national Christian church is very young

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### What to Pray For

*Week of October 10-17*

**Pray for the missionaries home on furlough as listed in the Prayer Calendar this week**

**Remember the missionaries on their birthdays**

#### **Africa**

Modena Minnich Studebaker, October 17, 1902.  
Paul Weaver, October 13, 1912.

#### **China.**

Ernest M. Wampler, October 23, 1885.  
Elizabeth Baker Wampler, October 9, 1891.  
Bessie Crim, October 4, 1914.

#### **India**

Ida C. Shumaker, October 27, 1873.  
Laura Murphy Cottrell, October 1, 1881.  
Ella Ebbert, October 27, 1885.  
Ruth Forney Brooks, October 5, 1896.  
Ilda Bittinger Ziegler, October 9, 1898.  
Susan Stoner Shull, October 26, 1898.



and in some places is only in the formative period. But it is to be expected that the Christians with their growing self-consciousness will be eager to throw their energies into this movement. And we Christians of America should be glad to urge them in it. Therefore, with local tensions improved, Christian groups assuming local church responsibilities, and the emergence of a nation-wide united Christian church, this war, if not too long in duration, may prove to be a blessing in disguise.

To these we might add a fourth fact that is issuing from this catastrophe. The unselfish and widespread effort of mission societies to save life and relieve suffering, long after the state department's first order for missionaries to evacuate China, has not failed to call forth a warm appreciation throughout the Chinese nation. Nor has passed unnoticed the testimony of faith, hope and courage of the large number of Chinese leaders who have remained faithful on their jobs. Many non-Christians have shown their admiration for what they call loyalty and courage when pastors and missionaries remained with their flocks. Then too, we must not fail to note that the central government has endorsed the Christian movement by granting to it many religious concessions, such as teaching the Bible among the military, granting foreign friends free and preferential travel over the Burma Road, and inviting evacuated missionaries from occupied areas to come to Free China. Add to this the fact that China has a higher per cent of Christians in its government than any other non-Christian nation, and that "among corresponding leaders in all of the 'Christian nations' of Europe and America, there is not more than one, or at most two or three, persons of Christian conviction and devotion to match five or six of China's foremost officials." This fact should help us to appreciate the influence educated Christian men have in the government. What we have been trying to say, then, is that the prestige of the Christian movement is good, and that it would seem like deserting the cause of Christ to lose hope at a time when many years of monetary support, effort, patience, and prayer are bearing fruit among the leadership of the nation as well as with the common people of China.

This, then, is a partial picture of a favorable situation upon which to build hope for the Christian movement in China. This present crisis should give no encouragement for a sense of defeatism. Missionary zeal must become more aggressive than ever, even though the end of the war may find the Christian world financially ruined. The Great Commission was put forth without qualification, and the present struggle must not become an alibi for retrenchment. The need for the enactment of Christ's command has never been more urgent. Instead of retreat, this is the time to take an inventory of the past, lay wise plans for the future, and maintain zeal, courage and faith, so as to throw every possible resource of life and substance into the missionary cause when once the clouds of war have lifted. This is also the time for Christians everywhere to reaffirm their unshaken faith in the unconquerable power of the Christian gospel, and to pledge anew through substance and prayer their loyalty to the Christian cause in China and throughout the world. "It is not the will of your Father which is in heaven that one of these little ones should perish."

*Kokomo, Ind.*

## Umalla, India, Notes

BY W. G. KINZIE

### Ministers and Evangelists Plan Work

At the Umalla station we have organized the ministers and evangelists. We meet every quarter to discuss ways and means of improving and expanding our work. At the first meeting, there was quite a bit of interest. The second meeting will take place in a couple of days. We believe the result of this organization will be more and better evangelistic work.

### Village Service Program

In order to encourage more village activity, a 100-point village service program has been started. Points will be awarded for various activities, and at the time of the yearly fair perhaps some small award will be given to the village having the most points. This program includes the following: worship service, village improvement, education, offerings, Christian customs.

### Instruction Book in Music

I have now prepared a small book of tunes, which I hope to have published before long. I still have a little work to do on it. It will contain fifty songs, all from our present hymnbook. The music will not be harmonized but will give the lead line.

### Hope for Results

Evangelistically speaking, here in Rajpipla State we are in a better position to go forward than we have been since I have been here. We have more evangelists and stronger men than ever. I believe we will see the results of it ere long.

*Umalla, India.*

## Missionary Program for October

BY ESTHER BEAHM

Now as never before in our lives each woman is called upon to give of her best. In trying to discover what our best may be we quite naturally look into the past. We soon realize that we hold in our hands a sacred heritage. It is a torch of light which our grandfathers did not carry alone. Our grandmothers and sisters kept step even though the path was as rocky as our own paths are becoming.

For October we have arranged a program entitled Brethren Women as Torchbearers. Mrs. Ralph White was the inspiration for this study. She has arranged a fitting worship service for the program.

There follows in very short form the life history of a number of our women who were leaders in various activities of the church. It was impossible to study more than a few. We trust the program will inspire each group to a greater study of church women. It will be helpful if each congregation will study its own local leaders.

For this program in detail order Brethren Women as Torchbearers, five cents, from the General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

Shall I tell you what true knowledge is? When you know, to know that you know; and when you do not know, to know that you do not know. That is true knowledge.—Confucius.



## Civilian Public Service . . .

Here in this lovely rustic chapel, enrollees at Camp Walhalla hold their religious services.

### Camp Chapel Dedication

Walhalla, Mich., Civilian Public Service Camp No. 42 just recently dedicated its chapel. A congregation of approximately one hundred seventy-five persons representing four neighboring churches, together with parents and friends of the campers, gathered at three o'clock on Sunday, August 23, to help dedicate the chapel. Fashioned from the storage room, the edifice now stands as a most attractive addition to the grounds, truly a building conducive to worship.

The speaker of the afternoon was Rufus D. Bowman of Bethany Biblical Seminary, who addressed the group on *The Church of Tomorrow*. He issued the challenge to prepare today so that we may be of service tomorrow. "You," he said, "are stars in a night which now covers the world. Our generation may not see the morning, and yet we will have fulfilled our function if we become a part of the star-lit trail that will give direction to the generations of tomorrow." Throughout the sermon Dr. Bowman reminded his congregation that the church of tomorrow must be built on a fellowship of all peoples. "It will need a vitality and vision to meet the needs brought on by a changing world," he said. The service concluded the speaker's three-day visit at the camp.

The chapel, showing the care and planning of many people, has a simple dignity and beauty. It is truly a symbol of worship and devotion to God. "We thy children here consecrate our lives anew to those principles two thousand years old, and we dedicate this house to the proclaiming of the truth that sets men free."

### Brethren Civilian Public Service Camps

- No. 6, Lagro, Ind., J. H. Mathis, director, 90 assignees.
- No. 7, Magnolia, Ark., Ora A. Huston, director, 108 assignees.
- No. 16, Kane, Pa., Levi Ziegler, director, 140 assignees.
- No. 21, Cascade Locks, Oregon, Mark Schrock, director, 179 assignees.
- No. 24, Hagerstown, Md., operated jointly with the Mennonites, Q. A. Holsopple, director, 35 Brethren assignees.
- No. 27, Crestview, Fla., Ralph Townsend, director, 17 assignees.
- No. 29, Lyndhurst, Va., Samuel Harley, director, 87 assignees.
- No. 30, Walhalla, Mich., Omer B. Maphis, director, 125 assignees.
- No. 34, Beltsville, Md., operated jointly among the three agencies, Murvel Garner, director, 15 Brethren assignees.
- No. 36, Santa Barbara, Calif., D. C. Gnagy, director, 132 assignees.
- No. 42, Wellston, Mich., Lloyd C. Blickenstaff, director, 144 assignees.
- No. 43, San Juan, Puerto Rico, David Blickenstaff and Dr. Daryl Parker, co-directors, 11 assignees.
- No. 47, Sykesville, Md., Springfield State Hospital, 10 assignees.



No. 48, Marienville, Pa., opened September 15.

No. 51, Fort Steilacoom, Wash., Western State Hospital, just opened.

No. 56, Waldport, Oregon, Charles E. Kimmel, director, just opened.

In addition to these camps are the ones administered by the Mennonite Central Committee, the American Friends Service Committee, and the Association of Catholic Conscientious Objectors. Since the beginning of Civilian Public Service, fifty-six camps have been approved by Congress. Of these fifty-six, four are not now in operation, having been transferred to other camps.

### Backing Brethren Service

An outstanding and thrilling endorsement of the exercise of the right of conscience in man and the belief in helping needy humanity was given by the Chicago Church of the Brethren last Sunday. Last year this church alone contributed \$3,000 to Brethren Service. In the Sunday morning service, with one accord, members and friends of the church rose to their feet as a symbol that they would stand behind the service program by doubling their contributions this coming year. Such acts of sacrifice and faith are an ever-burning candle of light in a world of darkness and hate.

### News From Puerto Rico

The September 15 Newsletter from the Puerto Rico unit has so many interesting observations on Puerto Rico and so much information concerning the work which the men are starting that we are passing some of them on to our readers.

"Most of the fertile coastal plains and river terraces are sugar cane plantations, owned in many cases by American corporations. People have been crowded from the relatively small areas of normally arable land to the cities, factory centers and up into the mountainous interior. Wages are meager, and work is seasonal. The highest wage paid to sugar cane laborers is only 14c per hour. These earnings go for imported rice, beans and codfish, supplemented by home produced vegetables and fruits. It has been our experience that food costs for a balanced diet for our medical unit are even higher than in the States.

"The unbalanced diet of the people and unsanitary home conditions invite disease. Typhoid, hookworm, malaria and tuberculosis are prevalent. Of the 300 doctors to care for 2,000,000 people, almost all are in cities, while 70% of the population is rural. Where our unit



is located there are only two doctors (in towns near by) for 40,000 country people.

"The social and economic difficulties in Puerto Rico are indeed critical. There needs to be a better balance between population and available resources, for overpopulation of the island is rapidly becoming more serious.

"The introduction of more industries, preferably co-operatively owned, and greater emphasis on subsistence crops instead of sugar cane would seem to be a solution of Puerto Rico's problems.

"And so it is that Puerto Rico presents two extremes, great poverty in a veritable Garden of Eden. As one of us remarked on a hike last week end, 'I never saw a country so beautiful and yet so ugly.'

"It has not been necessary to create a work program for the Brumbaugh unit. The jobs seemed to be waiting for us. Our chief problem has been to find time to do all the things that we should be doing. To date the paramount thing on the schedule has been the remodeling of an old CCC-barracks-type building into what we hope soon to call the Castañer General Hospital. We found it sagging sadly on its sunken piers. Thus the first job was that of replacing the old wooden piers with ones of concrete.

"We were all told many times in our home camps that C. P. S. was a training center for reconstruction. Sometimes it was difficult to see posthole digging in that light. But sure enough, within a few days after we had arrived at Castañer we were on our stomachs under the hospital-to-be, digging holes in the mud for new pier footings. The floor of the building is level now, and we have ascended to the ceiling, which is being painted an apple green.

"The local population has viewed the seemingly indefatigable labors of the *Americanos* with considerable interest. It was rumored shortly after we arrived that we certainly could not have been ordinary family children. Perhaps we had been incubator babies or something closely akin to that, else we should know better

than to work so hard and for nothing. We are not attempting to blow our own horn. In Puerto Rico where work is considered a painful necessity and leisure the supreme virtue, it becomes a matter of comparison.

"When this initial construction work is completed, we shall be moved into jobs which carry considerable responsibility and demand the fullest of our ingenuity. Already, however, the future male nurses are receiving practical training as doctors' assistants, at the same time that the doctors are doing much toward building up a practice and earning the confidence of the community. The nurse of the public health clinic across the road from our embryonic hospital reports that the ailing element of the community is already in love with *los doctores americanos*.

"There are also rumblings of the hatching of a community recreation program. Afternoon and evening ball games represent the concrete beginnings of that, with the opening of the recreation center planned for the near future. The laboratory is already doing a full-time job, and of course the kitchen and the office are working overtime, cooking up rice and beans and correspondence.

"In short, the Brumbaugh unit work project blooms with possibilities and opportunities, not only at Castañer but also at the two other centers where it is planned to work. Already we are begging the Brethren Service Committee for the additional personnel necessary to carry on these activities.

"We have set aside one evening a week in which every member of the unit participates in a perspiring game of volleyball. So far we have invited a few of the Puerto Ricans to play with us to fill out our teams. These games have proved highly successful, in spite of the fact that the volleyball court is covered with water most of the time. Between the daily afternoon rains and some faulty plumbing on the water main, we are contemplating building sides on the court and making a swimming pool out of it."

## Brethren Faith in Action...



1. A service goal in every home through the service cup, stamp, certificate, income saving allotments.
2. A service offering in every church on the last Sunday of each month to gather accumulated service savings.

One cent per meal per member will provide a fund for the necessary expenses of Civilian Public Service and an increased relief program. This should be a minimum and should be increased in proportion to individual income. Quoting from Henry Morgenthau, Jr., Secretary of the Treasury (for total letter see August 29 issue), "We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been on the Treasury of the United States."

Send congregational and individual gifts to the Brethren Service Committee

For Further Information

write

BRETHREN SERVICE COMMITTEE  
22 S. State Street  
Elgin, Illinois

For Selective Service Procedure and Classification  
Information

write

NATIONAL SERVICE BOARD  
Paul Comly French

1751 N Street, N. W.

Washington, D. C.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, October 11

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Loyalty to Christ.**—Mark 2: 14-17; John 6: 66-69; Philippians 3: 7-11. Golden Text, What things were gain to me, these have I counted loss for Christ. Philippians 3: 7.

**Christian Workers, What Shall We Give?**

**B. Y. P. D.,** Personal Disciplines.

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### Gains for the Kingdom

Ten baptized in the Lebanon church, Va.

Three baptized in the Curlew church, Iowa.

Two baptized and four received by letter in the Sterling church, Ill.

Two baptized in the Denver church, Colo., Bro. Oliver H. Austin, pastor.

Three baptized in the Peace Valley church, Mo., Bro. P. L. Fike, pastor.

Five baptized in the Chimney Run church, Va., Bro. W. H. Zigler, evangelist.

Six baptized in the Hancock church, Minn., Sister Martha H. Keller, evangelist.

Eight baptized in the Summit Mills church, Pa., Bro. W. F. Berkebille, evangelist.

Three baptized in the Fairchance church, Pa., Bro. Lawrence Bianchi, evangelist.

One baptized in the Minot church, N. Dak., Bro. Peter Kaufmann, summer pastor-evangelist.

Nine baptized and two reclaimed in the Little Pine church, N. C., Bro. W. A. Reed, evangelist.

Six baptized in the Charleston church, Ohio, Brother and Sister I. R. Beery, summer pastors-evangelists.

Two baptized in the Marble Furnace church, Ohio, Bro. Wilber Hoover, evangelist, Bro. Paul J. Wright, pastor.

Seven baptized in the Pine Grove church (Greenmount congregation), Va., Bro. M. J. Craun, pastor, Bro. E. A. Lambert, evangelist.

Four baptized and nine received by letter in the Jones Chapel church, Va., Bro. Guy West, evangelist, Bro. Elwood Humphreys, pastor.

Eight baptized and one received by letter in the Greenmount church, Va., Bro. M. J. Craun, pastor, Bro. Marshall R. Wolfe, evangelist.

Four baptized and nine received by letter in Jones Chapel church, Va., Bro. M. Guy West, evangelist; Bro. Elwood Humphreys, pastor.

Twenty-two baptized in the Briery Branch church, Sangerville congregation, Pa., Bro. Isaac J. Garber, pastor, Bro. Cecil O. Showalter, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. J. H. Wimmer** of Champion, Pa., Oct. 19 in the Lower Stillwater church, Ohio.

**Bro. W. K. Kulp**, pastor, Oct. 4-18 in the Rummel church, Pa.

**Bro. Niels Esbensen**, pastor, Oct. 4-18 in the Hartville church, Ohio.

**Bro. J. L. Guthrie** of LaFayette, Ohio, Oct. 18 in the Ross church, Ohio.

**Bro. H. Q. Rhodes**, pastor, Oct. 8-18 in the First church, Roaring Spring, Pa.

**Bro. E. M. Hertzler** of Marion, Ohio, Oct. 19 in the Bradford church, Ohio.

**Bro. J. E. Whitacre** of Lakeville, Ind., Nov. 1-15 in the New Paris church, Ind.

**Bro. Ira Long** of Buchanan, Mich., will begin Nov. 9 in the Center church, Ind.

**Bro. H. A. Claybaugh** of Goshen, Ind., Nov. 16-29 in the Union Center church, Ind.

**Bro. John Wieand** of Decatur, Ill., Nov. 23—Dec. 6 in the Beech Grove church, Ohio.

**Bro. Rufus Bucher** of Quarryville, Pa., Nov. 22—Dec. 6 in the Greensburg church, Pa.

**Bro. Charles E. Zunkel** of Lima, Ohio, Oct. 26—Nov. 8 in the Woodworth church, Ohio.

**Bro. Niels Esbensen** of Hartville, Ohio, Nov. 29—Dec. 13 in the Greenville church, Ohio.

**Brother and Sister J. W. Fidler** of Brookville, Ohio, Oct. 18—Nov. 1 in the Poplar Grove church, Ohio.

**Bro. C. D. Bonsack** of Elgin, Ill., Nov. 15 in the Middle Creek church, West Conestoga congregation, Pa.

**Bro. David H. Snader** of Akron, Pa., Oct. 11 in the Indian Creek church, Pa.; Nov. 8 in the New Fairview house, Pa.

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### Personal Mention

**Elder Ralph Hoover** will represent Colorado on Standing Committee for 1943 with Elder Roy E. Miller as alternate.

**Sister J. J. Scrogum** of Elkins, W. Va., passed away suddenly near mid-day on Sept. 23. The cause of her death was heart trouble.

**Mrs. Orville L. Adams**, secretary-treasurer of women's work in Michigan, should now be addressed at 29641 Smith Rd., Inkster, Mich.

**Elder H. C. Sanders** was elected Standing Committee delegate from the second district of West Virginia. Elder J. J. Scrogum is the alternate.

**Bro. Galen K. Walker** of Hermosa Beach, Calif., is changing pastorates and is now located at Glendora where he should be addressed at 150 S. Vermont St., Glendora, Calif.

**Bro. W. W. Blough** has accepted the pastorate of the Greene church, district of Northern Iowa, Minnesota and South Dakota, and should be addressed accordingly, or at Greene, Iowa.

**Elder W. F. Garber**, one of the ministers of the Palmyra congregation of Eastern Pennsylvania, is a patient in the Lebanon Sanatorium as the result of a fall from a ladder in which he sustained a fractured hip. He would appreciate the prayers of the church.



**Elder A. G. Wheeler** of Brokenburg, Va., will represent Eastern Virginia on Standing Committee for 1943. Elder Henry S. Knight is the alternate.

**Elder J. R. Jackson** is Tennessee's representative on Standing Committee for 1943. Elder R. E. Clarke is the alternate.

**Elder Noble E. Deardorff** will represent the district of Washington at next year's Annual Conference; Elder Jay Eller the alternate.

**Bro. Francis L. Shenefelt** took up the work as pastor of the Monroe County church on Sept. 1 and should now be addressed at Avery, Iowa.

**Sister Ida C. Shumaker**, for many years a missionary in India, will be at the Center church, on U. S. highway No. 6, seven miles east of Walkerton, Ind., for both the morning and evening sessions on Oct. 11.

**Dr. C. M. Yocum**, secretary of the United Christian Missionary Society of the Disciples of Christ, visiting Elgin on a speaking engagement for the Evangelical Church, was a Publishing House visitor also.

**Mrs. Katie Baldwin** of Yakima, Wash., is grateful to her many friends for kind remembrances sent her during her long illness. She is now much better and enjoys the weekly visits of the church paper, the Gospel Messenger.

**Bro. H. W. Peters** of Lansing, Mich., thinks that those who do not go to church should read what Roger William Riis had to say in the Reader's Digest some months ago. If you would like for friends to know what Riis says, just write the General Boards for a reprint entitled: Now I Am For the Churches.

**Bro. Galen B. Royer** recently discovered how it feels to be eighty. If you were to ask him in the morning "my reply would be that I have good prospects to outlive Moses at least by one year; if at four in the afternoon, I surely must feel much as I imagine Methuselah felt the last few years of his life."

**Send your announcements** at the earliest possible date. The present mail service is requiring more time, which means that matter for the last forms on any given Messenger should reach us by Thursday of the week before the week with our Saturday date of issue. That is ten days before the date of the paper in which you wish to see a last-minute announcement.

**Bro. J. I. Baugher**, former professor of education at Elizabethtown College, was recently appointed Senior Specialist in Education, U. S. Office of Education. He has been superintendent of the Derry Township schools, Hershey, Pa., in which office he served until July 1, 1942. For a number of years he has served on the General Education Board of the Church of the Brethren and recently has been a member of the Brethren Service Committee.

**It was a great pleasure** to have Mrs. Gerald Zimmer call at the mission office on Wednesday afternoon. It will be remembered that Mrs. Zimmer and Mary Hykes Harsh were very dear friends. To her this visit was a dream come true for she had long hoped to see the church headquarters from which the Harshes had gone forth. With Mrs. Zimmer were Mrs. C. C. Allen of Fleming, Colo., and two other missionaries, Martha Wolf of Liling, Hunan, China, and Mrs. Karl Kuglin of Bambar, Nigeria, Africa. Mrs. Kuglin knows several of our missionaries in Northern Nigeria. She inquired about Zalma Weaver, the Kulp and others. These friends were in Elgin attending the Quadrennial Missionary Convention of the Evangelical Church.

### Miscellaneous Items

**Buck Creek church**, near Blountsville, Ind., is planning a harvest meeting for Oct. 18 at 10:30 a. m. with a basket dinner at noon.

**Wanted**—a middle-aged woman of the church to work in a children's home in Pennsylvania. Write qualifications with application to Brethren Service Committee, Elgin, Ill.

**The Frederick City church** of Eastern Maryland has recently purchased a fine new parsonage, and the address of Pastor Ralph E. Shober and family is changed accordingly to 326 West College Terrace, Frederick, Md.

**Wanted**—a brother to buy and publish a village newspaper in a Brethren community in Iowa. Will pay wages for a brief time if desired by the prospective purchaser. Write Brethren Service Committee, Elgin, Illinois.

**Brother and Sister Q. A. Holsopple** and men of C. P. S. camp No. 24, unit 2, Williamsport, Md., extend an invitation to attend a housewarming at Hopewell farm, five miles west of Hagerstown, Route 11, Sunday, Oct. 11, 2:30 to 6:30 o'clock.

**County Line church**, Northwestern Ohio, will hold their love feast this evening and their home-coming tomorrow, Oct. 11. Elder J. A. Guthrie of Metamora will speak in the morning and Prof. E. R. Burke of Muncie, Ind., in the afternoon.

**Training the Teacher** by Schaffler, Lamoreaux, Brumbaugh and Lawrence was widely used a number of years ago. Sister Nelle Flickinger of Raisin City, Calif., R. 4, writes: "We are having a Sunday evening class on the Bible part and would like a dozen books." Do you know of any copies that could be loaned or sold? If so, write Sister Flickinger.

**Unsigned material** is occasionally received, but for obvious reasons not much can be done about it. Suppose an order is sent in without a name. Put yourself in the place of the clerk trying to figure out to whom to send what was ordered! Or here is a letter from someone in apparent difficulty, but no name signed and no address given. Please do not take too much for granted. Make it as convenient for us as you can if you really want us to try to help you.

**Now there are eight books** in that \$5 Church and Sunday-school Library. The reduction in price on the Story of Our Church, made possible with the printing of a new and revised edition, has opened the way to add the Brethren Youth Manual to the library. The Manual is a fine new item that sells for 25c. If you have already purchased the \$5 Church and Sunday-school Library, you can have a copy of the Brethren Youth Manual by sending your request for the same to the Brethren Publishing House.

**Central Region Conference** program will be found on page 22 of this Messenger. Among the guest speakers invited in for this conference are J. Harry Cotton and Jesse M. Bader. Dr. Cotton is president of Presbyterian Theological Seminary, Chicago, and has had wide experience as a teacher and lecturer. Dr. Bader is director of the National Christian Mission and executive secretary of the Department of Evangelism of the Federal Council of Churches. He has had years of experience in his special field. Lodging will be provided in homes near the campus. Anyone desiring lodging should write to Prof. John Dotterer, Manchester College, North Manchester, Ind. Meals will be provided by the college at reasonable rates.



# The Church at Work

## New Books in Brethren Loan Library . . .

(Added since June 1, 1942)

Books reviewed by the Board of Christian Education staff:  
L. A. Fleming, D. D. Funderburg, Anetta C. Mow, Raymond Peters, Ruth Shriver.

### The Place of the Elgin Loan Library in the Life of the Church

Not long ago I rode the train in conversation with an eighteen-year-old youth on his way to Connecticut to get a job in a printing establishment. He was a former grocer's boy, educated in the school of hard experience beyond eighth grade. He had a yearning to be a printer and had already in odd hours acquainted himself with many of the elementary things about the printer's job. When asked how he got started, he said, "A printer gave me a book—he said it had in it a lot of the things I'd need to know."

All good books have in them the very stuff of which life is made. They bring to us, without cost, the benefit of the experience of others. They teach us the ways of living—how to work, to play, to love, and to worship. They teach us how to suffer and to come through as stronger persons.

Some of the ways in which our Loan Library can serve you and your church are listed below:

1. For personal enrichment and growth.
2. For Leadership Education courses—both textbooks and resource materials.
3. For examination purposes, if you are thinking of building up your own church library.
4. For examination purposes, if you are planning a vacation school or a weekday religious education program in your community.

Every effort has been made in the selection of books to choose only those which meet the practical needs of our church. We do not recommend the entire content of all the books, but must trust our readers to use their own discretion and judgment. "The art of reading is to skip judiciously."

### New Dominion Series of Leaflets. Free.

Published by the Extension Division of the University of Virginia, Charlottesville, Va. Eighteen leaflets to date. Typical subjects: Building Tomorrow's Community, The Community Builds a Home, From Gangs to Boys' Clubs, A Planned Rural Community.

### Probation and Parole Progress. 1941.

Yearbook of the National Probation Association. Current opinion on the treatment and prosecution of delinquency and crime.

### A Creed for Free Men: A Study of Loyalties—Brown. 1941, \$2.50.

Dr. Brown, well-known Christian statesman, points out the need for a deep faith, and the relation of religion and a scientific view of life is carefully set forth.

### Religions of Democracy—Finckelstein. 1941.

Judaism, Catholicism and Protestantism in creed and life. From the introduction: "Here in this free land, Jews, Catholics, and Protestants are bound together in one bundle of life and share a common fortune. . . . It is imperative that they should understand each other."

### American Democracy Anew—Meyer. 1940, \$1.40.

An approach to the understanding of our social problems. Deep, but good. The contemporary scene. The new realism of the people. Institutions and planning in

a changing world. The Southern picture, Southern portraiture in the national picture.

### Nothing Ever Happens—Fisher and Cleghorn. 1940, \$2.00.

Sixteen true stories suitable for solitary reading or telling around campfires at junior or senior high school assemblies or in services of worship. (For twelve-, thirteen-, and fourteen-year olds.)

### Your City—Thorndike. 1939, \$2.00.

Dr. Thorndike of Columbia University spent three years trying to "measure the goodness" of America's 300 largest cities.

### One Hundred Forty-Four Smaller Cities—Thorndike. 1940, \$1.50.

Same type of book as Your City. Reports on towns of 20,000 to 35,000 population.

### Ten Communities—Hanna, Quillen, and Potter. 1940, \$1.16.

Story of ten communities to help high school boys and girls develop an appreciation of the place in which they live.

### Secretly Armed—Hunter. 1941, \$1.50.

Chapter headings: Safety First, Old and New Armor, Substitute for Defensiveness, Power "With" not "Over" People, The Path From Abnormality, Overcoming Organized Hatred, The Technique of the Saints, Where We Can Begin, This Moment Is All We Have. Dr. Hunter is pastor of a Congregational church in Los Angeles.

### Rural America Today: Its Schools and Community—Works and Lesser. 1942, \$3.75.

Discusses the school in the community as related to community health, recreation, library service, education, and social welfare for children, youth, adults. Mr. Works was for thirteen years professor of rural education at Corill University and is now professor of education at the University of Chicago. Mr. Lesser is a writer in the bureau of intelligence office of facts and figures in Washington.

### After Defense, What?—National Resources Planning Board. 1941, Free.

After the war will come depression unless we plan. Twenty-four to twenty-seven million people will need jobs. The National Resources Board has been gathering valuable data for some years. Order from this board.

### How Miracles Abound—Stevens. 1941, \$2.50.

How miracles abound in common things—in a star, a magnet, a salt crystal, a dewdrop, a lima bean, a petunia, a tree, a snail shell, a goldfish, the hand. A book for progressive schoolteachers of science and for teachers of religion who want to relate the wonders of the scientific world to God. For teachers only. A 25c guide for the teacher and also leaflets for the children are available. (For eight- and nine-year olds.)

### Life and Ways of the Two-Year Old—Woodcock. 1941, \$2.00.

We often fail to understand the child and his world. If you are a parent or teacher of a two-year-old, why not read this book and come to a better understanding of this age youngster.

### Color, Class and Personality—Southerland. 1942, \$1.25.

The research centering on the personality of Negro



youth, in the American Youth Commission, is here discussed and summarized. If you are interested in the Negro problem, you will find help in this book.

**The Crises of Our Age**—Sarokin. 1941, \$3.50.

Sarokin subscribes on paper to the belief that human salvation from the tragic social dissolution of our time can come only from a religious revolution. The book is stimulating and should be read by every thinking minister.

**Youth and the Future**—American Youth Commission. 1942, \$2.50.

This is the final publication of the American Youth Commission. It gives a good picture of American youth and the last chapter is worthy of study.

**Role of Camping in America**—Mason. 1942, \$1.00.

A special edition of the Camping Magazine with the above title was published early in this year. Many aspects of camping are discussed and every person carrying camp responsibilities should read this special issue.

**Youth Work in the Church**—Harner. 1941, \$1.75.

This has been rated by denominational youth leaders as the top book in the young people's work. On the Gish Fund list for 90c.

**Big Ben**—Miers. 1942, \$2.50.

"In the main this book is the story of Paul Robeson's college years as an undergraduate and a football hero and later as a Columbia Law School student, closing with his first great triumph on the concert stage." Looking for a good novel? Here it is.

**Christianity and the Family**—Groves. 1942, \$2.00.

Any publication from Dr. Groves' pen can be recommended. The family as a Christian institution is emphasized. In the second part the author discusses the church as an ally of the family.

**Prayer**—Buttrick. 1942, \$2.75.

Dr. Buttrick produces scholarly books, requires a year to write each. Those who know Dr. Buttrick will appreciate reading this masterpiece, *Prayer*. The four main divisions are Jesus and Prayer, Prayer and the World, Prayer and Personality, and A Way of Prayer. It's a great book. On Gish Fund list for \$1.25.

**People Are Important**—Ruch. 1941.

This book provides material which will aid high school boys and girls in their considerations of personal and personal-social problems. High school pupils will enjoy reading this book as well as their teachers and leaders. It will be a most interesting book for discussions. The book is well illustrated with life situations and pictures, and is written in simple language.

**Music as a Hobby**—Barton. 1941, \$2.00.

"Teach a boy to blow a horn and he'll never blow a safe." This book is designed to help people enjoy music and make it a hobby. We must become more creative—so get this book and see what can happen in your family!

**Our Dwelling Place**—Seidenspinner. 1941, \$2.00.

Here is a worship book built around pictures. It is beauty in itself. It gives a cultural atmosphere to any home. The book is unique, modern, different, helpful. "Lord, thou hast been our dwelling place in all generations."

**Worship Programs for Intermediates**—Bays. 1942, \$1.75.

Religious educators have come to expect a book on worship from Mrs. Bays to be useful and worth while. All intermediate leaders will find this book of worship

programs meeting definite needs. The purpose of the book is "that intermediates may be led into a vital experience of God and a dedication to his service."

**Doctor in Arabia**—Paul Harrison. 1940, \$3.00.

Should anyone think missions are dull, Doctor in Arabia will prove him wrong. The book is a thrilling account of Dr. Harrison's own experiences. No moment is monotonous to the doctor, and he shares his faith and zeal with the reader.

**With Christ on the Edge of the Jungles**—S. T. Moyer. 1941, \$1.00.

This story of a Mennonite missionary family living and working in the jungles of India shows their unwavering confidence in the midst of difficulties and problems of every type.

**Dawn Watch in China**—Joy Homer. 1941, \$3.00.

Joy Homer's book stands in a class by itself. It is a masterpiece portraying the people of China today in their suffering and endurance. It is the story of New China as she saw it firsthand. Her language is so descriptive that every sentence brings an accurate picture of travel from one end of China to the other.

**Splendor of God**—Honoré Morrow. 1929, \$1.00.

Few biographies of missionaries are in a more realistic form than this life story of Adoniram Judson, missionary to Burma. Judson lives with us and moves among us as do our nearest friends while we turn the pages of this wonderful book.

**Missionary Education in Your Church**—Harner and Baker.

A brief but comprehensive book on the meaning, purpose and program of missionary education. Its ten concise chapters are perfectly adapted for use in leadership training courses.

**The Missionary Message of the Bible**—Julian Price Love. 1941, \$2.00.

The imperative and emphatic missionary message of the Old Testament and the New Testament is clearly brought out in this book. It proves that Christian faith is missionary or else it is not Christian.

**Seed and the Soil**—Richard Baker. 1941, \$1.00.

In this thoroughly original book, the author diagnoses the ills of society today. The world needs Christians who will work for a community of mankind.

**Author of Liberty**—Robert Searle. 1941, \$1.00.

Stories of people who have not shared in the equality promised to every citizen are told in vivid descriptions. Unemployment, crime, racial prejudice, bigotry, unfair labor conditions have been rife among even professing Christians.

**Bright Sky Tomorrow**—Mary Hollister. 1940, \$1.00.

The story of a Chinese family who traveled westward in China, back into the vast hinterland to find a new home and new service. In the midst of suffering, hope shines forth.

**Across the Fruited Plain**—Florence Means. 1940, \$1.00.

Hard times drive the Beecham family away from their home to join the ranks of the pickers. Their search for work takes them across the continent.

**Comrades Round the World**—S. Franklin Mack. 1939, 60c.

Christian youth are seen in action and Christian comrades of many countries are introduced to each other.

**Children of the Promise**—Florence Means. 1941, \$1.00.

Jewish-Christian relationships are shown. A sympha-



thetic and informative portrayal is presented of Jewish customs and problems.

**The Church's Opportunity in Adult Education**—Westphal. 1941, \$1.25.

In addition to indicating the opportunity, this book points the way to carrying it out. An excellent book for adult discussion groups or leadership training classes. On Gish Fund list for 75c.

**Old McDonald Had a Farm**—McDonald. 1942, \$2.75.

The story of a sturdy pioneer farmer in Oklahoma who loved the soil and worked hard and intelligently to reclaim and conserve it. Old McDonald is the stuff America is made of, so his son, who wrote the story, thinks. Interesting and suggestive.

**American Rural Life**—Landis. 1942, 25c.

A Christian approach to rural life. A study course for adults and youth. Four studies with worship programs. Contains much excellent material and bibliography. 48 pages.

**Parents' Manual**—Wolf. 1941, \$2.50.

The author, a mother, gives a lot of sound advice and guidance to parents, helping them to understand, cooperate with, and enjoy their children. An exceptional book that deserves a wide reading.

**The Doctors Mayo**—Clapsattle. 1941, \$3.75.

A warm, human story of the old doctor and his two famous sons and the outstanding institution which they founded in a country town in Minnesota. This story is a high light in American history.

**Picnic Book**—Frederickson. 1942, \$1.25.

Attempts to show how to put fun, good fellowship, and recreation into the picnic. Gives suggestions for planning the program and carrying it out. Valuable to both those responsible for the church and school picnics and the hostess who is having a simple backyard outing.

**Getting Down to Cases**—Holman. 1942, \$2.00.

A thoroughly popular demonstration of ways in which a minister may bring help to individuals through personal counseling. It is a book that the beginner can understand and appreciate.

**The Amazing Story of Repeal**—Dobyns. 1940, \$3.00.

A clear picture of the propaganda used by powerful financiers to kill prohibition in America. Written by an attorney who quotes freely from the authentic records. The same propaganda is still rapidly taking the American people whither they do not wish to go.

**What Price Alcohol?**—Carroll. 1941, \$3.00.

A scientific study of what benefit and damage the drug does to man. These have both been under- and overstated. A scientific cure for addicts is also outlined and recommended.

**Alcoholics Anonymous**. 1941, \$3.50.

The story of how 2,000 persons have been cured of alcoholism. Many excellent persons become addicts. Pastors, parents, and users of alcohol will do well to read this book and then pass it on. Some may be saved through this story.

**The World at One in Prayer**—Daniel J. Fleming. 1942, \$2.00.

A collection of 240 inspiring prayers from forty-one countries. The universal longings of men's hearts are expressed in forms derived from the experience and surroundings of individuals in many different lands. The book is the fourth in an ecumenical series.

**The Golden Bough**—Sir James G. Frazer. 1940, \$1.49.

This is one of the four books chosen unanimously by three distinguished leaders in American life as the most important for this century. An absorbing account of the use and development of magic, customs, social practices and religion among primitive men and women. A great classic containing in one volume the material contained in the original 12-volume edition.

**Inside Latin America**—John Gunther. 1941, \$3.50.

An up-to-the-minute appraisal of Mexico, Central and South America, informally written by an experienced observer. The author attempts to give a picture of the political situation in each Latin American country and an appraisal of the leading personalities.

**War on the Short Wave**—Harold N. Graves, Jr. 1941, 25c.

An interesting and informative account of radio broadcasting in wartime. This is one of the Foreign Policy Association's headline books.

**Modern Marriage**—Paul Popenoe. 1940, \$2.50.

A complete revision of an earlier book. The book is addressed especially to men considering marriage. A popular handbook, without technicalities, and truly scientific study of the factors contributing to success in marriage.

**Family Living and Our Schools**—Bess Goodykoontz and others. 1941, \$2.50.

A book prepared by the Joint Committee of the National Education Association and the Society for Curriculum Study. Constructive suggestions for providing in our educational institutions instruction in home and family living. The book will be of special interest to teachers in social studies, home economics, guidance, and administration.

**Our Freedom Series**—John Studebaker, U. S. Commissioner of Education, editor. 1941, 48c per copy.

Booklets prepared to meet the appeals of teachers and civic leaders for materials on democracy. They uphold publicity as the privilege of a people living under a democracy. Five titles are available: Liberty of the Press, Fair Trial, Religious Liberty, Right of Free Speech, and The Rights We Defend. Five other titles will soon be ready. Profusely illustrated in full color. For persons ten years or older.

**Religion and the World Tomorrow**—Walter W. Van Kirk. 1941, \$1.50.

The author assumes that there will be a world tomorrow and that Christians must lead the way into the great adventure of world reconstruction. The outlines of the plan for peace presented in this book are rooted in spiritual foundations. An analysis is made of other plans for peace, notably Streit's Union Now and the Roosevelt-Churchill Eight Points. On the Gish Fund list for 75c.

**The Code of Christ**—Gerald Heard. 1941, \$1.50.

In this book of seven striking and devastating addresses based on the Sermon on the Mount, the author demands a type of character which knows no fear or selfish desire, has no ax to grind, and can reconcile the warring groups of our day. To restore the sympathy and understanding we need, faith in a loving God is essential.

**Grey Eminence**—Aldous Huxley. 1941, \$3.50.

A full-length biography of Father Joseph, friend and collaborator of Richelieu. Its subject matter touches closely the plight of the social, political, and religious



world of today. Story of a devout churchman who used his powers as a politician to support a policy that resulted in the degradation of a continent.

**The World We Want to Live In**—Edited by Everett Ross Clinchy. 1942, \$1.00.

For a week in August 1941, distinguished leaders in religion, education, politics, business, labor, agriculture and civic affairs met on the Williams College campus under the sponsorship of the National Conference of Christians and Jews. The materials of this book were selected from the wealth of their discussions. There is agreement that the postwar world must be founded on a deep-seated belief in the right kind of religion.

**Personal Problems of Everyday Life**—Travis and Baruch. 1941, \$2.20.

This book deals with the everyday mental and emotional ills which beset us in our type of civilization. It is designed not only to deepen understanding but also to provide some practical ways and means of handling personal problems. Fundamental concepts are simply told. The reader will be able to find a part of himself in this book.

**The Horse and Buggy Doctor**—Arthur E. Hertzler. 1941, \$1.00.

The story of an American country doctor told humorously and with an enchanting intimacy. The writer is both a doctor and a philosopher. A genuine story of American life.

**The World's Need of Christ**—Charles A. Ellwood. 1941, \$2.00.

The author is a distinguished sociologist and also a layman preacher. In this volume Dr. Ellwood is writing to a congregation that is to be converted to his teachings. The theme of the book deals with our unchristian society and the need for a dynamic Christian program for the reconstruction of present-day civilization. The book will be welcomed by socially minded churchmen.

**Who Is My Patient?**—Russell L. Dicks. 1941, \$1.50.

This is a religious manual for nurses in the hospital, in private practice, and in public health nursing. It is written not only for the professional person, but also for the more general reader.

**Building and Equipment for Christian Education**—International Council of Religious Education. 1941, 40c.

A new revision of a popular and standard bulletin on architecture, decoration and equipment of church school buildings. Many illustrations.

### Rules for the Use of Books

1. Individuals may order one or two books at one time, to be returned within two weeks from the date received. Look on card pocket inside front cover of books for date due in the office. One person may order more than two books if they are to be used by a group. Such books may be kept for four weeks.
2. Two weeks' extension of time will be granted upon request if there is no previous call for the book.
3. All mailing costs will be paid by the user. The money for getting books to the user should be sent at the time a request is made. A charge of five cents will be made for a single book. When a large number of books is included in a single order the actual amount of postage plus a few cents for wrapping will be charged; credit cards will be issued for excess amounts received. Send amount in coin, money order, or check since we have a postage meter and cannot use stamps.
4. Be sure to wrap books carefully when returning. Use corrugated paper, cardboard, or boxes for extra protection. Books damaged or lost must be replaced or paid for.
5. O charge of 8c per day will be made for keeping books overtime.
6. Do not send any enclosures when returning books. It is against postal regulations. Mark the package "Contents: Books," so that you may take advantage of the lower postage rate.
7. During the spring and summer months it is necessary to

limit the use of vacation school textbooks to ten days' use, without renewal, for examination purposes only, rather than for actual use in a school because of the heavy demand for them. You may purchase copies from the Brethren Publishing House, 22 S. State St., Elgin, Illinois.

8. Please direct and make remittances to General Boards, Church of the Brethren, 22 S. State St., Elgin, Ill.

If, after examining books borrowed from the Loan Library, you desire to buy a copy, please return the Library copy and place your order with the Brethren Publishing House. The prices quoted in this catalogue are subject to change. In many cases where the price is not given, the book is not available for purchase.

Single copies only of leadership education texts are available for examination, but a selection of various related resource books can be sent for group reading or for the leader.

Plays listed in List of Plays for Church Groups are available from the Loan Library for examination for ten days, without renewal. Books for use in presenting a play may be purchased from the General Boards.

### ADULT DISCUSSION OUTLINE

#### Stewardship

#### Part IV. Tested Methods in Church Finance

Scripture: Ex. 34: 26; Deut. 12: 6

Sunday, October 25

Note: Send to the General Boards, 22 S. State St., Elgin, Ill., for the booklets, Local Church Finance, free, and The Lord's Acre Plan at Work in the Country Church, 6c.

#### I. The Weekly Offering

1. Budgeting the finance needs of the church for the year.
2. Every member enlisted to give a certain amount each week. This may be as God prospers but should be regular.
3. Envelopes for each Sunday of the year furnished. Someone to keep a record of all envelopes returned with offerings.

#### II. God's Acre Plan

1. Each member sets aside some worthy portion of a farm crop or of the farm stock, raises the produce, sells it, and gives the cash proceeds to the church.
2. This plan should not interfere with those already making substantial cash gifts; for them it is intended to be supplementary.
3. The returns may be used to help with the regular program or may take care of special needs of the church, such as repairs or new buildings. It is well to have a special purpose to begin with.
4. Good management under the guidance of the pastor with the enthusiastic, intelligent, sustained oversight of a special committee is essential.
5. Each person's name should be listed in the Lord's Acre Roll. Family projects, Sunday-school class projects, Sunday eggs, sewing projects, 4-H Club projects, wage projects may all be included.
6. Each project should be listed with the church and definitely marked in the field.
7. Frequent inspection of the projects, and encouragement from pulpit and classroom are essential.
8. A special sale day, with auction and festival ceremonies, may be necessary.
9. The treasurer should keep a careful record of each project and check to a complete conclusion.

#### III. For Discussion

1. From one half to nine tenths of the people in most country churches are doing little, if any, sacrificial work. Evaluate these plans and others as means to make each church a working church as well as a worshipping church.
2. What needs to be done to perfect your weekly offering system and your God's Acre project?



*Correspondence . . .***Central Region Conference****Sunday, October 18**

- 11:00 a. m. Sermon: The Greatest of These, Paul H. Bowman.  
 8:00 p. m. Sermon: Until Seventy Times Seven, Paul H. Bowman.

**Monday, October 19**

- 7:30 p. m. Devotional period, college in charge.  
 8:00 p. m. Address: The Art of Being a Dunker, Paul H. Bowman.

**Tuesday, October 20**

- 8:00 a. m. Ministers' fellowship group. Discussion: Problems and Trends in the Church of the Brethren, Paul H. Bowman.  
 Meeting of Ministers' Wives.  
 Devotions, Mrs. Arthur C. Keim.  
 The Personal Life of the Minister's Wife, Mrs. Van B. Wright.  
 9:30 a. m. Chapel. Address: Our Strategic Million, Paul H. Bowman.  
 10:10 a. m. Stewardship Emphasis.  
 The Fundamental Basis of Stewardship, Galen T. Lehman.  
 The Program of Action for Our Time, Russell V. Bollinger.  
 11:45 a. m. Closing.  
 1:30 p. m. Bible Hour. The Corinthian Correspondence, Paul H. Bowman.  
 2:15 p. m. Address, Harry Cotton.  
 3:00 p. m. Women's Meeting.  
 Devotions, Mrs. Charles Cripe.  
 Our Pastor's Wife, Mrs. J. H. Mathis.  
 7:30 p. m. Devotions, college in charge.  
 8:00 p. m. Address, Harry Cotton.

**Wednesday, October 21**

- 8:00 a. m. Ministers' fellowship group, Jesse M. Bader, leader.  
 Meeting of Ministers' Wives.  
 Devotions, Mrs. Fred C. Hollingshead.  
 Moral Issues, Mrs. S. L. Cover.  
 9:30 a. m. Chapel. Address: Living in a Time of Crisis, Jesse M. Bader.  
 10:10 a. m. Brethren Service Emphasis, A. W. Cordier in charge.  
 Trends in Brethren Service Work, A. W. Cordier.  
 Issues Facing the National Service Board, M. R. Zigler.  
 The Program of Relief, Leland S. Brubaker.  
 Civilian Public Service, W. Harold Row.  
 The Food Project in the Central Region, John D. Metzler.  
 11:45 a. m. Closing.  
 1:30 p. m. Child Evangelism, W. Glenn McFadden.  
 2:00 p. m. Bible Hour. The Corinthian Correspondence, Paul H. Bowman.  
 2:45 p. m. Address: Christ Will Give Thee Light, Paul H. Bowman.  
 Pastors' wives will be supper guests of college Brethren girls, Y. W. C. A. in charge. Mrs. Harper S. Will, speaker.  
 7:30 p. m. Devotions, college in charge.

8:00 p. m. Address: The Present Summons to a Larger Evangelism, Jesse M. Bader.

**Thursday, October 22**

- 8:00 a. m. Ministers' fellowship group, Jesse M. Bader, leader.  
 Meeting of Ministers' Wives.  
 Devotions, Mrs. Martin Krieger.  
 Business Session.  
 Question Box, Mrs. H. L. Hartsough.  
 9:30 a. m. Chapel. Address, Rufus D. Bowman.  
 10:10 a. m. Missionary Emphasis, Leland S. Brubaker in charge.  
 Address, Rufus D. Bowman.  
 Discussion, Leland S. Brubaker, leader.  
 11:45 a. m. Closing.  
 1:30 p. m. Bible Hour. The Corinthian Correspondence, Paul H. Bowman.  
 2:15 p. m. Address: Using the Laymen in Evangelism, Jesse M. Bader.  
 3:00 p. m. Closing of conference.  
 South Bend, Ind. H. F. Richards.

**Young People's Conference, Middle Pennsylvania**

The twenty-second young people's conference of Middle Pennsylvania was held at Everett, Wednesday, Aug. 26, 1942, with a good attendance. Lorma Ruble was song leader for the occasion and Audrey Ruble pianist. Joanne Berkheimer was moderator of the morning session. Glen Kinsel led in the worship. It was a rare privilege to have Raymond R. Peters, national youth director, speak to us, both morning and afternoon.

Study groups on many phases of youth action today were led by T. F. Henry, Wilfred Staufer, Paul Hoover, Mrs. Earnest Brumbaugh and David Yeatter. Findings of each study group were presented at the close of the afternoon session.

Edna Hoover was moderator of the afternoon service and Sara Hoover led in the worship. Kenneth Morse had charge of the business session. The following persons were elected to the cabinet: Emma Grace Ritchey, Margaret Claar, Glen Kinsel, Paul Hoover, adult adviser, and David Yeatter, assistant adviser. Special music was provided throughout the day by the host church and also by the ladies' quartet of the Martinsburg church.

Louise Bond was toastmaster of the fellowship supper. Maude Helsel had charge of the vesper service, at which time reports were given concerning work camp experiences and Camp Harmony.

Ruth Chilcoat was moderator of the evening service. Alyce Cox led in the worship. Raymond Day, a student at Juniata College, gave the evening address. An impressive candlelight service was held by Perry Huffaker, at which time the dedication of life and means and the installation of newly-elected cabinet members were held.

Rockhill Furnace, Pa.

Ruth Chilcoat,  
Recording Secretary.

**Elder Frank P. Cordier**

Elder Frank P. Cordier, aged eighty-seven years, one of the most highly respected citizens of Mercer County, passed away at his home west of Celina, Ohio, on Aug. 14. He had been in failing health for several months and was confined to his bed about ten weeks.

A son of John and Hannah Cordier, Elder Cordier was born in Mercer County, Ohio. In 1878 he was united in



marriage with Miss Mary Coote, who preceded him in death in 1930.

Elder Cordier's activities were confined mostly to the North Star and Ash Grove churches. When these churches were disbanded, he attended services at the Pleasant Valley church, in which he held his membership, and also at the Ross church in Northwestern Ohio.

The deceased conducted hundreds of funerals and read many marriage ceremonies in the community in which he lived.

The funeral, which was one of the largest ever held in that church, was held on Aug. 16, at 3:00 o'clock in the Beaver Chapel Congregational-Christian church. Burial was made beside his wife, with whom he lived for nearly fifty-two years. Services were conducted by Elder S. A. Blessing, assisted by Bro. A. L. Coil of the Ross church and Rev. Gerald Martin of the Congregational-Christian church, who visited him so faithfully throughout his illness.

Surviving him are eight children, one sister, thirty-six grandchildren and a number of great-grandchildren, also a wide circle of friends, who loved and respected him.

Celina, Ohio.

Fannie Cordier.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barkman-Long.**—In the Church of the Brethren, Dayton, Va., J. R. Barkman of Birmingham, Ala., and Carolyn Rebecca Long of Dayton, Va., Sept. 6, 1942, by the undersigned.—Jacob F. Replogle, Dayton, Va.

**Brittain-Deardorff.**—In the La Verne church, Calif., John Brittain of Los Angeles, Calif., and Elyne Deardorff of La Verne, Aug. 8, 1942, by the undersigned.—Galen K. Walker, Hermosa Beach, Calif.

**Dager-Sondy.**—Bro. Clarence John Dager, Jr., and Miss Peggy Marcella Sondy, both of Ft. Wayne, Ind., by the undersigned at the parsonage, Aug. 29, 1942.—Van B. Wright, Fort Wayne, Ind.

**Graybill-Ritter.**—By the undersigned Sept. 10, 1942, at the Church of the Brethren parsonage, Lloyd R. Graybill and Barbara J. Ritter, both of Lititz, Pa.—James M. Moore, Lititz, Pa.

**Hartman-Miller.**—Robert F. Hartman and Elizabeth F. Miller, both of Dayton, Ohio, at the Lane's End Homestead, Sept. 5, 1942, by the undersigned.—E. R. Fisher, Trotwood, Ohio.

**Huffman-Herron.**—Bro. Daniel Webster Huffman of Petersburg, W. Va., and Miss Tannas Mae Herron of Rantoul, Ill., in the parsonage, Sept. 12, 1942, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Miller-Smith.**—By the undersigned in the sanctuary of the South Waterloo church, Iowa, Sept. 19, 1942, Ray Miller and Virginia Smith, both of Waterloo.—W. H. Yoder, Waterloo, Iowa.

**Pence-Stover.**—Melvin Pence and Dora Stover, both of Eldora, Iowa, Aug. 26, 1942, on the lawn at the D. I. Meyers home.—Earl M. Frantz, Grundy Center, Iowa.

**Ridenour-Dowds.**—D. F. Ridenour of Ankenytown, Ohio, and Mary E. Dowds of Mt. Vernon, Ohio, at the pastor's residence, Bellville, Ohio, Aug. 24, 1942.—W. H. Miley, Bellville, Ohio.

**Rife-Druley.**—By the undersigned at the Beech Grove church, Hollansburg, Ohio, Sept. 5, 1942, Lowell Rife of New Madison, Ohio, and Dorcas Druley of Hollansburg, Ohio.—Robert Ebey, Pontiac, Mich.

**Stokes-Caley.**—Eugene Stokes and Jean Caley, both of Waterloo, Iowa, Sept. 9, 1942, in the sanctuary of the South Waterloo church, Iowa, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

**Walbridge-Steward.**—By the undersigned at the Fairview church, Md., Aug. 23, 1942, Gilbert C. Walbridge and Marjorie Alice Steward, both of Easton, Md.—Barry T. Fox, Easton, Md.

## Fallen Asleep . . .

**Bradshaw.** Vitie Anne, was born Dec. 17, 1882, at Neosho, Mo., and died Aug. 5, 1942. She was a daughter of John and Martha Amos. She united with the Brethren church in early childhood and was always active in church work. In later years she had made her home with her daughter in Venice, Calif. She had been in failing health for nine years, being bedfast one year. Her body was brought to Webb City, Mo., her former home, for burial beside her husband, Mack Bradshaw, who passed away March 3, 1937. Services were held in the Baptist church, conducted by the pastor. A large attendance and beautiful floral

offerings betoken the esteem in which she was held in the community. Surviving are the daughter, two sons, one grandson and three sisters, four brothers, and three half brothers.—Olive E. Holmes, Carthage, Mo.

**Brown.** Nelson Forrest, son of George and Anna Brown, was born near Albion, Ind., April 7, 1895. He was killed instantly by a stroke of lightning while plowing on Sept. 7, 1942. He united with the Church of the Brethren in the spring of 1916 and remained faithful. In February 1925 he was united in marriage to Wilda Zumbrun, who, with three daughters and two sisters, survives him. He was held in high esteem in the community. Funeral services were held at the Blue River Church of the Brethren by his pastor, Bro. L. U. Kreider, assisted by the Christian church minister, who lived near. Interment was in the Merriam cemetery.—Mrs. C. E. Bower, Winter Park, Fla.

**Henricks.** Anna Rosa, daughter of James Rufus and Christena Henricks, was born Jan. 2, 1888, at La Place, Ill., and died May 18, 1942, in Wichita, Kans. She had been ill several days with a heart attack. Rosa's desire always had been to be buried by the side of her father and mother in a Wichita cemetery, and this wish was fulfilled. Surviving are five sisters and two brothers. The funeral services were conducted by Bro. James H. Elrod.—Dora B. Cripe, Wichita, Kansas.

**Kraning.** Minnie, was born Feb. 2, 1891, in Franklin County, Va., and died in the Cass County hospital on Sept. 17, 1942. She was a daughter of Mr. and Mrs. D. C. Dillon. In 1910 she was married to Walter Kraning, who died in 1940. Surviving are her mother, two sons, one daughter, one grandson, four sisters and one brother. Funeral services were held at the Mexico Church of the Brethren with Brethren Charles Oberlin and H. U. Fisher officiating.—Violet Fisher, Peru, Ind.

**Krieg.** Miriam Irene, only child of Howard and Ethel Miller Krieg, passed away at the family home on Sept. 14 after an extended illness covering more than three months. She bore her suffering patiently. Everything humanly possible was done for her comfort and recovery. After graduating from the North Side high school she did stenographic work which she enjoyed greatly as long as health permitted. She first saw light of day July 30, 1922. She was a member of the Fort Wayne Church of the Brethren. Funeral services were conducted in the Sloan funeral home, this city. Interment was in the Greenlawn cemetery. Two weeks before her death she called for and received the anointing service. She leaves her parents, two grandparents and a host of relatives and friends. Her schoolmates served as pallbearers. Services were in charge of the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Lichty.** Zoura M. Saylor, was born Dec. 23, 1861, at Lavansville, Somerset County, Pa., and died July 27, 1942, at her home near Davenport, Nebr. She united with the Church of the Brethren in early life, living a faithful Christian life. She spent her girlhood days in Pennsylvania; later she came to Illinois and Waterloo, Iowa. On Thanksgiving Day, Nov. 29, 1900, she was married to C. M. Lichty, Davenport, Nebr., thus becoming the mother of his six children. Remaining to mourn her loss are her husband, who is eighty-five years old, and the children, twenty-four grandchildren, fourteen great-grandchildren, a sister and two brothers. Funeral services were held at the Bethel church on July 30. Bro. Swigart Miller of Beatrice had charge, assisted by Bro. Johnson. Interment was in the Bethel cemetery.—Mrs. Robert Nedrow, Davenport, Nebr.

**Pugh.** Edna, was born Feb. 2, 1909, and died at the Irene Byron sanatorium in Fort Wayne, Ind., on Aug. 20, 1942. She was a daughter of Mr. and Mrs. Bert Snyder. She was united in marriage to Clifford Pugh in 1929. To this union were born four children, one of whom preceded his mother in death three years ago. Others surviving are her parents, three brothers and two sisters. Funeral services were held in the Mexico Church of the Brethren with Bro. Charles Oberlin officiating.—Violet Fisher, Peru, Ind.

**Swihart.** Edward S., was born Oct. 1, 1866, at Beaver Dam, Ind., and died Jan. 26, 1942, in Roann, Ind. The services were held at the Church of the Brethren with Bro. Bruce Flora officiating. Burial was in the I. O. O. F. cemetery at Roann. Surviving are the widow, five children, five half brothers, eight grandchildren and five great-grandchildren. Four children preceded him in death. Mr. and Mrs. Swihart celebrated their golden wedding anniversary on Feb. 28, 1941. He was a loving, devoted husband and father and a faithful church worker. He will be greatly missed by those who loved him.—Mrs. Elmer Dilts, Hammond, Ind.

**Treace.** Frank Leonard, was born at Lakefork, Ohio, and passed away Aug. 29, 1942, at the age of sixty-four years, five months and twenty-one days. He had been in failing health three years, being bedfast the last five months. On June 23, 1940, he united with the Church of the Brethren in Mansfield. He and his family have long been loyal to their church. His widow, Ruth Shephard Treace, and two sons survive. Final services were held at the Finefrock home with his pastor, the writer, officiating. Burial was in the Mansfield cemetery.—Roland L. Showalter, Mansfield, Ohio.

**Wohlgemuth.** Emma W., wife of Harry W. Wohlgemuth, died at St. Joseph's hospital in Lancaster, Pa., July 16, 1942, aged sixty-four years, six months and two days. She is survived by her husband, one son, two daughters and four grandchildren. Sis-



ter Wohlgemuth was a daughter of the late John and Sarah Whittle. She was married to Brother Wohlgemuth on Jan. 1, 1895, the ceremony being performed by Elder H. E. Light, of sacred memory. Soon after their marriage they united with the Church of the Brethren and about twenty-five years ago they were called to the deacon's office. Funeral services were held at the home in Elizabethtown, Pa., in charge of Elder A. C. Baugher and the writer. Interment was in the Mt. Tunnel cemetery.—M. Clyde Horst, Elizabethtown, Pa.

**Wolf, Amy**, wife of Elmer Wolf, died Sept. 2, 1942, in their home at Annville, Pa. She was aged sixty years. Her death followed an illness of nine months. She was a faithful member of the Church of the Brethren and a very active member of our aid society. She is survived by her husband, two daughters, five sons, one stepdaughter, one stepson and fifteen grandchildren. Funeral services were held in the Annville church by Brethren Frank Carper, Clyde Weaver and Hiram Gingrich. Interment was in the South Annville cemetery.—Fannie K. Longenecker, Lebanon, Pa.

**Wood, Nancy Lemon**, daughter of David and Nancy Stover Peters, was born Feb. 17, 1859, and died Aug. 21, 1942, at the home of her sister-in-law in Franklin County, Va. She united with the Church of the Brethren in girlhood and for the past few years had been a member at the Brick church. She formerly lived in Bedford County, Va. At the age of nineteen she married George Lemon. To this union were born eight children. In 1918 her companion was laid to rest. In later years she married Charlie Wood, who is also deceased. Surviving are one daughter, two sisters, one brother, and a large number of relatives and friends. Funeral services were conducted by Bro. J. B. Peters, nephew of the deceased, and Bro. M. Guy West at the Brick church. Interment was in a Lynchburg cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

**Yates, Dorothy Aileen**, daughter of Brother and Sister Emery Yates, was born near Kenross, Iowa, March 4, 1919, and died at her home, Aug. 26, 1942. Death was caused by Bright's disease. Dorothy was very kind and appreciative and always looked for the beautiful and best in life. Although frail health prevented her from getting all the education she so much desired she attended her church school as much as possible and her presence was an inspiration. She became a member of the Church of the Brethren at the age of twelve. She leaves her parents, one sister and two brothers, besides many other relatives and friends. Funeral services were held at her church, Aug. 28, with her summer pastor, Elmer Dadisman, in charge.—Virgil S. Coffman, South English, Iowa.

## Church News . . .

### California

**Lindsay.**—On June 7 we were privileged to have our former pastor and wife, Brother and Sister Wm. Platt, with us. At the noon hour a basket lunch was served and a social time for visiting was enjoyed during the afternoon. The vacation Bible school was held from June 15-20. It was very successful, with sixty children enrolled. The regular quarterly council meeting for the election of officers was held on July 1. Lester Tooker was again elected Sunday-school superintendent and Hazel Kennedy elementary superintendent. On July 26 our former pastor, Bro. D. C. Gnagy, was the guest speaker. At the close of the service Eugene and Virginia Gnagy were installed as minister and wife by Bro. Andrew Blickenstaff of McFarland. About thirty from the Lindsay church went to the summer camp on Greenhorn Mt., which was held from Aug. 17-24. Peaches have been canned for La Verne College by the women's group. Sept. 1 Bro. Paul S. Longenecker and family arrived from Washington, to begin his work as our regular pastor.—Mrs. R. P. Macomber, Strathmore, Calif., Sept. 10.

**Los Angeles, Belvedere.**—Mrs. Cloppert, our pastor's wife, has gathered the women together once a month for a day of fellowship. It is the Help One Another club and meets in a different home each time for a light lunch and program. Several of our boys and girls went to Camp La Verne. On July 19 one of our young preachers, Earle Large, had charge of the evening service, reading from his Braille Bible. On July 26 a representative from the Gideons was here to tell something of their work distributing Bibles among the men in service. We had a birthday party on July 29 for Mrs. Cloppert in the parsonage after prayer meeting. Our pastor gave a series of sermons on the Ten Commandments and followed them with a series on the Beatitudes, making them applicable to our present-day living. On Aug. 29 the church gave a birthday party for Bro. Cloppert in the church annex. Our council meeting was held on Sept. 1 with Bro. Stutzman assisting. Bro. Cloppert and Jessie Frick are delegates to district meeting and Mrs. Violeta Oliver is Sunday-school superintendent. Our love feast will be held Nov. 1 at 4 p. m. and we welcome all who can attend. On Sept. 2 after prayer meeting there was a double shower for two of our young married couples. On Aug. 6 Dr. Frazee from the Temperance Union gave the morning message. On the evening of Aug. 13 we had another representative from the missionaries to India in the person of Mr. R. E. Neighbor, Jr. He is at present at the Bible Institute. The Sunday-school picnic was held in Montebello Park

with a potluck supper in the evening.—Mrs. Lucille Robison, Montebello, Calif., Sept. 15.

**Reedley.**—We have enjoyed a series of inspirational discourses by our summer pastor, Bro. John A. Strain. The interest and attendance kept up well notwithstanding the rush of fruit work and the fact that many of our number leave the heat of the valley for vacation periods at coast, mountains or camps. Early in the season a precious little flower from our Sunday school was transplanted to the heavenly gardens and the father of one of our young sisters was called, the funerals being held the same day. Our new pastor and family, Brother and Sister Bruce Flora and son, from Roann, Ind., arrived before time to assume their work here and we have mutually enjoyed the getting-acquainted period. On Aug. 29 an impressive service was held with our elder, D. F. Sink, Bro. Flora and Bro. Strain in the pulpit. The charge was given to Bro. Flora and the work transferred from the old to the new pastor. Bro. Strain resumes his high school teaching; he will also preach by radio. On Sept. 2 Bro. Flora preached his first sermon for us. We are looking forward to a good year. Many of our young folks are away now. We feel that we want to draw nearer to the Lord, redouble our efforts, keep in touch with our young people and with God for them, that both they and we may be upheld in these troublesome times.—Anna V. Ramsey, Reedley, Calif., Sept. 14.

### Colorado

**Denver.**—We met in regular council to make plans for the ensuing church school year and transact other church business. Harold Fasnacht was again elected Sunday-school superintendent. Other Sunday-school officers and teachers were also chosen. We are glad that our pastor and wife, Brother and Sister Oliver H. Austin, will continue their pastoral work for the coming year. They have done marvelous work during the past year and we feel most fortunate to have them working with us. We are happy for several of our young people who have the privilege of attending McPherson College this year, although we do miss them very much here at home. Those who are attending college are Bob Mays, Harry Reeves, Nellie and Roberta Stinette, Joyce Peter and Annette Glasier; Evelyn Lunn is attending college at Boulder, Colo. Two young people were baptized on Sept. 6. A lovely candlelight wedding ceremony at the church on Sept. 5 united Agnes Stinette and William Benton in marriage. We are proud of the work which has been done toward the improvement of our church basement in the installing of new kitchen cabinets and folding doors. Several adult Sunday-school classes have undertaken to help in the continuance of these improvements by adding regularly to the building fund each month, working toward the time when we can build new Sunday-school classrooms, which are so badly needed. Our fall communion and love feast will be held Oct. 4 at 7:30 p. m.—Zelma Dove, Denver, Colo., Sept. 20.

### Idaho

**Twin Falls.**—On June 14 the children of the Sunday school presented a very fine program. Several fathers and mothers with their babies took part in a beautiful dedication service for the babies, also on children's day. Daily vacation Bible school was conducted for two weeks in June with a good attendance and a great deal of interest. A sand table for the beginners' department was made by the sixth grade. Five dollars and forty cents was given by the pupils and teachers for China relief. This was sent to Bro. Wampler in West China. The B. Y. P. D. is studying a new book, I Dare You, by Danforth. It is very interesting and has a challenging message for any youth today. Our regular quarterly business meeting was held on Friday evening, June 12. Six of our boys and girls attended the intermediate rally at Fruitland in June. Maxine Heistand and Clarence Magoffin reported a good time and some very helpful and inspiring messages given. Friday evenings for the remainder of the summer the B. Y. P. D. and the junior church league will meet for social recreation at the church basement under adult supervision. Bro. Harold K. Michael of Irricana, Alta., Canada, visited with the Ikenberry family on his return from Annual Conference. We were glad to have Andrew and Louise Holderreed here on June 28. He gave us a very inspiring sermon on Unlimited Love. Sunday evening services are being dismissed at the church to join the union services in our city park. Bro. Ikenberry took charge of the morning devotionals over radio station KTFQ last week. Several members of the church have been in our local hospital for treatment; we hope and pray that they may all regain good health soon. The ladies' aid is busy quilting. Mrs. Donna Shepherd is the new president of the women's missionary society. We are having good attendance and a very interesting Bible study, conducted by Sister Laura Hempleman. The church has been entirely redecorated and several useful gifts added by various groups. Several members attended the summer assembly at New Meadows, Idaho. Bro. Ikenberry and family motored to American Falls on July 19; Bro. Ikenberry delivered the evening sermon in the Baptist church. They were later entertained in the A. G. Turner home, then had a few days in Yellowstone Park. On Aug. 2 Mrs. Ikenberry delivered the morning sermon at the Emmett church. Some of our young people left for college and more plan to leave for work elsewhere. The yearly election of officers took place Friday evening, Sept. 4, in regular quarterly council meeting with a very good attendance. The young people presented the church with a beautiful picture.—Mrs. Irene Melton, Twin Falls, Idaho, Sept. 8.



## Illinois

**Cerro Gordo.**—Our new pastor, Bro. W. Harlan Smith, and family, from Greene, Iowa, arrived here Aug. 18 to take charge of this church. On Friday evening, Sept. 4, following our election of officers, a reception for the pastor and his family was held in the church basement. A shower of foodstuffs was presented to them by the church members. A very successful daily vacation Bible school was held in June in co-operation with other churches of the town. A number of our young people and some from the intermediate group attended camp for a week at Lewistown and at Camp Kiwanis, Decatur. The district meeting for the Southern District of Illinois was held here August 29, 30, 31, with a very large attendance. The meeting as a whole was a very inspirational one. The women of the church served meals in the basement and cleared over \$100. Our church served as a depot for Brethren Service food donations from Southern Illinois. On Monday, Aug. 31, a truck from Lagro, Ind., came and took over 5,200 pounds of foodstuffs back to the camp there. New officers elected for the year beginning Oct. 1 include: elder, I. D. Heckman; Sunday-school superintendent, Edith Eller. Our church, in co-operation with the other churches of the town, is making plans for the teaching of religious education one day a week in the public schools. Our pastor is to teach the class in high school the first semester. We have redecorated three Sunday-school rooms and several of the rooms at the parsonage were sanded and repapered. The Brenneman family, formerly of Cerro Gordo, presented the church with a piano. At present it is being used at the parsonage. We are making plans for launching the second year of our unified finance system. The first year proved very successful and we are looking forward to even better things the coming year.—Edith M. Gossett, Cerro Gordo, Ill., Sept. 14.

**Chicago, Hastings Street.**—The year 1942 marked the first year that the Hastings Street church was officially recognized as a church. Consequently there were two delegates sent to the district meeting at Lanark. They were Mrs. Lilian Dama and Miss Anna Bartels, who brought back some very favorable reports of the meetings. The fall season was begun by holding the election of officers on Sept. 20. A most successful year is anticipated.—Barbara Jargstorf, Chicago, Ill., Sept. 23.

**Decatur.**—Recent church happenings include a two weeks' revival with Brother and Sister G. G. Canfield in charge, resulting in ten baptisms; a well-attended mother and daughter banquet at which Miss Von Reisen, director of religious education, was the speaker. The district young people's rally, was held in our church, followed by a communion service and an all-day service on Sunday at which Bro. Harry K. Zeller, Jr., of Indianapolis, was the speaker. We were also happy to have Mrs. Daryl Parker with us for a morning and evening service. Miss Velma Ober brought us pictures of China on Sunday evening, Aug. 30, which were very interesting. Our quarterly business meeting was held Sept. 2 with election of officers; also a committee was appointed to arrange for the dedication of the parsonage recently purchased by the church.—Mrs. C. V. Doyle, Decatur, Ill., Sept. 15.

**Freeport.**—A mothers and daughters' supper was held on May 20, the theme for the evening being Down Mexico Way, with Mrs. Lawrence Rockey showing movies of her trip to Mexico. The fathers and sons enjoyed a picnic at Krape Park on June 20, after which the mothers and daughters joined them for a vesper service in the evening. Blackboards have recently been made and placed in each Sunday-school room. June 15-26 we held our first daily vacation Bible school in our church. The attendance and co-operation were exceptionally good. June 28 the Sunday school held its annual picnic in Krape Park. At various times during the summer when our pastor was absent, the pulpit was filled by Brother John Masterson of Forreton, Earl Kurtz and E. G. Hoff of Elgin. From August 16-30 Bro. R. H. Miller of North Manchester held evangelistic meetings, at which time two were baptized, making a total of four since our last report. To this date the women of our church have canned 108 quarts of food for C. P. S. camps. At the recent church council Daniel Fierheller was elected Sunday-school superintendent, Morris Firebaugh, assistant. At this time two deacons were elected and since then they and their wives were installed in a Sunday morning consecration service. Brother and Sister Fike acted as delegates at our district conference in Lanark. Throughout the summer both morning and evening services were held and these were usually very well attended. During the month of October our church will co-operate with other Freeport churches in a church loyalty drive.—Mrs. Robert Emmert, Freeport, Ill., Sept. 9.

**Lanark.**—At our business meeting on Sept. 17 we elected Sunday-school officers for the coming year. Joe Pieson is our adult superintendent. Esther Good was chosen as B. Y. P. D. adviser. At the close of the morning service on Sept. 27 there will be a short service of recognition and consecration of these officers. We decided not to have our annual Thanksgiving dinner. Our autumn love feast will be held Sept. 27. We decided to purchase the new Brethren Hymnals for church worship. The men's organization was appointed to receive gifts for the purchase. A number of improvements have been made in the kitchen and new carpet has been purchased for the aisles of the auditorium. The missionary society has sponsored this work. At our last missionary meeting on Sept. 17 a very interesting program was given. Letters were read and pictures shown of four of our former pastors and families and of their work since leaving

Lanark. These ministers are Bro. I. R. Beery of Pleasant Hill, Ohio; Bro. James Moore of Lititz, Pa.; Bro. Clyde Forney of Roanoke, Va.; and Bro. Forest S. Eisenbise of Pasadena, Calif. We are planning to hold a pre-Easter service the week before Palm Sunday with Bro. Charles Bonsack of Elgin as speaker. While our pastor, Bro. I. D. Leatherman, was in Danville, Ohio, holding revival meetings we were privileged to hear Bro. John Masterson of Forreton, Ill., on Aug. 23 and Bro. Merle Hawbecker of Cherry Grove, Ill., on Aug. 30. One hundred half-gallon jars of vegetables and fruits were filled for the C. P. S. camps. A truck was here during the district conference held Sept. 5-7 to pick up the jars filled by the churches of the district. A large crowd attended these meetings; 590 meals were served on Saturday; 1,009 on Sunday and 455 on Monday. The lodging committee found places for 200 people; the Cherry Grove church assisted. We were assisted in preparing the meals by Brother and Sister Snowberger of Mt. Morris.—Ada Royer, Lanark, Ill., Sept. 21.

**Milledgeville.**—Our church was privileged to entertain the B. Y. P. D. key workers of the district over the week end of July 24-26 when the Young People's cabinet sponsored a retreat in our congregation. Raymond R. Peters, national director, was in charge; plans for local groups, plus discussion in personality development, took most of the time. The meetings were conducted from Friday evening until Sunday afternoon, with representatives from the Chicago, Naperville, Elgin, Lanark, Polo, Freeport, Lena, Rockford, Mt. Morris, Dixon, Sterling and Milledgeville congregations present. Bro. Peters gave us a strong message Sunday morning. We were very appreciative of the help of the young people in the worship service both in church and Sunday school. We were glad to have Bro. J. E. Miller of Elgin worship with us on Sunday morning, Aug. 2. Sunday evening, when we met for service, three brethren from Elgin, namely, H. A. Brandt, Spenser Minnich and D. D. Funderburg, walked in unannounced. The meeting was turned over to them and they enlightened us on a number of things concerning the Gospel Messenger, the Publishing House and missions. The following Sunday, Aug. 9, Sister Eliza Miller of Waterloo and Brother and Sister Earl Miller of Cerro Gordo worshiped with us. Sister Eliza Miller brought the morning message, which was much appreciated. Our pastor and family will remain with us another year. He accompanied some of our intermediates to Naperville to the intermediate camp in which he was a leader. He was also one of the leaders at the young people's camp at Lewistown. Our ladies' aid has again been serving dinners for threshing crews. We also made up packets and canned fruit and vegetables for camps and now are doing some canning for Bethany Hospital. We were sorry to have some of our loyal and efficient workers, Bro. Lelo Gnagey and family, move from our midst to the Lena congregation, but our loss is their gain and we wish them well in their new field. Our pastor, Bro. Paul Miller and family, are now away on vacation. In his absence yesterday, our pulpit was filled by Bro. W. S. Benschoff of the Brethren church, who brought us a very inspiring message. Our delegates to district meeting, Mrs. Abe Reiff and Orion Stover, gave their report of the meeting following the Bible study period. Our autumn business meeting will be held Sept. 28 at 7:30 p. m., at which time the church program for the year will be planned.—Mrs. Clara V. Fike, Milledgeville, Ill., Sept. 14.

**Pleasant Grove.**—On July 4 we met at the church and painted the church seats and some inside woodwork. A basket dinner at the noon hour was enjoyed by all. A new rug for the pulpit was laid a few days later. We met in council July 7 with our elder, Bro. Oliver Dearing, presiding. He also gave us three interesting sermons July 7, 8 and 9. Bro. George Morgan was chosen as delegate to district meeting. He has filled both his own and Bro. Shoemaker's appointments at our church this summer since it has been impossible for Bro. Shoemaker to be with us. Our love feast will be held Oct. 10. This year being the 60th anniversary of the Brethren church in Jefferson County (first known as the Mt. Vernon congregation) we will celebrate Oct. 11 with an all-day meeting, basket dinner and varied program. We welcome all who can be with us at that time. Sister Velma Ober was with us Aug. 27 and gave us a very interesting talk on conditions in China. She was accompanied by Brother and Sister John Wieand of Decatur.—Lizzie Coffel, Scheller, Ill., Sept. 7.

**Polo.**—On Sept. 1 Brother and Sister M. E. Clingenpeel began their second year's work with us. A feeling of Christian co-operation prevails and a desire to do more unselfish service for the promotion of God's kingdom. We held no services Sept. 6 as a large number attended district meeting at Lanark. The Byler male quartet of Goshen, Ind., gave a splendid program on June 19. Our elder, Bro. C. W. Stauffer, presided at our council meeting on Aug. 30, and he was re-elected for another year. Good reports were given and other business discussed. Plans are being made to have a revival meeting in November with Bro. J. F. Burton of Topeka, Kansas, as the evangelist. Two attended intermediate camp at Naperville and six attended the young people's camp at Lewistown. Bro. Clingenpeel assisted in a revival meeting at Pyrmont, Ind., in August. During his absence the pulpit was filled by layman J. P. McIlnay of the local congregation and Bro. H. Jesse Baker of Muncie, Ind., a former pastor. The five adult classes in Sunday school have sponsored sending packets to camp. A bulletin board containing the names and addresses of seven boys in army camps has been placed in the



church lobby. Our Sunday-school superintendent is R. O. Blough.—Mrs. Hazel Krum, Polo, Ill., Sept. 15.

**Sterling.**—On May 7 the mothers and daughters held their annual banquet. This year the theme was The Home Nest. The principal speaker was Mrs. J. E. Robbins, teacher of religious education in the public schools of Sterling and Rock Falls. All the churches co-operated in a religious service held on May 10, Mother's Day, at the municipal building. Under the direction of Mrs. K. C. Bechtel, our Sunday-school children presented a very fine children's day program. Among other things Bible pictures were shown on the screen and children told the stories of them. This summer, as usual, our church was one of those participating in the Sunday evening open air services. Our young people this year will take advantage of religious teaching and discussion in the community young people's organization of the Protestant churches, called The University of Life. On Aug. 9 the men and boys of the congregation enjoyed a breakfast at one of our beautiful parks and had a very fine program. Then they proceeded to church for the regular Sunday morning services. Six of our intermediates who attended camp at Naperville gave reports on the Sunday following their return. Recently our women met at the church and canned a great amount of fruit and vegetables for the C. P. S. camps. Some women donated of their home canning. The election of officers in the women's work resulted in Mrs. Chas. Cooley being elected president. At the summer business meeting Bro. John Heckman was again elected elder; Bro. H. J. Brubaker, Sunday-school superintendent, with Bro. J. H. Lahman as assistant. At the time of our spring communion two were received into the church by baptism and four by letter. During the summer our pastor, Bro. K. C. Bechtel, has been bringing us inspiration from the Annual Conference, at which he represented us as delegate. Interesting reports of the district conference at Lanark were given by Bro. Galen Hauger, Sisters Jennie Hook and Helen Eikenberry. The date of the fall communion will be Oct. 18 at 7 p. m. Evangelistic services, conducted by Bro. A. P. Musselman, will begin on Oct. 25.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 15.

#### Indiana

**Anderson.**—The church entertained the district meeting August 25 to 27. The attendance was normal despite transportation problems, and many guests were with us. One item of interest was the load of foodstuff for C. P. S. camps that was brought in, and the consecration of the load as it left the church. Our quarterly council was Sept. 2. The election of Sunday-school officers and other business were cared for. A service honor roll was presented to the church by the Loyal Gleaners class. So far just twenty of our young men have entered the service in one way or another. During the summer the church building received some repairs and the interior was redecorated. In the near future floors will be sanded and refinished. A number of our youth attended the various camps at Camp Mack. Since our last report one has been received by baptism and two by letter. We look forward to our love feast, Saturday, Oct. 3, after which Harry K. Zeller, Jr., of Indianapolis will continue with us one week with special meetings.—Alta Musselman, Anderson, Ind., Sept. 9.

**Bachelor Run.**—We met in council Sept. 2 with Bro. Sink presiding. Fred Hood was elected Sunday-school superintendent with Mark Garrison as assistant, and Brother and Sister Angle as delegates to district conference. Our Sunday-school attendance has been good during the summer months. Recently there were six baptized and nine added to the church by letter. On Sept. 13 we had an all-day meeting at the church, the noon meal being our birthday dinner. We will hand in our birthday offering. Help being hard to get the men of our church volunteered to get together and give the church two coats of paint. This was completed in a very few days. Our love feast will be held Oct. 17.—Mrs. Ada Booth, Flora, Ind., Sept. 11.

**Bethany.**—The church met in council on Sept. 2 with our elder, Bro. William Brubaker, officiating. Church officers for the year were appointed; Bro. A. E. Clem is elder and Bro. Daniel Clem, Sunday-school superintendent. Our pastor, Bro. L. H. Miller of South Whitley, handed in his resignation. We have secured Bro. Galen Bowman of Middlebury for our new pastor. We had a basket dinner in farewell to Bro. Miller and in welcome to Bro. Bowman. On Aug. 23 we had our harvest Sunday with thirty boys from Lagro giving a program in the forenoon, a dinner at the church, and Bro. H. L. Hartough of North Manchester preaching a harvest sermon in the afternoon. The Nappanee church brought produce and we furnished some, so we canned 106 quarts of vegetable soup, 100 quarts of tomatoes and twenty-six quarts of grape juice for the camps. Bethany has canned about 1,500 quarts of fruit and vegetables for the camps.—Bertha B. Weybright, Syracuse, Ind., Sept. 21.

**Center.**—Some of our members were permitted to attend district meeting at Camp Mack, with Bro. T. E. Gordon acting as our delegate. We have had some illness in our group; our pastor's wife has had quite a long illness but we are happy to report that she is now gaining slowly. Bro. Ed Eastlund, who was injured at Camp Lagro, was home on furlough until his foot healed somewhat. He can now walk without crutches and has returned to camp. Sister Lulu Snyder is very sick. Will you pray for her? Bro. Harvey Bowers of Baugo, Bro. Galen Bowman of Middlebury, and Bro. Eldon Evans of New Paris have all given us inspiration from our pulpit recently. Our pastor,

Bro. Cross, has been preaching a series of sermons on faith, which have been very helpful in these dark days. Bro. Ervin Weaver, our elder, had charge of our council meeting on Sept. 3. We decided to retain Bro. Weaver as elder another year, also Bro. T. E. Gordon as Sunday-school superintendent. We are sorry to have to grant Brother and Sister Otis Gordon their letters but we wish them Godspeed in their new church affiliations. Bro. Ira Long of Buchanan is to hold our revival meetings this fall, beginning Nov. 9. Our harvest meeting was held Sept. 6 with Bro. V. F. Schwalm as the speaker of the day. The chorus from Camp Lagro gave us a good rendition of music in the afternoon. We look forward to a bigger, better Christian experience, with God's help, in the future.—Dorcas Ritenour, Bremen, Ind., Sept. 15.

**English Prairie.**—We met in council on Sept. 11 to elect officers for the coming year. Glenn Burger was chosen Sunday-school superintendent. Bro. Charles Light was chosen elder for another year. Our church has been busy canning and preparing food for C. P. S. camps; the aid is making comforters. We expect to have our revival meetings in October but as yet have not been able to secure an evangelist. Our communion will be held Oct. 31 at 7 p. m.—Mrs. Charles Light, Howe, Ind., Sept. 18.

**Fairview.**—We will hold our communion service on Saturday evening, Sept. 26, at 6:30 p. m. John W. Root was selected as delegate to our district conference held in the Anderson church on Aug. 27, at which the attendance was exceptionally good. Since our last report the Fairview church was blessed with a goodly heritage in having Bro. Albert Harshbarger and family move into our church community, in which he is sharing in the ministry and also is principal and coach of our township high school.—Mrs. Lulu E. Root, La Fayette, Ind., Sept. 14.

**Howard.**—We met in regular quarterly council Sept. 3 with our elder, Bro. T. A. Shively, presiding. Sunday-school officers were elected for the coming year. Arrangements are being made for our love feast, which is held each year on the fourth Saturday of October, which will be the twenty-fourth. We extend a very hearty invitation to all who can attend and especially to the ministering brethren.—Estella Lybrook, Kokomo, Ind., Sept. 12.

**Indianapolis.**—Two coats of white paint have made the church more appealing to the eye as well as to the spirit. This project was sponsored by the men's work, assisted by the Loyal Circle. The work was done by a member, Lawrence Rosemeyer, who willingly did considerably more than bargained for. At the regular council meeting on Sept. 8 the church decided that our minister, Bro. Harry K. Zeller, should be ordained to the eldership. This was done on Sept. 13. The church is very happy to have Bro. Zeller starting on his third year of ministry here. The church program is growing ever more inspiring under his faithful leadership. An every-member canvass to meet the budget for the coming year is in progress. At the council meeting Elder Frank E. Hay was re-elected for the coming year. He has served faithfully for many years in this capacity. The young people of the Nettle Creek congregation gave an interesting play on the evening of Sept. 13. Attendance during the summer was often diminished but interest did not slacken as much as in some preceding summers. It is hoped that the coming months will see growing support for the work here.—Raphael W. Wolfe, Indianapolis, Ind., Sept. 18.

**Killbuck.**—Our church has enjoyed a sixty-two percent increase in attendance during the past year. An interesting mid-week Bible class has continued since last May. Some of us enjoyed attending district meeting. The aid society has thirty-four enrolled. They are doing some canning for the camps. All departments of the church are quite active. Plans are being made to build a basement and install a new furnace very soon. A finance and a building committee were named at the council on Sept. 15. Our Sunday-school superintendent is Bro. Lykins. Sister Minnie Bright was the guest speaker at our home-coming on Sept. 13 and we enjoyed her greatly. Bro. James R. Hunter of Muncie has preached for us during the last year and has been asked to continue indefinitely. Bro. Burke was retained as elder.—Pearl Starnier, Muncie, Ind., Sept. 18.

**New Salem.**—Last February we decided to buy the property east of the church for a parsonage. Electricity was put in the house and some remodeling was done. The men donated their time in helping with this work, and in March the pastor was able to move in. We hope to complete the work this week by putting on shingle siding. Our ladies' aid has been canning a lot of fruit and vegetables for the C. P. S. camps. They have sent three kits to Lagro and are making more. They are also making comforters for the camps. Last week the ladies elected new officers. On Aug. 20 at our regular quarterly council we elected church and Sunday-school officers for the next year. Bro. Arch DeFries is our Sunday-school superintendent. Our delegates to district conference were Sisters Irene Krieder and Vivian Morehouse. Our home-coming will be held next Sunday, Sept. 27. Brother and Sister Homer Burke are to be the speakers.—Mrs. Lydia Morehouse, Milford, Ind., Sept. 21.

**Pine Creek.**—Aug. 16 we had our missionary and harvest meeting. Dr. V. F. Schwalm, president of Manchester College, brought us two very enlightening and inspiring messages. The offering for missions amounted to \$122. In the morning of the 30th we were very fortunate to have Dr. A. W. Cordier of Manchester College, chairman of the Brethren Service Committee, bring us a message concerning the Brethren Service work of the church. Dr. Cordier has such a great amount of knowledge and



the ability to present it in such a convincing way that there is always a rich blessing in having the privilege of hearing him speak. The offering for the Brethren Service work after his message reached the sum of \$123.63. In the afternoon and evening the young people of this section of the district held their conference at Pine Creek. Bro. H. A. Claybaugh, a former minister, was the speaker. Tuesday evening, Sept. 1, the regular quarterly business meeting of the congregation convened. All of the regular church and Sunday-school officers were elected to take office October 1. In addition to this Pine Creek called to the office of deacon three of our young brethren and their wives: Walter Keiser, Willard Stump and Richard Stump. A very beautiful consecration service was conducted for them by Brethren Galen Bowman and John Frederick, of the district ministerial-mission board. We feel confident that the congregation will be much better fitted to serve the kingdom of God in this community by the election of these fine folks to such an important office. The installation for all officers and teachers will be Sunday morning, September 27, with our minister conducting the service. The first Sunday in October will be Rally Day in all the services of the church and Sunday school. We are very eagerly looking forward to the love feast and communion service Saturday evening, Oct. 17. Breakfast will be served at the church Sunday morning, the 18th, at 7:30. Every one in the community is invited to this meal. Beginning Wednesday evening, the 14th, we will have three nights of services prior to the love feast. Our minister, Bro. Joseph E. Whitacre, will preach the sermons for these meetings. Visitors from near-by congregations are cordially invited to worship with us. Four of our young people are in Manchester College this year.—Alwilda Baughman, Lakeville, Ind., Sept. 16.

**Pine Creek.**—Aug. 11 was set for meeting at the church to paper, repair and clean up the building. A large number responded and much was accomplished. A basket dinner was enjoyed at noon. As they worked they decided to attempt more. Then the seats were refinished, floors sanded and refinished. So the work went on for a number of days with smaller groups working, and almost all work donated. The furnace is to be repaired and a fan installed to heat the entire building adequately. Two girls from the young people's class attended Camp Mack. A number attended the workers' meeting at Huntington, Aug. 2. Our council meeting was held Sept. 11. One letter was granted. Bro. Willis Maugans will be our Sunday-school superintendent, and Sister Marie Myers primary superintendent. Bro. Willis Maugans and Sister Ada Hessong are delegates to district meeting. Bro. Petry of Ohio will assist in a series of meetings, beginning Oct. 12. Sept. 13 Brother and Sister V. F. Schwalm of Manchester met with us. Bro. Schwalm brought the morning message. A basket dinner was enjoyed at noon with a large number present. Then the group divided into a father and son meeting with Bro. Schwalm addressing them, and a mother and daughter meeting with Sister Schwalm as their speaker.—Martha O. Hessong, Peru, Ind., Sept. 15.

**Pleasant Valley.**—Our church met in council on Sept. 8 with Eld. Homer Schrock presiding. Bro. John Frederick of Napanee and Bro. Miller of Bourbon were with us as the church decided to elect two deacons. But after the voice of the church was taken it was found that they had elected three, the lot falling on Brethren Ketric Groves, Ira Leer and Chester Franks. At the same time Bro. Ralph Schrock was ordained to the full ministry. These four young men are very promising and the prayers of the congregation go out in their behalf that they may remain true to their calling. We then proceeded with regular business, several board reports and election of officers. Eld. Homer Schrock was re-elected for another year; Bro. Ketric Groves, Sunday-school superintendent. Brother and Sister Ernest Bowman have moved to Roann, Ind., to take charge of the church there. Bro. Bowman is attending Manchester College part of the time. We had a mother and daughter meeting Sept. 4 with seventy-five present. Sister Rachel Weybright gave us a very fine talk. Bro. Manley Deeter from Milford was with us on Aug. 23 and gave us an interesting message on his mission work. Our church greatly regrets losing Brother and Sister Galen Bowman and daughters. They have been called to take charge of the Bethany church, south of New Paris. Our harvest meeting will be held Sept. 20. Bro. Virgil Mock of New Paris will give the sermon both forenoon and afternoon. Brother and Sister Ira Arnold were with us on the evening of Sept. 10 to give us a program of pictures and music. Our women of the church have been canning fruit and vegetables for the C. P. S. camps. We also sent a large amount of clothing for relief. The men are also busy; they have a field of popcorn out which is yielding a very good crop this year. We are all looking forward to our revival meeting to be held in October with Bro. Ezra Fike as our evangelist.—Mrs. Lizzie Berkey, Middlebury, Ind., Sept. 11.

**Roann.**—A fellowship supper was served at the church on the evening of June 18 in honor of our pastor, Bro. Bruce Flora and family. After the business was transacted and a short program rendered, a purse was presented to them. July 15 they left for their new field of labor in Reedley, Calif. Our very best wishes go with them. That evening will always be a red-letter event in the memory of our church. The impressive service of burning the mortgage was planned by Brother and Sister Flora. We carried this financial responsibility for twenty-one years, but it now brings much joy to know that it has been lifted for the future generations. On the morning of July 26, Bro. Dickey of North Manchester gave us another of his very impressive sermons.

Aug. 9 Bro. Thomas Shively of the Pipe Creek church held a very impressive installation service for our pastor, Bro. Ernest Bowman, and wife. Aug. 9 was also the beginning of our revival meetings, with Bro. Moyne Landis of Spring Creek, Ind., in charge, assisted by our pastor. Bro. Landis' messages each evening were very spiritual and uplifting; Miss Boyer led the song service. Our churches of Roann united in the Sunday evening services throughout June, July and August. Our aid canned 169 quarts of vegetables and fruit for the C. P. S. camp at Lagro; also served dinner at the Wabash sale barn on Sept. 2 and will serve at the Liberty Mills sale barn on Sept. 17.—Mrs. Wallace Musselman, Macy, Ind., Sept. 15.

**Union Grove.**—Our good Mother's Day service was presented by the two young people's classes at the Sunday morning hour to an appreciative audience. This year our missionary society observed a mother and daughter tea and spent a delightful afternoon, with many visiting guests present to enjoy the program. We were also able this year to have our district president meet with us at a regular meeting, with helpful suggestions for our group. We are filling eighteen dozen half-gallon jars with good things for our C. P. S. camps and plan to add other things as the loads are picked up. A program of slide pictures on the work of our C. P. S. camps, with inspirational comment by Bro. John Metzler, regional director, was very helpful. We have had a variety of programs during the summer Sunday evenings, beginning with children's day, sponsored by different Sunday-school classes. Included in these were views of Alaska, an anti-liquor lecture and home talent services, with preaching on alternate Sunday evenings. In our recent fall election we retained as elder, Bro. I. E. Weaver. The deacon body have organized in accordance with Annual Conference recommendation and they are taking hold of the work in a creditable manner. The women's work gave an encouraging report. Aside from their regular missionary projects they have an active Bible fund for army needs; have sewed for Bethany Hospital and sponsored a general provision shower for a family whose house and its contents burned. A nice fund toward a new house for them was also raised. A day's work with tractors and other equipment at a time when most needed was given to an elderly deacon by the men of the church and community. Our Sunday-school superintendent for the next year will be Bro. Jesse Palmer. Our missionary society president is Mrs. Mildred Snider and she will also act as church correspondent.—Mrs. Virginia M. Snively, Gaston, Ind., Sept. 14.

**Wawaka.**—The congregation met Sept. 9 in the regular council, at which time Sunday-school officers for 1943 were elected. Paul Becker was made superintendent. The fall communion date was set for Oct. 19. We are looking forward to Sept. 27 when Bro. V. F. Schwalm of Manchester College is to be the speaker at our harvest meeting. The young people of our Sunday school entertained the B. Y. P. D. of section six of our district on the evening of Aug. 31. Under the leadership of Bro. Paul Zumbrum an interesting and helpful program was given, followed by a supper and social good time on the church lawn. The men of the church are about to complete the addition of a vestibule to the church building and are preparing to install a furnace in the parsonage. The women are canning fruit and vegetables for Camp Lagro.—Blanche Blosser Frick, Wawaka, Ind., Sept. 15.

**West El River.**—The church met in council Sept. 4 with Eld. Ira Kreider and Bro. T. A. Shively of Peru assisting. Bro. Hugh Miller of Wabash, Ind., was elected elder for next year. We have paid to Camp Lagro \$58.65. We have our call to bake cookies for the camp for Sunday, Sept. 13. Bro. J. L. Guthrie of La Fayette, Ohio, is holding a two weeks' revival. Our love feast will be held Sept. 21. Our delegate to district meeting is Bro. Raymond Lantis. Our Sunday-school superintendent is Sister Erba Perry, cradle roll superintendent, Sister Mary Butterbaugh, and chorister, Sister Mildred Weirick. The writer is Messenger agent.—Mrs. Dora Helsner, North Manchester, Ind., Sept. 11.

**West Manchester.**—We were glad to have our pastor, T. G. Weaver, return to us after four weeks of evangelistic work. During his absence the pulpit was filled by our home ministers in the morning services. In the evening Brethren R. H. Miller and Ray C. Keim were with us. We met in regular council Sept. 3. Bro. Edward Kintner had charge of the devotions. The following officers were elected: elder, Bro. T. G. Weaver; superintendent, Bro. Glenn Grossnickle, with Bro. Leonard Custer, assistant. Sister Edith Boyer was chosen director of children's work. Our treasurer gave a good report for the quarter, showing a satisfactory balance in the treasury. The church was pleased to accept a Sunday-school register as a gift from the Enterprise class. Bro. Kintner represented the district ministerial board. The church requested the board to ordain Brethren Wilbur Norris and Lester Young to the ministry at our next district meeting. Russell Miller will represent the church as delegate at our district meeting, with Edith Miller as alternate. Our harvest meeting will be Sept. 20 with Bro. V. F. Schwalm as speaker at morning and afternoon services. A basket dinner will be served at noon. Our fall communion will be held Oct. 24 at 7:30 p. m. with breakfast the next morning at the church. All are invited to commune with us.—Mrs. Frank Wolfe, North Manchester, Ind., Sept. 8.

#### Iowa

**English River.**—This summer we enjoyed the fellowship and help of Brother and Sister Elmer Dadisman. They have now returned to Chicago where they will again be taking work at Beth-



any. The young people's conference for the Southern District of Iowa was held here June 12-14. Bro. Desmond Bittinger was the guest speaker. He gave us some very inspiring addresses. Quite a number of our Sunday-school children attended summer Bible school at the Mennonite church. Our elder, Bro. W. H. Brower, and wife attended the Annual Conference. We appreciated very much having Bro. Frank Crumpacker with us on Sunday evening, Aug. 23. The first of September Bro. Wayne Carr and family moved into the parsonage to begin their work with us. On the evening of Sept. 11, our church school held its annual birthday social. This year we combined it with a reception for our new pastor. Brother and Sister John L. Back celebrated their golden wedding anniversary on Sept. 11. All of their twelve children were at home and most of their grandchildren and great-grandchildren. At our Sunday-school election Sister Mary Coffman was elected superintendent. We look forward to a year of progress in kingdom work.—Virgil S. Coffman, South English, Iowa, Sept. 15.

### Kansas

**Hutchinson.**—Bro. X. L. Coppock will hold a revival meeting at the Hutchinson church, beginning Nov. 8. Robert Weber, the son of our pastor, Clinton I. Weber, has been ordered to leave Sept. 13 for the C. P. S. camp at Lagro, Ind.—Mrs. Steve Moyer, Hutchinson, Kansas, Sept. 4.

**Independence.**—The church met in council July 13 and reorganized for the next year by choosing Bro. Ralph Loshbaugh as elder-in-charge. Bro. Leonard Birkin as pastor and Bro. R. L. Daggett for Sunday-school superintendent. We accepted the budget as planned by the pastor and trustee board. While our pastor was on vacation the pulpit was filled by our new minister, Donald Scofield, who used as his text, The Comforter. The subject was handled well for a beginner. The next Sunday morning Brother Zook, our field secretary and pastor of the Osage church, preached for us on the text, They Have Ears But Hear Not and Eyes But See Not. Bro. Zook handled this subject as though he believed that the Bible was God's Word and message to man today just the same as when the words were spoken. One has been baptized since our last report. The church is glad to welcome the John Henderson family back with us again. One of our aged shut-in sisters has been bedfast for the last week. Our pastor's son was suddenly stricken and taken to the hospital where it was learned that a major operation was necessary. He is getting along nicely now and expects to be brought home soon. For this the entire church family is thankful.—W. E. Burroughs, Independence, Kans., Sept. 12.

**Larned.**—We met in council on Sept. 1 to elect church and Sunday-school officers and make plans for the coming year. Elder H. D. Michael was present. Our pastor, Bro. Wilburn Lewallen, and wife are doing very satisfactory work and have the love and respect of the church and the entire community. They have been unanimously retained as pastors for the present year. Leonard Snowberger was elected Sunday-school superintendent for the coming year. Mrs. Wilburn Lewallen and Mrs. W. W. Horning are our delegates to district meeting. We decided to have a love feast sometime in the latter part of October. Our harvest meeting was held on Sept. 20 with a good attendance. Our pastor brought the morning message, which gave much food for meditation. We had a basket dinner and social hour at noon, which many in the community enjoyed with us. In the afternoon a message was brought by Rev. R. E. Snodgrass of Wichita, who is conducting a union revival in Larned. Our ladies' aid society is very much alive. We have met regularly every two weeks during the summer. We have served lunches at some farm sales; this work has helped our finances very much. We have put some new furnishings in our parsonage and expect to do some more improving soon. Mrs. Leonard Snowberger has been elected president for the coming year.—Mrs. W. W. Horning, Larned, Kansas, Sept. 22.

**Newton.**—The ladies' aid did sewing and knitting for the Red Cross during the summer. They are also making some comforters for the C. P. S. camps. The junior league group had as their project during August the raising of funds to redecorate the primary Sunday-school rooms in the basement. The men's work group, with Walter Royer as chairman, will have charge of the painting. Sunday evening, Aug. 16, the young people who attended Camp Wa Shun Ga gave a splendid report of their camp work and activities. The missionary committee of the women's work sponsored the arrangements for our annual harvest meeting, to be held on Sept. 24. Dr. Burton Metzler, of McPherson, has been secured as speaker. There will be a basket dinner with services both morning and afternoon. Our fall business meeting was held Sept. 3. Officers for church and Sunday school were chosen. Mrs. Glen Johnson will be our Messenger agent, Zeta Rodgers, local representative for the Brethren Publishing House. Ira Wiley was chosen to look after the work of peace and Brethren Service secretary. Mr. and Mrs. C. E. Schrock were chosen as delegates to the district conference to be held at Garden City in October. The date set for our fall communion is Sunday evening, Oct. 4, at 7:30.—Mrs. C. E. Schrock, Newton, Kansas, Sept. 11.

### Maryland

**Longmeadow.**—Our spring love feast was held the last of April with Bro. Quincy Holsopple being our officiating minister, and other visiting ministers present. During the summer we have had very good attendance considering the gasoline rationing. The cemetery corporation put up a concrete block fence around

the adjoining cemetery this summer. The ladies have been doing their share to help the C. O. boys at their farm in the way of canning foods and doing kind deeds for them. Bro. H. Stover Kulp visited our church and preached to us on Sunday morning, Aug. 2. Brother and Sister Frank Crumpacker were here July 12. He preached in the morning and she talked and helped him show pictures of their work in China in the evening. We held our fall council on Aug. 8, at which time we decided to ordain Bro. Cyrus Strite and wife to the ministry at this place on Sept. 13. We have added seven new books to our church library. We had our harvest meeting the 25th of July amid a heavy rain with some storm. Two of our young men will enroll at Bridgewater College this fall. Our revival was held from Aug. 16 to Aug. 30. Our evangelist was Bro. John Graham of Myersville, Md. He visited in all the homes and he preached strong, soul-inspiring, helpful sermons. Our love feast will be held on Oct. 31 at 2:30 p. m. We will elect Sunday-school officers on Sept. 20.—Genevieve Rowland, Hagerstown, Md., Sept. 10.

**Pipe Creek.**—On the first Sunday in June our summer pastor, Bro. Lawrence Rice, and wife began their work with us. They conducted two vacation Bible schools, one at Pipe Creek and one at Union Bridge. He also held a one-week meeting at Union Bridge. They were kept quite busy visiting in the homes and seeing the sick; as our members are very much scattered they had to do quite a lot of driving to get around. On Sept. 2 we met in regular quarterly meeting with Eld. E. C. Bixler presiding. Quite a lot of local business came up which was disposed of in a satisfactory manner. Eld. E. C. Bixler was re-elected elder and Bro. B. O. Bowman, assistant. Four letters were granted.—Ida M. Englar, Uniontown, Md., Sept. 7.

**Thurmont.**—After our regular morning worship on June 15, our church gave our pastor, Bro. Ray A. Kurtz, and his good wife, a surprise. It was their seventh wedding anniversary. We filled the church with cut flowers and had a short program planned, after which we presented them with a few gifts. This was all done to show, in a small way, our love and appreciation for the splendid work they have been doing in our church. Our ladies' aid sent a packet to Camp Kane and are busy canning for the camps. We are improving our church at present and redecorating it, so we have been holding our services in the basement of the church. We plan to have our dedication on Sept. 27. Since our last writing four have been added to our church by baptism.—Mrs. Merhle Ecker, Thurmont, Md., Sept. 12.

**Westernport.**—Since our last report our little church has been quite busy. We have received into the church fellowship five new members. Two packets have been sent to Camp Kane. One of our young men, John Clayton, is in this camp. Some of the ladies of our church are canning extra food this year for the camp and the ladies' aid is making apple butter and canning applesauce. We also have three boys in the army service: Oscar Lambert, Victor Lee Liller, Jr., and Kenneth Harrison. The first of June the church bought a parsonage in Oak View, the former Methodist parsonage. The ladies' aid, with the help of the men of the church, papered and painted the parsonage throughout. The dedication was Sept. 4, with a large representation from the Frostburg church present, where Bro. Bittinger is pastor also. A good program was given after which there was open house for the two congregations to go through and see the lovely house we have for our parsonage. It is large but convenient. July 12 to 19 our pastor, Bro. Bittinger, held a two-week revival at the White Pine church. In his absence Sister Pearl Boor had charge of the Sunday services. On Sunday, the 19th, our former pastor, Bro. N. D. Cosner, visited here and preached at the evening service. The junior B. Y. P. D. of the church is very active and doing quite good work in sponsoring the C. P. S. stamps. They also have had charge of printing the weekly bulletin for the last year. Bro. Wang Tung was with us Sunday morning, Aug. 16, and gave the morning message on Love. Bro. Carl J. Landis of the Mennonite Church preached the morning sermon on Aug. 23, and Sister Anna Hutchison had the evening service. We were very happy to have these Spirit-filled speakers with us and to hear their wonderful messages. We were especially happy to have Sister Anna, for she spent one summer here in the very beginning of our church at Westernport, so we felt she was one of us. We feel the home churches are greatly blessed to have these splendid leaders come to give us of their experiences in the foreign fields. We are looking forward to having Bro. L. Avery Fleming of Elgin here on Sept. 20 for both morning and evening services. Our fall council will be held Sept. 22, at which time election of officers is held. Bro. Ernest Muntzing is to be with us Sept. 27 to start our fall revival meeting which will continue two weeks. We all enjoyed Bro. Muntzing so much last year and are looking forward to his coming again.—Mrs. R. F. DeVare, Westernport, Md., Sept. 10.

### Michigan

**Pontiac.**—Following the morning services on Sunday, Sept. 13, a co-operative dinner was served in the basement of the church on account of the tire situation. In the afternoon the regular council was held, in charge of Eld. Shafer. At this meeting all officers were elected for the coming year; Bro. Joseph is superintendent and Bro. Shafer is retained as elder. A number of the sisters met recently in the church basement to can fruit and vegetables for the C. P. S. camps. It was decided to have a love feast on the evening of Oct. 1. We will be looking forward to seeing our friends from other churches. An impressive service



was witnessed when Brother and Sister John Miller and Galen Joseph were installed into the deacon's office by Bro. Hostetler of Detroit, assisted by Bro. Shafer, with the laying on of hands. A number of the young people, under the leadership of Mr. and Mrs. Charles Wilty, were in Camp Little Eden over the week end of Labor Day. It was decided that several evening services should be held during Thanksgiving week with different speakers each evening.—Susan Shafer, Pontiac, Mich., Sept. 13.

**Sunfield.**—Our church was greatly uplifted and encouraged and four Sunday-school girls were brought into the church by baptism as the result of the evangelistic efforts of Sister Martha Keller of Worthington, Minn., who was a former pastor and associate-pastor here for several years. Our ladies have been and are canning for Bethany Hospital and our Michigan camps. The Sunfield church is the depot for the lower Michigan churches for the food products for the camps. Our delegates to district meeting, Brother and Sister Donald Collier, attended the district meeting at Beaverton and Bro. Collier brought his report on Sunday, Aug. 30. On Sunday, Aug. 23, Bro. Walter Fisher gave his farewell sermon after which a surprise potluck dinner was served in the basement of the church in honor of Bro. Fisher and family. After dinner there was a program of music, talk by the elder, and the presentation of a nice rocker by Supt. W. R. Cheal to them. Brother and Sister Fisher accepted the gift with very feeling remarks. The best wishes of the church go with the Fishers to their future field of labor. Our council meeting was held on Sunday afternoon. Bro. Peters was re-elected elder, Bro. Royal Frantz consented to be our pastor, and our Sunday-school superintendent is W. R. Cheal. Sisters Ruth Kimmel and Iva Frantz have enrolled in Bethany Bib-

lical Seminary for the school year.—Mrs. Oscar Ulrey, Vermontville, Mich., Sept. 14.

### Missouri

**Carthage.**—During the summer months Bro. S. J. Neher has conducted morning services each Sunday. Now that school has begun he will preach on the first and third Sundays only, as he is teaching in Climax, Kansas. The attendance at Sunday school shows a slight increase. At the June council all church and Sunday-school officers were elected. Bro. Glen Trowbridge was chosen as superintendent for another year. He, Bro. S. J. Neher and Bro. Orin Harvey, who attended district meeting Aug. 17-20 in the Fairview church, gave a good report of the splendid meeting. The ladies' aid meets all day one day each week to quilt. One of our older members, Bro. W. W. Templeton, recently passed to his eternal home. We were saddened also by the passing of Sister Bradshaw of Venice, Calif., who formerly was quite active in the work here. Sister Lowrey, who last September had the misfortune to have both legs broken, is now able to do her own work and also to attend services at the church.—Olive E. Holmes, Carthage, Mo., Sept. 8.

### Ohio

**Donnels Creek.**—Our quarterly business meeting was held Sept. 2 with Bro. R. F. Flory in charge. Plans were made for an evangelistic campaign to be conducted by Bro. J. O. Winger of Akron. Lester Snyder was elected Sunday-school superintendent. R. Junior Flory represented us at Annual Conference and gave a splendid report. The June birthday supper was followed by a program of local talent in honor of fathers. It was a pleasure to entertain the district women's work conference in July. The splendid co-operation of all our women and young

## Announcements . . .

### DISTRICT MEETINGS

California, Northern, Modesto, Oct. 9-12.  
California, Southern, and Ariz., Pasadena, Oct. 16-19.  
Florida and Georgia—Okeechobee house, Bassenger—Okeechobee, Oct. 9-11.  
Indiana, Middle—Salamonie, Oct. 8-10.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Independence, Nov. 6-9.  
Kansas, Southwestern—Eden Valley, Oct. 9-12.  
Maryland, Western—Maple Grove, Oct. 10.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Nebraska—Enders, Oct. 9-12.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerset, Oct. 28, 29.

### LOVE FEASTS

**Arkansas**  
Oct. 24, New Hope.  
**California**  
Nov. 1, 4 pm, Los Angeles, Belvedere.  
**Idaho**  
Oct. 19, Bowmont.  
**Illinois**  
Oct. 10, all day, Panther Creek.  
Oct. 10, Pleasant Grove.  
Oct. 11, 7:30 pm, Lena.  
Oct. 18, 7 pm, Sterling.  
Oct. 24, Walnut Grove.  
**Indiana**  
Oct. 10, Beech Grove.  
Oct. 10, Buck Creek.  
Oct. 11, 7:30 pm, Rossville.  
Oct. 12, 7:30 pm, Plymouth.  
Oct. 17, Bachelor Run.  
Oct. 17, Eel River.  
Oct. 17, La Porte.  
Oct. 17, Pine Creek.  
Oct. 17, 10:30 am, Nettle Creek.  
Oct. 19, Wawaka.  
Oct. 23, Upper Deer Creek.  
Oct. 24, Howard.  
Oct. 24, Union Center.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 24, 7:30 pm, West Manchester.  
Oct. 31, Roann.  
Oct. 31, 7 pm, English Prairie.  
Nov. 2, Blue River.  
Nov. 7, North Webster.

Nov. 8, South Bend, First.  
Nov. 16, New Paris.

### Iowa

Oct. 14, 7:30 pm, Prairie City.  
Oct. 15, 8 pm, Monroe County.  
Oct. 18, Iowa River.

### Kansas

Oct. 10, 7 pm, Appanoose.  
Oct. 10, 7 pm, Washington.

### Maryland

Oct. 10, Broadfording.  
Oct. 10, 5 pm, Brownsville.  
Oct. 11, 6:30 pm, Sams Creek.  
Oct. 17, 6:30 pm, Meadow Branch.  
Oct. 18, 6:30 pm, Flower Hill.  
Oct. 18, 6:30 pm, Pipe Creek.  
Oct. 18, 6:30 pm, Pleasant Hill.  
Oct. 25, First church, Baltimore.  
Oct. 25, 5 pm, Woodberry, Baltimore.  
Oct. 31, 2:30 pm, Longmeadow.  
Nov. 1, 6:30 pm, Frederick City.

### Michigan

Oct. 18, Florence.

### Minnesota

Oct. 11, Worthington.

### Missouri

Oct. 11, Plattsburg.  
Oct. 17, Shoal Creek.  
Oct. 24, Warrensburg.

### Nebraska

Oct. 18, Bethel.

### North Carolina

Oct. 10, Lower Brummitts Creek.

### North Dakota

Oct. 22, Pleasant Valley.

### Ohio

Oct. 10, County Line.  
Oct. 11, Center.  
Oct. 11, Pleasant Center.  
Oct. 11, 7 pm, Painter Creek.  
Oct. 11, 7:30 pm, Castine.  
Oct. 13, Union City.  
Oct. 17, Beech Grove.  
Oct. 17, 7:30 pm, Donnels Creek.  
Oct. 17, 7:30 pm, Poplar Grove.  
Oct. 24, 25, 10:30 am, Prices Creek.  
Oct. 25, 7:30 pm, Lima.  
Oct. 25, 7:30 pm, Pittsburg.  
Nov. 7, 7:30 pm, Lower Stillwater.  
Nov. 7, 8, Black Swamp.  
Nov. 8, Stony Creek.

### Oklahoma

Oct. 16, 8 pm, Guthrie.  
Nov. 27, Thomas.

### Oregon

Oct. 10, 8 pm, First church, Portland.  
Oct. 11, 7 pm, Grants Pass.  
Oct. 17, 7:30 pm, Albany.  
Nov. 8, Myrtle Point.

### Pennsylvania

Oct. 10, Mingo.  
Oct. 10-11, 2 pm, Midway.  
Oct. 11, Claysburg.  
Oct. 11, Kemper house, Spring Grove.  
Oct. 11, 2 pm, East Fairview.  
Oct. 11, 2:30 and 6 pm, Lebanon City.  
Oct. 11, 6:30 pm, Huntsdale.  
Oct. 11, 7 pm, Snake Spring Valley.  
Oct. 11, 12, Greensburg.  
Oct. 11, 12, 7 pm, Three Springs.  
Oct. 17, Brandt house, Back Creek congregation.  
Oct. 17, Mohler house, Springfield congregation.  
Oct. 17, 1:30 pm, Bareville, Conestoga congregation.  
Oct. 17, 7 pm, Buffalo.  
Oct. 17, 18, 1:30 pm, Latimore house, Upper Conewago.  
Oct. 17, 18, 1:30 pm, Little Swatara congregation, Ziegler house.  
Oct. 18, Koontz.  
Oct. 18, all day, Marsh Creek.  
Oct. 18, New Fairview.  
Oct. 18, Shamokin.  
Oct. 18, 7 pm, Fairview.  
Oct. 18, Somerset.  
Oct. 18, 10:15 am, Codorus.  
Oct. 18, 6 pm, Hanover.  
Oct. 18, 6:30 pm, Rummel.  
Oct. 18, 7 pm, Beachdale.  
Oct. 18, 7 pm, First church, Roaring Spring.  
Oct. 21, 22, 2 pm, Longenecker house, White Oaks congregation.  
Oct. 24, 2 pm, Indian Creek.  
Oct. 24, 25, 1:30 pm, Heidelberg.  
Oct. 24, 25, 10 am, Hade church, Falling Springs.  
Oct. 24, 25, 10 am, Hanoverdale house, Big Swatara.  
Oct. 24, 25, 10 am, Meyer house, Fredericksburg congregation.  
Oct. 25, 9:45 am, Black Rock house.

Oct. 25, 1:30 pm, Maiden Creek.  
Oct. 25, 5 pm, Carlisle.  
Oct. 25, 7 pm, Tire Hill.  
Oct. 25, 7 pm, Pike church, Brothersvalley congregation.  
Oct. 25, 7 pm, Holsinger house, Dunning Creek congregation.  
Oct. 25, 7 pm, Mount Joy.  
Oct. 25, 7 pm, Plum Creek.  
Oct. 27, 28, 10 am, Mt. Hope house, Chiques.  
Oct. 28, 29, 10 am, Middle Creek house, West Conestoga.  
Oct. 31, Nov. 1, 10 am, Prices church, Antietam.  
Oct. 31, 2 pm, Akron.  
Nov. 1, Reading.  
Nov. 1, Stonerstown.  
Nov. 1, 6:30 pm, Springfield.  
Nov. 1, 6:30 pm, First church, Philadelphia.  
Nov. 1, 7 pm, Geiger.  
Nov. 1, 7 pm, Norristown.  
Nov. 1, 2, Florin house, West Green Tree congregation.  
Nov. 4, 7 pm, Chambersburg.  
Nov. 7, 1:30 pm, Welsh Run.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 8, 6:30 pm, Ridge, Fogelsanger house.  
Nov. 8, 7 pm, Salisbury.  
Nov. 10, 7 pm, Greencastle.  
Nov. 14, 15, 1:30 pm, Annville.  
Nov. 15, Spring Creek.  
Nov. 15, 2:30 pm, Lititz.

### Virginia

Oct. 10, 7 pm, Brick church.  
Oct. 11, 7 pm, Greenmount.  
Oct. 11, Walnut Grove, Moorefield congregation.  
Oct. 17, 4 pm, Ewing.  
Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.  
Oct. 17, 8 pm, Christiansburg.  
Oct. 18, 7 pm, Garber church, Cooks Creek.  
Oct. 18, 7:30 pm, Linville Creek.  
Oct. 19, 7 pm, Beaver Creek.  
Oct. 24, 6 pm, Mt. Zion.  
Oct. 25, 6:30 pm, Lebanon.  
Oct. 25, 7 pm, Mill Creek.  
Oct. 25, 7:30 pm, Fairview house, Unity congregation.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, 8 pm, Pleasant Valley.  
**West Virginia**  
Oct. 4, Mt. Dale.  
Oct. 18, Knobley.  
Oct. 25, Salem.



people made this meeting possible. Our aid society has recently made two comforters for our men in camps. Two more are to be made soon. Fruits and vegetables are being canned for their tables. We have also donated a comforter and clothing to the Brethren Service Committee. We are grateful to the young people for their gift of \$10. They asked that it be applied toward the purchase of carpet for the aid room. The church would like to pay tribute to Brother and Sister George Barnhart, who celebrated their fiftieth wedding anniversary on June 1. Many gifts and expressions of friendship were received from the large number of relatives and friends who called to extend greetings. Brother and Sister Barnhart have been active members of the church for many years and are held in high esteem in the community. We would also honor Bro. Jacob Getz, who is past eighty and cannot hear a word of the sermons or songs but whose place is seldom vacant. Our love feast will be held Oct. 17. Come and share this inspirational service.—Mrs. Edith Woodward, New Carlisle, Ohio, Sept. 10.

**Fairview.**—The church met in regular business council Sept. 1, with Eld. J. A. Guthrie presiding. There was considerable business. The election of Sunday-school officers resulted in choosing Bro. George Titler, superintendent. There were reports from the new mission Sunday school in Adrian, Mich., which is getting along nicely. Bro. H. H. Hendricks has been working with the Adrian mission, filling the pulpit Sunday morning and evening. Sister Chloe Dunbar, who has been our cradle roll superintendent for twenty years, resigned after handing in her report. During her years of service in that capacity there have been 130 enrollees. Seventeen of these are now members of the Church of the Brethren; 101 have been promoted, three have married and have children, six have passed on to eternal reward. Sister Roberts takes the place of Sister Dunbar. Sister Dunbar is working with the Adrian Sunday school. While our attendance has been lowered because of this new work we are pressing on. We decided to purchase new seats for our church house and have new windows with stained or colored glass put in. Three of our church boys are in C. P. S. camps. We decided to try to secure the service of Bro. Alvin Brightbill of Chicago to conduct a music and hymn revival in the near future. A large group from our church attended the summer assembly held in Defiance in August.—Mrs. J. A. Guthrie, Metamora, Ohio, Sept. 8.

**Georgetown.**—On Sept. 5 we met in our quarterly meeting for election of officers for the coming year. Bro. S. A. Blessing was re-elected presiding elder; Brethren Harris Shanck and Harold Spitler superintendent and assistant, respectively. Our church attendance is coming up again; it had fallen back much. Oct. 12 Bro. Harley Coppock of the Middle District will hold our revival meeting. We are looking forward to a good meeting. Our aid society has met several days at the church and canned for C. P. S. camps; we have canned quite a lot of things and still aim to do more. We do not have many young men left in our church; quite a few have gone and several are waiting to be called. Our love feast is to be held Oct. 3, Saturday. We also decided to have breakfast this year.—Mrs. Naomi Hutcheson, Laura, Ohio, Sept. 10.

**Mohican.**—Interesting reports of the district conference held at Camp Zion, Sept. 2 and 3, were given by our pastor, D. E. Sower, and Mrs. Harry Imhoff. Our business session was held in August for the election of new officers. Harland Gortner was elected superintendent. Our harvest home day will be observed Oct. 4 with afternoon services and with our love feast in the evening. Our revival meeting is scheduled to be held Dec. 7 to 20 inclusive, with Bro. C. H. Petry as evangelist. May our prayers be for the success of this meeting as our welcome goes out to one and all to attend. The donation of food for the C. P. S. camps has been kept up well and with heartfelt interest.—Mrs. Roy Gortner, West Salem, Ohio, Sept. 14.

**Painter Creek.**—Sunday, September 6, was a day to be remembered by our church. After the regular morning services we had pleasant fellowship with a basket dinner in the church basement. At 2:30 was the formal installation service for our new pastor, Brother Paul C. Lantis, and wife. Plans for this had been made by our pastoral committee, Herman Neff, Ethel Loxley and Susie Aukerman, and included most appropriate music and prayer. Our presiding elder, Brother Roy Honeyman, with two of our district ministerial board brethren, D. G. Berkebile and G. L. Wine, were in charge of the services. It was a very impressive service for both pastor and people and from this occasion it seems we are ready to move forward into the larger program of service which is being planned for our church. Thursday evening, Sept. 10, was our regular business meeting. A goodly number were present. Eight letters of membership were granted. Jesse Baker was re-elected as Sunday-school superintendent and Orville Lawrence as assistant. Our treasurer's report showed all bills paid and a nice balance on hand. Sunday, Oct. 11, will be our communion at 7 o'clock, the first evening service this fall. After this we will have evening services on the second and fourth Sundays. It was decided to have a series of meetings at both the Painter Creek and Red River houses.—Mrs. Levi Minnich, Greenville, Ohio, Sept. 14.

**Pleasant Center.**—On Aug. 30 we enjoyed a very inspirational home-coming service. Bro. George Strausbaugh from Kent, Ohio, was the morning speaker. Bro. Charles Light, from Howe, Ind., spoke in the afternoon. We also had the pleasure of having the Drs. A. R. and Laura Cottrell with us. Dr. A. R. Cottrell gave a short talk in the afternoon on their work in India. The meet-

ing was very well attended. On Sept. 4 the church met in regular council with our elder, Bro. S. U. Snively, in charge. Bro. Logan Miller was elected superintendent of the Sunday school, with Sister Grace Bock as assistant. It was also decided that our love feast should be held the second Sunday in October, the 11th.—Clara Ada Painter, Green Springs, Ohio, Sept. 14.

**Springfield.**—Bro. L. R. Holsinger was our delegate to the Asheville Conference. Our quarterly business meeting was held July 10, at which time our church and Sunday-school officers were elected for the year; Bro. Russel Young, superintendent, and Bro. Holsinger, pastor and elder. Bro. H. Spenser Minnich of the Elgin staff gave an instructive talk at the church on July 15. Prof. Paul Halladay of Manchester College attended regular church services Sunday morning, Aug. 2. He led the singing and gave instructive teaching on sacred music. He had been teaching at Camp Zion during the ministers' retreat the preceding week. During the absence of our pastor and wife, who were on vacation, the following ministers filled the appointments for Aug. 16 and 23: Guy Beach, M. S. Young, S. J. Holl and S. B. Noffsinger. Brother and Sister Holsinger were our delegates to district meeting, held at Camp Zion Sept. 1-3. We have preaching appointments each Sunday morning and evening. We are looking forward to evangelistic meetings beginning this evening with Bro. J. Perry Prather of Dayton, Ohio, as our evangelist.—Mrs. Fred Young, Mogadore, Ohio, Sept. 14.

### Pennsylvania

**Akron.**—On June 28 the Sunday school gave a very splendid children's day program. Sept. 1 we held our council meeting, at which Sunday-school officers were elected for the coming year. Bro. A. C. Baugher was present in regard to the support of Elizabethtown College. The church decided to pay \$25 per quarter toward the support of the college, beginning Sept. 1. The various departments gave their reports. Delegates to the Labor Day meeting were Minerva Rudy and Elizabeth Shelly. Our love feast will be held Oct. 31 at 2 o'clock. Bro. Lester Bucher is our evangelist for the January meeting. On Sunday evening, Sept. 6, we held our harvest meeting. Bro. Ollie Hevener, from the White Oak church, brought the message. The offering was taken for the Neffsville Orphanage.—George B. Wolf, Akron, Pa., Sept. 10.

**Markleysburg.**—About the middle of June, Bro. Harold Z. Bomberger of Lebanon, Pa., came to us to serve as assistant pastor for the summer. He proved to be a valuable helper. He supervised three vacation Bible schools, conducted one series of meetings of two weeks, visited almost all of the families of the congregation, some of them more than once. Aug. 30 Dr. Morris began his famous lectures and showed pictures on archaeology, continuing six evenings, in the Bethel church, and from Sept. 6 to 11, he gave the same program in the Markleysburg church. This series of lectures and pictures should be presented in all of our congregations. Our love feast will be held in this church Oct. 4, beginning at 6 p. m. Bro. Emma T. Fike of Eglon, W. Va., began a series of meetings on Sept. 13 and will continue until the 27th. The parsonage is not nearly completed yet but the pastor moved in so as to relieve the congregation of paying rent.—B. B. Ludwick, Markleysburg, Pa., Sept. 13.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



**Norristown.**—The daily vacation Bible school under the direction of Bro. Alderfer was quite successful; the average attendance was somewhat higher than last year and the offering of \$12 was given to the Brethren Service. The interest has kept up very well during the summer. We had as guests Brother and Sister John Grimley, Brother and Sister Ira Arnold, Bro. Norman Frederick, Rev. John Robbins Hart of the Valley Forge Chapel, Rev. Kenneth Brown of the First Presbyterian church. They all brought us helpful messages. Since our last report three have been received through baptism and three letters were received. Seven of our young men are in the armed forces. At our council Bro. Raymond Ellis was elected superintendent of the Sunday school. Our love feast will be held Nov. 1 at 7 p. m.—Emma N. Cassel, Norristown, Pa., Sept. 10.

**Somerset.**—A representative of the Anti-Saloon League spoke at our evening service Aug. 2. At the Aug. 9 evening service Rev. J. C. Glessner, a missionary to Iraq, gave a talk and showed moving pictures of his work in that ancient land of strange people and customs. Wednesday afternoon and evening, Aug. 12, our Sunday school and church held the annual picnic. Our women's work organization held a tea on Friday evening, Aug. 14. Sister Blough, our temperance director, presented an interesting program. Bro. H. Stover Kulp brought a splendid message at our morning service, Aug. 16. In the evening Bro. Charles Blough, member of our district ministerial board, preached for us. At the close of the service he granted Sister Gladys Beeghly Klotz a license to preach. She and her husband, Bro. Lyle Klotz, will be in pastoral work in Minneapolis, Minnesota. Bro. Klotz preached at our evening service Aug. 23. Sunday, Aug. 30, was our home-coming service. Dr. C. C. Ellis, president of Juniata College, brought two very inspiring messages. In the morning he spoke on the subject, The Adventure of Faith, and his evening subject was The Dynamic of a Great Conviction. At the afternoon service the speakers were Bro. DeWitt Miller, pastor of the Meyersdale church, and Bro. Roy Forney, pastor of the Brotherton and Geiger churches. Special music for the day was furnished by Sister Marie Clapper Cole of Meyersdale, the Brotherton church choir, the Sacred Aires Quartet of Somerset and our local church choir. Our offering, which amounted to \$446, was placed in the building fund. Our pastor, Bro. Galen Blough, has announced a special harvest home service on Sept. 20.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Sept. 11.

**Tire Hill.**—At our July council, officers were elected for the year, beginning Oct. 1. Bro. H. C. Hess was elected elder of the congregation. Plans are being consummated for our evangelistic meeting which will be held Oct. 12 to 25 with Bro. M. J. Brougher of Greensburg, Pa., as the evangelist. Pastor Wm. H. Rummel has tendered his resignation, owing to ill-health, but will continue to direct the work until a successor is chosen, with the home ministers, Brethren H. C. Hess and Kenneth R. Blough, assisting in the pulpit work. To meet the indebtedness on our recently purchased parsonage, offerings are received monthly and our members and friends are responding in a commendable way. We also contribute monthly to our C. P. S. camps. Our love feast will be held Oct. 25 at 7 p. m.—Mrs. H. C. Hess, Johnstown, Pa., Sept. 12.

#### Virginia

**Middle River.**—On Sunday morning, Aug. 16, Bro. N. W. Coffman was with us for the purpose of installing our new pastor, Bro. D. Howard Keiper. He, with his wife and son, came to us from Johnstown, Pa. They succeed Bro. S. A. Harley, who is now director of the camp at Lyndhurst, Va. We met in regular quarterly council Aug. 22. The following officers were elected: elder, Bro. F. Y. Garber; Sunday-school superintendent, D. Arlie Cline, with Earl Flory as assistant. Sister Edythe Garber recently entertained the mothers and daughters of the church. We are planning to have a week of revival services, conducted by our pastor, beginning Oct. 25. This will be followed by our training school which will be held on Sunday and Wednesday nights, closing Nov. 29. Classes are planned for all ages. Bro. M. R. Wolfe will teach the adult class, using the Book of Revelation. Everyone is welcome to attend this school. Our love feast will be held Oct. 4 at 7:30 p. m.—Bessie Diehl Flory, Grottoes, Va., Sept. 12.

**Oak Grove.**—On Sept. 2 the officers and committees were re-appointed for 1943. Bro. C. E. Eller, our elder, was asked to serve as pastor for another year. It was also decided to install O. D. Eller into the ministry. We will have a fellowship supper on Thanksgiving Day for the purpose of raising money for Brethren Service work. Leonard Wright gave the use of his truck to haul the food supplies of the First and Southern districts to Camp Lyndhurst on Sept. 8. Our fall communion will be held Sunday, Oct. 4, at 7 p. m. Bro. John Glick of Bridgewater will begin our revival Nov. 1.—Mrs. O. D. Eller, Salem, Va., Sept. 11.

#### West Virginia

**White Pine.**—Our church met in council Sept. 5. At that time Bro. I. L. Hockman was chosen elder for the coming year, our secretary and treasurer was re-elected, Pauline Veach was elected to the ministerial board and Sister Nettie Veach was selected as our new correspondent. Bro. Harley was chosen delegate to district conference. In June we had a very interesting and inspirational revival with Bro. Foster Bittinger as the evangelist. We just received a very nice letter of thanks from Camp Magnolia for packet sent. We have one boy from this congregation there as well as some neighbors.—Ethel Hockman, Purgitsville, W. Va., Sept. 10.

## Greetings to the readers of the Messenger

●The Church of the Brethren has a publishing house which serves the increasing needs of the church in the world we live in. The use you make of your publishing house depends largely upon how well you are acquainted with its services. Perhaps the most significant use you have been making of your publishing house in the last two years is through the increase of the 100% Gospel Messenger club plan. We are hoping this interest will continue until more churches will see the advantages of having every family unit in their congregations receiving the Gospel Messenger (their official church organ). We do have hopes that one of these days our subscription list will climb to 50,000.

●May I also mention the different Sunday-school papers and quarterlies published by the Brethren Publishing House. One of the best ways that I know of to develop loyalty to our church is to have Brethren literature in use in the various Sunday schools throughout the brotherhood.

●We are receiving a very splendid response to our new blue binding of the Hymnal, Church of the Brethren. Mr. H. L. Young, foreman of the bindery, brought forth the suggestion of the trade-in allowance on your old songbooks. Surely this is proving its worth to our churches and especially to the mission churches. We rebind these books which are traded in, when our factory is not rushed, then sell them at 35c each to our mission churches. We are willing to send to any church which is in the market for new hymnals a free sample copy of the Hymnal, Church of the Brethren, with the name of the church imprinted in gold. We are also willing to send returnable sample copies of other songbooks.

●Your Brethren Publishing House is now serving the General Boards as their literature distribution agency. We are now prepared to send book exhibits to every district and regional meeting of the brotherhood. We are asking the districts to appoint Brethren literature representatives to look after these materials, account for and return same after the meetings.

●“Give a good book” is a slogan we should promote this year. Less money will be going into many household articles or cars in the immediate future. Let us not spend less but more on good literature for our homes. Your publishing house is prepared to supply any good book that is available through regular trade channels. We welcome suggestions for improvement throughout every department of the Brethren Publishing House.

*E. M. Hersch, Manager*





## *Wanted* . 1,000 More Used Brethren Hymnals . . .

Trade in your used Brethren Hymnals for new copies of Hymnal—Church of the Brethren (also known as Revised Brethren Hymnal), a hymnal prepared for the Church of the Brethren by the Church of the Brethren. Many churches have already done so.

On all used Hymnals traded in on purchases of quantities of the Hymnal—Church of the Brethren the following trade-in allowances will be given:

15c each on used Hymnal—  
Church of the Brethren  
10c each on Brethren Hymnal  
(Black cloth edition of 1901)  
5c each on any other hymnal

Number of hymnals traded in may not exceed the number of new ones purchased. Purchaser pays carriage on return hymnals.

New copies, 90c each postpaid; in lots of 12 or more, 75c each, carriage extra (less allowance for used Hymnals returned).

**BRETHREN PUBLISHING HOUSE • ELGIN, ILLINOIS**



# GOSPEL MESSENGER

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## To a White Rose

BY LULU N. MILLER

Exquisite child of nature!  
So chaste, so fair, so sweet,  
Thou queen of loveliness and grace,  
For heavenly gardens meet.

(See p. 7 for entire poem)

■ ■



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## Around the World...

In connection with National Newspaper Week, Oct. 1-8, three outstanding churchmen of the Protestant, Catholic and Jewish faiths joined in paying tribute to the American press for helping to promote the principles of religion.

Dr. Luther A. Weigle said, in part: "I voice the appreciation of the Protestant churches for the increasing attention which the newspapers are giving to the place of religious faith in the life of the nation and the world. It is heartening to observe that many of the foremost journals are publishing religious news not only of local interest but of national and world-wide significance. . . . I should like to express my appreciation also for the contribution which American newspapers are making to better understanding, co-operation and

harmony among members of various churches. . . . In this time of crisis I hope that the church and the newspaper may find themselves increasingly co-operating in the maintenance of the highest values of the human spirit."

Rt. Rev. Msgr. Michael J. Ready said: "I am not alone in observing that there has been a great increase in the number and length of news and editorial articles in the press dealing with religion. . . . Our President, in the midst of tremendous material tasks, has taken time to warn us solemnly that religion comes first of three 'institutions indispensable to Americans' that are threatened in the war, and that the two others, democracy and international good faith, stem from religion. . . . There will be sound approval from mil-

lions as American newspapers come more and more to proclaim these truths."

Dr. Israel Goldstein spoke: "Insofar as religion seeks to inculcate a sense of world community and interrelated fellowship among nations, races and creeds, the newspaper is a valuable aid to one of the fundamental purposes of religion. In a more specific sense, church and synagogue are indebted to the American press for its affirmative attitude toward religious values, religious institutions, and news of religious interest." There will be "a post-war responsibility and opportunity of the press to build public morale for the winning of the peace when our nation will be called upon to shoulder heavy burdens in order to lead a ravaged world toward a peace that shall endure."

For her fifty-third consecutive term, Mrs. Jennie Bacchus has been elected teacher of the Burrows Memorial Baptist Bible class, Norfolk, Va. She is 93 years old.

The Census Bureau reports that the death rate from heart diseases has more than doubled during the last forty years, although among persons less than 35 years of age the rate of deaths attributable to heart disease fell off.

The New England Conservatory of Music, which in three quarters of a century has prepared more than 100,000 pupils in the repertory of opera, symphony, chamber music and recital, has announced a course in "popular music."

A series of five conferences on the relation of the church to the postwar world will be held in widely separated sections of our country during the next two months, it is announced by the Commission to Study the Bases of a Just and Durable Peace.

The net increase of white Baptists between 1926 and 1936 in the District of Columbia was more than ten times greater than the combined net increase of the other five leading evangelical denominations, according to figures furnished by the government.

All men attached to regular naval training stations in Virginia are required to attend church services every Sunday during their period of instruction. Upon assignment to active duty, the men must decide for themselves whether they will continue to attend services.

Plans are being made in the Russian college in Rome for the Christian revival of Russia, according to the Vatican radio.

Milk production in the United States is said to be two per cent higher per cow than it was a year ago.

The regular biennial meeting of the Federal Council of Churches will be held in Cleveland, Ohio, Dec. 10-12.

In a determined effort to overcome illiteracy, the Peruvian government's ministry of education has founded 500 new schools in different towns of the republic, and at the same time has considerably increased the number of teachers in the primary schools already in existence.

Kentucky "dry" forces look hopefully to the day when a state-wide election might wipe the liquor traffic out of the state. Recent victories increased to sixty-seven the number of "dry" counties from among the state's 100. Three counties—Hardin, Hart and Larus—voted alcohol out on Sept. 19 and four—Hopkins, Ballard, Henry and Knott—on Sept. 26.

Methodists in 609 churches in Michigan will take part in a state-wide evangelistic crusade in November under the leadership of Bishop Raymond J. Wade of Detroit. In the planning meetings held in September and October, "the enlistment of children in the churches as well as emphasis on religious education" was stressed by Bishop Edwin H. Hughes.

Forty-two thousand congregations of Methodists have increased their missionary contributions twenty per cent in the last three months to help the program meet emergencies.

A survey made by the bureau of home economics indicates that farm families in 1941 put more than twice as much into savings as in 1935 or 1936.

Yielding to pressure from many religious denominations, the city council of Montreal, Canada, has adopted a curfew bylaw whereby children must be off the streets by ten o'clock at night, unless accompanied by parents or other authorized adults.

A committee of thirty-one prominent Presbyterians has been formed to raise funds for the wartime service fund of the Presbyterian Church, U. S. A. The committee includes the following names: Supreme Court Justice William O. Douglas, President Harold W. Dodds of Princeton University, Dr. Arthur H. Compton of the University of Chicago, Mrs. Dwight Morrow and Mrs. Andrew Carnegie.

From London comes announcement of the formation of a British Council of Christians and Jews. The purpose of the council will be to check and combat religious and racial intolerance, to promote mutual understanding and goodwill between Christians and Jews, to promote fellowship between Christian and Jewish youth organizations, and to foster co-operation between Christians and Jews in solving the problems of postwar reconstruction.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

OCTOBER 17, 1942

Number 42

## ... Editorial ...

### Church Trends for One Hundred Years

GUEST EDITORIAL BY J. E. MILLER

Substance of an address before the district meeting of Northern Illinois and Wisconsin, which closed the first century of the Brethren in that district.

OURS is a changing world. Revolutions give us abrupt changes; trends produce gradual changes.

Four centuries ago the lamps had well nigh gone out for the Christian church. Martin Luther rekindled them. Two centuries ago the lamps again were going out, corruption prevailed and persecution was rife. Again the reformers came. Among them was Alexander Mack and with him the Church of the Brethren. One century ago the Brethren first began their work in our district; hence the topic assigned me. Our church was born in an atmosphere of New Testament study, and a New Testament church she has remained, refusing to write or adopt a creed. Let us note a few trends.

Annual Conference has passed through two centuries, and has changed much, since the first conference. Consider the Conference of 1842 or of one hundred years ago. Place—Beaver Dam, Md.; Standing Committee numbered sixteen, all appointed by the elder of Beaver Dam; some of the business: members were not to sign a temperance pledge and brethren were not to deliver temperance addresses apart from their regular preaching; protracted meetings were not favored; ministers who were not elders were not to lead in public worship when elders were present, unless elders asked them to do so; business relating to the local congregation should originate with that congregation, but no brother should be hindered from presenting to Annual Meeting any matter he deemed important; brethren using the law to collect debts should fall into the judgment of the church.

With this contrast the Annual Meeting of 1942 with its far-reaching problems, its many sermons,

addresses, sectional conferences, breakfasts and the consecration of six new missionaries. Once Conference considered many minor and individual problems; now we deal with general principles and a world outlook.

*Boards and committees.* Our first general board was appointed in 1880—the Mission Board of five members. The Asheville minutes report twenty-one boards and committees (not counting the Federal Council, as our appointees have not yet been approved by the Council). For a small denomination we are well boarded up and fully committed.

*Church literature.* The outstanding Sower press came to a sad end followed by dark days. Wisely persistent Henry Kurtz restored the press in 1851. Many opposed the Gospel Visitor. Finally Conference saw no way to hinder his project as a private enterprise, so he was allowed, not encouraged, to go ahead. During the seventies and eighties fly-by-night church papers appeared out of all proportion to our church needs. Diverging policies hurried the rupture into three bodies. With this, contrast our one church paper, the Sunday-school literature and the pamphlets and books regularly coming from our church owned and controlled Brethren Publishing House. All this tends to unity of the church and is economical to the individual members. Unfortunately we are not reading as much as we could or should.

*Education.* Here the trend has been indifference, opposition, tolerance, restraining, encouraging, full support. Once brethren were not to send their sons to college, teach in college or support the college. Even high schools were in disfavor. Now we have in Brethren colleges a student body of three thousand, a teaching force of one hundred ninety-one, and total assets of six and one-fourth millions of dollars. The seminary is church owned; the six colleges, with a single exception, are district owned and controlled with a Confer-



ence committee to encourage and help direct the work. Now apparently only college presidents or ex-presidents can moderate Conference. At Asheville the moderator and reader were college presidents and the secretary a seminary teacher.

*Joining church.* In the early days of our church sixteen seemed the proper age. Later in many parts it was thought folks should join soon after they were married, if they had not done so before. This reflects the prejudice against infant baptism. When revivals finally became popular there was a great ingathering of young folks and the age limit has been greatly lowered. We have yet to learn the need of more thorough instruction after baptism when those in the teens and younger are taken into the church. Our failure here is costing us dearly.

*The ministry.* There have been marked changes in the call, preparation and preaching of the ministry. Once we drafted men later in life, when they had established themselves financially and otherwise in the community. Ministers supported themselves and were the heaviest givers. Preaching was their avocation. Now we have the voluntary system early in life and the ministry is to be the vocation, not avocation. As a result, ministers do not develop financial ability as formerly, so cannot give as formerly. Once the ministers did not know who would preach until after the services were opened. Now we demand a well-prepared sermon by the pastor each Sunday. Once a visiting minister and the congregation would have been shocked had he not been asked to preach. Now all would be shocked if he were asked to preach. Once a written sermon and notes were taboo. Not so now. Once ministers chose their own texts and subjects. Now so many organizations suggest the subjects for special occasions that the pastor has a hard time to follow a well-planned course. Both then and now folks met and worshiped, found God, loved God, served God. When the spirit within feels its own unworthiness and seeks communion with God it finds a way.

*Co-operating with other communions.* Once we were clannish. Our meetinghouses were open to others only for funeral occasions; we seldom preached for them and very seldom welcomed them into our pulpits. We are more liberal now. Having discovered differences within our own communion, we have learned to work even with others who do not see eye to eye with us.

*Caring for our needy.* Caring for needy members is an old Brethren practice. Alexander Mack, Adrian Pfau, the collection box and Pettikoffer home at Germantown set mighty challenges.

Brethren long frowned upon help from the state for our poor. In our own district they once asked that money so received should be refunded by the church. It has been rumored that in recent years Brethren freely advise members to apply for public aid.

*Relief in general.* We are doing much in this line. We always did. Our foreign missions never neglected material relief in time of famine, flood or scourge. Individuals, congregations, districts and the brotherhood at large have been most generous in providing relief in time of famine, flood or scourge. During the first World War our church contributed nearly \$300,00 to Armenian relief. This helped others to understand our peace principles better. And now the Brethren Service Committee is doing a fine piece of work. Others are speaking of it. As we mani-

(Continued on Page 7)

### A Recipe for Spiritual Vigor

"If I still have vigor for a man of my age it is because I have learned two things. The first is to think first what is best and endeavor to attain it. The next is to be content with what I get."

The man who said that was not referring to physical vigor nor yet to that which is purely intellectual. He had in mind rather that wholeness of spirit which enabled him to attack every new and different situation with confidence and poise. Isn't that the kind of vigor you need most?

Do you know of a more effective method of preserving it? Consider its simplicity. Have the highest possible ideal and strive for it, but don't get impatient because you realize so little of it. That is what it comes to. It means simply this: Possession of the best is not essential to spiritual vigor but the appetite for it is. Realization of a high ideal is not essential to mental tranquility and poise of soul, but the pursuit of such an ideal is.

Such a program is just as good for church vigor as for that of an individual Christian. The church cannot have too high an ideal or too ambitious an objective. There is none bigger than the one Christ gave her—the disciplining of the nations. If she keeps working at this program faithfully, never despairing because she seems to accomplish so little, she will be a really mighty agent of the Lord.

If you—and this *you* may be a person or a church—if you covet earnestly the best things and do your utmost to attain them, you will then have a right to be content in whatsoever state you are.

E. F.



## The General Forum

### The Bread of Life . . .

BY LUCILE LONG

And Jesus said unto them, I am the bread of life (John 6: 35).

THIS is a favorite Bible text, and so much has been said in interpretation of it that perhaps there is small excuse for any further examination. But one thing which is implicit in it seems worthy of more attention than it has perhaps received. If Jesus is the bread of life, then our relationship to him naturally becomes one of alternate hunger and satisfaction, of earnest desire and joyful realization. And if the metaphor be a true one, there is no time in our Christian experience when this alternation ceases to exist. Our physical existence depends on a daily hunger and a daily satisfaction of that hunger. So in our spiritual life there should be just as natural and recurring and vital a hunger and a satisfaction of that hunger.

Suppose, on the one hand, a Christian knows no hunger. He must then feel that he has arrived at the ultimate spiritual truth; nothing bewilders or disturbs him; he knows the answer to all questions that trouble the individual or the local church or the denomination as a whole. He can say, "Thus saith the Lord," with a profound assurance in every situation that he faces.

But what does this tell us about the individual? He has ceased to learn; he no longer is growing; his mind is completely shut to all new ideas. Such a state of mind gives us in the teaching profession the professor whose notes are yellow with age and whose jokes can be exactly anticipated on a certain day in his course from the stories handed down by an older brother or sister or friend. It gives us in the ministry the preacher who is still delivering with amazing force and enthusiasm the sermons or addresses that we heard for the first time years ago as eager-eyed adolescents. It gives us in any trade or profession the person who has a dangerous antipathy to progress. If one no longer wonders, if he has no unanswered questions, if there is no surge upward of yet unfulfilled desire, then that person fails to understand the truth of our text: "I am the bread of life." Food can become repulsive to the one who is not hungry, and truth has been fought bitterly by those who have ceased to feel a spiritual hunger.

But suppose, on the other hand, that a Christian knows no fulfillment, no satisfaction of his hunger. Then we have the frail doubter of all things eternal, the kind of fragile Christian who is blown about by every wind of doctrine. He has no assurance, no convictions, no vigorous earnestness with which to confront a world that is at

once hostile to Christianity and yet in tragic need of it.

And of what value is such a person? He is sure of nothing, and so he cannot be trusted to accept a course of action and follow it through intelligently. It has always seemed to me that the teaching profession must be little more than one long agony for the person who cannot reach a decision and then stick to it with good-humored resoluteness. Children and young people alike discover and take advantage of indecision of character with a kind of instinctive skill and an unholy glee. But it is rather difficult to think of a work that one can engage in which does not make somewhat similar demands for conviction and for determination in living up to that conviction. Certainly in our turbulent times no one is going to live so that his life is a vital testimony to the principles of Jesus unless he is sure of some truths and embodies them with a kind of inevitability.

But how can such apparently contradictory ideas be harmonized? Well, the contradiction is more apparent in theory than in practice. No one worries because day after day he gets hungry for food and eats, and then goes to his work and expends energy, and then gets hungry and eats again, and then does more work. He is concerned to know with reasonable assurance that there will always be food for his seeking, but he never tries to stack up enough for a lifetime and eat it all at once, nor does he insist on knowing what will be on the menu ten years from a given morning before he reports for work at eight o'clock. Is it too much to see in the simple words of Christ an invitation to a similarly realistic approach to the problems of Christian living?

No one, I suppose, does any worth-while work well without experiencing the cycle to which this verse gives the key. All good laborers in all vineyards know the overwhelming doubts that come with work to do, the eager search for new ideals and ways of achieving them, the *hungering*; they know, too, the joy of work well done, the sense of accomplishment, the realization of answered prayers, the rare glimpses into what Wordsworth calls "the heart of things." And they know, further, a fact that is stranger than either of these; they know that the one follows the others, and is followed in turn by the first, just as day follows night. Life is like that. All the great saints have known it, from the Psalmist to St. Thomas a Kempis to more modern Christian heroes. Hungering for God—the dream of something to be done—the labor of achieving it—the realization of greater work to be done that comes through the



first task—dreaming the greater dream—seeking the strength to do it—so goes the never-ending cycle of the Christian life.

If some are rebellious at this alternation they should stop to consider how the church in her various activities verifies the words of our text. Christ is the bread of life, and when the church is true to her mission, she is constantly saying the contradictory words, "Come and rest"; "Go and serve." In her regular Sunday services, in ordinance and ritual, in far-flung departments of service of a hundred different kinds, in perpetual comfort and challenge, the church meets the alternating needs of the sincere Christian. Thus the Christian may well examine himself to see how much of the activity of the church is significant to him as an individual. In such examination lies the opportunity to discover if he belongs in either of the two classes of people first discussed.

"I am the bread of life." The words of Jesus are continually challenging and reassuring. We know that there is bread to satisfy our hungering. It is ours to accept the implications of Jesus' words, and to eat, and grow.

Bridgewater, Va.

## Lessons in Christian Service

BY RHETTA C. O'ROURKE

### IV. How to Lead Others to Christ

*Memory Verse*—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

THE marginal rendering of the word *wise* in our memory verse is *teachers*. Now teachers are simply those who teach. We are apt to conclude that in order to be a teacher we must have a class. Not so. The important thing is to have something to teach. Have you learned something of God? Then teach. The whole world is your class and you may turn many to righteousness. We are taught of God and in turn lead others to God to be taught of him. Jesus said to his disciples, "Follow me, and I will make you fishers of men." The disciples had been concerned only with making a living for themselves; then Jesus called them out and sent them forth to carry life to others. He is calling you today from the pages of his living word, "Follow me."

And where did Jesus go? He went through Gethsemane and Calvary into the tomb in the nameless garden. Follow him? Yes—if you would be fishers of men, follow him. You must pass through a Gethsemane of your own where you yield your will to God and lay your all on the altar; you must pass by Calvary and lay your

sins under the blood; you must walk in newness of life or you can lead no souls to him. You can not lead where you are not willing to travel. Before you can introduce a soul to God, you must know him yourself. Consecration and full submission is necessary in a soul-winner. "Submit yourselves therefore to God; resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you."

It is also necessary to know and understand the Word of God. This does not mean that you must have Bible school training, though that is an advantage; but lack of it will not hinder you if you are consecrated. However, you must have a knowledge and understanding of the Bible. It has been fitly said that the best aid to an understanding of the Bible is a close acquaintance with the Author. Do you know God? Then rest assured he will open his Word to you. If there is a truth that you need to know the Holy Spirit will reveal it to you. There are many soul winners who use but the one book in their study, or rather two—a Bible and a concordance. If you find something you don't understand and the marginal references do not make it clear, take it to the Lord and he will put the thought in your mind that will bring you understanding. Learn all the promises given to those who would seek the Lord and be able to find them in the text.

If you would win souls you must be able to pray with them for them, thinking out the desires of your heart earnestly to God in whatever language the Holy Spirit puts on your lips. You must be able to reach God in prayer, and to reach him you need only be able to let go of the world to put it out of your mind. Know what you want of God, then go to him and ask it in the simplest way. Those who have most power in prayer are those who go straight to the heart of their problems in simple faith. Christ often went apart by himself to pray. He waited on God for strength and knowledge; we must follow him in this respect as well as in others. There is always knowledge and strength and help waiting for all of us at the throne of grace, but we must go there to get it.

In following Jesus we study his methods of reaching people. We find that he never argued with any one who did not want to learn. He spent no time on such. Arguing on matters that have little or nothing to do with our eternal destiny is a waste of time; it is something often resorted to by procrastinators. If people will not listen to the story of the cross, leave them alone. Go home and pray for them but do not argue.

Do not expect people to come to you to learn of God; you must seek them out. Do you want



## To a White Rose

BY LULU N. MILLER

Exquisite child of nature!  
So chaste, so fair, so sweet,  
Thou queen of loveliness and grace,  
For heavenly gardens meet.

I know whence thy rare beauty comes,  
Whose mind conceived thy form,  
Who nourishes thee with sun and dew,  
Who holds thee safe through storm.

The hand that formed thee is divine;  
None other knows the art,  
To weave such shimmering robes, to place  
Within silken folds, a heart

From which such perfume is distilled  
As draws me close to thee.  
And as I gaze upon thy grace  
I, too, would lovely be.

Thou bloomest in thy humble place,  
And makest that spot blest,  
Thy garments white, thy fragrance sweet  
Thou offerest up—thy best.

Ah! if I too look up in trust,  
Fulfilling God's sweet will,  
And let him fashion, mold and shape,  
While calm I wait, and still,

Where'er I am, my sweetness give,  
And bloom through sun and shower,  
I, too, will pure and lovely grow,  
Beloved like thee, dear flower.

*Glendora, Calif.*

to win souls for the Lord; just take a pencil and paper and write down the names of those you are anxious to have saved. Pray for them every day and ask God to give you opportunities to sow the good seed in their hearts. Do not cease to pray for them until they are saved, no matter if it takes years. God has promised that his Word shall not return unto him void and the result is in his keeping. Your joy is to be always ready to make use of every opportunity to serve God by sowing the good seed. Be not weary in well-doing; continue to pray unceasingly and with faith. We will never know in this world just how much is accomplished by prayer. It is a vital force that God has put into our hands by means of which we lay hold on the eternal things.

Get the friends in whom you are interested to attend church if possible; get them to associate with the people of God. The songs, testimonies and prayers will do much toward influencing a sinner to seek God. There is something about true and earnest worship that draws us all closer to God; it touches the heart of the sinner many times more than entreaties or argument. In this age of the world, when modern theology in all

its phases is being offered to a lost and sinning world in place of the gospel of Christ, we need to be diligent and faithful if we would save some. "He that winneth souls is wise."

### For Bible Study

What to teach others to do—

Believe—Heb. 11:6; Acts 13:39; 1 Peter 2:6.

Repent—Luke 13:3; Rom. 2:4; Luke 15:7.

Confess—Matt. 11:32; 1 John 1:9; 1 John 4:2.

Obey—Mark 16:16; Rom. 6:4; Matt. 7:21.

Receive—Acts 10:43; Rom. 5:11; 1 John 3:22.

*Mattawan, Mich.*

## Church Trends for One Hundred Years

(Continued From Page 4)

fest the spirit of the Christ and accompany our relief by spreading Christ's gospel, so will we lead others to become his followers.

*Peace and war.* Once it was well understood that if a brother participated actively in war he was no longer a brother. During the first World War very few members took combatant service; some took noncombatant service. In the present war we have about five hundred who are in C. P. S. camps, and about three times that number in the army, navy and air forces. The shift here has been startling. We may well pause and try to discover why this rapid and extensive change. Conference has recommended that all these shall be recognized and served so far as is possible by the church.

*Missions.* Finally, let us look at missions. The Brethren discovered trine immersion in the great commission more generally than they recognized missions in it. In Mack's day the church was actively missionary. Later not so much so. Some censured Northern Illinois because she had passed through other districts and sent Christian Hope to Denmark. When our district offered the Danish mission to the brotherhood even Henry R. Hol-singer, who favored missions, thought we ought to pay our own bills. And when Annual Conference suggested that the four hundred congregations each pay an average of two dollars in order to raise eight hundred per year, only about half the amount was secured; so our district made up the balance until the church was ready. With that contrast our present mission program and the funds raised annually! Think of the Conference Budget of a quarter million, the budgets of the several colleges, the Brethren Service budget estimated at a half million for this year, and the local budgets of the one thousand and thirty congregations and you will have a new appreciation of what the church is doing and the path by which she reached the present status.



## Home and Family

### Why, O God? . . .

BY BOB TULLY

In his letter to the editor the author says: "Several years ago, while I was a truck driver, I came upon an accident in which a large freight truck had slipped off the edge of the turn and headed down into a small stream. The driver had been killed, and the relief driver, who had been trying to get some sleep, had both legs crushed under the load. The accident was caused by three drunken men who had been dancing a drunken jig in the center of the road as the truck came around the curve. In avoiding them the driver lost control as the truck slid off the turn. As I drove on through the night that picture and the ideas for the following article burned themselves into my mind. After six years I'm trying to write it as part of my answer to the cause behind the sorrow. Of course the names and thoughts may be beyond the absolute truth. This might have happened."—Ed.

#### *In the Truck—*

"O. K., Jack; one hundred miles to Toledo and home. It's your turn. Wheel the old buggy on in. Step on it and don't wake me till you get into the dump."

"Crawl into your cradle up there. But, please, Jim, don't take off your shoes. I can't stand it."

"Stand it or not, off they come! And listen here, big boy, if I hear any bellowing that you call singing I'll crack you over the head with one of these pedal pushers."

"Good night, pal; and please don't snore. It breaks into my trend of thought."

There was a roar and the truck with a ten-ton load picked up speed as the skilled driver slipped her from low gear to first, to second and into high. Then the motor took up its steady drumming.

It was well after midnight and less than a hundred miles to home. A smile spread over Jack's face and he puckered up his mouth to whistle, but no noise came out. He remembered Jim. Instead his thoughts raced afield.

He began to think of home . . . Betty, and little Jean. The old bus was running smoothly—had ever since the overhaul. "How many times have I made this trip? Over three hundred. This is life . . . from Toledo to Chicago . . . from Chicago to Toledo. No, this isn't life either; it is work. Life is with Betty in the bungalow and with little Jean. She is a dear—" The white ribbon of concrete stretched on and so did Jack's thoughts.

#### *In the Green Light Tavern—*

"One more highball all the way around. And then we'll go home."

The largest of the men started to sing as he tried in his drunken way to tap dance. "'She'll be com-

ing round the mountain! She'll be coming round the curve! She'll be—' aw shucks, let's all sing." And with large grasping hands he danced them through the door and down the graveled driveway, wending their awkward course between the gas pumps. Then they all grasped hands and joined together with much laughter and not much tune. "Ring around the rosey, pocket full of posey. First one, squat down!"

#### *Back in the Truck—*

"And here's that long curve," Jack began to say to himself. "The Green Light closed an hour ago. No need to slow down. The old bus can take this one without a quiver. No cars coming, at least no lights. It can't be long now. 'Roll along, little dogie.' Jim's asleep; I guess he won't mind. 'Roll along—' The fools, what are they doing there? Give 'em the horn. But they won't move. Dancing a jig—get out of the road! Well, I'll have to try the horn. Can't stop! Going too fast! Move, you fools! That turn looks soft, but I must take a chance. She's riding all right. . . . Whew, missed 'em. Pull 'er back. To the left, easy now, but quick. She won't come—she won't come—we must be over! O God, she's pulling—Jim! Keep her steady. What's that? The fence. . . . Betty, Betty, I'm coming home. The creek, she'll hit. Jim, jump!"

There was the crushing of wood as the ten-ton load piled onto the cab. An hour later Jim, a bit of crushed humanity, was removed. Two more hours and Jack was taken out.

#### *In Toledo—*

"Bells, bells, who's ringing those bells? Oh, that old alarm clock! Must I get up? Yes, Jack will be home and Jean must be dressed. She loves to meet her daddy in the morning. My, life has been good. God has been good. He gave us Jean,—and Jack's had steady work. Come, lazy wife, get up.

"My, she's cute. Has Jack's hair and smile. Must be a pleasant dream she's having. Thinking of her daddy, I'll bet. O God, protect him and her. They mean everything to me."

The blue eyes of the child opened and there was a soft cry and a smile to a mother's good morning. Quickly both were dressed, and down in the kitchen.

"Daddy come?" asked Jean.

"Yes, dear; in a little while. First we must get his breakfast."

"I help."

"Not this morning; you go watch for daddy. My, she's a dear. She's my little helper, her daddy's



girl. God, may I be worthy as a mother and a wife. There's the telephone. I wonder if —

"Hello! . . . Yes, this is Mrs. Razzo. . . . You have heard from Jack. What's . . . Yes, I'm feeling all right. What's happened? No! No! O my God, no! It can't be. I won't believe it. Jack! . . . No, no!"

Her head dropped forward, and listlessly the receiver was returned to the hook, and eyes filled with agony stared into the darkened future.

"Mummy, mummy, was that daddy? Is he coming?"

"No, dear; daddy isn't coming now."

"Did the 'old bus' break down?"

"Yes, dear, and it can't be fixed, ever. Even our life has been broken. Daddy will never come home to us again."

"Why, mummy?"

"O God, you tell her."

*La Verne, Calif.*

## Brethren Faith in Action in the Home

BY MRS. L. H. PROWANT

An Abstract of a District Meeting Address

The word *home* seems to be on the lips of many people these days.

According to reports, many are homeless. Not only are houses and furnishings gone but homes are broken and the inmates scattered. When I say *homes* I mean more than furnished houses.

We have read that all countries which took part in the last war experienced an increase in juvenile delinquency. Great Britain's juvenile crime has increased as much as fifty per cent since the beginning of the present war. These facts make us feel that we must do everything in our power not only to keep the homes together, but to bring the heads of homes to Christ, for it has been our observation that when the man of the home is interested in spiritual things he sees to it that his family gets to church. Therefore, let us show by our lives that we are interested in spiritual matters. Someone has said that the children are the hope of the world. If the parents do not train their children now for Christ how are the children going to make the world better when they grow up?

Among some of the causes of delinquency given by the National Association of Probation Officers of England are: employment of parents, disruption of home life, unhealthful living in public shelters, temptations facing boys and girls leaving school for work, higher wages for young workers, unwholesome recreation and excitement due to war.

In order that the United States may avoid a similar increase in delinquency England has suggested the following don'ts: Don't close school; don't break up families; don't throw an army of youngsters into industry.

Mrs. John L. Whitehurst, president of the General Federation of Woman's Clubs, says that raising a family, keeping the children well and happy and making the home a sanctuary are the duty of women in these chaotic times.

The directors of the Catholic Daughters of America,

representing two hundred thousand members throughout the United States and Canada, recently condemned proposals to draft or lure American women from the home for war work. They called Christian homes America's strongest bulwark of democratic liberties. If true Americanism is to survive the home must be protected at all costs. Reaching into the homes to rob the cradles of hands to rock them appears like treason to the American philosophy of life.

Our acts in the home go on and on. Others pattern after our deeds, whether good or evil. Those who copy our deeds in turn become examples for others. Love or hate, religious training, fear, or pride as found in the home have more effect upon character than all other influences combined.

To me the home is the most important institution in the world. Did not God crown his creation by founding a home? Parenthood is a great responsibility and a wonderful privilege. Some parents seem to see their children as little servants; they value them no higher than the money they bring in. Since a child is shaped by adults it may be truer to say that adults are the hope or despair of the new age.

If the parents use the opportunities that are theirs the home is far ahead of other character-forming agencies. Consider the position of the home from the standpoint of the time spent there in comparison with time spent elsewhere. A child spends one hour each week in the church school, thirty hours each week for nine months in the day school and sixty or seventy waking hours each week in the home. During vacation the home has much more of the child's time.

How, then, can our Brethren faith help us in creating and maintaining homes that help each member of the family to attain his highest development and that are examples for the community? Kindness, truth, love, humility, right living and reverence are elements that make up our faith. Let us look at a Brethren home built upon these principles.

Such a home is a happy, wholesome place. There is an unselfish interest in the welfare of each member of the family. The children in this home are guided in their growing, not left to their own devices while the parents are seeking pleasure in questionable places. Wholesome recreation is provided in which all can have a part; there is no sending the children to a movie to get rid of them. The reading matter that comes into the home and the programs that come over the ether waves are matters of concern to the parents. The sincerity and honesty of the parents set an example for the children.

A Brethren home will put spiritual matters above material possessions, for the former abide. Reverence for and worship of God will be a natural part of the home.

Since no home can live unto itself a Brethren home reaches out beyond its walls. Because the family in this home live day by day what they preach, pray and sing on Sunday, because they are honest about sugar rationing, because they are willing to back their belief in the ways of peace by supporting C. P. S. camps, because they are thrifty, they will be a light in their community. A Brethren home will desire for its neighbors the best that it has and will work to help others, though they be of a different race or color, to obtain that.

May our Brethren faith help us build better homes that those about us may be blessed as the nations of the earth were blessed through Abraham.

*Rodney, Mich.*



## *Brethren Service*

### Report of September Brethren Service Committee Meeting . . .

By M. R. Zigler, Executive Secretary

The Brethren Service Committee met in New York City September 25. The purpose of meeting in New York City was to meet with Paul Comly French, representing the National Service Board of Religious Objectors; Ray Newton of the American Friends Service Committee, regarding work in Mexico; Tracy Strong of the International Y. M. C. A., regarding work among war prisoners; representatives of Belgium concerning possibilities of relief work in their country; Quinter Miller regarding possible work in the interest of American Japanese; and for the convenience of the members of the committee who live in the East.

It was revealed that if the rate of increase in the armed forces proposed by the government is carried through there will be in Civilian Public Service in 1943 between ten and twelve thousand men. As of September 22 there were 4,180 men in Civilian Public Service camps. Indications are that the government officials are well pleased with the work of Civilian Public Service and that every effort is being made to place men on detached service, especially in the farming areas. Dairying has been first on the list for this type of work. It is expected that soon several hundred men will be on detached service in dairy areas. Hospitals have been opened in nine places and a number more are awaiting final clearance.

Recently the Columbia Unit was established, for which five men from Brethren camps and five from Friends camps were chosen to make a study of relief administration at Columbia University in New York City. Five more are to be added.

A report was made regarding relief work in China, Puerto Rico, South America and Crestview, Florida. This work is under the administration of Leland Brubaker.

W. Harold Row gave a report of Civilian Public Service camps. As of September the Brethren have 1,064 men in their camps with about 485 Brethren. The last two places that have been opened are Marienville, Pennsylvania, and Waldport, Oregon. Hospital units operated by the Brethren Service Committee were approved as follows: Sykesville, Maryland, and Fort Steilacoom, Washington.

John Metzler, Galen Kilhefner, Don Snider and A. Stauffer Curry, regional secretaries, were present and gave reports regarding the collecting of food in the regions and the giving of the churches in the several regions.

It was decided to continue the support of John Barwick in his war prisoner work in England in co-operation with the International Y. M. C. A. It was decided to expand the relief work in Quito, Ecuador, to continue our work with the American Friends Service Committee in the work camps in Mexico, and to send additional workers to Puerto Rico. A small amount of money was appropriated to take care of refugee students who decide to take college work in our educational institutions. Special consideration was given to the support of all refugees in America.

A committee was appointed to make a study of the resolution passed at Annual Conference to plan for the year of volunteer service on the part of our youth. Those appointed were M. R. Zigler, W. Harold Row, Raymond

Peters, and Leland Brubaker. It was understood that this committee would work with the youth cabinet in developing plans.

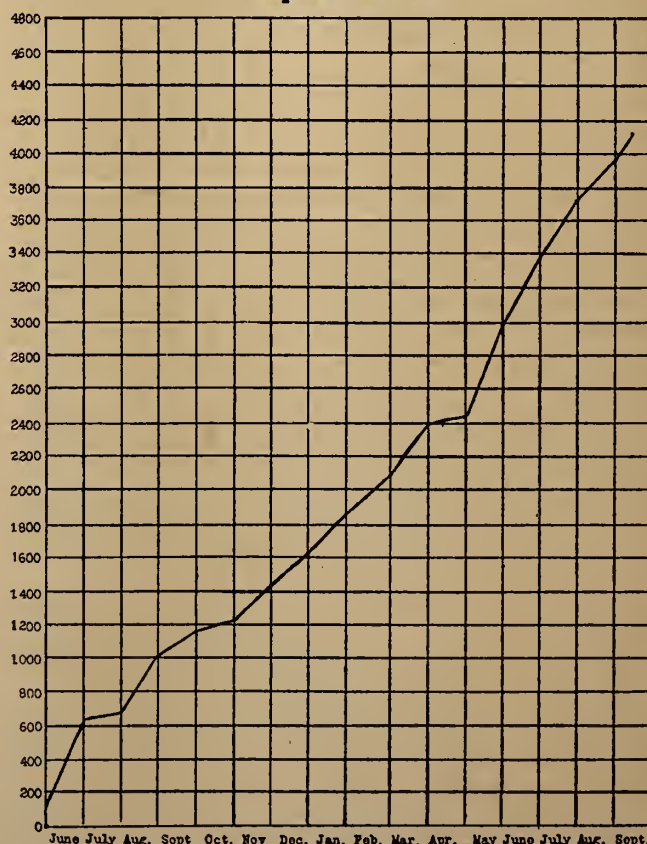
It was decided to appoint a member of the committee, approved by the National Service Board for Religious Objectors, to make a study of the support of dependents of men assigned to Civilian Public Service camps.

Anetta Mow and W. Harold Row were appointed on a committee to restudy the contents of the Civilian Public Service packets with the view to possible revision.

The Service Committee recommended to the local congregations that they send the Gospel Messenger to men in military service from their congregations who desire it. Congregations unable to do this will inform the Service Committee. Copies of the Gospel Messenger and Our Young People will be provided for ministers and persons visiting camps, to be distributed personally. The Men in Service Bulletin was authorized to be sent quarterly. Plans were approved whereby traveling expenses, lodging, and meals for ministers visiting men in camps will be provided when it is an authorized visitation. Merlin Shull, the minister to nonresidents, through the Home Mission department of the General Mission Board, will supervise this work.

The Brethren Service Committee organized as follows: chairman, A. W. Cordier; vice-chairman, Paul H. Bowman; recording secretary, Paul W. Kinsel; acting executive secretary, M. R. Zigler. The Service Committee will meet again in November in connection with the Council of Boards meeting on November 12.

**Growth of Civilian Public Service From June 1941 to September 1942**





### Total Conscientious Objectors Certified to September 10, 1942, by States

Alabama .....	32	Montana .....	63
Alaska .....	1	Nebraska .....	113
Arizona .....	15	Nevada .....	0
Arkansas .....	12	New Hampshire .....	9
California .....	509	New Jersey .....	150
Colorado .....	64	New Mexico .....	19
Connecticut .....	66	New York .....	431
Delaware .....	12	North Carolina .....	78
District of Columbia ..	28	North Dakota .....	37
Florida .....	19	Ohio .....	738
Georgia .....	23	Oklahoma .....	168
Hawaii .....	1	Oregon .....	136
Idaho .....	38	Pennsylvania .....	951
Illinois .....	509	Rhode Island .....	5
Indiana .....	582	South Carolina .....	7
Iowa .....	182	South Dakota .....	89
Kansas .....	532	Tennessee .....	77
Kentucky .....	35	Texas .....	112
Louisiana .....	16	Utah .....	6
Maine .....	27	Vermont .....	7
Maryland .....	125	Virginia .....	208
Massachusetts .....	86	Washington .....	73
Michigan .....	254	West Virginia .....	34
Minnesota .....	166	Wisconsin .....	123
Mississippi .....	3	Wyoming .....	9
Missouri .....	94		

### Civilian Public Service Camp Population, September 15, 1942

	AFSC	BSC	MCC	ACCO	Co-op	Total
Friends .....	285	12	6	2	7	312
Brethren .....	3	427	43		12	485
Mennonites .....	9	20	1,553		15	1,597
Catholics .....	8	2	1	52		63
Others .....	843	603	226	17	15	1,704
Total .....	1,148	1,064	1,829	71	49	4,161

### Report on Specialized Service in C. P. S.

There are at present 175 men engaged in special projects outside of the regular camp program. Of these men, 164 are working on a maintenance basis.

**Hospitals.** Within the next few months there will be sufficient openings in mental hospitals for all men interested. Several general hospitals in addition to the two already in operation will probably also be approved. There are now some ninety-one men engaged in hospital work. Units which have been approved but which are as yet only partially filled or just opening are in operation in Pennsylvania, Virginia (2), State of Washington, California, Maryland, New York, Delaware and Nebraska. Hospitals in other states are expected to be approved shortly.

**Farms.** Some ten counties have now been approved for dairy farm work in Illinois, Wisconsin, Connecticut and New York.

**Relief Work.** Under the supervision of the Puerto Rican Reconstruction Administration the Brethren Service Committee has sponsored a unit of eleven men, which will be expanded shortly, to help staff medical dispensaries and carry on sanitation work in disease-ridden areas of the island.

**Study Projects.** Ten men are now engaged in studying postwar problems of relief and rehabilitation at the Columbia School of International Administration in New York City. They are taking an intensive forty-eight-

week course, which covers material equivalent to two and one-half years of graduate study. Some thirty naval officers and a small group of civilians compose the remainder of the student body.

A project for intensive study of nationality problems and the areas inhabited by various ethnic groups has received the approval of Selective Service. The core of this program will be a research unit at Princeton, New Jersey, for thirty-five men. Men will organize foreign service rehabilitation units both in camps and in colleges. The findings of the Princeton group will be the basis for background and economic studies of specific nationality areas. The technical skills necessary in a given region will be mastered by individuals in the units.

**Health Research Projects.** Under the auspices of the National Research Council and the Rockefeller Foundation certain nutritional and disease studies are planned with C. O.'s being used as human "guinea pigs." An anti-typhus experiment is being carried on at West Campton, New Hampshire, and an experiment to test the toxicity of sea water has just started in Boston. The approval of several nutritional projects is pending.

**Other Projects.** Twenty men are on detached service working in the offices of the administrative agencies. A very small number of individuals have been granted individual assignments in research work of various types.

### More Letters From Young Men in the Armed Forces

From a boy whose home address is unknown comes the following: "Though I am now in the army, stationed temporarily at this post, I still want to assist in the support of our Civilian Public Service camps. . . . Enclosed is a money order for twenty-five dollars to help continue a way of peace."

A Minnesota boy writes: "I shall take this means to thank you for the greeting which arrived some time ago. While the work is far from that of the front lines, all of us here are in need of more of the type of thoughts your letters help to create. Too, it was good news to hear of the work being planned in Ecuador and Puerto Rico. Surely these will be places where the efforts of the committee can be carried on without interruption. Perhaps friendship and goodwill among the American nations will be a worth-while example others will wish to follow."

A West Virginia boy writes: "Thank you very much for the Conference Bulletin which I received a few days ago. I am a nonresident member of the Church of the Brethren of Keyser, W. Va. The Bulletin which you sent to me is the first communication I have had with my church since I arrived in foreign service over two and one-half years ago. I thought that perhaps the church had forgotten me and I was pleasantly surprised that it has not. . . . I met Dr. Bowman at Bridgewater College in 1940 and I especially appreciated his letter, To Brethren in Distant Places. I sincerely hope you will include me in all the future correspondence sent to the nonresident members of our church. I am enclosing two dollars for one year's subscription to the Gospel Messenger. In this way I will be able to keep touch in some small way with our church activities even though separated by some 8,000 miles. I hope to be able in the near future to give my share in support of the Brethren Service Committee and as many other Brethren activities as I possibly can."



## *The Church at Work*

### **Missions on the Home Fronts . . .**

#### **An Open Letter to the General Mission Board**

By W. Newton Long, Baltimore, Maryland

At our November Board meeting we must give direction to our mission effort for the year ahead. This is a serious undertaking. May each pray the Lord of the Harvest for wisdom in planning the work. We must use the best Christian strategy in these difficult times so that the dimes and dollars given by our church and consecrated to his cause may bring forth maximum yields, thirty-, sixty- and even a hundredfold.

Surely, brethren, never were such opportunities and never were so many doors open to the Christian gospel. A few, only a few I think, have suggested that because our mission work in China has been interrupted, we as a church should find avenues of endeavor other than missions. They have apparently overlooked not only our continuing task in India and our increasing opportunities in Africa, but also the need for the Lord Jesus in a thousand cities and villages in a land far closer. That land calls insistently for mission stations, a country that presents no currency exchange problem, no language difficulty, no great transportation expense. That country with 130 million English-speaking people of whom not over one fourth are church attenders, is so convenient for our task. Yes, Home Missions in the U. S. A.—in your neighborhood or in your adjoining district or your neighboring state.

My early impressions of Home Missions were none too pleasant. The term expressed to me a rather dreary, albeit good-intentioned effort to establish a mission at the far end of town or across the railroad tracks. Many were poorly planned, ill-equipped, undermanned; so many of these pious ideas struggled vainly for existence for years. Many were finally abandoned with a momentary pang of remorse, but with an inner sigh of relief. Brethren, let's not plan that kind of Home Missions.

Our church is mission minded. It has always responded when a worth-while cause was presented. Where can we now find a cause more vital and imperative than the expansion of our mission work? The "Go-ye" and the "Be-ye-witnesses" commands are not limited to peace times, and to times of prosperity. So plan for a real campaign of home evangelization. Our district mission boards throughout the brotherhood have many excellent projects, both planned and in operation. Our General Board can continue to help in many of these points. We can help plan for future points and help evaluate the needs. Let us map out a definite campaign, with goals set before us, using under God our best strategy to reach these goals.

Before setting up any mission, we should have reason to expect certain results, and we should at intervals take stock to learn our progress. Growth in spiritual life, in numbers, and the trend toward self-support may be some of the yardsticks for measuring the progress. Our Home Missions secretary, M. R. Zigler, can devote much of his time in co-operation with the district boards and district fieldmen in planning and guiding these Home Mission projects. We can give our work a clearer objective and better direction.

There are surely dozens, possibly hundreds, of needy points where right now we should be looking towards a mission, seeing by faith a useful church in the years

to come. Our membership is shifting rapidly during the past year. Hundreds of our folks have moved into manufacturing centers, far from their old church homes. Let us note where these people are moving and take quick steps to set up Brethren houses of worship. Many of the district mission boards in the areas surrounding Baltimore and Norfolk are keenly alive to this duty and opportunity but only a few mission stations have actually been established. These manufacturing centers are now extremely crowded, with meager facilities for worship, recreation and Christian social life. At several of these points there are already enough Brethren folks for the start of a real church. The initiative, the direction and at least a portion of the financial support must come from the district and the general brotherhood. I think our church will gladly respond to a call for a larger program. Our mission boards, general and district, must initiate the move.

And think over this suggestion: Why not use the lives and money formerly used in China for a sizable Christian project in an especially needy area in the U. S. A.? Possibly we could follow somewhat the plans used in our foreign work, in establishing a rather complete church unit. This should be so serviceable that it would not only attract the community but also capture the imagination of our entire church.

Place in charge of the church and evangelistic work one of our strongest ministers or missionaries. Around this center the other activities would function. Why not a clinic, or health center, or even a hospital in the picture? The Brethren Service Committee might wish to establish at such a center some service project, similar to those now in Puerto Rico and Florida. Other Christian activities will develop. One or two such units, properly located and properly administered, will earn the sympathetic attention and support of the brotherhood. Keep it evangelistic and community helpful. Give it such size and quality of leadership that it will command the respect that so many of the Friends' centers are able to secure.

Where locate it? Let us get the advice of our membership. Here and now I ask the mission-minded folks of the church to write the General Mission Board at Elgin and give advice on needed locations for such an undertaking, as well as advice on the entire Home Mission program. There are many neglected areas in the Southland. Or consider some of these crowded, unchurched manufacturing centers mentioned above. We are neglecting our Christian opportunities if now we fail to go forward.

When Asia and Bithynia were closed to the Apostle Paul, he sailed for Greece and with unflagging zeal continued the spread of the gospel of salvation. Isn't that man from Macedonia our Home Mission cause right now? So plan under his guidance for big things. Surely the church wishes that.

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#### **The Urgency for Home Missions in Our Church**

By Harl L. Russell, Marshalltown, Iowa

It is an old adage: "The grass looks greener on the other side of the fence." This not only applies to the business and financial world, but it also seems inherent in the field of religion. Since the church is made up of men and women with human frailties and limitations, it is not unusual to find Christians who are looking across the fence. Ofttimes, the interest is so greatly



attracted by the good things over on the other side, values which we have close at hand may get very little attention and even be neglected. Thus, while "acres of diamonds" lie unclaimed and unrecognized at our feet, the heart and hand may be devoted almost exclusively to the task over there.

The same pithy statement is surely in the background of the minds of many of our countrymen today as they review our political scene. Some thinking men have reminded us that there is not much point in our nation trying to establish democracy over the fence if we neglect to keep it alive here at home.

Our beloved church has been increasingly active in the missionary enterprise since the beginning of mission work in Denmark in 1876. The Great Commission lodged in many hearts, and men and women across the brotherhood have poured out treasure with the purpose of taking the good news across the seas to unsaved millions of human beings. Not only was treasure brought to the altar, but young lives again and again were dedicated to the great task of carrying the gospel to needy and sin-shackled peoples in other lands. It is well to note that these young lives developed into worthy ambassadors of the Christ and that the investment of life and treasure has brought forth immeasurable returns in these far-off places. Furthermore, the church at home has been well rewarded for unselfishly sharing the Savior with those of his creatures who would never have found him had the home church not been willing to share.

It is now timely for us to turn our attention to our own yard. Are we altogether pleased with what we find in our churches and communities here in America? With more than half of our population not even members of any church, with race and class prejudices abounding, and with pagan practices honeycombing our contemporary society, can we be content with what we Christians have done in the past?

Millions of adults and children in cities and rural areas of our nation know either nothing at all or very little of the Christ. They surge back and forth in business marts and in temples of pleasure, seeking happiness and contentment and finding it not. We have fallen far short in our Christian duty of helping them to find salvation and the good life.

The light in many of the churches in our own brotherhood is glowing very faintly. Unless young life and new treasure are dedicated to serve in these places, Satan will most surely claim the day as church doors close for the last time. Is it not sad to contemplate what will become of communities where boys and girls grow up to take adult responsibilities without the message of the church to guide heart and hand in the intricate problems of life?

Unfortunately, the door is closed to our mission work in some other lands. Let us pray that the door will open soon again.

However, the call of missions still can resound in our ears if we will only heed. The urgency for mission work in America was never greater than today. Now is the time to appreciate values that stand unnoticed among us. Every outpost of our denomination should be reinforced. Strange as it may seem, every district in the brotherhood can find one or more of these outposts within its own borders. We need not take our eyes off our foreign fields, but we should, in God's

name, visualize great missionary enterprise and progress in our own land.

The names of Stover, Crumpacker, Kulp, Graybill and others are lifted high in the chronicle of our beloved church. Quickly now, what are the names of those who have served or are serving so nobly in mission work in the homeland? There ought to be as high a regard for these workers, for theirs also is a difficult task in a very needy field. Have we not fallen short in recognizing the need for mission work in America? Someone has stated that it is not only important that we Americanize, but it is also extremely important that we Christianize.

Will we answer the challenge of the homeland and dedicate life and treasure here as well?

### The Urgency of Home Missions—Now

By Russell G. West, Pampa, Texas

"If these should hold their peace, the stones would immediately cry out" (Luke 19: 40).

You and I are now living in a day of shifting world conditions. We used to define the word *circumstances* as *things standing around*. But no longer do things stand around; they are all moving. And in their moving they shift before the church new problems and opportunities. Certainly these are days for constant vigilance and courageous adjustments for the Church of the Brethren.

I would not suggest here that the church is sleeping. No one could follow her program today and believe that. Her rapid expansion in the field of Brethren Service is proof of that. In the midst of this worldwide revolution our church was not caught napping. She works her way forward with wide-open eyes. We have made many important adjustments. We should be ever alert to the need for others.

The urgency for Home Missions right now is, to me, a new challenge that faces the church. I shall submit just four brief statements in support of this belief.

1. The Church of the Brethren in many geographical areas is still in a transition period from the free ministry to a supported ministry. Here we need to pool our resources and help these churches make the necessary adjustments and establish themselves upon a firm foundation of self-support. This will require a flexible program as no two situations are ever identical. Much is already being done in this field. It deserves our wholehearted support.

2. We are now in a period of economic prosperity. We dare not pile up wealth from the misfortunes of war. Now, when doors of opportunity are closed in China and other countries, why not concentrate our efforts on saving America? This is our country! It ought to make our hearts bleed to think of her greed, her drunkenness, her vice, her shame. Above all else just now America needs Christ. Even over and above our great venture in Brethren Service we need a new conquest for the salvation of America—now!

3. Because of the approaching world opportunities we need to strengthen our home base now. This war should teach us the importance of strong bases from which to strike. When finally this war is over and the calls like that from Macedonia come ringing out from every country across the seas, will the church be ready? If not, the very stones may cry out against us.

4. I'm convinced that the world needs the Brethren



# The Church at Work

## Missions on the Home Fronts . . .

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Surely, brethren, never were such opportunities and never were so many doors open to the Christian gospel. A few, only a few I think, have suggested that because our mission work in China has been interrupted, we as a church should find avenues of endeavor other than missions. They have apparently overlooked not only our continuing task in India and our increasing opportunities in Africa, but also the need for the Lord Jesus in a thousand cities and villages in a land far closer. That land calls insistently for mission stations, a country that presents no currency exchange problem, no language difficulty, no great transportation expense. That country with 130 million English-speaking people of whom not over one fourth are church attenders, is so convenient for our task. Yes, Home Missions in the U. S. A.—in your neighborhood or in your adjoining district or your neighboring state.

My early impressions of Home Missions were none too pleasant. The term expressed to me a rather dreary, albeit good-intentioned effort to establish a mission at the far end of town or across the railroad tracks. Many were poorly planned, ill-equipped, undermanned; so many of these pious ideas struggled vainly for existence for years. Many were finally abandoned with a momentary pang of remorse, but with an inner sigh of relief. Brethren, let's not plan that kind of Home Missions.

Our church is mission minded. It has always responded when a worth-while cause was presented. Where can we now find a cause more vital and imperative than the expansion of our mission work? The "Go-ye" and the "Be-ye-witnesses" commands are not limited to peace times, and to times of prosperity. So plan for a real campaign of home evangelization. Our district mission boards throughout the brotherhood have many excellent projects, both planned and in operation. Our General Board can continue to help in many of these points. We can help plan for future points and help evaluate the needs. Let us map out a definite campaign, with goals set before us, using under God our best strategy to reach these goals.

Before setting up any mission, we should have reason to expect certain results, and we should at intervals take stock to learn our progress. Growth in spiritual life, in numbers, and the trend toward self-support may be some of the yardsticks for measuring the progress. Our Home Missions secretary, M. R. Zigler, can devote much of his time in co-operation with the district boards and district fieldmen in planning and guiding these Home Mission projects. We can give our work a clearer objective and better direction.

There are surely dozens, possibly hundreds, of needy points where right now we should be looking towards a mission, seeing by faith a useful church in the years

to come. Our membership is shifting rapidly during the past year. Hundreds of our folks have moved into manufacturing centers, far from their old church homes. Let us note where these people are moving and take quick steps to set up Brethren houses of worship. Many of the district mission boards in the areas surrounding Baltimore and Norfolk are keenly alive to this duty and opportunity but only a few mission stations have actually been established. These manufacturing centers are now extremely crowded, with meager facilities for worship, recreation and Christian social life. At several of these points there are already enough Brethren folks for the start of a real church. The initiative, the direction and at least a portion of the financial support must come from the district and the general brotherhood. I think our church will gladly respond to a call for a larger program. Our mission boards, general and district, must initiate the move.

And think over this suggestion: Why not use the lives and money formerly used in China for a sizable Christian project in an especially needy area in the U. S. A.? Possibly we could follow somewhat the plans used in our foreign work, in establishing a rather complete church unit. This should be so serviceable that it would not only attract the community but also capture the imagination of our entire church.

Place in charge of the church and evangelistic work one of our strongest ministers or missionaries. Around this center the other activities would function. Why not a clinic, or health center, or even a hospital in the picture? The Brethren Service Committee might wish to establish at such a center some service project, similar to those now in Puerto Rico and Florida. Other Christian activities will develop. One or two such units, properly located and properly administered, will earn the sympathetic attention and support of the brotherhood. Keep it evangelistic and community helpful. Give it such size and quality of leadership that it will command the respect that so many of the Friends' centers are able to secure.

Where locate it? Let us get the advice of our membership. Here and now I ask the mission-minded folks of the church to write the General Mission Board at Elgin and give advice on needed locations for such an undertaking, as well as advice on the entire Home Mission program. There are many neglected areas in the Southland. Or consider some of these crowded, unchurched manufacturing centers mentioned above. We are neglecting our Christian opportunities if now we fail to go forward.

When Asia and Bithynia were closed to the Apostle Paul, he sailed for Greece and with unflagging zeal continued the spread of the gospel of salvation. Isn't that man from Macedonia our Home Mission cause right now? So plan under his guidance for big things. Surely the church wishes that.

### The Urgency for Home Missions in Our Church

By Harl L. Russell, Marshalltown, Iowa

It is an old adage: "The grass looks greener on the other side of the fence." This not only applies to the business and financial world, but it also seems inherent in the field of religion. Since the church is made up of men and women with human frailties and limitations, it is not unusual to find Christians who are looking across the fence. Ofttimes, the interest is so greatly



attracted by the good things over on the other side, values which we have close at hand may get very little attention and even be neglected. Thus, while "acres of diamonds" lie unclaimed and unrecognized at our feet, the heart and hand may be devoted almost exclusively to the task over there.

The same pithy statement is surely in the background of the minds of many of our countrymen today as they review our political scene. Some thinking men have reminded us that there is not much point in our nation trying to establish democracy over the fence if we neglect to keep it alive here at home.

Our beloved church has been increasingly active in the missionary enterprise since the beginning of mission work in Denmark in 1876. The Great Commission lodged in many hearts, and men and women across the brotherhood have poured out treasure with the purpose of taking the good news across the seas to unsaved millions of human beings. Not only was treasure brought to the altar, but young lives again and again were dedicated to the great task of carrying the gospel to needy and sin-shackled peoples in other lands. It is well to note that these young lives developed into worthy ambassadors of the Christ and that the investment of life and treasure has brought forth immeasurable returns in these far-off places. Furthermore, the church at home has been well rewarded for unselfishly sharing the Savior with those of his creatures who would never have found him had the home church not been willing to share.

It is now timely for us to turn our attention to our own yard. Are we altogether pleased with what we find in our churches and communities here in America? With more than half of our population not even members of any church, with race and class prejudices abounding, and with pagan practices honeycombing our contemporary society, can we be content with what we Christians have done in the past?

Millions of adults and children in cities and rural areas of our nation know either nothing at all or very little of the Christ. They surge back and forth in business marts and in temples of pleasure, seeking happiness and contentment and finding it not. We have fallen far short in our Christian duty of helping them to find salvation and the good life.

The light in many of the churches in our own brotherhood is glowing very faintly. Unless young life and new treasure are dedicated to serve in these places, Satan will most surely claim the day as church doors close for the last time. Is it not sad to contemplate what will become of communities where boys and girls grow up to take adult responsibilities without the message of the church to guide heart and hand in the intricate problems of life?

Unfortunately, the door is closed to our mission work in some other lands. Let us pray that the door will open soon again.

However, the call of missions still can resound in our ears if we will only heed. The urgency for mission work in America was never greater than today. Now is the time to appreciate values that stand unnoticed among us. Every outpost of our denomination should be reinforced. Strange as it may seem, every district in the brotherhood can find one or more of these outposts within its own borders. We need not take our eyes off our foreign fields, but we should, in God's

name, visualize great missionary enterprise and progress in our own land.

The names of Stover, Crumpacker, Kulp, Graybill and others are lifted high in the chronicle of our beloved church. Quickly now, what are the names of those who have served or are serving so nobly in mission work in the homeland? There ought to be as high a regard for these workers, for theirs also is a difficult task in a very needy field. Have we not fallen short in recognizing the need for mission work in America? Someone has stated that it is not only important that we Americanize, but it is also extremely important that we Christianize.

Will we answer the challenge of the homeland and dedicate life and treasure here as well?

### The Urgency of Home Missions—Now

By Russell G. West, Pampa, Texas

"If these should hold their peace, the stones would immediately cry out" (Luke 19:40).

You and I are now living in a day of shifting world conditions. We used to define the word *circumstances* as *things standing around*. But no longer do things stand around; they are all moving. And in their moving they shift before the church new problems and opportunities. Certainly these are days for constant vigilance and courageous adjustments for the Church of the Brethren.

I would not suggest here that the church is sleeping. No one could follow her program today and believe that. Her rapid expansion in the field of Brethren Service is proof of that. In the midst of this worldwide revolution our church was not caught napping. She works her way forward with wide-open eyes. We have made many important adjustments. We should be ever alert to the need for others.

The urgency for Home Missions right now is, to me, a new challenge that faces the church. I shall submit just four brief statements in support of this belief.

1. The Church of the Brethren in many geographical areas is still in a transition period from the free ministry to a supported ministry. Here we need to pool our resources and help these churches make the necessary adjustments and establish themselves upon a firm foundation of self-support. This will require a flexible program as no two situations are ever identical. Much is already being done in this field. It deserves our wholehearted support.

2. We are now in a period of economic prosperity. We dare not pile up wealth from the misfortunes of war. Now, when doors of opportunity are closed in China and other countries, why not concentrate our efforts on saving America? This is our country! It ought to make our hearts bleed to think of her greed, her drunkenness, her vice, her shame. Above all else just now America needs Christ. Even over and above our great venture in Brethren Service we need a new conquest for the salvation of America—now!

3. Because of the approaching world opportunities we need to strengthen our home base now. This war should teach us the importance of strong bases from which to strike. When finally this war is over and the calls like that from Macedonia come ringing out from every country across the seas, will the church be ready? If not, the very stones may cry out against us.

4. I'm convinced that the world needs the Brethren



faith. Personally I have never felt more charitable toward other churches, nor been more thoroughly convinced that the Brethren faith is the brand of religion that most nearly answers to the needs of our present world. I am convinced that America will play a vital part in the readjustments of the world of tomorrow. Why should we not now launch out into a vast program of Home Missions that will give her a Brethren conscience?

Such a program would undoubtedly call for added sacrifice on the part of all our members. But in these days when men by the millions are sacrificing their very lives and when we consider the price that Jesus paid upon the cross, it looks as if we ought to find a milder word than *sacrifice* to express the amount we are now giving for the salvation of the world. If each member of the church would set apart a definite portion of his income to be used exclusively for the cause of Christ we could launch a program that would bring new meanings to the name *Church of the Brethren*, in America and throughout the world.

### Patriotism and Home Missions

By H. Spenser Minnich, Financial Secretary

Every loyal citizen loves his native land. The good earth on which we trod is sacred and deserves our concern and defense. The Christian faith teaches us there



Let the light of Christ reflect from our beloved America out to the people of all lands.

is one God and all people of every land owe their allegiance to the Father God revealed by Christ. This teaching makes Christians interested in humanity above national boundaries. Men everywhere are our brothers. It is normal for every person, even though humanity anywhere is more important than a particular land, to feel a great love and allegiance to his own country. We American Christians have a

great and grave responsibility for America.

The fulfillment of this responsibility is best done when we make the whole land as Christian as possible in every respect. The Church of the Brethren accepts this responsibility and each year spends approximately forty thousand dollars in Home Mission work.

Because of the history and purpose of the day, Thanksgiving lends itself excellently to the Home Mission emphasis. The brotherhood calls on every local church at Thanksgiving time to talk about our Home Mission work and to lift an offering for this purpose. Men's work for many years has made Home Missions a special emphasis of its program.

Literature and offering envelopes may be secured from General Mission Board, 22 S. State St., Elgin, Ill.

### The Present Urgency in Home Missions

By M. Clyde Horst, Elizabethtown, Pennsylvania

The closing of many doors abroad and the consequent retention of veteran and prospective missionaries at home suggest the necessity for a revival of interest in mission work in our homeland. Moreover, there are certain needs of the home field that indicate a special urgency for this important work.

There are still frontiers of the old type. Thousands of American Indians have never been reached, and millions of Negroes are outside the church. Approximately one half of the white population, and in some sections four fifths of the people, are non-Christian. Many Jews have forsaken the synagogue and will either swell the ranks of paganism or become the victims of quasi-religious propaganda unless they are evangelized. Moreover, the childhood of all races and classes presents an ever-present frontier, offering no positive assurance that the faith of the fathers will claim the allegiance of the rising generation. Furthermore, our pagan civilization, with its intemperance, immorality and secularism in general, presents a very complex frontier at the very door of the home church.

The war, also, gives rise to a host of Home Mission problems. Millions of young men are being called from their homes and churches into military camps, which fact makes the communities adjacent to these establishments Home Mission territory of a unique type. The birth of new war industries, moreover, has given rise to a new variety of migrant laborer, and hundreds of new communities have sprung into existence where emergency housing has been provided for such enterprises. Thousands of evacuated aliens and also countless numbers of refugees may be in our midst as the result of the war and these, likewise, will present a special claim on Home Mission agencies.

Concern for the world that shall be has far-reaching Home Mission implications. The exercise of military force cannot insure that it shall not happen again, for war is not a sterilized instrument; rather, it has a tendency to aggravate the infection. To overcome evil with good is the eternal principle of dealing with sin, and this concerns the prevention as well as the cure of war. The war spirit in a militaristic and imperialistic social order must be supplanted by a wholesome regard for the fullest possible development of the powers of personality and the recognition of the essentials for a true brotherhood of man. The gospel of Jesus is the only remedy for the situation; the church is the divinely appointed agency for its promotion and Home Missions is church extension. How vital, therefore, to an adequate program for postwar reconstruction is this enterprise! It is really fundamental to the whole endeavor.

Outstanding Home Mission administrators, therefore, have been increasingly convinced that the best years of Home Missions are not in the past but rather in the future. In the first place, the new frontiers are so numerous and vast that greater heroism will be required to make the home missionary equal to the situation. Moreover, because of the intricate nature of the social structure of hundreds of new communities, more wisdom will be demanded than was required in the days gone by. There is ample opportunity for the statesmanship of a vigorous Christian sociology. In the second place, the incarnation of the principle of comity will be more necessary than ever "where cross the crowded ways of life." Comity agencies as such recognize its essential principles in their relationship with one another. Furthermore, comity means not only the avoidance of overlapping and overlooking, but also a Christian statesmanship that plans adequately for all the areas concerned and for the future as well as for the present. In the third place, the pioneer spirit must be revamped in terms of a revival of the creative and aggressive spirit which is na-



tive to the Christian genius. Thus the historic romance of Home Missions can and must be restored.

Compared with the vastness of the Home Mission enterprise in North America, the program of the Church of the Brethren may seem small. Its annual budget for district and general Home Mission work is probably not over \$100,000 and its personnel probably not over 200, but the program of the brotherhood is not, therefore, insignificant. Its chapters in the annals of Home Missions are as interesting and constructive as any. They have many unique features and present contributions of a high order. Many stories from Brethren life illustrate this statement. The chapters written into the story of the expansion of Christianity in America by such men as Peter Becker, Daniel Leatherman, Jacob Miller, George Wolfe, John Kline and George Carl compare favorably with the most heroic and romantic chronicles of Christian endeavor in the three centuries of North American missions.

The Church of the Brethren has not outlived her usefulness in the building of the kingdom of God in America. Much that needs to be done will never be done if the Brethren do not do it. Furthermore, the Church of the Brethren "has come to the kingdom for such a time as this." She is in the limelight as never before and the future, not only of America but of the world, is bound up intimately with respect for the message she bears.

But we as a church are as needy as the average communion. We need a new sense of integration with the united program of world-wide Christianity. We need to remember Paul's declaration, "There is one body." Furthermore, our own plans of administration need clearer definition, fuller unification and more generous support. We ought to double our Home Mission budget and increase its personnel in appropriate proportion. Moreover, the individual initiative that gave us many a permanent organization in new territory must not be allowed to pass; it must be revived and given inspiration and guidance. But most of all we share in the general need of the revival of the old-time evangelistic fervor; if this fire has gone out, it must be rekindled with the fuel of evangelical conviction.

#### ADULT DISCUSSION OUTLINE

### The Church and Durable Peace

#### PART I. Peace on Earth—Just and Durable

Scripture: Matt. 6: 10

Sunday, November 1

Note: For the next four studies each family in the group should have a copy of *The Churches* and a *Just and Durable Peace* as listed below. For this lesson see pages 1 to 24.

#### I. The Need for This Study

After the war is over can we have peace on earth? More people than ever before are talking and wondering; some are planning. Some believe we must plan now; it will be too late to start after the fighting stops. Religious people are not supposed to be able to make blueprints—that is the statesmen's job—but maybe they can both plan and help create the new world.

Last March 3-5 at Delaware, Ohio, 377 representatives from thirty or more churches toiled hard on the bases of a just and durable peace. It was the most serious attempt at Christian statesmanship which American churchmen have ever made. The statements drawn up are intended to help your church group and every other one in America toward solving this problem.

Their purpose is stated in Guiding Principle No. 12: "We believe that, as Christian citizens, we must seek to translate our beliefs into practical realities and to create public opinion which will insure that the United States shall play its full and essential part in the creation of a moral way of international living."

Beyond the guiding principles (thirteen of them) four extended statements were made: the relation of the church to a just and durable peace, the political bases of a just and durable peace, the economic bases of a just and durable peace, and the social bases of a just and durable peace.

A number of church organizations are working on this problem, following the Delaware statements; that is a good sign. With their steady opposition to war since their beginnings, the Historic Peace Churches ought to do more than their share to help. Certainly Brethren must grapple with this gigantic task, and give their utmost help on it.

Recently a group of Friends at Wilmington College drew up statements on similar topics, but their assumptions were somewhat different; so is their method—letting their statements grow as local groups work on them before publication. Both plans are recommended for your consideration.

#### II. Questions for Discussion

Ask three of your neighbors these questions before your first meeting. Work out your own answers. Present both to the group meeting.

1. Should Christians hope for peace or for victory? What is the difference?
2. Would your answer be any different if you were in Germany or Japan?
3. Should churches co-operate (or unite) before asking governments to do the same?
4. Is the church likely to be swept aside by the "managerial revolution"?
5. What can this local church do for a just and durable peace? Get at least part of an answer to this one.

#### III. Things to Read

*The Churches and a Just and Durable Peace*, a discussion handbook, 15c, \$1.00 for ten. (Christian Century, 407 S. Dearborn St., Chicago, Ill.)

Reports of the Friends Commissions on a Durable Peace. (American Friends Service Committee, 20 S. Twelfth St., Philadelphia, Pa.)

Religious Groups and the Postwar World, 3c. (National Conference of Christians and Jews, 381 Fourth Ave., New York City.)

After-War Educational Reconstruction, 1c (minimum order 25). (National Education Association, Washington, D. C.)

The Rural Aspects of a Just and Durable Peace, 3c. (Home Missions Council, 297 Fourth Ave., New York City.)

#### Look in November Missiongrams

The November Missiongrams will bring lists of Home Mission materials to the local churches throughout the brotherhood. Be sure to examine this information which the Missiongrams bring to your minister, Sunday-school superintendent or missionary committee.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, October 18

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Growth in Christ.—Luke 2: 40, 52; 2 Peter 1: 1-8. Golden Text, Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3: 18.

**Christian Workers.** How Shall We Give?

**B. Y. P. D.,** A Creative Approach to the Bible.

#### Gains for the Kingdom

One baptized in the Rummel church, Pa., Bro. George Wright, pastor.

One baptized in the Madison Avenue church, York, Pa., Bro. M. A. Jacobs, pastor.

Thirteen baptized in the Maple Spring church, Pa., Bro. R. W. Schlosser, evangelist.

One baptized in the Diamondville church, Manor congregation, Pa., Bro. Charles W. Blough, evangelist.

Three baptized in the Second church, York, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. Edward K. Ziegler, pastor.

Six baptized and one received by letter in the Jennersville church, Pa., Bro. Samuel W. Longenecker, pastor-evangelist.

Four baptized and one awaiting the rite in the Mountain Grove church, Mo., Brother and Sister B. M. Rollins, evangelists.

Fifteen baptized and three awaiting the rite in the Circleville church, Ohio, Brother and Sister J. W. Fidler, evangelists.

Twenty-four reconsecrated at the Frostburg church, Md., Bro. Ernest E. Muntzing, evangelist, Bro. Foster M. Bittinger, pastor.

Four baptized in the Asher Glade house, Markleysburg congregation, Pa., Bro. Emra T. Fike, evangelist, Bro. B. B. Ludwick, elder.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** Oct. 26 in the Middle District church, Ohio.

**Bro. J. Edson Uler** of Onekama, Mich., Nov. 1 in the Eversole church, Ohio.

**Bro. B. D. Hirt** of Monticello, Ind., Oct. 25—Nov. 7 in the Mt. Pleasant church, Ind.

**Bro. T. F. Henry** of Huntingdon, Pa., Oct. 19—Nov. 1 in the First church, Roanoke, Va.

**Bro. Clayton H. Gehman** of Parkerford, Pa., Nov. 15-29 in the Mountville church, Pa.

**Bro. Moynes Landis** of Pierceton, Ind., Oct. 26—Nov. 8 in the West Marion church, Ohio.

**Bro. P. J. Forney** of East Petersburg, Pa., Oct. 25—Nov. 8 in the Allentown church, Pa.

**Bro. Earl M. Bowman** of Harrisonburg, Va., Oct. 25—Nov. 8 in the Trotwood church, Ohio.

**Bro. Horace Clapper** of Yellow Creek, Pa., Oct. 18—Nov. 1 in the Carson Valley church, Pa.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Oct. 18—Nov. 1 in the Knobley church, W. Va.

**Bro. Milton L. Hershey** of Manheim, Pa., Nov. 1 in the Graybill house, White Oak congregation, Pa.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Oct. 26—Nov. 8 in the Ridgeley church, Md.; Nov. 8-22 in the Richland church, Pa.

#### Personal Mention

**Mrs. Howard Stebbins** of Dayton, Ohio, mother of Mrs. Ora W. Garber, who is convalescing from an operation, has been visiting the Garbers and making new acquaintances in Elgin.

"We want 100% attendance next Sunday," wrote Pastor Homer Caskey to the members of the Oklahoma City church as he planned for their share of participation in world communion Sunday.

**Bro. E. J. Glover**, formerly pastor at the Payette Valley church, Idaho, has taken charge of the Bakersfield congregation, district of Northern California, and should therefore be addressed at 327 A St., Bakersfield, Calif.

**Bro. J. S. Zigler**, until recently of Goshen, Ind., after having served the Rock Run church as pastor for more than twelve years, is taking up the work as pastor of the North Winona church in the same district—Northern Indiana. Address Bro. Zigler now at Warsaw, Ind., R. 1.

**Elder F. M. White** died quietly at his home near Roanoke, Va., on Sept. 20. He never was confined to his bed with illness, but died sitting in his home so quietly that his own wife did not realize it until she had spoken to him and he did not answer. A more complete account will follow.

**Bro. Charles Dumond** closed five years of pastoral work in the Canton church in Southern Illinois the first of this September. He is now in Bethany Biblical Seminary completing his Training School work. His friends may address him and his family at 3405 W. Van Buren, Chicago, Ill.

**The Paul Bowmans, Jr.,** and the Kurtis Naylor, who are now stationed at Quito, Ecuador, doing relief work, can be heard each Friday evening at 7:15 p. m. Eastern War Time over station HCJB, 12.46 megas. They also may be heard the first Monday of each month at 7:15 p. m., Eastern War Time. Tune in to hear the news from South America.

**Bro. John Heckman** of Polo, Ill., is no stranger to the folks here at the House. For a couple of years his frequent calls were apt to be in connection with the preparation and publication of a district history—Brethren in Northern Illinois and Wisconsin. Now he is chairman of the district Brethren Service Committee, and with characteristic energy and attention to details, called at Elgin in connection with visits to the C. P. S. camps of the Central Region.



**Elder F. D. Anthony** desires correspondents and friends to note that he has changed his address from 2700 Maryland Ave., Baltimore, Md., to 416 East 28th Street, same city.

### Miscellaneous Items

**West Marion** church of Indiana is planning home-coming and rally day for Oct. 25. Bro. Ira Frantz will be the guest speaker.

**The National Service Board** for Religious Objectors had headquarters at 1751 N St., N. W., but should now be addressed at 941 Massachusetts Avenue, N. W., Washington, D. C.

**Middle District** congregation, Southern Ohio, has set Sunday, Oct. 25, for an all-day program. A basket dinner will be served. Everybody is welcome—old friends especially.

**An experienced** middle-aged mechanic is wanted by a garage owner at La Verne, California; C. O. preferred. Anyone interested write to Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Nezperce** church of Idaho will observe the thirtieth anniversary of the present building on Sunday, Nov. 15. A program for the day is planned, with a basket dinner at noon. All members and friends who have worshiped at Nezperce are cordially invited. "If not able to attend because of gas or tire rationing, a penny postcard will help."

**The first Lord's Acre Day** and Home-coming of the Evergreen church of Greene County, Va., will be held on Sunday, Oct. 18, with services in the morning and afternoon. Bro. H. Spenser Minnich of Elgin, Ill., will give the main address, and our Lord's Acre offering will be consecrated. The afternoon service will be given over to a home-coming emphasis. All friends of the Greene County work are invited to attend.—N. L. Poling.

**The Kent** church of Northeastern Ohio is having a home-coming and dedication service of the church and new parsonage Sunday, Oct. 25. Bro. J. O. Winger of Akron, Ohio, will be the speaker of the afternoon. In the evening a two-week meeting begins, to be conducted by Elder Otho Winger, for years president of Manchester College. All former members and friends are heartily invited to attend. Noonday luncheon will be served by the church.

**General Boards' schedule** for the fall meeting of the boards to be held at Elgin is as follows: General Mission Board, General Ministerial Board, and Board of Christian Education, Tuesday, Nov. 10, 10:00 a. m.; Brethren Publishing House, Wednesday, Nov. 11, 8:00 a. m.; Brethren Service Committee, Wednesday, Nov. 11, 12:00 to 2:00 p. m. and continuing Friday if necessary; General Education Board, Wednesday, Nov. 11, 4:00 to 6:00 p. m.; Council of Boards, Thursday, Nov. 12, 8:00 a. m.

**Knowing that many families** are moving into the environs of Baltimore to take positions in the Glen Martin Aeroplane Plant, the Bethlehem Steel Plant, Rustless Steel Plant, and Bendix Radio Plant, all enormous factories, the undersigned would like to arrange pastoral care for all these either in our established churches or in a new adventure around Dundalk and Middle River, Md. Parents would do well to inform the writer of their children who may be working in these areas. Please give street number.—I. S. Long, 22 Gwynndale Ave., Baltimore, Md.

**Allentown** church of Eastern Pennsylvania will hold the yearly anniversary meeting Sunday, Oct. 25, an all-day program beginning at 9:30 o'clock in the morning. Bro. Jonathan F. King is the new pastor.

**At the Sidney** church, Ohio, special services will be held tomorrow. Sunday school at 9:30 a. m., dedication and consecration service at 10:30 o'clock, home-coming service at 2:00 p. m., opening of evangelistic campaign at 7:30 o'clock; speaker, Bro. Van B. Wright.

**The Ivester** church of Iowa celebrated seventy-five years of service to the community with an inspiring program beginning with special services on Sunday, Oct. 4, and continuing with evening services to Oct. 7, with a communion service on the last evening.

**A Brethren Service** planners' conference of the South-eastern Region for district Brethren Service representatives and district conference budget fieldmen will be held on Oct. 22, 23 at Bridgewater. The purpose is to plan ways of raising the needed B. S. C. funds in our region and the 1943 foods for C. P. S. camps program. Other district leaders are welcome.—A. Stauffer Curry.

**The Tithing Bulletin**, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. It combines simplicity, effectiveness and economy. A complete set of samples and full particulars will be sent to any address free of charge, postage paid. Please mention the name of your congregation; also give your denomination.—Layman Tithing Foundation, 740 Rush St., Chicago, Ill.

**Annual Reports** from the churches of the brotherhood for the year ending Sept. 30, 1942, were due Oct. 10. The white report is to be sent to the General Ministerial Board, 22 S. State St., Elgin, Ill.; the blue report to the regional member of the General Ministerial Board; the pink report to the district ministerial secretary; and the yellow report is to be kept in the local files. Every church of the brotherhood should make this annual report so that accurate and careful records can be kept. Ask your pastor or elder if your report has been made.

### Brethren Student Christian Conference to Be Held at Bethany

This article is written especially for college youth and parents of Brethren youth attending non-Brethren colleges and universities. College age youth will hold their annual conference at Bethany Biblical Seminary, Chicago, next month. The exact date has not been set but the tentative date is from Thursday evening, Nov. 26 to Sunday noon, Nov. 29, 1942.

All Brethren youth of college age are welcome to attend the Brethren Student Christian Conference. Each year representatives come from all Brethren college campuses. This year a special invitation is extended to Brethren youth attending non-Brethren institutions.

If you are one of these students we urge you to come to Bethany next month if at all possible. If you, as a parent, have a son or daughter attending a school in any one of the following or neighboring states: Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, or Iowa; will you please send the name and exact address to Fred Butterbaugh at 3435 West Van Buren, Chicago, Ill.

Anyone reading this and knowing of such students is urged to send names and addresses immediately.



## Our Mission Work

Upper left: Ruthbai and her four children.

Lower left: Bebiebai Ouji and her five children.

Upper right: Shanta and her little daughter.

Lower right: Bhemabai and two of her grandchildren cleaning rice.



### From the Dangs Forest . . .

Ella Ebbert of Ahwa, India, has sent in the following short autobiographies written by several Christian women of the Dangs Forest. These teachers and helpers live at Ahwa and are daily companions and co-workers with Sister Ebbert. —Ed.

My father came to work for the mission when the Pittengers first came to the Dangs. My mother was educated at Mukti, which is known as Pandita Ranabai's school. When I was born my parents were living in a small village some distance from Ahwa, doing evangelistic work among the farmers of that section. Later they came to Ahwa to live. Here I attended the mission school until I was past twelve years of age. After this I went to Dahanu to the girls' boarding school; here I passed my eighth grade examination. After taking a year of training in a kindergarten training school I came home and was married to one of the teachers in the Ahwa school. For ten years my husband has been teaching in this school. My mother, who was left a widow when I was still a little girl, makes her home with us. She keeps house and helps care for our four children so that I am free to teach. I teach the kindergarteners and have charge of the sewing in all the grades.—Ruth J. Chaudhari.

My parents were among the first people in the Dangs to become Christians. They were uneducated and could neither read nor write. But they wanted their children to go to school. My brother went to school, but my sister and I did not go to school until after my mother died and we were taken into the boarding school at Ahwa. When I was fourteen my sister and I were sent to Dahanu to the girls' boarding school. My sister, who was small, liked the boarding school from the first, but I did not. The very first day I ran away and tried to get on the train to go home. I cried, became very angry and talked very ugly about the missionaries, who had sent me to such a place. I refused food. I would not go to school and made a lot of trouble for the missionary in charge of the school. I knew that if I did this I would be sent home; that was exactly what I wanted done. I was sent home and that was the end of my education, too, as far as school was concerned.

Soon after I came home I was married and the second phase of my education began. I not only had to do

the house work, which consisted of cleaning grain, grinding flour, drawing water from the well, and carrying it a long way, but I had to work in the fields and on the road to help earn a living. My husband drank as most Dangies do and he often beat me. I comforted myself with the thought, "This is the lot of women. Were they not born to suffer?" Not long after my first child was born my husband was killed by a tiger. This was more than ten years ago. Since then I have married again and now am the mother of five children. Isaac, the oldest, goes to school. Martha, the second one, stays at home and cares for the younger children while my husband and I work by the day to support our family. He works on the road or in the jungle cutting trees. I clean grain and grind it into flour on a stone mill for the boys in the boys' boarding school. I do this every day of the week except Sunday. I am a Christian and I attend church regularly on all special days such as Christmas and Easter. I go to weddings and love feast occasions but I must confess that I do not go to church every Sunday because that is the only day I have to take my children to the river and give them their weekly bath and wash their clothes.—Bebie Ouji.

I was born in a little village in the Dangs Forest in the year 1919. My parents were poor illiterate people of the farmer caste. I was less than three years of age when my mother died. My father took another wife but she was not a real mother to my older sister and me and we were very unhappy. Not long after my little brother was born my father died also and we became orphans indeed. But as the Scriptures say, "God is the Father of the fatherless", so God took care of us. My father, who had become a Christian, asked the missionaries to care for his children after he was gone. Brother Garner was the missionary at Ahwa at that time and according to my father's wish he made arrangements for my sister and me to enter the boarding school at Dahanu. My brother, who was a tiny baby when my father died, lived with his mother un-



til she died a year later. Then he lived with an uncle. When he was three years old he was sent to Dahanu also and my sister took care of him.

I remained in school until I finished the eighth grade, after which I spent a year in a Bible training school. Later I was sent to a kindergarten training college, and after finishing my training I came back to Ahwa to teach in the mission school. After teaching one year to pay off my school debt, I was married to a village school teacher and went out to live in a village like the one in which I was born. When I told the village women that I belonged to their caste before I became a Christian they would not believe me at first. But as I lived among them they came to trust me and I was able to help them in many ways. After a year my husband was appointed government vaccinator for the Dangs and we came back to Ahwa to live and I am again teaching in the Ahwa school.

For the Christian education and training I have received I am truly grateful and I want to use it to help my own people to know and love Jesus as I have learned to love him. As yet none of my own uncles, aunts and cousins have become Christians. My relatives are very superstitious and are afraid of being cursed by evil spirits round about them should they refuse to offer sacrifices to them. I long to lead them to Jesus, who can deliver them from the fear of the evil spirits.

God has blessed our home with a little girl who is now more than a year old. God bless the women of America who are so kind and helpful to their sisters in the land of India.—Shanta J. Thakor.

I am a widow and live with my daughter and her family. I not only help with the housework and the care of the children, but often go to work in the fields. I also work on the road or spend the day husking and cleaning rice for the boarding school children. For this I receive ten cents a day. I am a Christian and so are my children, none of whom have ever gone to school. Three of my grandchildren, however, are in school and are receiving an education. My children and I are still very much afraid of the evil spirits round about us, but we know that God is our heavenly Father and loves us, so we trust him to deliver us from their power over us.—Bhemabai.

## What to Pray For

*Week of October 17-24*

**Pray for the national Christians on all fields as listed in the Prayer Calendar this week**

**Remember the missionaries on their birthdays**

### Africa

Modena Minnich Studebaker, October 17, 1902.  
Paul Weaver, October 13, 1912.

### China.

Ernest M. Wampler, October 23, 1885.  
Elizabeth Baker Wampler, October 9, 1891.  
Bessie Crim, October 4, 1914.

### India

Ida C. Shumaker, October 27, 1873.  
Laura Murphy Cottrell, October 1, 1881.  
Ella Ebbert, October 27, 1885.  
Ruth Forney Brooks, October 5, 1896.  
Ilda Bittinger Ziegler, October 9, 1898.  
Susan Stoner Shull, October 26, 1898.

I am a village master's wife. My parents, although ignorant and uneducated, were Christian before me. They sent me to school and encouraged me to get an education. I attended the Ahwa school for a number of years. After I was married my husband and I attended Bible school for a couple years. We love the Lord Jesus and are bringing up our children in his care and teaching. Our oldest child, a son, was our pride and joy. He was in the Ahwa boarding school, doing well in his studies. We were hoping that some day he would be a minister of the gospel. But suddenly he came down with malignant malaria and before we could get to his bedside he was called home to heaven. I thought my heart would break when he left us. But God has comforted me by helping me and my family to understand that it is only his body that has gone and his loving spirit is still with us. The songs he used to sing still ring in our ears and he is helping us every day to live happier and more useful lives. We have four children, two girls and two boys. May they grow up to be good men and women and a blessing to the church of Christ in India.—Bebiebai Ravji.

## Missionary Program for November

BY ESTHER E. BEAHM

Do you often wish for an evening of relaxation? Of course, we all have need for just that. Realizing this need, we have prepared a program for November that will be instructive as well as entertaining.

In this mimeographed program you will find suggestions for: (1) the invitation, (2) decoration of the room, (3) reception of the guests, (4) games and songs, (5) food, and a (6) closing with a devotional note.

The aims of the program are: (1) to help get people interested in missions, (2) to help people become better acquainted with missionaries and their countries, and (3) to build up the idea of prayer helpers and partners.

For this program in detail order *An Evening With Our Missionaries*, five cents, from General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

## In Memoriam

BY MYRA BROOKS WELCH

If I dared pray a selfish prayer,  
I'd ask eternity  
To grant one fleeting hour of time  
Again to you and me.

One sixty-minute space, to feel  
Your pain-erasing touch . . .  
To hear your voice . . . to see your face . . .  
So little, yet too much!

You are past all need, and I,  
In this a world gone mad,  
Must seek to share with those who weep  
The glory I have had.

For you, new vistas open wide  
Beyond the sunset gate . . .  
For me, the years are marking time  
At one remembered date.

*La Verne, Calif.*



## Correspondence . . .

### Children's Work at the Michigan District Conference

Children's work in Michigan reached a high level at the district conference at Beaverton on Aug. 25-28, 1942. Several activities were carried forward with gratifying results.

The district tent provided a place for the children's sessions each forenoon and afternoon, and a near-by lawn was used for play and recreation. The forenoon sessions under the guidance of Mrs. Edgar Whitmer and her helpers from the Midland church carried out an interesting project, while the afternoon sessions under the leadership of Mrs. Russel Hartzler and Mrs. Roy McRoberts of the Thornapple church did craft work. Many others helped during these sessions in various ways. We deeply appreciate the efforts of these devoted workers.

Thursday morning, Aug. 27, the children's department of the Beaverton church under the leadership of Mrs. Charles Ward and her helpers conducted a very effective worship period for the entire conference. With music, picture, scripture, and prayers given spontaneously by the children themselves, the entire audience was led in a vital experience of worship. Truly "a little child shall lead them."

The film, *Children in Search of God*, was shown Tuesday evening, Aug. 25, to an appreciative audience of children and adults. The childlike faith expressed by the children in the picture as they found God in nature and everywhere about them was a real inspiration to all.

A corner of the balcony provided a splendid place for the exhibit of books and materials, and was the scene of much activity during intermissions. The trunk of books from Elgin was greatly appreciated and used. This exhibit was in charge of Mrs. Viola Gow of Battle Creek and Mrs. Lorena Williams of Scottville.

The district cabinet of children's work met twice during the conference and shared together in planning for the new year ahead. In these activities we seek your help and co-operation.

*Every Brethren Church in Michigan Using Brethren Graded Lessons* was the slogan adopted by the cabinet for the year 1942-1943. The New Primary Courses I-II are ready and we feel will be just what primary teachers are looking for.

The district cabinet members were unanimous in deciding to share a part of their work budget for the purchase of new books and pamphlets to be circulated among the churches of the district. These materials will be routed alphabetically to the churches, allowing each church to keep them for a short period for examination purposes only. Later they will be used as a circulating library for the district. This is being done so local churches may have the opportunity to examine firsthand the new materials, and then purchase for their local libraries or for personal use those they feel will meet their needs. We are urging churches to consider seriously the possibilities of a workers' library in the local church. Plans will be forthcoming for a container for these materials for your workers' library. Elmer Leckrone, our pastor-adviser member, has consented to draft a plan for this. Junior and intermediate boys will be delighted to make this in manual training.

We are also dividing the churches of the district into five different groups. Each group has a cabinet member. This person has certain responsibilities for children's

work in your group, and will seek your co-operation and help. Your helpful suggestions will also be greatly appreciated. In unity there is strength.

As we go forward in the new year ahead let us not be overcome with war hysteria. Rather, let us do our work in a calm, orderly, deliberate way as living witnesses grateful for a chance to live our convictions in a time of war.

Elma R. Rau,  
Beaverton, Mich.      Director of Children's Work.

### District Meeting of Southern Illinois

The 1942 district meeting of Southern Illinois was held Aug. 29, 30 and 31 in the Cerro Gordo church. Attendance was splendid. The interest and attention in all sessions were marked by an earnestness which bespeaks the seriousness of the present day.

Saturday was devoted to the work of the women and the ministry. Mrs. Rufus Bowman of Chicago, national president of women's work, made fine contributions in an address and personal conferences. The Minister as a Man of God, As a Pastor, and In His Stewardship Responsibility were themes ably discussed by Brethren E. F. Sherfy, Harlan Smith and John Wieand respectively. Two programs were conducted in the evening: the young people met in a vesper and campfire service in God's out-of-doors; the adults gathered for the moderator's address and a helpful discussion of a modern vital problem by D. D. Funderburg of Elgin. Faith in Action was the subject of Moderator Lester Fike's message, which was well received.

The beautiful weather of Sunday gave the meeting somewhat the atmosphere of Annual Conference, with groups of Brethren in fellowship both within and without the church building. High lights of Sunday were an educational address and a peace address by President Rufus D. Bowman of our seminary, the missionary address by Leland Nelson of Girard, and the stereopticon lecture by John Metzler, regional representative of the Brethren Service Committee.

Thirty-nine delegates representing twenty-two churches responded to the roll call for Monday's business session. Reports of the work of the district were most encouraging. Matters of more than passing importance were the naming of a district Brethren Service Committee consisting of Brethren I. D. Heckman, Wilbur Metzger, and O. F. Cripe; the appointing of a district representative for the Publishing House at Elgin in the person of I. J. Gibson; the election of R. C. Wenger to the board of directors of Camp Mack; the continuing of the district historical committee, to be composed of D. J. Blickenstaff, I. D. Heckman, and D. A. Ridgley; the naming of John Wieand to the Regional Educational Board for a period of three years; and the decision to give a greater place to the missionary meeting of the conference, bringing at the time a special harvest offering. Words of appreciation were spoken relative to the very effective work and leadership of Galen Lehman, pastor of the Springfield church for the past five years, who is leaving the district. Elder Merlin Garber of Champaign will serve as moderator for the 1943 Conference, which will be held in the Hurricane church. Elder Lester Fike will represent the district on Standing Committee of the Annual Conference for 1943, with Elder Ausby Swinger as alternate.

During the noon hour there was an appropriate dedi-



cation of the foodstuffs being sent to Camp Lagro. Two and one-half tons of canned foods and potatoes were loaded on the truck, which had arrived during the forenoon. Elder I. D. Heckman offered the dedicatory prayer.

Virden, Ill.

I. C. Paul, Writing Clerk.

### Sunday-school Convention of Middle Pennsylvania

The Sunday-school convention of the Middle District of Pennsylvania was held in the Everett church on Aug. 25, 1942. We were fortunate in having as our guest speakers Bro. Levi K. Ziegler, director of the Civilian Public Service camp at Kane, and Bro. Raymond R. Peters, national director of young people's work.

Bro. Ziegler gave a very enlightening message concerning the work of the camp. He gave a brief history of the development of the C. P. S. camps and, following the discussion of the camp program, some outstanding incidents, which showed the sincerity of the men.

Bro. Peters gave challenging messages on the subjects, Enlisting and Training Leaders and Convictions of Brethren Youth. He emphasized the need for leaders and then gave some practical suggestions on enlisting and training them. Some suggestions were: seek leaders among the laymen, be willing to work with those who seem indifferent, care for the gap between the minister and laymen, distribute the work among those who may be capable of doing it and try to discover unused leadership. Concerning the Convictions for Brethren Youth, he said that in order to develop convictions which separate us from the world and yet to remain tolerant we need to bear in mind that God's work is as dependable in a moral order as in a physical order, that religion must be as broad as life and that each person must live his own life.

Bro. T. F. Henry gave a timely message at the evening session on The Church and Her Teaching Ministry. He challenged us to better teaching, greater loyalty to Christ and greater consecration of workers.

Part of the afternoon session was given over to the various groups represented. The women's work was in charge of the president, Mrs. Paul Cox. Special music was given by a trio from the Spring Run church. Following the Bible class offering for the women's work project a discussion on efficient service was given by the various members of the cabinet as follows: Temperance Work by Mrs. C. L. Cox, Bible Study by Mrs. Elvin Kensinger and Home Building by Mrs. Ernest Brumbaugh. Men's work was in charge of Bro. R. H. Mohler; young people's work and intermediate work was directed by Bro. Kenneth Morse; the children's workers were led by Sister Mary Keiper. In the last-named conference Peace Ideals for Brethren Children was discussed as follows: for beginners by Sister Keiper, for primaries by Mrs. Ralph Cunningham and for juniors by Mrs. Ernest Replogle.

Bro. Paul Hoover was elected as a member of the board of Christian education to succeed Sister Sara G. Replogle. Sister Naomi Kensinger was appointed district director of children's work to succeed Sister Mary Keiper, who served in this capacity very efficiently for a number of years. However, because she is a member of the national cabinet, she asked to be relieved of the work in the district.

New Enterprise, Pa.

Sara G. Replogle,  
Secretary.

### Michigan District Conference

The district conference of Michigan was held in the Beaverton church, Aug. 25-28. The general theme was Brethren Faith in Action Today. Bro. M. M. Chambers, chairman of the council of boards, was general chairman of the conference. Mrs. D. P. Schechter was director of music. Bro. Elias F. Brightbill of Bethany Biblical Seminary conducted a music clinic daily. The address of welcome was delivered by Bro. Perry A. Arnold, who is one of the oldest ministers in the district and has been a member of the Beaverton congregation since its organization.

The young people of the Beaverton church and community gave two excellent plays for vespers, directed by Joseph Van Dyke. These plays were Above All Nations and Where Love Is, God Is.

Miss Elma Rau, a minister in the Beaverton church and district director of children's work, supervised the children's work program. Miss Rau showed a screen picture of three children who went out on the hillside to find God that he might heal their mother who was ill. On Thursday morning the children of the Beaverton church, under the leadership of Mrs. Grace Ward, conducted a very impressive worship service. Mrs. Viola Gow and Mrs. Lorena Williams had charge of the exhibit of books and other children's work materials from the Brethren Publishing House. It was used widely and greatly appreciated.

Sessions for the children were held daily, under the direction of Mrs. Edgar Whitmer and helpers in the forenoon, and of Mrs. Russell Hartzler and Mrs. Roy J. McRoberts in the afternoon.

Bro. Harvey R. Hostetler, pastor of the Detroit church and moderator of the conference, delivered an outstanding address on the subject, These Things Abide.

Bro. J. J. Cook, pastor of the New Haven church, spoke on Spiritual Values in Wholesome Recreation. Taking an active part in Sunday school, prayer meeting or any other church service is wholesome recreation. Games, supervised by the recreational committee, were played for an hour each day on the parsonage playground.

Bro. J. Edson Ulery, pastor of the Onokama church and a veteran in the study and exposition of the Bible, conducted the Bible hour.

Bro. F. E. Mallott, pastor of the Battle Creek church and a member of the faculty of Bethany Biblical Seminary, gave two much needed addresses: The Rebirth of a Tradition (Rom. 12) and The Challenge to the Ministry.

Bro. Harold Chambers, pastor of the Grand Rapids church and district adult adviser of the young people, conducted a panel discussion, What Kind of a Peace Arrangement Should Follow the War? in which several young people participated. We were glad to have a number of our young men from the camps at Walhalla and Wellston attend and take an active part in the conference. They gave very vital messages on living the Christ way of life.

Dr. V. F. Schwalm, president of Manchester College, delivered five major addresses of the conference. On Wednesday morning Dr. Schwalm spoke to the men at the same time that Mrs. Schwalm addressed the women. The subjects of three of his addresses were The Place and Task of a Christian College in Our Day, A Present Day Challenge to the Young People of Michigan and What Should the Church Be Doing Now? His fifth address was a missionary message. This was the climax



of the conference. After the missionary offering, which was the largest for more than ten years, had been lifted Bro. Ulery gave the invitation to all who wanted to re-consecrate their lives to come forward. Fifteen persons responded.

Bro. Ulery will be moderator for the 1943 conference, which will be held in the Crystal church.

Detroit, Mich.

M. B. Williams.

### District Meeting of Second West Virginia

The district meeting of Second West Virginia convened in the Shiloh church Aug. 20-22. Thursday was given to the meetings of the elders, boards and committees. Because of an urgent need this year the administration board met at 10:30 a.m.

In the evening Bro. M. R. Zigler was scheduled to preach. When he failed to arrive Bro. A. Stauffer Curry, who was scheduled to preach the customary missionary sermon on Friday evening, took Bro. Zigler's place. The taking of the offering was deferred until Friday evening. This was a very inspiring and encouraging sermon. Bro. J. M. Henry gave us a concise and uplifting talk. Both of these addresses were highly appreciated.

The business session was scheduled for Friday morning. The retiring moderator presides each year until the organization is completed. This was done by electing Elder W. J. Row, reader. The meeting was then turned over to the new moderator, H. C. Sanders. After reading Acts 15 the meeting was ready for business. Since some of the congregation feels they are more able to care for the one-day Sunday-school convention than for the three-day district meeting a request from Shiloh asked that instead of the Sunday-school convention being permanently located at Junior (Valley River) any church asking should be granted the convention. This request was granted.

Bro. J. M. Henry, representing Bridgewater College, gave a report of the college and its needs. Bro. M. R. Zigler gave a very timely address concerning the C. P. S. camps and our status regarding the present war. When some questions on the support of these camps and what might happen if we failed were answered many misunderstandings were cleared up. Bro. A. Stauffer Curry, Southeastern Regional director, gave a talk on that phase of the work. This also was much appreciated.

All vacancies were filled. The writer was elected on the ministerial board and Bro. Boyd Phares on the mission board. Elder W. J. Row was elected moderator for 1943. Elder H. C. Sanders was elected Standing Committee delegate with Elder J. J. Scrogum alternate. The district meeting of 1943 goes to the Valley River church.

On Friday evening Bro. M. R. Zigler brought us a very fine message on The Church in a World at War. Many of us more fully understand our duty as stewards in the kingdom work and our relation to the C. P. S. camps. An offering was taken for district missions.

On Saturday morning the ministerial meeting convened. None of the three guest speakers, Brethren Curry, Henry and Zigler, remained for this meeting. Besides the home ministers, Brethren Obed Hamstead and Raymond Martin were with us and gave inspiration to the meeting. In the evening as usual we held a love feast. This ended the 1942 conference of the Second District of West Virginia.

Independence, W. Va.

A. C. Auvil.

### Watch

No Bible subject is more fascinating to children than the return of Jesus (Mark 13:33-37).

There is occasionally some strife over minor points of the doctrine of his return, but we can teach children honestly and sincerely without confusion. And it does not lead to a heaven-is-my-home-and-let-everything-else-go-smash type of religion. It does lead to well-ordered, pure lives, a loving expectancy, and an increased zeal for giving our best in church, home and Sunday school.

Let us teach the personal and visible return of our Lord. The main goal of the church and creation centers on Christ's return. Christ himself gave the command to watch; he expects us to obey. As a peace church we have taken all of the commands of Jesus literally and I believe that we should teach this commandment more.

That the teaching of Christ's return leads to a viewpoint of peace even in small children was made clear to me a few years ago by a little fellow in my class. I was telling a story and used the scripture, John 14: 1-3. After class this little fellow came up to me, his eyes shining, and said, "That's the first time I ever heard that Jesus himself is coming back; that's better than having him in your heart. Maybe I can even hold his hand." Then he added earnestly, "I'm never going to fight any more. What would he think of me? From now on I'm really going to watch as he says for us to."

Payette, Idaho.

Ellen Shelly.

### The Passing of Elder William T. Bray

Elder William T. Bray was born Oct. 8, 1862, and died at his home in Empire, Calif., on March 22, 1942. Though he had been in failing health for a number of years, he



was usually found in his place at most of the church services. He had attended services on the morning of his death, which came after a heart attack in the evening.

He was married to Clara A. Hougendouglar on Dec. 26, 1886. To this union were born

five daughters and five sons; two sons and one daughter preceded him in death.

Bro. Bray was a minister for about forty-five years. For a number of years during the free ministry he served the Deepwater church at Deepwater, Mo., as elder and minister. He rode five and a half miles twice each Sunday, through heat and cold, snow and rain, many times over almost impassable, muddy roads. When a series of meetings of two or three weeks was in progress, he and most of the family were at services every night.

In 1916 Bro. Bray moved his family to Empire, Calif. At that time the Empire church was served by the free ministry, and he took turns in filling the pulpit with the other ministers residing there. He worked for the Mod-



esto irrigation district for eighteen years, retiring six years ago.

He leaves besides his wife the following children: Mrs. Roxie Halsey of Hickman, Calif.; Mrs. Edna Ragland, Paul and Calvin Bray of Empire, Calif.; Mrs. Lottie Graves and Elva Bray of Oakdale, Calif.; Mrs. Alma Flux, of Susanville, Calif. Fifteen grandchildren and one great-grandchild also remain.

Funeral services were held at the Empire Church of the Brethren with Elder J. W. Deardorff officiating. The many beautiful floral offerings and the well-filled church attest to the high esteem in which he was held. The body was interred in the Hughson cemetery.

Waterford, Calif.

J. W. Deardorff.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Carpenter-Miller.**—In the Washington City Church of the Brethren, Aug. 23, 1942, Max M. Carpenter and Opal T. Miller, by the undersigned.—Elvert F. Miller, Flint, Mich.

**Collings-Sanger.**—By the undersigned, Aug. 30, 1942, in Chicago, Edwin Collings and Pauline Sanger, both of Chicago.—David O. Schechter, Chicago, Ill.

**Cox-Kuszmaul.**—By the undersigned, Sept. 27, 1942, in the sanctuary of the Michigan City church, Glenn L. Cox and Florence Kuszmaul, both of Michigan City.—David O. Schechter, Chicago, Ill.

**Dotterer-Leas.**—Stanley S. Dotterer and Margaret M. Leas, both of York, Pa., in the Second Church of the Brethren, York, Pa., July 18, 1942, by the undersigned.—L. Elmer Leas, York, Pa.

**Leonard-King.**—Samuel J. Leonard of Harrisburg, Pa., and Elizabeth M. King of Richland, Pa., May 16, 1942, by the undersigned.—Jonathan F. King, Myerstown, Pa.

**Miller-Smith.**—Berle J. Miller of Cedar Rapids, Iowa, and Ruth Smith of Topeka, Kansas, in the Topeka Church of the Brethren, Sept. 13, 1942, by the undersigned.—Leland Nelson, Girard, Ill.

**Plunkett-Anderson.**—By the undersigned at the Peters Creek Church of the Brethren, July 3, 1942, Galen Price Plunkett and Anna Belle Anderson.—Robert L. Strickler, Salem, Va.

**Stinebaugh-Sollenberger.**—Vernon H. Stinebaugh of Lancaster, Ind., and Angela Mae Sollenberger of Ephrata, Pa., Aug. 16, 1942, in the Ephrata Church of the Brethren, by the undersigned.—C. C. Sollenberger, Ephrata, Pa.

## Fallen Asleep . . .

**Beckman,** Otto Bismark, son of Mr. and Mrs. H. H. Beckman, was born March 27, 1891, and died Sept. 15, 1942. He was united in marriage to Clara Teets on Feb. 25, 1912. To this union were born six sons. In addition to his companion and children he leaves his aged mother, three sisters, four brothers, two daughters-in-law, three grandchildren and a host of friends. He was united with the Church of the Brethren in July 1924. He had been an invalid for many years, being unable to walk for the past thirteen years. He bore his suffering patiently, always greeting his friends with a smile and a word of cheer. He will be greatly missed by the family who have so tenderly cared for him during these years of intense suffering, and by his friends and neighbors.—Bonnie Miller, Egton, W. Va.

**Bowser,** Matilda, aged ninety years, died at the home of her son near Kittanning, Pa., Aug. 31, 1942. She was the wife of John M. Bowser, who preceded her in death a number of years ago. She is survived by one son and one daughter, twelve grandchildren, sixteen great-grandchildren, two half brothers and a host of friends. She united with the Church of the Brethren when nineteen years old and died in that faith. Funeral services were conducted at the Center Hill church by her pastor, Bro. W. K. Kulp. Interment was in the adjoining cemetery.—Margaret Bowser, Kittanning, Pa.

**Burall,** Jesse Ellsworth, of Myersville, Md., was born May 2, 1919, and died June 20, 1942. He was in military service and was killed in an airplane accident at Savannah, Ga. His body was returned to the home of his grandmother, Mrs. Elmer Beachley of Myersville, Md., with whom he had formerly made his home. He was a member of the Myersville Church of the Brethren. Funeral services were conducted by his pastor, John F. Graham.—Mrs. John F. Graham, Myersville, Md.

**Eash,** Billy Dean, son of Mr. and Mrs. Walter Eash, was born Aug. 6, 1925, at McPherson, Kansas, and died Sept. 14, 1942. Billy Dean had lived in and near Windom, Kansas, most of his life, and attended the grade and high schools here. He was well liked

by his school associates. During the past several months he had been employed in McPherson. Billy Dean was a member of the Monitor Church of the Brethren, where a burial service was conducted with Brethren J. J. Yoder of McPherson and W. W. Gish, pastor of the Monitor church, officiating. He leaves his father and mother and two brothers, his grandparents and other relatives and friends. Memorial services were held at the Windom high school with the writer and Bro. J. J. Yoder in charge.—W. W. Gish, Conway, Kansas.

**Fuhrman,** Frances Ann Stermer, wife of Bro. Samuel Fuhrman of near Lineboro, Md., died Sept. 6, 1942. She was aged seventy-six years, four months and eight days. She is survived by her husband, two sons, four daughters, and one sister. Sister Fuhrman was a faithful member of the Upper Codorus congregation for many years. Services were conducted at the Black Rock house by Brethren N. S. Sellers and G. M. Resser. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Ganger,** Eldon Eugene, was born Nov. 13, 1941, to Henry and Opal Ganger. He recently developed a seeming asthma but it was learned at the hospital that he had a serious bronchial infection which was too strong for his body to overcome. In spite of the best of medical care and the prayers of his parents and loved ones, the heavenly Father saw fit to call his spirit to return to him. He leaves his parents, a brother, his grandparents, a great-grandmother and two great-grandfathers, and a host of relatives and friends.—Glen Rust, West Manchester, Ohio.

**Grossnickle,** John M., of Myersville, Md., was born on Jan. 1, 1876, near Myersville and died at his home on Sept. 2, 1942. He joined the Church of the Brethren when a young man and was very faithful in church and Sunday-school attendance, and also at midweek services. At the time of his death he was teacher of an adult Bible class, member of the trustee board, and church treasurer; the last-named office he had held for sixteen years. He was a rural mail carrier most of his life and will be greatly missed in his home community and church. Death was caused by angina pectoris and he was sick only a few hours. Funeral services were conducted at his home by his pastor, John F. Graham, with interment in the Grossnickle cemetery.—Mrs. John F. Graham, Myersville, Md.

**Meinzer,** William H., son of Gottlieb and Charlotte Meinzer, was born at Forreston, Ill., March 6, 1867, and died Aug. 13, 1942. On June 20, 1889, he and Grace Hedrick were united in marriage. A son and a daughter were born to this union, the daughter preceding her father in death. Mr. Meinzer became a member of the West Branch Church of the Brethren. He was a devoted husband and father, and a respected citizen of the community, and was steadfast in his friendships. Services were conducted by the writer at the West Branch church.—E. Wayne Gerdes, Haldane, Ill.

**Mentzer,** Wilson, youngest son of Aaron and Rachael Ashe Mentzer, was born in Somerset County, Pa., Oct. 17, 1869. He died Aug. 22, 1942, at the Temple University hospital, Philadelphia. He had been a patient there since July 29. At an early age Bro. Mentzer moved with his parents to New Enterprise, Pa. He received his education in the Bedford County schools, Teacher's Normal sessions and Juniata College. He taught school for several years in Bedford and Blair counties. Later he moved to Altoona, where he was engaged in the grocery business and later employed by the P. R. R. He advanced from laborer to foreman of the machine and electric shops, from which he retired in April 1935 after thirty-five years of service. Bro. Mentzer united with the Church of the Brethren at New Enterprise in 1887. He started to Sunday school at the Snider church near Brumbaugh, Bedford County, in 1878. From this time on he was a devoted follower of his Lord and a faithful worker in the church. He was a charter member of the 28th Street Church of the Brethren and teacher of the men's Bible class. On Oct. 13, 1894, he was united in marriage to Lecta Replogle. Into this home three daughters were born. Their home was one of generous hospitality. While in the hospital Bro. Mentzer was anointed by Bro. Ross Murphy. In this New Testament teaching he had great faith and exercised confidence in God. His prayer was that his suffering be not taken from him but that he would be able to bear it. Bro. Mentzer is survived by his wife and three daughters, three grandsons and one brother. The funeral services were conducted at the 28th Street church by his pastor, Bro. Glen E. Norris, assisted by Bro. C. C. Ellis. Interment was made in the Alto-Reste burial park. His absence is felt not only in the home but in the church and community. The passing of a life so well lived leaves an influence and a challenge worthy of duplication. Truly he believed the words of Paul, "For to me to live is Christ, and to die is gain" (Phil. 1:21).—Mrs. Galen Bittner, Altoona, Pa.

**Mohler,** John, son of John and Catherine Mohler, was born in Wayne County, Ohio, April 6, 1852, and died Sept. 22, 1942. When a small child he came to Williams County, Ohio, and lived near Bryan the remainder of his life. He was a member of the Church of the Brethren. On July 18, 1878, he was united in marriage to Emma Cotterman, and to this union were born four children, who remain to mourn the loss of a kind-hearted father. He also leaves other relatives and friends. The officiating minister at the funeral was Harold Hendricks.—Dewey Rowe, Bryan, Ohio.

**Newgent,** Agnes, daughter of Cecil and Laura Sickler, was born Aug. 15, 1917. She became a member of the Church of the Brethren.



ren at the age of twelve. On Oct. 27, 1935, she was united in marriage to James Newgent, and to them were born three children. For the last two years Agnes fought a courageous but losing fight against the disease which finally took her life. She suffered uncomplainingly, and her brave acceptance of God's will for her remains a lesson in faith for all who came in contact with her. Besides the young husband and three children she leaves her parents, three sisters, five brothers and two grandmothers. Funeral services were held in the Guernsey church near Monticello, Ind., with the writer officiating. Interment was made in the Bedford cemetery.—Galen B. Ogden, Naperville, Ill.

**Onstott**, Esther Louise, died Sept. 22, 1942, in the Epworth hospital, Mishawaka, Ind. Her death followed an illness of five weeks. She was born in Syracuse, Ind., Sept. 17, 1910. Following her marriage on Dec. 25, 1934, to Wilbur Onstott, she resided in Warsaw until two years ago when the couple moved to Mishawaka. Surviving relatives include her husband, the parents, Mr. and Mrs. Vern Long, a brother and a grandmother. The last rites were held at the Syracuse Church of the Brethren, of which she was a member. Bro. Lee Cory, pastor, officiated, and interment was in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

**O'Rear**, Linnie Mary Lutishia, daughter of Lutishia and Daniel Fahnstock, was born Aug. 13, 1883, near Winchester, Va., and died Sept. 7, 1942, in the Memorial hospital in Winchester. She married William T. O'Rear on March 18, 1903, and moved to Piedmont, W. Va. They moved back to Frederick County and for the last twenty years resided in Winchester. There they operated a grocery store, but closed it recently because of the ill-health of Sister O'Rear. She was taken to the hospital on Aug. 25 and given two transfusions. She called for the anointing service and was anointed by L. R. Dettra and Cephas Fahnstock. Sister O'Rear joined the Church of the Brethren at the age of nineteen years and had been a faithful Christian since. Her complete trust in God was clearly revealed through her Christian life. She is survived by her husband, five sons, and one daughter, all of whom are members of the Dunkard Church except one. She also is survived by one brother, one sister and five grandchildren. Funeral services were conducted by her pastor, Elder L. R. Dettra, assisted by Brethren W. L. Riggleman and J. Floyd Wine. Burial was in the Mount Hebron cemetery in Winchester.—Margaret Fahnstock, Winchester, Va.

**Pasley**, Alice, daughter of Asa and Lydia James Newman, was born Jan. 27, 1865, in Franklin County, Va. She was baptized into the Church of the Brethren in 1887 and for the past thirty years had been a faithful member of the Brick church. She was united in marriage to Millard F. Pasley on Aug. 18, 1887. To this union were born eight children. One daughter died in infancy; one son died in France in the other war and another son died Aug. 3, since his mother's death. Sister Pasley died May 29, 1942. Her husband preceded her in death six years ago. She is survived by three sisters, four brothers, two daughters, three sons, sixteen grandchildren and four great-grandchildren. Funeral services were conducted by Brethren J. B. Peters and L. W. Gammon at the Sandy Ridge Baptist church. Interment was in the Angle cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

**Pasley**, A. Mack, son of Alice and Millard Pasley, was born in Franklin County, Va., Aug. 5, 1903. Although he was a member of the Sandy Ridge Baptist church he attended our Brick Church of the Brethren, bringing his mother and father, who lived with him. In 1926 he married Maggie Moffat of Wheelwright, Ky. To this union were born four children, one of whom died in infancy. His mother preceded him in death by two months. He is survived by his wife, three children, two sisters, three brothers and a large number of friends. Funeral services were conducted by Bro. J. B. Peters in the Sandy Ridge Baptist church. Interment was in the Angle cemetery.—Mrs. Melvin Flora, Rocky Mount, Va.

**Pugsley**, Edward N., son of Gideon and Julia Pugsley, was born Nov. 25, 1875, at the farm home near Bloomington, Nebr. He came to Kearney, Nebr., when a young man and had been a resident of this community for forty-one years. His early years at Kearney were spent as a rural mail carrier, and the latter twenty-three years were spent as a laborer for the Union Pacific railroad. He had only recently retired from active duty because of failing health. On Dec. 23, 1903, he was united in marriage to Miss Annabelle Welliever at Kearney, Nebr. To this union were born two daughters. He died at the family home in Kearney on Feb. 27, 1942. He leaves his wife and two daughters and four sisters. His parents and an only brother preceded him. Quoting his own words, spoken less than three days before his death, "I have always believed in God. I have tried to be honest and have worked hard." The fact of his faith was evidenced publicly on June 21, 1920, when by confession and baptism he united with the Church of the Brethren; in this faith he continued to the close of life. His life was lived quietly, and his friends, who are many, will remember him as honest, faithful, trustworthy and dependable.—S. M. Forney, Kearney, Nebr.

**Replegle**, William H., was born in Cerro Gordo, Ill., June 10, 1867. He was the youngest child of Samuel and Barbara Replegle. When he was a very small child his parents came to this community on a visit. While here his mother became ill and died and he was left here with relatives, with whom he continued to make his home. When a young man he united with the Pleasant View Church of the Brethren near Rossville. He married Elizabeth Metzger in 1887, who died in 1935. He then made his

home with his daughter in Rossville, at which place he died, Aug. 18, 1942. Always interested in country life, he continued to work for the farmers in this vicinity. He was a kind and obliging neighbor. In the church life he was faithful. He served as trustee in this church and also in the Pymont church at one time. He leaves two aged brothers, two daughters, two sons and many relatives and friends. Funeral services were conducted in the Rossville church by Elder Robert L. Sink, assisted by C. E. Hylton. Burial was in the Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

**Rose**, William H., a faithful member of the Berkcy Church of the Brethren, died Sept. 23, 1942, in the Windber hospital from injuries suffered two weeks previously. Bro. Rose was run over by the front wheel of a tractor when a brake was accidentally released on the vehicle, which was parked on a slight grade. A son of David and Amanda Dishong Rose, our deceased brother was born in Cambria County. He leaves his widow, Sister Lydia Harrison Rose, and eight children. Four children are dead. Bro. Rose also leaves twenty-eight grandchildren, two sisters and three brothers. Funeral services were conducted at the Berkey church. Bro. Jacob Dick, pastor of the church, assisted Bro. Clawson in the service. Burial was in the church cemetery. The deceased was a loyal and untiring co-worker in the church and community and will be sadly missed.—Richard Speicher, Windber, Pa.

**Seese**, Aaron, son of Israel and Lavina Shaffer Seese, was born Jan. 30, 1875, in Somerset County, Pa. He died on July 30, 1942. He accepted Christ at the age of thirteen years in the Rummel church and remained a faithful member there. His place at Sunday-school and church services was always filled until he was unable to attend any more because of illness. In young manhood he married Grace Grush, who survives with five children and ten grandchildren. Funeral services were conducted in the Rummel church by Bro. Galen Blough of Somerset, a former pastor here. Burial was in the Berkey cemetery.—Mrs. Alton Statler, Windber, Pa.

**Snyder**, Cassius, was born Dec. 13, 1858, in Lancaster County, Pa., and died Aug. 20, 1942, at his home at Palmyra, Pa. During the active years of his life he had farmed in Lancaster and Lebanon counties, but had retired ten years ago to his home at Palmyra. He became a member of the church as a young man and was faithful to the church throughout his lifetime. At the time of his death he was a member of the Spring Creek Church of the Brethren at Hershey, Pa. While he had been in failing health for some time, death came after a sickness of but a few weeks. He is survived by his wife, Sallie Gible Snyder, one son, one daughter, nine grandchildren, nine great-grandchildren, one sister and three brothers. Funeral services were conducted by Brethren John C. Zug, Frank S. Carper and the undersigned, with the service at the Palmyra Church of the Brethren and interment at Kreider's cemetery at Manheim, Pa.—J. Herbert Miller, Hershey, Pa.

**Tamsitt**, John, was born Jan. 4, 1870, and died Aug. 17, 1942. He was a native of Indiana. On March 31, 1903, he married Elizabeth Trammel. They moved to Missouri in 1910, living there a few years. After spending three more years in Indiana they moved to Texas County, Mo. On May 3, 1931, he was baptized and was very earnest in the work of the church. He had strong faith in the anointing service and was anointed several times. He was the teacher of the Bible class in the Harlow Sunday school at the time of his death.—Ethel Broyles, West Plains, Mo.

## Church News . . .

### Arkansas

**New Hope**.—We met in regular council on Sept. 26 and elected officers for the year. Bro. J. A. Birkhead was elected elder and pastor. A committee was appointed to build a flue for the church. It was decided to have our love feast Oct. 24. We are looking forward to a visit from Sister Bertha Frantz and a group of the boys from Camp Magnolia on Oct. 17. Anyone passing our way is always welcome to stop and visit at New Hope.—Mrs. Bobbie Allen, Wynne, Ark., Sept. 28.

**Springdale**.—The church met in council Sept. 21 and nine letters of membership were granted. Bro. Leander Smith, who has been in poor health for the last four months, has resigned and is now moved to 120 W. Garfield Street, Nevada, Mo., where he and Sister Smith are going to try to take a much-needed rest.—Leander Smith, Nevada, Mo., Sept. 27.

### California

**Bakersfield**.—Bro. E. J. Glover and family of Payette, Idaho, came Sept. 17 to assume the pastoral duties of our church, succeeding Bro. C. Earl Fisher and family, who have served the Bakersfield church the past two years. The congregation entertained the Fishers with a potluck dinner and a program and presented them with a gift, shortly before their departure. We wish them health and success although we shall miss them greatly. Arthur Fike was elected Sunday-school superintendent. Lois Fike and Lowell Sperline, formerly of Wenatchee, Wash., were married Sept. 12, both having graduated from La Verne College in June. Lois and Lowell are living in Los Angeles. Lois will be missed in the church here. We welcome the C. D. Shively family from Fellows. They have bought a new home here. The



Shivelys have driven fifty miles every Sunday evening for twelve years to be able to worship in their home church. We have partially furnished and are making some improvements on the parsonage. Our congregation was well represented at the Greenhorn Mountain camp. Those attending reported a splendid spiritual and social meeting.—Mrs. Floy Stahl, Bakersfield, Calif., Sept. 26.

**Glendale, First Church.**—The women of the aid society spent a day in June sewing for the Santa Barbara C. P. S. camp. They report several hundred yards of goods were made into curtains by them. Once a month the missionary society meeting is held in some home. This helps to keep up the interest of the members. On July 12 our council meeting was held after luncheon at the church. Short talks were given including a talk about the Gospel Messenger and correspondence. Various reports were given and discussed. On Aug. 2 David Waas, who had been assisting in a migrant camp, returned and gave an interesting account of the work there. Elections were held on Aug. 30. All officers were retained except the Sunday-school superintendent, Bro. E. N. Flory, who has held that office since the organization of the church. A rising vote of thanks was given him for his faithful and efficient work. Paul Taylor of the younger group is now our superintendent. Sept. 27 will be promotion day and rally day. Sister Edith Iredale, noted for her stories which are of interest to adults and children alike, will be our guest speaker. On Sept. 13 the annual church picnic was held in a beautiful recreation park in Los Angeles. The church bought and donated more than a ton of pears to one of our C. P. S. camps. The men at the camp canned them. These pears were obtained because they were going to waste in the orchard. Those fortunate enough to accept the invitation of the women of the First church in Los Angeles are happy over the hospitality accorded them at their all-day meeting. Two little children were dedicated to the Lord on Sept. 6 by Pastor H. A. Frantz.—Mrs. Lulu Terford, Glendale, Calif., Sept. 22.

**Sacramento.**—We have had a very interesting year. Since our last report we have had our vacation church school with an average attendance of fifty. A very interesting program was given on the closing evening and a display shown of the work done. At a special council with Elder Esbensen in charge Bro. Fred Brunk and wife were elected pastors for the coming year. Bro. J. J. Ernst was elected to fill Bro. Esbensen's unexpired term as elder. Bro. Fisher, a long-time resident minister of this congregation, died Aug. 6. On Aug. 7 the young people sponsored a "come as you are" dinner which was enjoyed by all. Our pastor and wife and some young people were able to take advantage of the musical conference held at the Modesto church under the direction of Prof. Alvin F. Brightbill. Officers for the coming year were elected at our quarterly council on Sept. 7. At this time several interesting reports were given. Sept. 13 was the day appointed to commemorate the dedication of our church. Brethren J. W. Lear and L. W. Smith were guest speakers. A basket dinner was served at the lunch hour. A program was given in the afternoon consisting of musical numbers, reports from different department heads, and inspiring talks by our guest speakers. Nineteen have been received by letter and two by baptism during the year; two letters have been granted.—Ruth Robbins, North Sacramento, Calif., Sept. 23.

### Florida

**Sebring.**—Quite a few of our resident members have spent the summer months in the North, but already our ranks have been strengthened by the return of some. Our delegates to district meeting are Elder H. A. Spanogle and Bro. Edgar Stauffer. The resignation of Bro. McKinley Coffman as pastor has been accepted and Bro. Edgar Stauffer has taken up the pastorate here. The Sunday school is being organized for the coming year under the superintendency of John Hollenberg. The women's work has reorganized with Olive Stauffer as president. The juniors and intermediates are much interested in pioneer work with Brother and Sister Lee Horton as directors. They and the young people are doing good work in a chorus directed by Ada Hollenberg. We are looking forward to the coming of our Northern winter visitors.—Lydia Stauffer, Sebring, Fla., Sept. 24.

### Illinois

**Oakley.**—The annual 4th of July missionary meeting was held our church on July 5. W. J. Heisey of North Manchester, Ind., was the speaker. The young people conducted an all-church vesper service on Aug. 16. The program was made up of antiphonal singing. Refreshments of ice cream and cookies were served after church on the night of Aug. 23 in honor of our summer pastor, Bro. David Ensign, who left the next day to return to Bethany Biblical Seminary. Because of the short distance to travel, a goodly number of our members attended the district conference at Cerro Gordo Aug. 29-31. On the evening of Sept. 1 our regular council meeting was held to elect new Sunday-school officers. Everett Snoke was re-elected superintendent. A vote was also taken and favorably passed that the trustees be authorized to install a new water system. Our annual home-coming was held on Sept. 13. Our revival meetings started Sept. 14 and closed with an all-day meeting on Sept. 27. Bro. Edward Stump of North Liberty, Ind., was our evangelist. Bro. Stump's messages were stirring and inspirational. They were truly messages delivered from the heart. Sister Howard Stump acted as our song leader and brought to us some very heart-stirring messages in song. Our love feast was held on Sept. 26 with Bro. Stump officiating.—Idabelle Hood, Cerro Gordo, Ill., Sept. 28.

**Yellow Creek.**—Our delegates to district meeting were Brother and Sister Guy Keltner. The ladies' aid has canned about 250 quarts of fruit and vegetables and dried some corn for Bethany Hospital and the C. P. S. camps. Two more bags of clothing have been shipped for Brethren Service relief work. Some packets have also been sent to the C. P. S. camps. The men of the church have graveled the parking space north of the church building. The church floor has been painted and varnished. We met in council on Sept. 18. Bro. Galen Gerdes was unanimously re-elected elder and Sister Harold Mantzke Sunday-school superintendent. Revival meetings will be held Oct. 4-18 with Bro. L. M. Baldwin as evangelist.—Mrs. Leroy Hecker, Pearl City, Ill., Sept. 22.

### Indiana

**Auburn.**—We have had various ministers during the time we have been without a regular pastor and we appreciated their messages very much. A pretty wedding ceremony was performed at our church when Helen Emler and Lars Blumquist were united in marriage on July 12. Since our last report three letters of membership have been received. The various officers for Sunday school and church were elected and very satisfactory reports were given by the treasurers. Our ladies' aid has been canning fruit and vegetables to send to church camps and has sent kits to different camps. They have also sent comforters to Camp Lagro. We are very happy to welcome Brother and Sister W. E. Hamilton of Delta, Ohio, as our new pastors. Bro. Hamilton preached his first sermon here on Sept. 6. They will move to Auburn the first part of October. Our harvest meeting was held Sept. 20 and our pastor gave a very fine message both in the morning and the afternoon. We are holding a revival Oct. 5-18 and are looking forward to a very promising meeting. Bro. Edward Stump will be the evangelist.—Violet Funk, Auburn, Ind., Sept. 21.

**Bremen.**—We met in quarterly council with our elder, Bro. John Metzler of Nappanee, in charge. Sunday-school and church officers were elected. Bro. Mahlon Heister is our Sunday-school superintendent. Promotion exercises and installation services for newly elected officers will be held on Sept. 27. Our rally day, harvest meeting and love feast will be held on Oct. 4. On Sept. 20 the young people of this section met at our church for the young people's conference with Sister Homer Burke as the speaker. The theme of the evening was A Missionary Trip to Africa, which was interesting. On Sept. 17 the ladies of the church met and canned tomatoes for the camps. Our revival meetings will start Nov. 8 with Bro. Howard Kreider as evangelist. Prayer meeting was resumed on Sept. 18.—Joyce Gongwer, Bremen, Ind., Sept. 22.

**Buck Creek.**—Our elder, D. W. Bowman, presided at our June council. Sister Neva Cross and Sister Edna Peters were elected delegates to district meeting. The church auditorium and all Sunday-school rooms have recently been papered. Other improvements are to be made in preparation for the district meeting of 1943. Our pastor, John R. Peters, served as delegate to Annual Conference and reported a very good meeting. Elder E. C. Teeter had charge of the morning service and the pastor's wife in the evening, in the absence of our pastor. The young people of the Southern District held their annual picnic at our church on June 28. Our pastor's vacation was spent at Cando, N. Dak., in a revival meeting July 5-19. During his absence the following ministers filled the pulpit: D. W. Bowman, Lewis Deardorff and Anson Priddy. On Sept. 12 the church convened in regular business meeting. Since our elder was ill, our pastor presided. Letters were granted to the heads of a family. Sunday-school officers were elected. Sister Neva Cross was re-elected superintendent. The intermediate class was given permission to build an outdoor fireplace, all expenses to be borne by the class. One of our fine young Brethren left us Sept. 18 for training camp.—Ella Oxley, Blountsville, Ind., Sept. 23.

**North Manchester.**—Since our last report there have been two outstanding events in our regular summer routine. One was the presence of Kirby Page, who delivered two addresses at our church on June 21. The other was the return of our pastor from his work among our boys in the army camps to take up his regular duties. During Rev. Hartsough's absence Rev. Ira Frantz, chairman of the ministerial committee, had charge of our services and helped to fill the pulpit in a very capable manner. On July 19 we enjoyed an all-church fellowship dinner after the morning services. Following this the church met for regular council, at which time the officers for the coming year were elected. Prof. Edward Kintner was re-elected elder, and the other offices were filled with very capable leaders. Various departments of the church have been active in several fields during the summer months. Our church has co-operated with the other churches of the town in the union services. Our young people have been represented in all their respective departments at Camp Mack. The canning program for the C. P. S. camps has been going steadily onward. Already four packets have been completed. The ladies' aid, always busy and fruitful, reports a good year. Quilting is their main activity and this year they have turned out eleven quilts, with several more on the waiting list. The missionary society has been studying The Seed and the Soil in their regular meetings this year. The young people are looking forward to a busy, helpful year. The young people's choir is getting off to a good start with Mrs. B. F. Wampler directing. The schedule of the group for the new year is to be varied with enough recreational activities to balance the



study programs. They hope to compete in basketball and baseball with the other teams of the township and county. We are anticipating a very active season this fall. The church, along with the college, is looking forward to acting as host to the regional pastors' conference in October. This will give us added inspiration in our program.—Mrs. Earl Cullar, North Manchester, Ind., Sept. 22.

**North Webster.**—Bro. Lester Young of Warsaw is our new pastor, taking the place of Brother and Sister E. B. Jones, who have been with us the past seven years. On Sept. 16 we had our council meeting. Bro. Kreider of the New Salem congregation is our elder now and was present with Bro. Galen Bowman, both representatives of the mission board. We elected new church officers, and three letters were granted. It was left in the hands of the ministerial board to look for an evangelist for a series of meetings in the future. We decided to have our communion Nov. 7 and extended a special invitation to the North Winona church group to come and commune with us; we accepted such an invitation from them last spring. We extend our invitation to anyone wishing to come. Our aid society is making comforters for Camp Lagro and also canning some fruit. We are having Sunday school and preaching each Sunday, and B. Y. P. D. and preaching every other Sunday evening. Our young people have been entertained by the Syracuse young people at different times during the past year, and we have entertained them.—Mabel Morehead, Leesburg, Ind., Sept. 28.

**Wabash Country.**—We recently closed a very inspirational and successful two weeks' revival. Bro. T. G. Weaver gave us some fine messages. Our ladies' aid has been busy this summer sewing garments for relief, making comforters and canning for the C. P. S. camp at Lagro. We held our semiannual council meeting the first Thursday in September and elected our Sunday-school officers for the following year. Our general Sunday-school attendance for the past year has been better than average with some new families added to our congregation. Our love feast will be held Oct. 4 and we invite all neighboring brethren to attend.—Donna Vincent, Wabash, Ind., Sept. 15.

### Iowa

**Coon River.**—At our recent semi-yearly business meeting the officers for the year were elected, with Elder Earl Deardorff re-elected elder. Several of our young men have gone into the service of their country and each one has been presented with a New Testament from the Sunday school. Our women's work has been reorganized and is ready for a year of real work. They have been busy during the summer preparing packets and canning fruit and vegetables for our C. P. S. camps; they also have made comforters for the same. There are plans to make more as winter approaches. They have a barrel of foodstuff ready for shipment to Bethany Hospital. A number of our people were privileged to attend district conference at the Prairie City church Sept. 5-7. Mrs. Earl Deardorff and Harley Erb were our delegates. During the summer months we united with the four other churches of our town in Sunday evening union meetings. The church in council decided to continue these meetings indefinitely. Our fall love feast date has been set for Oct. 1 at 8 p. m. On Oct. 11 our annual home-coming will be held with a basket dinner at noon. This will be a very special day for our church as we plan to have enough funds raised by that time to clear the church building of indebtedness. We invite our friends of neighboring churches and those who once made this their home church, to be with us or write us a letter.—Mrs. Earl Deardorff, Pandora, Iowa, Sept. 18.

**Curlew.**—A stirring dedication service for four babies in our church was held on July 12 by Rev. John Whitmer. Three members of our junior Sunday-school class have been baptized into the church. Brethren George Brallier and E. C. Whitmer were delegates to district meeting and reported an inspiring time. Our annual business meeting was held Sept. 13 with Elder John Whitmer officiating. Our elder was re-elected. With the help of the Sunday school and church the ladies' aid bought a good secondhand piano. In the women's work we have taken up Red Cross sewing again. Our annual birthday supper was held at the home of Mr. and Mrs. Amos Brallier. There was a nice program and good attendance. We are having good Bible studies and discussions in our Sunday evening services. We will hold our love feast at Thanksgiving time. There is a fine promising group of children in our church now, but we have very few young people.—Mrs. Amos Brallier, Curlew, Iowa, Sept. 22.

**Fredericksburg.**—Our church has been progressing nicely this summer under the guidance of Brother and Sister Harner. We enjoyed the presence and help of some of our young people who were home for vacation. We are happy also to have shared two of our girls, Beulah Stern and Myrtle Barley, with the migrant work camps in Washington state. They served first among the Negroes at Yakima and were later transferred to Wapata to work with the Mexicans. Myrtle Barley will teach this year in a Japanese relocation center in Arizona. Three C. P. S. packets and comforters have been sent to Magnolia by the women of our church. The men's organization has been busy on the church farm this year. This makes the fourth year in this undertaking. A wonderful spirit of co-operation and fellowship has been shown through all their work, as well as throughout the entire church. The men paid half the expenses of all our intermediates and young people who found it possible to attend the Pine Lake camp in August. They are sponsoring a program of help-

ing locate Brethren families in our community. They welcome any opportunity of corresponding with interested families who are considering new locations. On Aug. 16 Bro. Frank Crumpacker was here to tell of his experiences in China. On Sept. 20 Eliza Miller told of her work in India. We are happy to hear about the mission work of our church.—Mrs. Maude Sharp Schmudlach, Fredericksburg, Iowa, Sept. 23.

**Greene.**—The church has secured Bro. W. W. Blough to serve as pastor and he will begin his work Oct. 1. Bro. D. D. Harner of Fredericksburg presided at our council meeting. Church and Sunday-school officers were elected; Bro. Frank Shook was re-elected Sunday-school superintendent. Four of our intermediates attended the Wapsie camp. Bro. D. Eugene Lichty of Waterloo preached for us on July 14. Ralph Johnson gave the message on Aug. 2, and Paul Junior Shook filled the pulpit on Aug. 23. Bro. Frank Crumpacker was here and gave a missionary talk which was much enjoyed. He also visited the Little Brown Church, which is not far from here. Lew Kingery and Leslie Smith were our delegates to district meeting and Bro. Smith gave a good report of the meetings. The ladies' aid sent three packets to the C. P. S. camp in Michigan. On Aug. 9 we had a basket dinner after church services as a farewell greeting to the W. Harlan Smith family. Many expressed regret at losing them as pastor and church workers. We recently papered four rooms of the parsonage and made other repairs.—Estella Eikenberry, Greene, Iowa, Sept. 17.

**Panther Creek.**—Bro. Ruthrauff of Cedar Rapids held our two weeks' revival meeting. We are rejoicing for the twelve souls that were baptized and we feel the church has experienced a season of rich spiritual refreshment. A new Sunday-school class has been organized for the young married people and has been named Berean. Sister Lydia Stine, one of our sainted older mothers, presented each father with a beautiful red rose on Father's Day. Our pastor, Bro. L. A. Walker, gave us a splendid sermon on The Credentials of a True Father. Our delegate to Annual Conference, Bro. Roy Book, gave us an interesting report in spite of his illness much of the time while he was there. We appreciated having the Byler quartet with us on July 9. The young people's play, given July 12, entitled And He Came to His Father, was well attended and the offering was over \$20. Our Sunday-school attendance during the summer has been very good, reaching the 200 mark one Sunday. On Sunday evening, Aug. 2, we held our evening meeting for all ages on the church lawn at sunset, around a campfire. There was special music beside spontaneous group singing which was all most inspirational. As a result of this meeting seven of our juniors and two adults attended our church camps. A splendid play, entitled The Lost Church, was presented on Aug. 9 to a full house. The offering was \$29.50. The play has since been presented to three of our neighboring congregations. Our aid has been very busy this summer. They have canned 800 quarts of vegetables which were donated for the C. P. S. camps. The men wish to stand the expense of shipping it to various camps. The aid also expects to make comforters for the camps. They have been making clothing for relief. Our annual aid bazaar will be held the first Saturday in December in Adel. Our meetings are held in the church basement in the summer and in the homes during the winter months. We were happy to have Bro. Charles Reynolds and wife of Navarre, Kansas, with us on Aug. 9. They brought us a special number in song and Bro. Reynolds gave us a fine sermon. On Aug. 16 we observed rural life and home-coming Sunday; Sister Clara Walker Smith brought us the morning message. We felt it a real privilege to have with us on Sept. 9 Bro. Frank Crumpacker, our pioneer missionary to China, showing slides of his work on the mission field in war-torn China, a most challenging message that gripped our hearts. Several from our congregation attended the district meeting at Prairie City over Labor Day. Five of our members attended the county Sunday-school convention held in Adel on Sept. 9. We look forward to our love feast to be held on World Communion Sunday, Oct. 4.—Nettie H. Reiste, Adel, Iowa, Sept. 18.

### Kansas

**Appanose.**—The church has recently gone through a series of spiritual meetings led by Bro. Bernard N. King of McPherson, Kansas. These services were well attended considering the rainy weather. Bro. King gave us rich spiritual messages each evening and we feel we have been strengthened. The children were favored each evening with special lessons by Bro. King. We were pleased to have Sister King and their small son with us on the last evening. On Sept. 15 the church held a business meeting with Bro. J. M. Ward presiding. Sunday-school officers for the new year were elected and a few vacancies for church officers were filled at this time. Brethren Milton Ikenberry and Everett Simmons will represent us at district meeting at Sabetha Oct. 3-5. We held our annual birthday meeting in the afternoon of Sept. 7; the offering amounted to \$23.67. This was observed during our revival meeting and Bro. King gave a short talk on missions. Our aid society is preparing more comforters for the C. P. S. camps. One of our young brethren, Edwin Ikenberry, has gone to the C. P. S. camp at Santa Barbara, Calif. The church voted to have an election of two deacons in the future. Our love feast will be held Oct. 10.—Ethel McEathron, Pomona, Kansas, Sept. 25.

**Washington.**—We closed a successful revival meeting Aug. 16 with Brother and Sister B. M. Rollins as evangelists. Bro. Rollins brought very helpful and inspiring messages. Sister Rollins



delivered an interesting story each evening to the children, which was also enjoyed very much by the older people. We had splendid attendance and fine co-operation from the other churches of the city. As an immediate result three were taken into the church by baptism and two reconsecrated. We held our council on Sept. 5; all business was taken care of nicely. Church and Sunday-school officers were elected for the year. Our delegates to district meeting at Sabetha Oct. 3-5 are Brethren Samuel Gauby and John Ditmars.—Mrs. Charles Bell, Washington, Kansas, Sept. 26.

**Washington Creek.**—Brother and Sister J. F. Burton, our district supervisor and wife, conducted a revival meeting here Sept. 14-27. Bro. Burton gave us some profound spiritual sermons. Sister Burton very efficiently led the song service and gave us some impressive rag pictures. As an immediate result, thirteen were baptized and one reconsecrated his life and came into full fellowship with the church. All were greatly encouraged and spiritually revived.—H. D. Heckman, Lawrence, Kansas, Sept. 28.

**Wichita, First Church.**—We have passed through a summer of activity and change. Our church and Sunday-school attendance has kept up better than usual during the summer months. On July 4 a good representation of the membership spent the day in peace and quiet at Camp Bide-A-Wee, the Y. W. C. A. camp near Wichita. The place provided plenty of activity for those who wished it, and the spacious lodge was a good resting place and contained indoor games. We had a two weeks' vacation Bible school in June, closing with a program and exhibitions. Bro. Glenn Bowlby, our summer pastor, directed the school. On July 28 Miss Edith Spengler was united in marriage to Mr. Albert Stuckey in a beautiful church wedding. A number of our young men have gone to Camp Lagro and some to military service. The younger women of the church have organized a sewing circle, called the Busy Bee club, which is meeting regularly and engaging in various projects. One of the Sunday-school classes held a very successful ice-cream social on the church lawn, Aug. 7. Our young people brought home the banner from Camp Wa-Shun-Ga, the reward for having the largest attendance from the farthest point from camp. On Sept. 30 we had an all-church farewell at Camp Bide-A-Wee for the Elrod family. Our pastor has gone to McPherson to make his home as he has been made regional executive for this region. We went out to the camp immediately after the morning church service and enjoyed a basket dinner together. There was a miscellaneous program in the spacious lodge in the afternoon at which time the Elrods were presented several beautiful and useful gifts in appreciation of their nine years of service with the church. We are now in the process of trying to find a pastor. In the meantime Bro. Roy McAuley of Wichita, student at McPherson College, will fill the preaching appointments. At our quarterly council on Sept. 9 officers were elected for the coming year. The Sunday-school superintendent is Rollin E. Brunk. There is splendid co-operation and determination to carry on until a pastor can be found to shepherd this flock.—Dora B. Cripe, Wichita, Kansas, Sept. 14.

### Kentucky

**Constance.**—A very successful vacation Bible school was held the last week in August under the direction of Miss Dora Beeghly of the Bear Creek church and our pastor's wife, Mrs. Erbaugh. They were assisted by our workers and teachers from the Sunday school. The average attendance was forty-seven. The children gave their closing program on Aug. 30. A large crowd enjoyed the program and the exhibit of the work done. The B. Y. P. D. recently sponsored a lawn fete; a large crowd attended and a nice profit was gained. We are planning to send stationary to our boys in the service for Christmas gifts. On Sept. 20 our evening service was dismissed and a bus chartered which took our folks to the Vine Street Mission in Cincinnati, where our pastor, Bro. Orion Erbaugh, had charge of the services. Our choir sang two special numbers and helped in the singing. We expect to observe our love feast in October.—Lucy Marie Gray, Constance, Ky., Sept. 26.

### Maryland

**Edgewood.**—Our attendance and church interest have been very good during the summer. We have had what we called family Sundays on which one family would take charge of all worship services. The Schneider family had one Sunday; Bro. Aubrey Schneider brought the message and the Schneider male quartet furnished the music. Then the Smith family had one Sunday; Bro. Wm. Smith brought the message and the Smith sisters' quartet sang. The ladies' aid society has been meeting each week during the summer and has been very busy quilting. A junior aid has been organized and they are doing splendid work. A packet has been prepared for Camp Kane. Fruit is being canned also for the camp. Our council was held on Sept. 13. Bro. Earl Hoff is our Sunday-school superintendent. Bro. Clyde Morningstar is now our elder. Bro. Lewis Green and Herbert Ecker are our delegates to the Fahrney Memorial Home. Our vacation school was a great success; over one hundred children were enrolled. Our love feast will be held on Oct. 4. We will now have two love feasts each year.—Mrs. Carroll Lindsay, New Windsor, Md., Sept. 16.

### Michigan

**Woodland.**—On Sunday, May 3, Bro. Dodge, Sister Mary Guy and Doris Teeter each gave an interesting report of the section they attended of the Christian education advance for all churches

of the state. On children's day the congregation listened to a well-prepared program by the children. A daily vacation Bible school was held under the direction of our pastor with a good number attending each day. On June 28 the B. Y. P. D. groups from several churches met in the Woodland church to make plans for their work. An interested audience was shown The Life of Christ in pictures. Bro. Fay Wing of Woodland gave us a very good sermon recently. At the recent business meeting officers for the coming year were elected. The communion will be held on Oct. 4, World Communion Sunday.—Mrs. Homer Rowlander, Woodland, Mich., Sept. 20.

### Minnesota

**Lewiston.**—On Sunday evening, July 5, a group of our young people presented the temperance drama, What Shall It Profit? directed by the pastor. On July 10 at the young people's class meeting held at the Purdy Wright home, nuts were cracked to be sent to a C. P. S. camp. Irene Cady was hostess for the friendship social for the young people on Aug. 7. Recently the group sent Jim Cady a gift of fruit. Jim has been ill for several weeks. Ruth Eddy and Abbie Nettleton acted as delegates to the district meeting held at Ivester. Their reports were both interesting and challenging. During August Miss Ruth Weimer led a group in hymn singing and also on one Sunday evening the group wrote letters to our boys in camps and made candy for one of the C. P. S. camps. Sunday, Sept. 6, was a very busy day for the Lewiston church. Bro. Joshua Schechter brought us the morning message, which was followed by a basket dinner in the aid home. At two o'clock the council meeting was held and officers were elected. Brother and Sister Everett Bearden and Brother and Sister Walter Duncanson were installed into the deacon's office by Bro. Schechter, assisted by the pastor. In the evening the junior choir, directed by Mrs. Nettleton, presented their fall concert. Promotion and rally day will be observed on Sept. 27. The united workers are sponsoring a one dollar day dinner on this day, with a religious program in the afternoon. The proceeds will go for C. P. S. work. Our women's work recently sent three packets to Camp Stronach. A lovely garden tea was given in August by a group of our ladies. The annual chicken dinner is called off for this year; however, the members will give money at a special meeting. The church has purchased new shingles for the parsonage roof. We are looking forward to our fall love feast which will be held Oct. 4.—Mary Pratt, Lewiston, Minn., Sept. 19.

**Worthington.**—The church met in regular quarterly business meeting on Sept. 8. At this meeting all church and Sunday-school officers were elected. Bro. Joshua Schechter was re-elected elder and pastor and H. I. Metz is our adult Sunday-school superintendent. Our communion services will be held on Sunday evening, Oct. 11. There were ten from our church in attendance at district conference at Ivester. Mrs. Hazel Wager and Harm Rogers acted as delegates and gave us a very interesting report. In general our Sunday morning services have been much better attended than the evening meetings. A committee, with our pastor, arranged for a sermon every third Sunday evening, following the B. Y. P. D. and Bible study, then asked different groups to be responsible for the other evenings. Quite a number of our young people are away, some at college, teaching and at other work. Two of our young men left recently for the C. P. S. camp at Waihalla, Mich.; three are in army training and three others are being called this week.—Mrs. H. H. Hauenstein, Reading, Minn., Sept. 16.

### Missouri

**Plattsburg.**—Our semiannual business meeting, held Sept. 3, shows the work progressing very satisfactorily. All officers were chosen for another year. Our pastor, Bro. X. L. Coppock, was retained another year with an increase of \$10 per month in salary. Our yearly home-coming will be held as usual on the first Sunday in October, which is the 4th. All Sunday-school officers will be installed and the morning message will be given by our pastor. The basket dinner will give opportunity for a social and fellowship hour. For the afternoon program we are expecting Prof. W. W. Peters of McPherson College to be our guest speaker; also there will be special music. Our communion will be held on Sunday evening, Oct. 11. Eight more of our Sunday-school pupils were baptized recently, making a total of fifteen during this summer. A group of young people from the St. Joseph churches, with the Plattsburg group, held a campfire and vesper service at our church recently. A beautiful picture. The End of a Perfect Day, was presented to our Sunday school for the largest percentage attendance on Sunday-school night during our union tent meeting held in Plattsburg in July. The painting, by the evangelist's wife, makes it a beautiful souvenir of the splendid association and inspiration in which our church participated. The ladies' aid retained all of last year's officers in their recent election. The district annual rally of aid societies was held at this church on Aug. 5. Sister Frantz of Camp Magnolia was our guest speaker, and with pictures and slides gave us a very clear picture of the conditions and work of our camp there. We are contributing to the needs of the camp by way of bedding and other linens and articles needed by the men. The aid also is filling a barrel of fruit and vegetables for the Mercy hospital in Kansas City, Mo. A group of delegates and others will attend the district meeting to be held in the South St. Joseph church in October. The women have recently organized a mission study class.—Ada Sell, Plattsburg, Mo., Sept. 20.



**Warrensburg.**—We held our quarterly council on Sept. 13 with Elder James M. Mohler in charge. Twenty-two members were present and elected officers for the coming year. Bro. Mohler will be our elder for another year. Our love feast will be held on Saturday evening, Oct. 24. Bro. Edward Frantz of Elgin, Ill., will be with us for a week end of services beginning Thanksgiving evening and each evening thereafter until the following Sunday evening. We are all looking forward with interest to the time when he will be with us.—Grace S. Greim, Warrensburg, Mo., Sept. 20.

### Nebraska

**Bethel.**—We celebrated the twentieth anniversary of the dedication of our present church building on June 7 with all-day services and basket dinner at noon. A large crowd enjoyed the message that Bro. Bittinger, returned missionary to Africa and at present a professor at McPherson College, brought during the worship hour in the morning. In the afternoon, he and his son told us of some of their experiences in Africa. In the evening we enjoyed moving pictures of their work in Africa. We were also privileged to hear a returned missionary to China, Bro. Frank Crumpacker, who stopped here for an evening service on his way to the family retreat, held at Holmesville, Aug. 7 to 10. Several of our young people also attended the family retreat. On Aug. 28 we held our regular semiannual business meeting with Eld. Paul K. Brandt presiding. It was decided to hold our fall love feast on Oct. 18. As a result of election of officers our present Sunday-school superintendent, Mrs. Harry Horner, was re-elected. As Eld. Brandt is moving to Kansas, Eld. Swigart F. Miller of Beatrice was elected to take his place. Bro. R. W. Johnson delivered his farewell message on Aug. 30, after which the congregation gathered in the basement and enjoyed a basket dinner, a farewell gesture for the Johnsons. They will move to Union Ridge, Iowa, to take up their duties as pastors there on Oct. 1. We pray that they may enjoy God's richest blessings in their new work.—Mrs. Robert Nedrow, Davenport, Nebr., Sept. 12.

### North Dakota

**Pleasant Valley.**—We met on Sept. 13 with dinner at the church and then held our quarterly council and business meeting, with Bro. Ralph Petry presiding. Bro. Petry was re-elected elder and Bro. Hugo Wurgler is Sunday-school superintendent. Our church has decided to buy three dozen new songbooks. We are getting two new chairs for our pulpit in memory of our late Bro. Will Church, also new carpet for the platform. We plan to do some other work on the church this fall. We will hold our harvest meeting on Oct. 11, followed by a series of revival meetings with our pastor, Bro. Wm. H. Loucks, evangelist.—Mrs. Otto Wurgler, York, N. Dak., Sept. 18.

### Ohio

**Beech Grove.**—On Aug. 27 we met in council with Eld. Roy Honeyman in charge. Chauncey Pipenger was again elected as adult Sunday-school superintendent and Bro. Roy Honeyman was again elected elder. Our home-coming was held on Aug. 30 with a basket dinner in the church basement at noon. Bro. H. Stover Kulp, returned missionary to Africa, was our speaker. Our fall communion will be held on Saturday, Oct. 17. Our evangelistic services begin on Nov. 23 and continue through Dec. 6. Bro. John Wieand from Decatur, Ill., will be the evangelist. The ladies met Sept. 16 at the church and canned 217 quarts of fruit and vegetables for the C. P. S. camps. This does not include all the individual canning that has been done, approximately 396 quarts. Two more of our boys have gone to camp, Lowell Rife to Lagro and Alva Petry to Walhalla. Since March 1 our C. P. S. treasurer has received \$373 for the support of the church camps.—Mrs. Chas. Baker, New Madison, Ohio, Sept. 21.

**Black Swamp.**—Our church met in quarterly council on Sept. 4 to elect Sunday-school officers for another year. Bro. Walter L. Kurfis will continue as superintendent this year. Committees were appointed for all special programs throughout the year. The B. Y. P. D. held their election on Sept. 20. Glen Crago was again elected president. On Sept. 13 a wiener roast and vesper service was held at Ft. Meigs by the B. Y. P. D. A very interesting program was planned. The annual picnic including our Sunday school and the Douglas mission children will be held Sept. 27. The date for our love feast is the evening of Nov. 7 and an all-day meeting on Nov. 8. Bro. Miller of Manchester College will be our guest speaker. Beginning on Nov. 9 Brother and Sister B. M. Rollins will conduct a two weeks' revival meeting. Friends from our neighboring churches are cordially invited to attend these services.—Mrs. Harold L. Johnson, Millbury, Ohio, Sept. 23.

**Castine.**—Our church held the regular fall council on Sept. 16. Bro. S. A. Blessing was elected to serve as our elder for another two years and Eldon Whitehead was re-elected Sunday-school superintendent. On Sunday, Oct. 11, we will have an all-day meeting with dinner served at the church. In the evening we will hold our fall communion services. It was decided that we would pay each boy of our congregation in a C. O. camp \$1.50 per month. At this meeting Sister S. A. Blessing was received into the church to accept the duties of our elder's wife. We were assisted in these services by Bro. Wine and Bro. Blocher of Greenville, Ohio. Our revival service was held the first two weeks of August with Bro. Van B. Wright of Fort Wayne, Ind., as our evangelist. The services were well attended and our church has grown spiritually from his having been with us.

There was a story for the children and special music each evening. Another of our young men, Lloyd Harpest, has been called; he is at Camp Kane, Pa. The ladies have been very busy canning and sewing for the camps. Our Sunday offerings have been very good. The Sunday evening services have been in charge of the different classes. We are coming to the close of another church year. With God's help may the church, in the coming year, be a shining light in this world of darkness.—Mary Esther Harpest, Arcanum, Ohio, Sept. 17.

**County Line.**—We met on Sept. 4 in council and elected officers for the coming year. Bro. J. L. Guthrie was elected elder; Bro. Adrian Moyer, Sunday-school superintendent. We decided to have our love feast on Oct. 10. Our home-coming will be the following day, Oct. 11. We invite everybody to come. Bro. J. A. Guthrie of Metamora, Ohio, will be the morning speaker and Prof. E. R. Burke of Muncie, Ind., will be the speaker in the afternoon. There will be a basket dinner at noon.—Mrs. Gail Young, Bluffton, Ohio, Sept. 17.

**East Dayton.**—Bro. Lawrence Bianchi of Pennsylvania held a two weeks' revival here which closed Sept. 13. Four came into the church by baptism. Our love feast was held Sept. 19 and Bro. Daniel Weimer of Ft. McKinley conducted the services. Sept. 27 was rally day; the primary department was well represented in the program. In the evening installation services were held for the entire Sunday-school staff for the new year. The young people gave the church a beautiful scarf for the pulpit. We have quite an active group of young people and they enjoy doing worth-while things for the church. On Oct. 4 slides of the various C. P. S. camps throughout the country will be shown at the evening services. We are looking forward with great interest to this. Sister Ruth Coy has charge of that part of the work and she read a paper on the needs and the plan and route of collecting the various things that are prepared for the camps. Quite a few of the sisters have been canning vegetables and fruits for the camps. The Dorcas society meets every Wednesday all day; they are very busy sewing and quilting and have work planned for some time.—Nettie Lumpkin, Dayton, Ohio, Sept. 28.

**Eaton.**—Brother and Sister Frank Eby will be our pastors for the coming year. We elected officers for our Sunday school, and Walter Denlinger is superintendent. On Sept. 20 rally day was observed. On Sunday evening a beautiful program of worship in art was given by Brother and Sister S. Ira Arnold. Sept. 27 was missionary day. Bro. J. Homer Bright and wife, missionaries to China, were our speakers at the morning and evening services.—Doris Earman, Eaton, Ohio, Sept. 28.

**West Alexandria.**—Our annual Sunday-school picnic was held on July 12 at the Twin Valley club. Sunday-school and church services were held on the grounds. A picnic dinner was served. The young people presented a play, The Lost Church, on Sunday evening, Sept. 13. It was directed by James C. Harrison. The proceeds are to be used for the advancement of the B. Y. P. D. program. Oct. 4 will be a red-letter day on our church calendar. It will be rally day and home-coming. Sunday school will be at 9:30 with installation of officers and teachers; morning worship at 10:30. A basket dinner will be served at noon. The afternoon program will begin at 2:30 o'clock. We are looking forward to meeting new and old friends on that occasion.—Helen Harrison, New Lebanon, Ohio, Sept. 18.

### Oklahoma

**Guthrie.**—Bro. Ora Huston of Camp Magnolia filled the pulpit of our church on May 17. He brought a very inspiring message on the work with the boys in camp. On May 25 we began a two weeks' daily vacation Bible school with Rev. Guy H. George directing. The attendance and spirit were fine. During the early part of July, two from our Sunday school, along with our pastor, Miss Bertha Boggs, attended a three-day Bible conference at Lake Blackwell, near here. July 31, Miss Velma Ober, formerly of China, was with us and showed pictures of the work in China. At our regular council meeting on Aug. 19, church officers were chosen for the new year. Bro. Homer Caskey is our elder. Ruth Huston and Bertha Boggs were chosen as delegates to district meeting. We are looking forward to the coming of Bro. Robert A. Byerly of the Big Creek church for a revival meeting, beginning Oct. 5, and closing with a love feast on Oct. 16. Ruth Huston left Sept. 7 for McPherson College. On Sept. 1 we began our regular church activities which had been closed during July and August. Ladies' aid and junior league groups have been re-organized and we are having cottage prayer meetings each week.—Mrs. Clara Huston, Guthrie, Okla., Sept. 15.

### Oregon

**Albany.**—Our church met in regular council on Sept. 8, with Eld. Ralph Hatton of Portland in charge. Church officers for the coming year were elected. Eld. Hatton was re-elected and Bro. Gene Burris is Sunday-school superintendent. Since our last report two letters were granted and two received. We are glad to report the purchase of a parsonage which is to be painted soon. Our pastor, Forrest Groff, wife and two children arrived on Aug. 31. They were summer pastors at Newberg, Oregon. They will hold open house on Sept. 22. We look forward with faith and confidence to the new year. We enjoyed having the district meeting in our church. Our district feels the loss of Bro. F. H. Barr and family but we know our loss is Idaho's gain. Our fall love feast will be held on Oct. 17 at 7:30 p. m.—Mrs. Nannie Gordon Miller, Albany, Oregon, Sept. 18.



### Pennsylvania

**Annville.**—The children's day service was held on June 21 at Annville with Harvey Kline as speaker. On July 5 Harry Neff of Mountville, Pa., preached at Annville. J. Henry Long of Hershey spoke at the Annville house on Aug. 2. In the evening the mixed chorus of the church rendered a program. A vesper service was held on Aug. 16 on the lawn at South Annville with Lester Royer as speaker. The children's day service was held Aug. 23 at South Annville with Ollie Hevener of Manheim as speaker. Jacob Graybill was with us on Aug. 30 at our harvest home service. The B. Y. P. D. held an outdoor service on Sept. 6. New officers were elected and Irene Ebersole is the president. On the evening of Sept. 14 we met in our regular council meeting. The ministerial board met with us and after the usual business Brethren Daniel W. Bucklew and Hiram G. Gingrich were ordained to the eldership. Brethren Kline Copenhaver and Norman Gingrich were installed to the office of deacon. The sisters of our church have been canning food for the boys of Camp Kane, and the young people boiled apple butter to be sent to the same camp. We are looking forward to the women's work meeting which will be held Oct. 28 at Annville. Our love feast will be held Nov. 14, 15 beginning at 1:30 p. m. We decided to have Bro. Hiram Gingrich as evangelist at our revival meeting. —Fannie K. Longenecker, Lebanon, Pa., Sept. 20.

**Chiques.**—We met in regular council on Aug. 26 with Elder B. G. Stauffer presiding. We decided to elect our Sunday-school officers hereafter with printed ballots. The result of the election was Bro. Elmer Zug superintendent for the Chiques Sunday school and Bro. Paul E. Webber for the Mt. Hope Sunday school. We were well represented at the district Labor Day meeting which was held at East Petersburg. Delegates from Chiques were Sisters Florence S. Miller and Mildred Zug, and from Mt. Hope Sister Naomi G. Shelley and Mrs. Dawson G. Hosler. These delegates brought back very excellent reports. The B. Y. P. D.

sponsored a musical concert on the evening of Sept. 6 at the Chiques house. The Ambassador male quartet from the Brethren in Christ church sang gospel songs. A collection amounting to \$115 was taken for the C. P. S. camps. The women of the church are doing some canning for the C. P. S. camp at Kane, Pa. A children's meeting will be held at the Chiques house on Sept. 27. Bro. Elmer Ebersole is to be the guest speaker. Bro. J. F. Graybill, missionary to Sweden, expects to be with us in the morning and evening of Oct. 4. Our love feast will be held Oct. 27, 28 at 10 a. m. in the Mt. Hope house. Our revival will be held at the Chiques house beginning Nov. 15. Bro. S. Clyde Weaver from East Petersburg will be our evangelist. Since our last report one has been received into Christian fellowship by baptism. On Aug. 29 our harvest meeting was held at the Chiques house. Brethren Samuel Godfrey, C. W. Gibbel and Milton S. Hershey were visiting ministers. The collection amounted to \$165.—Mrs. Fanny Zug Shearer, Manheim, Pa., Sept. 28.

**Greensburg.**—Our harvest home service was held on Sept. 13, with Bro. C. H. Deardorff as guest speaker. The adult and junior choirs rendered special music. The attendance was large; offerings were given for the memorial building fund and the Brethren Service fund. We will hold installation services for our newly elected church and Sunday-school officers. The week of Sept. 27 has been reserved for Bro. Kahle of Virginia. He will present his helpful and unique series on Christian Money Management. Bro. Charles Blough of the Mt. Joy congregation will be with us Oct. 7-9, with the love feast and communion following on Oct. 11 and 12. Our fall evangelistic meeting will be conducted by Bro. Rufus Bucher, of Quarryville, Pa., Nov. 22—Dec. 6. We are eagerly looking forward to his being with us, and we pray the Lord's blessing on the meetings. We are now beginning the personal work visitation. Sister Brougher, our pastor's wife, has for some weeks been confined to her home by illness and we continually

## Announcements . . .

### DISTRICT MEETINGS

California, Southern, and Ariz., Pasadena, Oct. 16-19.  
Kansas, Northwestern—White Rock, Oct. 16-18.  
Kansas, Southeastern—Independence, Nov. 6-9.  
Missouri, Northern—St. Joseph, South, Oct. 23-26.  
Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.  
Pennsylvania, Western—Somerset, Oct. 28, 29.

### LOVE FEASTS

**Arkansas**  
Oct. 24, New Hope.  
**California**  
Oct. 18, Inglewood.  
Nov. 1, 4 pm, Los Angeles, Belvedere.  
Nov. 4, 7:30 pm, Hermosa Beach.  
**Idaho**  
Oct. 19, Bowmont.  
**Illinois**  
Oct. 18, 7 pm, Sterling.  
Oct. 24, Walnut Grove.  
Oct. 30, 8 pm, Romine.  
Oct. 31, 7:30 pm, Allison Prairie.  
Nov. 9, 7:30 pm, Okaw.  
**Indiana**  
Oct. 17, Bachelor Run.  
Oct. 17, Eel River.  
Oct. 17, La Porte.  
Oct. 17, Pine Creek.  
Oct. 17, 10:30 am, Nettle Creek.  
Oct. 18, Cart Creek.  
Oct. 19, Wawaka.  
Oct. 23, Upper Deer Creek.  
Oct. 24, Howard.  
Oct. 24, Union Center.  
Oct. 24, 7 pm, Bethel.  
Oct. 24, 7:30 pm, Middletown.  
Oct. 24, 7:30 pm, West Manchester.  
Oct. 25, 7 pm, Ladoga.  
Oct. 31, Roann.  
Oct. 31, 7 pm, English Prairie.  
Oct. 31, 7 pm, Santa Fe.  
Nov. 2, Blue River.  
Nov. 7, North Webster.  
Nov. 8, South Bend, First.  
Nov. 13, West Marion.

Nov. 16, New Paris.  
Nov. 16, 7:30 pm, Cedar Creek.  
**Iowa**  
Oct. 18, Iowa River.  
Nov. 1, 7 pm, Garrison.  
**Kansas**  
Oct. 18, 7:30 pm, Monitor.  
**Maryland**  
Oct. 17, 5 pm, Beaver Creek.  
Oct. 17, 6:30 pm, Meadow Branch.  
Oct. 18, 6:30 pm, Flower Hill.  
Oct. 18, 6:30 pm, Pipe Creek.  
Oct. 18, 6:30 pm, Pleasant Hill.  
Oct. 25, First church, Baltimore.  
Oct. 25, 5 pm, Woodberry, Baltimore.  
Oct. 31, Locust Grove.  
Oct. 31, 2:30 pm, Longmeadow.  
Nov. 1, 6:30 pm, Frederick City.  
Nov. 1, 6:30 pm, Monocacy.  
**Michigan**  
Oct. 18, Florence.  
**Missouri**  
Oct. 17, Shoal Creek.  
Oct. 24, Warrensburg.  
Nov. 6, Mountain Grove.  
**Nebraska**  
Oct. 18, Bethel.  
**North Dakota**  
Oct. 22, Pleasant Valley.  
**Ohio**  
Oct. 17, Beech Grove.  
Oct. 17, 7:30 pm, Donnels Creek.  
Oct. 17, 7:30 pm, Poplar Grove.  
Oct. 18, Hicksville.  
Oct. 24, 25, 10:30 am, Prices Creek.  
Oct. 25, Greenville.  
Oct. 25, 7:30 pm, Lima.  
Oct. 25, 7:30 pm, Pittsburg.  
Nov. 1, 10 am, Wooster.  
Nov. 7, 7:30 pm, Lower Stillwater.  
Nov. 7, 8, Black Swamp.  
Nov. 8, Stony Creek.  
Nov. 28, 7 pm, Trotwood.  
**Oklahoma**  
Oct. 24, Big Creek.  
Nov. 27, Thomas.  
**Oregon**  
Oct. 17, 7:30 pm, Albany.

Oct. 31, 7:30 pm, Mabel.  
Nov. 8, Myrtle Point.

### Pennsylvania

Oct. 17, Brandt house, Back Creek congregation.  
Oct. 17, Mohler house, Springville congregation.  
Oct. 17, 1:30 pm, Bareville, Conestoga congregation.  
Oct. 17, 7 pm, Buffalo.  
Oct. 17, 18, 10 am, Big Dam church, Schuylkill congregation.  
Oct. 17, 18, 1:30 pm, Latimore house, Upper Conewago.  
Oct. 17, 18, 1:30 pm, Little Swatara congregation, Ziegler house.  
Oct. 18, Koontz.  
Oct. 18, all day, Marsh Creek.  
Oct. 18, New Fairview.  
Oct. 18, Shamokin.  
Oct. 18, Somerset.  
Oct. 18, 10:15 am, Codorus.  
Oct. 18, 6 pm, Hanover.  
Oct. 18, 6:30 pm, Rummel.  
Oct. 18, 7 pm, Beachdale.  
Oct. 18, 7 pm, Fairview.  
Oct. 18, 7 pm, First church, Roaring Spring.  
Oct. 21, 22, 2 pm, Longenecker house, White Oaks congregation.  
Oct. 24, 2 pm, Indian Creek.  
Oct. 24, 6:30 pm, Pine Glen.  
Oct. 24, 25, 1:30 pm, Heidelberg.  
Oct. 24, 25, 10 am, Hade church, Falling Springs.  
Oct. 24, 25, 10 am, Hanoverdale house, Big Swatara.  
Oct. 24, 25, 10 am, Meyer house, Fredericksburg congregation.  
Oct. 25, 9:45 am, Black Rock house.  
Oct. 25, 1:30 pm, Maiden Creek.  
Oct. 25, 5 pm, Carlisle.  
Oct. 25, 7 pm, Tire Hill.  
Oct. 25, 7 pm, Pike church, Brothersvalley congregation.  
Oct. 25, 7 pm, Holsinger house, Dunning Creek congregation.  
Oct. 25, 7 pm, Mount Joy.  
Oct. 25, 7 pm, Plum Creek.  
Oct. 27, 28, 10 am, Mt. Hope house, Chiques.

Oct. 28, 29, 10 am, Middle Creek house, West Conestoga.

Oct. 31, Nov. 1, 10 am, Prices church, Antietam.

Oct. 31, 2 pm, Akron.  
Nov. 1, Carson Valley.

Nov. 1, Lancaster.  
Nov. 1, Reading.

Nov. 1, Stonerstown.  
Nov. 1, 6:30 pm, Everett.

Nov. 1, 6:30 pm, Springfield.  
Nov. 1, 6:30 pm, First church, Philadelphia.

Nov. 1, 7 pm, Boiling Springs.  
Nov. 1, 7 pm, Geiger.

Nov. 1, 7 pm, Madison Ave., York.

Nov. 1, 7 pm, Norristown.

Nov. 1, 2, Florin house, West Green Tree congregation.

Nov. 4, 7 pm, Chambersburg.

Nov. 7, 1:30 pm, Welsh Run.

Nov. 7, 8, 1:30 pm, Richland.

Nov. 8, Lower Clair.

Nov. 8, 10:15 am, Shrewsbury.

Nov. 8, 6:30 pm, Ridge, Fogelsanger house.

Nov. 8, 7 pm, Salisbury.

Nov. 10, 7 pm, Greencastle.

Nov. 14, 15, Mountville.

Nov. 14, 15, 1:30 pm, Annville.

Nov. 15, Spring Creek.

Nov. 15, 2:30 pm, Lititz.

Nov. 29, 6:30 pm, Allentown.

### Virginia

Oct. 17, 4 pm, Ewing.

Oct. 17, 5 pm, Walnut Grove, Taylor's Valley.

Oct. 17, 8 pm, Christiansburg.

Oct. 18, 7 pm, Garber church, Cooks Creek.

Oct. 18, 7:30 pm, Linville Creek.

Oct. 19, 7 pm, Beaver Creek.

Oct. 24, 6 pm, Mt. Zion.

Oct. 25, 6:30 pm, Lebanon.

Oct. 25, 7 pm, Mill Creek.

Oct. 25, 7:30 pm, Fairview house, Unity congregation.

Nov. 7, 7:30 pm, Timberville at Mt. Olivet.

Nov. 8, First church, Roanoke.

Nov. 8, 8 pm, Pleasant Valley.

### West Virginia

Oct. 18, Knobley.

Oct. 25, Salem.



pray for her recovery. Her example and inspiration are worth so much to all of us and she is greatly missed in our services. Bro. George Detar, a graduate of Juniata College, preached for us on Sept. 6, and that week left for Bethany Biblical Seminary. We wish him Godspeed as he continues preparation for the gospel ministry. More than thirty of our young men are away in the various camps. We miss them and pray for them in this difficult time. These are testing days for the Christian; may we be true and faithful, whatever may come.—E. Lucile Barkley, Greensburg, Pa., Sept. 15.

**Meyersdale.**—Our church will join with the Christian churches around the world in observance of Communion Sunday on Oct. 4, at 7 p. m. Promotion day and installation of newly elected officers and teachers for our Sunday school will take place on Sunday, Sept. 27. The autumn evangelistic campaign, covering a period of two weeks, will begin Oct. 11, with Bro. Edward K. Ziegler, pastor of the First and Second churches, York, Pa., as the evangelist. The community leadership training school, sponsored by the Meyersdale Ministerial Association, will be held Sept. 21 to Oct. 2, inclusive. The teachers of the various courses offered are: Dr. R. M. Dunkelberger, Rev. Nelson C. Brown, Rev. Kenneth Ashman, Rev. John B. Warman, Dr. Guy N. Hartman, Prof. Charles F. Saylor, Rev. J. A. Joyce, Mrs. DeWitt Miller, Mrs. J. E. McCartney, Rev. DeWitt Miller and Rev. J. E. Gindelsperger. Each person may take two classes and credit will be given either through the educational board of the student's denomination or through the International Council of Religious Education, or both. A fund is being raised to supply each member of the Meyersdale church now in the armed forces with a regulation army copy of the Holy Bible.—W. A. Shoemaker, Meyersdale, Pa., Sept. 19.

**Shamokin.**—Since our last report our young folks have been taking an active part in the work of the church. They have mended hymnbooks and paid part of the expenses of Miss Ida Shumaker, missionary to India, who was with us in May. They also paid part of the expense of sending several young folks to camp, and at present are creating a fund to help pay the cost of repairs and painting of the church. Our ladies' aid sent a box of needed articles to the camp and are busy quilting. On Aug. 9 Rev. E. J. Pudney, missionary to Africa, was with us. Brethren Lowell and Wilber Martin brought fine messages to us on Aug. 16 and Aug. 30; both are brothers of our pastor. Our love feast is scheduled to be held on Oct. 18.—Desna Weikel, Elysburg, Pa., Sept. 16.

**Stonerstown.**—Our evangelistic services will be held the last two weeks of October, closing with the love feast on Nov. 1. The evangelist will be Bro. W. N. Stauffer, New Enterprise, Pa. All-day rally, home-coming and harvest home services are planned for Sunday, Oct. 4. Former pastors and friends are invited. There will be a basket dinner. The harvest home donations will be for Camp Kane and the Morrison Cove home. The sisters are preparing Christmas boxes for twenty-three of our boys in service. Each box will contain a New Testament from the Sunday school. The new officers for church and Sunday school have been elected. Our elder is Bro. E. M. Detwiler, and Bro. Earl Batzel is our Sunday-school superintendent. The church installed a new boiler in the basement this summer. Many of our people have moved or are away temporarily, causing our attendance to be very low but our work is still moving along very nicely.—Mildred C. Whited, Saxton, Pa., Sept. 16.

**Upper Conewago.**—Bruce Anderson represented our church at the Asheville Conference and gave a report on the evening of July 5. On Aug. 29 we met at the Hampton house for our annual council. Brethren Paul Miller, Jr., and Charles Weaver, with their wives, were installed into the deacon's office. Bro. Howard Danner was present to take charge of this work. Our elder was elected delegate to Annual Conference. We also elected four delegates to represent our church at the district meeting which will be held at Black Rock. They are Brethren George Hull, Bucher Harlacker, Earl Witter and John Krape. The Sunday-school superintendents were also elected: Bro. Brandt for the East Berlin school and Bro. Witter for the three combined schools. On Sept. 13 Bro. Jesse Whitacre from Keyser, W. Va., closed a two-week revival meeting at the East Berlin house. As a direct result of these efforts two were baptized. One was baptized prior to the meetings. Several Sunday-school classes of this congregation prepared and sent six packets to the C. P. S. camps. We have planned to hold an all-day meeting at Latimore on Sept. 27. The theme of the meeting will be Building Youth for Christ. We expect Elders G. Howard Danner and J. E. Trimmer to be with us as guest speakers with several young people of this congregation taking part in the program. Our love feast will be held Oct. 17, 18 at the Latimore house.—Bertha E. Hull, East Berlin, Pa., Sept. 22.

**Welsh Run.**—We met in council on Sept. 5 with Elder William Hunsberger presiding. Our love feast will be held Nov. 7 at 1:30 p. m. On Aug. 30 Bro. J. M. Danner was with us and delivered the message. On Sept. 13 we held our Sunday-school meeting. Brethren Harry Eshelman and Abraham Eshelman from Lancaster County were with us and gave good talks. Bro. David Petry gave a talk to the children.—John D. Martin, Mercersburg, Pa., Sept. 20.

### South Dakota

**Willow Creek.**—We have been wonderfully blessed this summer with bountiful rains and an abundant harvest. The grain fields and gardens have produced a crop far beyond our expecta-

tions. Our church work has been moving along nicely during the summer under the leadership of Brother and Sister Galen Allen. They have been very active in the community, calling in the homes and getting the children into Sunday school. Through the week Bro. Allen conducted Bible study and prayer service for the young men. Sister Allen held a short service each Sunday morning for the children and they were enthusiastic in earning enough money to buy a flower vase for use in the church. Rev. Adam Forch of Leola was our pulpit guest the evenings of August 9 and 23. Rev. Sylvan Stemen of Edgely, N. D., visited us August 16. The week of August 23 Bro. Allen conducted a series of evening meetings. On Thursday evening the Jones family of Aberdeen contributed a special musical number in voice, piano and clarinet. Sept. 13 Lyle Jones left for a C. P. S. camp at Cascade Locks, Oregon. August 30 we enjoyed a basket dinner at the church and Mrs. Allen gave a very interesting address in the afternoon about her trip to Europe. The Allens have been sincere and conscientious workers and have filled quite a vacancy here. They are now leaving to attend Bethany Seminary in Chicago.—Lena I. Heagley, Wetonka, S. Dak., Sept. 15.

### Texas

**Falfurrias.**—Eld. J. F. Hoke of Welsh, La., recently brought us an inspiring Sunday morning message. He also presided at our council meeting, held in the afternoon at the home of Sister Whisler. All the church officers were re-elected. Brother and Sister Lyle Albright were our delegates at the district meeting at Nocona, Texas. Those attending from here brought back some interesting reports. A basket dinner was enjoyed at the home of Brother and Sister Whisler on Aug. 16, after which the Albrights left for a short visit with their parents before going to Bethany Biblical Seminary. Bro. Albright was our summer pastor and brought some very inspiring messages to us while here. We enjoyed their stay very much and hope to have them with us again.—Mrs. A. A. Dague, Falfurrias, Texas, Sept. 15.

### Virginia

**Antioch.**—We are very happy indeed to know that the home of every member of our church is brightened by the weekly arrival of our church paper, the Messenger. We have tried for years to reach this goal. Our church was represented at Annual Conference by Brethren C. A. Flora, N. M. Bowman and A. O. Brubaker, who brought back to us a very pleasing report of the conference. At district meeting we were represented by Brethren A. O. Brubaker, R. E. Brubaker, L. M. Clingenpeel, Elbert Barnhart and F. B. Layman. The present project of our ladies' aid is preparation of comforters for the camp at Lyndhurst; already eleven have been prepared. Our church has been co-operating with the other churches in this section in sending vegetables and other farm produce to this camp. Some of our ministers and officials visited the camp and seemed highly enthusiastic over the type of boys in the camp. Bro. C. M. Key of the Hollins Road church conducted a revival for us from Aug. 3-16. The meeting was well attended in spite of the gas and tire shortage. Revivals were held at our mission points by the following ministers: Henry Fork by F. B. Layman; Fairview by Elwood Humphreys; Bethany by L. A. Bowman. A total of nine were added to the kingdom. At our regular council meeting in August Bro. Floyd Mitchell was elected to the ministry. The church officers for the coming year were also elected. Bro. C. A. Flora was elected elder and Bro. F. B. Layman, assistant. The Sunday school held a social on the night of Sept. 9 at the church. Bro. Guy Wampler of Boone Mill, part-time field director of the Southern District, gladdened our hearts by his presence.—Eunice N. Myers, Boone Mill, Va., Sept. 14.

**Brick.**—It was a privilege to have Bro. C. D. Bonsack speak at our church on Aug. 9. Our revival meeting began Aug. 11 and continued through Aug. 23. The attendance was good even though it was an extremely rainy season. Bro. M. Guy West was our evangelist. Although there were none converted we feel that it was a very successful meeting and we have already seen results of Bro. West's efforts. We met on Sept. 13 for our fellowship day. Bro. G. W. Bowman, Jr., gave an inspiring message in the morning. During the noon hour every one enjoyed the fellowship together. In the afternoon we had our business session. Bro. J. B. Peters was elected elder, and Bro. G. W. Bowman, Jr., pastor. Our Sunday-school superintendent is Harold Bowman, and Nellie Boitnott is our new treasurer for peace and relief offerings. We elected married men as ushers, for nearly all of our young single men are about to be drafted. Seven of our young men are expecting to leave immediately. We are looking forward to having Bro. Bowman direct us in our activities and our worship in the coming year. Our love feast will be held Oct. 10 at 7 p. m.—Mrs. Melvin Flora, Rocky Mount, Va., Sept. 19.

**Cedar Grove.**—Our delegate to Annual Conference this year was Bro. M. L. Huffman, who brought us a very interesting report. The Flat Rock congregation met in regular council at Cedar Grove on August 14. The young people have enjoyed several socials this summer. July 19 was our annual home-coming but because of gas rationing was not well attended. August 16 the Lee District interdenominational Sunday-school convention was held at this church. The ladies' aid continues to be very active. Several packets have been sent to Camp Lyndhurst. The sick and shut-ins have been remembered with baskets of fruit and cards. On Sept. 5 a food sale was held, which was very suc-



cessful. Our love feast will be Oct. 4.—Refa Wampler, New Market, Va., Sept. 17.

**Greenhill.**—On Aug. 12 we had with us Bro. Wayne Dick's father, Rev. J. Trostle Dick, who is pastor of the Coventry church in Pennsylvania. He gave us an inspiring message. We had a successful vacation Bible school Aug. 17-28 with an average attendance of fifty children. We are remodeling our old church for a parsonage. We are looking forward to our evangelistic meeting which will begin Sept. 20 and continue for two weeks, ending with the love feast on Sunday evening, Oct. 4. Our pastor, Bro. Wayne Dick, will conduct the meeting. We have had two fellowship suppers which we have enjoyed very much. We had our quarterly council on Sept. 4, at which we elected new officers for the coming year. Our young people enjoyed a fine week-end Sept. 5-6 at Camp Bethel with the young people of the first district.—Charlotte Ann Coon, Salem, Va., Sept. 21.

**Greenmount.**—Our pastor, Bro. M. J. Craun, and wife and three other members attended the Annual Conference. We met at the church for our annual visit council on Saturday morning, Aug. 3. At this meeting three members were appointed as trustees of the parsonage which the church has recently bought, located in Singers Glen. Aug. 2-16 Bro. M. R. Wolfe of Bridgewater College held a revival at the Greenmount church. His timely and inspirational messages were much appreciated and eight conversions were made. Aug. 17-30 Bro. E. A. Lambert from Cherry Grove, West Va., held a revival in the Pine Grove church. Bro. Lambert's messages were helpful and inspiring. Seven stood for Christ. Dessie Miller, a member of our Fairview church, spent two weeks in August helping in a work camp at Pierce, West Va. Sunday evening, Sept. 6, the Fairview B. Y. P. D. met in the home of Brother and Sister J. Galen Wampler. After the young people's program the Wampplers had a beautiful service to dedicate their new home, recently purchased, to the service of the Lord. Refreshments were served to the fifty-one present. There have been two packets sent to our C. P. S. camps from the Mt. Zion aid society, three from the Fairview church, three from the Greenmount aid, and one from the young married people's class of the Greenmount church. Nine of our women attended the district women's work meeting held at the Mill Creek church, Sept. 3. Miss Nettie Senger, returned missionary to China, met with us Sunday morning, Sept. 13. She gave an inspiring message on our mission work over there. The district Sunday-school and ministerial meeting will be held at the Greenmount church Saturday, Oct. 17.—Effie S. Wampler, Harrisonburg, Va., Sept. 15.

**Olean.**—We met in council on Sept. 20. Bro. J. E. Barton of

Bradshaw, Va., was chosen as pastor for the coming year. He also baptized two who united with the church when Sister Garnet Tiller held a series of meetings here in July. We desire the prayers of all the churches in our work for Christ.—Mrs. Paul Reed, Kerns, Va., Sept. 21.

**Valley Bethel.**—Our revival meeting began Aug. 24, with Bro. J. L. Driver of Bridgewater, Va., preaching fifteen sermons. As a result of this meeting two boys and four girls were baptized on Sunday, Sept. 6. We had special music almost every night. The meeting came to a close with the communion on Sunday, Sept. 6, with thirty-four communing. Three of our girls had the pleasure of attending Camp Bethel this summer. On Aug. 2 and 16 we had vesper services and the girls gave very interesting reports, with some pictures, at that time. Members of the ladies' aid have been canning for the C. P. S. camp at Lyndhurst.—Genie Busard, Bolar, Va., Sept. 11.

### West Virginia

**Keyser.**—The church attendance and the financial support of the church's program have kept up unusually well this summer. Since the beginning last March of the plan for each wage earner of the church to give one day's wages each month to pay our church debt, more than \$1,000 has been raised. More and more families are co-operating. Twenty-one juniors, intermediates and young people attended Camp Galilee this summer. On Aug. 30 the evening service was in charge of these campers. This service was most inspiring. Those who listened were convinced that B. Y. P. D. camps are very much worth while. On Aug. 16 we had as our guest speaker Miss Anna Hutchison, missionary to China. It was a privilege to hear her. At the evening service Bro. Wang Tung, a convert to Christianity in our Chinese mission, spoke. As we listened to his inspiring message on Christianity we were sure that money spent for missions pays big dividends. Rev. Carl Landis, secretary of the Fellowship of Reconciliation, gave a most interesting message on the subject of peace at the evening service on Aug. 23. Our church met in council Sept. 8 with Elder A. R. Showalter presiding. Bro. Showalter was re-elected elder and Charles Bobo is our Sunday-school superintendent. Rev. Showalter and Bro. Bobo were also elected as delegates to the district meeting to be held in the Canaan church. The church voted to install Bro. Philip DeMuth into the ministry. Mrs. A. R. Showalter, peace director, reported \$102.70 raised for relief during the past nine months. The ladies' aid prepared a camp packet and filled seventy half-gallon cans for C. P. S. camps. The ladies are still filling cans for these camps. Our love feast will be held Oct. 4.—Mrs. George McNeill, Keyser, W. Va., Sept. 24.

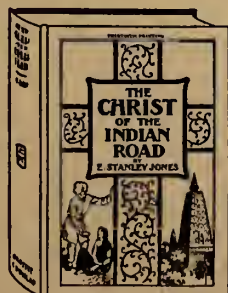
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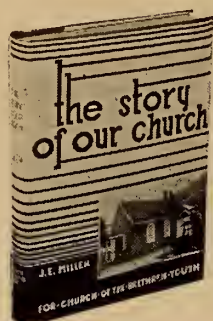


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# GOSPEL MESSENGER

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## Yonder Is the Sea

Yonder is the sea, great and wide,  
Wherein are things creeping innumerable,  
Both small and great beasts.  
There go the ships;  
There is leviathan, whom thou hast formed  
To take his pastime therein.  
These wait all upon thee,  
That thou mayest give them their meat in due season.  
That thou givest unto them they gather;  
Thou openest thine hand,  
They are satisfied with good.  
Thou hidest thy face, they are troubled;  
Thou takest away their breath, they die,  
And return to their dust.  
Thou sendest forth thy spirit, they are created;  
And thou renewest the face of the ground.  
Let the glory of the Lord endure forever;  
Let the Lord rejoice in his works.

*Psa. 104: 25-31*





## *Around the World...*

Establishment of a department of religion at Columbia College is being considered, Dr. Herbert E. Hawkes, dean of the college, said in his annual report to the president of the university, Dr. Nicholas Murray Butler. At least a year will be required before a decision is made. The dean and the university chaplain indicate that the basic question is whether it is better to centralize religion in one department or leave it diffused among other departments. "Religion is so universal that it cannot be localized in any department," said Rev. Bayne, the chaplain. For this reason there is indication of favoring the present plan of decentralization into many separate courses in the curriculum, as, for example, history and philosophy.

**"A shocking degree of religious illiteracy prevails among college students generally," said Dr. Herbert E. Hawkes, dean of Columbia College, recently. "References to the most dramatic and thought-provoking incidents in the Bible fall dead with most student groups."**

An undergraduate department of religion is being established in the liberal arts college of Drake University this fall. Dr. Sterling Brown, assistant pastor of the University Church of Christ and a member of the Drake Bible College faculty, will head the department. Establishment of a formal department of religion is expected to bring existing religious courses to the attention of a larger number of students, Dean Stalnaker says. The courses in the college of liberal arts will be combined with those previously in the undergraduate division of the Bible college and the whole group will be reorganized. The department will also give pre-professional guidance to students planning to enter the ministry.

**Fifty-three years a bartender and he never had a drink!** This is the record of Steve Kelly of the Union League Club of Chicago. His mother was a staunch prohibitionist and a W. C. T. U. worker.

**A reduction in the number of local government units in the United States from 165,000 to 17,800, a slice of ninety per cent, is urged in a report recently released by the Public Administrative Service.**

**Fifty thousand Bulgarians** are to be resettled in the former Greek Aegean province of Thrace. This migration is to take place during October, November and December, the Berlin radio reports.

**Seventy-eight church bodies** in twenty-eight countries are now members of the World Council of Churches. The latest group to join the international body is the Anglican Church of New Zealand.

**America's eating habits** may be changed after the war, predicts an officer of the army quartermaster corps. Army feeding methods may have an effect on menus, farm co-operatives and the packing industry.

**The Orthodox Church of Czechoslovakia** has been dissolved by order of the nazi authority. Four high Orthodox Church dignitaries were executed, one of them being Gorazd Pavlik, who visited the United States in 1922 as a guest of the general convention of the Protestant Episcopal Church.

**Twenty-one thousand newspaper and press association employees** have left their jobs to engage in work directly connected with the war.

**Work on an international highway** which eventually will connect Alaska and Argentina, 14,800 miles apart, is being rushed for completion by the end of 1943.

**The ministry of education in Panama** has appointed a committee to study the problem of educating backward children and finding a place for them in the country's cultural and economic life.

**A campaign for wartime prohibition** was unanimously adopted as the immediate task of the National Women's Christian Temperance Union at its sixty-eighth annual convention held at Birmingham, Ala., early in October.

**Illicit traffic in narcotics** has been curbed by stricter wartime control of international communications and their cessation in many instances. Despite the decrease, no efforts are being spared to preserve the system of control of dangerous drugs built up so laboriously in the last twenty-two years by the League of Nations.

**Among the 450 hostages in Holland** is Dr. Henrik Kraemer, author of *The Christian Message in the Non-Christian World*, and the best known authority in Holland on missions. These hostages have been carefully picked and represent the leadership of the nation in all spheres of influence.

**Three more "dry" victories** have been won in Kentucky. Nicholas County, McCracken County outside the city of Paducah, and the Seventh Magisterial District of Henderson County are the latest additions to the dry column.

**The North Carolina Council of Churches** has been informed in a report by its executive secretary that the number of public school pupils taking Bible courses in the state has increased from 816 in 1936-37 to more than 15,000 during 1941-42.

**Booksellers in Chicago** are not able to stock enough Bibles to meet the demand. Robert T. Taylor of the Chicago Bible Society says there is no publishing restriction but a new and astonishing demand. A two year's supply of one edition was sold out in a few months.

**Money-making real estate** owned by churches in Louisville, Ky., will be placed on the tax rolls as of July 1, 1942, Mayor Wilson W. Wyatt has announced. Together with charitable and educational institutions, churches will pay a tax bill of \$96,000 on \$4,000,000 worth of commercially used property.

**Delegates to the Northwest Iowa conference of the Methodist Church** denounced a policy of hate toward enemies of the United Nations. The resolution stated, "In the conflict of the hour we will not hate and, though dedicated to victory for democracy, in that triumph we will not seek revenge, but in the teachings of Christ declare to the world healing for its wounds."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

OCTOBER 24, 1942

Number 43

## ... Editorial ...

### The Crucial Generation

ONE who was sent to interview the freshman class in a large Midwestern university came back with the feeling the young people of today are facing life with a new seriousness. They are regarding themselves as belonging to a crucial generation.

The boys are viewing the more immediate demands of the situation. This is due to what is being required of them in the matter of decisions. The girls in the class approached are said to be looking farther ahead. They are thinking of the days beyond earth's latest Gethsemane. They are holding more clearly to the dream of the better world to be.

Of course, every generation is crucial in the sense that it is a link in the chain of human life. But the strain on some generations is certainly more severe than upon others. Those about to receive the torch of civilization must take it from the hands of those who are stumbling and falling. But even so, let no one lose faith. The latest crucial generation is arising in newness of strength to meet its special ordeal. H. A. B.

### A Hint to Builders

You remember that fine passage in which Paul speaks, in a figure, of the various kinds of material which may be used by Christian builders? "Gold" stands the fire but "stubble" does not. Some will abide the test of time and some will not.

One writer tells of the death of an old village pastor and of the overwhelming tribute of respect which that event called out because of the friendliness, service and love which, during a long period of years, the faithful pastor had poured out into that community.

Then he tells of another man who had given his years to gathering gold and silver, greenbacks and stock certificates, and how this man was set to

thinking by the death of the village pastor. He wondered who, in case of his death, would come to the door to say that he had looked after him in an hour of need. He could not think of a single man or woman from whose life his passing would take anything worth while.

The old pastor was gone, but what he had built remained. The other man had met with reverses which took away everything that he had achieved. He was still alive but had nothing, absolutely nothing of value, to show for it.

There is a difference in the quality of building material. Some is better than others. E. F.

### "Yonder Is the Sea!"

IN many a westward moving caravan, with Damascus far behind and the Palestinian hills breaking toward the coastal plains, the cry must have gone up, "Yonder is the sea!" And what a change from the jagged horizons of the desert and the hill country is the long even line of the level sea! In the foreground the traveler or the shepherd atop a hill would notice the vales and valleys flattening out into plains. Above and in the western sky there might be anything from the clear blue of the unmarred heavens to masses of castled clouds stretching from the Syrian north to the Egyptian south.

But between sky and earth would cut the faultless line of the sea—the sea that is the final resting place of all that pours down from the mountains or meanders across the maritime plains. Then, as now, one could see by the mind's eye the restless oceans beating at the foundations of the continents, lapping at the shores of the little isles, filling every spacious bay, seeking out every sunken valley. Then, as now, one could say, "Yonder is the sea," stimulating to the nostrils, engaging to the eye, ever murmuring in the ear of far lands and great kingdoms to be won! Looking



westward from the hills of Palestine many a desert-born herdsman or trader must have exclaimed with the psalmist: "Yonder is the sea, great and wide, wherein are things creeping innumerable, both small and great beasts."

But these living creatures are not man's only interest. On the long horizon then there loomed a sail; now it would be trailing plumes of smoke. And so the shout: "There go the ships!" Thus the observer's world is suddenly broadened to include the far lands as well as the more solid foundations immediately underfoot. With this vision comes the thought that man was created to "have dominion over the fish of the sea and over the birds of the heavens, and over the cattle and over all the earth" (Gen. 1:26).

Both the integrity and the interdependence of our world are evident to those who marvel at the sea. For the waters encircle the whole earth. They cover three fourths of its surface. And how many things go down to the sea! The oceans are the last resting place for many things. But with all that goes down to the sea, it is in place to remember that much comes up out of the deep waters. Beyond the world of land and waters, and mindful of all, is a kindly Creator. The creatures in the sea all look to him, or as the psalmist writes: "Thou openest thy hand and they are satisfied with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

"Yonder is the sea, great and wide." What a lure it has had for the simple landsman, calling him from his flocks or his orchards to venture into the unknown. What a teacher it has been both by taking man to the new and strange, or by bringing the merchandise of the world to his feet! It was the Mediterranean Sea which served to unify the ancient world. Now the seven seas are making for the oneness of the world of our day. World-shaking conflicts do not invalidate this interpretation. They are the storms between equilibriums, the surface agitations which do not touch the deeper oneness. Here our feet are planted on the Holy Land, but "yonder is the sea!" And the sea is "great and wide."

H. A. B.

### "There Are No Bad Children"

In a magazine devoted to hotel interests we were surprised to read the following: "There are no bad children, but there are bad parents, they being chiefly responsible for the *No Children* signs that often confront them on applying for accommodations."

There is more than a grain of truth in this interpretation of what is often a perplexing and even

distressing situation. The writer quoted thinks that the trouble is with "parents who permit youngsters to annoy their elders with unnecessary noises, yelling and whooping through the corridors, while within a short distance may be found a park or playground far from the critical ears of those unfortunates who dislike children."

Of course this is too big a question to settle in a few short paragraphs. However, for those disposed to continue with the question raised, we suggest some consideration of such scriptural hints as can be found in Prov. 22:6 and Eph. 6:4. The first of these says something about training and the second has a bit of advice about the kind of nurture and admonition to use.

H. A. B.

### Consider Premise Number Two

EVERY "therefore" which introduces a legitimate conclusion is based upon two facts. The logicians call them premises. In formal logic these are always both expressed, but in ordinary discussion one of them is usually so clearly implied that it is not mentioned specifically, at least not in immediate connection with the conclusion.

Here is a good example: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people." The death of Moses was one fact. That was stated, but how could that be a reason for the conclusion drawn? What was the missing premise?

Would you not have understood fact number two to be something on this order? "This sad event changes the whole situation. We can do nothing without Moses." And the conclusion, something like this? "Our proposed conquest of Canaan must be abandoned."

How different is the divine method of making syllogisms! Obviously that missing member must have in it some rare kind of cogency. What could it be? Read on a little farther. Yes, here it is: "As I was with Moses, so I will be with thee."

That supplies the missing link. Now we get the force of it. "Moses is dead, but I am with you just the same; therefore, go ahead."

Do you see what an important place that second premise holds—how the conclusion turns upon it? Has something happened which threatens to upset your well-laid plans? Your congregation was about to undertake some new and greater service, possibly, and then misfortune came. Your leader was taken from you or in some other way the situation has been changed.

That is fact number one. It must have due consideration but remember that the conclusion to be drawn from the new conditions depends chiefly on premise number two. What is *that*? E. F.



## Guarantee . . .

BY M. R. ZIGLER

If we did not possess a college or a seminary in our brotherhood we would certainly try to build one or more in 1942. Our fathers paid the price to introduce the necessary equipment now available in our schools. After several decades our colleges are strategically located regionally. These regions are not accidental. National planning on the part of the government follows regional requirements. Our colleges express our natural regions. There is no overlapping. We have one seminary, enough for our constituency. If we did not intend to grow as a church, then we have too many schools and it would be better to use the facilities of the state. We have excellent plants and equipment. We need to sacrifice much more to increase buildings, faculties and the number of students.

Our school system is the incarnation of a deep desire on the part of our church, both past and present, to serve effectively through the efforts of skilled persons. Our educational institutions are distinctly centers of light and influence in our regions. All roads seem to run from the local churches to the college centers. Our young people go there. Our conferences convene there. Our Annual Conference recognizes the regions in many ways and a college as the center of each region. This is the way it should be. Our schools are undoubtedly integrated into the total life of our church. Since the church recognizes our campuses as shrines to which we go for inspiration, it places a significant responsibility upon the administration of our educational programs. We need to give our united support to achieve the needed results.

The charters of our colleges and the messages of our administrators guarantee today to our people that our youth will be shown the way of active churchmanship and dependable citizenship. The church needs intelligent laymen in co-operation with well-educated ministers to create congregations. Our colleges are reservoirs of life, filled by life created in local communities. Here life is hastened to seasoned maturity. Here youth accepts vision and makes life commitments.

The road of a church school in a modern world is rugged. Competition is very heavy, but it is healthy. The survival of a college depends upon its creativeness. A church school is free to try new ways to discover truth, to apply the laws of the divine order, to send youth into the world to test theories in making a better world Christian society. Upon this rests the hope of the church.

If the members of our churches and the faculties of our schools in co-operation with the organization of our church as authorized by Annual Conference will unite in objectives and action there is no limit to what we can do in the world. But our integration is not yet complete. Too many of our youth do not attend our colleges. Too many of our college-trained youth do not give their lives to the building of the brotherhood. The time should speedily come when any youth desiring a church college experience should have it on financial terms similar to those which the high school offers. If the church does not offer this the state will. To do what needs to be done in the world the local churches must give sons and daughters willing to prepare for a life of service, and the church must expect these lives in return to continue to build the brotherhood locally and in its world-wide aspect.

In our Civilian Public Service plan we have been made aware of what we can do unitedly. Only about one fifth of our people are under the load of our Civilian Public Service with a marked degree of courage. Probably one fifth support our colleges. Now is the time to revise our methods of support to maintain our church schools. We need a new plan to finance the program. We must make it possible for more youth to go to college without their incurring debt so that they can immediately on graduation go to places of need and not be compelled to accept jobs where there is the most money in order to pay off their debts. A crisis time makes possible a very searching inventory.

The seers should come forth now to help the church see through the darkness. The institutions of education should be the means through which prophets and new ideas will be discovered and tested. New institutions are not necessary unless old ones have become set and inflexible. Our colleges should be free to follow their prophetic vision with our united support.

Regardless of what happens we must maintain our church schools. There must be no lagging now. There must be advance. It will likely be as costly as the starting of our schools. We must give to our nation well-balanced, educated, far-seeing citizens, and the church must give master minds as laymen, ministers and missionaries. It may take longer than four years to equip students for life. Whatever time it takes we should provide for it.

Only when our congregations cease to be aggressive and creative will we no longer need our church colleges and seminary to educate young people for the next generation. Each college with



a vision is a light in the world of darkness that must not be allowed to go out. The church as a servant should now guarantee its future by giving means and life to her educational advance through church schools.

*Elgin, Ill.*

## The Christian Woman's Head Covering\*

BY H. F. KING

FIRST CORINTHIANS 11: 1-16 is a paragraph containing a brief but very clear description of God's plan of headship in the creation of humanity, and the values of such a plan.

In the first verses we have the plan fixing our relation toward himself (Christ) and each other. The head of Christ is God (v. 3 and 3: 23). "For my Father is greater than I" (John 14: 28). The head of man is Christ. "The head of every man is Christ" (v. 3). Christ is the head of the church, which is his body; "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filled all in all" (Eph. 1: 22, 23).

The head of woman is man. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5: 23). While in the church equal honor is bestowed upon man and woman, spiritually "there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28); yet in the creational relationship, Paul places emphasis on the distinction. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels" (vs. 8-10). In the marginal reading *power* is illuminated: "A covering, in sign that she is under the power of her husband." Moffatt's translation, v. 10, says: "Therefore, in view of the angels, woman must wear a symbol of subjection on her head." In the German, "Darum soll das Weib eine Macht auf dem Haupt haben, um der Engel willen." This German statement is very similar to the language in Moffatt's version.

Paul speaks of three coverings in this paragraph: the artificial one worn by man; the artificial one for the woman; the covering, or mantle of glory provided by nature.

Men in most cases honor their head, Christ, when praying or prophesying. The custom prevails almost universally that they will remove their shelter covering when in the acknowledged discharge of their duties as Christians, or even in

the presence of the divinely ordered gatherings, or in prayer when they wish to recognize their head, Christ, as the Intercessor.

A woman is here directed "to have power on her head because of the angels." In the revised version it is named "veiling." "Judge in yourselves: is it comely that a woman pray unto God uncovered" (unveiled), verse 13. Here again the German and Moffatt's have a slight variation from the Authorized Version, but help one to grasp better the sense to be conveyed. "Judge for yourselves; is it proper for an unveiled woman to pray to God?" In verse 6 of this chapter, "If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven."

If a woman refuses to veil herself, she disrespects her place in creation, for "woman was made for man." If she refuses to acknowledge her headship she steps into man's place; she assumes man's creational position; she forsakes her privilege of being "an helpmeet" (Gen. 2: 18) or suited to him, and poses as his equal. "Judge in yourselves, should an unveiled woman pray to God?"

I can find nowhere in Scripture any reference to such a thing as we commonly speak of as "prayer veil." It likely came to be called that because prayer without it is not comely.

Is this a Pauline teaching intended for the Corinthian church, and now outmoded or obsolete? When Jesus was incarnated, made flesh, he not only taught but lived the life among those who later revealed him in the Scriptures. "All scripture is inspired by God and is profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind" (2 Tim. 3: 16, 17, Moffatt).

It is not an argument that woman when she is veiled can pray to God, an honor or privilege not given her before Christ came. Read the prayer of Hannah (1 Sam. 1: 10). She prayed to the Lord not through Eli, for he asked her what her concern had been.

Now consider another reasoning sometimes used. "The hair is given her for a covering." If the hair were the covering that designates woman's spiritual privileges under grace, that designates woman as man's suitable helper, then verse 6 would have to be read: If she has no hair, then let her be also shorn. Would Paul try to instruct the Christian church by devoting half a chapter to teach a great principle without a noble purpose in mind?

\* The quotations from Moffatt are used by permission and from The Bible, a New Translation by James Moffatt, Harper and Brothers, publishers.



Paul brings all to a climax in verse 16: "But if any man seem to be contentious, we have no such custom, neither the churches of God." No custom to argue about sacred orders. This entire teaching, verses one through sixteen, is implied here: "If any man presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God." The only mode of worship that is acceptable is that taught in this paragraph.

"This is what you are to teach and preach. Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with piety, is a conceited, ignorant creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth. They imagine religion is a paying concern" (1 Tim. 6: 3, 4, 5).

From these teachings we believe the following to be in harmony with the Scriptures:

1. When praying or prophesying, the Christian woman needs to wear a veiling, "a symbol of subjection" and reverence in approach because of the angels, who are "at all times beholding the face of my Father which is in heaven" (Matt. 18: 10).

2. That woman should be adorned with long hair, "which is a glory unto her" and a shame to be shorn.

3. That it is improper for a woman to pray to God unveiled, because she has denied her proper headship, and hence it is not comely. This symbol of reverence and of spiritual right to do public Christian work is a constant reminder of her full privilege through Christ Jesus.

4. That the shelter or weather covering for the

head is not the veiling which represents the headship of the woman.

5. That as a penalty for not complying, woman should be shorn, which is a shame unto her.

*Myerstown, Pa.*

## Facts and Values

BY R. H. MILLER

THERE is an important distinction between facts and values. That it is a hundred miles from where this is being written to Indianapolis, that you are holding a copy of the Gospel Messenger, that we are alive today—these are facts. That there is beauty, love and truth in the world and that millions of people are striving to increase them—these are more than facts; they are values.

Hardly anyone would hesitate to say which is more important. If it were a question whether a fact should be thus and so or a value should be lost, all of us would say, unless we had some personal interest in the fact, "Preserve the value at the expense of the fact." It's the personal interest that gets us into trouble. We are unwilling to pray, "Thy will be done." We want the facts to be arranged in a pattern that seems good to us. We forget that only God knows how facts must be arranged in order that they may be of the greatest service in the promotion of values.

In view of the superiority of values to facts and in view of God's knowledge of the facts, our proper role, our only safe course, is a kind of utter and unreasoning devotion to that which is beautiful, good and true—to God.

"I will speak the truth in love, let the personal consequences be what they will. I will do what I am convinced is right, whether it be fruitful or futile to do it. I will obey God's will as it is revealed to me, no matter what complexion circumstances may wear." Two things follow.

First. In respect to the facts we have no assurance. Our effort may succeed or it may fail. We may prosper or we may suffer. We may be honored or we may be hated. We may live or we may die. A Wisdom greater than ours designs the pattern which the facts shall take.

Second. In respect to the values involved we do have assurance. They are secure. We know that they are increased by every right choice we make.

The man who has the right attitude toward the world of facts, who can pray in respect to it, "Thy will be done," and who has the right attitude toward the world of values, who can pray in respect to it, "Thy kingdom come"—that man is at peace; he is eternally secure.

*North Manchester, Ind.*

## Words

BY WILMA W. BURTON

My words are kind  
For the stranger at my door,  
And soft is my voice  
As a friend I implore;  
In gentle tones  
An acquaintance I greet,  
And friendly my nod  
When my neighbor I meet.  
Yet,  
The sharpened word  
And the jagged tone  
I give to you;  
For you alone—  
Whom I love most—  
The minor chord.  
Forgive me, dear.  
Forgive me, Lord.

*Des Moines, Iowa.*



## Home and Family

### Love Feast at Willow Grove . . .

BY LUTHER H. HARSHBARGER

About an article describing an old-fashioned Dunker love feast, which appeared in a popular religious journal recently, the editor made a comment to the effect that the article described a way of life which was fast passing from the American scene. Exactly what the editor means, I do not know. If he means that the preparation and form once used in the service are passing, that is one thing. But if he thinks the essence and principle of the ceremony are going, then there are hundreds of youth over the United States who declare by thought, word, and deed that his judgment is absolutely wrong.

Recently, many people, and youth in particular, have been rethinking and re-evaluating much of what has been traditionally Brethren practice. Having once overcome the inferiority complex which accompanies peculiarity, they are rediscovering the essential value of what has been called the Brethren way of life. They do want desperately to preserve the basic values, many of which are not alone peculiar to Dunkers. What is valid in the Brethren way of life is so precisely because it is, first of all, Christian and is part and parcel of the common faith which we share with other Christians who express the faith that is in them in other forms.

A striking illustration of this vitality in Brethren youth came out of the work camp at the college farm settlement, near Willow Grove, this past summer. After having lived together intimately, sharing common experiences and thinking for two months, some of the campers thought that a love feast or "last supper" would be the most meaningful experience with which to close camp. They did not arrive at that decision hastily. It was only after days of intensive thought and discussion that they agreed that a last supper (in an important sense like the last supper of Jesus with his disciples) would be the most fitting way to end their summer's work together.

Accordingly, two days before the time for the celebration, they held a service of preparation and self-examination. Their thinking centered around questions like these: Why a Church of the Brethren? What is peculiarly Brethren? What does the church stand for? Following this discussion, they engaged in a period of searching self-examination and meditation, for they all agreed that such a closing to camp could be the most meaningful or the worst thing that could happen to them, the result depending, in a large part, on their own preparation.

The group, planning the supper, felt that the meal should be consistent with their common life in work camp. It should be, therefore, a fellowship meal much like their other meals had been, held under similar circumstances (in the kitchen) with similar food and with the same degree of camaraderie of other days. It was to be a *fellowship* supper in a real sense. So they ate lamb stew and salad as usual. There was conversation and discussion. One listening might have heard bits of conversation about the Brethren way of life, the simple life, theology, the nature and destiny of man, the unrighteousness of the righteous, Negro-White relations, labor problems, or what to do in local youth groups. All this was done in the reverence that the importance of the conversation demanded, and, as I believe, in the spirit of the Man of Nazareth.

Who was invited to this last supper? The campers felt that there were others with whom they would like to share this rich experience, people with whom they had met previously upon common levels of experience, people who shared their faith. That night, a German refugee and a Negro minister participated in this celebration. These people did not come just so the campers could say that they shared the last supper with other races and nationalities. These people were there because all could fellowship on a common level of work, ideas and faith.

No one who was there that night will soon forget the dignified and impressive way our Negro friend offered the bread and the cup, or the profound gratitude of our German friend. For both it was a first experience at such a service. As they indicated later, they were deeply impressed by the striking symbolism of the ceremony, especially of the feet-washing service. When love feasts all over the brotherhood become as realistic as this, because they do flow out of a common experience and faith, then no one will seriously ask, "Why do you Dunkers still wash each other's feet?"

The campers likewise felt that the supper should be expressive of work camp. Their meditations, readings and prayers should be, they felt, expressive of and arise out of their common life. No attempt was made at a literal enactment of the last supper. Some of the prayers were adapted from modern prophets, like Niebuhr and Rauschenbusch; the readings from the Bible and Gibran's *The Prophet*. While no better statement of the meaning of the feet-washing is found anywhere than in the Gospel of St. John, the meaning was greatly heightened, for work campers at least, by Gibran's statement, "Work is love made visible."

Following is a brief order of service:

#### INTRODUCTION

Meditation: Knit Together in One Communion.

Intercession for the church and Christians everywhere.

#### THE SERVICE OF FEET-WASHING

The reading of John 13: 1-17; On Work, Gibran.

Meditation: In His Place.

The Service.

A petition: Desire for service.

#### THE COMMON MEAL

On Eating and Drinking, Gibran.

Meditation: Things in Common.

Grace: Be Present at Our Table, Lord.

Silent meditation and handclasp.

The fellowship supper and conversation.

#### THE HOLY COMMUNION

On Religion, Gibran.

Meditation: All Experience a Sacrament.

Prayer of confession for our share in the world's sin.

Hymn of approach: Break Thou the Bread of Life.

Prayer of consecration.

The words of institution.

Offering of the bread.

Offering of the cup.

Prayer of commitment.

The reading of Isaiah 61: 1-4.

Intercession: The Lord's Prayer.

A hymn of challenge: Are Ye Able?

You notice that the service was divided into four parts, each part expressing a central idea. In the introduction, the officiant pointed out the interrelatedness of all peoples. The second meditation emphasized the basic phi-



losophy of the work camp idea—by living in tension areas and in others' circumstances, we come to see the world through their eyes. The third part pointed up the necessity for common living on the economic and social levels, as well as the ceremonial. The fourth section emphasized that it is life itself that is sacramental, not just the symbol; that the presence of God is practiced in all areas of life; that every task, not just the memorial, is a sacrament.

The communion ended with a challenge. The confident hope expressed by Isaiah, which begins with "The spirit of the Lord is upon me," was read, followed by intercession for God's will to be done, The Lord's Prayer. The last hymn was a challenge, but also a searching question, Are Ye Able? As the reply was sung, "Lord, we are able," there was no one but understood that he was going out into a night that was black, indeed, but, like the Master, he was confident that

That cause can neither be lost or stayed  
Which takes the course of what God has made.  
*Ambler, Pa.*

## Why the Blackout?

BY GRACE HILEMAN MILLER

"What's that noise?" exclaimed 16-year-old Mary Cassel nervously the morning after the first blackout practice in southern California.

"Only the emphatic tapping of Grandpa Kline's cane on the sidewalk, my dear sister," answered her younger brother with mock seriousness, as he stood looking out the window.

"Tommy, it never sounded half that loud before—"

"No, and for two reasons, sister," he replied reassuringly. "Your nerves are on edge and grandpa is excited. I dare say that he has a sermonette to pass on to the Cassel congregation this morning of all mornings—" They were interrupted by a loud thumping on the front door by the end of a cane.

"Come in, grandpa," cried Mary, throwing open the door.

"Got a brand-new sermonette you want to get off your chest this morning?" queried Tommy, over her shoulder. "Sis here is in dire need."

"Perhaps we are all in dire need this morning, even son Thomas," put in Mr. Cassel, as he and his wife emerged from the kitchen.

"I have one; I have a good one, very much to the point," ejaculated grandpa, advancing toward the breakfast room. "Go on and eat your breakfast while I talk."

"Come and have some with us, grandpa," said Mrs. Cassel.

"No, no, I just got up from the table. You go on and eat, so you will not be late to work nor these youngsters tardy at school."

"All right, grandpa, we surely need some inspiration to start this day off with," assured Mr. Cassel.

"Especially Mary," affirmed Tommy.

"You start by thanking God for our food and this new day, grandpa," admonished Mrs. Cassel.

After grandpa had thanked God for the experiences of the practice blackout and for the illuminating power of his Word on this very unusual experience, even Father Cassel wondered just what the trend of this sermonette would be.

"My subject is The Absolute Penetrating Power of Light," announced the elderly minister, "with strictly

up-to-date illustrations." Here he gave Tommy Cassel a knowing look, as Tommy winked at his sister.

Then he began. "Last night as soon as that siren blew for two long minutes, Rebecca carefully pulled down all the window shades and Sam covered the transom above the door with several thicknesses of newspaper. Where the blind does not fit very tightly over the west window of the living room, Rebecca hung a quilt. I stood by and offered suggestions.

"When all was fixed we settled to our usual tasks—or tried to, at least. I was listening to a favorite radio program. Suddenly there was a loud rap at the door.

"We want a complete blackout tonight. You have not pulled the curtains in your front room; you have a number of bad light leaks which you must blackout," was the curt message of a fire warden, the minute Sam opened the door.

"Somewhat stunned, we all went to work again. Rebecca carefully lowered the shades in the front room, and Sam went outside to inspect.

"Say, it's pitch dark outside! No wonder the fellow called us down! Even a pinhole in the blinds lets a whole ray of light shine through," he declared upon his return.

"Well, after we had all made considerable improvement on the situation, we sat down again. Soon we heard another rap at the door. This time it was a police officer."

"Oh," gasped Mary.

"Calm down, calm down, child," exhorted grandpa, with a wave of his hand toward this college freshman. "This police officer spoke very kindly. He knew we were trying our best. There is still some light leaking through, Mr. Kline. With all the street lights off, it surely does show up even a block away!

"We'll try again," answered Sam.

"With a strong electric light inside, it's awful hard to make a room lightproof, Mr. Kline. It is not so hard

(Continued on Page 15)

## Service

BY ROSALIE NICKLER MILLER

"How can I best serve the Lord?"

Is the question we often ask.

"Should I serve in a foreign land?"

Should preaching be my task?"

But if we cannot preach the Word  
In a land that's far away  
What can we do to serve the Lord  
On the road of life each day?

Jesus said, "Do to the least. . . ."  
Give the hungry meat;  
Dry the tears on a widow's face;  
Put shoes on unshod feet;

Visit the sick and afflicted;  
Go the second mile;  
And don't forget the value  
Of a handclasp and a smile.

The serving of our fellow men  
Is the one and only way  
To serve our Lord and Master  
Each hour of every day.

*Goshen, Ind.*



## Our Mission Work

### Jos School for European Children . . .

BY C. C. HECKMAN

The school for missionary and other children was born on July 21, 1942, at 9:00 a. m. Teacher, pupils and house parents are all doing well. The school started off with a bang. Twelve pupils are enrolled, seven of whom are boarders and five, day pupils. Three of the seven boarders go home over the week end. Only one of the remaining four is a non-missionary child; she is the daughter of a tin miner living some forty miles from Jos. Of the three missionary children two are from our own mission—Marilyn Studebaker and Myrna Faw. The other is Donald Rough from the Sudan Interior Mission, whose parents are working at Zalunga some 120 miles from Jos. Of the five day pupils, two are sons of commercial residents in Jos, one is the daughter of a government official and the remaining two are girls coming from Bukuru some nine miles west of Jos. One is from the home of the manager of the Nigerian Electrical Supply Company and the other is the daughter of a tin miner.

Miss Mary Dadisman, the teacher of the school, finds these twelve students varying in age from four and a half to nine and a half years, and about as much in their educational experience as they do in age. They have to be taught on the individual method. Since the first shipment of textbooks was sunk in the Atlantic, books are brought by the pupils and of course this makes for a wide variation of method and scope. But school carries on and some progress is being made after these four weeks.

About the home life of the school, books could be written. Needless to say, we, having no children of our own and suddenly finding ourselves with seven youngsters all of school age, are learning a few things we did

not know before. But like most things one has experienced in Africa, we take them in our stride and carry on. A testimony of how the children feel about their new parents came from Donald Rough a few days ago. He had an opportunity to go to Miango, the Sudan Interior Rest Home twenty-five miles from Jos, where his father and mother are having a month's holiday. The car that took him out was returning with a second load about two hours later. He suddenly decided that if he did not return to Jos by that car he would not get back until too late for the opening of school on Monday. Imagine our surprise and delight to see him come walking in about dusk on Saturday instead of on Monday morning. And now when I ask him if he wants to go to Miango to see his daddy and mother he says he does not want to miss school.

Yes, the school for missionaries' children has been born. It is a mere infant, but it is started. In the future we expect it to mean a great deal to the work that our missionaries and others will be able to do for our church, our Master and ourselves.

*Jos, Africa.*

### Bulsar, India, News

BY J. M. BLOUGH

#### Relief Work

Times are very hard now. Crops were poor last year and so there is scarcity. On account of the war, there is still greater scarcity and prices are very high, so that all the poor people are suffering and wondering how to pull through. The next three months before the next crop ripens will be very hard. But we are thankful there is still food to be had. We have done some relief work through our districts, helping school children and supplying work projects for Christians. They have been very grateful.

#### United Theological College

The first of July a united theological college was opened in our language area. Since we are co-operating in it, the assistant in our Bulsar school was sent to be one of the teachers in the college. The college is for advanced students who are preparing especially for the ministry.

#### Bulsar Bible School

Last year's Bible school closed the middle of April; soon after that the twelve families were sent to the various stations and joined up in work. In June a new class was brought in. This one also consists of twelve men, all married but one. Our Bulsar school is for those students who serve as rural schoolteachers. Bro. Zigler is assisting in our school during the monsoon season.

#### Revival Meeting

In the month of April we had a revival in our Bulsar church. Bakht Singh, the famous Sikh Christian evangelist, was with us for five days and held two meetings daily—one in the morning and one in the evening, but these meetings lasted four and five hours every time. He had a singer with him, who taught new hymns, and much time was spent in singing. Then he spoke a long time, and much time was spent in prayer. His emphasis on the Bible was very welcome and did much good. Many of our people received a blessing, and we see good results in their lives, for which we praise the Lord. He is a young Christian but with a great deal of experience. He spent some time in England. He is a very



Photos by Mary Dadisman

Lucile Heckman and her new family of seven, the boarding pupils at the Jos, Africa, school.

The twelve pupils, both boarding and day scholars, in the Jos school for European children. The opening day was July 21, 1942.



earnest and zealous evangelist and we pray that he may continue faithful as he moves all over the country, preaching the message of salvation.

#### In Language School

For six weeks during the hot season, I was in charge of the Gujarati language school, which met in Landour in North India. There were twelve regular pupils and two pundits. I did a little of the teaching. The Methodist mission in Gujarati has received three new families, who are evacuees from Burma and Japan. Some of these were in the language school. From them we learn that mission work is at a standstill in Burma. A few missionaries were left behind in the country, but nothing has been heard of them so far. We hope they are safe. Whether they will be allowed to do any work or not remains to be found out.

#### Christian Church Advance

Mission work in general is going forward in our land, and the church is putting great stress on evangelism everywhere. The results are very encouraging. In our own field there was a larger number of baptisms than usual. Several stations are not responding well, but in most of our field the people are quite ready for the gospel. Of course there is more or less opposition always, but it has not been very vocal lately. However, it is significant that some government officials are eager to close mission schools or take them over as government schools. Certainly it is the duty of the government to supply educational facilities for all children, but when this was not done there was a chance for mission schools, which have been a great blessing to many villages. They have been fruitful as an evangelistic agency.

*Bulsar, India.*

### Yes, Relief Clothing Is Needed

BY ANETTA C. MOW

Eleanor Clarke, chairman of the clothing committee at Philadelphia, Pa., gives us the following report:

"Letters from the English Friends tell us the needs of the people under their care. Through the help of the British War Relief Society, it is possible for the American Friends Service Committee, which also means the Brethren Service Committee, to send them many tons of clothing, shoes, soap and bedding. Scattered over the English countryside are children's homes, hostels for the sick and old, and new communities whose houses have been constructed co-operatively by those who will live there and the Friends. It is the people in these hostels and communities, people evacuated or bombed out of the slums of London and other cities, and people still living in London who have lost their homes and clothing, whom the English Friends are caring for. The contents of our bales and boxes help to clothe them and make them more comfortable. We hope during the coming months to increase the quantity we send to a point where we can conscientiously know that our help is real and practical.

"Whatever the work of the Service Committee, whether in summer service opportunities for young people, or adult peace education, or spiritual and physical relief, its purpose is the same—the message of goodwill toward all regardless of race, color, creed or nationality. The good Samaritan did not question the nationality of the young man who lay wounded by the roadside, nor did he leave the victim to die while he pursued the thieves."

Never for a moment should we think that the need for relief clothing is ended. As long as the war lasts, there will be tremendous need for all the clothing we can send, and after the war closes there will still be desperate need. Let all the women of the Church of the Brethren continue to supply all of the relief clothing possible. Clothing for all ages and both sexes is needed. No special patterns are required. The main requirement is that clothing be serviceable and clean, whether new or re-conditioned. Send to your nearest college storeroom. The storerooms will send it on to Philadelphia.

*Elgin, Ill.*

### Scent of Lavender From England

BY ANETTA C. MOW

In writing to Sister Ida Shumaker in America it was just like Mrs. Jennie Weber of Cornerway, Bognor Regis, England, to enclose a sprig of sweet-scented lavender. Its fragrance filled the letter and seemed to shed forth assurance and loveliness.

Sister Weber knows much of the meaning of God's promises. She had been ill but from her bed and in the midst of bombings she wrote these reassuring words: "God gives me extra strength for the new and heavier demands made upon me during these days of war." She expressed no concern for herself after four weeks of sickness, but she was concerned about her doctor who had collapsed as he worked under heavy strain and extra duties in the hospital.

An enclosed tiny airgraph letter which Sister Weber had sent to Brother and Sister J. M. Blough at Bulsar shows her deep interest in India. She writes: "Many of us in this country are taking a prayerful interest in all that has gone on and still is going on in India. May God overrule for his honor and glory all that the future holds."

In this same missive, Sister Weber expresses her appreciation for the Fellowship of Nonresident Members Bulletins and letters. She says that she greatly enjoys the bulletins, especially when they contain letters from the members she knows.

Thus her letters have brought a sweet perfume.

*Elgin, Ill.*

### What to Pray For

*Week of October 24-31*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

J. F. Graybill.

Alice<sup>1</sup>Hoffer Graybill.

**Remember the missionaries on their birthdays**

#### Africa

Modena Minnich Studebaker, October 17, 1902.

Paul Weaver, October 13, 1912.

#### China.

Ernest M. Wampler, October 23, 1885.

Elizabeth Baker Wampler, October 9, 1891.

Bessie Crim, October 4, 1914.

#### India

Ida C. Shumaker, October 27, 1873.

Laura Murphy Cottrell, October 1, 1881.

Ella Ebbert, October 27, 1885.

Ruth Forney Brooks, October 5, 1896.

Ilda Bittinger Ziegler, October 9, 1898.

Susan Stoner Shull, October 26, 1898.



# *The Church at Work*

## Our District and Regional Programs . . .

### **The Program of a District Mission Board**

By H. M. Coppock, Tipp City, Ohio,

The district mission board is a creature of the church. Its purpose is church extension, and its authority is from the church. Its field is the unmet religious needs within the district. The importance and magnitude of its task require a course of action—a creative program.

The greatest work to be done is not in selecting a field, or building a church, or in organizing, or in choosing workers, but in providing the opportunity for the power of the gospel to work in the hearts of men. To accomplish this there must be buildings, equipment, organization and workers.

The mission board's responsibility to the church must be recognized. The churches of the district must be kept informed of the need and also of what is being accomplished. Lack of confidence of the churches in the board or of the board in the churches will hinder the realization of the highest possibilities.

Mutual understanding as to purpose and plans will insure co-operation in both prayers and efforts. The ministry is a spiritual one; the material implications are secondary; therefore, we cannot fail to emphasize the spiritual above methods, statistics, and visible results in our discussions and reports.

The importance of the co-ordination of the efforts of the district board with the larger home mission program and the foreign mission program is obvious. In outlining the course of action the above suggestions, and perhaps others, should be covered.

### **The District Brethren Service Committee Program**

By John D. Metzler, Nappanee, Indiana

The program of the district Brethren Service Committee has been a promotional program largely rather than an action program. It is now beginning to develop a long-range action program, looking beyond the present crisis.

The work began about a year before the passage of the conscription bill with a series of meetings in different areas of the district. These supper meetings were called by the board of Christian education to discuss the total work of the church, but emphasized rather strongly basic peace principles. A second series of meetings was held in about six months, this time giving the major emphasis to peace.

Following the special Standing Committee meeting in Chicago, a special district conference was held. This was well attended. Then there followed another series of meetings at which every church was represented. At these meetings procedures concerning registration and questionnaires as well as proposed procedures of the Brethren Service Committee in the Civilian Public Service movement were considered. It was proposed then that each church have a promotional secretary to work in the local church. Each church was asked to see that each member was informed, and also to begin raising funds with a view to securing fifty cents per member at once as an initial operating fund. At about the same time a group of volunteers was formed, who accepted responsibility for helping churches to present this matter.

Following and during this preliminary and foundation period the district promotional secretary sent frequent letters to active ministers and local promotional

secretaries. In addition, a monthly bulletin was mailed rather widely in the district. This bulletin contained news of the Brethren Service program and month-by-month records of the giving of each church. Literature has been freely distributed. At each following district conference a large graph depicting giving was displayed. The use of Brethren Service Committee cups, stamps and certificates has been promoted. A set of slides showing the total Brethren Service Committee program was displayed in at least every two churches. Programs from and visits to a near-by Civilian Public Service camp have helped much.

In the line of action much new and used clothing has been collected and forwarded. A considerable number of homes have been listed as being available as refuges for those suffering the loss of a home or income because of conscience. The production, preservation and distribution of food for the Civilian Public Service camps have added great impetus.

In all of this work, the emphasis has been placed on the total Brethren Service Committee program, rather than just the Civilian Public Service part of it.

### **District Ministerial Board**

Supplied by the General Ministerial Board

The district ministerial board represents the supervisory agent of the ministerial program of the district unit. The following practical duties are set forth for district ministerial boards:

1. To co-operate with the pastoral board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.
2. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their lifework in order that the church may have an adequate ministerial supply.
3. To license and install candidates into the ministry with the approval of the local congregation.
4. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the district and the local congregation.
5. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.
6. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.
7. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.
8. To investigate and pass upon applications for ministerial relief from their respective districts.
9. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.
10. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.
11. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trend, problems and progress of the congregations of the district.



The task of the district ministerial board is at least twofold, inspirational and administrative.

Although present circumstances will curtail the number of district gatherings where distances are great, nevertheless there must be maintained a fellowship which can come only through ministers meeting face to face to share the interests of kingdom building in the district. Extending the fellowship of the printed page through district newsletters is one means of substituting for the personal meeting of leaders.

District boards must keep vital the relationship of the ministers with the youth organization of the district. Through the youth organization will come the future ministers and lay leaders of the district. Encouragement and recognition given to the young people help to unify the total program of the district and stabilize the on-going program of the kingdom.

District boards have a significant administrative responsibility in creating the proper relationship between the local church and its pastor. Here a minister is called to a definite charge. The responsibility is mutual and must be co-operatively met with complete understanding.

The recruiting for the ministry should follow a planned, intelligent procedure, incorporating the freedom to enlist and the privilege of selection by the church and the officials of the church. Young people should be encouraged to help select the ministers whom they want to minister to the church of tomorrow. Each district should look at its own district to determine how long it can carry on an adequate ministerial program by using only the ministers it develops from its own constituency.

In the final analysis the district ministerial board must function as the district co-ordinator in the inspirational and administrative ministerial program of the district so as to achieve proper ethical and spiritual procedure.

### Functions of a District Board of Administration

By Raymond R. Peters

Experience in many districts has demonstrated much overlapping in administrative procedure. It is sometimes difficult to be specific in outlining responsibilities for the various boards of the district. A Board of Administration brings the total district organization together and thus the program is correlated. This type of organization has worked quite successfully in several districts. However, it is not urged that every district adopt this pattern. Needs within each district should determine the type of organization most desirable.

### Ten Goals for District Boards of Christian Education

By L. Avery Fleming

1. Organize the board to represent all the age-group interests—adults, young people, and children. Include also such special emphases (temperance, stewardship, peace, etc.) as may seem desirable for your particular district.

2. Plan a minimum of three meetings of the board each year. Some boards meet from six to twelve or more times yearly. Efficient work cannot be done without regular and planned meetings.

3. Avoid rushing through the meetings. Stay long enough to give adequate attention to the board's work.

4. Maintain close relationships with the Board of Christian Education at Elgin. Send a yearly report of your work to this board in order that your achievements may be shared with other district boards.

5. If your district has several other boards, co-ordinate your work with their work in the district and co-operate with them to clarify the assignments of each board.

6. See that Christian education is adequately promoted in the district conferences.

7. Discover what other district boards are doing. Co-operate with other district organizations to publish a district newsletter.

8. Plan one or more yearly conferences for district workers.

9. Provide one or more good magazines or periodicals that will help each board member grow in the field of Christian education.

10. Help create a rich, Christian fellowship among the churches in the district.

### Regional Policy Adopted by Annual Conference

By M. R. Zigler

In the report of the Committee to Study Home Missions, adopted at the 1936 Annual Conference, the following policy was set forth regarding regional work:

"That we encourage the development of a regional advisory council in each of the five administrative regions of the brotherhood for the correlation of the entire general and district programs of the church, including Home Missions. Members of the General Boards living in the region, together with a representative from each district in the region, should compose this council with the regional member of the General Ministerial Board as the convener. Members of the Elgin staff should be available to these regional councils for any help they may be able to give. The work of these councils shall be advisory, rather than mandatory, and in harmony with the policies of the General Boards as authorized by the General Conference."

Since 1936 there has been a gradual development of the regional planning. Each region has developed some form of regional advisory council according to its own pattern.

At the Asheville Annual Conference of 1942 the Council of Boards presented a plan to the Conference to make our regional work more effective to meet the present war crisis. It was distinctly clear that it was the desire of the people at Conference that each region should develop its own program and, therefore, the Conference passed the following resolution: "This Conference encourages the districts and regions of our brotherhood to develop indigenous plans for the adequate promotion of the total program of the church in these days of serious crisis, and pledges to them the sympathetic and helpful co-operation of the general boards and institutions of the church."

Since Annual Conference all of the regions have taken action to the extent that they have employed regional men as follows: Southeastern Region, A. Stauffer Curry; Eastern Region, Galen S. Kilhefner (Elizabethtown College area) and Donald M. Snider (Juniata College area); Central Region, John D. Metzler; Western Region, James H. Elrod; Pacific Coast Region, J. W. Lear.

The employment of the regional secretaries has been in co-operation with the Brethren Service Committee and the other boards, who want to participate in the field program of the regions. It is the function of these regional men, except in one region, to be the servant of the church in the total program with special emphasis on the Brethren Service work. Already these men have



visited churches and districts interpreting the work that has been authorized by Conference to meet the needs of this hour.

### Regional Organization

By Leland S. Brubaker

Bro. Earl M. Bowman of Harrisonburg, Virginia, presented a comprehensive paper to the Sunday evening audience at the Asheville Conference on The Southeastern Brethren Pioneer Advance. For our purpose here we take only that part of his outline which deals with the regional setup. Bro. Bowman gave four main characteristics of their program and because we believe these to be vital to every regional setup we mention them again.

First, it is to be comprehensive. It is deeply interested in and concerned about every aspect of the kingdom of God and the life of the spirit. It refuses to emphasize one phase of Christianity's mission to the world to the neglect of other interests just as vital. It maintains a certain spiritual balance and poise, but does not have any sympathetic interest in religious fads and frills. To guide the executive committee the following principles of procedure were drawn up.

1. Aims and Objectives. Every local church should receive necessary assistance to be able to define clearly its aims and objectives.

2. Ministry. Every local church should be provided with the best possible system of pastoral care.

3. Religious Education. Every local church should have a definite and adequate program of religious education which will actually prepare children to live as Jesus taught they ought to live.

4. Evangelism. Every local church should enter upon a definite program of evangelism with a 10% increase in membership annually as a definite goal.

5. Organization. Every local church should be efficiently organized for the type of service it is to render in keeping with the general conditions prevailing in the community.

6. Leadership Training. Every local church should have the advantage of an adequate and effective program of leadership training.

7. Finance. Every local church should have an adequate financial system.

8. Missions. Every local church should become definitely conscious of its great missionary opportunity and responsibility.

9. Christian Service. Every local church should find a way to put its whole membership to work in definite tasks of Christian service.

Secondly, the regional program is to be realistic. When we consider the enormity of crime, intemperance and vice, dishonesty in business and corruption in politics and the public indifference to it, the high divorce rate and its threat to the American home, the low status of religion in our land, we then recognize that our social order is in the grip of a powerful and relentless paganism. It is being realistic to assert bluntly that it has been the renunciation of the Christian tradition in so many areas of our life today which has brought about these disquieting conditions. We do not believe in being merely wailing pessimists. We believe that we should accept such facts as a challenge to do something.

We are realistic when we contend that the trouble with the world is a moral and spiritual disease and that nothing less than a thoroughgoing moral and spiritual remedy can meet the situation. It is being realistic

when we use the method of correction which we know will work if fairly tried. We have an ideology and a strategy capable of coping with the conditions of our time, and the time is here when we need to use it.

In the third place, a regional program needs then to be educational in its make-up. It is impossible to defeat an idea, a philosophy of life, or an evil spirit with even the mightiest armies. The only way to get rid of a bad ideology is to confront the world with a better one. The ideology of the Christian gospel and the strategy of the teaching method possess the potential power to change the world. Germany and Russia were completely revolutionized by using the strategy of the teaching method. Christians can take Christ and his teachings to the world by using a similar strategy.

Finally, the regional program needs to be evangelistic. The most promising policy for any church is that of educational evangelism. The best possible educational program alone would not be adequate, and a program that emphasizes only evangelism would be weak from the standpoint of the most abiding results. Christian education and evangelism must go hand in hand. Spiritual foundations are the most essential things for the modern world. The present crisis is not a thing in itself, isolated and apart. Rather it is an outward symptom of an inner spiritual impoverishment. The world urgently needs a spiritual revolution. The hearts of men and women must be changed. The world has never yet discovered any power that can change human beings from what they are to what they ought to be apart from God in Christ.

The world desperately needs the most effective campaign possible for Christ. The church which has values so indispensable to the well-being of the world must not be content with giving anything but her best. We are obligated so to lengthen our ropes and strengthen our stakes that we may reach every individual for whom we are responsible with the teachings and the spirit of Christ.

#### ADULT DISCUSSION OUTLINE

### The Church and a Durable Peace

#### Part II. Political Basis

Scriptures: Rom. 13: 1-6; Eph. 6: 12; Titus 3: 1

Sunday, November 8

Note: Discussion groups should be provided with guidance materials dealing with the above subject. Selections may be made from the references listed at the end of this outline in addition to those listed last week.

#### I. Introducing the Topic

"Anarchy is the highest form of order." So ran big words on a colored poster in Barcelona some years ago. There are not many anarchists in the world today. Evidently nearly everyone believes that we need some kind of government to guide and control our conduct, but governments are subject to change and development.

In 1776 the Continental Congress urged the colonies to organize into states. By July 4 of that year the Congress declared that "these colonies are, and of right ought to be, free and independent states." But that same type of freedom no longer exists. We may well wonder whether "states rights" may not be modified by regional organization within the United States. And what of the rest of the world?

#### II. To Stimulate Thinking

1. Should the pre-war nations be made free and independent?



2. Should the Germans be held under bond as one Britisher urges? Should there be a five-year period of retributive justice, as another urges, so they know suffering too?

3. Should India be given her freedom now? After the war? Why?

4. Should the United States go into a new league of nations and let other people decide how big our army and navy should be? How about Russia? Germany? Japan?

5. For the immediate feeding of the starving people, should the allied shipping pool be under the control of Great Britain and the United States? Why?

6. Should the resources of the earth be under political control? How about trade? Colonies?

7. Should the United States plan to rule the earth now?

8. How much should Christians depend on government?

### III. Plans for the Discussion

1. Get two of your members to study both the Delaware message and the Friends' statement on the political problem in order to be ready to quote and explain at the appropriate time in the discussion.

2. Get your most constructive thinker—maybe two or three—to study and draw up his best statement on this question to be presented to the group at the close of the discussion.

3. Ask your quickest responder one of the hard questions above. Refer whatever he says to the group.

4. Refer your conclusions to the New Testament principles. Do they fit?

### Reference Materials

Order from Brethren Publishing House, Elgin, Ill. Reduced prices for quantity orders.

1. A Message From the National Study Conference on the Churches and a Just and Durable Peace. 10c. Contains introduction, guiding principles, the four bases to a just and durable peace, and general resolutions, all relating to the Delaware Conference.

2. A Just and Durable Peace. 10c. Data material and discussion questions.

3. Looking Toward the Postwar World. 10c. Statement of the Friends conference on peace and reconstruction.

## Why the Blackout?

(Continued From Page 9)

with a candle, if that gives enough light to see to do your work,' the officer commented as he turned to go.

"We just decided to go to bed and get up early this morning and finish our work that had to be got out of the way.

"Just before I turned in I looked out of the window. The whole town was in utter darkness except for one corner of one window in one house near here where a powerful electric light was burning. I covered myself up and thought and thought about the experiences of the evening. I was overwhelmed by the fact that you can't shut real light up by itself, and again by how brightly light shines in darkness, just like the light of God's Word. It can't be closed up in a human heart any more than light in a room. It will shine out. Even as a tiny pinhole in the window blind releases a whole

ray of light, a little love of God in a human heart is perceptible in the darkness around the person. And the electric light quality or density of God's love in a believer's heart can't be dimmed for blocks, even miles around. I went to sleep asking God to forgive me for having only a flickering candle light in my heart—"

"Grandpa Kline," protested Tommy Cassel, "your light is of a powerful electric light standard!"

"Yes, yes," exclaimed his father, as the mother nodded her head.

"Why, grandpa," emphasized Tommy, "it shines like hundreds, yes, thousands, of candle power! Your sermonette really makes me feel calm," continued the high school boy, with a sheepish glance at his sister.

"Well, let me give you my conclusion," suggested grandpa, somewhat relaxed in his posture." Just a while ago in my morning devotions I read Heb. 1:1-3, where I was reminded with a startling new meaning that Jesus Christ's life is the reflection of God the Father's glory. When we take Jesus into our heart this glory radiates in our lives. And that is just what is the matter with this old world today: people who claim to be believers and Christians are all too few, and only a small per cent of that number are radiating God's love in their hearts. That's why we have a blackout in the whole world."

"You are right," assented Mr. Cassel, as all around the table nodded their heads.

"Let's not just talk about it but do something," demanded Tommy, and then followed all the discussion that time would permit on just how to turn on powerful electric lights in their own hearts.

*La Verne, Calif.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

The Pioneer Boys' Club was having its regular meeting. A new family had moved into the neighborhood, and the youngest boy, being a brilliant young fellow who was also a fine athlete, had become popular at once. Today, however, Bob was being shunned by all of the fellows, and he looked very unhappy.

What had happened? The leader of the club decided to find out. Taking one of the boys with him on an errand, he learned by adroit questioning that the boy's mother had developed a mental disorder and was in a sanitarium. While the psychologist thought her condition only temporary, the athlete's whole family was being avoided as "queer" or "crazy."

Upon his return the wise director made Bob leader of the day's activities, joked with him, and helped him succeed at the task.

"There's nothing the matter with Bob," ventured a boy on the way home.

"No! I don't know much about mental diseases, but whatever it is, it hasn't hurt him any!" answered the second.

"Anyway," suggested a third, "we all get sick in some way occasionally! Bob's a regular fellow and I for one am going to give him a 'break'."

A chorus of assents indicated that a man's wisdom and courage had proved that the "C" in Y. M. C. A. was not just inserted to fill up space.

*New York, N. Y.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, October 25

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Steps Toward Solution of the Alcohol Problem.—Eccles. 10: 17; Amos 5: 21-24; Romans 14: 19-21; 2 Cor. 6: 17; 1 Peter 4: 1-5. Golden Text, Let justice roll down as waters, and righteousness as a mighty stream. Amos 5: 24.

**Christian Workers.** Tested Methods in Church Finance.

**B. Y. P. D.,** Building a Sustaining Fellowship.

• • •

#### Gains for the Kingdom

**Four** baptized in the Huntsdale church, Pa.

**Eight** baptized in the Sipesville church, Pa., Bro. C. O. Showalter, elder.

**Nine** baptized in the Spray church, N. C., Bro. C. H. Hinegardner, evangelist.

**Nine** baptized in the Monocacy church, Md., Bro. Ralph W. Schlosser, evangelist.

**Eleven** baptized in the Pleasant View church, W. Va., Bro. C. E. Trombley, pastor-evangelist.

**Two** baptized in the Crab Orchard church, W. Va., Sister Elizabeth Broughman, evangelist.

**Eight** baptized in the Greenwood church, Mo., Brother and Sister B. M. Rollins, evangelists.

**Five** baptized and six received by letter in the Gratis church, Ohio, Bro. Wilbur Hoover, evangelist.

**Thirteen** baptized in the Washington Creek church, Kansas, Brother and Sister J. F. Burton, evangelists.

**Five** baptized in the Danville church, Ohio, Bro. I. D. Leatherman, evangelist, Bro. Daniel M. Brumbaugh, pastor.

**Fourteen** baptized, four reconsecrated and three awaiting baptism in the Old Furnace church, W. Va., Bro. L. M. Helsley, evangelist.

**Seven** baptized and three reconsecrated in the Sabetha church, Kansas, Bro. Leonard H. Root, evangelist.

**Twenty-one** baptized and four reconsecrated in the Bassetts church, Va., Bro. I. S. Long, evangelist, Bro. Raymon E. Eller, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. M. Guy West** of Roanoke, Va., Nov. 1 in the Troutville church, Va.

**Bro. Abram Eshelman** of Mt. Joy, Pa., Nov. 8-22 in the Hatfield house, Pa.

**Brother and Sister B. M. Rollins** Nov. 9 in the Black Swamp church, Ohio.

**Bro. Medford D. Neher** of Akron, Ohio, in the Wiley Ford church, W. Va., Oct. 18—Nov. 1; Nov. 8 in the Pleasant View church, W. Va.

**Bro. DeWitt Miller** of Meyersdale, Pa., Nov. 9-22 in the Sipesville church, Pa.

**Brother and Sister G. G. Canfield** Oct. 26—Nov. 8 in the Okaw church, Ill.

**Bro. H. D. Jones** of Aurora, N. Y., Nov. 8 in the Scalp Level congregation, Pa.

**Bro. J. Edson Ulery** of Onkama, Mich., Nov. 16-29 in the Marion church, Ohio.

**Bro. George L. Detweiler** of Waynesboro, Pa., Nov. 16 in the Palmyra church, Pa.

**Brother and Sister J. F. Burton** of Topeka, Kans., Nov. 16-29 in the Polo church, Ill.

**Bro. Ernest Muntzing** of Harrisonburg, Va., Nov. 15-29 in the Easton house, Peach Blossom congregation, Md.

**Brother and Sister J. W. Fidler** of Brookville, Ohio, Nov. 8 at the Bermudian church, Lower Conewago congregation, Pa.

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#### Personal Mention

**Bro. Edgar Stauffer** as pastor of the Sebring church should be addressed at 42 Magnolia St., Sebring, Fla.

**Bro. A. C. Auvil**, formerly of Independence, W. Va., should now be addressed at Tunnelton, same state.

**Bro. Paul K. Brandt** has taken pastoral charge at Quinter, Kans., and should now be addressed accordingly.

**Elder A. Wayne Carr** will go for Southern Iowa as Standing Committee delegate for 1943. Elder W. H. Brower is the alternate.

**For Brother and Sister Grant Mahan** Oct. 12 was more than Columbus Day. This year it marked their fifty-fifth wedding anniversary.

**Bro. John L. Lingenfelter** of Canton, Ill., was a first-time visitor to the Publishing House recently. His record of not missing Sunday school in seventy-eight years is certainly some kind of a record! With Bro. Lingenfelter was his daughter, Mrs. John E. Shields of Sugar Grove, Ill.

**Bro. Homer Caskey**, pastor of the Oklahoma City church, has made special note of the substantial interest of a nonresident family. The church treasurer received a good-sized check for general church use, to which cash was added when the family had a chance to see through the new church building.

**Bro. John B. Grimley** began pastoral work with the Pittsburg church in Ohio on Sept. 1. His address is Pittsburg, Ohio. The Grimleys are under appointment for service in Africa when the opportunity opens for travel. Bro. Grimley completed his work at Bethany Biblical Seminary with the class of 1942.

**Bro. Andrew H. Holderreed**, member of the graduating class of 1942 at Bethany Biblical Seminary and missionary under appointment to China, has accepted the pastorate of the Olympia, Washington, church. Along with other missionaries under appointment for foreign service, Brother and Sister Holderreed are temporarily detained on account of the war situation. Their present address is 2117 East Fourth St., Olympia, Wash.



"I am requesting Messenger readers to pray earnestly for my sister who is sick and has much suffering." So writes a reader who leaves her note unsigned. Perhaps if you will pray for this unnamed sufferer it will make a difference.

**Sister F. E. Weimert** of Fresno, Calif., took time out to send the Messenger an interesting clipping telling how more than one hundred C. P. S. boys gave an excellent account of themselves helping to put out a forest fire. We are always grateful for news which we might not get, but which you think we should have.

**Bro. Ernest M. Shull** assumed pastoral duties of the Lena, Illinois, church, Sept. 1. Bro. Shull is not only a 1942 graduate of Bethany Biblical Seminary, but along with Mrs. Shull is a missionary under appointment to India. Bro. Shull is the youngest brother of Bro. Chalmers Shull now serving on the India field. The Shulls represent a line of ministerial brothers and other kin.

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### Miscellaneous Items

**Beech Grove** church, Ohio, has changed the date of their evangelistic meetings from Nov. 23—Dec. 6 to Nov. 9-22. Bro. John Wieand of Decatur, Ill., is the evangelist.

**Pleasant View** church, Northeastern Ohio, is having the annual home-coming tomorrow, Oct. 25. Bro. John H. Good of Springfield, Ohio, will speak in the afternoon and begin a two-week revival meeting in the evening. Basket dinner at noon. Special invitation for former members and friends.

## With Our Schools . . .

### Bethany Biblical Seminary

The basement of John Naas Hall has been turned into a temporary chapel to serve until such time as a chapel may be built. Everyone who sees the new chapel is pleased.

The arrival of a few late registrants has increased the enrollment of Bethany to 159. Of these, eighty-five are enrolled in the seminary and seventy-nine in the training school. The present enrollment of the seminary is the highest in its history.

**Dr. George Richards**, formerly of the Reformed Theological Seminary of Lancaster, Pa., will lecture each forenoon and each evening from Oct. 12-16. This special lecture series takes the place of the regional pastors' conference which was held at Manchester College.

Two major improvements in the school plant of Bethany have been carried through during the past summer. We have an enlarged and renovated library. The new library has taken much of the old chapel. The relief of congestion, the increased convenience and the beauty have met with universal appreciation.

In one week in September we had two distinguished visitors, each of whom spoke in chapel. They were Bro. Warren Bowman, pastor of the Washington, D. C., church, and Leland Foster Wood. Both men as authors who have written on family life were attending the Chicago Conference on the Christian Family in War Time. Sister Ida Shumaker, veteran from the India mission field, was a much appreciated visitor for a week. She led two chapels.

**Westminster** church of Maryland will celebrate the tenth anniversary of the dedication of the new church tomorrow with President C. C. Ellis as the speaker both morning and evening.

A Christmas supplement to appear in the Messenger for Nov. 7 will bring you at least sixteen pages of suggestions which should make your Christmas shopping a simple and easy adventure this year.

**Tyrone, Pa.**, home-coming is scheduled for tomorrow with Bro. H. H. Nye speaking in the morning and Bro. Lowell Martin in the afternoon. Basket lunch at noon. Oct. 26 Bro. H. Q. Rhodes will begin evangelistic meetings. "All are invited," writes Pastor John R. Snyder.

**Plum Creek** church, Western Pennsylvania, is planning all-day services for tomorrow, Oct. 25. The morning message will be given by Bro. H. Stover Kulp, concluding a week of evangelistic meetings. There will be a fellowship lunch at noon, home-coming service at 2:00 p. m., and love feast and communion service at 7:00 p. m.

**American Education Week** for 1942 will be observed by public schools throughout the nation Nov. 8-14. The general theme, Education for Free Men, has been subdivided into seven daily topics. The topic for Sunday, Nov. 8, is Renewing Our Faith. Serving Wartime Needs, Building Strong Bodies, Developing Loyal Citizens, Cultivating Knowledge and Skills, Establishing Sturdy Character, and Strengthening Morale for Victory are the respective topics for each succeeding day of the week.

(Continued on Page 20)

### About Annual Reports

Annual Reports for the year ending Sept. 30, 1942, from local churches have been received in the office of the General Ministerial Board, 22 S. State St., Elgin, Ill., from the following churches by Oct. 10, the designated report date:

Chico, Fresno, Lindsay, Live Oak, Hermosa Beach, Los Angeles Belvedere, San Bernardino, Glade Park, Grand Junction, Haxtun, Sterling, Clay County, Lakeland, Seneca, Tampa, Winter Park, Whitefish, Batavia, Chicago First, Dixon, Freeport, Lena, Mt. Morris, Rice Lake, Astoria, Camp Creek, Cerro Gordo, Liberty, Okaw, Springfield, Walnut Grove, Bachelor Run, Burnettville, Flora, Loon Creek, Lower Deer Creek, West Marion, Markle, Mexico, Monticello, Pittsburg, Salamonie, Spring Creek, Wabash Country, West Eel River, Buchanan, Camp Creek, Cedar Creek, Maple Grove, Middlebury, Mt. Pleasant, Osceola, Union Center, Anderson, Indianapolis, Killbuck, Maple Grove, New Hope, Pyrmont, Rossville, Upper Fall Creek, Cedar, Dallas Center, Des Moines Valley, Garrison, Panther Creek, Hancock, South Waterloo, Waterloo City, Worthington, Fairview, Monroe County, Osceola, Holland, Richland Center, Washington Creek, Burr Oak, Maple Grove, Victor, Osage, Paint Creek, Bloom, Conway Springs, Hutchinson, McPherson, Newton, Wichita, Flower Hill, Pleasant View, Lansing, Muskegon, Ozark, Zion, Deepwater, Mineral Creek, Warrensburg, Plattsburg, Peace Valley, Shoal Creek, Bethel, Omaha, Flat Rock, Mill Creek, Cando, Akron Eastwood, Canton First, Freeburg, Kent, Tuscarawas, Deshler, Ross, Sand Ridge, Cincinnati, Circleville, Marble Furnace, May Hill, Middle District, Pleasant Hill, Sidney, Strait Creek, West Milton, Big Creek, Thomas, Albany, Grants Pass, Myrtle Point, Portland, Weston, Akron, Conestoga West, Lake Ridge, Lebanon, Richland, White Oak, Albright, Clover Creek, Lewistown, Riddlesburg, Yellow Creek, Back Creek, Boiling Springs, Buffalo, Codorus, Greencastle, Mechanicsburg, Newville, York Madison Ave., Allegheny Valley, Hyndman, Johnstown, Moxham, Locust Grove, Manor, Mt. Joy, Oakdale, Penn Run, Pleasant Hill, Rummel, Cumberland, Knob Creek, Lone Star, Walnut Grove, White Horn, Manvel, Oronoco, Bethany, Copper Hill, Crab Orchard, Hopewell, Lynchburg, Mt. Horeb, Poages Mill, Roanoke Central, Roanoke Ninth St., Saunders Grove, Lower Lost River, Bridgewater, Forest Chapel, Mt. Vernon, Pleasant Valley, Pocahontas Mission, Valley Bethel, Waynesboro, White Hill, Bethlehem, Coulson, Fremont, Germantown, Jones Chapel, Maple Grove, Mt. Hermon, Pleasant Valley, Pulaski, Skelton, St. Paul, Bean Settlement, Mt. Hebron.

If your church is not listed above or if your blank has not already been sent to Elgin since Oct. 10, kindly do it at once. The co-operation of each local congregation is needed to make work on the 1943 Yearbook progress.



## Brethren Service

### Give to Brethren Service . . .

#### \$350,000 Needed This Year

Budget-building is a most difficult task in a time of crisis. The United States government in the midst of a year finds it necessary to revise its budget. The Brethren Service Committee would like to report to the brotherhood the exact amount of money needed for this year. It is now quite certain the cost will be at least \$300,000 and probably will not exceed \$350,000. In the light of the tremendous need for reconstruction following the war, the church should give generously in these days when crops and prices have been good and taxes have not yet reached their maximum. A brotherhood goal of \$350,000 means we must average approximately \$2.00 per person from every man, woman and child who is a member of the church. Obviously, some congregations are more favored than others and the giving to meet the need must average many times above \$2.00 per member in these more able congregations. Churches are urged to set goals in keeping with their ability.

#### Some Brethren Service Costs

\$35.00—The monthly cost per man in camp.

\$25.00—Units of support for refugee students.

\$50.00—Monthly allotment for war prisoner work.

\$25.00—Units to pay expenses of men in Puerto Rico.

\$100.00—Units for China relief.

The foregoing are examples of cost items. Details in Civilian Public Service costs include food, transportation, equipment, fuel, medical, educational and worship expenses. Appropriations for relief and goodwill work in China, Ecuador, France and other places are being drawn on as personnel is assigned to these areas and as opportunities and funds permit.

W. Harold Row, director of our camps, reports ninety-eight new enrollees during September. At a cost of \$35 per month per man, this means an increase of \$3,430 expense over that of the previous month. Treasurer Clyde M. Culp reports expenses from March 1 to August 31, 1942, of \$143,478. The larger part of this amount was spent for Civilian Public Service camps, including our share of the cost of the National Service Board. More than \$20,000 was spent for relief; this included work in China, Europe, aid to refugees in this country and war-prison work.

Donors for Brethren Service are privileged to designate for some particular activity but it is really better to send the money to the Brethren Service Committee without detailed designations; then the committee may use the funds for the work most needed.

#### Instructions for Using Cup Thermometer

It is purposed that this cup be maintained at a conspicuous place in the local church, on the bulletin-board perhaps, and that it be kept up to date, showing the

monthly attainment of the local church in giving toward its Brethren Service goal. This requires that a local church establish a goal toward which it will work. If impossible to set a goal, the thermometer can be used to show the attainment month by month.

The sheet of gummed paper with months printed on it should be cut apart. Then place the months on the big cup with the beginning month of your year starting on the bottom space and continuing upward. The blank spaces should be cut apart and pasted on the right side of the thermometer. If the goal of your church for the year were \$960, this would divide out to \$80 per month. The goal for your first month would be \$80, the second \$160, the third \$240 and so on until the twelfth month shows \$960.

At the end of each month the Brethren Service representative or treasurer should put a little red line over the thermometer just below the name of the month. The thermometer then should be marked with a red crayon to indicate the actual dollars received. This will then show whether your giving is below or above the point it should reach for the period on which report is made.

Normally, the year's goal would be divided out into equal monthly goals. In communities where income is highly seasonal (when certain crops are sold, for example), the burden on the thermometer can be made greater for some periods than others.

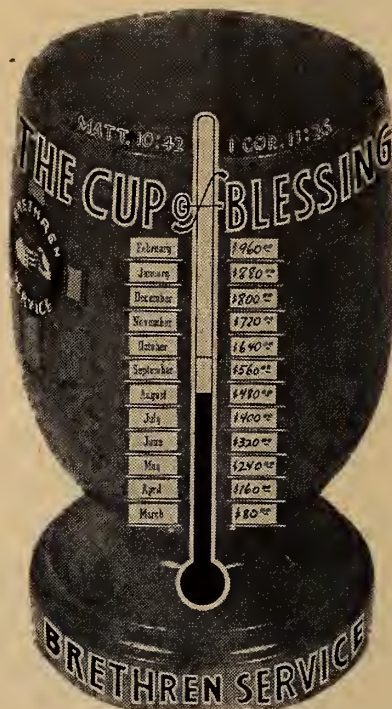
The success of the thermometer depends on keeping the records on it up to date and frequent reference from the pulpit concerning the goal toward which the church is striving. As this poster is given out to each church in the middle of the year, the

record can show the present period in the year's giving. The thermometer may be saved and used for other years to follow. Thermometers are being mailed to every Sunday-school superintendent.

#### Monthly Versus Weekly Giving

When the peace-relief program of the church was first started, a coin a day or per meal placed in a Service cup and brought to the church once a month was quite adequate. Even now when the monthly offering is regularly observed and the members are generous, the funds mount up to a worthy total. But generally speaking, the program has now grown beyond the monthly offering stage. Regular weekly giving is needed. In making the every-member canvass for regular weekly pledges for 1943, some churches will also ask weekly pledges for Brethren Service. By this weekly giving we are more certain of providing the funds needed. The Brethren Service Committee is considering supplying duplex, weekly-numbered envelopes if the demand is great enough. If you would like such envelopes, write immediately to the Brethren Service Committee expressing your judgment in the matter.

Pledge giving is a very honorable procedure. The gov-





ernment has pledged the freedom of conscience to those opposed to war. The historic peace churches have pledged to the government that we would carry the responsibility of the Civilian Public Service camps. The church needs a pledge of loyalty from her members. This can well be given by reducing one's willingness into terms of an actual sum to be given weekly.

### War Prison Work

For two years Bro. John W. Barwick of York, Pa., has been supported by the Brethren Service Committee in his prisoner-of-war work. He is located in England and serves under the direction of the War Prisoners Aid of the World's Alliance of Young Men's Christian Associations. The Brethren Service Committee provides a budget of \$4,200 a year for his work and, in addition, is appropriating \$600 per year to the War Prisoners Aid section of the Y. M. C. A. Vital services (religious, social, recreational, physical, vocational) are carried on for these men forced into what otherwise would be long blank days of waiting until wars end. Word from high Y. M. C. A. officials indicates that Brother Barwick's service is exceedingly valuable and very acceptable to prisoners from belligerent countries. We cannot report Brother Barwick's exact work or location, but he is in England and goes from camp to camp wherever prisoners of war are located. Mrs. Barwick and the children courageously carry on at home praying for John's work and his eventual safe return.

### Enthusiasm in Selling Brethren Service Stamps

Roy M. Summer of Wakarusa, Ind., reports that in one of the public schools the Girl Reserves were asked to sell war savings stamps. One of the teachers suggested that since there were many members of the historic peace churches in the community and school that the girls also sell Brethren Service stamps. They have agreed to do this and now sales are being made also in behalf of the Civilian Public Service program.

Since the Civilian Public Service camps are set up under the authority and regulation of the government but financing is only by voluntary giving, it seems logical for stamps to be sold in this way.

### Blank for Sending Money

Date .....

Brethren Service Committee  
Elgin, Illinois  
Dear Brethren:

Enclosed find .....dollars as an offering for Brethren Service, which please place to the credit of

..... INDIVIDUAL

..... CLASS

..... SUNDAY SCHOOL

..... CONGREGATION

..... DISTRICT

NAME OF SENDER .....

STREET OR R. R. ....

POST OFFICE .....STATE .....

Brethren Service certificates are issued in denominations of \$5, \$10, \$25, \$50 and \$100.

Check if certificate is desired .....



### Food Cellar—Camp Walhalla

The churches are furnishing calories in abundant measure for the men in Brethren-administered Civilian Public Service camps. A man may weigh less than 200 pounds but in a year he will consume a ton of food. The more than 1,200 men in Brethren-administered camps need a great deal of food and the churches have been generous in the preparation and the delivery of food, as the well-stocked food cellar at Walhalla Camp shows. John D. Metzler, who has been active in collecting food in the Central Region, reported on September 14 that food to the value of \$4,380 had been contributed. Thousands of cans of good pears, peaches, plums, strawberries, tomatoes, etc., were given. Fifteen tons more of food were to be delivered after the above statistics were presented—but still more food is needed for these men who work hard at eight hours of real labor each working day. If you have not been asked to share in the C. P. S. food project see your local district or regional Brethren Service Committee representative.

### Stewardship Heart Throbs

From a California boy now stationed at an unnamed Pacific Island comes two dollars for Brethren Service with these words: "When one is separated from church and loved ones by untold miles, it is extremely hard to put on paper the sense of security it gives to know that folks back home are continuing the work with unending effort. I believe I am justified in feeling proud of being a member of the Church of the Brethren."

A young man in service at Aberdeen Proving Grounds, Md., wrote recently: "I visited Hopewell Farm and several of us fellows were at Camp Lagro last summer. They are the finest group I have ever known. . . . Enclosed is ten dollars for a Civilian Public Service certificate."

Another Brethren boy serving in an evacuation hospital in connection with the armed forces is so impressed by the work of the Service Committee that he writes, "Here are three dollars more for the program."

A sister in Virginia writes: "I am enclosing \$10 for relief work. I especially have to think of the starving in China. The Lord graciously blessed us with a nice lot of vegetables this summer. I sold quite a bit that I did not need and now I feel like giving this back to him. I know it is a small sum when the need is so great but guess it will help some. . . ."



### Miscellaneous Items

(Continued From Page 17)

**Sunfield church**, Michigan, is planning an all-day meeting and a love feast in the evening for Thanksgiving Day.

**Markleysburg church** of Western Pennsylvania has planned a home-coming for tomorrow, Oct. 25, beginning with the Sunday-school hour at 10 o'clock. Visiting ministers will speak at 2 p. m. Community lunch at noon. A welcome is extended to all who care to come.

**The Elsie church** in Michigan has scheduled a home-coming service Nov. 8, beginning at 10 a. m. Improvements have been made and the church redecorated, so a rededication service is planned. A hearty invitation is extended to all—especially former pastors and members.

**Several requests** have been received for copies of the Pastor's Manual published in 1923 and written by Wieand, Frantz and Yoder. If you have a copy or copies you would care to dispose of please write the Brethren Publishing House, Elgin, Ill.

**Notice to local Brethren Service representatives:** The new Brethren Service cup thermometer poster pictured on page 18 is being mailed to Sunday-school superintendents to insure reaching every church house where Sunday school is held. Our present Brethren Service mailing list is not as complete as the superintendents' list. See your superintendent about your poster.

**Western Pennsylvania** will meet in district conference Oct. 28 and 29 at the Somerset church. The opening session will be at 9 a. m. on Wednesday, the 28th. This will be followed by sectional conferences. A strong afternoon and evening program is planned. In addition to the regular delegates to the business session "each congregation is asked to send a delegate who is a member of men's work, one who is a member of women's work, and one who is a member of the young people's work, as far as churches have these organizations."

**First church**, Los Angeles, will have a home-coming combined with an evangelistic-prophetic testimony, all day Sunday, Oct. 25. Rev. C. H. Charlton of the American Sunday School Union will speak in the morning followed by a basket dinner at noon. In the afternoon Bro. C. Ernest Davis of La Verne College will speak on the subject, The Bible the Word of God, and Bro. Galen K. Walker of Glendora will bring a message on Why Preach Prophecy? All former members of First church are especially invited to be present.—Fred A. Flora.

## Correspondence . . .

### Women's Work of North Dakota and Eastern Montana

The women of North Dakota and Eastern Montana met in conference on June 25 at Poplar, Mont. The president, Mrs. John Kauffman of Surrey, N. Dak., was in charge of the meeting. Mrs. Elmer Smeltzer of Cando, N. Dak., had charge of the song services.

Mrs. Owen Stong of Cando, N. Dak., our vice-president, conducted the devotional exercises. Mrs. Glenn Swank of Poplar, Mont., gave the address of welcome and Mrs. Chas. Huber of Minot, N. Dak., responded. The principles of making and using money by the women of the aid were explained by Mrs. Chas. Zook of Minot, N. Dak. Everyone is encouraged to do all she can in the name of the Lord. Mrs. Martin of Poplar,

Mont., gave a reading, entitled Jim and the Crooked Way, which she had committed to memory about fifty years ago. It was very fitting and impressive, showing that a mother suffers through a son's wrongdoing.

There were seven of our churches represented by delegates. Last year's minutes and the treasurer's report were read and accepted. It was decided to help with the remodeling of the girls' dormitory at McPherson College. Mrs. John Kauffman was re-elected president for another two years; Mrs. Mark Emswiler, vice-president. Mrs. Ray Harris was re-elected secretary-treasurer for another two years.

This district has sent \$33 cash, twenty-five kits, eight sheets, twenty-four towels, twelve pillow cases and six comforters to C. P. S. camps. Twenty dollars was given for other relief work. Though our district covers a large territory our membership is small.

Our conference was held in the Presbyterian church. The attendance was small because of the long distance to travel, but the spirit was fine. We all received a blessing from having been there.

Mrs. Ray Harris, Secretary-Treasurer.

Minot, N. Dak.

### Women's Work Meeting of Northern Virginia

On Sept. 3, the women of the Northern District of Virginia met at the Mill Creek church in their twentieth annual conference. The good attendance at a time when traveling is so restricted was a manifestation of interest in the work of the church. Sixteen organizations responded to the roll call; some of the groups from the far points of the district were not represented.

The morning session opened with the district president, Mrs. Ralph Myers, presiding. A worship service, centering on the theme, In Service for the Master, was conducted by members of the Luray church. The theme was carried out in various features during the day. A reading entitled A Thousandfold and Beyond, by Joyce Funkhouser, was appreciated. An interesting feature of the program was the twenty-minute seminars conducted by the district directors. The group on missions, in charge of Mrs. Earl Wetsel, was fortunate in having Miss Nettie Senger present; she presented present-day facts concerning missions and also touched on peace and temperance. In the home enrichment group, in charge of Mrs. Early Wakeman, and the aid group, in charge of Mrs. Howard Kline, plans for their respective phases of work were discussed.

A worship service by members of the Harrisonburg church opened the afternoon session. It consisted of special music, Scripture, prayer and a story centering on the duty of serving. The climax was reached in a stirring address on Civilian Public Service work by Bro. Harold Row.

In the business session the treasurer reported that \$578 had been contributed for the national project, and \$93.50 for the district project, the building fund of the Luray church.

For a district project in 1943, two calls were made and accepted, religious work at the state farm in Richmond and Brethren Service work, the money raised to be divided equally.

An offering was lifted which amounted to \$27.22. The place for next year's meeting is indefinite, but we trust that the work will go forward with greater zeal than ever before.

Harrisonburg, Va.

Olive M. Flory.



### In Memory of Elder Geo. E. Swihart

On Jan. 21, 1871, Geo. E., the fourth son of a family of five boys, was born into the home of Elder David and Magdalene Seitner Swihart, near the town of Roann, Ind. He received what education he could in the schools of his day, but his greatest education was from the Master Teacher and his Book, the Bible.



On June 7, 1890, he and his future companion, Miss Rosa Deardorff, became members of the Church of the Brethren. The following September they were united in marriage. Their spiritual growth was noticeable and on Oct. 29, 1896, they were called to

the ministry with Eld. John H. Wright officiating. In just one year, or on Oct. 24, 1897, they were advanced to the second degree of the ministry by Eld. Dorsey Hodgden. On Oct. 21, 1904, Elders John H. Wright and Samuel Leckrone ordained them to the eldership. The following year, in March 1905, Bro. Swihart was given the oversight of the Roann church, which position he held for seventeen years with the exception of one intervening year.

Bro. Swihart advanced in spiritual life and work; his influence was felt not only in the local district but throughout the brotherhood. He was chosen as moderator of district conferences and served on the mission-ministerial board for ten years. He also was delegate to Standing Committee and served once as reading clerk at Annual Conference. He has served as pastor and elder in seventeen churches throughout Indiana. He has held more than two hundred revivals in the brotherhood and baptized hundreds of people. He preached many funerals and married many couples. Bro. Swihart was a great lover of music; this is reflected in the musical talent in the home.

Nine children were born into the home of Brother and Sister Swihart. Two sons and one daughter preceded him to the spirit world.

There remain besides the devoted companion and wonderful helpmeet, four daughters and two sons: Mrs. Myrtle Mishler at home, Ira, Mrs. Edith Kepple, Mrs. Elta Rife, Mrs. Edna Kinley and Paul, all of Roann; thirteen grandchildren and one great-grandchild; two brothers: Enos of North Manchester, Ind., and David of Mishawaka, Ind.; and numerous other relatives and friends.

Bro. Swihart will be greatly missed in the home as a loving companion, father and provider, in the business world as an honorable citizen and businessman, and in the church and community as a spiritual leader and adviser. After several months of suffering he quietly slept into eternity on the morning of July 16 at the age of 71 years, 5 months and 26 days.

The Roann Church of the Brethren could not accommodate the large crowd that gathered on Sunday, July 19, for the funeral services, that were conducted by Eld. Edward Stump, pastor of the Second South Bend Church of the Brethren. He was assisted by Elders Frank Fisher, Charles Oberlin and the writer. Burial was in the I. O. O. F., cemetery north of Roann, Ind.

Macy, Ind.

Wm. H. Eiler.

### Oregon Women's Work

The women of Oregon met in the Albany church on July 26 for their yearly meeting. The president, Mrs. Olga Johnson, presided.

Letters and reports from the local women's work groups were read. These show that our women have been busy in various kinds of work. Several kits and comforters have been made and sent to the C. P. S. camp at Cascade Locks. Early in the year a schedule was worked out for sending cookies to the boys in the camp, and all groups did their part willingly. Nine dollars and thirty-nine cents was sent to help purchase a recording machine for La Verne College. Sister Beth Culver of Bridge, Oregon, was elected as director of home builders.

### Camp Conewago, 1942

During the last two weeks of August the young people of the Elizabethtown area had an opportunity to attend Camp Conewago, conducted on the campus of Elizabethtown College. The enrollment this summer was considerably larger than last year and included 159 intermediates, 85 young people and 116 week-end campers.

The B. Y. P. D. retreat, running from Saturday afternoon to Sunday night, was an innovation this year and was designed to meet the needs of local youth officers and employed young people. Both the interest and attendance seem to indicate that a camp of this type should be provided in future years.

During the two-week period \$187.51 was contributed to Brethren Service. Approximately one third of this amount will be used for war relief; the remainder has been designated for Camp Kane, to be used in replacing clothing and other necessities of the boys.

The B. Y. P. D. cabinet of Eastern Pennsylvania and the leaders of Camp Conewago held a week-end retreat near Womelsdorf, Pa., on Oct. 16-18. Those who attended had an opportunity to share in the building of a district young people's program.—Martha Martin.



The intermediates of Camp Conewago bought more than \$63 worth of Brethren Service stamps during the week of Aug. 16-22 and designated the contribution for war relief. Above is a group of the campers and their stamp-covered cross.



The book, Christ and Human Suffering, was sent to one of our sisters who is in the State Tuberculosis Sanatorium.

Sister F. H. Barr gave us a talk on Brethren Faith in Action as related to women.

We feel that there is a large responsibility for each one of us as we go forward in a new year of service for our Master.

Grants Pass, Oregon.

Mrs. Jennie E. Drake.

### Zimmerman Golden Wedding Anniversary

Two hundred twenty-eight neighbors, friends and former parishioners of Elder and Sister J. S. Zimmerman called at their home in La Verne on August 2 to pay tribute to their fifty years



of wedded life and their forty-nine years of faithful service in the ministry of the Church of the Brethren.

The open house celebration was planned by the two daughters of the couple, Mrs. Dwight Christy and Mrs. Alfred Dumas, and their families. During the celebration Mrs. Christy introduced Dr. D. W. Kurtz, pastor of the Church of the Brethren and intimate friend of the Zimmermans for a number of years, who paid tribute to them.

J. S. Zimmerman and Catherine Cable were mar-

ried July 31, 1892, at the home of her parents, Mr. and Mrs. Joseph Cable, near Hooversville, Pa., by Elder E. J. Blough. One year later the young husband was elected to the ministry. He traveled from year to year, conducting Bible institutes and evangelistic campaigns. In 1900 the Zimmermans moved from Pennsylvania to Waterloo, Iowa. The years from 1910 to 1913 were spent at Bethany Biblical Seminary. For the next two years he served as extension representative at Seattle, Wash. Then for a year before returning to Waterloo he traveled throughout the Northwest in the interest of the District of Washington. In 1918 they left Iowa for Yakima, Wash., at which place he was pastor for two years. From there they came to Long Beach, Calif., for a seven-year pastorate. He also served the Hermosa Beach, Calif., Fruita, Colo., and Modesto, Calif., churches for shorter pastorates.

In La Verne Mrs. Zimmerman is the secretary of the Church of the Brethren aid society, and he is supply man in a number of places.

La Verne, Calif.

Grace Hileman Miller.

### Bowman Golden Wedding

Brother and Sister William Bowman celebrated their golden wedding at a family dinner on Sept. 6. They received their other relatives and friends at open house in the afternoon.

Nora Rhinesmith, daughter of Mr. and Mrs. Samuel Rhinesmith, and William Bowman, the son of Brother and Sister Michael Bowman, were married Sept. 4, 1892, at Middlebury, Ind. Bro. Bowman will celebrate his sixty-eighth birthday on Oct. 13; Sister Bowman was sixty-seven on Aug. 4. Most of their married life has been spent in Elkhart and Lagrange counties.

They are the parents of eight children: Galen and Glen of Middlebury, Ind.; Mrs. Ruth Baker of El Monte, Calif.; Emerson of Elkhart, Ind.; Chance of Anaheim, Calif.; Mrs. Dorothy Bailly of Santa Ana, Calif.; Mrs. Leland Schrock of Middlebury, Ind.; and Ernest of Roann, Ind. They also have seventeen grandchildren and three great-grandchildren. Two sons are ministers in the Church of the Brethren.

Sunday afternoon their children in California telephoned their congratulations, all three talking with their mother and father.

Brother and Sister Bowman received a number of gifts; the children presented them with a radio.

The Bowmans live on their farm north of Middlebury. Both are in fairly good health. Sister Bowman is taking care of her mother, who is eighty-eight years old. In the fifty years death has come into their home but once; four years ago a granddaughter died. Both Brother and Sister Bowman are active members of the Pleasant Valley church.

Middlebury, Ind.

Mrs. Lizzie Berkey.

### Alexander Fiftieth Wedding Anniversary

At Accident, Md., on July 24, 1892, A. J. Alexander and Susan Beeghly were united in marriage. They were born and reared on farms in the Flatwoods community near Accident. They



established a home for themselves on another farm in this community and reared a family of eight children. On July 24, 1942, they completed fifty years of living and working together.

On Saturday, July 25, open house was held at the home. About 150 relatives and friends called to express congratulations and best wishes. Many also brought gifts. On Sunday, July 26, a special service was held in their honor at the Bear Creek church, in which they have worshiped through the years. Mrs. Alexander's father was Jeremiah Beeghly, who served for many years as elder of this church. The Alexanders and their children have all been active members of the church.

The children are Walter of Cumberland, Md.; Earl, Lloyd, Robert and Frederick of Accident, Md.; William of Oakland, Calif.; Mrs. Anne Welsh of Oakland, Md.; and Mrs. Nelle Stemmer of Baltimore, Md. All of the children except William and Nelle were present with their families for the celebration.

Mr. and Mrs. Alexander have been industrious people and are still in good health and able to take their places in our world of manual labor.

Accident, Md.

Arthur Scrogum.

### Passing of Calvin R. Bashore

Calvin R. Bashore, son of the late Jonathan and Mary Royer Bashore, was born in Bethel Township, Berks County, Pa., July 4, 1874. He died in the Berks County Sanatorium, June 6, 1942,



at the age of sixty-seven years, eleven months and two days. He was under treatment for three months at this institution.

On June 20, 1895, he was united in marriage to Mary A. Reedy. To this union were born six children: Ralph R., Richland; Earl R., at home; Leon, who died in infancy; Mrs. Myrle Keeney, Bethel; Mrs. Irene Hoffman, Bethel; Curtis R., at home.

He joined the Church of the Brethren in his youth and remained a faithful member to the end of his life. He loved the church and seldom missed church services on a Sunday morning. At the time of his death he was serving as a trustee and treasurer of the cemetery fund. For some years he

was superintendent of the Merkey Sunday school.

He attended the local elementary schools and Juniata College. He taught school for four years. Because of ill-health he discontinued teaching and began farming. At the time of his death he owned and operated a group of farms, which he had improved and modernized.

He took an active part in community affairs. He was a member of the Federal Board, which supervises the farm tenant program in Berks County. His practical ideas were used for the good of his community.

Some of his outstanding characteristics were his optimism, kindness and sincerity. To mention all the kind deeds he rendered would be impossible. His life was a challenge to his family and to all who knew him. He bore his suffering patiently and always greeted his visitors with a smile.

Besides his widow and five children he is survived by ten grandchildren; one brother, Miles Bashore, Myerstown; and two sisters: Mrs. Ira Gibbel, Myerstown, and Mrs. Samuel Edris, Fredericksburg.

The funeral services were conducted Friday afternoon at his



late residence with further services in the Merkey Church of the Brethren. Bro. George Snyder, assisted by Bro. Elias Frantz, conducted the services. His text was taken from 2 Tim. 4. Interment was in the adjoining cemetery.

Bethel, Pa.

Mrs. Kyrle Hoffman.  
Mrs. Roy Keeney.

### Passing of Myra F. Musser Bushong

Myra F. Musser Bushong, daughter of the late Benjamin G. and Barbara N. Musser, was born May 18, 1865, and passed away Aug. 13, 1942, at the age of 77 years, 2 months, 13 days. She was the last of her immediate family, having been preceded in death by her parents, one sister, Ida Nora Musser, and one brother, Elder Isaiah N. Musser. Surviving her are two sons, Mahlon M. Bushong and Benjamin G. Bushong, five grandchildren, and two great-grandchildren.

Some of the first love feasts in the Mountville congregation were held in her father's home before the meetinghouses were used. Early in life for that time she united with the Church of the Brethren at the age of fifteen years, being baptized by her grandfather, Elder John S. Newcomer.

She attended Juniata College for a short period and often told of associations with the late Dr. M. G. Brumbaugh, and with Galen Royer, Wm. Berry, and others.

On March 24, 1889, she was united in marriage to Clayton R. Bushong; the ceremony was performed by Elder Henry E. Light. To this family were born four sons, two of whom, Marvin E. and Clayton R., preceded her; her husband passed on in October 1902. She continued to live and labor in the same community for the rest of her life. She will be missed in the local church, in the aid society and in the Sunday school, in which for the past thirty-six years she had had charge of the beginners' class. A goodly number of the present members of the Mountville congregation think and speak of her as Aunt Myra; the children called her Grandma Bushong. Her counsel, her example of patience, her perseverance and tact in meeting difficult situations, her devotion and loyalty are a challenge to the entire congregation. She was always active. She never missed many days because of ill-health until the last year when her strength began to give way. For the last two weeks she suffered and requested rest, which was achieved in a remarkable way.

Funeral services were conducted from her late home followed by services at the Mountville Church of the Brethren in charge of Elder Harry C. Neff, assisted by Milton Hess. The text used was from Mark 14: 3-9.

Columbia, Pa.

Benj. G. Bushong.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Flory-Thomas.**—At the College Street church, Bridgewater, Va., Sept. 14, 1942, Robert M. Flory and Thelma Louise Thomas, by the undersigned.—John S. Flory, Bridgewater, Va.

### Fallen Asleep . . .

**Crego, Charles Oren,** was born April 20, 1875, in Clinton County, Mich., and died at his home in Woods County, Ohio, Aug. 18, 1942. On Nov. 4, 1908, he was married to Gertrude Newhouse, who survives with three sons and one daughter. Funeral services were conducted in the Deshler church by Bro. J. F. Hornish, assisted by the writer. Interment was in the Milton Township cemetery.—Glenn J. Fruth, Deshler, Ohio.

**Gochenour, William Jonathan,** of Woodstock, Va., died of a heart attack while on a business trip, at Winchester, Va., on Sept. 23, 1942. He was aged sixty-three years, ten months, and ten days. He is survived by six children and six grandchildren. The deceased was a member of the Valley Pike Church of the Brethren, Woodstock congregation, Va. Funeral services, conducted by the undersigned and Rev. H. B. Rittenhouse, were held at the Valley Pike church, with interment in the Valley Pike cemetery.—Ernest E. Muntzing, Harrisonburg, Va.

**Hayward, Minnie,** was born in Dundee, Scotland, Nov. 2, 1872, and died suddenly at her home in Hermosa Beach, Calif., Sept. 5, 1942. She was the daughter of James and Catharine Watson. She has one brother in Dundee, the other brothers and sisters having preceded her in death. She was married in Scotland to Alexander Macdonald, who died in Africa in 1903. She came to Lawrence, Mass., in 1907 with her three children. She devotedly cared for them and reared them by hard work. They came to Los Angeles in 1911. The children all live in Los Angeles. There are also four grandchildren. She was married again on Aug. 5, 1925, to E. H. Hayward, who also remains to mourn her sudden departure. Mrs. Hayward became a Christian when a girl and several months ago she and her husband united with the Church of the Brethren after coming to Hermosa Beach; they enjoyed their work with the church and were faithful in attendance. Funeral services were conducted by Pastor G. K. Walker. Inter-

ment was in the Inglewood Park cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

**Henry, Rachel,** daughter of David and Sarah Still, was born Sept. 30, 1898, in Hawkins County, Tenn., and died at her home near Seligman, Mo., Sept. 22, 1942. On Oct. 3, 1920, she was married to Fred Henry, and to this union four children were born, two of whom preceded her in death. Early in life she joined the Church of the Brethren and was always faithful to it. She leaves her husband and two children, an aged father, three sisters, one brother, and a host of other relatives and friends that will long miss her kind words and friendly smiles. Funeral services were conducted by the undersigned, assisted by W. A. Erisman.—A. W. Adkins, Cabool, Mo.

**Hernley, Emma E.,** daughter of John H. and Susannah Hernley, was born Sept. 14, 1867, and died at the home of her sister near Frystown, Pa., on Sept. 4, 1942. She was a member of the church for a number of years and always tried to follow Christ faithfully. Surviving are two sisters and two brothers. Funeral services were held at the home with further services in the Frystown meetinghouse by Elders Ira D. Gibbel, Elias M. Frantz and George G. Snyder. Interment was made in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

**Hylton, Margaret Jane,** was born Jan. 23, 1881, at Blackfoot, Idaho, and died at McCleary, Wash., at the home of her daughter, after a lingering illness. She was married to Zachary Taylor Hylton on July 19, 1905. Eight children were born to this union; one son preceded her in death. She united with the church thirty-two years ago and was faithful and an active member until her health failed four years ago. She always kept a cheerful spirit in spite of her illness. Services were conducted at the Ellisforde church by Elders C. E. Holmes and H. M. Rothrock. Interment was in the Ellisforde cemetery.—C. E. Holmes, Tonasket, Wash.

**Miller, William Henry,** was born Oct. 2, 1862, near Pleasant Hill, Ohio, and died at his home in Henry County, Ohio, May 15, 1942. He is survived by his wife, Keturah Fox Miller, to whom he was married on March 13, 1911. He was baptized by Rev. O. E. Hawk, a United Brethren minister, a few days before his death. Funeral services were conducted in the Sand Ridge Church of the Brethren by Rev. Hawk, assisted by the writer. Burial was in the Sugar Ridge cemetery at Leipsic, Ohio.—Glenn J. Fruth, Deshler, Ohio.

**Nicklos, Lydia Ann,** was born in Mills County, Iowa, April 3, 1863, and died July 10, 1942. She was preceded in death by her husband, Henry Nicklos, by fourteen years. She leaves four sons and four daughters, fourteen grandchildren and six great-grandchildren. Mrs. Nicklos was a devoted, self-effacing mother and a Christian lady. Her latter years were spent quietly with her son at their farm home. Services were conducted by the writer at the Kirkpatrick mortuary. Her body was laid to rest at the Fair Mount cemetery, Lamar, Colo.—James Ford, Wiley, Colo.

**Oaks, Louise,** widow of John Oaks of Riddlesburg, Pa., died July 19, 1942, at the home of her daughter in Roaring Spring, Pa. Death was attributed to a complication of ailments following an illness of several years. She was a daughter of Jacob and Elizabeth Weyandt and was born in Bedford County, Pa., Oct. 30, 1880. Surviving are five children, five sisters and two brothers. Mrs. Oaks was a lifelong member of the Riddlesburg church, being very active as a teacher of a class for a number of years, and also president of the ladies' aid for several years. Funeral services were held in the Riddlesburg church with Bro. Clyde Bush officiating and Bro. Charles Heltzel, pastor of her church, assisting with the services. She is greatly missed by her many friends and the church.—Mrs. Ernest Miller, Riddlesburg, Pa.

### Church News . . .

#### California

**Hermosa Beach.**—The church met Sept. 2 for a business meeting, electing church and Sunday-school officers for the coming year. Our elder is Bro. J. W. Lear; the Sunday-school superintendent is William H. Dickson; most of the other officers were re-elected. Pastor Galen K. Walker presented his resignation, as he has accepted a call to the Glendora church. We voted unanimously for Bro. Royal Glick from San Bernardino to be our pastor; he will begin his work here Oct. 4. Their address at the parsonage is 736 4th Street. Bro. Glick will visit his mother at Empire for a few days, so Bro. J. Z. Gilbert will fill our pulpit Oct. 11. We regret having the Walkers leave and we will miss them very much, but our good wishes go with them in their work. There was a surprise social for them on Sept. 23 in the church basement and they were presented with a crocheted bedspread. There was also a little ceremony in connection with the parsonage; as it is now paid for, the note was burned in our presence. Now we have our own property—the church and the parsonage. We are now purchasing the filling station property in connection with the grounds, which is to be paid for monthly. Our church grounds have been improved and beautified and our church has a new roof. During the past year a number have been baptized and several received by letter; several letters have been granted recently. Our delegates to the district conference are Sister Kathryn Royer and E. L. Brubaker. We also chose Kathryn Royer as director of women's work, to take Sister Walker's place. On Sept. 27 the Sunday school observed promotion



day and installation of all officers. This was in connection with the church services.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 28.

**Inglewood.**—The ladies' aid recently elected officers; Mrs. R. C. Hollinger is the president. They have been very active in working for the C. P. S. camps and have sent a quantity of clothing to foreign relief. Baby layettes, aprons, and fancy work have been sold locally. A new quilt is always in the frames, being busily worked upon. The Dorcas group has made a date to wash the woodwork in the church. Baby showers and trips through local firms have kept the Dorcas ladies busy. Our Sunday-school superintendent, E. E. Harrison, called all the teachers and workers together for a very nice basket dinner and instructive meeting, out of which came much help in building up our Sunday school. There has been a wonderful addition made in our church auditorium—a Hammond organ. Our young people's choir, as well as all of us, greatly appreciate the splendid aid this organ gives in our services. By pledges and gifts this organ has been paid for in three months. We have an honor roll in our church upon which are names and addresses of our boys in C. P. S. camps, army, navy, and air corps. Our young people had a candlelight installation service for their new officers last Sunday night. On Oct. 18 we will have our love feast. On Aug. 16, at our quarterly business meeting, we elected church officers for the coming year. We have greatly appreciated Bro. Galen Walker of Hermosa being our elder, and we regret that he is no longer able to serve, since he is changing church homes.—Mrs. John L. Fry, Redondo Beach, Calif., Oct. 1.

**Los Angeles, Calvary.**—On Aug. 24 Mrs. Robinet and Mrs. Harter again appeared on a local quiz program, winning a prize of \$30. Mrs. Viola Honeyman was elected director of women's work. Pastor Stutsman submitted his resignation, becoming effective Sept. 20, to take up the work at Empire. In a brief report for three years he told that 101 members were added to the church and thirty-eight lost by death and letter. The pastor returned the key, presented to him on his arrival, to J. W. Cline, who will act as elder. Pastor and Mrs. Stutsman have made a worth-while contribution to the church and Calvary's prayers and best wishes go with them. A gift was presented to them with the heartfelt appreciation of all. The treasurer reports all bills paid and a comfortable bank balance; there is a small payment to be made on the organ. An aid to hearing has been installed, presented by M. J. Brock and sons and filling a long-felt need. Paul Duke was re-elected superintendent. On rally day the junior high department challenged the adults to a Bible quiz program, the adults carrying off the honors and a beautiful plaque. Mr. Duke presented each contestant with a smaller plaque. On Sept. 12 a piano recital was given by Jack DuBois, with Grace Mahin assisting.—Ethel C. Smith, Los Angeles, Calif., Sept. 28.

**Waterford.**—Our August council meeting was postponed for two weeks because so many members were busy harvesting the fruit crops. On Sept. 10 Bro. F. E. Miller, our elder, presided at the council, at which time church and Sunday-school officers were elected. Bro. Miller was re-elected elder and Ellis Martin Sunday-school superintendent. Delegates to the district meeting, which will be held in Modesto Oct. 9-12, are J. R. Wine, D. H. Fouts and J. W. Deardorff. A very successful daily vacation Bible school was held for two weeks this summer with three churches in the community participating. During the vacation of our pastor, Bro. C. H. Cameron, and family the first week of August, Brethren F. E. Miller and J. W. Deardorff filled the appointments at church services. During the Christian Workers hour on Aug. 30 the intermediates with their leader gave a missionary play, A Girl From China. Our revival meeting will not be held until sometime in the first part of 1943, but the fall love feast will be held on the Friday evening following Thanksgiving. Promotion day will be observed Sept. 27 and the dedication of all church and Sunday-school officers and teachers will be held Oct. 4. Since our congregation has a number of elderly people and shut-ins who have to miss many of the church services, the office of the home department was created with Mrs. Ida Weaver as director. During the absence of Bro. Miller, who is at the Empire church during September, pending the arrival of their new pastor, Bro. J. R. Wine is conducting our Christian Workers meetings. The Sunday-school board with officers and teachers met Sept. 17 to make plans for next year's work. The appointment of Mrs. Evelyn Sessor to succeed Mrs. Maxine Weaver as local director of children's work was recommended since Mrs. Weaver has moved from our congregation. Our young people are a vital part of our church program in rendering special musical numbers at nearly every Sunday morning worship service and carrying on many other activities; we are reluctant to see them leave when they find it necessary because of educational facilities or other duties. Many organizations are in the process of reorganizing for work for the coming year, with high hopes for a successful year of service and blessings.—Hattie B. Deardorff, Waterford, Calif., Sept. 21.

### Colorado

**Haxtun.**—On Sept. 13 a basket dinner was enjoyed in the church basement, after which our quarterly council and election of church and Sunday-school officers took place. Bro. Roscoe P. Baker was re-elected elder and Bro. Herbert Erickson Sunday-school superintendent. The primary superintendent is Mrs. Louis Koch. It was decided to hold our love feast on Oct. 14. We were glad to have some former members with us recently—

Brother and Sister P. T. Grabill of Houston, Texas, who were here for some time, looking after business interests. The children who were promoted from the primary to the junior department were presented with Bibles from the Sunday school on Sept. 27. On Oct. 4 our time for services changed to 7:15 and 8 p. m., a half hour earlier. Our ladies' aid has resumed its meetings again and on Sept. 10 met at the home of Mrs. Inez Decker for election of officers. The president is Ruby Heaston. On Sept. 24 the aid met with Mrs. Herbert Erickson and planned to serve lunch at a sale on Sept. 28. A very large crowd attended this sale and a goodly sum was realized for our treasury. On Oct. 8 the meeting will be held at the home of Mrs. Frank Faules with Mrs. Jennie Dekker as hostess. Our mite boxes are to be brought at this time.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 5.

### Florida

**Tampa.**—Our church work is moving along much as usual in spite of the difficulties which we all are having to meet. Some of our members have moved away—Brother and Sister P. H. Lauver to Bethany Seminary and Brother and Sister Paul May to Puerto Rico. Dale and Kenneth Landis are attending Bridge-water College. Bro. Coffman was with us for a week of good meetings, assisted by the Melody Three, a young ladies' trio of the Florida Bible Institute. Sisters Ida Shumaker and Anna Hutchison, returned missionaries, gave us some very interesting messages from their fields of work. Brother and Sister S. Ira Arnold were here with their message in song and art. Our group helped to entertain the group of men en route from the C. P. S. camps to Puerto Rico. Bro. Crist has been visiting the young men of our churches who are stationed at the Tampa fields. On Sept. 27 we had our annual business meeting at the church. Bro. A. D. Crist was elected pastor and elder and Bro. May superintendent of the Sunday school.—Zella May, Tampa, Fla., Sept. 28.

### Idaho

**Emmett.**—Our summer council was held Aug. 16. All officers for the coming year were selected. S. F. Niswander was re-elected elder and James Harris was chosen Sunday-school superintendent. On Sept. 13 the trustee board met and organized with Bro. Niswander as chairman. The new board decided to paint the church and change stoves, preparatory to burning coal. The church is beginning the practice of having a Sunday church dinner every six weeks with a board meeting in the afternoon. Two of these have been held already, the first at the Charles Warren home and the second at the S. F. Niswander home. Both were much enjoyed. The aid is averaging a meeting once a month and they are now quilting. Our attendance, which over the summer has been good, has been greatly reduced by the prune and apple harvest activities. The Emmett congregation was represented at a very enjoyable summer assembly by six members. There has been much coming and going this summer. Franklin Harris is now in Alaska; Paul Harris spent most of the summer at Coeur d'Alene but has now returned for school; Rosie Harris will leave soon for employment in Caldwell; June Sisler is working on the coast; Elinore Bishop and Mary Himes plan to leave in October for Bremerton, Wash. We welcome Lucille Schubert of Fruitland, who is employed in the high school.—Ralph Turnidge, Emmett, Idaho, Sept. 30.

### Illinois

**Allison Prairie.**—We were very happy to have Brother and Sister G. G. Canfield conduct our evangelistic services Sept. 1-13. Sister Canfield directed the music and told stories to the children. With the help of our good pastor, Bro. Ritchey, and the men's work, the remodeling of our church in its new location will soon be completed. A basement has been put under the church, a new furnace installed, a front entrance built, the walls plastered and the woodwork and ceiling painted. A hardwood floor is being laid and the building is being painted on the outside. Some improvements have been made at the parsonage. Our dedication services were held Sept. 27 with 132 at Sunday school. Bro. Otho Winger gave the address in the morning and evening. Bro. Jay Johnson and wife of Bethany Seminary were ordained to the ministry on that Sunday. At our business meeting on Sept. 23 Bro. Dolar Ritchey was chosen elder for another year and Adam Jellison Sunday-school superintendent. Our love feast will be held Oct. 31 at 7:30 p. m. There will be an all-day meeting on Oct. 18 when the quartet from Merom, Ind., will be with us. The Allison Prairie church is very grateful for the donations that were sent from our good friends in California, and also our district mission board, in helping to remodel our church. Bro. William Ritchey, who was recently licensed to the ministry, is now attending Bethany Seminary.—Viola Frye, Lawrenceville, Ill., Oct. 5.

**Romine.**—Six from here attended district meeting at Cerro Gordo. Elder Dearing held meetings here Oct. 1, 2; on Oct. 2 Bro. Ritchey was also here and Bro. Joe Campbell was ordained as an elder. In the council meeting it was decided to have our love feast on Oct. 30 at 8 p. m.; we would like for all who can to commune with us. On Nov. 1 we will have the rededication of our church and the new basement; we want to thank all who helped us in any way to make this dream come true. We will have regular Sunday-school and church services in the morning and a basket dinner at noon; in the afternoon there will be some speakers. With what we made at the church and received from all the good neighbors in our community we have so far taken in \$485.



May God's richest blessing be with all those who helped us with this undertaking.—Mrs. Lena Bryant, Salem, Ill., Oct. 5.

### Indiana

**Blue River.**—Sister Ida Shumaker, missionary to India, was a visitor in our congregation and while here spoke on the subject, What Hath God Wrought? Our district conference was held at Camp Mack. Sister Elva Stuckman and Bro. Herman Frank served as delegates. We have had two guest temperance speakers recently and a number of the young people received temperance pledge certificates. Our harvest meeting was held Sept. 20, and although the attendance was not as large as previous years, the spirit of the meeting was fine. Bro. S. E. Miller of Goshen, Ind., was our guest speaker in the morning and afternoon services. Much canning has been done for the boys at Camp Lagro; also the B. Y. P. D. made a barrel of dill pickles and a barrel of sauerkraut for the boys. Our Sunday-school officers and teachers were elected for the new year. Bro. Ralph Miller was elected superintendent. Some improvements and additions have been made in the parsonage. A water system has been installed and also a bathroom and equipment. "The Blue River Church of the Brethren of the Northern District of Indiana met in a called meeting to consider a modernistic movement called the Federal Council of Churches of Christ in America. After much prayer and due consideration of the inspired Word of God and information relative to the Federal Council of Churches and its program, we as a group of Bible-believing Christians felt that we could not endorse or support the Federal Council of Churches of Christ in America. A vote was taken and the church voted unanimously not to endorse or support the Federal Council of Churches in any way."—Alice E. Frank, Columbia City, Ind., Sept. 29.

**Elkhart Valley.**—The B. Y. P. D. had an ice-cream social and planted one-half acre of potatoes, which are now being harvested, to raise money for their different projects. The ladies' aid has been busy quilting, embroidering, piecing blocks and giving aid where needed; they sent two more kits to the camps. Different groups have canned several hundred quarts of fruit and vegetables for the C. P. S. camps. We have taken in over \$1,000 so far for the Brethren Service work. The offering of the first Sunday of each month is given for the support of the C. P. S. camps. Three of our boys are in C. P. S. camps now and one in service. We held a mother and daughter banquet on Aug. 26; the attendance was large and a very interesting program was given. Sister Foster Berkey of Goshen was the guest speaker. Our harvest meeting was held Sept. 20 with Bro. O. E. Messamer of Osceola giving the forenoon and afternoon messages. Bro. George Stull was re-elected elder for the coming year and Bro. Dayton Kinder Sunday-school superintendent.—Mrs. Truman Fulmer, Elkhart, Ind., Sept. 28.

**Logansport.**—Since our last report one letter of membership has been received and one granted. Those attending Camp Mack this summer were two Sunday-school workers at the training school; one junior boy and three junior girls; and five at the young married people's camp. There was a called council on July 22 when Pastor Fouts and wife told of their decision to move to Chicago to attend Bethany Biblical Seminary and their desire to continue to preach here, by returning each Sunday. The church accepted this arrangement for an indefinite length of time, or until we can secure a resident pastor, which we need greatly. On Aug. 2 a group of our members attended the C. P. S. meeting at Lower Deer Creek. A number also attended the meeting held at Camp Lagro on Aug. 16. Our Sunday-school picnic was held Aug. 31 in Dykeman Park. The Sunday school and preaching were held in the pavilion. The Home Builders class enjoyed its annual picnic dinner on Sept. 13. Our women have been canning for Camp Lagro. The aid has been quilting each week. Our regular council convened Sept. 18 with Elder Ray Zook in charge. Sunday-school and church officers were elected. Wilbur Stump was chosen Sunday-school superintendent. Jesse Klepinger is our delegate to the district conference to be held at the Salamonie church Oct. 8-10. Our communion will be held Oct. 4.—Florence E. B. Arnold, Logansport, Ind., Sept. 22.

**Loon Creek.**—We met in council Sept. 11, presided over by our elder, D. W. Paul. The different committees and boards were elected. Delegates elected to district meeting were Ella Bowman and Bertha Heaston. Our church sent cookies and canned fruit and vegetables to Camp Lagro. Four have been baptized since our last report. On Sept. 27 we had an election of officers and teachers. Bro. Ora Kitt is our superintendent. On the last Sunday of each month the church and the Willing Workers class send a box to our boys in the army. None of our boys are in C. P. S. camps. Our harvest meeting was held Sept. 20 with a basket dinner. Bro. A. W. Cordier of North Manchester gave the address in the morning and afternoon.—Elizabeth Lahr, Huntington, Ind., Sept. 28.

**Maple Grove.**—On Sunday evening, Sept. 13, Bro. Clarence Bowman and wife of Lima, Ohio, came to assist us in a two-week evangelistic service. Sister Bowman led the song service, which was soul-thrilling. Many of the adjoining churches came in with special music, which was much appreciated. Sister Bowman brought an inspirational message in story form each evening to the children; they were enjoyed by the adults as well. Bro. Bowman brought a message each evening which was real food for the soul because it was the pure word of God. The church was much encouraged and built up, and as a direct result of the

meetings nine were received into the church by baptism. We are sure much good seed was sown which will bring forth fruit in the future. The meetings closed on Sept. 27 with a large crowd present. Our communion service was held Sept. 28 with Bro. Bowman officiating.—William Brubaker, New Paris, Ind., Sept. 29.

**New Paris.**—Our quarterly council was held Sept. 3. The principal business was the reports of the various church activities and the election of church and Sunday-school officers. Bro. William Brubaker presided and was retained as elder. Our Sunday-school superintendents are Orville Sherman and Arta Dunlap. The B. Y. P. D. president is Elmer Bowers, Jr., and the adult adviser Orville Sherman. Four letters of membership were received. The annual home-coming will be held Nov. 1, which date will also be the beginning of the two weeks' evangelistic services with Bro. J. E. Whitacre of Lakeville as the evangelist. Our love feast will be held the evening of Nov. 16. The aid society has canned lots of fruits and vegetables for the C. P. S. camps. The midweek prayer service and Bible study class continues to grow in interest and attendance with Bro. H. A. Claybaugh of Goshen as leader. Sister William Brubaker, who has long been ill, remains in about the same condition.—Mary C. Kiefer, Goshen, Ind., Sept. 26.

**Roann.**—We are glad to report good interest and a hopeful outlook for the future. We feel quite fortunate in having secured Brother and Sister Ernest Bowman of Middlebury, Ind., for pastors. They came on Aug. 11. The installation service was an impressive one; Bro. T. A. Shively gave the charge to the pastor and the membership. The Bownmans were settled in their new home just in time to be a great help in our revival conducted by Bro. Moyné Landis Aug. 17-30. Bro. Landis "spoke as one having authority." His sermons were much appreciated for their clarity, sound reasoning and practical application of the gospel texts. Our men's organization has been doing good work and our aid society is busy, mostly with supplying the many needs caused by war, and those in our own home community. On Sept. 10 our women canned fruit and vegetables for Camp Lagro, doing the work in the church basement. We have sent 285 quarts of food to this camp and have also sent some warm comforters and four kits to our boys there. Bro. Charles Oberlin of Peru was chosen as our elder at the September council. Our love feast will be held the evening of Oct. 31 and home-coming on Nov. 1. We heartily welcome others to share with us the fellowship of these services.—Sarah Ranck, Roann, Ind., Sept. 26.

**Rossville.**—Pastor Robert L. Sink made a report of his year's work on Sept. 6. Seven were baptized, fifty-one sermons preached, 969 calls made, 218 homes visited and seven weddings performed. The church is continuing with Bro. Sink as pastor for another year by a very large majority vote. Rev. Griest, a representative of the Anti-Saloon League, gave a very instructive and enlightening sermon-lecture on Sept. 13 and received a substantial offering. On Sept. 1 the women's work held its annual memorial service with a program and an offering of \$28 for the India girls' school. In order to take care of some emergencies arising because of war conditions, several extra offerings have been taken with awakened interest in the church group. The church met in regular council Sept. 24 and re-elected Bro. Sink as elder for the coming year. Twenty-eight church and Sunday-school officers were elected at this council. Installation services for the new officers will be held Oct. 18. Our Sunday-school superintendent is Ferris Hylton. The president of women's work is Edna Hylton. The regular fall communion will be held Oct. 11.—Lillian A. Hufford, Rossville, Ind., Sept. 28.

**Syracuse.**—Our church, under the leadership of Mr. Barnhart, held services at the county farm one Sunday afternoon this summer. A letter was granted to Bro. Otho Warstler. Section four of the district B. Y. P. D. held its spring conference at our church. Sister Maude Jones was the evening speaker. Our young people attended a B. Y. P. D. meeting at North Webster and a few weeks later the North Webster young people returned their visit and had charge of the services here. Our young people also attended a party at North Webster. On Sept. 15 they attended a B. Y. P. D. meeting at Camp Mack at which officers for the coming year were elected. Wayne Coy from our church was elected president of district four. Several of our young people gave reports of the district meeting at Camp Mack. Bro. Symensma reported a splendid response in donations for C. P. S. camps. At our council meeting on Sept. 1 Bro. Cory was elected elder and Guy Symensma Sunday-school superintendent. Bro. Symensma was also re-elected chairman of the men's work. We voted in favor of retaining Bro. Charles Stouder as part-time pastor. He consented to continue his services for three more months. Brother and Sister Stouder are the parents of a baby boy born in August. On Sept. 20 Bro. Russell Sherman delivered the morning message and Bro. Snider brought the evening message. Two have been taken from our congregation by death since the last writing. They were Sister Arnold and Sister Esther Onstott.—Mrs. Peter Plew, Syracuse, Ind., Sept. 26.

**Union Center.**—At our regular business meeting on Sept. 28 David Miller was re-elected elder. Howard Slabaugh will continue as superintendent. The Christian Workers president is Everett Mishler. The communion service has been planned for Saturday evening, Oct. 24. A fellowship breakfast will follow the morning worship on Sunday morning. Rev. Claybaugh will be the evangelist for our meetings Nov. 16-29. Bro. Claybaugh has met with our group for Bible study for the past eight months.



We are planning a Thanksgiving service for the morning of Thanksgiving Day. The ladies' aid has been canning for the C. P. S. camps. They have sent 1,100 quarts of fruits, vegetables and vegetable soup. They also prepared a large barrel of dill pickles. The ladies are planning to make apple butter this week. Besides the canning, we have sent many bushels of fruit and vegetables from our abundance. The men of the church have completed the improvement of the church yard. The drive has been improved and a stone wall made. The young people gathered one evening to replant flowers and shrubbery. That evening ended with a wiener roast. We have a very large and active group of young people. Earl Stouder has been elected adult adviser and Howard Burkholder president. Twenty-five B. Y. P. D. members recently went to one of the homes and cut cabbage. That same week we met with a few other members of the church and made 140 gallons of sauerkraut for the C. P. S. camps. Each Thursday evening the young people find work to do. Right now the young men are cutting corn for the farmers in the evening and the girls prepare their supper. The money made in this way is used for camps and Youth Serves.—Glenna Blosser, Nappanee, Ind., Sept. 28.

**Upper Deer Creek.**—The church sent 200 cookies and has 216 quarts of fruit and vegetables ready to send to Camp Lagro. We are planning to make some improvements on our church building. We are undecided about holding our fall revival because of the tire rationing. Our communion service will be held Oct. 23. We have chosen Sister Grace Walker and Bro. H. U. Fisher as delegates to the district meeting. At our church council on Sept. 5 we re-elected Bro. Fisher of Mexico as elder. Bro. Walter Zimmerman died Sept. 21. He recently united with the church.—Mrs. Owen Munson, Walton, Ind., Sept. 28.

### Iowa

**Garrison.**—We met in business meeting in September and elected the church and Sunday-school officers for the new year. We voted to increase our budget to include our quota for C. P. S. camps, and to send the Messenger into every church home during the coming year. We voted to use the envelope system again for raising money. Last year was our first attempt at using this method, and our treasurer reported that on an average our offerings were almost tripled. Our communion service will be held Nov. 1 at 7 p. m. Three of our Sunday-school girls attended intermediate camp. Two of our young people are in college. In the summer we held a vacation Bible school, uniting with the Methodist church. Eighty children were enrolled.—Pearl Hoefle, Vinton, Iowa, Oct. 5.

**Monroe County.**—We met in regular council on Sept. 11 with Elder Charles Albin presiding. Church and Sunday-school officers were elected. Bro. Charles Albin was re-elected as our elder and Sister Cleophas Roberts as Sunday-school superintendent. Sister Francis Shenefelt was elected by the Sunday-school cabinet as our junior department superintendent, which group will meet in the basement. Bro. Edwin Rodabaugh and wife were granted their letters. We were happy to entertain the district meeting this year, Aug. 26-28. It was well attended by delegates and guests from over the district. The conference theme was Brethren Faith in Action. Some very inspiring messages were given by William Beahm, W. W. Peters, L. Avery Fleming and Frank Crumpacker. The ladies' aid meets every two weeks to quilt and sew. They were active again this year in cooking for threshers. Some of their money was used to purchase a new carpet for the rostrum of the church. One packet has been sent to a C. P. S. camp. On Sept. 1 Brother and Sister Francis Shenefelt and family, of Garret Biblical Institute and Bethany Seminary, began their pastoral duties here. On Sept. 6 we enjoyed a basket dinner; in the afternoon the congregation gave gifts to our pastor and wife. An installation service was held for Bro. Shenefelt on Sept. 20 with Bro. Albin in charge. His message was forceful and inspirational. Oct. 15 has been set for our communion service. Our B. Y. P. D. has reorganized.—Mrs. W. E. Reeves, Albia, Iowa, Oct. 5.

### Maryland

**Accident.**—Our annual love feast and communion was held the latter part of June with a goodly number present. Brethren Ezra Fike and Donald Clague were the visiting ministers who assisted in the service. At the regular council meeting of the Bear Creek congregation, held the first week in September, Bro. Arthur Scrogum was retained as elder for the coming year. We were saddened by the news of the passing of our pastor's mother, Sister J. J. Scrogum, of Elkins, W. Va. At the recognition service of the Western District of Maryland held in the Fairview church on Sept. 13 Gladys Schlossnagel was elected president for the district and our pastor, Bro. Arthur Scrogum, adult adviser. Bro. Ross Speicher has been serving as president of the men's work for the district and has been contacting the various churches in an interesting and helpful manner. We were very fortunate in having Bro. L. Avery Fleming of the Board of Christian Education as our guest and speaker on Sept. 17. The Busy Bee circle with Mrs. Foster Yost as president, has been very active. To date, one of our boys has gone to Camp Kane and two into active service in the United States army.—Kathryn Speicher, Accident, Md., Sept. 23.

**Monocacy.**—On Sept. 7 we began a series of meetings which closed Sept. 19, with Elder Ralph W. Schlosser as evangelist. Considering present conditions, the interest was good; as an immediate result, nine young people were received into the church

by baptism. On Oct. 3 we held our fall council meeting with Elder E. P. Schildt presiding. The deacons gave the report of their annual visit. The Sunday school was reorganized with Saylor Weybright as superintendent. Our delegates to the joint district meeting at San Mar on Oct. 19 are Aaron Rice and Lester Wolfe. Our fall love feast will be held Nov. 1 at 6:30 p. m.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 6.

**Pleasant Hill.**—Our foodless banquet on July 17 was a great success. An offering of \$88.52 was given for our building fund. Our former pastor and wife, Brother and Sister S. Ira Arnold, were with us for the occasion. Two of our intermediate girls attended Camp Po-Wa-Ma Aug. 2-9. A number of our young people attended the camp on Sunday afternoon, Aug. 9, which was the last day of the week-end camp. Two stayed for the young people's camp the following week. B. Y. P. D. officers for the year were elected on Aug. 16. Our annual Sunday-school outing was held on the church grounds Sunday afternoon, Aug. 23. Games and entertainment were enjoyed. Brother and Sister William S. Ledbetter were installed as deacons by Elder E. C. Bixler following the regular morning service on Sept. 20. Council meeting was held in the afternoon with Bro. Bixler presiding. Our fall love feast will be held Oct. 18 at 6:30 p. m. Two of our young people have left to continue their studies at Bridgewater College. The ladies' aid prepared a packet for the boys at Camp Kane. It also sponsored the drive in our church for canned fruits and vegetables for C. P. S. camps. Three hundred fifty-five quarts were donated.—Betty Ann Lease, New Market, Md., Sept. 26.

**Ridgely.**—On Sept. 20 the annual conference of the Mar-Dela churches was held in our church. The theme for the day was Faith in Action. There were morning and afternoon sessions, with a basket lunch at noon. Topics were discussed by H. H. Ziegler, Walter K. Mahan, Mrs. Earnest Cool and Paul Fike. A feature of the day's program was a period of singing favorite hymns, conducted by Mrs. H. E. Holsinger. The evening session was a service given by the B. Y. P. D. Interesting reports were given by local groups and the new officers were installed in a service conducted by Dwight Miller. Five of our young people attended Camp Peniel. One of our girls, Thelma Bowman, attended the work camp at Pierce, W. Va. All gave interesting reports. We recently purchased new Brethren Hymnals. Our pastor, J. S. Rittenhouse, asked to be relieved of pastoral duties for the time being and we are glad to obtain the services of Bro. Paul Fike and his wife for one year. Elder Albert Fike has been re-elected elder of our church for three years. Bro. Edward Bowman was elected Sunday-school superintendent. Five of our number attended the Labor Day meeting at East Petersburg, Pa. The women are meeting every other month at present. Because of the gas and tire rationing our Sunday evening services have taken a new pattern. One Sunday night a month is devoted to a service in the church and during the summer hymn sings were held in different homes; we often go to them on straw rides. We are continuing our monthly offerings for the C. P. S. camps. Our love feast will be held Oct. 11.—Mary Cherry, Ridgely, Md., Sept. 28.

### Michigan

**Crystal.**—Since our last report our church group has enjoyed many pleasant occasions. After being without a regular pastor for so long we especially appreciate the help and interest of our pastor and family, who came here in April. We have been grateful for the help and inspiration of a summer pastor each year. An inter-denominational vacation Bible school was held at our church this summer with an enrollment of ninety-seven. Rev. Charles Hart was superintendent and co-worker; he brought two teachers with him and our Sister Schechter and Sister Mishler taught the primaries. Our church has called three deacons: Brother and Sister Myron Bollinger, Brother and Sister Fred Spaulding and Brother and Sister Charles Noll. Our choir of about twenty voices meets regularly under the direction of Sister Ruth Mishler and Sister Pearl Roose, pianist. Two of our young people, Virginia Noll and Arlene Spaulding, attended leadership training at Camp Mack and brought back interesting reports. We held our church group picnic at a grove one mile east of the church. The New Haven church met with us and it was decided to make it an annual affair; a 1943 committee was chosen. We held our love feast on Aug. 2 with Bro. J. F. Sherrick officiating. On the same day three of our girls were baptized. Special vespers were held honoring Virginia Noll before she left for her new position at Bethany Hospital in Chicago. About twenty from our church enjoyed district meeting at Beaverton. Our church is to entertain the 1943 meeting. Four of our young men attended the Labor Day week-end camp at Little Eden.—Olive Noll, Crystal, Mich., Oct. 5.

**Grand Rapids.**—We met Sept. 17 for our annual council meeting. Elder H. V. Townsend presided. Plans have been made for the waterproofing of the outside of the church and redecorating of the inside. Several other improvements have been planned and will take place soon. The ladies' missionary society met Sept. 23 for an election of officers. On Sept. 20 a rally day, homecoming and mortgage-burning ceremony took place. The rally day service was well attended and the children rendered a very interesting program. Bro. H. Spenser Minnich of the General Mission Board gave a very inspiring message. At noon all present partook of a bountiful dinner and enjoyed the fellowship together. At 2 p. m. we gathered in the auditorium of the church for a half hour of singing. The mortgage-burning service was



a beautiful sight. With it went the feeling of a load rolling off—to know that at last the debt of the church was paid; we still have to thank the General Mission Board for helping so generously during these past years. Ten people took part in the ceremony. Pictures were taken during the procedure. The afternoon message was given by Bro. J. Edson Ulery. Several persons were present representing the Elmdale, Woodland, Lansing, Battle Creek, Muskegon, and Thornapple churches. Several letters were read by our pastor, Bro. Harold S. Chambers, including one from Bro. Van B. Wright of Fort Wayne, a former pastor, and Bro. Samuel Bollinger of Crystal, Mich. The total offering for the day was \$124. We sincerely thank all who have had any part in helping to raise funds for the debt payments.—Mrs. Myrtle Sidnam, Grand Rapids, Mich., Sept. 27.

**Zion.**—Our quarterly members' meeting was held Sept. 25, presided over by our elder, W. H. Good. Sunday-school officers were elected with Bro. Raymond Horning as superintendent. Our church was well represented at the district conference held at Beaverton in August. Eight of our young people attended Camp Little Eden on Sept. 6. Some of the sisters are canning for the C. P. S. camps. Our young minister, Willard Atherton, expects to leave Oct. 1 to attend Bethany Seminary.—Mrs. John Meiser, Prescott, Mich., Sept. 29.

### Minnesota

**Hancock.**—We had our daily vacation Bible school in June. The total enrollment was twenty-five, with an average attendance of twenty-four. Sister Elsie Finckh represented our church as delegate to the district meeting at Grundy Center, Iowa. Sister Martha Keller of Worthington was our evangelist for a series of meetings Sept. 6-20. During these meetings Sister Keller and Sister Finckh made fifty-six calls. We feel much good was accomplished. Six were received into the church by baptism. On Sept. 21 our elder, Bro. Joshua Schechter, officiated at our love feast; twenty members communed. At our recent business meeting Bro. Schechter was elected as our elder.—Mrs. Gilbert Dage, Hancock, Minn., Sept. 24.

**Minneapolis.**—Our church has been quite busy and we all feel much encouraged by the spiritual instruction given by our pastor through the past year. Now that Bro. Keller and family have returned to Bethany for further work, we invoke God's blessing upon them. On Aug. 22 a birthday gathering in honor of three of our church group and Bro. Keller proved a joy and inspiration to all. On Aug. 9 Bro. Lyle M. Klotz of Fredericksburg, Iowa, came to us and delivered the messages of the day. At our quarterly council on Aug. 12 the church chose Brother and Sister Klotz to serve us for one year; this call they gladly accepted and entered upon their labors Sept. 13, being duly installed by Bro. Joshua Schechter of Worthington, Minn., and Bro. Frank Allen of Monticello, Minn. On Aug. 30 and Sept. 6 the pulpit was very ably filled by Bro. Thomasson, whom we all have come to love and respect and gladly welcome into our services. For the present our prayer meetings and Bible study will be held in the parsonage. Bro. Donald Decker of Buffalo, Minn., who has been ably assisting us in the past, has resumed his school work in the twin cities and will be assisting our pastor occasionally.—E. D. Blocher, Minneapolis, Minn., Sept. 28.

### North Carolina

**Fraternity.**—Our revival was held by the summer pastor, Bro. Ray Reed, July 5-12. Four new members were added to the church. Bro. Reed left us Aug. 23. On Aug. 30 Bro. Lester Reed from the Maple Grove congregation preached for us. Three girls attended intermediate camp at Camp Bethel and two boys attended young people's camp. Our quarterly church council was held Sept. 10 with Elder H. W. Peters presiding. At this meeting we decided to do some work on the old graveyard located about one mile from the church. New Sunday-school and church officers were elected. It was decided that we secure a full-time pastor in co-operation with the Maple Grove congregation. Pledges for one year were turned in Sept. 20. Three of our young folks are going to Bridgewater College this fall. One of them, J. D. Robertson, was installed into the ministry on Sept. 20. He is the son of Mrs. Lola Robertson and the late Rev. J. P. Robertson; also a half brother to Dr. Russell Robertson, who died in Africa. A party honoring these three young people was given by the ladies' aid on Sept. 18. As one of their projects this year the young people's class is making quilts for the C. P. S. camps.—Blanche Everidge, Winston-Salem, N. C., Sept. 20.

**Little Pine.**—Bro. W. A. Reed has just closed a very successful series of meetings at Little Pine. Nine were baptized and two reclaimed. We have just finished our new brick church and Bro. W. A. Reed preached the dedication sermon on Sunday to a large congregation of people. We hope to have some of the Brethren visit our new church and preach for us.—Jeanette Murphy, Eunice, N. C., Sept. 22.

**Lower Brummitts Creek.**—The delegates from the district conference reported an interesting meeting. Bro. Dan West visited our community during August. While here he gave some inspiring messages to all the churches. On Aug. 30 we had our home-coming day. Bro. Grady Masters gave the welcome. Bro. Fred Harrell read the program. The following speakers were on the program: J. H. Griffith, Holt Griffith, J. C. Wine and Mildred Harrell. The Travelers' quartet had charge of the music. Dinner was served in the church yard. Our church met in council Sept. 12. At this meeting we decided to buy the Brethren Service stamps. We also made arrangements for our communion

service which will be held Oct. 10. The young people's conference was to meet at Tipton Hill, N. C., Sept. 26, but because of weather conditions it was postponed.—Frances P. Bryant, Relief, N. C., Sept. 26.

### North Dakota

**Minot.**—We met in fall council on Sept. 7 with our elder, D. A. Miller, in charge. Several officers were re-elected, including Elder Miller and Sunday-school Superintendent Sigurd Severson. New members were chosen for several boards. Three letters of membership were granted. Since our last report we have added another room to the church to be used by the young people's class. We have also improved our church yard and boulevard. We were fortunate this summer in being able to secure Peter Kaufmann of Chicago as summer pastor. We were well pleased with him and feel he rendered us a great service. We are looking forward to having him with us next year if it is possible. We had a two weeks' series of meetings in August conducted by Bro. Kaufmann; these meetings were interesting and inspiring. Several were brought closer to Christ and one was baptized. Our love feast was held Aug. 31. Our prayer meeting continues with good attendance and interest under the direction of our elder.—Ray Harris, Minot, N. Dak., Sept. 22.

### Ohio

**Bradford.**—We reorganized for the new church year by retaining John M. Stover as elder in charge and D. O. Wenrick as Sunday-school superintendent. The midweek prayer service was revived in preparation for our revival which begins Oct. 19. Elder E. M. Hertzler of Marion, Ohio, has been secured as evangelist. The junior and senior choirs have been organized to assist in the services. A new roof is being put on our church house.—J. E. Overholser, Bradford, Ohio, Sept. 24.

**Brookville.**—Our children's day program on June 21 was different from those of other years. Instead of the children entertaining us, except for three special selections, they had their regular morning devotional period for the church audience to see. It is good for us to know what their Sunday-school opening is like, and to get a glimpse of what they are doing. On June 28 reports of the Annual Conference were given by Brother and Sister Roy Teach and Bro. J. W. Fidler. On July 5 we were privileged to have Bro. S. L. Barnhart of Long Beach, Calif., with us; he preached both morning and evening. Wang Tung, our Christian Chinese brother, was with us on July 12 and brought a message. Two of our girls attended intermediate camp at Sugar Grove that same week. There at camp Wang Tung taught them many interesting things about Chinese ways. Five others of our girls and young people attended their respective camps at Sugar Grove this summer. Bro. Paul Bowman of Happy Corner preached for us on July 19. On Aug. 13 seven carloads of women and girls went to be with our missionary, Sister Elizabeth Wampler, in her home in Greenville. We marveled to see the lovely Chinese art in her home which she so kindly explained to us. We had a covered dish dinner at noon. Sister Wampler showed motion pictures of China in the afternoon. By our contacts with this good sister we are learning that the Chinese people have feelings the same as we have. On Aug. 23 we were happily surprised to have Bro. William Regan, a Quaker from Poughkeepsie, N. Y., bring a stirring message. At our council meeting on Aug. 26 Sunday-school officers were elected for the following year. Bro. Paul Fidler was re-elected superintendent and Sister Ida Ulery director of children's work. Two letters were received this last quarter. It was decided that to all of our newly married couples, wedded within the preceding twelve months, the Gospel Messenger would be sent as a gift for a year. Our service garden has been producing well. Every Monday evening throughout August and since, different ones have been gathering the garden stuff. On each Tuesday some of the sisters prepare and can the vegetables or apples. Some have been especially faithful in this work for the Lord. Our pastor, Bro. Roy Teach, is bringing forth while sermons on salvation. Our revival meetings will be held Oct. 26—Nov. 8. On Sept. 20 Bro. John Frederick was again in our midst and kindly consented to lead our devotions. Bro. Russell Helstern brought the sermon in the morning. For evening services of that day lantern slide pictures of the work of the Brethren Service Committee were shown.—Mrs. W. Russell Miller, Brookville, Ohio, Sept. 22.

**Charleston.**—Rev. I. R. Beery and Mrs. Beery of Pleasant Hill, Ohio, spent the three summer months in our midst, visiting almost every home and rendering inspiring sermons in the church services, which were well attended by the people. A two weeks' revival climaxed the summer and six were baptized on Aug. 30. On Aug. 31 we held the first love feast in our church since 1918. Brethren from Circleville came and partook of the feast with us. Bro. Arthur Cupp of Circleville assisted Bro. Beery in the service. On Sept. 13 we observed our annual home-coming. Elder C. V. Coppock of Tippecanoe City was our guest speaker. Brethren Myers, Cupp, and Fidler were with us for the afternoon services, together with the congregation from Circleville. Our Sunday-school outing was held July 26 at Tar Hollow Camp. On Wednesday evenings during the summer Rev. Beery held discussions on the Brethren doctrines which were clarifying to many of us. Our business meeting was held Sept. 12. Our installation of new officers took place Sept. 27 at the morning service. We are looking forward to a bigger and better year since so much interest and enthusiasm have been shown in our church and Sunday-school work.—Mildred Mitten, Chillicothe, Ohio, Sept. 28.



**Eversole.**—A carful of ladies attended the women's meeting at the Donnels Creek church on July 8. We have been doing canning for the C. P. S. camps. On Sunday evening, Aug. 9, Bro. Jesse Bowser of Dayton brought the message. Bro. Harry Bowser has been bringing us inspiring messages since he and his wife were licensed to the ministry. At our last council we elected our Sunday-school officers; the adult superintendent is Anna M. Landis. On Sept. 7 we gave a farewell at the church for Brother and Sister Fred Woodie and Ernest, who are taking up the work at the Bethany church in Adams County. Another place is made vacant by the death of Sister Tabitha Shank Musselman, who died Sept. 20. A beautiful church wedding was solemnized Sept. 20 when Cristel Lentz of New Lebanon and Charles Robert Saylor of Ft. Benning, Ga., were married. Woodrow Simmons was home from Camp Marietta Sept. 27. We are always glad to see our boys back, and wish them the best in what they are doing. We are looking forward to our revival meeting which will begin Nov. 1, conducted by Bro. J. Edson Ulery of Onekama, Mich.—Anna M. Landis, Brookville, Ohio, Sept. 30.

**Hicksville.**—Bro. C. C. Cripe of Auburn, Ind., resigned last spring as pastor because of the tire situation; Maud Stump also resigned as mission worker because of the health of her mother. At that time Mrs. Geneva George Kinzie, a former pastor, was called to the work. A vacation Bible school was held in July and we were glad for the assistance of Bessie Flory of Jewell, Ohio. Myrna Flory of the Poplar Ridge church was with us one Sunday evening and related some of her experiences in a work camp this past summer. The annual birthday supper for missions was held on Sept. 8, after which the fall business session was conducted by Elder Jay Hornish. The election resulted in Bro. Hornish being retained as elder. Our communion service will be observed Oct. 18.—Mrs. Geneva G. Kinzie, Hicksville, Ohio, Sept. 29.

**Pittsburg.**—On Aug. 21 the Byler quartet visited our church and rendered a very fine program. Brother and Sister John Grimley came Sept. 1 to take up the work here as pastors. We welcome them in our midst. They are now nicely settled in their new home and are calling on people of the community and getting acquainted. With their presence and help to inspire our work, and every member willing to do his part, we feel there will be new heights gained in church service and Christian living. Installation services for our pastor were conducted Sept. 9 by Bro. Roy Teach of Brookville. We also remembered Bro. Grimley and wife with a shower of canned fruits and vegetables. The women of the church have elected new officers for the coming year with Sister Ruth Swinger as president of the women's work. Our regular council meeting was held Sept. 17 with Elder Oliver Royer presiding. All church and Sunday-school officers were elected and all business taken care of nicely. Our love feast will be held on Sunday evening, Oct. 25. Because of sickness Bro. M. J. Brougher could not come to hold our series of meetings so we have secured Bro. Roy Teach to begin Nov. 30.—Dora Niswonger, Pittsburg, Ohio, Sept. 24.

**Poplar Grove.**—At our recent business meeting Bro. Lawrence Miller was elected Sunday-school superintendent for the coming year. He and his wife formerly resided with us, and recently they returned from Detroit, Mich. The Home Builders' group met recently at the home of Mrs. Mered Blocher, at which time Mrs. Ernest Wampler gave an interesting talk of China mission work. She also showed her slides on that subject. Our annual harvest meeting was held Sept. 27. Our pastor, Bro. D. G. Berkeley, gave the morning sermon, and Bro. Clarence Erbaugh delivered the afternoon message. There were other interesting talks given by former members of the congregation. We are anticipating having Brother and Sister J. W. Fidler of Brookville with us for a two weeks' revival, starting Oct. 18. Our communion service will be held Saturday evening, Oct. 17, at 7:30 p. m. All interested people are invited to be with us at these services. Our attendance during the past year has not been what it might have been, but the interest is good, and the church is meeting its financial obligations very well.—Homer Halladay, Greenville, Ohio, Sept. 28.

**Sidney.**—Our church met in quarterly business meeting on Sept. 17. We elected Sunday-school officers for the coming year. Clyde Albaugh is our superintendent. Several of the young people, intermediates and juniors attended camp at Sugar Grove this summer. Our pastor held an evangelistic service at the Second South Bend church, Ind. During his absence the pulpit was filled with guest speakers; Bro. Otis Landis was with us two Sundays and Bro. John Eikenberry one Sunday. The ladies of the church have been canning for the C. P. S. camps. Our church entertained the men's work on July 9; Mr. Kuhn of Piqua was the speaker of the evening. The improvements on the church are nearing completion. We hope to have all finished by Oct. 18 when the church will have a rededication and home-coming. Howard Erbaugh will be in charge of the Sunday school and Bro. Van B. Wright will be the speaker for the day, with morning, afternoon and evening services. Our evangelistic meeting will begin with the evening service on Oct. 18 and last for two weeks. Bro. Wright will be in charge of these meetings. We plan to have communion service following the evangelistic meetings.—Margaret Friend, Sidney, Ohio, Sept. 20.

**Wooster.**—Bro. W. Glenn McFadden conducted meetings here June 22—July 6, just before taking up his new charge at Troy, Ohio. This is the church in which he was elected to the ministry. Quite a number besides delegates attended the Sunday-school

convention of Northeastern Ohio which was held at Camp Zion June 26, 27. Cotta Jane Musser and La Vetta Weighley took advantage of the leadership training camp and brought back reports that made the men's and women's Bible classes feel it was worth having a part in their training. Three were added to the church during the meetings held by Bro. McFadden. On July 26 the young people's class of Ashland came in a body to surprise our pastor and his wife by worshipping with us; Bro. Sheets was their former teacher. A picnic dinner was served at Wooster Park for the young people's classes. Our B. Y. P. D. has been organized for work again this summer. On July 31 Wooster was represented and furnished music for the evening service conducted by Bro. Pepperel. On Aug. 4 Superintendent Galen Hochstetler and wife held open house for Brother and Sister W. D. Fisher of New Lebanon, who were visiting here for the first time since leaving this charge. On Sept. 9 the women's Bible class held a social at the home of Letha Holmes in Westerville. The Good Will circle held their outdoor supper and roast at the home of Mr. and Mrs. La Verne Burger on Aug. 21. Regular council meeting was held Sept. 11. Bro. D. R. McFadden presided and was re-elected elder.—Miriam Hoff Fetter, Smithville, Ohio, Sept. 22.

### Oklahoma

**Thomas.**—Our autumn love feast will be held the evening of Nov. 27. For the ensuing year our elder is Bro. A. L. Williams and the Sunday-school superintendent R. E. Gripe; the assistant to each is Bro. H. W. Forney, who, with his wife, we are happy to have move into our midst from an isolated distance. On Sept. 26 Sunday-school teachers were elected for the year, followed by a challenging talk by Bro. Williams to the newly-elected officials of the church and school. He also presented the intermediate teacher, Mrs. Ernest Gripe, with a velvet banner for her class in recognition of their efforts during a recent contest. During the past year we have greatly missed the frequent presence of one of our number whom we very much love and respect—a man who for years has been our elder, Bro. Ed Herndon of Weatherford. While he is no longer able, because of age, to drive this distance, we are assured of his interest in the work by contributions from him and Mrs. Herndon; we know they are still actively engaged in the Lord's work in a union Sunday school near their home. The first day of September found a group of men, women and children gathered at the church for the afternoon, the men to clean the yard and grove while the women and girls cleaned and painted the inside of the building. Last winter the men's work and women's work met in homes for all-day meetings, the men sawing wood for the church or doing needed work for the host, while the women quilted and prepared hot lunch for the entire group. In co-operation the two groups have purchased and are installing opaque window glass and a gas range in the church basement. During the summer months the girls of the church met with the women in their regular meetings. Our third kit has recently been sent to Camp Magnolia. We have one boy in C. P. S. camp and seven in military camps, to whom various members have volunteered to write a letter each month. These boys are missed at home and we pray God's blessing on them wherever they may be. We look forward to having Brother and Sister Canfield with us next April during their evangelistic tour of the district.—Haven Hutchison, Thomas, Okla., Sept. 26.

### Oregon

**Mabel.**—We met in council on Sept. 8 and elected officers for the coming year. Bro. L. S. Kester was elected Sunday-school superintendent. We decided to have a love feast on Oct. 31. One of our young men went to the C. P. S. camp at Cascade Locks on Sept. 10. We are supporting the Brethren Service work and China relief.—H. H. Ritter, Mabel, Oregon, Sept. 28.

**Myrtle Point.**—Those who attended the church-at-work conference at Ashland were Bro. Barr, Sister Wolff, Anna Lett and Cassie Barklow. The junior women's Sunday-school class conducted the morning worship service in our own church on that Sunday. Because of war conditions it was thought best to have no summer assembly at Camp Myrtlewood. The district conference was held at the Church of the Brethren in Albany July 24-26. While our pastor was attending this conference Bro. J. W. Barnett brought the message at our morning service and Bro. Louis Root in the evening. On Aug. 2 we enjoyed reports of the conference given by Anna Reed, Anna Lett and F. H. Barr. When Bro. Barr made known that he was accepting the pastorate of the Nampa church, Idaho, a council was called for Sept. 4, when it was unanimously voted to ask Bro. Marion Stern and family to take our pastorate. We were happy when a message came back that they would accept. Bro. Nobel Stutsman and wife of Grants Pass were with us on Sept. 20 and were in charge of a splendid installation service. We were sorry to lose Bro. Barr after seven years of such loving service, but we know that our loss is Nampa's gain. The men's potato project proved very successful. They sold over \$80 worth of potatoes. At our last council four church letters were granted and two received. C. E. Wolf is our elder and Bro. Stern director of the young people's group. The financial report showed that we went over our budget this past year nearly \$300, besides paying on the parsonage indebtedness, which we plan to have fully paid by Thanksgiving. We will hold our fall love feast Sunday evening, Nov. 8. Bro. Stutsman announced the church-at-work conference for Oct. 11 at Grants Pass, followed by their love feast that evening.—Minnie M. Hermann, Myrtle Point, Oregon, Sept. 21.



### Pennsylvania

**Fairchance.**—From June 29 to July 3 we held vacation Bible school in the church with morning and afternoon sessions. Millard Weaver from Windber, Pa., was the principal of the school with Thelma Cunningham as assistant director. We also had the help of teachers from the Uniontown and Fairchance churches. Council meeting was held on Sept. 1 in the church. Bro. Blough from Somerset, Pa., presided. Those visiting with us that evening were Sister Blough and Brother and Sister Forney, also from Somerset. Officers were elected for the new year beginning in October. On Oct. 4 there will be an installation service for the new officers. Revival services were held Sept. 14-27 in the church with Bro. Lawrence Bianchi from Park Hill, Pa., as evangelist. Three were taken into the church by baptism on the closing Sunday afternoon and the love feast was held in the evening. We enjoyed Bro. Bianchi's messages very much and hope to have him with us next year. Beginning Sept. 28 and closing Oct. 4, our pastor, Bro. J. E. Jones, will hold a week's revival service in the Fairview church.—Janice Grimm, Fairchance, Pa., Sept. 28.

**Koonitz.**—Our harvest meeting was held Sept. 20 with Bro. Charles Heltzel in charge. We had an all-day meeting with dinner in the church basement. Bro. Heltzel gave us two very fine messages. The afternoon service was given by the chorus of our church. They sang some very fine gospel songs. The offering taken at the evening service was sent to the C. P. S. camps. Our missionary society has been holding its monthly meetings at the homes of the members, and plans have been made for the improvement of the church basement in the near future. We held our quarterly council on Sept. 24 with Elder D. I. Pepple presiding. Our Sunday-school and church officers were elected for the coming year. The installation service of Sister Ella Snyder as deaconess was also held. We are looking forward to our love feast on Oct. 18. We are expecting Bro. Emmertt Frederick to be with us to preside at this meeting.—Laura Baker, New Enterprise, Pa., Sept. 25.

**Lebanon.**—The church met in council on July 7 with Elder Carl W. Zeigler presiding. Sunday-school officers were elected for the coming year. The letters of Elder and Mrs. J. F. Graybill were received. On July 12 our evening service was in charge of Brother and Sister Ira S. Arnold, who gave us a program of worship in art, which included the old favorite hymns illustrated with beautiful crayon scenes. On Aug. 23 the girls' choir of the First Evangelical Congregational church gave us an evening of music.

At our morning service on Aug. 30 we honored the older members of our church; each one received a gift. As our speaker we had Elder George Falkenstein; the German hymns were led by Bro. Henry Frantz of Elizabethtown. At the evening service the Eppley sisters gospel quintet gave us a program of music. The women's organization sent three boxes of clothing to the American Friends Service Committee for use in war-stricken areas. At our women's missionary meeting we were privileged to hear Mrs. Alice Graybill speak on How the Brethren Church Was Started in Sweden. This was very much enjoyed by all. Sept. 20 was rally day in our church and we had as our speaker the Hon. William S. Livingood, Secretary of Internal Affairs in the State of Pennsylvania. The offering amounted to \$3,332.12. At the evening service we had the dedication of an illuminated electric cross that was donated to the church. Dr. Harry Miller of this city was the guest speaker.—Mrs. Irvin G. Hiestand, Cleona, Pa., Sept. 24.

**Little Swatara.**—On July 12 a German service was held at the Ziegler house. Bro. Michael Kurtz brought the message in German. Bro. Jonathan F. King was guest speaker at our B. Y. P. D. program at the Ziegler house, talking to the young people on Camp Harmony Life. We met in regular council at the Merkey house on Aug. 15. Elder Ira D. Gibbel was re-elected elder-in-charge for a term of three years. The Sunday-school superintendent elected for the coming year was Bro. Elam Weaver. Harvest home services were held at the Merkey house on Aug. 23. Since our last report we have lost two members by death and received one by baptism. We are anticipating the coming of Bro. Jesse W. Whitacre of Keyser, W. Va., to hold a revival meeting at the Ziegler house Nov. 23—Dec. 6.—Stella D. Merkey, Bethel, Pa., Sept. 28.

**New Enterprise.**—Quite a number of our people attended Camp Harmony's different sessions during the summer. We were glad to have in our midst Bro. J. E. Rowland of New Paris, who conducted evangelistic meetings at the Salemville house July 20—Aug. 2. Bro. Rowland's messages were edifying and uplifting to all. Eleven were added to our membership. On Aug. 22 our Sunday school held an outing in Bortz's grove with a nice attendance. Splendid fellowship and helpful recreation were enjoyed by those present. Sunday-school and church officers were elected Sept. 13. Our superintendent is Bro. Blaine Eshelman; our elder is Bro. W. N. Stauffer. Our love feast will be held Oct. 4. Meetings will be conducted several evenings prior to this service.—Mrs. D. P. Hoover, New Enterprise, Pa., Sept. 26.

## Announcements . . .

### DISTRICT MEETINGS

Kansas, Southeastern—Independence, Nov. 6-9.

Missouri, Northern—St. Joseph, South, Oct. 23-26.

Pennsylvania, Southern—Black Rock house, Upper Codorus, Oct. 27, 28.

Pennsylvania, Western—Somerset, Oct. 28, 29.

### LOVE FEASTS

#### Arkansas

Oct. 24, New Hope.

#### California

Nov. 1, 4 pm, Los Angeles, Belvedere.

Nov. 4, 7:30 pm, Hermosa Beach.

#### Florida

Nov. 8, Seneca.

#### Illinois

Oct. 24, Walnut Grove.

Oct. 30, 8 pm, Romine.

Oct. 31, 7:30 pm, Allison Prairie.

Nov. 1, 7 pm, Mt. Morris.

Nov. 9, 7:30 pm, Okaw.

#### Indiana

Oct. 24, Howard.

Oct. 24, Union Center.

Oct. 24, 7 pm, Bethel.

Oct. 24, 7:30 pm, Middletown.

Oct. 24, 7:30 pm, West Manchester.

Oct. 25, 7 pm, Ladoga.

Oct. 29, Middlebury.

Oct. 31, Roann.

Oct. 31, 7 pm, English Prairie.

Oct. 31, 7 pm, Santa Fe.

Nov. 1, 7 pm, Four Mile.

Nov. 2, Blue River.

Nov. 7, North Webster.

Nov. 7, 7:30 pm, Pymont.

Nov. 8, South Bend, First.

Nov. 8, 7 pm, Ft. Wayne.

Nov. 13, West Marion.

Nov. 16, New Paris.

Nov. 16, 7:30 pm, Cedar Creek.

#### Iowa

Nov. 1, 7 pm, Garrison.

Nov. 8, 8 pm, Greene.

#### Kansas

Oct. 24, Maple Grove.

Oct. 24, 7:30 pm, Olathe.

Oct. 31, 7 pm, Buckeye.

#### Maryland

Oct. 25, First church, Baltimore.

Oct. 25, 4:30 pm, Pleasant View.

Oct. 25, 7 pm, Woodberry, Baltimore.

Oct. 31, Locust Grove.

Oct. 31, 2:30 pm, Longmeadow.

Nov. 1, 6:30 pm, Frederick City.

Nov. 1, 6:30 pm, Monocacy.

#### Michigan

Nov. 1, First church, Lansing.

Nov. 27, 7:30 pm, Midland.

#### Missouri

Oct. 24, Warrensburg.

Nov. 6, Mountain Grove.

#### North Carolina

Oct. 31, Melvin Hill.

#### Ohio

Oct. 24, 7:30 pm, Lower Miami.

Oct. 24, 25, 10:30 am, Prices Creek.

Oct. 25, Greenville.

Oct. 25, 7 pm, Hartville.

Oct. 25, 7:30 pm, Lima.

Oct. 25, 7:30 pm, Pittsburg.

Nov. 1, 10 am, Wooster.

Nov. 7, 7 pm, Danville.

Nov. 7, 7:30 pm, Lower Stillwater.

Nov. 7, 8, Black Swamp.

Nov. 8, Stony Creek.

Nov. 8, 8 pm, Sand Ridge, Ohio.

Nov. 14, 10 am, Salem.

Nov. 28, 7 pm, Trotwood.

#### Oklahoma

Oct. 24, Big Creek.

Oct. 24, 8 pm, Ames.

Nov. 27, Thomas.

#### Oregon

Oct. 31, 7:30 pm, Mabel.

Nov. 8, Myrtle Point.

#### Pennsylvania

Oct. 24, 2 pm, Indian Creek.

Oct. 24, 6:30 pm, Pine Glen.

Oct. 24, 25, 1:30 pm, Heidelberg.

Oct. 24, 25, 10 am, Hade church, Falling Springs.

Oct. 24, 25, 10 am, Hanoverdale house, Big Swatara.

Oct. 24, 25, 10 am, Meyer house, Fredericksburg congregation.

Oct. 25, 9:45 am, Black Rock house.

Oct. 25, 1:30 pm, Maiden Creek.

Oct. 25, 5 pm, Carlisle.

Oct. 25, 6:30 pm, Sipesville.

Oct. 25, 7 pm, Clover Creek.

Oct. 25, 7 pm, Holsinger house, Dunning Creek congregation.

Oct. 25, 7 pm, Mount Joy.

Oct. 25, 7 pm, Pike church, Brothersvalley congregation.

Oct. 25, 7 pm, Plum Creek.

Oct. 25, 7 pm, Tire Hill.

Oct. 27, 28, 10 am, Mt. Hope house, Chiques.

Oct. 28, 29, 10 am, Middle Creek house, West Cone-stoga.

Oct. 31, Nov. 1, 10 am, Prices church, Antietam.

Oct. 31, 2 pm, Akron.

Nov. 1, Carson Valley.

Nov. 1, Lancaster.

Nov. 1, Palmyra.

Nov. 1, Reading.

Nov. 1, Stonerstown.

Nov. 1, 6:30 pm, Everett.

Nov. 1, 6:30 pm, Springfield.

Nov. 1, 6:30 pm, First church, Philadelphia.

Nov. 1, 7 pm, Boiling Springs.

Nov. 1, 7 pm, Geiger.

Nov. 1, 7 pm, Madison Ave., York.

Nov. 1, 7 pm, Norristown.

Nov. 1, 2, Florin house, West Greentree congregation.

Nov. 4, 7 pm, Chambersburg.

Nov. 7, 1:30 pm, Welsh Run.

Nov. 7, 8, 1:30 pm, Richland.

Nov. 8, Lower Clair.

Nov. 8, 10:15 am, Shrewsbury.

Nov. 8, 6 pm, First church, York.

Nov. 8, 6:30 pm, Ridge, Fogelsanger house.

Nov. 8, 7 pm, Salisbury.

Nov. 10, 7 pm, Greencastle.

Nov. 14, 15, Mountville.

Nov. 14, 15, 1:30 pm, Annville.

Nov. 14, 15, 2 pm, Myerstown.

Nov. 14, 15, 3 pm, Welty.

Nov. 15, Spring Creek.

Nov. 15, 2:30 pm, Lititz.

Nov. 21, Hatfield.

Nov. 29, 6:30 pm, Allentown.

#### Virginia

Oct. 24, 6 pm, Mt. Zion.

Oct. 25, 6:30 pm, Lebanon.

Oct. 25, 7 pm, Mill Creek.

Oct. 25, 7:30 pm, Fairview house, Unity congregation.

Nov. 7, 7:30 pm, Timberville at Mt. Olivet.

Nov. 8, First church, Roanoke.

Nov. 8, 8 pm, Pleasant Valley.

Nov. 22, 6 pm, Elk Run.

#### West Virginia

Oct. 25, Salem.



**Rockton.**—On Aug. 16 Prof. George Clemens of Juniata College rendered several solos on his piano-accordion during the morning hour of worship. His music was inspiring and much appreciated. On Aug. 23 our pastor, Lewis S. Knepper, and Rev. William Gould, pastor of the Warriors Mark congregation, exchanged pulpits. Aug. 30 featured the dedication of our electrically illuminated bulletin board, being a message bearer for the cause of Christ. On Sept. 6 our church was the scene of a lovely wedding when Donna Arlene Jacobs and Jay Everett Kuntz were united in marriage. On Sept. 26 our congregation met in the Greenville Church of the Brethren for its annual council meeting. Our pastor was re-elected as pastor and elder for the ensuing year. We are happy to have Bro. Knepper with us as our leader and guide. In a short while we expect to burn the note on our heating plant, having paid it off during the first year. We expect to observe communion on Oct. 4.—Delphin Hollopeter, Rockton, Pa., Sept. 28.

**Rummel.**—On Sunday evening, July 5, our young people had charge of the service; the offering was used to send our young people to Camp Harmony. On July 25 we held our Sunday-school picnic. Bro. Galen Blough of Somerset, a former pastor here, was our guest speaker. On Aug. 2 Bro. George Wright of Uniontown brought the morning and evening messages. On Aug. 9 Bro. Wright was selected as our new pastor. A delegation of young people attended the B. Y. P. D. rally at the Maple Springs church. They also attended the circuit outing at the Ridge church on Aug. 21. Quite a few of our young people attended Camp Harmony. Five of our young men served as camp leaders and one as a teacher. Also three of our young women served as leaders and one as chorister. A youth's chorus has been organized with Sister Olive Statler as the instructor. On Sept. 1 Brother and Sister Wright and family moved into the parsonage. On Sept. 4 the installation service for our pastor was held. Bro. Charles Blough, a member of the district ministerial board, had charge of this service. Bro. George Yoder of Scalp Level gave a short talk on the duties of the pastor and Bro. Newton Cosner of the Windber church on the duties of the church; Bro. Donald Snider, field regional director, presented a summary of the mutual work of the pastor and church. In addition to installing our pastor, Bro. Blair Helman was licensed to the full ministry and Bro. Roy Hitschen re-licensed for another year. Bro. Helman has returned to Bethany Seminary to resume his studies, while Bro. Hitschen, who was at Camp Kane, is now stationed in California. By way of recommendation, Brethren Virgil Blough and William Weyant, Jr., were selected as deacons for one year. The reception for our pastor and family was held Sept. 9. Our gift offering for the Christian Endeavor union amounted to \$15.90, which will be used to place the Christian Endeavor among the boys in all camps. Quite a number of members have donated canned goods to Camp Kane; another shipment will be made in the near future. All the officers and committees for the new year have been very busy getting organized. On Sept. 27 our installation services were held in charge of Bro. Wright. In the evening our young people attended the B. Y. P. D. meeting in the Windber church. Bro. Wright was in charge of the installation services for the young people there. Our two weeks' meetings will begin Oct. 4 with Bro. Wright bringing the messages. Rally day will also be observed Oct. 4 with a varied program. Since our last report five letters have been received and two granted; there has also been one baptism. The ladies' aid has been very busy sewing for the Red Cross, besides doing their usual work. The women's council closed with a very successful year.—Mrs. Alton Statler, Windber, Pa., Sept. 28.

**Summit Mills.**—Bro. W. F. Berkebile of Rockwood, Pa., came to us Sept. 7-20 in a series of meetings. The messages were very inspirational. Eight young people were baptized. On Sept. 20 we had our love feast and communion, which was well attended. Fifty-one surrounded the Lord's table. Bro. Berkebile officiated at the feast with Bro. J. C. Beahm assisting. These services were all well attended. Many who were not members of the Brethren faith availed themselves of the opportunity of attending one or more of these services and were pleased with Bro. Berkebile's interpretation of the Scriptures, besides the inspiration they received from the congregational singing and special music from neighboring churches. We are thankful for our past Christian experiences and are looking forward to a year filled with opportunities for service.—N. C. Gnagey, Meyersdale, Pa., Sept. 21.

**West Greentree.**—Bro. Hiram Gingrich of the Annville congregation was the guest speaker at the children's meeting held at the Greentree house on the evening of June 28. Our vacation Bible school, which was held July 20-31, was very well attended, the average attendance being 286. We met for our regular council meeting on Aug. 4 with Elder S. S. Shearer presiding. Bro. A. C. Baugher spoke to us in the interest of Elizabethtown College. On the evening of Aug. 9 the children's meeting was held at the Rheems house with Bro. Elmer Ebersole of the Conewago congregation as guest speaker. The sisters of our aid society have canned ten baskets of peaches, as well as other fruits and vegetables, boiled apple butter, and knotted comforters for the C. P. S. camps. On Sunday morning, Sept. 20, Sister Orpha Eshelman gave us a splendid report of the Labor Day meeting held at East Petersburg. In the evening the Loyalty chorus of our church rendered a program at the Florin house. The offering received at this program amounted to \$66 and will be given for China relief. Three have been received into the church by letter since our last writing. Our love feast will be held at the

Florin house Nov. 1, 2.—Mrs. Clarence B. Myers, Florin, Pa., Sept. 28.

### Virginia

**Bethlehem.**—On Aug. 9 we were quite fortunate to have Bro. C. D. Bonsack with us to bring a challenging message. Several of our members attended district conference at Spray. Sister T. M. Wood and Bro. D. J. Flora served as delegates. Our vacation Bible school was held for two weeks in July with an average attendance of forty-five. The ladies' aid society has contributed to the C. P. S. camp at Lyndhurst, Va. Bro. N. C. Peters has been re-elected as elder of our congregation and Bro. J. Maurice Bowman as superintendent of the Sunday school. Aug. 23 was designated as membership day. The day was enjoyed with splendid fellowship. Bro. J. A. Naff from the Antioch congregation was speaker for the morning. Bro. N. M. Shideler from the Ninth Street church in Roanoke was with us and brought the afternoon message. These very inspiring thoughts were a great challenge to each of us.—Virgie Bowman, Boone Mill, Va., Sept. 24.

**Chimney Run.**—On Aug. 29 Bro. W. H. Zigler of Churchville, Va., came to us for a two weeks' evangelistic meeting. Bro. Zigler preached eighteen sermons which were Spirit-filled and uplifting. Great interest was manifest throughout the meeting. His blackboard illustrations each night were helpful and inspiring. We feel that through his work we have been brought closer together and that good seed was sown. As a result five were added to the church by baptism and others await the rite. We also had the pleasure of having Bro. Zigler's wife and his son, Rev. Carl Zigler of McDowell, Va., with us in our communion service on Sept. 12.—Zella Kniceley, Warm Springs, Va., Sept. 23.

**Ewing.**—Bro. J. R. Jackson of Limestone, Tenn., filled his regular appointment here Saturday night and Sunday. Our love feast will be held Oct. 17 at 4 p. m. We hope that there will be visitors from other churches with us. We are also looking forward to a revival meeting to be held in October. Bro. William Crumley from Fountain City, Tenn., was with us at our regular meeting. Our Sunday school is still progressing nicely. We elected officers on Sept. 13, changing our superintendent to the undersigned and re-electing the rest of the officers.—Mrs. Elbert Jones, Ewing, Va., Sept. 25.

**Jones Chapel.**—Recently a two weeks' revival was held here by Bro. Guy West of Roanoke, Va., and our pastor, Bro. Elwood Humphreys. We had good attendance during the two weeks. Our homes and community were greatly revived by the coming of Bro. West. He brought a splendid message each evening. We also enjoyed special music from Bro. Eller's church at Bassetts and Bro. Bowman's church at Schoolfield. We were especially glad to welcome four into our fellowship by baptism and nine by letter.—Mrs. Tommie Draper, Martinsville, Va., Sept. 21.

**Lebanon.**—Bro. Ernest Muntzing held our evangelistic meeting. He brought inspiring messages. We are happy that Bro. Carl Smith has been installed as a minister of the gospel. We were privileged to have a goodly number from our church attend Camp Bethel in spite of the gas and rubber rationing. The ladies' aid society has prepared packets for Camp Lagro. They are also making comforters for the boys at Camp Lyndhurst. We have the entrance from the inside of our church to the basement completed now. On Aug. 30 we were happy to have twenty boys from Camp Lyndhurst in our community. When they arrived the young people gathered and entertained them and gave them a hearty welcome. On Sunday morning the business manager from camp brought the morning message. On Sunday evening the boys brought us a vesper service. Following the vesper service a discussion was held on Civilian Public Service and its operations. Since the last report ten have been received into the church by baptism. Our fall communion will be held Oct. 25 at 6:30 p. m.—Oneitta Byers, Mount Sidney, Va., Sept. 21.

**Midland.**—On Sunday morning, Aug. 9, Bro. I. N. H. Beahm was with us during the Sunday-school hour; afterward he gave us a short talk on the Annual Conference. We were well represented at the district meeting at the Cannon Branch church. Bro. A. J. Caricofe of Vienna, Va., held our evangelistic meeting Aug. 16-23 in the Mt. Hermon house. On Aug. 30 eleven were baptized as a result of the meeting. On Aug. 27 Sister Nettie Senger met with us at the Midland house and showed slides and gave a talk on China. On Sept. 5 our quarterly council was held in the Midland house with Bro. J. A. Hinegardner presiding. Bro. Hinegardner was chosen as elder for another year. The superintendent for Midland is Bro. C. E. Messick and for Mt. Hermon Bro. S. K. Andes. Brother and Sister Ray Andes requested their letters of membership and they were granted them. A committee has been appointed to see about digging a basement under the Midland house. On Sept. 27 we reorganized the Sunday school. The ladies have been canning and the members have been sending vegetables on the truck that goes to Camp Lyndhurst. We hope to do greater and more work in the coming year than we have in the past.—Mrs. William S. Heddings, Catlett, Va., Sept. 28.

**Montezuma.**—Our Sunday school has just been reorganized for the coming year with Bro. Willie Glick as superintendent and a very capable personnel of officers and teachers. On the last Sunday of the church year, Sept. 27, the Sunday-school classes presented a rally day program and a number of children were given Bibles and Testaments for regular attendance during the year. Our attendance at Sunday school has increased about



twenty-five per cent and we hope to do better this coming year. Our aim is to work more and more of the younger people into responsible positions in church work. The B. Y. P. D. was reorganized for the next year with Juanita Smith as president. Six members of our group were able to attend the three-day camp held at Camp Augusta in place of the regular round-table meeting. A very interesting report was given about the meetings at our regular B. Y. P. D. program, as the classes and forums held were of vital interest to the young people in church work. Some very interesting programs have been presented by the B. Y. P. D. every two weeks. In August Bro. Simon Glick showed slides on the growth of the church. We also had vesper services, taking God in Nature as our subject. During this year our aid society used *The Seed and the Soil* as a mission study book. At our August meeting we were fortunate in having a returned missionary, Mrs. Byron Flory, meet with us and help with our study, interspersing it with true experiences of her life and observations on the China mission field. This brought the mission work and its vast opportunities closer to us, giving us a clearer vision of the great need to turn the Christian hearts and minds towards missions. In July five members of our aid society had the pleasure of attending a Chinese supper given by the Beaver Creek aid society. Real Chinese food was served and two missionaries, Miss Nettie Senger and Mrs. Minor Myers, illustrated Chinese customs and mannerisms. They had on display many Chinese articles and also showed slides of their work in China. This was a delightful treat for all who attended.—Mrs. Arlie S. Glick, Dayton, Va., Sept. 27.

**Otterland.**—The Junction Bible school, as carried on in 1941 by Bro. Mahan assisted by others, enrolled thirty-three in 1942 and was carried on by Bro. Beahm, assisted by Nita Whorley, Kathleen Thomas, Gertrude and Lula Bawyer. Although the busy season and some sickness hindered, the work went on and closed with fine interest. Bro. Mahan was missed very much. The people still hope he may locate here some time. There were talks each night. Bro. Whitten contributed a fine discourse. Nice certificates were awarded. The Messenger comes to our home by the kindness of someone.—Lula Bawyer, Bedford, Va., Sept. 21.

#### Washington

**Omak.**—We held a daily vacation Bible school in July with Mrs. Lester Murray in charge. Bro. Paul Longenecker and family were with us July 15, 16. This was their farewell visit before leaving the state. Bro. Longenecker brought us two good messages and also spoke to the children in the Bible school, which was much appreciated. A number from Omak attended the summer assembly and district meeting held at Lake Wenatchee. Bro.

Lester Murray and the writer were delegates to the meeting and gave a report on Aug. 23. Since our church has been without a resident minister, Brethren Luther Shatto and C. V. Stern of the Ellisforde church have been filling the pulpit. We appreciate the services of these brethren. We met in council on Sept. 11 with our elder, C. Bontrager, presiding. Bro. Bontrager was re-elected elder for the coming year. Sunday-school officers were elected with Florence L. Breshears as superintendent. We decided to have an all-day harvest meeting on Nov. 1 with Bro. Jay Eller as guest speaker. We are looking forward to a revival meeting after apple harvest with Sister June Yearout as evangelist.—Florence L. Breshears, Omak, Wash., Sept. 20.

#### West Virginia

**Egdon.**—Rev. Wendell Flory closed a very successful pastorate with the Egdon congregation by conducting a love feast on Aug. 23. During the summer he visited many homes, conducted evangelistic services at Gladeview, Brookside, Maple Spring and Mountain Grove; held a two weeks' vacation Bible school and at the same time held discussions for the young people in the evenings. Fifteen were baptized and one reclaimed. He was an inspiration to the young folks and assisted in their meetings. We were glad to have Bro. L. Avery Fleming here Sept. 13. He showed pictures of his trip to Mexico. Bro. Frank H. Crum-packer and wife were with us Sept. 19, 20. They showed pictures of their work in China and conducted the dedicatory service for the bronze memorial plaque to Mr. and Mrs. Alva Harsh and Miss Minneva Neher. We are expecting to have Bro. Wang Tung here Oct. 11-13. Many folks in our community have been busy during the summer canning and drying food for the C. P. S. camps. Even the children enjoyed helping. Rev. Ewing of the West Virginia Anti-Saloon League delivered a timely message here Sept. 27.—Bonnie Miller, Egdon, W. Va., Sept. 24.

**Knobley.**—Our church has been very fortunate in having Bro. Earl Snader as our summer pastor. We were well pleased with his work and we hope to secure his services next summer. Bro. Snader had charge of the vacation Bible school July 27—Aug. 7. Thirty-three children were enrolled. The school closed with a program. Our church met in council Sept. 5; Bro. Ray Showalter presided as elder in the absence of Bro. Smith. We elected church and Sunday-school officers for the year. Bro. B. W. Smith was re-elected elder. Bro. Walter Whittaker was also re-elected superintendent of the Sunday school. No changes were made with the teachers. Our two weeks' meeting will begin Oct. 18 with Bro. Ernest E. Muntzing as evangelist. Our love feast date has been set for Oct. 18. We ask for your prayers.—Maude Gardner, Antioch, W. Va., Sept. 28.

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# GOSPEL MESSENGER

Volume 91

October 31, 1942

Number 44



## India Mission Conference, 1942

Front row, left to right: Earl Zigler, Everett, Paul and Joy Fasnacht, Susan, Esther and Chalmer Shull.  
 Second Row: H. L. Alley, J. M. Blough, Anna Blough, Anna and D. J. Lichty, Mary Royer, John Kinzie.  
 Third Row: Rachel Zigler, Goldie Swartz, Sadie Miller, Barbara Nickey, Olive Widdowson, Pauline Kinzie, Alexander Kinzie. (Wm. Kinzie cut off.)  
 Fourth Row: Mary, Betty and Rosemary Blickenstaff, Hattie Alley, Ella Ebbert, Kathryn Kiracofe, Florence and Amsey Bollinger.  
 Last Two Rows: Elsie Shickel, Anna Warstler, Leonard, Verna and Lynn Blickenstaff, Harlan Brooks, Hazel Messer and Russell Graham.

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## Around the World...

The American Sunday School Union will observe its 125th anniversary with special observance in Sunday schools throughout the country on Nov. 15.

War spending hit a peak of \$277,000,000 a day in September, the War Production Board discloses. The total for the month was \$5,684,000,000.

This year there has been a marked decline in the suicide rate in the United States. A similar low level of suicide mortality is also observed in England.

Phi Delta Kappa, national professional educational fraternity, in a nationwide referendum, has voted to drop the constitutional clause restricting membership in the organization to white men only.

One of the largest Bible libraries in the world is housed in a modest building in Boston. It belongs to the Massachusetts Bible Society and contains 2,577 volumes of the Scriptures, with versions in 714 languages.

During the past nine years, giving in the American Lutheran Church for benevolence purposes has increased fifty-seven per cent. The American Lutheran Church has a baptized membership of 571,545 and 2,000 congregations.

Josephus Daniels, cabinet member during President Wilson's two administrations, urges the United Nations to assist in the development of the Jewish national home in Palestine in accordance with President Wilson's original plans.

The five states paying the highest salaries to teachers are: New York, California, New Jersey, Massachusetts, and Connecticut. The five paying the lowest salaries are: North Dakota, Alabama, South Carolina, Arkansas, and Mississippi.

A collection of recordings of the voices of famous personages in politics, literature and the arts has been presented to the Yale University library. Eventually there will be some 7,000 records housed in a special room of the library.



Five Protestant church leaders recently concluded a conference at Geneva, Switzerland, to devise plans for the relief of continental church leaders and the reconstruction of stricken European churches. The conferees include Dr. Adolph Keller, director of the Central Bureau for Interchurch Aid; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; Dr. Marc Boegner, head of the Evangelical Churches of France; Dr. Visser 't Hooft, general secretary of the World Council of Churches; and Dr. Koechlin, president of the Swiss Church Federation.

For the first time in thirty years, colored teachers will be employed in the schools of Omaha, Nebraska.

The Rev. A. J. Muste, executive secretary of the Fellowship of Reconciliation, has sent a wire to President Roosevelt urging the repeal of the Oriental exclusion act.

Discrimination against Negro musicians, which has kept them out of orchestras employed by radio chains for the last fifteen years, is soon to end, thanks to John Henry Hammond, swing expert and publisher.

Trinity Episcopal church, known as the Abbey of Wall Street, has established a special "war service" each Sunday afternoon for the duration. Dr. Frederic S. Fleming, the rector, will lead in special prayers and intercessions. There will be no sermon.

At the request of local church groups, the Buffalo Museum of Science, New York, is presenting a special exhibit on South America. The project is in line with current Latin-American study programs of the interdenominational home and foreign mission councils.

Missionary giving of the Northern Baptist Convention is running over thirteen per cent ahead of last year. The total missionary budget for the year is \$2,614,300.

Brussels University, Belgium, has been closed by German military authority. The university buildings are to be used for other purposes and the teaching staff must find other work.

Chosen for outstanding ability displayed since their induction into the army, 76 young colored soldiers are enrolled in the quartermaster officer candidate school at Camp Lee, Virginia. Forty-two of the officer candidates are college men.

The school population, ages 5 to 17, both inclusive, has almost doubled since 1880. The census estimate for July 1, 1940, based on the census of April 1, 1940, was 29,805,259. Comparing 1930 with 1940, we have a decrease of 1,766,063.

On the condition that he read the Bible and learn the story of the life of St. Francis of Assisi, a fifty-three-year-old man of Brooklyn, N. Y., found guilty of robbing a church poor box, received a suspension of sentence on a six-month jail term.

A trio of prominent clergymen, representing the Protestant, Catholic and Jewish faiths, are currently addressing special Town Hall meetings in four army camps in the Southwest under the auspices of the National Conference of Christians and Jews.

Delegates to the New Hampshire Baptist convention in session at Nashua, N. H., voted to ask Baptist churches to give consideration to older ministers who are now without pastorates for pulpits which have been vacated by the demands of the armed services of the United States.

The average salary of teachers, supervisors, and principals for the entire country is \$1,441, an increase of \$21 over the previous high mark of \$1,420 in 1930 and an increase of \$67 over the previous year's report, according to statistics compiled by the United States office of education.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

OCTOBER 31, 1942

Number 44

## ... Editorial ...

### The Born Leader—and Others

PERHAPS it is not doing too much violence to a certain well-known sentence from Twelfth Night to say that some leaders are born, some achieve positions of trust, and some have responsibilities thrust upon them. Even such a facetious listing of the paths to power should serve to indicate something of the problems faced by the one who would lead.

Take the matter of how a leader should lead. Should he be more of the hard executive, or should he be as one of his men? Think of great Xerxes, reported to have sent slave warriors into battle at the threat of the lash. How different the conduct of the Greek leaders, or of David in the days he was hunted by Saul.

Thus another school of thought stresses the very opposite of the Persian system. It is now being said that no officer in an army is really competent unless he can do anything which he might require of the men under him, and do it better! This is direction or leading by means of example.

It is doubtful if the born leader is too conscious of the techniques regarded as effective. His conviction, and his determination to get the task done, are sufficient to lead him to bend all his energies toward accomplishment. He is not much interested in vacations nor overly concerned about pay. He is seldom conscious of any health problem. All that matters is the progress of the kingdom.

This is why born leaders are the real leaders. They may not even think of themselves as leaders. Usually they are humble folk unconscious of their power over others, and so doubly effective. Those who achieve position, or who have great responsibilities thrust upon them, may or may not be successful as leaders. That depends upon their real abilities.

But whoever leads, or tries to lead, takes upon himself tremendous responsibility. It is said that

blind leaders of the blind soon all land in the ditch. Mistaken leaders may work tremendous havoc, as did Saul when he felt he was doing God's service by persecuting the Christians. But the prophet who forges ahead simply because he cannot be content to do otherwise furnishes the vision which saves a people.

H. A. B.

### The Folly of the Foolish Virgins

A good many years ago a certain widely known evangelist, acting as a Sunday-school teacher, was expounding the lesson on the ten virgins. He was waxing very eloquent on the duty of constant vigilance and denouncing sleeping Christians when somebody reminded him that the lesson said "they all slumbered and slept"—wise as well as foolish. The teacher was covered with confusion and spent the rest of the time in an awkward effort to pull himself out of a bad mess.

His embarrassment was all the greater because the idea he was emphasizing was thoroughly good and scriptural. Jesus did urge his disciples to constant watchfulness lest the Master of the house should come suddenly and find them sleeping. But the watchfulness of this lesson was different. The teacher had missed the point.

The virgins are not blamed for going to sleep. Seeing how late it was getting, this was the sensible thing to do, that they might be the more alert when their services were needed. It is simply a detail of the story which makes us notice a little more closely what the mistake of the foolish virgins really was. It probably has no special significance beyond this. Conceivably it might symbolize the sense of security and peace which is the privilege of all Christians who know in whom they have believed and are thus prepared for any eventuality.

The message of the parable is given by Jesus himself in the words: "Watch, therefore, for ye know not the day nor the hour." It is obvious



that for light on the nature of this watching we must look to the difference between the wise and the foolish virgins. That was in one thing only. The foolish virgins had provided no oil besides what was in their lamps. They did not expect to need any more. The wise virgins took an additional supply.

The fact is often overlooked that the foolish virgins did have oil. They had almost enough. During all those long hours of waiting their lamps were burning just as brightly as the others, except at the very last. It was not until they arose to trim them in response to the midnight summons, that they discovered that their lamps were going out. If the bridegroom had come soon after dark or at nine o'clock, or at ten o'clock, or even at eleven o'clock, they could have joined in the procession and have been admitted to the marriage feast. No difference between the virgins would have been disclosed.

The folly of the foolish virgins consisted in not preparing for the possibility of indefinite delay in the coming of the bridegroom. They were just as well prepared as the other virgins for his early coming, or even for a moderately delayed coming, but not for a greatly delayed coming.

"An hour that we think not" is almost always taken as equivalent to sooner than you expect, and such a possibility is provided for in the warnings of Jesus. He covered the whole ground. But surely it is not without deep significance that in three successive parables he emphasizes the other possibility, namely, that it may be later, much later, than you expect.

How fitting that emphasis was we can appreciate, after the lapse of nineteen hundred years, better than those to whom the words were spoken. That Jesus would return in their own lifetime was a very lively possibility with them, if not a strong probability. Already within the apostolic period, Peter had occasion to prepare the minds of his readers against the taunts of those who would ask: "Where is the promise of his coming?" How much more reason have we to fortify ourselves against a like disappointment! We can do this if we profit by the blunder of the foolish virgins.

When the first world war was in progress and so many were seeing sure signs of the approaching end of the present dispensation, a certain writer in one of the exchanges which came to the Messenger made a very significant remark. He said he did not see how he could maintain his Christian faith if the war came to an end and the nations settled down to peace again as before. Possibly he can find some comfort in the present situation, but that man was lining up with the

foolish virgins in no uncertain manner. His lamp was "going out." It was to just such an attitude that Jesus addressed another of his matchless parables, the one that ends in that searching climax: "When the Son of man cometh shall he find faith on the earth?"

Might it help us better to avoid the mistake of these foolish virgins, if we consider also how we can imitate their wiser sisters in keeping up an adequate oil supply?

E. F.

### Is Conscience a Luxury?

THERE are times when it may seem that conscience is a luxury. This is especially true when the group is all out for one solution—all out except a few who make a point of conscience.

Yet, the obvious is not the whole case for or against conscience. Many of the finest things we have were doubtless at first matters of conscience with someone. The process of acceptance usually runs about as follows: status as an alternative, general acceptance, an essential element in the customs or mores of the group. Hence, on general welfare grounds, it would be unfortunate to deny the type of mental processes which result in social invention.

Even in crisis times the sincere critic can make essential contributions. He can do more than hold certain ground when all about him things are slipping. The critic makes possible a continual recheck of what is being proposed. He can help to preserve a poise and balance that would otherwise be wanting. He can help to prevent costly mistakes.

The writer once read of a man being paid ten thousand dollars per year just to act as a roving critic. It was his duty to ask embarrassing questions. He was expected to see that all sides got a hearing. The theory was that he would more than earn his salary by preventing mistakes.

The intellectual handicap of the totalitarian setup is that it does not conserve and utilize the opposition. It tries to operate using only a part of the nation's brain power. The two-party system of government represents a definite effort to utilize the whole of a nation's intellectual resources. It is generally slower, but also generally more safe.

When so used conscience is far from a luxury. Indeed, it is a basic necessity if we are to preserve that degree of democracy which will enable us to do our best. But more than preserving certain points of view, contributing to poise and better procedure, the testing of the position of conscience clarifies for the next steps in man's great social adventure.

H. A. B.



## *The General Forum*

### **The Synagogue Back of the Church . . .**

BY RALPH G. RARICK  
*In Five Parts—Part I*

#### **Introduction**

THE temple at Jerusalem was the central place of worship for all the Jews. As they viewed it, God was found there as his chief dwelling place on earth. However, there was need of places throughout the land where the people could frequently and regularly congregate for worship and religious instruction. To fill this need there came into existence the synagogue. As the temple was the center for the entire people, so the synagogue became the center for each community. Each community crystallized around the synagogue, which was its only possible organization. The synagogue in turn served religiously in a large and very valuable way the widespread multitudes, even the most distant of the dispersion.

James Stephenson Riggs has well said, "From the time of its establishment, the synagogue has been of great importance to Judaism. It has, perhaps, more than any other institution, given life and character to the Jewish faith. Within its sacred precincts the people came face to face not only with the law, but with all that teaching which in interpreting the law made Judaism what it was in Christ's day. It was the point of contact between the people and their religious teachers. There was but one temple, while synagogues were all over the land. The people went to them with earnest purpose, listened with reverent attention, and there learned not only the requirements of the law but the hopes of the nation as both were interpreted to them. So the Jews have done ever since. The synagogue is the vital center of Judaism."

It is the intent in this treatise to discuss only the synagogue of Bible times. It cannot well be ignored as we seek to know the Bible, and particularly the New Testament. The synagogue as an institution, with its organization and ritual, was vitally connected with the facts of New Testament history. It was closely connected with the life and order of the greatest institution of them all—the Christian church. Not only has the synagogue been of great importance to Judaism, as noted above, but it has verily been of great importance also to the beginning and spread of Christianity.

#### **Beginning**

The word *synagogue* comes from two Greek words meaning "to lead together." It was the "bringing-together place" for a "congregation." Its use in the scripture signifies a recognized place of

worship. The synagogue program was dissociated from the ancient ritual of the altar. In this respect there was a tendency in its direction as early as the prophets and their disciples. An instance of this is given in Isa. 8: 16, where the prophet speaks of sealing the law among his disciples. His disciples were those who had received his religious instruction. This giving of religious instruction came to be, as has already been intimated, an outstanding purpose in the synagogue program.

When there came to be these two chief religious parties, the Pharisees and the Sadducees, the temple came largely under the control of the Sadducees. On the other hand, the synagogue as an institution was given its noteworthy development mainly by the teaching of the orthodox group, the Pharisees.

The synagogue, in all probability, originated during, and in consequence of, the Babylonish captivity. It was there at least that it took definite form. The urgency was especially great in the exile period for such provision for common worship and instruction. There had been suspension of their worship at the temple, the people were destined to spend long years away from their homeland, and this made especially meaningful to them the synagogue. The full development came about on the return from captivity. The whole history of Ezra indicates that the people had been in the habit of convening periodically in solemn meetings (Ezra 8: 15; Neh. 8: 2; 9: 1). So the synagogue served in an increasingly large way, even to "the dispersed abroad." Many such would be unable any longer to understand the language of the Old Testament, but the value of it would remain intact for them through the synagogue's provision for translation and interpretation, or what was by them termed the "targuming." Reference to this feature of paraphrasing in the vernacular is found in Neh. 8: 7, 8.

The synagogue became the characteristic institution of the later phase of Judaism. It was an especially strong influence which emanated from

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#### **Willing**

BY ROY WHITE

I used to pray God that he would  
Soon do the things I thought he should,

Determined not to cease until  
He had acceded to my will.

But now I simply wait and pray  
That he will guide me in his way.

*Chicago, Ill.*



the synagogue finally, helping the Jewish people to adhere definitely to the religion of their fathers, with no longer a proneness to but an abhorrence of idolatry. This was the synagogue's paramount emphasis: "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6: 4, 5).

#### Expansion

It has already been pointed out that the synagogue even in name signified a "congregation." A Jewish law held that at least ten men were required to make up a congregation. But it took more than just any ten men, it seems, to qualify a community for the building of a synagogue. In the constituency there needed to be at least ten men of leisure who could devote their time as needed for the synagogue. By their regularity of attendance there would be always guaranteed a sufficient number for a synagogue service.

When the number of resident Jews was not sufficient to enable them to erect and fill a building, there was usually arranged a place where devout Jews and proselytes could at least read and pray. This place of prayer might be either open or covered. It was commonly by a running stream or on the seashore, perhaps partly so as to put them out of the zone of idols. It was "without the gate by a riverside" where Paul and his co-workers "supposed there was a place of prayer," and so sat in with the assembly which included Lydia and her household at Philippi (Acts 16: 13, 14).

There were probably many synagogues in Jerusalem. It seems that foreign Jews there had their own synagogues. In Acts 6: 9, reference is made to the synagogue of the Alexandrian Jews, and also to the synagogues of the Cyrenians, Cilicians and Asiatics. There were instances even of synagogues at some places representing crafts. The gospel writers refer to the synagogues of Nazareth (Matt. 13: 54; Mark 6: 2; Luke 4: 16) and Capernaum (Mark 1: 21; Luke 7: 5; John 6: 59). These were synagogues in which Jesus taught.

In 1902 discovery was made of the earliest document relating to the settlement of the Jews in Egypt and their adoption of Hellenic customs. This document is in the form of a marble slab, bearing in part this inscription, written in Greek: "In honor of King Ptolemy and Queen Bernice, the Jews dedicate this synagogue." Dedicatory inscriptions of a like nature have been discovered even in lower Egypt. There were many synagogues in Alexandria supplying the large population of that city, according to Philo. The one there, known as the "Great Synagogue," was especially famous, being extraordinary in size and splendor.

It was the subject of glowing descriptions in the schools of Palestine and Babylon.

The Antioch synagogue was the famous one in Syria. Paul preached in various synagogues in Damascus (Acts 9: 20). In connection with the apostle's missionary journeys, mention is made of synagogues at Antioch in Pisidia, Iconium, Ephesus, Philippi, Thessalonica, Berea, Athens, Corinth and Salamis (Acts 13: 5, 14; 14: 1; 16: 13; 17: 1, 10, 17; 18: 4, 7).

That the capital of the Roman Empire at the time of Augustus contained synagogues we learn also from Philo. A number of these have been mentioned by name. Ruins of a synagogue were discovered in 1883 at Hamman-Lif, near Carthage. Remains of other synagogues have been discovered in various localities of northern Galilee, in the vicinity of Lake Merom and on the shores of Lake Gennesaret. Reference is made in the Talmud of a few synagogues in Babylonia, and the ones named were likely the oldest and founded at the time of the captivity.

The existence of the "Great Synagogue," as a long-time council of one hundred and twenty members, beginning upon the return of the Jews from the Babylonian captivity, and having Ezra for its first president, is somewhat questionable. There is no historical mention of such a body anywhere in the Old Testament, in the Apocrypha, or by Josephus or Philo. This council is credited with having collected all the sacred writings and established the canon of the Old Testament, with instituting the feast of Purem, and with organizing the ritual of the synagogue.

*Chambersburg, Pa.*

## The Bible and the Christian Attitude As a Citizen

BY H. H. HELMAN

OURS is a democratic government and the nation is a democracy. It is, perhaps, the nearest approach to the Biblical ideal of brotherhood the world has in government. It has in it of necessity the element of outward control which may be absent in a true Christian brotherhood. The essential element in a democracy, however, is that the control is vested in the people themselves. They make the laws, choose their leaders and determine the nation's destiny. Upon the right kind of laws and the proper type of officials this destiny depends. When democracy goes wrong the difficulty lies in poor laws, irresponsible leaders or bad citizens. In the last analysis the people are at fault—those who enact the laws, choose the leaders and compose the citizenry.



The stability and success of our democracy depends upon the respect the people have for the laws they enact and the leaders they elect. When the statute laws are ignored or the leaders do not have the loyal support of the people democracy may degenerate into anarchy. The Bible seems to recognize this and has appropriate suggestions and counsel for citizens. It advises loyalty and co-operation as a principle governing the citizens of a government. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." The proper regard for law is further indicated: "Submit yourselves to every ordinance of man for the Lord's sake."

As in Jesus' day, so today all leaders are not good leaders. This does not call for poor citizenship. Good citizens put bad officials to shame. But when a law is obviously bad or a leader positively vicious, so that a Christian cannot in a good conscience or in self-respect give honor and support, it is well to remember first that the people have made a mistake and upon them rests the responsibility for correcting as quickly as possible the mistakes they have made. The Christian duty then may be to seek the elimination of bad laws and the enactment of better ones, and the election of better leaders. For purposes of purging out corruption and staying the evils of bad government it cannot be unchristian to oppose legitimately foolish laws or vicious officials.

Sometimes there is a conflict between the attitude of government and the ideals of Scripture. For instance, the temperance issue involves such a conflict, as do also legalized gambling, lotteries and vice. Can the Christian citizen go to the Bible for counsel under such circumstances? Jesus said, "Render to Caesar the things that are Caesar's and to God the things that are God's." "Seek ye first the kingdom of heaven." Duty is clear here, that we may go as far in doing Caesar's bidding as the limits of the "kingdom first" ideal will permit. The law does not require anyone to drink alcohol, gamble, or encourage vice. While bad laws are in force we can still "render unto God." It is a poor citizen that finds nothing he can do for his government, even when it is at its worst. He is a poor citizen of the kingdom when he can find no service to render to God. The easiest thing to do about the temperance issue, for instance, is to criticize wet laws and wet officials without doing anything about it. There is no Biblical injunction to such a practice.

The privilege of citizenship in a democracy car-

ries with it a great responsibility, for "we, the people," are not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Bible does have a message for Christian citizens in a democracy, even for those who feel that the government has some pagan elements in it. The duty of the Christian under such circumstances is indicated, and at all times we may confidently seek counsel from the Scriptures in our responsibilities as citizens.

*New Carlisle, Ohio.*

## The Lord's Chastising

BY D. E. CRIPE

THE sacred writer says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5-8).

The Lord does not chastise his son to punish for wrongdoing, but to help him become a better subject of his kingdom. When he is chastised for some wrong he has done, he knows he should not do that again, and so tries to avoid doing it a second time. In this way he becomes a more obedient and more dutiful son.

The methods the Lord uses to chastise his sons are many and very different; he suits the chastisement to the peculiar individuality of each son. There may be loss, disappointment, or trouble. There may be affliction, pain, sickness, sorrow, and others of this nature. Not that the Lord always sends these, but he permits them to come as a means of chastisement. Persecution has often come as a chastisement and has made the church purer and more faithful.

The "thorn in the flesh" (2 Cor. 12:8) may be considered similar to a chastisement. It came, not because Paul had done wrong, but to prevent him from being "exalted above measure," because he had been so abundantly blessed. We know not what the thorn was, but we know it was unpleasant and disagreeable, and required grace to bear.

Here is an incident which may illustrate this subject of the Lord's chastising more clearly.

A mild, patient elder had long served the church faithfully. Something which brought trouble came to pass, and another elder was called in to assist in settling the trouble. After hearing the case the called-in elder put the blame on the home elder, which, so far as the writer knows, was fair and just. Then he rebuked the elder in a way



which almost shocked some of the brethren. But the home elder's grace was sufficient and he never said a word. Some remembered the command of the Spirit-filled Paul: "Rebuke not an elder, but intreat him as a father" (1 Tim. 5:1). And the even stronger teaching of the Apostle Jude, in which he says: "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

If a humble brother had accused an elder it might have been forgiven him on the score of ignorance. But an elder is a man of God, called to do God's work, and is told how to do it. He is taught the Word and cannot claim ignorance. Can he go unchastened for violating such important commands? A strange malady came on the called-in elder. After a long sickness during which there was much time to remember the past, he regained his health, but was maimed for life.

*Wichita, Kansas.*

### What Shall It Profit?

BY L. C. HOSFELDT

WE are living in an age when we hear much about education. All over the world there have been erected great institutions of learning. We have schools from the kindergarten up to our highest universities, in which are taught a great number of subjects, and in addition we have large libraries, books, magazines, radios and newspapers. In every line of thought and endeavor there are almost innumerable instructors or teachers.

Today there is the highest opportunity for anyone, be he old or young, to become well versed on any subject which he may desire. There is no excuse for remaining in ignorance. Great indeed is the privilege to become an adept in any of the arts or sciences. With enough energy, enthusiasm and application one can build for himself a master mind. There is opportunity to become acquainted with all the sciences, which cover all aspects of life, whether they relate to earth, sea or sky. To attain to a high degree of knowledge in many of these is a very laudable desire, for the wider the range of knowledge one has, the better he is equipped to cope with the realities of life.

Some one has rightly said that "the greatest study of mankind is man." To know from whence we are, what we are, and whither we are bound is most certainly the highest and best knowledge. However, this study is perhaps the most neglected one. It is all very well to become a mental giant, so to speak, but if this be the sole aim and end, and

at the neglect of the higher and better things, it is indeed the sheerest folly. He who is wise will so conduct himself that he will attain the very best regarding his spiritual, physical, and financial situation, for it is these three at their best that will bring to him that which is best for himself and for those about him, and which tends most to the glory of God.

The order in which these subjects should come in any one's life is that the spiritual comes first, the physical second and the financial last. It appears from observation that the human race in general has reversed this order. It seems that most people figure in dollars and cents, and all other things are secondary, if not entirely neglected. The Biblical injunction is to seek first the kingdom of heaven and all these shall be added. If one knows how to be saved, it matters little what else he knows, but if he does not know how to be saved, though he know about everything else that might be known, it will profit him little or nothing.

The earth, sea and sky are large fields for study. To learn all about them is an endless task, and might cause much weariness of the flesh with very little edification of the soul.

Suppose one should take up the study of botany, learn to know plant life, become able to name and describe in detail all the different trees, flowers and shrubs, where and how they grow, and so on, and at the same time be unacquainted with the Lily of the Valley and the Rose of Sharon.

Again, suppose one took up the study of geology, and spent years in obtaining a knowledge of the earth's contents. If he knew in detail all about the different rocks and minerals, and at the same time remained in ignorance regarding the Rock of Ages, or the Stone that was rejected and became the head of the corner, what would it profit?

Once again, suppose he would turn his attention to astronomy, and know of the sun, the moon and the stars. Suppose he would know the planetary system in all its phases, and know nothing of the bright and morning star, or of the Sun of Righteousness with healing in his wings, what would it profit?

If one becomes learned in all the sciences pertaining to material things, and remains ignorant of spiritual things, not knowing how to be saved, he will at last come to that place where he may well exclaim: "The harvest is passed, the summer is ended and my soul is not saved." "What shall it profit a man if he gain the whole world and lose his own soul?"

*Los Angeles, Calif.*



## Home and Family

### The Tree of Life . . .

BY MAY ALLREAD BAKER

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit" (Matt. 12: 33).

TODAY I held the squirming little form of the newest member of the family on my lap—a fine boy of a few weeks of age, plump and roly-poly as a butterball. With warm water and the purest of soap I gave him his morning bath, working slowly and carefully, I must confess, for I was in mortal terror that he might wiggle off my lap.

Like all members of the male sex, he dislikes having his ears and neck washed, and he puckered up his little face and seemed half inclined to cry. But he stopped to listen to the sound of my voice when I assured him that washing necks and ears was a necessity of civilization, and he might as well get used to it first as last. So the threatened squall was averted, though he waved his tiny hands in protest until I had fastened the last of his garments in place.

His hands are tiny and helpless. For the first time, I noticed them particularly: slender, with strong wrists, like his father's, and with long, sinewy fingers. What is he going to do with those hands, I wonder, when he is grown? Will he be a surgeon, performing delicate operations, one on whose delicacy of touch and on whose nerves and knowledge many precious lives will hang in the balance?

Perhaps he will be an artist, a great painter whose masterpieces will live and bring into the world beauty long after the mind that conceived them and the fingers that wrought them into perfection shall have mouldered into dust. Not so likely, this, however, for his parents—my brother and wife—can neither of them so much as paint a barn door. There is only a little artistic talent in the family.

A teacher, writer, minister or lawyer, a rising politician? But I reflect, with a sort of sinking feeling in my stomach, that, with the single exception of a distant cousin who lived to become a judge of the Ohio Supreme Court, and my paternal grandfather, who held the humble distinction of "country squire," the learned and political professions in our family are as scarce as the proverbial "hens' teeth!"

As for sailors, I, his doting aunt, always had a hankering for the sea. I daresay, had I been born a boy, I should have turned sailor boy and run away from home, to return later with a parrot and a bad case of homesickness. But the rest of the family has no hankering after salt water at all.

A soldier, then? My great-great-great-grandfather and two of his sons served in the Revolutionary Wars, and two great-uncles gave up their lives in the Civil War. But God forbid that these little hands should ever be stained with the blood of their fellow men! I hug the babe closer, while I pray, as millions of women are praying the world over, that wars shall have forever ceased when the child shall have grown to manhood's estate.

A farmer, most likely, as his father and forefathers before him, rising early and toiling late, doing the thousand and one things about the farm, but taking a pleasure in his work because it will be of his own making. That field of corn will be his, and this field of wheat turning amber in the sunshine. There is romance in the scent of new-mown hay, and in a field of contented cows chewing their cuds under the shade of a giant elm. There is beauty in soft, silver-gray rain; in glowing sunsets; in the tapestry woven by bare, brown twigs against the leaden winter sky.

Or he may, like millions before him, go to the shops of our great cities, to trade his young and eager youth for the easy money obtained by working eight hours a day behind high stone or brick walls. Spending it, with lavish hands, when evening is come, on girls, on joy rides and picture shows. Settling down, later on, to join the sober army of the employed, drawn like a magnet, night after night, to the safe shelter of his little home, his wife and family of growing children—will this be his life?

These are the most common attributes of life, and the ones most likely to be chosen, for it is human nature to follow the lines of least resistance, like a tree.

Like trees, only the strongest, or the most resolute individuals, stand out and above their fellows. And, equally, only the weakest, bending and breaking at the first storms and temptations of life, grow up twisted and bent, to make for the criminal elements—wild undergrowth, bearing corrupt fruits that cause mental and moral disturbances.

And I am reminded of that passage of Scripture, when the blind man, partially restored to sight, was asked by Christ if he could see aught, and he replied that he could see men as trees walking. Perhaps at this time his spiritual vision was stronger than later on, when he was fully restored to sight. For man in his spiritual, mental and physical attributes does bear a startling resemblance to trees.

There are the rare trees—beautifully grained and colored, used in the finest furniture and



## Ghosts

BY MYRA BROOKS WELCH

TODAY the house is full of little ghosts!  
Not tall, white spectres wrapped in winding sheet;  
Just pixies clothed in gingham, clean and neat,  
That make obeisance to their eager hosts.

Although the old house preens itself and boasts  
Of polished floors untracked by careless feet,  
These little elves rush from the dusty street  
And swing unchallenged 'round the stairway posts;  
One little fellow flings his cap in air  
(I do not mind these childish capers now);  
A little girl leans o'er my rocking chair  
And softly kisses me on cheek and brow.

For when there's spicy cookies in the jar  
My memory calls for ghosts—and here they are!  
*La Verne, Calif.*

homes; trees bearing delicious fruits unknown to our temperate zones; trees with odd and beautiful limb formations and exquisite foliage. These may aptly be compared to the great souls of the earth—our saints, our writers of good prose and poetry; our sculptors and great artists; our honest and honored statesmen; our musicians and singers—the brave men and women forgetting self and shedding their light in dark and desolate places.

There are the elms and the maples and the walnuts, the stately and graceful lindens and pines, strong trees, bearing much good wood, useful for many purposes, casting cool shade in the burning summer heat. These represent our farmers and our professional class of people, all those who rise just a little above the level of the forest floor. The fruit trees, not so useful for shade or wood, nevertheless are very satisfying in their way. These might well represent our money-makers, those who gather the honey from the flowers of life.

Then we have our jack pines, our sycamores and cottonwood trees, our ash and other common, everyday sorts of trees. These go to make up the great class of common folks, the backbone of our nation, men and women we could not possibly get along without. They are crowded together, some stunted a little from lack of space and elbow room, of sunshine and fresh air, not noted for any particular quality of wood or fruit—but oh, how necessary to the great scheme and plan of living! How dear to the heart of their Creator!

And, putting the finishing touches to the baby's toilet, I told him that he, too, was a tree. "A slender little sapling, planted here, on this Ohio farm, where there is good, sturdy soil for your roots to tap and cling to, and where you should

grow straight and tall and clean in the fresh air and the warm sunshine. There will be plenty of rich milk and green vegetables and fresh eggs to stimulate your growth, and a little, unpretentious white church down the road to nurture your spiritual needs. If you grow up crooked and lopsided you will have only yourself to blame."

"Given the opportunity," said my sister-in-law, smiling as I handed over the precious burden, "we may all, thank God, be able to bear good fruit, give graceful shade, or serve some useful purpose!"

*Arcanum, Ohio.*

## Always Christ

BY AMANDA BLOSSER

A person once remarked, "I am always glad to get home after being away visiting because Jesus seems nearer." As one grows older the truth in this statement may seem more apparent.

But it was not so with a grandmother who went to be with a family (father, mother and a group of young folk) in northern Michigan for a vacation. Did she forget to read her Bible and say her prayers?

Not so. In turns, the young people at home joined her in saying grace at the table. Sunday-school attendance was not cancelled because of the year-old babe. The one in whose charge the little one was put said, "Mother wants the baby to go to church services so that she may never know how to absent herself as she grows older." The telephone called a neighbor to stop for the little band and all went in one car.

The pastor was absent one morning, but should that matter? Christ was at the church. Each one present added to the attendance record. The young superintendent respected the aged. He read the opening Scripture lesson, prayer was offered, and a few classes were combined. Grandmother served as a supply teacher. The young superintendent was encouraged. "I don't know what we would have done without your help this morning," he remarked after session. He also said, "We have a good bunch of young people in our work."

"And you are one of them," grandmother added, and that no doubt still more cheered him on in his Sunday-school responsibility.

"Always Christ." That was uppermost in the mind of this aging grandmother in the church.

How did she spend the remainder of the day? She read the Gospel Messenger while a few neighbor children and the grandchildren spent time in the shade on the front lawn. She noted first the articles written by competent writers. These were carefully prepared. Deep thinking was needed to enjoy them. A literary critic once stated: "It seems one must go through college and university to be able to enjoy the reading of most books. But how about the common people, those who are not permitted the advantage of higher education? Do we write over their heads? Can we know how to get down to them?"

In one Messenger this grandmother found interest in the article on A Reader Writes for Space by the beloved C. H. Shamberger. He touches on what the Christian thinks. True, one must have written his million words before he can term himself a writer, but the unlearned



can drop a vital idea sometimes for that writing. So we can enjoy also the minor write-ups. How about the anniversaries of the aged people? These prove fidelity in spite of the divorce evil. How sacred and beautiful is the long-time marriage!

Next grandmother reads over the *Fallen Asleep* section. She notes: "She united with the church in youth and lived faithful to the end of a long life." What is in that sentence? One can guess that this woman cherished her children, gave freely to the support of the church, and used her money for something better than foolish expenditures like jewelry, hair dressing, and such. She would not display the wearing of gold nor venture a justification that it was a wedding ring. She must have lived a life of holiness as the early fathers in the church interpreted the Bible as a guide to life. How beautiful may be the feet of those who put "Always Christ" first!

And the obituaries, as written by some loved one of a father in the business world, are an inspiration to the young men readers of the *Messenger* (or do they read them?).

Let none ignore the businessman. The more the church becomes established in this modern world, the more need there is for men from the mercantile world. These must be respected and honored. Let it be so. A minister in a funeral sermon spoke thus: "I feel safe to say this man would not take unlawfully but restore to a customer if perchance a mistake should have occurred." That man served forty years or more in the business sphere, retaining his integrity unquestioned by his friends. "Always Christ" is the enduring motto.

A striking example on this theme is shown by a family living in isolation, comparatively, from the church. Plans ever were laid for a vacation trip at district conference time. After the marriage of the children and the passing of the father, the pious mother, alone, continued the plan. How beautiful was her faithfulness. It ever was "Always Christ" first for her.

*Nappanee, Ind.*

## A Blue Bonnet

BY ADA THOMPSON HOY

"Aunt Ann, what a pretty blue dress you have! It just matches your eyes." It was a compliment from ten-year-old Mary to her Great-aunt Ann, eighty-four years old.

Aunt Ann's eyes were old and faded, but when she wore just the right shade of blue her eyes were enhanced by it and took on the deep lovely blue of her youth. Mary, with her keen sense of observation and true love of color, had noticed and had been gracious enough to say as much.

"When I was twenty-four or -five I went with my mother to town and sat spellbound while we listened to a lecture by Frances Willard. She wore a bonnet and a dress just this shade of blue, and she looked beautiful to me. I thanked God right then and there that I had blue eyes and that I could wear that shade of blue; I've worn a lot of it in my lifetime," Aunt Ann told Mary in her half-musing way, that came from recalling stories and happenings from her past life.

As Aunt Ann spoke, Mary thought at once of the picture of her own Great-grandmother Rebecca, whom this

Aunt Ann resembled so much. Her mother had often shown it to her.

"Oh, please, have you time to tell me about Frances Willard?" Mary asked. "I've just read a book about her early life and it was so interesting. When she was only seven she moved from Ohio to Janesville, Wisconsin, right along Rock River. They made the trip with wagons and horses. She had an older brother and a younger sister and the loveliest mother and a very smart father who was a stock farmer and owned many acres of land. He was a great leader in his state too. Frances liked to ride horseback, draw pictures and write better than to sew, but the sampler that she took several years to make is very valuable now because she is so famous."

"Yes, she is truly famous and for a really great cause. She is the only woman honored with a statue in Statuary Hall in the capitol at Washington, D. C." Aunt Ann thought that a great distinction. She loved Frances Willard and had been a faithful member of the Woman's Christian Temperance Union for years.

"You know," she continued, "it was Frances Willard's idea that the W. C. T. U. be made world-wide, and she was its first world president. It has branches in every English-speaking country and the motto is For God and home and every land. She was editor of the W. C. T. U. paper for a long time too."

"She got her training for writing and being an editor in her oak-tree office, which she called Eagle's Nest," Mary laughed. "One night," she went on and it was hard to tell whose interest was greater, Aunt Ann's in looking back or Mary's in looking forward, "she wanted to write and she said the talking and the games in the family living room bothered her. Her mother was always sympathetic and said that surely in their big house there must be room for Frances to have a quiet place to write. It was her older brother who suggested the tree and the next morning Frances made herself a seat on a low broad branch, a table and a covered box to hold her paper and pencils. She won a prize for some of her writing before she was eighteen."

"Did you know she helped found the Prohibition Party?" asked Aunt Ann. "To do away with liquor and drinking was her greatest aim, and she kept at it persistently. There is still a lot of work to be done for temperance. There has been all my life and there will be all of your life, Mary. I hope you will be one of the most faithful workers. The world needs good workers for the right and Frances Willard is our finest example."

*Franklin Grove, Ill.*

## Heard

BY JULIA GRAYDON

I like to catch street conversations at times, and here is one I heard the other day. Three young girls passed me, and as they did so one of them said, "I have made my choice and must abide by it."

I will never know what that choice was, but I think it was in regard to a vocation or a position. From the manner in which she said it I believe she is a strong character and will succeed in what she undertakes. You have made a choice at some time and so have I. Have we kept our word?

Perhaps this was the greatest choice of all, choosing Christ and abiding in him.

*Harrisburg, Pa.*



## Brethren Service

### Relief and Rehabilitation . . .

#### Goodwill Projects in Mexico

During the summer there were approximately one hundred American youth in Mexico working on goodwill projects under the auspices of the American Friends Service Committee. Of this number, eight were Brethren youth—Mr. and Mrs. Bruce Wood, who spent the summer at Durango; John Dickey and Glen Fisher at Torreon; Bruce Reeves, Glen Austin, Delbert and Robert Blickenstaff at Vera Cruz.

The projects carried on by this group included teaching children how to play, helping to build a model Mexican village, draining malaria swamps and carrying on projects of public sanitation. Of the group named above, two—Glen Austin and Bruce Reeves—were sponsored by the Brethren Service Committee. The summer's work was climaxed by an educational seminar held in Mexico City. Here the best authorities on Mexican culture, art and history lectured to the group, and they were able to return to the States with a much better understanding of our neighbors to the south.

It is the purpose of the Brethren Service Committee to begin a project during the month of November in the village of Miacatlan, seventy miles south of Mexico City. This is to be a village sanitation project and it will take ten men from four to six months to complete it. It is directly under the supervision of the state and federal departments of health and is very enthusiastically endorsed by the village itself. It gives promise of being one of our most interesting projects.

Upper: Brethren Boys on Summer Projects  
Lower: Constructing a Community Center



Draining a Malaria Swamp Near Vera Cruz

#### Ecuador

Recent reports from our group at Quito, Ecuador, indicate that they are investigating possible areas of need not only in Ecuador, but also in Peru. They are busy learning the language and getting adjusted to their new home. The Brethren Service Committee proposes, through what is known among us as the South America project, to implement in the Western Hemisphere what the Church of the Brethren conceives to be the spirit and teaching of Christ in the area of international relationships. We believe that friendship and goodwill as expressed in neighborliness and mutual helpfulness between and among individuals in local communities must also come to prevail between national and racial groups in order that the peoples of the world may be bound together in bonds of brotherhood and peace.

We seek to give a practical demonstration of friendship to the peoples of South America and to combat any spirit of economic imperialism or any threat of exploitation which may arise within our own government or among the people of the United States in relation to the nations of South America. We have no desire to institutionalize our service in those countries. We seek rather to encourage and buttress in such ways as we are able all those forces of religion, education and government which are calculated to regenerate the hearts of men and reconcile social groups in the spirit of Christ. We have no desire to impose the ideas and culture of North America as such on our neighbors; we rather seek to help realize in both ourselves and them the priceless ideals of Jesus Christ and to counteract distrust, suspicion, fear and unfriendliness among the nations and peoples of this hemisphere. We seek through our service of friendship, relief and rehabilitation to discover the spiritual foundations on which tolerance and goodwill among nations and peoples may rest more securely.

A doctor and his wife are to be added to the present personnel, making a total of six people.

#### Puerto Rico Project

On October 2 Mrs. Daryl M. Parker and the two boys—Donald and Robert—arrived safely in San Juan, having traveled by plane from Miami, Florida. Our group in Puerto Rico, consisting of eleven Civilian Public Service boys, Dr. Carl Coffman and Dr. and Mrs. Daryl Parker, are getting their work well established in Castañer.

At their New York meeting the Brethren Service Committee proposed to enlarge this C. P. S. unit to eighteen.



They also plan to send another doctor and his wife in order that not only the work at Castañer, but also the project at Zaldounda, can be developed. The additional C. P. S. men are to be chosen from our C. P. S. camps and are to be men who will meet the special needs of the unit at this time.

Mr. and Mrs. David Blickenstaff, who were the first members of the unit to arrive in Puerto Rico last June, returned to the States on October 8. They are to sail for unoccupied France the latter part of the month, where they will engage in relief work for the present under the supervision of the American Friends Service Committee.

### Relief Work in Central China

Ernest M. Wampler was loaned by the General Mission Board for a period of one year to the Church Committee for China Relief. He is now one of their supervisors and is investigating relief needs in the northern part of Central China.

We quote the following paragraph from a letter written by Mr. Wampler July 29 and received in the office September 14:

"We have had letters from our church people in the southern section of our mission territory, and out in the country they are still having church services. Liao, Ping Ting, Showyang are all closed and the Christians do not meet for worship publicly. Taiyuanfu seems to be still carrying on. They are having a rather hard time, but they are helping each other and in that way are getting along. They long for the day when peace will come again to their land. We are finding a number of our boys scattered all through free China, but most of them are making money and do not need any assistance. The suffering of the general public in Liao is very severe. Along with the war, sickness is very prevalent. In one village of about 150 people, eighty died of typhoid fever in one month last summer.

Here is an interesting paragraph from a letter written July 20 by O. C. Sollenberger, who went to China with Ernest Wampler:

"July 10 Mr. Nieh and I accompanied Ernest to Paoki on the train. . . . While in Paoki Mr. Nieh and I visited some of the Co-operatives, and three large industrial plants which have grown up there since the outbreak of the China War. Before the war Paoki was just a small town, but because of the Co-operatives and other industries located there, it is now a city of over two hundred thousand people.

"Before returning to Sian, we went from Paoki to Feng Hsiang County, about fifty li northwest of Paoki, to inspect a middle school which had asked for some funds from the American Advisory Committee."

### Relief Needs in South China

The great need in Moy Gwong's territory in South China is shown in the following excerpt from a letter written by him in late May and received in the office a few weeks ago:

"We made an investigation among our members and their families the other day, and we found a few suffering from hunger very badly while others are eating only a half. We fear some may starve at any time. Yesterday I took charge of a funeral of one of our members, who was a man forty-nine years old. We believe he was starved. He left an aged mother, a wife and three small boys. . . . We are very eager to hear from you. May the Father bless you richly."

A letter written July 8 shows that the situation is not improving: "We are now in a great financial distress. Food becomes a big problem to us. The price of food is very, very high. According to the present price of food, two light meals a day would cost a person over \$200 local currency for a month. For the last few months we borrowed money for living until there is none to be borrowed. We now cut down our food to six tenths or even one half. Many die daily of starvation. If the war will not be closed soon, I fear one half or even more of the Chinese population will have to die."

We have repeatedly made strenuous efforts to send money to Moy Gwong. Our last approach was made through the American Baptist Mission with headquarters at Richmond, Virginia. They have a station close by and felt they could send the money direct to him. We have no confirmation that this money has reached him. The Service Committee has appropriated \$1,000 relief money to be used in this territory.

### Relief Money for India

During the month of May we received a cablegram request from India for \$2,000 to be used for relief in the Bombay Presidency. Lynn Blickenstaff, writing later about it, states that they have appointed a special committee consisting of D. J. Lichty, E. M. Zigler and himself to administer these funds. They are asking each station to survey its field, determine where and how much help is needed and prepare plans for meeting it. He says there are a number of war refugees circulating all over India and when food or medicine is required, or possibly travel, if government or other relief is not available, they will give consideration.

### Heifers for Europe

The project of securing heifers for European relief has stirred up quite an interest over the brotherhood. The cattle committee appointed by the Brethren Service Committee has been investigating very carefully the possibilities and opportunities of this project.

Contacts have been made with representatives of the Belgian government and also with several influential men in the division of foreign agricultural research, department of agriculture, Washington, D. C. Much interesting and valuable information has been secured.

There is no question as to the dire need of relief, especially of food products, for the people of Belgium and other parts of Europe. The Belgian Commission tell us that the present needs of their country in the order of their priority are as follows: (1) powdered milk, (2) dehydrated eggs, (3) cheese, (4) clothes, (5) fodder and (6) cattle. The following quotation is from the New York Times of October 7, 1942: "In Belgium the people are living mainly on bread and turnips. More than 2,000,000 did not even see a potato last winter and the meat ration has been reduced to a little over 15 grams (about half an ounce) a day." Other war-stricken countries of Europe are just as needy and in some cases even more so than Belgium.

On account of war conditions no definite information is available as to when it would be safe to make shipments of cattle to Europe. Government officials are not opposed to our plan but do tell us that as soon as it is safe to make shipments across the Atlantic food items for immediate consumption that have high nutritional value in relation to bulk will be given the preference to save the lives of as many people as possible.

(Continued on Page 15)



## *Our Mission Work*

### Chinese and the Brethren . . .

BY WANG TUNG

SINCE I have traveled among the churches of the Brethren I have been impressed by the fact that the Brethren people are in many respects like the Chinese. So far as my impressions of the Brethren people are concerned, I am convinced that the Brethren mission in China has a great future because the Brethren people and the Chinese as a whole have a similar background and are guided by similar ethical principles.

1. The Brethren people as a whole have a rural background. Many of them are farmers. They work hard on their farms and are not interested in politics. They are nice people. They keep their hearts pure and their hands clean. They enjoy their country life. China is an agricultural country. Eighty-five per cent of the Chinese people are farmers. In this respect they have the same background as the Brethren people. They have the same characteristics as the Brethren.

2. On religious grounds the Brethren are a peace-loving people. The founders of the Church of the Brethren were persecuted for their peace testimony. The Brethren are opposed to war. The Chinese are traditionally a peace-loving people. No Chinese thinks war is a good thing. Even a quarrel, or a dispute between two persons, is considered a shame in China. A Chinese proverb says: "Peace first." When the Chinese meet on the street they say, "Peace!" to each other as their greeting. Thus the Chinese are a people with a deep-rooted tradition of peace. They have much the same peace convictions as the Brethren.

3. The Brethren are like a family. When they have a meeting all the people come regardless of age. Many of them are related to each other. The Brethren look upon themselves as the members of one big family. In a rural community the Chinese live as one big family, too. The old people are highly respected by the young people. The younger ones do not call the older ones by name, but call them uncle or aunt. The Chinese live in an ethical order. The home community lives as one big family.

The Brethren as a whole are a religious people. They like to stand by their religious convictions and follow the teachings of Jesus Christ. In purpose their education is Christ-centered. They teach their children to follow Christ. So far as my understanding of the Brethren people goes, they are truly good church people. Perhaps the Chinese as a whole are not as religious as the Brethren, but their ethical beliefs are much the same. Many of the principles of Chinese ethics coincide

with the teachings of Jesus Christ. One might say that though many of the Chinese are not Christians in name, they are Christians in deed.

China and the Chinese people have been misunderstood by Western people. Many Occidentals think China is a land of darkness, and that the Chinese people are heathen. But today more Western people are realizing that China is a country with an old civilization and that its people are highly cultured. The Chinese are not heathen but a people with a deeply-rooted tradition in favor of peace. Their inner life is very beautiful. They have a deep sense of love for humanity. They are a self-respecting, dignified and unconquered people.

Most Western people think they understand the Chinese, but few really comprehend the heart of a Chinese gentleman. No one can have a comprehensive knowledge of China until he understands her culture. It is interesting to outline the principles of Chinese ethics which can be found in the teachings of Jesus Christ. The Christian religion, in order to be effective in China, must be based upon the Chinese cultural background; otherwise it will fail. Missionaries to China must understand the Chinese background first; otherwise they cannot touch the Chinese heart.

The first principle of Chinese ethics is that one strives to develop into a real man. Thus education for knowledge is secondary, while the making of a real man is primary. A real man must have at least three virtues—wisdom, love and courage.

1. *Wisdom.* Three principles are involved in wisdom. The first principle of wisdom is to know yourself; the second, to know your environment; the third, to know how to make adjustments in view of the understanding of yourself and your environment. A man of wisdom has conviction first.

2. *Love.* The sympathetic understanding of others is the basic principle of love. Confucius taught that one should put himself in the position of others. When this is done you can understand others. You should treat others as you want others to treat you; you should love others as you love yourself. To understand others through your insights is the basic principle of understanding others. The Chinese as a whole know how to apply this principle in their daily lives.

3. *Courage.* To have courage one must have a deep sense of duty. A man of courage is a man who is neither rough nor cowardly, but one who keeps himself intent upon duty. To do what you should not do is not courage. Not to do what you should do is to be a coward. A man of courage is a man of duty.



These three virtues go together. Not one can be separated from the others. Wisdom without love and courage may become a trick. Love without wisdom and courage is blind. Courage without love and wisdom will become cruelty. It is not enough to have but one of these virtues.

The Chinese people try to follow eight principles of human relationship in their daily life—

1. *Filial piety*. This is the principle underlying the relationship between you and your parents.

2. *Brotherhood*. Here is the principle that should govern relationship between you and your brothers and sisters.

3. *Loyalty*. This is the principle which should control in the relationship between you and your country.

4. *Sincerity* applies with respect to the relationship between you and your friends.

The four which remain are: (5) etiquette, (6) justice, (7) integrity and (8) conscientiousness. These are the principles of relationship between you and all others.

All these principles of Chinese ethics are very similar to the teachings of Jesus Christ. The Brethren and the Chinese have much of the same background, and have arrived at similar ethical principles. The Brethren mission in China can develop because it finds among the Chinese these excellent principles of Chinese ethics.

*Elgin, Ill.*

## What to Pray For

Week of October 31—November 7

Pray for the missionary whose name is listed in the Prayer Calendar this Week

Mary N. Dadisman.

Remember the missionaries on their birthdays

### Africa

Clarence C. Heckman, Nov. 8, 1897.  
Howard A. Bosler, Nov. 27, 1899.  
Lloyd Studebaker, Nov. 7, 1904.  
Irene Frantz Bittinger, Nov. 13, 1905.  
Evelyn Frank, Nov. 10, 1910.

### India

Eliza B. Miller, Nov. 18, 1874.  
Leonard E. Blickenstaff, Nov. 11, 1913.

## Heifers for Europe

(Continued From Page 13)

Accordingly, the committee, with the approval of the Brethren Service Committee, plans to continue the heifer project and will proceed cautiously and prayerfully. This is necessary because it is impossible to plan for a definite shipping date of any kind.

All changes in conditions and developments will be

watched carefully and as soon as a way through is in sight the project will be pushed as rapidly as possible.

The committee appreciates the co-operation and interest manifested on the part of many local and district men's work groups. However, in view of war conditions and the uncertainties of making shipments abroad, any donations of heifers, feed or cash which might be given are to be accepted subject to the condition that if these donations cannot be used for Belgium relief they will be used in relief work at the discretion of the Brethren Service Committee.

## Monthly Financial Report

During the month of September contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$13,413.08 and the total received for the year beginning March 1, 1942, was \$114,479.88. Contributions for the Brethren Service totalled \$27,834.63 for the month and the total received for the year was \$133,783.50, detail as follows:

	Receipts for September	Total receipts since 3-1-42
World-wide Missions .....	\$ 2,311.93	\$ 18,981.31
Women's Work Project .....	1,049.87	4,605.52
Home Missions .....	330.50	1,476.99
Foreign Missions .....	279.99	2,644.16
Junior League Project .....	169.55	658.23
Intermediate Project .....	5.00	56.29
India Mission .....	167.10	1,127.37
India Native Worker .....	25.00	37.00
India Boarding School .....	18.72	275.57
India Share Plan .....	237.50	976.92
India Missionary Supports .....	1,479.86	9,022.37
China Mission .....	126.26	1,300.93
China Native Worker .....		125.00
China Girls' School .....		10.00
China Share Plan .....	25.00	298.79
China Missionary Supports .....	1,659.54	7,228.76
South China Mission .....		45.00
Minerva Metzger Memorial .....		36.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	698.35	4,619.20
Africa Mission .....	319.60	2,119.07
Africa Share Plan .....	75.00	267.50
Africa Leper .....	30.21	257.35
Conference Budget Undesignated.....	1,993.46	49,070.25
Conference Budget Designated for—		
Board of Christian Education .....	34.97	3,580.20
Bethany Biblical Seminary (at Elgin)	999.62	1,401.94
Bethany Biblical Seminary		
(at Chicago) .....	301.66	420.91
General Education Board .....		37.97
Student Loan Fund .....		5.00
Ministerial and Missionary Service		
Fund .....	50.00	150.00
Conference Budget Share Plan.....		21.60
Youth Serves .....	1,024.39	3,077.93
	\$13,413.08	\$114,479.88
Brethren Service—		
Brethren Service Certificates .....	7,220.00	38,045.00
Brethren Service Fund .....	9,730.02	45,571.77
China Relief .....	210.43	2,982.05
Civilian Public Service .....	9,896.52	42,082.11
European Relief .....	30.00	140.55
General Relief .....	730.66	2,907.28
Refugee Fund .....	17.00	111.57
Tornado Relief .....		1,943.17
	\$27,834.63	\$133,783.50
Grand total all contributions .....	\$41,247.71	\$248,263.38

The following shows the condition of General Mission Board foreign and home mission finances September 30, 1942:

Income since March 1, 1942 .....	\$84,714.08
Income same period last year .....	79,721.01
Expense since March 1, 1942 .....	70,093.97
Expense same period last year .....	90,936.66
Mission surplus September 30, 1942 .....	41,060.33
Mission surplus August 31, 1942 .....	38,342.56
Increase in surplus September 1942 .....	2,717.77



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, November 1

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, The Christian View of Marriage.—Gen. 2: 18-24; Matt. 19: 3-6; John 2: 1-5. Golden Text, Let marriage be had in honor among all. Heb. 13: 4.

**Christian Workers**, Christian Principles Underlying a Just and Durable Peace.

**B. Y. P. D.**, What Makes a Leader a Dictator?

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### Gains for the Kingdom

**One** baptized in the Brick church, W. Va.

**Three** baptized in the Brooklyn church, Iowa.

**Two** baptized in the Mechanic Grove church, Pa.

**Five** baptized and six received by letter in the Green-castle church, Pa.

**Two** baptized in the La Porte church, Ind., Bro. Howard Kreider, evangelist.

**Eleven** baptized in the Streby church, W. Va., Bro. Norman A. Seese, pastor.

**Four** baptized in the Oak Dale church, W. Va., Bro. Norman A. Seese, pastor.

**Seven** baptized in the Yellow Creek church, Pa., Bro. Tobias Henry, evangelist.

**One** baptized in the Mineral Creek church, Mo., Bro. C. D. Bonsack, evangelist.

**Four** baptized in the Farmington church, Del., Bro. William McDaniels, pastor.

**Five** baptized in the Piney Creek church, Md., Bro. William Zabler, evangelist.

**Three** baptized in the Michigan City church, Ind., Bro. David O. Schechter, pastor.

**Twelve** baptized in the Broadfording church, Md., Bro. Jesse W. Whitacre, evangelist.

**Fourteen** baptized in the Spring Grove church, Pa., Bro. Alton Bucher, evangelist.

**One** baptized and one awaiting the rite in the Onego church, W. Va., Bro. Norman A. Seese, evangelist.

**Thirteen** baptized and eight received by letter in the Hollins Road church, Va., Bro. A. J. Caricofe, evangelist.

**Seven** baptized, one received by letter and two reconsecrated in the Melvin Hill church, N. C., Bro. M. Guy West, evangelist.

**Twelve** baptized and one reconsecrated in the Richland church, Ohio, Bro. J. W. Fidler, evangelist, Bro. F. Blake Million, pastor.

**Nine** baptized in the Maple Grove church, Ind., Brother and Sister Clarence R. Bowman, evangelists, Bro. William Brubaker, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. H. F. King** of Heidelberg, Pa., Nov. 8 in the Mechanicsburg church, Pa.

**Bro. G. E. Barkdoll** of Copemish, Mich., Nov. 1-15 at

the White Branch church, Ind.; Nov. 30—Dec. 13 in the Muskegon church, Mich.

**Bro. Hiram G. Gingrich**, Nov. 15-29 in the Annville church, Pa.

**Bro. Nevin H. Zuck**, pastor, Nov. 1-15 in the Union-town church, Pa.

**Bro. M. Guy West** of Roanoke, Va., Nov. 2-15 in the Daleville church, Va.

**Bro. Wilbur H. Neff** of Pittsburgh, Pa., Nov. 1-15 in the Windber church, Pa.

**Bro. Roy K. Miller** of Brownsville, Md., Nov. 2-15 in the Piqua church, Ohio.

**Bro. John E. Rowland** of New Paris, Pa., Nov. 1-15 in the James Creek church, Pa.

**Brother and Sister C. L. Cox** of Claysburg, Pa., Nov. 9-22 in the Upper Claar church, Pa.

**Bro. Edward Stump** of North Liberty, Ind., Nov. 2-15 in the Harris Creek church, Ohio.

**Bro. D. R. McFadden** of Smithville, Ohio, Nov. 22—Dec. 6 in the North Liberty church, Ind.

**Bro. John H. Good** of Springfield, Ohio, in the Pleasant View church, Ohio, Oct. 25—Nov. 8.

**Bro. Ollie Hevener** of Manheim, Pa., Nov. 22—Dec. 6 at the Hade church, Falling Spring congregation, Pa.

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### Personal Mention

**Bro. J. Schechter**, formerly of Worthington, Minn., should now be addressed at Reading, Minn., R. R. 1.

**Attention ministers** of the Church of the Brethren: The following books are no longer available on the Gish Fund list:

181. Flashlights From History

286. Abraham to Allenby

294. Life's Intimate Relationships

297. Behold the Man!

The following books will be withdrawn from the list when the present stock is sold out:

292. The Ethical Ideals of Jesus

299. George Muller

300. Doctor in Arabia

301. Jesus Christ the Same

305. Religion and the World Tomorrow

See page 17 of this Gospel Messenger for reviews of the first four of the following titles adopted at the last meeting of the Gish Fund Committee:

319. You Are My Friends, Frank Laubach, 75c

320. A Testament of Devotion, Thomas R. Kelly, 50c

321. In the Shadow of the Cross, Frederick K. Stamm, 75c

322. The Gospel of John, Charles Erdman, 50c

323. Doran's Minister's Manual, 1943, \$1.00

324. International Journal of Religious Education (magazine), 90c

325. Expositor (magazine), \$1.50

Orders for numbers 324 and 325 must be placed between Nov. 1 and Dec. 15. No orders will be accepted after the latter date.

Write to the Brethren Publishing House for a complete up-to-date list of Gish Fund books.



**Bro. Wm. H. Rivell** has changed his address from 828 S. Hanover St., Hastings, Mich., to Chalfont, Pa.

**Elder W. W. Gish** will represent Southwestern Kansas on Standing Committee for 1943. Elder Clinton I. Weber is the alternate.

**West Marion, Indiana**, and not West Marion, Ohio, is the place where Bro. Moyné Landis is to hold a series of meetings Oct. 26 to Nov. 8.

**Canton, Ohio**, was represented by three visitors to the Publishing House on a recent Monday. They were Mrs. Edna Bowman, Miss Grace E. Otto and Miss Victoria Boholtz.

"We are enjoying our church paper very much. Will soon send in a 100% club again this year." So writes Pastor F. E. McCune of the Four Mile church near Kitchel, Ind.

**Middle Indiana** has elected Brethren T. G. Weaver, Ray Zook and Charles Oberlin to Standing Committee for 1943. The alternates are Brethren Edward Kintner, H. L. Hartsough and V. F. Schwalm.

**Elders Guy Wampler and S. H. Flora** are the Standing Committee delegates from Southern Virginia to Conference for 1943; the alternates are D. B. Wampler and G. W. Bowman.

**The Advantages** of a Small Christian College, an article by President W. W. Peters of McPherson College which appeared in the Messenger for Aug. 8, was reprinted in The Church Advocate for Sept. 30.

"Today I received my first copy of the Gospel Messenger. . . . It is more interesting than I ever thought and already I have read several articles." This is from a letter by a young man in the U. S. Signal Corps whose mother is sending her son his church paper.

**Brother and Sister John A. Pritchett**, 2006 Ashwood Ave., Nashville, Tennessee, have graciously offered the hospitality of their home to all Brethren boys who may be in military service, stationed at Nashville and surrounding territory. This nonresident family take an active part in the district affairs of Tennessee and they will be a blessing to any young man who seeks their friendship.

**C. P. S.** camp directors' meeting was on last week in the north board room of the Brethren Publishing House. At the first meeting when your reporter looked in there were twelve men from a distance present, as follows: S. Loren Bowman, Murvel Garner, D. C. Gnagy, Samuel A. Harley, Graham Hodges, Quincey A. Holsopple, Ora I. Huston, Omer B. Maphis, J. H. Mathis, Mark Y. Schrock, Ralph Townsend, Levi K. Ziegler.

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#### Miscellaneous Items

**November 15** is the date on which to observe men and missions Sunday. Information may be secured from Laymen's Missionary Movement, 19 S. La Salle St., Chicago, Ill.

**The Nampa church** of Idaho recently burned the mortgage on the church house and installed a new pastor all on the same Sunday. The new pastor was Bro. Francis H. Barr and the service of installation was graciously conducted by the retiring minister, Bro. M. S. Frantz. An appropriate program detailing the more important history and events leading up to this happy occasion was shared in by Brethren C. A. Williams, Richard Keim, and others. Men's work took special interest in seeing that the mortgage burning was a thorough job.

**Roann church** of Indiana has the annual home-coming and harvest meeting scheduled for Nov. 1. It will be an all-day meeting with a basket dinner. Old friends have a special invitation.

**Copies** of Annual Meeting Minutes for 1924, 1925, 1930 and 1931 are desired by the Brethren Publishing House. If you have copies for these years which you can spare the House would be very glad to receive them.

**Help** us avoid that January and February subscription rush by sending in your Messenger subscriptions at least one month before expiration. In this way you can avoid missing any copies of the paper, give us time to handle your order, and add to the sum total of human happiness.

"When does my Gospel Messenger subscription expire?" Do not write to find out; just look at the stamping of your name and address on the wrapper or cover of your paper as the case may be. To the left of your name you will see in order: the bill number, the month and year your subscription expires.

**At Dundalk, Md.**, thousands of people are settling to work in the large plants located there. Among them are members of the Church of the Brethren and others from Brethren homes. Recently a group of our people organized to hold Sunday school at 10 a. m. and preaching at 11 o'clock with an evening service at 8 p. m. All services are held at the I. O. O. F. hall in Dundalk. Bro. J. Cline Bowman of Baltimore is part-time pastor. For information write Mrs. Oscar L. Shanholtz, 7 Leeway, Dundalk, Md.

#### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**You Are My Friends.** Frank Laubach. Harper, 1942. 178 pages. \$1.50.

This is a mystical, devotional book centered about the friendship between Christ and the believer. Illustrative of the trend of thought are some typical headings: Christ in Our Midst Today, Christ Pursuing Us, How His Love Enlarges Us, The Fellowship of His Suffering, The Rewards of His Friendship, Christ's Friendship Is Its Own Reward. The friendship of Christ is shown as being warm and intimate, but at the same time exacting and challenging. To those whose natures are less mystical than that of the author some of the statements and suggested spiritual exercises may seem unreal and impractical, but it must be remembered they have proved helpful to him and that they are not out of line with the spirit of Jesus. One cannot read this book without realizing that to be a friend of Jesus holds greater possibilities than he has realized in his own life. The value of the book is enhanced by the inclusion of fifteen well-known pictures of Jesus which show his friendliness.—Ora W. Garber.

**A Testament of Devotion.** Thomas R. Kelly. Harper, 1941. 124 pages. \$1.00.

This is a book about the inner life by a young Quaker who has left to the world a legacy, a "testament," in this little volume which speaks to men's needs today. (He died in 1941.) The book is a collection of his writings with a biographical memoir by Douglas V. Steere. He writes about The Light Within, Holy Obedience, The Blessed Community, The Eternal Now and Social Concern, and The Simplification of Life. The essays are a



blending of the mystical and the practical, a description of "the adequate life" which the scientifically-minded Thomas Kelly himself knew. They are written with unusual simplicity and grace. There are those who feel that this little volume will ultimately rank among the great and undying books of devotion.—Foster B. Statler, Mount Morris, Ill.

**In the Shadow of the Cross.** Frederick K. Stamm. Macmillan, 1941. 141 pages. \$1.50.

Here is an interpretation by the radio preacher known for his High Lights of the Bible broadcast. The book portrays Jesus as the pioneer whose loftiness of spirit and dauntless daring are so much needed today. It represents Christ as the light in our darkness and the gospel as the hope of our insane and violent world. "Jesus was crucified because he would not conform; his cross is a testament to God's eternal love and life's renewal."

Beginning with a chapter, *They Crucified the Pioneer*, and ending with *How Easter Lights Up the Road of Everyday Life*, this is a good book for Lenten reading and Lenten preaching suggestions. Some will wish that a few statements such as his reference to propitiation had been omitted but on the whole the book is a worth-while contribution to the literature about the cross.—Foster B. Statler, Mount Morris, Ill.

**The Gospel of John.** Charles R. Erdman. Westminster Press. 178 pages. \$1.00.

Introduction, outline, American Standard Version text, and a running commentary on each paragraph in the gospel. Out of a long experience in study and teaching of the Bible Dr. Erdman brings in a simple, helpful way the teachings of this most spiritual of the gospels.—E. G. Hoff.

## *With Our Schools . . .*

### **Bridgewater College**

**President Bowman** made nine addresses at the Central Regional Conference at Manchester College Oct. 18-22.

**The Brethren Service Planners Conference** of the Southeastern Region was held at Bridgewater Oct. 22, 23.

**The world-famous Don Cossack Chorus** with its diminutive conductor, Serge Jaroff, will present a program of Russian music at Bridgewater on Oct. 30. Organized twenty-two years ago, the Don Cossacks have performed 5,000 times all over the world. Their appearance will be the first presentation this year in the Bridgewater College artist series.

**The State of Maryland** will be represented at the national 4-H Club congress in Chicago, Nov. 27 to Dec. 4, by a Bridgewater sophomore girl. Dorothy M. Prigel, of Glen Arm, Md., a member of the Long Green Valley congregation, was chosen for this honor after having been named the outstanding 4-H Club girl in Maryland. She has been active in her home church and in 4-H Club projects in Baltimore County.

**In the convocation address** of the 63rd annual session on Sept. 30, Bro. Earl M. Bowman, pastor of the Harrisonburg, Va., church, declared that "the world is where it is today because man's thinking has gone awry." He said, "Paganism or atheism has repudiated and is challenging the Christian heritage with the anti-Christian way of life." After the address two baccalaureate degrees were conferred and one pre-professional certificate awarded.

**A new Committee on Church Extension**, charged with the responsibility of "arranging institutes and conferences among the churches of the Southeastern Region and of supervising all programs of deputation or extension character which may be offered by either faculty or student groups," was appointed at the beginning of the new session with Prof. M. R. Wolfe as chairman. A Council on Student Publications and a Committee on Calendar of Events were also added to the council and committee organization of the college.

### **McPherson College**

**At a recent meeting** of the Kansas Association of Church Related Colleges President Peters was elected vice-president of the organization.

**Miss Gulah Hoover**, instructor in public school music, completed her work this past summer at Northwestern University for the degree Master of Music, which she will receive at the next convocation of the university.

**The new president** of the Alumni Association is Mr. John Lehman, attorney of Abilene, Kansas, and state representative from his district. Mr. Lehman is putting on an aggressive campaign to keep our more than 2,500 alumni aware of the activities and needs of the college.

**The enrollment** for the fall semester shows a small decrease over that of the same semester last year. The decrease is not greater than was anticipated in consideration of the present world condition. The per cent of Brethren students in attendance is greater than in former years.

**The new Frantz Industrial Arts Building** is slowly taking form, and should be ready for use very soon following Thanksgiving. This building is constructed largely from materials salvaged from Old Fahnestock Hall. The building is faced with native stone and trimmed in brick. When completed, it will be one of the most attractive buildings on the campus as well as being one of the largest and best equipped buildings of its kind in this part of the country.

**Loyalty**, which perhaps shows itself better in the small church related college than in any other organization, is beautifully exemplified in the Normal Class of '07 of McPherson College. Twelve of the original thirteen members of the class are still living. A chain letter including all of the members of the class finds its way to each member about twice each year. In order to make the rounds, this letter travels into seven states and to persons representing ten different professions and vocations, but a common interest continues to bind them together.

**New teachers** added to the faculty this year include Miss Wanda Hoover, a former graduate of McPherson College and a recent teacher at Bridgewater College. Miss Hoover heads the department of Home Economics. Miss Zelma Smith, former city librarian of McPherson City and a graduate in library science from Kansas State Teacher's College, has been employed as head librarian. Miss Maude Arnett is our new professor of organ, and Mr. Joseph Kirschbaum is professor of violin and orchestra. The latter two are shared with other colleges, Miss Arnett with Central College, and Mr. Kirschbaum with Bethany College. This arrangement makes possible the employing of persons with far superior ability to those we would be able to employ without this co-operation. Especially is this true in the case of Mr. Kirschbaum, who is a violinist of national note. He spends two days of each week on our campus.



## *The Church at Work*

### **A Summer Work Camp . . . A Week-End Camp . . .**

#### **A Report of the Yakima Work Camp**

By Myrtle J. Barley, Poston, Arizona

The momentary enjoyment of something fine often gives great pleasure, but the reflection of that same fine thing gives greater pleasure. As I look back to my experience in the work camp at Yakima this summer I have a sense of appreciation that I did not have even when I was thoroughly enjoying it.

Originally, work camps were planned as an alternative for war. They were a work that was constructive rather than destructive. Today we have added to the philosophy of the work camp and have tried to build into it a pattern for living. The five phases emphasized in work camp were these: to work together, to play together, to study together, to worship together, and to live together co-operatively. These phases help to make a rounded personality, which in turn builds that pattern for living that we believe is good.

The work camp at Yakima started out with one member, the director, and his wife. Because of unfortunate circumstances, the work camp project that had been planned could not be carried out. When this one member arrived for camp he, as well as the director, was confronted with the problem of what to do as a work camp project. The Japanese Congregational church of Yakima had left their church in the custody of the Church of the Brethren. With that much to begin with the work camp committee felt that perhaps some sort of a project might be started. Let it be understood that the work camp committee this year consisted of representatives of various religious groups and organizations other than those of the Church of the Brethren.

Soon other members of the work camp came in, and it seemed as if something would at last develop. The work camp group met with some of the members of the work camp committee and brought their visions for a project that would be worth while. They would make this Japanese church into a community center that would serve the needs and interests of the various races and faiths of the people in that community and call the place Fellowship House. Because there were very few pre-arranged plans, we feel that we had a unique opportunity in having a part in the building of plans for our summer's project.

Some of the first things to do were to clean the building inside and out, store away seats and books that would not be used at present, and make contacts with the young people's groups of the different churches and races of the city. The last mentioned was not so easily done. When we approached these young people with our great vision they thought we were crazy, that people in this day and age just don't pay to work, and that no one should expect such things as race and class tolerance, and especially their actually working together harmoniously. The Negroes were especially skeptical of any white group who suggested that they themselves would be willing to do physical work at a forthcoming convention to be held in their Negro Baptist church. The white groups of the various churches couldn't grasp the work camp ideal.

Naturally all these things were hard to take, but we kept working—scrubbing floors, washing windows and woodwork, moving things about, making the place into living quarters for the campers of the second period.

We kept on trying to interest people in our project. Children and adults of the community seeing us at the Fellowship House day by day became interested in what went on in the abandoned Japanese church, and little by little folks could see that we meant business. It is the hope that this project will develop into a year-round affair, and will become the work camp headquarters. The community-service attitude needs to be carried on in order that people can see for themselves the value of a true fellowship house.

At last a fine opportunity came for showing to the community that we believed that race groups could work together. The Negro Baptist Convention came to town. We offered to serve as helpers in the kitchen and dining room, or wherever needed. The church leaders accepted our offer and from that association there grew a very fine fellowship. Working with the Negroes there will be an experience which will never be forgotten. We learned to love each other; we forgot that white people are white and that black people are black—everyone looked alike by the end of the week.

Briefly, you have been told about the work which we did. Because, as a little second grader once said, "all work and no play makes Jack a dumb boy," we found time to play. Part of the group set up a recreation program at one of the parks near by. They met with the youngsters of the community twice a week to play and teach new games. This built a better understanding and appreciation between the campers and the people surrounding Fellowship House.

Our study and discussion sessions together were very educational. Some of the high lights of our sessions were these: a representative of La Verne College, who discussed with us the influence of the newspapers in relation to propaganda; the chairman of the work camp committee, who discussed with us our philosophies of patriotism; a Negro minister, who led us in some thinking regarding inter-racial work; a state senator, who with some others had visited a relocation camp and told us about it; the fieldman for the Home Missions Council of North America and a member of the work camp committee, who gave his interpretations regarding certain portions of the Bible in the light of the needs today; a lady, who had been a missionary to Japan for twenty-five years; a representative of the F. O. R.; and a C. P. S. boy from Cascade Locks. All these discussions brought more vividly before us our responsibilities in this world situation.

The devotional periods of the day were short but in many cases very inspirational and impressive. The climax of the summer's worship was an evening on a hilltop overlooking Yakima city and valley. One thing that was said we all ought to remember: Though conditions change, ideals change, attitudes change, and there comes a feeling of insecurity, the hills and the sun and the moon and the stars and God will remain the same hills, the same sun, the same moon, the same stars and the same God.

! The test of real character is that of living harmoniously together. We had such fun living. Living, not existing, is a great responsibility. Everyone looks on to see just how we are living. We of the work camp had the rare privilege of living with a Jewish boy. It was he who taught us a great many things about tolerance and



appreciation of minority groups, because he is a part of one. His individuality, sense of humor, intellect and idealisms, though coming from a somewhat different culture, brought us all together into a fellowship that could not have been experienced without him.

All of us learned many things from work camp: tolerance of those of other races and religious faiths, patience in getting people to understand our motives, the value of working together on a common project, the necessity for greater devotion to right and justice, the need for a firm faith in the reality of God, and the desire to serve humanity.

Because of this keen desire to serve humanity, four of the campers accepted the opportunity to do volunteer work in farm labor camps. There they met official workers with those same desires, but who lacked the religious devotion to back their work. So in the campers' work with the officials as well as with the farm laborers there was an opportunity to exemplify those things which they had learned from work camp.

In one of the labor camps were Mexicans, Indians, Spanish and thirty-two trusties from the state penitentiary. Two statements that make us feel good about our work there bear repetition. A Mexican mother said, after one of the workers mentioned that she had never associated with Mexicans before, "Oh, I thought you had worked with Mexicans all your life; you're so understanding of us and our children." The other came from one of the trusties; "Gee, but it's swell to have girls treat us as if we really are still a part of society." We doubt that either of these people know how much those things meant to us too. Perhaps those good words could not have been said had we not been to work camp first. Our work camp director and his wife are two of the finest people we have ever had the pleasure of living with. Their sympathetic understanding of our mental and spiritual inadequacies helped us to love them dearly, and their ability to be one of us will cause us to place them in our own individual "halls of fame."

So, to me work camp is an ideal, not an idea—an experience that no young person should miss. It is the hope of us all that the time will come when each interested young person will have that same fine experience. No one will ever be able to tell what it means to him, but he can sincerely try to live what it means to him.

### Nebraska Family Camp

By Milton C. Early, Omaha, Nebraska

A week-end family retreat was held on the grounds of the South Beatrice church, August 7-10, 1942, at Holmesville, Nebraska.

Fifty-nine adults, fifty-three young people and eighteen children registered. This gave a total of 130 people, who considered themselves campers. In terms of interest we feel that the camp was a success in spite of the pressure of forces which were beyond our control. Some folks drove a distance of over 300 miles to be in the camp one day, even though crops at home did need their attention. Two churches only were not represented in the camp.

The leaders for the camp were W. W. Slabaugh from the seminary, Raymond R. Peters from the young people's department at the Elgin office, M. R. Zigler from Elgin, Leta Beckner from Holmesville, Charles J. Black from Omaha, and Wilbur Hoover from Cambridge. Swigart F. Miller served as camp manager and Mrs. Robert Frantz as registrar.

At the business session of the camp Swigart F. Miller, business manager, and Milton C. Early, camp director, were again re-elected for the 1943 family camp.

Words cannot express the heartfelt gratitude for the inspiration and needed guidance found while attending this week-end camp. The leaders did their work nobly. The campers co-operated as one family. We may well say that this new experience, which we were compelled to undertake in lieu of the regular family camp, delightfully impressed everyone. We feel that divine guidance led us in our undertaking. Therefore we direct our gratitude toward God for his leading.

The expression of the group in the business meeting was strong in favor of the retreat. We are recommending that, if conditions do not clear for a regular camp in another year, a similar plan be worked out which will continue to weld our district in one large family interested in the kingdom of God.

### ADULT DISCUSSION OUTLINE

#### The Church and Durable Peace

##### Part III. The Economic Basis

Sunday, November 15

#### I. Introducing the Topic

"The system under which we have lived is a predisposing cause of war even though those who direct and profit from it have desired peace"—hard words from the Malvern (England) Conference, 1941. One of our own ministers puts it thus: "We live in the back line of a system whose front line is a battle line."

Do you believe that? Most people do not, but they do not trace the long roots of war (there are more than one) far enough to see that it grows out of the economic struggles of peace time. It is good news that more are coming to see, even though the seeing is painful.

II. To Think About (before you answer these questions finally, consider the kind of conditions we would have if those answers were multiplied around the world)

1. Do you buy as cheap and sell as high as you can?
2. Are you willing for your standard of living to come down so that others may have a chance to raise theirs?
3. Do you want your neighbors to know what your income is? Why or why not?
4. Would you be willing to hire a man to work for you at the same wages you are paid? Why or why not?

#### III. Plans for the Discussion

1. Get two persons (not the same as last time) who honestly disagree on this advice of John Wesley's: "Get all you can; save all you can; give all you can." Spend fifteen minutes with them together so that their minds meet on their essential differences. Then ask both of them to read the Delaware (Federal Council) and the Wilmington (Friends) statements on the economic aspect of this world problem.

2. At the meeting present Wesley's advice to the whole group and ask for their immediate opinion. Then ask the two prepared members to give their views.

3. Aim at a sound beginning on the kind of economic plan which, multiplied around the world, will help to bring a just and durable peace. By all means avoid general principles which leave everybody in a roseate mist. And do not dodge the hot questions.

4. Arrange to pass around the copies of the booklets so that more people get to read them.



## Correspondence . . .

### Christ's Blood or His Death?

The design of this little message is to lend harmony to some conflicting opinions.

In the first place, the Triune Godhead views in wisdom the dilemma of a fallen race. Jesus, the Son, and the Father plan something like this: Jesus says, "I'll go to the earth and be born as a human being and die that you and the human race may be reconciled. Will you justify every one who accepts my death in his stead?" The Father says, "I will."

Man's part in salvation, therefore, is to accept or reject the agreement entered into by God, the Father, and his only begotten Son. So we are justified, not in his blood and suffering, particularly, but in his death. In the nature of things, the accomplishment of his death occasioned the shedding of blood and intense suffering, but his life was the supreme sacrifice for our sins.

Those who think the virtue of salvation is in his blood should see that we are justified by his death. To be sure we show forth his death till he comes by eating his flesh and drinking his blood. This is why his broken body and his shed blood perform such a sacred function.

Those who think the saving efficacy is in his death alone and who have no regard for the means by which we are to show forth his death miss seeing his blood and suffering and blurt out, "I do not believe in a slaughterhouse religion." This pernicious idea has developed enough strength to push out of our public worship many of our fine hymns which we used to sing.

If it is essential that we eat his body and drink his blood to show forth his death, why might we not sing of his broken body and shed blood with a delightful enrichment to our experience in public worship?

Personally, I should like to see such hymns as "Are You Washed in the Blood," "When I See the Blood," "There Is a Fountain Filled With Blood," reincorporated into our song books so that we might sing them again. I am made to wonder if we have not already lost much of the Spirit's power by the omission of these grand old hymns in our public worship.

Do I endorse with my life the pledge of Jesus Christ as entered into by himself and his Father? Christ's death is pivotal in our justification by faith, but we do need to show forth his death by eating his flesh and drinking his blood.

Grantsville, Md.

J. C. Beahm.

### Our Sacrificing

You have asked us laymen for our opinions or thoughts about the reports of Annual Conference. I was one of those who were not privileged to attend Annual Conference; however, I read with interest all reports in the Messenger and enjoyed them immensely.

I felt with some foreboding that the spirit of the Conference might not accurately portray the spirit of each individual church. I felt that since war work, bond buying, etc., had become of major importance our people would become so confused that the work of the church, especially our C. P. S. projects, might bog down under so heavy a responsibility. Since the Conference is well in the past and the spirit is still strong, perhaps stronger, I am beginning to think that my fears are groundless. Especially have I felt that way since hear-

ing reports from the Southern Indiana conference at Anderson.

Our delegates, Mr. and Mrs. Waldo Emrich, brought back a most interesting report. The C. P. S. truck loaded three and one-half tons of foodstuffs. The delegates brought back reports with so much zeal that I believe each of us in the audience caught a little of the inspiration of the district conference.

However fine the spirit and the giving of the church have been, I believe that each of us will have to sacrifice more and more if we are to maintain our projects. We need to pray more and then manifest our faith in God by working to maintain our projects.

Let us sacrifice our material gain by cutting out all luxuries. We do not need candy or more furniture. Let us share with our boys in C. P. S. camps what we would spend for such things. They do not receive any luxuries.

If each family in our church organization would give an average of \$1.00 each week to their local church and \$1.00 each week to Brethren Service or half of their tithe to the church and the other half to Brethren Service, I do not believe that we would have any difficulty in maintaining our church projects. I do not believe that it is out of the range of possibility for each family to do that.

In our work let us be careful what we say and what we do. Let us be truly neutral in spirit even as God is neutral. Of course, let us be against sin wherever found. Let us have the faith of Abraham when he was willing to give his only son on the altar.

Are we willing to share our all with others? We need more earnest study of God's Word and more prayer.

As good as the reports are, I believe there are still those among us who are not living up to their spiritual capabilities.

Christmas will be coming soon. I am wondering if we will be willing to forego the usual parties in the church at which gifts are exchanged. Instead we could send our gifts to the boys in the C. P. S. camps. This is a suggestion for us to think about.

Let us be more sacrificial, more humble and more responsible.

Richmond, Ind.

Edward E. Lyons.

### Do We Stand for Prohibition?

Many reforms have taken place; evils have been eradicated. However, not all has been done. There remains to us a task worthy of the efforts of a Volstead, or a Carrie Nation.

Today our nation is face to face with some of the greatest problems of all time. While our brave men, and women too, are fighting for liberty and freedom from what appears to be the worst kind of tyranny, let us not forget the fact that war has its twin tyrant, the liquor traffic, sweeping into eternity thousands of our men and boys and, sad to say, girls and women also.

Shall we as good soldiers again take up the cudgel and fight our way through to prohibition—to national prohibition that will prohibit—or shall we stoop to compromise with sin?

If we protect the manufacture and sale of liquor by Federal law, we become partners in the despicable business. Since we the people are the government, we must take action against this evil as a body politic. Then we shall forever prohibit by national law the manufacture.



and sale of alcoholic liquors of any kind in the United States. This is not an idle dream, or the product of a fevered imagination, but a sound practical truth.

How well I remember the "wets" pointing the finger of derision at us in prohibition days and calling our attention to the fact that laws were being broken. But is the breaking of a law any argument in favor of the abolition of all laws? And again they would tell us that since man was a free moral agent he should be allowed to drink or not as he chose. But can we trust in the hands of our American youth a substance which has brought to a premature grave many people? The "wets" argued that national prohibition was an infringement upon our inherent right to personal liberty. I claim that in a civilized Christian country there is no such right; every man is his brother's keeper.

First, last and always there can be no argument in favor of a traffic that annually sweeps thousands of souls into eternity. There can be no excuse offered for our tolerating a business that is directly responsible for thirty per cent of our insanity, fifty per cent of our poverty, and more than eighty per cent of all crime. Furthermore, we cannot afford to sell the virtue and manhood of our youth. We must awake to our duty as soldiers of the cross; we have slept while the Master has lived again the hours in Gethsemane.

In the annals of history has there ever been given to a people a greater or more noble task to perform? In this crisis will the sons of Henry, Washington and Lincoln be found wanting?

Let us fight our way through all political obstructions until we can look up to Old Glory as she proudly floats above the great white dome of our nation's capitol and say, "For thee we fought and into thy keeping we give this nation, free from the curse of alcohol and, please God, at peace with the world." May we never be found lacking in our duty to our fellow men, our country and our God.

Ontario, Calif.

Mrs. D. A. Maxcy.

### In Memory of Nicholas S. Gripe

Nicholas S. Gripe, the son of Jacob and Anna Gripe, was born near Silver Lake, Ind., May 30, 1855, and died in Newton County, Mo., Aug. 4, 1942, aged 87 years, 2 months and 5 days.

When Bro. Gripe was ten years old, his parents moved to Macon County, Ill. When he was twenty-four years old, he moved to Kansas and from there to Oklahoma in 1889. In 1906 he pioneered near Weiser, Idaho. He returned to Oklahoma in 1910. He next moved to Arkansas in 1923. From there he went to Missouri, where he lived from 1926 until his death.

On March 7, 1876, he married Alice Markley; to them were born four children, one of whom died in infancy. His wife died on April 26, 1887. On March 15, 1888, he married Fannie Shoemaker, who preceded him four years ago. One child was born of this marriage.

Early in life he joined the Church of the Brethren and faithfully followed the principles of that faith. A short time after coming into the church he was elected to the deacon's office. In 1891 he was elected to the ministry; shortly after that he was ordained as elder. He was a faithful servant, a safe guide, a wise counselor and a patient shepherd.

Surviving him are four children: Mrs. Clara Houston of Guthrie, Okla., Chester of Neosho, Mo., and John and

Goldie at home; three half brothers, one sister and many other relatives.

Funeral services were conducted by the undersigned in the Shoal Creek church. Interment was in the cemetery near by.

Cabool, Mo.

A. W. Adkins.

### Passing of Dr. Dorsey Butterbaugh

Dr. Dorsey Butterbaugh was born at Warsaw, Ind., Aug. 20, 1902, to Mr. and Mrs. Noah Butterbaugh. On Sept. 23, 1942, he quietly fell asleep at the home of his

mother and stepfather, Brother and Sister A. R. Bridge.

When he was only eight years old he had the misfortune to lose his father, who died March 19, 1910. Inspired and guided through the days of his childhood and youth by a Christian mother, he prepared himself for a useful career. At the age of twelve he accepted Jesus as



his Lord and became a member of the Church of the Brethren. His church recognized his ability and faithfulness by electing him to the ministry at the early age of seventeen.

Desiring to prepare himself for a larger service he determined to have a college education. He attended Manchester College one year, then finished his college work at Elizabethtown, from which he graduated in 1926. By this time he had chosen the work to which he would give his life. Therefore, immediately upon finishing his college course, he entered the Hahnemann Medical College at Philadelphia, graduating four years later. He interned at Lancaster General Hospital and started his practice at Elizabethtown in 1931. Here his Christian character and his skill as a doctor soon won for him the confidence and support of the community in which for years he enjoyed a large practice.

His professional ability was recognized beyond the limits of his community. He was a member of the American Institute of Homeopathy of Pennsylvania and of the State Medical Association. He was past president and present secretary of the Central Pennsylvania Homeopathy Medical Association. He was president of the Elizabethtown Rotary Club.

On June 3, 1924, he was married to Anna Enterline of Rheems, Pa. Through the long years of his preparation and the difficult years of getting started in his profession she was a constant source of strength and inspiration to him. This union was blessed with two daughters, Mary Elizabeth and Ruth Anne.

For several years the strenuous work began to tell on



his health. Every effort was made to regain his strength, but the battle went against him. In July he came with his family to the home of his mother and stepfather near North Manchester, Ind. Here his faithful wife and his mother, with the help of the best medical assistance, did all that love and skill could do to save his life.

To our limited and imperfect vision it seems a great misfortune that a man so greatly needed by his family, his church, and as a doctor should be taken from us at the early age of forty. This is another evidence of the fact that here we see through a glass darkly.

Funeral services were held at the Manchester church with Otho Winger, C. Ray Keim, and Edward Kintner participating. The body was then taken to his home church at Elizabethtown, Pa., where another service was conducted by M. Clyde Horst, R. H. Miller and the writer.

North Manchester, Ind.

H. L. Hartsough.

### The Passing of B. F. Miller

Benjamin Franklin Miller, the son of Daniel and Hannah Huff Miller, was born Oct. 16, 1863, and died Jan. 15, 1942. He was the youngest of a family of five and the last to die. Bro. Miller was born at Sangerville, Va., and lived on the home farm until he moved to Fairfax County, Va., in 1904.

In early manhood he united with the church and since that time had given untiring service to the church. In 1906 he was elected to the ministry and in 1929 he was advanced to the eldership. From 1933 to 1935 he was the presiding elder of the Fairfax congregation.

Bro. Miller was married to Sister Fannie Senger. To them were born six children, five of whom survive him. They are: Mrs. Alice Taylor, Mrs. Stella Chess and Herbert Miller of Washington, D. C.; Mrs. Nina Miller of Detroit, Mich.; and Mrs. Mary McCreery of Fairfax, Va. After the death of his first wife he married Sister Annie Garber. To this union were born four children, two of whom survive: John A. and Clyde of Fairfax, Va.

Funeral services were held at the Oakton church with his elder, Bro. E. E. Neff, and pastor, A. J. Caricofe, in charge.

Vienna, Va.

W. E. Showalter.

### A Faithful Deacon Passes On

Sorrow came to the Beaver Creek community when the death of Samuel Reese was announced on July 24, 1942. The end came a few days after he had fallen from a wagon. After his accident he was anointed.

Bro. Reese was born seventy-eight years ago in the community in which he died. He was not reared in a home of Brethren faith, but two years after his marriage to Armella Castle he became a member of the Church of the Brethren, to which he remained faithful to the end.

Seven children came into the home, two of whom died in infancy. The parents of this home were strong advocates of early religious training, and their efforts were crowned by the children coming into the church in early life. One son is a deacon.

Soon after Bro. Reese became a member of the church he was called to the deacon's office, in which he served faithfully. He also served a term as trustee of the Fahrney Memorial Home for the aged.

Bro. Reese was a lover of the soil; his entire life was spent in farming. When the years began to accumulate he acquired a small farm. It was here one would find him going about his daily tasks, using the abundant energy which he possessed.

Perhaps the most outstanding characteristic in the life of this Christian man was his concern for the kingdom. He was willing to lay aside material interests and contribute his efforts to its growth. He showed his loyalty by his presence in Sunday school and church. His greatest joy was experienced in fellowship with his brethren. To his comrades who remain his life was a worthy example.

His wife, five children, and a number of grandchildren and

great-grandchildren survive. Funeral services were held in the Beaver Creek church with Elder E. S. Rowland in charge, assisted by Brethren H. R. Rowland and S. F. Spitzer. The body was laid to rest in the adjoining cemetery.

Boonsboro, Md.

Harry D. Grossnickle.

### Gone Home

Harriet Dilling Longenecker, the lady in the wheel chair, peacefully and quietly fell asleep June 22, 1942. She had been an invalid since July 10, 1936, at which time she suffered a stroke



of paralysis. During the first year of her illness she was bedfast. Then she became able to sit up in a wheel chair. It was her desire through these years to learn to walk. Even though this goal was never reached, she did learn to accomplish many things with her hands, though her right one was almost helpless. Much credit is due her faithful husband, who so efficiently nursed her and many times took her in the car to church and to visit.

She never complained about her unfortunate lot. She always cheered those visiting her and those whom she visited. God gave her good sight so that she was able to read a great deal. The Bible was her constant guide. She was a regular reader of the Gospel Messenger and other Church of the Brethren literature. Her memory was unusual. She was efficient in tracing family lines. She filled the office of a deaconess in the Smithfield church in a commendable way. She taught Sunday-school classes for many years.

On Feb. 2 she became critically ill with a heart disease, from which she suffered intensely. During these last months, she twice called for the anointing. Her faith in God was steadfast. When bidding her last good-by to her children and grandchildren, she gave wise admonition. Even though she felt the pangs of parting, her deep desire and prayer was that the Lord would take her home.

She was born Oct. 22, 1867, and was the last of a family of ten children of the late John H. and Susannah Hoover Dilling of near Martinsburg, Pa. She was married Jan. 10, 1897, to Harry Ling Longenecker, who survives with these children: Elsie, wife of Homer Shriner; Bertha, wife of Bro. Ernest A. Brumbaugh; John, Lester and Paul. Twenty-three grandchildren also survive. She was preceded in death by a former husband, Harry Dilling, and an infant son.

Her funeral was conducted in the church of her childhood and youth, the Clover Creek church near Martinsburg, by her pastor, Bro. Emmertt Frederick, assisted by Elder D. I. Pepple. She was laid to rest in the Brumbaugh cemetery.

She was a woman of efficient service and good judgment. All through her life, until she became an invalid, she labored hard, helping her husband, especially during his many years of illness with asthma. As a girl in her parental home she was called upon to help care for a number of motherless children. Throughout her life she always had a deep concern for children. Her skillful hands sewed many garments. Her great delight was to entertain guests in her home.

Williamsburg, Pa.

Bertha L. Brumbaugh.

### Sister Logan J. Miller—In Memoriam

Sister Bertha B. Miller was born Oct. 4, 1883, near Alvada, Ohio, and passed away on July 22, 1942, at her home at Tiffin, Ohio, at the age of fifty-eight years. Her going was very sudden as she had been ill for only eleven hours. On the evening of July 21 she suffered a cerebral hemorrhage, lapsing into a coma, from which she never revived.

Mrs. Miller, the daughter of William and Mary Etta Schubert, was married to Logan J. Miller on Nov. 3, 1901. She is survived by her husband, one daughter, Mrs. Mary Etta Vore of New York City, and two sons, Vernon N. of Tiffin, Ohio, and Jason A. of Brooklyn, N. Y. Also surviving are the following sisters: Mrs. Eva Fruth, Mrs. Sarah Wilcox, Mrs. Margaret Snively, all of Fostoria, Ohio, and Mrs. Fannie Wolf of Tiffin, and a brother, Samuel Schubert of Alvada, Ohio, and five grandchildren. Two sons and a brother are deceased.

Sister Miller had been a member of the Church of the Brethren for fifty years, having been baptized when she was only eight years old. She was a faithful worker in the church, a



noble mother, and a loyal and devoted companion. Perhaps her greatest service to the church was rendered in the children's department in which she served faithfully and efficiently for many years. The church at Greensprings (now called Pleasant Center) will find her place difficult to fill; she was a friend and a helper to everyone. The memory of her life is a great inspiration to all who had known and loved her.

The funeral service, which was held at Egberts church near Tiffin, Ohio, was conducted by the undersigned, assisted by Brethren S. U. Snaveley and H. V. Thomas of the Pleasant Center church. Interment was made in the Pleasant Ridge cemetery, Tiffin, Ohio.

Marion, Ind.

James H. Beahm.

### Lydia M. Gorden

Lydia Margaret Gorden, daughter of the late John and Martha Hamilton, was born Dec. 18, 1868, at Marshalltown, Iowa, and died at Denton, Md., July 19, 1942. On Oct. 15, 1893, she and Bro. Levi Whisler were united in marriage. Four children were born to them.

Hand in hand they entered into the work of the church. In 1894 they moved to Colorado and founded a church near Denver. Five years later they were at Nampa, Idaho, planting a church there. They went on to Washington in 1901 and for six years they cared for the churches at Centralia, which they had helped to start, and others in that section. Raisin, Calif., was the next objective; in 1907 they located there and were instrumental in getting an organization functioning. Their work was brought to an abrupt close by the death of Bro. Whisler on Sept. 30, 1912.

Sister Whisler came to Denton in July 1913. On May 1, 1921, she and Bro. Lewis Gordon were married.

Bro. Gordon, two sons, two daughters, eleven grandchildren, four great-grandchildren, four brothers, three sisters and four stepchildren survive.

Funeral services were held in the Denton church by the writer, assisted by Brethren J. W. Krabill and Wm. A. McDaniel. Burial was in the Denton cemetery.

Denton, Md.

N. J. Miller.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bowers-Swartz.**—By the undersigned at the Elkhart City Church of the Brethren, July 24, 1942, Jess Bowers and Betty Swartz, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Creg-Knight.**—Denzel Creg and Billy Jean Knight, both of Flint, Mich., at the bride's home, Oct. 3, 1942, by the undersigned.—Arthur E. Taylor, Flint, Mich.

**Fisher-Domer.**—By the undersigned at the parsonage, Oct. 7, 1942, Fred Junior Fisher of Niantic, Conn., and Harriet Domer of Rome City, Ind.—Beryl E. Hoover, Wawaka, Ind.

**Frick-Williams.**—By the undersigned at the home of the bride's mother in Monon, Ind., Harry Dale Frick, Jr., of Lagrange, Ind., and Emajean Williams of Fort Wayne, Ind.—Beryl E. Hoover, Wawaka, Ind.

**Hales-Beckner.**—By the undersigned at Trinity chapel, Pomona, Calif., Aug. 30, 1942, A. Merrill Hales of Los Angeles and Doris Beckner of La Verne.—Edgar Rothrock, Pomona, Calif.

**Hudson-Taylor.**—Jack Hudson and Alma Taylor, both of Flint, Mich., Oct. 3, 1942, by the undersigned.—Arthur E. Taylor, Flint, Mich.

**Kreps-Sargent.**—By the undersigned, June 28, 1942, at the La Verne Church of the Brethren, David Kreps of La Verne and Grace Sargent of Ontario, Calif.—Edgar Rothrock, Pomona, Calif.

**Moser-French.**—Roger D. Moser of Dallas Center, Iowa, and Wanda French of Van Meter, Iowa, Oct. 4, 1942, in the Church of the Brethren at Plattsburg, Mo., by the undersigned.—X. L. Coppock, Plattsburg, Mo.

**Orr-Misenhelter.**—James E. Orr, Los Angeles, and Charlotte Misenhelter of Lathrop, Mo., Sept. 22, 1942, at the Brethren parsonage at Plattsburg, Mo., by the pastor of the groom.—X. L. Coppock, Plattsburg, Mo.

**Sperline-Fike.**—Lowell D. Sperline of La Verne, Calif., and Lois Virginia Fike of Bakersfield, Calif., at the home of the bride, Sept. 12, 1942, by the undersigned.—Andrew Blickenstaff, McFarland, Calif.

**Stout-Crussemyer.**—By the undersigned at the parsonage, June 26, 1942, Gary Stout and Wauneta Crussemyer, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

**Strayer-Berkley.**—By the undersigned at the La Verne church, Calif., Sept. 4, 1942, Chalmers A. Strayer of Glendale, Calif., and Helene Berkley of Johnstown, Pa.—Edgar Rothrock, Pomona, Calif.

**Whitmyer-Daily.**—At the bride's home near North Canton, Ohio, Glenn Whitmyer and Sister Donna Daily, Oct. 3, 1942, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

## Fallen Asleep . . .

**Beckwith, Mary L. Vetter**, died Aug. 28, 1942, after a lingering illness, at the home of her son in Fruitland, Idaho. The immediate members of her family were present. She was born Oct. 26, 1864, at Three Oaks, Mich., and was married to T. J. Beckwith on Dec. 7, 1881. They celebrated their sixtieth wedding anniversary last December. Her early life was spent in Michigan, Indiana and North Dakota; she came to Payette, Idaho, in 1899. She was a member of the Church of the Brethren and ever constant in her loyalty and faith. She was an ardent Sunday-school and temperance worker. The survivors are her husband, three sons, ten grandchildren and nine great-grandchildren. Funeral services were held at the Fruitland church with Brethren H. G. Shank and W. S. Coffman officiating.—Reina Downing, Payette, Idaho.

**Burket, David Franklin**, died June 26, 1942, in the Everett hospital, Pa., following an operation after an extended illness. He was a son of John T. and Minnie Weaverling Burket and was born in Hopewell Township on July 1, 1884. He was a member of the Church of the Brethren. On June 27, 1909, he was united in marriage to Susan Viola Maddocks, who survives with three sons and five daughters, four brothers and three sisters. Funeral services were held in the Everett Church of the Brethren and interment was in the New Enterprise cemetery.—Mrs. Charles Laher, Everett, Pa.

**Butterbaugh, Willard Arthur**, the son of Emanuel and Margaret Butterbaugh, was born April 16, 1882, near Polo, Ill. Death came suddenly as the result of a heart stroke at the close of a day's work near Blythe, Calif., July 27, 1942. He is survived by his widow, Mrs. E. Lila Butterbaugh, a daughter, a son, two sisters, three brothers and two grandchildren. During the last twenty years of father's life he resided at La Verne and engaged in the carpenter trade. Prior to this he had lived most of the time in the West Branch congregation near Mt. Morris, Ill., and engaged in farming. At an early age he united with the church at West Branch. He married Emma Lila Spencer in 1909 and in 1922 moved with his family to La Verne, Calif. Here he served the church faithfully as an usher for a time and as Sunday-school secretary for ten years. He helped build the new church at La Verne. Being an excellent carpenter, he was always busy and many edifices stand as a tribute to his energetic life. In later years he had a keen interest in family history and spent much time in securing a complete family record. Funeral services were held at the La Verne Church of the Brethren with Dr. D. W. Kurtz, pastor, and Bro. Edgar Rothrock, a former pastor, officiating. Two of his favorite hymns were sung by Mrs. Edgar Rothrock. Interment was made in the Evergreen cemetery in La Verne.—Fred W. Butterbaugh, Chicago, Ill.

**Dittman, Paul R.**, was born on Sept. 18, 1920, and died Oct. 4, 1942. He was the son of John and Stella Rentschler Dittman. On Aug. 24, 1940, he was married to Alma Fair. He is survived by his wife, a little son, his parents and two sisters. On March 2, 1941, he was baptized into the Church of the Brethren, in whose fellowship he remained faithful. Funeral services were held at the home, followed by services at the Longenecker church, in charge of Elder J. M. Moore, who was assisted by Brethren C. W. Gibbel, J. H. Cassel and Ollie Hevener. Interment was made in the Longenecker cemetery.—Mrs. Louis Heubener, Lititz, Pa.

**Edaburn, Mamie C.**, was born Feb. 15, 1878, to David and Lydia Miller Heefner, and died at her home ten miles north of Cedar Rapids, Iowa, on Sept. 4, 1942. She lived her entire life in Linn County, Iowa. She was married Jan. 3, 1900, to Bert Edaburn. She had lived in her present home since her marriage. She was a member of the Church of the Brethren at Robins, Iowa. In addition to her husband, she is survived by five children. A son died in 1911. Also surviving are seven brothers, two sisters and seven grandchildren. Funeral services were held at the Yocom chapel in Marion, Iowa, by the writer, her pastor. Burial was in the Dunkard cemetery.—O. A. Myer, Robins, Iowa.

**Eldridge, Rose Ann Overholt**, was born in 1878 in Wakarusa, Ind., and died at her home in Grand Rapids, Mich., Oct. 3, 1942. When a small child she and her parents came to Michigan; she resided in Grand Rapids and vicinity the past fifty-four years. In 1926 she was united in marriage to Hiram D. Eldridge, who remains with a niece, Lilly Catherine Overholt, her constant companion, six brothers, several other relatives and a host of friends. She united with the Church of the Brethren in her youth; she was a very devout person and lived faithfully to the end. Services were held in the Grand Rapids church, conducted by Rev. Ray Polmeter. Burial was in the Dutton cemetery.—Gertrude Lair, Rockford, Mich.

**Fyock, Lydia Ann**, died Sept. 17, 1942, at her home near the Purchase Line church in the Manor, Pa., congregation. She was the daughter of John W. and Catherine King Spicher and was born on March 16, 1860, in the Montgomery congregation, where her father preached for a number of years and where she became a Christian in her girlhood. She was united in marriage to S. L. Fyock on May 18, 1893, and they lived their early married life in Glen Campbell, Pa., moving to their farm near the Purchase Line church in 1903 and becoming active workers in that church. Mother Fyock was always busy in her home and garden and was a very efficient worker even though she used a crutch for many years, because of a weakness following a serious



illness in her early life. She was also efficient with her needle and helped to quilt many quilts for the aid society. She had a sweet voice and loved to sing in the years when voices led the music in our churches. She had been in failing health for some years and was bedfast almost two years before her death, and was lovingly cared for by her daughters and husband. She is survived by four children, seven grandchildren, her husband and a brother. Funeral services were conducted by her pastor, Bro. Dorsey Rotruck, assisted by Elder C. W. Blough. She was laid to rest in the Montgomery cemetery.—Mrs. Jacob I. Fyock, Indiana, Pa.

**Gochenour.** Tinsie Harriet, widow of Joseph Gochenour, died suddenly at the home of her son near Mt. Jackson, Va., after an extended illness. She was born Feb. 4, 1883, in Madison County, Va., and was a daughter of the late Thomas and Samantha Thomas Parks. She had been a member of the Church of the Brethren since early in life. She is survived by four sons, one adopted daughter, eight grandchildren, one brother, and one sister. Funeral services were held from the Fairview Church of the Brethren by her pastor, M. L. Huffman, and Rev. G. H. Veazey of the Christian church.—Refa Wampler, New Market, Va.

**Heeter.** Melvina, daughter of John and Elizabeth Karn, was born near North Manchester, Ind., Aug. 18, 1871, and departed this life Oct. 8, 1942. On Oct. 10, 1891, she was united in marriage to Samuel Heeter, who preceded her in death thirty-eight years ago. To this union three children were born. She was preceded in death by her two sons. Her daughter is the only near relative who survives. She united with the Church of the Brethren at an early age and remained a faithful member for many years. Funeral services were conducted at the home by Bro. H. L. Hart-sough and the writer.—R. H. Miller, North Manchester, Ind.

**Lambert.** Ida M., was born June 24, 1866, near Jenners Crossroads, Pa. She was the daughter of Jacob and Mary Forney Schmucker. At an early age she united with the Church of the Brethren and always found great joy in the service of her church. On Oct. 26, 1884, she was united in marriage to Samuel J. Lambert. This union meant the establishment of a Christian home wherein abode the grace and glory of God. For several years after their marriage Brother and Sister Lambert resided on a farm near Stanton's Mill, Pa., remaining there until 1890 when they moved to Johnstown. To Brother and Sister Lambert were born three sons and two daughters; the sons all preceded her in death. Three years ago Bro. Lambert was called to his eternal reward. Sister Lambert knew life's sorrows as well as its joys, but her strength was in the Lord and she always found his grace sufficient for all her needs. For a number of years she experienced ill-health and within the last year had the misfortune of breaking a leg. Brother and Sister Lambert were charter members of the Roxbury Church of the Brethren. Sister Lambert was a faithful member of the Helping Hand Bible class and the women's missionary society. For thirty-seven years she was a teacher in the Sunday school of this church and for a number of years was a superintendent of the beginners' department. Because of their love for and fidelity to the church, Brother and Sister Lambert were called to the important office of deacon and deaconess, in which capacity they served their church joyfully and effectively. Sister Lambert read her Bible daily and read it through numerous times. She found the blessed book a continual source of comfort and strength. Since the death of Bro. Lambert she made her home with her daughter and son-in-law. She had gone to visit her niece in Somerset and while here was suddenly called to the world beyond. Sister Lambert was aged seventy-six years, two months and twenty-three days. Surviving are two children, one sister, ten grandchildren and five great-grandchildren. Services were held at the home and in the Roxbury church, by the writer. Interment was made in the Grandview cemetery.—Lewis H. Brumbaugh, Johnstown, Pa.

**Messer.** George William, son of Martin and Margaret Messer, was born at Dysart, Iowa, in November 1878 and died of pneumonia at the Presbyterian hospital, Waterloo, Iowa, Oct. 7, 1942. William Messer was married to Rebecca Adeline Kober at La Porte City, Iowa, Dec. 9, 1903. For fourteen years they farmed near La Porte City and Dysart, Iowa. In 1917 the family moved to their farm home in Orange Township near Waterloo. Bro. Messer was a member of the South Waterloo Church of the Brethren. He was active in church and community activities until ill-health began to make its inroads upon his strength and vitality. For a period of years he served as teacher of the young men's Sunday-school class and then as superintendent of the church school for several terms. Surviving, beside his wife, are a son, a foster son, two grandsons, five brothers and five sisters. Bro. Messer was a most faithful husband and father. He was a lover of home and gave most diligent and attentive care to his invalid wife over a period of more than ten years. Memorial rites were conducted at the South Waterloo church by his pastor, the undersigned, and burial was made in the Orange Township cemetery.—W. H. Yoder, Waterloo, Iowa.

**Quinn.** Mrs. Joseph, of Lansdale, Pa., died Aug. 24, 1942, at the age of sixty-five years. Sister Quinn was always a resident of this community. She became a member of the Church of the Brethren in her youth, and although she drifted away from the church for many years, she was received into church fellowship again three weeks before her death. She was an invalid for several years as the result of being kicked by a cow. Her husband preceded her in death by one month. One son, three sisters, one brother and her aged mother survive her.—J. Herman Rosenberger, Souderton, Pa.

## Church News . . .

### California

**Live Oak.**—Since our last report Bro. Kenneth Hartman has been licensed to the ministry. At the present time he and his sister, Dolores, are attending Bethany Biblical Seminary. A number of our young people have left us to further their education elsewhere. We met in quarterly council Sept. 23, and on Oct. 4 the newly elected officers were installed. Also our new Estey organ was dedicated according to the service outlined by Prof. Alvin Brightbill. We feel that it will help us all to have a more consecrated attitude toward the worship services. Mr. and Mrs. Dale Ferris and their young son will leave soon for further education in Bethany Biblical Seminary. They were recently licensed to the ministry by this church. Such young couples as these will be greatly missed, but we wish them the richest of God's blessings. On Oct. 9 our district meeting will begin at the new church in Modesto. We are looking forward to a feast of fellowship. Elder W. R. Brubaker and Pastor S. Paul Daugherty are our delegates to the meeting.—Mrs. Helen Daugherty, Live Oak, Calif., Oct. 8.

### Florida

**Seneca.**—We met in semiannual council on Sept. 13 with Bro. C. E. Bower in charge. Officers were elected for the coming year. Bro. Bower was retained as elder by a unanimous vote. Bro. E. S. Green is our Sunday-school superintendent. Bro. J. W. Myer and the writer are delegates to district meeting. Two were received into the church by letter. Our love feast will be held Nov. 8. Bro. J. A. Richards from Winter Park has been preaching for us this summer and will continue for another year. On Sept. 13 we started a young people's meeting with ten in attendance. We feel very much encouraged in our work and welcome anyone coming our way to stop and worship with us.—Mrs. Ira W. Miller, Eustis, Fla., Oct. 7.

### Idaho

**Winchester.**—On Sept. 20 we elected officers for the Sunday school for another year. Two of our young brethren are in service.—Byron Shubert, now in India, and Wilber Reed in California. Brother and Sister Amos Reed have moved to Lewiston, Idaho. Bro. Reed was teacher of the Bible class and Sister Reed president of the Dorcas circle, our ladies' aid society. On Sept. 23 the circle met at the home of Sister Neff for a handkerchief shower for Sister Reed. The writer, the last of the charter members of the Winchester church, will soon move to her new home at Lewiston. On Sept. 9, at the home of Sister Reed, the Dorcas circle had a handkerchief shower for her. On Sept. 20 a farewell dinner was held for her at the home of her niece; sixty-seven neighbors and old friends were present. My prayer is that Brother and Sister Neff and the few faithful members will keep the doors of our church open.—Amanda E. Flory, Culdesac, Idaho, Sept. 30.

### Indiana

**Beech Grove.**—We met in council on Sept. 5 with Elder E. L. McCullough presiding. Three letters of membership were granted. Church officers were elected for the coming year. Sunday-school officers were elected on Sept. 27 with Bro. Stewart Hiday as superintendent. Installation services were held the following Sunday by Bro. McCullough. A number of our people attended the district conference at Anderson. Our peace and relief offering for the past year was \$224. The building fund is still growing. We are looking forward to our revival meetings to be conducted in March by Brother and Sister B. M. Rollins. Our home-coming will be on Oct. 11. Bro. Carl Hilbert will be the speaker. We are praying that God will guide our young men who are in the service.—Mrs. Zella Fuqua, Fortville, Ind., Oct. 2.

**Cart Creek.**—Our church met in council Sept. 14 with Elder John Frantz presiding. Church and Sunday-school officers were elected for the coming year. Bro. Frantz was retained as elder and Bro. Lewis Winger was elected Sunday-school superintendent. Sister Sina Blue is delegate to the district meeting at the Salamonie church. Our communion will be held Oct. 18. The ladies' aid has been canning for Camp Lagro. Several of our young people attended Camp Mack this summer; their reports were very interesting and very well given.—Mrs. Robert W. Smith, Marion, Ind., Oct. 2.

**Cedar Creek.**—We met in council on Sept. 14 with our pastor and elder, Bro. J. S. Flory, presiding. Various reports were given and accepted and officers for the church and Sunday school elected. On Sept. 20 a speaker for the Anti-Saloon League gave us a very inspiring message. On Sept. 27 we held promotion day services, installing all Sunday-school and church officers. On Sept. 25 we held our annual fellowship supper, at which time pledges were made on the budget for the coming year. Under the direction of our pastor's wife, Sister Flory, a temperance play was given by the children on Sept. 26. On Nov. 1 our revival meetings will begin with Bro. Kenneth Long of Cedar Lake as evangelist. Our love feast will be held Nov. 16 at 7:30 p. m.—Mrs. Lawrence Smith, Garrett, Ind., Oct. 1.

**Ladoga.**—Our regular council was held Oct. 1 with Elder A. P. Musselman in charge. Sunday-school officers were elected for 1943; Bro. Paul Mahorney was re-elected general superintendent, with Bonnie Miller superintendent of the children's department. The date for our communion services is Oct. 25 at 7 p. m. Bro.



Lewis Deardorff has resumed his work as pastor, and is also teaching in the local high school. We are supporting the C. P. S. camps with donations of various kinds and regular offerings. On Aug. 30 Richard Moomaw gave an excellent talk on Life in India. The young people's department is suffering its usual loss of workers since schools and colleges have opened.—Lula Goshorn, Ladoga, Ind., Oct. 2.

**Middletown.**—Our church services were conducted the morning and evening of Sept. 27 by Rev. Givens of Middletown. Our pastor, Bro. Zirkle, was called to California because of the illness of his brother. He will be gone two weeks and we are expecting Bro. Bowman from Anderson to fill the appointment next Sunday. On Sept. 6 Bro. Finnell of Manchester gave us a lecture on temperance. He had us all sign a temperance pledge. We have been canning fruit and tomatoes for Camp Lagro and have sent sixty gallons to them. Their truck which picks up canned food-stuffs came to Anderson when the district meeting was held there. We have canned more since then. We attended a home-coming meeting at our church east of town on Sept. 20. Bro. Ira Hiatt delivered the message in the morning and the afternoon.—Florida J. E. Green, Middletown, Ind., Sept. 28.

**New Hope.**—We met in quarterly council on Sept. 26 with Bro. J. Andrew Miller presiding. Church and Sunday-school officers for the new year were chosen. Bro. Clem Ullery was elected Sunday-school superintendent. On the following Sunday morning Bro. Jerry Barnhart preached for us. Brethren Hobart Murphy and Granville Murphy, with their wives, were installed as deacons at the morning service. Brethren Barnhart and Carlie Carpenter assisted Bro. Miller in the installation service. On Sunday evening, Sept. 27, our communion was held with thirty-five surrounding the tables; Bro. Miller officiated. This meeting proved very spiritual and we feel strengthened to begin a new year's work. Bro. Carpenter continues preaching for us each Sunday. We ask the prayers of Christian people that God's work will prosper in this community.—Mrs. J. M. Kaylor, Crothersville, Ind., Oct. 6.

**North Winona.**—Last April our new pastor, Bro. J. S. Zigler, began his pastorate at our church. He drove every Sunday from his home near Goshen. The church voted to begin Sunday evening services again and he felt he could give us more time and serve our church much better by living in the parsonage, which joins the church. This necessitated redecorating and repairing all the rooms. One day of each week was set apart to work. As many of the members and others as could came and worked happily together; some came at night. The rooms were all papered and painted, a new garage built and lights installed. On Sept. 24 Brother and Sister Zigler moved to their parsonage. They have been taking a great interest in old and young. Bro. Zigler preaches the Word with power. At our council on Sept. 10, with Elder Emerald Jones in charge, church and Sunday-school officers were elected for the ensuing year. Bro. Zigler was chosen as elder, Bro. Scott Horn adult superintendent and Sisters Iva Lozier and Everal Helser in charge of the children's department. A board of religious education has been organized recently to work out every need of the church. Both morning and evening services are well attended.—Alma E. Hanawalt, Pierceton, Ind., Oct. 5.

**Santa Fe.**—We met in council on Sept. 17 with Bro. F. P. Hostetler leading the devotions, after which Elder P. E. Coblenz took charge. Officers for the coming year were chosen. The superintendents of the Sunday school are Richard Hostetler and Otho Wolf. The treasurer's report was read and accepted; some money is left in the treasury and all expenses have been paid. Our delegates to district meeting were P. E. Coblenz and F. P. Hostetler. Our communion will be held Oct. 31 at 7 p. m. Our aid society gave a brief report; five comforters, two packets and more than 300 quarts of fruits and vegetables have been sent to Camp Lagro. Four bags of clothing have been sent for relief work and some sewing done for the Red Cross. We had our Sunday-school outing on Sept. 6.—Dossie Webb Fewell, Bunker Hill, Ind., Oct. 2.

**Wakarusa.**—The church met in council Sept. 9 with Bro. Theodore Miller of Nappanee in charge. Church officers were elected for another year. Bro. Miller was re-elected elder; Roy Summer was elected Sunday-school superintendent. The church also chose Bro. William Smith as pastor. Bro. Smith is one of our high school teachers. Our harvest meeting was held Sept. 20. Bro. Otho Winger of North Manchester was the forenoon and afternoon speaker. We were also favored with special music by the Ellis Eby family quartet from Syracuse, Ind. The women of the church have canned fruit and vegetables for Camp Lagro. Several of our boys are in camps. We are looking forward with much courage and hope to our church being able to accomplish much good in these days.—Mrs. H. O. Metzler, Wakarusa, Ind., Oct. 13.

#### Iowa

**Brooklyn.**—Our June council meeting was postponed until Aug. 9; at this time our Sunday-school officers were elected for the coming year. Our pastor and wife were chosen as delegates to our district meeting, which was held at the Prairie City church Sept. 5-7. On Oct. 4 a consecration prayer was offered for the Sunday-school officers and teachers. In the evening we observed our annual birthday supper. There were forty-four members and friends present. Slides were shown of the Brethren Publishing House, which were enjoyed by all. At this meeting the

church presented the pastor and wife a large three-tier cake and a lovely blanket in honor of their fortieth wedding anniversary, which was Oct. 2. On Oct. 11 a preparatory sermon was preached by our pastor; at the close of the service three of our boys were baptized. In the evening we had communion and love feast. Bro. Crumpacker was with us on Sept. 3. Our prayer is that we may do better work this coming year.—Mrs. H. N. Butler, Brooklyn, Iowa, Oct. 13.

#### Kansas

**Belleville.**—We met in quarterly business meeting on Sept. 12 with Bro. J. A. Strohm as moderator. We elected officers for the coming year. Our delegates to district meeting, which will be held Oct. 16-18 in the Lovewell church, were also chosen. At the present time we are without a pastor, but we meet for Sunday school and are carrying out a special program each morning during the worship hour. Our young folks met for a special camp meeting at the home church. Our aid society recently made three comforters for the C. P. S. camps.—Mrs. Pearl M. Kuhn, Belleville, Kansas, Sept. 21.

**Galesburg.**—The church met in council Sept. 21 with Bro. Zook, our elder, presiding. The church and Sunday-school officers were elected for the coming year. Bro. Zook was re-elected elder and Mrs. Alberta Anderson was elected Sunday-school superintendent. Bro. C. C. Beery is our pastor and preached his first sermon on Sept. 13. We are very glad for his services and appreciate the Parsons church sharing their pastor with us. Our attendance is increasing. On Oct. 11 we are having installation of officers, a basket dinner at noon and a get-acquainted meeting.—Winnie Hodgden, Erie, Kansas, Oct. 7.

**Maple Grove.**—We met in council on Sept. 26. Bro. Dennis Kesler was elected elder and Bro. Ralph Bishop was re-elected Sunday-school superintendent. Brethren Arthur Jackson and Elmer Johnson were elected delegates to the district meeting. Bro. Elmer Johnson and wife were ordained to the ministry in the spring. We enjoyed having Bro. Charles Albin give us the morning message on July 19; this is his home church. We greatly appreciate Bro. Dennis Kesler's driving from Quinter three Sundays each month to give us messages. Our fall love feast will be held Oct. 24. One of our boys is in the C. P. S. camp at Magnolia, Ark. Several others have gone to army camps. Others are to leave soon. We were saddened at the sudden death of Bro. Ralph Bishop on Sept. 30. He will be greatly missed in the church and community.—Mrs. H. G. Wertenberger, Norcatur, Kansas, Oct. 7.

**Olathe.**—We will hold our love feast Oct. 24 at 7:30 p. m. The church extends an invitation to adjoining churches to be with us at that time and enjoy the meeting with us. Several of our members attended the district conference at Sabetha Oct. 3-6, which was indeed a spiritual meeting. Bro. L. A. Whitaker was our delegate and gave a splendid report of the meeting on Oct. 11.—Lilly M. Riffey, Olathe, Kansas, Oct. 12.

#### Maryland

**Cumberland.**—The church met in council on Aug. 31. It was decided to borrow over \$1,000 from the building fund to apply to the first mortgage on the old church building. The money will be paid back with interest. The debt owed to interests outside the church has been reduced from \$6,000 to \$3,000 in the last year. Minor repairs will be made around the church, since it will be impossible to continue the construction of the new church. More than \$500 has been contributed to Brethren Service so far this year, and the young people are sponsoring a Camp Kane gift box. The women's work contributed \$100 to the principal on the first mortgage. Our communion and love feast will be held on Oct. 4. Bro. M. Guy West of Roanoke, Va., will hold evangelistic services here Nov. 30—Dec. 13. On Oct. 11 we will celebrate the twentieth anniversary of the organization of the Sunday school in Cumberland. Our Sunday school has grown from a small beginning of fifteen attendants to 387 on the rolls, with an average attendance of over 200. We are using the old church building for Sunday-school classes and the partly completed church edifice for church services. The young married people's class is selling Scripture text Christmas cards and everyday greeting cards; the profit will be used to purchase two kits for Camp Kane and to pay off the class's obligation on the second mortgage.—Jack Buckle, Cumberland, Md., Oct. 3.

**Hagerstown.**—During April, May and June of each year since 1937 our church school has conducted an attendance contest among our seven departments, the award going to the department showing the highest percentage of gain in actual attendance over the previous year for the same three months. Since the close of our recent contest our intermediates are privileged to hang the attendance plaque on the wall of their assembly room until the end of June 1943. An unusual number of our young people enjoyed the fellowship and training afforded them this summer at Camp Po-Wa-Ma. This camp is located near Harpers Ferry and was used this year by our church for the first time, since Camp Peniel was taken over by the War Department for military use. Our church school picnic was held this year at a local park with a fine attendance. The activities of the day were brought to a close with an impressive vesper service conducted by Pastor Robinson. Our B. Y. P. D. has had an active summer. Most of their recent meetings have been held out of doors that they may have a deeper appreciation of God's great gift in nature. On Sept. 11 our church school board held an important meeting when all newly elected and appointed offi-



cers were installed at an impressive consecration service, pledging and dedicating their services and talents to the cause of Christian education. On Sept. 13 our church was filled to capacity for the unusual privilege of hearing Miss Sylvia Oiness relate her experiences on the fateful voyage of the Zamzam. On Sept. 20 more than a hundred workers volunteered their services to the aid in the every-member enlistment. An effort was made to have every home in the congregation visited. At the same time a census card was filled out providing an up-to-date family picture of each household. On Sept. 27 we had a special dedication service for our new Brethren Hymnals, which have just been received. These were provided through special gifts from individuals, classes and other groups of church workers. Many outstanding plans for our fall and winter program are now in the making.—Bertha Mary Negley, Hagerstown, Md., Sept. 30.

### Minnesota

**Barnum.**—Miss Elsie Finckh of Hancock conducted a week's Bible school at our church this summer. The school was well attended and closed with a very interesting program. Several from here attended the district meeting at the Ivester church. Bro. Ed Duncan has been bringing us some of the high lights of the wonderful messages heard at the meeting. Our young people worked on a Lord's Acre project this summer. They also attended the Northern Minnesota B. Y. P. D. conference at Guthrie. Four of our young people attended the young people's camp at Central City, Iowa. We feel that this contact with other Brethren young people is very vital in the lives and character of the church leaders of tomorrow. The missionary society prepared two packets for the Wellston C. P. S. camp in Michigan. The women just finished varnishing and painting the chairs at the church. We are starting a new year now, with Mrs. Paul Nelson as our president. On Sept. 25 our church met in council. Our elder, Bro. Frank Allen, and his wife came from Monticello for the meeting. On Sept. 26 we had our love feast. The attendance was small but those who took part received a blessing. During the meeting one of our older brothers told of the times in his youth when people thought nothing of walking thirty miles to attend a love feast and now some of us feel that it is an effort to get into our cars and drive a few miles to attend services. He reminded us that in some countries people are meeting in dug-outs to pray and that we should take advantage of the wonderful freedom that we have of worshipping our Lord.—Mrs. Earl Finifrock, Barnum, Minn., Sept. 30.

### Missouri

**Mountain Grove.**—We met in council on Sept. 20 with Elder J. H. Morris presiding. The Sunday school was reorganized with Bro. Earl Harris as superintendent. It was decided to hold our fall communion on Nov. 6. Bro. J. H. Morris was chosen elder for another year. Brother and Sister B. M. Rollins came to us Aug. 31 and began a two weeks' meeting. The congregation was much built up and four were baptized; one awaits the rite. On Aug. 30 we joined the Cabool church in an all-day meeting and enjoyed the day with Bro. Otho Winger as chief speaker. Our aid society is again at work after a short recess, in which we took care of our gardens and waited for cooler weather. One of our sisters is in the hospital in Springfield and another aged sister is confined to her home. We are not so many in number and we certainly miss those who are unable to attend services.—Isabelle Brubaker, Mountain Grove, Mo., Oct. 5.

### Nebraska

**Beatrice.**—We met in council on Sept. 18 with our elder, Bro. Swigart Miller, officiating. In the election of officers Bro. Miller, our present elder and pastor, was re-elected for the coming three years. Bro. E. J. Kessler was re-elected Sunday-school superintendent. Our pastor and wife will represent us at the district meeting at Enders. We held our love feast on Sept. 2 with most of our members present. We are glad for the part our young folks take in the work of the church. Three have recently been added to the membership of the church by baptism. We have had a very good response to our Brethren Service offerings.—Amos Peters, Beatrice, Nebr., Oct. 12.

### North Carolina

**Spray.**—We were happy to have the district conference of Southern Virginia meet at our church July 28-30. It was well attended by delegates and guests from over the district. Our conference theme was Brethren Faith in Action. Bro. Charles D. Bonsack gave some very inspiring messages. Others also contributed to the success of the conference. Two of our young men attended Camp Bethel. Our ladies' aid and missionary circles are quite active. Three packets have been sent to Camp Lyndhurst and a quilt is being made for the camp. At our council meeting on Sept. 9 the Sunday-school officers and teachers were elected. Bro. C. H. Hinegardner of Baltimore, Md., brought us some very inspiring messages during our revival meetings Sept. 13-27. As a result of these meetings nine were baptized and the entire church has been strengthened. Our communion was held on Oct. 3 with a nice attendance. The service was conducted by Bro. Guy Wampler, assisted by Bro. George W. Bowman, both of Boone Mill, Va., and our pastor, Bro. H. W. Peters. The visiting ministers remained for the Sunday morning service. Bro. Bowman preached for us.—Mrs. Sam B. Thomas, Leaksville, N. C., Oct. 4.

### Ohio

**Circleville.**—At the close of our revival on Sept. 20 we witnessed a beautiful baptismal service in Scipps Creek for fifteen souls. We are glad to report the success of this revival held by Bro. J. W. Fidler and his wife from Brookville, Ohio. Mrs. Fidler brought a story to the children each evening. Our elder, Bro. Oliver Royer, was with us on Sept. 22 for a council meeting. The young people, under the leadership of Bro. Arthur Cupp, have organized a missionary class and held a meeting each Friday evening. We expect great results from these missionary meetings.—Opal Adams, Circleville, Ohio, Oct. 13.

**Fostoria.**—We met in council Sept. 10 with Elder George Garner presiding. Sunday-school and church officers were elected for the coming year. Bro. Dean Powell is the general superintendent and Sister Effie Nichols primary superintendent. We are having our church year begin Oct. 1 to correspond with the Sunday-school year. Sept. 13 was our home-coming; Brother and Sister Cottrell, missionaries to India, were with us and gave three addresses during the day and evening. We enjoyed their fellowship. Oct. 11-13 Bro. F. H. Crumpacker, missionary to China, gave us some very interesting messages and pictures of China. We are to have Bro. Ira Arnold and family with us in the near future with messages in picture and song. We are looking forward to having Bro. J. Edson Ulery here in a Bible institute Feb. 8-21. Our sisters have been busy this summer canning for C. P. S. camps. To date they have sent forty-two gallons of fruit and twenty-seven pounds of beans and twelve pounds of dried corn. We now are waiting for the truck to get forty gallons of apple butter, a number of gallons of fruit and several pounds of beans and corn. We also sent six kits to camp. Our communion was held Oct. 3.—Mabel Buckingham, Fostoria, Ohio, Oct. 13.

### Oklahoma

**Big Creek.**—The church appreciated having the young people and intermediates report on their July camp experiences. On Aug. 2 Sister Velma Ober, a returned missionary, gave an interesting talk on mission work in China and showed pictures of the China missions. Sister Grace Meek Sala of Colville, Wash., spent a month visiting in the East recently. She spent Sept. 6 with the Big Creek people, bringing us the morning message. She was the wife of Bro. V. K. Meek, the first pastor employed by this church. Bro. Sala also served us as pastor several years. Oliver H. Kinzie has been elected Sunday-school superintendent for the coming year and C. A. Olwin Christian Workers president. The needs of C. P. S. camps are impressed more indelibly upon us since two of our own boys—Arthur and Wilbur Holderread—left for Camp Magnolia a week ago. Our love feast will be held Oct. 24 and home-coming services on the following day. A cordial invitation is extended to all who can meet with us in these services.—Abbie S. Pote, Ripley, Okla., Sept. 30.

### Oregon

**Ashland.**—We met in quarterly council on Sept. 13 with our elder, C. N. Stutsman, in charge. Sunday-school and church officers were elected for the year. Bro. Stutsman is our elder and Sister Mary Lininger Sunday-school superintendent. Our pastor, Bro. Earnest Wine, and family moved to Nampa, Idaho, in August and we are left without a regular pastor. Bro. Fager is working in our midst and taking care of the morning service. On Sunday nights the Ashland folks are meeting for a song service in Medford at the members' homes; these services are enjoyed by all.—Malinda Russell, Medford, Oregon, Oct. 5.

**Portland.**—We met on Sept. 4 for business meeting. The church and Sunday-school officers were elected for the coming year. Pastor Ralph R. Hatton was retained as elder. Bro. Eastman, formerly of Nampa, Idaho, was elected adult Sunday-school superintendent and Mrs. Naomi Hatton superintendent of the primary department. It was decided to hold a revival meeting Oct. 4-11 in charge of Bro. Hatton. The work at Portland has been progressing nicely under the leadership of our pastor. A great many improvements have been made to our church, the last being a new coat of paint to the outside of the building. The inside was redecorated last summer and winter. On Sept. 13 the B. Y. P. D. and the pastor made a trip to the C. P. S. camp on Larch Mountain, where an inspirational meeting was held in the evening. We decided to take a special offering for Brethren Service, in addition to our regular offering, the last Sunday of each month. The results have been very pleasing. The September offering was \$72.02 and the October offering \$115.85. Because of so much work in Portland now, a great many new families are moving here. Our fall communion will be held Oct. 10.—Mrs. R. H. Miller, Portland, Oregon, Oct. 7.

### Pennsylvania

**Boiling Springs.**—On Sept. 24 the church met for a business meeting. Bro. Nedrow from Mechanicsburg was with us and opened the meeting. Our presiding elder, W. G. Group, took care of the business. Our treasurer gave a very satisfactory report. The terms of the elder, treasurer, corresponding secretary, and one trustee all expired at this time; they were all retained, except the elder; Bro. Albert Cook was elected for one year. On Nov. 1 we will hold our love feast at 7 p. m. Bro. Cook will represent us at district meeting.—Maude Ditmer, Boiling Springs, Pa., Oct. 5.

**Carson Valley.**—We met in quarterly council on Sept. 3 with Bro. J. J. Shaffer in charge. Officers for the coming Sunday-



school year were elected. The superintendent of the adult department is Ernest Brubaker, and the primary superintendent Chester Hoover. We are looking forward to the coming of Bro. Horace Clapper of Yellow Creek to hold a two weeks' evangelistic meeting Oct. 18—Nov. 1, closing with the love feast. One has been added to the church recently by baptism. Only one of our boys has had to leave for the army, but we are afraid more will be called soon.—Ruth Hoover, Cross Keys, Pa., Oct. 3.

**Geiger.**—Our Sunday school held election of officers for the year beginning Oct. 1. Bro. H. J. Beabes was chosen superintendent and Mrs. Fred Ogline primary superintendent. James Baughman is president of the B. Y. P. D. and Mrs. E. C. Miller adult adviser. Installation services were held for the B. Y. P. D. officers on Sunday evening, Sept. 20, with Pastor Forney in charge. Mrs. E. C. Moon and Mrs. Gordon Bowman represented the Sunday school and Wilbert Beeghly the B. Y. P. D. at the district Sunday school and the young people's convention held Aug. 26, 27 at the Roxbury church in Johnstown. Bro. Earl C. Brubaker of East Petersburg was with us the morning of Aug. 30 and brought the worship message. On the evening of Sept. 27 Bro. C. O. Showalter, pastor of the Spesville church, gave us an illustrated lecture on A New Approach to Alcohol Education. Brother and Sister George L. Baker and family, former pastors of the Ten Mile congregation, have recently moved into our congregation. Sept. 27 was set aside as rally day and harvest home Sunday. We had 107 present for Sunday school. Bro. Forney brought the message in the morning. At this service many material donations were given for the C. P. S. camp at Kane, Pa. The following boys from our congregation have gone to the service lately: William Shaffer, Kenneth Beeghly, Ray Brant, and Milton Weighley. Our pastor held special services for them before they left the congregation. The auditorium of our church is being remodeled at the present time so we are holding services in the primary rooms in the basement of the church. Bro. G. N. Falkenstein of Harrisburg will be with us Oct. 26, 27 for evangelistic meetings. Then our pastor will continue the meeting Oct. 29-31. There will be no services on Oct. 28 as our district meeting will be held at Somerset Oct. 28, 29. These meetings will close with our love feast on Nov. 1 at 7 p. m. We pray for the success of these meetings.—Wilbert G. Beeghly, Listie, Pa., Oct. 5.

**Harrisburg.**—Our pastor was on his vacation the first four Sundays in August. During that time the pulpit was filled by Brethren H. J. Beachley and Harry K. Balsbaugh. No evening services were held during this time. On Aug. 16 Pastor Heisey held a consecration service at which two children were consecrated to the Lord. On Aug. 16 one was baptized and three received by letter. Our young people raised and canned over 200 quarts of green beans for the C. P. S. camps. On Aug. 18 at our council meeting Bro. Ray S. Fyock was elected Sunday-school superintendent for the coming year. Brother and Sister W. A. Trimmer served as delegates at the district meeting held in East Petersburg on Sept. 7. New lights have been installed in the church auditorium, making a very pleasant effect. Bro. Heisey will conduct a series of services during the Sunday evenings in October. During the Sunday mornings of October the Sunday school will have a series of rally day services. On the first Sunday a rally for men, the second Sunday a rally for women, third Sunday a rally for the children and fourth Sunday a general rally day. We held our love feast and communion service on Sept. 27.—Mrs. E. M. Byrem, Camp Hill, Pa., Sept. 30.

**Hunisdale.**—Our daily vacation Bible school, under the supervision of Sister Anna Clopper, was very successful. It was the first to be held in our congregation. Fifty-six children were enrolled. The Bible school was marked by the fine interest of the entire church and much good was derived from it. Two young people and three junior girls represented our Sunday school at the various summer sessions at the training school at Camp Harmony. At our August council, with Bro. O. J. Hassinger presiding, several officers were elected, also the delegates to district meeting, who are Sister Stella Richwine and the writer. On Sept. 20 our harvest home services were held; the Sunday-school lesson was taught to the entire school by Bro. C. B. Solenberger of Carlisle. In the afternoon Bro. Robert Cocklin of Mechanicsburg delivered the harvest home sermon; special music was given by the ministers' quartet. On Sept. 27 our Sunday-school officers were elected; the superintendent is Bro. Ralph Clopper. Since our last writing four young people have been added to the church by baptism. On Oct. 4 the Sunday-school teachers were elected.—Mrs. A. A. Evans, Carlisle, Pa., Oct. 5.

**Lancaster.**—On July 5 Bro. C. H. Deardorff, church building counselor, preached the morning and evening sermons. On July 12 the B. Y. P. D. discussed the mental, physical and spiritual aspects of vacations. Our annual Sunday-school outing was enjoyed at Long's Park on Aug. 8, with games for all ages, a basket lunch and vespers. On Sunday morning, Aug. 16, Bro. Walter Kahle began a series of very helpful talks on Christian Money Management, which continued for one week. Miss Rebecca Sheaffer led in a campfire service for the B. Y. P. D. that evening. A number of our young people attended Camp Conewago during August. On Sept. 13, in the absence of our pastor, Bro. Yoder preached for us; in the evening the choir presented The Holy City by Gaul, directed by Alexander Glasmyre and accompanied by Mary Cox. On Sept. 20 the installation and consecration services for Sunday-school and church officers and teachers was directed by our pastor. The Sunday-school superintendents

for the coming year are Harold Ebersole, general superintendent, and Mrs. W. E. Glasmyre, superintendent of the children's division. On Sept. 27 the departmental superintendents and teachers had charge of the promotion exercises. On the evening of the same day the young people sponsored a program which included musical numbers, a reading and a one-act play, The Father, directed by Helen Glasmyre. Caleb Bucher has been re-elected B. Y. P. D. adviser. Mrs. Kenton Cox has been re-elected president of the women's work. Kits were sent to Camp Kane, and scrapbooks, shaving cream, toothpaste and soap to the boys in the army camps, by the women's work. The missionary society, directed by Mrs. Earl Kreider, has had interesting monthly meetings. The sisters' aid society is continuing its work each week, directed by Mrs. Annie Myer. The men's work has been directing the ushering and doing necessary work around the church building. They also made a contribution toward the tent for the district. The trustees, with Caleb Myer as chairman, will soon begin renovating the main auditorium. The interest and attendance in our church are good, with our pastor, Bro. F. A. Myers, directing helpful worship services and preaching good sermons. Bro. James M. Moore was re-elected elder for another year. Our love feast will be held Nov. 1.—Mrs. Kenton M. Cox, Lancaster, Pa., Oct. 4.

**Mountville.**—Bro. Ira Arnold and wife of New Market, Md., gave us a very interesting and well-illustrated program, Worship in Art, on July 18. Aug. 9-14 Bro. Walter M. Kahle of Troutville, Va., gave a series of inspiring talks on The Christ Approach to Mastery in Money Management. On Aug. 19 our church met in council, at which time our elder, Bro. N. K. Musser, was re-elected for a term of three years; members of various committees were also elected. On Sept. 6 Bro. Paul J. Graybill of Wenatchee, Wash., gave a challenging message at the morning service. On Sept. 13 we held our harvest home service, at which time Bro. F. A. Myers of Lancaster brought a helpful message. The East Fairview B. Y. P. D. gave an interesting program on the evening of Sept. 27. Our election of B. Y. P. D. officers for the coming year was recently held; the president is Leon Winters and the adult adviser Benjamin Bushong. Our love feast will be held Nov. 14, 15. We are looking forward with much interest to a revival to be conducted Nov. 15-19 by Bro. Clayton Gehman of Parkerford, Pa.—Anna Ruth Neff, Washington Boro, Pa., Oct. 5.

**Pleasant Hill.**—Bro. W. K. Kulp closed a two weeks' evangelistic service here on Aug. 23. He gave us inspiring messages. Three young persons were baptized. On Aug. 13 our Sunday school held its annual picnic, which was largely attended. All our Sunday-school classes and various church organizations elected their officers for the coming year at their August meetings. The Keystone Bible class sold subscriptions for the Farm Journal magazine and used the money to purchase silverware for the church. Some of our members attended the Western District Sunday-school convention at Roxbury on Aug. 26, 27. The Joy Bringers Bible class sent a kit to Camp Kane. The ladies' aid meets every Wednesday and spends the day canning fruit and vegetables for Camp Kane. The Joy Bringers and Alethia Bible classes also have spent several days canning and making apple butter to send to Kane. On Aug. 30 we made a special effort to increase our Brethren Service offering and achieved the result of \$116.20. Quite a few of our members have bought a Brethren Service cup for their homes. A committee has been appointed to purchase chairs for the choir. A stoker has been purchased for the church. Our men's chorus had charge of the evening services at the Cooper Avenue Evangelical church on Sept. 27. Our Brethren Service offering for September amounted to \$119.50. Our church met for quarterly council on Oct. 1 with Elder John D. Ellis presiding. Delegates for the convention at Somerset, Pa., were elected. The young people are putting on a membership drive and are trying to build up their attendance. On Oct. 4 we had our cash rally, at which time the offering amounted to \$500.26. On the evening of Oct. 4 we held our love feast, which was largely attended. Our services were very inspiring. We feel that with this as the beginning our new church year will prove a blessing to all our congregation and will inspire each one to work harder in the service of our Lord.—Mrs. Ordo M. Fletcher, Johnstown, Pa., Oct. 5.

**Richland.**—Our daily vacation Bible school was conducted by Sister Eva Bollinger July 20-31 with an enrollment of 138. The offering, amounting to \$31, was given for the junior project—India missions. Bro. Walter Kahle delivered helpful messages on the subject, The Christ Approach to Money Management, Aug. 30—Sept. 3. The council meeting conducted by our elder on Sept. 4 ordained Bro. Paul Hertzog as a minister. Bro. John Bruckhart was installed as a deacon and Bro. Rufus Phillipy elected as deacon for the coming year. The harvest home service netted an offering of \$77, of which \$10 was given to the Brethren orphanage and the remainder to the C. P. S. camp. Our love feast will be held Nov. 7, 8 at 1:30 p. m. Bro. Jesse Whitacre will hold a revival meeting here Nov. 8-22.—Grace Saul, Richland, Pa., Oct. 1.

**Royersford.**—Oct. 4 was the beginning of another year in our church school. In the evening we held a consecration service for all our workers, and extended it to the entire congregation. This service was in the form of a candlelighting service. Our church was beautifully decorated with ferns and candles. The worship service consisted of Scripture reading, special music, prayer and congregational singing. The theme of the service was



Light. After an inspiring sermon by our pastor we had the candlelighting ceremony. At this time four of our young ladies, wearing white gowns and coverings, had charge of the candles. Two of them passed candles to each one in the pews, after which the other two, having received light for their candles, passed down the aisles giving light to each person at the end of the pew, who in turn gave light to his neighbor. While each one held his lighted candle the pastor prayed the consecration prayer. The service was beautiful and impressive.—Ollive Flemings, Royersford, Pa., Oct. 8.

**Uniontown.**—We held our council meeting on Aug. 13 with Bro. M. J. Brougher presiding. Church and Sunday-school officers for the coming year were elected. Our pastor, Bro. Nevin H. Zuck, was elected elder and James Fearer Sunday-school superintendent. The union services sponsored by the Protestant churches of our city during July and August were brought to a close Aug. 30. Our church had charge of the service on Aug. 16. We were sorry to lose Bro. George Wright and family. Bro. Wright has taken charge of the Rummel church. He had served as superintendent of our Sunday school for the past twenty years. A farewell social was held for them Aug. 25 and a purse given to them. In the absence of our pastor Mrs. Martha Parker spoke at the evening service on Sept. 13 and Mrs. John Mohler the morning of Sept. 20. An impressive installation service was held for our pastor on Sept. 24, in charge of our district ministerial board. Bro. Walter Berkebile presented the responsibility of the pastor, Bro. Charles Blough the responsibility of the congregation, and Bro. M. J. Brougher gave the charge. On Sept. 30 we held a business meeting and made plans for our fall meetings, which will be held Nov. 1-15. Our pastor will bring the messages. The communion service will be the evening of Nov. 22. We also decided to purchase robes for the choir. Our church and Sunday-school officers were installed the morning of Oct. 4. Our young people had a busy and profitable time the week end of Oct. 11. Miss Wilma Stern of Philadelphia was their guest speaker and discussion leader.—Mrs. James Fearer, Uniontown, Pa., Oct. 12.

**Westmont.**—On Sept. 3 our pastor, Bro. S. Boyd Dickey, was formally installed at a special ceremony performed by our former pastor, Bro. Charles W. Blough, and several other district leaders—Bro. John Snyder, regional field director, who delivered the address on the duties of the pastor; Bro. Arthur Rummell, pastor of the Pleasant Hill congregation, who spoke on the duties of the congregation; our elder, Bro. L. H. Brumbaugh, who presided over these services; Bro. Jacob Dick, pastor of the Shade Creek church, who led the devotions; and James D. Livingston, a member of the official board, who formally presented Bro. Dickey with the keys of the church. Brief messages of welcome and greeting were given by representatives from the different church and Sunday-school groups. Bro. Livingston, our superintendent, represented the Sunday school; Dorothy Croyle, adult adviser and teacher of the young people, represented the B. Y. P. D., and Melissa Croyle the women's group. Pastors from the neighboring churches also gave messages of welcome, after which Bro. Dickey gave his response. Mary Kelly was pianist and Ruth Stutzman vocal soloist; Bro. John Brumbaugh of Conemaugh pronounced the benediction. Following these services a reception was held in the basement rooms of the

church, at which time the pastor and his wife were presented with a purse of money. The women's work met for an all-day meeting Sept. 24, at which time officers were elected for the coming year. Our president is Betty Hofecker. During the summer months we did not meet regularly for work, but from the splendid report for the year given by our secretary, we learned that activities had not ceased. Eighty-six quarts of food, four comforters and one kit have been sent to Camp Kane, and two boxes of clothing to the Friends Service Committee. We have a balance of \$33.90. We plan to meet one day each week; we have several quilts to work on and also work for those who cannot quilt. We quilted two quilts and after our business session Mrs. Dickey spoke to us about the various activities of the women of the church. A covered dish luncheon was served. The election of the church and Sunday-school officials was held Sept. 20 and the installation services on Sept. 27. Delegates to the district Sunday-school conventions were Dorothy Croyle and Sarah Elizabeth Thomas; delegates to district meeting are Mrs. John Head and Mrs. Ruth Stutzman. Promotion day and rally day will be appropriately observed on Oct. 4. Several of our young men are in service and we are praying for their safety. Since our pastor and family moved into the parsonage recently purchased by the church, interest and attendance are increasing. Bro. Dickey's messages present to us strong Bible teachings. The tire and gas rationing is presenting a transportation problem, as many of our people live in outlying sections; but we feel that even these obstacles can be overcome to some extent if we have the will to do our Master's will.—Mrs. Russell Croyle, Johnstown, Pa., Sept. 30.

### Tennessee

**Johnson City.**—Our fall members' meeting was held Sept. 20, presided over by Elder W. H. Swadley. Officers for the church and Sunday school were chosen. Bro. Swadley was retained as elder and Bro. Joel Bailey was elected Sunday-school superintendent. Our pastor and wife, with other helpers, conducted a two-week vacation Bible school, closing on Aug. 2 with a program. A young people's conference was held July 14-17 with good interest. It closed with a love feast. Brethren Earl M. Bowman and Stauffer Curry were the leaders. Our women meet once each week for prayer and Bible study. Our aid society is quilting for C. P. S. camps and has sent canned fruit and vegetables to Camp Lyndhurst. A group of young people who are attending college in the city were recently entertained by the women of the church with a dinner at the parsonage. On Oct. 4, instead of meeting at church for our usual evening worship, we were invited to the home of Brother and Sister Wine. Quite a number of members and friends were present. It was an enjoyable occasion. A special feature was the singing of hymns. Refreshments were served.—Minnie White Range, Jonesboro, Tenn., Oct. 9.

### Virginia

**Copper Hill.**—Bro. P. L. Fike of West Plains, Mo., held a two weeks' meeting at Mt. Union, a mission point in the congregation. There were no conversions but we feel that his sermons and visiting have meant much to our congregation. The home ministers filled the pulpit while our pastor and family were holding a meeting in Missouri. Bro. E. C. Woodie of Troutville held a two weeks' meeting here; ten were baptized and three recon-

## Announcements . . .

### DISTRICT MEETINGS

Kansas, Southeastern—Independence, Nov. 6-9.

### LOVE FEASTS

#### California

Nov. 1, 4 pm, Los Angeles, Belvedere.  
Nov. 4, 7:30 pm, Hermosa Beach.  
Nov. 15, First church, Los Angeles.  
Nov. 15, 7:30 pm, Reedley.

#### Florida

Nov. 8, Seneca.

#### Illinois

Oct. 31, 7:30 pm, Allison Prairie.  
Nov. 1, 7 pm, Mt. Morris.  
Nov. 9, 7:30 pm, Okaw.

#### Indiana

Oct. 31, Roann.  
Oct. 31, 7 pm, English Prairie.  
Oct. 31, 7 pm, Santa Fe.  
Nov. 1, 7 pm, Four Mile.  
Nov. 2, Blue River.  
Nov. 7, Burnettville.  
Nov. 7, North Webster.  
Nov. 7, 7:30 pm, Pyrmont.  
Nov. 8, South Bend, First.  
Nov. 8, 7 pm, Ft. Wayne.

Nov. 9, Walnut.  
Nov. 13, West Marion.  
Nov. 16, New Paris.  
Nov. 16, 7:30 pm, Cedar Creek.  
Dec. 7, North Liberty.

#### Iowa

Nov. 1, 7 pm, Garrison.  
Nov. 8, 8 pm, Greene.

#### Kansas

Oct. 31, 7 pm, Buckeye.

#### Maryland

Oct. 31, Locust Grove.  
Oct. 31, 2:30 pm, Longmeadow.  
Nov. 1, 6:30 pm, Frederick City.  
Nov. 1, 6:30 pm, Monocacy.  
Nov. 14, 5 pm, Manor.

#### Michigan

Nov. 1, First church, Lansing.  
Nov. 27, 7:30 pm, Midland.  
Dec. 12, 8 pm, Muskegon.

#### Missouri

Nov. 6, Mountain Grove.  
Nov. 27, Carthage.

#### North Carolina

Oct. 31, Melvin Hill.

#### Ohio

Nov. 1, Eagle Creek.  
Nov. 1, 10 am, Wooster.

Nov. 2, 7 pm, Sidney.  
Nov. 7, 7 pm, Danville.  
Nov. 7, 7:30 pm, Lower Stillwater.  
Nov. 7, 8, Black Swamp.  
Nov. 8, Stony Creek.  
Nov. 8, 8 pm, Sand Ridge, Ohio.  
Nov. 14, 10 am, Salem.  
Nov. 15, Pleasant View.  
Nov. 16, 7:30 pm, Harris Creek.  
Nov. 28, 7 pm, Trotwood.

#### Oklahoma

Nov. 27, Thomas.

#### Oregon

Oct. 31, 7:30 pm, Mabel.  
Nov. 8, Myrtle Point.

#### Pennsylvania

Oct. 31, Nov. 1, 10 am, Prices church, Antietam.  
Oct. 31, 2 pm, Akron.  
Nov. 1, Carson Valley.  
Nov. 1, Lancaster.  
Nov. 1, Palmyra.  
Nov. 1, Reading.  
Nov. 1, Stonerstown.  
Nov. 1, 6:30 pm, Everett.  
Nov. 1, 6:30 pm, Springfield.  
Nov. 1, 6:30 pm, First church, Philadelphia.  
Nov. 1, 7 pm, Boiling Springs.  
Nov. 1, 7 pm, Geiger.  
Nov. 1, 7 pm, Madison Ave., York.  
Nov. 1, 7 pm, Norristown.

Nov. 1, 2, Florin house, West Greentree congregation.  
Nov. 4, 7 pm, Chambersburg.  
Nov. 7, 1:30 pm, Welsh Run.  
Nov. 7, 2 pm, Mechanic Grove.  
Nov. 7, 8, 1:30 pm, Richland.  
Nov. 8, Cherry Lane.  
Nov. 8, Lower Claar.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 8, 6 pm, First church, York.

Nov. 8, 6:30 pm, Ridge, Fogelsanger house.  
Nov. 8, 7 pm, Germantown.  
Nov. 8, 7 pm, Salisbury.  
Nov. 10, 7 pm, Greencastle.  
Nov. 14, 15, Mountville.  
Nov. 14, 15, 1:30 pm, Annville.  
Nov. 14, 15, 2 pm, Myerstown.  
Nov. 14, 15, 3 pm, Welty.  
Nov. 15, Spring Creek.  
Nov. 15, 2:30 pm, Lititz.  
Nov. 21, Hatfield.  
Nov. 22, Upper Claar.  
Nov. 22, 7 pm, Uniontown.  
Nov. 29, 6:30 pm, Allentown.

#### Virginia

Oct. 31, Belmont.  
Nov. 7, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 8, First church, Roanoke.  
Nov. 8, 8 pm, Pleasant Valley.  
Nov. 14, 6 pm, Wakeman's Grove.  
Nov. 22, 6 pm, Elk Run.



separated. We held our regular church council Aug. 29 and elected church officers. Bro. C. E. Eller is our elder. We reorganized our Sunday school with Joseph Wimmer as our superintendent, Mrs. Flora B. Howell as superintendent at Mt. Union and Harry King at Bottom Creek. The women of our church have sent two packets to the C. P. S. camp and are busy canning and also making comforters. A building committee has been appointed to work out a plan for remodeling our church. One young man from our congregation has gone to Camp Kane.—Mrs. G. P. Fralen, Copper Hill, Va., Oct. 6.

**Elk Run.**—We met in quarterly council on Sept. 19, one week later than the regular time, because of the absence of our pastor in a revival meeting elsewhere. This was the council at which all church officers are appointed for the coming year. Because of the usually small attendance at the council meetings, ballots, prepared by the nominating board, were passed out at a regular preaching service previously, and a splendid result was in evidence when the board announced the decision as indicated by the ballots. Because of the tire and gas situation, as well as some other conditions with which we find ourselves surrounded at present, the regular house-to-house church visit was replaced by appropriate questionnaires prepared by the elder and distributed at a Sunday service. These met with a most splendid response, and the indications are favorable. Bro. W. H. Zigler has been chosen as elder and pastor for another year, also B. Y. P. D. adult adviser, and president of the men's work. Bro. W. F. Masincup has been re-elected Sunday-school superintendent. The writer has been chosen president of the women's work. Sister Geneva Varner is president of the B. Y. P. D. Our women have sent several packets to the C. P. S. camps, and the church has been contributing in the regular monthly offerings for the same. We have been responding fairly well with fruits, vegetables and canned goods to the calls from Camp Lyndhurst, and our hope is that the interest may increase as our people become better acquainted with the camp and what it really stands for. We are looking forward to the coming of Bro. Murray L. Wagner of the Pleasant Valley congregation to be with us in our revival meeting, beginning Oct. 18 and continuing for a week. Our communion meeting is to be held Nov. 22, beginning at 6 p. m.—Mrs. Lucy A. Zigler, Churchville, Va., Oct. 5.

**Mill Creek.**—During the past summer months our church has been progressing nicely. We have had large crowds for all of our services. Our young people were well represented at Camp Bethel this summer. Bro. I. S. Long was with us and brought a very inspiring message on Sunday morning, Aug. 16. The district women's work held an all-day meeting at our church on Sept. 3. It was well attended and a very interesting program was given, including reports from the various churches. Our aid societies have been busy canning, sewing, making comforters and preparing kits for C. P. S. camps. We have sent food to Camp Lyndhurst several times. Our church met for fall council on Aug. 22. It was decided to hold our communion services Oct. 25 at 7 p. m. We are looking forward to our revival the first week in November to be conducted by Pastor Homer J. Miller.—Eva Mundy, McGaheysville, Va., Oct. 7.

**Mt. Joy.**—On Sept. 13 we had our Sunday-school picnic, which everyone enjoyed. We also reorganized our Sunday school on this day. No changes were made in teachers or officers. We were glad to re-elect our same superintendent, Bro. Eldridge Miller, who has quite a little distance to come but attends regularly and is doing fine work. Our pastor, Sister Elizabeth Broughman, held a successful meeting at Arnolds Valley; eight were baptized into the Church of the Brethren by Bro. O. L. Bryan of Buchanan. Sister Broughman and Bro. O. L. Bryan have also been holding cottage prayer meetings in some sick homes, where there have been four consecrations. Our pastor held a short meeting, which closed with the love feast on Oct. 3. Our pastor has changed her appointment at Mt. Joy from the first Sunday of the month until the second Sunday of each month. Bro. O. L. Bryan will fill his place here on the fourth Sunday of each month.—Irene Wymer, Buchanan, Va., Oct. 5.

**Mt. Zion.**—On July 26 we began our revival services at the Mt. Zion church with Bro. Ernest Muntzing of Harrisonburg, Va., as evangelist. He brought us some very fine and stirring messages which we feel have strengthened the spiritual life of our people. Fourteen conversions resulted from these efforts. Three of this number took their membership to a neighbor church of a different faith. Special music added to the interest of the meeting. On the last Sunday of the meeting we were inspired by having in our presence ten young men from the C. P. S. camp near Skyland, which is maintained by our Mennonite brethren. On Aug. 23 the director from Camp Lyndhurst, Bro. Samuel Harley, visited all our churches and told of the work and needs of the camp. His visit was very helpful and much appreciated by our people. The B. Y. P. D. went on their annual week-end retreat Aug. 29. These occasions serve to bind the group together and inspire them to better living. They met in a home recently to can pears for the C. P. S. camp. In one evening they peeled and canned sixty-five half-gallons of pears. One afternoon the women's work met and made three comforters for the camp. They too have done some canning of vegetables and fruits. The women's group has been very busy serving lunches at public sales, which provides a good way of raising finances. Work still continues on the new church at Luray. As the funds steadily come in we make progress. It is hoped we may be able to use the church soon, even before it is entirely finished, because of

crowded conditions at the chapel. On Aug. 31 our regular council met to elect officers for the coming year. Bro. H. E. Wakeman was re-elected elder. Bro. N. A. Varner, who has served very efficiently as church treasurer for many years, asked to be relieved of this duty, so a new treasurer was elected. Other officers were re-elected as of last year. Our love feast will be held Oct. 24 at 6 p. m. at Mt. Zion.—Mrs. H. E. Wakeman, Luray, Va., Oct. 9.

**Summit.**—On Sept. 13 we entertained eighteen of the boys from Camp Lyndhurst. They came on Saturday evening to our homes. On Sunday morning after our church school Bro. Samuel Harley preached and the boys sang several numbers. At noon a basket lunch was served and then we met again for a song service led by some of the camp boys. After this a forum was conducted when all who desired to ask questions could do so. After this we enjoyed a social time together. We feel that such visits make for a better understanding of our camps. On Sept. 27 we met in council with Elder Ernest Craun presiding. Our council at this time ratified the organization of the Sunday school as worked out by the board of Christian education. Bro. Joe Craun is superintendent for another year. We decided to have Sunday school and preaching one hour later during the winter months. We held our love feast on Oct. 4. Our pastor, Bro. Jacob Replogle, officiated. He also had a communion service for one of our shut-in sisters, Sister Gertie Evers, on Oct. 8. Bro. Replogle reported 125 pastoral calls in the three months he has been here. He also visited Camp Lyndhurst and wrote to the boys in camps. We decided to put the children's home of Richmond in our church budget, since the orphans' home at Timberville, to which we gave some support, has been discontinued. We decided to buy an additional eighteen chairs for our Sunday-school rooms. Bro. W. H. Sanger of Bridgewater recently filled our pulpit. The aid society is making comforters for Camp Lyndhurst and sending several joy boxes to sick folks.—Mrs. J. T. Glick, Bridgewater, Va., Oct. 9.

**Troutville.**—At our last quarterly council, July 12, in charge of our elder, Bro. J. W. Ikenberry, our church officers were re-elected. Two letters were granted. A very favorable report was given by the treasurer. Our vacation Bible school, under the direction of Mary Phelps, began July 20 and continued two weeks. A very interesting program was given on Sunday following the close of the school. The enrollment was sixty-six with an average attendance of sixty-three. Beginning on July 26, a two weeks' series of meetings, conducted by our pastor, was held at the Trinity church of this congregation. As a direct result five were added to the church by baptism. While Bro. Woodie was in a series of evangelistic services in a near-by county, Brethren C. E. Trout and N. M. Shideler of the Ninth Street church, Roanoke, were our guest speakers. We were fortunate to have Bro. C. D. Bonsack preach for us one Sunday during August. A group of members called at the home of Bro. J. W. Ikenberry on Sept. 20, taking a gift and some refreshments as a token of our appreciation to him for his services as elder of our congregation. Our church building has recently been improved and beautified by the installation of colored windows. Bro. J. V. Rader has been re-elected superintendent of our Sunday school, and Virginia Peters was chosen superintendent of the junior department. We are looking forward to our evangelistic services which will begin Nov. 1, to be conducted by Bro. M. Guy West. On account of illness our pastor, Bro. E. C. Woodie, must be confined to his bed for several weeks. Bro. H. Allen Hoover of Roanoke is very ably filling the pulpit. We hope and pray for a complete recovery for our beloved pastor.—Frankie Showalter, Troutville, Va., Oct. 5.

### West Virginia

**Crab Orchard.**—Bro. John C. Eller from Salem, Va., was recently installed as the pastor of our church. He succeeds Bro. Eugene Kahle of Princeton, W. Va., who served our church twelve years. The women's council meets once each month and is doing a great work in the community. Many programs and suppers have been given to help pay for the modern basement and furnace room. Sister Elizabeth Broughman of Buchanan, Va., held a two-week revival at our church starting Sept. 13. She was assisted each evening by Bro. Eller, who had charge of the devotions and told a story for the children. Great interest was shown in the meeting. Each evening special music was furnished by our church trio, the Baptist choir and Brother and Sister Elgie. Two were added to our church by baptism and several reconsecrated their lives to greater service. Sister Broughman and Bro. Eller visited in eighty-six homes, traveling 400 miles. On Oct. 4 our elder, E. L. Clower from Fayetteville, brought us the morning message. In the evening we held our annual love feast with Elder Clower and our pastor presiding. We are looking forward to a greater year in unity and fellowship in service for our Master.—Velta Wood, Beckley, W. Va., Oct. 10.

**Martinsburg-Vancelesville.**—Since our last report much has happened. Our pastor and elder is J. I. Byler, succeeding Bro. Harold Snider as pastor and Bro. A. M. Dixon as elder. J. Earl Lane is the Sunday-school superintendent in the city school and Bro. J. A. Ramsburg in the Vancelesville school. Preaching services are held the first and third Sundays of each month in the Vancelesville house. Our pastor also preaches for the church in Sharpsburg each Sunday evening at 6:15. Since the church was dedicated two years ago about \$4,000 was raised on the building fund. The regular running expenses have been met regularly. The average attendance for the morning worship for



the year was 136 and the evening service 134. The prayer meeting was not so well attended, averaging about forty. There are four groups in the B. Y. P. D.; the combined attendance averages around 100. Our Sunday-school attendance averages 156. We have had several visitors, including Rev. Rittenhouse, the radio pastor of Frederick, Md.; Miss Ida Shumaker, who held four services here; Alma Doering of the unevangelized tribes of Africa was with us two nights; Bishop C. F. Derstein of Canada gave us three services; and Elmore Byler, the pastor's son, held a two weeks' revival. A daily vacation Bible school was held with an average attendance of 111 pupils. Fifteen of our young men are in the army. Several families have moved near defense plants and these are missed in the home church. A Sunday school was carried on for the summer near Pasadena, Md., in charge of Ralph Canby. An open air meeting held in the eastern part of the city by the laymen of the church resulted in three baptisms. At our council meeting on Oct. 4 a church bell was accepted as a gift from one of the young men in the army.—Mrs. Lee Custer, Martinsburg, W. Va., Oct. 10.

**Oakvale.**—Rev. J. E. Barton of Bradshaw, Va., elder of the Oakvale church, was present to conduct a council meeting Sept. 26, 27. Sister Garnet Tiller of Princeton, W. Va., will continue as our pastor and Bro. Barton will still perform the duties of the elder. Some other officers were also elected.—Mrs. Charles Boothe, Oakvale, W. Va., Oct. 5.

**Old Furnace.**—Our ladies' aid, as Messenger agent, has secured our club again this year. We have sent a kit to Camp Magnolia and have canned 192 quarts of food for C. P. S. camps. Our women's work quota was raised this year. Our aid officers have been elected for the ensuing year; the president is Ruth Whitacre. Our congregation continues the monthly offering for C. P. S. camps and several have received Brethren Service certificates. On Aug. 27 we enjoyed a sermon by Bro. Joseph E. Whitacre of Lakeville, Ind. On Sept. 25 we met in council with Bro. James S. Whitacre presiding in the absence of our elder. The Sunday-school officers were re-elected; Bro. H. M. Grapes is superintendent. Our revival from Sept. 12-26, conducted by Bro. L. M. Helsley, was a spiritual uplift. So well did Bro. Helsley reach the hearts of everyone that we have secured him for next year. There were fourteen baptisms, four reconsecrations and three awaiting baptism. The Wiley Ford church graciously allowed us to baptize in their new baptistry. Our love feast is to be held Oct. 17; the preparations are in charge of H. M. Grapes, D. E. Whitacre, and their wives.—A. Ruth Whitacre, Keyser, W. Va., Oct. 7.

**Pleasant View.**—Aug. 16 began a two weeks' revival service with Pastor C. E. Trombley as evangelist. As a result eleven

accepted Christ; we feel that we received a great blessing in Christian fellowship. On Sept. 6 Bro. Paul Noffsinger of Charleston was with us, speaking in behalf of the C. P. S. camps; in the afternoon an impressive baptismal service was held. Our love feast was in the evening. Our council meeting was held Sept. 27, at which time the Sunday-school and church officers for the year were elected. Bro. Thomas Jones was elected Sunday-school superintendent and Bro. F. L. Clower elder. The Sunday school voted to buy a \$50 peace bond. Sister Nettie Senger, a missionary to China, was with us one evening, showing very timely pictures on China, which were greatly appreciated and enjoyed. The ladies of the church are active, having sent several packets, quilts, aprons and towels to the C. P. S. camps. Our rally day and promotion service was held Oct. 11 with all classes in the Sunday school taking part. We are planning to have Bro. M. D. Neher with us for a week's Bible institute; being an artist as well as a minister, Bro. Neher will illustrate songs each evening with paintings.—Genevieve Trombley, Fayetteville, W. Va., Oct. 12.

### Wisconsin

**Worden.**—The members redecored the interior of our church. We painted the floor, woodwork and seats and papered the walls. We were fortunate in having Brother and Sister Albert Hollinger working with us this summer. Bro. Hollinger held two weeks of revival meetings which were quite well attended in spite of the rainy weather; nine were baptized. Following these meetings we had our love feast. We organized a young people's group combining the youth from Worden and Maple Grove and had weekly meetings which were very beneficial. Most of our young people attended the Wisconsin young people's conference held at the Maple Grove church. Aug. 3-14 a daily vacation Bible school was held under the direction of Brother and Sister Hollinger. Thirty-four were enrolled and sixteen had perfect attendance. On the following Sunday the children gave a very interesting program. On Aug. 30, which was Brother and Sister Hollinger's final Sunday, we enjoyed a get-together with the Maple Grove and Stanley churches at Worden. After a well-attended Sunday school Bro. Hollinger delivered an inspiring sermon. At noon we all enjoyed a fellowship meal. In the afternoon we had a round-table discussion of the problems and possibilities of our church. That evening most of us went to the Stanley church to hear Bro. Hollinger's last sermon for the summer. Bro. Funderburg was here one evening last month for our church business meeting. On the following Sunday we elected officers for our Sunday school. We have had quite a successful summer.—Lois Christensen, Stanley, Wis., Oct. 12.

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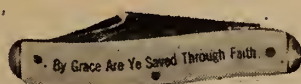
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Work Together, etc.  
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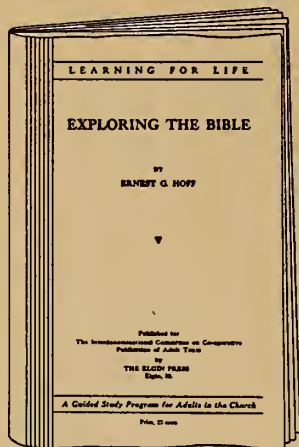
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The October 31, November 14, November 21, and November 24 issues will carry additional suggestions.

We are trying to stock an ample supply of all the materials advertised in the above-mentioned supplement but because of present conditions we cannot guarantee an unlimited supply. *Send us your order early and avoid disappointment.*

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# Gospel Messenger



## *Falling Leaf*

BY LUCILE LONG

Hush! Have you listened to a leaf fall?  
Quietly,  
So quietly you scarce can hear its movement,  
From the tree

It frees itself, falls, and in falling wheels  
And pauses, turns,  
And falls again. In the still autumn sunshine  
Each color burns.

Each color—vivid red and warm, rich yellow  
And gold-tinged brown—

Soars in a last soft, pensive farewell  
And seeks the ground.

Ah, beauty itself is passing when,  
No breeze astir,  
Quietly one by one the leaves fall.  
Gentlier

Nothing we know can move. If you can hear  
So soft a thing,  
You may some day—who knows?—catch  
the hushed flutter  
Of angel's wing!

*Bridgewater, Va.*



# I M P O R T A N T

*read before ordering*

We present herewith a sixteen-page supplement containing suggestions for Christmas gifts.

We have not listed anything for which we do not have stock provision made. However, in days of uncertainty such as these, many things can happen to make some materials unavailable. This may be particularly true in the Bible field.

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11 I know all the fowls of the mountains: and<sup>d</sup> the wild beasts of the field are<sup>2</sup> mine.

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18 And it came to pass after this, that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew



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15 For all the wells which his father's servants had digged in the days of A'brā-hām his father, the Phi-lis'tines had stopped army. 27 And I'saac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me



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2 SAMUEL, 18

His plan re

14 And Ab'sa-lom and all the men of Israel said, The counsel of Hu'shai the Ar'chite is better than the counsel of A-hith'o-phel. For the LORD had appointed

1 2S 15:31,34  
Ps 9:15  
2 commanded



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and Sī'dōn: but they came with one accord to him, and, having made Blās-tūs the king's chamberlain their friend, desired



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THE LORD is my shepherd  
not want.  
2 He maketh me to lie d  
green pastures: he leadeth m  
the still waters.

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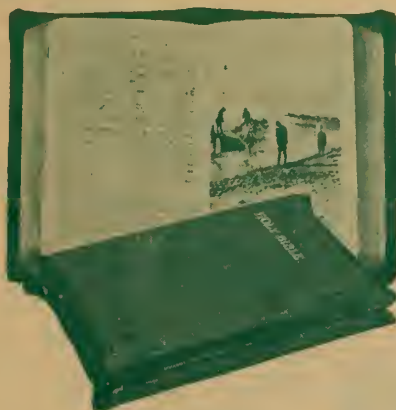
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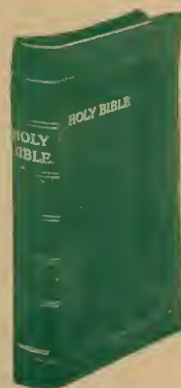
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## Christ purgeth the temple

to him, and saith of him, Behold an	13 ¶ And
Israelite indeed, in whom is no guile!	at hand, an
48 Nā-thān'-ā-ēl saith unto him, salem,	14 And
Whence knowest thou me? Jesus	

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45 "A good man out of the good sure of his heart bringeth forth that which is good; and an evil man out of the treasure of his heart bringeth forth which is evil: for of the abundance the heart his mouth speaketh.  
46 ¶ And why call ye me, Lord, L and do not the things which I say?  
47 Whosoever cometh to me,

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11 And when Mi-cā'iāh the son of Gēm-ā-rī'āh, the son of Shā'-phān, had heard out of the book all the words of Jē-hō'vāh, 12 he stood be- the king house in there wa

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4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the

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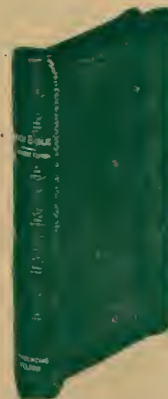
the Gēm'tiles: and they caused great joy unto all the brethren. 4 And when they were come to Jē-rū'sā-lēm, they were received of the church and

ch. 11. 31  
ch. 20. 31  
21. 6;  
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24; com  
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tain: and when he had sat down, his disciples came unto him: °ch. 1  
2. 6;  
2. 3.

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87. LUKE, 5.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on

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before them, yet they believed not on him: 38 that the word of I-sä'jah And he that behold-eth me beholdeth him that sent me. 46 I am

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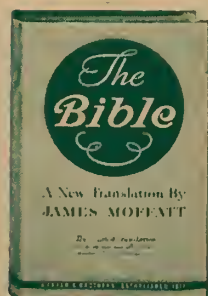
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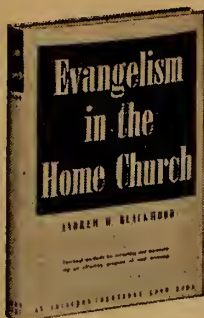
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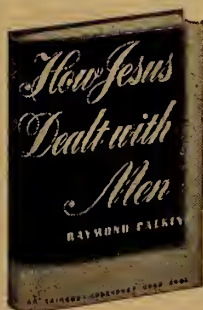
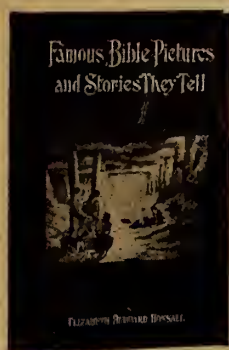
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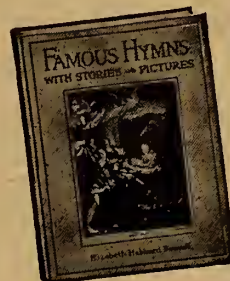
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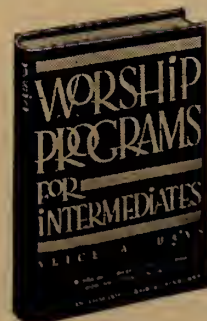
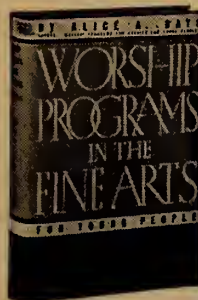
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# Around the World...

## WORK



## TOGETHER

Dotted here and there over doorways in China hang red triangles. Within the triangles are two characters, "Gung Ho," which mean "Work Together." This is the slogan of the Chinese Industrial Co-operatives.

A few months after the outbreak of war in China, ninety per cent of the country's industry was destroyed. Fifty million industrial refugees fled to the agricultural interior to seek safety and employment. The industrial co-operative movement was started to produce vital manufactured goods for China and to put unemployed and starving refugees to work.

There are some 3,000 co-operative units, with some 100,000 men and women employed, and five times that number supported.

Many of the workshops are hidden in farmhouses, caves and camouflaged huts.

As few as seven people may form a working unit. They may be blacksmiths,

carpenters, spinners, weavers, laundrymen, skilled machinists, printers, soap-makers, tailors. They turn out more than 500 different products.

The Generalissimo and Madame Chiang Kai-shek are helping the movement along all lines. Dr. H. H. Kung, China's minister of finance, is chairman, and Madame Sun Yat Sen, honorary chairman. Madame Sun Yat Sen says that the co-operative movement is more than a war enterprise and believes that it will lead to a consistent improvement in the standard of living during and after the war.

The industrial co-operative in China is showing the world that decentralization of industry is the way out of certain difficulties. When, after the invasion, the raw materials could no longer be obtained from the coastal ports and the factories in the cities were gone, the idea of spreading industry over towns and villages was put to work. Setting unemployed men down at the source of raw material, and bringing

labor and capital together may have far-reaching effects economically, socially and spiritually. For four years the co-operative movement has followed a policy synonymous with the words of Vice-President Henry Wallace: "Everywhere the common man must learn to build his own industries with his own hands in a practical fashion."

An intrepid New Zealander, Rewi Alley, was the leading spirit in first putting the idea to work. He had been trained at the Ford plant in Detroit and had served seven years as chief factory inspector for the municipal council of the city of Shanghai. Recent word has come that the decentralization status of the Chinese Industrial Co-operatives is in great danger, and that pressure has been brought to bear to remove Rewi Alley. If all powers of decision are taken away from local headquarters and depots and Mr. Alley is removed, the cause of democracy will suffer a great blow.

Anglicans, Free Churchmen and Roman Catholics in Liverpool, England, have made a special study of the causes of a widespread wave of delinquency in their city.

Average passenger car mileage in the United States will fall to about 5,000 miles a year under plans being matured by the office of price administration, reports Director Leon Henderson.

"I never missed a Sunday at a Methodist church in eighty-five years," said Mr. H. Ellsworth Bennett recently on the occasion of celebrating his 102nd birthday in New York City.

In order to become chaplain to 5,000 war workers at Trailer Town, near the Glenn Martin Aircraft plant, Baltimore, the Rev. Dr. Francis R. Casselman has resigned as pastor of Christ Evangelical and Reformed Church in Altoona, Pa.

The Southern Presbyterians are proposing raising a fund of \$1,250,000 to promote a five-year church expansion program in home mission areas. A survey revealed that 154 industrial, war defense, city residential and suburban areas are without adequate religious facilities. There are 234 places of need where churches should be organized immediately.

Slightly more than one and a half per cent of the new passenger automobiles rationed to civilians during August went to ministers of religious faiths, according to an announcement by the Office of Price Administration. Of the 28,500 automobiles rationed during the month, clergymen received 430.

Churches in Detroit are working out "share-the-ride" programs. An engineer is working on a scientific plan for ride sharing, suitable both for small churches and those with large and scattered congregations.

The Congregational-Christian Church and the Evangelical and Reformed Church of America propose uniting. The Congregational and Christian denominations united in 1931 and now have a membership of 1,049,575. The union of the Evangelical and Reformed groups took place in 1934 and represents a membership of 658,571.

Abolishing religious instruction in the schools in the Philippine Islands, discontinuing private schools, reorganizing colleges on Japanese lines, requiring all ministers to obtain licenses from the bureau of religious affairs and imposing the Japanese language in the schools—all point to a plan for oppressing Christianity in the Philippines.

The mass deportations of Jews out of France include men and women between eighteen and sixty-five and children over two years of age. Children under two are being left behind.

In two months, more than 120 parish priests in the departments of North Meurthe and Moselle, France, were suddenly taken from their homes in Metz to be deported eastward to an unknown destination.

Nuns in Poland have been subjected to moral and physical tortures to force them to renounce their faith and calling. At Camp Bojanow only old and sick nuns remain, deprived of all means of practicing their religious rituals. Younger nuns were forced to adopt civilian attire and were deported to an unknown destination.

More than 200 high school students in Maryland in five selected towns are working four to five hours a day at gainful occupations under supervision of their teachers and as part of the curriculum. Pupils attend classes from 9 to 12:30 and at one o'clock report to their place of employment and work until 5 or 5:30. Teachers visit the employer once a week. Prevailing wages for beginners are paid and high school credit is received.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

NOVEMBER 7, 1942

Number 45

## ... Editorial ...

### Stating the Christian Objective

THE Christian objective is very simple though there are many ways of stating it, and a different phrasing from that to which we are accustomed sometimes lets in a little new light. Here is a statement which has just come to our notice:

(1) "To make the spirit of Christ all-controlling in as many individual lives as possible."

(2) "To make the spirit of Christ all-controlling in as many of the community relationships of life as possible."

How do you like it? Isn't it pretty well said? Does it include everything that ought to be in? Is there anything there that should not be? "Individual lives" and "community relationships"—how is that for comprehensiveness?

Does it propose the right thing to be done? This is "to make the spirit of Christ all-controlling." Is that a worthy aim? Would you like to have it realized in your own life? And in your own community? Or is that "all-controlling" a little too strong? Would that necessitate any changes in your personal program?

Then how about that "possible" at the end of each clause—"as many . . . as possible?" Isn't that too strong? Would it be better to say "as many as is convenient," or "as many as you can without too much labor and expense"? If we let the word "possible" stand, would that require any change in your personal program? E. F.

### Looking Toward Armistice Day

As the years wear on there are new reasons to think of Armistice Day. This has been so in every protracted struggle. It was so in 1864 when the Civil War was drawing to a close and Abraham Lincoln began to consider what should be said at his second inaugural. What he did say came to its climax in this great sentence—

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations." H. A. B.

### The Wisdom of the Wise Virgins

How simple and practical it was! Nothing more nor less than being ready for *any* eventual-ity.

The possibility was strong that the bridegroom would come early or at least at a seasonable hour. Every presumption was in favor of this, but they did not know. So they prepared for anything that might happen. They took plenty of oil. Don't you think they were glad when it turned out to be so late?

What is late? Or soon? Three or four hours are a long time to wait for a wedding to come off when you are looking for it any minute. But three or four years seem very short to a man who has been told by his physician that he cannot possibly live longer than that. "A thousand years in thy sight are but as yesterday." The meaning of relative terms like these depends entirely on the standard by which they are measured.

Jesus intimated that his coming might be "at even, or at midnight or at cockcrow or in the morning." If some one would be kind enough to tell us just how much time God has at his disposal, we might be able to estimate how many millions or billions of years we dare allot to each of the above-named four divisions!

It is now well on toward two thousand years since Jesus was on the earth. To some of the early Christians the thought that it could be half that long till he came back would have been in-



credible. Does anybody have positive knowledge that it could not be another two thousand? Or any number of thousands, for that matter? Who can name a finite number that would not be short in comparison with the numberless aeons of eternity? What is God's time unit and what sort of chronometer does he use? "Declare, if thou hast understanding. Who determined the measures thereof, if thou knowest?"

There are earnest Christians who feel morally certain that "he is nigh, even at the door." They remember what Jesus said about the approach of summer when the fig tree puts forth its leaves. They have studied the signs of the times, as their predecessors have done in all the centuries past, have avoided their mistakes, they think, and now are sure that they see "all these things." Others are equally confident that the former have missed a good many of "these things," both in current events and conditions and in the context of the Scriptures alluded to above. As they see it, many things are likely to take place before the final consummation.

Which of these are right? "Hast thou commanded the morning since thy days began? Declare, if thou knowest it all."

It is at just such a juncture that the wisdom of the wise virgins is so beautifully suggestive. They had but one responsibility. They were to welcome the bridegroom and march in the procession. The one thing they needed to look out for was oil for their torches. This they did. Were they any the less joyful over the privilege that was theirs because they took the situation so calmly? Why shouldn't they? They were ready. Let the bridegroom come early or let him come late. It did not matter. They had oil enough to last until he did come.

It is missing the point to try to identify the oil with any one Christian grace. We may say that it symbolizes the Holy Spirit and this, of course, is substantially correct, for that covers the whole ground. With equal propriety we may say that it is faith, if we mean the gospel kind, the faith which works by love, for this also involves everything else. It is whatever is included in faithfulness to Christian duty. The difference between the two classes of virgins was not in the nature of the oil they had but in keeping up the supply till the bridegroom came.

There is but one way to keep up our supply of "oil." That is in keeping faithfully and everlastingly at the task the Lord assigned us. Whenever anxiety about the Lord's return leads us to slacken in our purpose to carry out his charge to win this world to him, then our oil supply is run-

ning low. The way to keep plenty on hand is just to keep trusting and obeying, just to "occupy till I come."

The blessedness of "the blessed hope" is in the certainty of the Lord's coming, not in any theory of its imminence or attendant circumstances. The essence of it is the constant assurance of God's loving care for his own and of the triumph of his kingdom.

To emulate the wisdom of the wise virgins is to attend strictly to our part in this great program, and thus to be *always* ready for *anything*. E. F.

### Pioneer Christianity

EVERY American community has had its pioneer days and the unique but testing experiences so typical of beginnings. The writer knows of at least two sober and progressive communities which were quite different in character so recently as a generation ago. What brought about a basic change?

The secret of a community's spirit is to be found in the people who comprise its constituency. Sometimes one family can set the tone and determine destiny. A case in point is the Hopewell community near Lagro, Ind., where Gene Stratton-Porter grew to womanhood, and later made famous through her writing. Here are some excerpts from the story as retold in the Protestant Voice for Aug. 14—

"And Mark Stratton, well, it was Mark Stratton who made Hopewell possible. . . .

"When in 1847 he brought his family to this stretch of the Wabash Valley, Lagro was little more than an Indian trading post, and the few families in the settlement had only begun to clear the land. . . .

"Here the circuit-riders sometimes stopped to preach—before Mark Stratton came. After that it was different. He could farm, but he also could preach. He organized a Methodist church and became an ordained minister just for the sake of occasional emergencies.

"He promoted a Sunday school, donated land for a new school, entertained all the itinerant preachers at his home and installed on his farm an underground station for runaway slaves.

"Always he was aided by an indomitable wife who found time between bearing children and managing the big log farmhouse to call at every home where there was suffering or trouble.

"Religion was a practical thing in those days. It was all tied up with the needs of the community, with visiting the fatherless, with harvesting a sick neighbor's crops."

H. A. B.



## *The General Forum*

### Christianity as a Source of Power . . .

BY CHARLES E. ZUNKEL

THE Christian religion has frequently been attacked as a sentimental weakness. In various areas of the world today it seems to be so regarded by those who idolize ruthlessness and heartless courage. We may be inclined to criticize those who so regard our faith. But are there not many men whom we meet from day to day who think of religion as feminine and who regard the church and its work as a woman's business? I suspect there are not a few who are members of the church who have grown cold spiritually and who think in those terms.

My thesis is, however, that genuine Christianity, far from being sentimental weakness, is a most virile faith. It makes men heroes such as nothing else can.

Those who would assume the opposite side of the argument might assert that many have dared all sorts of dangers and have not been Christians at all. Let me suggest that Christians have dared as much for their faith. And whereas others may dare and do for material goals and ends, the Christian will do as much or more for ends spiritual, for a kingdom of love and brotherliness. Possibly every year the auto races hurl some to their deaths. Why? That some individual may attempt to possess material reward: money, honor, fame. Explorers in the Arctic and Antarctic have paid for their adventures with life. Mt. Everest has taken its toll of life from those who have sought to scale it. Aviation continually hurls its experimenters to premature deaths.

In contrast let me remind you of a few of the many who have paid as much for their Christian faith and love. Livingstone may stand as a classic example. His sacrifice is known by most of us, known but not shared. Chalmers sacrificed all in the South Seas. It cost him his wife, a loss from which he never recovered. After a life of continued sacrifice, he himself was eaten by cannibals. But hear him speak of his work: "The nearer I get to Christ and his cross, the more I do long for direct contact with the heathen." This desire drove him to all sorts of danger. Those of us who know the story of Schweitzer are thrilled with the spirit of a man who gave up a brilliant career to pay a debt to the black man. Not long ago I read the story of a physician who became ill with some dread disease and moved into the mountains to die. People who took it simply withdrew from others and consigned themselves to death. Fortunately his choice of a mountain retreat aided him and there he battled successfully to stave off

the end until he had isolated the germ that caused this dread disease—tuberculosis. That is the spirit of Christianity. There is power in real Christianity to do the difficult, heroic thing, not for advantage or honor, but for the good of others.

We may note further that Christianity provides the power to exercise unusual moral courage. That old story of King David's sin and the call of Nathan the prophet is a classic one. It took genuine courage to say, "Thou art the man." The prophets were all men of this sort of character. We have but to remember Amos as another shining example. He left his own home country, journeyed northward, and there dared to enter a foreign court and tell a king his sins and the coming doom. Early Christian martyrs had much of this spirit. They were willing to face the wild beasts for their faith. I know there was sometimes the desire to be with their Lord soon that gave them reckless courage. But this was not all. Or consider John Huss. He dared to take issue with the Pope and insist that indulgences were wrong, as well as certain other practices of the church. And he was willing to die in the fire of his enemies rather than recant. Dean Brown of Harvard tells the story of a well-to-do Harvard student who was shaving early one morning in his room. A woman of the street slipped in his door, to which his back was turned, and exclaimed, "Give me fifty dollars instantly or I will scream for help!" He looked around at her and said, "Yell away!" and went on shaving. He knew his own life had been clean. His reputation was above reproach. Therefore he had courage. She slunk out like a whipped cur. Consider Jesus! Men demand a political redeemer; he deliberately chooses to be a spiritual one. Men seek designs and miracles; yet how often he refuses and rebukes them! His life is sought; yet he goes dauntlessly on!

What is the secret of such power? For one thing, there is no self-pity in it. It is said that John Wesley once stayed with a man whose chimneys filled the room with smoke. The man complained and spoke of this as "my cross, Mr. Wesley." But Wesley considered it blasphemy and only self-pity. The Reader's Digest for January 1939 has an interesting article by Arno B. Renicke. It tells of a conversation with a friend about self-pity. The friend relates how on evenings when he is blue, before sleeping he rehearses the story of a young man. At twenty-two years he was in a crossroads store and lost seven year's savings through business failure. Then he formed another



partnership. After two years he was facing bankruptcy and sold the business. The man to whom he sold failed to pay, sold the business to another, and took French leave. Then the young man's partner died, leaving him with the entire debt of his partnership. Finally, he sought a surveyor's job, borrowed money to buy his instruments and horse, failed to get his job and lost all. After this his sweetheart died, and this left a permanent wound which drove him so near insanity that his health broke and he had to go home to recover slowly. Ten years later he was elected to Congress. He sat through two sessions but failed at re-election. He sought the candidacy for the Senate, but at a late hour, with success imminent, he stepped aside for a friendly opponent. Two years later, he failed in candidacy again. He had had thirty years of defeats, was slightly over fifty years of age, and then went to the White House as President. Meditation on this life of Lincoln with no self-pity whatever was a sure cure for the blues. It sent its rehearser to pleasant dreams and a new day with courage.

But Christ can save us from self-pity! He received the cruelest treatment from his enemies, yet he saw problems in the light of eternity. Betrayed, deserted, scourged, and spat upon, yet he turned to save Peter with a kindly look. In the Praetorium, amidst sufferings, he discusses with Pilate his mission. On to Golgotha he goes and weeping women follow; but he turns, saying, "Weep not for me . . . weep for yourselves and your children." On the cross, with intense pain at the center of his thinking, he brushes it aside to provide for his mother and give pardon to a thief. No, there is no self-pity in him!

Unlike the Stoic, who met self-pity with cruel harshness, Jesus substitutes love. This is another secret of his power. Love is a secret of the power of Christianity through the centuries. Saints and heroes of the faith have loved men so much they had no time for self-pity. Stephen, being stoned, prayed, "Lord, lay not this sin to their charge." No thought of himself! Jesus was love incarnate. On the cross, we hear him saying, "Father, forgive them, for they know not what they do."

The secret of power in us is an indwelling Lord. No wonder St. Paul speaks so much of being "in Christ." This is the theme that rings over and over in his writings. The secret of Christian power is the reality of a Presence, whose we are.

Matthew 20 records the request of the mother of James and John. The record says, "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am bap-

tized with. They say unto him, We are able." Are we able to meet life's problems? We are if his Spirit abides richly in us. A poet has set this incident into poetic form:

"Are ye able," said the Master,

"To be crucified with Me?"

"Yea," the sturdy dreamers answered,

"To the death we follow Thee."

"Lord, we are able." Our spirits are thine,

Remold them, make us, Like Thee, divine.

Thy guiding radiance Above us shall be

A beacon to God, To faith and loyalty.

May his Spirit abide in us richly to make us strong for every emergency in life!

*Lima, Ohio.*

## The Synagogue Back of the Church

BY RALPH G. RARICK

*In Five Parts—Part II*

### Structure

WHILE the synagogue structures were characterized with wide variations in some respects, they were in certain other respects supposed to conform to an established order. In every case the synagogue was located, if possible, on slightly elevated ground, or better yet, the highest, in or near the city to which it belonged. And as much as possible it was made to appear visible even from afar. It was considered especially important that the building be given such direction as to make it possible for the people as they entered and engaged in their prayers to be facing towards their great and beloved Holy City. Whether this was always accomplished or not, the synagogue worshippers faced psychologically always towards Jerusalem.

The size and costliness of the synagogue buildings and their furnishings varied of course with the size and wealth of the Jewish population. Some of the most prominent ones, such as in the cities of Antioch and Alexandria, compared favorably with the most imposing structures, but in the more inconspicuous places the structure would of course be very simple and ordinary.

The building of a synagogue was usually out of the common funds or free gifts of the community, and was supported by taxes and donations. Or the financing might be chiefly by a Jew of wealth. In one instance, at least, as we know from Luke 8: 5, a synagogue was built by a centurion, who probably was not even a proselyte but just very friendly to Judaism.

The synagogue within was somewhat analogous to the type of the tabernacle. At the upper or Jerusalem end there was an ark, or wooden chest,



### A Prayer

Lord make me an instrument of Thy peace;  
 Where there is hatred let me sow love;  
 Where there is injury, pardon;  
 Where there is doubt, faith;  
 Where there is despair, hope;  
 Where there is darkness, light;  
 Where there is sadness, joy.  
 O Divine Master, grant that I may not so much seek  
 To be consoled as to console;  
 To be understood as to understand;  
 To be loved as to love, for  
 It is in giving that we receive;  
 It is in pardon that we are pardoned;  
 It is in dying that we are born to Eternal Life.

—St. Francis of Assisi.

containing the scrolls of the law, along with certain vestments. As further conforming to the type of the tabernacle, there was placed in front of the ark an eight-branched lamp, which was lighted only on the occasions of the greater festivals. But there was one lamp besides this which was kept burning perpetually. There were trumpets also for use on feast days. Almost in the middle of the synagogue there was a raised platform, which was sufficiently large to accommodate several persons standing. On this platform was a pulpit. There it was that the leader of the assembly in service would stand to read the lesson or sit down to teach or preach.

All synagogues were dedicated, and all profane doings were strictly prohibited within. No eating, drinking, reckoning and the like were allowed. And even as to dress and other things of general decorum, the reverence due the place was enforced as rigidly as possible.

The Jerusalem end of the synagogue was considered as more really the sanctuary, and was, as a consequence, the place of greatest honor. In that upper end were located the "chief seats," for which the Pharisees and scribes strove so eagerly (Matt. 23: 6), and to which the wealthy and honored worshiper was invited (Jas. 2: 2, 3). A line of cleavage was always drawn between men and women of the congregation, with a partition about five feet high running between them. Today there is an even greater separation between men and women worshipers; women are placed on the side and allowed only in side galleries which are even sometimes screened off with latticework.

### Organization

If the synagogue was small, there might be but one rabbi. In the case of a larger organization, the affairs of the synagogue were administered by a board of elders, or "ancients" (Luke 7: 3), presided over by one who was the chief "ruler of the synagogue" (Mark 5: 22; Luke 8: 41, 49; 13: 14;

Acts 18: 8, 17). This board or college managed the inner affairs of the synagogue and had even the power of excommunication. And in outward affairs, there was exercised in certain cases a judicial power. This occasioned the synagogue being used not only as a place of worship but also as a law court, handling cases of at least petty offenses and carrying out their decisions then and there within the sacred edifice. The exact nature of the tribunal and the exact limits of the jurisdiction are not clear. Synagogues are clearly distinguished from the councils in the references of Matt. 10: 17 and Mark 13: 9. The council may mean the larger tribunal of twenty-three members, functioning in every city. By the term *synagogue* the smaller court is likely meant—the court of the ten judges mentioned in the Talmud.

In the official setup there were certain men who were to function much in the way of deacons. They are also referred to as almoners, and for one thing they were to receive and distribute the alms. And then there were the ten men connected with the synagogue who were supposed to be men of leisure and able to live without laboring for a livelihood. They were pledged to attend and constitute a congregation if no others came. They were to be in position to attend all synagogue services, weekday as well as Sabbath.

But the most prominent functionary in a large synagogue was the "sheliach tsibbur" or "community messenger." We would designate him the officiating minister. As such it was in his official capacity to recite the prayers aloud and to perform similar services in a public way. His qualifications were, among others, to be active, to be father of a family, not to be rich or engaged in business, to possess a good voice for public utterance and to be apt to teach.

Luke 4: 20 brings to our attention a "minister" who had duties of a lower kind. The better version calls this "chazzan" an "attendant." When Jesus closed the book at the end of his reading in the synagogue at Nazareth, he "gave it back to the attendant." This underminister had to present the scroll to the reader and receive it back, and give assistance generally. He had charge of the sacred place, of its books and other furnishings. He opened the doors and prepared the building for service. There is indication that during the weekdays he even did some teaching of the children in his community. Both the officiating minister and his assistant were sometimes inducted into their respective offices by a solemn imposition of hands. And there was, moreover, an interpreter, or "methurgeman," who, when it was needed, would make clear the meaning of the Hebrew.



### Ritualism

The synagogue minister, from the roof of his house, proclaimed with trumpet sound the conventional beginning of each weekly Sabbath, as well as ministered in the things within the synagogue belonging to his office. That beginning, of course, was reckoned at the setting of the sun on Friday, at which time also the Sabbath lamp of each household was lighted. The chief Sabbath service came with the morning on Saturday. Worshipers were to hasten with quick steps, going to the synagogue; but their returning was to be in contrast, with steps slow and lingering. That was the proper decorum as defined by the painfully tedious rabbis. Jewish punctiliousness defined every movement and attitude in the make-up of the synagogue service. However, it is doubtful if all such rules were ever exactly followed.

The chief ruler was in oversight of the service, having planned the service and having chosen the personnel of acceptable ones to lead out in the various parts of it. It began with praise and prayer. There is mention of some chanting in this connection, and that would be mainly of the psalms. For the most part the praying was by way of fixed forms. The disciples of Jesus, with their synagogue background, had been accustomed to such from their youth. Upon one occasion they requested of him a distinctive prayer (Luke 11: 1), as the Baptist had given his disciples. And so to do was in vogue among the rabbis.

The rather numerous prayers adopted for synagogue use made up the worship program largely. The order of service included changes of posture here and there, not only for the leaders, but for the whole congregation as well. They were especially given to standing. Much of the service was directed from the lectern on the platform near the middle of the room. But the leader of the principal prayer took his position the while in front of the ark, facing in the same direction as the worshipers behind and on each side of him—the way which represented Jerusalem and the favored earthly abode of the Most High.

Near the onset of the service came the recitation of the "Shema," which was a three-part combination of outstanding scriptures: Deut. 6:4-9; 11: 13-21; and Num. 15: 37-41. It is referred to as the "Shema" from the beginning word, translated "hear" from the Hebrew. The two opening verses read: "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." These two verses the Jews reckon as one of the choicest portions of scripture. They were written on their phylacteries, which were in

turn worn on their foreheads and left arms.

What is regarded as the finest example of the fixed forms of synagogue prayers is the one referred to as "the principal prayer." By name it was the "Shemoneh Esreh." To read it in its entirety is to be helped to know the outlook and longings of the Jewish people. But it is quite lengthy, consisting of eighteen paragraphs, or what were considered "eulogies" or "benedictions." It will be expedient to use no more space herewith than to give a sample of some of the paragraphs.

"Blessed art Thou, O Lord, our God and the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the great God, the mighty and tremendous, the Most High God, who bestowest gracious favors and createst all things, and rememberest the piety of the patriarchs, and wilt bring a redeemer to their posterity, for the sake of Thy name in love. O King, who bringest help and healing and art a shield. Blessed art Thou, O Lord, the shield of Abraham."

"Look, we beseech Thee, upon our afflictions, and plead our cause and redeem us speedily for the sake of Thy name, for a mighty Redeemer Thou art. Blessed art Thou, O Lord, the Redeemer of Israel."

While the whole of the "Shemoneh Esreh" was being prayed at the altar, the audience might join silently or follow the leader audibly, but always at the conclusion the entire assemblage voiced together the *amen*.

Chambersburg, Pa.

## Our Colleges Seek a Living Endowment

BY A. C. BAUGHER

THE Church of the Brethren has been prolific in starting educational institutions. We have made more than thirty attempts to found academies and colleges. Today, only six colleges and one seminary remain. The others have either merged with some other institutions or ceased to exist.

Our Brethren colleges were started in a time when it was relatively easy to found educational institutions. Little or no endowment was required. Accrediting agencies were ineffective or nonexistent. Tuition fees and a limited income from a few devoted individuals inspired by local interest supplied the meager budgets for operating expenses. Such were the standards and requirements for educational institutions in earlier years.

The rapid growth of the state universities, the coming of the state teachers' colleges and the tax-supported junior colleges have brought the small church college face to face with serious problems. And further, our Brethren colleges have never re-



ceived large sums from such as the Carnegie and the Rockefeller foundations, while many denominations did receive such bequests.

Again our Brethren colleges have never been included in our Conference Budget, whereas all the other major interests of the church have participated. This is true for missions, Christian education, the seminary, and missionary relief. And yet, from the standpoint of personnel, our missionary and ministerial programs start in our Brethren colleges. One certainly could raise the question as to why our efforts in the field of Christian higher education have remained local in control and support. Perhaps the problem of integration and conservation of effort in the field of higher education in the Church of the Brethren could be solved by having our colleges participate in the Conference Budget.

Because of the local or regional support and control of our Brethren colleges, our program of higher education has grown up somewhat like "Topsy." Now that war has again come with all of its attending circumstances, the problems of church colleges are cast in even bolder relief. And in addition to such problems as all denominational colleges face, the colleges of the pacifist churches face still others.

In response to the prospect of drafting eighteen- and nineteen-year-old boys, the Association of American Colleges will meet in Philadelphia on October 29 to lay plans for the organization of a Student Training Corps. Evidently, this will make it possible for colleges to inaugurate military training programs and thus hold their students for a period of pre-military education. What the Brethren college can do in response to such a program, we do not know. We are now working on a comparable program in which our Brethren colleges could also participate and thus possibly maintain reasonable enrollments.

But should the war continue for some time, all church colleges will be faced with three alternatives: (a) go along with a military training program and in this way maintain enrollments sufficiently large to carry on, or (b) secure greater financial support from the church so as to make it possible to operate even with a greatly reduced enrollment, or (c) close our doors.

There is a growing realization among many of our congregations of the fact that our colleges have been inadequately supported. In response to this recognition, forty-two churches have since November 1941 voted to include the college in their area in their annual benevolences to the amount of \$4,300. At 5% this is the income on \$86,000. This is known as living endowment. After the other

congregations of this area take appropriate action it is hoped that the annual income will represent a living endowment of more than \$125,000.

So long as our colleges are not included in the Conference Budget it will be necessary for the college in each area to seek participation in the benevolences of the local congregations.

*Elizabethtown, Pa.*

## Laymen, Advance!

BY H. H. HELMAN

EVERY great era in the church's history has been marked by great stirring among the laity. The clergy have been present, but only as leaders of laymen who achieved the goals. The great Sunday-school movement was a laymen's movement from the start. Just now we hear a great deal about the *advance* of laymen in Christian education. What is the underlying principle back of these facts? Is it not that laymen get their power, inspiration and wisdom from the same source and for the same purpose as the prophet, priest and minister? Whatever is required for building the kingdom of God the laymen have or may have.

The difficulty is that the laymen do not appreciate how important they are to the Christian cause. The church laymen of America number into the millions. They are the backbone of the Christian movement. Upon them hangs the destiny of the church, the Sunday school and the kingdom. They have powers which if released could shake the nation. All laymen do not have the same powers and the same capacities, but all have the same chance of showing achievement with what they do have.

In the name of Robert Raikes, and others of his kind, the call comes for laymen of today to find grace and courage to *advance* in the train of those men who have been in the vanguard of the Christian army. The call is, "Advance, all laymen!"

*New Carlisle, Ohio.*

## Her Mother's Hymn

BY JULIA GRAYDON

As a child I remember one evening at prayer meeting when we sang Rock of Ages, that old but much-loved hymn. As we sang the last verse beginning, "While I draw this fleeting breath," I looked at my mother and saw tears on her face.

That was the hymn they had sung at her mother's funeral, and as I remember, mother said her mother had repeated it as she lay dying. What a precious memory, even though it brought the tears!

Her mother had been dead for ten years, but she could not forget that mother love.

*Harrisburg, Pa.*



## *Home and Family*

### Fingerprints Everywhere . . .

BY LEO LILLIAN WISE

AUNT Ann was old, and gifted with an understanding heart. She had been visiting in the home of her nephew, Cyrus Fields, and had been pondering what gift she might leave behind her when she departed. Somehow she had the feeling that this was to be her last visit in the much-loved home.

The family included Cyrus, of course, and Lila, his wife, a steady, courageous little body. Then there was Marian the high school senior, Eddie, a teasing chap of fourteen, vivacious Kittie, who was as constantly alert as a ten-year-old can be, and last but not least in any sense of the word, Jimmie, the active two-year-old.

"Up, up," Jimmie would demand, and he would not be hushed until he was heard. "Want to see Baby Jesus." Upon being lifted up to the picture he liked, he would point out the Baby Jesus and the baby's mamma, explaining all in his lovely baby prattle.

No sooner would he be set down upon the floor than he would demand, "Out in other room! Want to see Man Jesus." And in the other room from the shelter of arms he would again explain another picture, the one of the Christ with the children pressing round him. Many times each day Jimmie would ask to be lifted up so that he might see his beloved pictures.

Kittie would tire of this soon. Anyway, Jimmie was too heavy for her to hold any length of time. She grumbled quite a bit about it, causing her mother to come to the scene time and again. Then Lila complained because Jimmie left the marks of little sticky hands on the pictures. One day she cried a bit to Aunt Ann.

"Oh, its fingerprints, fingerprints everywhere! And Kittie scolds the poor baby so harshly. I am quite at my wits' end to know what is best to do."

She returned to the task of preparing the evening meal. The family would soon be in, and they would be hungry.

Soon Marian came into the kitchen for a few words, and then went to the living room.

"Jimmie, watch out!" her mother heard her say. The mother rushed to the other room. Marian was holding the small lad in her arms and scolding him.

"What was he doing?" the mother asked.

"Standing on the arm of the morris chair," Marian explained as she half shook the little lad again.

"Want to see Baby Jesus," Jimmie sobbed.

"Bring him here," requested Aunt Ann. She knew now the gift she would leave behind her when she left!

As a result of a shopping trip Aunt Ann had some lovely dark green material to sew. And to all questions she smilingly turned a deaf ear. She hemmed deep hems along the selvage borders. The ends were hemmed. Then tiny rings were sewed along one long side. Jimmie sat close beside Aunt Ann. She knew lovely stories to tell to a small person. And strange to say, even Kittie forgot to scold about fingerprints everywhere.

Aunt Ann had asked Eddie to bring her some yardsticks, and these she slipped into the deep hems. What could she be making, they wondered. Indeed the family was on tiptoe with curiosity. And then one day they learned the secret.

Aunt Ann hung the cloth low down upon the dining room wall and fastened on it a few good pictures that appeal to the heart of a two-year-old child. Jimmie ran for his low stool and promptly seated himself in front of the pictures.

"And Man Jesus is holding a girl in his arms," the child was explaining. "And he's loving the little boy."

Then after a little the child pointed to other pictures and told what they were. Curiously enough, the other members of the family were

### In Memory of Mother

BY JAMES H. ELROD

So she left us in the autumn  
When the leaves, the grass, the grain  
Having filled their earthly mission  
Bow to Mother Earth again.

'Twas not long, her stay among us,  
Time so swiftly passes by;  
Long enough to bear and rear us  
She was spared, we know not why.

With her life's blood she endowed us  
Strong of body, mind and heart,  
Each of us her prided offspring,  
Ever loathe that we should part.

Now she sleeps that peaceful slumber;  
All her trials and cares are o'er.  
She is resting in the Savior  
On another, fairer shore.

She has joined those gone before us  
Whom we've loved and lost a while.  
They are waiting for our coming,  
Waiting with a welcome smile.

Lord, we thank thee for the blessings  
Of a mother's tender care,  
Who amid all of life's trials  
Lifted off her voice in prayer.

McPherson, Kans.



almost as eager as the little child. Aunt Ann nodded in satisfaction; her plan was successful.

During the remainder of her stay she watched the little lad spending much of his time enjoying his pictures. Kittie would fasten a new picture up each evening. The father brought home pictures from the office. The former reprimands gave way to words that fell softly upon Jimmie's ears.

"Aunt Ann," said Lila in a grateful voice, "what a blessing you are! I never thought of bringing the pictures down to the level of Jimmie's eyes. And just think of the scoldings he had to take."

"Perhaps many folks who are older than Jimmie have to take scoldings because we don't take time to think about solving their needs," commented Aunt Ann.

"I shouldn't wonder," agreed Lila. "But I'm going to pass on this lovely thing you did for Jimmie."

Aunt Ann smiled contentedly.

*Bellefontaine, Ohio.*

## The Honor of Labor

BY JAMES FORD

A little girl was troubled with too many things to do. Duty was constantly forcing itself upon her. If only she could have some time to play and some quiet moments with her mind, she felt that she could be happy. Her Sunday-school teacher had told her that because man had sinned he was condemned to work. Therefore, with us today work is a necessary evil and we have to work as a punishment for wrong committed thousands of years ago. So the little girl thought, "If only Adam and Eve had not sinned, what a grand place this world would be."

But how mistaken that teacher was. A few verses before in the story we read: "The Lord God took man and put him in the garden of Eden to till it and look after it." There God himself had commissioned man to honorable work. There is no necessary evil. If a thing is evil it is out of harmony with the plan of God and, therefore, it should not be done. Before man sinned, he was given work to do. To care for a beautiful home today is not punishment. Rather it is to build a halo around work.

Then, in what spirit do we work? Do we work cheerfully, or do we do our daily tasks under protest? Let's observe the bee, how he works. He is orderly and goes about with a purpose. He does not flit here and there or go blundering along. He realizes that blundering is dangerous business. The bees of a tribe work harmoniously together. Each individual's course is laid out before him. The young labor under the supervision of the old and entirely for the next generation, for it takes several generations to do a season's work. The work is specialized and, therefore, it is done well. The queen has only one job to do and she may live several years, but the laboring bee's life is about four weeks. He receives his training and does his work but he never enjoys his own harvest. The bee is useful by choice. Though there may be honey close by and he may have it for the taking, he prefers carrying nectar and manufacturing his

own. He chooses the harder way, apparently, to be creative.

To honor labor is a Brethren principle. We get it honestly. From our cradle to the present, that is the best we have known. It is a standard of our country that we all shall work. It is also a basic principle of Christian teaching. Look at the calloused hands and the rugged face of Jesus. He spent his life working. At the rate he went, surely his body would have broken before he was far past middle age. The artists fail us here. A true portrait of Jesus would picture to us a worn and perhaps a scarred face, with loving eyes, full of passion and tears. The problems and cares of the common man were his problems and cares.

"In the beginning God" did creative work. And he still does. With the bruised hands of Jesus spread before us, and the battered world on our own hands, what else can we do?

*Wiley, Colo.*

## Trail Easers

BY CHESTER E. SHULER

An old Canadian guide would stop frequently, take out his keen-edged knife and cut a branch along the rough mountain trail. Then he would cast each branch carefully to one side. Some young men whom he was guiding noticed this and asked why he did it.

"Just a habit o' mine," he replied. "But it makes the trail easier for someone that's followin'."

"Trail easing" is a job that all of us can work at, if we will. We can do it almost anywhere we happen to be.

For example, there's the home trail. A little twig of selfishness carefully cut and cast aside will help someone. A branch of unkindly criticism cut sharply off and thrown far off the trail will be a good deed. The "morning grouch" or the "evening blues" done away with would be a blessing appreciated by others.

Along the work trail we could help, too. That may be the trail that leads through the office, the factory, or the schoolroom. Many little annoying branches—carelessness, indolence, thoughtlessness, shirking, etc.—can be resolutely cut off and cast from the trail, to the benefit and satisfaction of someone.

Even the church trail can often be improved if we will but watch and cut. The unkind words about pastor or officers and criticism of others could well be discarded. Tardiness branches should be carefully severed. Absence twigs ought to be severely pruned.

Blessed are the trail easers, for they shall mightily help others!

*Harrisburg, Pa.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

Eight-year-old Carol Ann was describing her "Make-up Club."

"You see, some of the children were teasing some of us on the way home from school. A great deal of fussing and quarreling got started. It got so bad we decided to try and get together and quit it. So we organized the 'Make-up Club'."

Wise little girl! Many more of us should join the club. Even certain prominent gentlemen of international reputation might well be enrolled as members.

*New York, N. Y.*



## Brethren Service

### Civilian Public Service Camps...

#### Camp Directors' Conference

The fourth camp director's conference was held at Elgin, beginning Tuesday, October 20, and continuing to Saturday afternoon, October 24. Day and evening sessions were filled with discussions on Civilian Public Service aims and policies, administration, etc. This gave an opportunity for co-operative sharing of ideas and intelligent discussion of problems. Victor Olson of the camp operations division of Selective Service helped out in the sessions Thursday morning. Joe Weaver represented the National Service Board for Religious Objectors and Colonel Lewis F. Kosch, chief of the camp operations division, represented Selective Service. M. R. Zigler, chairman of the National Service Board, was also present.

The roster of camp directors was complete except for Acting Director Charles E. Kimmel, who felt that he could not leave his newly established camp just as a trainload of seventy-eight men would arrive from the East to begin work at Camp Waldport, Oregon. Those directors present were Loren Bowman, future director of Marienville; Murvel Garner, Beltsville; D. C. Gnagy, Santa Barbara; Samuel A. Harley, Lyndhurst; Graham R. Hodges, acting director, Wellston; Q. A. Holsopple, Washington County, Md.; Ora Huston, Magnolia; Omer B. Maphis, Walhalla; J. H. Mathis, Lagro; Mark Schrock, Cascade Locks; Ralph Townsend, Crestview; and Levi K. Ziegler, Kane. W. Harold Row, national director of Brethren Civilian Public Service, presided.

#### Change of Address

For questions regarding Selective Service procedure and individual classification write Paul Comly French, 941 Massachusetts Avenue, N. W., Washington, D. C. Please note that the address has changed within the last month from 1751 N Street, N. W., to the above address.



There are now fifty-six men at the Beltsville project, a Menonite-Brethren-Quaker co-operative endeavor, under the direction of Dr. Murvel Garner. The camp, which is a research refuge, is located approximately midway between Washington, D. C., and Baltimore, Md. The work undertaken is in line with a general conservation program combined with scientific research. Typical activities engaged in are experimental plantings and effect on forest growth; study of food habits and diseases of wild animals; research work on rat poisons; maintenance work such as bridge-building, dam-construction, and other activities necessary to the upkeep of a 3,000-acre wild-life refuge, and a 3,000-acre forest preserve. This picture shows one of the Civilian Public Service campers at work on one phase of his ecological survey of the refuge.

### Civilian Public Service Statistics

As of October 15, 1942

1,251 men in Brethren camps.

197 assignments to Brethren camps.

4,474 men in all camps.

812 assignments to all camps.

#### Volunteers Leave for Oregon

Seventy-one men left Chicago in two Pullman cars as volunteers to Camp Waldport, Oregon, just two miles from the coast. They were to be joined at Council Bluffs, Iowa, by enough men to bring the number to seventy-eight. Of the initial group thirty-two volunteered from Wellston; sixteen came from Lagro and nineteen from Walhalla. Kane furnished three and Marietta one. Omer B. Maphis and J. H. Mathis helped the boys and saw the train pull out at 10:30, Tuesday morning, October 20. They are due to arrive at Waldport by Friday evening, October 23 at 7:30. The boys seemed in good spirits. On the coast they will join Acting Director Charles E. Kimmel and those assignees transferring from Santa Barbara and Cascade Locks to open this newest of the Brethren camps.

### Excerpts of Letters From Brethren Boys in Service

Recent weeks have brought many letters from Brethren boys in the armed forces. These letters are so interesting that it is impossible to report them adequately.

From an island in the Pacific, we have this: "In reply to your letter of July 7, 1942, allow me to take this means of expressing my deep appreciation for your most welcome letter and Bulletin. It is impossible to find words with which to express the warm and happy feeling that stole over me when your letter was brought in by my friend. When one is separated from church and loved ones by untold miles, it is extremely hard to put on paper the solid feeling and sense of security it gives one to know that those at home who are continuing the work with unending effort are still finding time to drop a line of reassurance to me. I believe I am justified in feeling proud of being a member of the Church of the Brethren.

"Relaxing here in my office located on an island in the Southwest Pacific Ocean and reading a copy of the Gospel Messenger, I find myself marveling at the trials and tribulations of our missionaries in the foreign lands. To me it seems that they are the true pioneers. Having had a little experience with the type of life I am sure they encounter in entering the more or less uncivilized countries, I can more fully appreciate the hardships and suffering they must have to contend with. In my opinion, it is a great thing for a church to have men and women of many different vocations and from various walks of life. In that manner they are able, through association with each other, to have a fuller picture, a broader outlook upon life in its various moods.

"In my own situation, although there are many things of which I am not in favor, as a whole a man can learn much by watching and listening, as well as by discussing various problems with those around. We really have, I believe, a good cross section of American people—some good, some bad and some about halfway between. There are men of practically any occupation you can think of—from students, employees of stock and bond firms to agriculturists. One can't help but glean



knowledge of many subjects by just associating with them. Also conditions such as we are living under force us to be congenial with one another. And I do mean force. If I gain nothing else from this whole period of time which I spend in the U. S. Army Air Force but the knowledge of how to work with my fellow men, white or brown, then I will feel that the Lord has indeed permitted me to learn a valuable lesson.

"I am greatly in favor of the Fellowship of Nonresident Members department. Judging from the material and from the excellent letter received from you, it is plain than the part you play in keeping us in contact with our church and in permitting us to come to you, via mail, with ideas and problems which otherwise would go unmentioned upon is one of the utmost importance and should not go unrecognized as such. I am very sorry to have to admit that up to the time I arrived at this island I was unaware of its existence. I'm honestly ashamed of myself. But the thought strikes me that perhaps I was not altogether to blame. Could it be that too little is said about it? It undoubtedly is true that I wasn't paying as much attention to things of this nature before I left the continental limits of the United States as I am now. Nevertheless, is it not highly possible that there are others among our brotherhood who may still be in the same predicament? If this is the case, I'm sure they would appreciate hearing of it. Without question, you have a large number already on your rolls, but in view of existing circumstances I feel sure that more men will be in the service very shortly. I know they would be only too grateful if a word of friendly cheer were to come their way from the church.

"Very often, while conversing with different members of my organization, I become the recipient of ideas on many subjects. Heretofore, I merely had to think of them all by myself. This, I assure you, gets very boring. If, perchance, you could lend me a little time occasionally, I would like very much to bring some of these to you for your comments and criticism. This business in which I am at present engaged is, to say the least, depressing at times, and I often long to find an outlet for some of the tension that builds up in one. Prayer and study of the Bible are both excellent methods, I am sure. Also I must admit I am doing more of both now than before. But being able to talk or to write to someone who is vitally interested in forwarding the work of the Lord is a blessing which I never expected while over here.

"Well, it rather looks as though I should let you have some rest now, so I'll close. Again let me thank you for the most enjoyable letter and the very helpful Bulletin. Please find enclosed two dollars, with which to help the work a little."

**A lad writes from England:** "I certainly was pleased to receive a letter from the church. . . . My second Sunday in England I attended church in Westminster Abbey. . . . Thanks for the address of Mrs. Jennie Weber. She lives about an hour's ride from here, and you can bet that if I get the chance I shall pay her a visit. . . . It seems rather odd driving on the left-hand side of the street, but is surprisingly easy to get used to." This young man's parents live in Michigan.

**From a hospital bed** in San Antonio, Texas, a California boy writes: "It's a great service that you are doing for the boys. It helps us to keep faith with ourselves, God and country. We must not lose sight of the fact that we Christians will have a job to do in helping stabilize the world when this is all over. . . . That letter

you wrote to Mrs. Miller brought good results. Her granddaughter has come out to see me a few times. Thank you again for your letter and what you have done for me." The Mrs. Miller referred to is Mrs. Mary C. Miller of San Antonio, who has opened her home to all Brethren of that section. Her daughter and granddaughter also help to entertain and visit these boys. A fine idea, don't you think?

**A West Virginia boy** writes from Kentucky: "I received another of your nice letters and pamphlets yesterday and I was overjoyed to get them. I surely am glad the church is taking such great interest in us service men and we deeply appreciate it. . . . While in Louisiana I had the pleasure of meeting Reverend W. J. Horner and his very charming wife, two really fine people. We talked for at least an hour about changes that have been made in the last year. . . . I haven't been attending church as I should, but I must admit your kind letters have awakened something inside me that was nearly asleep. I surely want to thank you for waking me up. . . . I enjoyed reading Rev. Peters' nice letter to us service men. I am glad to know the church is working harder than ever before. . . . Please keep those nice letters and pamphlets coming."

**From India,** an Idaho boy writes: "Thanks for the service men's bulletin; I really enjoyed it very much. I'm going to ask you to do something for me. I don't believe it will cause you too much trouble, but if it does just please disregard this. What I would like is to know where our missionaries are located in India, China and areas around these places, and also around the Egyptian country, Palestine and so on. . . . I'm in the air corps and so don't do so bad getting around." Those who read the Messenger know this was a simple request.

We tore a page from the Messenger and mailed it to him.

**A young man from Wisconsin** writing from a camp in New Jersey says: "My mother sent me a subscription to the Gospel Messenger, which started coming today. After reading a large part of it I don't see how I've gotten along without it. . . . So keep the letters coming because I think the other Brethren boys like them as well as I do."

**An Ohio boy** writing from Arizona says: "I (like others) must admit that I never knew our church had an organized service such as you are doing. I am sending the letter received yesterday on to my parents that they might see and tell others the fine work the church is doing for her men away from home. I feel it is something that should be advertised to our members. . . . I might say that the members of my home church have been very faithful in their writing and keeping me informed of activities at home."

**From an Idaho boy** came these lines: "Your letter was indeed welcome and it would please me very much to hear from you again if you find it convenient to write. I was particularly interested in the familiar names of those serving on the Brethren Service Committee. If you have a way to get in touch with Anetta C. Mow you might give her my address and tell her I would be pleased to hear from her. I was born in her father's house in Weiser, Idaho, and though I met her only a couple of times when I was a boy I have always loved her for her great achievements as a missionary. As for my part in the service of my country, I am a cook and I

(Continued on Page 23)



## *Our Mission Work*

### Young People's Work in Sweden . . .

BY J. F. GRAYBILL

The following account comes in response to a request for information about young people's work in Sweden. The Messenger readers will remember the picture on the cover page of the Gospel Messenger of October 3, 1942.—A. C. M.

In the latter part of 1912 or the beginning of 1913, young people's work in the Church of the Brethren in Sweden was organized. This was done as soon as we had the language sufficiently in hand.

In the church services in the earlier years, we had congregational singing without instrumental music, but in later years an instrument was added. The Swedish people are a musical people and they are good singers. Music is greatly enjoyed by them. They feel that special singing accompanied by guitar, violin, mandolin and accordion puts life into their services. Such music is greatly appreciated, for they believe that good singing and music add much to the attractiveness of the services.

It should be said that not all of the members of the young people's society are one hundred per cent members of the church. However, a Christian attitude and the abstinence from worldly amusements is required for membership. The mission of this organization is to interest the young people and keep them under Christian influence, thereby winning them for Christ and the church. In the beginning, they had their musical hour on Sunday evening before the preaching services, but later on the young people's meeting and preaching services were merged. This action brought music into the evening services and consequently the Sunday evening services soon were the best attended. There are many churches, even city churches, which have some difficulty in gathering the people in the evening. This through the years has been quite different from the experience which many rural and city churches in the United States are having.

Out of this young people's organization grew the Berean Bible class. This class had its meetings on a weekday evening, and they were very interesting. All these services proved a good foundation for a Christian life for those who were Christians and led to a decision for Christ with others.

There are also social functions in this young people's organization. The social affairs of the church were sponsored by the young people. They planned outings by train, trucks and busses. The moonlight cruises on the Oresound in the month of August were very pleasant and agreeable. At these social occasions they had music, singing, preaching and a set-out of coffee and cake. Sometimes they would charter a small boat carrying from 150 to 200 passengers, and they never had difficulty in getting a load that would pay the expenses of the boat. At other times, a very enjoyable social time was enjoyed when a group had a "Brethren set-out" or a "Sister set-out." These were times when the girls made all preparations and furnished the program for the men, and then again the men would take full charge.

There is also a benevolent side to the young people's organization. Jesus said, "For ye have the poor always with you." This is true among the people of Sweden, for the land has its poor and needy. For many years, the young people's organization has clothed a number of poor children. One year during the first World War,

they clothed fifty children in new material from head to toe. This could not be accomplished every year, but every year they tried to help as many people as possible. During the Christmas season, usually between Christmas and New Year, a Christmas dinner was served to seventy-five poor people. There never was need to solicit guests. These people would usually arrive in good time and ask for a meal ticket. At this last Christmas season because of the rationing of everything needed, the question of attempting this work faced the members of the group. They decided that they would not falter at a time when it was most needed, but carry on this good work to the fullest possible extent. They were greatly surprised at the result. The group took this as evidence that the Lord will bless all good work.

The policy has always been to avoid as much as possible a gap between the church and the young people's organization and this has succeeded remarkably well. There has always been fine co-operation and a splendid spirit of working together. Our prayer is that this may continue. Through this young people's organization, the church has kept in touch with the young men and women who otherwise would have been lost to all Christian influence since the growth of the church in Sweden is largely dependent on recruits from non-Christian homes. May this young people's organization continue to grow in number and power, for it is a good asset for kingdom building in Sweden.

Lebanon, Pa.

### We Visit an Adult Class

BY JOY C. FASNACHT

Now let us look in on a class of women which Miss Kiracofe is teaching during her brief stay in the village of Dolara.

"Don't let us stop you, Miss Kiracofe, but let us watch what you're doing. You are just finishing a class on the Lord's Prayer? All the women seem to be interested in what you are teaching!"

"Yes, the women are generally interested. Most of them are illiterate, but they are glad for an opportunity to learn. In our class we have talked about the need for praying and the ways of praying. We try to make it easy for people to learn to pray. All these women are now ready to lead prayer in public. We have discussed each of the petitions of the Lord's Prayer as well as memorized them. We teach the Ten Commandments, too, so that the women may know the standards of conduct which are expected of Christian people."

"What class comes next? Sewing? Fine. Show us what these women are making."

"This lady is sewing on a blouse for herself. That woman is making a simple dress for her baby. Most of the women make either a blouse or a baby's dress."

"Is this the first sewing these women have ever done? They are doing nice work."

"Yes, this is their first sewing work. These women did not possess even one needle and spool of thread before I opened this class."

. . . . .

"Now that the meeting is dismissed, what will you do?"

"While we are getting the meal, the people will come to get medicines or to borrow some books to read while





Kathryn Kiracofe and her Christian women helpers as they tour in the villages about Vyara. Sister Kiracofe stands in the center and is dressed in the Indian sari. The picture was taken in a village.

we are here. Then this evening, we will have a meeting for men, women and children. Our days are always busy!"

Yes, the days fly by so swiftly, and there is so much work to do. There are still thousands of villages remaining beyond the influence of Christian schools and teaching, and there remain many more thousands of villages where the Ten Commandments and the Lord's Prayer have never been heard or explained. But the seed is being sown, for which we give thanks.

Let us work and pray that the Christian message may be carried forward in India.

*Vyara, India.*

## What to Pray For

*Week of November 7-14*

**Pray for the missionaries whose names are listed in the Prayer Calendar this Week**

Clarence C. Heckman.  
Lucile Gibson Heckman.  
Edna Faye Moyer.

**Remember the missionaries on their birthdays**

### Africa

Clarence C. Heckman, Nov. 8, 1897.  
Howard A. Bosler, Nov. 27, 1899.  
Lloyd Studebaker, Nov. 7, 1904.  
Irene Frantz Bittinger, Nov. 13, 1905.  
Evelyn Frank, Nov. 10, 1910.

### India

Eliza B. Miller, Nov. 18, 1874.  
Leonard E. Blickenstaff, Nov. 11, 1913.

## Excerpts From Letters

(Continued From Page 21)

try to keep the boys fed as nearly as possible like mother used to. . . . Please write again and perhaps I can make my letters in the future more interesting when I have come to know you better."

## Names of More Pen Pals

Many boys write often, some each month. We are giving the home address of only those not mentioned before.

Glen D. Adler, Decatur, Ind.  
Harry A. Albin, Topeka, Kansas.  
Keith Bass, Woodland, Mich.  
Lester Balsbaugh, Manheim, Pa.  
Isaac J. Blough, Scalp Level, Pa.  
Arthur J. Buchanan, Brownstown, Ill.  
Cecil Buracher, Luray, Va.  
Paul Caskey, Oklahoma City, Okla.  
John S. Cheery, Altoona, Pa.  
Joseph W. Coffman, Keyser, W. Va.  
Compton W. Cummings, Mabscott, W. Va.  
Harvey S. Cutsall, Frederick, Md.  
Larron Cyphers, Roanoke, Va.  
Charles Dean, Rosterman, W. Va.  
Arthur J. Denlinger, Trotwood, Ohio.  
Clarence H. Early, Hardin, Mo.  
Arthur Eshleman, Ephrata, Pa.  
Floyd H. Evans, Scherr, W. Va.  
James Eiler, Argos, Ind.  
J. Robert Fahnestock, Manheim, Pa.  
Earl J. Fike, Meyersdale, Pa.  
Melvin S. Fetterman, Glen Campbell, Pa.  
Donald F. Funkhouser, Ashland, Ohio.  
Ephraim D. Fyock, Johnstown, Pa.  
Arlan Garber, Dayton, Ohio.  
Wayne Gibson, Astoria, Ill.  
Joseph F. Grant, LaFayette, Ohio.  
Oliver K. Grimley, Oaks, Pa.  
Rayburn Hartman, Annville, Pa.  
Paul W. Hawn, Huntington, Ind.  
Wilbert Hoffman, Manheim, Pa.  
Darrell W. Huffman, South Fork, Pa.  
M. W. Johns, Mountville, Pa.  
Blair O. Kagarise, New Enterprise, Pa.  
Lloyd W. Kimble, Laurel Dale, W. Va.  
Norman Krueger, Guthrie, Minn.  
Lyle D. Kurfis, Walbridge, Ohio.  
Marinus Kosten, Grand Rapids, Mich.  
Russell J. Long, Muskegon, Mich.  
William F. Miller, Washington, D. C.  
Victor Miller, Lincoln, Nebr.  
Forrest N. Nulph, Peru, Ind.  
Walter R. Ogg, Clifton Hill, Mo.  
Benjamin Petrone, Brooklyn, N. Y.  
Carl M. Rankin, New Hope, Va.  
George F. Rody, Huntington, Ind.  
J. Earl Rulla, Holmesville, Nebr.  
Byron R. Shubert, Culdesac, Idaho.  
George Silvers, Travelers Rest, S. C.  
Grady Stiny, Johnson City, Tenn.  
Christian E. Stahl, Weiser, Idaho.  
Orval J. Smith, Macdoel, Calif.  
Henry S. Smith, Lancaster, Pa.  
Olin S. Simpson.  
Wilbur J. Snyder.  
Ralph F. Spackey, San Antonio, Texas.  
Raymond Tester, Johnson City, Tenn.  
Basil C. Thompson, Argos, Ind.  
Raymond T. Uecker, Peru, Ind.  
John H. Waltz, Needmore, Pa.  
Jay Wisler, Collegeville, Pa.

## Literature for Japanese Relocation Camps

The Brethren Service Committee, in co-operation with other denominational boards, is helping to supply church school literature for various Japanese relocation camps. The following letter was received by us a few days ago from one of the men in charge of religious work in one of these camps:

"The Sunday school in this center is greatly benefited by the quarterlies published by you. Our school is growing steadily. We had 184 attendance last Sunday and it is growing still.

"Could you send us twenty more sets of Little Bible Lesson Pictures if you have them in your store. This class is growing very rapidly.

"Thanking you in advance for your favors, Very cordially yours."

Even though this is but a small item, it represents a bond of fellowship and is eminently worth while.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, November 8

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Christian Nurture in the Family.—Deut. 6: 4-9, 20-25; 2 Tim. 3: 14, 15. Golden Text, Train up a child in the way he should go; and when he is old he will not depart from it. Prov. 22: 6.

**Christian Workers,** The Political Bases of a Just and Durable Peace.

**B. Y. P. D.,** How Far Ought We to Follow?

### Gains for the Kingdom

**One** baptized in the Sabetha church, Kans.

**One** baptized and one received by letter in the Somerset church, Pa.

**Three** baptized and one received by letter in the Salisbury church, Pa.

**One** baptized in the Cherry Lane church, Pa., Bro. C. O. Beery, pastor.

**Three** baptized in the Long Green Valley church, Md., Bro. John D. Long, evangelist.

**Seventeen** baptized in the Mount Joy church, Pa., Bro. Charles W. Blough, pastor-evangelist.

**Twenty-six** baptized in the Hartville church, Ohio, Bro. Niels Esbensen, pastor-evangelist.

**Three** baptized in the Rock Creek church, Kans., Brother and Sister J. F. Burton, evangelists.

**Two** baptized and one received by letter in the Lebanon church, Pa., Bro. Carl W. Zeigler, pastor.

**Eleven** baptized, one received on former baptism and two reconsecrated in the Goshen City church, Ind., Brother and Sister B. M. Rollins, evangelists.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** Nov. 23 in the Maple Grove church, Ohio.

**Bro. Charles Oberlin** of Peru, Ind., Nov. 16-29 in the Pleasant View church, Ind.

**Bro. W. Glenn McFadden** of Troy, Ohio, Nov. 2-15 in the Elkhart City church, Ind.

**Bro. H. M. Coppock** of Tipp City, Ohio, Nov. 15-29 in the Poplar Ridge church, Ohio.

**Bro. Wilmer A. Petry** of Akron, Ohio, Nov. 9 in the Bareville church, Conestoga congregation, Pa.

**Bro. Galen Ogden** of Naperville, Ill., Nov. 9-22 in the Milledgeville church, Ill., in co-operation with the Brethren church.

**Bro. Jesse W. Whitacre** of Keyser, W. Va., Nov. 23—Dec. 26 in the Little Swatara congregation, Ziegler meeting house, Pa.

### Personal Mention

**Bro. Francis L. Shenefelt** should be addressed at Albia, Iowa, R. 4, and not at Avery as stated in the Messenger for Oct. 10.

**Elder I. V. Enos** will represent Middle Missouri at Annual Conference next year. We are not informed as to the alternate.

**Elder Floyd A. Yearout** will represent the district of Northern California on Standing Committee for 1943. The alternate is Elder C. H. Cameron.

**Southern California and Arizona** elected Elders Lorell Weiss and Harry E. Thomas to Standing Committee for 1943. Elders Galen K. Walker and Royal Glick are the alternates.

**Bro. Robert F. Eshleman**, formerly of Camp Lyndhurst where he was business manager and assistant director and his wife camp nurse and dietitian, is now a student at Bethany Biblical Seminary and should be addressed at 3405 W. Van Buren St., Chicago, Ill.

**Two radiograms** from O. C. Sollenberger read as follows: "Widespread drought in Honan and terrible floods in Shansi make great relief problems. . . I accompanied Ernest on his relief inspection tour as far as Cheng Chow where I will stay temporarily with relief. War and severe drought have made conditions around here very bad."

**On a recent Sunday morning** visiting worshipers with the Elgin folk were: Malcolm A. Long and wife of Baltimore, Md.; Mrs. Abram S. Hottel of Philadelphia, Pa.; Charles Leckrone and wife of Evanston, Ill.; John D. Metzler and family of Nappanee, Ind.; William M. Beahm and family of Bethany Biblical Seminary. The last named brought a practical and stimulating message on the Christian's principal problems in a world like ours.

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**Brother George L. Baker**, formerly pastor of the Ten Mile church near Marianna, Pa., has moved into the Geiger congregation, Western Pennsylvania, and should therefore be addressed at Friedens, Pa.

**Bro. George Yoder** of the Scalp Level church of Pennsylvania was with the Salisbury church, same state, through the week of pre-communion services preparatory to the love feast and communion service being held in the Salisbury church tomorrow evening, Nov. 8, at 7 p. m.

**Bro. James A. Flory**, who in recent years usually made his home with his daughter living in Elgin, but who in his time was one of the pioneer ministers in Nebraska, fell asleep on Sunday morning, Oct. 25. He was a little less than ninety-one years of age but had never lost his pioneering spirit.

**Mrs. S. D. Overholtzer** of Avenue 58, Thermal, Calif., writes that since last April she has entertained for Sunday dinner or otherwise about seventy-five young men from Camp Young. She would like for parents or friends of men in this camp to know of her desire to do her bit in helping "the boys who are far from their homes and church." Her phone is Thermal 0192.

### Miscellaneous Items

The **Annual Youth Conference** of the district of Northern Virginia will be held at the Harrisonburg church, High and Water Streets, Harrisonburg, Va.

**Greencastle church** will celebrate the liquidation of the church debt on Sunday, Nov. 8, at 10:30 a. m. The pastor, Bro. C. E. Grapes, will speak on the subject, *The Debt Is Paid*. The sermon will be followed by the burning of the canceled note. Friends are all invited.

"One young brother came in from Camp Carson and looked us up before we had time to look him up," writes Bro. Lee Kendall of Colorado Springs, Colo. This is the kind of interest which will make it possible for the Brethren minister in a new community to serve you from the very start.

**Beaver Creek church** of Southern Ohio will hold a revival beginning the evening of Nov. 9 and ending with a love feast on Nov. 14. Bro. Roy Teach of Brookville is to have charge of these services. On the Sunday morning following the love feast breakfast will be served in the church basement.

**Cleveland church, Ohio**, will celebrate its fiftieth anniversary on Nov. 8. Dinner will be served in the church dining room and an afternoon service will follow. At this meeting the mortgage on the church property will be burned and our group become a fully organized congregation. All friends and former pastors are heartily invited to these meetings.

The **Astoria congregation** of Illinois is planning to observe the ninetieth anniversary of its organization with a home-coming on Nov. 8. A basket dinner will be served at noon and Elder C. D. Bonsack of Elgin is scheduled to speak morning, afternoon and evening. A letter of greeting for the occasion from any who formerly worshipped or served will be appreciated.—Lester E. Fike.

"**Bro. J. O. Winger** of Akron, Ohio, will begin the meetings at the Donnels Creek church on Friday, the thirteenth of November, instead of Nov. 22 as was previously announced. The change was made because of gas rationing. Nov. 15 will be home-coming with a basket dinner. All former members, friends and neighbors are urged to be present."—Mrs. Edith Woodard.

**Annual Reports** from local congregations for the year ending Sept. 30, 1942, have not been received from every church. As the paper goes to press no district of the brotherhood has achieved one hundred per cent returns in sending the Annual Reports to the General Ministerial Board, Elgin, Ill. Every church of the brotherhood should report immediately, if it has not already done so.

The **1943 McPherson Regional Conference** for the Western Region of the brotherhood will be held at McPherson, Kansas, Feb. 21-26, 1943. This conference encourages the attendance of ministers, their wives, and other church workers of the Western Region. If living in this region, mark this important week on your calendar. Later the program will be announced.—W. H. Yoder, Waterloo, Iowa.

**Hardly a week** goes by but that we receive some important notice just too late to put in the Messenger. We should now receive even the last minute items nearly two weeks in advance of the date of the Messenger in which it is desired that they appear. It is taking longer and longer in the mails. This is a condition over which we have no control. You can help us greatly by sending us important notices at the earliest possible date.

**Relatives, friends and former pastors** of Brethren who have recently moved to Washington state should note that the district board has arranged with Bro. Andrew Holderreed and the Olympia church for him to give a part of his time to visiting nonresident members in our coast industrial areas, as well as men in the armed forces in Washington camps. Will you send him names, addresses as specifically as possible, and any other helpful information? Address your correspondence to Andrew Holderreed, 2117 East 4th Ave., Olympia, Wash., or to Jay Eller, R. 5, Wenatchee, Wash."

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Not by Might.** Sylvester Jones. Copyright by the author, 1942. 159 pages. \$1.50.

The author, a prominent leader among the Friends, herein gives us intimate glimpses into his philosophy of life and his own life—one devoted to the ways of peace and brotherhood, one based on the conviction that the greatest values of life are brought about "not by might" in the most common meaning of the term. These glimpses into his life are taken from four periods: early life and school days; missionary work in Cuba; relief work in Spain during the recent civil war; work with the Friends Service Committee in starting Civilian Public Service. In the sections dealing with the second and third periods he illustrates from his own observations some of the tragedies that accompany the use of armed force. A few additional pages sum up in brief the author's life philosophy. It is the portrayal of the author's philosophy of life, not the biographical elements, that gives the book its main value, for some of the interesting personal experiences recounted are not particularly relevant to the theme of the book. Brethren readers will feel a greater degree of common interest with the Friends after reading this book.—Ora W. Garber.

### Books Received

**Movie Mad America.** U. E. Harding. Zondervan, 1942. 55 pages. 25c.

**Dare to Decide.** Ralph W. Neighbor. Zondervan, 1941. 135 pages. \$1.00.



# The Church at Work

## The Church Today . . .

BY M. R. ZIGLER

### The Church

Christendom consists of many congregations. The elements of a total body of the church are inherent in every local congregation. Requirements for Christian living are equal for all persons accepting Christ. As each individual Christian is required to make a commitment as a way of life so also is a congregation of individual Christians. We discover the church today with its resources by adding together the congregations of like faith into a denomination and these denominations into the total church. Freedom of religion made it possible for many differing groups to worship independently in many different communities and in the world. Within these religious bodies there is a clear understanding of the reason for their existence. To the great masses of people who do not affiliate with any religious organization the divisions are not clear. However, both those within the church and those outside of the church see a certain similarity in objectives and program of action so that we can say in a general way that there is a sense in which all Christians belong to one body. This allows for all the differences that we hold dear.

### Christian Europe Today

Dr. Adolph Keller has written a book, *Christian Europe Today*.<sup>\*</sup> It is impossible to understand the Christian church today without a study of its history and what has happened during the past five years. In one chapter of this book entitled *The Churches Under the Cross*, Doctor Keller discusses the church in Europe under these headings: *The Shadow of the Cross on Churches in Bolshevik Russia; Churches Under the Cross in Germany; Churches Under the Cross in Occupied Countries; Spain and Protestantism; The Roman Catholic Church; Daily Bread as a Problem of Faith; the Caravan of Despair.*

The church is on trial. After the first world war outstanding men of the world said that we would not have had the war if the church had been more active. There is no doubt that after this world war is over somebody must take the blame. Men are now saying that if the church would have used all its resources the present conflict might have been averted. On the other hand, many people are saying that it was impossible for the church to have prevented the present world crisis.

Doctor Keller in his book portrays the rise and the fall of the churches of the various nations. Near the end of the book the author expresses a hope for the future. He indicates the contribution the church can make to the peace.

### The Church in the World Today

Possibly the statements of the Oxford Conference have made clearer the place of the church in the world today. These statements were made before the war in 1937. However, in 1937 it was clear that war was impending. Some of the significant statements follow:

"The first duty of the Church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service."

"The Church has duties laid upon it by God, which at all costs it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and assure full liberty for its performance. The Church can claim such liberty for itself only as it is also concerned for the right and liberties of others."

It is clear that the spiritual strength of the Christian church must be integrated to meet the common enemy. Representatives at the Oxford Conference looking into the future recommended these practical suggestions:

"1. To every local congregation, to realize at any cost in its own self that unity, transcending all differences and barriers of class, social status, race, nation, which we believe the Holy Spirit can and will create in those who are ready to be led by Him.

"2. To different Churches in any district, to come together for a local ecumenical witness in worship and work.

"3. To all Christians, to a more passionate and costly concern for the outcast, the underprivileged, the persecuted, the despised in the community and beyond the community. The recrudescence of pitiless cruelty, hatreds, race discrimination (including anti-Semitism) in the modern world is one of the major signs of its social disintegration. To these must be brought not the weak rebuke of words, but the powerful rebuke of deeds. Thus the unity of the Church is advanced. The Church has been called into existence by God not for itself but for the world. Only by going out of itself in the work of Christ can it find unity in itself.

"4. More specifically to the Church, to extend its concern to the particular areas of life where existing conditions continuously undo its work and thwart the will of God for His children, such as: misunderstanding between old and young, tension between men and women, health, housing, employment recreation in both their distinctive rural urban forms. Thus the Church seeks to express God's concern for every man in his own neighborhood and vocation.

"5. To the Church, to undertake new social experiments, especially local communities, through which the general level of conscience may be raised.

"6. To the Church, to play a healing and reconciling part in the conflicts, misunderstandings, or hatreds which arise between interests or classes within the local community or the nation.

"7. To the Church, to encourage authoritative study of mooted problems in such areas as race and industry, and to draw together Christians of different races and groups for united study, fellowship, and action.

"8. To Christian men and women in the same vocation or industry, to meet together for prayerful discussion as to how in their particular sphere of the common life the problems which arise can be dealt with as God would require.

"9. To the members of the Christian Church, to be ready to undertake responsibilities in local and national government. The Church should seek to guide and support these its representatives in their efforts to solve the problems by which they are faced in the light of Christian principles.

"10. To all Christians, to seek by simplicity and discipline in personal living to go beyond the accepted

<sup>\*</sup>Book may be purchased from Brethren Publishing House, 22 S. State St., Elgin, Ill., for \$3.00.



standards of the community in the love revealed in Christ."

### The Church in America

Recognition of religious liberty in America has made it a refuge for all groups of people desiring to worship God according to the dictates of conscience. This is one of the sacred traditions of our American commonwealth. It is impossible to measure the total strength of united faiths. In fact there is no recognized unity. War demands unified action. The state demands it. Therefore, many religious bodies never before willing to function with others will now co-operate in providing chaplains in the army and navy and in working out co-operative projects in camp communities and rendering service for prisoners of war and aliens and in the building of the national morale. It seems that in wartime there is a larger unified participation on the part of various religious bodies than in peacetime. Thus we find the Christian church in America facing a supreme crisis with a great opportunity ahead to build a Christian nation and to supply healing to the nations that are starved physically and spiritually.

### The Church of the Brethren Today

In co-operation with the Mennonites, Friends, and many other Protestant bodies there has been worked out a new formula for religious liberty and freedom of conscience in our American life in wartime. Few people realize the significance of the development of Civilian Public Service as an alternative to participation in war. Never before has any nation granted the liberties that have been granted in the interest of our conscientious objectors by the United States. The United States government under Selective Service has made it possible for us to establish our own camps under our own administration in a wartime. With this liberty comes extraordinary obligations. It cannot be secured or maintained without sacrifice. The fact that we have been willing to provide for the expense involved has won the admiration of those who hear about it. Without this sacrifice our position would not be appreciated. Many people who say they cannot agree with us indicate their willingness to plead for this recognition. Many outstanding men are saying this is an evidence of a government that provides for religious liberty and freedom of conscience for minorities. Our forefathers brought a torch across the Atlantic in the interest of religious liberty. Today we still hold the torch calling attention to the sacred right of religious liberty. To maintain this opportunity it will cost us approximately one-half million dollars this year, which is a small price to pay in comparison to what our forefathers paid in the developing of our American commonwealth. It will demand a participation of all our members because each one is involved. This is an obligation which cannot be transferred to another. Every member of the church should face this reality. Let us pray for peace and at the same time pray for the strength to endure until peace comes. In proportion as the church meets this obligation in that proportion will we have something to say regarding the future of the church in the world in global terms.

Christ faced the problems of an individual and a group of individuals in relation to the state. Many scriptures are available describing such experiences. All through the centuries of the Christian era there has been a constant search for a way of co-operation between the church and governments. The problem is still unsolved. It probably never will be solved until our Lord's Prayer

is answered, "Thy Kingdom come on earth as it is in heaven." Let us be thankful that we live in a nation and under a flag where the church is still free to express itself and where the individual can live in the guidance of his own conscience as the will of God is revealed to him.

### ADULT DISCUSSION OUTLINE

### The Church and a Durable Peace

#### Part IV. The Social Basis

Scripture: John 3:16; Book of Acts

Sunday, November 22

#### I. To Think About

1. How many races are there? "Three, of course; white, black, and yellow. No, maybe there are four—the brown. Well, maybe five—we left out the Indians. Then there are the Jews—and the Eskimos—really, I don't know how many there are." That is the usual answer. Likely there is only one race, with many variations. More than 150 physical differences have been measured. Why only one of them—pigmentation—has been taken as the measure of race is beyond understanding, if we want to be careful and accurate. And actually there are some strains of pure Caucasian which are darker in color than some strains of pure African, which spoils the old race divisions.

2. Sad news about the internment of American citizens of Japanese origin; sad news about the discrimination against Negroes in both civilian and military life; sad news about the rising hatred of the Jews—only mentioning the Germans and the Japanese. Good news that Attorney General Biddle has removed from Italian aliens the stigma *alien enemies*. Let's hope for more of such good news.

3. After the war will we have another wave of the Ku Klux Klan in America and its equivalent in other countries, or will we have "liberty and justice for all"?

4. How many freedoms do you favor? President Roosevelt named four: of worship, of speech, from want, from fear. The Delaware Conference listed seven: religious worship, speech, assembly, press, arts, scientific inquiry, and teaching.

#### II. For the Discussion

Take hold of one of the questions above and try to bring it through to a conclusion. If it cannot be done at the first session, you may want to have a second or third session.

#### Postscript

If your discussions have become hot, you may be ready to outline a plan for building a public opinion which will support all governmental efforts to establish the peace settlement on a basis of justice. That was one of the main objectives of the Delaware Conference. The Friends at Wilmington went farther. They stressed some things which private organizations, such as church agencies, ought to do and can do.

But neither goes far enough, good as both plans are. Local church groups will have to become far more active in local communities. Otherwise their clamoring for new developments on the church and the political, economic, and social phases of a just and durable peace will be wasted like a host of other good intentions and efforts. Churches—yours and mine—must become active themselves before they ask governments to make a just and durable peace. One international lawyer said at Geneva years ago: "It is your business to create the spiritual stuff out of which international law is made."



## Correspondence . . .

### Southern Iowa District Conference

The Southern District of Iowa was again privileged to meet in district conference for three days, Aug. 26 to 28. This year we met with the Monroe County church folks. They had made ample preparation to entertain the conference and gave all visitors a cordial welcome, which we recognized as good Brethren hospitality.

There was a full program of worship, singing, and messages of information and inspiration given by home and guest speakers. William M. Beahm, who was with us, gave several doctrinal messages and spoke also on the basis of the Brethren Service program. Frank H. Crumacker spoke in behalf of missions for today. L. Avery Fleming led the group in its thinking on the united Christian education advance, and had a display of Brethren literature. W. W. Peters addressed the Wednesday evening meeting on the subject, Christian Higher Education. Harl L. Russell was present on Wednesday afternoon and addressed the council of men's work. The women's work group and the young people met in their separate meetings.

The churches of the district feel fortunate in having several young ministers and their families taking up pastorates. Gerald Rogers began his work at the Council Bluffs church in June. Francis Shenefelt took up the pastorate at Monroe County and A. Wayne Carr at the English River church on September 1. We also had three summer pastors: Elmer Dadsman at English River, Richard Burger at Fairview and Meredith Rogers at Mt. Etna.

The district set its goal for Brethren Service at two dollars and seventeen cents per member. It also decided to co-operate on the regional setup to meet the needs of a full church program and in the paying of a regional executive secretary.

A. Wayne Carr was elected to the Standing Committee of 1943 and W. H. Brower, alternate. The request of the Mt. Etna church to entertain the district meeting for 1943 was granted. T. U. Reed was chosen moderator with Gerald Rogers as writing clerk.

The Board of Administration met and organized since the conference. Harry K. Rogers was elected chairman; T. U. Reed, vice-chairman and director of missions; W. H. Brower, secretary-treasurer; Glenn Carr, director of ministry and evangelism; Virgil S. Coffman, director of Christian education.

Ottumwa, Iowa.

Charles A. Albin, Clerk.

### Activities at Oklahoma City Church

#### Women Reorganize

The council of women's work of the First Church of the Brethren, Oklahoma City, Okla., met Sept. 17, 1942, in the new church. Greatly inspired by the appearance of the new church and led by the Holy Spirit the women planned for the coming year. New officers were elected as follows: president, Mrs. Homer Caskey; secretary and treasurer, Mrs. Floyd Collins; director of social service, Mrs. A. M. Wilson; director of home builders, Mrs. John Myers; director of missions, Mrs. Frank Simpson; director of peace and temperance, Mrs. John Miller. It was decided to continue the "penny-a-day" savings plan for the building fund, and all members were urged to participate in this project. The contribution at this meeting amounted to \$24.30.

### Competition With Dr. I. Q.

"All work and no play makes Jack a dull boy." With this in mind family night was planned for the church on Sept. 25, 1942. After a dinner of excellent food and fine fellowship a quiz program was conducted with loud speaker and microphones. Led by the genial Bro. Thomas Kelley as master of ceremonies, and using questions previously turned in by the audience a wonderful program was enjoyed by everybody. To add fun to the occasion the master of ceremonies announced that anybody not willing to answer his questions over the "mike" would be expected to donate fifty cents to the building fund and anybody missing a question must donate one cent. This same type of program will be continued next month and if anyone has a question or questions which might stump our audience mail them to the Oklahoma City church. Be sure to include correct answers.

### Rekindling the Divine Fire

Using as a text 2 Timothy 1: 6, Bro. Homer Caskey delivered a message on Sept. 27, which touched every member of the congregation. In part, Bro. Caskey said that though Paul was old and in prison he lived with a vision for the future instead of living in the past. His message to the younger man, Timothy, was full of optimism. It was intended to encourage Timothy at a time when the church was meeting severe persecution. The church of today needs Paul's message. Our spirits need rekindling. Christ is our hope; we should stand for him against all opposition.

Oklahoma City, Okla.

Don MacSwain.

### First District of West Virginia Women's Work

The women of the First District of West Virginia met in annual district conference for business and inspiration at the Canaan church in the Sandy Creek congregation on Sept. 11, 1942.

The theme for this conference was Brethren Women—Faith in Action. Mrs. R. K. Showalter was chairman. The president of the district, Mrs. Ray Showalter, led our devotional service. This was followed by a talk by Mrs. N. A. Seese on missions; she also presented our study book for the year, *On This Foundation*.

Bro. L. A. Fleming of Elgin, Ill., showed us pictures of our girls' schools in China, India, and Africa. These pictures were much appreciated and we feel our women will feel a deeper obligation for our national project, which is the support of these schools.

During our business session reports were read from eighteen organizations; delegates from eleven were present. Reports show that the women of the district last year raised \$3,127 for various types of work. The majority of the societies have shown much interest in Brethren Service work, especially in making up kits for Camp Magnolia and supplying clothing, comforts, layettes, etc., for relief.

The meeting was followed by a fellowship supper, sponsored by the men's work of the district, at which ninety-one plates were served. Quincy A. Holsopple, camp manager at Williamsport, Md., was the main speaker. He spoke on Brethren Service. We also had our regional field director, A. Stauffer Curry of Bridgewater, Va., with us. We feel that each one present went home with her faith strengthened and a vision of a greater field of service. We hope each one will continue to feel her individual responsibility in service for our King.

Terra Alta, W. Va. Mrs. Frank Guthrie, Secretary.



### Jewels of Gold

Those ministers who preached the Word of God through the Holy Spirit are like jewels of silver and gold to the church of the living God. God's servant, the Holy Spirit, has guided these jewels of silver and gold to be given to the church and not sold to her (Gen. 24:53).

Isaac is a type of Christ. Rebekah, the wife of Isaac, is a type of the church. Abraham's servant is a type of God's Holy Spirit going out and seeking the church, and the answer of the church is, "I will follow this man," or Holy Spirit" (Gen. 24:58).

The church brings souls to Christ. However, Christ is a spiritual being and the heir to God. The church is a spiritual being and the legal mother to bring forth spiritual souls, born to the living Christ through water baptism.

The Church of the Brethren has always followed the Word of God to the letter and should be called the bride of Christ. Not so with the churches that did not obey Christ's word to the letter. The Spirit did not call them. They have built their own altars or plans of worship and are like the tower of Babel which men built, trying to get to heaven.

Scobey, Mont.

C. P. Fisher.

### The Passing of Levi Fisher

Levi Fisher was born seventy-six years ago in Indiana and died in a hospital in Sacramento, Calif., Aug. 5, 1942. Though Bro. Fisher had been in failing health for some time, his condition was not serious until a week before his death when he had a stroke.

In 1923 Bro. Fisher with his family came to Rio Linda from North Dakota and settled in the town. While carrying on his trade as a butcher he did not fail to share with the other ministers of the Church of the Brethren his time and talent as a minister. He had served in the ministry twenty-four years.

Bro. Fisher's wife preceded him in death on Dec. 24, 1939. Surviving him are three sons, two daughters, two sisters, one brother and a host of friends.

Funeral services were conducted by Elder J. J. Ernst of Rio Linda in the East Lawn chapel, Sacramento. Interment was made in the beautiful East Lawn cemetery near by.

Rio Linda, Calif.

John J. Ernst.

### Sarah Catherine Myers

On Oct. 2, 1889, a little bundle of humanity arrived in the Phillip Breon home in the Crystal Plains community, Smith County, Kansas. They named the new member of the family Sarah Catherine. She grew to womanhood in the home of her birth along with her six brothers and sisters. Early in life Katie, as Sarah Catherine was called, joined the Church of the Brethren and dedicated her life and talents to the service of the Lord. On Sept. 28, 1942, she went to her eternal home.

The deceased was united in marriage to Elder Earl R. Myers of Lovewell, Kansas, Dec. 25, 1913. To this union five children were born, all of whom are still living. They are: Gertrude Edith of Burdick, Kansas; Phillip Samuel of Madison, Wis.; Merlin Amos of Santa Barbara, Calif.; Ernest Allen of McPherson, Kansas; and Lynn Merald at home. In addition to her children and husband she leaves four brothers and two sisters; George

P. Breon of Portis, Kansas; Dr. Guy L. Breon of Detroit, Mich.; Mrs. Jessie Breon Trent of Elgin, Ill.; Bro. W. Earl Breon of North Manchester, Ind.; Harry Breon of Payette, Idaho; Mrs. Mary Breon Switzer of Mankato, Kansas.

Brother and Sister Myers first established their home on a farm north of Lovewell, Kansas. For almost four years they gave of their time and talent to the work of the local church. They decided to prepare themselves better for the work of the ministry and enrolled at Bethany Biblical Seminary in Chicago, Ill. Then they went out into the active pastoral field. In the fall of 1929 they returned to the home community of Bro. Myers, residing there until the present time.

By nature Mrs. Myers was reserved and rather quiet, quick to make decisions and firm in her convictions of right and wrong; she was resourceful and possessed good judgment. Others were always considered in her life and actions. Her purpose in life was to be a wise, tender mother to her children, giving them high ideals for noble, honest Christian citizenship, and a loving, helpful wife and companion to her husband. Before her marriage she graduated from the commercial department of McPherson College. She made the most of her opportunities for self-improvement and endeavored at all times to use her training for the benefit of her family and community.

The funeral services were held in the Lovewell church, conducted by the pastor, J. A. Strohm, assisted by Bro. G. A. Merkey of Portis, Kansas.

Lovewell, Kansas.

J. A. Strohm.

### In Memory of Ida May Elrod

It was on a farm in the Neosho River bottoms near the city of Burlington, Kansas, on Nov. 12, 1870, that a little girl came to the home of Henry, Hank as some called him, and Sarah Elizabeth Van Arsdale. They chose to name the baby girl Ida May.

It was her privilege to grow to womanhood in that same community. She took advantage of the schooling opportunities provided at the old Gillet school and finished the then prescribed course.

According to family records, she was married to Samuel L. Elrod of that community, on Jan. 18, 1888. These two experienced more than forty-two years of companionship together. During these years there were thirteen children born into the family. Twelve of these, six boys and six girls, survive. Twenty-nine grandchildren and seven great-grandchildren with one brother and one sister also are among the survivors.

Shortly after the marriage of this couple, a missionary came through the community selling Bibles. When he found this family with no Bible and without funds to purchase one, he agreed to give them one providing they would agree to read it. The result of this faithfully kept agreement only eternity itself will know. For them it was the beginning of a heart searching which in the year 1890 led them to accept Jesus Christ as their personal Savior. The church chosen through which to express these religious convictions was the Church of the Brethren. Their loyalty continued to the end. To date, as a result of this agreement, the twelve children are all members of the Church of the Brethren. There are at present two ministers and one deacon serving the church.

The church early recognized the zeal of this couple and in the year 1893 elected them to the ministry. In



the fall of the year 1914 they were advanced to the eldership. Though they were never called as pastors of any church they were instrumental in keeping the preaching services in their church going.

The husband answered the call to come home in 1930. Today we pause in reverence but without sorrow or regret.

Funeral services were held at Wichita and Quincy, Kansas, conducted by Bro. Burton Metzler of McPherson. Interment was made by the side of the husband in the Quincy cemetery.

McPherson, Kansas.

James H. Elrod.

### In Memory of Charles A. Schwenk

Elder Charles A. Schwenk was born Jan. 18, 1883, near Loganton, Pa., and died Aug. 20, 1942. His wife, Margaret Haas Schwenk, died seventeen months ago. He had been afflicted for some time with diabetes and shattered nerves; because of this affliction he became melancholy and despondent. In his weakened condition he finally despaired of life and shot himself.



He was baptized April 21, 1907, and was elected to the ministry June 16, 1907. In June 1913 he was ordained elder of the Sugar Valley congregation. From 1910 to 1912 he and his wife were students at Bethany Bib-

lical Seminary. They came to Sugar Valley in June 1912, where he served the church faithfully as pastor and elder. He was superintendent of the Sunday school for twenty-one years, and Sister Schwenk taught for thirty years in the Sunday school. They were instrumental in sending a goodly number of young people to Elizabethtown and Juniata colleges and Bro. Chester Schroyer to Bucknell University. He preached every Sunday for seven years in the neighboring CCC camps.

He taught in the public schools of Pennsylvania for forty years. He spent the past twenty-two years teaching science in the Jersey Shore high school. He attended Susquehanna University and Pennsylvania State College. He graduated from Lycoming County Normal School, and from Elizabethtown College in 1925.

He is survived by one daughter, Laura Sprague, St. Louis, Mo.; two sisters, Mrs. Cora Herb of Loganton and Miss L. Anna Schwenk of Carlisle; and two brothers, Russell of Washington, D. C., and Paul of York, Pa. His mother preceded him June 7, 1942.

Funeral services were conducted in the Sugar Valley church by Bro. B. F. Long, assisted by Bro. John Boone and Rev. Husler. Interment was made in the Eastville cemetery.

Howard, Pa.

Mrs. Ada Douty Long.

### Elder George Gray Hagerman

Elder George Gray Hagerman, son of Amaron and Angeline Hagerman, who came from Pennsylvania to settle in Linn County, Iowa, in 1840, was born near Toddville, Iowa, March 20, 1859, and passed away in a Cedar Rapids hospital Oct. 6, aged 83 years, 6 months and 16 days.

He had lived his entire life in the Toddville vicinity. He was married to Lidia Ann Garretson on March 19, 1885. In addition to his wife, he is survived by two daughters—Mrs. Winifred Langguth of Palo, Iowa, and Etta of Toddville, and two sons—Dean of Ft. Atkinson, and Orlin of Cedar Rapids. One son died in infancy. A sister, Mrs. Ellen Beggs, of Toddville, three grandchildren and many nieces and nephews also survive.

He became a member of the Church of the Brethren many years ago, and served his church many years in the Christian ministry. Funeral services were held in Toddville by the Rev. William Wilson of the Church of Christ, a long-time friend of the Hagerman family, assisted by the writer. Burial was made in the Dunkard cemetery.

Robins, Iowa.

O. A. Myer.

### Death of Mary A. Bashore

Mary A. Bashore, the daughter of the late Isaac and Lavina Stump Reedy, was born in Berks County, Pa., Aug. 30, 1875, and died suddenly from cerebral hemorrhage on Aug. 13, 1942, aged sixty-six years, eleven months and twelve days.



On June 20, 1895, she was united in marriage to Calvin R. Bashore, who preceded her in death nine weeks ago. To this union were born six children: Ralph R. of Richland, Earl and Curtis at home, Leon, who died in infancy, and Mrs. Myrle Keeney and Mrs. Irene Hoffman of Bethel.

Sister Bashore joined the Church of the Brethren when she was grown and remained a faithful member to the end of her life. She was a devoted, kind and loving

mother, who was always concerned about the welfare of her children and grandchildren. She loved flowers and loved to have a beautiful lawn.

The family feel very keenly the loss of their dear parents. Surviving are her five children, ten grandchildren, one sister, Mrs. Harvey Shaak, and a host of friends.

The funeral services were conducted from her late residence with further services in the Merkey Church of the Brethren. Bro. Jacob Merkey, assisted by Brethren George Snyder and Elias Frantz, conducted the services. Her body was laid to rest beside her husband in the adjoining cemetery.

Mrs. Kyrle Hoffman.  
Mrs. Roy Keeney.

Bethel, Pa.

### Evelyn Pritchett Watkins

Evelyn, the youngest daughter of Reuel B. and Ella Pritchett, was born in Washington County, Tenn., Nov. 30, 1919. When she was a small girl her parents moved to the French Broad congregation in Jefferson County. Here she lived almost her entire life.

At the age of ten years she was baptized by her father into the Church of the Brethren. She lived more than half her life in devoted Christian service to the French Broad church and her Christ. In many ways her life became outstanding. Her father was much of the time the only minister in her congregation. Often in his absence the responsibility of the church program fell upon her young shoulders. She performed her local tasks well and found time to attend young people's camps, to hold offices in the district and to help others far and near. She was happy in her work and sensitive to the needs of others. She was a person who could endure much pain herself without a word, but grieved when others suffered.

On Oct. 8, 1940, she was married to A. B. Watkins. Because of war conditions her married life was unsettled. However, they both were much devoted to the task of home building and established a Christian home. They gave tithes to the church, attended all church functions, and made many friends. This home was blessed by a son, Lynn Carroll, on Aug. 1, 1942. Soon it be-



came evident that Lynn Carroll would never know his mother's love. Early on the morning of Aug. 10 she passed into that world of eternal day.

Friends came to comfort the family and to bring tokens of appreciation for Evelyn's life, until almost an entire room was filled with flowers. On the afternoon of the funeral both the grocery store and factory in the village were closed so workers could attend the service. All of these kind expressions made this sad occasion brighter for those who mourn her loss. She left her husband, A. B. Watkins; one son, Lynn Carroll; her father and mother, Brother and Sister Reuel B. Pritchett; two sisters, Mrs. Ethel Kintner of Indianapolis, Ind., and Miss Erlene Pritchett of Nashville, Tenn.; one brother, Gomer H. Pritchett, now in foreign seas.

The funeral was conducted on the afternoon of Aug. 11 by Elder S. H. Garst, assisted by Elder John B. White; Bro. Jacob C. Wine and Rev. Turner, a Methodist minister.  
Johnson City, Tenn. J. C. Wine.

### Obituary of Clara E. Wolfe

Clara E. Wolfe died on Sept. 12, 1942, at the Methodist hospital in Indianapolis, Ind., after an illness of three weeks and a life of rich Christian experience. She was the oldest of eight children of Emanuel and Mary Stauffer and was born in Lagrange County near Topeka, Ind., March 14, 1874. When she was seven years of age she moved with her parents to Elkhart County, Ind., where she grew to womanhood. On Feb. 23, 1893, she became a member of the Church of the Brethren, which she served faithfully until her death. Her Bible was her book.

Since she liked to teach she prepared by attending both Manchester College and Mt. Morris; later she graduated from a kindergarten college in Chicago, being the first member of the Church of the Brethren to attend this college. She was also among the first students at Bethany Bible School, as the seminary was then called. In addition to teaching she was a social and mission worker in Indianapolis, Fort Wayne and Chicago. She traveled through the Southern District of Indiana to help raise funds to build the first house of worship of the Church of the Brethren in Indianapolis.

On Dec. 25, 1907, she was united in marriage to J. G. Wolfe. They established their home in La Place, Ill. To this union were born two children: a daughter Mary and a son Raphael. She was a real mother, interested in her children's spiritual welfare and their education. Her greatest joy in life was to see her children established in their own homes with children of their own.

In 1919 the family moved to Decatur, Ill., where they lived until 1927. She strengthened the church there with her faith and labor, serving as a teacher of children.

The last fifteen years of her life were spent in North Manchester, Ind., and though she suffered most of this time with ill-health, she attended church as faithfully as she could.

She is survived by her husband and two children, four grandchildren, three brothers—Mino Stauffer and Floyd Stauffer of Goshen, Ind., and E. L. Stauffer of Dunlap, Ind., and one sister—Mrs. Mabel Ulery of Elkhart, Ind.

Funeral services were conducted in the Walnut Street Church of the Brethren on Sept. 14, 1942, by Bro. Edward Kintner, assisted by Bro. H. L. Hartsough. Both the text of the sermon and the hymns used had been selected by her before her illness. Interment was in the Oak Lawn cemetery near North Manchester.

Maywood, Ill.

Mary E. Ford.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cunningham-Miller.**—By the undersigned in the First Church of the Brethren at Portland, Oregon, E. Norwood Cunningham and E. Elizabeth Miller on Sept. 3, 1942.—Ralph R. Hatton, Portland, Oregon.

**Kelly-McGee.**—At the bride's home in White Cottage, Ohio, Sept. 13, 1942, Paul Kelly and Fern McGee, both of White Cottage, by the undersigned.—J. D. Zigler, White Cottage, Ohio.

**McGee-Rowland.**—At the parsonage in White Cottage, Ohio, Glenn P. McGee and Hilda Rowland of Zanesville, Ohio, June 11, 1942, by the undersigned.—J. D. Zigler, White Cottage, Ohio.

**McNown-Shultz.**—By the undersigned on Sept. 5, 1942, at the

bride's home in North Manchester, Ind., Hugh W. McNown of Lagro, Ind., and Mildred Shultz.—L. W. Shultz, North Manchester, Ind.

**Overacker-Patee.**—By the undersigned in the First Church of the Brethren, Portland, Oregon, Sept. 11, 1942, Alvin G. Overacker and Alma Gene Patee.—Ralph R. Hatton, Portland, Oregon.

**Puiman-Berkey.**—Howard Dwight Putman of Elkhart, Ind., and Margie Virginia Berkey of Millersburg, Ind., Oct. 11, 1942, in the Rock Run Church of the Brethren, by the undersigned.—Howard H. Keim, Jr., Goshen, Ind.

**Simmerman-Van Meter.**—At the home of the bride's parents by the bride's father, Sept. 27, 1942, Ernest Simmerman of Eckerman, Mich., and Evelyn Dena Van Meter of Ozark, Mich.—John L. Van Meter, Ozark, Mich.

**Stryker-Shrider.**—In the White Cottage Church of the Brethren, June 3, 1942, Ernie R. Stryker of Haxtun, Colo., and Mable Shrider of South Zanesville, Ohio, by the undersigned.—J. D. Zigler, White Cottage, Ohio.

**Stucky-Spengler.**—July 28, 1942, Albert Stucky and Edith Spengler in the First Church of the Brethren in Wichita, Kansas, by the undersigned.—James H. Elrod, McPherson, Kansas.

**Temby-Shive.**—By the undersigned in Vancouver, Wash., Aug. 25, 1942, Charles E. Temby and Virginia E. Shive.—Ralph R. Hatton, Portland, Oregon.

### Fallen Asleep . . .

**Bard,** William Grant and Margaret K., husband and wife. William passed away just five days before Margaret. His death was due to a heart attack, and hers to a longer illness. He was at the home of a son in Middletown, Ohio, and she at the Miami Valley hospital in Dayton, Ohio. He was a son of George and Mary Bard, born near the Middle District church, March 4, 1866, and died Sept. 30, 1942. Sister Bard was born June 2, 1869, and died Oct. 5, 1942. They were married Sept. 30, 1888. To them three children were born. They both were members of the church for many years and were active in its affairs. They were survived by their three children, five grandchildren, one great-grandchild, and she by a brother. The funeral services were conducted at the Bear Creek Church of the Brethren by Elders H. M. and C. V. Coppock.—Ethel Coppock, Tipp City, Ohio.

**Booth,** Ethel, daughter of William and Jennie Fleishman, was born Oct. 2, 1883, near Lindsie, W. Va., and died Oct. 17, 1942, at St. Elizabeth hospital in Pearisburg, Va. On Sept. 23, 1908, she was married to David Booth; this union was blessed with five girls and two boys; one son preceded her in death. On Sept. 20, 1931, she united with the Church of the Brethren and remained a true and loyal member. Her death is a great loss to the church; she was never absent from services except for sickness. She leaves her husband, six children, seven grandchildren and two brothers. Funeral services were held in the Spruce Run church by her former pastor, Bro. E. H. Kahle.—Lena B. Shaver, Lindsie, W. Va.

**Burns,** Senia Viola, was born Sept. 19, 1872, near Hamler, Ohio, and died at the home of her daughter in Upper Sandusky, Ohio, Oct. 16, 1942. She was the daughter of Washington and Virginia Young. She was united in marriage on Sept. 19, 1893, to Charles E. Burns, who survives. Besides her husband she is survived by a daughter, their only child, a foster daughter, and five grandchildren. At an early age she became a member of the Sand Ridge Church of the Brethren, of which she was always an active and faithful member. She had a deep and unwavering faith in her Master and practiced a helpful and forgiving spirit toward her friends and neighbors. On June 28 she was anointed by Bro. J. L. Guthrie, assisted by the writer. Funeral services were conducted at the Purnell funeral home in Leipsic, Ohio, with Bro. J. L. Guthrie officiating, assisted by the undersigned. Interment was in the Sugar Ridge cemetery.—Glenn J. Fruth, Deshler, Ohio.

**Cottle,** Lucy Catharine, daughter of John and Virginia Stinnett, was born at Amherst, Va., March 6, 1876, and died at her home in Hopewell Township, Pa., Sept. 13, 1942. On Sept. 2, 1891, she was united in marriage to Bro. Charles Cottle, who preceded her in death. About twenty years ago Sister Cottle united with the Church of the Brethren and remained faithful. She called for the anointing service several days before her death. She was bedfast for over a year. She was held in high esteem in the community. She is survived by four sons, three daughters, two brothers, four sisters, a number of grandchildren and one great-grandchild. Funeral services were held in the Yellow Creek Church of the Brethren with Bro. Joseph H. Clapper officiating. Interment was in the Duvall cemetery at Six Mile Run, Pa.—Bertha Snyder, Hopewell, Pa.

**Erbaugh,** Martha, was born near Dayton, Ohio, Jan. 16, 1867, and died at her home near Ginghamburg, Ohio, Aug. 8, 1942. She was married to William Erbaugh of near Dayton on Sept. 30, 1886. There were seven children born to them, four of whom are living. She united with the Ft. McKinley Church of the Brethren in March 1889. For the last twenty years the family lived in the Middle District congregation. She loved her church and was interested in all its activities. Her husband preceded her in death about five months ago. She is survived by two sons, two



daughters, twelve grandchildren, one great-grandchild, one sister and many friends. The funeral services were conducted at the Middle District church by Elders H. M. and C. V. Coppock.—Ethel Coppock, Tipp City, Ohio.

**Filson**, Sally A., was born in Marshall County, Ind., on July 8, 1870, the daughter of Solomon and Francis Stockman. She spent the greater part of her life in Indiana. She was married in 1887 to Theodore Harris, who died in 1896. One child was born to this union. In 1900 she was married to William S. Filson, who died in 1932. She was a member of the Church of the Brethren for many years. For the past two years she made her home with her daughter at Fremont, Mich., where she died on Oct. 15, 1942. Funeral services were conducted by the writer in the Mt. Pleasant Church of the Brethren in Marshall County, Ind.—N. H. Miller, Bourbon, Ind.

**Hoffman**, Catherine Lehman, widow of John Hoffman, died at the home of her daughter near Dallastown, Pa., on Aug. 14, 1942, aged eighty-four years, two months and one day. She is survived by ten children, twenty-nine grandchildren, ten great-grandchildren and two brothers. Hers was a long, beautiful and useful life. She was respected by all who knew her. She was friendly to young and old. Services were held in the Codorus church by Elder S. C. Godfrey and Elder D. E. Keeny. Burial was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Innerst**, Anna, wife of Thomas F. Innerst, died at her home at Red Lion, Pa., on July 28, 1942, after an illness of thirteen weeks. She was aged forty-one years. In addition to her husband she is survived by two daughters, two sons, her father and step-mother and fourteen brothers and sisters. Out of a family of fifteen growing children, she was the first to follow her mother in death. Sister Innerst lived a quiet, Christian life; she was a good mother and neighbor, living in the same community all her life. She united with the church early in life. Funeral services were held in the Codorus church by Elder D. S. Myer and her near neighbor, Elder S. B. Myers. Burial was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Janney**, Charles W., was born June 1, 1887, and died Aug. 3, 1942. He was a lifelong member of the Church of the Brethren. Surviving are his widow, two sons and two daughters. The funeral was conducted at the Hollins Road church by his pastor, Bro. C. M. Key, assisted by Bro. J. E. Patterson. Interment was in the family cemetery in Franklin County, Va., where five of his children had been laid to rest.—Violet Janney, Roanoke, Va.

**Laudig**, Malinda Alice Huffman, was born near Fishersburg, Ind., March 25, 1867, and died Sept. 6, 1942. Her parents gave her a good education which enabled her to teach; she continued in this profession until the age of thirty. While in the schoolroom she learned the art of self-sacrifice, which enabled her to find the greatest joy in life. Early in her teen age, she, together with her future husband, was baptized into the Church of the Brethren; to this calling she proved faithful to the end. At the age of thirty she was married to James Laudig; three children were born to this union. The oldest son died eleven years ago. In her last days of suffering she often prayed, sometimes writing her prayers on a slip of paper. She was a good mother, a loving companion and a great inspiration to all who met her. She leaves her husband, one son, one daughter and nine grandchildren.—E. L. McCullough, Pendleton, Ind.

**Lovegrove**, Marie Elaine, daughter of Howard and Virginia Lovegrove, was born in Detroit, Mich., July 22, 1941, and died of shock following a severe burn Oct. 2, 1942, in the hospital at Sault Sainte Marie, Mich. She leaves her parents, one brother, one sister, two grandmothers and one grandfather. Although her stay here was short, to have seen her was to love her. She was laid to rest in the Ozark Brethren cemetery at Ozark, Mich. Services were conducted by the undersigned.—John L. Van Meter, Ozark, Mich.

**McKinley**, Frances Ellen, daughter of Frank V. and Elsie Jones, was born near Logansport, Ind., Jan. 13, 1918, and died Oct. 8, 1942. She was united in marriage to Emerson McKinley on Oct. 26, 1936. This union was blessed with two sons. Besides the parents she is survived by her husband, two small sons, three brothers and one sister. She was a member of the Washington Township Lutheran church. Funeral services were conducted at the Flora Church of the Brethren with Bro. Ray E. Zook in charge. Burial was made in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Reese**, Earl H., was born June 26, 1887, in Somerset County, Pa., and died June 12, 1942. He was a son of the late John and Alice Reese. He was baptized into the Middle Creek congregation at the age of twelve years. In 1913 he was married to Edith Butler, who survives with one son, five grandchildren, two brothers and four sisters. Funeral services were conducted by A. J. Beeghly at the home of his sister in Centerville. Interment was in the Middle Creek cemetery.—A. J. Beeghly, Somerset, Pa.

**Rink**, Lulu Ellen, daughter of John and Mary Ann Whitehead Wyland, was born near New Paris, Ind., Dec. 3, 1865, and died at Goshen, Ind., Oct. 11, 1942. Her first husband, John McDowell, died in 1897. To this union were born two sons. She married James Rink in 1907 and to this union one daughter was born. Mr. Rink died in 1929. She united with the Progressive Brethren Church in early life and transferred her membership to the Church of the Brethren a few years ago. She is survived by a son, a daughter and a brother. Funeral services were in charge

of Elder T. E. George with burial at the Baintertown cemetery.—Neal Whitehead, East Lansing, Mich.

**Sarver**, Mary S., was born Nov. 1, 1876, in Craig County, Va., and died at her home in Roanoke County, Va., May 13, 1942. Surviving are her husband, three sons and two daughters. Funeral services were conducted at the Mountain View Christian church near New Castle, Va., by Bro. S. C. Hall, assisted by Bro. C. M. Key. Interment was in the family cemetery near New Castle.—Violet Janney, Roanoke, Va.

**Shaffer**, Ida Smith, aged forty-seven years, the wife of Elmer Shaffer of Hooversville, Pa., died at her home Sept. 6, 1942, after an illness of about a year. She was a faithful and active member of the Church of the Brethren for many years, always willing to do her part in whatever task was given her to do. Besides her husband she is survived by ten children, two grandchildren and many relatives and friends. Funeral services were held in the Berkey church by her pastor, Bro. Jacob T. Dick, assisted by Bro. Boyd Lehman. Interment was in the Berkey cemetery.—Marian Dull, Hooversville, Pa.

**Smith**, Mary J., the daughter of Andrew and Anna Kifer, was born June 5, 1860, at Latrobe, Pa., and died at her home in Waverly, Kansas, Oct. 3, 1942. Her father died when she was three years of age. She grew to womanhood in Pennsylvania and came to Kansas in 1881. She was married to Harry C. Smith at Kansas City, Mo., March 24, 1881. Her husband died Dec. 26, 1915. They started the first home in Paola, Kansas, coming to Waverly in November 1883, later going on a farm in the Scott Valley district. One daughter and one son were born to them; the son died in 1937. Mrs. Smith received part of her education at St. Xavier's school for girls in Pennsylvania. She studied midwifery and received a permit to practice in Pennsylvania, and later in Kansas and Missouri. She was present at hundreds of births, and also did much nursing. Early in life she became a Christian and joined the Lutheran Church. In November 1895 she and her husband joined the Church of the Brethren, which faith she kept during her life. After coming to Waverly in September 1925 she attended and worked in the Methodist church. Her illness started Nov. 11, 1940, when she was stricken with thrombosis, which left her an invalid. During her long sickness she suffered much, but always was very patient and cheerful. She enjoyed reading, the radio, and visits from her many friends. She leaves her daughter, seven grandchildren, two great-grandchildren and a host of friends. Funeral services were held at the Waverly Methodist church by the Rev. Dixon. Interment was in the French Ridge cemetery beside her husband.—Ella Clark, Waverly, Kansas.

**Snyder**, Lulu Ethel, was born in Marshall County, Ind., Dec. 16, 1902, to Perry and Cora Snyder. She lived in the vicinity of La Paz, Ind., all her life. She died Sept. 23, 1942, at the home of her sister at La Paz Junction. She leaves her father, three sisters and five brothers. Her mother, a brother and a sister preceded her in death. Lulu gave her life to care for her aged father. Although afflicted facially she always presented a patient, kindly attitude toward all, and those who knew her appreciated her lovely disposition. She was a faithful member of the Church of the Brethren, loved by her Sunday-school class and an inspiration to her pastor. Services were held at the Union church in La Paz by her pastor. She was laid to rest in the Fairmont cemetery.—B. R. Cross, La Porte, Ind.

**Sprankle**, Paul Herman, son of Clyde L. and Gertrude Bartles Sprankle, met his death while swimming in a creek near Hagerstown, Md., on Aug. 22, 1942. He was seventeen years of age and a member of the Broadfording church, where he attended Sunday school and church regularly before moving to Hagerstown several years ago. Besides his parents, he is survived by a sister, two brothers and two grandmothers. Short services were held at the home, with further services at the Broadfording church with Elder David R. Petre officiating. Interment was made in the adjoining cemetery.—Esther Reid, Hagerstown, Md.

**Webb**, John W., was born Oct. 25, 1892, and died at his home in Roanoke County, Va., April 12, 1942, after an extended illness. He united with the Hollins Road church Sept. 25, 1940. He is survived by his wife, two sons and three daughters. Services were held at the Hollins Road church by his pastor, Bro. C. M. Key, and interment was in the family cemetery near Abingdon, Va.—Violet Janney, Roanoke, Va.

## Church News . . .

### California

**Chico**.—On Aug. 4 a farewell social for Ray Mowery, who was inducted into the army, was held at the home of Brother and Sister Mike Harmon. The honor guest was presented with a Bible and a New Testament. The Homebuilders group and families, under the leadership of Dorothy Yeater, enjoyed a picnic supper at Bidwell Park on Aug. 6. Our annual council meeting was presided over by Bro. W. R. Brubaker. Officers were elected: Bro. Brubaker is our elder, Artie Brunk Christian Workers president, Ennis Rife Sunday-school superintendent, Harold Wright Brethren Service representative, and E. V. Rife and E. E. Barnhart delegates to district meeting. On Sept. 6 Sister Martha Shick told us of her work among the Chinese of Sacramento. An offering was lifted for district missions in the morning and one for Sister Shick in the evening. Our annual reports show a slight



decrease in the Sunday-school attendance, but a small increase in church services. During the year letters were requested by fifteen persons; some went to the newly organized church at Paradise. We received one by letter, one on former baptism and six by baptism. On Oct. 8 at a simple service in the church Sister Lila Wright and Bro. Jack McCray were united in marriage.—Florence Barnhart, Chico, Calif., Oct. 12.

**Covina.**—During the summer months while our pastor was convalescing from a minor operation Bro. Alva Long of La Verne filled the pulpit. Bro. Riddlebarger has again regained his normal health, for which we are very thankful. The aid society has continued its weekly meetings most of the summer. The Home-builders had their first meeting in September with the new officers in charge. On Sept. 27 the church called a business meeting for the election of officers and to transact other business; Bro. Riddlebarger presided. Bro. Alva Long was elected elder for the coming year. Our Sunday-school superintendent is Mrs. D. A. Fesler. The delegates for district meeting are Mrs. Merle Butterbaugh and Bro. Riddlebarger. The church decided to send the Messenger to every active church family. Our church will co-operate with the churches of the town in a union revival meeting. On Sept. 30 Bro. Riddlebarger called a special business meeting which was presided over by the newly elected elder, Bro. Alva Long. Bro. Riddlebarger handed in his resignation, to take effect immediately, and called for their church letters. With many regrets his resignation was accepted and the letters granted. He had a call from Idaho. Their son lives there, and having other interests there, they felt pressed to respond to the urgent call. We ask the Lord to bless them in this new field. The church decided to have Bro. Long fill the pulpit for the time being. Our communion was held Oct. 4 with Bro. Long officiating. Promotion services were held by the Sunday school on Oct. 4.—Mrs. S. W. Funk, Charter Oak, Calif., Oct. 13.

**Long Beach.**—Our fall election of Sunday-school and church officers was held Aug. 30, just preceding the meeting of the Sunday-school classes. We held our fall business council on Oct. 7. At that time the budget for the new year was adopted and reports from the various organizations of the church were presented. Also, the delegates were chosen to represent our church at the annual district meeting which will be held Oct. 16-18 in the Pasadena church. The delegates are Brethren S. L. Barnhart, M. T. Killingsworth and E. A. Miller. Our church was well represented at all of the summer sessions at Camp La Verne. Our pastor and wife, Brother and Sister S. L. Barnhart, served as leaders for the young people's camp. During the summer two of our members passed away; they were loyal and faithful in church attendance and are greatly missed. We are grateful that our pastor's wife is sufficiently recovered from a recent operation to resume her accustomed duties. The men's and women's organizations of our church have held their first meetings of their new year. Mrs. Ernest M. Sheller is the director of women's work.—Cora May Fike, Long Beach, Calif., Oct. 13.

**Los Angeles, First.**—On Sept. 13 everyone enjoyed a potluck lunch, followed by our quarterly business meeting. Our elder, Fred Flora, presided. Bro. Flora was re-elected elder for another year, Bro. Rush Quessinberry Sunday-school superintendent, Sister Grace Bennett primary superintendent and Sister Ruth J. Lehmer Christian Workers' president. On Sept. 18 a miscellaneous shower was held for our pastor and his wife in appreciation of their splendid work. Oct. 4 was rally day, consisting of a children's program and promotion of the children. On Oct. 6 a very enjoyable day was spent by the women of the church at the home of Brother and Sister D. B. Miller in Whittier. The regular Bible class period, led by Sister Della Lehmer, the election of women's work officers, and a delicious lunch were enjoyed by all. Sister Della was re-elected president of the women's work. We are very proud of the new bulletin board in front of our church. Our thanks go to Dr. M. E. Moser. Our love feast will be held Nov. 15.—Mrs. Paul C. Hosfeldt, Los Angeles, Calif., Oct. 15.

**San Bernardino.**—We welcomed our new pastor, Bro. Arthur M. Baldwin, and family on their first Sunday with us, Sept. 6, with a potluck dinner in the church annex following their installation and first sermon. A program and afternoon of fellowship were enjoyed by the congregation. On Sept. 20 the Baldwins held open house for the church at their home. They were surprised when articles of food were brought along. Mrs. Baldwin served refreshments and a very enjoyable afternoon was spent. The church is sponsoring a first-aid station to be set up and equipped in the church for use in case of emergency. Our ladies' aid sent drapes to the C. P. S. camp at Santa Barbara for their visitors' reception room. The adult class presented the church with beautiful new Christian and American flags. Our outgoing pastor, Bro. Royal D. Glick, is taking up his new work with the Hermosa Beach church.—Marian N. Browning, San Bernardino, Calif., Oct. 13.

### Delaware

**Farmington.**—The church met in regular council Sept. 27 with Elder N. J. Miller presiding. Officers were elected for the coming year. Sister Mary Cool was re-elected Sunday-school superintendent. Two deacons and their wives were installed. The installation was in charge of Bro. J. William Krabill. Our pastor, Bro. William McDaniels, has been bringing us some spiritual, instructive and inspirational messages. Four new members have been added to the church by baptism. A group of women of the

church met at the homes of Sister Roy Judy and Sister William Hochstedler and canned pears for the boys in the C. P. S. camps. Our love feast will be held Oct. 25.—Mary M. Hamstead, Greenwood, Del., Oct. 14.

### Illinois

**Oak Grove.**—We met for business meeting Oct. 11, with a basket dinner at noon for the convenience of the members who live quite a distance from the church. The following are some of the officers elected: Dale Kenyon, Sunday-school superintendent, and Wilma Kenyon, president of the B. Y. P. D. We adopted the envelope system of finance. On Aug. 23 we had with us Velma Ober, a missionary to China. Brethren J. E. Small and Willard Hardemier filled the pulpit in August during the absence of our pastor. On Sept. 13 we began our revival meetings with Bro. L. M. Baldwin of La Place, Ill., as evangelist. On Sept. 26 we held our communion services with Bro. Baldwin officiating. We closed our meetings Sept. 27, feeling we had been greatly helped by the inspiring sermons.—Myrtle Kenyon, Lowpoint, Ill., Oct. 14.

### Indiana

**Bethel Center.**—We met Oct. 6 in council with Elder Charles Oberlin of Peru in charge. Bro. Frank Dillon was elected delegate to district meeting and Sister Icie Huffman was elected Sunday-school superintendent. Our attendance has been very good this summer. We have Sunday school each Sunday at 9:45 and preaching each second and fourth Sunday with our pastor, Bro. Dillon, in charge. On Oct. 11 Miss Catherine Herring, a missionary to Africa, gave a wonderful talk in the morning and in the evening showed slides to a full house. We were very fortunate in getting her to fill our pulpit. She is very sincere and is waiting to return to Africa as soon as possible. Our adult Bible class holds class meetings the first Tuesday evening in each month. Our next meeting, Nov. 3, will be with Brother and Sister Sam Coons of Hartford City. Our aid society meets the first Wednesday of each month. We have been sewing, and on Sept. 9 did some canning for our boys at Camp Lagro.—Mrs. Imo Reasoner, Montpelier, Ind., Oct. 15.

**Burnettsville.**—We met in council Sept. 24 with our elder, T. A. Shively, presiding. Business was conducted in a Christian manner. Our elder was re-elected for another year. Bro. Paul Hersch and wife were our summer pastors. Bro. Paul Thompson is our present pastor; he is doing very fine work. Sister Thompson has been giving very interesting stories to the children. Wilber Holsinger is our Sunday-school superintendent. We will not have our usual church sale this fall, but will have a harvest meeting Nov. 22 and bring our offerings. Our love feast will be held Nov. 7.—Martha Reiff Tobias, Burnettsville, Ind., Oct. 14.

**Michigan City.**—We held our rally day on Sept. 27. There was a very good attendance. La Porte, Buchanan and La Cross were well represented. Visiting ministers were Herbert Zook, Ben Cross, Price Umphlet and Kenneth Murphy of La Porte and Brethren Warren Slabaugh and Jesse H. Zigler of Bethany Seminary. Bro. Zigler delivered an inspiring address. A basket dinner was enjoyed in the basement. In the afternoon prizes were awarded for Sunday-school attendance. The highest award, which was a Bible, went to Phyllis Dean. At five o'clock our church was the scene of a wedding when Florence Kuszmaul and Glen Cox were united in marriage. Sunday-school officers and teachers were installed on Oct. 4. Israel Gordon is the adult superintendent and Mrs. Alva Woods the primary superintendent. On Sept. 25 Bro. David Schechter conducted the funeral of Bro. George Seton at our church. The men's work met recently and elected officers; William Kuszmaul is the new president. They have been doing some work on the church lawn this fall. The ladies' aid has been canning fruit for the camps and making curtains for the church. A quilting party is the next thing on the calendar.—Mrs. Robert Ower, Michigan City, Ind., Oct. 18.

**Middlebury.**—Since the first of September we have had Brother and Sister I. E. Oberholser with us. Bro. Oberholser teaches in the Middlebury school. On Sept. 20 Bro. Oberholser preached our morning sermon in the absence of our pastor. In the evening we had slides on our China, India and Africa mission work. On Sept. 7 installation services for the new Sunday-school and church officers were held. Oct. 4 was the day of our harvest meeting; Pastor Harold Miller delivered the morning sermon; a basket dinner and fellowship hour were enjoyed at noon, and pictures of Africa in the afternoon. We met in quarterly council on Oct. 9. Four letters of membership were granted and one transferred. Our communion will be held Oct. 29.—Gladys L. Schrock, Goshen, Ind., Oct. 13.

### Iowa

**Fernald.**—We met in council on Sept. 11 with our elder, Bro. D. D. Fleishman, presiding. Sunday-school officers were elected for the coming year. Bro. Claude Dadisman was licensed to the ministry. Our church was well represented at both the adult and young people's camps. Excellent reports were given. Our women's group canned two barrels of fruit and vegetables for Bethany Hospital. We have also canned a considerable amount for C. P. S. camps. We recently sent four comforters to Camp Walhalla, Mich. On Sept. 27 Sister Eliza B. Miller of Waterloo gave us two inspiring messages. Preceding Sister Miller's evening message the women's group presented Brethren Women as Torch-bearers. On Sept. 28 the men of the Fernald church held a special meeting with Bro. Harl L. Russell as guest speaker. The men recently financed and erected a garage near the parsonage.



On Oct. 3 Brother and Sister Wilbur Gerlach were honored on their twenty-fifth wedding anniversary. A short program was given and the remainder of the evening spent socially. They were presented with a silver purse by the church. We are planning to pay our annual visit to the old folks' home near Marshalltown in the near future. Unified interest is manifest and we realize our need in serving Christ.—Mrs. E. E. Jarboe, Fernald, Iowa, Oct. 8.

**Cedar Rapids.**—During the past summer we have had two beautiful weddings in our church. Two palms were purchased for our altar; beautiful flowers have been furnished by members of the congregation during the summer months and are brought by classes during winter months. Our pastor was director of the young people's camp and our church had a good representation in each of the three camps. During the summer we had informal gospel singing in the church parlors following the services on Sunday evenings. We have had Brethren L. Avery Fleming and E. M. Hersch from Elgin and Frank Crumppacker from China speak to us this summer. The women's work re-elected Nancy Prather president for the coming year. They raised \$827 this year and paid \$700 on our church debt; they also canned 300 quarts of fruits and vegetables for church suppers next winter. Several kits were sent to C. P. S. camps and letters and gifts are sent regularly to boys in camp. The men's work has had a large program during the past year; they sponsored The Parishioner, our church paper, which has a circulation of 180 and goes to eight states and four foreign countries. They sponsored the one hundred per cent Messenger club, bought choir chairs, painted the parsonage and sponsored the athletic program for the church; our church softball team became champions of the city church league; ping pong and bowling teams are being sponsored. The recreational director for the church is Don Burgess. The young people elected Junior Ritchie as president of their group. Several of our boys are in various branches of service. One from our young people's group is assistant to the chaplain in Ireland; the young people have had a farewell at the parsonage and given a gift to each boy who has left. The Christian Advance movement is being sponsored by one of our adult classes and they spend one evening a week in visiting homes. A board of Christian education has been organized in our church this fall. Our church has been open to three classes of first aid; our church was the first in the city to start this class and since then other churches have taken this up. We had a budget dinner this fall when pledges for the year were received. Our new church was dedicated in January 1940, and the debt was to be paid off in five years but was paid in less than three years; the money has been raised in full and a mortgage-burning ceremony will be held soon. A new piano and solovox have been purchased, since it is impossible to obtain an organ. Our fall communion was held Oct. 4 with 125 present. Our Sunday evening services have been well attended; the prayer meetings also have had good attendance. Our pastor recently held a revival meeting in the Panther Creek church, will be in Decatur, Ill., in November, and, with the church quartet, will assist at the dedication of the Cedar church on Oct. 25.—Frances Petefish, Cedar Rapids, Iowa, Oct. 14.

### Kansas

**McPherson.**—The summer has been full of varied activities for the McPherson church. A daily vacation Bible school was held in July with an enrollment of sixty-nine. Five of our intermediates and juniors attended Camp Carlyle. Later in the summer twenty young people attended Camp Wa-Shun-Ga. The young people sponsored an ice-cream social in the church parlors, which resulted in a fine fellowship evening. The Friendly Forum class, taught by Bro. R. E. Mohler, has enjoyed several outdoor picnics. Recreation for our young boys is sponsored by several active men of the church. The women's council met through the summer months. Booklets are now ready with this year's program. Mrs. Dale Strickler is the new president. On Oct. 1 the fall council convened, preceded by a fellowship supper. Church officers were elected. Bro. J. J. Yoder continues to be our elder. Our delegates to district conference are Bro. Burton Metzler and Mrs. D. W. Bittinger. The trustee board reported the organ debt all paid. Two hundred new hymnals have been ordered for the church. We are enjoying music furnished by the adult choir, which is composed of college and local talent. There is a senior high school girls' choir and a junior girls' choir. Ida Shockley is acting Sunday-school superintendent for the present. Two barrels of two-quart jars have been sent to Camp Magnolia. An evangelistic campaign is planned for Nov. 15-22 with local ministers in charge. Our pastor, Bro. B. N. King, is holding a series of meetings in the Osage church, Kansas.—Mrs. J. Hugh Heckman, McPherson, Kansas, Oct. 10.

**Monitor.**—We met for quarterly meeting Sept. 27. All Sunday-school officers were elected. Chester Murrey was elected Sunday-school superintendent and Neva Cline superintendent of the children's department. Our young people have contributed special numbers of music throughout the summer. Kenneth Wampler was licensed to the ministry this summer. On Aug. 23 Lyle Albright and wife were with us and he preached at the morning service. Our harvest meeting was held Sept. 13. Dr. Bittinger and daughter talked in the forenoon. Della Lehman talked in the afternoon. Sept. 27 was promotion day. Our love feast will be held Oct. 18. Our pastor, Bro. W. W. Gish, and Mrs. J. M. Stutzman are our delegates to district meeting.—Mrs. E. L. Crumppacker, McPherson, Kansas, Oct. 12.

**Ottawa.**—Our church celebrated its fortieth anniversary homecoming on July 12. Two former pastors, Frank McCune and L. Avery Fleming, gave inspiring messages. A basket dinner was well attended and enjoyed by many friends and former members of this church. Greetings were read from many who were unable to attend. Mrs. H. B. Wheeler gave a very interesting account of the forty years of the church. One charter member, Mrs. Mary Shomber, was present. During the first week of August an initial attempt to hold an intermediate camp for this district proved very successful. There were sixty in attendance, including the following leaders: J. F. Burton, Hylton Harman, Ralph Hodgden, Raymond and Rowena Flory and Merlin Frantz. The second week in August Rev. and Mrs. Flory took a carload of young people to our state camp, Camp WaShunGa. Sarah Mae Vancil, who graduated from McPherson College this summer, is teaching school this fall at Hillsboro, Kansas. Virginia Bales is attending McPherson College this year as a freshman. Mary Vancil has a job as assistant librarian in the McPherson city library.—Mrs. Ernest E. Watkins, Ottawa, Kansas, Sept. 28.

**Summerfield.**—The church met Sept. 20 for a regular business meeting and elected officers. Our elder is Bro. LeRoy Sell. Our delegates to district meeting were Earl McPheon and Mrs. Charles Barklow. Bro. Harry Tice asked to be relieved of the work of the deaconship, since his health is failing. We left it to the ministerial board to see if they could secure Bro. B. M. Rollins and wife as our evangelists for 1945. Our Sunday-school superintendent is Earl Lynch. We held our communion service on Aug. 21, the first Sunday after our revival meeting closed. Bro. Sell and Bro. Brammel had charge of the service, which was very impressive. A large crowd was present. A good number of our people were at our district meeting which was held at the Sabetha church Oct. 3-5. Our aid society has met every two weeks all year; we are planning now for our fall bazaar, to be held Oct. 30. Our aid held an afternoon tea at which Maudie Shaw from Holmesville, Nebr., was with us.—Mrs. Will Fralin, Summerfield, Kansas, Oct. 8.

### Maryland

**Baltimore, First.**—On July 19 we had the pleasure of hearing Dr. Laura Cottrell, a missionary to India. Pastor I. S. Long and Mrs. Long recently returned from a month's vacation, most of which was spent in Virginia. During the last two weeks of his vacation Bro. Long held a successful evangelistic meeting at Bassett, Va. Dr. C. E. Resser filled our pulpit the first Sunday of Bro. Long's absence, and Dr. Aubrey Schneider the four successive Sundays. Both gave us inspiring sermons. Our Sunday morning services were well attended throughout the summer. No night services were held during July and August. On the night of Sept. 6 Rev. Duane Owings, a missionary of the Presbyterian Church, showed us slide pictures of Africa, which were very interesting. On Sunday evening, Sept. 13, one of our newly licensed ministers, Cline Bowman, filled the pulpit. Everyone is entering into the fall work with renewed interest.—Mary R. Fouch, Baltimore, Md., Oct. 3.

**Dundalk.**—Under the direction of the mission board of the Eastern District of Maryland, a mission has been started in Dundalk, Md. Our first service was held June 28, 1942. We have had services every Sunday evening with ministers of the district filling the pulpit. On Sept. 27 the mission board met with us to organize a Sunday school. Mrs. W. Jack Morris was elected superintendent. Our first Sunday-school session was held Oct. 4 with twenty-five present. The mission board has endeavored to secure a full-time pastor for us but up to the present time they have been unable to do so. However, Bro. J. Cline Bowman of Baltimore has been secured to serve as part-time pastor until a full-time man can be obtained. Sunday school meets at 10 a. m. and is followed by the morning worship at eleven o'clock. The evening service is at 8 p. m. All services are held at the I. O. O. F. hall in Dundalk. Our town is in the midst of defense plants and thousands of people from surrounding states have moved here to work in these plants. Many of these are members of the Church of the Brethren or come from Brethren homes and we hope to establish a church home here for these folks.—Mrs. Oscar L. Shanholtz, Dundalk, Md., Oct. 7.

**Glendale.**—Our council met Sept. 28. We elected Bro. Brady Dolly as Sunday-school superintendent. We elected new officers for the Sunday school and new teachers for the classes. We also elected people to fill the church offices. We had all our old business cleared up so we could start the new year with a clean slate. Our ladies' aid and men's work met at the home of Mr. and Mrs. Dolly on Sept. 25. The groups elected new officers for the coming year.—Gale Teter, Cumberland, Md., Oct. 10.

**Grossnickle.**—Our church and Sunday school have been progressing under the capable leadership of our new pastor and wife, Brother and Sister John F. Graham. The fall council meeting was held Oct. 11. Our young people's department is holding meetings every two weeks, occasionally exchanging programs with the Myersville B. Y. P. D. They also hold a monthly service at the county jail. A number of our people attended a housewarming at Hopewell farm, a C. P. S. camp at Williamsport, Md. Our ladies have canned 300 quarts of fruit and vegetables for this camp. We are installing a new furnace in our church. The young people held their annual social at the church on Sept. 5 with young people of the Myersville and Pleasant View churches present. We are planning a Thanksgiving meeting to be held Thanksgiving morning.—Sara Grossnickle, Myersville, Md., Oct. 18.



**Piney Creek.**—Sept. 13 was the closing date of a two weeks' meeting here. Our church was greatly uplifted and five were brought into the church by baptism. Our evangelist was Bro. William Zabler of Gettysburg. One of those baptized was a soldier. We held our love feast on Oct. 3; it was well attended. Bro. William Baker of the Locust Grove congregation preached two very good sermons for us in the afternoon, and he officiated at the evening meal. Other ministering Brethren were Charles Stover, Elmer Schildt and Samuel Weybright. We were glad for their presence with us. About 125 communed. We are sorry that one of our deacons' wives had to go to the hospital; we are wishing her a speedy recovery.—Virgie A. Bowers, Taneytown, Md., Oct. 15.

### Michigan

**Beaverton.**—The year 1942 has been a wonderful one for the Beaverton church under the leadership of our pastor and wife, Brother and Sister Perry Hoover. They have worked faithfully in the promotion of God's kingdom. In August the district meeting was held here. Dr. V. F. Schwalm of North Manchester was the main speaker and Bro. Brightbill of Chicago was song leader. The meeting was an inspiration to all. The women's work was organized by our pastor's wife and is progressing nicely with Mrs. Anna Rupp as president. The ladies are quilting, doing fancy work, sewing for refugee children, and canning for the C. P. S. camps. The interior of the church has been remodeled and redecorated, free of debt. The labor was donated and the finance was free-will. The young people worked during the summer on a recreational ground at the parsonage. They observe Thursday night as recreational night. Three of our young people are attending Manchester College: Helen Hoover, Grace Shock and Ruth Rieley. Two of our young men are in Camp Stronach. Several of the boys from the camp attended our regular services recently and contributed to the service in music and testimony. We have twenty-four members on the home department and find this a very important field in the church work. In September members and friends of the church gathered at the home of our pastor and wife and surprised them with a shower of provisions. Approximately eighty attended and all enjoyed a fine social evening. On Oct. 6 our church entertained the high school teachers and school board of Beaverton at a dinner. A program followed with Miss Melita Hutzell of Lansing as speaker. Our communion was held Oct. 11 with Bro. Hoover presiding. Our pastor and wife will leave this week end to hold an installation service for the new pastor at the Ozark church. On their return they and Brother and Sister Arthur Whisler will go to North Manchester to attend the regional conference.—Mamie L. Cowell, Beaverton, Mich., Oct. 12.

**Elsie.**—Bro. Hiram Peters of Lansing has been preaching for us the second Sunday of each month, and the mission board supplies a minister the last Sunday of the month. The writer was chosen delegate to the district conference. Two letters of membership have been granted and two received. Three have been baptized. We held our members' meeting on Oct. 1. Bro. J. F. Sherrick was elected elder. We decided to have a home-coming service on Nov. 8, beginning at ten o'clock. We have made improvements and redecorated the church, so will have a rededication service. A hearty invitation is extended to all interested, especially former pastors and members. A basket dinner will be served.—Myrtle French, Elsie, Mich., Oct. 12.

**Florence.**—On Aug. 19 a group from our church attended the district convention at Camp Mack. Bro. Sherck and Donald Searer later gave us an interesting report of the meetings. On Aug. 23 Brethren N. H. Miller of Camp Creek and Howard Kreider of Salem, Ind., conducted our morning services. On Oct. 8 the aid met all day with our pastor's wife, Sister Bessie Sherck. Ida Shumaker was our guest. She held services at the church three evenings, preaching the gospel and telling many interesting experiences of her work while on the mission field. On Oct. 11 Brother and Sister I. E. Oberholtzer, missionaries to China, occupied our pulpit and both gave very interesting talks. Bro. Harold W. Miller came for the evening services and continued his revival services throughout the week. On Oct. 18 Bro. Galen Bowman was also a visiting minister and assisted Bro. Miller in ordaining Bob Markley into the ministry. They also officiated at the communion services in the evening. Our aid has prepared a supply of comforters, canned quite a bit of fruit and dried some corn for the C. P. S. camps.—May Myers, Constantine, Mich., Oct. 19.

**Midland.**—Bro. Walter J. Heisey with his family came Sept. 1 to take up the work here as full-time pastor. A reception was given for them in the church basement on Sept. 11; games were played and refreshments served. The church has purchased a parsonage on Mills Street, about two blocks from the church. Our young married people's class had a lunch stand at our 4H Club fair and the proceeds amounted to \$198. Our women's group canned 200 quarts of fruits and vegetables for the C. P. S. camps. There has also been some canning done for Bethany Hospital. Our aid is planning to serve a chicken supper Oct. 22. The church met in council Sept. 12 with Elder Whisler of Beaverton in charge. Bro. Ray Baker was elected adult superintendent and Sister Heisey primary superintendent. Three letters were received and two granted. Our love feast will be held Nov. 27 at 7:30 p. m. Our treasurer reports having sent \$67.23 to C. P. S. camps in the last two months.—Bertha Fradenburgh, Midland, Mich., Oct. 12.

**Muskegon.**—On the evening of Aug. 2 and 30 Bro. Moses Jones

was with us and brought the messages. Eight from our congregation attended the district meeting at Beaverton. We have received the letters of membership of Brother and Sister Otto Long and Evelyn and Harold, and Robert Slater. We welcome them into our midst. On Sept. 6 Lois and Leone Courier were with us and brought several musical numbers. We held our council meeting Sept. 19 with Bro. L. W. Shafer presiding. On Sunday morning, Sept. 20, Bro. L. W. Shafer of Pontiac brought the message and in the evening Bro. Cornelius Hogle of South Bend, Ind., preached for us. Bro. John De Kruyter brought the message on Oct. 4. Several of our group received certificates for the completion of the Bible-reading course. Bro. Elmer Leckrone is our pastor for this year. The ladies' aid has been having meetings regularly. We are looking forward to revival meetings Nov. 30—Dec. 13 with Bro. G. E. Barkdoll in charge.—Mrs. Ralph Sells, Muskegon, Mich., Oct. 18.

**Sugar Ridge.**—In July the aid society had an ice-cream social in the church basement. There was a large crowd and a nice profit was made. In August Bro. W. W. Slabaugh of Bethany Biblical Seminary gave us a good sermon. On Aug. 19 the aid had another ice-cream social to raise money to paint the church. On Aug. 23 Dr. Rufus Bowman gave the dedication sermon for the chapel at the Walhalla camp; there was a large attendance. Several of our members attended the district meeting at Beaverton. On Sept. 20 twenty of our people attended the Sunday-school convention at Onokama. There was a very good program; as a part of which twenty of the men from Camp Walhalla gave some inspiring music. Several men from the camp have donated their time to help paint our church on three Saturday afternoons. Our church people appreciate the number of camp men who are attending our services, as so many of our own boys are away in the army. On Oct. 9 we met in council. We decided to install an electric ventilator system in the basement. New officers were elected. Our elder is Bruce Miller. Our aid met Oct. 14 to prepare a chicken supper. We had a large attendance and cleared over \$85.—Eliza Blocher, Custer, Mich., Oct. 18.

### Missouri

**Mineral Creek.**—Bro. C. D. Bonsack came Aug. 23 to hold a ten days' revival for us. He preached to a good crowd every night and gave us bread for our souls. One was baptized on Sept. 27. On Sept. 13 we had a dinner at the church and a business meeting in the afternoon. The election of officers was held; our elder is James M. Mohler; pastor, Glen I. Rummel, and superintendent of Sunday school, Ira Saxton. The ladies' aid has been meeting every Thursday afternoon to quilt. On Sept. 21 they met all day, as the men of the church were improving the church farm. We have served a few sale dinners. On Oct. 11 we had our love feast, which was a fine spiritual meeting. There were sixty-four present, more than we have had for some time.—Mrs. Andrew Holderread, Leeton, Mo., Oct. 19.

**Shoal Creek.**—We enjoyed entertaining the district conference here in August. We greatly appreciated the presence and fellowship of those from the different churches of our district. We were glad to have Bro. Otho Winger from Indiana and Bro. John Root from Ohio to preach for us. On Aug. 20 Bro. Ethmer Erisman was licensed to the ministry and is now attending McPherson College. We held our quarterly council on Sept. 10. Most of the officers were re-elected. On Oct. 17 we held our love feast with Bro. Adkins officiating. For the first time, for at least a number of years, we had more brethren than sisters at the tables. It is reported that we have more young people, especially boys, in our congregation than any church in our district. We are happy to report that every one of the twelve new members who were baptized at our revival last summer attended the communion. Our attendance and offerings at church and Sunday school are good. We sent some fruit with Sister Frantz to Camp Magnolia. Since then we have also sent some more sheets and pillowcases and hot pan holders.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 19.

### North Carolina

**Melvin Hill.**—We were represented at district conference by T. F. Johnson, Elbert Mahaffey and Elder W. A. Reed. Our revival began Sept. 22 and closed Oct. 4. Bro. M. Guy West was the evangelist. His messages were inspirational and helpful. As a direct result seven united with the church by baptism and one by letter; two were resealed. Through Bro. West's influence we raised \$90.04 for Brethren Service. Mrs. West's character stories were enjoyed by both young and old. Our love feast will be held Oct. 31.—Shirley Johnson, Melvin Hill, N. C., Oct. 14.

### Ohio

**East Chippewa.**—Our revival meeting held by Evangelist D. I. Pepple resulted in eight additions to the church. Bro. Pepple preached helpful sermons and he and Sister Pepple also assisted with several numbers of special music. While our pastor was away in a revival meeting the pulpit was filled by Brethren S. A. Showalter and Guy Beach. More recently visiting Brethren George Garner and J. A. Leichty preached for us. The messages these brethren brought were all much appreciated. Installation services for Sunday-school teachers and officers were held Sept. 27. In the evening Bro. William G. Detweiler and the Amstutz sisters trio of the Mennonite Church brought us a program in song and sermon which was well received. We observed Oct. 4 with an all-day meeting and communion in the evening. Bro. Beach from Akron officiated. At our July busi-



ness meeting we decided to purchase a piano for the church and put the one we already have in the basement for the children. As a result of this action the church was presented with a beautiful Chickering piano as a gift from Brother and Sister Omra Workman. The church greatly appreciates this. Our fall business meeting was held Oct. 5. Encouraging reports were given by our church and missionary treasurers. A few changes were made in church officers. It was decided to open our Sunday school at ten o'clock beginning Nov. 1 and continuing five months. Our efficient Sunday-school secretary gave the following report for the Sunday-school year: average attendance 149, average offering \$18.55. Forty-seven had perfect attendance. On Oct. 18 our cradle roll superintendent conducted a very fitting program and gave the following report: during the year ten new babies were enrolled, five were promoted, and one transferred; twenty-two remain on the roll. At the close of the program seven babies were consecrated. Our secretary of the C. P. S. projects reports the following: we have contributed to the penny-a-meal fund \$420.25, and in peace certificates and stamps \$351.10. To date we have canned and brought in 377 gallons of fruits and vegetables, sixty-four pounds of dried fruits and vegetables and a nice amount of potatoes, apples, onions, carrots, cabbage and beets. We are told that there is still much that will be brought in later. We wish to commend our people for their generosity in this much-needed work.—Sarah Blough, Sterling, Ohio, Oct. 19.

**Gratis.**—Our vacation Bible school attendance was two thirds of what it was last year, the average being fifty-two. The ladies' aid society prepared about 100 cans of foodstuffs for Bethany Hospital and also some for the C. P. S. camps. We closed a successful two-week revival meeting on Sept. 20 with Bro. Wilbur Hoover of the Afton church of Cambridge, Nebr., as evangelist. As an immediate result five were baptized and six received by letter. We held our council meeting the latter part of August with our elder, William Deaton, in charge. The election of officers was held and other business taken care of. Two new deacons were elected: Bro. Cyrus Kiracofe of Gratis and Bro. Melvin Rust of Camden. The installation service for the new officers and teachers was held on Oct. 4, and also our rally day program was given then with a good attendance. We are looking forward to our fall love feast which will be held Oct. 17.—Mrs. Wilson F. Kiracofe, Camden, Ohio, Oct. 7.

**Marble Furnace.**—We had our regular council meeting on Sept. 21, when officers for the coming year were elected. Our revival meeting began Sept. 15 and closed Sept. 25 with Bro. Wilbur Hoover as evangelist. Sister Hoover joined us the last week of services and led the singing. As a result of these messages two were baptized. Our all-day meeting was held Sept. 20 with services in the morning and afternoon. On Sept. 28 Brother and Sister S. Ira Arnold brought us a beautiful worship in art program. Old favorite hymns came to life in colorful crayon scenes. All those who came were inspired. The aid society has been meeting regularly to quilt. Our attendance continues about the same, but we are hoping others will soon start coming.—Fanny Keplinger, Peebles, Ohio, Oct. 7.

**Prices Creek.**—Our pastor, Bro. Kenneth Hollinger, has been ordained to the eldership. Brethren Roy Teach, Wesley Hollinger, and William Deaton, with our presiding elder, E. R. Fisher, were present at this service. Bro. H. F. Richards of South Bend, Ind., delivered our morning message one Sunday in July. A large number of our women are participating in the canning and drying of fruits and vegetables for the C. P. S. camps. Another of our young men, Dale Miller, has been called to camp. He is serving at Camp Lagro. Each boy leaving our church for a C. P. S. camp receives a packet from the aid society, and recently it was voted to give each boy a small monthly allowance. Last quarter our financial gifts to Brethren Service amounted to \$200.63. Proceeds totaling \$42 from a market are being used by the aid in the purchasing of materials and readymade garments for those in need. Sunday-school officers were chosen at our fall council on Sept. 13. Bro. Elvin Spitler was elected adult superintendent. In the children's department Emmett Burnett is serving as intermediate superintendent and Alice Arthur primary superintendent. Eight letters of membership were granted at this council. Our revival began Aug. 10 and continued for two weeks with Bro. Eldon Petry as evangelist. Special music was a feature of every service. Two were baptized. One Sunday in September Sister Neva Hollinger of the Beech Grove congregation shared with us her experiences this summer at a work camp in Maryland. Five of our Sunday-school officers are enrolled in a course on Sunday-school administration which is being sponsored by the United Brethren church in our township. On Sept. 24 Brother and Sister Ira Arnold of Maryland presented an inspiring program of pictures. Our pastor showed slides of the work of our Brethren Service on the evening of Oct. 4. Our communion services will be held Oct. 24, beginning at 10:30 a. m., and continuing throughout the day with Bro. Frank Crum-packer, missionary to China, as a guest speaker. Special services will also feature the following day.—Elizabeth Getz, West Manchester, Ohio, Oct. 19.

**Reading.**—On Sept. 20 installation services were held for our deacons, Brother and Sister Walter Johnson and Bro. Homer Messer, and for our Sunday-school and church officers and teachers. On Sept. 27 we had our love feast. Two Sunday-school boys have been baptized by our pastor, Bro. Lehman. We did some canning of fruit and vegetables for the C. P. S. camps. Bro.

Wade Johnson, our Sunday-school superintendent for several years, has been called to serve our country; he, with three other of our boys, is now in the service. Bro. Russel Good of Pontiac, Mich., formerly a resident in our congregation, met with a fatal automobile accident, and his funeral was held at our church, conducted by Bro. Lehman.—Rena Heestand, Homeworth, Ohio, Oct. 12.

**Salem.**—A special members' meeting was held Aug. 12 for the purpose of ordaining Bro. Earl Gorrill to the eldership of the church. Since our last report three have been received by letter. Bro. Clarence Kindall was elected as our Sunday-school superintendent for the coming year at our regular members' meeting on Aug. 31. At this meeting Elder E. E. Brumbaugh gave a report of the annual visit, in which he found the members as a whole in very good condition. Since Oct. 1 our Sunday morning services begin at ten o'clock. The interest in the church has been splendidly shown during the past year with the highest average attendance on record, 303. The year before the average attendance was 297. Community hymn night was held Oct. 4. The community churches were represented and each presented a hymn. It was well attended. Our communion services will begin Nov. 14 at ten o'clock, with morning and afternoon services, and the love feast, beginning at 7 p. m. We are having breakfast the following morning. The women of the church have canned a lot of fruit and vegetables for our C. P. S. camps, the canning being done in the church basement.—Louise Swartz, Verona, Ohio, Oct. 9.

**Silver Creek.**—On Oct. 11 Bro. Otho Winger of North Manchester opened a one-week meeting in the Hickory Grove house. His messages were inspiring and deeply spiritual. The members were strengthened and one young man was received into the church by baptism on the last evening. Our Sunday school has been reorganized with Sister Ruth Hendricks as superintendent. Sister Emma St. John was elected president of our aid society. Our men's organization put out a field of sweet corn to can for our camps; it yielded a good crop. Our pastor, Bro. H. P. Garner, and wife are attending regional conference at North Manchester this week. Our communion services will be held Oct. 25.—Mrs. Ottie Fisher, Pioneer, Ohio, Oct. 19.

**Stonelick.**—We have had two red-letter days here lately. On Sept. 6 our pastor, Bro. John Garst, and family were with us in an all-day meeting, as well as Bro. Davidson and wife. They gave us timely sermons. A basket dinner was enjoyed. On Oct. 18 the West Dayton and Ft. McKinley churches sent us some of their good workers. Bro. Davidson and wife and Elder Garst and his mother were once more with us. The Sunday-school hour was very interesting. Bro. Weimer led the song service, and the special music was a flute solo. The noon hour was spent in the church yard in a fellowship dinner. It was a day to be long remembered. Bro. Lawrence Garst has been with us several Sundays, bringing good messages. We ask your prayers for this isolated country church.—Anna Lesh, Goshen, Ohio, Oct. 19.

**Stony Creek.**—In the two weeks' absence of our pastor in a series of meetings the service of Oct. 6 was conducted by Elder B. F. Snyder. Although Bro. Snyder is physically unable to stand while preaching, he occupied a chair and gave us a good discourse. Bro. Snyder is one of the older elders and advisers of Northwestern Ohio and it is a pleasure to listen to him. On Oct. 11 the pulpit was occupied by Mr. W. H. Cloud, a layman in the Christian denomination, who brought a fine message. The repairs and addition to our church will soon be finished. The project was one of the men's work and will be a valuable addition to the church property.—John W. Vetter, DeGraff, Ohio, Oct. 13.

**West Charleston.**—Our church held its revival meeting Aug. 9-23 with Bro. Paul Wright as the evangelist. As a result of these inspiring sermons three were baptized and six received into the church by letter. Our women's work met at the church and canned 157 quarts of tomato juice; earlier in the summer apple sauce was canned for the C. P. S. camps of this region. Our choir is progressing very nicely under the direction of Mrs. Ralph Miller. On Sunday evening, Sept. 27, Brother and Sister Ira Arnold gave a very interesting service centering around old favorite hymns; Bro. Arnold drew beautiful crayon scenes while the hymns were being sung. Installation services were held Sept. 27 for the teachers and officers of the church year which began Oct. 4. We hope that with God's help and the leadership of our pastor, Rev. Ivan Eikenberry, this church year will be very successful.—Mrs. Edith Rose, Tipp City, Ohio, Oct. 18.

### Oklahoma

**Ames.**—We had Bro. Virgil Weimer as our summer pastor. Sister Weimer was in Oklahoma City at her parents' home, caring for their new baby boy. This fall they moved and are to be our pastors for the coming year. We held our church council on Aug. 8. Our elder, Bro. Albert Williams from Thomas, Okla., conducted the meeting. Our church and Sunday-school officers were elected. Bro. Millard Provolt is the adult superintendent and Sister Weimer superintendent of the children's department. We had our promotion day and installation service Oct. 4. After the services all were invited to the church basement for a basket dinner and fellowship. After dinner group singing was enjoyed, directed by Sister Weimer. Plans were then made for the coming year's program. Our fall love feast will be held Oct. 24 at 8 p. m., followed by an all-day fellowship meeting the next day. We have decided to increase our giving to C. P. S. camps as far



as we are able to do so. We were very happy to have three McPherson College students visit us Oct. 11. They were Imogene Sheller and Joe Goughnour from Iowa and Geraldine Hedges from our home church. We would be very happy to have visitors come to Ames for our love feast and Sunday dinner.—Mrs. Noel Hedges, Drummond, Okla., Oct. 12.

### Pennsylvania

**East Fairview.**—The mixed chorus of our church held a fellowship on Aug. 10. In the morning service on Aug. 16 Bro. Monroe Dourte of the Brethren in Christ Church worshiped with us. Bro. Graybill Hershey of White Oak preached the sermon at our harvest home service on Aug. 23. We met in council on Aug. 31 and elected our church officers for the coming year. Bro. Howard Merkey was re-elected elder for a period of three years. Our Sunday-school superintendent is Jacob Ruhl. At the September B. Y. P. D. meeting officers were elected; the president is Alma Bruckhart. The district young people's director, Bro. Galen Kilhefner, was with us at our evening meeting on Sept. 20. Brethren Jacob Miller of New Fairview, Milton Hershey of White Oak, and S. C. Godfrey of Codorus were with us at our fall love feast on Oct. 11. The latter officiated. We are looking forward to our young people's rally Nov. 7, 8 with Bro. William M. Beahm of Bethany Biblical Seminary as the guest speaker.—Jerome H. Brubaker, Mount Joy, Pa., Oct. 19.

**Elizabethtown.**—We had a very impressive installation service for the church and Sunday-school officers and teachers on Sunday morning, Oct. 4. The services were conducted by our pastor, Bro. M. Clyde Horst. There were about sixty officers and teachers who made the promise to be faithful to their calling as they stood around the pulpit on which was placed the open Bible. Among the officers installed was the Sunday-school superintendent, Bro. Harry Longenecker, and the superintendent of the young people's department, Sister Grace Hollinger. Our love feast will be held Oct. 18.—Ella S. Hiestand, Elizabethtown, Pa., Oct. 6.

**Ephrata.**—During the summer our pastor gave us a series of very helpful sermons on the Lord's Prayer. In July Brother and Sister Ira Arnold, who have spent seven years in India, presented a splendid program on worship in art. On Aug. 2 Bro. Wilbur Neff, pastor of the Pittsburgh church, was our guest speaker and Sister Neff joined him in giving us an inspiring message in song. A beautiful marriage ceremony was solemnized in our service on the morning of Aug. 16, when Angela Mae Sollenberger was united to Vernon H. Stinebaugh. The sermon, A Successful Marriage, by Pastor Sollenberger, father of the bride, preceded the ceremony. Bro. F. C. Hollingshead, pastor of the Oakland church, Ohio, was our guest speaker in the evening. Brother and Sister Lowell Martin have accepted a call to the pastorate of the Juniata Park church at Altoona and have taken up the work there. Bro. Walter M. Kahle of Virginia was with us Sept. 6-11 and gave a series of lectures on Christian Money Management. New officers elected for the following year include C. C. Sollenberger as elder and Dorothy Martin president of the B. Y. P. D. An installation service for all officers and teachers was conducted by the pastor on Sept. 27. A covered dish supper for the Sunday-school workers was held Sept. 25. Bro. David Hanawalt, pastor of the Oaks church, was the guest speaker. The junior department is doing good work in sponsoring Brethren Service stamps. Our harvest home service was held Sept. 13. Bro. Sollenberger gave an inspiring message to a large audience. The offerings of our people made a splendid display in the church. The flowers were later given to shut-ins, and the fruits, vegetables and canned goods were sent to Camp Kane. At the present time our pastor is conducting evangelistic meetings in the Troy church, Ohio. In his absence the services are in charge of the home ministers and the B. Y. P. D. We are eagerly looking forward to the coming of Bro. M. J. Brouwer of Greensburg to assist in evangelistic efforts here.—Mabel M. Myer, Ephrata, Pa., Oct. 10.

**Greencastle.**—The ministerial and Sunday-school meeting of Southern Pennsylvania was held at Upton, Back Creek congregation, Aug. 4-6. Our choir sang several selections at the educational program. On Sept. 27 our Sunday-school officers and teachers for the coming year were installed at the morning service, with L. H. Leiter as superintendent. Oct. 4 was a red-letter day for the Greencastle church. We observed rally day with an attendance of 204 in our Sunday school. The goal for our offering was \$1,100, which was the amount of our church debt. With every department of the Sunday school and church co-operating we were happy to receive the sum of \$1,367.35. The men's work presented the church with a new kitchen sink as their contribution toward the rally day gifts. Five new members have been received by baptism and six by letter since our last report. Oct. 12 is the date of our next council meeting. Our love feast will be held on the evening of Nov. 10.—Cora E. Oellig, Greencastle, Pa., Oct. 10.

**Hatfield.**—We met in quarterly council on Sept. 26 with our elder, Bro. Norman S. Frederick, moderating. This being the end of the fiscal year, our new officers were elected. The Sunday-school superintendent is Bro. Arthur K. Landes. We are making a drive to get a quantity of canned goods for Camp Kane and are receiving a good response. A good many members were present at this meeting and a splendid offering was lifted for church expenses. The term of office for our elder expired and Bro. Frederick was re-elected for a term of three years. Brethren Joseph N. Cassel of the Mingo congregation and Abram Price of the Vernfield congregation assisted in the election. We look forward to Nov. 8 when we expect to begin our two-week revival meeting at the Hatfield house with Bro. Abram Eshelman of Mt. Joy as evangelist. Our love feast will be held on Nov. 21, making it one week later than scheduled. At the close of our council we went to the waterside where a sister was received into church fellowship by baptism.—J. Herman Rosenberger, Souderton, Pa., Oct. 3.

**Manor.**—The church met in council on Sept. 10 in the Diamondville house with Elder C. W. Blough officiating; he was retained as elder-in-charge for another year, and our pastor, Bro. Dorsey Rotruck, will continue with us for another year. Our delegates to district meeting are Bro. Rotruck and Sister Beulah Houck. We had two successful evangelistic meetings. Bro. Walter Berkebile of Rockwood came to Purchase Line in August. There were four additions to our church by baptism and a renewed interest in better Christian living on the part of our members and others. Our elder, Bro. Blough, held meetings at Diamondville in September. One person was baptized and many others have a new vision of the beauty and the unsearchable riches of Jesus. Our pastor's wife has been seriously ill but is now slowly getting her strength and health back; we rejoice in her recovery which we hope will soon be complete. We look forward to another year of renewed interest in Christian service, Bible study and prayer.—Cora B. Fyock, Indiana, Pa., Oct. 12.

**Maple Spring.**—We met in council on July 9. Encouraging reports were given by the various boards of the church. The treasurer's report showed a healthy balance in the church treasury which shows in a concrete way the willingness of our people to give of their means to support the ever-growing work of the church. The officers for the church year were elected at this meeting. Our pastor, Bro. J. M. Geary, whose term of service expired this year, was unanimously re-elected for an indefinite term of service. He was also elected elder of the church. The church voted the pastor a substantial increase in salary. Other church officers were elected, which included delegates to district meeting. On Aug. 9 our church was host to the young people of circuit one. The meeting was ably addressed by Bro. Levi K. Ziegler of Camp Kane. Aug. 23—Sept. 6 was a season of revival and evangelism in our church and community. Bro. R. W. Schlosser of Elizabethtown, Pa., served as evangelist during this time. Bro. Schlosser is a great Bible teacher and preacher. Our

## Announcements . . .

### DISTRICT MEETINGS

Kansas, Southeastern—Independence, Nov. 6-9.

### LOVE FEASTS

#### California

Nov. 15, First church, Los Angeles.  
Nov. 15, 7:30 pm, Reedley.

#### Florida

Nov. 8, Seneca.

#### Illinois

Nov. 9, 7:30 pm, Okaw.

#### Indiana

Nov. 7, Burnettsville.  
Nov. 7, North Webster.  
Nov. 7, 7:30 pm, Pyrmont.  
Nov. 8, South Bend, First.  
Nov. 8, 7 pm, Ft. Wayne.  
Nov. 9, Walnut.  
Nov. 13, West Marion.

Nov. 16, New Paris.  
Nov. 16, 7:30 pm, Cedar Creek.  
Dec. 7, North Liberty.

#### Iowa

Nov. 8, 8 pm, Greene.

#### Maryland

Nov. 8, Green Hill.  
Nov. 8, 5 pm, Sharpsburg.  
Nov. 14, 5 pm, Manor.

#### Michigan

Nov. 27, 7:30 pm, Midland.  
Dec. 12, 8 pm, Muskegon.

#### Missouri

Nov. 8, Kansas City.  
Nov. 14, Peace Valley.  
Nov. 27, Carthage.

#### Ohio

Nov. 7, 7 pm, Danville.  
Nov. 7, 7:30 pm, Lower Stillwater.  
Nov. 7, 8, Black Swamp.

Nov. 8, Stony Creek.

Nov. 8, 8 pm, Sand Ridge.

Nov. 14, 10 am, Salem.

Nov. 15, Pleasant View.

Nov. 16, 7:30 pm, Harris Creek.

Nov. 28, 7 pm, Trotwood.

#### Oklahoma

Nov. 27, Thomas.

#### Oregon

Nov. 8, Myrtle Point.

#### Pennsylvania

Nov. 7, 1:30 pm, Welsh Run.  
Nov. 7, 2 pm, Mechanic Grove.  
Nov. 7, 8, 1:30 pm, Richland.  
Nov. 8, Cherry Lane.  
Nov. 8, Ephrata.  
Nov. 8, Lower Claar.  
Nov. 8, 10:15 am, Shrewsbury.  
Nov. 8, 6 pm, First church, York.  
Nov. 8, 6:30 pm, Ridge, Fogelsanger house.  
Nov. 8, 7 pm, Germantown.  
Nov. 8, 7 pm, Salisbury.

Nov. 10, 7 pm, Greencastle.

Nov. 14, 15, Mountville.

Nov. 14, 15, 1:30 pm, Annville.

Nov. 14, 15, 2 pm, Myerstown.

Nov. 14, 15, 3 pm, Welty.

Nov. 15, East Petersburg.

Nov. 15, Spring Creek.

Nov. 15, 2:30 pm, Lititz.

Nov. 21, Hatfield.

Nov. 22, Pottstown.

Nov. 22, Upper Claar.

Nov. 22, 7 pm, Uniontown.

Nov. 29, 6:30 pm, Allentown.

#### Virginia

Nov. 7, 6 pm, Wakeman's Grove.

Nov. 7, 7:30 pm, Timberville at Mt. Olivet.

Nov. 8, First church, Roanoke.

Nov. 8, 8 pm, Pleasant Valley.

Nov. 22, 6 pm, Elk Run.

#### West Virginia

Dec. 6, 5 pm, Martinsburg.

Vanclevessville.



church has been greatly strengthened and blessed by his presence. Among his messages Bro. Schlosser presented the doctrines of the church in a clear and forceful way. As a result of these services thirteen were received into the church by baptism. On Sept. 27 we were favored by having Bro. Frank H. Crumpacker, pioneer missionary to China, with us. Bro. Crumpacker brought a great missionary sermon at the morning service and in the evening brought a challenging message to the B. Y. P. D. of our church. We praise God for all these blessings and pray that we may use the strength and encouragement that we have received through them in his service.—Mrs. J. M. Geary, Holsopple, Pa., Oct. 3.

**Mechanicsburg.**—Our church met in quarterly council Oct. 6 with our elder, Bro. W. G. Group, presiding. Reports of the various treasurers were given and approved, all showing a nice balance in the treasury. Bro. Jacob Stoner, who was previously elected as a deacon, was, with his wife, installed into the office. Brethren A. C. Baugher of Elizabethtown and W. A. Keeny of Gettysburg had charge of the installation service. These brethren also took the vote of the congregation in regard to the election of an elder and pastor for another year. Bro. Group was re-elected elder and Bro. J. Lloyd Nedrow pastor, both receiving the unanimous vote of the congregation. Bro. Baugher presented the matter of financing Elizabethtown College. He said this college was the property of the Eastern and Southern districts of Pennsylvania and the churches in these districts were asked to contribute to this institution. Our church voted to contribute at least \$50 per year. Brother and Sister Ira Hart were elected as delegates to our district meeting at Black Rock Oct. 27, 28. Since our last report one has been added to the church by baptism. On Oct. 4 we observed an all-day rally day and home-coming service. It was well attended and enjoyed by all. A fine donation of foodstuffs from our church has been sent to Camp Kane. Our fall revival will begin Nov. 8 with Bro. H. F. King as evangelist.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., Oct. 13.

**Sipesville.**—We had a very active summer season. Our church auditorium and Sunday-school rooms were redecorated. Services were held in the basement of the church during the three Sundays that the work was being done. While this necessitated some inconvenience to all, everyone felt amply repaid when we were able to re-assemble. We all feel that the interior of our church is more beautiful than it has ever been and has added greatly to the spirit of worship. A new Hammond organ was installed in July and a special dedicatory service held Aug. 2 with Mrs. Norman Maust of Somerset as guest organist, and special vocal numbers by the Maple Springs quartet, Mary Louise Knepper and Mrs. Mervin Zimmerman. Eight of our boys and girls attended the junior camp at Camp Harmony; six attended the intermediate camp and one the young people's camp. We miss our young men who have been called into service and also the group of boys and girls who have gone to the larger cities to work in defense plants. We also miss the two of our number who have been called in death: Sister Jacob Yoder, whose work was an inspiration to the ladies' aid society, and Deacon Arnold Robinette, who served so well in his official duties. Bro. N. D. Cosner of Windber, a former pastor here, brought the message on Aug. 23 while our pastor was in Virginia holding evangelistic services. Bro. Kenneth Blough of Davidsville was with us Aug. 30. We are looking forward to our evangelistic services to be held Nov. 9-22 with Bro. DeWitt Miller of Meyersdale as evangelist. The annual picnic held in August was a success in spite of inclement weather. Bro. Roy Forney of Berlin was the speaker. The young people's department rendered a play for the evening service. On Oct. 2 the Gleaners class presented the play, For Beauty's Sake, in the Casebeer Memorial building and the ladies' aid served hot chicken sandwiches; the proceeds were used for the organ fund. The class has been asked to present the play in Jennertown. The Builders Bible class is making a name quilt as their contribution to the organ fund. On Oct. 4 baptismal services were held for eight new members. Bro. Showalter officiated. Two members have been received by letter since the last report. At the October council officers were elected for the coming year. Our elder is Bro. C. O. Showalter. Mrs. A. G. Maust, O. P. Thomas, and Fred Nair are our delegates to district meeting. Our fall love feast will be held Oct. 25 at 6:30 p. m.—Mrs. W. R. Critchfield, Sipesville, Pa., Oct. 7.

**Spring Grove.**—On Aug. 2 Bro. Lowell Martin of Ephrata was with us and brought a very helpful message. Our harvest meeting was held at the Kemper house on Aug. 30. Bro. Harry Eshelman of the West Greentree congregation preached. Our revival meetings were held at the Kemper house Sept. 20—Oct. 4. Bro. Alton Bucher of the Heidelberg congregation was our evangelist. He brought us gospel messages, easily understood by the children as well as by the older ones, with the result that fourteen were baptized, the majority of whom were young people of the Sunday school. On Oct. 10 a special meeting was held, after which baptismal services were conducted. On Oct. 11 our love feast was held at the Kemper house. Brethren James M. Moore of Lititz, Jeremiah Cassel of White Oak, Harry Aldinger and Elmer Ebersole of Conewago, were the visiting ministers.—Mary Esther Stoner, Lititz, Pa., Oct. 19.

**Waynesboro.**—During the month of August union vesper services were held on our church lawn. On the evening of Aug. 2 our choir, under the direction of Prof. C. C. Cassel, gave an inspiring program. We are very appreciative of the services ren-

dered by Bro. L. John Weaver of Bethany Seminary, as assistant summer pastor. He was assistant director of the community vacation Bible school, did much visiting, and during our pastor's vacation took charge of the Sunday worship services and the midweek prayer services, and conducted one funeral. Our pastor, Bro. George L. Detweiler, and wife spent a week in July at Camp Harmony, where Bro. Detweiler led a course of lectures on worship, and two weeks in August at the Massanetta Springs Bible conference in Virginia. On Aug. 29, thirty of our young people, under the leadership of their adult advisers, Mr. and Mrs. John T. Fike, held a week-end camp at Rhodes Grove. On the morning of Aug. 23 Bro. Nevin Fisher, professor of music at McPherson College and a native of Waynesboro, favored us with an inspiring solo. On Aug. 30 one of our young men, Donald Snider, preached for us. He is now located at Huntingdon, where he has begun work as executive secretary for part of the Eastern Region of our brotherhood. On Sept. 6 Earl Snader, another young man of our congregation, preached for us. He is now a student at Bethany Seminary. On the following Sunday evening, one of our young women, Miss Rachel Bowers, told of her work at the Baptist Institute in Philadelphia, from which she recently graduated. She is now director of Christian Education in the First Baptist church at Dearborn, Mich. Our annual fall women's work meeting was held Sept. 17, when Mrs. Detweiler gave our address. We have just concluded our ninth annual observance of Christian education week, which began on Sept. 27 when the Sunday-school children held special promotion exercises in their departments. On Sept. 28 eighty-five Sunday-school officers and workers assembled for a fellowship luncheon, at which our general superintendent, W. C. Wertz, presided. Following the meal an inspiring program was presented. Special recognition was given Mrs. H. E. Price, who is retiring from the superintendency of the nursery department after having served efficiently for nineteen years. At the conclusion of the program we were led in a consecration service by our pastor. On family night Dr. Warren Bowman gave us a timely address. On Thursday evening 110 fathers and sons assembled for their banquet; Bro. Paul M. Robinson of Hagerstown, Md., addressed the group. Early Friday afternoon many mothers gathered with their babies and enjoyed an old-fashioned fellowship. All preschool-age children were invited to attend. Almost 100 children and adults assembled during that period. After school the primary and junior children gathered also for a period of fellowship and recreation. At our Sunday-school rally on Oct. 4 there were 507 present; we were favored with a solo by Rev. Detweiler. At the evening service our former pastor, Bro. Levi K. Ziegler, who is now director of the C. P. S. camp at Kane, Pa., told us of his present work. Following this service our young adult group met and formed their organization. At our quarterly business meeting last evening it was decided to have a service in our church on the morning of Thanksgiving Day. The following were elected as delegates to our district meeting to be held at the Black Rock church Oct. 28: Brother and Sister George L. Detweiler, Elder C. R. Oellig, Mrs. W. L. Widdowson, Sudie M. Wingert. Our love feast will be held Oct. 18.—Sudie M. Wingert, Waynesboro, Pa., Oct. 6.

**Yellow Creek.**—We met in council Oct. 14 with Bro. G. S. Batzel presiding. Some business was taken care of and one member was reinstated. Our love feast will be held Oct. 25 at the Yellow Creek house. On July 20 Bro. Charles Helsel of New Enterprise closed a two weeks' evangelistic meeting at the Bethel house; five were baptized then and three were baptized previous to the meeting. On Sept. 6 Bro. Tobias Henry of Huntingdon closed a two weeks' evangelistic meeting at the Yellow Creek house; as a result of these meetings seven were baptized.—Bertha Snyder, Hopewell, Pa., Oct. 17.

### Virginia

**Belmont.**—During the summer months Bro. Ernest Walker was with us as summer pastor, giving most of his time and effort to the work at the Brooks mission. The interest there has not been so good and it was hoped that a summer pastor might revive interest. Bro. Walker worked faithfully and untiringly. During the latter part of July he held a two weeks' revival at the mission church. Because of so much rain the attendance was hindered as many of the people there have no means of conveyance. Four children were baptized. Immediately following the revival he held a vacation Bible school. This was well attended. The Brooks schoolhouse, which was purchased quite a while ago, has been remodeled into a house of worship. Church seats were donated by the Bethel church of the Unity congregation, after new church pews had been installed there. The building is being paid for by the people of the Brooks community and it is hoped that payment in full will have been made by the end of this year. In his house-to-house visitation Bro. Walker extended the yearly church visit. Council meeting was held Sept. 6. In the Belmont community seven children have applied for baptism—a direct result of Bro. Walker's pastoral effort. Three of these have been baptized. The other four await the rite. Our love feast will be held Oct. 31.—Mattie E. Zigler, Mineral, Va., Oct. 14.

**Concord.**—On Aug. 9 Evangelist Wilbur F. Garber of near Port Republic held a series of meetings here, preaching eight gospel sermons. The services were well attended, with the best of attention. At the close of the meeting thirteen were added to the church by baptism and two were reclaimed. Bro. D. H. Miller of Buena Vista assisted in the song service. On Oct. 4 we held



our love feast with twenty-six communicants. It was a good meeting with Elder Miller presiding, assisted by Bro. Ray C. Andes. On Sept. 27 Bro. Andes and his wife's letters were received into our congregation. On Oct. 11 we held our council meeting with Elder John T. Glick of Bridgewater officiating. Bro. J. E. Gilbert was elected Sunday-school superintendent. At the close of our council Bro. Glick gave us an inspiring talk.—Annie Eakin, Fairfield, Va., Oct. 19.

**Richmond.**—We met in council on Sept. 19 with our elder, Bro. Eller Flora, presiding. Various reports were given and church officers elected. Sunday-school officers were also named at this time. Bro. Blough of Manassas was with us and was in charge of the installation service on the following Sunday morning. We are happy to announce that Rev. G. Wayne Glick, who was our pastor during the summer months, will be with us this coming year. On Aug. 25 we were greatly favored by a visit from Miss Nettie Senger, missionary to China; she gave us a very interesting lecture on her work. This meeting was sponsored by the women's work and was well attended. An offering was lifted for China relief work. On Sept. 26 we had our annual Sunday-school picnic. A basket lunch provided by the members and a wiener roast were enjoyed by the many who attended in spite of bad weather. On Oct. 4 our communion services were held, conducted by Bro. L. L. Mason of Mineral, Va., assisted by our pastor, Bro. Glick. We feel that a good work is being done by our weekly Wednesday night prayer meetings. These are held in the church annex and are led by our pastor. We are happy to report a one hundred per cent Messenger club.—Mrs. L. E. Hudson, Richmond, Va., Oct. 15.

### West Virginia

**Brick.**—We met in council Aug. 19. Sisters Ollie Idleman and Florena Evans were elected delegates to our district meeting, which met Sept. 11-13 at the Canaan church. Trustees of the church were also elected. Our home-coming was held in July; it was an all-day service with lunch at the church. A special program was given by our young people. Our pastor and a neighboring Methodist minister brought the morning and afternoon messages. Our young people have recently organized a B. Y. P. D. with Bro. Delmar Shell as president. They are interested in the program of the church and are going forward in a spirit of service. Our communion was held Oct. 4. Bro. Wang Tung, who was a pupil of our pastor in China, visited our church recently and brought a splendid message on world brotherhood. Four of our young men are with the armed forces of our country. Our women have completed the mission study book, *The Seed and the Soil*, which was taught by our pastor. They have made

comforters and a kit for our camps. Since our last report one has been added to the church by baptism.—Loretta Idleman, Petersburg, W. Va., Oct. 13.

**Oakvale.**—Sister Garnett Tiller of Princeton, W. Va., pastor of the Oakvale Church of the Brethren, held our regular appointment here Oct. 11.—Mrs. Charles Boothe, Oakvale, W. Va., Oct. 14.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

# Study the International Sunday - School Lessons under Brethren Guidance

*Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school Lessons.*

**BRETHREN BIBLE STUDY MONTHLY**—A periodical carrying forward the benefits of the Brethren Teachers' Monthly and the Home Department Quarterly. A valuable aid for teachers in the Sunday school and an indispensable guide to one's individual worship. Published monthly; 3 or more to one address, 18c per quarter; 20c each per quarter.

**ADVANCED QUARTERLY**—A Brethren quarterly for the adults and older young people of the Sunday school. A valuable student's study book for the Sunday-school lesson; 7c each; 5c in quantities of 5 or more to one address.

**INTERMEDIATE AND SENIOR QUARTERLY**—A Sunday-school lesson study guide for young people aged 12 to 18 years; 7c each; 5c in quantities of 5 or more to one address.

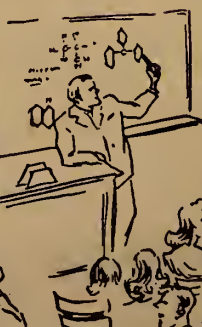
**JUNIOR QUARTERLY**—A quarterly on the Sunday-school lesson written for and from the point of view of the student aged 9 to 12; 7c each; 5c in quantities of 5 or more to one address.

**PRIMARY QUARTERLY**—A discussion of the Sunday-school lesson for pupils aged 6 to 8; 8c each; 6c in quantities of 5 or more to one address.

**LESSON LEAFLETS**—Handy for class reference; 5c per set per quarter.

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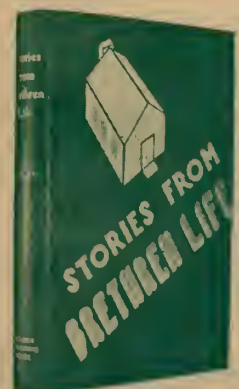
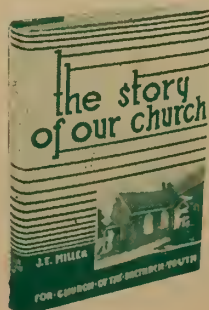
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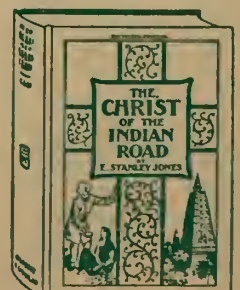
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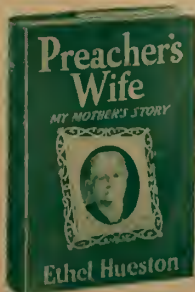
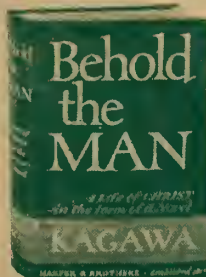
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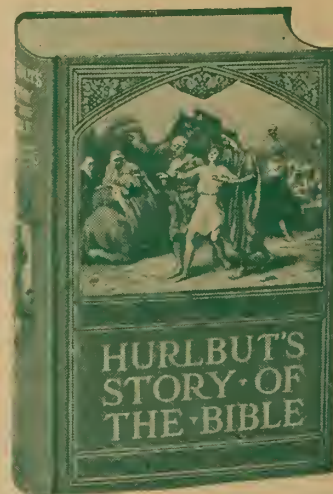
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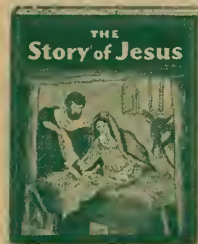
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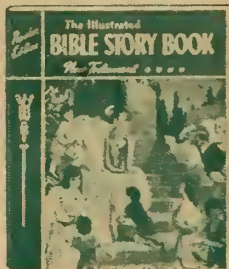
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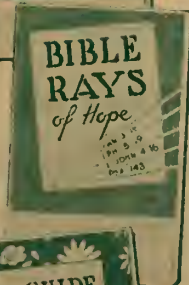
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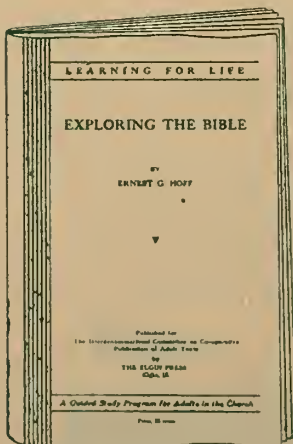
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# GOSPEL MESSENGER

Volume 91

November 14, 1942

Number 46



Hollins Road Church, Virginia

(See Page 22 for the Story of This Church)

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## Around the World...

Arrangements have been made through the state department for 1,000 Jewish refugee children to be brought to the United States.

The Catholic military governor of Lyons, France, refused to co-operate in the mass arrest of Jews and was consequently dismissed.

Twenty-five Swedish missionaries are expected to leave shortly for Abyssinia, in response to an invitation by Emperor Haile Selassie.

The student body of Yale University has dropped 384 under that of last year. In undergraduate, graduate and professional schools there are 4,830 students, compared to 5,214 a year ago.

The board of directors of the General Federation of Women's Clubs has urged President Roosevelt and the secretaries of war and navy to take action for the prevention of intoxication among men in uniform.

To meet a shortage of kitchen and dining room help at Baylor University, Waco, Texas, more than 200 young ministers studying in the university are preparing and serving the meals for the student body of 2,000.

The United Lutheran Church, although it maintains a consultative relationship rather than full membership to the Federal Council of Churches, voted to increase its appropriation to the council from \$2,000 to \$4,000.

The convention of the United Lutheran Church of America asked President Roosevelt to take "the most aggressive means" at his disposal to protect those in the armed services and in war industries against the evils of the liquor traffic.

The school of religion at the University of Iowa is breaking all attendance records. Each of the eighty-five enrolled freshmen was asked to write a paper on the subject, My Religious Autobiography. "For the first time in fifteen years of teaching, not a single note of cynicism about religion was expressed," said the instructor in the course, Dr. M. Willard Lampe.

Following is a tabulation of total and per capita gifts to sixteen Protestant bodies for the past twenty years. The secretary of the United Stewardship Council, Dr. Harry S. Myers, compiled the figures. (Fiscal years vary considerably. The 1942 reports are those published this year and are obviously not for the calendar year 1942.)

Year	Total Gifts All Purposes	Inclusive Membership	Per Capita Gifts
1922	\$345,995,802	18,257,426	18.95
1923	415,556,876	18,866,775	22.03
1924	443,187,826	19,245,220	23.03
1925	412,658,363	19,474,863	21.19
1926	368,529,223	17,054,404	21.61
1927	459,527,624	20,266,709	22.67
1928	429,947,883	20,910,584	20.56
1929	404,002,130	20,595,297	19.62
1930	441,452,140	20,050,097	22.02
1931	418,075,262	20,837,238	20.06
1932	362,494,431	21,450,100	16.90
1933	320,364,719	21,838,882	14.67
1934	256,803,496	21,839,702	11.76
1935	270,713,425	22,137,108	12.23
1936	260,528,279	22,215,053	11.73
1937	282,185,397	21,760,065	12.97
1938	292,554,197	20,909,900	13.99
1939	307,869,670	22,344,420	13.78
1940	300,729,446	23,108,377	13.01
1941	351,390,831	23,671,660	14.84
1942	350,807,172	23,120,929	15.17

Packages of concentrated milk and chocolate will go to Russian children from the Congregational-Christian churches. Each chocolate package will carry the words, "To the people of Russia from the Congregational-Christian churches of the United States."

Some Quaker manuscripts were found recently in an attic at Northumberland, England. They included the first notes of John Woolman's Journal, Notes by George Fox and letters and papers by Thomas Ellwood, conscientious objector and friend of John Milton.

A plate of beans, a slice of bread and two olives formed the entire menu at a "self-denial dinner" in the parish houses of the sixteen Greek Orthodox churches in New York recently. Each adult paid one dollar and each child fifty cents for the meal. The entire proceeds were contributed to the Greek War Relief Association.

Students in hundreds of Middle West and Southwest schools and colleges are being urged to begin at once to prepare for a durable peace by studying the problem of world government. A start at organizing student councils on world citizenship in institutions of learning has been made by the World Citizenship Association with headquarters in Chicago.

Because of wartime uncertainties, no invitation for the next convention was issued at the recent biennial convention of the United Lutheran Church of America by any city. The executive committee was instructed, however, to arrange for a 1944 meeting.

Religious services figure largely in the pattern of life of the 3,000 American civilians who are interned on the campus of Santo Tomas University, Manila. Numerous committees of internees carry out the management of their organization, among them a committee on religion.

The small church college in the United States is rapidly facing extinction, declares the Presbyterian Tribune, national church weekly. The colleges need to plan a strategic retreat, the paper states, in some cases combining resources to survive, if possible, in the postwar period.

Five religion related courses have been added to the regular and graduate curricula of the New School of Social Research in New York. "A growing number of social scientists acknowledge that no adequate study of society can be made without considering the influence of religion," says Dr. Arthur Swift, member of the school's faculty and director of field work at Union Theological Seminary.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

NOVEMBER 14, 1942

Number 46

## ... Editorial ...

### Private Versus Public Religion

THE religion of Jesus is very personal, very individual, but it isn't private. At least it was not intended by its Founder to be so. Some folks seem to take it that way.

It is, indeed, an inner experience but with public manifestations. It is not simply a holy joy in the secret sanctuary of the soul. It is a spiritual dynamic in every activity of life.

There is a great war on because there was not enough religion in the world to prevent it. Or because what there was, was too private. It had not found expression. It had not worked itself out. It was very beautiful privately and very impotent publicly.

This private type of religion is little more than a highly refined kind of selfishness, and none the less despicable because it wears such a sanctified look.

It is nice, in a way, just to be happy and good, all by yourself or in company with a few congenial spirits, where the clamor and iniquity of the world's life doesn't bother you too much. In a way, it is, but it isn't the Christian way.

Spiritual-mindedness is good. It is indispensable. It is the very essence of true religion, but we must carry our spiritual-mindedness into public-mindedness.

E. F.

### The Layman's Opportunity

THERE is a general situation developing in the Christian church which constitutes a special opportunity for laymen. Dr. E. E. Flack, dean of the Hamma Divinity School, noting the current shortage of ministerial candidates in this country, recently urged the men of the United Lutheran Church Brotherhood to serve as lay readers, parish workers, and church visitors.

Readers of the New Testament will recall that the persecution directed by Saul was not without some compensations in lay response. "They that

were scattered abroad went everywhere preaching the word." Effective readjustments have resulted in other periods of persecution. For example, "When Russian bishops and pastors disappeared, secretly ordained merchants, farmers and truck drivers took their places."

The solutions being offered by Dr. Flack and others are in line with what has ever been necessary when people have had to get along with what they had rather than what they wanted. This is also not too far from Brethren practice. Do not wait for the preacher to do it all. Let laymen lend a hand and see what happens when everyone puts a shoulder to the wheel.

H. A. B.

### When All Would Serve

EVERY time of crisis brings its own unique appeal to conscience. This is true because old answers seem inadequate in the face of new factors. Life situations demand rethinking; they require current evaluation. Yet the fact that the Church of the Brethren has survived more than two centuries of changing fortunes would indicate that it has a core of hope and ideals which not only serve to unify, but to carry it through spiritual depressions.

The present emergency is another such test. Our people came into it with a little more warning and perhaps a little better preparation than usual. That is, as spectators of the conflagration which increased until it engulfed the world we had a sense of impending ordeal even though we realized there was no escape. There was effort made to be prepared, but even so the issues at stake were so tremendous that no one man felt sufficient for them.

It was in the midst of such confusion that the young men of the church were faced with the necessity for making decisions of conscience. In our hearts we shared their perplexities as values were weighed in the balances. In our heart of



hearts we shared their eagerness to do what was right. All felt constrained to testify in some way to the hope within and beyond the immediate.

At this point a certain native brotherliness expressed itself. Perhaps it was a coming to the surface of a little clearer understanding of our heritage. More of our people were coming to see with the late M. G. Brumbaugh that the philosophy undergirding the Brethren position is that of no force in religion. For us this means no compulsion of conscience in any avenue of worthy aspiration.

And so, although the Church of the Brethren has a well-authenticated position with reference to the application of brotherhood to life, yet in this emergency there was more than the usual diversity of opinion as to the field of greatest service. It was not that we had forgotten our heritage or would challenge the long-range ideals of the church. And yet, pushed out to new frontiers in the matter of human relations, we seemed by common consent to come to the position of conscience as our immediate and practical guide. This is why, given much the same heritage, our young men have decided on different lines of activity—some in the Civilian Public Service camps, some noncombatant, some straight military service.

If we understand the spirit of our church in this emergency, even as in others, it is to honor the choice of conscience, and to follow every son or daughter with the deepest concern. In some lines of service it is possible for the church to follow more closely with her provisions for care, but we doubt if there is any essential difference in the anxiety to minister whatever the choice of service the man or woman has made.

Perhaps it should be pointed out that the men in the C. P. S. camps are not on an equality with those in the regular government service until someone provides shelter, food, some other physical necessities, and supervision. It seemed up to the church as a whole to do this. But at the same time this becomes our united testimony for the brotherhood way. And important as alternative service is now, it will be no less so when the opportunities of the day of peace are ours and we can freely give substance to things hoped for.

We must know now that even as Lincoln said of the Union, so it can be said of our world, that it cannot continue half slave and half free. Whatever our decision of conscience we are as one in our eagerness to build a better world. In that we are reaching for something bigger than the obvious issues in the present crisis. We are reaching for that new heaven and new earth possible

only when righteousness and brotherhood shall fill the earth as the waters cover the sea. H. A. B.

### God's Kingdom Is a Family

How can such little minds as ours understand the relation of the infinite God to finite men? Our only recourse is to do the best we can with such analogies in human relationships as are most suited to the purpose, and God's best recourse is these same analogies as he tries to have us understand what he is trying to do with us.

In ancient times all earthly governments were kingdoms. The ruler was the king. In him was the seat of authority and power. What term could be so useful, so forceful, as *king* to describe the relation of God to men?

So, naturally, inevitably, throughout Old Testament times, God is a King, *the King*, and the coming of his kingdom in complete supremacy the goal of all righteous human desire. It was, and still is, a noble conception but it has its limitations.

When Jesus came, the longing for this kingdom was at fever heat. He took this expectation, greatest of all educators that he was, and proceeded to enrich it by planting in its fertile soil the seed of a still better thought about God and humankind.

He had much to say about the kingdom in explanation of its true nature, but surprisingly little about any king. The chief reason was not his modesty as Heir-apparent to the throne, but the fact that the new conception of the kingdom required a new and better name for its Head. He was teaching his disciples to say, and trying also to get them to think, "Our Father." How often that endearing name was on his lips. And perhaps you will recall the touching story by which he sought to get the idea into the heads of the Pharisaic ecclesiastics—the story of a father and his lost and found boy.

In the epistles the word *kingdom* is very little used, and *King* is rarer still, but how many, many times is God referred to as a Father. Look at the opening salutations, and on almost every page. In Ephesians three fourteen Paul prays to "the Father from whom every family in heaven and on earth is named." Or perhaps we should read it, "the whole family." Anyway is it not deeply significant that the older thought of God's kingdom has been so largely supplanted by that of his family? The King of his subjects has become the Father of his children.

We still speak of the kingdom of God. It is still a useful term. But it would free our minds of some of its misleading connotations, if we would think and talk more about the family of God.

E. F.



## *The General Forum*

### **A Foundation for Faith . . .**

BY HOWARD H. KEIM, JR.

THERE is a popular idea abroad in our land that it makes little difference what one believes so long as he is sincere in his belief. But some of us have discovered that one may be perfectly sincere and yet woefully or even tragically wrong in his belief.

A college boy was returning to the dormitory one spring night after a date with his best girl. As he mounted the outside steps he was confident that all was well with the world. The stars shone like radiant jewels overhead. A mockingbird was calling to his mate from the great elm tree near by. The warmth of a charming presence glowed in the heart of the young man. Then suddenly ten gallons of water descended from an up-turned receptacle on the porch roof of the dormitory, drenching the young man and altering considerably his outlook on life. Sincerity of the young man's belief in a clear sky didn't prevent the water from falling.

One foggy night not long ago an Erie passenger train crashed into the rear end of a freight train, thus killing the engineer and fireman on the passenger locomotive. Those men apparently believed that their track was clear, but the sincerity of their belief did not prevent the fatal accident.

Many people in our day, having observed the uncertainties of life, have adopted a type of fatalism which says, "Whatever is must be." Some are so unsettled as to deny the existence of a foundation for any kind of faith, saying, "All is chaos and confusion."

Others in these times are rapidly shifting their faith, trying desperately to find a solid foundation on which they may build the structure of life. Even in the minds of some of our best thinkers there is much shifting and rationalizing of basic philosophies. They call our predicament "an unnecessary necessity." They find excuses for our sins by placing our actions outside the realm of morality, saying we live in an "ethical and moral no man's land."

Where then can we find a foundation for faith in the purposefulness of the universe and the basic goodness of God and life? The apostle Paul gives us a good lead. In the midst of trials and tribulation as great as those which our world knows today, he could cry out from his prison cell, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Faith can be built on a knowledge of God. We

do not believe in that which we do not know. Paul knew God. The years of his young manhood were spent in Jerusalem learning about God from the great Gamaliel. It was an intellectual learning which was a help to Paul but which he had to alter in the light of later experience. Knowledge of the Scriptures is an asset to any person. Learn to read and enjoy God's Word every day.

On the Damascus road Paul came face to face with the reality of God. His intellectual learning about God now had to be fitted into experience. God became a living, creative reality through Jesus Christ. It was a great turning point in the life of Paul. God was no longer the hard, legalistic, far-off dictator of the universe, but a warm, merciful, loving Father who desires constant fellowship with his children. If we are to believe in God today we need to know him both by way of the mind and by way of the heart.

Another element in our foundation for faith is surrender to God's will. One will know more about God and believe more explicitly in him after crying with Isaiah, "Here am I, Lord, send me," or after saying like Paul, "Lord, what would you have me to do?" or after surrendering to God as Jesus did when he prayed, ". . . not as I will but as thou wilt."

Faith is partly a matter of action. We act on faith and receive more faith. The danger to our Christian faith is that we shall follow Christ with reservations. Faith doesn't grow in that kind of an environment. When we completely surrender, the angelic ministries of heaven truly come and minister to us. God has a way of undergirding those who act on a steadfast belief in his goodness. See how he has confirmed the work of Jesus. So it is our business to bear witness. Christians today need the missionary spirit of the early church. We should go everywhere proclaiming the word.

A young Christian English doctor volunteered for relief medical service in the bombed areas of China. The officials dreaded his coming. They decided he was some kind of a crack-pot who had either failed in his practice at home or who was trying to ease a guilty conscience by an act of unselfishness. The young doctor proved, however, to be an excellent surgeon and a radiant Christian, with a faith which carried him and others through terrific bombings, unafraid. One day after an unusually severe bombing they found him in the hospital ward with patients who were suffering from fractured hips and could not be moved to shelter. There he stood in the middle of the ward with arms folded, a calm smile on his face. Daggers of shattered glass from the big window were



sticking in the wooden pillar above his head. Plastering from the ceiling had fallen on him and around him, but the patients were safe, saved by the faith of the young doctor who smilingly acted as if everything would be all right. There had been no panic and no wrenching of fear-ridden bodies to undo the doctor's work.

We need a sense of mission. We need to feel that God is working in us and through us. Faith is the powerhouse of action, and action in harmony with God's will creates more faith.

The youngest of my three daughters, black-eyed little Lois, is nineteen months old. She has faith in her dad, who for several months has been swinging her around in the air by her hands and feet. Psychologists tell us that children have only two fears: the fear of loud noises and the fear of falling. This small child has apparently overcome the latter type of fear so far as her father is concerned because she has faith in him. At her tender age there are many things that she doesn't know about her dad. But she has learned by experience that he doesn't let her down. He doesn't let her fall. So she comes to him daily with eyes shining and voice entreating, "Up! Up! Up!"

In comparison, we know just as little about God. Why can't we come to him with that same child-like faith and say, "Up! Up! Up! Father, take me by the hands and feet and literally throw me into life, for I know you won't let me down."

*Goshen, Ind.*

### **What Think We of Christ? Whose Son Is He?**

BY GRANT MAHAN

MANY questions are being asked in these days, but we think none is of as great importance to each of us here and now as these two. What a difference it makes in our outlook on life whether we call him the eternal Son of God, or just a man like one of us! What a difference whether we look upon him as "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," or look upon him as the carpenter's son! What a wonderful Lord he seems to us when we look back to the beginning and see him with God, the maker of everything that was created, and then look forward and see him at the time of the great day of judgment as the great Judge!

What think we of Christ? What is he to us? How do we look upon him? It makes a great difference how we look upon him now. We cannot get away from the first question that was asked us before we were baptized: "Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel?"

We said at that time that we so believed. Has our belief changed during the years since then? Do we still consider Jesus as the Son of God, the only begotten? The tendency has been to think he is not altogether what we used to consider him. Some say he was not born the Son of God, but made himself a son. They say that we can become sons as well as he.

Some months ago I received a letter in which it was said: "It is the opinion of the best scholars that the idea of the virgin birth is merely legendary accretion, and that the significance of Jesus for the world is based not upon the circumstances of his birth, but upon what he became." If the followers of Jesus had believed that he was not born as we are told in the gospels, in what respects would the history of the church be different from what it is now? Take Jesus out of the last nineteen hundred years, and what have we left? Faith in him has done too much for the world for us ever to forget his life and his labors among and for men. A mere man could not have left the record he did or made the impression he did. We believe that he is very God of very God, and not that he is made up of legendary accretions. O Lord, we believe! help thou our unbelief. Without this we cannot live as we feel we should.

The record of his life from the beginning is given us, and we have never found any other person who could be compared with him as to holiness of life or sublimity of teaching. The history of his life as given in the New Testament is complete so far as the facts of his life are concerned, though much that he did while here on earth is not told. It would have taken too many volumes to tell all; what things are given, "these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Do we believe that we have here the history of his life? Many men at different times have tried to bring doubt upon the Book, but they have not succeeded. There has been no fact discovered that shows that he did not live and teach, suffer and die, rise again and ascend to his Father.

It is the history of a wonderful life, a life of sacrifice for others, a life of poverty and self-denial. It was a beautiful life, a life which brought hope of better things to come; it was a life in which was clearly shown the love of God for those who had refused to obey him and so had merited punishment for disobedience. It was a life which showed how great was the love of God for man, in that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



## Assurance

BY DESSA A. KREPS

The stage is set, the time draws near,  
Men's hearts are failing them for fear  
Of what is coming on the earth;  
The love of power, the spread of strife,  
The disregard of human life,  
While scrapped are many things of worth.

What means this growing darkness, night,  
With wrong enthroned and might as right,  
While Peace stands by with drooping wings?  
The dawn succeeds the darkest night,  
Rough waves precede the harbor light;  
So from despair new courage springs.

Fear not, for God is on his throne  
Still keeping watch upon his own.  
One may not know or understand  
His ways and thoughts, for man is clay  
With finite mind, but each may pray  
For guidance by his loving hand.

The waves shall cover not, nor fire  
The garments burn. Know this, the ire  
Of sinful men cannot prevail  
Against the soul; death lost its sting  
When Christ arose. Let this thought bring  
Assurance when dread foes assail.

Look up, faint heart, rejoice, rejoice!  
One day we'll hear the Savior's voice;  
A "little while," through opened door  
The dead shall rise, the living change  
As swift as light, nor think it strange  
To be like him for evermore.

*La Verne, Calif.*

The history of his life as we have it throws no shadow of doubt upon our minds as to whose Son he was. Yet many men have attempted and are still attempting to make us believe that he is not what the Book says he was and is. Some years ago in the house of a friend a book was shown me; I was told what a wonderful book it was and urged to read it. It was *The Manliness of Christ* by Harry Emerson Fosdick. I looked at it for a little while, until it said that Christ was not the Son of God. That was enough. One morning recently a preacher spoke of an English writer who had said such wonderful things about the manliness of Christ. I knew what they were, for I had read that man's books fifty years ago; he also denies the divinity of Christ.

Christ was a man, and he was in a supreme degree manly. But he was more than that. We need to look at the evidence. The records have come down to us in the manuscripts. Those old writings and early copies of them are more numerous than the records telling of any other man. Why then are the manuscripts relating to him and his work discredited as to the divine part?

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ."

"He that hath the Son hath life; and he that hath not the Son of God hath not life." What think we of Christ? Whose Son is he? "There is none other name under heaven given among men, whereby we must be saved."

*Rehobeth, Md.*

## The Synagogue Back of the Church

BY RALPH G. RARICK

*In Five Parts—Part III*

### Instruction

WHEN the liturgical beginning of the synagogue service was completed, the worshipers went right on, without any break whatever, into the remaining part, which was the reading and the expounding of the Scriptures. It was now the teaching time, and teaching was the primary object in the establishment of the synagogue. Since the institution was primarily for instruction, this was the part of the service which was rather generally considered most important.

The Hebrew Bible, exclusive of the Apocryphal books, was the book in use by the Judaeans. The Bible for the Jews of the dispersion was the Septuagint. The Jews of the dispersion were to a considerable extent weaned away from the Hebrew language, so they welcomed warmly the Septuagint translation into Greek, the language they better understood. This work carried with it, in less separated form, the Apocrypha. The Jews of the dispersion more readily took the Septuagint Bible from Alexandria than the Hebrew Bible from Jerusalem.

Paul in talking to Gentile converts quoted freely from the Old Testament, because the Bible his hearers had and could read and understand was the Septuagint. Other religions have had to develop their sacred books. But, as followers of Christ, we had one to begin with in the Septuagint Old Testament. To it, of course, was later added the New Testament for the final truth and the forward movement of Christianity.

For the reading of the Scripture the attendant would take the proper roll from among the others where they were carefully kept, unwrap it from its cloth covering and hand it to him who was appointed to do the reading, or begin it. After the



reading the attendant would receive it back, wrap it again and replace it in proper order in its sacred place.

Acts 15: 21 informs us that Moses was "read in the synagogues every Sabbath." So first came the reading of the law, meaning the Pentateuch or the first five books of the Old Testament. The arrangement was for the law to be read consecutively, the whole of it to be completed, according to one cycle, in three years. On Sabbath days, where the synagogue was sufficiently large to make it feasible, at least seven persons took their turns at reading, each reading a certain number of verses in the selected passage. Three verses were the minimum in each case, and the verses had to be read and not merely repeated from memory. According to the Talmud, first place was always given to a descendant of Aaron, then followed a Levite, and afterwards five individuals of ordinary standing. In the latter instance, even a minor would be eligible. Each reader assumed the posture of standing. Both preceding and following this reading of the law, there was the pronouncement of brief benedictions.

Subsequently came the reading of the prophets. This portion included not merely the books we call prophetic, but some other scripture, particularly the older historical books. Here there was but one reader. Opinions vary as to whether the reading was consecutive also in the prophets. If not, probably the reader would make some aim at choosing a reading which would illustrate or enforce the lesson from the law. Where the Hebrew language was the language of the text, and it was no longer familiar to many of the people, it was necessary to accompany the reading with interspersed translation into the Aramaic dialect. So also would the discourse have to be translated in many instances. The functioning interpreter at such times would be the "methurgeman."

Especially in the case of reading from the prophets, it was the usage that the interpreter would wait to make his translation until after as many as three verses. He was not allowed to read his translation lest it might popularly be regarded as authoritative. It was given altogether orally, therefore, and in considerable measure was extemporaneous. Edersheim, on this point, makes this interesting comment: "This may help us in some measure to understand the popular mode of Old Testament quotations in the New Testament. So long as the substance of the text was given correctly, the methurgeman might paraphrase for better popular understanding."

Following the reading of the Scriptures came the sermon of exposition. The reader stood but the

preacher sat (Luke 4: 16, 20). Jewish tradition extolled the institution of preaching. The synagogue had its competent and good expounders. There were, at the same time, some speakers who, with little of real worth to give, scarcely knew any bounds in the liberties they would take in interpreting the holy Scriptures. At their worst they would give themselves to almost any device that savored of novelty, having no higher aim than to attract hearers to themselves and to become thereby very popular. Preachers varied widely (in character and conduct) then just as they do now.

To conclude the whole service, a blessing was pronounced by a priest, if one were present. Otherwise, there was substituted a concluding prayer. This was the fullest service of the Sabbath morning. In the afternoon and weekday services the reading from the prophets was sometimes omitted, and only three members functioned in the reading of the law.

The solemn days of the synagogue were the second, fifth and seventh. The conclusion of the whole was the seventh, the Sabbath. The transfer of the sanctity of the Sabbath to the Lord's day involved for the Christians a corresponding change in the order of the week. The first, fourth and sixth days became to the Christian society what the three others named had been to the Jewish.

The early Christians were many times accorded the privilege of preaching in the synagogues (Acts 13: 15). In that transition period they sometimes held services on Saturday, the Jewish Sabbath, as well as on Sunday, the Lord's day. Services on Saturday would be held for the simple reason that many people were then convened, if the community was largely Jewish, and that would give an excellent opportunity for preaching the glad tidings of the gospel. The early Christians were exemplary in their alertness to use every opportunity, and even to make opportunity, to advance "the Way" of Christianity.

*Chambersburg, Pa.*

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## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

With fire in his eyes the guest of a certain hotel pounded the desk and demanded an audience with the manager.

Quietly a clerk came forward and asked in a friendly way what his trouble was. When the linguistic bombardment continued, the young man simply smiled and explained the difficulty in a patient, kindly way.

Gradually the irate customer ceased firing his verbal missiles, became almost humanly sociable, and forgot all about the interview with the manager.

*New York, N. Y.*



## Jesus' Instructions in Time of an Invasion

BY WM. KINSEY

THE terms *invasion*, *air raid*, and *blackout* are much upon our lips today. Citizens are instructed what to do in case of the air raid and the blackout. Some question: "What shall we do? Shall we blackout and simply take chances on being missed by bombs, or shall we construct dugouts and bomb-proof tunnels?" Some say, "I shall do nothing about it; God will take care of me." Just what would God have us do?

It might help a little to observe just what instructions Jesus gave the disciples for a certain invasion which he prophesied. Because the ruling Jews would not accept Christ and his way of life, rejecting him cruelly and shamefully, the kingdom was to be transferred (not postponed) from them to the Gentiles for enhancement (Matt. 21: 41, 43); and an invasion by the Roman armies used for their punishment and obliteration as a Jewish commonwealth (Matt. 21:41; 22:7). It was *wrath* unto this people." The invasion began under Vespasian, 67 A.D., and was concluded under his son, Titus, 70 A.D., with not "one stone left upon another."

Jesus prophesied of this event during Passion Week, 30 A.D., forty years before it came to pass. And the following words are recorded:

But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:20-24).

When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as has not been seen from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened (Matt. 24:15-22).

Josephus says that 1,100,000 people perished in the siege which lasted five months. Many additional Jews were in Jerusalem at the time for the

Passover occasion and were trapped. There was indeed great distress, tribulation, vengeance and wrath upon the land.

Having the situation now before us, what were Jesus' instructions to the disciples? He was explicit, and proved to be an adequate Christ for all of life's experiences.

1. According to Matthew, Jesus said, "Understand the Scriptures; understand what you read in Daniel regarding the desolation of Jerusalem." We ought to understand prophecy, especially when it is being fulfilled, and the signs of the times. We will be strengthened if we understand God and his way with the nations of the world. It gives us hope. And, by the way, does Revelation, chapter twenty, have more and clearer meaning today? So far as the state's relation to the church is concerned, was not evil once curbed? And between the same two institutions, after a long time, does it not seem released today? Do the nations in the four corners of the earth seem duped today? Will there be a divine intervention for the church (Rev. 20:9)? Anyhow Jesus said to the disciples, "Let him that readeth understand."

2. Again, he instructed that those who were in Judea should flee to the mountains and those who chanced to be in the room on top of the house should not, on descending, enter the house to take things out; those in the field should not return to the city to get clothes; and those in the city should flee. Jesus tells them just what to do, and at what cost and sacrifice. "Flee with your life; things are of lesser value, so let them go." He gave this instruction specifically to the disciples, the elect, and not to the Jewish commonwealth. If possible the innocent should not suffer with the guilty. (The disciples' escape apparently took place at the interval when there was a civil war in Rome, 68-69 A.D., when Nero was killed and also successively Galba, Otho and Vitellius; then Vespasian was made emperor, and the siege was continued by Titus.)

3. Thirdly, his instruction was: "Pray that your flight be not in the winter." We note that Jerusalem was taken in the summertime, between April and September. It would be more comfortable to spend time in the mountains in warm weather. "Neither on a sabbath." To flee on the sabbath further than a sabbath day's journey would break the law and consequently they would suffer the penalty at the hands of their own people. Then, too, the gates of cities were shut on the sabbath day. Why does Jesus give such instructions? Was he not concerned about their physical welfare? However, the women about to be mothers and those nursing babies would naturally suffer, since



it would be hard for them to flee under the conditions. He simply mentions that as something that could not be helped and something to think about. By *woe* he meant *misery, suffering*. How good is Christ that he should be concerned about our physical comforts and welfare as well as about the spiritual!

To say, "I'll do nothing about it; God will take care of me. I do not want a dugout," seems contrary to Jesus' instructions. Jesus did not say to the disciples, "God will take care of you. He will give you guardian angels. Remain in your homes. Trust in God." He said, "Get out of your homes; get out of the city; use your legs and flee to the mountains." Those who will do nothing to save themselves in time of danger, expecting God to do it all, we think are guilty of the sin of presumption. They presume on the goodness of God to care for them without their co-operation. The devil tempted Jesus to do this in a leap from the pinnacle of the temple, quoting a scripture that the angels would care for him. "Keep back thy servant from presumptuous sins."

It seems to us that the above instructions on the part of Jesus in such times of danger are very plain. Ours should be a co-operative faith. I have faith in God that he will give me food, but I co-operate with him for my potatoes. I trust in God for health, but I do it with a co-operative faith; I eat, drink, and labor so as to be well. I trust in God for safety on the highway and pray that he will care for me, but I do not then drive down the road at ninety miles an hour. Ours must be a co-operative faith; we think it applies to air raids, invasions, and blackouts. Like Habbakuk of old when he saw "the coming of the people that invadeth us," we shall rejoice in the God of our salvation. Jehovah, the Lord, was his strength, and made his feet like hinds' feet (Hab. 3:16-19). Jesus told his disciples that they had

legs and feet and that they should use them in their flight to the mountains. Faith and this kind of works also go together.

We are not discussing the matter of remaining in the midst of danger to render aid. A sacrificial service is Christlike. But that is another matter from a presumptuous sin, and being reckless with one's life when there is no call for it. If I am not on some first-aid duty, I shall take Christ's instructions and hunt a hole.

*New Windsor, Md.*

## More Bible School

BY JAMES M. MOORE

OUR two weeks' daily vacation Bible school had closed on Friday. It had been an interesting school, and the boys and girls had seemed to enjoy it. It was nearing time for day school to begin.

As the pastor was walking along he saw a group of four boys. His "Good morning, boys, are you anxious for school to begin?" brought a unanimous "No" in reply. Then the oldest of the boys said he wished they could have less school, a longer vacation, and more Bible school—Bible school all during vacation "to keep us out of trouble."

That made the pastor think. Did the boy mean what he said? We have been recommending Bible study as just the help he suggested. Was that a call for more opportunity to know God's Book? It sounded like a real challenge.

*Lititz, Pa.*

## Progress

BY ROY WHITE

WE may be in the process of regressing culturally a thousand years, in ten years. Still there is something left. Almost all nations kill the enemy but so far they have not returned to the custom of eating him. There is reason to hope that we will not regress so far as that, although it would not work him any greater injury than what we now do.

Among the leaders of the nations there is a tacit agreement not to destroy one another. Men on the street might talk about killing the Kaiser, but those in authority knew better. If no one in the world ever had more danger to face than a national leader, this would be a secure world indeed. Churchill does not want Hitler killed, and Hitler does not want Churchill killed. Bitter though their differences may be, they would not carry the war to the point of homicide within their own group.

Now when you and I somehow can become parties to this understanding we will be getting somewhere.

*Chicago, Ill.*

## Horizons

BY MARY McDOWELL

There are horizons short and steep  
Blocked by some dangerous mountain peak;  
Too much of earth blots out the sky,  
Stunting the soul, but pleasing the eye.

There are horizons flat and wide,  
Deep, distant views with nothing to hide;  
Just enough earth and just enough sky,  
Broad'ning the soul, enlightening the eye.

In life's horizon, would that I  
Might temper my vision with earth and sky;  
Down through the years, I'll strive to keep  
My own horizon broad and deep.

*Millersburg, Ind.*



## Her Baby . . .

BY ELAINE S. ANDERSON

"OH, Jim, I wish we could have that little girl."

Mary Levett, who spoke these words, stood at the fortieth milestone of her life. She had always loved children, but the room she had set aside for a nursery had never echoed to the sound of a baby's cooing laughter.

Now there was a possibility, just the most remote one, of a little baby's coming into her life. Only Jim stood in the way. Jim was a wonderful husband, but he did not care for children. Twenty years ago, he had brought Mary to their little home. Together they had planned for a girl for Mary and a boy for Jim. First a beautiful boy was born—dead. Two years later a girl came. Life was too difficult for such a wee thing; in two hours it too was dead. Jim's love for children died then. Mary had long since given up the fond hope she had once had for adopting one, until two days ago, when a poor woman, John Goad's wife, had died, leaving a little baby two weeks old. The father had nothing and cared not what became of his little daughter, but Jim never relented to Mary.

"Mary, you know you are not strong enough to care for a child. It wouldn't be ours anyway. It's just John Goad's daughter, a pauper child. John's no good." So Jim argued.

Mary nodded. "It's all right, Jim. I just thought maybe you would feel different and could love it if it came into our home."

The next day was stormy. The wind hurled the snow against the windows with all the fury of the storm gods.

"Jim, I wish you wouldn't go to work. It's cold and I don't like the way the furnace has been working. If anything should happen the water pipes would freeze in no time."

"Well, Mary, I'll have Holman come out and look at the furnace. Brady is coming today, so I really must be at the office. I'll be home for dinner before you know I'm gone."

Jim kissed her and was gone. Mary stood by the window thinking of John Goad's daughter. At last she roused herself and busied herself with the dishes. The clock struck eleven. Soon dinner time would be here.

Suddenly Mary looked up. She smelled smoke. True to his word, Jim had sent Holman out. Mary rushed to the cellar stairs. No, the furnace was all right. She spun around and looked out the little window at the rear of the kitchen. One glance was enough. John Goad's house was on

fire. Smoke was pouring from the upstairs windows. Snatching up her coat, Mary ran out into the road. The snow was an inch or two deep in some places and more than six inches deep where it had drifted in after the snow plow had gone through. In good weather it was only five minutes' walk to John's place, but to Mary the road now seemed endless. Once she fell. When she finally reached the door of John's house, the smoke was shot through with flame.

Mary tried the door. It was locked and chained. She glanced through the window. The smoke hadn't reached the first story. A little white blanket lay in an open drawer on the floor. Mary thought the blanket moved. Frantically she tore at the door, pulling, wrenching with all her strength. It did not yield. A minute later the chimney toppled. Again Mary pushed. Still the door didn't move. The chain held fast. Bits of wood and brick were tumbling about her. The window—perhaps she could smash the frame. Already the white bundle was becoming hazy in the blue smoke. Mary threw herself against the frame once, twice, three times. It stood firm. The bundle was almost invisible now. Mary gathered all her strength in one supreme effort. The frame cracked. Again she tried. It yielded and Mary fell into the room. Gropingly she made her way to the drawer. Was it the baby? Would it be alive if it was? She heard a choking gasp.

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## She Found a Beauty

BY MAY ALLREAD BAKER

She found a beauty in our chill November  
When earth and sea and sky are dull and gray.  
She gathered, then, the bittersweet's bright amber  
To lend a touch of sunshine to our day.

And pointed out the tender green of lichen  
That grew upon the frowning, rocky ledge;  
The breathless beauty of the raindrops clinging  
In icy diamonds to the frosted hedge;

The pale-blue plume of wood-fire smoke ascending;  
The graceful etching of a leafless tree;  
The hardy loveliness of purple asters—  
The year's last blossoms—in the sheltered lee.

She found a beauty, too, when life was darkest.  
Her courage and her faith burned ever high.  
"I've always found," she said, "that God draws  
nearer  
When paths are steep, and dark clouds veil the  
sky."

And so, in ways, in manner firm, but tender,  
That beauty may be found in drear November,  
My mother taught these two great truths to me:  
And God will brighten dark adversity.

Arcanum, Ohio.



Snatching the blanket she rushed for the window. In some way she managed to get through. The steps were afire. Mary jumped from the only place she could. The smoke blinded her, but she ran as best she could from the burning house. At last she fell, exhausted from the snow and smoke.

In Mary's tired ears a horn sounded. A car pulled up and stopped. Someone from afar called, "Mary, what are you doing here? What is that in your arms?"

Feebly Mary rose and sank into the seat of the car. It was then that Mary realized it was their family doctor.

Mary, despair in her voice, said, "The baby is mine. I can't give her up. I had her. I got her from that burning house. If she lives I can't give her up."

"Yes, Mary, the baby is yours. She will be all right in an hour. John Goad died this morning of alcohol and exposure."

Jim was there when they drove in. Mary handed him the white bundle. Her hands were yet bleeding. To Jim she said simply, "It's our baby now, Jim. We're going to keep her."

Dr. Brown told of Mary's struggle for the little bundle Jim held. Jim looked at Mary's hands. What capable hands they were! They would never grow tired of caring for a baby.

"Yes, Mary, she's ours," was all he said.

*Burlington, Vt.*

## Cultivate Faith Thoughts

BY ADA THOMPSON HOY

FAITH is a little word of five letters, a very substantial one, and it contains many old-fashioned ingredients such as trust, honesty, constancy, steadfastness, reliance, loyalty, stability, confidence, belief, persistence, uprightness and quietness. Without faith in each new day, in husband, children, friends and acquaintances and in ourselves, this life would be in a sorry plight indeed. And best of all, it, and it alone, can and does acquaint us with God and initiate us into the intimate mysteries of that divine help which is God.

Faith helps us to dream our dreams and make them come true, make our plans and work them. It gives us hope and courage and makes us see the possibilities in ourselves and our surroundings. It makes us believe the best and relegate all else to oblivion. It brings us many times to a something that is almost too good to be true, but then life itself is hard to believe at times. We are apt to accept the good things it offers us and not try very much to understand it.

We had enough faith in one person to marry

him and with him we founded a home. With that faith uppermost in our minds and hearts, that home grows and continues a glorious accomplishment. Why not? Faith simply doesn't recognize failure and it sets no limit on the promises of the future.

Then our children! They believe in us implicitly and there is no greater thrill on earth than to hear a tiny voice in the middle of the night calling "Mother" because the owner of that small voice needs help and goes to the one she trusts most. Great business! We must not fail them. We must keep faith with them. We must keep our word and the bargain we made with them when we brought them into the world.

We admire people who are interesting, stable, and adaptable. They are able to face life's problems squarely and fearlessly because they believe in life. They have made of faith a good, sharp, workable tool. It has given them opportunities and comfort and has filled their minds with power and happiness. There was never a great person who did not have faith enough in himself and his power to spend time and energy working those ideals of his until he realized them. He had a purpose in life, and it left no room for doubts and fears and dreads.

To have faith is to keep from a feeling of loneliness. We do not work alone, although many times the weeks and months seem hard, lonely ones filled with such unevenness and questioning that they seem impossible to be coped with. If our faith even "as a grain of mustard seed" is unfaltering it sees us through and on to our accomplishments.

Harness up our faith with imagination and action, and anything is possible to us. We have access to resources we didn't dream of, to a wealth of power we may not understand at first. Cultivated, renewed and bolstered up continually, it is a foundation to stand on and a key to open the doors of opportunity and accomplishment.

*Oregon, Ill.*

## The Mills of God

BY ADA CASSELL SELL

Cary Corbin was having a good time. There was no doubt about it if good times may be had by a young girl up to everything that comes her way—cars, dates, canoes, campfires, skating-rinks, leap-the-dips, a beautiful jade holder between carmine lips (the tiny smokestack at the end was not so beautiful). Mention should be made of an increasing taste for stimulating beverages. Cary knew few boring moments. Those she did experience were between eleven and twelve a. m. She usually awoke at eleven, having an indulgent mother, who shut her eyes to the hour Cary came in at night, and did all the housework herself. Perhaps one should say a blind

(Continued on Page 20)



## Our Mission Work

### Sharing a Share Letter . . .

When a letter filled with interesting news comes from the field, it is well to share it with as many churches as possible. The groups that give to the Bulsar Share Plan will be glad to have this letter read by other churches as well as by their own members.—A. C. M.

August 15, 1942

Dear Shareholders in Bulsar Station:

As you think of the work that is going on in your station, you have to get acquainted with a number of missionaries, don't you? Do you wonder why all of us are living here at one place? Well, we don't stay at one place so much of the time but live here because we have houses to live in that were built here years ago. My husband and I take our house with us and go out into the smaller villages as much of the time as we can, and sometimes we wish it could be arranged for us to live in the villages all the time. We are responsible for the work of Bulsar station that is carried on in the surrounding territory—the evangelistic work in the villages. Although we have been in India almost five years, we have been here just a bit over two years, so we are still rather new to the territory.

About twelve miles from Bulsar we have a large rural church, a boarding and day school for boys and girls and some other work going on. This is at the village of Khergam where Miss Ida Shumaker worked so many years. The work here is a part of the Bulsar area, and in so many ways it is the most encouraging as well as the most interesting spot in our territory. Elder Naranji Solanki, who is at present the leader of the elders' body in the First India district, and his wife Benabai are in charge of the work there. Benabai, the mother of ten children ranging from twenty-seven years to ten years, is the matron of the girls and in charge of the work among the women. Chaganlal Matar is in charge of the boys' boarding school. He is a capable and understanding leader of boys. The boys in this school study up to sixth standard, then go to Anklesvar for their last two years. The girls take their final examination from this school. Their course is quite practical and includes sewing, cooking and home nursing. When the girls leave school, they are able to make their own blouses and skirts and children's clothes as well as embroider, crochet and knit. They are also quite proficient in singing garbos—songs sung with graceful figures by groups of about sixteen girls.

The members of the Khergam church who live within a mile come every morning to the church for prayers. They are interested in helping each other and in building a Christian community. They have organized a co-operative society. They give liberally for the Lord's work.

Round about Khergam at varying distances we have nineteen schools and Christian workers trying to lead the village people to a knowledge of Christ. The people in these surrounding villages are also members of the Khergam church, except for one group, which has an organized church called Bamanvel. Nearer Bulsar, we have work in six villages, in which we have about fifty Christian people. For many years work has been carried on in this area but with none confessing Christ. We rejoice that now these are coming.

Just now we are receiving the special blessing of rain. For the past six weeks now, we have had more or less rain each day. Over seventy inches of water has fallen.

That gives hope to the people, for their main crop as well as chief food is rice, and that needs lots of rain. After the last few years of crop failure, this is a real blessing from heaven.

Although there is hope of food in the future, many of the poor people will have their lives shortened and health impaired because of the hunger they will have to endure until the crop comes. It would be difficult for you to imagine on how little some exist. There are thousands of homes with no food whatsoever in them. If one of the members of the family goes out in the rain, gathers a bundle of sticks or cuts a bundle of grass, puts it on his head, carries it to town and sells it for a few cents, they can get enough grain for one meager meal by boiling it with enough water so that the quantity will satisfy their hunger. It merely sustains life. It is a long way from abundant living.

In some sections of our field we have undertaken relief work. We have developed work projects of lasting value to the community, which require labor, chiefly or entirely such as work on the roads, wells, etc., and have employed needy people at the regular rate for day labor. This gives them enough food for the day. In this way, many poor people, especially among the Christians, have been helped without the loss of self-respect and without developing a begging mentality. They feel that they have been able to help themselves. This relief money came from the Brethren Relief Fund in America—you may have contributed some of the money. If so, you can feel that you have helped many poor people here in India to get enough to live on in these hard times.

Again this winter, beginning, we hope, in October, we expect to go to the villages with our tent and bring God's message to the people there. We ask your prayers in this.

Yours in his service,  
Rachel and Earl Zigler.

Bulsar, India.

### Lights and Shadows

BY C. G. SHULL

#### Bible Study and Evangelistic Meetings

July 19 to August 9 witnessed three weeks of special Bible study and evangelistic meetings in the Palghar church. The Dahanu village workers were also present for this, and Miss Swartz assisted in the last two weeks of the Bible study. During the first week Rev. E. S. Timothy of another section of India, but a Marathi-speaking preacher, was present. Rev. Timothy is a man for whom the Lord has done great things and the Lord is using him mightily to lead his fellow countrymen to Christ and to deepen the spiritual life of the churches which he visits. During his meetings a number of our Christians rededicated their lives to Christ by coming forward to the altar with the desire that special prayer be made for them. The evangelist spoke fearlessly against sin and outlined very clearly the essential steps for salvation and the victorious life. Six young people whose hearts the Lord touched during his meetings were further prepared for baptism during the following two weeks and on August 9 they were baptized. Bro. Bhosale, the Indian pastor of the Dahanu church, was present to administer the rite.

#### School Reopens

Our boarding and day schools opened in June with an increase in the hostel enrollment. A development for



which we are especially glad this year is that Christians and non-Christians are eating freely together in the various hostel groups. This indicates that caste barriers are definitely weakening and should prove to be the opening wedge to conversions among the non-Christian boys of the boarding school and their village parents, brothers, sisters, relatives, and friends.

### The First Step Is Difficult

We had earnestly hoped that a young man of this group now eighteen years of age would accept Christ at this Bible institute time. He is a boy of promise, having secured in the recent final examination the highest marks in the history of our school. He believes in Christ, but to be the first one to step out in his village requires faith and courage. God is able to give this and we believe the young man will come ere long.

### Relief Is Given to Children

Our village schools have opened again following the planting season vacation during which the masters were attending our institute. In four of our village schools, as well as in two at Dahanu, some of the Service Committee's relief appropriation is being used. At the end of each week of school attendance, selected needy children are given enough grain to provide them with one meal a day until the next Saturday. This help will be given until the new crop is harvested.

### Shall India Eat in Peace?

The monsoon has been unusually good this year and if the latter rains do not fail there will be a plentiful harvest. But five days ago the Congress party leaders were arrested and a civil-disobedience movement is on. And, besides this, a foreign foe crouches at the gate. Yes, God is giving the harvest but will it be reaped without molestation, distributed under normal conditions, and eaten in peace by India's needy people? God alone can answer this question. India is probably entering one of the greatest crises in her history. One can only pray,

O India! our India!  
God mend thine ev'ry flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

O India! our India!  
God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

*Palghar, India.*

## What to Pray For

*Week of November 14-21*

**Pray for the missionaries whose names are listed in the Prayer Calendar this Week**

Chalmer G. Shull.  
Susan Stoner Shull.

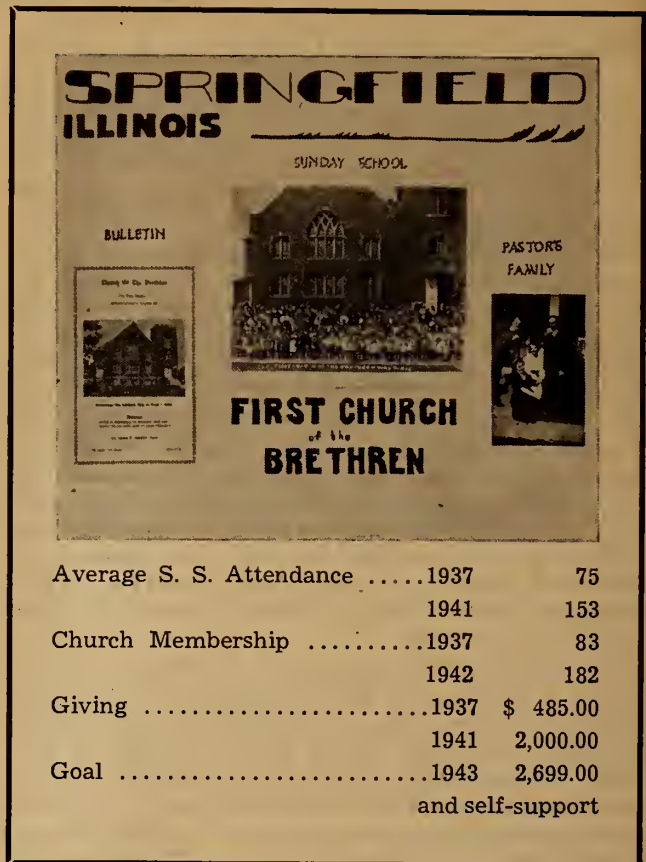
**Remember the missionaries on their birthdays**

### Africa

Clarence C. Heckman, Nov. 8, 1897.  
Howard A. Bosler, Nov. 27, 1899.  
Lloyd Studebaker, Nov. 7, 1904.  
Irene Frantz Bittinger, Nov. 13, 1905.  
Evelyn Frank, Nov. 10, 1910.

### India

Eliza B. Miller, Nov. 18, 1874.  
Leonard E. Blickenstaff, Nov. 11, 1913.



The above is a poster which the Springfield, Ill., church made, showing their growth in membership and giving over a period of five years.

## Home Missions Today

(Identification of the Home Mission pictures on page 15)

Reading from left to right, first row: Cedar Creek church, Ala., in the Tennessee district, organized twenty-eight years ago. Elder Reuel B. Pritchett (center right in picture) has been a strong influence here. (2) and (3) Kaskaskia church, Southern Illinois, showing the old church and the new church dedicated July 1941, with Oliver Dearing, pastor, in the foreground. Second row: (1) Wood brought by the members for the pastor at Belleville church, Northwestern Kansas. (2) Family has just participated in dedicating the Lord's Acre project of Mabel Taylor (second girl from left), who lives at the Resettlement house in Mt. Carmel congregation in Greene County, Va. (3) Ladies' quartette of the Omaha, Nebr., church, which serves the local church and others of the district with gospel singing. Third row: (1) Workers interested in cleaning the church property at the Resettlement house, Mt. Carmel congregation. Newton L. Poling preaches here once each month. (2) Here is Mabel Taylor with the returns from her Lord's Acre project, which were sent to Camp Lyndhurst, Va. (3) Brooklyn, N. Y., Italian mission children completing a handwork project. Fourth row: (1) Mt. Hermon church group, Mt. Carmel congregation. Pastor Newton L. Poling will need to walk one and a half mile to reach the church this winter. (2) Wilbur I. Liskey, pastor of the Raisin church in Northern California, and his wife and three sons. (3) The small picture inset is of Miss Laura Moyer, faithful mission worker in the Brooklyn Italian mission.







## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, November 15

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Things That Mar Family Life. —Gen. 27: 30-35; Matt. 5: 31, 32; Luke 12: 13-15. Golden Text, Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6: 2.

**Christian Workers.** The Economic Basis of a Just and Durable Peace.

**B. Y. P. D.,** How Can We Get Guidance From God?

• • •

#### Gains for the Kingdom

**Seven** baptized in the Martinsburg church, Pa.

**Seven** baptized in the Rock Run church, Ind., Bro. Roy Teach, evangelist.

**Two** baptized in the Lima church, Ohio, Bro. S. L. Cover, evangelist.

**Nine** baptized in the New Dale church, W. Va., Bro. Hugh Garner, pastor.

**Eleven** baptized in the Maitland church, Pa., Bro. E. M. Detwiler, evangelist.

**Four** baptized in the Christiansburg church, Va., Bro. Archie Naff, evangelist.

**Five** baptized in the Yellow Creek church, Ill., Bro. L. M. Baldwin, evangelist.

**Three** baptized in the Auburn church, Ind., Bro. Edward Stump, evangelist.

**Three** baptized in the Beachdale church, Pa., Bro. H. Stover Kulp, evangelist.

**Three** baptized in the Indian Creek church, Pa., Bro. David Snader, evangelist.

**Five** baptized in the Cherry Grove church, Ill., Bro. M. E. Clingenpeel, evangelist.

**Two** baptized in the Geiger church, Pa., Bro. G. N. Falkenstein and Pastor Roy S. Forney, evangelists.

**Three** baptized and four received by letter in the Meyersdale church, Pa., Bro. Edward K. Ziegler, evangelist.

**Five** baptized and one received by letter in the Ninth Street church, Roanoke, Va., Bro. Ray O. Shank, evangelist.

**Twenty-eight** baptized and three received by letter in the Rummel church, Pa., Bro. George Wright, pastor-evangelist.

**Twenty-four** baptized and one received on former baptism in the Mexico church, Ind., Brother and Sister B. M. Rollins, evangelists.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. John D. Ellis** of Johnstown, Pa., Nov. 9-22 in the Hagerstown church, Md.

**Bro. M. Guy West** of Roanoke, Va., Nov. 16-29 in the Keyser church, W. Va.; Nov. 30—Dec. 13 in the Cumberland church, Md.

### Personal Mention

**Bro. Robert L. Sink** of Rossville, Ind., believes "the club plan to be the finest advancement created yet to familiarize our people with our brotherhood and create a church consciousness."

**Elder I. N. H. Beahm**, who has been visiting some of the less frequented churches and holding meetings for them, was a Publishing House visitor on the last Wednesday and Thursday in October. He feels that the eight books for one dollar, listed in the Messenger for Oct. 24, page 31, make just about the best bargain ever offered by the House.

**Assistant** camp directors were much in evidence last week, but they stayed pretty close to the north board room. Bro. W. Harold Row saw to it that they made the most of the training school provided for them. The men present for this special instruction were: Paul Keller, Ercell Lynn, Galen Stinebaugh, Milo Yoder, Graham Hodges, Morris Keeton, William Cline, Richard Mills, George Brown, Bob Sollenberger, Ed Grater and Ira Holland.

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#### Miscellaneous Items

**The Pittsburgh**, Pa., congregation, formerly at 1120 Greenfield Ave., Squirrel Hill, Pittsburgh, is now located at Beechwood and Lilac streets. The Sunday services are: Sunday school, 9:45 a. m. and preaching, 11:00 a. m. Visitors are always welcome.

**Prices** church, Antietam congregation, near Waynesboro, Pa., is planning a singing to be held Sunday evening, Nov. 22, beginning at seven o'clock. Boys from C. P. S. camps at Williamsport and Leitersburg will render part of the program. The public is invited.

**A good many** church mortgages have been burned this year. If things went off as planned the Cleveland church, Ohio, where Bro. Jesse D. Reber is pastor, had a mortgage burning last Sunday. It is also a good time to do something about that parsonage debt. For example, we understand that at Naperville, Ill., a movement to clear the parsonage debt resulted in the raising of about twice what was needed!

**Because of exhausted stock** two substitutions have become necessary in the list of eight Brethren books for one dollar, advertised in the Messenger issues for September 19 and October 24. Some Who Led, by Miller and Royer, is being replaced by Christian Heroism in Heathen Lands, by Royer. The Life of Elder R. H. Miller is being replaced by the Biography of Elder James M. Neff, by Florence Neff.

**"Spring Creek** church of Middle Indiana will celebrate the silver anniversary of the erection of its present house of worship which was dedicated Nov. 11, 1917. We are combining our annual home-coming service with this silver anniversary in an all-day service on Sunday, Nov. 15. Bro. Otho Winger gave the dedicatory sermon twenty-five years ago and we have secured him to speak on this date. All friends of the church are invited to worship with us on this day."

**"We like** the 100% Gospel Messenger plan. It is a great help. I plan to send eight or ten next year to pos-



sible new member families." So writes a Pennsylvania pastor.

**Annvile church** of Pennsylvania has changed the date of the revival to be held by Bro. Hiram G. Gingrich from Nov. 15-29 to Nov. 29—Dec. 12.

**Maple Grove**, Northeastern Ohio, will have rededication services on Nov. 22. Dr. R. V. Bollinger is to be the afternoon speaker. It is to be an all-day meeting with basket dinner at noon. Everyone is invited.

**The young people** of Northwestern Ohio will hold their annual B. Y. P. D. conference on Nov. 14, 15 in the Dupont church in Dupont, Ohio. Bro. Leland S. Brubaker of Elgin, Ill., and Bro. Ernest Lefever of Chicago, Ill., will be the guest speakers.

## *With Our Schools . . .*

### **Juniata College**

**The Carnegie music study set** has been giving regular enjoyment to those who enjoy good music.

**The convocation sermon** on September 27 by Dr. Warren D. Bowman of Washington supplemented admirably the above point of view by stressing the need for spiritual discipline.

**The combined home-coming** and parents' day brought to the campus a large group of friends who entered into the spirit of the provision which was made for their entertainment.

**The president's opening address** stressed the critical character of the times, the privilege enjoyed by those who are able to remain in college, and the necessity for restoring to our vocabulary the word *discipline* which has nearly been lost from our modern education.

**On October 1** President Ellis attended a meeting of the presidents of the Brethren colleges at Bethany Seminary in Chicago. The meeting was called by the Brethren Service Committee to consider new problems relating to conscientious objector students.

**The Women's League** of Huntingdon held its monthly meeting in the social rooms of the college on October 6 and enjoyed a very entertaining and instructive program. The different leagues have manifested a practical interest in the college for a number of years.

**The ministers** of Huntingdon were invited to the college on Friday preceding the universal Communion Sunday and given opportunity to meet the students affiliated with their respective churches. The result the following Sunday was gratifying to the ministers and to the college.

**While attendance** at the autumn trustee meeting was affected by the inclement weather and by illness, a good representation was present to receive the report of the president and the acting treasurer, Bro. William S. Price, to discuss the college problems, and to act upon important matters.

**The first vesper** service of the college year was addressed by the Rev. Harold Voelkel, missionary for twelve years in Korea and Japan. Since the leadership conference suggested 6:30 Sunday evening instead of 4:30 Sunday afternoon for these services, it has been planned to hold them once a month at 6:30 p. m.

**The president's five-point program**, announced at the opening of the college year, is as follows: (1) care and economy in the use of every expendable resource, and

of all college facilities; (2) increased attention to health and physical exercise for every student; (3) serious application to all intellectual tasks; (4) cheerful acceptance of every necessary personal sacrifice, and willing service to the community and the nation; (5) continual and humble dependence upon the divine strength and guidance.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Every Man's Book.** Francis Carr Stiffler. Harper and Bros., 1941. 113 pages. \$1.00.

The amazing story of how the Bible has reached the mind and heart of mankind is here told in brief interesting units originally prepared for radio broadcasts. The power of the Bible, its meaning for culture and civilization, the way it has been handed down, translated, and made available throughout the world, how to read it and fall in love with it—these and many other interests related to the Book of Books are presented with simplicity and insight.

As editorial secretary for the American Bible Society, the author would be expected to feature the work of the society. He does this in a way that gives the reader the sense of kinship in a task which is bringing great blessing to humanity. He opens the door to a new appreciation of our Christian heritage in the Bible.

There is excellent source material here for ministers and Sunday-school workers, as well as inspiration for any who will read it.—E. G. Hoff.

**Christian Doctrine.** J. S. Whale. Macmillan, 1941. 197 pages. \$2.00.

As the title indicates, this is a book on doctrine setting forth the author's view of basic doctrines of the Christian faith. But it is no abstract and lifeless treatise on theology. It breathes the spirit of living Christian experience and rises to a proclamation of the gospel. In eight chapters he summarizes his interpretation of the Christian faith about God, man and his sin, the kingdom of God, Christ and his atonement, the Trinity and the incarnation, the church, the means of grace and the "last things." Points of view are expressed with which Brethren would differ. The book contains many literary and historical references as well as quotations in Greek, German and Latin. Dr. Whale is an English Congregationalist and president of Cheshunt College, Cambridge. In his theology he represents an evangelical Calvinism. The lectures were originally presented before six hundred members of the faculties of Cambridge University. The book deserves a wide reading. To the more intellectually minded it will make a strong appeal.—Foster B. Statler, Mt. Morris, Ill.

**Religion Helps.** Clarence E. Lemmon. The Bethany Press, 1942. 152 pages. \$1.00.

The cream of addresses to young people by a college pastor of deep insight and wide experience. The sanity, seriousness and understanding of the author and his positions makes his writing persuasive and fruitful. Youth and youth leaders would surely profit by reading the book.

The few questionable assumptions and conclusions in the book are far outweighed by its many excellences. Read with discrimination and a ready mind, a deepening of interest in Christian living is to be expected.—E. G. Hoff.



**Civilian Bond Issue . . .**

By Ross D. Murphy, Philadelphia, Pennsylvania

Why civilian bonds? Among the three historic peace churches, there are many who because of religious convictions find it impossible to purchase war bonds. It is also true that outside of these three denominations quite a large number of individuals share similar convictions. This encourages us to believe that the three measures of meal are being leavened by our testimony.

For us who hold sacred these convictions, it becomes very embarrassing to refuse the purchase of war bonds to meet a community quota. Our neighbors cannot understand and we are often looked upon as unpatriotic. We enjoy the blessings of liberty. Why should we not be willing to sacrifice for those blessings? The Civilian Bond issue is the outcome of an attempt to do something about this question of loyalty.

Through our National Service Board for Religious Objectors at Washington we approached the Secretary of the Treasury, Henry Morgenthau, Jr., and offered a plan by which we would be given the privilege to purchase Civilian Bonds that could be included in any community quota. The secretary looked with favor upon our plan and his letter to us appeared in full in the Gospel Messenger of August 29, 1942.

You will remember that in this letter he said that the treasury needs some six billion dollars annually to maintain the civilian services of the government which are essential to the basic needs of human life, to conserve our natural resources, and to keep in repair our national plant. As American citizens we have always been in accord with this civilian program of our government and can subscribe to bond issues for its administration.

The secretary further stated, "The treasury would be willing to have the funds which you propose to collect from your people invested in treasury bills, treasury certificates of indebtedness, treasury notes, and treasury bonds, which the treasury offers publicly to the people of the United States from time to time, and which are not designated by their terms as 'war issues'."

A Civilian Bond Committee has been organized to set up plans by which the bonds may be purchased through our fiscal agent, the Provident Trust Company of Philadelphia.

Anyone desiring to purchase bonds must send the money to the fiscal agent. A copy of the subscription order blank appeared also in the Gospel Messenger of August 29, 1942. A copy of the order blank and a Civilian Bond folder were mailed to the pastor and elder of each local congregation. Additional copies may be secured from the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

The folder gives a more detailed description of bond denominations, registration of bonds, service charges, mailing of bonds by the government and instructions to bond subscribers than can be given in this write-up. This folder aims to answer all questions in general. But someone asks about the rate of interest. There is no way to know the exact interest rate until an issue which the Secretary of the Treasury offers us is placed on the market. The rate may be a little lower than war issues, but we are not primarily purchasing these bonds for the money we can make. We are interested in the testimony we can bear.

Up to the present time, the subscriptions have been coming in with encouraging amounts and will soon reach the \$300,000 mark.

**Peace Testimony Made Through Pay Deduction Plans**

For members facing violation of conscience in co-operating with pay deduction plans for war bonds, there are two alternative opportunities. The one is pay deductions for the purchase of Brethren Service Certificates; the other pay deductions for Civilian Bonds.

**Brethren Service Certificates.** When you buy Service Certificates you receive neither interest nor return of principal but you do hold a printed certificate as tangible evidence of your contribution. They are issued in denominations of \$5, \$10, \$25, \$50, and \$100. The money is used for Civilian Public Service and war relief.

**Civilian Bonds.** For members who must invest, rather than give, their payroll deduction money, the Civilian Bonds are offered. A pamphlet available from the Brethren Service Committee explains them. The purchaser in buying these gives testimony of his conviction by designating his wish that the money be used for civilian purposes of the government. Buying these bonds does not

**Payroll Allotment Authorization for Purchase of Civilian Bonds » » »**

By ..... (Employee)

To ..... (Company)

I hereby authorize you to deduct from my earnings each (payroll period) ..... the amount of \$.....effective with the payroll ending .....and each time \$.....has accumulated to my credit, to send the money to the Provident Trust Company of Philadelphia, Attention: Civilian Bond Committee, Seventeenth and Chestnut Streets, Philadelphia, Pennsylvania, for the purchase of a Civilian Bond. Such deduction shall continue each pay period thereafter until (a) termination of my employment, (b) written notice by me of the cancellation of this allotment, or (c) termination of this allotment arrangement by you. I understand that no interest is to be paid by the company on any accumulated funds.

I furnish you herewith a subscription order form for your use in transmitting the check for the purchase of these government Civilian Bonds.

Witness ..... (Signature of employee)

Date ..... Address ..... (No. and Street) ..... (City or town) ..... (State)



help the church in her Brethren Service expense but the buyer does express his convictions.

To approach the management where you work we suggest you secure printed forms of the payroll form which you wish to use. If you wish a Brethren Service Certificate you may secure a sample to show your manager. If you wish Civilian Bonds you may secure the pamphlet explaining them and the subscription order form for use of your company in sending money to the Provident Trust Company. Get all these materials from your local Brethren Service representative or direct from Brethren Service Committee, 22 South State Street, Elgin, Illinois.

### Questions People Ask About Civilian Bonds

By H. Spencer Minnich

**Question:** Where do I secure a Civilian Bond?

**Answer:** Provident Trust Company of Philadelphia, Attention: Civilian Bond Committee, Seventeenth and Chestnut Streets, Philadelphia, Pa.

**Question:** In what denominations are bonds issued?

**Answer:** Bonds are available in \$100, \$500, and \$1,000 units. Some issues may offer \$50 units. The first issue did not provide \$50 units and such subscribers need to wait, or add another \$50 to their subscription to be certain of receiving a bond at an early date.

**Question:** Must cash be sent with the order?

**Answer:** Cash must be sent with the order and in addition a service charge of \$1.00 must accompany each subscription order.

**Question:** What is the date of maturity and rate of interest on these bonds?

**Answer:** The date of maturity and the rate of interest will vary with each issue. The first issue, bearing 2% interest, payable semiannually, was dated Oct. 19, 1942, and matures March 15, 1952. Other issues will likely be at a similar rate and period of maturity.

**Question:** How soon will a bond be issued after money reaches the Provident Trust Company?

**Answer:** There is no certainty of date but probably the government will furnish the Provident Trust Company with an issue about once a month.

**Question:** Can these bonds be sold or redeemed before date of maturity?

**Answer:** The bonds may be sold on the open market and the price may be more or less than the purchase price. They are not redeemable until the date of maturity.

**Question:** Do the bonds have coupons to clip?

**Answer:** No. They are registered in the owner's name and semiannual checks will be sent from the United States treasury to the owner.

**Question:** Are these bonds taxable?

**Answer:** The income derived from these bonds is subject to all federal taxes now or hereafter imposed. The bonds are also subject to all state, inheritance, gift, or other excise taxes, federal or state, but shall be exempt from taxation imposed on the interest or principal by any state or local taxing authority. Such are the specifications on the first issue and we presume the following issues will have the same status.

**Question:** Can these bonds, instead of bonds labeled as war bonds, be purchased by employees through the pay deduction plan at the plants where they work?

**Answer:** By making arrangements with the management, employees may specify that deduction from their pay is to be used for the purchase of Civilian Bonds through the Provident Trust Company. The procedure would be the same as if the individual were sending in the money for the bond.

**Question:** Does the purchase of a Civilian Bond give credit on the county war bond quota?

**Answer:** Yes. All purchases are classified according to states and counties and this report is furnished to the treasury department at Washington for release, if desired, to the various counties over the United States. Report is made by counties, but not by names of individuals in the counties who purchase Civilian Bonds.

**Question:** How may an individual purchase a Civilian Bond and contribute it to some phase of the church work?

**Answer:** An individual may send in the order form specifying that the bond is to be registered in the name

## Payroll Allotment Authorization for Purchase of Brethren Service Certificates » » »

By ..... (Employee)

To ..... (Company)

I hereby authorize you to deduct from my earnings each (payroll period).....the amount of \$.....

effective with the payroll ending.....and each time \$.....has accumulated to my credit, to send the money to the Brethren Service Committee, Church of the Brethren, 22 South State Street, Elgin, Illinois, designating the money to be used in the maintenance of the program of Civilian Public Service as provided in the Selective Training and Service Act of 1940. Such deduction shall continue each pay period thereafter until (a) termination of my employment, (b) written notice by me of the cancellation of this allotment, or (c) termination of this allotment arrangement by you. I understand that no interest is to be paid by the company on any accumulated funds.

Of this program the Secretary of the Treasury, Henry Morgenthau, Jr., wrote August 4, 1942, addressing Paul Comly French for the churches supporting the program:

"We understand that the groups you represent are making contributions to the support of the Civilian Public Service camps for conscientious objectors authorized by the Congress and the Selective Service System, which would otherwise have been a charge on the Treasury of the United States. We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens."

In sending this contribution ask the Brethren Service Committee to mail to me the Service Certificate and credit same to the quota of..... congregation.

Witness ..... (Signature of employee)

Date ..... Address ..... (No. and Street) (City or town) (State)

\*A payroll deduction order blank for sending money to the Brethren Service Committee is available.



of the General Mission Board of the Church of the Brethren, Inc., 22 South State St., Elgin, Illinois. The purchaser should write to the General Mission Board, advising of the order and specifying the purpose for which the gift is intended. If for example, the money is to be used for Brethren Service, the Mission Board would take over the bond, hold it in its endowment investment portfolio and pay the cash to the Brethren Service Committee for immediate use.

## The Mills of God

(Continued From Page 12)

mother, if one can be blind to actions as well as to sights. Anyway, Cary's mother could not manage the girl and had long since ceased to try. If anyone did pluck up courage to tell her about some particular isolated matter in which Cary had figured, the result was always the discomfiture of the informant.

"She's just like all the young folks these days! No worse! Times have changed and people along with them!" Cary's mother would declaim indignantly. So friends of the family ended by allowing things to take their course.

Whenever Miss Ida, a self-considered pillar of the church Cary's mother attended, heard of one of Cary's escapades, she would utter solemnly, "God's mill grinds slow but sure."

It made the pastor feel bad for Cary and Miss Ida when the solemn statement was uttered. He never could understand why Miss Ida did nothing to try to make Cary good. He himself made it a point to give her little jobs in connection with Sunday-school outings and affairs of that nature. He was influential in putting her name on the welfare committee. "Try her, please!" he had urged. Strange to say, Cary did everything her pastor ever asked her, even when she heard whisperings and what Miss Ida meant she should hear, "Seems we could have someone with a good reputation on that committee."

Cary heard, but she was hard. In her young heart there were all sorts of rebellions against society as it existed. She saw men eager for work, but denied, and other men who were no longer fit to work because of receiving more than their share of charity; she saw what she interpreted as indifference in the church. Nobody seemed to care or even want her to go to church or Sunday school. She had to except the pastor. She knew she wasn't living right, but had come to the conclusion that nothing mattered. To her mother she was a closed book: Beyond talking about dresses, hats and the like, their conversation was limited. Cary felt pangs of shame when she saw her mother's gray hair, but she couldn't bring herself to do differently.

That is, she couldn't until Dave Benard came to their church to hold a meeting—Dave, whose past had been scarred and marred with sin before he found Christ, who spent his days testifying and preaching in a large city mission, and who had been influential in saving many. Some of the members didn't like Dave. They thought, even if they didn't admit it to themselves, that an ex-drunk and an ex-convict were poor candidates for repentance. They acted as though the poor souls had gone too far in sin to return to grace.

Dave's sermons were eye openers to Cary. Why, the church was concerned about deep-dyed sinners! Jesus had paid it all, yes, even her own debt! Jesus would

forgive her if she came to him with confession and repentance! One did have a responsibility in this world, and that was to live a consecrated life. It all became clear to Cary. One belonged to the church in order to belong to Christ. One should love everyone in the church instead of pointing out his weakness.

Cary Corbin walked up the aisle with head erect, and in her eyes was a new light, the light of peace and love. All the recklessness had been cleansed from them. Cary was surprised how cordially the members received her. She saw love and joy in many of their faces as they welcomed her. Cary's mother was a crumpled sobbing heap in her pew. "God help me to make up to mother in the future for the worry I must have caused her in the past!" That was the prayer Cary breathed when at last the mother's shoulders ceased to heave. Kind Dr. Dane as quietly as possible gave her a bromide. In a short time Cary was escorting the trembling woman home. Nights before Cary's conversion Mrs. Corbin had wept and trembled for one kind of Cary. Now it was with tears of joy that she saw another kind, a new Cary. But too much joy at one time, as unexpected as this was, acts often like sorrow.

Miss Ida was at a loss what to do or say or think. She had quoted God's mill so long and so frequently that it seemed like losing an old friend to lose the occasion to say it. The pastor again felt sorry for Miss Ida. She was one of his sheep, too, one who had far too little love in her heart. He made it a point to have Miss Ida and Cary put on the welfare committee together. Soon they were taking Thanksgiving baskets to needy homes; working at the same thing created a mutual understanding. More love was born in Miss Ida's heart.

One night another quotation reminded Miss Ida of Cary. Miss Ida often said it of the sweet-faced lovely girl, who had been won to Christ. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

Altoona, Pa.

## Yes, I May Put Forth Wings!

BY GRACE HILEMAN MILLER

"I made a discovery this morning, Rebecca Kline," enthused Mary Cassel, her neighbor. The latter had appeared at the Kline kitchen door.

"By the twinkle in your eye, I should say you have done something," ventured Mrs. Kline.

"Yes, I've made a thrilling discovery—really, I have."

"Let's hear about it. Don't keep me in suspense; what is this thrilling discovery?" implored Rebecca.

"I have learned how to put forth wings."

"Mary Cassel, what is the joke?"

"No joke at all; listen here to what I have found in Isa. 40: 31 in this different version." Opening the notebook she had in her hand, she read: "They that wait on the Lord shall renew their strength, they shall put forth wings like eagles; they shall run and not be weary, they shall walk and not faint."

"Read it again," remarked Rebecca thoughtfully. Then as Mary concluded Rebecca exclaimed, "What a thrilling thought! Yes, even I may put forth wings by simply waiting on the Lord!"

La Verne, Calif.



# The Church at Work



## Plays and Pageants for Christmas



### Plays for Adults and Young People

**A Bed of Hay**, by Agnes Peterson. 1 scene. 6 or 8 m., 3 w., 30 min. 50c. Tender and effective picture of the well-loved Christmas story. Setting is in a stable yard of an inn.

**And There Were Shepherds**, by O. G. Herbrecht. 4 scenes. Cast indefinite. 45 min. 25c. Luke's story developed to show the effect of the birth of Christ on Reuben, and, in turn, the effect on the begging children. Excellently adapted to the modern youth program. Music.

**A King Shall Reign**, by Marion Wefer. 1 scene. 4 or 6 w., 2 m., 1 child. 45 min. to 1 hr. 35c. No royalty to amateurs. A Hebrew mother grieves for her slain baby. Her grief is hallowed as she lovingly gives shelter to travelers who flee the country with their child. In her service, it is revealed to her that she has served the Christ Child.

**A Stranger in Bethlehem**, by Charles George. 1 act. 3 m., 3 w. 1 hr. 35c. Christmas Eve in the town of Bethlehem, Pennsylvania, in a poor, unhappy present-day home. A stranger comes to the door and brings comforts and adjustment. Happiness is restored to the home.

**Children of the Inn**, by Jewell Bothwell Tull. 1 act. 8 m., 4 w., extras. 25 min. 35c. No royalty to amateurs. A very human and dramatic nativity play.

**Crowded Out**, by J. W. G. Ward. 1 act with prologue and epilogue. 12 m., 6 w. 25c. Royalty \$5.00. The traditional Christmas story done simply and effectively and with use of the Christmas carols.

**Dust of the Road**, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. Int. 50c. Royalty \$5.00 when no admission is charged, \$10.00 when admission is charged. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines.

**Fragrance of Myrrh**, The, by Mildred Bowles. 3 scenes. 8 m., 3 w., 1 child. 1 hr. 50c. The setting is in the inn at Bethlehem. The kind innkeeper and his wife have had much sorrow and illness in their home. The daughter has never been well. They share their room, bed and blanket with strangers who come and their stable is opened to a poor traveler and his wife from Nazareth. A great miracle happens in their home on the night when the child is born in the stable, for their daughter, Anna, is healed.

**Lost Star**, The, by Dorothy Clarke Wilson. 5 episodes. 9 m., 5 w. 30 min. 35c. Ten or more copies must be purchased for permission to give the play. The youngest of the Magi loses his way in following the star because of hatred for an enemy. With the help of a Jewish captive, he regains the light. Musical background.

**Mimi Lights the Candle**, by Edith Coulter. 1 act. 1 m., 8 w. 30 min. Int. 30c. No royalty to amateurs. An effective well-written play of modern life carrying its lesson of the beauty of kindness.

**More Blessed**, by Paul Moffett. 1 act. 3 w., 2 m. 45 min. 35c. No royalty to amateurs. A selfish son and daughter are brought to face their unconcern and disregard for others when they realize the meaning of their father's generous spirit.

**No Room in the Hotel**, by Dorothy Clarke Wilson. 1 scene. 6 m., 4 w. 1 hr. 35c. A Christmas play which depicts a present-day scene where the same attitudes are revealed as in the inn centuries ago. There is a strange similarity to the Bible story although representing our own generation. Even today, hearts are touched.

**Peace I Give Unto You**, by Dorothy Clarke Wilson. 1 act. 4 m., 1 w. 30 min. Int. 35c. A Christmas peace play. It takes place in the humble cottage of Joseph and Marta, and tells the story of the first Christmas in its relation to universal peace.

**Search for the Holy Grail**, The, by Mabel Moomaw. 1 scene. 19 characters and chorus. 35 min. Mimeographed. The theme is clearly brought out that "he who serves his fellow man is surely kin to me" and finds the Holy Grail.

**Star Gleams**, The, by Florence L. Speare. 1 scene. 8 m., 2 w., 2 choruses and the audience. 1 hr. 35c. The story of the star told entirely by community singing and pantomime.

**Topaz of Ethiopia**, The, by Edith Squires and Elizabeth Emerson. 1 act. 5 m., 3 w., 4 girls, reader. Int. 35c. Eight copies must be purchased for permission to give the play. This play is based upon an imaginary legend—that the topaz of Ethiopia, one of the gifts of the wise men to the Christ Child, remade the lives of those who touched it. A very dramatic presentation of the power of the eternal spirit of good will.

**Way**, The, by Ethel Rockwell. 3 parts. 16 characters, voice, ten nations. 1 hr. 35c. A Christmas pageant of peace. In Part 1, the world is waiting for the Christ. Abraham, Moses, Elijah and Isaiah speak. In Part 2 the coming of the Christ is presented, and in Part 3 the nations of the world rejoice that the Christ is among them.

**Why the Chimes Rang**, by Martha Race. 1 scene. 4 m., 3 w., many extras. From 20 min. to 1 hr., depending on elaboration. Ext. 35c. This is a pantomime arrangement of the famous Christmas story, easy to present, as a reader gives all the lines. In order to be effective, the staging should be carefully done.

### Plays for Intermediates and Children

**Christmas Guest**, The, by Constance Mackay. 1 act. 3 girls, 2 boys, 2 adults. 20 min. Int. 30c. A miracle play in verse. An old beggar is made comfortable and happy on Christmas Eve by some children. A mystical light surrounds him as he leaves the home and gives a benediction.

**Christmas Story**, The, by Rita Benton. 1 scene. 14 or more characters, juniors or intermediates. Int. 25c. A simple presentation of the nativity story in the manner of the old mystery plays. The setting is in the Bethlehem stable, and little shepherds bring gifts such as a pair of mittens, a ball and other things. Contains music of several ancient carols and also suggestions for costuming and production.

**Littlest Shepherd**, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Ext. 35c. Royalty \$5.00. The Littlest Shepherd, faithful to his task on the hillside, is shown the nativity scene and learns that to be happy one must make others happy.

**Nativity**, The, by Rosamond Kimball. Adapted for any number of children or young people. Ext. 35c. Composed entirely of selections from the Bible story of the nativity. Tableaux accompanied by congregational singing of carols and hymns.

**Tidings of Joy**, by Elizabeth McFadden. 1 act. 6 m., 2 w., 5 boys, 4 girls, 1 baby and other children. Int. 35c. Royalty \$5.00. Scene: A basement room in a poor tenement. A modern setting. Joseph and Mary Doe and their baby, Christopher, are about to be evicted from their home. Christmas carolers from a near-by church find them and give them help.

### Pageants With Songs and Music

**Adoration of the Kings and Shepherds**, The, by Mildred Cook. Choir, church school children, angel, minister. 75c. A pageant of nativity. Many beautiful hymns, carols and benedictions make up the service.

**Christmas Pageant**, by LaVona Hildreth. 10 characters, 2 choirs, 2 candlebearers. This pageant is included in the 1942 Christmas Program (mimeographed material). The program is free in conservative quantities.

**Christmas Worship Service for the Family**. A. 2c. Meditations, poems, Scripture readings, hymns.

**Nativity**, The, by Margaret I. Snyder. 4 episodes. 12 m., 1 w. 45 min. 25c. A service depicting the story of the first Christmas in music, pageantry and reading.

**Prophetic Child**, The, by Rev. Langley Sears. 33 characters and choir. 15c. A Christmas pageant consisting of songs and short scenes.



### Christmas Order Card

.....Christmas Program Material, 1942. Mimeographed program materials, stories, poems and a Christmas pageant, one set to a church except in cases of large congregations.

.....Christmas Offering Envelopes.

.....Christmas and World-wide Leaflet.

Plays and Pageants. (Write name of play you order.)

Name .....

Address .....

Congregation .....

District .....

### ADULT DISCUSSION OUTLINE

#### Conscience Compels Them

Scripture: Romans 12: 9-21

Sunday, November 29

**Note:** Write Brethren Service Committee, Elgin, Ill., for pamphlet with the above title, and also for other literature and reports on C. P. S. camps. This material will help to answer the questions of who is a C. O. and what is happening to him.

#### I. The Situation at Present

Even though the government of the United States has defined and provided by law for this group of citizens, many people within and without the church fail to understand the motive or the significance of their action.

The national director of Selective Service has said, "Few question the patriotism of the honest conscientious objector. . . . Because his patriotism is different from that of the majority of his fellow citizens, it is not always understood."

#### II. The Presentation of Facts Concerning C. O.'s and the Program to Date.

Let one or two persons prepare to give information on (1) Who Conscientious Objectors Are? and (2) What Is Happening to Them Now?

#### III. Discussion

1. Let questions and issues that are vital and alive to your group be raised and discussed.
2. Let the group be friendly and frank, respecting all points of view no matter how divergent they may be.
3. Let the group choose a project upon which they can unitedly work.
4. Take time for prayer.

### Correspondence . . .

#### Church Burns Mortgage on Fifth Anniversary

The heavy debt which has hung over the Hollins Road church, Roanoke, Va., for the past five years has been triumphantly wiped out in a great united effort by its members. Though this church has not had a long history it is one filled with interest. The work began on the Hollins Road in the summer of 1913 in a union program. The Church of the Brethren took over the work in 1916 and on March 23, 1924, it was organized into a separate congregation under the name of the Tinker Creek church with a membership of 84.

Since that time there has been a constant growth in the church. During the summer of 1928 the district mis-

sion board became interested in the work and helped in the securing of Bro. C. M. Key as a full-time pastor. Bro. Key conducted six consecutive evangelistic services during the next six years. One hundred seventy-two members were added by baptism and twenty-nine by letter.

This growth necessitated remodeling and the addition of an educational department. This was done during 1936 and a new furnace was installed. But on the first Sunday it was used the church burned. For the next six months services were held in the local school building. Plans were laid at once to build a new church. By August 29, 1937, a new modern cinder block and brick structure, 36 x 80 feet, with fifteen classrooms and two auditoriums was dedicated under the name of the Hollins Road Church of the Brethren. The total cost was \$13,500, of which \$8,000 had to be covered by a mortgage. Every effort was made during the years to curtail this indebtedness. In January of this year it was decided to try to pay off the mortgage in July. Enthusiasm was so high that when July 26 came we were ready to burn the mortgage and celebrate the fifth anniversary with \$162 in the building fund treasury.

Dr. Paul H. Bowman, president of Bridgewater College, preached the morning sermon, after which one member of the building committee carried forward a lighted candle and another member the mortgage. The pastor, Bro. C. M. Key, received the lighted candle and the elder, Bro. I. T. Hooker, the mortgage. The candle ignited the mortgage and it was burned in a container provided for the purpose.

In December of 1940 the men of the church installed a public address system in the church with loud speakers on the tower. This is used to call the community to worship, to broadcast the regular services and to give the community special announcements and music. We have found this very worth while. The church has a bright future and good prospects for growth.

Roanoke, Va.

Violet Janney.

#### District Conference—Southwestern Kansas

The district conference of Southwestern Kansas met October 9-12 at the Eden Valley church, seven miles northwest of St. John. Throughout the conference the weather was ideal and the fellowship and spiritual food were excellent.

President Rufus D. Bowman of Bethany Biblical Seminary gave the major addresses of the conference. Particularly impressive were his messages on missions, the ministry and peace. Speakers from McPherson College and their topics were: D. W. Bittinger, Church and Social Problems; J. J. Yoder, Our Sufficiency; Burton Metzler, Ministry of Education; John W. Boitnott, an educational address. James H. Elrod, new regional secretary, presented a message on the Ministry of Reconciliation. The moderator's sermon was given Sunday night by Clinton I. Weber of the Hutchinson church.

The musical features of the conference were of high quality. Both the women's and men's quartets of McPherson College sang a number of selections under the direction of Prof. Nevin W. Fisher. On Sunday evening special hymn slides were shown, enhancing our appreciation of five great hymns of the church.

In the business session Monday morning several items were adopted that are of more than passing interest. The conference favored the appointment of James H. Elrod as regional secretary by the Western Regional Coun-



cil and voted to give \$75.00 annually to this new work of general church promotion. The minutes of the specially called meeting of last February, which authorized the merger of the West Wichita church with the First church of that city, were adopted. Of the large balance in the Mission Board treasury it was decided to give \$375 to Brethren Service and \$375 to Home Missions under the General Mission Board. The goal of \$4,500 for district giving to Brethren Service for this present fiscal year was approved and quotas were assigned to the churches. A recommendation was passed to the Program Committee that future district conferences begin early Friday afternoon, that business sessions be held on Saturday, when more people can be present, and that the conference close Sunday evening. Besides the usual letter of greeting to our missionaries, Brother and Sister F. H. Crumpacker, the conference sent a letter of congratulation and appreciation to Brother and Sister George W. Burgin on the celebration of their fiftieth wedding anniversary, October 24.

W. W. Gish was elected delegate to next year's Annual Conference with Clinton I. Weber, alternate. Burton Metzler will be moderator of next year's district conference, which will be held at the Pleasant View church, near Darlow.

McPherson, Kans.

Bernard N. King,  
Writing Clerk.

### Salvation Is Personal

Though parents and friends may pray for us, every soul making a full surrender to God must make that final decision alone with God. Salvation is much like truth, goodness, and purity in that it cannot be bought or inherited. Each individual must meet the conditions to attain God's free gift of salvation.

"Let every man prove his own work" (Gal. 6: 4); "For every man shall bear his own burden" (Gal. 6: 5); "So then every one of us shall give account of himself to God" (Rom. 14: 12)—all these texts bear testimony that salvation is an individual matter. Those scriptures that seemingly contradict this—"Bear ye one another's burdens" (Gal. 6: 2); "We then that are strong ought to bear the infirmities of the weak" (Rom. 15: 1); "Not forsaking the assembling of ourselves together" (Heb. 10: 25)—make it important that each person seek his own salvation.

Life is a matter of progress, of growth. Peter said, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3: 18). How can we grow? By adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. Paul wanted to grow and to attain; he wanted to know more of Jesus, his resurrection and his power. He said, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 4: 13, 14).

Labor is essential to maintain the Christian life. Some texts which uphold this are: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6: 27); "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4: 11).

Paul suggests in the scripture, "Work out your own salvation with fear and trembling" (Phil. 2: 12), that we must continue to work until God calls us to live with

him. "Work out" implies continued effort; "your own," that no one can do it for you; "with fear and trembling," that we do not take credit unto ourselves but give it to God.

May God find us watching and working when Jesus comes.

Riverside, Calif.

L. D. Bosserman.

### Golden Wedding Anniversary

Mr. and Mrs. Albert Gressley celebrated their fiftieth wedding anniversary on July 26, 1942, at their home in Union Township, Huntington County, Ind. A dinner was served at noon to the children and the brothers and sisters of the couple. The home was decorated with vases and baskets of flowers, which were gifts of friends. Many other beautiful gifts, cards and letters were received by the Gressleys. An open house was held from two to five o'clock in the afternoon, at which they received their many friends.

Mr. and Mrs. Gressley are the parents of four children: Ruth, Paul and Walter of Huntington, Ind., and Minor of Bellevue, Ohio. There are nineteen grandchildren.

Albert Gressley, the son of Mr. and Mrs. John Gressley, and Betty Altman, the daughter of Mr. and Mrs. Henry Altman, were married July 24, 1892, at Bippus, Ind. They resided there for one year, then moved to their present home. Brother and Sister Gressley are members of the Huntington Church of the Brethren, in which they have been loyal and faithful workers. They have served thirty years in the deacon's office. May God grant them many more happy, useful days in service to him and to their friends.

Huntington, Ind.

Betty L. Gressley.

### Fiftieth Wedding Anniversary

Robert E. Wright and Maggie B. Liskey were united in marriage Sept. 22, 1892, by Bro. Andrew B. Miller. On Sunday, Sept. 20, 1942, they celebrated their fiftieth anniversary at their home, which stands in the shadow of Summit church.

Their children, five sons and two daughters, were present as



well as twenty of their twenty-two grandchildren and also one great-grandson. Other relatives and a few friends were among the number present. A brother and a niece of Mrs. Wright were the only two present who had attended the ceremony fifty years ago.

Brother and Sister Wright are regular attendants at the church services. Sister Wright was a member of the Methodist church in her childhood; since she became a member of the Church of



the Brethren it would be hard to find anyone more loyal than she. Their children are all members of the Church of the Brethren.

Bro. Wright says that on the morning he was married he had only seventy-five cents in his pocket. Now they have reared a family and sent them out to serve the world, and they own a comfortable home.

At noon a picnic dinner was served on the lawn. A daughter-in-law, Mrs. Roy Wright, baked the three-tiered wedding cake which graced the center of the table. After the bountiful meal the guests assembled in a group to witness the opening of the gifts. They were of a useful and miscellaneous nature. Then an old-time sing was engaged in with Mrs. Perry Wright at the organ. This was followed by a talk on marriage and family happiness by Bro. John T. Glick. The remainder of the evening was spent in a social way.

We wish for them many more happy anniversaries.

Bridgewater, Va.

Mrs. John T. Glick.

### Ada M. Litzinger

In February 1942 Sister Ada Litzinger became ill with a strange and very rare sickness, for which medical science could find no cure. It was termed *plastocytoma*. After much suffering, she died at her home in Conemaugh on June 19, 1942, aged forty-four years.



Sister Ada Litzinger, the oldest daughter of William and Lorena Reighard, who reside in Conemaugh, was born Feb. 16, 1898, in Park Hill. She attended the Conemaugh Church of the Brethren with her parents in her childhood and at the age of thirteen was baptized. From that time until she became ill she took an active part in the religious work of her church, county, and community.

On Feb. 16, 1919, she became the wife of Ralph B. Litzinger, who through her life and influence came to know and accept Christ as his personal Savior. Their home was blessed with six children, all

of whom are living. They are Dale and Elaine, both married, and Wade, Zola, Darlene and Garth at home. Two grandchildren were also welcomed into this home. The Litzinger home was a Christian one in which friends, relatives and church members were always welcome, in which many church and Sunday-school activities were held and in which many visiting preachers and a number of missionaries were entertained.

Sister Litzinger was a graduate of the Franklin Borough high school. She also attended Cambria Rhowe Business College in Johnstown. During this part of her life she was actively engaged in religious training. In 1916 she was elected church clerk and served faithfully until her death. In 1926 she was elected missionary superintendent. Because of special interest in this particular work, more than \$3,500 was given by the Conemaugh church in freewill offerings to the cause of missions. In the Missionary Workers Sunday-school class, of which she was an active member, she introduced the share plan many years ago.

She is sadly missed by her devoted husband and children, her parents and her three sisters. But may their loss be her gain.

Funeral services were conducted in the Conemaugh church by her pastor, Bro. S. W. Pearce, and Bro. L. B. Harshbarger. Her body was laid to rest in the Headrick cemetery.

Conemaugh, Pa.

R. B. Litzinger.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hettler-Beigh.**—By the undersigned, Sept. 23, 1942, in the West Eel River church, Ind., James E. Hettler and Marjorie A. Beigh.—Hugh Miller, Wabash, Ind.

**Zirkle-Hoover.**—In the Harris Creek church, Oct. 25, 1942, Charles Robert Zirkle of Fletcher, Ohio, and Mary Elizabeth Hoover of Bradford, Ohio, by the undersigned.—Theo. R. Eley, Union City, Ind.

## Fallen Asleep . . .

**Alt, Mary Susan,** was born March 22, 1865, and died July 22, 1942. Her husband died seventeen years ago. She is survived by nine children, a large number of grandchildren, one sister and one brother. She united with the church six years ago and lived

faithful till death. Funeral services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Baker, Roy W.,** son of the late Daniel and Sarah Dilling Baker, was born April 29, 1900, near Fredericksburg, Pa., and died at Fort Bragg, N. C., Oct. 9, 1942. He was inducted into the army on Aug. 17, 1942. He had been on a long hike with others of his company and went on guard duty after his return. Being overheated from the hike, he chilled and pneumonia resulted. He is survived by two sisters and three brothers. Funeral services were held at the Clover Creek Church of the Brethren, of which he was a member, by Rev. James Donaldson, assisted by Rev. I. B. Kensinger and Lester Conn. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Bashor, Julia Etta,** daughter of Hamilton S. and Mary Jane Wilson, was born near De Kalb, Mo., Dec. 2, 1860, and died near Glendora, Calif., Oct. 16, 1942. She was united in marriage to John S. Bashor of Andrew County, Mo., July 8, 1877. To this union were born four children. The husband and three sons preceded her in death. She is survived by her daughter, seven grandchildren and ten great-grandchildren. Sister Bashor lived in Missouri fifty-one years and in Mt. Morris, Ill., nine years. She came to Long Beach in 1920 and to Glendora in 1921, where she had since resided until July 20, 1942, when, because of illness, she was taken to the Evergreen rest home in Duarte, where she calmly slept away. She united with the church on Aug. 8, 1887, and was a loyal Christian, deeply interested in the welfare of the church, though blindness kept her from many of the activities of the church. She was a member of the Mt. Morris College missionary society and contributed to it up to the time of her death. Funeral services were held in the Glendora church; those officiating were Elder Galen K. Walker, pastor; Elder H. M. Brubaker and the undersigned. Interment was in the Oakdale cemetery at Glendora.—A. D. Sollenberger, Glendora, Calif.

**Berkley, John L.,** was born in Somerset County, Pa., Aug. 22, 1880, and died Sept. 19, 1942. He was a charter member of the Somerset Church of the Brethren and remained faithful to the end. He was married to Carry Hoffman, and to this union were born five children, all living; three grandchildren also survive. Bro. Berkley was an engineer on the B. & O. railroad for thirty years. While on one of his runs his engine blew to pieces snapping out his life instantly. Bro. Berkley was a good father and church member. It is wonderful to be able to close one's work with his hand on the throttle. Funeral services were conducted in the Berkley home in Somerset by his pastor, Bro. Galen R. Blough. Burial took place in the memorial park near Somerset. This was a beautiful scene. The sun was just about to set; the organ sent forth music of the old hymns and a soloist sang the Lord's Prayer.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Boyd, Ammon H.,** was born June 15, 1887, and died Oct. 3, 1942, at his home near Annville, Pa. Death came suddenly after a heart attack while he was working on his farm. He was a faithful member of the Church of the Brethren for twenty-four years. He was married to Frances Shelly twenty-nine years ago. He is survived by his wife, four sons, four daughters, one granddaughter, one sister and one brother. One son preceded him in death. He was held in high esteem in the community in which he lived. The funeral services were held in the Annville church with Brethren Daniel Buchalew, Hiram G. Gingrich and Simon G. Bucher officiating. Interment was in the Chiques cemetery in Lancaster County.—Fannie K. Longenecker, Lebanon, Pa.

**Butler, Elroy,** was born Oct. 13, 1889, and died Aug. 12, 1942, at his home near Jennings, Md. He had been in ill-health for several years but had recovered sufficiently that he was able to work again, until he was confined to his home the past three weeks of his life. He was married to Nora Miller and to this union five children were born. He was the son of McClellan and Eliza Folk Butler and was born near Keyzers Ridge, Md. He had a kind disposition and had been a member of the Church of the Brethren the past four years. Funeral services were held in the Lutheran church of Jennings, Md., conducted by Bro. F. M. Bittinger, assisted by Bro. J. C. Beahm. Interment was made in the Grantsville cemetery.—Mrs. Arthur Resh, Grantsville, Md.

**Butterbaugh, Mary,** daughter of David and Barbara Butterbaugh, was born Dec. 11, 1877, and died Sept. 24, 1942, after one day's illness, in the home of Brother and Sister Cliff Weirick, with whom she had made her home for a number of years. Early in life she united with the Church of the Brethren and remained faithful until death. She was happiest when serving others, and her many friends will miss her characteristic smile and words of cheer. She was preceded in death by her father, mother, three brothers and two sisters. She leaves one brother and a host of relatives and friends. Services were held at the West Manchester church by the writer and Bro. Raymond Lantis. Interment was in the cemetery by the church.—Hugh Miller, Wabash, Ind.

**Crill, Jesse J.,** was born in the state of Indiana Oct. 14, 1875, and died Oct. 19, 1942. He grew to manhood in Indiana and was married to Mary Keister on Dec. 22, 1900. To this union four children were born. The family came to the Wenatchee Valley eleven years ago and resided here since. He was preceded in death by one son, and is survived by his wife and three children. Bro. Crill was a faithful member of the Church of the Brethren for more than thirty-eight years. The end of his life came suddenly, but it was the end of a good and consistent life. In his going the community loses a good citizen and the church a faithful member. Services were conducted at the Jones and



Jones funeral home by his pastor, W. T. Luckett. Burial was in the Evergreen cemetery.—W. T. Luckett, Wenatchee, Wash.

**Forbes**, Catherine, the daughter of Jonas and Mary Hershberger Kaufman, was born in Geistown, Pa., May 31, 1860. On June 2, 1887, she married John F. Forbes and to this union were born four sons and one daughter. Two of her sons preceded her in death, and her husband died in 1907. Sister Forbes bravely bore her burden of sorrows and cares. She maintained the Christian home which she and her husband had established and raised the children. For years she was tollgate keeper at Benscreek, rendering a public service which many will long remember. Sister Forbes loved her church and always found time to give to the work of her church. For over fifty years she was a member of the Roxbury Church of the Brethren. Her loyalty to her church has been a beautiful and inspiring memory to all who knew her. She was a diligent worker in the ladies' aid society of her church. Seven years ago she moved to Hyasota to reside with her daughter. Here she lived through the remaining years of her life and was affectionately spoken of as Grandma by all the adults and children of the community. Since Sept. 1, 1940, she had been bedfast. Throughout her affliction she was patient and remained radiant in spirit. Through peaceful sleep she passed away on Oct. 7, 1942. She is survived by three children, one brother, one sister, two grandchildren and one great-grandchild. Funeral services were held in the Roxbury church with the writer in charge, assisted by her former pastor, E. M. Detweiler. Interment was in the Berkley Hill cemetery.—Lewis H. Brumbaugh, Johnstown, Pa.

**Herrington**, Samuel M., was born Feb. 14, 1866, at Milledgeville, Ill., where he spent his entire life. He was the son of Samuel and Elizabeth Meyers Herrington. He died Oct. 2, 1942. On Jan. 12, 1888, he married Anna Miller. Three children were born to this union; one preceded him in death. His wife, two daughters and two sisters survive him. He united with the Milledgeville Church of the Brethren at an early age. He served many years as chairman of the board of trustees. He will be greatly missed. Burial was in the Dutchtown cemetery. Dr. W. S. Bell and the undersigned conducted the service.—Paul E. Miller, Milledgeville, Ill.

**Huffman**, Levi Ralph, was born at Tekoa, Wash., Jan. 22, 1884, and died Oct. 19, 1942. He came to the Wenatchee Valley to live in 1919 and resided here since. He was a member of the Church of the Brethren most of his life. He was preceded in death by his parents, six brothers and six sisters. He is survived by three brothers and three sisters. He was crippled his entire life, yet he was able to care for himself and will be remembered for his spirit of helpfulness toward others. Services were conducted by his pastor, the undersigned, at the Jones and Jones funeral home. Burial was in the Evergreen cemetery.—W. T. Luckett, Wenatchee, Wash.

**Livengood**, Lydia Fike, daughter of Joe and Susan Miller Fike, was one of a family of eight children. She was born at Meyersdale, Pa., Jan. 25, 1860, and died Aug. 16, 1942. She was united in marriage to A. L. Livengood on Dec. 17, 1882. He preceded her in death. To this union were born two children. Aunt Lydie, as she was known, had been ill the past six years. Her strong body and excellent care kept her to the end. While in her teens she united with the Church of the Brethren at Milledgeville. As long as her health permitted she gave much time and energy to her church. Two sisters survive her, also her two children and three grandchildren. Burial was in the Dutchtown cemetery. Dr. W. S. Bell and the undersigned conducted the service.—Paul E. Miller, Milledgeville, Ill.

**McClellan**, Susie Agnes, died Oct. 13, 1942, at the Robert Long hospital in Indianapolis, Ind. She had been ill the past four years. Mrs. McClellan was born Feb. 20, 1907, at Muncie, Ind., the daughter of Abe and Rosie Morton Riley, both of whom survive. She moved to Jackson County twenty-five years ago and was married at Brownstown on June 1, 1927, to Orville McClellan, who survives. Mrs. McClellan, who enjoyed the acquaintance and esteem of a host of relatives and friends, was a member of the Church of the Brethren. Besides the parents and husband she leaves four sons and three daughters, two brothers and two sisters, one half-sister and three half-brothers, and many relatives and friends. Funeral services were conducted at the New Hope Church of the Brethren by Rev. Carni Carpenter of Jeffersonville. Burial was in the Riverview cemetery at Seymour.—Mrs. Joe Kaylor, Crothersville, Ind.

**Merrill**, W. Irvin, was born in Gratiot County, Mich., on April 23, 1881. He died on Aug. 12, 1942, at Pottsville, Mich., where he had been a resident for the past five years. All but one year of his life's career was spent in his native state. He was a member of the Church of the Brethren at Lansing, Mich. It was his practice to support the Lord's work with a tithe out of his meagre income. He was a cabinet maker by trade and did skillful work in that field of labor. Surviving are the widow, Mrs. Margaret E. Merrill, his son, eight step-children and one sister. Funeral services were conducted by the undersigned, and interment was in the Pottsville cemetery.—Walter M. Young, Lansing, Mich.

**Moherman**, Sarah Augusta, daughter of John and Margaret Garver Wertz, was born in Marion County, Iowa, Jan. 6, 1865, and died suddenly at her home on Oct. 16, 1942. She joined the Church of the Brethren at the age of fourteen at Black River, Ohio. After her marriage to Bro. Albert A. Moherman on Jan.

21, 1909, she transferred her membership to the Ashland Dickey church, of which she remained an active and valued member until her death. She taught in the Sunday school for many years and was especially interested in women's work. She was president of that organization at the time of her death. She was active in the work of the W. C. T. U. She is survived by her husband, now in his ninety-second year, a brother, and two sisters. Funeral services were held in the Ashland Dickey church with the writer officiating. Brethren Criege and DeLauter assisted. Interment was in the adjoining cemetery.—C. A. Helm, Ashland, Ohio.

**Mohn**, Ida W., daughter of the late Samuel and Mary Weaver Royer, was born July 31, 1870, and died at her home in Lebanon, Pa., on Oct. 14, 1942. She was the wife of the late John W. Mohn, who preceded her in death four years ago. She had one daughter who died in 1915. She was the last of her family. On Easter Sunday 1939 she was received into the Lebanon Church of the Brethren through baptism. She remained a faithful member. She was feeble for some time and was cared for by her cousin. Funeral services were held in the Rohland funeral parlors and the Fourth and Locust streets Church of the Brethren by her pastor, the undersigned, assisted by Rev. Lester W. Royer. Burial was made in the Union Meeting House cemetery.—Carl W. Zeigler, Cleona, Pa.

**Mongold**, Alice Virginia Margaret, was born April 3, 1890, and died Jan. 22, 1942. She united with the Church of the Brethren in early life and lived a consistent Christian life. Funeral services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Mongold**, Harrison David, was born May 3, 1863, and died July 26, 1942. He was a member of the Church of the Brethren since early life. He was united in marriage to Mary Ellen Riggelman, and to this union were born fourteen children. He is survived by twelve children, fifty-two grandchildren and twenty-one great-grandchildren. Funeral services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Reichard**, Elizabeth Thomas, wife of R. Howard Reichard, died Sept. 6, 1942, after four months' illness in a Baltimore hospital. She was the daughter of Bro. J. Walter and the late Florence Brown Thomas and was aged thirty-three years. She was active in the work of the church when her health permitted and displayed a fine Christian spirit during her long illness. Besides her husband and father she leaves a young son and a brother. Funeral services were conducted at the Westminster Church of the Brethren by her pastor, Bro. S. Earl Mitchell, assisted by Bro. George A. Early. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Replogle**, Sarah, widow of George W. Replogle, died at her home in Roaring Spring, Pa., Aug. 22, 1942. Death came peacefully and brought to an end a long and useful life. She was born near Woodbury, Pa., Aug. 29, 1850, and was the oldest daughter of Abram S. and Mary Kifer Brown. Most of her life was spent on a farm near Woodbury. Along with many farm cares and responsibilities, she found time to devote to the church and faithfully fulfilled the duties which in those days were customary for the wife of a deacon. The hospitality of her home was extended to relatives and friends, ministers and missionaries. Thirty-five years ago her husband retired from farming and the family moved to Roaring Spring. Here, so long as her health permitted, she was regular in attendance and support of the church program. She lived to see the congregation grow from a small group to a membership of more than 500. In her declining years the church services and the visits of her pastor were her greatest comforts. Her husband preceded her in December 1919. Surviving are one daughter, three sons, one step-daughter, one step-son, one sister and one brother. Funeral services were held in the Roaring Spring church in charge of her pastor, Bro. H. Q. Rhodes, assisted by Elder James A. Sell, a lifelong friend of the family. Interment was in the Dry Hill cemetery near Woodbury, the ancestral burying place of the Brown family.—George B. Replogle, Roaring Spring, Pa.

**Rodamer**, Lydia Yoder, was born on a farm in Somerset County, Pa., Oct. 21, 1851, and died Oct. 7, 1942. She was the daughter of Henry and Gertrude Hostetler Yoder. She was married to Cyrus Rodamer, who died some years ago. Two sons survive; her daughter preceded her in death thirty-three years ago, leaving an infant son whom his grandmother reared to manhood. There is also another grandson. Sister Rodamer united with the church early in life and was known for her fine Christian character and her sympathetic and motherly disposition. For the last seven years she was well cared for in the home of her son and daughter-in-law. After a short service at their home with Bro. A. Jay Replogle officiating, funeral services were conducted at the Salisbury Church of the Brethren by Rev. Replogle, pastor, assisted by Rev. V. R. Gillum, pastor of the Grantsville Methodist church. Interment was in the Odd Fellows cemetery at Salisbury, Pa.—Mrs. P. S. Davis, Springs, Pa.

**Sellers**, Oliver Victor, the son of Elder and Mrs. G. W. Sellers, was born at Bryan, Ohio, Feb. 27, 1883. He died Oct. 17, 1942. He graduated from high school in Ohio and attended Manchester College, after which he taught school for a number of years. He was married to Vinnie Filburn on May 17, 1906. They moved to North Dakota and there resided until 1909 when they came to the Wenatchee Valley, which has since been their home. Two daughters were born into their home. He was a faithful member



of the Church of the Brethren since his boyhood. The standards of his life were high, and his interest in the welfare of mankind was deep. He was known for his moral integrity and honesty. He commanded the confidence and respect of all who knew him. He was selected as county commissioner in Douglas County for two terms. He is survived by his wife and two daughters, one sister and two brothers. He was preceded in death by a son in 1918. In his passing the community loses a good citizen and the church a faithful member. Services were conducted at the Wenatchee Valley church by Pastor W. T. Luckett. Burial was in the Evergreen cemetery.—W. T. Luckett, Wenatchee, Wash.

**Smith, Mary Ann**, aged sixty-five years, four months and two days, died in the Lebanon sanatorium. She was born near Hanoverdale, Pa., to John H. and Sarah Baum Cassel. She was married to Bro. C. W. Smith and resided in Palmyra for twenty-five years. She was a faithful member of the Church of the Brethren for many years. Surviving are her husband, two daughters, two brothers, two sisters and six grandchildren. Funeral services were held in the Palmyra church and interment was in the Hanoverdale cemetery.—Mrs. Moses Groy, Palmyra, Pa.

**Smith, Viola Alt**, was born March 20, 1912, and died May 14, 1942. She is survived by her husband, one son, her father and several brothers and sisters. Funeral services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Ulrich, Katie H. Fasnacht**, wife of Levi Ulrich, died Sept. 22, 1942, at the Lebanon sanatorium, aged fifty-six years. She had been a patient at the institution for eight days, although she had been ill in her home for a short time. She was a member of the Annville Church of the Brethren a number of years. She is survived by her husband and one sister. One son preceded her in death. Funeral services were conducted in the Annville church by Brethren John Zug, Hiram G. Gingrich and Price Miller. Interment was in the Mt. Annville cemetery.—Fannie K. Longenecker, Lebanon, Pa.

**Whetzel, Angemima Lantz**, was born Dec. 31, 1862, and died Aug. 21, 1942. She was united in marriage to James H. Whetzel in June 1887. To this union were born seven children, six of whom are still living. Bro. Whetzel died five years ago. Mrs. Whetzel was a member of the United Brethren Church but always attended services at the Church of the Brethren whenever she could. Funeral services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

**Yeagy, Victoria**, widow of John H. Yeagy, died at her home in Hagerstown, Md., Sept. 7, 1942, after several hours' illness from a heart attack. She was the daughter of the late Ezra E. and Caroline Main Beachley. She was a devoted member of the Church of the Brethren for more than forty years. She leaves two sons, two daughters, ten grandchildren and two sisters. Funeral services were held at the Coffman funeral home in Hagerstown by Bro. Paul M. Robinson, and Dr. H. D. Festerman of the Christ Reformed church. Interment was in the Resthaven cemetery.—Bertha M. Negley, Hagerstown, Md.

## Church News . . .

### California

**Glendora.**—With the passing months a number of changes have taken place in our group. Our young brother, Mervin Baker, a promising student minister, was ordained into the ministry. Our pastor, Bro. J. W. Lear, tendered his resignation, as he was asked to take the office of regional director for the Pacific Coast Region. His resignation was regrettably accepted. During July he made an extended tour of the Pacific Region, returning Aug. 6. During his absence our pulpit was ably filled by Brethren Shock, Smeltzer and Zimmerman of La Verne, Galen K. Walker of Hermosa Beach and Paul Mohler of Pasadena; also by our home ministers, Brethren A. D. Sollenberger, C. S. Hoff and Mervin Baker. During the summer a number of young people from southern California, including two of our girls, spent six weeks at a work camp at Farmersville, Calif., and later gave a very interesting report of the work done. On Sept. 3 a program with a dinner was given for Brother and Sister Lear in appreciation of their four years of faithful and excellent service; a purse was presented to them. They have endeared themselves to us and we pray that their future work may be very fruitful and they may be blessed. On Sept. 28 Brother and Sister Galen K. Walker moved here to take up the pastorate; they were installed on the following Sunday by Bro. Edgar Rothrock. On Oct. 3 a reception with a basket dinner was given them; the membership and the ministers of the town heartily welcomed them. On Oct. 11 installation services were conducted by Bro. Walker for the Sunday-school officers and teachers recently chosen for the new year. At the same time special recognition was given one of our faithful departmental superintendents, Mrs. Selma Jackson, who has faithfully and efficiently served in the junior department of our Sunday school for twenty years. We are looking forward to a year of joyful service and great blessing for the church. On Oct. 16, after six years of blindness and suffering, our dear aged sister, Julia E. Bashor, went to be with her Lord. Seven of our young men have had to leave us to go into the government service. Six letters have been received since our last report.—Lulu N. Miller, Glendora, Calif., Oct. 23.

**Pasadena.**—We have begun a new year's work with a few

changes in leadership. At our spring council Bro. Walter Gilbert was elected superintendent of the Sunday school and took up his new duties Oct. 4. Promotion day was observed Sept. 27 with appropriate services, the awarding of certificates of promotion, diplomas, and seals for perfect attendance, and a consecration of officers and teachers. While our pastor was vacationing in Oklahoma resident ministers had charge of the services. Brother and Sister F. G. Muir celebrated their golden wedding on Aug. 23 at their home. Bro. Muir will be remembered by many as a former instructor of music at McPherson College. On the evening of Aug. 30 Prof. A. F. Brightbill of Bethany Biblical Seminary led us in a hymn festival and worship period. The house was crowded and all present declared they had been part-takers of a real feast. The men's Bible class had charge of the evening program on Sept. 20, making a valuable contribution to our worship. On the evening of Sept. 27 Elizabeth Page of the American Friends Service Committee brought an interesting message concerning the C. P. S. camps. The church observed world communion Sunday on Oct. 4; Elder W. E. Buntain officiated. Many gathered around the tables. Our church entertained the district meeting of Southern California and Arizona Oct. 16-18. The delegates representing our congregation were Sister Walter Gilbert, Bro. Grant Replogle and Pastor Grant T. McGuire. On account of the limited space in our building no meals were served in our church house. All sessions were well attended. On Sunday all available space was filled. By the use of a loud speaker installed for the occasion, those seated in the church bungalow were able to hear as well as those in the auditorium. During the last four months five have been received into our fellowship by letter, and one aged brother has died. We will greatly miss the presence and generosity of Bro. Adam Wenger. Our aid society was busy all through the summer, quilting, sewing for C. P. S. camps, for needy families and the Red Cross. Sister J. A. Heckman has been chosen president of the women's missionary society for the year, and Sister Iva Brubaker directs the work of the aid society.—Maud Newcomer, Pasadena, Calif., Oct. 21.

### Florida

**Okeechobee.**—Bro. Fred Hollenberg is beginning his fourth year as pastor and elder at this place. On Sept. 9 we met for our fall council and election of officers. About eighteen young people, juniors, and intermediates from here attended camp this year at Camp Wingmann near Avon Park, Fla. Oct. 9-11 we had the district conference with good attendance and interest. As guest speakers we had Ralph Townsend and wife, representing the C. P. S. camp at Crestview, Fla., D. D. Funderburg from Elgin, Ill., and Bro. A. Stauffer Curry from Bridgewater, Va. Our Sunday-school and church attendance has dropped somewhat because of gas rationing.—Mrs. Victor Domer, Okeechobee, Fla., Oct. 20.

### Illinois

**Chicago, First.**—The fall activities have begun in earnest. We are enjoying the fellowship of eighty-three seminary and seventy-nine training school students from Bethany. Twelve boys have enrolled in the intermediate boys' club. They meet each Wednesday night with their leaders, Truman Northup and Russell Burress. The junior boys' club meets with their director, Victor Bendsen, on Saturday mornings. The intermediate girls meet on Thursday evening with Mary Keever and the junior girls on Tuesday evening with Mrs. June Wolf. It really is invigorating to pass by the parish house some evening from seven to ten and see the young people on the scaffold scraping off old paper. Their leaders are Mr. and Mrs. Jesse Ziegler. Other adults from the men's work and the Friendship Circle are helping to clean and decorate. The Cecilia choir for intermediates meets each Sunday evening with their director, Mrs. Johnson, and the Temple children's choir meets each Sunday with Mildred Keeney. The ladies' aid and the relief sewing group are to meet as one group this year. The Older Youth Fellowship sponsored a get-together at the Fellowship house for the Bethany students. On Oct. 4, 5 we observed our Lord's supper and communion. Pledge cards were printed and sent to each member to sign and leave on the communion table if the person desired to do so. The national F. O. R. convention was held at our church and Bethany Seminary Sept. 18-20. It brought some outstanding peace leaders of the United States into our midst. The women of our church, directed by Mrs. Bollinger, served lunch and dinner on Saturday. Preparations were made for 200. Each of the different classes and organizations of the church has one Sunday evening service to be responsible for. The last Sunday of each month is left open for these services. The Homemakers class brought eighty-six Negro young people of the Hartzell Methodist church choir for an evening of song on Sept. 27. The Sunshine club held its first fall meeting at the home of Mrs. Nettie Sumner. The speaker was Mrs. Allie Eisenbise.—Mrs. John Ford, Chicago, Ill., Oct. 22.

**Elgin.**—Since our pastor, Bro. J. Clyde Forney, has resigned and left for his new pastorate at Roanoke, Va., the pulpit has been supplied by the local ministers until a pastor can be secured. Before the Forney family left the church had a farewell social and a chest of silver was given to them in appreciation of their services here during the past eight years. Bro. Wayne Reiman, a student at Bethany Seminary, is giving his services as student minister. He and his wife and daughter spend the week ends with us. At our last business meeting the budget for 1943 was adopted. It was decided to ask for weekly pledges for Breth-



ren Service at the time of the every-member canvass so that we can meet our quota of \$3,100. A committee of five, representing the young people's and adult classes, was appointed to make plans for all-church nights during the winter, to take the place of the weekly picnics held during the summer. Beginning with September, the missionary society has been having their meetings the first Sunday evening of each month. The Homebuilders had a guest dinner on Oct. 14, the theme of which was the little red schoolhouse. The program was in the form of Friday afternoon exercises. The Elgin autumn leadership training class was held in our church the week of Oct. 19. Bro. William Beahm of Bethany Seminary taught the class, The Church Through the Ages. Our love feast was observed on Oct. 4 with Bro. Edward Frantz presiding.—Ruth Miller, Elgin, Ill., Oct. 27.

### Indiana

**Nappanee.**—Our church met in quarterly council on Sept. 10. Officers were elected for the new year. Ralph Miller was re-elected adult superintendent and Cora Stahly primary superintendent. The church appreciated having as guest speakers during the past few months, Mary Schaeffer, Burton Metzler, Ida Shumaker and Theodore Miller; also Bro. Eldon Evans, who preached our harvest meeting sermons on Sept. 6. When our pastor and wife were spending their vacation in Pennsylvania Bro. Everett Pippen, one of our home ministers, supplied the pulpit. The church co-operated with other denominations in Sunday evening services at the park during August. David Studebaker, the son of one of our former pastors, and wife attended our services several months while in our town. Their presence and special numbers in song were appreciated. They are now enrolled in Bethany Seminary. Those who attended camps at Camp Mack gave reports on Sept. 20. One evening in September Mrs. Ralph Miller, teacher of the young married people, entertained forty-five with a banquet at the church. On a recent Sunday morning Mrs. Charles Holderman, the missionary superintendent, conducted a very interesting service at the opening of Sunday school. On the following Sunday our young people brought a very impressive service in connection with the Brethren Service offering. The amount was \$53.09 plus \$25.20 received for stamps and pledges. On Oct. 4 rally day was observed. A program was given by the different departments, after which Lawrence White, one of our ministers, gave us a helpful sermonette. The same evening our love feast was held with Bro. John Metzler officiating. Our pastor and Mrs. Weaver were not present for they had been called to Johnstown, Pa., to attend the funeral of Bro. Weaver's mother. The New Paris young people were entertained by our young people on Oct. 16. On Oct. 18 three adult classes enjoyed a surprise birthday dinner at the parsonage for Mrs. Weaver. The aid society made and sold thirty-five gallons of apple butter a few days ago. They have also canned 600 quarts of fruit and vegetables for C. P. S. The Northern Indiana women's district rally will again be held in the Nappanee community building sometime in November. Reports show that the Nappanee church gave \$187 more in 1941 than in 1940 for Brethren Service work. We trust that we may continue to increase our giving.—Hazel Grasz, Nappanee, Ind., Oct. 19.

### Iowa

**Indian Creek.**—On Sept. 20 we met for our usual Sunday-school and church services, and the election of new officers. Bro. Dwight Enfield is our Sunday-school superintendent. Our elder, Bro. Morris Eikenberry, gave a splendid sermon which was followed by a basket dinner. A business meeting was held in the afternoon. Since we had to have some member on the board as our elder, Bro. L. A. Walker of Adel was chosen. He later wrote that because of rationing he could not get here very often, so he appointed as elder our pastor, Bro. J. D. Brower. In the business session we voted that beginning Oct. 4 we would go to the town church since we have a poor furnace in the country church. On Oct. 4 Sunday-school and church services were held in the town church. There was a short installation service for teachers and officers, after which our pastor gave a very inspiring and challenging sermon. Special music was rendered. A basket dinner was enjoyed in the basement. Some former members were present. The afternoon meeting consisted of singing and talks by members who had worshiped here a number of years ago. There was a splendid crowd at the Sunday evening service. A mixed quartet furnished special music. Another very inspiring sermon was given by our pastor. An outstanding feature of the day was the presence at all three services of Bro. Coney Reitz, who will soon celebrate his one hundred second birthday. He so much enjoys being in God's house and singing the old and new songs. He gave a short talk. His long life is a living testimony to all to love and worship the Lord whom he has clung to so closely. Our Sunday-school and Sunday evening services are increasing in attendance. We ask an interest in prayers that our pastor and wife will have strength to shepherd our flock and that we all may press onward to make our community a better place in which to live.—Mrs. Russell French, Maxwell, Iowa, Oct. 8.

### Kansas

**Conway Springs.**—Bro. Paul Thompson, our former pastor, moved out of the parsonage Aug. 17 and is now attending Bethany Seminary. While the parsonage was empty it was repaired. The kitchen was made larger, a new roof put on part of the house and some papering and painting done. Our new pastor, Bro. Edwin Rodabaugh, and family came Sept. 3. Bro. W. W.

Peters, president of McPherson College, stopped a few minutes at the parsonage en route to district meeting at Nocona, Texas. We held our business meeting on Aug. 7 with Bro. Thompson in charge. The church and Sunday-school officers were elected for another year. We did not elect an elder at that time. Bro. Elrod of Wichita has been our elder, but has moved to McPherson. Our Sunday-school superintendent is Erma Frantz. Our delegates to district meeting, elected at a later date, were Brethren Rodabaugh and Roy C. Frantz. Our district conference was held at Eden Valley. Three from our church attended this year. The boys and girls meet at seven o'clock on Sunday evenings for study and recreation. Bro. James H. Elrod is expected to be with us Nov. 22 in an all-day meeting. A basket dinner will be served. We urge all our members to be present. A letter of appreciation from Camp Magnolia for gifts sent to them was read at our last business meeting.—Amos O. Brubaker, Conway Springs, Kansas, Oct. 18.

**Hutchinson.**—During the past summer we again enjoyed the fellowship of two of our neighboring churches, the Mennonites and the Presbyterians. We had a joint daily vacation Bible school; the young people held their vespers on the lawn of our church parsonage and then our usual Sunday evening service on our church lawn. It seems each year we enjoy this fellowship more. Four adults and fourteen children attended the intermediate camp at Camp Carlyle and five of our young people went to



## THANKSGIVING HOME MISSION OFFERING

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General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find.....dollars. Unless designated on the blank line this money is to be used for General Home Mission Work.

..... Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date

Amount Enclosed

.....194..

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Camp Wa Shun Ga. Brother and Sister Weber accompanied both groups. On Sept. 14 we held our business meeting and election of officers. Bro. Weber was chosen elder; Ruby McMaster, general Sunday-school superintendent, Wilma Boyer, intermediate superintendent, and Eleanor Weber, primary superintendent; Ruby Achilles, president of the B. Y. P. D., and Anita Cochran, head of the women's work. On Sept. 27 we held our harvest meeting. Brother and Sister R. E. Mohler of McPherson were with us and Bro. Mohler gave two addresses. We had a basket dinner. We closed our church year with a balance in both the church and Sunday-school treasuries, for which we were thankful. On Oct. 4 we had our promotion day exercises and installation service for all church and Sunday-school officers. Our offering on this day for C. P. S. camps was \$80.20. Our pastor's and janitor's salaries were raised for the coming year. Our communion was held Oct. 4. We have just received our new Brethren Hymnals, ready for use in our revival meeting that will begin Nov. 8. Brother and Sister Weber were our delegates to district meeting at the Eden Valley church. A number of others from here attended. We now have eleven men in service and one in a C. P. S. camp. A number of our families have moved from Hutchinson in the past year or more and it has made a great difference in our church attendance. We were glad to welcome Capt. Warren Engstadt of Pennsylvania, who is stationed here at the naval air base, to be in our group. Bro. Weber is helping with a revival meeting in the Prairie View church Oct. 12-26. We are expecting the ladies' quartet of McPherson College to be with us Oct. 25. On Nov. 18 a rally of the women of the Southwestern District of Kansas will be held in the Hutchinson church. We hope a goodly number of ladies from every church will plan to come. A covered dish luncheon will be served at noon. We have received the church membership letter of Sister Mayme King, who has worked in our midst for some time.—Mrs. Steve Moyer, Hutchinson, Kansas, Oct. 17.

**Washington.**—On Sept. 20 Elder L. H. Root of Topeka, chairman of the district ministerial board, and Elder Charles Miller, pastor at the Sabetha church, met with us. Our two faithful free ministers were ordained and Bro. Samuel Gauby was elected as presiding elder. Bro. John Ditmars was licensed to preach. Brethren Alva Ditmars and Calvin Gauby with their wives were installed as deacons. For years we have been without a resident elder. One of our young brethren, Lloyd Ditmars, who is in the C. P. S. camp at Magnolia, Ark., is home on a furlough. Our love feast was held Oct. 10; we were pleased to have with us Bro. Samuel Merkey and family of Abilene, Kansas. Sister Nellie Merkey gave the examination sermon. Forty-seven members surrounded the tables, with Bro. Samuel Merkey officiating. On Sunday morning we had some very fine talks to the children by Sisters Welcome Sondergard and Nellie Merkey and Bro. Samuel Gauby. Bro. Samuel Merkey brought the message at the eleven o'clock service, which was followed by a basket dinner at the church. One of our high school girls was received into the church by baptism since our last report.—Mrs. Charles Bell, Washington, Kansas, Oct. 19.

### Maryland

**Beaver Creek.**—Bro. Spitzer and Bro. Martin have been taking charge of preaching services throughout the summer. Our regular fall council was held at the Beaver Creek church on Sept. 17 with Elder Roy K. Miller presiding. The election of church and Sunday-school officers was held. Two new deacons were installed: Mr. and Mrs. Russell Valentine and Mr. and Mrs. Wilbur Moser. Bro. Miller was re-elected elder, and our superintendent is William Harshman. Our communion was well attended on Oct. 17. The visiting ministers were Harvey Martin, Roy K. Miller, Fred Spitzer, Ralph Shober, Francis Litton, Frank Kline and Bro. Strite. Bro. Shober officiated at the service. Our women's organization has been canning fruit for the C. P. S. camps. The ministerial and Sunday-school meeting will be held at the Broadfording church Oct. 21, 22. Helen Grossnickle was elected delegate from our church to attend this meeting.—Mrs. Henry Moser, Smithsburg, Md., Oct. 20.

**Broadfording.**—The church met in council on Aug. 26 with Elder D. R. Petre presiding. This was the regular time for election of all church officers for a period of three years. Bro. Petre was re-elected elder and Bro. Samuel Parmer Sunday-school superintendent. Brother and Sister Samuel Parmer and Brother and Sister Orville Foltz were installed into the office of deacon. The Chicago church asked the district ministerial board to license Bro. Frank Litton into the ministry. This was done in our church. One of the outstanding events of the summer was the unveiling of the bronze plaque in our church in memory of the three missionaries who disappeared in China. Broadfording is the home church of Sister Mary Hykes Harsh and the church was filled to capacity with her friends from all over the Middle District of Maryland. We are continuing to lift our relief offerings the last Sunday of each month and our C. P. S. camp offerings the third Sunday of each month. Our offerings are very good, which shows the interest of our members in this great work of the church. Our aid society has made thirty-three large and small comforters since May. C. P. S. Camp No. 24 is near our church and the aid society has found many opportunities to serve there. Seven of our group helped with canning at the farm. The campers grew cucumbers which we canned, filling forty-three quarts. We provided them with nineteen aprons, eight tea towels, fourteen pillowcases, dust cloths, ten comforters and a year's subscription to the Christian Herald. Also we

contributed 250 quarts of canned fruits, pickles, vegetables, apple butter, jellies and kraut. We have sent two shipments of clothing to the Friends Service Committee, including fifty-nine new and 170 used articles of clothing, comforters, shoes, soap and articles for baby layettes. We were very glad to have Mrs. Q. A. Holsopple and seven of the boys from Camp 24 with us on Sept. 13, at which time Mrs. Holsopple talked to the junior girls' class about some of her experiences in India. Thirty-one received diplomas and seals for perfect attendance in Sunday school last year. Our revival services were held Sept. 28—Oct. 11 with Bro. Jesse W. Whitacre as evangelist. He preached powerful gospel messages each evening to large audiences. We feel that our church has been spiritually uplifted and inspired to higher and nobler living. Twelve were received into the church by baptism. Our love feast was largely attended on Oct. 11 with Bro. Whitacre officiating and other visiting ministers present. We are looking forward to entertaining the district ministerial and Sunday-school meeting in our church Oct. 21, 22.—Esther Reid, Hagerstown, Md., Oct. 15.

**Green Hill.**—We had our council meeting on Oct. 4 and re-elected the same church treasurer and elder. We discussed the moving of our church building. Our annual home-coming was held Sept. 6. The aid has sent packets and comforters to Camp Kane. Our fall love feast will be held Nov. 8.—Fannie Johnson, Westover, Md., Oct. 26.

### Missouri

**Kansas City.**—Our church has entered the new year with a feeling of anticipation for a very successful year. Our pastor, Bro. I. V. Enos, is giving all his time to our work here. It is the first time in the history of our congregation that a full-time pastor has been employed without outside assistance. Most of our members use the weekly envelope offering system. During the past year our remodeling debt has been liquidated, and both the church building and parsonage recently given a fresh coat of paint. We held our annual Sunday-school picnic at Crystal Springs on Sept. 13. All enjoyed a day of recreation and fellowship together. Our missionary chairman, Mrs. Erma Varner, sponsored a missionary program on Sept. 26, at which time the women turned in their calendars, which were their missionary project for the year. These netted \$25. Two of our young men hold 4E classification and eight are now in the army or navy. The women's work recently sent three packets to Camp Magnolia. They are also sending New Testaments to all the boys from our congregation who are in the service of their country. A list of these boys, their addresses and ranks, is to be kept on our church bulletin board and corrected each month. At intervals our pastor will dedicate Sunday morning services to them. Our next such service will be Nov. 22. Many new families and also many single ladies, members of Brethren families, are moving into this area and taking advantage of working conditions here. If they or their friends will put us in touch with them we will call on them and invite them to our services. District meeting was held in our church Oct. 2-5. Visiting speakers were M. R. Zigler of Elgin, Ill.; W. W. Peters, president of McPherson College; and James Elrod, regional executive secretary. L. Avery Fleming of Elgin came for the business session on Monday and X. L. Coppock and family of northern Missouri were with us on Saturday. These brethren all brought great inspiration to our meeting. Our church sponsored the one hundred per cent Messenger club among the members last year. We regard it a success and are following the same course this year; we enter it as an item in the budget and pay for the subscriptions out of the general treasury. Our love feast will be held Nov. 8.—Mrs. Hattie Easterla, Kansas City, Mo., Oct. 26.

### Montana

**Grandview.**—Brother and Sister Vernon Johnson from Indiana were our summer pastors. They were with us until Aug. 30, when they left for Bethany Seminary. During their stay we held our regular Bible camp at the Glein farm. They and the Gleins helped at Camp Sawyer in North Dakota. District meeting this year was entertained by the Poplar Valley church and most of our members attended. On Sept. 8 Brother and Sister Hahn from Whitefish, Mont., were with us and after Sunday school Mrs. Hahn gave a talk on Bethany Seminary and Hospital. Our Sunday-school offering that day was sent to Bethany. The paint which had been purchased two years ago was put on the church by the men of the congregation. The ladies brought dinner and aid was held at the church in the afternoon. Our fall council was held after church services on Sept. 20. All church and Sunday-school officials were retained for another year. We decided to co-operate with Poplar Valley in their fall love feast. Offerings totaling \$109.54 were taken for home missions and sent as partial support for the pastor. On Oct. 11 we closed the summer's work with a Sunday-school program and harvest sermon by Bro. Emswiler of Poplar. An offering of \$23.26 was given for local expenses. A fellowship dinner was enjoyed at the noon hour. Some members from Poplar were present and we had a total attendance of thirty-eight. We decided to use Sunday-school literature in the homes during the winter months when no services are held. Some of the members will worship with other denominations. We are looking forward to renewed interest and fellowship another year.—Bertha I. Glein, Medicine Lake, Mont., Oct. 15.

**Poplar Valley.**—We re-opened our services Sept. 27 with Sunday school and preaching in the morning and our regular fall



council in the afternoon. Officers for the year were elected. Our treasurer's report showed a substantial balance. We had hoped to remodel our church building this fall but because of a shortage of help it seems doubtful. This church had the privilege of entertaining the district conference of North Dakota and Eastern Montana this year. One of our boys went to the camp at Cascade Locks in September.—Mrs. W. Glenn Swank, Poplar, Mont., Oct. 26.

### Nebraska

**Enders.**—Our district conference was held in the Enders church Oct. 9-12. We were very happy to have fifty-four guests, representing all the active churches but one. Several were present from our neighboring church in Haxtun, Colo. One of the high lights of the conference was the presence of President W. W. Peters and wife of McPherson College. His addresses were given to large and appreciative audiences. Bro. Paul Brandt and wife, formerly of Holmesville, Nebr., and now pastors at Quinter, Kansas, added much to the spirit of the meeting, giving several fine addresses. Bro. Wilbur Hoover, pastor of the Afton church, gave the opening address. It is an inspiration to see the young men take their place with the older ministers. It was a great privilege to entertain those of like faith; one pleasant feature was the presence of those we had associated with nearly forty years ago. Our next conference will be held in the Bethel church near Carleton, Nebr. We hope world conditions will be such that we can attend.—Mrs. David G. Wine, Enders, Nebr., Oct. 26.

### New Jersey

**Amwell.**—Our ladies' aid has sent one kit to a C. P. S. camp and our Sunday school and girls' sewing club are making up two more kits which will be sent later. Brother and Sister S. Ira Arnold gave us an inspiring program of old favorite hymns. Mrs. Arnold sang or recited the hymns while Rev. Arnold illustrated them in beautiful crayon scenes. The finished pictures have been hung in our Sunday-school room. Our annual home-coming was held Sept. 13. A good crowd was present. We enjoyed the district meeting, where many new friends were made by everyone. Our church, with the co-operation of the other churches in town, has made up Christmas packages to send to our local boys in army training. We held our communion on Oct. 18.—Mrs. Lambert Smith, Sergeantsville, N. J., Oct. 20.

### North Dakota

**Ellison.**—We met Oct. 4 for our annual harvest meeting. There was a regular service in the morning with Bro. C. D. Bonsack of Elgin, Ill., as guest speaker; he gave a very inspiring talk that all appreciated very much. After the harvest dinner a program was given consisting of vocal and instrumental music and readings. Bro. Bonsack also spoke in the afternoon. Others helping in the program were from the Zion church, Starkweather and Rock Lane. A generous offering was received. On Oct. 11 a short service was held, after which we held our council. Church officers were elected and Sunday-school officers re-elected for another year. Bro. J. W. Shirley was elected as elder for another year. The Ellison church closes now until April; we hope then to open for services again next summer.—Mrs. Irvin Deal, Rock Lake, N. Dak., Oct. 23.

### Ohio

**Beaver Creek.**—Church officers were elected for the following year at our council meeting on Sept. 8. An installation service for the teachers and officers of the Sunday school was held Sept. 27. Bro. Merlin Eidemiller was re-elected as superintendent. Promotion day was held on Oct. 4, at which time a special service was held for the teachers and officers for the coming year. On Oct. 18 Bro. J. H. Eidemiller, former pastor of our church,

delivered the message. In the afternoon a musical program was given for the dedication of our new electric organ, with Miss Dorothea Hunt from Greenville as guest organist. There was special music by our choir and church orchestra under the direction of Brother and Sister Joseph Gilbert. Other special music featured the program. Through the earnest efforts of our organ committee in soliciting funds we were able to purchase this organ much sooner than anticipated. Donations were received from members of our church and also from many others in the community. At the conclusion of the dedication program the announcement was made that the organ fund was oversubscribed in the amount of \$50; this extra money will be used for new pulpit chairs.—Martha Stewart, Dayton, Ohio, Oct. 21.

**Dupont.**—We met in council on Sept. 11; all Sunday-school officers were elected. Bro. Zunkle of the Lima church held a two weeks' evangelistic meeting here beginning Aug. 24. Two were baptized into the church. The young people's conference will be held at our church Nov. 14, 15. We have a seventy-five per cent Gospel Messenger club.—Anna Measel, Oakwood, Ohio, Oct. 28.

### Oklahoma

**Thomas.**—What Will Our Churches Be Tomorrow? has been the question of the day at our church. Our superintendent has been trying to create a new interest by having the opening exercise responsibility in the hands of classes. Last Sunday the intermediate class had charge. Berna Dean Christison was pianist and Barbara Ann Hammock chorister; Raymond Mae Preston read the Scripture lesson and Virgil Cripe led in prayer. We think this will be power for our church of tomorrow.—Alma Gripe, Thomas, Okla., Oct. 22.

### Oregon

**Albany.**—We held our fall love feast and communion on Oct. 17 with Bro. Ralph Hatton of Portland, Oregon, officiating. Our harvest meeting was held on Sunday; the church was decorated with fruits and vegetables, flowers, and vines of grapes. Dinner was served to a large crowd. A service was held in the afternoon with Chaplain Cleland from Camp Adair as the speaker. In the evening a musical program was given. The Sunday-school convention for the northern part of Oregon will be held at C. P. S. Camp No. 21 on Nov. 1. We hope to be a help to the boys there and also expect good things from them. Bro. J. D. Miller filled our pulpit on Aug. 30 in the absence of our pastor.—Nannie Gordon Miller, Albany, Oregon, Oct. 22.

### Pennsylvania

**Chambersburg.**—Sept. 27 was our rally day. The attendance was unusually large and the special offering of \$650 exceeded last year's amount by \$100. It was inspiring to see representatives of the various classes and departments make their contributions, which were in turn received and acknowledged by Sunday-school Superintendent G. A. W. Stouffer. We have more than enough now in our building fund to liquidate the remaining church indebtedness and a mortgage-burning service will be held soon. On a near date we will administer baptism to a young wife; this will be the first baptism in our practically completed new baptistry. Our fall council was held Sept. 9. The various reports submitted indicated progress. Two committees were appointed to investigate the feasibility of further building and improving our church plant. In the September meeting of our women's missionary society an interesting address was given by Mrs. Mabel Garrett Wagner, who is directing a social and spiritual ministry to the transient population here. On Sept. 20 we again conducted a much-appreciated service in the county jail, being assisted by Major J. D. Hockman, a retired army chaplain residing in Chambersburg. Dr. J. Linwood Eisenberg, pastor of our church at Shippensburg, delivered a challenging address at the October meeting of our Chambersburg ministerium. We are remembering in prayer and otherwise our young people who are away from home. \*Our remaining young people have reorganized their Christian Endeavor society for another year with Sister Mary Kline as president. Raymond Leedy, former president, has been made president of the northeast branch of Franklin County Christian Endeavor. Homer A. Rodeheaver recently conducted an outstanding hymn sing in Chambersburg. Brother and Sister Aaron Ebersole, some of our able workers, have moved to California for the winter. Our church contributed attendance and special music in two recent revivals conducted by Bro. Jesse W. Whitacre in the Second church at York and in the Broadfording church in Maryland. Elder Maurice B. Mentzer preached in our church on Oct. 11. The remaining services of the month are being conducted by Mrs. Rarick. The pastor is conducting evangelistic meetings in the Lynchburg church, Va., Oct. 11-25.—Ralph G. Rarick, Chambersburg, Pa., Oct. 20.

**Conestoga.**—Since our last report our congregation has assumed the support of Sister Goldie Swartz, now in active service on our mission field in India. Our daily vacation Bible school was affected by the tire and gas rationing, but the interest and attendance were good; 118 children were enrolled. Liberal offerings were lifted daily for our mission schools in India and Africa. Six of our young people attended a summer camp or work camp and gave interesting reports at our young people's meeting. Our harvest home services were held Aug. 23, at which Bro. M. M. Hartman of York County brought the message. Bro. Robert Buckwalter, who was president of our young people's group, has gone to Camp Kane and another of our boys

## Announcements . . .

### LOVE FEASTS

#### California

Nov. 15, First church, Los Angeles.  
Nov. 15, 7:30 pm, Reedley.  
Dec. 6, 4 pm, Glendale, First church.

#### Indiana

Nov. 14, Monticello.  
Nov. 16, New Paris.  
Nov. 16, 7:30 pm, Cedar Creek.  
Dec. 7, North Liberty.

#### Maryland

Nov. 14, 5 pm, Manors.  
Nov. 29, Hagerstown.

#### Michigan

Nov. 27, 7:30 pm, Midland.  
Dec. 12, 8 pm, Muskegon.

#### Missouri

Nov. 14, Peace Valley.  
Nov. 27, Carthage.

#### Ohio

Nov. 14, 10 am, Salem.

Nov. 15, Pleasant View.  
Nov. 16, 7:30 pm, Harris Creek.  
Nov. 28, 7 pm, Trotwood.

#### Oklahoma

Nov. 27, Thomas.

#### Pennsylvania

Nov. 14, 15, Mountville.  
Nov. 14, 15, 1:30 pm, Annville.  
Nov. 14, 15, 2 pm, Myerstown.  
Nov. 14, 15, 3 pm, Welty.  
Nov. 15, East Petersburg.  
Nov. 15, Spring Creek.  
Nov. 15, 2:30 pm, Lititz.  
Nov. 21, Hatfield.  
Nov. 22, Pottstown.  
Nov. 22, Upper Claar.  
Nov. 22, 7 pm, Uniontown.  
Nov. 22, 7:30 pm, Pittsburgh.  
Nov. 29, 6:30 pm, Allentown.

#### Virginia

Nov. 22, 6 pm, Elk Run.

#### West Virginia

Dec. 6, 5 pm, Martinsburg-Vancelesville.



was recently sent to Camp Lyndhurst. Sister Anna Hess has been elected president of our young people and Bro. John Harry is superintendent of the Sunday school. Bro. A. C. Baugher was present at our business meeting Sept. 16 and presented some needs of Elizabethtown College, as well as some statistics concerning our contributions during recent years. We decided to contribute \$100 annually to this cause. Our deacon board has been studying a matter and submitted a report which was unanimously adopted. It is a plan whereby we aim to express, in part, our appreciation of the spiritual services rendered by our elder, Bro. D. S. Myer, and his three assistants in the ministry, as well as assist them in a small way to meet transportation expenses as they go on missions of the church. Our sisters' aid society has been busy lately. They made five comforters and sent them to Camp Kane, in addition to food supplies. The Loyal Gleaners class also sent a comforter. On Oct. 17 we met for our love feast. We were glad to have our brethren from Camp Kane with us at this time. The Word of God was brought to us by Brethren Reuben E. Myer of West Conestoga and Abraham N. Eshelman of West Green Tree. Bro. Myer officiated. Bro. Eshelman remained with us and preached the following morning. Bro. David Gibbel of Chiques also brought us an impressive message. We were glad to have Bro. Norman Weaver from East Fairview preach for us at a recent service, and Bro. David Snader from Akron give us an inspiring missionary message. One has been removed by death since our last report. One was received by baptism. We are looking forward to our evangelistic meetings at Bareville to begin Nov. 9, conducted by Bro. Wilmer A. Petry of Akron, Ohio.—Minnie M. Myer, Leola, Pa., Oct. 19.

**Germantown.**—Edward Ertel and Jacob Harley, with their wives, were installed as deacons by Bro. Waltz. Our church was represented at the regional conference at Martinsburg by Pastor and Mrs. Waltz. Five of our Sunday-school members were at Camp Star Dust. One attended the Willow Grove work camp. Wilbur Beahm was installed as superintendent of our Sunday school. All other officers and teachers were also officially placed in office on rally day, Oct. 4. The children gave a splendid program at this service. Eleven awards were given for perfect attendance during the past year at Sunday school. Sixteen others received gifts of books for their splendid attendance. Rowland L. Howe taught the lesson to all of the adult classes. Our communion and love feast will be observed on Nov. 8 at 7 p. m. Special inspiration is being given to our services by the numbers which are rendered by our junior choir. The Sunday services are a true inspiration and time of guidance for the daily trials which confront the various members of the congregation.—Myrna M. Kreider, Philadelphia, Pa., Oct. 19.

**Huntingdon.**—On Sept. 27 rally day was observed by the Sunday school, with good attendance. At the church service on the same day after the sermon the installation service of teachers and officers followed. The convocation service of Juniata College was held in the Stone church Sunday evening, Sept. 27, with Dr. Warren Bowman as the speaker. A fellowship supper was held for the teachers and the officers of our church and church schools on Sept. 28 in the social rooms of the church. Rev. Peters of the Presbyterian church was the guest speaker. Fellowship and inspiration were received. Our love feast and communion service was held Oct. 4. At council meeting on Sept. 14 Bro. H. H. Nye was elected elder for the coming year and Bro. Samuel Hess Sunday-school superintendent. The district men's dinner was held Oct. 16 in our church, with Bro. Donald Snider bringing an inspirational message. Our pastor, Bro. Tobias F. Henry, will conduct a series of meetings in the First church of Roanoke, Va., Oct. 19—Nov. 1. On Nov. 6 the district leadership dinner will be held in the Stone church.—Mrs. E. S. Kiracofe, Huntingdon, Pa., Oct. 19.

**Ligonier.**—On Aug. 9 Elder John Clawson of Robinson, Pa., came to us with an inspiring message. On Aug. 16 Adjutant Hulahan of the Salvation Army of Johnstown, Pa., brought us a very timely sermon. On the following Sunday he gave us several cornet solos. Our local W. C. T. U. planned that their members of the different churches should supplement the temperance lesson of Sept. 6 with a short program. Our group was led by Sister Dorcas Mickey. Our love feast was conducted by Elder John Clawson; seventy surrounded the tables. The quarterly members' meeting was held Oct. 5 with Elder Clawson presiding. Our Sunday school is still progressing nicely. Bro. Roy Wolford is the new superintendent.—Mrs. W. E. Wolford, Ligonier, Pa., Oct. 15.

**Mechanic Grove.**—On Sept. 13 we had our harvest meeting. Bro. Samuel Longenecker of Manheim preached a very fine sermon. We met in council on Sept. 11. Bro. Rufus Bucher was re-elected elder for three years and Charles Schreiber Sunday-school superintendent. We are going to build another Sunday-school room in the basement of our church. We are subscribing one hundred per cent to the Gospel Messenger again this year. We are happy to report that two young people have been baptized since our last report. Our love feast will be held Nov. 7 at 7 p. m. with preparatory services at 2 p. m.—Martha A. Bucher, Quarryville, Pa., Oct. 14.

**Palmyra.**—A special council was called for Aug. 12. Elder Clyde Horst of the General Ministerial Board and Elder S. K. Wenger of the district board were present and took the voice of the church in the election of two deacons. Brethren Mahlon Groff and Allen Brubaker were chosen. Two other brethren who

had been elected previously, Clarence Groff and Herman Wenger, with their wives, were fully installed at this time. On Aug. 2 Bro. Carper announced that our building fund was now cancelled, which was an occasion of rejoicing. Our vacation Bible school, under the direction of Sister Anna M. Carper, was held Aug. 3-14 with an average attendance of 175; the offerings amounted to \$44.74. There were twenty teachers and helpers. Each department held its individual closing program on the last day. Aug. 23-28 Elder Walter M. Kahle was here and gave his talks on money management. Eleven of our young people attended Camp Conewago. On Sept. 30 our quarterly council convened with Elder Carper presiding. A pastoral committee of five members was appointed. Other business was disposed of in a satisfactory manner. On Sept. 13 we held our harvest home meeting; each of our ministers gave a short and inspiring sermon. Canned goods, vegetables, flour, preserves and apple butter were brought and arranged in the front of the church around the pulpit. These were later taken to Camp Kane. On Oct. 4 the Sunday-school officers for the new school year were installed. We expect to celebrate on Dec. 6 the fiftieth anniversary of the building of the first church here. We are looking forward to our series of evangelistic services to be conducted by Bro. George L. Detweiler, beginning Nov. 16.—Mrs. Moses Groy, Palmyra, Pa., Oct. 24.

**Shade Creek, Ridge.**—On Oct. 12 we met in council to elect delegates to district meeting, which will be held in Somerset Oct. 28, 29. Six delegates were chosen: Marian Dull, Charles Brubaker, Mrs. Walter Marsh, Mrs. Pearl Weaver, Edna Shaffer and C. K. Shaffer. Our church is being blessed with Brother and Sister Jacob T. Dick as our pastors. We are very fortunate in having such able leaders. We are planning for Thanksgiving services which will be held on Thanksgiving morning in the Berkey church.—Marian Dull, Hooversville, Pa., Oct. 14.

### Virginia

**Cloverdale.**—Our church met in council on Oct. 18. Officers were elected for the coming year with E. C. Crumpacker as elder. Reports from the pastor and various boards and committees were encouraging. On Aug. 30 our district had a pulpit exchange. Bro. C. E. Eller preached for us and Pastor M. G. Wilson preached at the Peter's Creek church. Bro. Eller's sermon was appreciated by everyone. Four young men from Camp Lyndhurst were with us in our Sunday-school hour Sept. 13 and brought a very inspiring program. All who heard it were impressed with their sincerity and devotion to the cause of peace. We were glad to have Dr. Jacob Huffman of Roanoke preach for us Oct. 18. On Sept. 6 a special recognition service was held for the couples in our congregation who have been married fifty years. These were Mr. and Mrs. R. G. Layman, Mr. and Mrs. J. Lee Crawford and Mr. and Mrs. William Guy. An anthem composed by Bro. R. G. Layman was sung by the choir. A solo, with words written by Bro. Layman and set to the music of Lohengrin's Wedding March, was sung by Betty Layman. The women of our church had an all-day meeting at the home of Mrs. E. C. Crumpacker on Oct. 15. Dinner was served to thirty-three workers. Two comforters were made for our C. P. S. camps. Much interest is being shown in helping our camps in every possible way.—Helen C. Flora, Roanoke, Va., Oct. 26.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



**Hollins Road.**—We have just closed a very successful church year. We held our vacation Bible school July 13-24 with an average attendance of 110. We have completed the payment on our church debt and on July 26 the mortgage was burned. During the week preceding our revival ten very successful cottage prayer meetings were held. Bro. A. J. Caricofe from Vienna, Va., conducted our revival Sept. 14-27. His messages were helpful and as a result thirteen were baptized and eight received by letter. Our communion was held Oct. 4 with ninety-five members present. We had an average attendance of 184 at Sunday school last year. On Oct. 5 our Sunday school adopted "Little's cross and crown system" for increasing our attendance during the coming year. On Oct. 11 we had a record attendance of 242. At our council meeting on Sept. 2 Bro. Key's salary was increased \$25 a month, beginning Oct. 1, which will be the beginning of his fifteenth year of service as our pastor. The annual district superintendent's dinner conference was held at our church Oct. 2. The dinner was served by the ladies of the church and the proceeds of \$33 were given to missions. The ladies have also made forty-two gallons of apple butter and sold it. They are planning to make more soon. We have had a fifty-eight per cent increase in mission giving and a three hundred per cent increase in Brethren Service giving over the same period for last year. Since our church debt has been paid we hope to increase our giving to missions and Brethren Service a great deal during the coming year.—Violet Janney, Roanoke, Va., Oct. 15.

**Mt. Horeb.**—On Oct. 2 the communion and love feast service was observed with a splendid attendance. Two new members joined us, being baptized in the afternoon by our minister, Bro. W. C. Sweitzer. On the following Sunday morning, previous to preaching services, a business session was held. The present officers were voted to retain their positions. It was agreed to have services on the second and fourth Sunday mornings.—Virginia B. Robertson, Cartersville, Va., Oct. 26.

**Nokesville.**—On Sept. 6 we were privileged to hear Miss Ellenhaas give a talk about the American Indian. The Brethren Service offering was taken at this morning service. Promotion day for the children of the various classes was held on the last Sunday of the month. An installation for the teachers and officers of the Sunday school was conducted by our pastor on Oct. 4. A number of our people attended the passion play in Washington City on Oct. 11. The guest speaker at the young married people's banquet Oct. 21 was Dr. Warren D. Bowman. The fall round-table meeting was held in our church on Oct. 18 with afternoon and night sessions. The special speaker at the night meeting was Bro. H. Spenser Minnich. Following the message an installation service under the leadership of the adult adviser and assistant adult adviser was held for the new district officers. The women's organization has charge of the morning service on the fourth Sunday. Sister Anna Hutchison will be the next speaker. A number of the women have met at different times in the church kitchen and canned fruits and vegetables for the C. P. S. camp at Lyndhurst. Four comforters were also made for this camp. The ministers of the church are having a meeting to plan and discuss the preaching programs for the year. The young people had their first youth fellowship meeting on Oct. 11. They are working on several projects which should prove helpful and interesting. We hope for renewed interest and attendance in the new Sunday-school year.—Ruth Graybill, Nokesville, Va., Oct. 21.

**Wakemans Grove.**—Our church has been progressing under the leadership of Bro. L. S. Miller who has been our faithful elder for a number of years. The church recently held a two weeks' meeting led by Bro. D. D. Fleishman from Iowa. These services were well attended. Bro. Fleishman gave us rich spiritual messages each evening and Sister Fleishman delivered an interesting story to the children. We feel we have been greatly strengthened through these meetings. The Sunday school was reorganized on Oct. 4 for the new year. We feel that it is growing nicely. Thanks are due the superintendent, Bro. Galen Wakeman, and Bro. Owen Landis, who has been helping a great deal. We have decided to have our annual love feast Nov. 14 at 6 p. m.—Ida Barrick, Edinburg, Va., Oct. 20.

#### West Virginia

**North Mill Creek.**—The series of meetings for the Bethel and Brake churches were conducted by Bro. P. I. Garber. The meeting at Brake began Aug. 3 and closed Aug. 16. Six were baptized. Communion services were held on Aug. 15 with fifty-three communing. The Bethel meeting was held Aug. 17-30. Four were baptized. Communion services were held Aug. 30 with forty-two communing. The interest and attendance were good in both meetings.—Gracie A. Shreve, Petersburg, W. Va., Oct. 25.

**Spruce Run.**—We met in council on Sept. 12 with Elder J. S. Showalter presiding, at which we made preparations for our love feast to be held Oct. 10. Elder Showalter asked to be relieved of his duties because of much work, so we elected our elder from the ministerial board. Pastor E. H. Kahle also asked to be relieved of the pastorate because of his health, so we will have Bro. John Kinzie for our pastor this year. We are trying to do our bit for the C. P. S. camps; we take our offering for them the last Sunday in each month. On Oct. 10 we had a very spiritual love feast with Bro. Robert Strickler of Roanoke officiating. On Sunday Bro. Strickler gave us a fine sermon.—Lena B. Shaver, Lindside, W. Va., Oct. 19.



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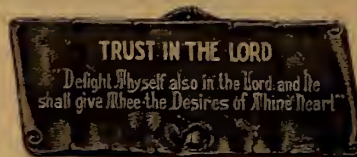
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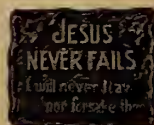
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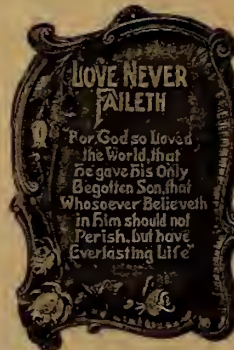
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Volume 91

November 21, 1942

Number 47



## Around the World...



One home in five throughout Britain—a total of 2,600,000—has been damaged or destroyed by bombs.

There were 2,799,923 persons in 1940 who had not completed one year of schooling and 7,304,689 with but from one to four years of formal education.

In Iceland a new Protestant cathedral is under construction. It will fill the need for a central church edifice in a city of 39,000, divided into four parishes with six pastors.

The Baptist seminary of Rochester, New York, has turned over its buildings and facilities to the army's civilian pilot training co-ordinator for the housing and classroom instruction of cadets.

Fourteen villages in Slovenia and Dalmatia have been razed to the ground. Some 20,000 Slovene Catholics, who have refused to accept Italian nationality, have been deported to southern Italy.

Gov. R. M. Jefferies of South Carolina has gone on record as opposing a divorce law in that state. South Carolina is the one state in the union which refuses to grant a divorce for any cause. A divorce law is prohibited in the state constitution.

Some 200 national and regional church officials and representatives of government agencies related to the Office of Civilian Defense held a joint one-day meeting recently in New York City. The meeting was designed to correlate the work of the churches and the OCD where they overlap.

December 7 is proposed as a national day of fasting, prayer and rededication by Clifford P. Morehouse, editor of The Living Church, national Episcopal weekly. Mr. Morehouse proposes that the day mark the beginning of a moral and spiritual front.

Freedom of religion and freedom of speech are far more precious to America's high school pupils than either the right to vote or the right to trial by jury, according to a nation-wide survey by Fortune magazine. One of a series of studies to record opinion in various population groups, the survey asked a sampling of students which of six democratic rights they would be least willing to give up. The six were: freedom of speech, freedom of religion, the right to vote, trial by jury, the right to change jobs, and the right to earn more than \$3,000 a year. Eighty-two and a half per cent of the students put freedom of speech and freedom of religion at the top of their lists. Forty-six per cent voted for the former and 36.5 per cent for the latter. The next two democratic rights, in order of importance, were the right to vote and trial by jury; both lagged far behind with percentages of 5.2 per cent and 3.8 per cent.

A plan for union of the Evangelical Church and the Church of the United Brethren in Christ was adopted at the 33rd general conference of the former denomination by a vote of 226 to 6.

Translation of a number of Christian classics into Chinese for distribution throughout the Chinese mission field has been begun by the literature commission of the National Christian Council of Chungking.

A Red Cross official, recently returned from China, described the evening devotions in the home of Generalissimo Chiang Kai-shek, where he had been a guest. After dinner the family knelt together while the general prayed for the American people, his own Chinese and then for the Japanese.

A judge of the municipal court of Boston has compiled statistics which he interprets as showing that alcoholism is responsible for about fifty per cent of the population of Massachusetts prisons receiving felony cases and that there is a definite correlation year by year between arrests for drunkenness and the population of the penal institutions.

Rationing of food in Britain allows twenty cents worth of meat and a quart of milk a week.

More than 42,600 war production workers in the United States have been killed in industrial and other accidents since Dec. 7, 1941.

A major concern and responsibility of the churches in every community in the United States are the six to ten per cent increase of juvenile delinquency and youth crime since the outbreak of war.

A proposal to establish a department of postwar reconstruction within the framework of the World Council of Churches is now under consideration by leading churchmen throughout the world.

A "gospel team" of army men at the Fort Riley post, Kansas, spends its week-end leaves giving inspirational meetings in churches and meeting places in near-by areas. Audiences reached by the troupe have ranged in size from 40 and 50 to 400 and 500.

Men formerly renowned as researchers in Germany and elsewhere in Europe will play an important part in the rapidly expanding pre-medical faculty at the new Institute of Pharmacology at the Hebrew University on Mount Scopus in Jerusalem. Ultimately there will be a full-scale faculty of medicine.

The Seventh-Day Adventists are conducting work in 810 languages and dialects in 413 countries and island groups, reports Rev. Claude Conrad, statistical secretary of the church. Total contributions to the church in the last year—an all-time record of \$16,205,388.19—represented an increase of \$1,979,058. Of the total gifts to the church, 58.4 per cent was received through tithing; 26.6 per cent through mission giving and 15 per cent designated as home offerings.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

NOVEMBER 21, 1942

Number 47

## ... Editorial ...

### The Proper Range of Christian Practice

You would hardly think it possible but contact with life seems to confirm the observation that some people are "equally horrified at hearing the Christian religion doubted or at seeing it practiced."

Their idea is that religion is chiefly something to be believed and rejoiced in. And *believed* means to them, accepted as unquestionably true in the exact form in which they have been accustomed to state it. Let an interrogation point be placed after a familiar proposition or let it be intimated that a closer approximation to the absolute truth may be possible, and they are set on edge at once.

Now the strange thing is that a like upsetting of their equilibrium results if you suggest too wide an application of the religion of Jesus. Not that they do not practice their religion within the limited range of their own activities. They only object to widening the range so as to include all of life's relations. Religion seems to them too sacred and precious to thrust in just anywhere.

As if there were activities necessary to human welfare which are not suitable for Christians! As if it were the duty of some not to be Christians!

E. F.

### Main Currents Are Deep

ON a certain November day if you had been looking out of the editor's east window you would have said that the Fox River had changed its course. On that day the waters of this stream seemed to fairly cascade toward the north. Countless waves went sweeping in that direction, while white caps were constantly showing as though the river's waters were breaking over a rocky bottom.

Yet as surely as you see these words the Fox River does not flow north. It runs in directly the opposite direction. What any observer could have seen as these lines were written was an illusion

caused by a strong wind blowing from the south. It was strong enough that the surface waters were driven back, even rolled into white caps as the powerful main current ploughed on toward the south.

Main currents are pretty sure to be deep. They may be running in a direction the very opposite of what you see. That possibility was evident on the day that the Fox seemed to be flowing north when in reality it was fighting its way to the south.

H. A. B.

### America the Bountiful

If you are wondering about America in 1942, and whether or not to be grateful this Thanksgiving Day, just try to think how our land would look to someone from another continent. Do not take one of the least favored. Europe is most like America. But how do you suppose the two would compare?

The authority we offer is one who was born in central Europe, but who has also spent some years in America. Evi Bossanyi came from Budapest, Hungary, some six years ago. When she landed in 1936 she was a girl of eleven. Today she is a graduate from a Friends' school, and this is the way America looks to her—

"America means a myriad of advantages—advantages which are difficult to enumerate. What America means in terms of the spirit is almost impossible to list. Freedom in its many manifestations is the first and most vital. But there are many everyday things which to a European start out by being astounding and to which he never becomes fully accustomed—little things like going to school where cruel punishments are regarded as primitive and not to be used; fresh vegetables in the middle of winter; magnificent fruit through the year; ice and butter at every meal; rapid and cheap transportation; steam heating; unlimited hot water. These are just a few of the common



details of life which make such a big difference in the living of it. Everyone marvels at the overwhelming variety to be found in the average five and ten cent store, but only someone from central Europe can completely appreciate the wonder of these many things coming from all parts of the world and sold here for so little money."

Viewed through Evi Bossanyi's eyes it would seem that Americans still have much for which to be grateful. The picture on the cover page of this Messenger serves to indicate three of the most important blessings we enjoy—the home, the Bible, and the material blessings which make America the bountiful as well as the beautiful.

But we should ever remember that the spirit of true gratitude rests on something more fundamental than creature comforts. Americans who are having to give up some of these should realize that some of the people who are both grateful and happy are not greatly burdened with the things of this world. And, strangely enough, some of the most miserable have more than they need. Really, it is not what you have but how you feel about it that makes the difference.

Paul has a suggestion that is often recalled in connection with Thanksgiving. He urged that in everything the Christian should give thanks. Think twice about your situation in 1942 and then see how many things you can put down on the credit side. Times may not be what they once were, but you are still living in America the bountiful.

H. A. B.

### You Can Help Write History

DID you know that you can help write history even though you are not a trained historian? Well, that is just what you can help to do if you will take the time and care to watch for important materials and see that they get to the proper place so they can be preserved for the student of history.

You will understand how this can be when you realize that the usual procedure in the writing of history is for some interested person to begin to collect whatever he can find in some special field. He may begin with a name and a date and an important incident or two. Gradually these are added to from the chance finding of further old records, the discovery of a letter, the recollections of someone who lived through certain important experiences, or who heard some elderly participant tell what he experienced.

The writing of history frequently becomes as fascinating as a mystery story, for it may resolve itself into the quest of elusive facts that take weeks and months and even years to run down.

This is why private libraries, files of rare papers, letters of long ago, diaries and the recollections of elderly people are sometimes important. They may furnish the needed links in an important sequence.

So it is entirely possible for those who do not actually write history to have some important role in the recovery of the facts which make the writing of history possible. All this has a relation to our church history situation. There is much that should be written before it is forever lost. Or if this cannot be done, that at least the essential records be placed where they will be available when they are needed. In some cases this will mean that a private library should be placed at a central deposit point. A sample illustration is that of the J. H. Moore Memorial Library. This is now in a vault at the Brethren Publishing House. Our colleges and the seminary are also preserving much historical material. It should be known, too, that the church has a Historical Committee. The present personnel, if we are correctly informed, is as follows: J. E. Miller, L. W. Shultz, Edgar Rothrock and J. Linwood Eisenberg. They would be glad to hear from those who can help to write history.

H. A. B.

### Your Place in the Universe

THE universe is so large, and you and I are so small, that the both of us may be tempted to wonder if we matter at all! And yet, one inevitably returns to the feeling that since he is here there must be some relation between his presence and the mighty scheme of things.

Perhaps one of our difficulties is in thinking to finish too much in the space of one short lifetime. There are a good many reformers who confidently expect to have complete in fifty years, and in the files of history, projects which God has been patiently nursing along since the creation.

It was a wise old rabbi who remarked that the day was short, the work important, laborers slow, the reward great and the master of the house eager to have the work done. But he also said: "It is not thy duty to complete the work, but neither art thou free to desist from it."

It seems to us this about sums up one's place in the universe. Somewhere in the process which began so long ago, and will continue through the days yet to come, is your particular segment of responsibility.

Thank God, it is not yours to complete the task. But do not let down too soon. You have a continuing responsibility. You are not free to desist. You must keep faith and continue working until the end.

H. A. B.



# The General Forum

## Nonconformity . . .

BY DONALD SNIDER

A FUNDAMENTAL doctrine in our church is receiving renewed attention. Nonconformity, formerly one of our peculiar doctrines, is being revitalized in this multicolored, ultra-complex world of ours. To young men especially, this doctrine is becoming very meaningful. When nonconformity is at the heart of a decision which will effect the rest of one's life, it plays more than a minor part in one's Christianity. Many Christians are becoming keenly aware of the sins of nations and society in a new way today that compels them by conscience to refuse to conform to many policies and practices.

Christian people have been criticized recently, and perhaps justly, for being no different from any other "good" people in the community. The Christian cannot be readily distinguished. In the early days of the Church of the Brethren its members were not confused with "worldly people," or even with many other Christians. Now certain changes have made the Dunker less detectable. And even in the larger Christian fellowship, certain things have passed, which made the Christian a unique individual. He fits into society with comparatively little difficulty. It is a wholesome sign to see Christian people feel a sharp clash between certain practices in the world and their Christian convictions. Could it be the Dunker is more easily detected again because he refuses to conform?

Religion must be more than negative, but nonconformity is a necessary part of the Christian life. There are things in the world a Christian cannot go along with. Some of these have always been taken for granted by Christian people. Most sins of the flesh get clear-cut denunciation. There are some things considered sin only by certain groups. There are other wrongs on which the Christian church as a whole has no crystallized judgment. Sins of the spirit are the most difficult to handle. There are certain practices which only recently, because of changing world conditions, Christian people are beginning to oppose. Nonconformity to evil thinking as well as to evil acting is essential to pure Christian living. Malice, jealousy, envy, greed, dominance and pride have been tolerated among Christians too long. It will be a happy day when these sins are coupled with lying, stealing and killing, and Christians bring pressure on all injustices with a high level of nonconformity.

Let us be more concrete. Shall we go along with the world, practicing race discrimination? One day as I was riding a south-side elevated train in Chicago, a Negro offered his seat to a white girl.

## "In the Sweat of Thy Face"

BY GRACE MATHIS

"In the sweat of thy face shalt thou eat bread,"  
In the toil of thy hands find food,  
For has not our God thus spoken to us  
And are not his sayings all good?

"In the sweat of thy face"—yet how often do we  
Seek the smoother and easier way,  
Not knowing the rough has its riches of gold,  
That the night holds a promise of day.

Elkhart, Iowa.

She turned her head, refusing the courtesy and remained standing. The look on his face made me hate the action of the girl. The Negro daily meets ugly barriers created by his white liberator.

Shall we acquire material luxuries at the expense of subjected peoples, both at home and abroad, white and colored? Shall we accumulate rich comforts without concern for children who are starving, and parents who are in rags? (1 John 3: 17). Shall we accept unquestioningly an economic system which allows 8% of the people to have 92% of the wealth in the richest nation in the world? In this same nation 71% of its inhabitants are deprived of an income which would give them a wholesome standard of living. Our world is bursting with injustices.\*

Shall a Christian conform to a program which engenders hate, bitterness and distrust toward Christians in other lands or non-Christians? Shall a Christian use unchristian methods in a hope that Christian results may miraculously come?

It is true a Christian cannot live in two worlds. There are conflicts and compromises inevitably. But protest he must against injustices else his religion will die; he must refuse to conform where he is able or he will be no different from a publican and sinner. "For him who is able to do good, and he doeth it not, it is sin." Might we not say, "For him who is able to refuse to conform to sin, and he doeth it not, for him it is sin"?

Three things seem to be conditioning men's Christian convictions in a world gone mad. One confronts them daily. (1) Material possessions and a longing for their security warp men's religion into conformity. (2) The necessity of having a philosophy which will bring results immediately tempts many. Christ's way takes too long. Jesus' way seems impractical. So we conform to an interim ethic. (3) A conception of a God who shows partiality and favoritism has confused many. These need not be discussed. We all are

\*1941 Economic Book at Commodor High School, Commodor, Pa.



guilty of conforming to a degree because we are human. But man's Christianity will be pure to the extent that he is able and willing to refuse conformity to sinful practices. But that is not enough. In fact, it is only the beginning. It is the healthy prerequisite for a life of service, creative citizenship, and Christian love in action.

*Huntingdon, Pa.*

## **This Thanksgiving Day**

BY OLLIE GEARHART

THANKSGIVING DAY (so called), when the homecoming of children and grandchildren is usually looked forward to with delight, will soon be here. Family reunions are blessed events that seem to come so seldom. They are fondly cherished as the years go by, bringing back pleasant memories of the bygone days.

Many changes have come since last Thanksgiving Day. There will be many vacant chairs in home circles. Perhaps in some cases Thanksgiving Day will not be looked forward to as a thanksgiving time. For the encouragement of those in such homes and of those too far from home to return for the day, let us remember that thanksgiving is not a day; it is a habit. We cannot be truly thankful on Thanksgiving Day unless we have been learning to give thanks every other day of the year.

In harmony with this thought Eph. 5:20 says, "Giving thanks always for all things unto God." "Giving thanks always" means to be thankful every day in the year; so let us give thanks while we may, wherever we are, for the many blessings by which we are still surrounded.

In Ps. 40:5 we read: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Let us talk and think not about our trials, but about our many blessings, for if we thank God for all things always, even our misfortunes may become blessings.

Then let us sing and make melody in our hearts to the Lord (Eph. 5:19). When it is difficult to be cheerful, rejoice in hope; be patient in tribulation; continue instant in prayer (Rom. 12:12). Then in patience we will possess our souls (Luke 21:19). Let us learn to keep silent rather than complain, to trust rather than give up, and to forget our losses and disappointments insofar as they affect our associations with others.

If the keynote to our hearts be gratitude for blessings, every day will be a thanksgiving day.

*Bartow, Fla.*

## **The Synagogue Back of the Church**

BY RALPH G. RARICK

*In Five Parts—Part IV*

**Jesus Within**

JESUS was related to the synagogue in a very noteworthy way throughout his earthly career. We are able to pick up the chain of varied circumstances at its beginning in the reference of Luke 4:16-30. There on the threshold of the narrative it is written that "he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day."

That part of the text, "as his custom was," is very illuminating. It goes back and covers the period when he was just a private person. He had attended the synagogue there with regularity as a child, a youth and a man. His worshipping there in the numerous times past may have been altogether in the humble retirement of his rank, not sitting up among the elders and the honored, but far back. Or it may be that while residing at home in Nazareth he had been accustomed to read the lesson sometimes in the synagogue service, as even boys under age were sometimes allowed to do. What memories must have flooded the mind of Jesus as, after having launched his ministry and attained fame and a following with it away from home, he gave himself now a homecoming and returned to worship once again in the very familiar synagogue of the village nestled among the hills which had caused him to be known as the Nazarene!

But circumstances were bound to make this day different from any he had ever experienced there before. From his angle the occasion would be different, and also from the angle of the assemblage. The report of his wondrous words and works had no doubt preceded him, kindling curiosity and eagerness to see again this fellow-villager who had shot up into a person of importance and had even made a sensation in the metropolis. We may well believe that there was a capacity audience in the synagogue that day and that the situation was tense with uncommon expectancy.

Opinions vary as to whether Jesus volunteered his special part in the service, as it seems might have been in order, or whether he was officially invited to take part, as distinguished visitors usually were. Anyway, what we do know for a certainty is that he responded to the privilege of reading in their hearing the prophetic portion of the law and the prophets, with the attached privilege of giving a message in the way of expounding the scripture read. When he had taken his



## The Urge to Duty

BY CHARLES D. KLINGLER

Once my fancy wandered daily  
To the fragrant woods, and gaily  
Leaped my heart at every vernal sight and sound.  
There in joy 'twould note the growing  
Of the flowers, and brooklets flowing,  
And the robin's song with which the woods resound.

There, into the open portal  
Of my heart flowed strains immortal  
From the harps of forest nymphs which there reside;  
Notes so utterly enthralling  
That they seemed as angels calling,  
Wafting up my soul to the Eternal's side.

Oh, the calm was of such beauty  
That I longed to flee from duty  
And enjoy for aye the sweetness of the wood;  
That I there might dwell forever  
By that fancied woods and river,  
And live enrapt in an eternal solitude.

Yet, a feeble fire was glowing  
In my bosom, and came flowing  
Into every cell and fiber of this coil;  
How it stirred my dormant spirit!  
And although it loathed to hear it,  
'Twas awakened to the thought of useful toil

Now the feeble fire, persistent,  
Fills my spirit, though resistant,  
With a challenge to the problems of mankind;  
Slowly fade these thoughts of beauty,  
Slowly comes the urge to duty,  
And those thoughts of ease and comfort lie behind.

Duty, vanish from me never  
(For the soul that lives forever  
Lives in ceaseless service to his fellow-soul),  
And when death this shell has shaken,  
And the soul its flight has taken,  
I shall have attained at last the long-sought goal!

*LaFayette, Ohio.*

standing position in proper order at the lectern, a roll was delivered him by the attendant. It was the book of the prophet Isaiah. Whether or not Jesus had any choice in the matter of the particular book for his reading, he seems to have at least made his own selection of the particular passage he read from it. If this is not true, we may suppose that it was providential that the scripture selected for this Sabbath should be the very one he read, so peculiarly suitable and so outstandingly Messianic.

When he had finished reading, Jesus handed the scroll back again to the attendant. Then he sat down, not as having finished but, as was customary, taking the attitude of teacher and preacher which signified authority. "The eyes of all in the synagogue were fastened on him." This would include the fastened eyes of some strangers per-

haps, and of others who were old neighbors, or at least former acquaintances. There were the eyes of the companions of his boyhood, who used to play with him. All were curious, some sympathetic, some jealous, and a few even contemptuous, perhaps. And there were present probably his more or less unsympathetic brothers and sisters (Matt. 13:55, 56). Tears of appreciation and hopefulness for the best were undoubtedly in the eyes of a very special one if she were present, his mother, Mary.

Then he began his great discourse with the statement which was perhaps no less than startling, "Today hath this scripture been fulfilled in your ears." This has been referred to as the formal opening of Christ's public speaking; and what a striking and majestic opening it was, a proclamation of his deity! He was the Messiah!

But it is not the purpose here to go into an analysis of the scripture read, along with the application and sermon, but more to remark upon the various parts of the episode. "And all bare him witness." That is, they were compelled to admit the charm of his manner, the wisdom of his utterance and the power of his spirit. So they "wondered at the words of grace which proceeded out of his mouth." They were impressed in the same way as the officers who, at a later date, were sent to arrest Jesus, and who, when they came back to the Sanhedrin without him, declared, "Never man so spake!" In the words of Amos R. Wells, "Evidently there was something so winsome and sweet in Christ's mode of speech that it was quite irresistible unless the hearers' hearts were hardened by bigotry and cruelty."

"Is not this Joseph's son?" If not before the Master had finished his sermon, it was at least straightway afterwards that this question was raised. Wasn't this the very same villager who had, until not very long ago, lived there in common with them, who was the son of the village carpenter, and who was even a carpenter himself (Mark 6:3)? And yes, he had never attended any of their rabbinical schools. How should he therefore have such words, and how could he think to assert himself with such a claim as they had never before heard anyone make? It set off an irreverent din of animated talking, and we can well believe this was accompanied by rather feverish gesticulations. Jesus met their objections with some further speaking of high order. But the reaction of resentment continued to increase, so that those who were foremost in the opposition were "filled with wrath." They followed this up by casting him forth out of Nazareth.

In connection with this rejection of Jesus at



Nazareth, "where he was brought up," it can be stated with special truth that "he came unto his own, and they that were his own received him not." There were numerous other experiences which Jesus had in synagogues. While opposition was encountered in other synagogues as well, it is at the same time to be kept in mind that it was in the synagogues that he worshiped, did considerable teaching and performed many miracles of mercy. A good example of his more pleasant connection with the synagogue is in the record: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Matt. 4:23).

Jesus, founder and head of the Christian church, therefore graced the Jewish synagogue with his presence regularly throughout his life, as one time also he graced a wedding with his presence in Cana of Galilee.

*Chambersburg, Pa.*

## A Plea for the Old Paths

BY R. C. HINKLE

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls (Jer. 6: 16).

THE writer wishes to make a plea in connection with the prophet Jeremiah for some of the old paths. First, there should be a return to real, old-fashioned repentance. John the Baptist, the forerunner of Christ, came preaching repentance. Christ also preached "the Kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 15).

Jonah preached to Nineveh and the depths of the repentance of that wicked city and its results were startling. John the Baptist came like a bolt of lightning that cleaves the sky. He came with a message that shook the whole of Judea. Great multitudes came flocking to hear this mighty prophet of God preach. John had no soft-pedal message. He drew his bow and shot straight at the mark. Apparently by divine intuition, he visualized the situation before him, and he had a very definite method of dealing with the audience in his presence. He must have made a striking appearance, dressed in camel's hair and with a leather girdle about his loins. There was no purple court or temple finery about him. John's subject was not popular, and in all probability never will be, but real repentance yields the peaceful fruits of righteousness. He came preaching a rugged type of sin-killing, heart-changing repentance.

This is an unpleasant truth to men and women who are steeped in sin and degradation. We all are aware there is such a thing as sin, but to be told so is shockingly distasteful. One can become tremendously popular if he will only tone down his message and pander to sinful tastes and inclinations.

A true prophet must warn men to flee from the consequences of sin and corruption, regardless of what it costs him. Rebuke plays a large part in the message of the gospel. John tells his audience that they must prove the reality of their repentance by fruit bearing. He would not take a simple word for it. We in our day have been taking into church fellowship far too many who want to be baptized without a change of heart, without cleaning up their lives and this is a tragedy in any church. Philadelphia, St. Louis, Chicago or Denver will get just as angry as Jerusalem did if we cry out against their vice, lust, drunkenness, lawlessness and graft. It may cost a minister his salary, his position, or even his life. However, real repentance is an absolute prerequisite to a sound foundation on which to build a spiritual structure that will withstand the storms of life and the onslaughts of the devil.

Jesus said to Nicodemus, "Ye must be born again" (John 3: 3). The new birth is an absolute necessity. We do not just grow into new life or get educated into it. It is not reformation but regeneration. It is a spiritual reality. It is something that is done for you and in you. It is supernatural. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5: 17). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36: 26). To hear some men emphasize religious education would almost make you come to the conclusion that religious education was a royal highway to heaven. Much stress is being laid on education in our day.

That grand old church of Methodism had been calling for the past century for an educated ministry and she finally got it. Yet she was never so cold and formal as now, and in some places she is shot to pieces with modernism. The lightning is leaving the pulpit and the pale candle of human culture is substituted for the energy and power of the Holy Spirit. This program may result in a ministry of intellectual giants and spiritual pigmies. Paul contrasts divine love with knowledge. "Whether there be knowledge it shall vanish away." I believe an ounce of divine love is worth a ton of gifts.



The foremost pastor of the century, Charles H. Spurgeon, had no seminary training and to his dying day thanked God that he never went to a college. It was not because he deprecated college and theological seminaries, but rather because he feared that had he availed himself of these advantages he might, like so many other ministers, have trusted to his intellectual equipment rather than to the Holy Spirit for his success. When Charles G. Finney was a young man he was urged to go to Princeton to study theology and an offer was made to pay his way. But he declined to go because he was firmly convinced that their system of theology was all wrong. He could not believe in a limited atonement in the election of a chosen few to salvation and the others to damnation, do what they would. Accordingly he hammered out a theology on his knees with his open Bible.

The writer remembers hearing the late H. C. Early deliver a message many years ago at an Annual Meeting at Hershey, Pa. The spirit and action and divine radiance of that message delivered under the unction and enduement of the Holy Spirit still lingers with me. Bro. Early was largely a self-made man, and with our emphasis on education that type of minister and preaching may soon become a thing of the past.

What am I trying to say? I am not against education, providing it is all consecrated at the feet of Jesus Christ. Paul was a brilliant, well-educated man, brought up at the feet of Gamaliel (Acts 22: 3). However, Paul also said in Phil. 3: 7 and 8, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." In Galatian 2: 20 Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

That great man of faith, George Muller, said to one who asked him the secret of his experience, "There was a day when I died, utterly died," and as he spoke, he bent lower until he almost touched the floor; "died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame of even my brethren and friends, and since I have studied only to show myself approved unto God."

If we can get the same spirit of self-abnegation, self-crucifixion, dedication and consecration to the cause of God that Paul and George Muller had, then and then only do I believe that higher educa-

tion will help in a spiritual way, and then only will God be glorified through Christian education.

We need to get back to the old paths of the simple life, of dying to the love of the world, and refusing to compromise with the world and worldly associates. Worldliness is playing havoc in the ranks of professing Christians in our day. We are at the stage where we are beginning the use of make-up, Jezebel like. Paint, powder and lipstick, jewelry, immodesty in dress, our love for the movies, theatre and the dance all indicate our drift spiritually more forcibly than language can express it.

May God help us to retrace our steps before it is too late.

Hershey, Pa.

## The Temptation of Jesus

BY JOHN W. ROOT

JUST before his temptation, Jesus had been baptized by water and by the Holy Spirit, and it was the Spirit that led him to the wilderness to be tempted. It was no external or evil force that led him there. In the history of mankind, there have been many battles fought, and the world is still at it, but the greatest battle that ever was fought and the one fought for the greatest cause was the battle of the wilderness temptation between Jesus Christ and the devil. For Christ to meet defeat would have meant that the entire plan of God was frustrated and that the redemption of the human race was lost.

It is not strange that God submitted his Son to this wilderness experience. To be a perfect Savior he had to meet temptation and overcome it. Every temptation presents an opportunity for choice, choice is an act of the will, and character is made by acts of the will. Jesus chose to refuse to yield to the temptations of Satan, and since Jesus possessed our nature and attained perfection in overcoming evil, so may we come ever closer to perfection by the right exercise of our will power in overcoming evil.

It is important to remember that the temptation of Jesus was real. If his temptation had been only symbolical or imaginative, would that be fair to us who live here in the flesh in the midst of sin and temptation? If we do not believe that the temptation of Jesus was real, then we lose much of its value for us. Let us remember that Jesus could have yielded to the tempter if he had chosen to do so. Jesus was not a counterfeit man exposed to a counterfeit fire. His temptation was not a mere stage play. He was not a sham; neither was this a sham battle.

The whole conflict in the wilderness centered



around the question of the use Christ should make of his power. It is always an epoch-making day in a man's life when he definitely decides that question. The door of destiny turns upon the hinge of that decision. If a man settles this question early and settles it right, he will have done a great thing for himself and for all who are concerned in his welfare.

During the hidden years at Nazareth, the thoughts of Jesus had been cast in a sacrificial mold. The temptation is the crucial time to decide whether that mold is to be preserved or whether it is to be shattered when it strikes against the hard facts of experience and trial. Shall the bud of promise be nipped in the frosty air of a materialistic age, or shall it bloom and blossom into eternal life? The wilderness experience of our blessed Christ gives the answer. The sacrificial mold remains intact. The bud of redemptive purpose is to reach a golden fruitage.

We can never hold to high and lofty ideals without a tremendous struggle. Victorious living comes with the crucifixion of self. But as our blessed Christ was tempted in all points as we are and won the victory, not symbolically, but in reality, so if we follow this Master in unselfish service to humanity, we will find angels ministering to us in our hour of trial.

*La Fayette, Ind.*

## Emotional Christians

BY ROY WHITE

MANY sincere Christians use their emotions to indicate if and when they are saved. A colored neighbor of ours, a very sinful woman, went to evangelistic services and had a great emotional experience—so intense that she lost consciousness. When she revived she loudly proclaimed herself saved amid hearty amens. However, she continued to live with various men, habitually used violent language, was dishonest and untruthful.

At the next evangelistic service she "received the second blessing," or Holy Spirit, while in another coma which was followed by "speaking in tongues." Those who took exception to her manner of life were reminded that "salvation is not of works" and that her salvation was assured by her "blessed experiences" which had been, and continued, at every revival.

"Ah tells you, if you gits de Holy Ghost youse gonna shout." This is an interesting theory, but is it true? When the Holy Spirit came upon Jesus (Mark 1:9-12), there was manifested (1) a dove (2) a voice "and straightway the Spirit driveth

him forth into the wilderness." If he shook, shimmied or had a fit, no one mentioned it. What was more to the point, he resisted the greatest temptation (Matt. 4:1-11) ever offered, and chose the will of God for himself and for us when the devil was doing his worst. No one knows whether he was cool or excited. Perhaps, if his emotional state had been important one of the writers would have mentioned it.

When the Holy Spirit came to the early Christians (Acts 2:1-11) there was a rushing sound, visible tongues, and the ability to speak so that everyone understood. Much is told about how these Spirit-filled Christians lived, and what they did, but we can only guess how they felt.

Paul tells what gifts (Rom. 12:6ff.; 1 Cor. 12) the Spirit brings and the fruits (Gal. 5:22, 23) which result from his presence; he does not enjoin a particular emotion at the time when one becomes a child of God. Peter told people how to get the Holy Spirit (Acts 2:38); he did not tell how a person would feel as he received the Spirit.

Anyone has the right to have a fertile imagination, but no Christian has the right to preach his imagination as "the gospel." Anyone has the right to be emotional but no Christian has the right to preach that he is the perfect and only type of truly saved person. Many emotional people are quite as ignorant of the scriptural fruits of the Spirit as they are eager for the unscriptural "evidence" of the Spirit. Many are chronically weak in love, peace, kindness, faithfulness, meekness and self-control—in short, they may lack most of the fruits of the Spirit (Gal. 5:22, 23). It is sad when a critical, contentious, unkind, unreliable, bigoted, and unstable person "proves" his salvation by an emotional experience.

The typical reaction of people of this sort is to go over their conversion experience again and again to rekindle their emotions and "to get a blessing." They do not "leave the doctrine of the first principles of Christ" (Heb. 6:1). They do not "press on unto perfection." They go over the foundation again and again (Heb. 6:1-3), but they never finish the structure. Paul came preaching a simple gospel of fundamentals (1 Cor. 15:1-11), that men might believe and be justified. Then he condemned every sin and enjoined every virtue that they might be sanctified (2 Peter 1:5-11) by the power of the Spirit. Any Christian would do well to follow Paul's message to his churches rather closely (Gal. 1:6-10), using all of it. Properly directed, emotion is good and desirable but as a "proof" of the Spirit it is not a reliable scriptural indicator.

*Chicago, Ill.*



## The Brown Turkey . . .

BY ADA CASSELL SELL

LESTER was engaged in his usual pastime when he could find what he called a good "answerer." His mother was a fine one. She was feeding the turkeys. Les felt bad about it all. Just two more nights; after that he would not be able to look out at the old half-dead nut-tree and see it covered with turkeys. He liked to help feed them. He liked the green, copper, and bronze colors of the dark plumage. Les called them "turkey-gobblers." He delighted to hear the "turk, turk, turk" and the cock's "gobble-gobble"; he tried to help more than one hen hide her nest to keep the cock from breaking the eggs. He helped mother keep them out of the damp grass or rain. They had lost enough that way; turkeys required more care than chickens.

It was close to Thanksgiving. That meant a truck would come and take away most of the turkeys. But Les knew it had to be; the money mother received for turkeys helped to buy a lot of things the family would need in the winter.

"Which will we keep for Thanksgiving, mother?"

"Which would you like, son?"

"I can't decide. That one, I think. The light brown! We can tell it apart easily, and it's so pretty."

"You shall have your choice, Lester. And two whole dollars for yourself, for helping me with them."

"Oh, goody! Then I'll have ice skates! Say, mother, where did the Pilgrims get their turkey for that first Thanksgiving Day?"

"The visiting Indians furnished wild turkeys for the feast."

"What else did they have?"

"The tables were loaded with game and fish, wild fruits, cornbread, and vegetables."

"Where did they get vegetables, mother?"

"From their new gardens. You see their festival was in October, 1621. It was really an American harvest festival. Would you like to hear about it the way an old paper describes it?"

"Yes, mother!"

"Our harvest being gotten in, our Governour sent foure men on fowling, so that we might after a more special manner rejoyce together after we had gathered the fruit of our labours. They foure in one day killed as much fowle as, with a little help beside, served the Company almost a weeke."

"Did they call it Thanksgiving Day then?"

"No. The year after this three-day festival was

a very bad year. There was no autumn feast. An awful drought withered the corn and burnt the gardens. Then they had a day of special prayer. A long rain came in answer. They saw a ship loaded with friends and provisions. Then the governor called for a day of public thanksgiving! There was a long church service, but we do not have a record of any feasting."

"When did that begin?"

"In 1636 they had a celebration like ours. It started in Scituate, Plymouth Colony, to quote, 'in the meetinghouse beginning some halfe an hour before nine and continued untill after twelve aclocke.' After the service came 'making merry to the creatures, the poorer sort being invited of the richer.'"

"Which president issued the first Thanksgiving proclamation?"

"President Washington. He asked to have Nov. 26, 1789, kept as a day of national thanksgiving. Even before that, Continental Congress had set aside Dec. 18, 1777, as a thanksgiving day."

"Did all the states join in?"

"Not at first. The custom spread from New England to the western and some of the southern states."

"Was it always Nov. 26?"

"No, indeed. Each state chose its own day. It was President Lincoln who, in 1864, appointed the last Thursday in November, 'for national thanksgiving for the defense against unfriendly designs without and signal victories over the enemy of our own household.'"

Lester was very sober for a few moments.

"Mother, is it right to have a good time and a big feast when there is so much war and suffering in the world?"

Lester's mother hesitated a moment.

"Bless your heart, child!" she thought. "Why do people tell children about all these horrors? But to avoid their finding out, one would have to keep the radio and the newspaper out of the home. We really cannot keep them in a cocoon of ignorance, after all, and then see them disillusioned some bitter day. It is better to build up a Christian philosophy in their minds at an early age. Surely children are keen; we could never conceal the condition of the world from them unless we'd imprison them away from all associates. They must needs find out. What can I say to him?"

"Son," she said, "We should do all we can to help the suffering. But we are told to 'give thanks to the Lord, for he is good'; also, 'praise the Lord, all ye nations: praise him, all ye people. For his



merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.'"

"Yes, mother, I like those verses."

"A Christian should be joyful. Worry is listed among sins, so don't go around being sad about the unfortunate happenings in the world today, son. I was happy when I was your age, and I want you to be. The Bible says, 'Rejoice in the Lord always: and again I say, Rejoice.'"

"You make me feel better, mother! I understand. We will pray and help, but it isn't wrong to be happy."

"No, indeed. Now run after that bunch of turkeys! They're headed for the stream! Hurry."

"I am, mother! Shoo! Shoo! Oh, you nice, brown, old fat turkey, stay away from that water, I tell you! We want to eat you next week! Don't we, mother?"

"Yes, son," laughed mother, "and mashed potatoes, cranberries, pumpkin pie, chocolate cake, and. . ."

But she quit, because she was talking to herself. Lester had run after another turkey that had gone out of bounds.

*Altoona, Pa.*

### Put Mary-Minds With Martha-Hands

BY ADA THOMPSON HOY

A PROFESSIONAL woman, looked up to, a very important "cog in the wheel," gets married. Marriage is an adjustment that many folks think love will automatically take care of. Wonderful as love is, it will not do exactly that. There is no royal road to it. Repeating the marriage ceremony doesn't make a good wife. Being the average housewife is a seven-day-a-week job, and when the children are small and dependent, almost a twenty-four-hour-a-day one. There are many frowzy minutes unless one has worked up a philosophy and a plan and uses them. The newer job is compared, perhaps inaudibly, but nevertheless compared, with the profession or former job. And the first thing this wife knows she is feeling sorry for herself.

What does she want? To give up John and little Jack and Jerry and go back to the old job? She feels guilty at the mere suggestion of that, she hardly wants it said aloud, but she admits that there is something terribly wrong and she is dissatisfied. She also admits to being somewhat of a failure as a wife and mother. It isn't all dates and corsages and social life now. John doesn't always see her dressed for a party. No, indeed, sometimes there's a smudge on her nose and another on her dress. She isn't up to snuff and she

knows it. Fine. Too many wives and mothers never do realize it.

She is not interested. She exaggerates her troubles; she even invents some. That makes her a dull person and there is no place in the world for dullness. It's a stage. Most of us go through it—that inferior feeling about our lot in life. We accept it, but we know we are capable of something better. Cook and clean and bake and iron for a man all day long! Ugh! There are small duties dogging our footsteps constantly and yet there is solitude that is empty and frightening.

That solitude is the very place for action. We own a business, we who are homemakers, but even with conveniences, we are doing many things that our education and training and wishes (above all else, our wishes) tell us someone else could do as satisfactorily. Wagner says that "joy is in us, not in things." And so are freedom and confidence and trust and a number of other fine ingredients, but this thing we call drudgery is not bringing out any of them.

We know we have the meaning of the world in our working minds and hands. There is no more gracious, worth-while task than ours when we bring to it graciousness and a worth-while attitude. But we dub it a grind and we are bored with it; we are martyrs and we are always wishing for something we haven't got. We are irritated beyond endurance. All right, let that irritation be an intelligent kind that befits an ex-professional woman. Let it serve a purpose. Make that never-ending routine interesting, entertaining, even exciting. Well-made beds in which bodies get rested, well-cooked and elegantly served meals to make bodies strong and healthy are more impor-

### Like a Gold-leafed Maple Tree

BY LUCILE LONG

Like a gold-leafed maple tree  
Early in November  
Glowing in the twilight rain,  
So will I remember

Every brave, sweet word of yours,  
Even your lightest laughter.  
Who would guess the things you've loved,  
Dreamed and followed after,

Never won? Trees in the dark  
In late autumn rain  
Glow with passionate, subdued light  
Like joy after pain.

Seeing your grave, fearless eyes,  
Always I remember  
Gold-leafed maple trees in rain  
Early in November.

*Bridgewater, Va.*



tant than any one phase of the old job. Look for the interesting, exciting sides to the numerous duties. Accompany them all with thoughts that are purposeful and stimulating.

Use that solitude for letting the imagination work. It is more than apt to uncover and develop a talent and an ability that will mean chiseling out a career for our individual self. It will take care of that energy. Keeping up our contacts with home, family, friends and acquaintances will feed that talent and give fruitful, profitable results which may make us distinguished persons. We never can tell until we try. But do try. That kind of selfishness put to work on one's self is a virtue and should be cultivated.

Self-expression will become second nature—in home, husband, children, and work. Our gay, pleasant manner will be an insight to our true character just as our well-got-up hall is to the rest of our home. Folks will like the first glimpse and will want to know more of us and our home. We will be treating our families to a companionship and a peaceful, secure atmosphere, and we will see their appreciation with new eyes. No matter if a person is an adult and several years a married woman, life can be full of zest and opportunities, and the time will be all too short to develop them. We will wish for more solitude to build our talent and our ability.

*Franklin Grove, Ill.*

## Our Earthly Homes

BY MRS. EARL BROWER

Home is one of the oldest institutions in the world and I'm sure we'll all say the best. What makes a home? Is a home brick or stone or wood? No, it is folks that make a home. It seems to me that Christ placed his blessing on the home when he attended a wedding in Cana of Galilee and there performed his first miracle.

Of course there are homes and homes, meaning all kinds of homes. There are good homes and bad homes. I'm sure the ideal home must be Christian—a father and a mother who are actively engaged in Christian service, guided and directed by Christ and the Holy Spirit in training their children in the way they should go. This is certainly a big enough job to challenge any young couple. Let us remember this in training our children, that they are to a certain extent the mirror of their parents. Are we always pleased with the reflection? Parents should look well to the steps they take, especially when little feet are trying to follow.

To have a happy home there must be love—love between parents as well as among all members of the family. Understanding parents and obedient children will certainly make a happy home. Children, remember the commandment, the one with a promise: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And parents, remember the scripture: "Fathers, provoke not

your children to wrath: but bring them up in the nurture and admonition of the Lord."

How sad when we think of the divided homes in the world today! How can children be trained as they should be under such conditions and in such environment? If there were no other argument against divorce, this one would surely be enough. And how about the homes where the mother is so busy with outside interests that she leaves the training of her children to hired servants? Let us not make our homes just a place to eat and sleep, but let us make them places of real companionship. Some of the best minds of today are telling us that in these days of strife and unrest families should spend much time together for encouragement and for the stabilizing of our thinking. I have heard some talk about it, but God forbid that the time will ever come when homes will vanish from the face of the earth.

We have often heard: "The hand that rocks the cradle rules the world." What more important task could one have than to train boys and girls to go out in the world as useful citizens? Yes, to be useful citizens of a nation is very important, but I believe that to be useful citizens for God's kingdom is far more important. If we help them to become good Christians, they cannot help but be good citizens of the nation.

A house may be ever so fine, even a mansion, and still not be a home. Why? Because love is not there. And the humblest cottage may be a home in the truest sense of the word. What dearer place can we find on earth than our home?

I have heard many say, and I agree with them, that when they have taken a little journey and are ready to return, they are eager to get home—home where rest and peace and contentment may be found.

Life is a journey, and we are traveling day by day toward a goal. If we travel the narrow road that leads to Jesus and our heavenly home, how much greater than in our earthly homes will be the rest and peace and happiness there. A happy home here is a little foretaste of our home over there.

*Eaton, Ohio.*

## The Way to Have Good Neighbors

BY GRACE HILEMAN MILLER

A man from an Eastern state walked into a real estate office in a southern California city wanting to buy a home. After some discussion the buyer found exactly the kind of a house he wanted in the right location and at the right price. But just before closing the deal, he asked, "What kind of neighbors will I have if I secure this property and move in?"

"What kind of neighbors did you have back east?"

"Terrible, simply terrible, on both sides of me and across the street."

"I am afraid you will have the same kind here. Perhaps you had better not close the deal." He didn't.

The next day another man from the East happened into the same office and wanted to buy the same house. Before completing the deal, however, he asked, "What kind of neighbors will I have if I move there?"

"Well, what kind did you leave back east?"

"Oh, I had wonderful people all around me. I was very sorry to move away from them."

"I believe you will find the same kind of people here."

He did.

*La Verne, Calif.*



## *Our Mission Work*

### **A Visit With Mrs. Liu of Liao Chou, Shansi, China . . .**

BY ELIZABETH B. WAMPLER

1:15 A. M. I must hurry back to sleep right away. The boys ordered a big breakfast, unusually so for them, when they went to bed.

2:00 p. m. Wonder why I can't get off to sleep. Why do you insist on intruding on me tonight, Mrs. Liu? Pardon me for calling it an intrusion, but I did want to get right off to sleep. Are you in need of something? Are you having a hard time, driven from home? I heard recently that all the Christians have left Liao Chou city, and I do not know where you might be. I pray the heavenly Father will protect you and give you strength in the hour of temptation. May you be faithful in letting your light shine for him. Or is the peanut butter sandwich that I ate at bedtime the reason I can't sleep? Well, I suppose I did not need it. Gladly would I have given it to Mr. Liu's cousin's little girl. She is past three now. She was a small bit of humanity the last I saw her, perhaps a month old. How proud Nurse Liu was of his own baby. He loved children so; he often played with our boys, and they loved him. His wife must be having a hard time with only an old father-in-law left in the home since Nurse Liu's execution. She was so unlearned. Could we have stayed together in the mission compound as we were she would have learned to read and perhaps soon have become a Christian. You must teach her of Christ, who is the source of our comfort.

3:00 a. m. Stay on, Mrs. Liu. I was just thinking of the night you were asked to leave the mission compound when the invading army was nearing our city. I can see your distressed face yet as you asked me to care for a small package for you, your property deeds, etc. There was nothing certain for you who had to go out in the night then, and little certainty for us who stayed. The only certainty was that God cared and would watch over us. That was a trying night, wasn't it? We have always been glad your husband succeeded in staying in our house, for his weak heart would never have stood the strain of that midnight trek. It's a comfort to know that his later passing was amid more peaceful surroundings.

I shall never forget how graciously you and Mr. Liu stayed at night with me when my husband and Mr. Oberholtzer were away and I was alone with the little boys. They made a tour of the war-stricken areas, including Tsinchou, our former home. We were so eager to hear how our friends in those parts were after the invading army retreated, else I would have been reluctant to have them go at that time, knowing that we might be

cut off before their return. You were always so cheerful. We had pleasant evenings around that table in the dining room, supping hot goat's milk before retiring. We were getting so much milk just then and both you and Mr. Liu needed it. Even then and for some time afterwards proper food was not easy to get. Do you remember the English walnuts you sent us, nuts from your own trees, and the bowl of corn meal and elm tree blossoms? The boys enjoyed that bowl of food prepared as you did it, much more than they enjoy the scientifically prepared cereals that we can buy here in America now.

What window is that? Oh, yes; at first I thought it was in my bedroom at Liao Chou. But this one looks out on Wayne Avenue, Greenville. It took me a few moments to locate myself. I was so interested in the accustomed smile on your face. How plainly I can see it tonight. You look just as you did sometimes in the hospital sewing room when you were cutting out toy pigs for the women on relief to make when there was nothing else for them to sew to earn a few cents for food. The children here in America enjoy them so much. I wish you could send me a lot of them.

I recall, too, the night your husband came up to our house with Nurse Liu to see Ernest when he was sick. He should not have gotten up with his own pulse so uncertain, but he did comfort us. Nurse Liu and I had to pool our knowledge, with no doctor nearer than seventy-five miles, and no man's land between. Nurse Liu stayed all night, resting on our camp cot in the children's playroom. That was a sleepless night. But God lengthens life when we put ourselves in his hands. Those two men have heard him say, "It is enough; come home." You and I have something yet to do for him. Do not mind these tears; they are tears of joy at having known you folks so intimately.

5:15 a. m. There's the call of an owl. How strange it sounds. I do not remember having heard one for years. Perhaps there are not enough trees here at Liao. Well, of course, it is a Greenville owl! Just before dark I saw my neighbor across the street trimming some trees in his vacant lot. Perhaps Mr. Owl's haunts were disturbed a bit and he is trying to tell the neighbors about it.

5:30 a. m. Well, so long, Mrs. Liu. I can sleep tomorrow night. I am thinking that in another home there was little sleep tonight. It is the last night at home for one of our city's beloved physicians. He leaves for the army. Many of our citizens are wondering what will become of them with so many doctors leaving. We still have several



left, but maybe not enough. But I think if I had a wounded son or husband in the army I'd be glad—but hold! I'm not too sure what I'd think or do until called upon to do it. This doctor's wife, a trained nurse, sent a fine letter to be read at our P. T. A. meeting on Tuesday, giving some wise suggestions as to how to save on doctors, too. How far is it, Mrs. Liu, that you would have to go for a trained doctor or nurse since Nurse Liu and Dr. Wang were executed by the invader and since all the American missionaries have been forced out of Liao Chou and surrounding mission stations?

The owl is saying it is about time for him to bury his face in his feathers for the day and for you to eat your evening meal. May your food bowl be full of nourishing food, your night a peaceful one, and your dreams reassuring. Perhaps I can snatch a few winks yet before time to get breakfast. I have enjoyed communing with you.

*Greenville, Ohio.*

## Every Morning Karlibai Bowed Her Head

BY KATHRYN KIRACOFÉ

Yesterday I received a note from a village seventeen miles out, telling me that Karlibai had died. The news was sad news to me. How I will miss Karlibai when I visit this village and what an empty place she will leave in her home and among the Christians in her village. But how happy Karlibai must now be with her Savior, whom she learned to know and love just so recently!

Karlibai and her family moved into this village from a non-Christian village just about a year ago. We tented in her village in February and it was at this time that I met her. She was a regular attendant at all of our meetings. She came early and stayed late, "just to visit," she would say. During the meetings Karlibai listened so very attentively and remembered all she learned so well that I suspected she had had Christian teaching before. In our visits together I asked her several times if she had heard these stories before, but her reply was always, "Only today have I heard it." In reply to my question

to her, "What do you know about God?" she always replied, "I know so little but I want to learn more."

The village from which Karlibai had come is a section of the district in which there is no Christian work going on. None of her relatives are Christians. Her husband is a witch doctor and though she is an illiterate woman, she showed such an open mind and hunger for spiritual truths. She brought others with her to the meetings and passed on the messages she had heard to others who had not come. When we announced a special class for any who wished to take baptism and to become a follower of Christ, she was the first to come. She drank in every word given in the class and asked questions that revealed the ability to understand deep truths far above the average village women.

It was all a mystery to us. But one day the mystery was revealed. She asked to accompany me on my regular evening visit to dress a woman's ulcerous foot. As we walked over the wooded paths out of the village, through a river bed and across several fields to the sick woman's home, we talked. During the conversation I asked her about her childhood and she told me this story. She said, "When I was a little girl there was a school in our village to which my brother went. Girls didn't go then, but when I could slip off I would go and sit on the doorstep and listen to the nice things the teacher said. One day he said that the gods made of wood and stone that we worship are not real. They cannot help us, but there is a real God who loves us and who can help us and we worship him in this way." She demonstrated by folding her hands and bowing her head. She continued, "Ever since, I have never worshiped idols but every morning just as that teacher said I bow my head and fold my hands in worship of the true God, but not until now have I known what to say to him as I worship him." The women in their meetings learned the Lord's prayer and were taught how to pray simple prayers.

Later I told this story to our Vyara pastor who has worked in the Vyara area for many years. He said the mission had opened a school in that village for only one year and then had moved it to a more promising area.

One day in the preparation class the master of the village said to Karlibai, who wore yards and yards of strung white stones around her neck like all the older women of her caste, "Karlibai, just one of those little white stones can keep you out of the kingdom of heaven if you are not willing to give it up for Jesus' sake." Karlibai came the next day without her stones.

Karlibai's little boy became ill while we were there. She brought him to the tent and asked for medicine and then said, "Can't we kneel now, right here, and will you ask God to heal him?" We did. Several days later in the night his pain became more severe and she persuaded her husband to come with her to the master's house and asked us to pray for him. The little boy recovered.

Karlibai was buried with Christ in baptism February 22, 1942. This was a real experience to her. From that time on and for some time before, she was absent only twice at Christian services in the village. The Savior called her on August 1, 1942, to experience greater joys and to learn deeper truths in his presence. Her Christian life here on earth was short but she lived a full life true to all she knew. Her joy in her new-found Savior was overflowing and her witness will, no doubt, lead others too to follow him.

*Vyara, India.*

## What to Pray For

*Week of November 21-28*

**Pray for the missionaries whose names are listed in the Prayer Calendar this Week**

Herman B. Landis.

Hazel Minnich Landis.

**Remember the missionaries on their birthdays**

### Africa

Clarence C. Heckman, Nov. 8, 1897.

Howard A. Bosler, Nov. 27, 1899.

Lloyd Studebaker, Nov. 7, 1904.

Irene Frantz Bittinger, Nov. 13, 1905.

Evelyn Frank, Nov. 10, 1910.

### India

Eliza B. Miller, Nov. 18, 1874.

Leonard E. Blickenstaff, Nov. 11, 1913.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, November 22

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Motives That Strengthen Family Life.—Ex. 2: 1-4; Joshua 24: 14, 15; Eph. 5: 28-31; 6: 1-4. Golden Text, Love never faileth. 1 Cor. 13: 8.

**Christian Workers,** The Social Basis of a Just and Durable Peace.

**B. Y. P. D.,** A Christian Thanksgiving Proclamation.

#### Gains for the Kingdom

One baptized in the Salisbury church, Pa.

One baptized in the Canton city church, Ohio.

One baptized in the Berkey house, Shade Creek congregation, Pa.

Three baptized and ten received by letter in the Somerset church, Pa.

Two baptized and nine received by letter in the Washington, D. C., church.

Five baptized in the Three Springs church, Pa., Bro. Cletus Myers, pastor.

One baptized in the Plum Creek church, Pa., Bro. H. Stover Kulp, evangelist.

Eight baptized in the Bethel church, Naperville, Ill., Galen B. Ogden, pastor.

Two baptized in the Flower Hill church, Md., Bro. John D. Long, evangelist.

Four baptized in the West Manchester church, Ind., Bro. T. G. Weaver, pastor.

Ten baptized in the Hanoverdale church, Pa., Bro. Galen R. Blough, evangelist.

Five baptized in the Lone Star church, Kansas, Brother and Sister J. F. Burton, evangelists.

Six baptized and two reclaimed in the Maple Grove church, Md., Bro. M. D. Neher, evangelist.

Two baptized in the Brookville church, Ohio, Bro. Ray Zook, evangelist, Bro. Roy Teach, pastor.

Nine baptized and four received by letter in the Frederick church, Md., Bro. Ralph E. Shober, pastor.

Three baptized in the Allegheny church, W. Va., Bro. Emra T. Fike, evangelist, Bro. Henry Cosner, elder.

Four baptized and two received by letter in the Free Spring church, Pa., Bro. H. D. Emmert, pastor-evangelist.

Seven baptized and nine received by letter in the Roaring Spring church, Pa., Bro. H. Q. Rhodes, pastor-evangelist.

Nine baptized and one received on former baptism in the Waynesboro church, Pa., Bro. J. S. Showalter, evangelist.

One baptized and one reconsecrated in the Cowan-shannock church, Pa., Bro. Clarence H. Rosenberger, pastor-evangelist.

Three baptized, two awaiting the rite and two reclaimed in the Wiley Ford church, W. Va., Bro. M. D. Neher, evangelist.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister J. F. Burton** of Topeka, Kansas, Nov. 16-30 in the Granada church, Kansas.

**Bro. J. Linwood Eisenberg** of Shippensburg, Pa., Nov. 22—Dec. 6 in the Madison Avenue church, York, Pa.

### Personal Mention

**Brethren J. W. Lear, James Elrod, John W. Metzler, Galen Kilhefner, A. Stauffer Curry and Donald Snider,** with some interested staff members, took Monday, Nov. 9, for the consideration of regional work.

**Bro. M. S. Frantz,** formerly pastor at Nampa, Idaho, is taking up the pastorate of the Calvary church, Los Angeles, Calif., on Dec. 1. Correspondence should be addressed to him at 5306 Denker Ave., Los Angeles, Calif.

**Next steps** ahead in children's work were naturally the chief concern of the members of the general cabinet of children's work at a recent meeting. Those present from the regions were: Miss Mary Keiper, Eastern Region; Mrs. Paul H. Bowman, Southeastern Region; Mrs. J. D. Reber, Central Region; Mrs. Nevin Fisher, Western Region. Bro. J. W. Lear, regional executive for the Pacific slope, served for that area.

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**Bro. Earl Breon and wife**, now of North Manchester, Ind., since Bro. Breon is now field representative of Manchester College, were recent Elgin visitors.

**The two new members** on the General Mission Board, Brethren John S. Crumpacker and Desmond Bittinger, were on hand for the recent board meetings, as was also Bro. Otho Winger, who began his period of service in 1911.

**Bro. Earl M. Bowman**, you doubtless remember, is the new member of the Board of Christian Education. With the other members of the B. C. E. he helped to put in a good many strenuous hours during last week's board meetings.

**Bro. Earl Mitchell** of Westminster, Md., will begin a two-week meeting at Dundalk, Md., Sunday evening, Nov. 22. On weekday evenings the meetings will be held in the All Saints church a few blocks from the I. O. O. F. hall.

**Elder S. W. Funk** of Charter Oak, Calif., was hit by a truck and instantly killed while riding his bicycle along the highway. The accident occurred at San Simon, Ariz., on Friday, Nov. 6. The funeral services were held in the Covina church on Nov. 9 with Elder G. K. Walker in charge.

**Brother and Sister John E. Gingrich**, 296 Main Street, Woodbridge, N. J., nonresident members, have offered the hospitality of their home to Brethren boys who may be stationed at Camp Kilmer, Stelton, N. J. They say, "Since we are very near to the camp we should like to have it known that we are eager to have contact with them. If there is time we would like to have them in our home." It was interesting also to us that Mrs. Gingrich could say, "I might identify myself with Elder Aaron C. Reber, Jesse D. Reber and Daniel C. Reber, who are, respectively, my father, brother and uncle."

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### Miscellaneous Items

**To the Christian Monitor** for November we are indebted for the illustration used on the cover page of this Messenger.

**Pleasant Plains** church at Oklahoma will have an all-day home-coming service on Nov. 22. At noon a basket dinner will be served in the basement. Everybody is cordially invited to attend this service.

**At Live Oak**, Calif., Pastor S. Paul Daugherty and his good church folk are planning a full Thanksgiving Day with worship and sermon at 11:00 a. m., potluck meal at noon, singspiration 2:30 p. m., and love feast at 6:30 p. m. You are cordially invited to spend the day at Live Oak if it is convenient to do so.

**"A year ago** we had fewer than twenty families in our church receiving the Messenger. Today we have over two hundred. People in our church who have never had a Messenger in their home are now reading it regularly, and the good it is doing them and the church cannot be estimated."

**Where definitely ordered**, the Granddaughter's Ingle-nook Cookbook will be mailed out as rapidly as our mailing force can do the work. But there is a long list of names of women who merely checked indicating that they would want a new cookbook. All such are now invited to reorder since more time was consumed in bringing out the new cookbook than we had originally planned. A convenient order blank will be found on page 31 of this paper.

**Plans are complete** for the annual Brethren Student Christian Conference to be held at Bethany Biblical Seminary Nov. 26 to 29 and a representative group of delegates from each college campus is urged to be present. This is an opportunity for Brethren youth to meet the challenge of the present day situations.

**The Council of Boards** meeting always brings in many besides regular board members. Bethany Biblical Seminary students, National B. Y. P. D. Cabinet members, as well as other friends and visitors serve to make the meeting a unique but representative gathering. We are hoping to have some report of the Council of Boards meeting, as well as of other board meetings, for early use in the Messenger.

## With Our Schools . . .

### La Verne College

**Singspirations** under the direction of Merlin Clark, senior student from Reedley, Calif., have been unusually good this year.

**Professor Roy A. Crist**, professor of philosophy and religion, has been elected to membership in Pi Epsilon Theta, national honorary philosophy society.

**Two La Verne alumni** will represent the District of Southern California and Arizona at the 1943 Annual Conference. They are Lorell Weiss, '29, dean of La Verne College, and Harry Thomas, '32, pastor of the Pomona church.

**Risë Stevens**, brilliant young American star of the Metropolitan Opera Company, delighted our students with her lovely mezzo-soprano voice and charming personality in her appearance on October 19 as the first number of the 1942-43 artist course.

**Bayard Rustin**, field secretary for the Fellowship of Reconciliation, and Dan West gave effective chapel addresses recently in which there was a strong peace emphasis. Mr. Rustin sang one of the spirituals of his race, It's Me, O Lord.

**President Davis** and Dean Weiss were speakers at the district conference of Northern California at Modesto and at the Southern California and Arizona meeting at Pasadena. The chapel choir, under the direction of David Geiman Young, made a much appreciated appearance at the Pasadena meeting and has been asked to come to the Inglewood church.

**Dr. Gladdys Muir** and a dozen or more students attended the conference of International Relations clubs of the Pacific Southwest at Loyola University on October 16 and 17. Plans for a Just and Durable Peace was the theme of the conference. Mervin Baker, La Verne senior, led the discussion on Political Institutions in a Post-war Reconstruction.

**Adam Wenger**, 85-year-old generous benefactor of La Verne College, died at Pasadena on October 16. He gave the college a forty-acre farm, which sold for \$28,000 cash. This gift enabled the college in 1939 to pay off the mortgage on its main campus and buildings. It is interesting to note that the impetus given to college debt reduction by Bro. Wenger's gift started a movement that has reduced our indebtedness over \$60,000 in three years. Just a few days before Bro. Wenger's death, the college was able to pay off the mortgage on the north block of the campus—the block held for future expansion. Some borrowed money went into this payment but now the entire campus is free from mortgage.





Those attending Camp Directors Conference in Elgin, October 20-24, were: Sitting (left to right)—Ralph R. Townsend, Samuel A. Harley, M. R. Zigler, W. Harold Row, S. Loren Bowman, Mark Y. Schrock, Levi K. Ziegler; standing—Graham R. Hodges, Dillon C. Gnagy, Jeff Mathis, Omer B. Maphis, Ora Huston, Murvel R. Garner, and Q. A. Holsopple. Acting Director Charles E. Kimmel was unable to attend the conference.

## Who's Who Among Camp Directors . . .

**S. Loren Bowman**, newest of the camp directors, took over at Camp Marienville, Pa., on Nov. 1, 1942. He will make his home there with his wife and two small children. The camp had forty men as of October 20 but is rapidly growing. Its capacity is 150. It does much the same work as its sister camp, Kane, thirty miles distant. Mr. Bowman brings to his work a very active interest in Brethren Service. He was district Brethren Service representative while serving as pastor of the Mt. Vernon and White Hill churches in Virginia. He has been in pastoral work for approximately seven years.

**Murvel R. Garner** is director of Camp Beltsville at the Patuxent Research Refuge near Baltimore, Md., which is administered jointly by the three historic peace churches—the Mennonites, Friends, and Brethren. This quiet-spoken Friend is particularly suited for sponsorship of study in biological research. For nineteen years he was teacher of biology at Earlham College in Indiana. His training and experience in wild life and conservation included teaching and research in New York, New Mexico and Wyoming. He has been working with the Service committees now for five months and directs fifty-six men in their work.

**Dillon C. Gnagy** left the pastorate of the Lindsay, Calif., church to become director of Camp Santa Barbara in May of this year. Thus he became director of the Brethren's fastest growing camp, for 121 men, volunteers from three already established camps, arrived at one time to start this western camp, No. 36. This big, forty-five-year-old native Iowan spent six years of his life farming. He then attended the seminary and served sixteen years in the pastoral field. Nine of these years he spent as executive secretary in two districts. With him in camp are his wife, who serves as hostess and dietitian of the camp, and his two youngest daughters. The re-

mainder of his family consists of a married son and daughter and a son in engineering school. Director Gnagy is a real friend to the 142 men doing fire-fighting and forestry work in the land of contrasts—California.

**Samuel A. Harley**, Virginian by birth, directs work on the Blue Ridge National Parkway at Camp Lyndhurst, Va., which is located in the George Washington National Forest. In camp he has 104 men in this work of national importance. Mr. Harley was called from the pastorate of a church six months ago to become a worker in Civilian Public Service, but before his twelve years of pastoral work he had also been a store clerk, a book salesman and a farmer. He lives among the Virginia hills at Camp Lyndhurst with his wife and three children. Mr. Harley gives his evaluation of Civilian Public Service in the following words: "It is a very important part of the church program—the most important task the church has assumed in many, many years."

**Graham R. Hodges**, acting director at Camp Wellston, Mich., has functioned in that capacity since the resignation of L. C. Blickenstaff this fall. Camp Wellston is a thriving reforestation camp of 140 men. Mr. Hodges brings a wealth of Y. M. C. A. experience to this job. He was young men's secretary of the Y. M. C. A. in Memphis, Tenn., for one year, and in Northwestern University for a year before being called to camp. Mr. Hodges says in his deliberate Mississippi drawl, "I believe Civilian Public Service is the best possible solution to the situation. It is a good training ground for future Christian leaders."

**Quincy A. Holsopple** directs work at the experimental farm at Williamsport, Md., which is known as Camp No. 24, Unit No. 2. After the regular eight-hour day on soil conservation project work, these thirty-three Civilian



Public Service men donate plus work which keeps a large model farm producing food for the camp and for other camps. Mr. Holsopple has had varied experience as linotype operator in the Brethren Publishing House, schoolteacher, missionary to India for eleven years (1911-1922) and pastor. He was called from the Mount Joy church at Mt. Pleasant, Pa., on July 22, 1941, to serve in Civilian Public Service as a camp director. Mrs. Holsopple acts as dietitian and hostess. Mr. Holsopple advances the idea that the C. P. S. camps are perhaps not yet ideal, but they are a marked improvement over the program for conscientious objectors during World War No. 1.

**Ora Huston**, director of Camp Magnolia in Arkansas, sums up the Civilian Public Service movement as "the finest open door for peace work for the largest number of people." After finishing his studies, Director Huston was pastor of the Douglas Park church in Chicago, Ill., from 1930 to 1936. He returned to his native state, Oklahoma, to become pastor of the Oklahoma City church. At the same time he was district executive secretary in the District of Oklahoma, Panhandle of Texas and New Mexico. From this position he was called to take over the directorship of Camp Magnolia on March 1, 1942, when Jeff Mathis left to administer Camp Lagro. With his wife and two children he directs 135 men in soil conservation work through hot humid summers and damp Arkansas winters.

**Charles Kimmel**, acting director of our most recent camp, Waldport, has acted as stabilizing agent for new camps. He helped set up the business administration at Camp Magnolia. When thirty-three boys were transferred from there to Camp Santa Barbara to fight forest fires in California, "Uncle Charlie" went along. When the call came to open another west coast camp, he came to the rescue as acting director. In fact, he waived his privilege of attending camp directors' conference in Elgin because two train cars of men from Eastern camps would have arrived in camp during his absence. Before his seventeen-month service for Civilian Public Service he was active in part-time pastoral duties, peace, and the farm program in Sheldon, Iowa.

**Omer B. Maphis** brings a Brethren business background to his directorship of Camp Walhalla, Mich. Mr. Maphis left his position as sales director of the Brethren Publishing House for Brethren Service work in April 1942. Before this he had served as administrator of Bethany Hospital for over sixteen years and as librarian and bookstore manager at Bethany Biblical Seminary for nine years. O. B., as his campers call him, holds forth alone during the school year but is joined in the summertime by his wife and three children. This native of Ohio believes that Civilian Public Service is a demonstration of a way of life in which a great amount of self-discipline is experienced. There are 123 men in Camp Walhalla at the present time. These men have an average age of twenty-seven and an average school standing of one third year in college and came from twenty-three different religious denominations.

**Jefferson Mathis**, native of Iowa, is director at Camp Lagro which has 100 men at the present time doing forestry. He was taking care of pastoral duties at Lewistown, Minn., when called to head the staff of Camp Magnolia in May 1941. Early in this year he was placed at the head of Camp Lagro and at the present serves in capacity of director there, assisted by Mrs. Mathis. Former Brethren Service work included being district repre-

sentative for Brethren Service while in field work in the Northern District of Missouri and later in Northern Iowa and Minnesota. Mr. Mathis expresses his belief in Civilian Public Service as "an expression of the Brethren way of life in a time of crisis."

**Mark Y. Schrock** is director of what has been and now is the largest of the Civilian Public Service camps. From this camp in the woods of the Northwest various small side-camps are established until it becomes more like a wagon wheel with the necessary spokes. Here in the central camp live Mr. and Mrs. Schrock and their four children. Mark Schrock has served in Civilian Public Service since November 1940. He did part-time service at Camp No. 1 and at Lagro before assuming directorship of Cascade Locks. Since 1928 he has served as pastor in Woodland and Sunfield, Mich., Lena, Ill., Nampa, Idaho, and Olympia, Wash. Added to this is one year's schoolteaching experience before entering the pastorate. His camp members number 167 and do forestry work among the timber of the Northwest.

**Ralph Townsend**, one of the youngest of our camp directors, administers a twenty-five-man camp which is unique in Civilian Public Service. It is a health and sanitation project in a low-income area in Florida with the specific objective of ridding the region of hookworm. This camp did not occupy government camp buildings, but started from bare ground and has been built up into an adequately housed layout in spite of difficulties encountered in regard to lumber priorities, etc. Despite his youth, Mr. Townsend has had a rich background. He taught school for three years at the Woodstock school in India under the General Mission Board. When called to be assistant director at Lagro he was taking graduate study at Ohio State University. He spent nine months at Camp Lagro before opening Camp Crestview with his bride, who serves as dietitian and hostess.

**Levi K. Ziegler** became director of Camp No. 16, Kane, Pa., on July 22, 1941. But his experience with Civilian Public Service did not start there. While pastor of the Waynesboro, Pa., church he was also counselor for conscientious objectors in the Eastern Region for over a year. Bro. Ziegler has been in the ministry of the Church of the Brethren since 1911. He has held pastorates in Shamokin, Pa., Denton, Md., Williamsburg, and Waynesboro, Pa. He has four children in the professions and in college. Mrs. Ziegler shares camp responsibilities with him. Camp Kane now enrolls 114 men doing forestry work. Mr. Ziegler, who believes that a camp director should be a "dad" to the men, says, "I have seen great changes come in the lives of C. P. S. men—an indication of the worth-whileness of the movement."

### Brethren Service Briefs Dependency

The Council on Civilian Service met in Philadelphia on September 24 and devoted the major portion of the day's session to the problem of assistance to dependents of men assigned to camp. Part of the program agreed on was the establishment of a Placement Council, which would not only be helpful in securing employment for dependents but would look forward to the placement of men from C. P. S. at the conclusion of the war.

### Civilian Bonds

As of October 22, subscriptions to Civilian Bonds totaled \$347,250. The greatest number of subscriptions came from Pennsylvania.





## Book Suggestions for Christmas . . .

(Clip this for future reference)

Why not begin now to build a library for your children? A book becomes a part of the reader as no other gift can: The physical book may be destroyed, but its imprint upon the mind of the child cannot be erased so easily.

For this reason those who select books for young readers should do so with care. Not only should a book be chosen with the content in mind, but the appearance should be considered. If the book is one that will be much handled choose the better edition. This will probably cost more, but the back will not be off after a week's handling and the illustrations will be beautifully done. This last fact alone compensates for the greater amount of money spent.

Good books will open up new worlds to a child; they will feed his imagination (and it is surprising how many children need to have their imaginations fed!); they will inspire high ideals of honor and right. Books are "comrades in joy and sorrow, counselors in times of problems and guides in days of bewilderment and doubt."

The following list is by no means exhaustive. It is an answer to the inquiries for guidance in choosing books. We have included all kinds of books; the parents and others who give books will need to choose with the one in mind for whom the book is intended.

All these books may be purchased through the Brethren Publishing House, 16-22 S. State St., Elgin, Ill.

### For the Picture-Book Age

*Little Black Sambo*, by Helen Bannerman. Lippincott, 50c. A story of the exciting events which befell a little Negro boy when going for a walk in the jungle.

*The Tale of Peter Rabbit*, by Beatrix Potter. Warne, 75c. The misfortunes of little Peter Rabbit when he disobeyed his mother.

*Loopy*, by Hardie Gramatky. Putnam's, \$1.75. A pert little airplane who finds himself mistreated by students learning to fly but whose stout heart in the end leads him into dashing heroism.

*Real Mother Goose, The (Junior Edition)*. Rand McNally, 75c. A selection of sixty-eight of the best known and loved rhymes. Contains fifty colored illustrations. Can be obtained in fifteen cent edition.

*Silver Pennies*, by Blanche Thompson. Macmillan, \$1.00. A collection of eighty or more modern poems that are favorites of all children.

*Little Whirlwind*, by Margaret Hubbard. Macmillan, \$2.00. Chatty MacKenzie lives with her Scotch parents in a Chippewa Indian village in 1823 and experiences unique adventures and friendships.

### For Primary Children

*Bambi*, by Salten. Grosset, \$1.00. A story which centers around Bambi, the deer, and which shows the enchantment of animal life in the forest until man interferes.

*The Christ Child*, by Maud and Mischa Petersham. Doubleday Doran, \$2.00. A child's life of Christ, based on the text in Matthew and Luke, beautifully illustrated.

*Jesus and His Friends*, by Mary Alice Jones. Rand McNally, 15c.

*Stories of the Christ Child*, by Mary Alice Jones. Rand McNally, 15c. Stories of the birth and childhood of Jesus retold simply and beautifully. Nine illustrations in color.

*Tales From Hans Christian Andersen*. Lippincott, 50c. A collection of well-known fairy tales.

*Household Stories*, by Grimm. Macmillan, \$1.00. Another collection of beloved fairy stories.

*Alice in Wonderland*, by Lewis Carroll. Rand McNally, \$1.00. Macmillan, \$1.00. The story of a little girl who lived for a time in the wonderland of her own imagination.

*A Child's Garden of Verses*, by R. L. Stevenson. Rand McNally, 50c; Scribners, \$1.50, illustrated by Jessie Wilcox Smith.

*Poppy Seed Cakes*, by Margery Clark. Doubleday, \$2.00. Exciting adventures of Andrewshek and Erminka with Auntie Katushla from the old country.

*Millions of Cats*, by Wanda Gag. Coward-McCann, \$1.50. A lonely old man and woman want a cat and have to choose from "millions and billions and trillions of cats."

*When We Were Very Young*, by A. A. Milne. Dutton, \$1.00. Charming verses written by the author for his own little son, Christopher Robin.

*Winnie-the-Pooh*, by A. A. Milne. Dutton, \$1.00. Exciting adventures of Christopher Robin with his toy animals, especially the teddy bear, Pooh.

*Fun Book*, by Munro Leaf. Lippincott, \$1.50. Contains in one volume Leaf's three well-loved and enormously successful books which set children laughing and make them want to learn good habits and behavior: *Manners Can Be Fun*, *Grammar Can Be Fun* and *Safety Can Be Fun*.

*Peter Pan*, by Sir James Barrie. Macmillan, \$1.25. The story of a little boy who ran away and lived with the children in a tree.

*Just So Stories*, by Rudyard Kipling. Doubleday Doran, \$2.50. *Elephant's Child* and *Other Just So Stories*, The, by Rudyard Kipling. Garden City Publishing Company, \$2.00. Stories of how the Elephant got its trunk and of other animals.

*Pied Piper, The*, by Robert Browning. Macmillan, 35c; Rand McNally, \$1.00. What happened to the children of Hamelin when the mayor refused to pay the piper.

*Topsy and Angus and the Cat*, by Marjorie Flack. Doubleday Doran, \$1.00. Angus, the Scottie who is very inquisitive; Topsy, the cocker spaniel who begins life in a store window; and Wagtail Bess, the airdale, have many adventures that children enjoy.

*The Little Lame Prince*, by Dinah M. Mulock. Macmillan, \$1.00. A fairy godmother's gift of a wandering cloak brings happiness to Prince Dolor in his prison tower.

*Henner's Lydia*, by Marguerite de Angeli. Doubleday Doran, \$2.00. The story of an Amish girl who lives in the Conestoga Valley near Lancaster, Pa.

*Skipack School*, by Marguerite de Angeli. Doubleday Doran, \$2.00. This book tells about a Mennonite boy in the early days of Pennsylvania. There were so many fascinating things to do about the new home that he neglected his school work.

*Thee, Hannah!* by Marguerite de Angeli. Doubleday Doran, \$2.00. Hannah disliked her drab Quaker bonnet and plain dress until the day she discovered the deeper meaning of the Quaker ways. Stirring events of the 1850's furnish a background.

*Elin's Amerika*, by Marguerite de Angeli. Doubleday Doran, \$2.00. Life as it was lived in 1648 by the settlers in New Sweden along the Delaware.

*The Copper-Toed Boots*, by Marguerite de Angeli. Doubleday Doran, \$2.00. The re-creation of the boyhood of the author's father on a farm in Michigan sixty years ago makes an appealing story.

*Smiling Hill Farm*, by Miriam E. Mason. Ginn and Co., \$2.50. From the time the Wayne family sets out for Indiana in a covered wagon until the descendants of that family return in a trailer to the Smiling Hill farm many interesting incidents happen. A book for the whole family to enjoy.

### For Junior Children

*Heidi*, by Johanna Spyri. Macrae, \$1. A little Swiss girl leads a happy and absorbing outdoor life as she tends goats in the high Alps.

*A Tree for Peter*, by Kate Seredy. Viking, \$2. An appealing story in which lame Peter, living in dingy Shantytown, receives through friendliness the inspiration for fighting ugliness and for planting the seeds of contentment and hope.

*Wonders of the Heavens*, by Arthur Draper. Random House, 50c. Important facts in astronomy presented in a fascinating and simple way. Twenty-eight pages, with color illustrations.

*Seeds and Seed Travels*, by Bertha Morris Parker. Harper and Brothers, \$1. An interesting thirty-six-page book about the seeds of many common grains, fruits, vegetables, flowers and trees. Illustrated in color.



*Pinocchio*, by Collodi. Macmillan, \$1.00; McKay, 60c. The pranks of an impulsive little wooden marionette.

*Don Quixote*, by Cervantes. Macmillan, \$2.00; McKay, 60c. The amusing adventures of Don Quixote and his follower, Sancho.

*The Jungle Book*, by Rudyard Kipling. Doubleday Doran, \$2.50. About the boy Mowgli and his animal companions of the jungle.

*Hans Brinker or The Silver Skates*, by Mary M. Dodge. Rand McNally, \$1.00. Winning the silver skates brings good fortune to Hans and Gretel.

## ADULT DISCUSSION OUTLINE

### Keeping Christ in Christmas

#### I. The Present Need

Scripture: Isaiah 9: 2-7

Sunday, December 6

Note: The purpose of these four studies is to see how the Christlike spirit can be put into our commercial activities during the Christmas season, how the spirit of sharing, goodwill, and brotherhood may be increased in the home and the community, and how the true spirit of Christmas may be extended throughout the year.

Thoughts of God for Boys and Girls at Christmas, 10c single copy or 8c in quantities, will help the family to accomplish this end. Order at once.

#### I. Facts to Be Considered

1. Christmas is a time of revelry instead of reverence. Moral conduct seems to be lowered as by special permission. Liquor is freely advertised and used as the true Christmas spirit. Wild and unrestrained revelry are common. Frivolity and hilarity are associated with many Christmas parties with little of the true spirit of Christ in evidence. We rejoice that this does not apply to everyone. Yet who is entirely free from it?

2. Christmas is used for a holiday instead of a religious festival. Ask ten people at random what they are looking forward to at Christmas and the answer is more often a holiday than a religious occasion. Christ is neglected. If Christmas Eve falls on Sunday evening there is usually a small crowd at church. Many pastors are glad when Christmas does not fall on Sunday for the same reason.

3. Christmas is used for making money or spending money. Of this we are all aware. Yet we cannot bring it to our attention too often. Giving is often done to conform with a social custom instead of to make others happy. The sending of Christmas cards frequently has degenerated into a meaningless form. Most Christmas cards have no religious significance. Jesus is left out entirely.

4. Christmas revives the spirit of kindness, goodwill, brotherly love, and unselfishness. Let us not overlook the fact that for some Christmas is truly a sacred day. Much is being done to keep the true spirit in Christmas. The interest in children and the underprivileged is heightened. Christmas trees, Santa Claus, mistletoe and holly have contributed much to the true spirit of Christmas.

#### II. Questions for Discussion

1. Are you satisfied with the present Christmas celebration in America? If not, why not?

2. What practices are harmful? Which are neutral? Which are Christian? Give examples.

3. Does the celebration of Christmas result in a lower or higher level of moral conduct?

4. What are the most common abuses of the Christmas celebration in your community?

5. Do you, personally, regard Christmas as a holiday or a holy day? How do you plan for it?

*Gulliver's Travels*, by Swift. Lippincott, 50c. Adventure in the land of little people, giants and other strange creatures.

*Tom Sawyer and Huckleberry Finn*, by Mark Twain. Harpers, \$2.25 each. The adventures of two of America's best known fiction characters.

*Christmas Carol, The*, by Charles Dickens. Macmillan, \$1.00. The story of how Scrooge learned the real meaning of Christmas.

*Animals of the Bible*, by Lathrop. Lippincott, \$2.00. A collection of the verses of the Bible in which animals are mentioned.

*Illustrated Bible Story Book* (one-volume edition), by Seymour Loveland. Rand McNally, \$1.00. The stories of the Old and the New Testament retold for children. Illustrated with more than one hundred pictures, many in color.

*Stories From the Old Testament*: Joseph, Moses, Ruth and David by Maud and Mischa Petersham. Winston, \$2.75.

*Myths and Enchantment Tales*, by Price. Rand McNally, \$1.00. The Greek and Roman myths liked best by children retold in a simple style. Illustrated with over eighty-five pictures.

*Wonder Tales*, by Nathaniel Hawthorne. Dodd Mead, \$2.50. The Greek myths as told by Hawthorne and illustrated by Maxfield Parrish.

*East of the Sun and West of the Moon*, by Asbjornsen. Macmillan, \$1.00. A collection of old Norwegian folk tales.

*Pilgrim's Progress*, by Bunyan. Macmillan, \$2.00; a school edition, Houghton, 64c. Christian's struggles on the road to the Celestial City.

*Aesop's Fables*. Viking, \$2.00; McKay, 60c. Age-old animal tales each with its adage for wiser living.

#### For Intermediates and Young People

*Arabian Nights*, edited by Padraic Colum. Macmillan, \$1.00. McKay, 60c. Aladdin, Sinbad the Sailor, Ali Baba, and other favorites of oriental folklore.

*The Boys' King Arthur*, edited by Sidney Lanier. Scribner's, \$1.50. The stories of King Arthur and the knights of the round table retold for boys.

*Robinson Crusoe*, by Defoe. Rand McNally, \$1.00. Robinson Crusoe's life as a castaway on an uninhabited island.

*Ivanhoe*, by Sir Walter Scott. Rand McNally, \$1.00. A story of the Saxons and Normans in England at the time of the Crusades.

*Treasure Island*, by R. L. Stevenson. Rand McNally, \$1.00; McKay, 60c. Adventures of Jim Hawkins and a pirate crew in search of buried treasure.

*Rip Van Winkle and Legend of Sleepy Hollow*, by Washington Irving. Macmillan, \$1.00. Legends of the Hudson River country.

*The Last of the Mohicans*, by James Fenimore Cooper. Scribner's, \$1.50; McKay, 60c. Frontier life in New York state in the 1750's.

*Moby Dick*, by Melville. Dodd Mead, \$2.75. The story of a whale who could not be captured.

*Uncharted Ways*, by Caroline Dale Snedeker. Doubleday Doran, \$2.00. Being a Quaker in New England was difficult in the 1660's. This is the story of Margaret Stevenson, who suffered great hardships for her beliefs, but found a great inner peace.

*They Loved to Laugh*, by Kathryn Worth. Doubleday Doran, \$2.00. A young girl becomes a member of the fun-loving Gardner family. The setting is North Carolina before the Civil War. Quaker ideals and customs help to make the story.

*Soong Sisters*, by E. Hahn. Doubleday Doran, \$3.00. Authentic biography of the three sisters who rule China: Madame Chiang Kai-shek, Madame Sun Yat-sen and Madame Kung.

*Big Ben*, by Earl Schenck Miers. Westminster Press, \$2.50. The story of Paul Robeson and his struggles to get an education.

*Young Walter Scott*, by Janet Elizabeth Gray. Viking, \$2.00. The courageous, fun-loving boyhood of one whose nobility of character and gift of storytelling were to make him famous.

*Behave Yourself*, by Allen and Briggs. Lippincott, \$1.50; \$1.20. A unique book on etiquette that appeals to all ages.

*The Black Stallion*, by Walter Farley. Random House, \$2.00. How Alec Ramsey and the black stallion survived a shipwreck together and found themselves the sole survivors on a desert island is part of a story which has excitement and drama on every page.

*Hill Doctor*, by Hubert Skidmore. Doubleday Doran, \$2.00. How York Allen finally won the right to practice undisturbed his calling as a doctor in the hill country is a thrilling and dramatic tale woven out of the life story of a real hill doctor.

*Lad With the Whistle*, by Carol Ryrre Brink. Macmillan, \$2.00. How Rob McFarland, a ragged young Scot, becomes the friend of the two grandchildren of the old Laird of Kirkness and goes to live with them within the gray, forbidding walls of Kirkness House is a well-told mystery story.

*Stormy, the First Mustang*, by D. C. Hogner. Oxford, \$2.00. This story tells about a colt foaled in a hurricane, which grows to be a lusty stallion and leader of the herd through battles with wolves and rattlesnakes, Indians and drought, prairie fires and mountain lions.



*High Hurdles*, by Frances Duncombe. Holt, \$2.00. Story of a girl whose father is a groom in the stables of a wealthy horse owner. She (Debbie) learns to be an expert rider.

*At the End of Nowhere*, by Florence Means. Houghton, \$2.00. Story of a minister and his family who settle in the West around 1900. An appealing human tale of the trials of the family in adjusting itself to the new community.

### Poetry

The American Poets: Longfellow, Lowell, Whittier, Bryant and Holmes. Juniors will enjoy Longfellow's *The Village Blacksmith* and Hiawatha, Holmes' *Old Ironsides*, Whittier's *Snowbound* and Barbara Fritchie. Intermediates will want to read Bryant's *Thanatopsis*, Whittier's *Maud Muller* and Lowell's *Vision of Sir Launfal*.

Selections From the English Poets. Include Goldsmith's *The Deserted Village*, Burns' *A Cotter's Saturday Night*, Coleridge's *The Rime of the Ancient Mariner*, Grey's *Elegy* and Scott's *Lady of the Lake*. For intermediates.

*Poems of Childhood*, by Eugene Field. Scribner's, \$1.50. This collection includes Wynken, Blynken and Nod, Little Boy Blue and other favorites. Those below school age will enjoy having the poems read to them and the primary children will want to read them for themselves.

*My Poetry Book*, by Huffard, Carlisle and Ferris. Winston, \$2.50. All the old favorites and many of the modern poems for all groups.

*Children's Treasury of Lyrical Poetry*, by Francis T. Palgrave. Macmillan, \$1.25. An interesting collection of poems for boys and girls.

*The Dream Keeper and Other Poems*, by Langston Hughes. Knopf, \$2.00. A collection of poems by a Negro poet, including short lyrics, stanzas in a serious vein, and rollicking songs. For high school age.

*This Singing World*, by Louis Untermeyer. Harcourt-Brace, \$3.00. A collection of many different kinds of poems. For high school age.

*Verse of Our Day*, by Margery Gordon and Marie King. Appleton, \$2.50. An anthology of modern verse. For high school age.

## Correspondence . . .

### I Am the Church

I am the church.  
I am located in crowded cities  
and lonely countrysides.  
I am a light in a dark place.  
In my fellowship there is a  
refuge from a troubled world.  
I have given new hope and strength  
to many mothers' sons who are far from home.  
I must not be forsaken and forgotten  
in the rush and turmoil of a world war.  
I must continue to lift up  
the living Christ to a dying world.  
I am your church.  
Myersville, Md. Sara Grossnickel.

### Keeping Faith With Our Young Men

Christmas is just around the corner and this year many of us have loved ones in the service to think of. It is rather hard to know what would be the most practical gift for the boys, especially if they are overseas. We have been asked by the government not to send food since it is hard to care for. Some of the boys request things they can use rapidly so they do not have so much to take with them. This makes it a problem to know what they will enjoy most.

Many of the magazines, papers and radio programs give many good suggestions, but I notice too almost every form of tobacco named. I am proud that my husband, who is serving our country, does not use tobacco in any form. He has always felt it was a waste of money and a hindrance to his body. Before he entered the army, he was encouraged not to start these bad habits

while he was gone and he replied, "If I had cared to use tobacco, I would have started before now."

We must keep faith with our fine young men who are strong enough to overcome such temptations. There are thousands of mothers, wives, daughters, and sweethearts in this great land of ours who join with me in saying, "Don't send our boys tobacco for Christmas."

Dallas Center, Iowa.

Mrs. Rolland Swallow.

### Dangerous Teaching

For some time I have been hearing sermons over my radio in which the speaker said there is nothing we can do to aid us in obtaining salvation. The same speaker loves to quote from Eph. 2: 8, 9, in which Paul says we are saved by grace and not by works, lest any man should boast. Now I do not see how anyone could think that Paul intended that we should not do good works, especially in view of so many other scriptures which teach that we should.

We will all of us admit that, if Jesus had not shed his precious blood on the cross for our sins, all of our good works would avail us nothing. But to say that Jesus did it all and that there is nothing that we can do is to place all of the responsibility on Jesus; that is, if we are not saved, it will be his fault and not ours.

It is contrary to all reason and logic to think that we can go on disobeying the plain commands of Jesus and be saved. Consider God's dealings with his ancient people. When they obeyed him they were blessed, and when they disobeyed they were punished. God is the same yesterday, today and forever. If we can disobey God's commands and be saved, what distinction is there between the church and the world? Jesus said, "Who-soever heareth these sayings of mine, and doeth them, I will liken him to a wise man." There are so many scriptures that tell us to keep the commandments. I will mention only one: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Los Angeles, Calif.

W. F. Gillett.

### Women's Work of Southern California and Arizona

The women of Southern California and Arizona met in convention Oct. 16 in the Pasadena Church of the Brethren. Our women's work president, Mrs. Herbert H. Vaniman, presided. Miss Maud Newcomer gave us a hearty welcome to their church and community. Mrs. J. Z. Gilbert led the devotions, using John 14: 9 as a basis for her remarks.

Fifty-one delegates responded to the roll call; Phoenix was the only church in the district not represented. The district and council secretaries each gave excellent reports of the year's work. The treasurer's report showed she had received \$1,915.55 during the year and had a balance of \$152.78. A budget of \$1,800 for the year was adopted.

Mrs. A. J. Beckner was chosen district secretary-treasurer for a term of four years. A vote of thanks was extended to Mrs. Cora Neher for twelve years of faithful service in that capacity.

Mrs. H. A. Frantz gave a splendid report of women's work activities at the Annual Conference in Asheville, N. C. Many of us wished we could have attended the meetings which she reported.



An offering amounting to \$80.55 was lifted for our C. P. S. camps.

An excellent missionary address was given by Mrs. F. Lucile Jackson, who went to India as a bride a number of years ago. She spent six years in India. The title of her address was Behind Blue Doors. We need hear this only once to arouse us to our responsibility in helping them overcome their superstitious ideas. Her Indian dress gave emphasis to her remarks.

Thus ended a full afternoon; we felt encouraged and are confident we can make the year ahead the best we have ever had. With God's help we will be victorious.

Pomona, Calif.

Mrs. Cora Neher.

### Women's Work in Eastern Maryland

The sixteenth annual convention of the women's work of Eastern Maryland met in the Pipe Creek church, Oct. 15, 1942.

Mrs. Anna Royer spoke of organizing women's work in the district sixteen years ago at the Pipe Creek church. It was interesting to note that there were eight present who had attended the first meeting.

During the business meeting it was decided that each woman pause at noon to pray for peace. A committee was appointed to work with the peace director and keep the churches posted on the project of raising heifers for European relief after the war. It was also decided to double the amount given last year to Civilian Public Service camps.

Talks of the morning were interesting, the subjects being Echoes From the Asheville Conference, How Religion Helps Meet Failure and Sorrow, and Planning a Just Peace.

In the afternoon Mrs. Emily Parker Simon, who spent some time with the child feeding relief in Spain, spoke on A Service of Love in Wartime. She says with all the talking of goodwill and love the children of Europe can not understand our belief unless we show them and make our way of love as much a fact as war is a fact. We have a job of maintaining the truth and breaking down barriers of bitterness; thus we must build in our hearts a spirit of forgiveness.

Mrs. Frank Crumpacker, returned missionary from China, also spoke, telling of her experiences of three and a half years in occupied China. She vividly described the conditions of the girls and women and told how we of America are helping a bit through our support of the national project, the girls' schools. Although conditions were crowded (a hundred women were housed in her home) and food was scarce, she found an opportunity to teach the women to read.

The women of the district have been interested in the Civilian Public Service camps. During the summer they have given more food to the camps than any other district in the Southeastern Region.

Uniontown, Md.

Hilda Speicher, Secretary.

### District Meeting of Middle Missouri

The district meeting of Middle Missouri met with the Kansas City church, Oct. 2-5. Because of travel restrictions the attendance from outside the Kansas City congregation was quite small. The elders met Friday afternoon and for a short session Saturday evening. Inspirational programs and discussions began Friday evening

and continued through Sunday. The business meeting was on Monday. Leaders from outside the district were: President W. W. Peters of McPherson College, who spoke three times; M. R. Zigler of Elgin, who gave one address and led a forum on Influences Affecting Our Christian Homes; James Elrod of McPherson, regional executive secretary; and L. Avery Fleming of Elgin. We appreciated very much the inspiration, guidance and contributions given by these men. The following local leaders were speakers on the programs: James M. Mohler, who gave the moderator's address on the theme, Converting Our Inactive Members; Glenn I. Rummel, who spoke on Following Godlike Ways to Victory and led a discussion on peace; Ralph Skaggs, who spoke on Church School Work and led a discussion on the same theme. Mary Roop directed the inspirational worship services.

The district men's work and women's work did not have their usual meetings at this time, but expect to meet later when they can have more time for their meetings and organization. At the young people's program on Sunday afternoon Norman Gibbs, Charles R. Mayes and Mary Sherman spoke. Later at their social they elected Harold Mohler district adult adviser.

Elder James M. Mohler was moderator of the business meeting, and R. J. Gibbs was elected reader. The following were elected to fill vacancies: James M. Mohler, secretary of missions; I. V. Enos, secretary of ministry; Glenn I. Rummel, secretary of adult work, secretary of peace education and Brethren Service; Ruby Brallier, secretary of music. I. V. Enos was elected to the 1943 Standing Committee. The reports of the various boards and groups were received. The district voted to co-operate in the regional setup, and gave \$25 toward it. The district Board of Administration is to appoint a district representative on the Regional Council. The district will attempt to double its Brethren Service giving. The director of children's work was placed on the Board of Administration.

Next year's district meeting will be held at the Warrensburg church, with I. V. Enos as moderator; the date is the first week end in October, unless changed at the regional conference so as to avoid conflicts with other meetings in the region.

Leeton, Mo.

Glenn I. Rummel.

### They All Pulled Together

Bro. Dolar Ritchie, his wife and three sons, and the faithful members at Allison Prairie know there is a war on. Last April, the war department of the United States decided that it wanted to build a mammoth airfield and training school at Allison Prairie where the church and parsonage were standing. The homes of many of the members were also in the proposed airport area. This was war.

Every Sunday at church the members discussed this new problem. What would they do if their church had to be moved out of the area? Could they move the church and the parsonage both in the short time that would be given them? Would it pay? Some were so frightened they wanted to abandon the church and try to build again when the war was over. Some wanted to give up having a church at all. But most of the members squared their shoulders like real Americans and declared that the church could be moved and that they were willing to work hard in order to do it. Many problems had to be solved; obstacles arose. The Allison





Upper left: Brother and Sister Dolar Ritchie in front of the new church. Upper right: The church house in its new location. Lower left: The parsonage as it appears today. Lower right: Otho Winger and Dolar Ritchie on the steps of the new church.

Prairie members conquered them by plain, hard, back-breaking labor.

All of the members donated time, energy and, whenever needed, tools and tractors. Each was assigned to the task he could do best. One of the young men had to stay under the church while it was being moved. He had to crawl on his stomach most of each day while they were moving. It was a hard task to stay in such a crowded position, keeping planks and jacks in place. The worst experience of all came when a hard rain caught the movers over a swampy deserted area which was difficult to cross even in dry weather. The church had to be abandoned in that spot for several days until the weather had cleared and the ground had dried out.

At last the little white church and the parsonage were placed side by side in a wheat field near a country schoolhouse. But there was more that needed to be done. When the men started to dig a basement under the parsonage they found a kind of quicksand. Bro. Ritchie, his sons and other workers had to dig out the basement under great handicap. There was always danger. A fine basement was designed for the church. The men brought their tractors and during the summer they and the boys evacuated and walled up a basement that any church would be proud to have.

Now that the church was firm on its own foundation the members, who had been meeting in the schoolhouse all summer, began to think of the day when they could have a dedication for their church. Word spread that if the church were ready by the last Sunday of September they could get Bro. Otho Winger to speak at the dedication service. Then came more good news: one of their own young men, Bro. Jay Johnson, a senior in Bethany Biblical Seminary, would be ordained as a minister on that day. Everyone worked hard to complete the work that needed to be done before the last of September. A new vestibule was added, the basement was completed, a new furnace installed and the church lawn was raked ready to be seeded. The parsonage had also received its share of attention. A screened-in porch was added to the front; a back room was built on; the treacherous quicksand was walled up into a smooth basement.

Then a week before the dedication they ran out of money and the church still needed a new floor. In desperation the ladies of the church gave another of their many suppers. By superhuman effort they raised part of the money to pay for the new floor. But no carpenter could be found to lay it before dedication.

The dedication ceremony was impressive. The lack of new floors did not seem so important then. Pride in the



work they had accomplished shone in each face. Bro. Otho Winger was impressed with their work too. He declared again and again that this was the most inspiring dedication ceremony he had ever had the privilege to attend.

No family there was happier than Bro. Dolar Ritchie, his wife and three sons. Bro. Ritchie had come to the Allison Prairie church from the Howard church near Kokomo, Ind., about thirteen years ago. The oldest son is attending Bethany; another son, who helped a great deal with the moving projects, is in high school, and the third son, about eleven years old, did his share of the hard work this summer.

Vincennes, Ind.

Grace H. Merritt.

### Witmore Golden Wedding

On Aug. 16, 1942, Mr. and Mrs. Ira Witmore of Adrian, Mo., celebrated their fiftieth wedding anniversary with a family dinner at noon, followed by open house in the afternoon. Many friends called to offer best wishes and congratulations. Yellow and golden flowers from the gardens and baskets and vases of flowers from friends decorated the home. Many cards and letters were received.

Ira Witmore, son of Eld. Jacob and Amanda Witmore, was born at Dunkirk, Ohio, in 1868. His parents moved to Center-



view, Mo., in 1881. On Aug. 10, 1892, he was married to Hannah Blocher of Adrian, Mo., the daughter of Jacob and Margaret Blocher, who had formerly lived at Franklin Grove, Ill. The marriage took place at the Blocher home, with Eld. G. W. Lentz performing the ceremony. They have resided in or near Adrian most of their lives, and Elder Witmore was for many years manager of the Adrian lumberyard.

Church work has always been a vital part of their lives, and they have served faithfully. Their home has often been a house by the side of the road for many with whom they have shared their friendship and hospitality; their lives have been greatly enriched in their endeavor to serve their fellow man. Elder Witmore has attended the Annual Conference six times as a member of the Standing Committee.

The four children—Merle of Rich Hill, Mo.; Irma of Dundee, Ill.; Gertrude of Peoria, Ill.; and Naomi of McPherson, Kansas—were all at home for the celebration. The two grandchildren, Eula Pearl and Anna Mae Witmore, were also present.

Though the fiftieth year of sharing life together is celebrated as a golden anniversary, may each additional year be just as golden, filled with God's richest blessings.

Peoria, Ill.

Mrs. V. A. Long.

### Sixtieth Wedding Anniversary

Elder and Sister W. L. Desenberg of Ashland, Ohio, celebrated their sixtieth wedding anniversary on Sept. 21. They were married Sept. 21, 1882. He was born Jan. 25, 1856, and she July 22, 1863.

Bro. Desenberg attended Ashland, Juniata and Manchester colleges. Before entering the ministry he taught school for some years. He began to preach at the Maple Grove church, where he was pastor for thirty-three years, except for five years spent in evangelistic work. He also served as pastor of the Dickey, Richland, and Mansfield churches. About twenty-eight years ago he started the First Church of the Brethren in Ashland, Ohio.

He retired from active pastoral work fourteen years ago, but since that time has done much supply work.

Bro. Desenberg is enjoying good health, has missed neither church services nor Sunday school the past year and has taught



his class each Sunday. Sister Desenberg is well. Though it is difficult for her to walk, she attends the church services nearly every Sunday.

They observed their anniversary by attending church on Sunday, and holding open house on Monday, at which time many friends called to extend congratulations.

Ashland, Ohio.

J. C. Inman.

### Prominent Church Woman Passes

Ida Mae Fike, the youngest of six children born to Samuel S. and Annie Beachey Flickinger, was born July 14, 1884, on the historic Flickinger homestead near Meyersdale, Pa.

In 1886 the family moved to Carleton, Nebr., where Ida grew to womanhood. She completed her elementary and high school education in her home town and graduated from the music department of Mount Morris College in 1905.

On account of the mother's ill-health the family moved to California in 1907, locating first at Chico and later in Raisin City. Here she, with her parents and sister, Elizabeth, took up life in a new community. She became a charter member of the Raisin City Church of the Brethren. She had joined the church in her early girlhood.

On September 16, 1916, she was married to Samuel W. Fike, formerly of Milledgeville, Ill., and a classmate at

Mount Morris College. With the exception of a few months their entire married life was spent in Fresno. A daughter, Elizabeth Ann, was born to them, who with the husband remains. Other surviving relatives are a sister, Mrs. Elizabeth Moore, and two brothers, Milton C. and John B. Flickinger, all of Raisin City, Calif.

Ida's realm was her home, though she gave unselfishly of her time and musical talent as long as health permitted. She served as choir director in the Fresno church for many years. She died in a Fresno hospital on July 11. Her body rests in the beautiful memorial park of that city. The funeral services were in charge of her pastor, Brother Glenn Harmon, and music was furnished by a mixed quartet. The large number of friends who came to pay their last tribute of love, along with the beautiful floral offerings showed the esteem in which our sister was held.

Raisin City, Calif.

Sadie Scott.

### Passing of Esther B. Stayer

Esther B. Stayer, daughter of Rhinehart L. and Mary Brumbaugh Replogle, was born Feb. 3, 1861, at New Enterprise, Pa., and passed away June 12, 1942, at her home in Curryville. Her husband, Elder John R. Stayer, preceded her in death seventeen years ago.

Sister Stayer was baptized at the age of fourteen. She was united in marriage to John R. Stayer on Feb. 3, 1884; the ceremony was performed by Elder Jacob Miller.



Most of Sister Stayer's childhood and later life was spent on the home farm adjoining the Replogle church in the vicinity of Woodbury, Pa. She was an active member of the church and truly practiced the simple life of the Brethren faith. Her influence for good was felt keenly by the girls and women of the church. She taught a class of younger girls for many years.

The Stayer home was known for its fine hospitality, and many of the visiting brethren and evangelists were entertained during their ministries in the Replogle church.

After moving to Curryville, Sister Stayer continued her interest and support of the local church there. She was always present at the services when her health permitted. She attended the love feast services in spite of her advanced years and will be greatly missed on these occasions. Surviving her are two daughters: Elsie, wife of Clarence Detwiler, and Rena, who cared for her at home; one grandson; two brothers and two sisters. One daughter preceded her in death.

Funeral services were conducted from the late home, followed by services at the Replogle church at Woodbury in charge of her pastor, Bro. Joseph H. Clapper. Interment was made in the Replogle cemetery.

Woodbury, Pa.

Mary A. Keiper.

### Susan Gibbel Brubaker

Susan Gibbel Brubaker was born in Lancaster County, Pa., June 20, 1859. When she was fourteen years of age the family moved to Illinois. In 1879 she was united in marriage to Josiah D. Brubaker, who

passed away at Hemet in 1922.

Mrs. Brubaker is survived by six children: Fannie Brubaker, Lawrence, Owen, Darus and Glenn of Hemet and Mrs. Viola Crumrine of San Juan Capistrano. She also leaves ten grandchildren, one great-grandchild, a brother, I. B. Gibbel of Hemet, and a sister, Mrs. Fannie Masterson of Mt. Morris, Ill.

At the early age of twelve she united with the Church of the Brethren and was a sincere and active worker as long as her health permitted. She had an undying faith in God. The beautiful words of the psalmist, "The Lord is my shepherd," were a constant source of comfort and guidance.

Ten years of her early married life were spent pioneering in Nebraska. While there she was known far and wide by her cheerful and helpful disposition. She ministered continually to the needs of the poor and sick, many times being both doctor and nurse. With all that she was never too busy to take time to love and appreciate her children. Her loving and sympathetic understanding of children and the problems of the young people endeared her to all with whom she came in contact.

Following the death of her husband she went to live with her daughter. Four years ago she returned to her home in Hemet, desiring once again to be among her old friends. When failing health made it impossible for her to attend formal church services, a group of loyal friends met with her weekly for worship and Bible study.

One of the pleasant memories of the sunset of her beautiful life will be of the many happy hours she and her two grandchildren spent together.

Funeral services were conducted by her pastor. Interment was in the Hemet cemetery beside her husband.

Hemet, Calif.

Helen Brubaker.

### Elsie May Holderreed

Elsie May Holderreed, the daughter of Brother and Sister Louis Holderreed, was born at Tekan, Idaho, on the last day of January 1919. She was a twin sister to Elzie Holderreed, now an assignee and serving as business manager at C. P. S. Camp No. 21, Cascade Locks, Oregon. Other brothers are Andrew Holderreed, pastor of the Olympia, Wash., Church of the Brethren; Francis, who is a research chemist at Anaconda, Mont.; and William, at Wenatchee, Wash. Two sisters, Mrs. Emma Holderreed Wells of Twin Falls, Idaho, and Rosemary, now attending Linfield College at McMinnville, Oregon, also survive.

The early passing of Elsie at her home on September 6, 1942, followed a three months' illness of multiple sclerosis. She was anticipating foreign missionary service in line with her older brother Andrew, who had been under appointment to China by the General Mission Board of the Church of the Brethren, and the sister, Mrs. Wells, who with her husband, had been un-

der appointment for foreign missionary service with the Northern Baptist Church.

Elsie attended elementary school at Burlington and Oakville, Wash., where she later graduated from high school in 1937. She graduated from Grays Harbor Business College and had attended Linfield College at McMinnville, Oregon, for two years before taking up nursing in 1941.

Throughout her life she has been very active in church and school life and has brought a leadership and enthusiasm to the tasks which inevitably challenged others to increased loyalty and devotion.

The memorial service was held on September 9, at the Methodist church in Oakville. The memorial message was given by the undersigned. Bro. Ezra L. Whisler, pastor of the Mossy Rock Church of the Brethren and long-time friend of the family, assisted in the service at the church and had charge of the burial near Olympia.

Elsie left her family and friends a fragrant memory of an unselfish and devoted life.

Cascade Locks, Oregon.

Mark Schrock.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bellinger-Thorson.**—In the Rodney church, Mich., Nov. 1, 1942, Reuben Bellinger and Theresa Thorson, both of Rodney, by the undersigned.—Charles A. Spencer, Shepherd, Mich.

**Huffman-Eavey.**—By the undersigned at the parsonage, Sept. 17, 1942, E. Lee Huffman of Dayton, Va., and Madeline Eavey of Bridgewater, Va.—I. J. Garber, Bridgewater, Va.

**Miller-Rupp.**—Walter Eldo Miller of Walhalla, Mich., and Elizabeth Mae Rupp of Fort Wayne, Ind., at the First Church of the Brethren, Fort Wayne, Oct. 17, 1942, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Teeter-Wine.**—At the home of the undersigned, Oct. 28, 1942, Russell F. Teeter, Jr., and Dorothy E. Wine, both of Bridgewater, Va.—I. J. Garber, Bridgewater, Va.

## Fallen Asleep . . .

**Anglemyer, Barbara Annetta,** was born April 20, 1876, and died July 27, 1942. She was united in marriage to Joel Anglemyer on Feb. 3, 1893; to this union three children were born, two of whom preceded her in death. Sister Anglemyer had been a member of the West Goshen church for some years. Her death came after an operation for appendicitis; on July 22 she called for the elders of the church to anoint her. Funeral services were conducted at the Union Chapel church near the home by Rev. M. D. Stutsman. Burial was in a near-by cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Barnhart, Ethel Grace,** daughter of Mr. and Mrs. John E. Hoberly, was born near North Hampton, Ohio, May 26, 1900, and died in the Springfield city hospital, April 6, 1942, after a short illness. She was united in marriage to Alvin Miles Barnhart on Feb. 1, 1922. To this union were born four children. An infant son and a daughter preceded her in death. She leaves her husband, two children, her parents, three sisters, one brother and numerous other relatives and friends. She united with the Donnels Creek Church of the Brethren Dec. 13, 1925, and lived a consecrated Christian life. She is greatly missed in her home where she was a devoted wife and mother, and in her church where she took an active part in church work, having served in various capacities. The large number of sympathizing friends who called at the home, the large crowd that gathered for the services, and the many beautiful floral pieces manifested the esteem in which she was held. Funeral services were conducted by her pastor, Bro. R. F. Flory, and Bro. J. H. Good of Springfield. Interment was made in the Myers cemetery.—Mrs. Edith Woodard, New Carlisle, Ohio.

**Besecker, Josephine,** daughter of William and Verna Spitlee, was born on a farm near Phillipsburg, March 24, 1878, and died July 12, 1942. All except nine years of her life were spent at her home near Potsdam. On Feb. 2, 1902, she was united in marriage to Titus Besecker, and to this union two sons and a daughter were born. About thirty-four years ago she united with the Church of the Brethren. She always enjoyed serving her church, and for a number of years she was a teacher in the Potsdam Sunday school. Her last earthly services were to teach her class and attend church services. Those who knew her well realize that God's Holy Book was her daily companion. She had been in ill-health for some time, but she tried to conceal much of it, always greeting everyone with a cheerful smile. She leaves her husband and three children, seven grandchildren, one half-brother, one half-sister and many other relatives and friends. Two sisters preceded her in death.—Mrs. Naomi Hutchison, Laura, Ohio.

**Disler, Norman Ellis,** was born July 8, 1881, near North Canton, Ohio, and died in the People's hospital at Akron, Ohio, June 1,



1942. He was the son of Frank and Rosan Disler. He was married to Ollie C. Gross on April 12, 1905. He united with the First Evangelical church of Akron at the age of twenty-eight, and at the age of forty-two with the First Church of the Brethren at Akron. He leaves three children, three grandchildren, two brothers and two sisters. Bro. Disler was a devoted Christian and was loyal to the church of his choice. His chief desire was the association of Christian people and his attendance at the services of the church. During his recent illness he many times expressed the hope that he would be able to attend the services, and looked forward with anticipation to each returning Sabbath day. For many years he was president of the Pilgrims Bible class and was always a champion of clean and wholesome living. His memory will be an inspiration to those who learned to know him well. Funeral services were held in the Akron Church of the Brethren with his pastor, Bro. J. O. Winger, officiating, assisted by the undersigned. Interment was in the Mount Hope cemetery in Akron.—G. K. Beach, Akron, Ohio.

Hurt, Charles Edward, died at the family home in La Verne, Calif., following an illness of two weeks. He was the son of Elijah and Mary Hurt and was born in Roanoke, Va., Sept. 7, 1866. Both of his parents died when he was only a few years old. He was reared to young manhood by friends on a Kansas farm, after which he went to Virden, Ill., where he was married to Emma Catherine Stutzman. To this union were born seven children. The family moved from Virden to Ramona, Kansas, in 1906, where the children were reared. In the summer of 1923 Mrs. Hurt died. Bro. Hurt was remarried in September 1925 at Abilene, Kansas, to Mrs. Amanda F. Strickler. They made their home in Ramona until 1929 when they moved to La Verne, Calif., where they made their home until his death. Bro. Hurt became a member of the Church of the Brethren while a young man and remained a faithful, devoted Christian worker throughout his life. He served in the office of deacon for many years. He is survived by his wife, three sons and three grandchildren. Three daughters and one son preceded him in death. Funeral services were held at La Verne and Ramona, conducted by Bro. D. W. Kurtz of La Verne and Bro. J. J. Yoder of McPherson, Kansas. Interment was made in the family plot at Ramona.—J. J. Yoder, McPherson, Kansas.

Miller, Mary Catherine, daughter of James and Sarah Cauffman, was born in Fayette County, Pa., June 24, 1862, and died Oct. 18, 1942. On March 11, 1880, she was married to Samuel F. Miller, who preceded her in death Sept. 8, 1923. The Lord blessed their home with two sons and three daughters, of whom one son preceded her in death. Besides her children, she is survived by one sister, six grandchildren and four great-grandchildren. Sister Miller had been a member of the Church of the Brethren for about fifty years, being baptized by Elder David Horner. She lived a loyal and faithful life, always being present at church services when possible. Funeral services were conducted at the Maple Spring Church of the Brethren by Brethren E. T. Fike and Ezra Fike.—Bonnie Miller, Eglon, W. Va.

Ogg, Elsie May, daughter of Samuel and Amelia Ohl, was born Jan. 25, 1899, in Bristol Township, Minn. On Jan. 14, 1920, she was married to Carl Virgil Ogg and to them were born two children, both of whom are at home. Shortly before her marriage she united with the Root River Church of the Brethren, of which she remained a faithful member. Poor health, however, had prevented her from attending the services regularly the last few years. During her last illness she was tenderly cared for by her family. She leaves her husband and two children, an aged mother, one brother, four sisters and a host of relatives and friends. Funeral services were conducted by her pastor, the writer, at the Root River church. Her body was laid to rest in the Bristol Center cemetery.—Max Hartsough, Preston, Minn.

Rakestraw, William Kimble, was born at New Carlisle, Ohio, June 5, 1861. He was the son of Wilson and Phoebe Smith Rakestraw and was one of a family of twelve children. In his boyhood the family moved to Fulton County, Ill., locating near Astoria. In young manhood he became a member of the Church of the Brethren. On April 15, 1883, he was married to Louisa E. Shields of Astoria. Two children were born to them, one of whom died in infancy. In 1900 Mr. and Mrs. Rakestraw moved to Nebraska, locating in the bounds of the Alvo church. Eight years later they moved to a farm in Dickinson County, Kansas, and placed their membership in the Buckeye church. In 1917 they located in Abilene; here Mrs. Rakestraw died in 1918. After some months spent among relatives in the East, Mr. Rakestraw returned to his farm to make his home with his son and family. His daughter-in-law died in 1925, leaving two little daughters to the care of their father and grandfather. Three years later his son died and Mr. Rakestraw assumed the care of the home and the granddaughters. Through the years they were the objects of his tender concern. When they grew to womanhood they counted it a privilege to minister to his needs and comfort. He continued to make his home on his farm with his granddaughter and her family. On Oct. 17, 1942, he died after an illness of one week. He is survived by the two granddaughters, four great-grandchildren, one sister and other relatives. His last remaining brother preceded him in death only two days. Funeral services were held in the Abilene Brethren in Christ church with Pastor G. E. Whisler in charge, assisted by Bro. S. R. Merkey. Burial was in the Abilene cemetery.—Nellie V. Merkey, Abilene, Kansas.

Spickler, Noble, died Feb. 25, 1942, after a few days of paralysis. He was born fifty-nine years ago. He was a member of the

Broadfording, Md., Church of the Brethren for twenty-seven years. Father Spickler was a farmer at the Fahrney memorial home several years ago; he always took great interest in the home. His entire life was spent in farming. He is survived by his wife and six children; one son preceded him in death. Funeral services were conducted in the Broadfording church by Bro. David R. Petre, assisted by Brethren Harvey Martin and F. F. Spitzer. The body was laid to rest in the adjoining cemetery.—Bettie H. Spickler, Boonsboro, Md.

## Church News . . .

### California

Glendale, First.—Our love feast will be held Dec. 6 at 4 p. m. Our district meeting delegates for the church were Florence Stutsman and Verba Allen. The women's organization was represented by Mae Burn and Mrs. Ed Deeter. The first community dinner held for the season was on Oct. 1 and netted \$35. This was sponsored by the women of the church. The young people held their installation services the evening of Sept. 27. Each lighted a candle which was a symbol of their work for the year. This was a very impressive service. David Waas is now their president. After several months' vacation, the choir has begun



## THANKSGIVING HOME MISSION OFFERING

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find.....dollars. Unless designated on the blank line this money is to be used for General Home Mission Work.

.....  
Please place this money to the credit of  
..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District  
Name of sender .....  
Street or R. F. D. ....  
Post Office ..... State.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date

Amount Enclosed

.....194..

\$.....

CUT HERE



work again under the leadership of Frances Craemer.—Mrs. Lulu Terford, Glendale, Calif., Oct. 29.

### Colorado

**Colorado Springs.**—Our group of earnest workers is once more enjoying the blessing of a resident minister; Bro. Lee Kendall and family are adding much to our church activities. On Oct. 4 we held our love feast with twenty members communing. Bro. Kendall officiated. At a recent council meeting four were received by letter. Bro. I. J. Sollenberger of Denver was retained as elder for another year. The church deeply appreciates the help he has given us while we were without a pastor. Sister Grace Smith, who has been our faithful Sunday-school superintendent for over two years, resigned and Bro. George Rink was elected. A group from the near-by C. P. S. Camp No. 5 filled our pulpit the morning of Nov. 1. They brought us a helpful and inspiring program. Bro. Kendall has preached at this camp twice during the fall. We are glad to have the several Brethren young men who are stationed in the local military camps worship with us. All Brethren and friends visiting in the city are cordially invited to our services. Sister Margaret Hamm, who was absent from us while attending McPherson College, is now teaching near enough to the city that she can be with us on Sunday and assist in the church program. She is especially helpful in the young folks' group. We regret the loss of Bro. Jess Switzer and wife but hope their move to California will greatly improve Sister Switzer's health. Our aid society is busy giving help where it is most needed. Recently we made two comforters for Camp Magnolia. We are now working on a box of clothing for relief.—Emma Beckner Hamm, Colorado Springs, Colo., Nov. 2.

### Illinois

**Chicago, Hastings Street.**—Oct. 4 was a twofold celebration day for our church. First of all, promotion day was observed, consisting of a program with each class contributing its share. Secondly, Bro. Fred Dean was ordained as a minister. Elders Slabaugh and Moyer officiated at this service. Bro. Dean has been a strong pillar of the church for many years, consequently it was a joyous event for all the members to witness his ordination.—Mrs. Lillian Dama, Chicago, Ill., Oct. 27.

**Hurricane Creek.**—We met in council on Oct. 10 with Bro. D. J. Blickenstaff presiding. Officers were elected for the coming year. Bro. Ausby Swinger was retained as our pastor for a period of three years and Bro. D. J. Blickenstaff was retained as elder for the coming year. An installation service for officers and teachers of the Sunday school and church was conducted Oct. 11 by Bro. Blickenstaff, who also brought the morning message. The ladies' aid is making comforters for the C. P. S. camps. We took seventy-six gallons of fruits and vegetables and 800 pounds of potatoes to district meeting for the C. P. S. camps. We are planning to celebrate our one hundredth anniversary next year at the district meeting. On Sunday evening, Sept. 13, Bro. Arthur Dooly from Camp Walhalla showed and explained slide pictures of scenery and camp life at Walhalla. Brother and Sister Swinger attended the ministerial conference at North Manchester.—Martha Dooly, Vandalia, Ill., Oct. 26.

### Indiana

**Goshen City.**—On Thursday evening, Sept. 24, Laurence Rule, Jr., a young man from our congregation, was licensed into the ministry. Our two weeks of revival ended Oct. 11. Brother and Sister B. M. Rollins of Keyser, W. Va., held our meetings. We enjoyed the Spirit-filled sermons and were sad when the Rollinses left for we have grown to love them. They had charge of our revival three years ago. The baptismal service was held Oct. 12. Eleven were baptized and one reinstated. Communion was held Oct. 21 with a large attendance. The ladies' aid has been busy sewing and quilting. The ladies of the church baked cookies for Camp Lagro, and the Kitson Bible class baked cookies for our boys who are in military service. We are looking forward to Nov. 15, 16 when we will have as our speaker Rev. Sanford C. Mills, a Christian Jew. Bro. Mills comes from the Jewish mission in Brooklyn, N. Y.—Mrs. Beulah Slagle, Goshen, Ind., Oct. 22.

**Monticello.**—Since our pastor, Bro. Norman Baugher, and wife left us last June we have been without a leader, but several visiting ministers have been secured to fill the pulpit part of the time. Brother and Sister David Studebaker of Bethany Biblical Seminary will give us part-time service during the winter. Church and Sunday-school officers were elected at both houses in September for the coming year. Our fall love feast will be held Nov. 14 at the Pike Creek house. The women at both churches have been busy canning fruits and vegetables and preparing packets for C. P. S. camps. They also did some canning for Bethany Hospital. Pearl Kellenberger represented the church at district meeting and brought back a very interesting report. Several of our young men are in army training.—Edna Sickler, Monticello, Ind., Oct. 28.

**Pleasant View.**—We met in council on Sept. 17 with our elder, Edward Kintner, presiding. Church and Sunday-school officers for the coming year were elected. Bro. W. S. Stinebaugh of Lancaster was elected elder and Herbert Gilmer Sunday-school superintendent. Our church was well represented at our district meeting held at the Lancaster church Oct. 8-10 with Mrs. Shirley Lepley and Samuel Gilmer as delegates. Our aid society met during the summer and fall and did quite a large amount of canning of fruits and vegetables for Camp Lagro and Bethany Hos-

pital. At present we are making comforters for the camp. Our communion was held on Oct. 17 with a very good attendance; it was presided over by Brethren W. S. Stinebaugh and Edward Kintner. On Oct. 23 we met at our hall for a potluck supper in honor of Brother and Sister Kintner in appreciation of the splendid work they have done for the church in the four and a half years they were working with us; a gift of \$24 was given to them. After supper we went to the church for prayer and song services. We are looking forward with great interest to our revival meeting which is to be held Nov. 16-29 with Bro. Charles Oberlin of Peru as evangelist. We are planning to remember each of our boys in the different camps with a Christmas box.—Mrs. Irvin Myers, South Whitley, Ind., Oct. 25.

**Rock Run.**—On Sept. 20 our harvest meeting was held with Bro. Milo Geyer of the Bethany church as speaker. Our revival meetings were held Sept. 28—Oct. 11; Bro. Roy Teach was the evangelist. Seven were baptized. Roll call Sunday was observed Oct. 11 with seventy-four per cent of our members present. On Oct. 11 the marriage of Margie Virginia Berkey and Howard Putnam was held at our church. Our fall council meeting was held Oct. 23. Bro. John Metzler is our elder. Six letters were received and two granted. Brother and Sister Keim were installed by Bro. D. H. Miller. It was an impressive service. Thanksgiving Day services will be held Nov. 26, beginning at 8:30 a. m. Over 200 quarts of canned goods have been prepared by our ladies for Bethany Hospital.—Mrs. Manford Detwiler, Goshen, Ind., Oct. 28.

### Iowa

**Kingsley.**—We held our annual business meeting during the latter part of September with Elder H. H. Wingert officiating. Sister Lloyd is ably filling the position of Sunday-school superintendent. Our goal now is to arouse greater interest in an increased attendance at Sunday-school and church services. The ladies' aid has furnished three kits thus far for the C. P. S. camps; last week they met to clean and improve the appearance of our church. We were very glad for the two messages which Bro. M. R. Zigler brought to us several Sundays ago. We are looking ahead to our winter services with our pastor and wife, Brother and Sister Lloyd, in charge.—Vesta Vannorsdel, Kingsley, Iowa, Oct. 27.

**Prairie City.**—We met in quarterly council on Sept. 13 with Bro. B. F. Buckingham presiding. Reports from the various church boards were read and officers elected for the coming year. Bro. Buckingham was re-elected elder, thus beginning his seventeenth year in that capacity. During this period he has given much time and talent sacrificially to the church and community and the membership feels grateful for this service. As a tangible evidence of Bro. Buckingham's influence and teaching our church was given recognition by the Rural Life Institute of Iowa State College as a Class A rural church. Ida Mae Van Baale is superintendent of the adult Sunday school and Norma Brubaker is primary superintendent. The Sunday school paid the expenses of several intermediates and young people to the summer camps held at the Wapsie Y camp in August. All of them report an enjoyable and profitable time. The women's work meets twice each month in the homes; Dean Buckingham is our president. We have tied comforters, prepared kits and done some canning for the C. P. S. camps. The men's organization, with Carl Elrod as president, is active and doing much good. They sponsored the redecorating of the church auditorium and donated much time to this project, doing the work entirely by themselves. New wood in shaded tones of brown and tan was laid over the old plastering. Arrangements are being made to have the father and son banquet on Nov. 10. Dec. 16 is the date the men have set for the fifth annual public sale. It will be held on the grounds north of the church; they bring products from farm and shop and sell them at auction. This is a variation of the Lord's Acre plan. We have several young men in service and others expect to be called before long. An offering is taken the last Sunday of each month for the support of the C. P. S. camp and for relief. Brethren Carl Elrod and Merlin Brewer served as delegates to the Middle Iowa district conference which met in our church Sept. 5-7.—Reba Brewer, Prairie City, Iowa, Oct. 25.

### Kansas

**Gravel Hill.**—Bro. R. E. Loshbaugh conducted our love feast on Oct. 17 and preached two sermons on Sunday. Bro. G. A. Zook was elected elder and comes about once a month. Joe Phillips was elected Sunday-school superintendent and Pearl Dressler and Clara Kaufman delegates to district meeting. Lawrence Phillips is the B. Y. P. D. president and Mrs. C. F. Oldham president of women's work. The ladies sent fourteen Christmas boxes of cookies to boys in the armed forces. The year's average attendance at Sunday school has been twenty-five. We have had a mother and daughter banquet and a father and son banquet. Misses Ruth Kreitzer and Pauline Senger of Bethany Seminary and Clara Kaufman conducted a daily vacation Bible school for two weeks this summer.—Clara Kaufman, Gridley, Kansas, Oct. 25.

**Prairie View.**—Bro. Clinton I. Weber of Hutchinson came to our church on Oct. 13 and began a revival. The attendance was good for the condition of the roads; we had two and one-half inches of rain. Bro. Weber brought eleven sermons and five sermonettes for the children. He visited in thirty homes. The meetings closed on Sunday evening, Oct. 25, with a love feast. There were thirty-nine members present. The church held a



council meeting recently; H. D. Michael was re-elected elder and Bro. Roy Murphey Sunday-school superintendent. We have been remembering those who are sick by sending them \$1.50 or some present equal to that amount of money.—Minnie Dague, Scott City, Kansas, Oct. 26.

**Washington Creek.**—In September we met for our fall council. Bro. D. H. Heckman has consented to serve as our pastor for the coming year. We elected Bro. Heckman as elder and Clarence Hoover for Sunday-school superintendent. Bro. Heckman was chosen as our delegate to district meeting. Brother and Sister J. F. Burton of Topeka held a revival meeting here Sept. 14-27. Bro. Burton gave us very inspiring messages and Mrs. Burton gave us beautiful Bible rag paintings and had charge of the singing. Thirteen were baptized and one reclaimed. The meeting was greatly enjoyed by all. On Oct. 18 the Douglas County Sunday-school convention met at the church. The day was enjoyed by all. It has been decided to have our communion service on Nov. 20.—Vera M. Postma, Lawrence, Kansas, Oct. 26.

### Maryland

**Flower Hill.**—Beginning Oct. 1 we started meeting in the afternoon at two o'clock for Sunday school and three o'clock for preaching services. This schedule will continue for the next six months. Bro. John D. Long, pastor of the University Park church, was our evangelist Oct. 11-18. In spite of extremely rainy weather the attendance was good and we were inspired and challenged by Bro. Long's sermons. At the close of the meeting two young people were baptized. On Sunday evening, Oct. 18, we held our love feast with Bro. Long in charge. About sixty members communed. Our women have responded well in canning food for the C. P. S. camp at Beltsville. The last food collection from Flower Hill was evaluated at \$24.93. Nov. 2 is the date for the next food collection in our district. We plan to have a group from Beltsville give us a program Nov. 1. We recently sent a packet to Camp Kane. We are now working on three comforters which will be sent to Beltsville. While the mothers are busy helping in the camp needs, our children's classes and the young people's class are buying Brethren Service stamps. We are happy for the family-wide interest shown toward Brethren Service.—Mrs. D. A. David, Olney, Md., Nov. 2.

### Michigan

**Detroit.**—A vacation Bible school was held this summer with Mrs. Jack Wisner as general superintendent. Co-operation of the ladies in the church provided an excellent staff of teachers and the attendance was good. Also during the summer months the board of Christian education of the church experimented in having a general opening worship period before the regular class meetings of the Sunday school. It included all the departments from the junior up and proved to be a good supplement to the class discussions. The Sunday-school officers and teachers for the year were installed at a candlelighting service on Sept. 29. Each year in September we have our anniversary dinner. At this time an extensive mimeographed report of all activities and a ballot are prepared and given to all members present. Officers are thus elected for the coming year. Dr. William Beahm of Chicago was our guest speaker. The fall festival, always an outstanding affair, featured a bazaar with booths of baked goods and handicraft. A cafeteria-style dinner was had and a program enjoyed by all. The Detroit young people were hosts to a joint meeting of the B. Y. P. D. from Flint, Pontiac, and Detroit on Aug. 23. It was an outdoor meeting with a picnic dinner in the evening. During the business session Donald Hostetler was elected a member of the state cabinet. Mr. and Mrs. Dwight Butler served as delegates for the Detroit church at the district meeting held in Beaverton Aug. 25-28. The twenty-fifth anniversary of the founding of our Chinese Sunday school was observed on Oct. 18 with an appropriate celebration. A program and free dinner were provided by the Chinese boys for all the past workers and friends of the Chinese Sunday school. Bro. Wang Tung was the speaker. The missionary offering of \$48.50 was made at this time. Delegations were present from Chicago and from the Central Methodist church in Detroit. For a number of years the Detroit church has been looking forward to the time when we could purchase an electric organ for the church. These hopes are now being realized, as an Orgatron was purchased and will be installed in December. Church attendance and interest are good considering the work conditions in the city. Housing is crowded to the extent that it is almost impossible for a new family to find a place.—Mrs. John Kirk, Detroit, Mich., Nov. 3.

### Ohio

**Richland.**—Brother and Sister J. W. Fidler of Brookville, Ohio, concluded a successful two weeks' meeting here on Oct. 11. Sister Fidler brought the children a short story at the start of each evening's service. Bro. Fidler's sermons were among the best this church has ever enjoyed. Every one set forth in convincing manner the undiluted riches of the Word of God. As a result hearts were touched and twelve were received into the church by baptism. Not the least of the benefits of Bro. Fidler's efforts are the manifestly renewed spiritual lives of folks generally in both the church and community. The pastor and his wife gave the most staunch support possible in helping Bro. Fidler to reach the people of our community, and the congregation gave loyal support in attendance, personal contacts and prayers. We expect Sister Ida Shumaker to be with us in special services Oct. 21-23. On Nov. 1 our fall love feast will be held. A number of impor-

tant activities are being carried on, among them the grading, seeding and putting in order of the entire cemetery, improvements at the parsonage, and much canning and putting up of corn for the C. P. S. camps. At the final quarterly council of the year held on Sept. 17 Bro. R. Selwyn Copeland was installed into the full ministry and Sunday-school officers were elected. With the additional impetus to our work from Bro. Fidler's efforts, we can look forward with the expectation of results for the year ahead that will be among the very best this church has ever experienced.—C. E. Copeland, Walhalla, Mich., Oct. 25.

### Oregon

**Grants Pass.**—On Sept. 6 we met in quarterly meeting for election of officers for the coming year. Bro. George Shade was re-elected elder and Earl Harlacher Sunday-school superintendent. On Sept. 13 a representative from the Gideons was here to tell of their work in distributing Testaments among the men in service. Bibles are also being placed in all the public schools. An offering was taken to help in this work. On Sept. 17 the ladies' aid met at the home of Alice Shade to sew and do other things for the family. Several women have been canning for them also. We are glad to know that Sister Shade is improving some from her illness. Brother and Sister Clarence Stutsman, who have been away for some time, are back with us again. Another family, Brother and Sister Spencer Ward and three children, has moved into our midst. The Home Builders met at the home of Brother and Sister Leo Allen of Glendale on Sept. 27; following the dinner Sister Lizzie Flory led the group in their study from the Parents magazine. Our church-at-work conference was held Oct. 11; several attended from Myrtle Point, Ashland, and Medford. During the afternoon session a pageant, Church of My Dreams, was given. Our communion was held in the evening with Bro. Stutsman officiating. A crocheted panel of the Twenty-third Psalm was presented the church by Sister Maggie Hoxie of Medford. This is her own work and is appreciated very much by the church.—Teckla Olsen, Grants Pass, Oregon, Oct. 21.

### Pennsylvania

**Cherry Lane.**—Our church met in council on Oct. 13. At this time our Sunday-school and church officers for 1943 were elected. Theodore Klahre was elected superintendent of the Sunday school and Bro. E. M. Detwiler was re-elected elder. Our fall love feast will be held on Nov. 8, followed by a two weeks' meeting of Bible teaching and evangelistic work in general, conducted by Bro. William Kinsey of New Windsor, Md. We are all looking forward to this meeting. Our annual harvest meeting and home-coming was held at the church on Sept. 13 with Bro. C. C. Ellis of Juniata College as guest speaker. The chorus from the Koontz church furnished music for the day. A dinner on the lawn was enjoyed by 110 members and visitors. An offering of \$34 was received at the meeting. Our church sent canned fruit and vegetables, apple butter and dried fruit to Camp Kane. On Nov. 25 temperance Sunday will be observed in our Sunday school with a special program under the direction of Sister Beery.—Lena Sollenberger, Clearville, Pa., Oct. 20.

**Claysburg.**—Our annual rally and home-coming services were held on Sept. 27; in the evening Bro. J. E. Rowland of New Paris began a two weeks' evangelistic meeting. He gave the children a Bible story each evening, which was enjoyed by all. The sermons were true to the gospel and uplifting; our church has been benefited by his coming. Nine were received into the church by baptism. Our love feast was held Sunday evening, Oct. 11, with Bro. Rowland officiating, assisted by Bro. Frank Brubaker and our pastor, C. L. Cox.—H. D. Miller, Claysburg, Pa., Nov. 2.

**Codorus.**—In July we had with us Sister Anna Hutchinson, a former missionary to China, who gave us a fine missionary message; on the following day she was at Pleasant Hill for morning and evening services. On Sept. 6 we had an all-day harvest meeting at Codorus; J. M. Baugher taught the Sunday-school lesson. Bro. M. C. Valentine gave us a fitting message in the morning, and in the afternoon Bro. H. A. Merkey gave us a fine message. In the evening the young people had charge of the program and we had Bro. Lehman Crist of York with us to show

## Announcements . . .

LOVE FEASTS	
<b>California</b>	<b>Oklahoma</b>
Nov. 22, San Bernardino.	Nov. 27, Thomas.
Dec. 6, 4 pm, Glendale, First church.	<b>Pennsylvania</b>
<b>Indiana</b>	Nov. 21, Hatfield.
Dec. 7, North Liberty.	Nov. 22, Pottstown.
<b>Maryland</b>	Nov. 22, Upper Clair.
Nov. 29, Hagerstown.	Nov. 22, 7 pm, Uniontown.
<b>Michigan</b>	Nov. 22, 7:30 pm, Pittsburgh.
Nov. 27, 7:30 pm, Midland.	Nov. 29, 6:30 pm, Allentown.
<b>Missouri</b>	Nov. 29, 7:30 pm, Bethany.
Nov. 27, Carthage.	<b>Virginia</b>
<b>Ohio</b>	Nov. 22, 6 pm, Elk Run.
Nov. 21, 7:30 pm, West Milton.	<b>Washington</b>
Nov. 22, Lick Creek.	Nov. 28, Sunny Slope.
Nov. 28, 7 pm, Trotwood.	<b>West Virginia</b>
	Dec. 6, 5 pm, Martinsburg.
	Vancelesville.



pictures of his trip to the La Verne Conference. On Oct. 5 we had our quarterly council at Shrewsbury. On Oct. 17 we had with us Bro. Earl Kipp and family, who gave a very timely and encouraging message and were with us the following day at the love feast. On Nov. 27 we expect to have Thanksgiving services at 10 a. m. at Codorus and Shrewsbury.—Mary A. Lehman, Daltown; Pa., Oct. 26.

**Lebanon.**—We met in church council on Oct. 6 with our pastor, Carl W. Zeigler, presiding. A majority of our members were present and took part in the work with a fine Christian spirit. Brethren Samuel Wenger and Henry King were present, representing the ministerial board. They took charge of the meeting and we re-elected our pastor as elder-in-charge for a term of three years. Brother and Sister Irvin Hiestand were installed into the deacon's office. Brother and Sister Samuel G. Meyer were given the charge of the deacon's office. A certificate of church membership was granted to Mrs. Kathryn Brightbill Jehnsen, who now lives at Mt. Pleasant, Mich. Her husband, Bro. Ernest Jehnsen, is pastor of our church there. We received a letter of church membership. The church officers for the new year were approved at this time. Two were baptized on Oct. 11 after our regular church services. This was also our love feast and communion Sunday. Elder Norman K. Musser spoke at our self-examination services in the afternoon and officiated at the services in the evening when 205 communed. We feel that everyone present was richly blessed. A daughter has been born to Brother and Sister Harvey Brightbill, and Sister Ida Mohn has passed on since the first of October. On Oct. 25 Bro. Charles Weaver spoke to us on temperance; this program was sponsored by the men's work. The ladies of the church are planning to attend the women's work meeting to be held in the Annville church on Oct. 29.—Ruth B. Reinhold, Lebanon, Pa., Oct. 21.

**Lost Creek.**—The Bunkertown Sunday-school board met at the church Aug. 13 and prepared a program for the coming school year. Open house was held at the parsonage on Aug. 9. Fifteen beautiful bouquets, made possible by thoughtful friends, decorated the house. After looking through the house the guests were asked to register and then proceed to the dining room where tea was served. The register shows that 125 persons were present. In addition to having open house, Brother and Sister H. D. Emmert were also celebrating their thirtieth wedding anniversary. Many hearty congratulations were received, as well as a generous purse of \$30 from the Bunkertown and Free Spring groups. Rally day was held in our Sunday school on Oct. 4 with Bro. Horace Weller of Elizabethtown College as guest speaker. The attendance was 225. Our Sunday-school interest has been growing. Harvest home services were held Oct. 18; Pastor Emmert delivered an inspiring sermon. The rostrum was decorated with autumn leaves and flowers, bountiful contributions of fruits, vegetables, pumpkins, nuts and many good things to eat, which were afterward given to Brother and Sister Emmert. We met in council Oct. 16; Bro. A. C. Baugher gave some interesting remarks and particularly stressed the duty of our church to help support our colleges. Our members pledged \$100 to Elizabethtown College.—Marian Shallenberger, McAlisterville, Pa., Oct. 24.

**Maitland.**—Home-coming and rally day services were held in our church on Sept. 20 with morning, afternoon and evening services, all of which were well attended. Our fall revival services began the evening of Sept. 20, in charge of Bro. E. M. Detwiler of Everett, Pa. Our church received much inspiration from the sound preaching of the gospel, and at the close of the services on Oct. 4 eleven were baptized. In the evening our love feast was held with 145 communicants participating. On Oct. 18 Bro. L. D. Ruble brought the morning message and officiated at the installation of church officers. We entertained the B. Y. P. D. rally of circuit number five the afternoon and evening of Oct. 25. The women's work of the church has been working on packets and comforters for C. P. S. camps.—Mary Cox, Lewistown, Pa., Oct. 26.

**Philadelphia, First.**—Rally day, Sept. 1, marked the beginning of our fall activities in the various departments of the Sunday school and church. We are very glad to have Miss Mary Schaeffer come into our midst to do missionary work in the community, to enter homes in an endeavor to influence parents and children to attend Sunday school and church. Miss Schaeffer has spent thirty years on the mission field in China and is well qualified for this work. A friendly circle meeting was held in the Sunday-school room on the afternoon of Oct. 4 to present Miss Schaeffer in an informal way. A pleasant afternoon was spent, closing with a social hour, at which time cookies and ice cream were served. Miss Heebner, also a missionary to China, serving under the Schwenkfelder Church, and a friend of Miss Schaeffer, was a guest and gave an interesting talk on her work in the foreign field in the church service in the evening. This meeting was sponsored by the missionary committee. Harvest home services were held Sunday morning, Oct. 11. An efficient committee made the church look very attractive with flowers, fruits, and vegetables. These were later distributed among the sick and shut-ins. The guest speaker of the morning was the Rev. Dr. A. E. Palmquist, executive secretary of the Philadelphia Federation of Churches. Bro. Henry Kulp, one of our young members, filled the pulpit in the evening service. The First church is one of the many churches in Philadelphia affiliating themselves with the spiritual enlistment crusade, pledging oneself for any type of Christian service, not only for the duration but for all time. Our active ladies' aid is resuming its fall and winter work, always

having in mind the building up of resources from which they may draw for missions and other worthy causes, as well as Christian fellowship and prayer.—Christine M. Rosenberger, Philadelphia, Pa., Oct. 24.

**Pottstown.**—Our daily vacation Bible school, under the direction of Rev. Martin, was very successful. Our enrollment was ninety-two with an average attendance of seventy-five. The offering of \$25 was given to missions. The men of our church have done excellent work in the painting of the interior of the church. The men donated their time and enough money was donated by members to purchase the paint and repair the arch. A fifteen-week course of Bible study was given during the summer months with our pastor devoting part time to a geographical and historical study of the Bible and Rev. Gehman, pastor of the Parkersford church, spending the remaining time on the subject, Christian Education. This course was well attended by the teachers and adults. On Sept. 4 we held our fall council meeting and elected officers for the church and Sunday school. Rally day and promotion services were held on Oct. 4. A fine program was presented by the children. On Oct. 11 we had harvest home services. There was a large display of flowers, fruit and vegetables. Baskets of fruits and vegetables were given to the sick and needy. In the evening we held a Civilian Public Service conference with the four Brethren churches of our community taking part. Mrs. Ross D. Murphy of the First church in Philadelphia was the speaker. On Oct. 19 our young people presented a play entitled *The Lost Church*. We will hold our love feast on Sunday evening, Nov. 22.—Mrs. Lloyd Vanderslice, Pottstown, Pa., Oct. 19.

**Salisbury.**—The young people of the fifth district gave a very impressive vesper service on Aug. 9. The evening was ideal and the service was held on a hill overlooking the town. Church and Sunday-school officers were elected Sept. 13. A united rally day of all Sunday schools in the fifth district was held Sept. 27, resulting in increased attendance at all the schools. Our love feast will be held Nov. 8, preceded by a week of evangelistic meetings held by Rev. G. E. Yoder. Contributions to Camp Kane will be taken to Somerset to the district meeting to be held Oct. 28, 29, and, along with other donations, will be transferred to the camp. On Oct. 11 Bro. H. Stover Kulp spoke to us about the missionary work in Africa. Since our last report three have been received by baptism and one by letter. One letter was granted. Our delegates to district meeting are Gertrude Yoder and Mrs. Orpha Wagner. A workers' conference was held the evening of Oct. 23.—Mrs. P. S. Davis, Springs, Pa., Oct. 24.

**Somerset.**—On Sept. 20 we held our harvest home service. There was a large display of flowers, fruits, vegetables and canned goods. These were given to the local hospital, children's home and Camp Kane. The children of the Sunday school presented a special program on rally day, Sept. 27. After a sermonette by the pastor the new officers and teachers were installed. Beginning Sept. 28, our pastor, Bro. Galen R. Blough, held a two weeks' evangelistic service in the Hanoverdale church. During his absence the pulpit was filled by Bro. Kenneth L. Blough. The women's work served our annual chicken supper on Oct. 8. The proceeds, amounting to about \$120, went to the building fund. Our quarterly council meeting was held Oct. 13. At this meeting the officers were elected for the coming year. At the close of the meeting we assembled in the church basement for a surprise celebration of Pastor and Sister Blough's silver wedding anniversary. Bro. Blough told some of the interesting happenings in his life during the past twenty-five years. As a token of esteem a chest of silverware was presented to Brother and Sister Blough. After a short social time together refreshments were served. We had special services three evenings before our love feast. Bro. Blough spoke each evening on the doctrines of our church. We received one new member by baptism and one by letter. On Sunday evening, Oct. 18, we had our love feast and communion. Now we are planning for and looking forward to the district meeting which will be held in our church Oct. 28-29.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Oct. 20.

### Virginia

**Briery Branch, Sangerville.**—During the summer months much improvement has been made to our cemetery by adding a half acre, building a new fence and keeping the grass mowed. The men's organization has beautified our church grounds by planting more trees, filling in around the church and planting grass seed. Our women have sent several packets and comforters to the C. P. S. camps, and the church has been contributing in the regular monthly offerings for the same. The women have also packed several boxes for relief, one consisting of fifty garments. The temperance play, *What Shall It Profit?* was well rendered to a large audience under the direction of the temperance leader, Sister Lottie Cupp. We feel this play has touched the hearts of the people who heard it. It was given in several neighboring churches by request. On Sept. 20 Elder L. S. Miller from Pleasant Valley gave an illustrated temperance lecture, which was appreciated very much. The aid society, with the help of the Sunday school, is supporting week-day religious education in our school. We feel we can reach more of the children this way. We feel we have had a successful revival meeting which began Aug. 16 and lasted two weeks with Bro. Cecil Showalter as evangelist. We were deeply impressed with his inspiring sermons and his slides shown for the benefit of the children. Twenty-two were added to the church. The women presented Bro. Showalter with a comforter in appreciation of his work here. On



Oct. 4 Bro. John S. Flory from Bridgewater College was with us for our communion service. Bro. Grover Hite and family, who sing over WSA, brought us a message in song on Oct. 11, after which an installation service was held for the new B. Y. P. D. officers. We have chosen Bro. Clyde Wheeler as our president and Bro. Paul Miller as adult adviser. Sister May Zimmerman from the Sangerville church presented our church with a Bible. We have recently reorganized our Sunday school with Bro. Robert Snyder as superintendent. We feel we have made some improvements during the past year and are looking forward to a greater year in unity and fellowship in service for our Master.—Myra Pitsenbarger, Bridgewater, Va., Oct. 30.

**Burks Fork.**—Bro. Paul Sanger served our church and the Stuart congregation as summer pastor. A vacation Bible school and a series of meetings were held at each church. Three were baptized at the close of one meeting. We were very fortunate in having Brethren C. D. Bonsack and Guy Wampler with us on Aug. 5 for three helpful and inspiring messages. On Aug. 16 we had an all-day meeting with a basket dinner. Bro. Sanger preached in the morning and the afternoon program consisted of singing and a missionary program by the young folks. On Aug. 23 a similar program was given at Stuart. Our regular business meeting was held Sept. 19. Sunday-school officers were elected and one letter of membership granted. Our love feast was held Oct. 17 with Bro. A. N. Hylton officiating; he also brought the message on the following Sunday. Our women met in August and organized with Mrs. Florence Hylton as president. We sent two packets to Camp Lyndhurst and will contribute some other items.—Audna Hylton, Willis, Va., Oct. 26.

#### West Virginia

**New Dale.**—The five churches, Mathias, Damaska, Mt. View, Crab Run and New Dale, all joined together in hiring Brother and Sister Hugh Garner as our pastors for one year. They are doing fine work. Our revival was held Sept. 13-27. We had our love feast on Sept. 26 with eighty-nine taking part. Our Sunday school elected officers for the winter term. The adult superintendent is L. H. Miller, junior superintendent Wade Wilkins and primary superintendent Geneva Miller. On Sept. 28 the young people met and organized a B. Y. P. D. Brother and Sister Garner are the advisers and Ira Combs the president. On Sunday night, Oct. 25, we had an installation service for the members. We now have preaching three times a month; our pastor preaches twice a month and our local ministers once. Two of our members are in the armed forces and others will soon go. One of the oldest members of our church died. We are going to make some improvements in our church.—Geneva Miller, Lost River, W. Va., Oct. 30.

#### Washington

**Mt. Hope.**—Our council met on Aug. 30 and we had an election of officers. Our president for the coming year is Mrs. T. Danilson and the elder will be Bro. Clement Bontrager. The semi-annual joint Sunday-school convention of the Mt. Hope and Forest Center churches was held at Forest Center on Sept. 27. We had as our guests some folks from Camas Valley. The main topic for the day was Love. There were some very good talks given. The offering, which was over \$10, was sent to the China mission. The next convention will be held at Mt. Hope in May. Paul Longenecker, our fieldman, visited us for the last time in July. We were surely sorry to see the Longeneckers go, and we miss them very much. They are now at Lindsay, Calif. May God bless them and their splendid work. There were five who went to summer assembly from our church. Mrs. Danilson was chosen delegate and Marjorie Danilson went as representative of the young people's department. It was a very good assembly with a better attendance than was expected.—Marjorie Danilson, Chewelah, Wash., Oct. 20.

#### Wisconsin

**Menomonie.**—A request was granted at our district meeting to organize a church at Menomonie, Wis. Brethren John Heckman from Polo, Ill., and Mark Burner from the Chippewa Valley church, Wis., came Oct. 3 and the group was organized, having forty-one charter members. Bro. Howard Peden, who has been working with the group for some time, was chosen elder; Bert Kincade was elected and installed as a deacon. A love feast was held in the evening with twenty-five at the tables and a number of visitors. The Sunday morning service was also well attended and dinner was served at noon to all present. One was baptized in the afternoon. These services were held in a school-house, but our regular Sunday services are held in the homes, as we do not have a church to worship in. We are looking forward to the time, which we hope will not be far off, when we can have a church home. The ladies' aid meets once a month and is doing good work.—Mrs. Howard Peden, Mondovi, Wis., Oct. 28.

**Rice Lake.**—Our church reorganized for the incoming year with our young people well represented in the offices of the church and Sunday school. Bro. Bernard Nutter is the superintendent. On Oct. 5 we had the pleasure of having Bro. Heckman of Polo, Ill., and Bro. Hyde of Stanley, Wis., with us in a business meeting, and by a vote of the church our pastor, Bro. A. C. Bryan, and wife were ordained to the eldership. Bro. Warren Hineline was licensed to preach. On Oct. 14 we enjoyed our fall communion with nineteen surrounding the Lord's tables. The church enters the new year in good financial standing and with all good reasons for bright hopes for the future.—George M. Hineline, Rice Lake, Wis., Oct. 22.

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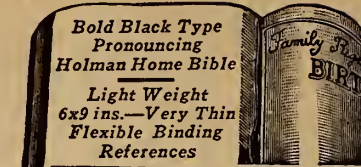
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# GOSPEL MESSENGER

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## "I Will Lift Up Mine Eyes"

I will lift up mine eyes unto the hills,  
From whence cometh my help.  
My help cometh from the Lord,  
Which made heaven and earth.  
He will not suffer thy foot to be moved:  
He that keepeth thee will not slumber.  
Behold, he that keepeth Israel  
Shall neither slumber nor sleep.  
The Lord is thy keeper:  
The Lord is the shade upon thy right hand.  
The sun shall not smite thee by day,  
Nor the moon by night.  
The Lord shall preserve thee from all evil:  
He shall preserve thy soul.  
The Lord shall preserve thy going out and thy coming in  
From this time forth and even for evermore.

—Psalm 121.

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## Around the World...

### The High-School Victory Corps

The High-School Victory Corps, a national voluntary organization for secondary schools designed to mobilize students for more effective preparation for and participation in wartime service, has been launched by the United States Office of Education working in conjunction with the war, navy and civil aeronautics departments. The corps is designed to channel the energies and enthusiasm of high school youth into activities which will help to fit them for their destined places in the armed forces or allied services in the case of girls. It will also give them an opportunity for active participation while still in school in the community's war effort. Every high school in the nation is urged by the Office of Education and the aforementioned departments to inaugurate the program, full details of which can be secured from the Office of Education.

The objectives of the Victory Corps are:

- (1) Guidance of youth into critical services and occupations.
- (2) Wartime citizenship to insure better understanding of the war, its meaning, progress, and problems.
- (3) Physical fitness.
- (4) Voluntary military drill for selected boys.
- (5) Competence in science and mathematics.

It has been hard for our schools, just as it has been hard for our industries, to think in military terms or assume the military role. Yet as the crisis deepens, the schools too must redirect their efforts toward one great end—the certain and speedy winning of this war. . . . The fundamentals of childhood education are not altered for the emergency. . . . But the high schools cannot go on doing business as usual, with only minor modifications in organization and curriculum. . . . high school boys must begin to prepare for military occupations.—John W. Studebaker, Commissioner of Education.

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(6) Preflight training for those preparing for air service.

(7) Preinduction training for critical occupations in the armed and allied services.

(8) Community service, including training for essential civilian activities.

Members are authorized to wear overseas caps with insignia and to wear a uniform, the design for which is made up by the local school officials. Students within two years of completing high school are eligible for admission to any one of five special service divisions:

(1) Land service, calling for preinduction training for all branches of the army except air.

(2) Air service.

(3) Sea service, providing training for all branches of the navy except air.

(4) Production service, preparing for war industries and agriculture.

(5) Community service, preparing for medical, nursing, teaching, and numerous other professions and civic services. Each special service division has an insignia which may be

worn on Victory Corps caps, arm-bands, or on uniforms. The program is definitely not an extracurricular activity but is designed to implement the training of youth for war service.

Every high school principal and superintendent has received copies of preinduction courses which the war department and the Office of Education have prepared so that certain basic training can be given students before they are inducted, thus saving the army valuable training time and better preparing students for participation in the armed services. Government officials are asking that every junior and senior student be given at least one hour a day training in one of the courses which are based on army training manuals.

Outlines have been prepared for one-semester courses in fundamentals of electricity, fundamentals of machines, and fundamentals of shopwork. Two-semester courses are outlined in fundamentals of radio and fundamentals of automotive mechanics. Advanced courses have been set up in code practice and touch typing and radio maintenance and repair.

A number of school systems have already instituted the program and are requiring students in the last two years of high school to take at least one course each semester.

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**A million new workers** were employed on farms, in industry and in military services in the United States during September.

**The John Simon Guggenheim** memorial foundation announces the award of twenty fellowships in its thirteenth annual Latin-American competition.

**A call to the people** of Connecticut to join in prayer for at least one minute each day for the duration of the war was issued by Governor Hurley in a declaration made at the suggestion of religious leaders of the state.

**France**, once leading in science, is now five years behind the United States in scientific progress because of the war and of the impossibility of maintaining communications among bodies of research throughout the world.

**The board of foreign missions** of the Norwegian Lutheran Church of America announced recently that two representatives will leave soon for South America to select a new field of operations. The church organization has 105 missionaries in China, Madagascar and South Africa.

**Ninety per cent** of the personnel of the Woman's Auxiliary Army Corps are communicant members of churches, according to The Presbyterian, weekly denominational journal published in Philadelphia.

**The opening of a nursery school** in the First Methodist church of Springfield, Ill., was recently announced. Any mother, regardless of church affiliations, may avail herself of the service. Springfield has two large ordnance plants as well as other factories and businesses employing women.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

NOVEMBER 28, 1942

Number 48

## ... Editorial ...

### The Question of Immediate Concern

You remember the parable of the wronged widow and the unrighteous judge, but did you ever take in the full force of that "nevertheless" with which Jesus finished it?

Whether God could be depended on to come to his people's rescue was a great question in the minds of some. Jesus easily showed how foolish that question was because God is not an *unrighteous* judge. The Judge of all the earth does right. Abraham was sure of that. Jesus then deftly turned the tables with his "nevertheless, when the Son of man cometh, shall he find faith on the earth?"

God was ready—there was no doubt about that part of it—but would his people continue to trust him? There was the only problem. To drive that home on the consciences of his hearers and so to enforce the lesson that they "ought always to pray and not to faint," he left the parable hanging on that sharp interrogation point.

It was the Master's way. He was always giving a practical turn to everything. Not what God can do but what men need to do to enable God to use them—that is the question of immediate concern.

E. F.

### Help the Children

"New hope for improvement and possible recovery from crippling ailments was held out today to the parents of fifteen children who were examined at the semiannual session of the local orthopedic diagnostic clinic." The account went on to name the individuals and organizations co-operating in plans to bring release and happiness to children suffering from distressing physical handicaps.

In such times as these one may feel a basic incongruity between such humanitarian work and other projects under way in a suffering world. And yet, in spite of all there is to discourage one,

there is nothing more constructive, or lifting to one's own spirits, than what can be done to help children. Whatever the discouragements of the times, let it be remembered that here is one place that good deeds will greatly count for goodwill.

H. A. B.

### "I Will Lift Up Mine Eyes"

A body that stands erect, a countenance open and eager, eyes that look up and ahead—these are some of the outward signs of a mind that is sure it is right and a heart which is unafraid. In some such attitude one might picture the author of Psalm 121, as in facing some trial, he looks up to say: "I will lift up mine eyes unto the hills, from whence cometh my help."

Now the help that is needed in a day of trouble rests on something more than whatever material hills loom up in one's vision. It is what the hills suggest which gives the new grip on life. Hills help one to see that there are some things which abide. They are tangible proof that there are values which do not pass away. They serve to drive home the conviction that beyond that which we see is the Creator, certainly more abiding and glorious in power than that which is created.

Think again of the reverent philosopher of this psalm. We do not know what discouragements may have overwhelmed him. But lifting the level of his vision he sees the rugged hills of his native land. Their evident stability heartens him, for he sees above the eternal hills the Creator before and beyond them. And so, lifting up his eyes unto the hills, he is moved to say, "My help cometh from the Lord, which made heaven and earth."

Now what are some of the further thoughts which came to the psalmist as he contemplated the hills and the marvel of their deeper meaning? Let us take them one by one.

"He will not suffer thy foot to be moved." The solid hills suggested this conviction concerning the



help to be expected from the Creator. Hills always look so thoroughly established. They are rooted into the very substance of the earth. See how they stand as watchmen over the valleys! Thus there follows the thought: "He that keepeth thee will not slumber."

But there is a broader aspect to this idea of watchful care. If God is so considerate of the individual, of how much more value is the aggregate—the clan or the nation? The Creator of all is interested in the inclusive aspect of the human family. "Behold, he that keepeth Israel shall neither slumber nor sleep."

Even so, the personal aspect of God's care remains real and significant. The vast sweep of his purpose for Israel does not lead God to forget the individuals who make up a people. The thought of the heavenly Father for his child is much as if he were standing at one's side. Or as the psalmist says: "The Lord is thy Keeper: The Lord is thy shade upon thy right hand."

This is to say that he is more than just a keeper. The Creator has a profound interest in the welfare of that which is kept. He is considerate of it. Even as the rays of the sun can be tempered by something which intervenes, so "the Lord is thy shade upon thy right hand." Because of this the mightiest natural forces cannot overwhelm him who trusts in the Creator. "The sun shall not smite thee by day, nor the moon by night."

This power to keep comprehends one's needs in a very personal and inclusive way. Thus in the more intimate problems of life one may expect real insight. "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and for evermore." H. A. B.

### The Language of Pentecost

THE Parthians, Medes and Elamites and all the rest in that many-tongued Pentecostal assemblage marveled greatly because they heard the message, every man in his own tongue wherein he was born. How else could they hear it, if they were to get it? Language is of no value in communicating thought, unless it is a language which the hearer understands.

God always speaks to men that way. Not always by means of a physical miracle, but when God talks to a man he talks in the language of that man. His message is essentially the same to all, but the sound of it differs much. That is because God is speaking to each in the terms which that one can best appreciate.

There is one Spirit but many manifestations, many diversities of working. The heart of the

gospel message is simplicity itself, and the same for all tongues and temperaments, but the form of it is of thousand-fold variety. You cannot make mystics into sacramentalists nor Hottentots into Americans, but you can make Christians of all of them, provided you tell them the story in the language in which they were born.

Which is much more than a matter of grammar and lexicon. It is a matter of social customs, education, traditions, natural capacities, everything, in short, which has gone into the fashioning of the soul life.

The church has not yet learned this lesson very well. It is still trying to make everybody understand the speech to which it has been accustomed. It must go back to Pentecost and learn to talk to all castes and classes, peoples and tribes in the language in which they were born. E. F.

### What About Pain?

IN a world so full of trouble the ancient question about pain is being put with renewed insistence. Perhaps the easier times which many remember have made us all more sensitive to even the ordinary restraints. In any case it has come about that many would like to know the truth about suffering.

For surely there must be some basic function in justification of pain or the world would not be so full of suffering. Think how life begins and ends even in normal times. And the higher the order of creation the greater the degree of suffering. At least we like to think that pain is more real in a man than in an oyster.

Comes one who says that pain is an experience which may lead one to free himself from misery. Thus an aching tooth really often warns of more than just a cavity in a dental member. It may lead to work that obviates rheumatism or other serious general complications.

From this it is easy to see how pain becomes an instrument of discipline. By turning from those things which give one the greatest pain one may proceed on the better way. By learning to endure pain one may be tempered to bear much for what he believes to be right. Thus pain has a relation to decisions as to values.

Even so, there is much pain that we cannot understand. And especially is this true when the innocent suffer. Yet the moral effects of such suffering are very great. Vicarious suffering touches hearts that are adamant to reason. Think what your life might have been without the sufferings of others and of yourself. This may help to answer your questions about the meaning of pain. H. A. B.



## *The General Forum*

### On Being Community Builders . . .

BY MILDRED JENSEN LOOMIS

A STIR toward a new type of small community is evident in the confusion we call American life. A few summers ago, a party of us with a sociological interest set out on a tour of experimental communities in the South and East. We spent several days in conference with officers and members of twelve such groups and in observing their activities. Though entirely independent of one another, each group has made its own effort at achieving the good life in the direction of release from the stress and strain of urbanization.

Down at Rochdale, Mississippi, we saw the Sherwood Eddy farm of 400 acres of delta land being farmed co-operatively by evicted sharecroppers. On the Gulf of Mexico we came to Fairhope, Alabama, a land-value tax community. In North Carolina the Campbell Folk School under the Russell Sage Foundation was patterning after a Danish effort. We saw Norris, Tennessee, Greenbelt, Maryland, and government homestead communities at Crossville, Tennessee, and Arthurdale, West Virginia. There were the School of Living community at Suffern, New York, Sunnyside Farm in Pennsylvania and the Quaker Penncraft Homesteads near Uniontown, Pennsylvania, and the almost entirely communal project at Amana, Iowa, where 4,000 acres are farmed by seven villages of people, having their community barbers, butchers, factories, oil stations, restaurants and all.

This was but a sample of the movement towards independence and democracy which is protesting against the regimentation of city life, specialization of talents, transiency and mechanization. Pendle Hill, Quaker graduate school in religious and social problems, has had community as its thesis of study for two years. One student's research compiled a list of fifty or more such groups who are seeking and setting up a pattern of life in which the individual will again have the opportunity of direct participation in community activities. There are many cases where a few families will purchase a plot of land co-operatively and work for the common goal of a fully normal integrated community.

Another trend is that of a husband and wife (or family) of fine leadership ability choosing—instead of a well-paid city position—to live in a small community and create their job. Many know of Mildred and Wilmer Young leaving the deanship of Westtown School to live with the sharecroppers in Abbeyville, North Carolina, and how others have joined them to assist in the natural growth of

community interests there. Phil and Teddy Jacob went to a settlement house in the little fishing village of Sebasco, Maine, to direct its activities, but after a year preferred to leave this place of appointed leadership to live as one of them on a little plot of ground at the edge of town. They found that their influence in building co-operatives, credit unions and community life was enhanced thereby.

Among native folks of small towns and villages, too, there is a growing realization that a community is more than a few rows of houses, stores and filling stations. In many places community councils have been formed for reviving the life or coordinating and raising the level of community activities. Greenville, South Carolina, a remarkable demonstration of local people seeing and solving their problems in community life, is described in a free pamphlet, *A Planned Rural Community*, published at Charlottesville, by the extension department of the University of Virginia.

Even in large cities people are recognizing that life is good only where some aspect of real community exists and are organizing to foster the community approach.

As is logical and natural, an agency is growing up to extend and enlighten this resurgence of community. Fortunately, it has at its head one as wise and experienced as Dr. Arthur E. Morgan, founder of Antioch College, former head of T. V. A., and before that, engineer of the great Miami Valley flood-control system. Before the community-movement was much heard of, Dr. Morgan was telling us in *The Long Road* that the only way to weave character and integrity into our national fiber was to rebuild our small communities. Now Dr. Morgan and his associates have formed Community Service, Inc., at Yellow Springs, Ohio, "an organization to study and to further the interests of the community as a basic social institution, concerned with every phase of the full, well-proportioned life of its members." It surveys the field, collects and disseminates literature on this movement, and gives counsel on problems of community spirit, support, ethics, resources, finance, government, recreation and the like. Dr. Morgan has also organized a splendid study syllabus on *The Community*.

Most of us are ready to admit now that those things which distinguish civilization from barbarism are not factories, fine arts, government or science, but the elemental culture qualities such as goodwill, personal integrity, open-mindedness and self-control. "These qualities are preserved and transmitted for the most part," says Dr. Morgan,



## When I Consider the Hills

BY MYRA BROOKS WELCH

"The fool hath said, There is no God." His head  
Is bowed. For him there is no upward look—  
No lessons to be learned from nature's book;  
He sees the downward trend of things instead.

But "I will lift mine eyes," the psalmist said.  
When I consider the hills, I see God,  
Who left his imprint on the lowly clod  
And on the mountaintop his grandeur spread.

What travail bore the hills, I need not know,  
Nor in what mould the mountain peaks were cast;  
I need but see the glorious afterglow  
Of God's creative work in ages past  
To feel his strength uplifted as a tower  
And rest my soul upon his mighty power.  
*La Verne, Calif.*

"not by the miscellaneous contacts of society, but by intimate and friendly relations, especially those of the home and small community." Dr. Morgan's experience has been in big institutions and he has worked with many individuals in places of influence. He says that those who can stand by principle, oblivious to bribes and self-seeking, are those who have grown up in small communities; those who most often succumb are usually products of the larger places where childhood has not been guarded by the steady, basic controls of the intimate life of small communities. "The destiny of a people is and always has been bound up with the fate of the small social groups. . . . To learn why government or business is not sustained at a higher level we have only to observe the conditions and standards of the families and communities from which the leaders come."

In modern times we have been impressed with bigness. The small community has been a "hick town"—despised, neglected and exploited. Its youth and its leadership have been drained off to the cities. But if the small community is the seed-bed of civilization, then it is high time we recognized its significance and put adventurous and determined thought and work on this problem.

"A community in the fullest sense is a group of families and individuals who live near each other in a unit small enough so that there can be intimate acquaintance, understanding and common interest among all kinds of people who make it up; where there is a common background of experience, association and tradition; and much in common in standards of usage, propriety and custom. Above all, a community implies a habit of working and planning together as a unit for common ends, with mutual goodwill, respect and tolerance, and

the habit of the members helping each other in need, not as charity, but as a natural expression of community life."\*

How about rooting one's self and family in such an environment? If it cannot be found—and many of our small towns have lost this quality in the mistaken effort or necessity to ape the big city—there will be little difficulty in finding a place that needs help in attaining this pattern. The community must no longer be synonymous with provincialism. It should and can be the setting for a full life, where every fundamental human interest can find expression—good music, ennobling drama, wholesome social life, stimulating forums, good libraries, fruitful and satisfying economic life.

Revitalizing the economic life of the small community is often the toughest job, for even remote hamlets have been sucked into the whirlpool of big industry. But our community is not a true one if we just live in it and work elsewhere. To open up jobs and small industries in the small communities is difficult, but it can be done. Over a twenty-year period Yellow Springs, Ohio, under Dr. Morgan's leadership, has progressed notably in this aspect. It necessitates careful study of the area. What does the community consume which it might profitably produce at home? What resources does it have that may be turned into a cash income? What people now go out of the community for work, and for what kinds of activity? How can they take the place of those we now call in from outside? What services (recreation, library, educational, etc.) are we not now getting that we could train local youth for? What small industries, independent of site, could we call in?

For those young people who are reluctant to become robots in the large factory or corporation, for those who hesitate to surrender hard-won convictions, the small community offers a challenge. There is one place in which basic attitudes about life can survive—and incidentally—affect others. Bishop Grundtvig, founder of the famous Danish folk school and folk culture, once said, "The cosmopolitan is like sawdust. But one who roots himself in the life and culture of his town is like the grain of wood." For a large number of young people small communities offer significant careers giving type and direction to the way of life there. If young people the country over, full of life, aspiration, curiosity, inquiry and refinement of taste, were to go to the small communities we could transform our culture and preserve those basic qualities we call civilized.

\*From Community Service, Inc., brochure, A. E. Morgan, Yellow Springs, Ohio.



What is needed is many folks who believe the unquoted code of William James strongly enough to act on it: "I am done with great things and big things, great institutions and big success, and I am for those tiny invisible, molecular moral forces that work from individual to individual, creeping through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, yet which, if you give them time will rend the hardest monuments of man's pride."

Brookville, Ohio.

## The Synagogue Back of the Church

BY RALPH G. RARICK

*In Five Parts—Part V*

### Cradle of the Church

THAT the synagogue could in any way be considered a cradle of the church may at first seem farfetched to some who will read this dissertation. Yet the more one takes into account the multifarious factors connected with the church's beginning and getting under way, the more it appeals to one's reasoning as being true to fact. That "the synagogue became a cradle of the church" is the contention, with sound argument to support it, of Edersheim. To quote him at one place: "It was, surely, a wondrously linked chain of circumstances which bound the synagogue to the church. Such a result could never have been foreseen as that what really was the consequence of Israel's dispersion . . . should become the means of fulfilling Israel's world-mission." His argument is that the dispersion occasioned the building of synagogues in a widespread way, which in turn enabled the church to start in geographical connection with and to grow out from those numerous vantage points. Speaking further of the matter, he says, "Without the synagogue, as indeed without Israel's dispersion, the church universal would, humanly speaking, have been impossible."

Moreover, in another place of his writing, Edersheim touches this same point again. He is writing on the Hellenist synagogues, which preserved the Jewish spiritual ideals and upheld their moral standard in many places of pagan surroundings where they had gone in the dispersion of the West. To quote him again: "From the Acts of the Apostles we know with what eagerness they would receive, and with what readiness they would invite, the passing rabbi or teacher, who came from the home of their faith, to speak if there were in them a word of comforting exhortation for the people."

The Book of Acts does indeed confirm this; and we may recall in this connection the warm in-

vitiation Paul and Barnabas received on their first missionary journey, when they arrived at Antioch of Pisidia. We read: "And they went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on." And Paul gave them a great address in response to that. "And as they went out, they besought that these words might be spoken to them the next sabbath" (Acts 13: 14-52).

So the synagogue centers proved good vantage points from which to preach Christ and to create in each case a nucleus of believers for the formation of a church. Dr. William Smith has written what is additional good testimony in this direction: "The influence of the dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the dispersion. These converts naturally prepared the way for the apostles in the interval which preceded the beginning of the separate apostolic missions. James and Peter wrote to the Jews of the Dispersion (Jas. 1:1; 1 Pet. 1:1)."

On the matter of the Jewish synagogue and its relation to the Christian church, Chamber's Encyclopedia has ventured the assertion: "It is obvious to the most superficial observation that the principal practices of the latter belong, with certain modifications, to the former; and it has been conjectured that even the melodies of certain hymns still sung in the Roman churches are to be traced to the temple and the synagogues. It is, moreover, well known that the early Christian churches were entirely organized after the pattern of the synagogues."

Writers have pointed out some of the similarities. In connection with the judicial functions of the synagogue, and the fact that matters of prime importance were to be brought before the rulers and elders, it is stated: "Here also we trace the outline of a Christian institution. The church, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the church were not, however, to descend to the trivial disputes of daily life. For the elders, as for those of the synagogue, were reserved the graver offenses against religion and morals." And it is observed also that much of the synagogue prayers and the manner of praying carried over, such as the fixed forms as



well as extemporaneous prayer, the posture of standing in prayer and the use of the *amen*.

Remembrance of the synagogue furnishes precedent, inspiration and momentum to us for our exercise of religious education in the church. Dr. Prideaux is authority for this convincing line of reasoning: "If it be examined into, how it came to pass that the Jews were so prone to idolatry before the Babylonish captivity, and so strongly and cautiously, even to superstition, fixed against it after captivity, the true reason hereof will appear to be, that they had the law and the prophets every week constantly ready unto them after the captivity, which they had not before. For before that captivity, having no synagogues for public worship, or public instruction, nor any places to resort to for either, unless the temple at Jerusalem, or the cities of the Levites, or to the prophets when God was pleased to send such among them, great ignorance grew among the people. God was little known among them, and his laws in a manner were forgotten. Therefore, as occasion offered, they were easily drawn into all the superstitions and idolatrous usages of their neighbors.

"But after the return of the Jews from captivity, synagogues being erected among them in every city, to which they constantly resorted for public worship, and where every week they had the law from the first, and after that the prophets also, read unto them, and were by sermons and exhortations instructed in their duty, and excited to the obedience of it—this kept them in a thorough knowledge of God and his laws. And the threats they found in the prophets against the breakers of them deterred them from transgressing against them. The law of Moses was never more strictly observed by them than from the time of Ezra to the time of our Savior. And they would have been the unblamable herein, had they not overdone it by adding corrupt traditions of their own devising whereby, at length, they made the law itself of none effect, as our Savior charged them (Matt. 15:6)."

In all that we have written on this subject, the aim has been, not only to give proper evaluation to the worth which the synagogue of Bible times was to its own Jewish constituency, but in addition, the worth it was to the Christian church. Yet alongside all this, it is pertinent to point out that the two institutions are to be reckoned as quite separate and apart as far as organic relation is concerned, and that the church towers incomparable in its vouchsafing of abundant and eternal life for all mankind. The law and the synagogue came by Moses; the church by Christ our Lord!

Chambersburg, Pa.

## A Brethren Pioneer

BY WILLIAM BEERY

The above is the introduction to a sketch of the life and work of John Cook Ewing by the author, who was one of his pupils many years ago. Following are the heads under which the sketch is written: My Reasons for the Sketch, Our Personal Touch, After Fifty Years, Birth and Early Life, Some Pleasant Experiences, His Life Work, His Favorite Field, Another Hymnal, Incidents, His Compositions, A Faithful and Efficient Church Worker, One of His Singing Classes, An Appreciation.

A copy of this biography, typed with the author's own hands in his ninety-first year, is to be placed in the libraries of the Brethren Publishing House, Bethany Biblical Seminary, Juniata College, and, if so desired and requested, in the libraries of all the Brethren colleges.—Ed.

*"Biography is by nature the most universally profitable, universally pleasant of all things; especially biography of distinguished individuals."*  
—Thomas Carlyle.

THE above quotation came to my attention after I had already written that of the various types of history the most interesting and most valuable is the biographical. The fact of the matter is that there can be no history of much consequence which does not involve the lives of men and women. It is through the activities of individuals that things worth recording are accomplished. Hence it is from the records of the lives of those who have made history that others in later years may benefit. The records of great achievements become a challenge to ambitious men and women who otherwise might despair of entering upon careers which are the desires of their hearts and fail to become a blessing to the world because of the lack of such encouragement. Much valuable information of a biographic nature has been forever lost because nobody, before it was too late, took the trouble to write it down.

Autobiographies are comparatively few, for obvious reasons. Great men are interested more in getting things done than in telling other people about their own achievements. So, if the world is to reap the benefits to be derived from a knowledge and study of their way of life and work it must be put into permanent form by others and thus made available to the generations that follow.

In the Church of the Brethren in recent years, the matter of history pertaining to her growth and development, largely in biographies, has received attention to a considerable extent. For the most part this has been confined to lives of ministers of the gospel, and naturally, and perhaps rightly, so because of the importance of the preaching ministry in the carrying on of the work of the church in her various functions. However, that other ministry, which is so closely related, the ministry of church music, has also come to the fore. The growing appreciation of the minis-



try of music in the church is due to the fact that it has been developed to a point where it compels recognition—the result of the faithful work in the last fifty or sixty years of our music teachers and leaders, and others who have done what they could to foster and encourage the efforts put forth.

At the time when the Church of the Brethren began to start colleges adequately qualified Brethren music teachers were few. This was not because of the want of talent or ambition, but of the lack of opportunity and encouragement. Not many years passed, however, before quite a few of our young people were ready to serve in this capacity. The pioneers in this field, with a few exceptions, have passed on to their eternal reward. While the names of most of them are known by comparatively few people now living, the results of their work endure. A number of names might be given in this connection, but I shall mention but one, that of John Cook Ewing. In at least two respects he was the pioneer in the ministry of music in the Church of the Brethren. In the first place, he was the first Brethren music teacher in the first Brethren college; in the second place, he edited and compiled the first Brethren Hymnal published by the Brethren Publishing House. This was in the years of 1878 and 1879. I am not forgetting that other Brethren had been teaching music in the church before this time, and that a collection of hymns with music was gotten out by members of the Church of the Brethren before Brother Ewing began the work mentioned, but their history and the account of their contribution to the hymnody of the Brethren Church must be another chapter of Brethren lore. Who will write it?

*Elgin, Ill.*

## Death Is a Bridge

BY MAY ALLREAD BAKER

Death is a bridge and earnest souls, approaching,  
With faith and confidence that God knows best,  
Shall span the gulf that lies 'twixt earth and heaven  
And reach the flowery fields of peace and rest.

Death is a bridge. And not with fear and trembling  
Should we behold it when we reach the stream.  
Beyond the mist—beyond the troubled waters—  
The streets of gold and walls of jasper gleam.

Death is a bridge we cross with breath abated,  
With heart-blood chilled, and feet reluctant, slow.  
But oh, the joy we find again, when greeting  
Those whom we loved and lost long, long ago!  
*Arcanum, Ohio.*

## Thinking About Sunday

BY I. N. H. BEAHM

THE word *Sunday* has come into use since the day of Jesus Christ on the earth.

In the New Testament it is called the first day of the week. At that time days of the week went by number as we now know that the seventh day was the day of rest.

That seventh day not only looked backward to the days of creation, but it may carry with it the seventh millennium. In this sense the day was historic and prophetic.

Matthew and Mark and Luke and John all emphasize the wording, *first day of the week*.

Since we do not at present know the days of the week by number but by name, there is not necessarily a lowering of the meaning. The Jews kept the seventh day holy. The real Christian keeps seven days holy. Every day and the work of every day are sanctified in Christianity.

In John 20:19, the Word tells about the resurrection: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." Judas was absent because he had hanged himself, and Thomas for some reason was not present. This was our first sermon of the Savior to the apostles.

In John 20:26, "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst." This is the second sermon to the apostles after the resurrection.

Since the first sermon was on the first day of the week, or on Sunday, then the second sermon was also on Sunday.

In Lev. 23:39 it is clear that from one sabbath to the next sabbath was the eighth day. "On the first day shall be a sabbath, and on the eighth day shall be a sabbath." Therefore, the second sermon of the Savior to the apostles was on the first day of the week or Sunday.

We cannot by scriptural reference say, however, that the third sermon was on Sunday, or the first day of the week. Yet we do have in John 21:14, "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead." The easy conclusion is though that it was on the first day of the week.

Jesus was on the earth after his resurrection forty days, and ten days later was the day of Pentecost which was also on the first day of the week, that is, on the fiftieth day after the resurrection. If one will take his calendar and count from any Sunday seven weeks to a Sunday, he



will find it the fiftieth day, according to the meaning of the word.

It is very significant, therefore, that these outstanding days of Holy Ghost preachments were on the first day of the week and, therefore, on Sunday.

From this viewpoint it seems that the first day of the week looks forward to all the other days of the week, and the first day of the week is resurrection day. Therefore, the first day of the week is a continuous preaching on the resurrection from the dead. It also not only looks forward to the following days of the week, but it looks forward to the consummation of the six thousand years or the millennium. In this way, Sunday is also doubly significant in both historic and prophetic ways. It looks back to the resurrection of Christ from the tomb, and it looks forward to the resurrection of the sainted dead.

While in this Christian sabbath day, or the first day of the week, or Sunday, we find such intense sacred and spiritual significance, we do not have the iron-clad ruling on it that the Jewish dispensation had on their seventh-day sabbath as found in the fourth commandment of the decalogue. We may, however, from the nature of the case have a religious conviction regarding Sunday.

We have now cast out the bondwoman and her son as in Gal. 4:30. Let us not use the liberty of the gospel dispensation in vain and yet "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

We now see from the foregoing brief discussion that Sunday is especially a day of preaching. It is also suggested here that Sunday is not a day set apart for joy-riding and social festivities. No housewife should be expected to serve three regular meals on Sunday. Give mother a chance.

Let everybody study and use the first day of the week more seriously and prayerfully.

*Nokesville, Va.*

## The Light of Love

BY JOHN E. MOHLER

I WANT to give several illustrations of the power of love. This is the first one: When I was superintendent of the Midnight Mission in Los Angeles, a young man drifted into the hall under great conviction of sin. The crimes which he admitted he was guilty of were awful. The workers who had first contacted him were in strong prayer for him, but he remained in the darkness of despair, declaring that there was no hope on earth or in heaven for him. He was finally brought to me, and all that I was led to do was to place a hand

upon his head and give him kindly, loving thoughts in the name of Jesus. He remained in quietness for about three minutes, as I recall. Then he suddenly braced up and with a clear look in his eyes, exclaimed, "Why, yes, there is hope for me. By God's grace I can make good. I can be a man and make good as far as is possible the wrongs I have done. Do you think God will forgive me?" Being assured of such forgiveness, the man confessed his Savior and went forth happy with new hope and joy.

Here is a second illustration. While I was in full charge of an interdenominational Christian rescue work in Los Angeles, where meals and lodging were being furnished to some two hundred men and women, it was the custom each morning after breakfast for those who had been overtaken by grievous faults voluntarily to make open confession before all the rest. A time came when serious wrongs were committed, but no confessions were made. This went on and increased for several days. Workers were distressed and could not sleep, so tense was the situation.

One morning, instead of calling for confessions, or even delivering the usual after-breakfast Scripture lesson I publicly took the blame upon myself for the condition of things, stating that I had not given them all the love I should have given to strengthen them against wrong-doing. I said that God is love, and were love to abound in me as it should, things would have changed. I asked none to confess any faults, but to forgive me for mine in lacking love.

After a brief, earnest prayer, what happened? Different ones began popping up all over the room, making voluntary confessions of all the wrongs of which we knew they were guilty, but which we had not mentioned to them. Earnestly they all declared they had forgotten them until they just now came to mind. Truly, love is light, and this marvelous demonstration of sincerity continued morning after morning as love abounded in our midst.

Many times since I have demonstrated the power of pure, unselfish godly love as the light to light the souls of men and women when they are in great darkness. This has become my greatest and most fruitful ministry today in this sin-darkened world. And why not? Is not Jesus the great light of the world? And was not the power of his earthly ministry that of "God (who is love) manifest in the flesh"? I think so. In this faith I am resolved to continue to love to the fullest extent while in this world so that I may bring the light of God to erring ones along the way of life.

*Brawley, Calif.*



## Aunt Kate—Historian . . .

BY LEO LILLIAN WISE

"The very nicest times I have," Ellen Bruce was telling her house guest, "come while I am in the Aid Society meetings, it seems, while we are sewing. Then Aunt Kate Wells talks to us about the things that happened in this church when she came here as a bride."

"Oh—" Ada Allen's voice was full of scorn—"don't tell me that you find pleasure in gossip!"

"Yes, I do," Ellen staunchly defended herself. "In gossip that is kind, mirthful and not at all malicious. Aunt Kate came here with her new husband who had been hired as superintendent of the schools. He held that position for more than forty years, and retired only a few years ago."

"As we sit and sew Aunt Kate tells us different stories of things that have happened since she helped to organize the society. Why, I can just see how the women have been working to keep up their end of the church work—new carpets, a much-needed furnace, dishes for the kitchen, clothes for the needy. But just wait and you will see for yourself."

Ada Allen found something heartening about the welcome accorded to her, a stranger within the gates. Then she met Aunt Kate, a tall, queenly woman with lovely white hair framing a tender face and eyes that kindled with friendliness such as Ada rarely saw. It came to her that here was a woman whom anyone would be delighted to call a friend. She was glad to sit beside her.

"Girls," Aunt Kate said, deftly turning a fine seam, "I wonder how many of you know that next September our Aid becomes fifty years of age."

"Really?" some one asked. "Why, we should celebrate!"

"That is what I'm thinking!" The little lines of pleasure shone in Aunt Kate's face. "Mollie Keys, Sadie Mills and I are the only charter members left any more. We have members who are older than any of us, but they came into the society after we did."

There was a hum of voices. Then Martha Adams, the president, said, "If we are to be fifty years of age, we should begin right now to plan for a jubilee in September. And it goes without saying that we will want you to give the history of our society, Kate."

"My, yes!" said Lizzie Fields, lifting a toil-worn, beaming face. "What will we do when you are gone, Kate?"

"That's just what I say!" cried little Effie Price. "Oh, I tell Art I don't know how I'd get through

with everything if it wasn't for the good cheer you bring us each time we have a meeting."

"Well," Aunt Kate twinkled at her, "you appeal to my pride with subtle flattery and of course I just try myself to live up to your expectation!"

The burst of laughter proved to Ada Allen that these women delighted in Aunt Kate's quick wit. As the needles flashed and glistened they planned for the jubilee in September. They would make of it something to be remembered for the next fifty years to come, so some one declared!

Ada confessed to Ellen before her visit was ended, "I don't wonder that you love Aunt Kate. Nor that you like to hear her talk. I'm coming back in September for your jubilee meeting. I wouldn't miss it for anything."

Plans were being made. Special music was being practiced. Flowers were watched over jealously. Everything should be perfect for the golden occasion. And then one morning everyone was stunned into speechless grief because Aunt Kate had gone to her reward while she slept.

"Oh," cried little Effie Price, her eyes swollen with unshed tears, "who will tell to us the story of the years for the jubilee now? Why, we can't have it!"

That was the thought uppermost in the heart of each woman who belonged to the Aid Society. Bravely they rallied to the task of reverently laying her away. A few days later Ellen opened her door to Professor Wells. He carried some books with him. As he gave them to Ellen he offered his explanation.

"Some weeks ago, Kate said to me, 'Dad, if anything happens to me, I want you to give these books to Ellen. And tell her that they are to be added to the church library. I want her to take my place in the jubilee program.'"

Her mind whirled! Aunt Kate had planned against any unforeseen chance that she might not participate in the program? Ellen sat down and began with book marked volume 1. Why, this was a diary covering the entire history of the Aid Society. She began to read, coming to herself with a jerk because it was time to prepare the evening meal. After supper she returned to her reading. Here was history, written during the time of making.

The next afternoon she carried the precious books with her and went to call upon Mollie Keys. "Did you know," she began abruptly, "that Aunt Kate kept a diary all these years of the Aid Society?"

"No, I didn't," Mollie answered.

Ellen passed over the books. With a full heart



Mollie began to turn the pages, scanning here a bit and there a bit. Little by little the look of grief began to lift. She chuckled, for here was a picture pasted in. She came across clippings taken from the daily papers. Sometimes she wiped away a tear. After a long time she lifted her eyes to Ellen questioningly. "How did you come by these, my dear?"

Ellen told her. Then she asked, "Do you think I can take her place? On the program, I mean?"

"Certainly." Mollie spoke the words with emphasis. "Isn't it wonderful how she kept this to herself? Here for years she has kept the record. Many a time she must have been quietly laughing to herself as she heard us saying we couldn't do without her to recall the past days for us."

"But, Mollie," Ellen was saying, "I want to ask you something. Is it possible that all these years there has never been any trouble among the women? Never any hint of scandal or jealousy or bad feelings?"

"Why do you ask?" Mollie inquired.

"Because I did not find anything of it in the books," Ellen said briefly.

## My Old Church-Home

BY ZADA E. COLLINS

There it stands beside the roadway,  
In its grove of oak and pine;  
And it holds a thousand memories—  
That old church-home of mine!

As a child, my footsteps wended  
To that house beneath the pine;  
There godly men admonished me,  
In that old church-home of mine.

How the memories come thronging  
Of the days of auld lang syne!  
And the ones who met to worship  
In that old church-home of mine.

I can see them yet, the deacons,  
And the preachers in a line,  
As they sat about the table,  
In that old church-home of mine.

God's Acre lies beyond the church,  
There where falls the bright sunshine;  
And those who worshiped, sleep,  
At that old church-home of mine.

How we thank the Father for them,  
And it's not for us to pine,  
For their day and work are finished  
For that old church-home of mine.

Oh, those gems in memory's casket,  
Are so very, very fine!  
While memory lasts, I'll cherish them,  
Dear old church-home of mine!

Churchville, Va.

For some little time Mollie sat with folded hands. She was thinking back over the years.

It must have been soon after Kate and Richard Wells came to Warddale, so Mollie mused to herself, that Abner Crain came to teach music. His wife did not care for music or books. It was months before any one suspected that Nell Crain did not live a life of fidelity to her husband as she should. She had become a member of the Aid Society. In many ways she had been a splendid worker too, but oh, as if it were only yesterday Mollie recalled the sickening feeling that had overtaken her and Kate when they had found Nell in a compromising affair with a young merchant.

It had been Kate who had taken hold of the helm in the church work just then, Kate's wisdom, tact, and stern silence that had kept a split from breaking wide open the membership. None of this was in the diary.

There had been the time when little Faith, whom they had adored, had been tempted beyond endurance and had yielded. Oh, the storm that had risen over that affair! When a stern, unyielding father had turned her out of doors with nowhere to go, in her desperation Faith had swallowed poison. Months of careful nursing by Kate had eased the girl's dying hours and softened the hearts of folks. None of that in the diary.

She remembered how shocked everyone was when it had been disclosed that Susan had been living a deceitful life for a score of years. It had taken all the property the family owned to keep Susan out of the state penitentiary. Folks had taken sides and threatened Kate because she called upon Susan. They did not know that Kate had told Susan frankly, "I despise your sin, but oh, my dear, I love your soul!" None of that was in the diary!

Like a panorama the years unfolded. Mollie saw pictures pass before her, pictures of laughter, tears, gladness, sorrow and shame. And all during the years Aunt Kate had laughed, loved and lifted. Mollie turned to Ellen who sat silently waiting.

"My dear—" there was something wistful about the older woman's smile, something a bit heart catching—"I recall something about a motto on an old English sun dial that goes like this, 'I record only the sunny hours.' And that is what Kate did. She recorded only the sunny hours and not the shadows."

"Well," Ellen said, rising to her feet, "if I can leave such a record behind me I shall think my life has been well lived."

As Mollie watched the younger woman out of



sight, she said as if Kate were sitting by her side, "My dear, that is the legacy you've left us. You were a historian of the good you saw in folks!"

*Bellefontaine, Ohio.*

## Why I Do Not Go to Church

BY LULA R. TINKLE

"We missed you at church last Sunday." That is what the pastor says week after week, month after month, as he goes among his flock, trying to encourage the weak, reminding the forgetful, cheering the sad, lifting the fallen. Listen to the ready excuses given by nonprofessing—yes, even by professing—Christians when asked why they do not come to church services. Is your excuse in the list?

1. "It is too hot to go to church." But she spent six hours laboring in her kitchen where the thermometer registered twenty degrees more than at church.

2. "I live eight miles from church and it takes so much gasoline." But he took three pleasure trips, making a total of 260 miles, last month.

3. "The sermons are too long. I get so tired." But he sits two and one-half hours on a hard board at the ball game, and doesn't get tired.

4. "Our clothes are not good enough to go to church." But the whole family was present at the county fair every day.

5. "We work hard all week and need rest on Sunday." But the hard licks during the week were for self. Where does the Lord's share come in?

6. "I do not have very good health." But she goes visiting every Sunday, unless she is expecting company for Sunday dinner.

7. "I am too poor to pay my church dues, and so I don't like to go when I have nothing to give." But that person spends thirty cents each week for tobacco.

8. "I had not visited my sister for three months, so I visited her last Sunday." But it had been a whole year since she had visited the Lord's house.

9. "I do not like to hear that preacher." But he forgets that he might worship and praise God, and listen for a message from the Holy Word.

10. "The other members are not sociable." But she is the least sociable of any. She rushes out the door the minute she hears the *amen*.

11. "There are too many hypocrites going to church." But she enjoys their company at the card party on Wednesday night.

12. "I can be a Christian by reading and obeying the Bible without going to church." But she failed to read the admonition about "not forsaking the assembling of ourselves together."

13. "I get the children ready for Sunday school, and then I am too tired to get ready, or it is too late." Ten years from now those same children will be saying to the pastor, "We never got into the habit of going to church when we were young. Mother and dad never went, and so it is hard for us to get started."

The sun is setting in the west, and the pastor returns home, weary from the excuses heaped upon him. That night he prays that his people might give to God a real reason for their absence, or resolve to be present at the Lord's house each Sunday, unless hindered by divine providence.

*La Verne, Calif.*

## Why Abstain?

BY CLAIRE STINE

There are many reasons why I want to abstain from drinking alcoholic beverages. Alcohol and sports do not mix. Coach Amos Stagg says: "None of the coaches believe in the use of alcoholic beverages. I was a member of the coaching staff of the Olympic teams . . . and that was one of the forbidden things."

Alcohol and skills do not mix. In driving it takes 9.7% longer to make a decision with alcohol and 17.4% longer for muscular reaction with alcohol. Also 35% more errors were made from lack of attention with alcohol than without it; 59% more errors were made from lack of coordination with alcohol than without it. Typists made 30% more errors with 21 grams of alcohol and 72% more errors with 42 grams of alcohol. The speed was reduced as much as 3.9%. No pilot or engineer may drink on duty or twenty-four hours before. If they do, it is a case for instant dismissal. The railroads have had this rule for over forty years, or since 1899.

Alcohol affects the body in many ways. The eyes are one of the first things affected by its use. Alcohol causes blurred or double vision; it causes narrowed or tunnel vision; the range of sight is shortened and it makes one blind to color. Some of the other effects of alcohol on the body are: (1) it increases heart beat; (2) it lowers muscular efficiency; (3) it reduces resistance to disease; (4) it injures the other vital organs of the body.

Socially I want to abstain because I do not want to be found among the millions of Americans who frequent the 420,000 taverns of America daily. In Chicago alone over 83,000 human beings visit the 9,000 taverns of the city each day. Also I want to be fit to associate with people who are interested in better things.

Spiritually I want to be right in mind and have strength to work for the church and for the kingdom of God. I am sure I will lose nothing by abstaining; instead, I will grow mentally, physically, socially and spiritually into a better man and be better able to do the work that God has for me to do.

*Goshen, Ind.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

An army captain was crazed with alcoholic liquor. Stumbling into a hotel he began talking about religion at the top of his voice. Personal confession was mixed with accusations of those present.

A crowd gathered. House men started forward to expel him from the building, but became interested and listened while he preached an old-fashioned sermon. "Of the devil"; "of Christ"; "love one another"—these and other familiar phrases attracted more listeners, and all stood in reverence and pity while religious truth poured like an avalanche from his lips.

Finally, other army officers came and in a brotherly spirit took him away. Many decisions to live a better life were made, though, by both soldiers and civilians.

Explaining why they had let him speak, the hotel officials said: "What he was saying was true, and coming from such an unexpected source has no doubt done a great deal of good."

*New York, N. Y.*



**News From the Camps . . .**

**Camp Kane** dedicated its remodeled chapel at an afternoon service on October 18, 1942. The dedication sermon was presented by Rev. H. A. Young, pastor of the First Baptist church of Kane, Pa. Mr. Ziegler led the group responses which pledged us anew to worship and Christlikeness in our movement for a peaceful world.—From Camp Kane paper.

**Camp Magnolia** has lately received two goats, gifts from the Shannondale Community church through its pastor, Rev. V. W. Bucher. Magnolia County, not unlike other counties in the United States, does not have a milk supply adequate to feed its total population. Unfortunately, there are those who cannot afford to buy the milk they so badly need. To them, the initial cost of a cow or even the cost of maintenance would be prohibitive. At the suggestion of Kermit Eby, executive secretary of the Chicago Teachers' Union and a recent visitor to the camp, the camp staff is attempting to rectify this situation by a planned goat economy.

A letter to Rev. Bucher mentioned the camp's need for some goats to set up this program. Rev. Bucher immediately responded with several goats from the church's herd, two of which have already arrived.

After the pattern of the Shannondale Plan, which has been instrumental in setting up at least a half dozen families with goats, the camp will attempt to start a goat herd. Then to those families who apply, a pair of goats will be furnished with the understanding that the camp will receive a certain per cent of the increase or some other consideration.

It is believed that our goat economy, once it has gained sufficient impetus, will alleviate to a great extent this problem we have in Columbia County. The cost of a good milk cow represents an investment of perhaps \$100. It has been variously estimated that a three months' supply of feed for a cow would be sufficient to feed a goat for a year. Even though the goat would produce only one third as much as a cow, the original investment, in financial terms, would constitute one tenth of the cost of the cow. So there is legitimate optimism on the part of the camp that goats will help solve the problem.

Such an experiment is also useful in planning for post-war economy in the United States and foreign countries.

**The group at Crestview** has been increased to 21 enrollees with the arrival of two new men. Work has been progressing nicely during the last month according to reports. Twenty-one sanitary units were installed, three septic tanks built, three wells dug, and a goodly amount of firewood cut during the month. There are thirty-two completed units on the grounds, ready for installation. A camp organization has been set up which contains five committees—community service, worship, work, education, and co-ordinating council.

**At Camp Wellston, Michigan**, Esperanto, the international language, is being taught. A conversational command can be acquired in the same time that it takes to get an elementary first-aid certificate. Esperanto was developed in 1887, choosing those words common to the greatest number of European tongues and using simplified rules of grammar and spelling.

**Selective Service Notes**

In order to obtain uniformity throughout the nation, Selective Service hopes to have inductions leveled off in the different states by October 16 so that one board will

not be calling one type of registrant substantially in advance of the other boards. First of all the source of single men without dependents will be exhausted by all boards.

Registrants with collateral dependents will follow. Collateral dependents are defined as parents, brothers, sisters, grandparents, grandchildren, divorced wives, persons under eighteen years of age whose support has been assumed in good faith or persons of any age physically or mentally handicapped whose support has been assumed in good faith.

Registrants having wives and children or children with whom they maintain a bona fide home, and who were married before December 8, 1941, and at a time when selection was not imminent, shall not be placed in Class 1-A until such action is authorized by national headquarters.

**Civilian Public Service Statistics**

Nov. 5, 1942

Total men in Brethren camps .....	1,342
Total men in all camps .....	4,836
Total men in detached service .....	101

The latest listing of religious denominations in Civilian Public Service camps showed 112 different faiths. This September 30 figure showed an increase of six denominations since August 31.

**Letters**

**A brother from Spring Creek**, Middle Indiana, writes: "Recently, as a student of Bethany Biblical Seminary, I attended the F. O. R. conference in the First church of Chicago. Here I secured some peace material which has enlightened and challenged me. As I read of the starvation, the destitution and the unfortunate conditions in the war-stricken areas abroad, my heart was moved. Though I am temporarily detained at home because of illness, and though my income has ceased, I am enclosing \$4.00 which I desire to go for relief in the needed areas. I regret I cannot give more at the present, but hope this may be a cup of cold water in his name."

**From Camp Walhalla, Michigan**, comes this letter: "We are sending checks for the meager meal that was held here at the camp on October 3. The one check of \$5.43 is the amount the camp paid to the fund for the men who participated rather than eating the regular camp meal; the other check for \$10.25 is the amount of contributions from the men for the relief project. This makes a total of \$15.68 which we would like designated for European relief."

**And from friends in Indiana** comes this message: "We hear quite often about 'gold-star' fathers and mothers, and we felt this was worthy of mention just as much as they are. We have a man and woman in our community who are fifty and forty-nine years old. They have raised a family of six boys and three girls, of whom four are married. The entire family have been lifelong members of the Church of the Brethren and the mother and father have held the offices of deaconess and deacon in the church. Five of the boys have completed four years in Manchester College. Three of the boys taught several years, one a short time, and one was drafted before the school term started. One daughter has had two years of college, the other daughter is now in business college, and the youngest boy is in grade school. They now have only one boy and girl left to help them on their 280-acre



farm. Four of the boys have been drafted and all are in Civilian Public Service camps."

In the newsletter of the Martin G. Brumbaugh Reconstruction Unit in Puerto Rico, we read: "Puerto Ricans need to learn to play. Club work will be our starting wedge. We hope to make it the core of our community recreation work. In our attempt to give these people a taste of 'the more abundant life,' we must assume many of the functions which such institutions as the church, the school and the home perform in the States. The homes of these people are little more than a place to eat, sleep, work and, in too many cases, loaf. The poverty and unemployment of the people make it so. The task of filling their lives with greater meaning, of providing some outlet for their creativity and energies, is a large bill to fill.

"To carry on a comprehensive program requires physical equipment as well as a great deal of planning. We have found that athletic equipment is virtually impossible to get on the island, and costs are constantly rising on the very few articles obtainable. For these reasons, we should like to suggest that perhaps there are boys' clubs, Sunday-school classes, young people's groups and various other organizations that might be interested in sending over some of their outlived games and used equipment. Some of you may have woodworking tools or carving sets that you would like to see put to work in Puerto Rico. This is a chance for your group to serve in a very personal way." (For more information write Leland S. Brubaker, 22 S. State Street, Elgin, Illinois.)

## Ministry to Men in Military Service

BY MERLIN C. SHULL

Those who have followed closely this ministry have a rather clear picture of what is being done; however, we felt that a concise and rather complete report might be advisable, as some letters coming to the office indicate that some do not know.

1. We seek the names and up-to-date addresses of all Brethren boys in all forms of military service. More than 2,300 names have been received and we have evidence that about 2,000 have been contacted by our mail service.

2. We prepare quarterly bulletins, which are sent by first-class mail to all the names on our list. Often letters are forwarded many times before they reach their destination, thus the necessity of using first-class postage. Consideration is being given to a bimonthly bulletin. It takes considerable time to learn whether the bulletins of a particular mailing have reached their destination; thus a too frequent mailing would make for waste and inefficiency.

3. We have developed a personal correspondence with about 135 young men. Some write about once a month, others less often. In this personal correspondence we learn the attitude of the boys toward the church and toward life. We have been impressed with the high type of manhood they represent. When a letter is returned to our office, we immediately report this fact to the one who sent the name and thus many are contacted again. Many of the men keep us informed of their changes in address.

4. We have enlisted the services of about sixty ministers and pastors for camp visitation. As names arrive in our office we send them to one of these ministers, on specially-prepared cards. Many excellent reports have come from both the boys and their parents concerning

these visits. Several reports of these visits have appeared in the Gospel Messenger and another will appear in the near future. Sixty ministers can visit many camps with little expense to the church. Some make weekly visits, while those having farther to travel go less often. Much more is accomplished by this method than could possibly be achieved by one full-time visitor, and the expense is much less. Many of these men have made their homes havens of rest and relaxation for Brethren boys. Some of the men who are doing this type of work are Charles Forror of San Diego, Calif.; W. J. Horner of Rosepine, La.; A. W. Adkins, Cabool, Mo.; Carl Smucker, Rockford, Ill.; Herman Landis, Oakland, Calif., and Arthur Warner, Lynchburg, Va. A more complete picture of this will be given when we receive another report from our visitors. All are doing excellent work.

5. Readers of the Messenger have also discovered that the church has had a special ministry for nonresident members for about four years. In these years we have discovered some outstanding Brethren families who are isolated from the church. There are many others yet to be found. Some of these families live in great military training centers and have generously offered their homes as havens of rest and relaxation for Brethren boys. Some of these homes are: Mrs. Jennie Weber, Cornerway, Sefton Ave., Bognor Regis, England; Mr. and Mrs. John A. Pritchett, 2006 Ashwood Ave., Nashville, Tenn.; Mr. and Mrs. William Miller, 912 Howard St., San Antonio, Texas; and Mr. and Mrs. John E. Gingrich, 296 Main St., Woodbridge, N. J. Here again the men themselves and their parents have given grateful reports concerning the kind hospitality of these homes. There is much room for expansion in this type of service. For instance, the recently reported request of the Brethren boy in Asia for the names and addresses of our missionaries indicates that missionary homes may soon become hostels for our youth.

6. Important as all this work seems to be, we here in the office think of it as only supplementing and complementing the ministry of pastors and churches. Many letters indicate that the boys are greatly pleased with the attention given them by their pastors, young people's departments and other groups. The young people's groups in First church, Chicago, Washington, D. C., Hershey, Pa., the churches in Baltimore, Md., Rockford, Ill., and others are receiving names from our office and they in turn entertain our boys. Lowell White and his associate editors at First church, Roanoke, Va., send their interesting B. Y. P. D. paper, Friend, to the boys of their church who are in camp. There are many ways in which our local churches can minister to these boys, ways that do no violence to the historic peace position of the church.

You can help us enlarge this service. There are still churches that have not sent the names of their young men. We only seek to help your boys to remain more loyal to their church and to encourage them in living clean, pure, religious lives. When sending names be sure to send the entire address, if at all possible, and also the military rank. We know that it is difficult to keep up with these rapidly changing addresses and parents could help to make this task easier for pastors by reporting to them each time the son's address changes.

Did you ever think about it? If you don't spend money on tobacco or liquor, you have more money in your pocket than your neighbor does. Give it to help those who are in need.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, November 29

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Mission of the Church.**—Matt. 18: 15-17; Acts 1: 8; 2: 42; 6: 1-4; 11: 27-30; 13: 1-3; 1 John 1: 3. Golden Text, As the Father hath sent me, even so send I you. John 20: 21.

**Christian Workers, Conscience Compels Them.**

**B. Y. P. D., Why Should We Share?**

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#### Gains for the Kingdom

**Three** baptized in the Cedar church, Iowa.

**One** baptized in the Richmond church, Ind.

**Seven** baptized and five received by letter in the Meadow Branch church, Md.

**Two** baptized in the Keyser church, W. Va., Bro. A. R. Showalter, pastor-evangelist.

**Seven** baptized in the Brothersvalley congregation, Pa., Bro. G. N. Falkenstein, evangelist.

**Five** baptized in the twenty-eighth Street church, Altoona, Pa., Bro. Nevin H. Zuck, evangelist.

**Seven** baptized and two received by letter in the Staunton church, Va., Bro. Robert Byrd, evangelist.

**Six** baptized, one awaiting the rite, and six reconsecrated at the Knobley church, W. Va., Bro. Ernest E. Muntzing, evangelist.

**Ten** baptized, four reconsecrated, and one received on former baptism in the Westernport church, Md., Bro. Ernest Muntzing, evangelist.

**Nineteen** baptized, one received on former baptism, and four confessions that united with the United Brethren church, in the Beaver Run congregation, W. Va., Bro. A. R. Showalter, evangelist.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. G. G. Canfield**, Nov. 22 in the Dixon church, Ill.

**Brother and Sister B. M. Rollins**, Dec. 7 in the Ashland Dickey church, Ohio.

**Bro. C. D. Bonsack** of Elgin, Ill., Dec. 6 in the Dallas Center church, Iowa.

**Bro. H. M. Coppock** of Tipp City, Ohio, Nov. 30—Dec. 13 in the Cedar Grove church, Ohio.

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#### Personal Mention

**Bro. E. C. Cawley** of Arrowwood, Alberta, recently sent the Messenger some material for a number which will give recognition to the work of the Brethren in Canada. He mentions the phenomenal harvest, at the time of writing far from completely gathered.

**Bro. Ralph R. Hutton**, pastor of the Portland church, Oregon, has prepared a mimeographed object lesson manual covering such subjects as Christmas, Easter, temperance, and Mother's Day. If you are interested in this kind of material write him at 5528 N. Moore Ave., Portland, Oregon.

**Bro. R. M. Lantis** of 702 Miami St., North Manchester, Ind., is available for evangelistic services beginning next month.

**Sister Nettie Senger**, who may be addressed at South English, Iowa, would like to obtain a copy of J. Henry Showalter's Psalms, Hymns and Spiritual Songs, Numbers 1, 2, 3, 4 and 5 combined.

**Elder Harvey M. Barkdoll**, nearing the century mark, will celebrate his 100th birthday Dec. 4 at the home of his daughter, Mrs. I. B. Netzley, Glendora, Calif. Bro. Barkdoll was for many years an active minister in the Naperville, Ill., congregation.

**Mrs. John T. Glick** of Bridgewater, Va., writes to say that in the story of the Wright fiftieth wedding anniversary, Gospel Messenger for Nov. 14, it should have been stated that Sister Wright attended a Methodist Sunday school, rather than that she was a member of this fraternity.

**Brother and Sister Lowell K. Brubaker**, 1837 Veteran Ave., West Lost Angeles, Calif., are another family graciously offering the hospitality of their home to Brethren men in the armed forces. They will take them to their church at Glendale, and we are sure they will do many other helpful things for these men.

**Brother and Sister Galen Bowman** and family, who recently moved from the Pleasant Valley congregation near Middlebury, Ind., into the parsonage at the Bethany church, should now be addressed New Paris, Ind., R. 1. The Bethany church is located on U. S. 6, three fourths of a mile east of the junction of U. S. 15 and 6.

**Friends and fellow church members** of Elder and Sister M. M. Taylor will help them celebrate their golden wedding anniversary on Sunday, Nov. 29, at the Center church. This church is located two miles southwest of Louisville, Ohio, on route 44. Services for the day include: 9:30 a. m., Sunday school; 10:30, morning worship; fellowship dinner; 2 p. m., special service. Bro. Edward Shepher will speak in the morning and afternoon services.

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#### Miscellaneous Items

**Anyone wanting to buy** a new or used 32-volt electric light plant and 32-volt household equipment would do well to write the Brethren Service Committee, Elgin, Illinois.

**"I wish to tell you how much I enjoy our church paper.** I have been reading it just one year now, but I can't tell you how much courage and strength I gather from its pages each week. Keep the good news rolling on."—Mrs. Grace Sigo, Arcadia, Ind.

**Many have been asking** about the revision of the American Standard Version of the Bible that is in process. The December Bible Study Monthly carries a full explanation of this project by the chairman of the revision committee, Dr. Luther A. Weigle.

**Ministers of the Church of the Brethren** who wish to subscribe for the International Journal of Religious Education and the Expositor at Gish Fund rates (90c and \$1.50) must have their orders in the business office of the Brethren Publishing House not later than Dec. 15.



**A two-hundred-acre farm** near a Brethren church in Southern Michigan is for rent to a Brethren family. Write the Brethren Service Committee, Elgin, Illinois.

**Don't delay!** Send your Christmas orders to the House as soon as possible. See the Messenger for Nov. 7 for suggestions. The government is requesting that Christmas mailing be done early.

**North Liberty church**, Indiana, plans now to have that revival to be held by Bro. D. R. McFadden of Smithville, Ohio, begin on Sunday, Nov. 29, with the love feast coming two days before the series of meetings.

**A farmer in Iowa** offers home and wages to a brother in the church. He can use a man sixty years old, if able to do ordinary work. Good home. Write Brethren Service Committee, Elgin, Ill.

**In the Bible Study Monthly** there is now running a series of articles on *The Bible in the Life of the Brethren* by Bro. John S. Flory. This is a significant contribution to our Brethren literature and should not be overlooked.

**A dependable farm family** is wanted to work on a good northern Illinois farm. Good house. One mile from a Brethren church and one mile from a small town. Employer can give good references. Write to Brethren Service Committee, Elgin, Illinois.

**Inquiries have been made** concerning the possibility of using the large picture set in the old Primary Graded Lessons with the new course, available since October 1942. A comparison of the two sets has been made and a list of the pictures will be sent if you desire information. Write the Brethren Publishing House, Elgin, Illinois.

**Brumbaugh's History** of the Brethren continues to be in some demand. The Publishing House would like to find a few more copies for resale to those who can use them. It has been suggested that this history should be reprinted with an ample index. What do you think? Let us hear if you would be interested in owning a copy of such a new edition.

**Mennonites**, Schwenkfelders, Brethren and Friends in the Philadelphia area will have their twelfth joint conference in the Lansdale Schwenkfelder church, Main Street and Towamencin Avenue, Lansdale, Pa., on Dec. 5. The opening session is scheduled for 3:00 p. m. Supper will be served at 5:00 o'clock, 75 cents. Notify J. Maurice Hohlfeld, Lansdale, Pa., by Dec. 3 of your intention to attend.

**Chambersburg church** of Southern Pennsylvania will have triple features on Sunday, Nov. 29. The first, at 10:45 a. m., will be a mortgage burning service; the second, a dedication of the new baptistry; the third, through the afternoon and evening, in the annexed parsonage, open house, in celebration of the silver wedding anniversary of the pastor and wife, Brother Ralph G. and Sister Vinna C. (Harshbarger) Rarick. All are invited.

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### High-School Victory Corps

You will find a factual statement on page two of this issue of the Messenger. Read it and re-read it—contemplate the implications of the Corps for your children and mine.

"The high schools cannot go on doing business as usual—high school boys must begin to prepare for military occupations." It is stated that the program is to be projected on a voluntary basis, yet a careful study of the manual reveals the fact that every boy and girl will be expected to participate. Experience has demonstrated

that social pressure is most acute on the community level. Thus wherever the Victory Corps program is adopted our boys and girls will face a more difficult decision than they should be expected to meet. Few adults have been forced to face a more difficult decision.

Parents and teachers of high school boys and girls should give serious consideration to the High-School Victory Corps. We have some values to be safeguarded:

1. What is the basic motivation the high school boys and girls will receive from the Victory Corps? If the driving motives are fear or hate or intolerance or self-interests or nationalism, what do we better than our enemies? What "new order" do we set before our youth which gives them more worthy motives and higher goals than dictator-ridden countries have provided?

2. Community participation. In democratic states the smaller units of society must be safeguarded. The local community leaders should have the right to determine their needs and build a high school curriculum to meet specific needs and desires. In other words, no national program should be mandatory on local school authorities.

3. Rights of conscientious objectors. In many communities a large number of the school authorities and patrons will accept the Victory Corps program one hundred per cent. What then is the status of those who "cannot participate in war nor learn the art of war"? Some provision should be made for such persons from any religious faith. I quote a statement from one of the leading religious organizations of this country:

"Clearly stated in the Selective Service Act is the right of the conscientious objector to protection from compulsion in the matter of military service. This right of the conscientious objector must, we feel, be clearly and explicitly stated in the plans for the Victory Corps.

"While the plan is voluntary, there is the purpose to secure the participation of all the students. This will naturally result in social pressure. We would suggest, therefore, the importance of very specific statements in the manual which will call the attention of all those who administer the Corps to the necessity of protecting the rights of those students who, because of religious convictions and faith, are opposed to any participation in war activities. This protection will include the development within the student body of respect for the conscientious objector as well as the provision of alternative activities to military drill and other war activities. It will include full recognition of the good citizenship of those students who, because of their convictions, engage in these other activities of value to their country."

4. What can we do?

a. Write to the Commissioner of Education, John W. Studebaker, Washington, D. C., protesting the movement and ask that the rights of conscience be recognized and that some alternative service of national importance be provided.

b. Discuss this matter with members of your school board, faculty, parents of high school students, calling attention to the implications of this program. Patterns being set now are likely to continue after the war. This is one method of militarizing our high school system.

c. Study the program to see if it is possible to participate in any aspect of the program—maybe in the community service division.

d. You may secure free the High-School Victory Corps Manual from the Office of Education, Washington, D. C. Study its contents.—Raymond R. Peters.



## Pictures Tell the Story . . .

1. Sunderbai Khupti, Shantabai Thakor, Ruthbai Chaudheri and Ebbert Akka (Sister) selecting articles which the children have made for the school exhibit.
2. See saw! See saw! Up we go! Down we go! singing at the top of our voices all the while.
3. Sadanand is making a cart and Laxaman is making a basket. Both received prizes for their work at the school exhibit.
4. Yumanibai is Bhemabai's daughter. She is measuring the flour she has ground for the hungry boys in the boys' boarding school.
5. Vasant and Vishwas are out for a morning ride on their horses. Kamalakar prefers a car to ride in. And away they go.
6. The little girls are the two latest to come to boarding school. They were brought by their brother, who is standing beside them in the picture. Their names are Sanu and Ramie.
7. Mt. Everest as seen from Tiger Hill near Darjeeling. The picture was taken by Ella Ebbert.
8. Ahwa schoolboys preparing their evening meal.

Ella Ebbert has sent these pictures in lieu of an article about the work being done at Ahwa, India. Each view tells its own story.



## Bulsar Church Finds New Joy in Reading the Bible

BY VERA BLICKENSTAFF

Today in this world of turmoil, it is the worth-while things that give us comfort. Right now, probably most of us are re-evaluating many things we have or wish we had and find that much we prized is worthless and much that we have ignored is all-important.

We are now reading about missionaries and meeting those who have had to leave their places of work with only a very limited amount of their personal belongings. The stories of what they have had to leave behind and what they valued most and carried away with them impresses the truth on our minds most vividly that material



things lose their value while things of the spirit endure. In these days, we do not think so much of worldly possessions but of those values which we can leave in the hearts and lives of men and women which will help them to stand through difficult times.

What is the best we have to give? The first thing which comes to our minds as being the best is the great truths of the Bible. Christians must be busy now about giving and living the eternal truth of God's Word.

A few weeks ago, our Bulsar, India, church was greatly blessed by the coming of Bakht Singh, a convert from the Sikh caste. He came with the one great purpose of getting the Christian people to make better use of their Bibles. During the four days he spent with us, he urged the members of the church to love the truth of the Bible.

At the beginning of each service, he would ask for a showing of Bibles. Then he would say, "Those who have no Bibles hang your heads and feel ashamed." He insisted on everyone having his own Bible and not a borrowed one.

Although the church had prepared in advance by laying in a new supply of Bibles, the stock was soon exhausted. Children and grownups were made to feel the importance of owning and using the Bible.

Each day the audience enjoyed two sessions of Scripture study with much prayer and singing. The church was filled at nearly every session. People were happy to remain for four or five hours and then seemed reluctant to go to their homes.

As a result of these meetings, many have taken a new interest in their Bibles and because of this new interest they have given up less important things. Some have given up smoking. Some women have given away their silk saris and jewelry. Those who do not have extra money are doing odd jobs to get enough money to pay for their Bibles.

Our prayer is that as these Christians are now reading with new interest and desire their minds and hearts may be open to new truths that will be their stay although they may lose all worldly possessions.

*Bulsar, India.*

## Monthly Financial Report

During the month of October contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$16,211.45, and the total received for the year beginning March 1, 1942, was \$130,691.33. Contributions for the Brethren Service totalled \$38,219.32 for the month and the total received for the year was \$172,002.82, detail as follows:

	Receipts for October	Total receipts since 3-1-42
World-wide Missions .....	\$ 2,836.88	\$ 21,818.19
Women's Work Project .....	494.13	5,099.65
Home Missions .....	587.42	2,064.41
Foreign Missions .....	433.75	3,077.91
Junior League Project .....	165.37	823.60
Intermediate Project .....	38.51	94.80
India Mission .....	277.96	1,405.33
India Native Worker .....	6.00	43.00
India Boarding School .....	43.76	319.33
India Share Plan .....	25.00	1,001.92
India Missionary Supports .....	2,017.32	11,039.69
China Mission .....	348.44	1,649.37
China Native Worker .....		125.00
China Girls' School .....	25.00	35.00
China Share Plan .....	41.25	340.04
China Missionary Supports .....	1,170.60	8,399.36
South China Mission .....		45.00
Minerva Metzger Memorial .....		36.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	2,323.33	6,942.53
Africa Mission .....	145.46	2,264.53
Africa Share Plan .....	120.00	387.50

Africa Leper .....	89.33	346.68
Conference Budget Undesignated .....	1,888.10	50,958.35
Conference Budget Designated for—		
Board of Christian Education .....	59.41	3,639.61
Bethany Biblical Seminary (at Elgin)	1,331.69	2,733.63
Bethany Biblical Seminary (at Chicago) .....	336.84	757.75
General Education Board .....	43.09	81.06
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....		150.00
Conference Budget Share Plan .....	92.48	114.08
Youth Serves .....	1,270.33	4,348.26
	<b>\$16,211.45</b>	<b>\$130,691.33</b>

Brethren Service—		
Brethren Service Certificates .....	10,390.00	48,435.00
Brethren Service Fund .....	12,211.57	57,783.34
China Relief .....	621.44	3,603.49
Civilian Public Service .....	14,312.92	56,395.03
European Relief .....	50.87	191.42
General Relief .....	632.52	3,539.80
Refugee Fund .....		111.57
Tornado Relief .....		1,943.17
	<b>\$38,219.32</b>	<b>\$172,002.82</b>

Grand total all contributions .....\$54,430.77 \$302,694.15

The following shows the condition of General Mission Board foreign and home mission finances October 31, 1942:

Income since March 1, 1942 .....	\$100,136.09
Income same period last year .....	92,772.06
Expense since March 1, 1942 .....	86,186.14
Expense same period last year .....	113,916.16
Mission surplus October 31, 1942 .....	40,390.17
Mission surplus September 30, 1942 .....	41,060.33
Decrease in surplus October, 1942 .....	670.16

## Christmas Order Blank, 1942

(Cut out and send in with your order)

- .....Christmas Program Material .....free  
20 pages of excellent material for Christmas programs containing a simple but lovely Christmas pageant, poems, exercises, stories, illustrations, lists of supplementary material. One copy free for each church; extra copies available to larger churches according to their need.
- .....Christmas Offering Envelope .....free  
Every member of the church should have one of these envelopes.
- .....Large Christmas Envelope (red in color) ....free  
Limited quantity. Intended for class use, when a class brings in its offering in one large envelope.
- .....List of Christmas Plays .....free  
Sheet listing available Christmas plays. (The same list appeared in the Gospel Messenger for Nov. 14, 1942.)

### Missionary Books

6 books for \$1.00. What finer Christmas gifts could be found?

- .....Soudan's Second Sunup, by Desmond Bittinger (former price, \$1.50).
- .....Life of H. Stover Kulp, 15c.
- .....Early Days at Vyara (former price, 75c).
- .....Our Missions Abroad (former price, 50c).
- .....Brethren in China (former price, 50c).
- .....The Sinking of the Zamzam, 10c.

Name .....Congregation .....  
Address .....District .....

Order from

General Boards and Brethren Publishing House  
Church of the Brethren  
Elgin, Illinois



# The Church at Work

## Missionary Education in Your Church . . .

### What Is Missionary Education?

"Missionary education is the sum of all of our efforts to cultivate in children, young people and adults a Christ-like concern for people of every class, race and nation, an intimate knowledge of how the Christian fellowship is being extended both at home and abroad, and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth."—D. D. Baker.

### Is This Your Missionary Standard?

1. A missionary committee or superintendent actively at work in co-operation with minister, superintendent, financial board, church cabinet and local board of Christian education.
2. The church School of Missions or at least one mission study class annually; emphasis on the missionary life of Jesus and the Bible teaching on missions.
3. Missionary instruction in the Sunday-school and throughout the church program. Definite use of Missiongrams, the Mission Department of the Gospel Messenger and other program material. Emphasis on stewardship and proportionate sharing—tithing recommended.
4. Planned missionary occasions with suitable message and program.
5. A well-organized effort to place the Gospel Messenger in the home of every member.
6. A bulletin board displaying missionary notices and posters.
7. The every-member canvass for missions.
8. Enlistment of entire membership in missionary projects such as the Share Plan and age-group projects.
9. Systematic and proportionate giving to the general and district mission boards; the weekly envelope system as well as special offering occasions.
10. The spirit for an annual increase in missionary giving.

### School of Missions

January is known as the month for the School of Missions. In 1943, January's five Sunday evenings will provide an excellent opportunity for intensive mission study in the whole church. Mission study books and materials are available for each age group. Each evening may be planned as follows:

5:30-6:30 Joint fellowship and supper hour.

6:30-7:30 Study classes for each age group.

7:30-8:30 Joint worship and program.

**Fellowship Hour.** It should prove a blessing to a local church to eat together during the five Sunday evenings of January. The hour should be one of friendship and fellowship for the entire membership. The supper may be simple or more elaborate, just as the church decides. A sandwich, an apple and a glass of milk will suffice. Each person may bring his own lunch. The main idea is fellowship and not food.

**Study Hour.** The second period is the study hour. Each age group goes to its room and systematically studies the mission study book. Mission study books are available for each group. The list of the study materials is given on the next page. Secure books from the Brethren Publishing House, Elgin, Illinois.

In 1942-1943 the mission study books are about the growth of the Christian church in Latin America. Latin

America includes the countries of Mexico, Central America and South America. These are days when the United States desires to be friends with her neighbors to the south. This should be an added incentive to the Christians in our land to become acquainted with the work of Christian missionaries throughout these countries of Latin America. There are excellent books for all age groups. Ask for a Missionary Education Catalogue which contains the list of books for all ages.

Such an hour of instruction will demand work on the part of leaders and teachers. The same preparation is needed for a missionary lesson as for a history lesson in high school. Good methods of teaching are needed. And study and preparation on the part of the class will also add to the value of the hour.

**Worship Hour.** During the last hour, a joint assembly is held for worship. On one evening a missionary may speak; on another night missionary pictures can be shown; on another night a missionary play could be presented; perhaps at another time one of the departments, for example the children's department, could give a program presenting facts it has learned in its study. Each week this last hour together should prove to be a time of devotion for every member of the church.

### Your Church Lays Its Plans

The church as a whole should lay plans for missionary education.

The pastor of the church should know and promote the missionary program.

Each congregation should plan unitedly for its program of missionary education.

The local board of education should promote the missionary education program.

The church cabinet, made up of representatives from each committee and board in the church, should see the missionary education plans as a whole.

Each age group should be in on the planning.

A smaller missionary committee should carry out details in the missionary education program.

### Ten Points in a Local Church Missionary Program

Ten good opportunities are open to every congregation, whether large or small:

1. An unmistakable missionary spirit running through the Sunday church services.

2. A pronounced missionary emphasis in each congregational organization, particularly the young people's fellowship, the women's association and the men's brotherhood.

3. Full use of vacation and weekday church schools for the purposes of missionary education.

4. A broad, congregation-wide utilization of any special missionary auxiliaries.

5. A consistent program of missionary education in the Sunday church school.

6. Extensive missionary giving and service activities.

7. Frequent firsthand contacts with missions at home and abroad—the people, the work, the missionaries.

8. Abundant secondhand contacts through visual aids, reading, stories and dramatization.

9. Proper observance of periods of special missionary emphasis.

10. A continuous program for training leaders in missionary education.



## Mission Study Prospectus

## Adults

**On This Foundation**, by W. Stanley Rycroft .....60c  
 Bro. C. D. Bonsack says this book is a splendid one. It gives much information about Latin America and the work of the Christian church in those lands. Although it is interesting, its chief purpose is to inform and not to entertain. With young people of our church working in Mexico, Puerto Rico and Ecuador, it is especially necessary for our church people to know this book.

## ADULT DISCUSSION OUTLINE

## Keeping Christ in Christmas

## II. Sharing Christmas With Others

Scripture: Phil. 2:1-11

Sunday, December 13, 1942

## I. The Problem

1. Christmas means confusion, fatigue, and heartache to many people. Social leaders and many other people work unusually hard on the days before Christmas, so hard that Christmas has no meaning as a religious festival. Many are too tired to be "merry."

2. Most persons prepare for Christmas by giving gifts to friends and acquaintances, entertaining friends in the home, arranging for socials, and preparing special food for the family with little thought for the thousands who are being overworked because of Christmas or other thousands who are underprivileged and who see Christmas as another day of privation.

3. Too many feel that a small gift to charity or a basket to the poor fulfills their obligation of sharing Christmas with others. They then feel free to spend the major part of their money, time and interest on their own Christmas.

4. To keep Christ in Christmas, one's chief concern must be the welfare and happiness of others.

## II. Things to Do

1. Have the pastor devote a Sunday morning sermon to the problem of eliminating the overwork and confusion mentioned above.

2. Have Sunday-school classes and civic groups discuss the problem.

3. Encourage people to do their shopping early and induce shopkeepers to close early on Christmas Eve. Posters asking for their courtesy might be placed in store windows, post office, church bulletin boards, and other conspicuous places.

4. Make a survey of the city listing the shut-ins, the underprivileged, the institutions in order that each person might share in the Christmas joy but without duplication of effort.

5. Let the group co-operate with the social agencies in furnishing baskets. It is best to have them delivered by the agency and not in person; this saves embarrassment.

6. Find some way of lightening the tasks of working people at Christmas time.

## III. Questions for Discussion

1. What will your group do for the men in the army and C. P. S. camps?

2. What may be done for underprivileged rural families? Will they be visited? Receive gifts?

3. Will some of your group make posters suggesting better treatment for those engaged in commercial activities at Christmas?

4. Do you have a hospital or other institution in your community which your group might serve?

**Teacher's Guide**, by Taylor and Carr, based on *On This Foundation* .....25c

## Women

**On This Foundation**, by W. Stanley Rycroft .....60c  
 No group of women should consider this book too difficult for themselves. It contains intensely interesting facts about America's neighbors to the south, and it shows how missions have carried on their work in all these lands.

**Teacher's Guide**, by Taylor and Carr, based on *On This Foundation* .....25c

**Four Programs** for September, October, November and December, 1942.

These four mimeographed programs deal with our own church and mission work: *Our Mission Girls' Schools*, 5c; *Brethren Women as Torchbearers*, 5c; *An Evening With Our Missionaries*, 5c; *Madonnas of the World*, 5c.

**The Gleam of the Cross**, by Lillian Hufford .....5c

A play written by a member of the Church of the Brethren. It makes South America seem very real.

**Note:** Should your women's group wish to use a young people's book, see list for Young People or Intermediates.

## Young People

**Tales From Latin America**, by Mead .....50c

True life stories point up the challenge in Christian service in the countries of Latin America. Many excellent pictures make this an attractive book of 80 pages.

**Latin American Backgrounds**, by Hulbert .....60c

A book richly packed with essential facts about Latin American countries.

**Teacher's Guide**, by Gorham .....25c

Gives suggestions for study of all the young people's and adult books.

## Intermediates

**The Traded Twins**, by McLean .....60c

Readers of all ages will find it difficult to put down this book before they have finished reading it. One girl in a Middle Indiana church did not stop until the book was read through, although visitors came to call on her. Much information about Mexico is woven into the fascinating story.

**Pedro Opens the Gate**, by Heininger .....50c

An expanded leader's guide. Many helps for intermediate teachers are given.

**The Pioneer Project** (intermediate) is in support of the medical work of the Church of the Brethren on all our mission fields. Facts concerning our doctors, nurses and medical work are found in the Mission Department of the Gospel Messenger. Write for Pioneer Project folder which explains the project work.

## Juniors

**Up and Down South America**, by Halladay .....60c

Nine stories about boys and girls in South America. Each story portrays the influence of the missionary as he brings the knowledge of Christ to the peoples of these lands. Pictures add interest to the book.

**Teacher's Guide**, by Criley .....25c

A helpful manual giving plans, worship services for the junior groups using the book about South America.

**Junior Mimeographed Program** .....One free to each group

1943 is the year when Juniors will study about South America and also about our own mission work in Africa. The mimeographed program will tell about Church of the Brethren mission work in Africa. The offerings given by juniors will be designated for the Junior Missionary Project in Africa.

## Primaries

**Little South Americans**, by Miller .....50c

A lovely book for primary children. It contains most interesting pictures about South American children.

**Teacher's Guide**, by Hoke .....25c

Provides suggestions for using the primary study book.

**Supplementary Material.** Order the little green Missionary Education Movement 1942-43 catalogue. It is free. It lists many other splendid books, maps, stories, plays, and games dealing with Latin America. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

## Correspondence . . .

## Southeastern Regional Brethren Service Conference

On October 22 and 23, more than thirty district executive secretaries, Conference Budget fieldmen, and district Brethren Service men from the Southeast spent two days at diligent work about the conference table in the Bridgewater church. After a two-hour discussion with George Reeves from the National Service Board for Religious Objectors on *The Present Status of C. P. S.*, H. Spenser Minnich described in great detail the present outlook for Brethren Service, particularly with regard



to finances. Following a very tasty meal served by the ladies of the local church, Minor C. Miller discussed the topic, Goals for Brethren Service Giving, suggesting a regional goal of \$75,000 for the fiscal year ending Feb. 28, 1943. Later the conference adopted this figure officially, suggesting specific apportionments of the \$75,000 to each district of the region.

A comprehensive foods program for the coming year was outlined. The goal is to have the churches of the region produce all the food needed next year by the four camps in the area. The total food needs of these camps were presented, after which the executive committee of the regional Brethren Service Committee was authorized to apportion the needs to the districts, secure and distribute 25,000 one-half gallon jars, and obtain a truck if feasible. Monthly collection dates were set for each district.

The conference adopted a threefold promotional program to be carried out by the district men as follows: (1) apportioning of the total district goals to individual churches, (2) holding of called Brethren Service conferences for whole districts, parts of districts, or in specific local churches, and (3) emphasizing every member visitations. The conference voted to form a regional Brethren Service Committee composed of district B. S. C. representatives, and elected the following executive committee: Norman Seese, chairman; Robert Strickler, vice-chairman; Chester Harley, secretary; regional executive secretary, ex-officio. This committee will have direct charge of administering the regional Brethren Service program.

Of very special interest in the conference were brief reports by Mrs. Q. A. Holsopple and Vernon Nichols, who spoke of the work in the C. P. S. camps with which they are associated, a discussion of promotional methods by H. Spenser Minnich, and a brief talk by Carl Landes, F. O. R. rural life secretary, who happened to be in the vicinity.

Bridgewater, Va.

A. Stauffer Curry.

### Letter About a Commission on Permanent Peace

The importance of winning the peace must be apparent to all thoughtful persons. But, if this is to be accomplished much careful consideration and planning must be given to the problems involved. Dr. W. I. T. Hoover, for many years connected with La Verne College, thinks our President should be encouraged to appoint a Commission on Permanent Peace. If you share his conviction why not write the President a letter? We understand that a letter similar to the following has already appeared in the Progress Bulletin of Pomona, Calif.—Ed.

The President of the United States,  
Franklin D. Roosevelt,  
Washington, D. C.  
Honorable Sir:

I am hereby requesting you to appoint with the consent of the congress a Commission on Permanent Peace. This commission is to study and to recommend what it considers to be a just and honorable peace. The war is a global one and so must be the peace if it is to be permanent.

The aims and purposes of the many refugee groups in America and the governments in exile should be obtained. I am convinced the Christian church should be represented on this commission. The Atlantic Charter should be rather basic in this study.

If a dispassionate study of a permanent peace is not made now, it is not likely to be made by the military leaders and statesmen who are prosecuting the war

while they are at the peace table. They are too likely to be moved by emotion rather than by reason.

Leaders in political science, economics, history, ethnology, and religion should be represented on this commission.

Sentiment for such a commission is rapidly spreading throughout the United States. If you recommend to congress such a commission and then choose competent commissioners, it will receive world-wide publicity and give hope, confidence, and courage to the oppressed peoples throughout the world.

Between the cessation of hostilities and the treaty of peace many peoples will not have any satisfactory government. This should also be studied and provided for.

The recommendations of this commission should be publicized throughout all nations, and be placed before the peace council after the war.

La Verne, Calif.

W. I. T. Hoover.

### Brethren Student Christian Conference

Bethany Biblical Seminary is host to the 1942 student conference this week end, Nov. 26-29. We trust that students from each Brethren college will be present. The theme of the conference is challenging—Foundations of a Christian World. The program has been planned so that the delegates may discuss their local individual problems and also project their thinking regarding their place in the church of the future and its work.

Dr. Desmond Bittinger of McPherson College will be with the students throughout the conference. He will give the opening address Thursday evening on the conference theme and preach at First church, Sunday, Nov. 29, on A Faith for Tomorrow. On Saturday evening Bro. Harry K. Zeller, Jr., will give an address in First church on The Dynamic of Our Christian Faith.

A panel discussion on Friday evening will present The Church Working Toward a Better World Order. This should prove very stimulating. The following church leaders are participating: Mrs. Anna Beahm Mow, Desmond Bittinger, Leland S. Brubaker, Perry Rohrer, W. W. Slabaugh, Dan West, M. R. Zigler.

On Saturday morning a general forum will discuss the subject of the panel in terms of Projecting the Church Into the Political, Economic, and Social Reconstruction of the World. Wendell Flory of Bethany is leading these two meetings.

Bethany faculty members will meet with delegates in seminars providing opportunity for them to discuss matters relating youth to the church and its program.

This conference will contribute to the building of fellowship among Brethren college students. May each one present gain the inspiration, so much needed today, to project the Christian faith into a troubled world.

Chicago, Ill.

Conference Committee,  
Fred Butterbaugh, Chairman.

### Elder John William Switzer

Elder John William Switzer, son of Rebecca and John H. Switzer, was born near Roanoke, Va., April 27, 1856, and passed away at the farm home Oct. 1, 1942, aged eighty-six years, five months and four days. Elder Switzer came with his parents from Virginia in 1879 and had since lived near Roanoke, Ill., with the exception of a short time.

Elder Switzer was married to Martha Jane Tawzer on



Oct. 23, 1879, at the Tawzer home, Elder Rufus Gish officiating. His wife passed away Dec. 19, 1937. To this marriage five children were born, two having preceded their parents. The three daughters surviving are Mrs. Pearl Cawley of Arrowwood, Canada, Mrs. Amos Yordy and Mrs. Erma Wiley of Roanoke, Ill. There are nineteen grandchildren, three great-grandchildren. Two brothers preceded him in death.

Elder Switzer was among the leading elders of the Southern District of Illinois. He was elder and pastor of the Panther Creek church for many years. He traveled many miles as elder and minister, holding council meetings, conducting revival meetings, officiating at marriages, conducting funerals and carrying on the many other duties of the ministry.

The funeral services were held at the Panther Creek Church of the Brethren, to which he had given the most of his services. They were conducted by J. E. Small, his pastor, and Elder M. A. Whisler of the Oak Grove church. Interment was made in the family lot just adjoining the church.

Roanoke, Ill.

J. E. Small.

### The Passing of Rachel E. Brumbaugh

Rachel E. Brumbaugh, the widow of Professor Jacob H. Brumbaugh, died at her late home in Huntingdon, Pa., on Sept. 2, 1942. She was the daughter of William A. and Margaret Etzweiler Jodon, the former a lay minister of the Methodist Church. She was born Jan. 3, 1856, at Millersburg, Pa., and was thus in her eighty-seventh year. She entered the Brethren's Normal College, now Juniata College, in 1878 and was one of the very few survivors present at the ground-breaking ceremonies of the first college building, Founders Hall, in the spring of 1878. She became a member of the Huntingdon church, Oct. 20, 1879, and as long as she was able took an active part in the sisters' aid society. She taught in the rural schools of Huntingdon County for a time and also served on the staff of the Primitive Christian, then published in Huntingdon by Elder James Quinter, H. B. Brumbaugh and J. B. Brumbaugh. On Oct. 13, 1880, she was united in marriage to Jacob H. Brumbaugh, then principal of the school. She is survived by two sisters and a brother, all of Little River, Kansas, and by one son.

The funeral service was held in the Stone church at Huntingdon, the sermon being preached by Bro. George L. Detweiler of Waynesboro, Pa., former pastor of the Stone church. She was buried beside her husband in River View cemetery, near whom also lie most of the active founders of Juniata College—Jacob M. Zuck, Elder H. B. Brumbaugh, Dr. A. B. Brumbaugh, and Elder James Quinter.

Huntingdon, Pa.

H. H. Nye.

### The Passing of Francis M. White

Francis Marion White was born near Battle Ground, Ind., and he spent his early life near there. He was married to Minnie Keever. Because of the illness of Mrs. White they moved to Fruitdale, Ala., where he engaged in the sawmill business and the carpenter trade. A short time later his wife died, leaving him with a small child, Mable. On Dec. 14, 1905, he was married to Florence Harman of Floyd, Va. For a number of years they continued living at Fruitdale, at which place he was elected to the ministry in March 1913. About two years later he took a position as caretaker at Daleville College.

Brother White's ministry was at Crewe, Va., where he served as pastor; at Boone Mill, where he took turns in filling appointments at Trevilians, Va.; and at Midway, a mission point of the First church, Roanoke. He preached two Sundays a month up until just a couple of months before he died. He was much concerned for the people under his care and carried their needs constantly with him in his thoughts and interest.

Death came to him quite unannounced. On Sunday morning he had helped to perform some of the chores around his home near Roanoke and had come into the house to rest. His wife, in the next room, heard no sound from him and, coming in to see why he did not answer a question, found that he had answered a summons from another world.

Funeral services were held at the First church, Roanoke, with Bro. J. S. Showalter presiding and Bro. Carson M. Key preaching. They were assisted by Brethren Carl Spangler and J. B. Roberson. The deceased leaves his wife, Mrs. Florence White, and two daughters, Mrs. Elra Rumberg of Stewarts Draft and Mrs. Ruth Via of Salem, Va.

Roanoke, Va.

Ralph E. White.

### The Passing of Ernest Bowser

Bro. Ernest Bowser, the son of Lucinda and Cornelius Bowser, was born April 4, 1885, and died Aug. 24, 1942. On Monday morning, Aug. 24, he left his home apparently in good health. As he was loading sand at a gravel pit the sand and rocks caved in, pinning him fast and killing him almost instantly. He had resided all of his life except for one year on the farm where he lived.



He was a member of the Church of the Brethren for thirty-four years. In July 1912 he was married to Ada Schrock. Four sons and two daughters were born to them. Later on the family took a motherless baby into their home.

He is survived by his faithful wife and children: Wilbur, and Mrs. Park Hetrick, living on the home place near Grantsville, Md.; Mrs. Harold Green of Bittering, Md.; Alvin and Olen, working on farms near their home; and Russell, who is in the army. He is also survived by two sisters and three brothers: Mrs. Silas Beachy and William Bowser of Accident, Md.; Mrs. Henry Mess, Frederickstown, Ohio; George Bowser, Grantsville; Samuel Bowser, Parkersburg, W. Va. There are also seven grandchildren.

Bro. Bowser possessed a kind, friendly disposition, that won many friends. His home was known for its hospitality and his door was always open to those who preached the gospel.

Funeral services were conducted at the Maple Grove church by Elder Howard Whitacre of Flintstone, Md., assisted by Bro. J. C. Beahm. Interment was made in the Grantsville cemetery. Grantsville, Md.

Mrs. Arthur Resh.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Anders-Strickler.**—R. Sherman Anders of Dodge City, Kansas, and Anna Mae Strickler of La Verne, Calif., Sept. 20, 1942, at the McPherson Church of the Brethren by the undersigned.—Bernard N. King, McPherson, Kansas.

**Champ-Crumpacker.**—By the undersigned in the Church of the Brethren at McPherson, Kansas, John G. Champ of Seattle, Wash., and Isabel Crumpacker of McPherson, Oct. 21, 1942.—W. W. Peters, McPherson, Kansas.

**Frederick-Sutton.**—By the undersigned in the Madison Avenue Church of the Brethren, York, Pa., Harry E. Frederick and Edna E. Sutton, both of Wilmington, Del., on Oct. 25, 1942.—M. A. Jacobs, York, Pa.

**Galle-Marchand.**—James L. Galle and Opal M. Marchand, both of McPherson, Kansas, Oct. 18, 1942, at the McPherson Church of the Brethren, by the undersigned.—Bernard N. King, McPherson, Kansas.

**Harrison-Dorer.**—At the First Church of the Brethren, Howard Harrison of Dundalk, Md., and Rhoda N. Dorer of Johnstown,



Pa., Oct. 22, 1942, by the undersigned.—I. S. Long, Baltimore, Md.

**Hoerl-Draime.**—At the Pleasant Valley Church of the Brethren, Ind., Nov. 8, 1942, Kenneth L. Hoerl and Norma Joyce Draime, by the undersigned.—Homer A. Schrock, White Pigeon, Mich.

**Martin-Anderson.**—Lawrence William Martin of Ft. Wayne, Ind., and Marjorie Jeanne Anderson of Toledo, Ohio, in the parsonage, Nov. 8, 1942, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

**Peel-Anderson.**—Lawrence E. Peel and Florence A. Anderson, both of McPherson, Kansas, Nov. 8, 1942, at the parsonage by the undersigned.—Bernard N. King, McPherson, Kansas.

**Weaver-Jones.**—Ross Weaver and Gertrude Jones, both of Windber, Pa., at the Berkey Church of the Brethren, Sept. 5, 1942.—Jacob T. Dick, Windber, Pa.

## *Fallen Asleep . . .*

**Amos, Harry C.**, son of J. W. and Della Amos, was born near Mountain Grove, Mo., Dec. 28, 1891, and died on the same farm Oct. 12, 1942. On Nov. 17, 1917, he married Goldie McMurtery; to this union eight children were born. He was baptized into the Church of the Brethren in 1913. He was a kind husband, a loving father and a splendid neighbor. Bro. Amos was handicapped, having lost one arm a number of years ago. He leaves his wife, eight children, an aged father, one brother, one sister, and a host of relatives and friends. Services were conducted by the undersigned, and burial was in the Mountain Grove cemetery.—A. W. Adkins, Cabool, Mo.

**Brown, Mary Catherine**, daughter of the late Rev. Samuel T. and Catherine Miller, died Nov. 5, 1942, on her seventy-first birthday. Her husband, Isaac Michael Brown, preceded her in death in March 1922. At his death she was left with four small children whom she reared to manhood and womanhood. Two other children preceded her in death. She was a faithful member of the Church of the Brethren since early girlhood and never missed a service when it was possible to be there. She spent almost her entire life in the community where she was born. At the time of her death she was with her daughters in Middletown, N. Y. These daughters survive, along with her two sons, two grandchildren, four sisters and one brother. Her body was brought to the Summit church, where she had been a faithful worshiper, for burial. Funeral services were conducted by Elder Marion Craun assisted by Bro. Samuel Lindsay of Timberville, Va. Her body was laid to rest beside that of her husband.—Mrs. John T. Glick, Bridgewater, Va.

**Bullis, Barbara Louise**, third daughter of Humphrey and Nancy Petry Talhelm, was born in Franklin County, Iowa, Jan. 27, 1862, and died in a sanitarium at Brush, Colo., Oct. 21, 1942. She was married to Albert Bullis at Hampton, Iowa, May 16, 1878. In 1884 they moved from Hampton to near Minneapolis, Kansas, where they lived until 1907 when they took a homestead near Hugo, Colo. In 1935 they moved into town, where her husband died Nov. 6, 1937, just a few months before their planned sixtieth wedding anniversary. She was baptized into the Church of the Brethren in her early teens and was faithful to the end, though for many years she was isolated from the church. Two sons preceded her in death, and two daughters survive, with one of whom she made her home since her husband's death. A brother, the last of a family of nine children, also survives. Besides these she leaves twelve grandchildren and twenty-five great-grandchildren, as well as a host of relatives and friends. She was known as Grandma Bullis to the whole community, in which she and her husband were well loved and respected for many years. Funeral services were conducted in Hugo with Rev. William Pepper, the Methodist minister, officiating. Interment was beside her husband in the Evergreen cemetery near Hugo.—Mrs. O. C. Frantz, Rocky Ford, Colo.

**Crossland, Eliga M.**, son of John and Cathrine Crossland, was born March 9, 1868, in Pulaski County, Mo., and died at his home near Cabool, Mo., Oct. 15, 1942. On Aug. 14, 1902, he married Jane Weatherman; to this union nine children were born, three of whom preceded him. He united with the Church of the Brethren in 1932 and was ever faithful. Bro. Crossland called for the anointing some time before his death. Though he was a constant sufferer for two months, he did not complain but was ever patient. He had lived his entire life in the community where he died, except the first seven years. The large crowd at his funeral gave evidence of his standing in the community. He leaves his faithful companion, six daughters, one son, two brothers, two sisters, twenty-three grandchildren, one great-grandchild, and a host of other relatives and friends. Funeral services were conducted by the undersigned and burial was in the near-by Greenwood cemetery.—A. W. Adkins, Cabool, Mo.

**Diehl, Boyd**, son of John and Maude Diehl, was born in Virginia and died in Idaho Falls, Idaho, on May 25, 1942. He was aged twenty-four years. Having a great desire to see the West, he left his home in Virginia while in his teens. At the time of his death he was working on a large sheep ranch in Idaho. He had united with the Church of the Brethren in early youth. He is survived by his parents, three sisters and a brother. His body was brought to Virginia for burial. The funeral was conducted at the Harrisonburg Church of the Brethren by Bro. Earl Bow-

man. Interment was in the Mill Creek cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Dilling, Mary Burket**, was born in Clair County, Pa., April 15, 1862, the oldest daughter of John and Catherine Shell Burket, and died Aug. 17, 1942. On Nov. 14, 1879, she was united in marriage to Henry J. Dilling, who preceded her Feb. 17, 1905. In 1881 she and her husband came to Indiana and settled on a farm in Kirkland Township. She became a member of the Church of the Brethren in 1893 and remained faithful. She was one of the pioneer members of the Pleasant Dale congregation. Surviving are a son, with whom she made her home, a daughter, three brothers, nine grandchildren and twelve great-grandchildren. Funeral services were conducted at the Pleasant Dale church by her pastor, Bro. Russell Weller.—Maude Weller, Decatur, Ind.

**Driver, Elizabeth**, widow of the late Lewis M. Driver, died at her home near Lancaster, Pa., on Sept. 23, 1942, at the age of sixty-one years and twenty-nine days. She was born and lived in the Timberville community until 1923 when she, with her family, moved to Pennsylvania. She was a member of the Lutheran Church. Her body was returned to her childhood community where services were held in the Timberville Church of the Brethren, with Rev. S. W. Berry and the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Feathers, Catharine**, was born Sept. 13, 1885, and died July 22, 1942. She was the daughter of Samuel D. and Jane Helsel Burket. Her marriage to Charles Feathers took place on June 20, 1901, and two sons and two daughters were born to their union. She was an active worker in the Albright Church of the Brethren for more than twenty years. In 1921 she and her husband were called by the church to serve in the deacon's office. She worked faithfully with her husband, both in the rearing of their family and in the work of the church. She had charge of the beginners' class for a number of years. Her life was an example of true motherhood, and was highly esteemed by all who knew her. During her sickness she called for the anointing service and seemed to enjoy very much the comfort and strength received from it. The funeral was conducted at the Church of the Brethren near Roaring Spring, Pa., by Elder F. R. Zook. Interment was in the cemetery adjoining the church.—Elsie McNally, Martinsburg, Pa.

**Flickinger, Nettie Jane**, was born in Allen County, Ind., the daughter of Mr. and Mrs. John Dinger. On Sept. 23, 1915, she was united in marriage to Walter Flickinger. In February 1927 she became a member of the Fort Wayne Church of the Brethren. She and her husband recently moved to their rebuilt country home. She leaves one brother, a sister and her husband. No children were born to this union, but a steadfast companionship existed between her and her husband. Interment was in the New Haven cemetery. Services were conducted by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Gifford, Florence**, was killed in an auto accident Sunday evening, Nov. 1, 1942. She leaves her husband, who is in the United States army, two sons, one daughter, one brother and one sister, also a large number of friends. Mrs. Gifford was thirty-eight years old. The funeral was conducted by the writer at the J. C. Riggs and Son funeral home. Burial was in the Woodside cemetery in Middletown.—C. Walter Warstler, Middletown, Ohio.

**Gnagey, Ellen Norene**, second daughter of Bessie and A. L. Gnagey, was born at West Milton, Ohio, Oct. 23, 1918. Early in life she united with the Church of the Brethren and was regular in attendance at Sunday school and church, serving as pianist for a time before being stricken. She attended the West Milton schools but in her senior year in high school her health failed and she was forced to give up her school work and her ambition to become a trained nurse. During the following year, while trying to regain her health by a period of rest, through the kindness of the board of education and teachers she completed her high school studies in her home and graduated with the class of 1937. She loved music and flowers and handwork. During her long illness she became proficient in needlework and knitting and delighted in making beautiful gifts for others and in knitting a number of sweaters for the Red Cross. She developed a degree of patience and cheerfulness that will always be an inspiration and example to those who cared for her, as well as those who visited her. On the morning of June 15, 1942, her young life ebbed away. Besides her parents she leaves a sister and a brother.—Mrs. Irvin Furlong, West Milton, Ohio.

**Hoover, Herman Orville**, died at his home near Geona, Va., on Sept. 13, 1942, following a lingering illness. He was aged twenty-six years. He was the son of Mr. and Mrs. Robert Hoover and had spent his entire life in the community where he died. Surviving are his wife, one son, his parents, a sister and a brother. The funeral was held from the Mt. Carmel United Brethren church, of which he was a member, with Rev. P. W. Fisher, Charles Ritchie and the writer in charge. Burial was made in the Mt. Grove cemetery near Geona.—Samuel D. Lindsay, Timberville, Va.

**Kauffman, Rebecca Decker**, was born in Elkhart County, Ind., Dec. 28, 1863, and died Oct. 23, 1942, after a three weeks' illness. Her marriage to Levi Kauffman took place in 1884. Her husband passed away in 1922. She is survived by three sons and two daughters. She became a member of the Church of the Brethren early in life. Funeral services were held at the home by the writer and interment was in the Rock Run cemetery.—J. S. Zigler, Warsaw, Ind.



**McCary, E. W.**, died Sept. 5, 1942, at the age of forty-eight years. He had spent the greater part of his life on a farm near Ft. Defiance. He came to Harrisonburg to go into the grocery business and was an efficient salesman. Later he owned and operated a restaurant which he was running at the time of his death. He united with the Church of the Brethren early in life. He is survived by one sister and two brothers, his wife and one son. Bro. N. D. Cool of Bridgewater officiated in a short service at his late home. His body was taken to the Middle River church in Augusta County and funeral services were conducted there by Bro. B. B. Garber, a lifelong friend of the family; interment was in the cemetery near by.—Mrs. A. Fred Cline, Harrisonburg, Va.

**Miller, William U.**, was born near Goshen, Ind., March 8, 1878, and died at his home near Elkhart, Ind., Oct. 19, 1942. For the past three months he had been confined to his home with illness. Early in life he became a member of the Church of the Brethren and was an interested and faithful worker in the church his entire life; for approximately thirty years he had been superintendent of the Sunday school, first at the Elkhart City church, then at the Cleveland Union church. In 1902 he married Gladie Swartz, who survives him; he also leaves two children. Funeral services were held at the Cleveland Union church, conducted by Rev. D. Paul Huffman. Interment was in the Rock Run cemetery.—G. W. Phillips, Elkhart, Ind.

**Morris, Ruth Viola**, daughter of David H. and Etta Gnagy, was born April 18, 1893, at Franklin Grove, Ill., and died suddenly in Pasadena, Calif., Oct. 17, 1942. She and her parents and two sisters came to California in 1900 and located in Glendora, where she received her education and grew to womanhood. In 1905 she was baptized into the Church of the Brethren, in which she served till her death. On June 13, 1912, she was married to Harold Morris. To this union were born three daughters and one son; one daughter died in infancy. The family made their home in Pasadena for the past eight years. She was always of a sunny, cheerful disposition. Her church and family were her concern, and she was a loyal aid society worker. She is survived by her husband and three children, three grandchildren and an only sister, and a host of friends and neighbors. Funeral services were held in the White funeral chapel in Azusa, Calif., conducted by her pastor, G. T. McGuire of Pasadena.—Mrs. Lester Blocker, Glendora, Calif.

**Mow, Joshua K.**, was born Jan. 4, 1864, at Nappanee, Ind., and passed away at the home of his daughter in Kalispell, Mont., Sept. 17, 1942. On March 24, 1888, he was united in marriage to Elizabeth Swihart and to this union were born four children. There are eleven grandchildren and one great-grandchild. Bro. Mow's childhood and early years were spent around Nappanee. He came to eastern Montana in the year 1907 and homesteaded eight miles east of Froid. He lived in the Froid community until the death of his beloved companion on May 5, 1941. At this time he went to Kalispell to make his home with his daughter. He united with the Church of the Brethren in 1889. He was later installed into the deacon's office and was active in this capacity until his health failed him. Even after this his mind was constantly on church activities. One of his co-workers at Froid says, "He was a deacon when he came to Montana and took a great interest in the deacon's work; he was also the adult Sunday-school teacher for many years and foreman of the church for a number of years." He leaves, besides his children and grandchildren, one sister and one brother, also a host of friends wherever he had lived. Funeral services were conducted in Kalispell by his pastor, the writer, and in Froid by Bro. Mark Emswiler of Poplar, Mont. Burial was at Froid beside his companion.—A. P. Becker, Whitefish, Mont.

**Patterson, John**, son of David and Susan Patterson, was born near Versailles, Ohio, March 20, 1859, and died Oct. 29, 1942. He was united in marriage to Kate B. Nill on Dec. 19, 1883, and to this union were born nine children; the oldest died in infancy. He leaves his devoted companion, five daughters, three sons, seven grandchildren, one great-grandchild and a brother. He was a member of the Church of the Brethren at Pleasant Hill. The funeral service was at the Geeting funeral home in charge of the writer. Interment was in the Harris Creek cemetery.—Oliver Royer, Pleasant Hill, Ohio.

**Pence, Louise**, daughter of Mr. and Mrs. Isaac Pence, died at the home of her uncle in Timberville, Va., Oct. 4, 1942, following an illness of several months. She was aged eighteen years. She was a member of the Lutheran Church and was active in the church program of the Mt. Olivet Church of the Brethren near Timberville. Surviving are her parents, four sisters, three brothers and the grandparents. The funeral was held from the Timberville Church of the Brethren with her pastor, Rev. S. W. Berry, officiating and the writer assisting. Burial was made in the Raders cemetery near Timberville.—Samuel D. Lindsay, Timberville, Va.

**Rarigh, Myrtle Stone**, was born in Iowa on Jan. 4, 1870, and died Oct. 20, 1942. She was married to Galen Rarigh on April 2, 1890, and to this union four children were born. She also lived in Kansas, Texas, Oklahoma and the last year at the home of her daughter in Missouri. Soon after her marriage she united with the Church of the Brethren, to which she was devoted. Funeral services were held at Omega, Okla., where the Rarighs once homesteaded, by the writer, assisted by Emery Lawver of Ames, Okla.—Albert Williams, Thomas, Okla.

**Renolds, Lyda May**, wife of William Renolds, was born Aug. 12,

1874, at Milford, Ohio, and died at the Middletown hospital Nov. 1, 1942. She spent most of her life around Milford; coming to Middletown eight years ago. Mrs. Renold is survived by her husband, a foster daughter, and one brother. Funeral services were conducted by the writer in the Joseph Baker and Son funeral home. Burial was made in the cemetery near Milford.—C. Walter Warstler, Middletown, Ohio.

**Smith, John W.**, died at the Rockingham memorial hospital, Harrisonburg, Va., Nov. 9, 1942, at the age of fifty-five years. He had been in declining health for a number of years. Surviving are one brother and several cousins. Bro. Smith had never married. The funeral was held from the Oak Grove Church of the Brethren near Geona, Va., of which he was a member. The writer, Charles Ritchie and H. O. Turner were in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Walker, William G.**, died Oct. 14, 1942, at his home near Harrisville after a lengthy illness. He was aged sixty-nine years. He was a son of the late Julia Black. Surviving are his widow, Mrs. Margie Walker, one son, three half brothers and one half sister. Funeral services were held at the Locust Grove Church of the Brethren with Elder William E. Baker officiating, assisted by Elder D. E. Klein. Interment was in the adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

**Weaver, Lovina**, daughter of the late Jacob and Bena Statler Hoffman, was born Sept. 16, 1855, near Windber, Pa., and died Oct. 2, 1942. She was united in marriage to Jacob A. Weaver on Aug. 30, 1874. This union continued for nearly fifty-one years, until her husband's death in 1925. Both united with the Church of the Brethren soon after their marriage. To this family four daughters and six sons were born. Three sons were called to the ministry and two to the office of deacon. One daughter married a minister and the other three became deacons' wives. Four of her grandsons also have been called to the ministry, one serving as a missionary to Africa. Four children preceded her in death. She is survived by six children, thirty grandchildren, twenty-two great-grandchildren and two brothers. The funeral was conducted at the Berkey church by her pastor, Bro. Jacob Dick, assisted by a former pastor, Fred Zook; interment was in the cemetery near by. In the memory of her children and her grandchildren three things will remain: her deep, understanding interest in her children, her loyalty to her Lord and the church, and her ministry to her neighbors in times of sickness.—M. J. Weaver, Nappanee, Ind.

**Wenger, Adam**, son of Jonas and Sarah Bohr Wenger, was born in Lebanon County, Pa., Sept. 12, 1857. When about seven years of age he came to Lawrence County, Ill., where he grew to manhood. It was there early in life that he joined the Church of the Brethren. On Thanksgiving Day, 1897, he was united in marriage to Calista Sprinkell. A son was born to them but he died in infancy. Forty-four years ago they came to live in California. She died eleven years ago. On Oct. 16, 1942, he fell asleep. Funeral services were conducted by Elder C. C. Kindy, Dr. C. E. Davis, and his pastor, the writer.—Grant T. McGuire, Pasadena, Calif.

**Winn, Emma**, daughter of Elder D. D. and Lea Sell, a pioneer Brethren family of the West, died suddenly Nov. 23, 1942, aged fifty-seven years. She leaves her mother, her husband, a son, a brother, and four sisters. She lived a life of service in her home, community and church. She is greatly missed by all. Funeral services were conducted by her pastor at her home in Plattsburg, Mo. Burial was in the cemetery by her home church.—X. L. Coppock, Plattsburg, Mo.

## Church News . . .

### California

**Modesto.**—Our fall love feast was held Oct. 25, the first to be held in our new church. The ladies have canned fruit for La Verne College and for the C. P. S. camp at Santa Barbara. A workers' conference and fellowship dinner was held Sept. 28 in the fellowship room. Plans were made to increase Sunday-school attendance and punctuality. Since so many of our members are moving to defense centers our attendance has been decreasing. Our average Sunday-school attendance for the last year was 188. Recently fifteen church letters were read. This year the district meeting was held at our church Oct. 9-12. In spite of tire rationing the meetings were well attended. Bro. J. W. Lear preached at the Church of God on the Sunday morning of district meeting. The United Christian Advance of the Pacific Coast area held a union meeting in our church this fall. Dr. Book, executive secretary of the Federal Council of Churches, addressed the morning service. We are enjoying our long-needed new church. Since we have more room we have reorganized our children's work so that each department has its own worship. Mrs. Armistrout, who recently moved here from McFarland, has charge of the beginners. Several of our members are affiliated with the Fellowship of Reconciliation of the city and are sponsoring a meeting on Nov. 5 with Kirby Page as the speaker. The ladies of the church will serve the dinner. Our men's work had a dinner on Sept. 30 and reorganized their work for the new year. Harry Pobst will serve as president. Rally day and promotion day were observed Oct. 4 with a pageant entitled Things That



Are God's. More than forty Sunday-school members took part in this program and challenged us with a great message for our new Sunday-school year. At our recent council meeting we elected church and Sunday-school officers for the coming church year. Our pastor, Bro. P. B. Studebaker, was elected church elder and Bro. Ezra Cripe Sunday-school superintendent.—Hettie E. Snider, Escalon, Calif., Nov. 5.

### Colorado

**First Grand Valley.**—At our recent business meeting two deacons were chosen, Brethren Ben Spitzer and Ferdinand Ferguson. An installation service was held for them and their wives. Ten of our young men have gone into the service of their country. Our church has made plans to contact them often while they are in the service. Our yearly district conference and young people's camp was held at Pinecrest this summer. A number of our older people and young boys and girls attended and brought back interesting reports. Eight were promoted from the primary department to the junior department and each was presented with a new Bible. Bro. Ralph Hoover will be our pastor for the coming year. Our aid society's bazaar will be held in December in Grand Junction. Our fellowship meetings with the Fruita church are proving very interesting. Our church members spent one Sunday with their group on the mesa in the mountains. It is an annual event.—Mrs. C. L. Heiny, Grand Junction, Colo., Nov. 1.

### Illinois

**Batavia.**—Bro. Leonard M. Lowe is our pastor. A birthday dinner was held in our newly decorated church basement. New board floors have been laid and the entire basement painted. Nearly 100 people were served dinner at tables in the basement. Over \$100 was realized for the purpose of putting on a new roof, which has now been completed; the exterior has been painted. The ladies' aid has sent one kit to the C. P. S. camp at Cascade Locks, Oregon, and one case of canned peas is being sent. One layette has been completed for Brethren Service and the aid continues to send all usable used clothing to the storeroom at Manchester College. During the summer two weeks of Bible school were held under the leadership of our pastor's wife, Mrs. Lowe. In August our twilight hour service was combined with a picnic supper in the form of a Galilean service on Mooseheart Lake. Bro. Ora Garber of Elgin was our guest speaker. Council meeting was held Sept. 28 and the program for the coming year completed. Many new officers were elected. D. D. Funderburg of Elgin has been elected elder. On Oct. 4 the installation service for officers was held. A church loyalty program was observed in September. Sept. 22-24 evangelistic meetings were held. Harper S. Will, pastor of the First church in Chicago, and Galen Ogden of Naperville served as guest speakers. On Oct. 18 the religious drama class of Bethany Seminary, under the direction of Prof. A. F. Brightbill, presented a pageant entitled *If I Wash Thee Not*, which dramatized the Last Supper. This pageant, which was written by our pastor, very authentically portrayed this event in the life of Christ. Moving pictures were taken at the rehearsal. Our attendance and offerings have increased.—Mrs. Glenn Anderson, Batavia, Ill., Nov. 2.

**Cherry Grove.**—On Sunday evening, Aug. 23, several from the Gideon organization at Freeport brought us some numbers in songs and speeches; they also told of their work. Following this Bro. Lloyd LeBaron preached a fine sermon. During his boyhood days Bro. LeBaron attended our Cherry Grove church. It was the first time he had preached here. Bro. LeBaron is in Chicago now preparing himself for the ministry. Our pastor, Bro. Merle R. Hawbecker, filled the Lanark pulpit on Aug. 30 when Bro. I. D. Leatherman was holding revival meetings at Danville, Ohio. Our district meeting was held Sept. 5-7 at Lanark. A fine crowd attended these meetings. Cherry Grove assisted the Lanark committee with their lodging. We also helped fill the truck that was there from a C. P. S. camp to pick up jars filled by different churches. Brother and Sister Alvin Sword were our delegates to district meeting. Their reports were given on the following Sunday. We met in quarterly council on Sept. 11 with our elder, Bro. Hawbecker, presiding. Sunday-school officers were elected for the coming year. Bro. Lee Fry was re-elected Sunday-school superintendent. The treasurer's report was read and accepted. On Sept. 12 our Sunday-school picnic was held at the Old Mill park in Savanna. It was a perfect day

and everyone enjoyed it. A few of our members were in the hospital for a number of weeks but have recovered from their illness; we gladly welcome them back. During September the interior of our church was redecorated. The walls were papered, ceiling and woodwork painted and varnished and the church benches refinished. The ladies' aid sponsored this project. On Oct. 2 several members cleaned the church and put it in order for the Sunday services and coming revival meetings for the following week. On Oct. 4 our evangelist, Bro. M. E. Clingenpeel of the Polo church, began our two-week revival services. Bro. Clingenpeel brought us wonderful and inspiring messages. Great interest was shown and the attendance was fine. Delegations from the neighboring church gave us special music. On Oct. 18 Bro. Clingenpeel preached us his last sermon. Five were added to the church. We have a fine group of young people and are glad for their interest. We are looking forward to greater work in unity, fellowship and service for our Lord.—Pearl Puterbaugh, Lanark, Ill., Oct. 30.

**Woodland.**—Our pastor brought us some very inspiring messages during our revival meeting held Sept. 13-26. Two were baptized and two reinstated. An all-day love feast was held at the close of the meeting. Since our last report Bro. Sherfy has made 181 calls and attended two regional conferences. Our church is co-operating with the other churches of our community in holding youth organization meetings to try to help solve the problems brought by the army camp being built in this section; it is ten miles from our church. On Oct. 28 during the worship hour Bro. Robert Sherfy from Canton, Ohio, brought us a helpful and inspiring sermon. In the evening the young people presented a play, *The House on the Sand*. The aid is still canning fruit for the C. P. S. camps. The quarterly business meeting was held Oct. 31 with Bro. Lester Fike in charge.—Mrs. Reuben D. Wickert, Vermont, Ill., Nov. 2.

**Yellow Creek.**—Our series of meetings began Oct. 5 with Bro. L. M. Baldwin of La Place, Ill., as evangelist. He brought us some wonderful messages. Five were added to the church and the church was built up spiritually. There was good attendance throughout the meetings, and wonderful weather. The meetings closed Oct. 18 and on the evening of the nineteenth we had our love feast. Sixty-three surrounded the tables; Bro. Baldwin officiated.—Mrs. W. W. Keltner, Pearl City, Ill., Oct. 28.

### Indiana

**Auburn.**—Bro. Edward Stump of South Bend held a two weeks' revival meeting here Oct. 5-18. We all feel richly blessed by the spiritual messages we heard. As a result of his efforts three people united with the church by baptism. On Oct. 11 a group of young men from Camp Lagro added to the interest of our morning services by singing a group of songs, which were greatly appreciated. Our love feast was held Oct. 19. A bulletin board was presented to the church by the young people's class, and we are truly grateful for it.—Violet Funk, Auburn, Ind., Oct. 29.

**Ladoga.**—Promotion day was observed Oct. 4 in our Sunday school with appropriate exercises. Bibles and mottoes were presented to the promoted pupils. Our love feast was conducted Oct. 25 by Elder Musselman of Anderson, assisted by Elder Waggoner of the White church, and the home ministers. We appreciated the presence of several visitors. The sisters are aiding financially by having served lunch at two sales recently.—Lula Goshorn, Ladoga, Ind., Oct. 31.

**Pleasant Hill.**—During the month of October we enjoyed a real spiritual love feast. Bro. Russell Sherman brought us true gospel messages each Sunday morning and evening. On Oct. 25 we held our love feast with Bro. Sherman officiating. The good seed has been sown and we know that it will bring forth the harvest. At our August business meeting Bro. Jesse Gump was chosen elder and Bro. Everett Chapman Sunday-school superintendent. The church has been responding well to the Brethren Service work, and the ladies' aid has been doing much canning for the camps. We had our harvest meeting on Sept. 13 with the home ministers in charge. Bro. Russell Pepple, who is now at Camp Lagro, was recently installed in the ministry. Rev. John Frederick was in charge of the installation service.—Grace L. Gump, Churubusco, Ind., Oct. 28.

**West Goshen.**—On Aug. 2 Bro. Samuel E. Miller brought us a missionary address. On three different occasions during August Bro. Alvin Brightbill met with us in the interest of better con-

## Gospel Messenger Clubs, New and Renewal

Received Since List Published September 26, 1942

100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS	100% CLUBS	75% CLUBS
<b>IDAHO</b>		<b>NORTH DAKOTA AND E. MONTANA</b>		<b>VIRGINIA</b>	
Winchester				*Richmond Skelton	*Rileyville
<b>INDIANA</b>		<b>OHIO</b>			
Pipe Creek		Maple Grove	Brookville		<b>WASHINGTON</b>
			Dupont	Whitestone	
<b>KANSAS</b>		<b>PENNSYLVANIA</b>			<b>WEST VIRGINIA</b>
Fredonia		Antietam	Burnham		
Hutchinson		Conestoga	Jennersville	Crab Orchard	Old Furnace
<b>MICHIGAN</b>		*Marsh Creek	Markleysburg		
Ozark		Sugar Valley	Pleasant Hill		
			Pottstown		

\*No previous club.  
\*\*Advanced from 75% club.



gregational singing and church music. On Aug. 31 we met in council with Bro. M. D. Stutsman presiding; at this time officers for church, Sunday-school and Christian workers' departments were selected. Three letters were received and three granted. Our elder is Bro. M. D. Stutsman, Sunday-school superintendent Bro. Glen Cripe and Christian workers' superintendent Sister Elsie Cripe. Our evangelistic services began Sept. 27 and continued two weeks with Bro. Edson Ulery of Onokama, Mich., as evangelist. Bro. Ulery's messages were real food for the soul because they were the Word of God. Each evening preceding the sermon he brought fifteen minutes of study on some topic or scripture; this study was enjoyed by all. Good crowds attended each service. As a result, the church is much encouraged and one was received by baptism. On the evening of Oct. 15 at the women's missionary meeting Sister Ida Shumaker, missionary to India, spoke on her work while serving in India. We are having good interest and attendance at our midweek prayer service and Bible study with Bro. H. A. Claybaugh as leader.—Mrs. Mina Ganger, Goshen, Ind., Oct. 28.

### Iowa

**Iowa River.**—We met in semiannual council on Sept. 20. The church and Sunday-school officers were re-elected for another year. The church budget was read and accepted. Bro. G. W. Keedy was re-elected elder-in-charge and Bro. Elroy Youker Sunday-school superintendent. On Sept. 27 our pastor brought a very impressive sermon; following this an installation service was held for the church and Sunday-school officers. The men's work rally for the middle district of Middle Iowa was held here on Sunday evening, Oct. 11. Following a social hour in the basement Bro. D. D. Fleishman, pastor of the Dallas Center church and our guest speaker, brought a very forceful message. There was a large attendance from the neighboring churches and a very inspirational meeting was enjoyed by all present. Oct. 18 was enlistment Sunday, when the pledges for the church budget were received; in the evening a spiritual love feast was participated in by the members. The evening service of Oct. 25 was in charge of the women's missionary society. Their program was built around the theme of Brethren women as torch bearers, which made a very impressive candlelight service. At this time their mite boxes were presented and a freewill offering was taken, amounting to \$17, which was given to Chinese relief. The missionary society has completed five packets for C. P. S. camps. The ladies have canned fruits and vegetables for Bethany Hospital and for the C. P. S. camps. On the last Sunday of each month peace and relief offerings are received. During the year these offerings have amounted to \$439.03. The B. Y. P. D. has re-elected officers. Janice Wheeler is president and Ota Lee Russell adult adviser. An installation of officers with a candlelight service was held on Oct. 4. Plans for the year's work have been made in our various departments and the work for the year ahead of us has been nicely started.—Ruth Dadisman, Marshalltown, Iowa, Oct. 31.

### Kansas

**Burr Oak.**—We met in business meeting on Sept. 27, following a basket dinner at the church. Our elder, Bro. S. E. Thompson,

presided. Delegates to the district conference were chosen; they were Brethren Sam Ernst and Bert Burkholder. Our district conference was held at Lovewell, Kansas, just a short distance from Burr Oak; most of our members attended the conference on Sunday. Our church has not secured a pastor yet and has asked Bro. Thompson to continue his service and do the preaching each Sunday until they get a pastor. Our love feast was held Sunday evening, Oct. 25, with Bro. Thompson officiating. Because of the tire situation we had no visiting members present at the feast, but had almost a full attendance of our home members.—Mrs. S. E. Thompson, Burr Oak, Kansas, Oct. 29.

**Victor.**—Our last quarterly council was not well attended because of many hindering causes. In the absence of our elder the writer had charge of the business meeting. Most officers were returned to their positions. A few vacancies caused by members moving away were filled. We held our love feast Oct. 24 with Elder Lewis Naylor in charge. We will hold our annual birthday social on Dec. 29. Instead of an oyster supper we are having a chili supper. The proceeds of this social go to missions. We plan to have a very interesting and unusual program for the evening. A fine offering was taken on Sept. 28 for Brethren Service. The weather kept at home many who had planned to attend the district meeting at Lovewell, but those who attended were very much impressed with the entire program. Our work here is going along pretty well. Although our number is small, the interest is good and the attendance is quite regular.—Delvis F. Bradshaw, Waldo, Kansas, Nov. 2.

### Maryland

**Sams Creek.**—One intermediate and several of the young people attended Camp Po-Wa-Ma in August. Good reports were given on their return. Quite a number of our members have canned and donated food to the C. P. S. camps. A deacon was appointed to deliver a donation from the church to the San Mar home on Oct. 29. Our love feast was held Oct. 11 with a good attendance; Elder Berkley Bowman of Union Bridge was in charge. Since our reorganization of the Sunday school some new projects are starting. A junior choir has been formed and is doing very well; we hope they will do much active work in the future.—Norman E. Naill, New Windsor, Md., Nov. 1.

**Union Bridge.**—We enjoyed having Brother and Sister Lawrence Rice as our summer pastors. Bro. Rice held a revival meeting for us Aug. 2-9. Each one attending received a spiritual message. Several of our intermediates and juniors attended summer camp and a number of the young people attended week-end camp. On Oct. 6 we held our annual council with our elder, E. C. Bixler, presiding. Bro. Paul Niswander was elected Sunday-school superintendent and Sister Margaret Green children's director. On Oct. 4 our Sunday school observed rally day and promotion of scholars, who received certificates. This was followed by the consecration of the Sunday-school officers and teachers, in charge of Bro. E. C. Bixler. A number from here attended the ministerial and women's work meeting at Pipe Creek on Oct. 14, 15. On the third Sunday of each month we observe assistants' day, when all assistant officers and teachers

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14. In all correspondence always mention name of congregation and district.
15. In writing concerning any transaction always give the bill number.



serve. On the last Sunday of each month our Sunday-school offering goes for the C. P. S. camps. One class sent two packets to Camp Kane, Pa. The aid society sent one. We also sent fifty-three gallons of food to the camp at Beltsville, Md.—Mrs. James Hoy, Union Bridge, Md., Oct. 31.

### Nebraska

**South Beatrice.**—Since it was not advisable to hold a family camp this year the district decided to meet in the South Beatrice church for a family retreat. The church and parsonage lawns were in fine condition and the weather was ideal. The speakers and instructors were Frank Crumpacker, missionary to China, Dr. Warren Slabaugh of Bethany Seminary, M. R. Zigler and Raymond Peters of the General Boards at Elgin. The churches represented were Enders, Afton, Octavia, Lincoln, Bethel, Beatrice and South Beatrice. The meeting was a real inspiration. The officers for the retreat were Brethren Paul K. Brandt, Milton Early and S. F. Miller. The campfire programs were conducted by Leta Beckner of the home church and Raymond Peters of Elgin. During the past year, through the liberal donation of Sister Lydia Mast, now deceased, the men's work re-sided and reshingled the church building. The resignation of Brother and Sister Brandt was presented to the church in July. They came to us in one of the congregation's most critical periods. Through their ability and special efforts the church was fully reorganized and put on a sound working basis. Then came the long period of drought and depression in which Brother and Sister Brandt relinquished many privileges, taking their full share of the bad conditions along with the church; but they continued putting forth their best efforts for the welfare of the entire community. His work as an organizer was felt throughout the entire community and is one of the outstanding features of their stay with us. On Sept. 28 their long term of pastoral work with us was terminated after fifteen years. Brother and Sister Emerson Shideler of Chicago will take up their pastoral work with us Nov. 6.—Mrs. J. S. Dell, Beatrice, Nebr., Oct. 30.

### Ohio

**East Nimishillen.**—We have enjoyed a good year and express our thanks to the Lord for his abounding mercies. One of the finest days of the year was Sept. 6 when we had our annual home-coming and harvest meeting. Nearly all the surrounding churches attended this meeting. The day was spent in worship and fellowship. Bro. Oliver Brumbaugh of Ravenna, Ohio, brought the morning message. His father, Bro. Theo. Brumbaugh, who was reared in our church, brought the afternoon message. Other features of the program were special music and singing. Every visiting minister was called upon for a few remarks; these included former pastors and elders of the church. A bountiful basket dinner was served at noon. This program high-lighted the beginning of our evangelistic campaign under the leadership of Brother and Sister D. I. Pepple from Woodbury, Pa. Bro. Pepple brought powerful, Spirit-filled messages. As a result of these services eight were baptized. On the evening of Sept. 26 the church held its annual fall communion, one of the best attended communions for a long while. There were 146 at the table of the Lord. There has been an extremely fine response throughout our congregation in providing canned goods and other edibles for C. P. S. camps. Bro. Metzler and Bro. Ora DeLauter brought a lecture and pictures of the entire Brethren Service field to our church on Oct. 15. A quartet from the C. P. S. camp at Coshocton sang for us. It was a splendid program and did much to stimulate interest and lend encouragement to Brethren Service work. As a church, we now have nine young men serving in the service of their country, both in the C. P. S. camps and in the army.—Elden M. Petry, North Canton, Ohio, Oct. 30.

**Hartville.**—On Sept. 1 our new pastor, Bro. Niels Esbensen, and wife of Empire, Calif., came to assume the pastoral duties of our church. Since their coming interest in the work of the church has greatly increased. On Sept. 6 Rev. Esbensen preached his inaugural sermon to a large and appreciative audience. On Sept. 13 we enjoyed an all-day service with a basket dinner at noon. The pastor and his wife were installed at the afternoon service. The installation service was conducted by Bro. L. R. Holsinger, representing the district ministerial board, and by our elder, Bro. Elmer Brumbaugh. The services of the day were very impressive. Rev. Esbensen conducted installation services for Sunday-school and church officers on Sept. 27. We observed rally day on Oct. 4; Bro. Esbensen's sermon was the first of a series of gospel meetings which continued to Oct. 18. Much interest was shown throughout these services; the attendance was excellent, and as a result of the prayers of the Christian people and the gospel messages twenty-six young people found their

Savior. We feel that we have received a great blessing in the Christian fellowship which we enjoyed during these meetings, and that we have been inspired to go forward more rapidly in Christian service. On Oct. 18 twenty-five were baptized and one was baptized on Oct. 25. We observed our autumn communion service Oct. 25 with about 150 communing. Since our last report three letters have been granted. We met in quarterly council meeting Oct. 1 with Bro. Elmer Brumbaugh presiding. It was decided to transfer \$500 from the current church fund to the parsonage fund, making a total of \$680 now in that fund. A committee was elected to investigate the possibility of securing a parsonage and to raise money for the same. The membership revision committee reported seventy-two inactive members and twenty-three nonresident members now on our church roll. During the recent past the women's work presented a new electric stove to the church for parsonage use, and the men's work presented a new electric refrigerator to the church for parsonage use. The B. Y. P. D. is selling Christmas cards to raise money for the Youth Serves project, or for wherever it can best be used in the church program. The church cabinet met in the parsonage recently to plan a general program of church activities for this fiscal year. We have given 938 quarts of canned fruit and vegetables to Civilian Public Service camps.—Mrs. Russell Stickler, Hartville, Ohio, Oct. 30.

**Lima.**—We have just completed two weeks of evangelistic services. Bro. S. L. Cover of Franklin Grove, Ill., was our evangelist. As a result two young boys were baptized. All were greatly benefited by his inspiring messages and fellowship among us. We met in council on Sept. 9, at which time we elected officers for the coming church year. Bro. J. L. Guthrie of the County Line church was elected elder. At that time it was also decided to try the unified service, with junior church during the morning worship period, for six months. This plan seems to be working nicely, with adults and children alike enjoying it. The council also authorized placing the Messenger in every home again this year. We have a decorating committee making plans to redecorate the church in the near future. This year our women organized a women's work. In it we have four active groups working—the aid, junior aid, Bible study group, and homebuilders. We are planning a full and inspirational program for the year. At a recent aid meeting Sister S. L. Cover gave an interesting and helpful talk on women's work in various churches. Our children and young people enjoyed a week's vacation at Camp Mack this summer. Four of them were baptized in Lake Wawbee. We hope to make a week's vacation at camp available to all our children next year. Our women and men took an active part in canning and preparing food for C. P. S. camps this summer. Many of our members and friends donated quantities of food. Two of our boys are in C. P. S. camps now and several are in the army camps or navy. Our home-coming was held Oct. 4 with Bro. W. Earl Breon as guest speaker. In the evening of Oct. 25 more than 100 persons gathered for the love feast.—Ellen Vore, Lima, Ohio, Oct. 31.

**Lower Miami.**—We enjoyed a splendid series of meetings conducted by Bro. E. R. Fisher of the Trotwood church. As a direct result of these meetings seven were added to the church by baptism. On Oct. 18 Bro. Ralph Townsend and wife gave us two very interesting messages, describing their work at Camp Crestview, Fla. The evening talk was illustrated with slides of some of their work in this camp. This is the home of Sister Townsend, so their talks were especially interesting to us. Our communion was observed Oct. 24. This meeting was conducted entirely by our home ministers with Bro. J. M. Garst officiating. On the following day Brother and Sister J. Homer Bright brought two wonderful messages.—Mrs. William Furrey, Dayton, Ohio, Oct. 28.

**Springfield.**—Bro. J. Perry Prather of Dayton, Ohio, was the evangelist in a series of meetings held here Sept. 14-27. As the immediate result of these meetings eight were baptized, one received on former baptism, and two re-instated. Bro. Prather preceded each service with a doctrinal message which was beneficial to all. Preceding the morning service of Sept. 27, Bro. Prather conducted the installation of the Sunday-school officers and teachers. He used a candlelight service which was very impressive. He impressed upon the teachers and leaders the importance of their task, and asked the congregation to uphold the work of the church. Our people have been interested in canning for the C. P. S. camps. Bro. A. C. Mishler is in charge of the camp food products. One letter of membership has been received. A number of our young men are in civilian and military camps. We wish to pay tribute to Brother and Sister A. R. Holl, who celebrated their fifty-seventh wedding anniversary Oct. 4. Brother and Sister Holl have been loyal, active members of the church for many years and we wish for them peace, comfort and God's blessing.—Mrs. Fred Young, Mogadore, Ohio, Oct. 26.

### Pennsylvania

**Beachdale.**—We elected officers and teachers for the new year beginning Oct. 1. On the Sunday after election we held our installation services. Our love feast and communion was held Oct. 18. We had a week's services before our love feast. Three were baptized. Bro. H. Stover Kulp was our visiting minister. His sermons, talks and experiences were very interesting. It was a great privilege to have Bro. Kulp in our homes, telling of his years of experience in Africa. Our district meeting will be held in Somerset. Several delegates from our church expect to attend. We are taking our donations such as canned food and

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other food, to the district meeting to be sent to Camp Kane.—Verda Long Brant, Garrett, Pa., Oct. 26.

**Hooversville.**—Our church met in council recently with Bro. W. D. Rummell, our elder, presiding. Church and Sunday-school officers were elected for the coming year. Bro. Rummell has served as our pastor for many years; seven years ago he moved to Glenstraw, but still he continued to serve as our pastor. Because of the tire and gas rationing he tendered his resignation to the congregation at our last council meeting. The resignation was accepted with regret; he will continue to be our elder. Our love feast was held Oct. 11. In the morning the women's Bible class served a farewell dinner for Bro. Rummell and family at the home of the teacher, Mrs. Emma Blough. The class also presented them with a lace table cover. We are glad to welcome into our church our new pastor and family, Brother and Sister Kenneth Blough and two sons. A reception was held for them at the home of Mr. and Mrs. Harry Muller. A gift was presented to the Blough family. Bro. Blough is a son of Bro. Charles Blough, pastor of the Mt. Pleasant congregation. Plans are being made to install a new furnace in our church. Seven church letters have been granted recently. We are hoping for a successful year of service and blessing.—Blanche M. Hershberger, Hooversville, Pa., Nov. 2.

**Martinsburg.**—At our quarterly council on Oct. 2 the church officers were elected. Bro. A. R. Coffman, our pastor, was elected elder, and Bro. Dean Brumbaugh was re-elected Sunday-school superintendent. On Oct. 4 Elder Zook preached the installation sermon to all the new officers. A number of our people are taking advantage of the work offered in the leadership training school which is now in session each Tuesday and Thursday evenings until Nov. 19. On Oct. 25 Mrs. Frank Crumpacker and her daughter, Florence, were here. Mrs. Crumpacker gave a missionary address in the morning service, in the afternoon they conducted a forum discussion, and Miss Florence spoke in the women's missionary hour and again to the young people in the evening. Mrs. Crumpacker spoke in the evening to the missionary society, at which meeting members of the society conducted a very impressive candlelighting service. On Nov. 1 seven young people were baptized. Rev. Isaac B. Kensinger of Fredericksburg conducted our love feast and communion. Almost 300 communicants enjoyed this service.—Mrs. Roy S. Black, Martinsburg, Pa., Nov. 2.

**Meyersdale.**—Our evangelistic meetings, covering a period of two weeks, closed on Sunday evening, Oct. 25. The evangelist was Bro. Edward K. Ziegler, pastor of the First and Second churches in York, Pa. During this series our people were not only pleased to meet Bro. Ziegler and his family, but were strengthened in the faith by the fine sermons delivered by Bro. Ziegler during this period of fellowship. During his stay among us he got into as many homes as was reasonably possible, and also addressed the members of the high school assembly, which was greatly appreciated by students and faculty. The weather during the major part of the evangelistic drive was somewhat marred by the incessant rains, terminating in a flood in the low-lying portions of the town, necessitating the rescue of families by the fire department, which kept many from attending the services. The pictures shown, with their interpretation by Bro. Ziegler, were a feature that drew much appreciation. As a result of the meetings three were baptized and four were received into membership by letter. On Oct. 21 our pastor, Bro. DeWitt L. Miller, visited a neighboring parish in Uniontown where he preached both morning and evening. Beginning Nov. 9, Bro. Miller will begin a series of meetings in the Sipesville Church of the Brethren where Bro. Cecil Showalter is pastor.—W. A. Shoemaker, Meyersdale, Pa., Oct. 30.

**Pittsburgh.**—A very promising church year has begun. Arrangements were made to buy a Methodist church building in an adjoining block, which was abandoned because of the merging of the Methodist churches. Our own church was sold to the Church of God. Because of the slow moving of legal proceedings we kept up a very busy program of work in our old building with the Church of God holding services there in the afternoon. Our Sunday-school and church attendance kept up well. Pastor W. H. Neff taught a week in Camp Harmony. Nine of our Sunday-school pupils attended the different sessions of camp and a number attended the Sunday assembly there. The ministerial and Sunday-school convention at Roxbury was attended by four, including our delegates. Our pastor in his yearly report gave evidence of the need for our church in this city. He visited the sick, preached nine funerals, officiated at four anointings, fifteen baptisms and two weddings. Our Sunday school has shown growth and given some good programs during the summer. One monthly offering from our Sunday school is given to C. P. S. work. More than a dozen of our young men have answered the call of our government. Prayer meetings were held most of the year and special stress is given to praying for our boys in service. Letters and a petition with many signatures from our women's work went to our President asking for the passage of the Shepard bill. Weekly bulletins announcing our programs are in use now. The club plan for raising our building fund has proved very satisfactory. A large part of the pledges are already paid. Every organization worked to prepare our new church building. On Oct. 25 Sunday-school and farewell services were held in the church on Greenfield Avenue. Bro. A. O. Horner, one of the charter members who worshiped in this church for forty-two years and was Sunday-school superintendent for twenty years, gave the farewell. The congregation then

went out, led by Elder Dana Z. Eckert and Pastor W. H. Neff, the trustee body, and the choir. We all walked in a body to the new location; as we entered the new building each one made an altar offering, which amounted to \$501. The history of our church in this city was given by Elder Eckert and our pastor brought the sermon. There was special music, and our resident ministers, T. R. Coffman and V. C. Holsinger, had a part in the program. Installation services were held Oct. 5 by Dr. Roy D. Boaz, who will preach in the absence of our pastor on Nov. 15. Bro. Neff is now in a series of meetings at Windber, Pa. Our fall love feast and communion will be held Nov. 22 at 7:30 p. m. Union Thanksgiving services will be held in our church. A special effort will be made to prove that there is a place and a future for our church in Pittsburgh. Our new location is Beechwood Boulevard and Lilac Street, a place very easily found by trolley or auto. Services will be at 9:45 and 11 o'clock in the morning, with evening services also. A special men's work program will be held Nov. 15.—M. Elizabeth Barnett, Pittsburgh, Pa., Nov. 3.

**Three Springs.**—On Sept. 27 we held an election of officers for the year beginning Oct. 1. Gard Smith was chosen superintendent. On Oct. 4 the teachers and officers of the classes were elected. Bro. Myers held a week of inspiring evangelistic services before our love feast. We feel that the beginning of our new year has been a blessing to all our congregation and will inspire each one to work harder. Five young people have recently been added to the church by baptism. We met in fall council on Oct. 10, at which time Elder S. C. Godfrey was re-elected elder for a term of three years. Our delegates elected to district meeting were Brethren Cletus Myers and David E. Roth. Our love feast was held Oct. 10 with Bro. Jacob Miller presiding. Some more of our young men are in the service and we are praying for their safety. Our women's work is busy sewing. In December we expect to start our all-day meetings.—Mrs. David E. Roth, Loysville, Pa., Oct. 23.

### Tennessee

**Liberty.**—On Oct. 23 we met for regular preaching services with a very good representation. Bro. Jackson gave us three spiritual messages. An offering amounting to \$31.37 was taken Sunday morning and evening, of which \$15 was given for Brethren Service certificates. The Sunday school is progressing nicely and we hope it will still increase. We hope to do greater work for the Lord in the year to come than in the past one, and we ask your prayers.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Oct. 27.

### Virginia

**Christiansburg.**—Our church has just enjoyed a splendid revival, closing Oct. 25, which was conducted by Bro. Archie Naff of Basham, Va. He was with us for two weeks, giving us some very spiritual sermons. The interest and attendance increased as the meetings progressed. As a visible result four were baptized, but we feel that there was much gospel seed sown that will yet bear fruit. Our annual love feast was held Oct. 17 with nearly 100 communing. Besides the regular services each morning and evening, our pastor, J. D. Reish, has been conducting services at Merrimac in the afternoon each second Sunday of the month, and at Rogers each fourth Sunday night. Some services are also being conducted in the homes of shut-ins. Our pastor is expecting to conduct a two-week revival in the Laurel Branch church beginning Nov. 1. During this time the pulpit will be supplied by Brethren Lee Duncan and Archie Naff. The young people will have charge of the service the first Sunday evening, giving a program on Christian education in the home. On Sunday night, Nov. 8, the women's department will give a peace program. Our women meet in the homes of the different members once each month for a regular fellowship and business meeting. Between these meetings a number of all-day aid meetings have been held in order to make comforters for the C. P. S. camps and to do quilting and sewing for those who desire our help. Our church has been contributing quite generously to the C. P. S. camps. Seven of our young people attended Camp Bethel, a part of the funds being raised by the young people's Sunday-school class. The young people sponsored a Halloween social on Oct. 30 in the church basement, to which the whole congregation was invited and at which all had some wholesome fun. This date marks the celebration of the first year's work of our pastor and his family at this place. Our Sunday school has been reorganized with Bro. Roy Nolley retained as superintendent. Bro. Guy Wampler has been chosen as elder for another year.—Mrs. J. D. Reish, Christiansburg, Va., Oct. 31.

## Announcements . . .

LOVE FEASTS		Ohio
California		
Dec. 6, 4 pm, Glendale, First church.		Nov. 28, 7 pm, Trotwood.
Indiana		Pennsylvania
Dec. 7, North Liberty.		Nov. 29, 6:30 pm, Allentown.
Kansas		Nov. 29, 7:30 pm, Bethany.
Nov. 28, North Solomon.		Washington
Maryland		Nov. 28, Sunnyslope.
Nov. 29, Hagerstown.		West Virginia
Michigan		Dec. 6, 5 pm, Martinsburg-Vancelesville.
Dec. 12, 8 pm, Muskegon.		



**Mt. Hermon.**—Our quarterly council met Aug. 15 to elect church officers for the coming year. Our pastor, Bro. S. H. Flora, presided. Bro. J. B. Peters was re-elected elder and Bro. Calvert Fulcher Sunday-school superintendent. An installation service was held for Bro. Samuel Flora, Jr., on Sept. 6 with Elders J. A. Naff and J. B. Peters in charge. The ladies' aid canned six cases of fruit for the C. P. S. camps and has already started quilting. Each Wednesday evening song practice and prayer meeting is held. Three new members were added to the church roll on Sept. 20. The love feast was held Oct. 17 with Bro. P. E. Bowman officiating. The ladies had charge of the evening service on Oct. 25.—Ruth Wood Nolen, Bassetts, Va., Oct. 28.

**Poage's Mill.**—We met in council on Sept. 23 to elect church officers and make plans for the coming year. Our pastor is John Kinzie, our elder Carl Spangler and our Sunday-school superintendent Wilford Long. Bro. John Kinzie held our revival in August with good success. Bro. Fred Grisso and Sister Marie Long were delegates to district meeting. Our young people are to use one Sunday morning for their program, instead of having a preaching service. Our ladies' aid has been making comforters and two packets for the C. P. S. camps. We have been sending food to the camps each month. On Oct. 11 our church had a home-coming with a good attendance. A history of our church, which we dedicated forty-two years ago, was given by the pastor.—Mrs. H. M. Henry, Roanoke, Va., Oct. 20.

**Roanoke, Ninth Street.**—We met in special council in September to elect officers for the coming year. Bro. C. M. Key was

chosen elder for another year, Bro. E. J. Jacobs Brethren Service representative and C. E. Bowman Sunday-school superintendent. The women's work gave \$50 to the mission school project last year. They have also been active in Sunday evening group meetings. The ladies' aid recently re-elected all of last year's officers for another year. A splendid spirit of interest and co-operation was shown throughout the year and a very commendable work was done. We sent two kits and five comforters to Camp Lyndhurst, and a box of candy and cookies to all the men of our congregation who are in military camps. Thirty quilts were quilted and ninety-three relief garments made. Giving for Brethren Service has noticeably increased in recent months. The Angelus Bible class sponsored outdoor suppers during the summer months, raising enough money to buy new hymnals for our church, which are greatly appreciated. Our revival was conducted Oct. 4-18 by Bro. Ray O. Shank of Covington, Ohio. The interest and attendance were good, and the inspiration from these meetings should challenge us to more abundant living. Five were baptized and one received by letter. Communion was observed on Oct. 27.—Mrs. C. E. Bowman, Roanoke, Va., Oct. 31.

**Selma.**—We were glad to have Bro. O. L. Bryan preach for us Oct. 18 and be with us in the afternoon at our love feast. We were sorry our church was not represented at district meeting; our delegate was sick and unable to attend. We feel very much handicapped by not having a full-time pastor. Bro. H. A. Hoover has served our church as elder and part-time pastor for two years, which we greatly appreciate.—Olivia Wartner, Selma, Va., Oct. 22.



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## OUR MISSIONARIES

### SWEDEN

Graybill, J. F., and Alice, Lebanon, Pa., R. 2, 1911.

### CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Rolland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China

Rothrock, Hazel M., 1938.  
Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

English Baptist Mission, Sian, Shensi, China

Sollenberger, O. C., 1919.  
Wampler, Ernest M., 1918.

### On Furlough

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntingdon, Pa., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.  
Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren, Chicago, Ill., 1936.

Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castaner, P. R. R. A. Project, Adjuntas, Puerto Rico, 1933.  
Schaeffer, Mary, 2262 N. Park Ave., Philadelphia, Pa., 1917.

Senger, Nettie, % General Mission Board, 22 S. State St., Elgin, Ill., 1916.  
Shock, Laura, % Charles Lininger, R. 2, Huntington, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.  
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.  
Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Malduguri  
Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa  
Dadisman, Mary N., R. N., 1941.  
Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Moyer, Edna Faye, 1931.

Studebaker, Dr. Lloyd, and Modena, 1934.

Utz, Ruth, R. N., 1930.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.

Royer, Harold A., and Gladys H., 1930.

Weaver, E. Paul and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

### On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.

Kulp, H. Stover, and Christina, 1524 Moore St., Huntington, Pa., 1922 and 1927.

Landis, Herman E., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Lichty, D. J., and Anna, 1902 and 1912.

Warsler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Fasnacht, Everett M., and Joy C., 1940.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

Ziegler, Emma K., 1930.

### On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.  
Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.

Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.  
Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.



## Bible Games and Quiz Books...



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# GOSPEL MESSENGER

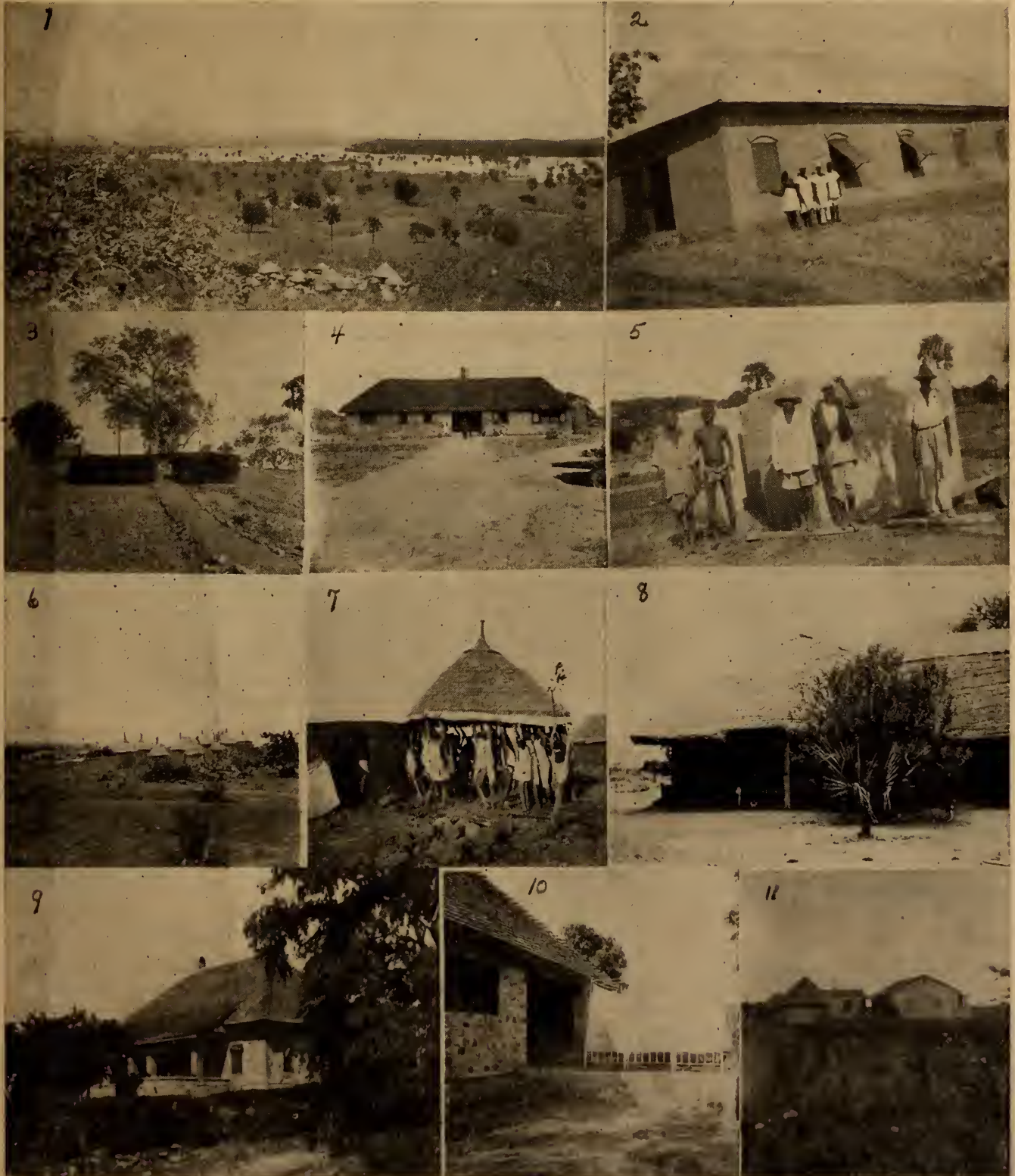
*Annual Africa Number*

*Volume 91*

*December 5, 1942*

*Number 49*

For Explanations of Pictures See Page 5





## *Around the World...*

The increase in child delinquency has drawn from Justice Jacob Pinken of the children's court of New York City the suggestion that the city's parks be closed to children in the evenings and the schools thrown open.

Living costs in Iceland have reached a point more than double that of prewar levels—207 per cent of the 1939 figures. Butter sells at \$1.31 a pound wholesale, milk is 23 cents a quart, and eggs are 15 cents apiece.

American radiocasters are donating radio time valued at \$94,000,000 annually to publicize over the air the work of war agencies in the United States, it was disclosed recently by Elmer Davis, director of the Office of War Information.

The vice-president of the War Production Board, Charles E. Wilson, appealed recently for men and women to take an active part in their churches. "What we need today," he said, "is more men and women unashamed to pray."

Development of the plateau land of northeastern South Dakota as a certified potato raising area is bringing a new agricultural industry to this once drought-ridden state as well as providing a new source of worth-while potato seed for the growers of Alabama, Louisiana, Florida, Cuba and Hawaii.

Bishop Eivind Berggrav, imprisoned primate of Norway, has started work on a translation of the New Testament into modern Norwegian. He is under strict house arrest at his country home near Oslo, the house being surrounded by barbed wire and guarded by fourteen Quisling policemen.

An equal rights committee has been established at Antioch College, Yellow Springs, Ohio, and is carrying on an active campaign of publicity and correspondence to make it clear to everyone that Antioch eagerly welcomes students of all racial and cultural groups. Special scholarships have been established for Japanese-American, for Negro and for refugee students.

A Service Men's Christian League, designed to assist Protestant chaplains of all denominations in their work among men in the armed forces, is being established. The league is sponsored jointly by the Federal Council of the Churches of Christ in America, the World's Christian Endeavor Union, the International Council of Religious Education, and the General Commission on Army and Navy Chaplains. The new body will provide the chaplain with an organization he may use at his discretion and will issue at regular intervals appropriate religious literature and discussion outlines. It will help the service man maintain his church affiliation and aid in preparing him for Christian citizenship in his community when he returns to civil life. The national council of the league is composed of twenty-five people from the co-operating denominations, and five high ranking chaplains of the army and navy as advisory members. Bishop Adna Leonard of Washington, D. C., is chairman; Dr. Daniel A. Poling, vice-chairman; Ivan M. Gould, general secretary; Carroll Wright, executive secretary.

Twenty-five Norwegian clergymen have been placed under police surveillance and ordered to leave their parishes.

A number of prisoners at the state penitentiary in Mississippi will be granted indefinite suspension of sentences on the agreement that they will make immediate efforts to join the nation's armed forces.

In an effort to alleviate juvenile delinquency problems, the ministerial association of Greater Harrisburg and Dauphin County has urged Harrisburg officials to impose a 10:30 p. m. curfew for children under sixteen years of age.

A nation-wide search for the forty most talented students of natural science among 1,650,000 high school seniors has been launched by the science clubs of America. Forty of the contestants who pass the aptitude test and qualify in scholarship and other records will be named to attend the Science Talent Institute, Feb. 21-25, Washington, D. C.

Fifty colleges in the United States closed their doors in the last few months. For the most part these are junior colleges or small technical and liberal arts institutions. Five of them are in Oklahoma, three in Kansas, while Kentucky, Louisiana, Virginia, California, Connecticut and Washington, D. C., have two each. More than twenty states are represented in the list.

The adolescent girl is largely responsible for the ten per cent rise in juvenile delinquency in New York City in the last year, Justice Stephen S. Jackson of the children's court asserted recently.

A Christmas gift project is being sponsored by the Friends Service Committee for the 50,000 American children and youth of Japanese parentage now in government relocation centers in the West.

Four million Bibles have been purchased by the Gideons for use of the armed forces of the United States. One half this number have been distributed and the remainder are in the course of distribution.

More than 20,000 Chinese children are being maintained in forty-five orphanages in China under Mme. Chiang Kai-shek's supervision, and 1,500 guerrilla and refugee children in sixty nurseries and two training schools under the direction of Mme. Sun Yat-sen.

Further restrictions against the Norwegian church include a decree by the Quisling government prohibiting all bishops from leaving their residences. Twenty-eight clergymen have been expelled from their dioceses and placed under police surveillance in addition to the twenty-five against whom similar action was taken previously.

Declaring that "the day of the specialist is over for the duration" because of the shortage of doctors, Dr. M. Pinson Neal of Columbia, Mo., president of the Southern Medical Association, has urged the medical societies of the country to continue meeting despite war conditions "in order to make every doctor a jack-of-all-medical-trades."

Voting to strengthen rather than to curtail any mission field where operations are still possible, the United Lutheran Church, in biennial convention at Louisville, Ky., pledged its "unwavering support of the cause of foreign missions as a deciding factor in the Christianization of the world and in the establishment and maintenance of a just and durable peace among the nations."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

DECEMBER 5, 1942

Number 49

## ... Editorial ...

### The "You" in You

WILL you join us, please, in an imaginary experiment? Try poking somebody in the ribs with your finger. He may look surprised but was it you that touched him? Was it you or just your finger?

Use a sharp stick next time. That may be even more effectual in arresting his attention. But it wasn't you that pricked him, was it? Wasn't it the stick?

Now take a wire a hundred miles in length. Press the key with your finger and make the instrument at the other end click off sounds which convey to him your thought. What is it he hears? Is it you?

Cut out the wire and use a wireless and let the whatever-it-is between you and your friend a thousand miles away make a noise at the other end that sounds just like your voice and in intelligible words at that. Is that you he hears talking, or the machine close to him?

It was certainly you that got yourself expressed, but your friend did not see or hear you. He saw or felt or heard your instrument only, whether that was the "ether," the wire, the stick or your finger. All you did was to will. The contact was made in each case with some instrument. You remained silent and invisible.

Through the agency of your body and other mechanical devices you were able to "expand your personality," to project yourself, so to speak, through a wide range of activity. That is, you were able to get yourself expressed, your desires accomplished.

You see you are a very wonderful being, too wonderful indeed to turn loose without some kind of wise guidance. It would not be safe for you or anybody else.

What you need is the touch of God. Since you are essentially, will—intelligent will—and since

God is Loving Intelligent Will, your spirit-you must be blended with his spirit-him. He must live in you. Then only is it safe for you to roam at large in this wonderful world.

Jesus Christ will help you to get this contact with God. That is the function of the religion of Jesus—to put the life of God in you. True religion simply means the normal "expansion" of your personality—the healthy unfolding and directing of the *you* in you.

E. F.

### He Will Come in Like Manner

THIS is written in response to a special request for an article on the second coming of Christ based on Acts 1: 10, 11. Do you have the content of these verses in mind? For the reader's convenience we reprint them here, including verse 9.

"And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

The inquiring brother did not explain but we assume that the point of his interest is in the phrase "in like manner." How much information does this give us as to the way in which Jesus may be expected to return to earth? At least this is what most people want to know who have trouble with this subject. Why they should be so concerned with this phase of it is hard to understand but facts are facts.

Let us note first that in the strictest literalness "in like manner" would include every detail in the two things compared. The going away of Jesus and his coming back would be exactly alike in all respects: the cloud, his bodily form or at least what



looked like a bodily form, the physical manifestations, everything. If this were the only factor in the problem there would be no problem and all our questionings would end right here. But there are other things involved and it would not be honest to ignore them. The most important are common usage and human ignorance.

Whatever a phrase or word might mean, it is usage that determines what it does mean. "In like manner" and its equivalents are rarely, if ever, used in the all-inclusive sense. They usually refer to some one central fact. Other points of likeness may or may not be included, but the attention of the hearer or reader is invited to the one point of importance. Scripture usage in this matter conforms entirely to common usage elsewhere.

When Jesus referred to certain tragedies apparently known to his hearers (Luke 13: 1-5), he told them that if they did not repent they would all perish in like manner or likewise. We think no one would maintain that he meant to say they would be slain in connection with their sacrifices or that a tower would fall on them. The point of likeness was in the certainty of the essential fact. As surely as the other Galileans perished, so would they. So also in Jude 7 and 8, where the same phrase occurs. The sins of the angels, of the inhabitants of Sodom and Gomorrah and of the blasphemers in Jude's own time were not necessarily the same but these last named were as surely subject to punishment as the former had been. That was the point Jude was driving home.

Who could miss the purpose of the assurance given by the two men in white to the saddened disciples? As surely as they saw their Lord leaving them, that surely he would return. He was not forsaking them. He was not giving up the object of his coming. He would see it through to a successful issue. Any way in which he would accomplish this would be coming "in like manner," regardless of accompanying phenomena.

Consider at this point, please, the second important factor alluded to above, the limitations of human ignorance, especially the difficulty we all feel in making spiritual verities seem real. Notwithstanding this difficulty, Christian faith is sure that the reality far surpasses anything that physical eyes can see. It is not faith in God and his word, it is our own blindness and vanity, that says he must make his promise good in the material terms in which our ignorance has compelled him to state them. We know, or ought to know, that God has provided some better thing concerning us than he was able to promise our fathers, a far better thing without which neither they nor we can ever be made perfect.

Should we not therefore run with patience the race that is set before us, keeping our eyes upon the Author and Perfecter of our faith? Why not leave the full meaning of the "manner" of his coming to him, while we rejoice in the one essential fact, the certainty that he will come? No person in his right mind would deny that Jesus may reappear upon this earth in a physical body. We may have our varying opinions of what is probable but only fools presume to set limits to the resources of Infinity. The other side of this truth, equally significant, is oftener overlooked. No person who believes that spirit force is mightier than material would deny that God may have better ways of accomplishing his purpose than he has been able to reveal to us.

The word of God is so sure and steadfast that the fulfillment is greater than the promise. If you promise your child a dollar and give him two dollars your promise is well kept. It is kept even better if you give him something of more value than any number of dollars. The word of God is not bound by human inability to appreciate what he has prepared for them that love him. The word of God in *his* word, not yours or mine. The word of God will not return unto him void. It will accomplish that which he pleased. It will prosper in the thing whereto he sent it. Christians who believe it will trust him to make good in his own time and way. They will dismiss their worries about that and go about the business their Lord gave them till he comes.

E. F.

### The Return of the Mexican

DURING the hard days of the depression thousands of Mexicans who had helped principally in the field industries of the Southwest were forced to return to their native land.

This experience served to make our nearest neighbors to the south think twice before venturing to return. But the distress in some industries was so keen that organized efforts were made to make it possible for Mexicans to help.

This is how it came about that an organization was set up for the specific purpose of importing 3,000 Mexican workers. The first trainload of 500 arrived in September. What will the coming of these workers mean in terms of international relations? It would seem to be up to their American employers and to the American public.

As for the Mexican workers, we read that they were carefully chosen. "They are young and ambitious and are full of enthusiasm for the good neighbor policy that exists between their country and ours." What an opportunity to raise brotherhood to the international level!

H. A. B.



## That They May Believe . . .

One of the greatest discoveries made by any group of people was that made by members of a certain Samaritan village. One of their women accidentally met Jesus. The report of her experience to her relatives and friends was so enthusiastic that the village sent a special invitation to Jesus to come and visit them. He did come for a couple days. Hear the villagers saying to the woman, "Now we believe, not because of thy saying, for we have heard him ourselves and know this is indeed the Christ, the Savior of the world."

This is one of the greatest statements that can come from human lips. To have men believe because of their experience with Jesus is the goal of every true Christian worker, minister and missionary.

This is the goal of our Africa mission group. We are very thankful that so far they have been able to continue their work with very little hindrance from the present war. Their location, both in Africa and in Nigeria, is helpful in this respect. So, we welcome this Africa number of the Gospel Messenger and pray that all of its readers may be encouraged to support the church in its beginnings in Africa. "Now we believe" will be a welcome statement to us all as it comes from the Bura people who have been led into an experience with Christ by our missionaries.

"Pray ye therefore the Lord of the harvest that he send forth workers into his field."—Leland S. Brubaker.

## Storms Have Lifting Power

BY DESMOND W. BITTINGER

WHILE we were riding toward an African village one day, a storm cut across our path. Ahead of it smaller animals fled and then larger animals. Birds flew noisily in front of it. Indications were that it was going to become of tornado proportions, so we too fled into the shelter of a protecting ledge.

While seated there, we saw high over head a lone eagle that looked at the storm and did not flee or even seem to be disturbed. As the storm swept up, he faced it with wings outspread and the currents from out of the storm lifted him higher; above the storm he was safe.

Small men run from storms. Men of courage alone fight storms and often are crushed by them. Great men put their trust in higher leadership, face the storms with great faith and often are lifted higher by the currents that flow out of them.

The records speak loudly of souls that have been strengthened in storm. Paul and Silas faced a storm with high courage and baptized a jailer and his household. Daniel faced a storm and changed the heart of a king. Joseph was not broken by the discouragements that surround slaves and prisoners but came out of slavery and the prison to become the savior of his people. Through a wilderness of confusion, Moses led his people out and was the instrument through which a great law was born. Abraham Lincoln faced a storm "with charity for all and malice toward none" and became a leader who set a pattern for the world. Jesus faced Calvary and fled not before it. Because of that, he began a kingdom which is being and shall be built.

Missions are not dead now, nor are they in any way heading toward death. The missionary, sometimes the missionary almost alone, has gone across the world an ambassador of good will for the kingdom's sake. His people have neither forgotten him nor his purposes. In the storm, those missionaries who can remain at their posts are building and being lifted. After the war, the position of the missionary among the nations will have been lifted.

He goes now in small numbers; he will go then in great numbers to build the kingdom.

The storm has not hurt him nor destroyed his work, for the storm has lifting power.

McPherson, Kansas.

## On and Near Mission Compounds

(See Front Cover)

1. Scene overlooking the Hawal River when the waters break over the river bed. This is near the Garkida mission compound.

2. The men's hospital ward at Garkida, Africa.

3. The hedged-in lot where rest Ruth Royer Kulp and infant son and Joan Studebaker—a sacred spot near the Garkida bungalows.

4. Front view of the Lassa hospital.

5. Evidence of building work. Very excellent bricks are made.

6. A group of granaries which add beauty to the landscape. Products of the farm are stored in them.

7. "Take up thy roof and walk." After the walls of a building are ready and after the roof is finished, it is lifted by a group of men and placed on top of the walls.

8. Outside the Garkida church on dedication day.

9. Faw home. It is known as House No. 3 at Garkida. It is typical of the better type of house now found on our field.

10. Outside the missionary bungalow may be seen three beds. A large net curtain covers them and gives a sense of protection from mosquitoes and other things such as snakes and leopards.

11. A missionary home.



## Paths

BY SARA C. SHISLER

Two phases of the African bush which impressed me most as a newcomer were its vastness and the many winding paths. The paths still fascinate me as much as ever. They are so elusive, so secretive. I wonder where they all lead to, why they are almost always crooked, how old they are, how many generations of bare feet have followed them, the various types of people and their various missions. If one could write their history, one would be writing the history of a large part of Africa's bush country.

Some of the paths were warpaths in days gone by. Whole communities fled before a conqueror on the march. Whole villages migrated in search of a new water supply or good farming land. Then, too, in Africa there is always the traveler going somewhere to trade, going the rounds of the various markets and home again.

The paths between villages are beaten down hard. The family tie is strong in Africa and it is considered necessary to make many calls, especially in case of sickness or loss of some kind. The in-law problem is very complicated, especially on the part of a married man toward his wife's people. His obligations are many toward them. Then there are the social occasions—weddings, dances, palavers, "cryings" (mourning and ceremonies in connection with a death), etc. There are always the newgatherers and scatterers also, messengers on various missions, people going to borrow money or to collect a debt. Africa needs her paths and uses them hard.

Perhaps the paths worn the most of all are those leading to the village water supply. One of the most demanding tasks of the African woman is carrying the water for all the household needs. She may need to go down or climb up a steep hill each trip she makes. She often needs to walk several miles for each gourd of water or, during the dry season in some sections, she may need to walk eight miles each way for one gourd of water. No matter how old she is, if she still has some strength left, or how tired she is, or that the baby must go along on the back, the water must be carried. But many times it is also a social occasion, for a number of women may meet at the well, spring or stream. As they bathe and wash clothes, they exchange news, gossip and have a good time in general.

The white man has built roads for his motors and his business. A "big road" runs through the Marama compound. During the dry season, there is a well-defined path in the road which many feet follow unconsciously. I often find myself following the path in the road instead of the road itself. It must be the fellowship of other feet unconsciously drawing one into the narrow path in the big road.

All of these things are symbolic of what our hopes and

prayers and dreams are for Africa. We want to make the paths leading to God and eternal life just as vital to their everyday needs as are the bush paths they follow day by day. We want all of life—social, economic, spiritual—to be undergirded and interwoven so thoroughly with Christ's principles that they may follow unconsciously in the right paths. We want them to seek the Water of Life as tirelessly and as regularly as they seek the natural water day by day.

*Marama, Africa.*

## Things Which Make Us Rejoice; Things Which Call for Sympathy

BY CLARA HARPER

When, as we go out among the villages, the small children come to salute us and call us by name and want a story or ask to play some game, we get a real thrill of joy. Also when we go along a path and the children are happy at our passing and come and talk with us, we rejoice.

When we see the young people interested in the farm work and in ways of developing their farms, our joy is great. To see the young men beginning fruit orchards of their own near some convenient water hole where they can care for them is a cause of sincere rejoicing. Some plant for trade; others for the food they will eat themselves. When they come and ask advice about what to plant and how to make their farms better, we feel inspired. When others and still others become interested in our seeds and plants and want to try new foods, we feel that our efforts are vastly worth while.

I believe my greatest joy is to sit down in a compound or under a tree with a group of men or women and talk with them of their work and about things of the kingdom. I enjoy answering questions of theirs about the world, the war and how we travel when we come to Africa from America. It was wonderful to see how thrilled they were with the story of Miss Utz's experience on the Zamzam and how they rejoiced that she was willing to try again to come to them.

Clean compounds make one happy also after seeing so many dirty ones. Some women are really clean. Some have had little teaching but keep things clean. I always tell them how pleased I am so they will keep on having a nice home.

In one village I visited the Christians who were busy on their farms, but they insisted on having worship in the morning as a group before they went to their work. They really were hungry and thirsty for help. We called them all together in the evenings also for a message. From fifteen to forty people enjoyed these meetings.

Now we shall consider the other side for a moment, for there are things which call for sympathy. When we see babies sick with colds, we long to help them. When we see mothers pouring water down the throats of young children by shutting the nose first so that the babies gasp for breath, we feel driven to change this custom. When we know that in a number of cases, their babies die from this sort of treatment since water goes into their lungs, it all makes our hearts sick.

Then there are old grandmothers living in old houses made of grass. One old lady could not stand up in her house because it had fallen down on one side. She was so poor that she did not have much to eat and she had no clothes. She had come to live with a daughter and

### Africa Field Editor

To Sara Shisler belongs the credit for doing the work of the field editor for this issue of the Gospel Messenger. Her fellow missionaries responded when she called upon them for contributions and she in turn was prompt in sending the materials in for publication.





Common and Uncommon Scenes in Africa

1. Tuesday is market day at Garkida and on that day everyone sees everybody else in the market. Meat, corn, peanuts, salt, greens, eggs, butter, sour milk, clothing, cloth, jewelry, cosmetics, pottery or almost anything else that a Bura or Fulani might want to buy or sell may be seen in the sun and dirt here. 2. Scene in Jos Market. A shirt for you or a wheel for your car, all at the same counter. 3. A yoke of oxen from the Leper Colony is used to haul stone, brick, cement, wood and other things at Garkida station. Oxen are slow, but usually they are sure. 4. One of Africa's dime stores in the market place at Jos, Nigeria. It is a liberal education for a new missionary to visit a market. Almost any article in the common everyday use of the people is to be found spread out on the ground and offered for sale. 5. Marama market scene. Do you need any clay cooking pots today? Here is the place to buy them. Could you carry one of these gourds on your head as you see them in this picture? All African produce goes to market on heads or on donkeys. 6. No one is likely to break the speed limit if he travels with these faithful beasts. This is a scene on the north end of the mission station, Garkida, Nigeria.

Pictures taken by Mary N. Dadisman, Nigeria, Africa.

since she could not work, they did not want her. Another old woman had stiff joints and although her daughters came home and tried to help her sometimes, yet many days she had no help. All such conditions make one very sad.

One day I visited a home in which was a girl about fourteen who had dysentery. I asked the family to bring her to the hospital. They did not bring her because they did not want her to live. They said she had a bad spirit because she saw things in her sleep, and someday it would cause them harm. The girl did not want to die. She wanted help, but she died in two days. It just wrings one's heart to know such things when one cannot help.

The old men have a better life than the women have. Most of them have good houses and as good food as the family can provide. The younger people are afraid not to give them good care because they believe the old men's spirits will visit them after they are dead. Since they do not want spirits of the dead visiting them, they do what they can to please the older men.

Another thing which is found in many countries the world around is also found in Africa—people who are sick and in reach of help but who do not want it. They want to die. How these conditions pull at our hearts and call forth our sympathy.

*Marama, Africa.*



## Material and Spiritual

BY PAUL E. WEAVER

### Mousetrap Versus Cat

Have you ever debated the relative merits of a mousetrap as compared with those of a good cat? The other week, one of my friends called to get a mousetrap which I had bought for him in Garkida. The trap had cost six pence or ten cents (that is, two days' wage in Lassa). One of the boys standing on our back porch suggested that it would be much better to get a cat. This brought forth an irrefutable argument from a young Margi woman standing near-by. "Yes, but if a cat catches a mouse, it eats the mouse. If a mousetrap catches a mouse, you get to eat the mouse." All our Margi friends readily agreed to this decision. I had never considered this particular advantage before. Had you?

### God Remembered

God Remembered is the name of one of our Margi Christians. He was baptized a little over a year ago. This year, within two months, all three of his children died in the amoebic dysentery epidemic. On the day that his last child died, I went to him with one of our Christian leaders. There he was, surrounded by his pagan relatives and friends. They were telling him to chase away his present wife. Through witchcraft her former husband had killed three children, they said.

God Remembered sat there, bowed with his grief. He never had the advantage of a lot of school training. At times like that, even the best American Christians would be sorely tried. It took strong moral courage and Christian faith in such an hour of darkness for that man to tell his friends that he would not leave his wife, who seems to be incapable of further childbearing. Margis feel that to leave no children is to be lost to posterity. They covered the grave of his last child that day. Then the bereaved father turned to his friends and told them that he could not leave the way of Jesus and return to the old ways. There are many discouragements in mission work. But that evening as I walked home I felt that the work that you and we are doing is worth while. When the going is hardest, it seems that God remembers.

*Lassa, Africa.*

## Ignorance Is Not Bliss

BY LLOYD R. STUDEBAKER, M.D.

A man appeared at the door of the doctor's house. He had ridden on his horse a distance of fifteen miles through the bush. He wanted the doctor to come help a woman who had been in pain now for three days but had not yet delivered her first child. But the doctor could not come. He was away on a trip to Yola, one hundred miles away, to see a very ill man serving there with the British forces. He would not be back until the next day. The doctor's wife urged that the hospital stretcher be taken and that the woman be brought at once so that she could have proper hospital care. The man hesitated but said he would have to return and consult the husband. A woman can never come to the hospital without first having permission from her husband.

Three days more passed by and the man again returned, this time with two horses. "The woman is still in much pain. She has not given birth and the child no longer struggles. We think it must be dead. Will the doctor not come and take the baby? Here I have brought

a fine horse for you to ride," he said. It was already dark; lightning was streaking across the sky; soon it began to rain continuously, making travel through the bush impossible.

The doctor asked, "But why did you wait three more days before returning? I supposed the child must have been born. Oh! The husband was not at home and you had to wait until he returned to get his consent." The husband had gone on a journey and had not returned for several days.

It did not take much imagination to realize that this was a case for surgery or that any treatment now would probably be useless. The only hope was to get the woman to the hospital, since it was quite out of the question to transport the necessary equipment through the bush. A stretcher was dispatched at once in spite of rain and storm. She arrived at the hospital the next day about noon. She was a young, good-looking African girl, not more than eighteen. But the beauty had gone from her face during the trying experience of the past week. All the native midwifery and *juju* had been tried to no avail.

Already the symptoms of puerperal fever were well advanced. Haste was made and the delivery of her dead child was soon completed, but this was only the beginning of the fight. Deadly poison had spread through her helpless body and she lay stricken, growing rapidly weaker and weaker in spite of every effort by doctor and nurses. She passed away, another martyr to the specter called Ignorance.

Little do you in America realize the pain, suffering and grief brought on by ignorance—ignorance of so many simple rules of health which we take for granted, ignorance of the importance of time in dealing with the sick, ignorance of the power of infection, ignorance of the cause of infection itself. No, ignorance is not bliss. But Africa is awakening. And many thanks to Christian missions are due for that awakening.

*Garkida, Africa.*

## A Glimpse Into a Market Place

BY MARY DADISMAN

How many of you have wished for a glimpse into the market places that are spoken of in the Bible? What kind of place was it into which the sick were brought seeking the healing touch of Jesus (Mark 6: 56) or where Paul talked every day when he was in Athens (Acts 17: 17)? I have not seen those particular market places but since I have been in the land of the black man, it seems to me that I have a clearer idea of what the Biblical authors saw when they said *market place* and can understand why Jesus and Paul went there.

If I were to define the term *market place* for you, it would sound something like this: A market place is the place in a given village where all the paths of the village converge into a large bare area. Here crude grass shelters stand on sticks to protect the traders from the sun and rain. At this place on market day, one can smell the foulest odors that ever floated into the air, see the most unappetizing-looking foods that were ever eaten by man, hear the most languages that were ever heard spoken at one place, feel more contaminated than one has ever felt in his life and meet the poorest and most undernourished people that he has ever met. But a market place to a Bura or Margi means a place where one goes every Tuesday or whatever day market is held to meet his friends, to trade his peanuts for greens or corn or meat or a pot



or some beads or perfume or bean cakes or salt or any one of many other things that have been brought to the market.

To the onlooker, the market place on market day is a teeming mass of black bodies gleaming in the sweltering sun. A few are clothed in long, flowing, white robes; some have a piece of cloth a yard or two long and about half as wide wrapped about their bodies; others have just a loin cloth and beads. Children wear little short shirts or nothing at all. All, except perhaps a few Christians, are wearing their pagan amulets for protection against the evil spirits. The chatter from this buzzing throng can be heard for some distance away, and there's a constant stream of men, women, children and donkeys, loaded with their wares, going and coming from early morning until midafternoon when market is over.

As one goes about through the crowd, he has to find his way cautiously to avoid stepping into a gourd of corn or sour milk or a cooking pot or countless other things. Anyone with anything to sell sits down on the ground with his merchandise and the throng weaves in and out around him and the grass protections under which those who came very early are sitting. Market day is a big day in the rural areas and everyone who is at all able goes: the rich and the poor, those who are well and strong and those who are blind and crippled. This, doubtless, explains why our Master and Paul went there to preach and to heal. The multitudes in the market places of the world today are just as much in need of the gospel as they were in the days of Jesus and Paul.

*Jos, Africa.*

## Informal Happenings at the Garkida Leper Colony

BY MODENA STUDEBAKER

### Hoeing! Hoeing!

As this is written it is the spring of the year in Bura-land. As far as the eye can see, the earth stretches out in green velvet beauty. The corn is well up now and all the uncultivated land is covered with new green grass. It is a time of happiness and also a time of hard work for the lepers. Along with the guinea corn, the grass and weeds spring up prolifically. So hoeing, hoeing, hoeing is the order of the day. Men, women and children all go out to hoe their farms during the morning and later afternoon hours. To the lepers who are not maimed, the farm hoeing is work, but a joyful work. To the old men and women who have lost all or part of their fingers, hoeing is practically impossible. These mutilated cases have money for food provided them, so that it is not really necessary for them to farm. Also, many of them have friends who hoe for them. But a great inner compulsion seems to grip these people at planting and hoeing time. So some of these poor, fingerless people ask their friends to bind their hoes tightly around their wrists and they go to the farm to hoe. Think of hoeing a farm in this manner!

### Bible Classes

How would you like to teach a women's Bible class of fifty women or a men's Bible class of close on to one hundred men at the Leper Colony? It is a real joy! The baptized Christians had been wishing for some time that they might have further instruction in the Bible, so they organized two Bible classes which meet simultaneously in different buildings from seven to eight each Sunday

morning. The men's group writes out Bible passages which puzzle them, and Mr. Faw, their capable teacher, is kept constantly on the alert, answering their eager questions.

### Friend and Evangelist

One of the finest things with which the Leper Colony is blessed is a small group of true Christian leaders. Two stand out in particular. The quieter one, Dimas, you might not notice at first. He is unassuming and mild-mannered. But underneath that quiet exterior, one gradually discovers a quality of Christian devotion which is deep and unwavering. Whatever the occasion of Christian worship or service, he is always present. His steady, unfaltering faith is constantly felt like the unobtrusive but powerful undergirding of a great bridge. Thank God for men like Dimas.

The second leader, Timawus, is one you could not fail to notice. Although he holds most of the high positions in the colony, he remains modest and charming. He is a friend of all. His influence for good is far-reaching. One day he asked me to accompany him in visiting a Christian couple who had had a violent quarrel. As we entered the compound, the wife met us, her cheeks stained with tears. The husband had been out hoeing, but he came in. He seated himself in silence. It was evident that he had steeled his mind against anything we might say. I sat ineffectually by, appalled at the hardness of his face, feeling that this was certainly a hopeless case. Timawus began talking to the man in a low, sympathetic voice. We could see the man's tense body begin to relax, and presently he began to talk. Timawus listened patiently to all the husband and wife had to say concerning the sins of the other party. He made no attempt to judge them but asked the man to find certain scriptures in the Bible and we read them together. Then we talked quietly a little longer and had prayer. As we left, I thought gratefully of how simply and effectively Timawus had dealt with a most difficult situation. May God keep these leper church leaders humble, true and courageous.

### Donkey Business

Each Sunday morning during the quiet of the church hour, a donkey or two brays very long and very loudly just outside the church doors. This regular intrusion each Sabbath morn puzzled me. Why should we forever be thus annoyed? The doctor smiled and said, "Don't you understand? These donkeys are the people's Fords and Chevrolets, which they have driven up to the church door and parked. It is just the Africa version of it that the conveyances happen to be vocal!"

Evelyn Horn and African Nurse With Leper Colony Nursery Babies





### Glimpses of Christians and non-Christians

1. An African girl learning to be a nurse. The baby is sweet and clean.

2. This is Jakwa Mshelia, about whom Chalmer Faw wrote in one of his articles.

3. This is Gwanu Tarfa, the pastor's assistant.

4. Grayce Brumbaugh and her two Margi house girls. The woman with the children has been driven out of her husband's compound because he took another wife that he liked better.

5. The Garkida Leper Colony dancers. These two boys dance and play in the Leper Colony to amuse visitors. They have leprosy.

6. The Garkida Post-Elementary School, 1940. The four men with hats are teachers. The two at the extreme left are (left to right) Paul Anfani and Birma Shelangwa. Those at the right are (left to right) Jakwa Mshelia and Inuwa Mshelia. The portion of the building showing at the right is that of the Garkida church building.

7. Garkida Elementary School, 1940. The figures in the shadows under the eaves are the teachers.

8. The boarding girls in native costume, Garkida.

9. Some of the thirty-eight babies with their mothers, who were dedicated at the Garkida church, Oct. 27, 1940. Note the Bura mothers with babies on their backs. Missionary mothers and babies (also dedicated at the service) are Mary Petre and Rebecca Elizabeth, Modena Studebaker and Elizabeth Joan, Mary Faw and William Robert.

### Give Me a New Name

One afternoon as we were out saluting, we visited a woman of the name of Wednesday. We teased her a bit about her name. She replied, "Well, I never did like my name, but I was never given a new name when I was baptized as some are." We said, "Well, we shall give you a Bible name right now if you wish it." She emphatically did wish it and before we left the compound, she had been renamed Mary and reminded of all the splendid line of Marys in the Bible. As we went to the

next compound, Mary went along and happily told the story of her new name. The long and short of it was that before we went home that evening, we had renamed not only Mary, but a Martha, a Ruth and an Esther as well!

*Garkida, Africa.*

Add to the missionaries to be prayed for this week the names of Paul E. Weaver and Zalma Faw Weaver.





## Lassa News Notes

BY ZALMA WEAVER

During the past dry season, when women's work was light on the farms, we had a splendid women's school. The women met three days a week for reading, Bible study, sewing and instruction in hygiene. They enjoyed their school and attended well.

This year we started having regular meetings with the old men of the village. Their meetings were periods of informal discussion about problems that concerned them. Old people in Africa move slowly. These men enjoy learning about the Christian way of life. Most of the important village leaders have taken an active part in these discussions.

Before the rains came, cerebral spinal meningitis once more attacked our area. When the rains settle the dust here, the danger is past. In some villages, the epidemic killed many people.

At the time of this writing (July 10, 1942) we are faced with an epidemic of amoebic dysentery. Our nurse, Miss Brumbaugh, is carrying on splendidly with the closest doctor one hundred miles away. Perhaps in spite of war, you will send us a doctor this year.

In the past year, two Margi grandfathers and two Margi grandmothers were baptized.

Lassa, Africa.

## Garkida News Notes

BY MODENA STUDEBAKER

### Jos School

The Jos school for European children is scheduled to open by the middle of July. The last-minute preparations are occupying the attention of the house parents, Brother and Sister C. C. Heckman. Because of war conditions, all the building done was on a greatly reduced scale from that which had been originally planned. Brother Heckman did the building. The plot used is not the one applied for but the vacation plot which we have had for some years. The small hostel is not a new building, but the former vacation house has been enlarged to make a comfortable home for the house parents and the seven boarding pupils. The small school building erected includes one schoolroom, a storeroom and the living quarters for the teacher. Miss Dadisman has left her nursing duties at Garkida to become the first "school-marm" of our new enterprise. We will miss her greatly here at Garkida where she is badly needed in the hospital, but we have temporarily released the Heckmans and Miss Dadisman from the work at Garkida until further staff can be sent out. We are hoping that that time may not be too long delayed.

Of the seven boarding pupils, two will come from our own mission, Myrna Faw and Marilyn Studebaker. One pupil will come from the Sudan Interior Mission. The rest will be made up of children of English parentage from the canteen, mining and government circles. All indications are that a fine type of pupil will attend the school. There are five day pupils, making a total of twelve. The first, second and third grades are taught for the present, and the children range in age from six to nine. Our primary purpose in founding the school is to serve children of missionaries, but we shall also serve as many outside pupils as possible. The government has been most helpful and has encouraged us in every way thus far.

The school term will be different from that in America because of different climatic conditions. We wish to have the pupils at home on holiday during our coolest months and in Jos during the hot season of the year. So it has been decided that the school term will begin the first of February and close the middle of November. It is hoped that the parents may be able to spend one month on holiday in Jos near the child during the school session. If this is possible, the children can spend three and one-half months a year with their parents. We pray that this new venture may prove a boon in making it possible for Africa missionaries to stay on the field for longer terms of service.

### Off to College

The mothers of the children who will go to Jos to school have found themselves faced with a task equivalent to, or worse than, that of getting a daughter off to college, and across the continent too. Or so it seems to the mothers. With no stores of ready-made articles closer than England or America, it has been a job to outfit little girls to live away from home all but three and one-half months of the year. But at last the work on innumerable small pieces of clothing came to a close and tired mothers breathed sighs of relief. But how lonely it will be without the children's gay childish voices for so many months of the year!

### Midyear Mission Conference

The entire mission met at Garkida from June 1-9 in a special called meeting to discuss the work of the church in Africa. Day after day we met, discussing various problems and trying to plan our work so that it may produce more devoted, wholehearted Christians. A daily devotional period was one of the richest parts of the conference and one of the most fruitful. We have found that it is not too difficult to attract quite a group of Christians so long as the standards of Christian living are not very high. But to build a church in Africa with strength of purpose and unwavering devotion to Christ

## What to Pray For

*Week of December 5-12*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Ira S. Petre.

Mary Guyton Petre.

**Remember the missionaries on their birthdays**

### Africa

Harold Royer, Dec. 3, 1902.

Desmond Bittinger, Dec. 14, 1905.

### China

Minnie Flory Bright, Dec. 21, 1880.

Mary Schaeffer, Dec. 16, 1890.

Ernest Ikenberry, Dec. 29, 1892.

W. Harlan Smith, Dec. 22, 1893.

Corda Wertz Krieger, Dec. 1, 1898.

Rolland Flory, Dec. 25, 1912.

Helen Buehl Angeny, Dec. 15, 1914.

### India

Anna Detweiler Blough, Dec. 1, 1872.

J. M. Blough, Dec. 12, 1876.

Florence Moyer Bollinger, Dec. 16, 1896.

Betty Rogers Blickenstaff, Dec. 2, 1913.



is quite a different matter. At this meeting we attempted to make our standards for baptism higher and the courses of training for that sacred rite much longer and more thorough. We feel convinced that this is fundamentally sound. But there are many heartaches along the way. This program is not a popular one or one calculated to bring in large numbers of new Christians. Rather it is aiming at building a church in Africa, which may be permanent and strong, whether the missionaries are permitted to stay on in this field or compelled to leave. We feel we have never needed the prayers and support of the home church more than we need them just now. It is a critical period in the African church and the growing pains are severe. We know we can count on your prayers and loyalty. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 13).

*Garkida, Africa.*

## Chibuk

BY IRA S. PETRE

The work at Chibuk at present falls into two divisions: evangelistic and medical. There are always minor duties about the station calling for one's time also.

The evangelistic work is usually just about as big as one's time allows it to be. Throughout the past year, services have been held in six out-villages regularly. Five other villages have been receiving occasional contacts. Each Sunday about three hundred people hear the preaching of the gospel. One would be a bit hasty to try to evaluate the effects of one year's work, since Chibuk was staffed only last year. However, I feel safe in saying there is a very good interest in the church being developed among the people. A friendly attitude and a warm welcome from these people are encouraging, to say the least.

In the main Chibuk village we have a small but interested group. In this group are four covenant Christians. From this group, we hope to develop the nucleus of the church at Chibuk.

The dispensary is performing an important function in the life of the people. There is no regular native dispenser at present. Mrs. Petre and I carry on the work with the help of an assistant, who is our most outstanding covenant Christian. During the month of April, 125 different people received over 600 treatments. This is only the beginning of the work. Were a full-time nurse provided, this number would greatly increase.

Through the door of medicine, one can win his way into the hearts of these people and help lay the foundation work for an ongoing church.

*Chibuk, Africa.*

## Junior Missionary Project for 1943

During the year of 1943, the junior groups will give their missionary offerings to the children of our Africa mission field. The juniors will read and enjoy the fine book, *Up and Down South America*, which gives many interesting facts about the children in the countries south of us. And at the same time, they will learn about the juniors in Buraland and among the Margi tribe. A mimeographed program has been prepared combining the two great countries of South America and Africa. It is free to each junior group. The study book is 60 cents and the teacher's guide sells for 25 cents.

## Two Publications of Christian Missionary Pioneering

BY LELAND S. BRUBAKER

*Answering Distant Calls*, edited by Mabel H. Erdman. \$1.50.

No tales of front-line heroism are more thrilling and no fiery preacher more convincing than these action-packed lives of men and women who carry the Christian faith to the corners of the world. Here are the exciting stories of eighteen creative personalities, for whom no call of faith is too distant.

In the book you will meet William Donald McClure challenging witchcraft in the heart of Africa, Doctor Ida Scudder searching out patients on the Indian roadside, Frank Laubach teaching thousands of Filipinos to read, Anna S. Kugler pioneering in South India, William Caldwell Johnston arbitrating for African chieftains, Charlotte B. DeForest teaching Christianity to Japanese girls, James W. McKean helping and healing his Siamese friends, Brayton Case growing vital foods in Burma, Dellman Bullock teaching Chileans to farm, Harry White Myers helping make Kagawa great, George Reinke Heath making converts on the "Mosquito Coast," Chester Bertram Rappe helping to build a new China, Jacob Gass living his faith in India, the paralyzed Bishop Schereschewsky translating the Bible into Chinese, Searle Bates coolly facing the invading Japanese in war-torn Nanking, Harold Stover Kulp making friends by demonstrating pole vaulting to African village boys, Susan Bauernfeind helping the mill girls and orphans of Tokyo, Regina Bigler handling 37,000 cases a year in her Canton dispensary.

*Answering Distant Calls* is the result of the collaboration of the missionary boards of fifteen denominations working through the Student Volunteer Movement. Each board nominated one or more persons to be included in this panorama of Christianity in action.

In *African Villages*, the story of H. Stover Kulp, written by Anetta C. Mow, is one chapter of this book.

This is good reading and provides character biographies that are interesting reading for young people, teaching material that teacher and pupil enjoy, and story material that every leader, teacher, minister, and speaker can use many times over. It should be a required book for missionary reading.

Copies of this attractive book can be secured through the Brethren Publishing House, 22 S. State St., Elgin, Ill., distributors of Brethren literature.

*In African Villages*, The Story of H. Stover Kulp, by Anetta C. Mow. 15c.

This pamphlet is a reprint of a chapter in the book, *Answering Distant Calls*. Written by Anetta C. Mow, missionary education secretary, it tells in a clear, concise and graphic way the story of our first beginnings in Africa, the problems encountered there and the enduring faith of our church workers.

The pamphlet is filled with paragraphs packed full of information. "Saturday morning, March 17, 1923, was a great day for us. As the light of the dawning sun was breaking over the eastern hills, we had the groundbreaking service for the first house to be built by the Church of the Brethren in Africa. Two scriptures were read: Ephesians 2: 4-22 and portions of the fifth and sixth chapters of 2 Corinthians. When we knelt to pray, the

(Continued on Page 14)



## Another Sacrifice . . .

BY CHALMER E. FAW

With the death of little Joan Studebaker on August 3, the Africa mission laid its fourth life on the altar of sacrifice for the salvation of the Bura and Margi peoples. The first two were Ruth Royer Kulp and her infant son, Harold Stover Kulp, Jr., and the third, Dr. Russell Robertson. Considering the large number of missionaries that have come and gone and the thirty some missionary children that have been on the field, this is not an excessive toll, particularly for a land proverbially known as "the white man's grave." These have been, however, costly sacrifices, every one, and no less poignant for their having been few.

Joan spent her entire two years and seven months in Garkida, born in Africa and bequeathed to Africa, the most beautiful symbol of love for a cause and a people any parents could be called upon to offer. Her short life was marked by a joyous, happy loveliness, which won the hearts of white and black alike. No child seemed possessed with a greater measure of health than she; none excelled her in radiant good nature and cheer. She was in every way the perfect representative of missionary children, and her going was the symbol of childhood's perennial share of sacrifice in winning the dark corners of the world for Christ.

The crowd of Bura Christians who gathered, stricken with grief, to lay Joan to rest beside Ruth Royer Kulp and her son on the little grassy hillside in Garkida and the hundreds of lepers who packed the church for the memorial service at the Leper Colony the following day will not soon forget this sacrifice. Here is proof again that the white man has come because he loves this people and so great is that love that he comes prepared to lay down his life for them, or, what is even harder to do, give them the life of one of his dear ones. The Christian strength and courage shown by Dr. and Mrs. Studebaker in this tragedy have inspired all to renewed consecration to the task ahead. Missionaries and Africans alike will long be chastened and challenged by the memory of this offering, and the beautiful spirit of little Joan will continue to live in the rededicated lives of hundreds who give assurance that her sacrifice shall not have been in vain.

*Garkida, Africa.*

## The Prowling Enemy

BY FAYE MOYER

It was night. The people of the Bura compound were all fast asleep. The father and mother on their mats in their huts, the children on their mats in their huts. The chickens were also at rest in their little mud pen, and the sheep and goats in theirs. All clustered together in the compound inside the grass mat fence. All was quiet.

But suddenly there was a commotion, a confusion among the sheep and goats and the chickens as if something were disturbing them. The people of the compound were aroused and set about finding what was causing the disturbance. They looked first about the sheep and goats, for it is no uncommon thing for hyenas to come through the gateway or through a hole in the fence and carry off some animal. But the sheep and goats were all there. The gate was closed and there

was no hole in the fence. Everyone was hunting—no, not every one, for where was the daughter who was almost a young lady? It was discovered that she was not among them. Her sleeping mat was empty. Where could she be? They must learn what had really happened. Piecing together the story, it seemed to be somewhat like this:

A leopard had jumped over the fence when all was quiet. And for some reason, he had not bothered the animals but had found the unprotected girl sleeping and had pounced upon her, probably fastening his teeth into her throat as there was not a human sound they had heard. He took her, threw her over the fence, sprang over after her, carried her to some rocks not too far away and began eating the body. When the body was found a little later, there remained the head and the lower part of the body; which were taken and duly buried. This young girl was so ruthlessly snatched away from her people and life that this village of Tiraku is still living in fear of this prowling enemy.

I know that it is not all a fanciful story because it came pretty close home. When my gardener came to work the second morning after it had happened, he came to my back door as usual to say good morning. But this morning, he said, with tears in his eyes, that he was sad and could not work this day with a light heart because some one had come in the night to tell him that his brother's daughter, Pindar, had been taken by a leopard.

## A Flower of Life

BY VELTA MYRLE ALLEN

God's "bundle of heaven" I held in my arms—  
All soft and round and sweet.  
Her breath as fragrant as dewy flowers,  
And cuddly—and petite!  
I breathed a prayer to the God of all  
For sending a flower so rare  
To give the joy and happiness  
That loved ones always share.

As time passed on the pattering feet  
Left smudges on the rug,  
There were fingerprints on my windowpane—  
But forgotten in a hug.  
I felt the delight and keenest joy  
Of lisping words and prayer,  
Of wondering thoughts and precious hours  
As I caressed her silken hair.

Like flowers, God gives them all to us  
To keep—for just a while.  
Their sweetness and their energy  
No love can quite beguile.  
And then God takes what he has given—  
We question not his power—  
And even though our hearts are torn  
And it seems our darkest hour

We pray and thank thee, God,  
For all thy blessed love—  
But when at last we've done thy work  
May we all meet above.  
*Oakland, Calif.*



A day or two later, he went to see the family and brought back the story.

Sad as this true story is, there are worse things that can happen to people. Satan can come slyly among people and snatch away their hearts. A body found dead, torn by some wild animal, is sad, but a human soul wrecked by evil forces is tragic.

As we grieve for this Bura family in their tragic loss, let us grieve for our lost Bura brothers, lost because they are still in the dark. Let us pray for the young Christians who are beginning to walk in the light, lest they be snatched from their faith by some evil force.

*Garkida, Africa.*

## Happy Birthday

BY GRAYCE BRUMBAUGH

Esther was born at the Lassa hospital on January 27, 1941. She is the daughter of Chibamai (the mother) and Madu. The parents are both members of the Lassa church, though at present they live in a village about three miles from Lassa.

Several days before Esther's first birthday, we were invited to attend the party which was being planned. Perhaps all of us have enjoyed numerous birthday parties, but this one was different from any I had ever attended.

Will you go with me to the village where Esther lives? There is a good bush road to the village and, since the party was to be held at noon, we went in the car. Having often been to their village, we went directly to the compound and greeted the people who were there. Soon we were told that we were to wait in the church (school building) so we went there. Quite a number of the school children were in the building so we sat on the

mud benches and talked to them and sang several songs with them. Before long some older men came in and sat on the floor. Very soon some women came, too, and the schoolteacher. He sent out all the children, but as more and more men and women with babies on their backs came, we began to wonder just what kind of a party this was to be, for a birthday party for a Margi child is certainly a very unusual thing. We had not long to wait.

Esther's father came in and following him were women and girls, each with a large gourd of food on her head. Ten dishes of food were neatly arranged in a corner. The older men were then asked to sit in one group, the young men in another, the young girls in still another corner of the room while the women with children were near the door. We sat by a window. In all, there were forty at the party. All of them were people who had taken the covenant or who had expressed a desire to do so. When everything was ready, we sang a song and a short prayer was offered. Then the girls brought the food. There was guinea corn mush and chicken for all, and even some porridge for the babies. Then, too, there were *kwasis*, which are small bean cakes fried in deep fat. In case we would not like their food, they had a special dish for us of fried chicken, scrambled eggs, hard-boiled eggs and *kwasis*.

After everyone had eaten, the dishes were again arranged in the corner and the schoolteacher led us in another song. By this time, all were comfortably seated and the babies were quiet. The teacher continued with the reading of some verses from the Bible and then he gave a short talk, in which he reminded us of Christ's love for children and that we had gathered to celebrate the birthday of this little child who had been in our midst for a year, a thing of thanksgiving. Then followed the prayer—a prayer thanking God for this child and for her health. It was a prayer asking that the child might be among us during the coming year with health and happiness and that her parents might be guided in wisdom to teach her the way of life. It was a prayer dedicating her life to his work. Then, with the request that God bless each one of us, the service was finished, and all joined in the usual greeting and visiting.

You ask, "Were there no gifts?" Yes, a few, but those were given in the compound, for no one wished to break the spirit of the real birthday service which we had just witnessed.

*Lassa, Africa.*

## Two Publications of Christian Missionary Pioneering

(Continued From Page 12)

sun had not yet risen; but after prayer, its glorious light was beaming full upon us. Thus, in a humble way, we are laying the foundation of the work for the future."

It is more than a biography of H. Stover Kulp. Here you will see Christian faith in action. Nothing could be more challenging, more inspiring than the lives of men and women devoted to service to others. This story of the life of our pioneer missionary to Africa is a vivid example to us in these days of how we can and must put religion into everyday life. Every missionary committee, every leader of young people and every pastor ought to have a copy of this excellent biographical sketch of H. Stover Kulp. It costs only fifteen cents and may be secured through the Brethren Publishing House, distributors of Brethren literature, Elgin, Illinois.

*Elgin, Ill.*

### Snapshots of Personal Interest

(See Page 15)

1. The elephant and the hunters, Kulp and Weaver. Turn to the account of the hunt in *Our Young People* for January 18, 1941.

2. Clarence Heckman with the Studebaker and Faw children, August 1941. From left to right are Myrna Faw, Marilyn Studebaker, Joan Studebaker, Linda Faw and Billy Faw.

3. Lucile Heckman with some of her little pals she left behind at Garkida. All are the children of Christian parents.

4. Miss Alice Engel and twin babies of the nursery, Garkida.

5. Lucile Heckman and her new family of seven, the boarding pupils at the Jos, Africa, school. Marilyn Studebaker and Myrna Faw are in the group.

6. The twelve pupils, both boarding and day scholars, in the Jos school for European children. The opening day was July 21, 1942. We think that Marilyn Studebaker is showing her pretty handkerchief and that Myrna Faw stands behind Marilyn.

7. Three single sisters on the Africa field in December 1939: Clara Harper, Marilyn Studebaker and Grayce Brumbaugh.

8. Lucile Heckman with the second generation—children of Christian parents. These children were part of her Sunday-school class.

9. Lucile Heckman with the children's Sunday-school class of which she was teacher before moving to Jos.

10. The Faw sisters, Myrna Jean and Linda Gale, on their pet donkey Jack. Marilyn Ann Studebaker and little African nursemaid. (See *Gospel Messenger* for Dec. 21, 1940.)



# *Snapshots of Personal Interest*





## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, December 6

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Meaning of Church Membership.—Col. 3:1-17. Golden Text, Now ye are the body of Christ, and severally members thereof. 1 Cor. 12:27.

**Christian Workers, Keeping Christ in Christmas.**

**B. Y. P. D., Christmas in Literature.**

• • •

#### Gains for the Kingdom

**Nine** baptized in the Big Swatara church, Pa., Bro. Galen Blough, evangelist.

**Two** baptized in the Defiance church, Ohio, Bro. Howard H. Keim, Jr., evangelist.

**One** baptized in the St. Paul church, Mt. Airy, N. C., Bro. Guy E. Wampler, evangelist.

**Seven** baptized in the Dayton church, Va., Bro. Jacob F. Replogle, pastor-evangelist.

**Seven** baptized in the Cooks Creek church, Va., Bro. Jacob F. Replogle, pastor-evangelist.

**Four** baptized in the Middle District church, Ohio, Brother and Sister B. M. Rollins, evangelists.

**Fifteen** baptized and one reconsecrated in the New Paris church, Ind., Bro. J. E. Whitacre, evangelist.

**Twenty-seven** baptized in the Black Swamp church, Ohio, Brother and Sister B. M. Rollins, evangelists.

**Five** baptized at Green Mountain in the Keyser congregation, W. Va., Bro. A. R. Showalter, pastor-evangelist.

• • •

#### Personal Mention

**Southern Pennsylvania** has elected to Standing Committee for 1943 Elders N. S. Sellers, J. Linwood Eisenberg and George L. Detweiler. The alternates are Elders G. Howard Danner, C. E. Grapes and L. Elmer Leas.

**Elder A. P. Blough**, pastor of the Waterloo church, Iowa, and a member of the General Mission Board from 1916 to 1929, entered into rest the morning of Nov. 25. An appropriate memorial of his life will appear in due time.

**Bro. Rufus Bucher** of Quarryville, Pa., will conduct the evangelistic meetings in the Pine Creek church of Northern Indiana which are scheduled to run from Dec. 7 to Dec. 21. Bro. Joseph E. Whitacre is pastor of this congregation.

**Thanksgiving Day** helped to bring Bro. Wang Tung and the Levi Minnichs to Elgin. Those who made up the goodly crowd who attended services at Highland Avenue had additional cause to be grateful. Bro. Minnich gave some reminiscences and Bro. Wang Tung gave the principal address.

**Bro. S. L. Cover**, pastor of the Franklin Grove church of Illinois, writes that Bro. William Beahm of Bethany Biblical Seminary will conduct Bible institute sessions over two week ends—Dec. 4 to 6 and Dec. 12 and 13. There will be seven sessions in all. Those in adjoining churches who are interested are cordially invited.

### Miscellaneous Items

**The Granddaughter's Inglenook Cookbook** is being mailed out as fast as the books can be put through the bindery. See page 32 of this paper for more about the new cookbook, that will make an excellent Christmas present.

**Someone** who failed to sign his or her request, asks that we explain a couple of verses in some of Paul's writings. Even if we could interpret the verses in question, how could we do so with no address to which to send our explanation?

**A Virginia brother** writes that their pastor has been appointed to call a conference of all ministers of the county to consider what should be done about drunkenness and immorality. He thinks that here is a pattern which might be followed across the nation, and used to bring conditions before our national authorities.

**An important conference**, the Historic Peace Churches and Rural Life in the Middle West, is to be held at Quaker Hill, R. 2, Richmond, Ind., Dec. 11 and 12. "All interested persons are cordially invited. There is no registration fee. Food and lodging may be had at Quaker Hill for \$1.75 per day. The opening session will be at 10:00 a. m. on Friday, Dec. 11."

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**First copies of Anna Elizabeth**, that interesting story of Brethren life by Lucile Long, are scheduled to come from the press about the time you get this Messenger. See page 31 for more about this fine new book and then order your Christmas copies.

An unnamed reader of the Messenger wishes that Messenger readers would remember her son and his family in prayer. There is need for more harmony and the material basis for peace in the home. You can breathe a prayer for this home, and others like it, and leave the rest with God.

**Brethren Service Duplex Envelopes.** Many churches feeling the need for regular weekly Brethren Service giving desire a suitable weekly envelope. A new duplex envelope, the one side for the normal local church program and the other for Brethren Service, is now available in sets of fifty-two numbered, dated envelopes at 10c per set plus postage. A new pledge card with opportunity to make commitment for both the normal local church program and Brethren Service is also available at 50c per 100 postpaid. Order from Brethren Publishing House, Elgin, Illinois.

**Announcement for the Central Region:** The Central Regional Board of Christian Education has authorized the publishing of a daily devotional booklet for family use in the Central Region of our brotherhood. The booklet is an experiment, and will carry the Brethren emphasis. The Board of Christian Education of Southern Ohio was selected to sponsor the devotional booklet and Bro. J. Perry Prather of Dayton, Ohio, and Sister G. L. Wine of Greenville, Ohio, were given the task of editing. Eighteen contributors, selected for the most part by the Central Regional Board of Christian Education, submitted some 120 daily devotional thoughts, from which ninety were selected to be included in the devotional booklet for the first quarter of 1943—January, February, March. The booklet will be comparable to *The Upper Room*, *The Secret Place* and other such daily devotional helps. The title is *Walking With God Today*. The booklets will be ready in time for use the first quarter of 1943. They are being published by the Brethren Publishing House and will sell ten for one dollar. Orders received before Dec. 15 will be sent from the Brethren Publishing House; after that they will be sent from Dayton, Ohio. Send all orders to J. Perry Prather, 18 College St., Dayton, Ohio.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Christ the Redeemer and Judge.** John C. Wenger. Mennonite Publishing House, 1942. 108 pages. \$1.00.

A series of thirteen studies in the Book of Revelation, each with a true-false test, for use in study groups, primarily for Mennonites but usable also in other groups. Professor Wenger wisely avoids the vagaries of both fanciful and literalist interpretations so often found in dealing with this much-misunderstood book. He presents a viewpoint that is, for the most part, sane, humble and satisfying. One might wish, however, that the treatment were less abstract and more vital. The very pictures themselves throbbed with meaning to the first readers of the book, but they do not do so for us unless brought into relationship with our present-day needs. There is no dearth of material here, for the Book of Revelation is capable of bringing us courage, stamina and hope for living in our day.—E. G. Hoff.

**Big Ben.** Earl Schenck Miers. Westminster Press, 1942. 238 pages. \$2.50.

A heart-gripping story of the struggle of the Negro race. A novel inspired by Paul Robeson, carrying a nucleus of fact undergirding the fiction. School, athletics, work, love and finding a lifework form the setting for deep emotions, aspirations and victories of the story. Readers, especially youth, will find a kinship of spirit with Ben and Laura that makes race inconsequential.—E. G. Hoff.

**Prayers for Men in Service.** Written by Army and Navy Chaplains and Others. Edited by G. A. Cleveland Shrigley. Published by Foster and Stewart. 32 pages. 10 cents.

This is indeed an inspiring selection of brief prayers. We predict that many chaplains and other ministers who visit army camps will find this little booklet so valuable that they will make it their constant companion. The prayers herein contained are of a uniformly high quality, both in thought and construction. Some of the themes are: For All Citizens, For God in Our Lives, For Our Enemies, For God's Light, For Clean Hearts, For Devotion to Duty, For Protecting the Weak, God With Us, For Radiant Lives, For Good Will, and many others. This would be excellent as a gift from parents, Sunday-school classes or ministers. It is inexpensive and can be sent by first-class mail, at small expense, and thus will be reasonably certain to reach its destination.—Merlin C. Shull.

**Music and the Scriptures.** I. E. Reynolds. Broadman Press, 1942. 149 pages. 60 cents.

I have studied the Bible much, but it took this book to make me realize how much music there is in the Scriptures. The author, a seminary music teacher, offers the results of a lifetime study in this field. Quotations from the Bible are arranged in systematic form over an outline, with study questions attached. The book is valuable for anyone who has to do with the music of the church.—E. G. Hoff.

## Books Received

**This Critical Hour.** Robert G. Lee. Zondervan, 1942. 146 pages. \$1.00.

**Genesis.** H. J. Stolee. Augsburg Publishing House, 1937. 167 pages. \$1.50.

**Junior Sermon Stories.** Jacob J. Sessler. Revell, 1942. 121 pages. \$1.25.

**Strength for Service to God and Country.** Chaplain Norman E. Nygaard, compiler. Abingdon-Cokesbury, 1942. Blue and Khaki, 75c each—\$7.50 a dozen.

**Spurgeon's Sermon Notes.** David Otis Fuller. Zondervan, 1941. 337 pages. \$1.95.

**Case Work in Preaching.** Ezra Rhoades. Revell, 1942. 159 pages. \$1.25.

**Spurgeon's Sermon Illustrations.** David Otis Fuller. Zondervan, 1942. 144 pages. \$1.00.

**Russian Events in the Light of Bible Prophecy.** Louis S. Bauman. Revell, 1942. 191 pages. \$1.25.

**This War, If We Win? If We Lose?** Norman B. Harrison. The Harrison Service, 1942. 48 pages. 25c.

**The Christ of the Four Gospels.** C. J. Sharp. Standard, 1942. 128 pages. 50c.

**Bible Studies on Every Day Questions in the Light of God's Commandments.** Mrs. Mary Hoover. 1942. 45 pages. 30c.



## Japanese Camp Holds Open House . . .

By Olivia D. Ikenberry, Twin Falls, Idaho

Foreword: Some time ago it was estimated that by November 15 approximately 100,000 people of Japanese blood would be removed from their homes on the Pacific coast to agricultural colonies which are administered by a civilian agency, the War Relocation Authority, established by executive order of the President on March 18, 1942. The Tolan Committee on Interstate Migration states concerning the mass evacuation of Japanese on the West Coast: "It has become clear that a curtailment of the rights and privileges of the American-born Japanese citizens of this country will furnish one of the gravest crises in the nation's history. The preservation of liberties will depend upon the degree to which clear vision is applied to momentary difficulties." The following article written by a former missionary to China gives a picture of the 9,600 Japanese in an Idaho relocation center.

On November 4 a very significant meeting was held at Minidoka Relocation Center at Hunt, Idaho, eighteen miles northeast of Twin Falls. There were gathered between two and three hundred Protestant and Catholic pastors and laymen from churches as far east as Salt Lake City and as far west as Nampa and Caldwell to fellowship with the Christians of Japanese descent of the relocation center.

At the entrance to the center where the guards checked our passes a resident of the center was assigned to each car as a guide. He directed us to recreation hall 8. There Miss Waka Mochizuki led a very inspirational song service. This was followed by a lovely worship service in which the pastors of each church represented at the center took part. The Methodist pastor, Rev. T. J. Machida, gave the devotional message. There was a beautiful bouquet of chrysanthemums as a part of the decorations. During his message he pointed to the flowers and said: "A bouquet of all white flowers is not as pretty as a bouquet with colored flowers. When God makes a bouquet he uses all colors. So in the bouquet of nations when God made the globe he put all colors of people on it." Our present troubled condition is due more or less to misunderstanding.

From the Protestant services we went to the hospital where the Catholic group joined us, and we started a tour of the project. The hospital was functioning under the direction of a Caucasian nurse and Japanese doctors, nurses and nurse helpers. The Caucasian doctor was away helping to set up another hospital. The heating system had not been completed due to priorities, so the wards were cold. We were chilly in our heavy coats. The dining room of the hospital was warm. They have a two-hundred-bed capacity.

Leaving the hospital we visited the nursery school in recreation hall 4. Mr. Townsend, a Friend, who is the director of community activities, conducted the tour. He had not notified the folks that we were coming, so we found them as they were. No show was put on. We tried to go through creating as little disturbance as possible, but when two or three hundred pass through a room it does create some disturbance. Those little tots did their very best not to notice, but I caught some of them sizing us up out of the corners of their eyes. We reached the public schools in block 32 during the noon hour and met Mr. Pomeroy, the superintendent, and the young lady principal. They have no school buildings as such but were carrying on in rooms in the barracks as well as possible. For blackboards they had large sheets

### News at a Glance

*This will serve as a short index to articles on these two pages.*

Three hundred pastors visit a Japanese Relocation Camp in Idaho.

Brethren add experiment at University of Illinois College of Medicine to rapidly growing list of projects. Similar project at Urbana, Illinois, under the Mennonites.

Fifty-two camps now in operation; sixty-seven approved.

Churches donate cows to Camp Beltsville.

of paper written upon with heavy black crayon. We visited a fifth-grade room and met the Caucasian teacher and her Japanese helper.

Going on from the schools we went to the library, which is housed in recreation hall 31. Since they have no bookcases as yet the books were placed on the tables. They are eager to increase their number of books and magazines. We then visited the co-operative store which has been organized by residents of the center. Next we went to the laundry. If one judges by the height of the tubs and washbasins from the floor, the contractors must have thought the residents of the center were to be the size of children. In the laundry unit are the toilet facilities—showers, three bathtubs to each 300 people, washbasins and flush toilets which they hope to have in use soon. They were using latrines.

By this time we were ready to do justice to the splendid luncheon in dining hall 35. The program there was in charge of the Baptist pastor, Rev. T. Fukuyama. He introduced outstanding visitors and then Mr. H. L. Stafford, director of the center, addressed the group. Here are a few quotations from his address: "I know of no group of people who could take a thing like this with their chins up better than this group. They are losing economically and yet their morale is high. [They receive \$16.00 to \$19.00 a month for work done in and around camp. Many of these people had their own businesses before they came. Several lived in communities where they were the only people of Japanese descent and all their friends and associates were Caucasian.] When they first came here they came in groups of 500. For weeks we had no police in the place. It took time to organize a group from the residents but in all that time we did not have one black eye. We have out on work projects about twelve hundred. Ninety-eight per cent of the reports coming back to us about them are of the very best. Rural standards are raised as a result of these relocation workers. We are not afraid of what we have here at Minidoka; we are afraid of what our public has. Our job will not be done till we have placed these residents back into normal life. The thing to be worked for is to make the public tolerant of the residents of Minidoka. The church people are the only ones that can bring that about."

Is this not a real challenge to the churches and especially to the Church of the Brethren? While missions in China and other parts of the world are hindered, do we not have a real mission challenge here at home?

Following Mr. Stafford's address the mass choir of ninety voices sang in beautiful harmony in the Hour of Trial under the direction of their well-trained and able leader, Mrs. Hara. I wished that each member of the



Church of the Brethren could have seen and heard that choir.

### Two New Vitamin Projects

Men are being selected for two newly-approved Civilian Public Service experimental projects. The Brethren Service Committee is administering one vitamin project at the University of Illinois College of Medicine in Chicago, Illinois; the Mennonite Central Committee will operate a unit in the University of Illinois College of Agriculture at Urbana, Illinois.

The Chicago project is set up for the study of the effect of diet on the individual's ability to withstand rapid and intensive exposure to cold (temperatures at minus 20° F.). The subject's weight is kept constant by the use of varying diets. For six years the medical school has been working on this experiment to determine the best diets for use in cold climates.

This project is under the Committee on Medical Research of the National Research Council. It will use a total of seventeen men from Civilian Public Service camps. Twelve men will be used as subjects of the experiments in two shifts of six each; two men will be laboratory assistants and recorders; one office helper and two dietician helpers and orderlies would complete the roster of duties. It will be a full maintenance project.

The Urbana project is the same type of project but differs from the Chicago project in that proper diets for high temperatures and high humidity climate will be determined. The experiment will involve exposure to air conditions simulating those prevailing in hot, dry climates (the desert) and hot, moist climates (the jungle) for periods that may range up to six or eight hours per day. During these exposures the subjects are expected

to rest quietly, to work with varying efforts at some working machine, or to submit to certain physiological or biochemical tests. The experiment is designed to measure the loss of certain vitamins in perspiration for the purpose of assessing the vitamin requirements of man under tropical conditions. The experiments will probably last to August 1, 1943, or possibly longer.

### Total Camps in Operation

The number of approved camps has now reached the sixty-seven mark according to November 12 figures. Of these, fifty-two now have men in camp. Six are approved but are not yet ready for occupancy. Of the remaining nine, one was never opened because of later difficulties and the other eight operated for some time and were then moved to a new work location. In all these camps there are 4,988 men; 101 men are on detached service.

### Donation of Cattle

Dairying has received a boost at Camp Beltsville. Seven cows were trucked into the camp from churches in Northern Indiana and Southern Ohio as gifts or loans. After the war, when the cows are no longer needed at C. P. S. Camp No. 34, most of the cattle will be used for foreign relief.

### New Camps Approved

Eleven new camps have been approved since Camp Waldport, Oregon. These are:

No. 57 Hill City, S. D.	No. 62 Cheltenham, Md.
No. 58 Farnhurst, Del.	No. 63 Marlboro, N. J.
No. 59 Elkton, Oregon	No. 64 Norwich, Conn.
No. 60 Lapine, Oregon	No. 65 Utica, N. Y.
No. 61 Durham, N. C.	No. 66 Norristown, Pa.
No. 67 Downey, Idaho	

One week of the assistant director's training school course was spent in Elgin, where these twelve men from various Brethren Civilian Public Service camps discussed their work, especially from the Brethren point of view and received inspiration from leaders in the Church of the Brethren. They are now in Washington, D. C., studying camp administration from the government standpoint along with representatives from the Mennonites' and Friends' camps. Standing is W. Harold Row, national director of Brethren Civilian Public Service. Proceeding around the table from left to right are: Milo Yoder, Paul Keller, Dick Mills, Ira Holland, Graham Hodges, Bill Cline, Virginia Kerlin, Brethren Service Committee office secretary, Morris Keeton, Dene Ecker and Bill Clanin, C. P. S. office staff, Ercell Lynn, Bob Sollenberger, Ed Grater, Galen Stinebaugh and George Brown.





## Universal Bible Sunday . . .

### A Bible Year

December 13 is Universal Bible Sunday. Some churches will observe the day a week earlier.

A year ago the editor of the New York Times proposed in an editorial that the present year be made a Bible year. I do not know how far his suggestion reached, but in reality this has been a better Bible year than many others. The demand for the Scriptures has been heavy. People in trouble and bewilderment have been turning to the Bible. Many books and articles have been written about the Bible. People are asking for help in studying the Bible. All of us know, however, that the Bible has much more to give to our generation than we have yet gotten. There is no reason to cut short our special concern about the Bible with the passing of 1942. Indeed, what could be better than to make 1943 the best Bible year of all, and get off to a good start on Universal Bible Sunday?

1943 will doubtless be a long remembered year. Much will transpire that will go down in history. For some it will be a year of achievement; for some a year of loss and grief. But whatever happens, 1943 *could* be the year that we would always remember because in it our lives were changed and renewed by a new experience with the Book. I say this with confidence for all of us. No earnest-hearted person is too far from God to find the way of life in the Book. No saint of God is so far advanced in grace that he cannot find new spiritual resources. If the year ahead is made a Bible year in your church and mine, we shall find seasons of refreshing from the presence of the Lord.

Will you join me, therefore, in a new and prayerful approach to the Word of God? If so, it will mean much for us, for the Church of the Brethren, and for the cause of Christ.

### A Day With the Book

Suppose we plan a Sunday with the Book—December 13 or some other Sunday soon. What opportunities are there to use the Bible on such a day? When shall we begin? At ten o'clock? No, much earlier; even before the first waking moments. The hours of sleep hold great possibilities for the molding of life. It is well, then, at retiring to lift up your deepest known needs and ask God to marshal the resources of your subconscious mind and bring you to new insights upon awaking in the morning. If you have made it a practice to fill your mind with the truths of the Word, you may be surprised what the morning will bring forth. This is one of the most fruitful ways of using God's Word. Take a little while, then,

### Live Issues Today—

- The Lord is in his holy temple. God is still God.
- Christ is the way. His way of love is the way of life. Men have followed others to the bitter end.
- The law of the harvest is written into the very nature of the universe. Reaping is in accordance with the sowing.
- The human personality continues to be the greatest value in the world.
- Men need regeneration. Human society stands or falls at the point of personal living and devotion to God's will.
- Human life belongs in an eternal perspective.

upon awaking, to see what has come to the surface ready to burst into consciousness. Seek courage to carry out in the day the insights that you get. The world of tasks and people will smother these insights unless you have the courage to startle people with action that is different.

### Personal and Family Bible Reading

Every day brings possibilities in personal or family Bible reading. If we are ministers or teachers, we should not be content until we have explored the possibilities in such use of the Bible for ourselves and with our people. We shall have something to share with others only as we experience it ourselves.

There are many methods of personal and family Bible study. Some read the Bible or the New Testament through consecutively, chapter by chapter, looking for a key verse in each chapter or for some word of guidance, encouragement or warning from God. Some follow the Sunday-school daily Bible readings. Seed thoughts and suggestions to aid such reading and utilize it for worship are written by Bro. Edward Ziegler and printed in the Bible Study Monthly. This material is prepared with the entire family in mind and is suitable for either family or personal use. Brother Ziegler is doing an excellent piece of work.

Numerous daily devotional booklets such as The Upper Room and Today are available for those who prefer to follow them rather than the daily readings that tie into the Sunday-school lessons. Such a booklet is being prepared by a Southern Ohio group under the direction of the central regional board of our own church. There are also a goodly number of helpful devotional books available. Almost all of these may be useful if taken as an aid and not a substitute for Bible reading. The main thing is to read the Bible; nothing can take its place. If you read it in the family group, be alert for interests for the children as well as for yourself. The modern speech versions are a great help in making the Bible fresh and intelligible to all. Perhaps memory work should be done, however, on the basis of one of the older versions.

### The Bible in the Sunday School

The Sunday school is primarily for Bible study. It has also worship and fellowship features but these should always fit into the main purpose.

There are two general types of Bible study materials for use in the Sunday school: one begins with a portion of Scripture and proceeds to its meaning for our lives; the other begins with a life need or problem and seeks guidance in the Bible for meeting it. The International Uniform Series and the Standard Graded Series used by some of our people utilize the first of these methods, and the Brethren Graded Series the second. All go to the Bible as the source of guidance in faith and living.

I am certain that in most instances the study of the Bible in the Sunday school could be greatly enriched during the coming year—that is, if both teachers and pupils studied earnestly and were willing to put into practice the things discovered. Our Sunday schools could be real schools of the Word. Ministers, give your people a vision of the possibilities here, and help your teachers to do real Bible teaching. Many of them, unfortunately, do not have a grip on the Word themselves.

### Bible Reading in the Pulpit

In the pulpit, brother superintendent and minister, you are standing between God and your people. You have his words to give them. Can you read the Scrip-





The New Testament is a wonderful manifesto. It is a proclamation of hope even to those in the depths of despair. When (as at the present time) civilization is sick with moral insanity, and in its delusion has lost its sense of direction, all the more this proclamation promises the hope of regeneration.—Toyohiko Kagawa.

tures as a message from God? Or are you content to read falteringly as though it were not worth the effort for mastery? On the whole, I think our public Bible reading is poorer than our preaching. Suppose you try reading over the Scripture portion for Bible Sunday—perhaps Psalms 19, a part of Psalm 119, or some other fitting passage—until it grips you and you can read it with meaning and feeling. Your people will thank you for bringing them God's words with power.

#### Bible Preaching

You may want to preach an inspirational sermon on the possibilities in Bible reading and seek to prepare your people to join you in a year of Bible study. The American Bible Society furnishes helpful materials to all ministers for Bible Sunday together with a poster to interest your people, but be sure that you draw your main inspiration from the Bible itself. Fruitful passages are 2 Timothy 2: 15; 3: 14-17; Hebrews 1: 1-3; 2: 1-4; 2 Peter 1: 19-21. Some Old Testament texts from the times of Josiah and Ezra are also pertinent.

A Bible year will require Bible preaching. Think through your preaching plans with this in mind. Pray for the Holy Spirit's power to vitalize your message. There was a homely truth in the statement that my father used to make: "Even the Holy Spirit can't get much out of an empty barrel." Fill up on the Word.

#### The Rest of the Day—and Week

Bible Sunday does not end with the preaching service. No Sunday does. Preaching is to bring forth faith and practice. It is of little account unless it changes living.

It may well be that your people will need more help than you can give them on Sunday morning to use the Bible effectively. A Sunday evening discussion group, a Sunday evening sermon or a Bible lesson in connection with a midweek service may be needed. At some time all should have opportunity for an overview of the whole Bible such as is represented in the little study book, *Exploring the Bible*. This might be the beginning for a series of study courses in the Bible. With the interest

and need that people now have, I don't see why week-end or longer Bible institutes such as some of us remember from years past might not be held with great profit in the days ahead. I would like to see it widely tried. Some have tried it recently with great blessing.

#### God Speaks

When a "fireside chat" comes along, all channels are cleared and everybody listens; *the President speaks*. Comparatively few of us have ever seen a president of our country. This is the first generation that has had the opportunity to hear a president's voice on a nationwide scale.

The "fireside chat" is one of the wonders of our age, but there is a greater wonder; *God speaks*. His voice is not limited to one generation, people, or language. The world itself is an expression of his will. The deep qualities within the personality of man are a revelation of his nature; we are made in his image. He has never shut himself up from mankind. It is man's sin and ignorance that have obscured the revelation; we have not been ready to know God.

God has spoken *in life*. The prophets of the ages have carried his message. But prophets were limited. They were men. It remained for God to speak the full measure of his love in his Son, the Lord Christ. Christ came in the fulness of time, but he is as timeless as God himself. By his Spirit he still lives and brings the message and will of God to everyone who has a heart disposed to understand.

There has come out of the experience of men with God a book which we call *the Bible*. It records for all time the deep insights to which God has led his prophets through the ages. It contains the record of the earthly work and teachings of Christ and the story of the early Christian movement. In a unique way the Bible is the Word of God; his character and will are found therein; his ways of dealing with men find expression for all time.

The Bible has been preserved for many generations. It



is translated, in whole or in part, into more than a thousand languages. It is printed in inexpensive editions and may be had for the asking by those unable to buy it. *God has spoken. He speaks to anyone who has a listening ear.*

#### Some Useful Bible Study Books

The Teacher's Appreciation of the Old Testament, by J. Hugh Heckman, 90c.

Writing the Christian Scriptures, by W. W. Slabaugh, \$1.00.

Exploring the Bible, by E. G. Hoff, 25c.

The Bible: Its Origin and Growth, by C. Harrell, 60c.

The Old Testament: Its Story and Religious Message, by W. N. Nevius, \$1.10.

The New Testament Church: Its Teachings and Scriptures, by P. H. Miller, \$1.00.

#### The Bible Is Dangerous Reading

- if you want to stay selfish.
- if you want to nurse pet sins.
- if you want to be comfortable while others suffer.
- if you want to keep all you get.
- if you want to sidestep the church.

#### Trouble Gives It Meaning

A few years ago a Japanese girl approached a man who was selling Bibles. "You do not remember me," she said, "but you were here five years ago and I bought a Bible. After you had gone, I tried to read it. I couldn't understand it and was sorry I bought it. So I put it aside. Then, about two years later, I had great trouble. I did not know where to turn. I thought of my Bible. I opened it and began to read. I wondered now why I had not understood it before. My sorrow and need seemed to make its meaning clear to me. I received great comfort. I began to go to a Christian church. Now I am a Christian—and I have you to thank."—Bible Society Record.

#### Do Americans Know?

Two Mexican children in a vacation school in Southern California listened intently to the story of the Good Samaritan. "I see what you mean," said one after the story was finished. "It means love people today. Why, if everybody lived that way, there wouldn't be any murder; there wouldn't be any more war. Why, it would be just heaven on earth." The other asked the searching question, "Do Americans know that it means, 'Love people today'?"

## Messenger Subscription Gains Continue . . .

By E. M. Hersch, Manager Brethren Publishing House

I have the above graph in my office showing the gains of the Gospel Messenger subscriptions during the past several years. It is an inspiration to watch the subscriptions increase from month to month. I cannot tell you how much I appreciate the co-operation from the field. The letters from the ministers are practically unanimous in their appreciation of the value they feel comes to their churches after the inauguration of the 100% club among their families.

Again this year we find that those responsible for increasing the Gospel Messenger subscriptions are the Gospel Messenger agents, the ministers, women's and men's

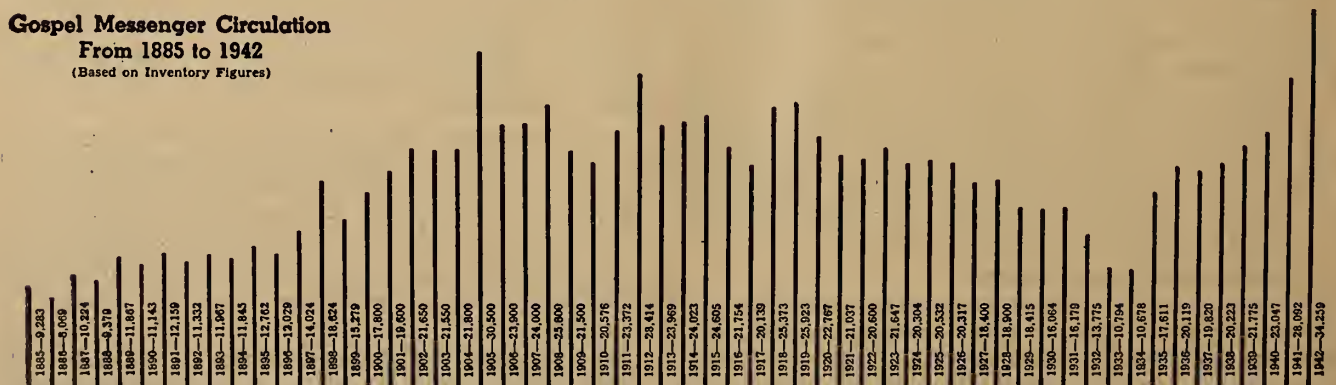
work groups, Sunday-school superintendents, teachers and classes, as well as the B. Y. P. D.'s.

At the present time we are printing 35,200 Gospel Messengers each week. We believe it is possible to continue this increase because many of our churches have not yet installed the 100% club. One minister wrote in that last year they had had fewer than twenty Gospel Messengers in their congregation and now they are receiving more than two hundred.

I wish to thank the readers of the Gospel Messenger for their encouragement to your manager to push the 100% club idea. It seems to be growing in favor in all sections of the brotherhood. Surely our congregations will want to set aside \$1.00 per family to receive fifty-two issues of the church paper when the world is so badly in need of the message that may be had through reading Christian magazines and papers.

#### Gospel Messenger Circulation From 1885 to 1942

(Based on Inventory Figures)



At the present time we are mailing out each week the following number of Gospel Messengers:

100% Clubs in 445 churches have 23,451 Messenger subscriptions  
 75% Clubs in 299 churches have 9,188 Messenger subscriptions  
 Single subscriptions ..... 2,561

Total subscriptions ..... 35,200



## Go Forward in Missions

### A Message From Your Mission Board

The world always needs the gospel of Christ. The need seems greater in wartime. The difficulties of doing mission work also increase in time of world disorder. When Jesus lived and performed his mission, the times were so precarious that he gave his life on the cross. In that vicarious contribution great salvation came to those who would accept him.

As we are assembled in our autumn meeting, we face a world of need and unusual difficulties in carrying on our work. We believe God wills that we should lead out, even in the face of difficulties, in proclaiming the message of salvation. Our work in India and Africa is going forward nearly normally. We are calling for new missionaries to go just as soon as possible. We need funds to carry on increased costs of the work in progress. We call on young people to look forward to missionary service and the church at this Christmas time to give of your means according to your blessings and your faith.

Fraternally,

GENERAL MISSION BOARD

### ADULT DISCUSSION OUTLINE

#### Keeping Christ in Christmas

##### Part III. In the Home

Scripture: Luke 2: 1-7

Sunday, December 20

#### I. The Situation

1. The home is the ideal center of the Christmas festival.

2. Some homes have too much Christmas—that is, too many toys and gifts, too much rich food, too much excitement. Everybody is worn out and irritable.

3. The trouble with these homes is they have too little Christmas in the real sense of the word. Spiritual values are overlooked and neglected.

4. Parents should remember that on their shoulders rests the responsibility for their children's attitude toward Christmas.

#### II. A Christian Christmas for the Home

1. Christmas decorations in addition to trees, holly, tinsels should include scenes of the nativity. This helps to remind the family that the birth of Jesus is at the center of Christmas. Figures of the Holy Family, the shepherds and the wise men may be purchased at stores or made from cardboard or even soap. The younger members of the family will enjoy making and arranging them.

2. The Biblical story should be read or told in the family as well as at church. Dickens' Christmas Carol, The Other Wise Man, and Why the Chimes Rang are always appropriate.

3. The singing of Christmas carols together with the story of their setting has a place in the home. The family may also visit places where they are sung. The radio also brings excellent programs.

4. The giving of gifts may be emphasized rather than the receiving. "What am I going to give?" rather than "What am I going to receive?" should be the ideal.

5. Many families go to church on Christmas. This helps to keep spiritual values of peace and goodwill in the day.

6. Some families make sacrificial gifts to missions or the benevolences of the church or community.

### III. Questions for Study

1. What is the greatest problem in your home at Christmastime?

2. What do you think you should be most aware of at Christmas?

3. Is your home happier and a more satisfactory place during the holidays? If not, why not?

4. How may we bring about a spirit of joy and a peace of mind in the midst of the usual Christmas rush?

5. Exchange ideas freely, drawing illustrations from your own experiences.

## Correspondence . . .

### Middle Indiana District Conference

The Salamonie church entertained this conference Oct. 8-10. There in a beautiful rural setting, supplemented by some of the finest autumnal weather, we experienced a great spiritual revival in Christian fellowship, in mighty urges to go forward in service and in business planning toward accomplishing such ends.

Carrying out a decision made by the 1941 conference, we held our meeting this year on Thursday, Friday and Saturday, instead of from Friday noon to Sunday evening as we had done for nine years. This was more satisfactory in many respects, but still prevented those engaged in school work from attending all of the sessions.

To lend devotional emphasis to our sessions Edward Frantz presented six Bible messages. Selected from various parts of God's Word these messages were applied to our present critical times in such a manner as to make our duty unmistakable. Mrs. Rosa Page Welch, a beloved and talented Negro singer known by many for her helpful presence in our summer camps, sang a sacred solo or two during most of these devotional periods. Thus an unusually spiritual tone was created for the topical discussions.

The theme, Brethren Faith at Work, was developed clearly and effectively by our district workers. They showed us what this faith is, how to teach it, and how to put it to work in a needy world. A great demonstration of this occurred just before noon on Friday when more than three tons of foodstuffs for our camps were loaded on a truck, while the watching audience sang two hymns of consecration.

In the business sessions on Saturday there were fifty-nine delegates representing thirty-four of our thirty-eight congregations. T. A. Shively was chosen moderator and Chas. R. Oberlin reading clerk. Most of the reports made were quite encouraging. The financial receipts of our boards were the best for many years. One treasurer reported every church paid in full and the others lacked only the quotas from two or three churches. Offerings lifted during the conference amounted to \$235.83. These funds will be applied on missions, Brethren Service and ministerial scholarships. The district budget was increased considerably in order to provide for the expense of a part-time fieldman. L. W. Shultz is now working in this capacity with noticeable benefits to our churches. We decided to increase our Conference Budget goal to \$12,500 and to accept a Brethren Service Goal of \$18,468. The conference accepted the report of a committee which



recommended the discontinuance of the orphans' division of the Mexico Welfare Home. Such action was due to two facts: (1) The Home is no longer given its former privileges in training these children and placing them in desirable homes; (2) A limitation on the number of children cared for has caused this division to be operated at a financial loss. T. G. Weaver, Ray E. Zook and Chas. R. Oberlin were chosen to serve on the 1943 Standing Committee. The alternates are Edward Kintner, H. L. Hartsough and V. F. Schwalm. Next year's conference is to be held in the Manchester church, Oct. 7-9.

Huntington, Ind. W. C. Stinebaugh, Writing Clerk.

### The Messenger Club at Lititz

We have been in the 100% Gospel Messenger club two years now, and the other evening our board of Christian education decided to do it again.

We sponsor it through the Sunday school. The Sunday-school superintendent will set the date, probably the first Sunday in December. A special offering will be stressed as the regular Sunday-school offering. Some pay the full \$2, and they of course thus pay for someone who cannot or does not pay. Some pay the \$1.25, and some \$1. Some will put the money in the offering a week or two late, and a few may pay theirs in six months.

But by the time of the special offering we have the list ready to send in. That list will include every family in the church, resident and nonresident, active and inactive. The Sunday school makes up the deficit and pays the bill.

We like it, for we can feel that every family has access to our church paper, and we know that if they read it they will get a lot of good from it. People see me, and express their appreciation of the paper. They write me, and also express themselves.

Lititz, Pa.

James M. Moore.

### Women's Work of Southern Missouri and Arkansas

The women of Southern Missouri and Arkansas met in the Shoal Creek church on Aug. 18, 1942, in connection with the district conference. Since the president, Sister Mary Smith, was absent on account of illness of her husband, Sister Berdie Morris was elected chairman of the meeting. They were eight churches represented by delegates and one by letter. The following business was disposed of.

Sister Berdie Morris was elected president of the Home Builders, and Sister Ova Erisman president of the aid society, each for a term of three years.

We decided to be represented by delegate at our next regional conference at McPherson. Sister Smith was elected delegate and the undersigned alternate.

We voted to pay our quota for the repairing of the girls' dormitory at McPherson.

The report of our district president showed that she had distributed temperance petitions to every congregation in the district and received a goodly number of names on the same.

Sister Zella Fike gave her report on peace and temperance work; several meetings were held and considerable literature was circulated in addition to the temperance petitions.

An offering of \$50.10 was raised for district work, including the C. P. S. camp at Magnolia and the young people's district camp.

After the business session an interesting program was rendered by the various speakers present, among whom was Sister Bertha Frantz of the Magnolia camp. She emphasized the importance of our women spending less money at beauty parlors, on cosmetics, and in many other useless ways, especially while going through such trying times as we are now. Not only is the way we spend our money of vital importance, but the way we spent our time is also important, since our time, as well as our money, belongs to God.

May we all work together, striving to accomplish more in the year ahead than we have in the years that have passed.

Cabool, Mo.

Mrs. A. W. Adkins.

### Central Region Women's Meetings

In past years at the regional conference held at Bethany the ministers' wives held a number of meetings to discuss their own interests and problems. This year at the Manchester conference there were women present who were not ministers' wives. This interest may enlarge our program for another year.

Very fine devotional programs at the four sessions for women were led by Mrs. Arthur Keim, Mrs. Charles Cripe, Mrs. Fred Hollingshead and Mrs. Paul Kinsel. Mrs. Van Wright discussed The Personal Life of the Minister's Wife. She challenged each of us to live at our very best. Mrs. J. H. Mathis spoke on Our Pastor's Wife. She urged that everyone live on the same standard on which he expects his minister's wife to live. Mrs. S. L. Cover led us in our thinking on The Moral Issues of the Day. She said there always have been moral transgressions and we need to exert our influence against them with infinite love for the transgressors. Mrs. H. L. Hartsough answered in a very helpful way the questions we had put in a question box. It was the privilege of the ministers' wives to eat dinner on Wednesday evening with the Church of the Brethren girls. Miss Ruby Frantz told us what the girls expect of the minister's wife and Mrs. Harper Will suggested to the girls things we expect from them as they return from college. Thirteen night letters were sent from this organization to officials at Washington, pleading that the eighteen- and nineteen-year-old boys not be inducted into army life until the camps are cleared of vice and liquor. Mrs. Everett Fisher is chairman of this region. Mrs. Charles Zunkel, Mrs. G. L. Wine and Mrs. S. L. Cover are the committee chosen to plan next year's program.

Elkhart, Ind.

Mrs. G. W. Phillips.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Grober-Hamilton.**—By the undersigned in the McFarland church, Sept. 18, 1942, Ralph Grober of McFarland, Calif., and Virginia Hamilton of Fresno, Calif.—John I. Coffman, McFarland, Calif.

**Hamer-Bridge.**—Orville L. Hamer and Hazel M. Bridge, both of Waterloo, Iowa, in the Hamer home, Nov. 14, 1942, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

**Keiser-Siders.**—By the undersigned on Nov. 14, 1942, in the Richmond Church of the Brethren, Ind., Lawrence G. Keiser and Marjorie Siders.—E. O. Norris, Richmond, Ind.

**Stoner-Berkey.**—In the bride's home on Nov. 15, 1942, Charles W. Stoner of Goshen, Ind., and Rosemary Berkey of Bristol, Ind., by the undersigned.—Homer A. Schrock, White Pigeon, Mich.

**Taylor-Long.**—By the undersigned at his home, Oct. 31, 1942, Arthur Dale Taylor of St. Louis, Mo., and Dorothy Jane Long of Tipton, Iowa.—U. J. Fike, Clarence, Iowa.



## *Fallen Asleep . . .*

**Benshoff**, Elizabeth Margaret, daughter of Bro. Solomon Benshoff, a minister of the Church of the Brethren, and Susanah Stuver Benshoff, died Nov. 2, 1942, at the Memorial hospital in Johnstown, Pa., at the age of sixty-four years. Sister Benshoff was a faithful member of the Third Brethren church. Funeral services were conducted by Rev. W. S. Crick, pastor of the Third Brethren church, assisted by Bro. A. L. Rummel, pastor of the Pleasant Hill Church of the Brethren. Interment was in the Pleasant Hill cemetery.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

**Boaz**, Daniel M., of Hatfield, Pa., died Oct. 25, 1942, after a long illness. He was the son of the late Brother and Sister Jacob Boaz of Vernfield. He was a member of the Church of the Brethren all his life, and in his later years of the Ambler church. Early in life he was a farmer near Mainland. Later he moved to Hatfield and was employed by the Sharpe and Doane Pharmaceutical Company. His wife, Catharine Delp Boaz, preceded him in death ten years ago. He is survived by two children, one grandson, two sisters, and two brothers. He lived a quiet, unassuming life with a high sense of honesty and honor; he was loyally devoted to his church and never swerved from his duty to it; he was a devoted and kind father to his family. Interment was made in the Indian Creek cemetery with Bro. Luther H. Harshbarger and Elder Irwin S. Hoffer officiating.—Luther H. Harshbarger, Ambler, Pa.

**Derrow**, Mrs. Ira, died at her home near Mauzy, Va., as the result of an attack of asthma on Nov. 12, 1942. She was aged thirty-eight years. She had been in ill-health for a number of years. She was a member of the Lutheran Church. Surviving are her husband, one daughter, two sons, her father, five brothers and six sisters. The funeral was held from the Bethel Church of the Brethren, Mayland, Va., with Bro. S. D. Zigler officiating and the writer assisting. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Eckels**, Samuel M., died Nov. 6, 1942, at Fort Wayne, Ind., in a local hospital where he had been a patient for six weeks. He was born Nov. 23, 1864, and was married to Sina Klinger on Sept. 28, 1889. He had been in failing health for a number of months. His had been a thrifty and industrious life. He came of Presbyterian descent. He leaves his widow, one son and two grandchildren. Services were conducted in the McComb funeral parlors at Fort Wayne by the undersigned, with interment in the Eel River cemetery near Churubusco, Ind.—Van B. Wright, Fort Wayne, Ind.

**Fager**, Sarah Jane, the oldest member of the Church of the Brethren in Portland, Oregon, passed away at the residence of her granddaughter in Portland on Nov. 9, 1942. She was eighty-six years of age. She is survived by two sons, two daughters, sixteen grandchildren and six great-grandchildren. The funeral services were conducted at the Riverview Abbey and Mausoleum on Nov. 11, 1942, by the writer.—Ralph R. Hatton, Portland, Oregon.

**Garretson**, John B., was born Aug. 26, 1860, in Huntington County, Ind. He was married to Rebecca Bennett on Nov. 5, 1881, and to them were born four sons and one daughter. The wife died May 15, 1927. For a number of years the deceased made his home in Warren, Ind. In March 1938 he was married to Mrs. Lillie King Clampitt, who died less than two years later. Death came suddenly to him at the home of his son. He united with the Salamonie Church of the Brethren many years ago. Funeral services were conducted there by his pastor, the writer, and burial was in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Gibson**, William G., was born March 12, 1863, in Green County, Iowa, to William and Maria Shaw Gibson, and died at his home in Ottawa, Kansas, Aug. 9, 1942. On Feb. 2, 1896, he was married to Mary Rodgers of Quenemo, Kansas, to which union were born two sons and two daughters. He is survived by one son, two daughters, one granddaughter and one sister. His wife died in 1940. He united with the church following the death of his son who was gassed in World War number one. He came to Kansas about sixty-two years ago and followed the stonemason's trade until he was obliged to retire some years ago because of failing health. Funeral services were held at the McVey mortuary with Bro. Raymond Flory in charge, assisted by the writer. Interment was in the Highland cemetery near Ottawa.—W. B. DeVilbiss, Ottawa, Kansas.

**Hallett**, Edmond Grant, was born Sept. 18, 1868, and died Oct. 25, 1942, at Ontario, Calif. He was the third of ten children born to George Emmet and Martha Ann Smith Hallett. They lived near Cresco, Iowa, at the time of his birth. In the year 1883 they moved to Roanoke, La., and there Edmond grew to manhood. In 1893 he united with the Church of the Brethren. In 1897 he married Missouri Charlot Parsons and to this union seven children were born. The first-born died in infancy. Several years ago Bro. Hallett moved to Ontario, Calif., for his companion's health, but she died soon after. He leaves six children, seventeen grandchildren and one brother.—George E. Hallett, Longview, Wash.

**Heuck**, Dr. Clarence L., one of our most active young churchmen, was called by death last week. He died at the age of twenty-nine years, leaving his wife, Cleo, and a small son and

daughter. Bro. Heuck was an Eagle Scout and had been of great assistance in promoting and organizing our local troop. He was one of the most active chairmen of men's work and served on the church finance board. Although handicapped physically, he was a great inspiration to all who knew him. Though often in pain, he could always smile.—Stanley B. Kelm, Nampa, Idaho.

**Hopwood**, Phineas George, son of Rev. George W. and Elizabeth Hopwood, was born near Deep River, Iowa, Nov. 20, 1870, and died at his home in Minden, Nebr., Oct. 24, 1942. On Jan. 22, 1893, he was married to Minnie Garber at South English, Iowa. She preceded him in death in 1923. To this union were born three boys and three girls; one daughter died in infancy. On Sept. 10, 1925, he was married to Mrs. Ella Emal of Newark, Nebr., who survives him. He united with the Church of the Brethren when a young man and served as a deacon for a number of years. He was a loyal worker and a faithful attendant at church services. He held his church membership in the English River and North English congregations in Iowa. In 1907 the family moved to Nebraska, where he was a member of the Afton church and later of the Kearney church. Upon moving to Minden last spring he placed his membership in the Methodist church of that place. Funeral services were held in this church with Rev. W. H. Hendricksen of Newark officiating. Burial was in the White Hill cemetery near by. He is survived by his wife, five children, five stepchildren, three brothers, three sisters and thirteen grandchildren.—Mrs. Clara Corder, Nampa, Idaho.

**Ikenberry**, Jonathan, was born Aug. 9, 1861, in Roanoke, Va., and died at his home in Ottawa, Kansas, Nov. 10, 1942. He was the son of Benjamin and Mary Lavender Ikenberry. He was married to Lucy Hunt on Aug. 16, 1883, in Dodge, Nebr. She died in 1911. On Feb. 27, 1913, he was married to Lettie Crouse Young. Five sons were born to the first union and two to the second. He is survived by the widow and six sons, one stepdaughter, seven grandchildren, one great-grandchild, one brother and one sister. He united with the church in his boyhood and was active in the office of deacon for many years. For several years he had been in failing health, and was seriously ill for the past month. Services were held at the church in Ottawa by the writer, assisted by Pastor Raymond Flory. Burial was in the Highland cemetery near Ottawa.—W. B. DeVilbiss, Ottawa, Kansas.

**Knox**, Emily Butler, was born near Keyzers Ridge on April 29, 1864, and died at her home on Negro Mountain on Oct. 27, 1942, after a brief illness. She was the daughter of the late Amos and Hannah Durst Butler. She was married twice. Surviving are two children by her first marriage, three brothers, one sister, nine grandchildren and three great-grandchildren. She was a member of the United Brethren Church. Funeral services were conducted at the Laughlin schoolhouse by Bro. J. C. Beahm, assisted by Rev. Gillum of the Methodist church in Grantsville. Interment was made in the Durst cemetery.—Mrs. Arthur Resh, Grantsville, Md.

**Miller**, Alice, was born Aug. 17, 1875, in Miami County, Ind., and died at the Dukes hospital in Peru, Ind., Oct. 31, 1942. She was the daughter of Samuel and Lucinda Coblentz. On Aug. 26, 1900, she was united in marriage to John E. Miller. To them were born one son and two daughters, who, with the husband, survive. Besides these, she leaves eight grandchildren, one brother and two sisters. She was a faithful member of the Church of the Brethren for many years. Funeral services were held at the Pipe Creek church, conducted by Bro. T. A. Shively, assisted by Brethren Milo Huffman and Walter Balsbaugh. Burial was in the Metzger cemetery.—Martha O. Hessong, Peru, Ind.

**Miller**, Floyd Lomax, was born July 28, 1876, near Elk Creek, Nebr., and died Oct. 15, 1942. He united with the Church of the Brethren as a young man and served as a deacon in the church for forty-three years. He taught a Sunday-school class for twenty years, and his many pupils will remember him as a devoted teacher, always seeking to do his utmost for his Savior. He was a charter member of the Guthrie church, Minn., where he served faithfully for eighteen years. On Dec. 8, 1901, he and Mary Ross were united in marriage. Five daughters and two sons were born to this union. After spending the early part of their married life on a homestead in Custer County, Nebr., the family moved to Barnum, Minn., where he served in the church and the community until his death. He was a devoted husband and father, and a respected citizen of this community. He leaves, besides his wife and children, six grandchildren, two sisters and four brothers. Funeral services were conducted at the Church of the Brethren at Barnum by Ed Duncan. Interment was in the Riverside cemetery at Barnum.—Ed Duncan, Barnum, Minn.

**Nankeville**, Lydia, wife of Raymond Nankeville, died at her home in Altoona, Pa., Nov. 10, 1942, after a serious illness of several months. She was born in Newry, Pa., on Oct. 3, 1875, the daughter of Winfield and Alice Claar Wertz. In addition to her husband, she is survived by two daughters and a son from a former marriage. Four brothers and four sisters also survive. She was a member of the Twenty-eighth Street Church of the Brethren. Services were held at the church by her pastor, Bro. Glen E. Norris. She was laid to rest in the Rose Hill cemetery.—Mrs. Galen Bittner, Altoona, Pa.

**Olds**, George Elmer, son of James and Elizabeth Ward Olds, was born Dec. 16, 1870, in Louisa County, Iowa, and died Nov. 7, 1942, at the home of his daughter in Corning, Iowa. On June 7, 1896, he was united in marriage to Anna Belle Carey, who pre-



ceded him in death eighteen years ago. To this union were born eight children; two girls died in infancy, leaving four daughters and two sons to survive, with five sisters, four brothers, fifteen grandchildren and one great-grandchild. In 1929 Bro. Olds was baptized and remained true to the faith. Funeral services were conducted at the Hilliard funeral home in Corning, Iowa, by Bro. Charles Colyn. The body was taken to Gothenburg, Nebr., for burial.—Mrs. Charles Colyn, Lenox, Iowa.

**Pearson,** Pearl Culler, wife of Elwood Pearson, died suddenly at Mercy hospital, Canton, Ohio, on Aug. 31, 1942, at the early age of twenty-five years. She was a daughter of Mr. and Mrs. Harmon Culler of Maximo, Ohio. With her husband and small daughter she had resided on a farm not far from the Freeburg Church of the Brethren, of which she was a faithful member. Surviving, besides her husband and daughter, are her parents, three sisters and three brothers. Funeral services were conducted by the writer at the Freeburg church. Interment was in the cemetery beside the church.—H. C. Lehman, Salem, Ohio.

**Pickanue,** Susan, was born Feb. 12, 1909, and after an illness of four years she passed away on Nov. 2, 1942, at the home of her parents, William and Magdalene Pickanue, near Covington, Ohio. Services were conducted at the home by Bro. C. F. McKee. Her friends who were with her in Manchester College and Bethany Biblical Seminary will remember her for her sunny and cheerful disposition.—Mrs. F. R. Wagoner, Chicago, Ill.

**Spitzer,** George Victor, died at his home near Broadway, Va., on Nov. 13, 1942, following an illness of several months. He was aged fifty-two years, eight months and seventeen days. He was the son of the late David and Annie Moyers Spitzer and had spent his life in the Broadway vicinity. He was a member of the Linville Creek Church of the Brethren. He was twice married. His first wife, Ressie Berry Spitzer, died in 1925. In 1930 he married Annie Caricofe, who survives with two sons, one daughter, one brother and four sisters. The funeral was held from the Linville Creek church with the writer officiating, assisted by Elders John C. Myers and S. D. Zigler. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Stuckey,** Sarah Ethel, of Telford, Pa., was born Aug. 3, 1889, and died Aug. 31, 1942. She married Maurice Stuckey in 1909. She had been a member of the Church of the Brethren all her life, and of the Ambler church since 1931. Mrs. Stuckey is survived by three children, one grandchild, and seven brothers and sisters. Her husband preceded her in death in 1939. Memorial services were held at Lansdale, conducted by Brethren Luther H. Harshbarger and I. S. Hoffer. Interment was in the New Enterprise cemetery with Bro. Wilfred Staufer officiating.—Luther H. Harshbarger, Ambler, Pa.

**Swank,** Julia Kinzie, was born in Franklin County, Va., on Dec. 19, 1857, and died at the home of a daughter near Twelve Mile, Ind., on Oct. 30, 1942. On Aug. 19, 1875, she was married to Frank Swank, who died several years ago. To this union were born nine children, who survive. Surviving also are several grandchildren, two brothers and three sisters. Funeral services were held at the Mexico Church of the Brethren with Bro. Walter Balsbaugh officiating, assisted by Brethren Frank Fisher and H. U. Fisher.—Violet Fisher, Peru, Ind.

**Wotring,** Emma M. Miller, was born in Barry County, Mich., March 31, 1889, and died Oct. 27, 1942, at her home in Woodland, Mich. She united with the Church of the Brethren while attending Manchester College. She was faithful to her Lord until the end. On May 10, 1911, she was married to Vane R. Wotring of Nashville, Mich. They first settled on the old Wotring farm north of Nashville. Later they bought the farm south of Woodland owned by her parents. Outside of nine years in Castleton Township, she spent the rest of her life in Woodland village and on the farm. Those who came in contact with her in her affliction felt their faith deepened as they saw her great devotion to her God. Whenever able she was always present in the sanctuary. Her voice in song will be sadly missed. She leaves her devoted husband, a brother, other relatives and a host of friends and neighbors. Funeral services were held in the Woodland Methodist church, conducted by Brethren Arthur Dodge and Harley V. Townsend. Burial was in the Woodland memorial park.—Harley V. Townsend, Woodland, Mich.

## Church News . . .

### Alabama

**Cedar Creek.**—We met in council Oct. 9 and elected new officers for the coming year. Bro. W. E. White was re-elected elder for another year and Willie Newburn was elected Sunday-school superintendent. We are looking forward to a more successful year, as we have Bro. Rhett Petcher and his wife with us and they are putting on special programs which seem to be creating a greater interest. Mrs. Petcher has conducted several quiet-hour programs which were very impressive. We also have Brother and Sister Walter Replogle of Fruitdale with us for services every fourth Sunday. Bro. Replogle renders very impressive sermons. With the sacrifice these two ministers and their wives are making, we feel sure our work will continue to grow. Bro. Glen Petcher and his choir put on a special musical program Sunday night, Nov. 8. The program was enjoyed by all.

Several members from the Fruitdale church assisted in the program. We have services every Sunday morning at eleven o'clock, and evening services at seven o'clock. If there should be any members in our territory we would be glad to have them worship with us.—Flora B. White, Citronelle, Ala., Nov. 12.

**Fruitdale.**—We met for quarterly council meeting in September; the Sunday-school officers for the new year were elected. Most of the old officers were retained for the new year. Bro. Replogle is giving us a series of sermons based on the books of the prophets. These sermons are being used for our Sunday evening services, with our Bible reading, which is also taken from this section of the Bible. The attendance in the B. Y. P. D. has grown. The officers for this group have been elected for the first half of the year; the adult adviser is Bro. Donal Clague and the president Floyd Replogle. We have been working to improve our programs so that new interests will be developed. Plans are being made for a Thanksgiving program which will be given in the form of a songalogue.—Eva Jane Carpenter, Fruitdale, Ala., Nov. 9.

### Arizona

**Phoenix.**—Bro. A. M. Laughrun of Jonesboro, Tenn., preached for us on two occasions while visiting his children in Arizona. Bro. Laughrun is well known by most of the Phoenix congregation, as he spent some time here several years ago. While he was here he installed two deacons, Joe Neff and Odell Laughrun, who were formerly appointed by the church. He was assisted by our elder, Bro. Arnold. Bro. Montz, our pastor, was our delegate to the district conference this year, which was held at Pasadena, Calif. We were glad to have as our visitors Miss Mahin from the Calvary church in Los Angeles, Mr. Robert Mann from Luke Field, and his mother, Mrs. Mann. Especially did we enjoy the many lovely songs rendered by Miss Mahin. She also gave a worth-while talk to the young people. A father and son service was held in our church Oct. 25, conducted by Bro. Montz; it was followed by a potluck luncheon in the social hall. The state church convocation was held in Phoenix Nov. 4-6 with Dr. D. W. Kurtz, pastor of our church in La Verne, Calif., as one of the principal speakers. While he was here Dr. Kurtz held a Friday evening service at our church. A large crowd attended and many folks from Glendale were present. During November our choir, conducted by Joe Neff, has been in charge of the services at the Arizona State Hospital.—Helen Laughrun, Phoenix, Ariz., Nov. 12.

### California

**Inglewood.**—On Oct. 7 our aid entertained seventeen ladies of the Glendale aid society at a luncheon. They came prepared to work and the day was spent in quilting and cutting patches for C. P. S. camp bedding. Their help was much appreciated. Their visit gave us a chance to become better acquainted and also to exchange ideas for better aid work. Our communion was held Oct. 25 with our pastor officiating. We were glad to have Bro. Marlin Mitchell from Virginia with us; he is in a camp near by.—Maude E. Feightner, Inglewood, Calif., Nov. 13.

**Lindsay.**—Bro. D. C. Gnagy, who was our pastor for four years, was called to be director of the C. P. S. camp at Santa Barbara. We pray that God may bless him in this larger field of service. On Sept. 2 Bro. Paul S. Longenecker and family arrived from Outlook, Wash., to assume the pastoral duties of our church. We are looking forward to a year of spiritual growth in the church and community through their leadership. On Sept. 20 installation services were very appropriately conducted by Elder Floyd Yearout of the Fresno church. At our regular business meeting we decided to hold our Wednesday evening prayer meetings in different homes because of our scattered membership. It will make it possible for the members to attend at least part of the time, thus saving tires, gas and fuel. We are studying the Book of Hebrews under our pastor's leadership. Charlie Glover was chosen president of the men's work and Marjorie Hall president of the women's work. Eight of our members attended the district meeting held at Modesto in October, and brought back very interesting reports. On the evening of Oct. 15 our church gave a reception for the teachers of the high school and the three grade schools of our community. A program and social time were enjoyed and the high light of the evening was the period of quiet meditation in the dimly lighted room. Sweet Hour of Prayer was played by Ramona Longenecker on the vibraharp, and a pianologue, The Value of a Smile, was read, with a few closing words and benediction pronounced by the pastor. We appreciate the public address system that the pastor has installed in the nursery; this makes it possible for the mothers taking care of the children to hear the regular church services. Beds have been donated by different members and the women of the church have taken as one of their projects the fixing up of the nursery. The congregation is enjoying several other improvements Bro. Longenecker has made, such as the reading room, where good books are available. Our fall love feast will be held Nov. 22.—Gladys Butterbaugh, Lindsay, Calif., Nov. 14.

**Paradise.**—On Aug. 10 we had our council meeting and elected church and Sunday-school officers. Bro. C. H. Cameron of Waterford was the officiating elder. We have lost a number of members, but new ones are coming in. Our newest member is Bro. David Brubaker, who has purchased property and expects to go into the poultry business and truck gardening. Our women's group is very active, meeting each week and having covered dish luncheons. They have made a number of comforters for the C. P. S. camp at Santa Barbara and have also sent them clothing.



In August we were guests of the Chico group and enjoyed fine fellowship. Our new church building has been at a standstill during the summer because of a shortage of labor and everyone's being extremely busy. Work was resumed on Oct. 21 and plans are being made to have a community Thanksgiving dinner in the basement on Nov. 26. We are going to be very proud of our new church and also of the fact that to the present everything is paid for. Anyone wishing to move from defense areas and the coast into the mountains will be very welcome in Paradise. Brother and Sister Smith were delegates to the Northern California district conference at Modesto and report a very splendid meeting. —Clara R. Smith, Paradise, Calif., Nov. 3.

### District of Columbia

**Washington City.**—On Sept. 6 Bro. Earl Bowman, a former pastor of this church, brought the morning message. Our pastor, Bro. Warren D. Bowman, preached his fifth anniversary sermon as pastor of this church. He and his faithful companion are doing a wonderful work among us and continue to endear themselves to our membership. The two adult Bible classes presented them with a gift of money. A similar token of esteem was also presented to our summer associate pastor and wife, Brother and Sister Vernon Miller. Miss Edith Good is the newly elected B. Y. P. D. president; this organization has already shown new activity under her enthusiastic leadership. She and the other officers were installed Sept. 13. On Sept. 27 Bro. Leland Brubaker, secretary of our General Mission Board, gave the rally day address and also addressed the young people and delivered the evening message. His messages were most inspiring and were appreciated by all. Family night on Sept. 29 was a part of our observance of religious education week, at which time we spent an enjoyable evening with speaking, singing and general good fellowship. On Oct. 4 we observed World Communion Sunday by having two communion services. Bro. J. S. Noffsinger officiated at one and Bro. J. H. Hollinger at the other. Since our last report two have been baptized and nine received by letter. On Oct. 5 Brother and Sister F. F. Holsopple, former pastors of this church, celebrated their fiftieth wedding anniversary. A purse of \$100 was presented to them as a token of friendship and good wishes. Each Tuesday evening our young people meet and sew for the women and children of Europe. Their goal this year is 1,000 pounds of clothing. On Oct. 8 our pastor held appropriate installation services for the newly elected women's council of officers. On Oct. 18 nine babies were consecrated. On Oct. 19 we held our semiannual council, at which time Elder J. H. Hollinger was re-elected elder and Bro. Calvin Burkit, one of our young active brethren, Sunday-school superintendent. On Oct. 25 the Blue Ridge pioneer round table convened at our church with 107 present. Many interesting subjects were discussed and at the evening session our pastor gave a helpful message. The B. Y. P. D. held its annual Halloween party Oct. 31. The boys in near-by camps in the service of our country are being entertained in the homes of our members.—Mrs. Jacob H. Hollinger, Washington, D. C., Nov. 4.

### Idaho

**Nampa.**—A birthday party at our church was conducted by R. Gordon Yoder with 150 in attendance. Dan West of Goshen, Ind., was the guest speaker. Over \$100 was raised in support of Brethren Service work. The party was a real success.—Stanley B. Keim, Nampa, Idaho, Nov. 8.

**Payette Valley.**—A basket dinner was given honoring Bro. E. J. Glover and his family on Sept. 13, following the morning services. Bro. Glover left our congregation after serving the past ten years as pastor, and as elder for the past four years, to accept the pastorate of the Bakersfield, Calif., church. The vacancy here has been filled by Bro. William Riddlebarger, who recently moved to Fruitland, Idaho, from Covina, Calif. Bro. Ellenberger was elected elder for the coming year. A basket dinner and food shower were held at our church on Oct. 18 for Brother and Sister Riddlebarger. The work of the church is moving ahead nicely under the new leadership and we are looking forward to a fruitful year in the Lord's work.—Mrs. Bert Rumley, Payette, Idaho, Nov. 3.

### Illinois

**Champaign.**—A very inspirational meeting was held here Oct. 18—Nov. 1, closing with a fellowship dinner at the church. The meeting was conducted by Bro. C. D. Bonsack of Elgin, Ill. We feel the church has gained much in spiritual value from these meetings; the attendance and interest were very good. On Aug. 16 we held an all-day service with dinner at the church. In the morning the dedication service was held for the new memorial pipe organ. The work here seems to be progressing very well. On Oct. 25 the Sunday-school institute of the Southern District convened here with an attendance of sixty-five. Bro. Bonsack was one of the speakers. On Oct. 31 we were privileged to entertain the ministers' conference of the eastern section of the Southern District; Bro. Bonsack was the speaker in both the morning and the afternoon. We are very thankful for the many good things we have had the privilege to enjoy during the past several months. We are looking forward to a great year of service for the Lord. The ladies' aid is active in aid work, missions, and Red Cross work. The men's work is moving along very nicely; we have more men than ever in the history of this church.—Mrs. Clyde Lewis, Champaign, Ill., Nov. 10.

**Dixon.**—Our church met in council in September to elect offi-

cers and make plans for the coming year. Bro. Edward Myers was re-elected superintendent of the Sunday school. The ladies' aid and the missionary circle have been quite active during recent months. The ladies' aid canned some fruit and made kits to send to C. P. S. camps. The missionary circle has been having interesting meetings with Mrs. Clyde Lenox as a very capable president. At the last meeting Miss Irene Eby, a public health nurse, showed moving pictures of the nursing profession. The church set Oct. 4 as building fund day. All offerings went to this fund. The total offerings for the day amounted to \$922. On Oct. 25 New Testaments were dedicated by the church for a gift to each of the boys from our church who are in the service. Our revival meetings will begin Nov. 22 with Bro. G. G. Canfield as evangelist. We are all looking forward to the meetings and hope they will be a great success. Our love feast is to be held at the close of the meetings.—Bernadine Moss, Dixon, Ill., Nov. 11.

**Liberty.**—Our council meeting was held in August with Elder Cave presiding. Church and Sunday-school officers were elected. Our Sunday-school superintendent is Otis Walton. Delegates were also chosen for district meeting; they were Brother and Sister Cave, Kull Akers and Alice Leapley. The ladies' aid is busy quilting. During the summer fourteen quilts were completed. The meetings have been well attended. We also made two comforters for the camps and sent five kits to the boys in service. We now have three boys in the service. Brother and Sister G. G. Canfield held a two weeks' meeting here in October. Their sermons and music are so impressive that a rich blessing is always received from hearing them. Two were received into the church by baptism on Oct. 7. We are looking forward to their coming again.—Helen Frey, Liberty, Ill., Nov. 15.

### Indiana

**Arcadia.**—We met in council on Oct. 8 with Elder R. L. Showalter presiding. Bro. Showalter, who has been our pastor for almost twelve years, has resigned and we now have Bro. Stanley Keller, a student at Bethany Seminary, as our pastor. Installation services for the Sunday-school officers and teachers were held on Oct. 11. On Nov. 1 we had a consecration service for the babies. The church is justly proud of the work of our ladies' aid society. At one sale dinner served this fall their net receipts amounted to \$65. They have met several times this fall to prepare food for the C. P. S. camps. They have canned 312 half-gallon jars of fruit and vegetables.—Grace Sigo, Arcadia, Ind., Nov. 9.

**La Porte.**—The annual picnic of the ladies' aid was held in August. On Aug. 12 we held our quarterly council meeting for the election of officers for the coming year. Our elder, Ben Cross, was in charge and was re-elected. Bro. Kenneth Murphy is our pastor, Victor Rensburger the Sunday-school superintendent, and Virgil and Rose Rensburger were elected delegates to district meeting. On Sept. 13 we held a dedication service for the babies. That was also our harvest meeting day. On Sept. 27 installation services were held for the officers. Bro. W. W. Slaught was the speaker of the day. This date also marked the beginning of our revival meetings with Bro. Howard Kreider of Milford as the evangelist. Two were received by baptism. On Oct. 14 Sister Ida Shumaker, a missionary to India, was with us. We held our love feast on Oct. 17 and had breakfast at the church the following morning. The aid society is busy each week quilting and making comforters for Camp Lagro. They also sent canned goods and vegetables and several kits to the camp. Sister Mary Cross is president of the aid society. Our missionary society meets each month.—Mrs. Paul Wolfe, La Porte, Ind., Nov. 7.

**Middletown.**—Our love feast was held Oct. 24 with a good attendance; the ministers present were Elder Miller, Bro. Baker of Muncie, Bro. Hiatt of Beech Grove, Bro. Aldridge and Bro. Hoover from Anderson. We were spiritually strengthened. We will have a union Thanksgiving service at the Christian church. On Nov. 29 services will be held at our church. Bro. Zirkle preached two wonderful sermons Nov. 8. We have started our aid meetings since we are through canning for the camps. On the first Wednesday evening we held our business meeting. On Oct. 18 we had a temperance lecture by C. L. Griffith, a Methodist minister.—Florida J. E. Green, Middletown, Ind., Nov. 9.

**Salamonie.**—Our church has been busy this fall. On Sept. 6 Bro. Ray Shank and family of Ohio spent the evening with us. He was a former pastor here. Preceding the sermon a reception was held in his honor. He gave an inspiring message to a large audience. Sept. 27 was rally day and harvest meeting. In the morning we had a very good home talent program on the importance of the Sunday school in child training. There was a basket dinner at noon. In the afternoon Bro. Galen Lehman, pastor of the Huntington church, brought a helpful and inspiring message. Oct. 4 was our love feast. Bro. I. C. Snively, pastor of the Union Grove church, led the services. Our church entertained the district conference of Middle Indiana Oct. 8-10. There was a good attendance and our people enjoyed entertaining the meeting. Bro. Edward Frantz, one of the speakers at the conference, stayed over the week end and gave us another very good message on Sunday morning. Following this he led the service of licensing Vernon Stinebaugh and wife to the ministry. Our aid has been very busy canning for camps and serving sale dinners. On Oct. 25 Bro. Earl Breen, a former pastor here, and his wife spent Sunday evening with us. We had a reception for them. Several from our church attended the regional conference at North Manchester. A father and son banquet is planned for this month.—Mrs. I. E. Weaver, Huntington, Ind., Nov. 6.



### Kansas

**Belleville.**—Elder Lewis Naylor is our elder for the coming year. Bro. Frank Crumppacker, a missionary to China, will speak for us at the morning and evening services on Nov. 29.—Mrs. Pearl M. Kuhn, Belleville, Kansas, Nov. 7.

**Lone Star.**—Since our last report our church has enjoyed some very pleasant and profitable occasions. After having no resident minister for some time we greatly appreciate the help and interest of our new pastor and wife, Brother and Sister W. A. Deardorff, who came to us on Sept. 13. They are nicely situated now and are already endearing themselves to the hearts of the people here. The missionary society sponsored a reception and pantry shower for them, which was largely attended. A picnic supper was served and about fifty quarts of canned fruit and vegetables, besides baskets of various kinds of foodstuffs, were added to their pantry store. After the presentation speech both Brother and Sister Deardorff responded in a very gracious manner. Sister Deardorff's reply was in the form of a reading which was very appropriate. On Oct. 19 Brother J. F. Burton, our district supervisor, and Sister Burton, from Topeka, Kansas, came to us for a two weeks' series of meetings. Bro. Burton is a forceful speaker and his messages were inspirational and spiritually uplifting. Five were baptized on Oct. 31 just before our communion service. About sixty surrounded the tables. Several visiting ministers were with us: our elder, Bro. John Ward, and wife from the Appanoose church, and Bro. D. H. Heckman and wife from the Washington Creek church. Bro. Burton officiated. On Sunday we served a picnic dinner to a large crowd in the basement of the church. Our delegates to district meeting brought back some very interesting reports.—Mrs. J. W. Gorbitt, Lawrence, Kansas, Nov. 10.

### Maryland

**Locust Grove.**—We held our love feast on Oct. 31 with a large number present. Visiting Brethren were Bernie Bowers, Bernie Shriner, Elmer Schildt, Charles Stover and Samuel Weybright. Bro. Bowers officiated at the love feast and preached on Sunday morning; he was assisted by Bro. Shriner. Our ladies' aid made two comforters and a number of other things for the C. P. S. camps. Our council meeting was held two weeks previous to our love feast.—Bessie R. Purdum, Mt. Airy, Md., Nov. 5.

### Missouri

**Warrensburg.**—We met for our love feast on Oct. 24. Over forty communicants partook of the Lord's Supper and communion. This was a very sacred service and all felt the wonderful privileges we had in being able to take part in this occasion. Bro. Glenn Rummel of Leeton presided, assisted by our Elder James M. Mohler and Bro. E. A. Markey. Bro. Frantz will be with us on Thanksgiving and will conduct evening meetings for the remainder of the week and Sunday evening.—Grace S. Greim, Warrensburg, Mo., Nov. 10.

### North Dakota

**Surrey.**—We have had a very successful year in both the church and Sunday school. Our Sunday-school attendance has increased seven and one-half per cent. Twelve hundred dollars was invested in real estate—a church farm and parsonage; forty-five acres were seeded and harvested for the pastor, the net income being \$450. We sent \$42.22 to district work, \$176 to missions and \$74.97 to Brethren Service. We entertained the joint Sunday-school convention of the Minot, Berthold, Kenmore and Surrey churches; 160 attended. Three sets of gates were bought and hung at the cemetery. Officers for the coming year were elected at our fall council. Bro. Ralph Petry will continue as our elder and pastor. Bro. John Sheets was ordained into the ministry and Bro. Walter Miller was licensed for one year. On Sept. 27 we observed the fortieth anniversary of our church building; an all-day service and dinner were held at the church. Bro. C. D. Bonsack gave us the message in the morning. A program, including the history of the Surrey church, was arranged for the afternoon. The district camp was held in Sawyer, N. Dak., with seventy young people attending. Our church work is progressing rapidly under the able leadership of our pastor.—Mrs. Walter Miller, Sawyer, N. Dak., Nov. 9.

### Ohio

**Eaton.**—A community music festival was held at our church on Sunday evening, Nov. 1, with Howard Erbaugh and Mabel Rexrode in charge. A splendid program was enjoyed by over 300 people. Those groups that took part in the program were the Preble County young people's chorus, the Eaton high school chorus, the Bear Creek church choir, and the Preble County women's chorus. On Oct. 28 the ladies' aid society canned twenty gallons of pears for the C. P. S. camps. On Nov. 4 the monthly meeting of the aid society was held at the church. Mrs. Amy Flora of Trotwood gave a very interesting talk on women's work. The group also worked on comforters for the C. P. S. camps.—Doris Earman, Eaton, Ohio, Nov. 5.

**Maple Grove.**—During the past year the members have built a new basement and remodeled the entire church. The rededication services will be held Nov. 22, followed by two weeks of revival services to be conducted by Brother and Sister B. M. Rollins. At our council meeting on Sept. 17 we re-elected Bro. Edgar Swinehart as superintendent and Rev. D. E. Sower as elder. The B. Y. P. D. is operating nicely under the direction of

Helen Miller, the new president. The high light of the year came when we went as a group to the young people's conference held at Camp Zion over Labor Day. Mrs. Fern Burley and Mrs. Hazel Hays represented us at district meeting. The Maple Grove ladies' aid was hostess to the ladies' aid of Ashland City and Ashland Dickey on Sept. 23.—Ellis Hays, Shiloh, Ohio, Nov. 1.

### Oklahoma

**Pleasant Plains.**—It was a privilege to have Sister Velma Ober, a returned missionary, speak at our church on Aug. 7. She gave us a very interesting message on mission work in China. We held our business meeting in September with our elder, Robert Byerly of Cushing, Okla., in charge. Officers for the coming year were elected. We are again glad to report that Bro. Byerly is our elder, with Bro. T. J. Williams as Sunday-school superintendent. We decided to purchase for our ministers the Gish Fund books that are available throughout the coming year. Our ladies' aid held its business meeting and elected officers; Mrs. Elya Mills is the president.—Mrs. Lowell Prentice, Aline, Okla., Nov. 5.

### Oregon

**Newberg.**—Since our last report we have received seven new members by letter. On Sept. 27, after a sermon by Bro. D. C. Snider, lunch was served. In the afternoon our elder, Ralph R. Hatton, and wife, met with us and conducted our business meeting. All officers for the Sunday school and church were elected. Bro. Hatton was retained as elder and Bro. James Wagoner as superintendent of the Sunday school. On Nov. 1 several of our number attended the Sunday-school convention which was held at Cascade Locks; they report a fine meeting. On the third Sunday of each month a special collection is taken for the C. P. S. camps; this meets with a generous response. A good brother and wife are bringing a load of children to Sunday school each Sunday. The interest and attendance are on the increase.—Gussie V. McPherson, Newberg, Oregon, Nov. 10.

### Pennsylvania

**Altoona, 28th Street.**—We met in quarterly council on Oct. 7 with our elder, Bro. J. J. Shaffer, moderating. This being the end of the fiscal year, our new officers were elected and other business disposed of in a satisfactory manner. Bro. J. J. Shaffer was re-elected elder. Bro. J. Q. Replogle is general superintendent of our Sunday school and Bro. C. D. Brumbaugh adult superintendent. Church directories have been compiled and distributed to the homes by the deacon body in their pre-evangelistic visitations. The use of these directories will give us a better knowledge of what our church is doing and will widen our circle of acquaintance among the members of the congregation. Evangelistic services began Oct. 12 and continued for two weeks with Bro. Nevin H. Zuck of Uniontown, Pa., as evangelist. Bro. Zuck gave very interesting talks to the children before each sermon. Pictures on the Life of Christ were shown at the close of the service. As a result of these services five were received into the church by baptism. Many others have a new vision of the beauty and unsearchable riches of Jesus. Our church has been greatly strengthened and blessed by Bro. Zuck's presence. Our fall love feast was observed on Nov. 8 with Elder J. J. Shaffer presiding.—Mrs. Galen Bittner, Altoona, Pa., Nov. 13.

**Bethany.**—On Oct. 4 Bro. Elmer Gleim began his pastorate here. On Oct. 11 rally day was observed in the Sunday school with promotion in various departments; certificates were given each scholar. Before the sermon the pastor gave a short talk to the children. On Nov. 5 at the mother and daughter meeting Sister Mary Schaeffer gave us a wonderful message on the work in the girls' schools in China. On Nov. 8 at the morning church service there was a dedication of a roll of honor for Bethany boys in service. Our love feast and communion service will be held Nov. 29 at 7:30 p. m.—Margaret E. Mohler, Philadelphia, Pa., Nov. 9.

**Conemaugh.**—We had our usual two services each Sunday during the summer months, as well as our Wednesday evening prayer meetings. The church building has been painted on the exterior. We met in council in September and elected church and Sunday-school officers for the new year. A goodly number were present at this council. In October we had our installation services, which were very inspiring; they were in charge of Rev. Walters, pastor of our neighboring Evangelical church. An offering of \$276 was received in October for our quarterly missionary collection. On Oct. 7 at our regular prayer service we had the unexpected pleasure of a visit from Bro. Donald Snider, the field director of Western Pennsylvania, who gave us some enlightening facts on the C. P. S. camps and stressed the fact that we, as members of the Church of the Brethren, have many things to be thankful for. Our love feast was held Oct. 25 with an average attendance. The women's work collected foodstuffs for the C. P. S. camps this fall. This organization has also started their fall quiltings at the homes of members. Nov. 8 was set aside as a special offering Sunday for the C. P. S. fund. A fifteen-minute period is used for an organ meditation of hymns prior to the opening of our Sunday morning service; this adds to the spirit of worship and reverence. Several of our young men have been called into the service; we miss them, as well as the two members called to rest: Sister Ada Litzinger, whose work was an inspiration to all, and Sister Alice Vickroy. Because of the car and gas conditions the yearly joint Sunday-school convention, including Maple Grove, Locust Grove and Conemaugh, has been



**FOR SALE:** I am going to sell 6 good farms, well improved and well located. 80, 100, 120, 160, 200, 315 acres. Price and terms will sell these farms. Write

John Isenbarger, N. Manchester, Indiana

discontinued this year.—Mrs. Gertrude Beale, Conemaugh, Pa., Nov. 9.

**Free Spring.**—Our church and Sunday school have been progressing under the capable leadership of our pastor and wife, Brother and Sister H. D. Emmert. We re-elected Bro. R. W. Bashore as Sunday-school superintendent. On Oct. 4 the women had full charge of the Sunday school, filling all the offices and teaching all the classes. On Oct. 11 we held our harvest home services; the fruit and vegetables were given to our pastor and his family. We sent about 200 quarts of canned fruit, besides fresh fruit, vegetables, soap, pumpkins and other things, to Camp Kane. Our pastor held a very successful evangelistic meeting the last two weeks of September. As a result four were baptized and two were received by letter. Bro. Henry Shelley is recuperating from an operation. On Nov. 5 about fifty men and boys from the Sunday school husked his corn. The ladies of the church furnished the dinner. Our peace offerings, lifted the first Sunday of the month, have been very good. We are planning to hold a father and son banquet in the near future.—Mrs. R. W. Bashore, Thompsonstown, Pa., Nov. 6.

**Marsh Creek.**—We met in council Sept. 12 with Elder W. G. Group presiding. Elder C. E. Grapes and Elder Galen Kilhefner were present and held an election for presiding elder. Elder Group was re-elected. One certificate of membership was received. Brethren John M. Myers and John G. Miller represented our congregation as delegates to district meeting. The B. Y. P. D. and aid society met at the home of Bro. Walter Keeney and did some canning for Camp Kane. Our love feast was held Oct. 18 with Elder A. C. Baugher officiating. Other ministers present were Otho J. Hassinger, J. F. Graybill, Elmer Schildt, S. R. Weybright, H. M. Stover and Roy Shriver.—Mrs. Walter Keeney, Gettysburg, Pa., Nov. 5.

**Mt. Olivet.**—We held a dedication service for our new Brethren Hymnals, which were donated by members and friends of Mt. Olivet, and also for the repainting of the outside of the church buildings. On Aug. 15 we had our Sunday-school picnic, which was enjoyed by all. Two of our young people attended Camp Conewago during August. Our delegate to the district Sunday-school convention was Sister Ada Brandt. During the summer months the women's group did not meet regularly but we learned that activities had not ceased, for 299 quarts of fruits and vegetables, groceries and one kit have been sent to Camp Kane. Our women's work missionary offering was \$20.45. Our Sunday school held election of officers on Sept. 27. Bro. Cloyd Rhoades was chosen superintendent. Seven members, six young men and one nurse, of our Sunday school and church are in the service and we are praying for their safety. An impressive consecration service for four infants was held on Oct. 4, at which time our pastor, Bro. Earl Kipp, gave an inspiring and challenging message.—Mrs. Cloyd Rhoades, Newport, Pa., Nov. 3.

**Plum Creek.**—Bro. H. Stover Kulp was with us in evangelistic services Oct. 19-25. His visits in the community and his inspirational messages were greatly appreciated by the members. Through his efforts one united with the church by baptism. The week closed with an all-day service on Oct. 25. After the morning worship service with Bro. Kulp's message, the congregation enjoyed a carry-in fellowship lunch in the church basement. The home-coming service in the afternoon marked the eightieth anniversary of the congregation. Many friends and former members of the church returned to enjoy the fellowship. The history of the church was written and read by Mrs. H. Porter Miller. Letters from former pastors were read by Bro. Jerry Kimmel. Bro. Kulp gave a brief address. The love feast and communion service in the evening was conducted by Bro. Kulp. On Oct. 11 two were received into the church by letter and confession of faith. As a result of evangelistic meetings held by the pastor, Rev. Rosenberger, at the Cowanshannock mission of the Plum Creek congregation, Sept. 21-27, one was reconsecrated and one united with the church by baptism. Several hundred quarts of vegetables and fruits have been canned by the women of the church for our C. P. S. camps. The members are continuing with the improvement of the church buildings. The floor of the church auditorium was recently varnished and a concrete floor was laid in the basement. The young adult Sunday-school class is working hard to complete the basement. The pipeless furnace in the parsonage was changed to a pipe furnace during the summer. The intermediate Sunday-school class recently purchased a mimeograph and presented it to the church. The efforts shown by each individual group give an encouraging outlook for greater service of the church to the community.—Mrs. Clarence H. Rosenberger, Shelocta, Pa., Nov. 2.

**Roaring Spring.**—On Oct. 17 Pastor H. Q. Rhodes closed a ten-day evangelistic meeting. He gave us very inspiring messages.

Seven persons were baptized and ten received by letter. Our meetings were followed by the love feast on Oct. 18. We had a very good attendance with 345 present. On Oct. 25 in our morning service we dedicated the Christian and American flags. The American Legion presented the American flag, while Rev. Rhodes gave a message in keeping with the Christian flag. On Oct. 28 we had cottage prayer meeting at the home of Brother and Sister John Bartlebaugh. The meeting was very much appreciated by Sister Bartlebaugh, who is blind and able to attend church services very seldom. On Nov. 4 prayer meeting was held at the home of Brother and Sister Harvey Replogle. These cottage prayer meetings have been held in these homes for the benefit of the home department of the Sunday school. Our pastor will be away Oct. 26—Nov. 8, holding meetings. The pulpit was filled on Nov. 1 by Bro. James Sell, who is ninety-seven years old. He is the oldest living minister in the Church of the Brethren. On Nov. 8 our services will be in charge of Sister Anna Crumpacker, whom our church supports on the China mission field.—Miriam Long, Roaring Spring, Pa., Nov. 4.

**Salisbury.**—Bro. G. E. Yoder of Scalp Level came to us Nov. 2 and preached five very inspirational sermons on different aspects of the Christian life. The worship period of the services was made especially impressive by telling Bible stories with pictures. The children showed much appreciation for the slides. Since this is the early home church and town of Bro. Yoder his stay among us was very interesting and helpful to all. His mother was not privileged to attend services but was able to enjoy his presence in the home. Bro. Yoder could not be with us on Sunday but Pastor A. Jay Replogle preached a very timely preparatory sermon at eleven o'clock and officiated at the love feast in the evening. There was a good attendance. One was baptized Sunday afternoon prior to the love feast.—Mrs. P. S. Davis, Springs, Pa., Nov. 9.

**Spring Run.**—Our church has had a full program during the summer and autumn months. We joined with the other two churches in McVeytown in a two weeks' vacation Bible school, with some of our workers taking part and a number of our children attending. A separate school was held at the Pine Glen church house, directed by Pastor Huffaker; more than 100 children were enrolled. Several of our young people attended Camps Harmony and Galilee in West Virginia. A three-day camp at Camp Shekinah, sponsored by circuit five of Middle Pennsylvania, was attended by practically all of our B. Y. P. D. A substantial offering was taken at the closing session of camp and sent to Brethren Service. Our young people did some canning for Camp Kane. Their donation, along with that brought by others, a comforter made by the aid society and one by the ladies' adult class, was sent on the truck which gathered produce from this district for Camp Kane on Oct. 13. New hymnals have been placed in the church and we are preparing to have the auditorium repapered and painted. Our Sunday school was reorganized Sept. 15 at a special church council. Bro. E. O. Kinsel is our superintendent for the coming year. The men's Bible class sponsored the annual father and son banquet held in the church basement Sept. 18. The address was given by Rev. George E. Johnson, the pastor of the First Methodist church in Lewistown. On Sept. 25 fellowship night was observed. The organized classes and the missionary society held their election of officers. A program of music, readings and talks was enjoyed and light refreshments were served. New officers for the B. Y. P. D. were installed with an impressive candlelighting service on a recent Sunday evening. They have been conducting the Sunday evening meetings. Our pastor has been giving us strong spiritual sermons, and the interest and attendance are increasing.—Mrs. Luther Dunmire, McVeytown, Pa., Nov. 10.

**Springville.**—We met in quarterly council in August with our elder, Bro. John L. Myer, moderating; new officers were elected. The Sunday-school superintendent is Bro. R. P. Royer. The term of office of our elder expired and Bro. Myer was re-elected for two years. Brethren Alvin Wenger and Noah Martin assisted in the election. Sisters Esther Weinhold and Mary Jane Mohler were our delegates to the Labor Day meeting. The aid society met throughout the summer although the attendance decreased somewhat. Another of our young men, John Steffy, has been called to camp in Virginia. Our church sent a supply of food to Camp Kane. Six of our sisters were present at the women's work meeting held at Annville. Bro. Peter Heisey of Heidelberg preached at the morning services of Oct. 11 at Mohlers. Our fall love feast was held Oct. 17, 18. Brethren Howard Merkey and Harry Eshleman, who officiated, preached inspiring sermons at

## Announcements . . .

LOVE FEASTS	Michigan
California	Dec. 13, 8 pm, Muskegon.
Dec. 6, 4 pm, Glendale, First church.	Washington
Indiana	Dec. 5, Tacoma.
Dec. 7, North Liberty.	West Virginia
Kansas	Dec. 6, 5 pm, Martinsburg-Vancelesville.
Dec. 19, 8 pm, Navarre.	



these services. Two letters have been granted since the last report.—Erla Henly, Stevens, Pa., Nov. 7.

### Virginia

**Harrisonburg.**—The summer program of our church was interesting. We again had union Sunday evening services in the Baptist church. The Massanetta Bible conference, which is held each August a few miles from Harrisonburg, brings speakers of world renown to many of the churches in town. Dr. I. S. Long of Baltimore was the speaker on Church of the Brethren day during the conference. A number of our youth again attended Camp Bethel. Our vacation Bible school was held in August with the best attendance yet. It was closed with a very interesting program. A new feature in our summer program was a Sunday morning program dedicated to the couples who have been married by our pastor since in our city. Guest ministers filling our pulpit during the summer were Dr. J. M. Henry, Bro. Cecil C. Ikenberry and Dr. Rufus D. Bowman. The B. Y. P. D. had their meetings along the lake, on a hillside or some lovely spot chosen for inspiration. They are now having their programs in the basement of the church with Bro. R. P. Bowman as adviser. He is teaching a special course in their regular sessions. Dr. Henry of Bridgewater preached a very challenging sermon for us in the early fall. The fall program has gotten under way with renewed interest. The Sunday-school attendance has increased. The impressive installation and promotion services were well attended. Our communion was held on World Communion Day. We had a larger attendance than usual. Bro. C. C. Ikenberry officiated in an impressive way; Bro. Bowman's preparatory sermon was encouraging. The fellowship supper, a unique affair in the annual program of our church, was enjoyed Oct. 2 with a record crowd. The women's organization chose Mrs. Earl Wetzel as director. The men's group chose Bro. J. W. Hess as director. The women's annual missionary rally, at which the offering is brought for our national project, was held jointly with the Bible department; the program was a play, *We Call It Freedom*. A number of our members attended the annual district Sunday-school and ministerial meeting at the Greenmount church on Oct. 24. Bro. D. D. Funderburg from Elgin was the guest speaker. The district Brethren youth conference was held in our church on Nov. 1 with an afternoon program of recreation, a luncheon—at which Prof. Morley J. Mays gave the address—and a night session with Bro. A. Stauffer Curry giving the message. New interest is being taken in our building fund, which has been growing for a couple years. Some definite plans have been considered by the finance committee and the pastoral board and were brought to our council meeting in October. A committee was appointed to consider this work further. Bro. Bowman has been bringing us several series of interesting sermons. At present he is in an evangelistic meeting at Trotwood, Ohio. Bro. Paul H. Bowman brought our message on Nov. 1.—Mrs. A. Fred Cline, Harrisonburg, Va., Nov. 1.

**Lynchburg.**—Our regular council was held at the church in September, at which time officers for this year were elected. All officers remain the same as last year except that Bro. E. C. Kiger is our new Sunday-school superintendent. The annual love feast was held on Oct. 4 with a good number present. Mrs. D. B. Weaver is president of the women's work this year. Through her faithful and untiring efforts we have had a very successful year so far; the ladies have made two wool comforters for Camp Lyndhurst, as well as two packets. They recently closed a contest which was to increase membership, interest and attendance, as well as raise funds. Several new members were added to the group and they raised \$535. They sent \$20 to missions, in addition to our regular mission offering. The losing side entertained the winning side with a supper and social hour which was enjoyed by all. Some of our women are helping in the Red Cross work. A number of our young men have been called to the service. The young people's class is entertaining some of the soldiers from a near-by camp at a supper and making them feel at home over the week end of Nov. 7. Recently Lieutenant Governor William Tuck of Virginia, as well as some other outstanding men, were visitors at our church services. On Oct. 11 Bro. Ralph G. Rarick of Chambersburg, Pa., began our revival and continued until Oct. 25. He brought us some very fine and stirring messages which we feel have strengthened the spiritual life of our people. He and our pastor visited in quite a number of homes. Special music, led by Cecil Staples of a neighboring church, added much to these services. As a result of the meetings one was baptized and five are bringing their letters here. We feel much good has been done. Our church and Sunday-school work and attendance are keeping up well considering the gas and tire rationing.—Mrs. Richard Smith, Lynchburg, Va., Nov. 4.

**Peters Creek.**—We held our quarterly council on Aug. 30 with Elder J. S. Showalter presiding. Bro. Showalter was re-elected elder for the year and Bro. H. W. Craun Sunday-school superintendent. Pastor R. L. Strickler was retained for another year. On Sept. 27 an installation service was held for the new officers and teachers. Bro. Claude Vineyard has been appointed to fill the vacancy caused by the death of our most efficient treasurer, Bro. Price Garst. Our B. Y. P. D. has reorganized and is looking forward to a prosperous year under the leadership of the new president, Kathryn Garst. Our church is contributing regularly to Brethren Service. The ladies' aid has made twelve comforters during the last two months for Camp Lyndhurst, in addition to the fruits, vegetables and canned goods sent each month. Our church was represented at the intermediate, junior and

young people's camps at Camp Bethel. During two weeks of August we were greatly privileged to have Bro. R. W. Schlosser of Elizabethtown, Pa., as our evangelist. He is a great Bible teacher and preacher and presented some of the well-known hymns and doctrines of the church in a clear and forceful way by use of illustrations. We feel that we have been greatly strengthened by his inspiring messages. Our love feast was held Oct. 6 with Bro. J. S. Crumpacker of the Cloverdale congregation officiating.—Beulah G. Plunkett, Roanoke, Va., Nov. 8.

**Staunton.**—The B. Y. P. D. sponsored their annual week-end camp in August. All reported a very enjoyable and profitable time. At the August council all Sunday-school officers were elected, with Lurty Grove as superintendent. Sept. 28—Oct. 11 the Staunton church had the privilege of hearing Bro. Robert Byrd of Junior, W. Va., in a series of sermons. His inspirational talks, and music rendered on a saw, will not soon be forgotten by our people. Seven persons were baptized and two letters were received. Our love feast was held Oct. 18 with a good attendance. The cabinet of the women's work met in October to select their objectives for 1942-43. One objective decided upon was to ask the leader of each department to render one public program of some form during the year. The women of the church served a successful supper on Nov. 6. The young married people's class is writing letters to men in the C. P. S. camps and in the army, and sending them the Upper Room, a devotional booklet.—Anna Flory, Staunton, Va., Nov. 11.

**Timberville.**—Our church school has been reorganized with H. Randolph Garber as general superintendent and Mrs. Willis Hite superintendent of the children's department. The superintendent of the church school, with a committee from the young people's classes, has been appointed to send greetings and Christmas packages to the men in the camps. The church school will finance this program. The women of our community held an all-day sewing on Oct. 22 for families who suffered from the recent flood in this vicinity. Members from our community contributed several hundred dollars in addition to gifts of clothing, food and household furniture to this cause. The Friendship Bible class held a social, at which time each person attending brought a useful article for a family of our church who lost their home in the flood. The women's Forget-me-not circle also held a similar social for this family. On Oct. 25 we were pleased to have with us Wayne Glick, who gave an inspiring sermon. Bro. Glick was raised in this community, being the son of John T. Glick, a former pastor of the Timberville church. Our homecoming Thanksgiving service will be held on Nov. 22, at which time all members and friends of the church are invited. Elder J. Carson Miller of Moores Store, Va., and a former pastor, will bring the sermon at the eleven o'clock worship. Basket lunch will be served in the social hall of the church at noon. The thanks offering of the morning worship will be used to improve the interior walls of the church. Our church will unite in the union Thanksgiving worship to be held in the Trinity Evangelical Reformed church on Thanksgiving Day.—Mrs. Galen Flory, Broadway, Va., Nov. 5.

**Waynesboro.**—We met in conference on Sept. 14 with Elder D. B. Garber in charge. Some old business was disposed of. We decided to have a series of meetings in October, to be held by Elder J. S. Showalter of Roanoke, Va. Plans were made for the coming year's church and Sunday-school program. A proposed budget of \$3,500 was accepted. We decided to place the Gospel Messenger in every home and include this item in the budget. Church and Sunday-school officers were elected; Bro. J. M. Wright is Sunday-school superintendent. On Sept. 20 an interesting talk was given by Allen Roach, a temperance leader. On Sept. 27 a musical program was given in the evening by the church choir. On Oct. 4 our love feast was enjoyed in the evening by a large number of the members. Six were baptized before our revival meetings, which were held Oct. 11-25. During the first week of these meetings our community experienced the largest flood since 1896. However, we had services every night, although only a few attended. The second week was well attended. All the sermons were based on sound scripture. We enjoyed having Bro. Showalter in our homes. On Oct. 27 nine were baptized and one received on former baptism. On Nov. 1 a religious survey was made of the town by the laymen of the different denominations; this will be followed by an evangelistic survey by the laymen on Nov. 29.—Mrs. D. B. Garber, Waynesboro, Va., Nov. 5.

### Washington

**Olympia.**—We had a daily vacation Bible school in the summer with classes for only the younger children, since teachers were hard to find and the older children were helping to harvest the berry crops. We enjoyed a few days' visit from Brother and Sister Paul Longenecker in August. The church gave a reception and grocery shower for Brother and Sister Andrew Holderreed on Aug. 7. On Aug. 9 Bro. Longenecker conducted the installation services for Brother and Sister Holderreed. Bro. Holderreed brought the morning message. After the services an all-church picnic was enjoyed by all, including several service men. We have had several such occasions this summer and the privilege of entertaining other service men; these men have also been entertained in our homes. Bro. LaMar Bollinger, who served as our pastor last winter and most of the summer, was recently married, and since his bride-to-be was several states away from us, we had a miscellaneous shower for him. We all appreciate the help and good he did for the church and we wish



## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

him and his wife much happiness in his work at La Verne College. Our ladies' aid has canned several dozen one-half gallon jars of fruit and vegetables for the Cascade Locks C. P. S. camp. Six boxes of apples for the camp have been prepared by the women of the church and dried by Brother and Sister Louis Holderreed of Oakville. They are the parents of our pastor. Now that the rush of the summer work is over our aid is starting quilting again. We have six quilts waiting. On Sept. 11 our council meeting convened and all church officers for the coming year were elected. Sept. 27 was promotion day for the Sunday-school classes. In the evening the young people had a candle-light installation service for their new officers and advisers. Oct. 4 was rally day and installation of all church and Sunday-school officers for the coming year. In the evening we held our communion services. Though not as many surrounded the tables as in times past, we had a very impressive service, conducted by Bro. Andrew Holderreed, assisted by Elder E. J. Michael and others. Our state was one of the fortunate ones to be able to have had its regular summer assembly this year. Several from our local church attended.—Rachel Michael, Olympia, Wash., Nov. 1.

**Sunnyslope.**—Ben Peters was here and preached for us on Aug. 16. We had a very nice church wedding Aug. 30 when one of our young ladies, Kathryn Gordon, was united in marriage to Pat Rogers; our elder performed the ceremony. On Sept. 2 we met in business meeting and elected officers for the coming year. Noble Deardorff was re-elected elder, Harold Stutzman general Sunday-school superintendent, Goldie Holland intermediate superintendent, and Ethel Deardorff primary superintendent. The ladies' aid canned over 200 quarts of fruit for the C. P. S. camps. Our love feast will be held on Nov. 28, with an all-day harvest meeting and fellowship dinner on Nov. 29. We are looking forward to a series of meetings sometime during the winter. Our Brethren Service offering was \$64.20.—Mrs. George Deardorff, Wenatchee, Wash., Nov. 3.

### West Virginia

**Oakvale.**—Sister Garnett Tiller of Princeton, W. Va., held her regular appointment at the Oakvale church on Nov. 8.—Mrs. Fannie Boothe, Oakvale, W. Va., Nov. 10.

### Wisconsin

**Chippewa Valley.**—We have been blessed with fine spiritual messages from our new minister, Mark Burner. Several new members have been added to our church. We have installed new lights and redecorated the parsonage. Our fall love feast was held on Sept. 24. Bro. John Diermyer has been ill but is better again at this writing. Bro. Burner is leading in a midweek Bible study class which meets every two weeks in the homes. We have Sunday evening services and though the crowds have been small we have been enjoying spiritual meetings under the leadership of our pastor. We are starting to learn new songs for our Christmas program. We are happy indeed to know that the home of every member of our church is brightened by the weekly arrival of our church paper, the Gospel Messenger.—Blanche M. Scott, Mondovi, Wis., Nov. 3.



## Anna Elizabeth...

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Anna Elizabeth is the first book of fiction dealing with Brethren life. The story centers around the experiences of twelve-year-old Anna Elizabeth Landis, a Brethren girl of two hundred years ago who lived in the Oley region. Reading about her fortunes and her relationships with the Brethren community, one is made to feel that the Brethren of the early days of the church were very real folks, enjoying the same fundamental joys we have, undergoing the same fundamental sorrows and disappointments, striving for the same ideals. In addition to portraying Brethren life in colonial days, the book is an enlightening portrayal of the working of a child's mind. It offers interesting reading for older children, young people and adults.

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# GOSPEL MESSENGER

Volume 91

December 12, 1942

Number 50

## Universal Bible Sunday



Painting by Russell G. West

Midnight Tallow

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## *Around the World...*

Edgar Guest, nationally known poet, has accepted the Protestant chairmanship of the Detroit Round Table of the National Conference of Christians and Jews.

A suburban Presbyterian church of Cincinnati will hold a Sunday breakfast and early service from 5 to 7 a. m. for the benefit of certain industrial workers on a night shift.

A series of full-page illustrated features on religious subjects sponsored by business and industrial concerns is being carried by an evening newspaper in Fort Wayne, Indiana.

The navy has been "very much concerned and disturbed by failure of the clergy as a whole" to respond to the appeal for 400 navy chaplains, said Lieut. W. O. Robertson recently at Buffalo, New York.

Gov. Harold E. Stassen of Minnesota has been elected president of the International Council of Religious Education, according to an announcement made recently by Dr. Roy G. Ross, general secretary of the council.

Community Christmas parties for the more than 40,000 Japanese-American children in the ten war relocation centers are being organized by a joint committee of the Home Missions Council and the Federal Council of Churches.

The American Civil Liberties Union in a letter to the war manpower commissioner, Paul V. McNutt, has suggested that the 5,000 conscientious objectors now held in public service camps be drawn upon for agricultural and hospital work as an aid in the solution of the manpower problem.

Persecution of Jews has been going on in northern Greece since the middle of October. Families have been forced from the cities to mountain villages. Arrests of persons who aided the Jews have continued. One Greek monk was executed for sheltering Jews who were wanted by the gestapo.

A general attitude of indifference to religion was indicated in replies to questionnaires sent out by the London Congregational Union to men and women in the British armed forces. About a third of those questioned indicated that the deadening influence of life in the forces, combined with a sense of incongruity between Christian ideals and the destructiveness of war, have made their religious life seem unreal.

Any examination of the question why the churches have failed to win the postwar generation raised issues covering almost every question in the field of faith, morals, organizations of churches and the training of the ministry, many pointed out. A frank facing of these issues is needed, combined with the working out of a practical program of action, covering, if need be, several years.

Serious discussions in men's free time, it was shown, usually turn on social issues, particularly the postwar world. Many of the writers ask whether the church has a message for such men. Generous praise is given to the welfare work of the churches, but many correspondents think that spiritually the churches are by no means so helpful.

A daily period of prayer for the duration of the war was begun when church bells of Indianapolis rang at 5 o'clock on Armistice Day. America's prayer minute is a part of a nation-wide observance.

Convinced that full co-operation between doctors and ministers is essential in wartime because of mounting tensions and illnesses, more than seventy-five physicians and clergymen recently met in a joint one-day conference at the Newark academy of medicine, Newark, N. J.

Threatening to intern all Norwegian bishops on charges of "inciting to rebellion," the Quislingite church department has ordered Bishop Maroni to remain within the confines of Kristiansand and to report daily to police headquarters. Bishop Maroni was the only bishop permitted to leave his own diocese.

The Japanese and Chinese languages may be taught in the high schools of New York City, Mayor La Guardia said in a recent broadcast. An intelligent approach to the problem of postwar reconstruction in all parts of the globe would be aided if youth were familiar with these two languages, as well as the more common tongues as German, French, Italian, Spanish and Portuguese, the mayor stated.

A total of 2,549,919 students attend Catholic educational institutions in the United States, it is reported in the Catholic School Market Letter.

Lutheran young people have been asked to join in projects to raise cows in order that Europe might be supplied with milk and meat after the war.

Only in Italy has the work of the Salvation Army been suppressed. Even in Germany and Japan the work of this organization continues under the leadership of native officers.

Historic old Christ Church in Philadelphia recently celebrated the 247th year of its founding. This church was eighty-one years old when the Liberty Bell pealed out its historic message.

Qualified high school seniors, though they have not yet graduated, will be admitted to Ohio Wesleyan University effective Feb. 1. This plan, in effect for the duration, will make it possible for some students to get a year or possibly two of advanced education before reaching the average induction age.

"Underground" booklets, written by Catholics and Protestants to unite in their resistance to the Nazi ideology, have reached this country. A recent issue consists of considerations of the fundamental rights of man, the inalienable rights of the Christian church, messages from the pope and French, Belgian and Spanish bishops, a sermon and accounts of anti-Semitic persecutions in France.

The severe oppression of the churches in Norway is resulting in an unprecedented religious revival. A Baptist Norwegian clergyman reveals that free church membership is mounting rapidly, accompanied by growing numbers of newly-formed congregations. Some becoming Christians after being impressed by the courageous stand of Norway's churchmen have faced the firing line as "true Christians—confessing Christ just before they were shot."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

DECEMBER 12, 1942

Number 50

## ... Editorial ...

### Neither Zealot nor Cynic

THE zealot says that we can do it right away if we will do it his way. The cynic says that we can never do it, and that nobody else can ever do it.

The zealot is impatient of facts. He thinks that investigation and deliberation are a waste of time. The atmosphere of calm and careful study of the problem is foreign to him. He is too much worked up for anything like that. He is for pitching in right now. He will show you how. It doesn't matter much how.

The cynic, with a knowing wink of his eye, quietly laughs up his sleeve at your pretensions. Or else he openly sneers at you. Anyway, he "knows" that all your efforts will amount to nothing. Why, man, the thing is utterly impossible. Doesn't history show it? Virtue and goodness and love and brotherliness—all such things are mostly sham, anyway, he says. Be practical. Face facts.

But the man whose heart has been touched by the love of God and whose mind has been cleared by a vision of Jesus Christ knows that faith working through love is the most powerful thing in the world. Without any bluster or any idle dreaming of immediate utopias, he prays and plans and works and keeps on praying, planning, working and enjoying to the full the quiet assurance that thus he is helping, a little, the kingdom of God to come.

E. F.

### Good Books in Bad Times

THE principal book trade journal of our country leads off in a recent issue with an editorial entitled: Soldiers Don't Want Trash. The reference, of course, is to the kind of books that soldiers buy to read.

In an attempt to interpret this attitude on the part of the men in the armed forces it is suggested that soldiers are not in the mood thought to be typical of the businessman. They are not tired,

but on the alert. As individuals they are facing crises which are real and imminent.

The personal situation is one which sharpens their critical faculties. It makes them impatient of trivial and time-filling things. Since time is short the best is desired here and now. This is why good books, and especially the Bible, are so appropriate in bad times.

H. A. B.

### Our Church at Work

CHRIST showed his confidence in the future of the church when he said, "Upon this rock will I build my church; and the gates of hell shall not prevail against it." Those of his followers who sometimes become discouraged would certainly feel much less so if they would but familiarize themselves with church history. There have been ups and downs, but like the fabled Antæus who was renewed in strength every time he touched the earth, so the church is not weakened, but rather strengthened by the ordeals which purge her ranks of the indifferent and the dissident.

This much may be said for the church of the ages and the promise of its final triumph. But what of the church of our times, and right down into local communities? We know that there is much of weakness, but there is also much of strength. One is often amazed at the tenacity of life and greatness of spirit found in even the smallest of churches. Which is another way of saying one should not allow himself to become discouraged too quickly. The warfare of the Christian is really in the realm of the spirit and here it is not so easy to measure the strength of the contending forces.

There was a time when the work of the church was left largely to individual initiative as this was inspired by the Spirit. And much was accomplished, as when Philip went down toward Gaza and met with and converted the Ethiopian eunuch. But even in his day there were the beginnings of division of responsibility and the setting up of or-



ganization. Philip was one of the seven appointed to look after those neglected in the daily ministry. Nor was it long until at Antioch the Holy Spirit directed that Barnabas and Paul should be set apart for missionary work. Thus the work of individual ministration began to be supplemented by work authorized and sustained by the group.

In our fraternity much of this early pattern of development was repeated. The first efforts were on the basis of individual initiative. But soon there came such projects as the general visitation of the Brethren toward the end of 1724 as related in Brumbaugh's History of the Brethren, pages 160-165. We reckon our Annual Conference from 1742, and in 1943 we should appropriately remember to celebrate the bicentennial of the publication of the first edition of the Sower Bible.

Today the Church of the Brethren is a well-organized and active group. In recent years our fraternity has been developing a new confidence and sense of mission. Others are grateful for what they feel we have to contribute. One feels to repeat with Paul, that a "great door and effectual is opened." Yet great opportunities do not arise without their attendant difficulties. Paul adds, "and there are many adversaries." We have to add this also as we consider the work of our church in the world of today.

So if Paul were with us in 1942 he would certainly not speak a discouraging word. He would not ignore the difficulties, but use them as stepping stones to new achievements. Think how in his own life he turned his early mistakes into the dynamic of purpose which made the rest of his years so effectual. His advice would be that we pray for strength to endure hardness as good soldiers, and that we press on for the prize. And how much more can we do when we stand together and work in the strength of that oneness for which our Lord prayed in the seventeenth of John. H. A. B.

### The Dreamer's Responsibility

THE story of Joseph is a familiar and fascinating account of how a dreamer became the savior of his people. In good times the dreamer does not rate so high. In Joseph's case he seemed conceited and selfish. In any case the dreamer appears overconcerned with things which are obscure, distant, that do not really matter.

But how different when the years of famine come! When the old routines are upset and men are faced with new situations then they begin to run hither and yon like the ants in a hill that has been overturned by the gardener. But it is just then that the dreamer who has toyed with other possibilities may have a composure all his own.

And especially so if he seems to have something of the answer which is needed.

The change from good to bad times not only reveals the dreamer in a new light, but it places upon him increased responsibility. Once it did not greatly matter whether he succeeded or failed. In the first case there was another success story; in the second, one less crackpot to endure. But when he that was laughed at becomes the hope of his people—well, that is another matter. It is then that the dreamer is under a double responsibility to make good. H. A. B.

### Covering Sins With Love

WASN'T that a strange note which Peter struck in his letter to the Bithynians when he told them how to cover up their sins? "Above all things," he said, "being fervent in your love among yourselves: for love covereth a multitude of sins" (1 Peter 4: 8). As if they could be mean and selfish and deceitful and impure and almost everything that's bad, and then, by simply loving one another, hide their sins from God?

Or was Peter not suggesting any such foolish trickery as that, but rather urging attention to the one force which is most effective in inducing penitence for sin, without which no sin can be "covered"?

By a bold figure God's forgiveness of sin is often represented as casting it away, putting it out of his sight. In that sense a sin is covered when it is forgiven. By a like usage we speak of sins as being washed away or covered by the blood of Jesus, whereas it is the forgiving love of God that actually "covers" them, and that always and only on condition of the heart's sincere turning away from them.

Peter wishes his readers to realize how large a part their own loving may have in this sin covering. Possibly he is stretching the figure to the thought of covering sins even before they are committed, that is, of preventing them. What is so potent a prevention of wrongdoing as love in the heart? How many kinds of sin *could* you commit if you loved perfectly? But the more pertinent truth here is, no doubt, that love of the wrongdoer is the strongest force there is for evoking on his part that repentance toward God and whomsoever he may have wronged, which alone can open a pit deep enough to bury his sin in forever.

Isn't this why Peter says: "Above all things being fervent in your love among yourselves"? And isn't it for some such reason that Paul says: "Above all these things put on love which is the bond of perfectness"? E. F.



## The General Forum

### Midnight Tallow . . .

BY RUSSELL GREENE WEST

I HAVE suggested to my people that we ought to stop reading the Bible. That seems like strange advice to come from a pastor, especially in a day like this when instinctively we turn to the Word of God as the hope of the world. Frankly, what I am contending for is a stronger word than *reading*. Reading is such an easy thing. I find that one can actually read his Bible, especially the more familiar passages, and at the same time listen to the radio, or plan his work for tomorrow.

Personally, I like the word St. Paul uses in giving advice to Timothy. "Study," he says. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I like that word *study*. In the actual study of the Word of God a man places before the open book his intellect, his heart, his very soul. In quiet meditation and devoted study we give ourselves over to the Holy Spirit, who alone can reveal God's truth, enlighten the understanding and transform the heart.

The psalmist, in describing the man who becomes like a tree planted by the rivers of water, tells us that his delight was in the law of Jehovah, and that in this law did he meditate day and night. This man was not just merely reading. He gave himself to devoted study and quiet meditation. And thus was his life transformed in the presence of God.

This is the scriptural background for the painting, *Midnight Tallow*. The rising sun, streaming through the window, reveals the story of a long night's vigil with the Word of God. Here some saint of God becomes so absorbed in study as to become unmindful of the passing hours, searching out the gems of truth as the starving would search for food.

Some books may be scanned and laid aside. Not so with the Bible. Jesus tells us that "heaven and earth shall pass away: but my words shall not pass away." He further tells us that his words shall judge us at the last day. In the great prayer of Jesus for his disciples he intreats the Father: "Sanctify them through thy truth: thy word is truth." And thus the very processes by which a man becomes Christlike in his living are wrought out through devotion to the Word of God.

"The word of God," we read in Hebrews, "is quick, and powerful, and sharper than a two-edged sword." Trying to become a saint by merely reading the Word of God is like trying to cure oneself of acute appendicitis by reading a book on

health. There comes a time, even in the realm of the spirit, when a man must go to the operating table and undergo the knife. We read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Surely a book like this deserves our undivided attention and devoted study.

Last spring in the Sacramento Valley I saw men dredging for gold. And just as men dredge for gold so we ought to study our Bibles. For in this Book are to be found treasures of wealth untold. May I suggest here, briefly, just three examples.

*I. The Bible reveals to man a true scale of values.* I remember when I was a little tot just starting to school my teacher offered me a choice between a half dollar and a penny. I chose the penny. I chose the penny because it was bright and shining. In this one life that a man has to live, in the midst of all the glitter and glare of this world, just how may he choose those things of infinite value? As some one has aptly put it, "Just how may a man avoid the tragedy of majoring in minors?" The answer to this question is, "The Bible." Just as merchants place a price tag on each article of merchandise, so the Bible stamps the true value upon each article in the universe. At the top of the list it places a human being as the one thing of supremely intrinsic value in this world, with everything else assigned its relative place of value in direct proportion as it ministers to the highest welfare of people. Here in this Book we find that man was made in the very image of God, just a little lower than the angels, and crowned with glory and honor. In this Book we learn that the humblest beggar is worth more than all the riches of the world.

Some of us are convinced that we will never realize our dreams of a better world until we can place man right back at the top of the list in our scale of values. In this connection, Dr. Kingdon, in discussing Education for the Four Freedoms, suggests that freedom is a humane thing. It rests upon the conviction of the dignity and worth of man—all men. In countries where life is cheap, freedom dies. In these days when so many books and articles are being written and read on the basis of a just and durable peace, somebody ought to recommend to the boys in power a new investigation of the Bible.

*II. The Bible tells a man what is eternally right.* Man is not wise enough or unselfish enough to work out the standards by which to live. "There is a way that seemeth right unto a man, but the



## A Wiser Plan

BY CHESTER E. SHULER

When we start in judging what others have done,  
Or interpreting illy their work, play, or fun,  
We dig deep a pit into which we may fall  
If we aren't careful. . . . And that isn't all:

'Tis a truth of the Bible, experienced through life,  
That we can't play the critic without causing strife;  
And the person whose motives we seek to impugn  
Is certain to notice our faults very soon.

He'll see in our conduct some sizable flaws,  
Detect in our language each incorrect clause,  
Overlook all our virtues, and laugh at our woes,  
And keep us forever right up "on our toes"

If we would in the future regain his respect  
And get to the place he will cease to suspect  
That we are just counterfeit, hypocritical too  
And that we need watching whatever we do.

So when even the facts seem to prove we are right,  
We'd be wiser by far if we slept for a night  
Ere we uttered harsh words we are tempted to say,  
And then in the morning would kneel down to pray

That the Lord in his mercy would grant us to live  
In a way that to others some help we could give,  
That our words might be helpful, and never untrue,  
And that God might be honored by all that we do.  
*Harrisburg, Pa.*

end thereof are the ways of death." Such drastic standards of conduct and character as "absolute honesty," "absolute truthfulness," "absolute purity," "absolute love and forgiveness" and such like are not only scripturally right, but scientifically sound. Happy is that nation of people whose God is the Lord; that people for whom the Word of God has become a lamp to their feet and a light to their pathway.

*III. The Bible tells a man just how to overcome and conquer this sinful world.* One way really to appreciate the value of the Bible is to take the people who are most loyally devoted to its message and compare them with those who have most completely rejected its teachings. History is simply filled with examples. However, one brief look into our contemporary world will convince the most skeptical. To me one of the most remarkable things about the Bible is this, that it provides a plan and a power by which prodigal sons and daughters, though steeped in sin and wretchedness, may return to a loving heavenly Father and find forgiveness and peace. Surely, in this power and process of regeneration lies the only hope of a world gone wrong.

In the message of the Bible is the hope of the world. We ought to *study* that message. And as

we enter once again into the observance of Universal Bible Sunday, let us unite our hearts and voices in praying that this Book may become, even in our day, the torch of freedom that shall light our way back to God.

*Pampa, Texas.*

## General Mission Board Fall Meeting

BY LELAND S. BRUBAKER

"We are very happy to welcome the new members of the General Mission Board at this meeting," began Chairman Rufus D. Bowman at the opening of the General Mission Board meeting. "We hope that you will have many years of happy service in this work of the church." These remarks were addressed to Desmond W. Bittinger of McPherson, Kansas, and John S. Crumpacker of Roanoke, Virginia, who were officially attending their first meeting as members of the General Mission Board. Mission fields were represented by H. Stover Kulp from Africa, Lillian Grisso from India and Nettie Senger from China. Many other visitors were present for part or all of the meeting.

The board passed quickly through routine business and spent much time outlining major policies of our mission work. A committee report to strengthen the work among our churches in the United States received endorsement by the board. This calls for a continuance of our summer pastoral program, for an increase in the number of our brotherhood evangelists, for a closer co-operation among our regional counselors and regional administrators and for the continuance of our church building counsel. It also makes possible a survey of our present church needs and unreached areas in order to discover strategic centers for further expansion.

A forward look in this entire field was taken by the board and much interest was expressed in a strengthened home program. The ministers' and missionaries' pension plan is to be widely publicized, looking forward to establishing it as a reality in September 1943. It is hoped that ministers, laymen and church groups everywhere will thoroughly acquaint themselves with this plan and be prepared to vote on it at the Annual Conference of 1943.

Again the board voiced its desire to select qualified young men and women for our mission fields and to have them ready to go as soon as opportunity is offered. The following call for workers is now approved by the board:

Africa: three doctors, four nurses, four families for evangelistic work, one teacher for the missionary children's school.



China: three women for evangelistic work, one nurse for training school, one doctor. (Several couples for evangelistic work will be added to this list.)

India: one nurse, two families for evangelistic work.

During these days of perilous ocean travel, the board will not require any missionary to return to his field. If any should volunteer to return, the board will use every means at its command to safeguard their trip and to facilitate their voyage. This decision is to be an individual one and neither the church nor the board will have any criticism for those who choose to remain in America for the present.

A grant of \$500 was made to the International Missionary Society for the support of orphaned missions. Several hundred missionaries are cut off entirely from their home boards and support because of the present world conflict. One of the greatest demonstrations of brotherhood is being shown by the willingness of Protestant groups all over the world to support the work of those missionaries made orphans by the war.

The board reviewed with deep concern the great need for relief work in China and expressed much appreciation for the fine work which is now being done by O. C. Sollenberger and Ernest Wampler in and around Sianfu. The hope was voiced many times that our world situation might soon change and that the church would be ready to do a great work of reconstruction and rehabilitation. However, it is certain that we do not want to become administrators of food, clothing and money only, but rather that we want to become administrators of divine mercy.

The desire to bring hope and encouragement and the abundant life to all peoples is beautifully expressed by a missionary who recently wrote, "Over the work as a whole here it is not the tools that we need, but the men. Nor, I think, is it the number of helpers, or the extent and size of the activities that most matter, but the quality of spirit that goes into our service. So we seek your support and prayers that we who in these times are permitted in safety to continue our tasks may discern and follow God's command and that through his working in all men of good will there may be born even in these days a more abundant life for the years to come."

The next meeting of the Mission Board will be held on April 5, 1943.

Elgin, Ill.

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Do not neglect your own in order to weed another's field.

## Christian Education in Wartime

BY L. AVERY FLEMING

THE problem of how to carry on Christian education to meet the needs of our tragic times was faced frankly and courageously by the Board of Christian Education and its staff in the November sessions.

The following members of the board were present for the more important sessions: A. C. Baugher, Warren D. Bowman, Burton Metzler, John I. Coffman, Paul W. Kinsel, Charles E. Zunkel, Harl L. Russell, Earl M. Bowman. Mrs. Rufus D. Bowman of Chicago was the only absent member.

Stimulating and interpretative reports were presented by the departments of administration, adult work, youth work, children's work, peace, and temperance. Each person reporting also presented for general discussion carefully outlined plans and goals for the ensuing year.

The board's program for serving the local churches of the brotherhood may be partly outlined as follows:

1. Preparation and distribution of a pamphlet or manual to serve as a guide for extending the ministry and services of local churches in wartime.
2. Provisions and suggestions for local churches which face the problems and pressures arising from the promotion of V-Homes, the High-School Victory Corps and Civilian Defense.
3. Co-operation with the Brethren Service Committee and other church organizations in developing some specific service in the area of child welfare.
4. Consideration of more effective temperance education in terms of writing a unit for the junior graded lessons, circulating temperance materials among church workers, and providing a more vigorous promotional program.
5. Co-ordination and correlation of peace education with Civilian Public Service and the projects of the Brethren Service Committee.
6. Development of plans for helping district boards of Christian education and administration to develop and share effective programs and projects.
7. The publication of a church manual to serve as a guide to local churches in planning the total church program.
8. Development of a better staff field program.
9. Co-operation with regions, districts, and local churches in the selection, promotion, and distribution of Brethren literature.
10. Discovering a closer working relationship with the pastors of our churches.



11. Continued co-operation with other boards in promoting the total program of the church.

12. Development of the adult program, with special emphasis on the young adult fellowship.

13. Development of a unified program for conserving Christian family life in wartime.

#### Council and Cabinet Meetings

Three council and cabinet groups also held meetings in close relationship to the regular sessions of the board:

The adult work advisory council met on November 9. The following persons were present: Foster B. Statler, Olden D. Mitchell, Mrs. Rufus D. Bowman, Anetta C. Mow, Robert E. Mohler, D. D. Funderburg, Mrs. E. G. Hoff, Mrs. Harper Will, Mrs. William Beahm, and J. D. Reber.

The children's cabinet met on November 7, 8, and 9 with the following persons present: Mrs. Paul H. Bowman, Mary Keiper, Mrs. Jesse D. Reber, Mrs. Nevin W. Fisher, Ruth M. Shriver, and J. W. Lear.

The following persons were present for the youth cabinet meetings, November 12, 13, and 14: Benton Rhoades, Flora Harsh, Mark Ebersole, Lyle Albright, Ernest Lefever, Chalmer Johnson, and Raymond R. Peters.

*Elgin, Ill.*

### General Ministerial Board

BY M. R. ZIGLER

To consider carefully the ministerial and home mission program of the Church of the Brethren the members of the General Ministerial Board met in Elgin the week of Nov. 10. The personnel of the board is W. H. Yoder, chairman, Western Region; M. Clyde Horst, vice-chairman, Eastern Region; H. F. Richards, Central Region; Edgar Rothrock, Pacific Coast Region; Ralph E. White, Southeastern Region.

Careful study was given to the ministerial supply in the regions of the brotherhood. The needs of pastors and churches were carefully reviewed. Much of the work of the General Ministerial Board concerns personnel for the leadership of local churches, the free, part-time and full-time ministry.

A committee has been appointed to study and look toward providing a church manual for the Church of the Brethren. Such a manual would serve as a handbook for the ministry and laity of the church.

Following a survey of the need in one area of the brotherhood it seems advisable to open a new field of home mission work in a locality where there is no religious work being done now within more than twenty-five miles. Definite announcement of this work will be made later.

The following recommendations concerning home missions were approved in joint session of the General Ministerial Board and the General Mission Board:

1. That we enlarge our home mission program and provide as large a budget as may seem feasible in the light of other demands on mission funds: (a) that where regions have drawn up regional organizations we request that missions be represented in the regional program and that the General Mission Board assume its share of the financial support; (b) that we continue the expansion of the program of district executives where the district needs are such as to justify a fieldman; (c) that we provide a full-time evangelist in regions where this is desirable, to work in co-operation with the regional executives; (d) that we continue the department of church building counsel; (e) that we continue the summer pastoral program at \$6,000 per year; (f) that we experiment by starting a mission in our various regions with the work-camp techniques, which have as a major characteristic the use of volunteer youth; (g) that we continue our nonresident program.

2. That through district and regional men in co-operation with district boards we survey our church needs and unreached areas to discover strategic centers and to forecast possible needs for both lay and ministerial leadership.

3. That we co-operate with the Brethren Service Committee in the use of volunteers giving one year of service to the church.

4. That we seek large gifts as well as the regular giving of the churches for Home Missions.

5. That we increase our publicity concerning home missions.

6. That an adequate staff be provided for larger planning and administration.

For the year 1943 the ministerial relief appropriations were thoughtfully considered and granted. Funds are not sufficient to care for all the needs of our retired ministers but through our ministerial and missionary service fund we are able to give a small appropriation to our ministers who need assistance in their sunset years.

Plans are under way looking toward a larger and more adequate ministerial retirement plan for our ministers, which they can build through their years of active service.

A program of ministerial education for ministers in service, an experiment inaugurated by Bethany Biblical Seminary with success in two of the regions of the brotherhood, will be made available in each of the regions of the brotherhood as soon as possible as a refresher course during the summer months.



The summer pastoral program was reviewed and plans for 1943 were set up. The board is interested in recruits for the ministry and summer pastoral program.

The program of evangelism is being encouraged and strengthened. The nonresident ministry continues to serve its constituency with appreciation. The work of the church building counselor is being recognized throughout the brotherhood.

The General Ministerial Board is set up regionally to serve the entire brotherhood in the field of ministry and home missions.

*Elgin, Ill.*

## Meeting of the General Education Board

BY A. C. BAUGHER

THE General Education Board met in session on Wednesday, Nov. 11 at 4 p. m. All members of the board except D. W. Kurtz were present. Rufus D. Bowman met with the Board of Directors of the Publishing House and could not attend the meeting.

The board discussed a number of problems which colleges throughout the country are now facing because of the far-reaching effects of the war.

The board instructed the secretary to investigate possible areas of service for our Brethren colleges in lieu of specific military services which the nonpacifist church colleges will probably be called upon to render.

J. Linwood Eisenberg was appointed to the Brethren Service Committee as the representative of the General Education Board.

The board sent the following recommendation to the Council of Boards.

### **A Communication From the General Education Board to the Council of Boards**

The General Education Board recommends that the Council of Boards approve the following:

The Council of Boards recognizes the critical situation which today confronts our colleges. They now represent what is perhaps the most critical area of our church life. We commend our trustee boards and faculties for their endeavor to serve the nation as fully as possible in a war crisis and at the same time support the historic position of the church in regard to war and peace. We realize that our trustee boards may momentarily be called upon to make decisions which for the time being might jeopardize the continuance of our college program. This council desires to urge our colleges to do all within their power to keep liberal education alive and free in our country and to continue to defend and interpret the traditional position of the church in regard to freedom of conscience and

participation in war. We call upon the families of the church to send their children to our own colleges more faithfully than even before and we urge gifts and donations to the colleges by individuals and churches on a more generous basis. We, the Council of Boards, pledge our combined efforts to rally to the colleges the financial support of the church, if in defense of the peace principles of the church they suffer loss of students and of finances.

The Council of Boards approved this statement and asked that the General Education Board use this statement and publish it in the Messenger.

The following officers were elected for the year: Chairman, V. F. Schwalm; vice-chairman, W. W. Peters; secretary-treasurer, A. C. Baugher.

*Elizabethtown, Pa.*

## Brethren Service Committee Meeting

BY M. R. ZIGLER

THE Brethren Service Committee met at the time of the Council of Boards meeting to consider future plans in relation to the total program of the church. Reports of progress were made in regard to relief and Civilian Public Service work. It was reported that every effort was being made to develop the program of detached service on farms and in hospitals. In these areas of work, maintenance is provided for the men. There are in Brethren camps now 1,312 men and we are operating three Soil Conservation units, seven Forestry units, and one each of Public Health, National Park, Department of Agriculture, Puerto Rican Reconstruction Agency units, in addition to five hospital units and one farm unit.

Since Annual Conference the various regions have taken action on securing a regional man in the interest of the Brethren Service Committee work, and most of the regions have decided to promote the total program rather than Brethren Service work alone. The Brethren Service Committee has felt the need of regional men for counsel and guidance in relationship to the Selective Service act, for the interpretation of the total program of Brethren Service including relief and Civilian Public Service, and for encouragement for people to give as a testimony of our faith. It was reported that during August we received \$21,877, during September \$27,834 and in October \$38,219, which shows a remarkable growth of interest and support. This is invaluable evidence to give to government officials. Because of this sacrifice the secretary of the treasury of the United States has provided for civilian bonds, which makes it possible for people to support the government without vio-



lating conscience. Also government officials are recognizing that we are giving to Civilian Public Service. It is evident that the Church of the Brethren desires to operate its own Civilian Public Service camps in co-operation with the Mennonites, Friends, and other religious bodies that may feel able to co-operate.

Special attention was given to the increase of our work for men in military service. The Service Committee urges the local churches to keep in touch with the men in camp by letters and gifts. Through the nonresident membership program headed by Merlin Shull our men in service are receiving regular bulletins, thus keeping them in contact with the church. The Service Committee feels, however, that it is far more important that the local church take the larger responsibility in developing this fellowship, which is very much needed.

J. Linwood Eisenberg has been selected to succeed J. I. Baugher as representative of the General Education Board on the Brethren Service Committee. Bro. Baugher finds that it is impossible for him to continue actively because of much work in his present position. It was decided that M. R. Zigler should serve as full-time executive secretary of the Brethren Service Committee for the duration.

*Elgin, Ill.*

### **Council of Boards**

BY M. R. ZIGLER

At the fall meeting of the Council of Boards held Nov. 12, at Elgin, Ill., the members of the boards faced realistically the present situation in the world as it affects the Church of the Brethren. Opening devotional worship was conducted by J. W. Lear. Two addresses opened the way for the business of the Council. Paul H. Bowman, chairman of the Council, spoke on The Future of the Church of the Brethren, and V. F. Schwalm, chairman of the General Education Board, spoke on Our Church Schools in the Light of the Present Crisis. The Council felt that these illuminating papers should be published in the Gospel Messenger.

Consideration was given to the organization and the function of the Council of Boards. Membership of the Council consists of the members of all general boards of the church. The Council is a general commission on co-ordination, guidance, and promotion and is organized as simply as possible to do its work. It has neither legislative nor executive power within itself and relies in the main on existing agencies for the execution of its own decisions. It has authority to create such committees, councils, and commissions as its judgment

may suggest in order to perform its function. Its relation to the boards and committees of the church is advisory, and it functions so as not to disturb the autonomy of any of the general boards of the brotherhood.

Reporting for the Historical Commission, J. E. Miller encouraged the collection of valuable historical materials now stored in homes of Brethren people. For educational purposes the historical library should have two copies of all books written by our people or books dealing with our church. One copy should be placed in the vault and the other in the open for display. Likewise we should have a collection of all Gish Fund books on display for historical and educational purposes. We need to make more of a celebration of our historical occasions. The Bicentennial program and the Sower program did much for the church.

The theme for the church year for 1943-44 will be Brotherhood Through Christ. This theme should be given careful thought and put into action by our people.

The field program of the joint staff was reviewed for the year 1942. During the year 1943 from Conference time to Conference time the field program for the Elgin staff will be as follows: Southeastern Region, Education (College); Western Region, Christian Education; Eastern Region, Ministry; Central Region, Seminary; and Pacific Coast Region, Missions and Service.

The committee working on the ministerial retirement program for the Church of the Brethren was authorized to interpret the plan to the brotherhood as presented to the 1942 Annual Conference.

It was reported that the regional advisory councils of the brotherhood have appointed regional field directors as follows: Southeastern Region, A. Stauffer Curry; Eastern Region, Galen C. Kilhefner (Elizabethtown area) and Don Snider (Juniata area); Central Region, John D. Metzler (serving for Brethren Service only); Western Region, James H. Elrod; and Pacific Coast Region, J. W. Lear.

The budget for the year beginning March 1, 1944, was discussed, and an announcement will be made at the proper time.

In the interest of Brethren Service work, A. W. Cordier, chairman of the committee, gave a very comprehensive report including Civilian Public Service and relief and service to men in the armed forces. The treasurer's report showed the giving and anticipated need for giving during the fiscal year. The financial secretary's report revealed the giving for the Conference Budget and for Brethren Service by districts in the present fiscal year.



The following organization was effected: Chairman, W. W. Peters; vice-chairman, A. C. Baugher, and secretary, M. R. Zigler.

*Elgin, Ill.*

## Meeting of the Directors of the Brethren Publishing House

BY EARL H. KURTZ

THE directors of the Brethren Publishing House after considerable discussion again decided to maintain the present subscription rate of the Gospel Messenger at \$1.00 per subscription for the 100% club and \$1.25 for the 75% club.

Brother Edward Frantz reported progress on the preparation of a manuscript to be published in book form. In it he will record his deep religious experiences and convictions.

A great deal of time was taken in the discussion of problems facing your publishing house as a result of the present war situation.

*Elgin, Ill.*

## Benediction

BY WALTER S. COFFMAN

NOT so long ago a lady apologized after a fashion for some ill treatment she had given her neighbor. The neighbor accepted the apology in good grace and remarked that they ought to get along well together, inasmuch as they were both professing Christians and expected to be saved. To this the former made the statement that we are saved by the grace of God, and that one's conduct really has nothing to do with one's salvation! Wouldn't that be easy!

Paul assures us that "where sin abounded, grace did abound more exceedingly," abundantly enough to cleanse from all sin. But the process reminds us of ventilation. Around each and every dwelling in the world there is presumably sufficient pure air to save every one of them from foul atmosphere. But suppose that the doors and windows are hermetically sealed so that the pure air may not enter. Foulness abides within, regardless of the abundance of pure air outside. If the room is to be purified, foulness *must* vacate. The room cannot be saved from foulness unless the air inside becomes like the air outside—yes, even part of it.

There is also sufficient grace of God to save all persons from sin, but how is it possible if the soul is kept full of sin? Sin *must* vacate the soul if the grace of God saves the soul. The grace inside a soul must be like the grace of God, though it will perforce be less in amount. I mean to say this: My grace must be like God's grace, else I am not saved by his grace. Grace is undeserved favor,

his favor to me, and I can never deserve it. I am not saved unless I also bestow favor which is undeserved.

Many of our services are dismissed with the sentence, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." Does that mean that these saving powers may just be round about us like the air on the outside of buildings? Assuredly, no! It means this: Now may you have within you the same kind of grace that Jesus has (not as much); and may you have within you the same kind of love as God has (not as much); and may you manifest the same kind of communion that the Holy Spirit has with you.

We realize that the good works we are able to do in three score and ten years cannot merit for us an eternity of abundant life, and that after we have done all that we can we are still unprofitable servants and can never repay God's investment in us; but we also realize that even the grace of Christ in all its abundance cannot purify and save the soul which keeps itself hermetically sealed against the grace of Christ. The grace of Christ must permeate the soul until that soul is gracious with a grace like Christ's.

*Fruitland, Idaho.*

## Time to Advance!

BY H. H. HELMAN

DURING this time of crisis, of such widespread misery and of such uncertainty about the future, the responsibility rests upon leaders in Christian education to increase the efforts in every phase of the work. War is making our failures, our shortcomings and our sins stand out before us with shocking clearness. We are called to make these days of uncertainty a time for severe self-discipline, self-examination and renewed effort in kingdom work.

We hear a great deal about the need of defending our free institutions. That is not exactly the problem before Christian teachers and leaders in the church school today. It is ordained of God that men of carnal minds cannot be free. Our chief problem is not an enemy without but rather establishing a spiritual control upon will and appetite so that free men can live helpfully in their freedom.

Only as our people—children and adults alike—are taught of the Lord, can their freedom be secure or our nation be established in justice and righteousness. Truly it is time to advance on the whole front of Christian education.

*New Carlisle, Ohio.*



**The Tree of Knowledge . . .**

BY MAY ALLREAD BAKER

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. 2: 9).

It is to be assumed that every day the person of average intelligence learns something. We are never too old to pluck apples from the tree of knowledge. If the eating of the fruit is sometimes bitter, our power to rally from the taste has something to do with our capacity to take it. If we can rise up from the bitterest blows that fate can deal, if we are able under the most trying circumstances to keep our faith in the Most High, then truly we are fitted to come unscathed from the fiery furnace of life's trials.

From the day of one's birth we begin to eat of the fruits of the tree of knowledge. First must the newborn babe learn of the warm, sweet satisfying breast (or is it the bottle?). From this he draws his nourishment. He must be taught the proper hours to sleep. He learns the sensations of heat and cold and of warm water upon his naked little body. He gradually learns that a cry brings attention. He learns to know his mother's face, to know the faces of other relatives, to stand upon his feet, and, a little later on, to walk.

Here begins the danger period. Before he could walk he was protected and shielded in all ways. Now he must learn to take many a tumble and to come up smiling. Perhaps, in the start, he may roar lustily, but soon he learns to take minor falls as a matter of course. Finally, falls are less frequent and practically cease when he learns to use his feet and legs perfectly.

Then other problems arrive. Baby runs out on the lawn surrounding his home. There are flowers, scattered here and there in beds and borders; there are dandelions and small white Dutch clover in the grass. Here, hovering over the blossoms, is a gaudy-winged butterfly. Baby gives chase. Ah! there's a bee, an altogether different insect, as baby finds, to his cost. Then there are cries of pain and distress, and mother or daddy is called upon to render first aid. In this fashion baby learns another lesson in life. He is taught that there are both beauty and danger in the great out-of-doors.

And so on through the flowery pathway of childhood. Every day, everywhere, there are lessons to learn, physical facts, such as fire burns, green apples will give the small culprit the stomach ache, going about with damp clothing is likely to result in colds and sniffles, and learning to ride or swim

or skate involves a certain amount of trouble.

If the boy is born of farming folks, there is the delightful fun of fishing, of going barefoot, of Saturday night visits to town, of long drives on Sunday mornings to some white, frame church tucked among the hills or set amid gracious forest trees. Balanced on the other side of the ledger are obnoxious tasks of filling the woodbin, of hoeing in the garden, of getting up the cows from pasture and, later on, of learning to milk. If the boy is reared in the city, he may sell newspapers and magazines in lieu of filling the woodbox, and his fun is more likely to consist of baseball, roller skating and picnics.

Whether living in city or country, the boy has moral and mental lessons in church and school. He soon discovers that he cannot learn at somebody else's expense, that if he wants a good report card to show his parents, he must spend some hours in earnest study, that tattletales, bullies and sneaks are tolerated by neither the teachers nor other pupils, and that one must be mentally alert if he hopes to compete with other scholars.

In church he must learn to take seriously the spiritual facts, the obligations of a truly Christian life. He must be taught the pettishness of spite, to beware of falsehoods, to be a person of his word, and to do thoroughly and well the tasks he sets himself to do. If he is not taught these great truths, or being taught refuses to listen, years may be required to overcome the effects of the setbacks he is certain to receive. Life is so planned that one simply "cannot eat his cake and have it, too." Yet, strangely enough, this seems to be the most difficult of all lessons for adults and children alike to learn.

The child reaches the period of adolescence. Here begins another phase of existence. Simple home pleasures begin to pall. He becomes conscious of sex. Girls take on a new interest. His body experiences other sensations than those of cold, warmth and hunger. Here is a new call, the biological urge to reproduce one's self. This is the most critical time of the child's existence. Here is where the church steps in; where the high standards taught in our schools play an important part. So the boy, for a time, restrains these new urges of nature. He studies harder and goes in for lustier sports, casting all the while sheep's eyes at girls as sex-conscious as he.

There's Janice, who is not pretty and not particularly brilliant, but who has a charm in her small, heart-shaped face and slender body that is especially appealing. There is Helen, tall and blonde and pretty with a daring look in her long,



narrow, blue eyes. Mary is dark, passionate and mysterious; Kate, fair and cold and mentally superior. Girls, girls, girls! An endless array of them. Powder and rouge on smooth, young faces; slender forms tricked out in cheap finery; endless gestures; high-pitched laughter—all to catch the eye of some gawky, pimply-faced youth, to angle for a compliment or a furtive caress. Certainly they are not sinful, only ignorant of the fearful mystery of sex and burning with suppressed desire—the flame that carries along the living torch of future generations.

In this critical phase, many boys and girls fall by the wayside. Perhaps the lad succumbs to the wiles of some experienced woman whose "feet take hold on death," or it may be to some girl as virgin as himself. And what then? He learns that like everything else handed down from Adam and Eve this heritage has its price. There is both honey and gall in his cup of bliss. As time goes on he feels a sense of degradation, the price one must always pay for love that is impure. He resolves to break away from his disorderly companions, to work to make a home, and then to marry.

His choice is little, pale-faced, quiet Janice. He has for her a great passion and, what is much greater, love and respect. In this he is fortunate, for Janice returns this love. So they marry and enter into a new phase of life: the cares and responsibility of homemaking, the joys and cares of parenthood.

This is another critical phase—the time of adult moral, mental and physical responsibility. These fruitful years determine the status of the man. Now comes the struggle to make a living honestly and the still more difficult moral struggle to maintain chastity and sobriety and to pass them on.

Troubles come. There are days when everything seems to go wrong. The crops fail, business is poor, money, which is sadly needed, is not to be had and the baby is sick. Days are a succession of dreary hours when nothing is right. Truly, this fruit of knowledge is more bitter than quinine. Temptation enters in. Why be honest? Why be chaste? "The Almighty," this sorely tried man says to himself, "has dealt very bitterly with me!" He has a mad desire to fling himself over the gambling table, to enter a house of prostitution, to drink and drink from the flowing bowl until reason is drowned in the crimson, seductive pool. After he somehow weathers the storm he thinks of the fool he might have been. He knows in the clear light of religion and reason that dissipation only gathers more trouble, that dishonesty always catches up with the thief, that God sends trials to try the soul of men.

## Where Baby Sleeps

BY C. A. BARNHART

Where baby sleeps we lightly tread,  
And hush our lullabies;  
And by the downy, fleecy bed,  
Wherein our baby lies,  
We softly breathe a silent prayer  
To him who vigil keeps  
That angels may be very near  
Where baby sleeps.

Where baby sleeps the poppies bloom;  
And grass is always green;  
And as we press the little mound  
That holds a form unseen  
We know a Father's loving care  
Will comfort one who weeps;  
And heaven must be very near  
Where baby sleeps.

Where baby sleeps I'll lay me down,  
And close my weary eyes,  
To join some early caravan,  
And migrate to the skies;  
And in the golden afterwhile,  
To heaven's mountain steeps,  
We'll fly to greet eternal dawn,  
Where baby—creeps.

Columbus, Ohio.

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The years come and go. Time, as we all must learn, gives with one hand and takes from us with the other. In this earthy life nothing is permanent. Our babe becomes a youth; the youth becomes a man; the man becomes father, then grandfather, then great-grandfather. Our babe, grown old, finds the fires of his life banked and burning low and knows the loss of his golden-haired youngest, and the flitting of his other children to homes of their own. At the last he loses his beloved Janice, whose hand was clasped in his as she entered the dark valley.

It is winter out of doors; and winter in the life of the old, old man. He sits by the fireside and tells, in a quavering voice, some story, some feat of the past years to his small, great-grandson. His hands, thin and withered and blue-veined, caress with gentle fingers the small, tow-colored head. "When I was a young man I used to drive twenty miles to court your great-grandmother. . . . We took a trip to California in '96. . . . We joined the new church when Evangelist Showalter came through the country. . . . We were both feeling pretty low then. . . . Our little Elsie has just passed away. . . ." And so he rambles on, chuckling now and then at some remembered joke that has been shared or at some memory that stirred his sluggish, old blood.

The boy's mother comes bustling into the room.



## The Waiting Shepherd

BY KATHRYN WRIGHT

"One Shepherd and one fold," he prophesied,  
 "And I the Shepherd." Long, long he waits—  
 Oh, surely must fulfillment long denied  
 By men and nations riven by their hates  
 Bring sorrow that the Shepherd must abide  
 Still longer ere he close that sheepfold's gates.  
*Williamsburg, Ky.*

"They make a pretty picture," she reflects," the silvery-haired old man and the small boy on his knee. Ought to have a posed picture of them before it is too late. Grandfather can't possibly last much longer; that last attack of bronchitis very nearly carried him off. His life must be getting rather monotonous—poor old dear! If only his eyesight were better, so he could read more. Grandfather used to be such a reader, when he was a little younger. . . ."

But the old man has his memories to sustain him in the genial afterglow of life: the memory of many happy springs, of many happy summers, of autumns' golden days, and of early winter weather. He is well-versed in the fruits off the tree of knowledge, which we all must pluck, and the taste of which we must learn as best we may as we journey along.

He has learned the rewards of labor, the merits of honesty, the dignity of chastity, the satisfaction of a clean conscience, the pain, the sacrifice and the ecstasy of love and the integrating power of a steadfast purpose in life. He has learned the hardest of all words to say: "Thy will be done!" He has learned the folly of pride; he has seen the wicked perish in their ways. He has learned to look above and beyond the transitory things of this life to the hope of a glorious hereafter with his loved ones gone before. He has learned to trust God, and, above all, to know that God cares.

The fire in the grate burns low; a rose sheds its petals on the polished top of the library table; the old house dog, gray with age, stretches his rheumatic limbs and dreams of the chase, whining aloud in short, staccato barks; outside, the February snow swirls softly against the windowpane; the clock on the shelf over the fireplace ticks away the passing hours. The old man sleeps in his easy chair, and the small lad is sleeping, too—snug in the grandfatherly embrace.

One fruit remains to be plucked from the tree of knowledge. The fruit that unbars the gates of sunset, that which sets the spirit free upon an unknown track—the fruit of death!

*Arcanum, Ohio.*

## The Responsibility of Parenthood

BY ELMER I. BRUMBAUGH

"Master, who did sin, this man [child], or his parents?"

We find this question recorded in John 9:2. It is a question still being asked frequently today. A. S. Niell, well-known educator of difficult children, relates that after writing his book, *The Problem Child*, he realized he had given it the wrong title. It should have been entitled *The Problem Parent*. Raymond B. Cattell, author of the book entitled *Crooked Personalities in Childhood and After*, says that the initiative and energy of all civilization may depend upon the way infants are treated in the nursery.

These startling facts present themselves very vividly over and over again in the juvenile court, where we work with the products of the home. The child is what he is, to a great degree, because he had the parents he had. Some time ago two young men were brought before the judge for serious acts of delinquency. This was not their first appearance in court; in fact, both boys had been in for various offences on several occasions. In this instance they became intoxicated and caused so much disturbance that they were arrested for disturbance of the peace. It was with considerable difficulty that they were incarcerated. Then they set fire to the jail and endangered their lives as well as the lives of others. Because they were under eighteen years of age, they were tried in the juvenile court. After the judge heard the testimony of the police officers and had all the facts, he pronounced sentence. After he had sentenced them to the young men's reformatory, he turned to the weeping parents and said, "Tears won't help. Your opportunity to help your sons is lost. The court is only sorry that it does not have the power to sentence you instead of your boys. Because you failed in your duty and responsibility with your children, they must suffer. They are being sent to a reformatory where an effort will be made to reform them. That is a tremendous task, indeed, if not entirely impossible. You, the parents, by example and precept could have formed in these boys good character and fine personalities, but you have failed, utterly failed."

What a terrible pronouncement for the parents. Was it not more severe than the sentence to the reformatory?  
*Ravenna, Ohio.*

## Too Optimistic

BY ROY WHITE

This evening a policeman was telling me about his family. His eldest son, the soldier, he mentioned last. The boy is a sergeant. He receives seventy-two dollars a month. This is proving inadequate to meet his expenses, of which drink is an increasingly serious item. "You see," he said, "the canteen is right there on the grounds." Now, the additional money the father has been sending is beginning to be insufficient also. The father's conclusion was, "That's the way it goes. You send your boy to the army to make a man out of him, and then it doesn't turn out like you expected." The father is a drinking man himself—an ardent supporter of the present national policy. Probably his statement was an unprejudiced report of the situation as this lad found it.

*Chicago, Ill.*



## Brethren Service

### New Projects Approved . . .

Two new hospitals have been opened for units of Civilian Public Service men from Brethren camps. These two state mental hospitals are located at Cambridge, Md., and Norwich, Conn. They have been approved and men are already being selected for the two twenty-five-man units which will open in a few days.

A unit of fifteen Civilian Public Service men are now at work in the Cheltenham School for Boys at Cheltenham, Md. There a greatly depleted staff of both Negro and white men are caring for some three or four hundred delinquent Negro boys between the ages of ten and eighteen years.

Nine of the C. P. S. men will become cottage masters, supervising the boys' physical needs, clothing, food, housing, giving them sick care and general guidance in all fields where qualified. An assignee trained in the field of psychology will be used to develop and administer a program of psychological examination with the opportunity to develop a school psychometric clinic. Another position to be filled is that of social case worker for individual case work with boys in the delinquent training school and on parole in Baltimore. A cook, two clerical workers and a medical attendant complete the roster of positions to be filled by Civilian Public Service men—a great opportunity for humanitarian work and utilization of the special talents of some assignees. This project is under Friends' administration although several of the men were transferred from Brethren camps.

### The Prisoner Speaks

BY DOROTHY HEDLEY

John Barwick has been our representative in war prisoner work for two years. Having been in London during the terrific bombings he has earned the right to do this type of work. The Brethren Service Committee is contributing \$50.00 per month to war prisoner work around the world.—Ed.

Cast from the vortex of man-made inferno,  
Robbed for a space of all reasoning powers,  
Here, in a world rimmed by barbed-wire horizons,  
We face no foe but the wearisome hours.

Hours that extend into days without number  
Passing us by in relentless review—  
Aimless, monotonous, futile procession—  
Mocking at men who have nothing to do.

Nothing to do in this alien prison—  
Nothing to do!—and us, men in our prime!  
Nowhere to go save in tedious circles,  
Naught to regard as our own but our time.

Time to remember the death and destruction  
Wrought by steel monsters with ponderous tread,  
Time to remember implacable furies  
Venting their rage in the skies overhead;

Time to despair at the prospect before us;  
Time to feel useless and bitter indeed;  
Time to bog down in a slough of stagnation;  
Time to hope someone will answer our need!

Need that our hands may find work to employ them,  
Need for fresh knowledge to quicken the mind,  
Need to gain strength, both in body and spirit,  
Need to hold fast to our faith in mankind!

Reprinted from War Prisoners' Aid, Y. M. C. A.

### News at a Glance

Brethren establish two new units at state mental hospitals.

C. P. S. men staff school for delinquent Negro boys.

The prisoner speaks.

Unit placed in Duke University hospital.

Two new "guinea pig" projects are undertaken.

Selective Service gives news in regard to married men, college instructors, and C. O. physicians.

National Service Board gives new address.

Northeastern Ohio delegation visits camps.

Duke University medical school and hospital are using thirty Civilian Public Service assignees in neuro-psychiatric wards and as operating-room attendants beginning about Nov. 30. This unit is supervised by the World Peace Commission of the Methodist Church and will use ten men from camps of each administrative agency.

A number of special projects are being carried on in various parts of the country. In a general hospital in Boston two C. P. S. men are drinking sea water in an attempt to discover how much the human body can safely stand. Such information might be highly useful to a man adrift in a lifeboat. The men drink an unvarying amount of liquid each day while more and more sea water is added to the fresh. One of the men reports after several weeks of experimenting that he feels quite well but has lost sixteen pounds and considerable strength.

Another pair will go to the University of Chicago hospital as "guinea pigs" for a series of high altitude experiments. The men will spend six hours a day in a reduced pressure chamber for eight to ten weeks while their reactions are tested.

### Selective Service Notes

Local boards have virtually run through the supply of single men without dependents although the draft of married men may be interrupted by the induction of eighteen- and nineteen-year-olds. The classification of married men without children now depends almost entirely upon their value in civilian occupations.

School superintendents, presidents, deans and registrars in junior colleges, colleges, universities and professional schools, professors, full-time instructors, and research workers in twenty specified fields are now eligible for occupational deferment. Such deferment is not automatic, the list being compiled by Selective Service as a guide to local boards.

The War Manpower Commission is "vitaly interested" in using in critical industrial areas physicians who would otherwise be IV-E. The commission has asked for a list of all conscientious objectors who might be called upon to give medical service in these areas.

### National Service Board Address

All mail to the National Service Board for Religious Objectors should now be addressed: P. O. Box 1636, Washington, D. C.

### At the Camps

Two carloads of district leaders, pastors and service committee members from Northeastern Ohio spent three days, Nov. 16, 17, 18, at Camps Kane and Marienville holding seminars and seeing the camps firsthand. The group was led by J. D. Reber. W. Harold Row was also present.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, December 13

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Value of the Church to the Social Order.—Matt. 5: 13-16; Mark 12: 13-17; 1 Peter 2: 13-17. Golden Text, Ye are the salt of the earth . . . Ye are the light of the world. Matt. 5: 13, 14.

**Christian Workers,** The Present Need.

**B. Y. P. D.,** Christmas in Music.

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### Gains for the Kingdom

**Nine** baptized in the Brownsville congregation, Md.

**One** baptized in the Welsh Run church, Pa., Bro. Alton Bucher, evangelist.

**Two** baptized in the Stony Creek church, Ohio, Bro. Dewey Rowe, evangelist.

**Eight** baptized and six received by letter in the Mechanicsburg church, Pa., Bro. H. F. King, evangelist.

**Eight** baptized and two received by letter in the Harris Creek church, Ohio, Bro. Edward Stump, evangelist.

**Fifteen** baptized and one received by letter in the Woodworth church, Ohio, Bro. Charles E. Zunkel, evangelist.

**Seven** baptized in the Owl Creek church, Ankenytown, Ohio, Bro. W. M. Bantz, evangelist, Bro. W. H. Miley, pastor.

**One** baptized and one reconsecrated in the Johnsville church, Va., Bro. Edgar S. Martin, evangelist, Bro. O. S. Garber, pastor.

**Eighteen** baptized in the Bermudian church, Lower Conewago congregation, Pa., Brother and Sister J. W. Fidler, evangelists.

**Six** baptized and one awaiting the rite in the Poplar Ridge church, Ohio, Bro. H. M. Coppock, evangelist, Bro. Otto Laursen, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. M. Guy West** of Roanoke, Va., Dec. 14-24 in the West Brownsville church, Md.

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### Personal Mention

**Elder X. L. Coppock** will represent Northern Missouri at the Conference of 1943. The alternate is Elder Floyd Jarboe.

**Bro. W. W. Smeltzer**, pastor of the Cando church of North Dakota, home from the hospital where he was taken for a heart ailment, must remain in bed for a month or more. Your prayerful remembrance will make a difference.

"We would like for people to know that we appreciate our many friends and their kind words of sympathy." So writes Sister Ada Scrogum of Elkins, W. Va., in reply to the many tokens of sympathy received on the occasion of the sudden passing of her mother, Rebecca Catherine Scrogum, the wife of Elder J. J. Scrogum.

**Brother and Sister Thurlow King**, 121 Elsmere Avenue, Parchment, Michigan, nonresident members of the Florence church of Northern Indiana, have graciously offered the hospitality of their home to Brethren boys who may be stationed at Fort Custer.

**Brother and Sister William Cable**, 601 Olympic Apts., 304 South Tacoma Avenue, Tacoma, Wash., have graciously volunteered to share their apartment with Brethren boys over week ends. Boys who are stationed at Fort Lewis, McCord Field, DuPont or Camp Murray, or in fact any other camp near Tacoma, are urged to come. Mrs. Cable was the former Miriam Weybright of Syracuse, Ind.

An appreciative statement on page 17 of the December 1942 issue of the International Journal of Religious Education under the heading, Leadership in Young People's Department, tells of the loan by the Board of Christian Education of Raymond R. Peters to serve as acting director of young people's work in the International Council of Religious Education. Brother Peters will share some of his time with the Council's youth work for a period of seven months, from Oct. 1, 1942, to May 1, 1943.

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### Miscellaneous Items

**Union Ridge** church, near Dumont, Iowa, will hold love feast services Dec. 13 at 7:30 p. m.

**Just too late** for earlier notice comes the following from Pastor Henry C. Eller: "A series of meetings will begin the initial use of the new Church of the Brethren in Luray on Dec. 6. Prominent ministers of the local churches of the community as well as of our own church will take part. Work toward constructing this church began three years ago. We have built on the pay-as-you-go plan."

### Important Notice

Because of the National Emergency there have been numerous changes which affect every citizen and business concern in the United States, so that today we find ourselves facing the following problems:

1. Difficulty in securing certain merchandise, especially Bibles and Testaments and small items made of metal.

2. Merchandise no longer being manufactured.

In some instances there has been a marked increase in prices. If the increase has been substantial we will write you quoting you new prices before shipping the items.

It may be necessary on some items to cancel or delay your order, or substitute. So as not to disappoint you we will substitute wherever we can.

We will endeavor to maintain as efficient service as possible under the present circumstances. Because of the war there will be some unavoidable delays in filling and getting your orders to you.

We know you will accept this with good grace under the circumstances.

Brethren Publishing House.



**Correction:** The titles of the Bible Story Books to Color on page 47 of the Nov. 7, 1942, issue of the Gospel Messenger, should be Jesus the Good Shepherd instead of Stories of Jesus, and Joseph the Dreamer instead of Daniel in the Lion's Den.

**Coming to Chicago** to live? If so, Bro. Leonard M. Lowe, who is pastor at Batavia, Ill., thinks it might be well to look into the living and church conditions available at Batavia, an hour from the loop section of Chicago. Write Leonard M. Lowe, 77 Franklin St., Batavia, Ill.

**Mount Pleasant church**, Western Pennsylvania, will dedicate a new and modern parsonage Sunday afternoon, Dec. 27, beginning at 2:30 p. m. Elder M. J. Brougher will preach the dedicatory sermon. Pastor Walter Sell writes that "we invite any who can come, especially former members of the Mount Pleasant church." Come for the whole day if you can.

**A well-known pastor** in Pennsylvania writes us of being victimized by one who posed as being in great need, but is now discovered to be unworthy of sympathy. We emphasize once again that one cannot be too careful in such matters. Be sure to make some check on individuals in a special hurry for aid. Real need will bear the light of investigation. One might even write for information.

**High-School Victory Corps.** Did you read in the Nov. 28 Messenger, pages 2 and 17, about the Victory Corps? What is your local church planning to do about the Victory Corps? One person writes as follows: "We are glad for the publicity you gave the High-School Victory Corps. I've sent for the manual. Ordinary pressures on high school ages are hard enough without a tough one like this in addition. Our local group will discuss some of the implications next Sunday night." The council of boards in First West Virginia "voted to write every Sunday-school superintendent in the district, calling attention to pages 2 and 17 in the Nov. 28 Messenger and urging them to give special attention to this matter in Sunday-school classes where high school students and parents are involved and urging the calling together of such persons to discuss the implications of the High-School Victory Corps." Watch the Messenger for further information.

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### Concerning Annual Conference for 1943

Our Annual Conference Committee of Arrangements met in McPherson Thursday evening, Nov. 19. Moderator Elect, W. W. Peters, because of illness, could not meet with us, but the Conference director, Dean Robert Mohler, met with us. We consulted with Bro. Peters in his home later. The next morning we met with the McPherson Chamber of Commerce, Bro. Robert Mohler being with us, and went over thoroughly all necessary arrangements if the Conference were to be held in McPherson. We finally decided that, conditions permitting, we will hold our 1943 Conference in McPherson. They have a very good auditorium, and together with McPherson's churches and school the facilities available would seem ample. This would be about the only chance to hold our Conference at the home of McPherson College, for under normal conditions McPherson would be entirely inadequate. No one of our group thought that we would have over 2,000 for our Sunday crowd or more than 1,500 for the regular sessions. The Chamber of Commerce felt that they could care very nicely for such a meeting with their present facilities. We also con-

sulted with Brethren J. J. Yoder and H. J. Harnley.

Sincerely yours,

Paul K. Brandt, Secretary.

P. S. If anything should happen that McPherson should not appear to be adequate, the Chamber of Commerce in Emporia stated that if they knew by the first of May, they could get ready for us.

## With Our Schools . . .

### McPherson College

**Bro. B. N. King**, pastor of the college church, was recently elected chairman of the ministerial alliance of McPherson.

**Work** on the Greater McPherson College club is progressing nicely. Twenty-eight new members have been added this year.

**The Frantz Industrial Arts Building** is nearing completion. It is a beautiful structure and will be a great asset to the campus.

**At a recent meeting** of the General Boards of the Church of the Brethren at Elgin, Illinois, President Peters was elected chairman of the Council of Boards.

**The Annual Formal Dinner** of McPherson College was held at the Church of the Brethren, Tuesday evening, Nov. 24. Following the dinner a joint recital was given by Professors Fisher and Kirschbaum.

**A delegation** of eighteen student and faculty members attended the Brethren Student Christian Movement Conference held at Bethany Biblical Seminary in Chicago, Nov. 25-27. Bro. Desmond Bittinger was one of the principal leaders at this conference.

**Bro. James Elrod**, regional director of the Church of the Brethren in the McPherson area, with his family, has moved to their home in McPherson. For the past nine years Bro. Elrod has been pastor of the First Church of the Brethren of Wichita. At the time of leaving he was chairman of the ministerial alliance of that city.

**Students and faculty** of McPherson College and citizens of the community have recently through the McPherson Artists Course been privileged to hear the world famous pianist and composer, Percy Granger, as well as enjoy a lecture by Burton Holmes, distinguished traveler and lecturer.

**The McPherson College** debate team participated in an invitation debate tournament at Pittsburg, Kansas, Nov. 13 and 14. Teams from many Kansas colleges as well as teams from colleges outside the state participated. The two girls' teams from McPherson College won both first and second places in the tournament. One boys' team was successful in reaching the semi-finals.

**The Regional Conference** for this area will be held at McPherson, Feb. 21-26, 1943. The program for this conference is now being constructed. Dr. Paul R. Reynolds, acting secretary of the young people's department of the Congregational-Christian Church, will be the guest speaker. In addition to the local and regional talent several members from the Elgin staff will participate.

**McPherson College** was host to a meeting under the auspices of the North Central Association of Schools and Colleges. The purpose of the meeting was to study the training of high school teachers by the liberal arts colleges. Dr. Russell M. Cooper of Cornell College is executive secretary of the committee responsible for this work. Ninety-three delegates from fourteen colleges of Kansas attended the conference.



## Our Mission Work

### Missions Will Ride the Storm . . .

Christmas 1942 invites the church to have faith. It pleads with her to have faith in her own world-wide program. It faces the members of the church with the necessity of shouldering its responsibility of proclaiming the gospel of good news to every nation and to every creature.

When Paul was in prison, some members of the church may have felt that all was lost; when James was beheaded, some doubtless believed that the cause would die. But the spirit and love of Jesus Christ lived on and increased mightily during those days. Today some members of the Church of the Brethren seem to feel that Christianity is weighed in the balance, that the church is at a standstill and that missions are dead. Why? Because some of our missionaries, in order to save the lives of their Christian Chinese, left the field temporarily, because some missionaries are interned and because regular, established programs are delayed and disturbed.

The challenge of the centuries bids the church of today to lift up its eyes and behold its salvation, for these are the days of all days when the Spirit of God moves mightily among the hearts of men. Missions are doing a potent work in our day. Let us believe it.

The evidence is with us. The following quotations are given from letters of our missionaries—from those interned, from those on front lines in interior China, from those overworked in Africa, and from those in disturbed India. Yea, even the silence of those in the Philippine Islands shouts to those who profess to follow the Christ that his spirit lives. What else are missions than the penetration of Christ's spirit of love and the extension of his kingdom?

**Ernest Wampler** describes flood conditions west of the Yellow River: "The clamor of noises was awful. The roar of the water, mooing of oxen, braying of donkeys and mules, shrieking of women, crying of children, shouting of men, barking of dogs, breaking of trees and timbers will always ring in my ears. That great white wall of water washed crops away and killed more than 1,200 people. We are planning to give relief money to clothe some of the 3,000 children who are without clothing."

**O. C. Sollenberger** writes of fellowship with friends from Shansi: "On August 1, Nich and I met with eight of our Shansi friends who are here around Sian. We had a day of fellowship together. They were all from Liao, as it happened. We had a pleasant day together. We started the day with a devotional period and then talked about our experiences during the past few years. In the afternoon, we visited a foreign flour mill. They had never seen one before. Everyone enjoyed the day so much we plan for other meetings."

**Moy Gwong** of Sunning, China, asks for help. "Conditions are worse and worse day by day. The food problem is unsolved. We are in great need of money. We borrow for living purposes until we have no way to borrow. We pray you to send us money soon in order to save the work and us."

**Minor M. Myers** from Peking, China, reports growth in the Chinese church: "One of my friends heard over the air the message which Ernest Wampler and O. C. Sollenberger sent to you in America a few weeks ago. Naturally we were glad to learn of it and to know they

are getting on and having such good co-operation. We wish we could send a message that way too.

"Pastor Yin continues to live at Show Yang. He is eager to carry on for the Lord and assume responsibility in the church. He was in here at Peking a short while ago. He is looking well. It was good to see him. He stopped off at Shih Chia Chuang and the members there promised to help the church at Ping Ting.

"I have been greatly pleased with the fine Christian spirit of the students from Shansi with whom I have had more or less contact.

"We just trust and pray that plans will carry to strengthen and build up the church."

**Grace Clapper** of Peking, China, assures us that prayer and intercession are most important: "Of course we are prisoners of war as are all Japanese in America, but all is well. We are confined to the city, but this is a large city. We attend English services at the Union church each Sunday evening and a Chinese service each Sunday morning.

"We have lots of time for Bible study and prayer, and we are trying to make good use of it. We have a daily prayer meeting in this compound. Twice each week we have another prayer and Bible study group which includes all English-speaking nationalities. We feel that intercession is our main job these days and the most important one we could have right now."

**Hazel Rothrock** compares their internment to Paul's experience in Arabia: "This is a peaceful June evening." [The letter was received near the close of October.] "I hear children's voices at play in the street by the city wall near our compound. I also hear piano practice over in the girls' high school just a stone's throw away. We have enjoyed all the changes of spring in this beautiful place—early forsythia and fruit trees, then lilacs, bleeding hearts, iris, pansies and now roses, with the leafing out of the trees playing accompaniment to them all.

"What about repatriation? Grace and I signed up to

### What to Pray For

*Week of December 12-19*

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Ernest L. Ikenberry.

Olivia Dickens Ikenberry.

**Remember the missionaries on their birthdays**

#### Africa

Harold Royer, Dec. 3, 1902.

Desmond Bittinger, Dec. 14, 1905.

#### China

Minnie Flory Bright, Dec. 21, 1880.

Mary Schaeffer, Dec. 16, 1890.

Ernest Ikenberry, Dec. 29, 1892.

W. Harlan Smith, Dec. 22, 1893.

Corda Wertz Krieger, Dec. 1, 1898.

Rolland Flory, Dec. 25, 1912.

Helen Buehl Angeny, Dec. 15, 1914.

#### India

Anna Detweiler Blough, Dec. 1, 1872.

J. M. Blough, Dec. 12, 1876.

Florence Moyer Bollinger, Dec. 16, 1896.

Betty Rogers Blickenstaff, Dec. 2, 1913.



stay. We two have felt guided to remain here, along with a good many others. We have the freedom of the city and go regularly to church and weekly prayer meeting and Bible study and call on friends as we like.

"We pray that the Church in America may awake and 'arise and shine' with the true light of Christ in this time of confusion and suffering.

"Someone said that this period can be our Arabia as Paul had his. After all, a life filled with the Spirit of God is the most convincing means for spreading the gospel anywhere, and I pray that this may be true in me."

After reading these reports from the far-flung reaches of our church, who shall say missions are dead? Far rather, let us with one voice proclaim their vitality and uphold them with a full heart fervently. Let us be constrained to give liberally and cheerfully to the world-wide offering at Christmas time.

### Christmas Suggestions

D. Alfred Replogle and wife at Bethany suggest that instead of elaborate, luxurious Christmas expenditures, we should give Brethren Service certificates and stamps to our friends. They feel a 10c Brethren Service stamp should be placed on Christmas greetings. They furthermore call attention to the fact that many of our men in Civilian Public Service camps will enjoy their Christmas better if they are remembered by letters and gift packages containing food and clothing. The suggestions are so good the Messenger passes them on to its readers.

Brethren Service stamps, costing 10c each, can be bought from the Brethren Service Committee, Elgin, Ill., or through your local representative in each church. Service certificates may be bought in units of \$5, \$10, \$25, \$50 and \$100 and mailed to friends with your accompanying letter saying this is a contribution to Brethren Service made in the name of your friend.

### Missionary Program for December

BY ESTHER E. BEAHM

For the program this month, we have chosen to take a brief look at the Madonnas of the world. It is a subject of universal interest. Around our ideas of motherhood cluster our most tender and worthy emotions.

It must have been the same ever since Christ came into the world. But motherhood has not been respected fully where Christ has not been known. It is a happy thought that our church has helped many women in foreign countries to become living Madonnas. This is the reason we have arranged to study Madonnas.

Here is a brief outline of the program:

- I. Worship Service.
- II. Program.
  1. History of Madonnas.
  2. Meaning of *Madonna*.
  3. Beginning of Madonna paintings.
  4. Famous artists.
  5. A sheet of Madonna pictures and how to use them.
  6. Stories of Madonnas from our own mission fields.
- III. Other suggestions.
  1. Poems.
  2. Readings.
  3. Playlets.
  4. Songs and lullabies.

This program may be ordered by writing to the General Mission Board, Elgin, Illinois. Ask for Madonnas of the World, 5c. A beautiful picture sheet showing thirty-two Madonna pictures accompanies the program.

Chicago, Ill.

### Christmas Missionary Offering Sponsored by Classes

In many churches a good method of receiving the Christmas offering for world-wide missions will be by Sunday-school classes. Each class should make itself responsible to secure a response from all members on the class roll. Beautiful offering envelopes and a leaflet entitled *The Glory of Christ Shines Through the Church* are available. These materials have been offered to the missionary committees. It would be well for a class to set a goal which would be a challenge and then to be sure that no class member is missed, even if it is necessary to mail the plans of the class to a member who cannot come to the church.

Even in the face of the world difficulties, mission work in nearly all our fields of operation is going on in a fairly normal way. Costs of operation are higher because of war.

Secure your envelopes and leaflets from your missionary committee or direct from the General Mission Board, 22 S. State St., Elgin, Ill.

### Christmas Cheer to Manzanar Japanese Center

BY ANETTA C. MOW

The door is at last open for Christian churches of America to give gifts to those who are interned in Japanese Relocation Centers. This comes as welcome news to those who have been inquiring how they might express concern and good will to Japanese citizens held in detention camps. The privilege of sending gifts has been granted to various churches and certain camps have been designated to certain churches.

The Manzanar Relocation Center is the center to which the Church of the Brethren may send packages. We have been asked to provide gifts for 500 children. These packages should be addressed directly to Ralph Smeltzer, Manzanar, Calif.

The following list gives suggestions for the kind of Christmas gifts which may be sent. Any article may be sent in any quantity. Sunday-school classes, groups and individuals are invited to participate in this expression of aid and good cheer. Packages should be neatly and carefully packed, and they should be mailed as early as possible. That these gifts may develop friendships and the spirit of Christmas enclose a card with the name, address and age of the giver. Wrappings should be colorful. Pin or tie a removable tag to the outside, stating what is inside, whether for boy or girl and for what age.

Pencils, colored pencils, crayons, painting sets, drawing paper, tablets, coloring books, cutout books, scrapbooks.

Games such as checkers, chess, Chinese checkers, etc. Puzzles of all kinds.

Equipment for games such as handballs, baseballs, bats, gloves, rubber balls, etc.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same, model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper dolls and paper dresses to be cut out, doll houses and paper doll houses, tiny furniture sets, dish sets and all kinds of play house sets.

(Continued on Page 21)



Shelves for the Beginner Department  
—Result of Parent-Child Co-operation

## Parent-Child Project for the Beginners Department . . .

By Mrs. E. G. Hoff, Elgin, Illinois



The beginners had just been assigned a most pleasant room. There were four sunny windows, soft creamy walls, a piano, an adequate bulletin board, but no bookcases and no draperies.

The superintendent dreamed of a low, right-angled corner bookcase, three feet or so high, open-faced, with compartments for materials, books, games, and toys, which would be accessible to the children. But how would expenses be met? The director of children's work was consulted.

"Oh," she said, "I wonder if the Alpha class wouldn't like a project like this!" She, being one of them, presented it. They were enthusiastic over the plan; many of them had, or would have in time, children in the department. A committee was appointed to work with the superintendent. Ready-made cases, they found, were not deep enough and were too expensive.

As a result the superintendent's husband, who likes to build things, bought lumber, smooth but knotty, and made the case according to specifications with six compartments on each side. The superintendent herself painted the outside and the edges of the shelves with a deep buff paint using leftover paint matching the woodwork of the room. The inside was painted a coral color. It covered the knots, was gay and attractive and seemed to belong there.

The children watched it grow. Then came Christmas. Why not let the children help to pay for the coral paint and the curtains as their Christmas gift? Little children coming after them, some their own brothers or sisters and other little friends, would enjoy these gifts long after they were gone into higher departments. The children responded generously.

A blue material with coral and buff flowers was selected for the draperies. Again the children's work director contacted a group, this time young business women, who joyously volunteered to make the draperies some evening.

Finally the project was complete and all bills were paid except the debt of love. By this time it was February. There was no better time to say, "Thank you,"

than the Sunday before Valentine's Day. The parents, the carpenter, and the pastor were invited as guests. As they came in Dick called cheerily, "Hi!" It was followed by a hearty laugh and the ice was broken. There was a short dedicatory service, the pastor saying the prayer. The president of the class had a birthday. A large round box, simulating a birthday cake, which had been used the week before at the church birthday dinner, was brought in. It was great fun singing "Happy Birthday" to a daddy. Then the children said their thanks by pinning on each member of the class tiny valentine hearts with "I love you" on each. One mother said, "We'll never forget today," as they left.

The next Sunday the young women were guests and the children shared a light lunch.

Now the chairs and tables need a coat of paint—a blue to match the draperies. The children's work director hints that there is to be a youth work night sometime in the future.

Try a parent-child project. See it grow and succeed.

### ADULT DISCUSSION OUTLINE

#### Keeping Christ in Christmas

#### Part IV. Christmas Values for the Entire Year

Scripture: Eph. 4: 1-7

Sunday, December 27

#### I. The Situation

1. Many people seem to forget the Christmas spirit soon after the festivities are over.

2. Even though the Christmas ideals of love, peace, and kindness do not play as large a part in our lives during the rest of the year, nevertheless it is well to have the emphasis. The experience has an upward pull.

3. It is the duty of every Christian to endeavor to live on the Christmas level throughout the year.

#### II. The Values of Christmas

1. At Christmas there is a very high regard for the children, home, and family. The war is hard on chil-



dren. Parents are taken from home for service in the armed forces and in industry. Many families move to new communities and unsatisfactory living quarters. Family life is disturbed by work schedules adjusted to the twenty-four-hour day. Weighting children with gifts and toys at Christmas can never compensate for their loss due to the above.

2. The spirit of peace and brotherhood is strong at Christmas but certainly not too strong to be lived throughout the year. If fighting and hatred seem wrong on Christmas Eve, by what course of reasoning are they right on the next day? If the underprivileged are to be remembered with food and clothing at Christmas, why forget them the other 364 days?

3. Christmas brings God to the earth in a way human beings can understand him. Why should he seem so far away on the fourth of July or any other time?

### III. Questions for Discussion

1. How can we live through the year so that next Christmas will be more Christian?

2. What can our group do to put Christian love and kindness in the homes of the world during the year?

3. What Christmas has meant to me personally. (Let each one report to the group.)

4. What can we do to make real the angels' message, "Peace on earth, good will to men"?

### Christmas Cheer to Manzanar Japanese Center

(Continued From Page 19)

Tablets, notebooks and writing paper. Pads, colored paper, pencil sharpeners, erasers.

All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boys' Life, etc. [Eagle booklets, series of missionary stories, 10 cents each. Secure from General Boards, Elgin, Illinois.]

Towels and washcloths; decorative strips for shelves; oilcloth. Window curtain material. Shower curtains.

Aprons, pajamas, dresses.

Yardage from which clothing might be made.

Yarn and crochet thread, needlework, fancy work of any kind, stamped materials, needles, work baskets, etc.

Soap, toothpaste and toothpowder, face powders and creams, toilet goods.

Hair and clothes brushes and combs.

Elgin, Ill.

## Correspondence . . .

### Western Maryland Women's Work

The annual Western Maryland district conference of women's work met at the Maple Grove church, Oct. 10, 1942, with Mrs. Arthur Resh presiding over the meeting.

The business session was opened by singing Have Thine Own Way, Lord, followed by prayer by Mrs. Arthur Scrogum.

Eight out of our nine churches were represented and gave reports of work done during the past year. We were much encouraged by the many activities of the different aids and the good spirit shown in meeting the needs of our day.

To date the women of the district have canned 230 gallons of fruits and vegetables and have donated dried foods and potatoes, miscellaneous articles, comforters and money for the C. P. S. camps. We also filled our assigned quota of C. P. S. packets for Camp Kane.

The following officers were elected to serve for the new year: Mrs. Arthur Scrogum, president; Mrs. Arthur Resh, vice-president; Mrs. Foster Bittering, secretary-treasurer. After the session the meeting was open to the general assembly. Mrs. J. C. Boor was our guest speaker. She used as her subject, Challenges and Opportunities for Women in Service.

Our next district conference is to be held at the Fairview Church of the Brethren, Oct. 9, 1943.

Mrs. Foster Bittering,  
Secretary-Treasurer.

Westernport, Md.

### Women's Work of Southeastern Kansas

The women's work of Southeastern Kansas met at Independence, November 7. Mrs. Mable Birkin, the president, was in charge. The program included devotions by Mrs. Roy Neher, a duet by Vivian Zook and Arlene Mohler, reports by the delegates, Home Life in India and America (a comparison) by Mrs. Cleo Beery and a play, Two Builders, by the Independence group. Mrs. G. A. Zook and Mrs. J. L. Mohler of the children's department presented materials, and Mrs. R. E. Loshbaugh gave a poem. Mrs. Wilmer Lehman was elected director of aid, Mrs. M. C. Shaefer and Mrs. J. L. Mohler, nominating committee, and Clara Kaufman was re-elected secretary-treasurer. Several packets and comforters were sent to C. P. S. camps. The offering was for Brethren Service. The quotas for the national project and the girls' dormitory at McPherson were reached. The women of the district made \$725 during the year; \$593 was spent for church work.

Gridley, Kansas.

Clara Kaufman, Secretary.

### Diary of a Men's Work President

July 5. Subdistrict No. 2 held its last meeting of the 1941-42 year at the Black River church with Chairman Gordon Lehman presiding. About forty-five people were present. The chorus furnished two very well-rendered songs under the direction of Mr. King, their chorister. Dr. Russell Bollinger gave a very helpful and challenging address on The Church's Task Unfinished.

July 12. Subdistrict No. 3 held its sixth meeting of the 1941-42 season with Director Benjamin Bollinger in charge. Our district president led the song service in the absence of the chorister and also gave a brief report on the progress of Brethren Service work and C. P. S. camps. Samuel Kurtz of the Hartville congregation gave a very helpful talk on Spiritual Growth of the Kingdom in the Home. Fifty-five people were present, including four pastors. We are thankful for the interest our pastors are taking in helping us further God's kingdom. An offering of \$5.00 was received.

July 19. Subdistrict No. 4 held their regular meeting at the Eastwood church with forty-five people present. Bro. Paul Tobias had charge of the program. An octet furnished two very good selections of music and two boys a trumpet duet. Dr. Russell Bollinger gave a very helpful address entitled Getting Along With Each Other. All present were inspired and determined to go out and live better with and for each other.

July 26. Northeastern Ohio held our regular annual men's rally and business session at Camp Zion with twenty-six delegates present for the morning session. These represented fourteen churches. The Bible school lesson was taught by Bro. Paul Bailey. The revised con-



stitution was adopted. The following officers were elected for another year: president, John W. Meyers, Canton; vice-president, Paul Bailey, Ashland; secretary-treasurer, C. E. Copeland, Mansfield; pastoral adviser, Wilmer Petry, Akron.

At the afternoon session William M. Beahm of Bethany Biblical Seminary gave a very challenging address on Men of the Church. Everyone present went away with a deeper conviction of our Christian duty as men. It was again decided to pledge \$250 for our annual Camp Zion project this coming year. The offering for the afternoon, after expenses were taken out, was turned over to the Brethren Service Committee. It amounted to \$41.91.

Aug. 9. Went to Center congregation to give a talk to the adults and young people on adult work in our church. An interesting program was given. Bro. Milton Taylor preached at the evening service on Wanted—A Man. Everyone present was very well recompensed spiritually for being at this service.

Aug. 25. Held our men's program at Camp Zion on the first evening of our Northeastern Ohio district meeting. Bro. J. O. Winger was our speaker for the evening. This meeting was very well attended, and Bro. J. O. gave a very helpful and challenging message on Serving Dangerously.

Sept. 20. Held our quarterly men's work council with both old and new board members present. The officers appointed by the council were Bro. D. W. Showalter as district chorister for another year, and Bro. A. Ray Walters as our representative on the Brethren Service Committee. Our past president, Bro. U. S. Kreider, was asked to continue on the board in advisory capacity. Plans are under way for getting the revised constitution printed in a vest-pocket size booklet. Bro. Art Cassel had charge of the installation service for the new officers.

Sept. 22. Subdistrict No. 1 held its regular quarterly meeting at the Danville church. Eighty-three men were present, representing all eight churches. The annual election of officers resulted as follows: president, Arthur Crone, Ashland; vice-president, Paul Bailey, Ashland; secretary, John Johnson, Ashland; treasurer, Charles Kline, Mansfield; pastoral adviser, W. H. Miley, Bellville. Bro. Miley gave a very impressive address entitled Punching Your Time Card for the Master. Every man present resolved to go out and do more work for his Lord. All eight churches reported on work accomplished the past year, each group stressing Brethren Service work and C. P. S. canning projects.

A series of revival meetings are to be in progress in the district. Men, remember your responsibility and duty to furnish music for these revivals. An offering of \$48.94 was lifted. The next regular meeting of this sub-district will be the annual father and son banquet.

Sept. 27. Subdistrict No. 3 held its regular meeting at Canton, First church. Bro. Russell Young of the Springfield congregation brought a message on The Christian Advance. Thirty-nine persons were present to enjoy the fellowship together and profit spiritually from Bro. Young's address. Special music was furnished by the Maple Avenue and Eden churches. An offering of \$4.24 was received. Six of the seven churches were represented.

The annual election of officers resulted in the following: president, Benjamin Bollinger, Hartville; vice-president, Harold Miller, Canton; secretary, Paul Baker, Can-

ton; treasurer, M. E. Steffy, Hartville; pastoral adviser, Robert Sherfy, Canton. The next meeting will be held in November at the Eden church.

Canton, Ohio.

John W. Meyers.

### History of the Astoria Congregation

On Nov. 8, 1942, the Astoria, Ill., congregation observed its ninetieth anniversary with Eld. Charles D. Bonsack of Elgin as guest speaker. The purpose of this article is to preserve some bits of history which may be of interest to present and future generations.

In the early forties, a century ago, a number of Brethren and their friends located in Fulton County, Ill., coming from Franklin County, Pa. In 1845 an organization was effected by Eld. George Wolfe, which was called the Upper Fulton congregation since it was located in the northern end of the county. Some time later a number of members located in the southern end of the county near Astoria. In 1852 this group was organized by Isaac Hershey, John Pool and Abraham Buck with seven charter members. This organization was a child of the Upper Fulton church.

The charter members of the congregation were John Fitz and wife, Jesse Danner and wife, Samuel Falkenstein and wife and Susan Stambaugh. John Fitz was elected to the ministry at the time of the organization. Though the number was small the group seemed very enthusiastic. Services were held in private dwellings and in barns. A number of these homes with their folding partitions to provide for larger audience rooms still stand. The ministers preached in the German language.

Although definite information is not available it is believed that the organization took place in the Samuel Falkenstein home about three and one-half miles south of Astoria. Eld. David Miller seems to have been elected as the first elder-in-charge of the church.

There were no automobiles and very few buggies and carriages in those years and people came to church in farm wagons. After the morning service the teams were fed and temporary tables were set up in the homes and barns where the noon meal was served. After dinner another service was held. These services were conducted in a most orderly manner.

The first house of worship was built in 1867, about two miles east of Astoria, where the present Woodland church now stands. In the first fifteen years of the organization the membership had increased from seven to approximately one hundred. In 1879 a second house of worship was built about two and one-half miles south of Astoria; this was called the South Fulton house. It was perhaps about twelve years later that a third house was built west of Astoria and called the Walnut church. The exact date of this building which is no longer standing is not known. The house which is now the center of worship and activities of the congregation is located in Astoria and was dedicated in 1905 with Eld. J. W. Lear preaching the dedicatory sermon. The South Fulton house is no longer used by the organization but has been loaned during the summers to the members of the Dunkard Brethren Church.

In 1881, by which time the congregation had grown to a membership of about 200, the territory was divided into two congregations. "The eastern arm of sixty-five members was called Woodland; the western composed of one hundred thirty-five members retained the name Astoria." The present membership of the two congregations is over four hundred.



It is interesting to study church history in the light of social, economic and scientific changes. In the early days of horse and buggy transportation and large territories, many houses of worship were built to accommodate the worshipers. With the coming of faster transportation it became unnecessary to keep up so many buildings when it was possible for all to get together in one center and put on a better program of worship and service. These churches have done much for the communities and are still going forward with a program for community betterment and human welfare. They are still serving their communities.

Astoria, Ill.

Lester E. Fike.

### A Sixty-Second Wedding Anniversary

On Oct. 17, 1880, Katie Grammer and Frank Royer were united in marriage in Montgomery County, Ohio; here they have lived all their married life. In 1890 Bro. Royer was called to the deacon's office in the



Lower Stillwater church. Eighteen years ago they moved into the Salem congregation, their present church home.

Bro. Royer is eighty-two years old and Sister Royer eighty. They have three daughters: Mrs. Lulua Hiesey of Franklin, Ohio; Mrs. William Hissong and Mrs. Mose Eby of Phillipsburg, Ohio. There are also two granddaughters, one grandson and one great-grandson.

On Oct. 18 they celebrated their sixty-second anniversary with a family dinner at the home of Mrs. Lulua Hiesey. All members of the family were present except the grandson, who is in the navy.

West Manchester, Ohio.

Mrs. Henry Ganger.

### Golden Wedding

On Sept. 6, 1942, Brother and Sister Charles Caylor of the Hurricane Creek Church of the Brethren, south of Mulberry Grove, Ill., celebrated their golden wedding anniversary, though the



anniversary date was Sept. 9. Many of their friends, relatives and members of the church came to help them celebrate with a basket dinner at noon. Several other friends called in the afternoon.

They are the parents of eight children, seven of whom are living. All were present to help their parents celebrate. All of the grandchildren were present except one who is in the United States army.

They received many greetings and presents, among which were the two platform rockers on which they are seated in the picture. These were presented by their children.

Brother and Sister Caylor are among the older members of this church and their home is and always has been open to ministers who came here to preach. Bro. Caylor has been the chorister for about thirty-five years; he was superintendent of the Sunday school for about fifteen years previous to 1940; he has been teacher of the adult class for a number of years. They helped in moving this church from the country to the little village of Pleasant Mound about 1908. They are hoping to help the church celebrate its one hundredth anniversary next year.

Both are in fairly good health and do a lot of hard work for their age. They are still living on the farm where they went to housekeeping fifty years ago.

They thank God for the many blessings they have received and for the health they are enjoying.

Mulberry Grove, Ill.

Flora Caylor Dickson.

### A Teacher's Tribute

The women's Bible class of the Harrisonburg church suffered a great loss during the summer months through the deaths of three great personalities, each of whom contributed in her own way to the work of the class.

Sister B. B. Miller died in June at the age of seventy-six years. She had followed the nursing profession in her younger life, endearing herself to many through her kindly ministrations. She was kind, gentle and thoughtful of others, willing to serve at any time. Her gracious manner and winsome smiles made her much loved by the younger folk also. She kept well informed and was a constant reader of her Bible. In the last few years a hobby of hers was committing poetry in order, as she said, "that I don't get old and rusty." She was a great support in the Sunday-school class, untangling problems that came up for discussion. In 1912 she was married to Bro. B. B. Miller, who died in 1932.

Sister Tama K. Beery, aged seventy-three years, died very suddenly at the home of her sister, Mrs. S. L. Hoover, in Harrisonburg. She, too, was gentle, quiet and unassuming in manner. She made a contribution to the class unique in itself. She joined our church about two years before her death. From the beginning she wanted to be of service wherever she could be used. She was observant, devoting herself to the women's work and the Sunday-school class. There was a silence over the class on the Sunday morning following her going. She was the widow of David H. Beery of Lancaster, Ohio, who died there in August 1936. In 1937 she moved from Ohio to Harrisonburg to live with her sister.

Sister Eliza G. Goode, aged eighty-six years, died a few days after celebrating her birthday in the home of her daughter, Mrs. Carl Ney, with whom she made her home. As she grew to advanced age her birthdays became very special occasions to her. Her friends were numerous because of her thoughtfulness and consideration. She kept in touch with them through letters, cards, phone calls and messages. It was a special joy to her to receive any courtesy from a friend and she immediately answered it in some way. She was pleasing in manner and appearance, yet positive and firm in her convictions. She was alive to the church interests, interested in her pastor and his family and in her Sunday-school teacher. She never lost her desire to be in Sunday school and the church service. Every Saturday night she called her teacher to report the Bible chapters read during the week and to learn the church news. She always saw to it that she was supplied with the quarterly, a devotional booklet, the church paper and the bulletin, that she might keep up with all the things of the church. She made a great contribution and never grew old. She married Jacob Goode of New Market, who preceded her in death many years ago. One daughter survives.

These three have lived nobly among us, leaving us examples of great traits of character, charm and beauty of spirit, refined personalities, and an ever-increasing devotion to the church.

Harrisonburg, Va.

Mrs. A. Fred Cline.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Fuesz-Crist.**—By the undersigned, at the home of the bride's sister, Nov. 11, 1942, Marvin D. Fuesz and Lucille R. Crist, both of Haxtun, Colo.—Oliver H. Austin, Denver, Colo.

**Kennedy-Miller.**—In the First church, Mansfield, Sept. 20, 1942, Vincent Kennedy and Pauline Miller, both of Mansfield, by W. Glenn McFadden, assisted by the undersigned.—Roland L. Showalter, Mansfield, Ohio.

**Markle-Dressler.**—By the undersigned, Dec. 24, 1941, in the Melrose Church of the Brethren, Robert J. Markle and Lovie P. Dressler.—N. S. Sellers, Lineboro, Md.

**May-Burgard.**—By the undersigned at the Canton church, Ill., Nov. 8, 1942, Robert May of Peoria, Ill., and Estella Burgard of Canton, Ill.—J. E. Smeltzer, Canton, Ill.

**Scott-Dixon.**—Jarrat Scott of Raisin City, Calif., and Mrs. Frances Dixon of Fresno, Calif., in the home of the groom, by the undersigned.—Wilbur I. Liskey, Raisin City, Calif.

**Sealover-Volland.**—By the undersigned, Nov. 21, 1942, at the home of the bride, Robert Louis Sealover of Dillsburg, Pa., and Helen Elizabeth Volland of East Berlin, Pa.—N. S. Sellers, Lineboro, Md.

**Stremmel-Hoffman.**—By the undersigned, July 19, 1942, in the Melrose Church of the Brethren, Henry Stremmel and Gonna M. Hoffman, both of Hanover, Pa.—N. S. Sellers, Lineboro, Md.

**Sullivan-Miller.**—By the undersigned, Sept. 14, 1941, in the



Melrose Church of the Brethren, Marlin E. Sullivan of Hanover, Pa., and Pauline E. Miller of Westminster, Md.—N. S. Sellers, Lineboro, Md.

**Wildasin-Meckley.**—By the undersigned, Dec. 20, 1941, in the Melrose Church of the Brethren, Sterling E. Wildasin and Gladys R. Meckley, both of Brodbeck, Pa.—N. S. Sellers, Lineboro, Md.

## *Fallen Asleep . . .*

**Fenstermacher,** Mary Elizabeth, daughter of John and Elizabeth Simmons, was born in Carroll County, Ind., on Feb. 18, 1862, and died at the home of her daughter near Rossville, Ind., on Nov. 14, 1942. She had been in ill-health for several months. She was a member of the Church of the Brethren and had lived in Rossville for a number of years. On Oct. 29, 1881, she was married to Lewis Fenstermacher, who survives. Besides the husband, she leaves two sons, a daughter, nine grandchildren, eight great-grandchildren, two sisters and one brother. Funeral services were held in the Rossville Church of the Brethren with Brethren Jerry Barnhart and Robert Sink officiating. Burial was in the Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

**Gardner,** Samuel Arthur, son of John and Hannah Winters Gardner, was born April 24, 1872, near Goshen, Ind., on the farm where he died Oct. 1, 1942. On Nov. 5, 1893, he was united in marriage to Amy Swihart; to this union was born one daughter, who died in 1929, leaving two daughters who made their home with their grandparents. On May 25, 1895, he united with the Church of the Brethren in the Blue River congregation. Surviving are his wife, two granddaughters, three great-grandchildren and two sisters. Services were held in the West Goshen church by Elders M. D. Stutsman and Samuel E. Miller. Burial was in a near-by cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Heiland,** Estella, daughter of Mr. and Mrs. Howard Meek, was born in Cass County, Ind., on Jan. 21, 1881, and died at her home in Flora, Ind., on Nov. 16, 1942. She was united in marriage to Jesse Heiland in 1901. Besides her husband, she is survived by three daughters, two sons, two brothers and several grandchildren. She had been a member of the local church for a number of years. Funeral services were conducted at the church by Bro. Ray E. Zook. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Hufford,** Eliza Ann, died at the St. Joseph hospital in Kokomo, Ind., on Oct. 22, 1942. She had been ill for some time. She was born in Ross Township, Ind., on Sept. 22, 1867. Her parents were Harrison and Elizabeth Gochenour. In 1912 she was married to Jesse N. Hufford, who preceded her in death. She was a member of the Church of the Brethren for many years. She is survived by two brothers and three stepchildren. Funeral services were held at the Moore funeral home with Bro. Robert Sink in charge. Burial was in the Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

**Keeney,** Amanda, daughter of the late George and Christiana Bashore Etter, was born Nov. 28, 1851, in Bethel Township, and died Oct. 5, 1942, at the home of her daughter. She was united in marriage to Henry Keeney, and to this union were born eight children. Her husband and two children preceded her in death. Sister Keeney was a lifelong member of the Church of the Brethren and was the oldest member of the Little Swatara congregation. Hers was a long, beautiful and exemplary life. She was respected by all who knew her. She was friendly to young and old. Surviving are six children, forty-eight grandchildren, fifty-seven great-grandchildren, and one great-great-grandchild. Funeral services were held in the Ziegler's meetinghouse by Elders J. P. Merkey and I. D. Gibbel. Interment was made in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

**Kinley,** William Harvey, of Raisin City, Calif., was born in Rural Valley, Pa., July 17, 1871, and died in Seattle, Wash., Aug. 11, 1942, while on a visit to his daughter. He had been a member of the Church of the Brethren for about six months. He is survived by his wife, two sons and one daughter. Interment was made in the Washington Colony cemetery near Fresno, Calif. The writer, his pastor, officiated.—Wilbur I. Liskey, Raisin, Calif.

**Myers,** Charles M., husband of Henrietta Lehman Myers, died at his residence in Jacobus, Pa., on June 28, 1942, aged seventy-seven years, three months and twenty-five days. He died a little more than a week after the death of his brother-in-law, George Lehman. Mr. Myers was a blacksmith all his life. Services were held at Codorus by Rev. Arthur Grove of the Reformed church of Jacobus and Elder S. C. Godfrey. Burial was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Phennicle,** Anna Mary Hoos, was born Dec. 29, 1867, and died Aug. 27, 1942. She was united in marriage to Frank Phennicle on Oct. 17, 1886. She and her husband united with the Garrett Church of the Brethren some years ago. She is survived by her husband, three sons, four daughters, three brothers, one sister, eleven grandchildren and three great-grandchildren. A son and two daughters preceded her. Funeral services were conducted in the Garrett church by Bro. John Long, a former pastor, and Bro. A. Jay Replogle, the present pastor. Interment

was in the Garrett cemetery.—Mrs. A. Jay Replogle, Salisbury, Pa.

**Pullenger,** Edna, was born in Johnstown, Pa., Nov. 23, 1893, to Lawsen and Mary Loudenstine. Her father died when Edna was quite young. She, with a brother and her mother, moved to Cleveland, Ohio, about twenty-five years ago, and about ten years later came to Muncie, Ind. She united with the Church of the Brethren when very young and was loyal and faithful throughout her life. On Nov. 24, 1937, she was united in marriage to Burton Pullenger, who also became a member of the church. She had been in poor health for a considerable time, and died Nov. 1, 1942, a few days after being taken to the hospital. Her mother preceded her in death in 1934. She leaves her husband, one brother, and many friends. The funeral, in charge of the writer and H. Jesse Baker, her pastor, was held at the Peipho funeral home; burial was in the Beech Grove cemetery in Muncie.—J. Andrew Miller, Muncie, Ind.

**Puterbaugh,** Martha, was born Nov. 28, 1869, in Anderson County, Kansas, the daughter of George and Rose Ann Newcomer Read, and died at the home of a niece near Ottawa, Kansas, on Nov. 13, 1942. On Feb. 27, 1887, she was married to Orlando Blickenstaff, who died Sept. 30, 1910. She was married to A. J. Puterbaugh in December 1913; he died Oct. 7, 1938. Surviving her are a daughter, two grandsons, one sister and one brother. Sister Puterbaugh united with the church in her girlhood and was one of the remaining charter members of the Ottawa congregation. Funeral services were held in the Ottawa church and interment was in the Highland cemetery near by, in charge of the writer, assisted by Pastor Raymond Flory.—W. B. DeVilbiss, Ottawa, Kansas.

**Robertson,** Cora Julia, of Fresno, Calif., was born Sept. 7, 1879, in Illinois and died Oct. 4, 1942, at the home of her daughter in Fresno. She is survived by ten children, twenty-three grandchildren and two great-grandchildren. She had been a member of the Church of the Brethren for about two years. Interment was made in the Washington Colony cemetery with the writer; her pastor, officiating.—Wilbur I. Liskey, Raisin, Calif.

**Shidler,** Amanda Ellen, died Oct. 26, 1942, at the age of eighty-six years, at the home of one of her daughters in Alliance, Ohio. She was married to Joseph Shidler in 1874. He preceded her in death by a number of years. She was a lifelong member of the Freeburg Church of the Brethren and especially active in the ladies' aid society. During her last years, in spite of failing health, she could nearly always be found in her place at the church services. She is survived by five children, twelve grandchildren, five great-grandchildren, one sister and three brothers. Funeral services were held in the Freeburg church by the writer, assisted by Bro. D. F. Stuckey, a former pastor. Interment was in the cemetery joining the church grounds.—H. C. Lehman, Salem, Ohio.

**Sweeney,** William J., was born Dec. 11, 1874, and died at his home on Oct. 5, 1942. He was sick only a few hours. He was a retired trackman of the Baltimore and Ohio Railroad. His parents were natives of England. He was a member of the Garrett Church of the Brethren for a number of years. He is survived by his widow, three sons and three daughters. Funeral services were conducted in the Garrett church by his pastor, Bro. A. Jay Replogle. Interment was in the Garrett cemetery.—Mrs. A. Jay Replogle, Salisbury, Pa.

**Thornburg,** Oliver Morton, son of Seth and Mahalah Thornburg, was born May 9, 1872, and died at his home near Carrollton, Mo., Nov. 12, 1942. In 1910 he was married to Bessie Covalt and to this union was born one son. In 1915 his wife died. On Oct. 10, 1928, he was united in marriage to Effie May Hawkins, with whom he lived until death called him. He was preceded in death by his first wife, his father and mother, three sisters and three brothers. He leaves his wife and son, four grandchildren, one sister and four brothers, besides a host of friends. He was a Christian from his youth, being reared in the Friends faith. Later in life he united with the Church of the Brethren and lived faithful until death. He was always willing to lend a helping hand, both physically and financially. Funeral services were conducted at the Bethany church by the undersigned, assisted by Elders Walter and E. W. Mason.—Oscar Diehl, Stet, Mo.

**Vandiver,** Laura Belle, the daughter of Brother and Sister Frank Kinzie, was born at Haxtun, Colo., Dec. 18, 1917. In January 1920 she moved with her parents to Clovis, N. Mex. In 1929 she became a member of the Church of the Brethren and was faithful to her baptismal vows. She was united in marriage to Claude Lee Vandiver on July 6, 1941, and to this union a daughter was born on Oct. 17, 1942. On Oct. 24, 1942, Sister Vandiver died in the Clovis memorial hospital after a very brief illness. Besides her husband and infant daughter, she leaves her father and mother, three brothers, three sisters, other relatives, and a great host of friends. Laura is greatly missed in her home, where she was a devoted wife, and in the church, where she took an active part in the work, having served in various capacities. Funeral services were conducted by Bro. W. E. Peckover, pastor of the Nocona, Texas, Church of the Brethren and a friend of the family. She was laid to rest in the Clovis memorial cemetery. Laura left her family and friends a very pleasant memory of an unselfish and devoted life.—Mrs. W. E. Peckover, Nocona, Texas.

**Wagner,** Miles R., son of Elmer and Annie Light Wagner, was



born July 17, 1916, in Lebanon County, and died Nov. 3, 1942, in the Reading hospital. He united with the Church of the Brethren at an early age. He is survived by his parents, one sister and four brothers. Funeral services were conducted in the Frystown Meetinghouse by Elder Ira D. Gibbel. Interment was made in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

Weiss, Dorothy, wife of George S. Weiss, was born Aug. 26, 1912, and died Oct. 23, 1942, following a long illness. She resided in Dayton, Va., until several years ago when she went to Baltimore, Md., where her husband was engaged in business. Because of her illness she returned to her home where she was a patient sufferer until the end. Shortly after her marriage she was received into the Dayton Church of the Brethren through baptism. She was a woman of fine Christian character. Besides her husband she is survived by one son, her parents, and six brothers and sisters. Funeral services were held at the Dayton church, conducted by Bro. W. F. Flory, assisted by Rev. S. I. Bowman and Rev. H. L. Hoffman of the Methodist church. Burial was in the Dayton cemetery.—Olive M. Flory, Harrisonburg, Va.

Wenrick, Anna Neher McGuire, was born Oct. 14, 1871. At an early age she united with the church and took an active interest in its work and progress throughout her entire life. She was married to Charles E. McGuire, who died in 1928. On July 3, 1936, she married O. J. Wenrick, who died just a year later. She lived in Indianapolis for thirty years and died in the city hospital on May 14, 1942. She leaves one son, one daughter, seven grandchildren, two brothers and three sisters. Funeral services were conducted at the Shirley Brothers funeral home by Elder Frank E. Hay and Pastor Harry K. Zeller of the Indianapolis church. Interment was in the Pleasant View cemetery.—Ida Cunningham, Flora, Ind.

Wolfe, Clara E., was born near Mt. Morris, Ill., Jan. 1, 1884, and died July 2, 1942. She was the daughter of Amos and Prudence Gipe Wolfe and the youngest of four children. She leaves two brothers and one sister. Her greatest joy came when she could sing songs of praise.—Mary Miller, Waterloo, Iowa.

## Church News . . .

### Colorado

Haxtun.—Our fall love feast was held Oct. 14 with our pastor presiding. Though the communicants were few we had a very inspirational service. The evening adult Bible class regretted losing Bro. L. L. Holmes as its teacher. He was very faithful for a long time but resigned recently to accept a pastorate in a Nebraska church. Bro. Roscoe Baker is our present teacher. On Oct. 16 the mother and daughter organization held its annual family night social at the church. At the morning service on Oct. 25 we were favored with a special instrumental number by Damon and Merle Koch. We are glad that our B. Y. P. D. is again functioning. They recently held an election of officers; the president is Geraldine Gebhard and the adult adviser H. L. Hofmeister. Our ladies' aid has been quite active. They have met recently at the homes of Mrs. Frank Faules, Mrs. Otis Dinsmore and Mrs. Willard Hart to quilt and sew. The attendance has been good and much interest is shown. The W. C. T. U. met Oct. 28 at the home of Mrs. Henry Stryker.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 21.

### Florida

Sebring.—On Oct. 13 our church appreciated having Brethren D. D. Funderburg and A. Stauffer Curry in a special evening service. Our love feast on Oct. 25 was well attended. Pastor Edgar Stauffer officiated. On Nov. 3 the church met in council to elect officers for the coming year. Bro. Fred Hollenberg was elected elder for one year. We were very happy to have our former pastor, Bro. McKinley Coffman, and wife with us for a week. A fellowship supper was given at the church in their honor. We are sorry to have them leave us. They are now residing at Duncannon, Pa. Our aid society has been busy sewing for relief and C. P. S. camps. The women's work is planning to do some canning for the C. P. S. camp at Crestview, Fla. With the coming of winter tourists our Sunday-school and church attendance is increasing.—Mary Miller, Sebring Fla., Nov. 1.

### Illinois

Virden.—We met in council Nov. 4 and officers were elected for the coming year. We are using the unified finance system with great success. On Nov. 13 a father and son banquet was served by the ladies of the church. A program, The Story of the Brides, was given on Nov. 17 by the Homebuilders under the direction of Mrs. Miriam Wrightsman. Our communion was held on World-wide Communion Day with Bro. I. C. Paul officiating. Our women's work has sent two comforters, kits, and canned fruit and vegetables to the C. P. S. camps. Our pastor, Bro. Paul, is bringing instructive and spiritual messages and the church is entering into the work with renewed interest.—Lillian Harshbarger, Virden, Ill., Nov. 19.

### Indiana

Blissville.—On Oct. 6 Bro. G. S. Strausbaugh of Kent, Ohio, held a two weeks' revival meeting here. We had fair attendance

and interest. There were no conversions, but Bro. Strausbaugh and our pastor, Bro. Joseph, made many calls and visits. Our church was helped greatly by his splendid sermons.—Mae Pip-penger, Plymouth, Ind., Nov. 18.

Mexico.—Brother and Sister B. M. Rollins have just completed a very successful evangelistic meeting in our church. Sixteen sermons were preached. Special music was enjoyed every evening, and stories were told for the children. While in our community, Brother and Sister Rollins visited in 120 homes, spoke in two high schools and held services for the people in the old folks' home. During the meetings here we had fifteen visiting ministers with us. Twenty-four were baptized and one was received on former baptism. At the close of the meeting we had our communion. A large percentage of the membership attended. Bro. Perry Coblenz presided. One was baptized before the revival meetings and seven letters have been granted.—Violet Fisher, Peru, Ind., Nov. 12.

New Paris.—On Nov. 1 this church held an annual home-coming service which was largely attended by former members, friends, and the home congregation. Bro. J. E. Whitacre, pastor of the Pine Creek church, brought well-prepared messages in the morning and afternoon. In the evening he began a series of evangelistic meetings which continued for two weeks. The interest and attendance were marvelous. Although Bro. Whitacre labored under much difficulty and physical suffering, as a result of an automobile accident some months ago, he preached the Word with spirit and power. As a result fifteen were received by baptism and one renewed her covenant; five of these were heads of families. Sister George Neff led the song service. We were favored each evening by special music from our neighboring churches and from the community chorus. The love feast was held on Nov. 16. There were 190 communicants; Bro. Whitacre officiated, assisted by Brethren Smith and O. H. Warstler of Wakarusa, and the local ministers. Bro. Whitacre was unable to do much house-to-house visiting so he did most of his work from the pulpit. The church feels very much strengthened and built up as a result of his being among us. May the Lord bless him and restore him to his normal health again.—Mary C. Kiefer, New Paris, Ind., Nov. 20.

Pine Creek.—Meetings were held three nights by our pastor, Bro. Joseph Whitacre, before our love feast of Oct. 17. Seven were baptized into the church. About 285 members participated in the communion services. The Camp Lagro chorus was with us at the communion and on the following morning. The father and son banquet was held Oct. 23. Bro. J. O. Winger of Akron, Ohio, gave a splendid address. Bro. Whitacre has been holding meetings at New Paris. During his absence the pulpit was filled by Brethren J. O. Kessler of Teegarden, G. A. Snider and C. S. Morris of North Manchester. Our revival meetings will begin Dec. 7 and continue through Dec. 21. Bro. Rufus Bucher of Quarryville, Pa., will be the evangelist.—Mrs. Robert Baughman, Lakeville, Ind., Nov. 20.

Upper Fall Creek.—We met in council on Sept. 27 with Bro. Clarence Hoover presiding. Officers for the coming year were chosen. Bro. Hoover was re-elected elder; our Sunday-school superintendent is Claud Chandler. Our communion was held on Sept. 19 with Bro. Ira Hiatt officiating. On Sunday we had our home-coming service and a basket dinner; this meeting was well attended. Bro. Ira Hiatt gave the forenoon message and several speakers spoke in the afternoon; there was also special music. The aid society has been canning fruit and vegetables for Camp Lagro; they have sent the camp lard, turnips, carrots, beets, potatoes, popcorn, pickles, beet pickles, raspberries, relish, applesauce, tomatoes, tomato juice, pears, apple butter, canned beans, canned pumpkin, and dried beans; eighty-four one-half gallon cans were also donated for camp use. We ask the prayers of Christian people that God's work will prosper in this community.—Mrs. Phoebe Good, Middletown, Ind., Nov. 19.

West Eel River.—On Nov. 1 our church had an all-day rally meeting. The forenoon speaker was Eli J. Gascho and the afternoon speaker Ferdie Rohrer, both of Wabash, Ind.—Dora Helser, N. Manchester, Ind., Nov. 12.

White Branch.—On Aug. 23 the young people of the Brick church gave a play, Closer to Jesus. It was directed by Sister Sarah Wisheart. On Aug. 30 our young people dedicated their campfire grounds with a very impressive candlelight service and campfire. Sister June Paul gave the dedicatory address; a number of songs and readings were also given. We reorganized our Sunday school in September; Bro. Ferrel Shoek was re-elected adult superintendent and Sister Grace Hilbert superintendent of the junior department. Promotion day for the children was Sept. 27. On Nov. 1 we began our two weeks' revival meeting by having an all-day home-coming and harvest meeting. Bro. Galen E. Barkdoll of Copemish, Mich., was our evangelist and speaker. He preached each evening during the week, three sermons the first Sunday and two each Sunday thereafter. Our attendance was not so large, but we feel that our church is spiritually built up, with an inspiration to do nobler work for the kingdom. Two mothers were baptized. Our aid society furnished five kits for C. P. S. camps; they also canned 100 quarts of fruit and vegetables and sent potatoes, beans, apples, pumpkins and squashes. Bro. Hiram W. Peters of Lansing, Mich., was with us on Saturday evening and gave a talk on the C. P. S. camps.—Mrs. B. T. Hawkins, Mooreland, Ind., Nov. 16.



## Iowa

**Fairview.**—During August our pulpit was filled at various times by Brethren Galen Ogden, M. A. Whisler and F. H. Crumpacker. Some of our young people and intermediates attended camp. District meeting at the Monroe County church was attended by several of our members. On the last Sunday in August Bro. Charles Lunkley of Ottumwa delivered the morning address and Bro. Lester Ogden of Peoria, Ill., gave the evening message. On Oct. 12 Bro. I. N. H. Beahm of Nokesville, Va., came to our church and held an evangelistic meeting until Oct. 25. Five of our Sunday-school boys and girls were baptized as a result. On Oct. 26 we had our love feast with Bro. Glotfelty of Batavia presiding, assisted by Bro. Charles Albin of Ottumwa. Our summer pastor was Bro. Richard Burger, who is now in Bethany Seminary, but has agreed to come once a month to preach for us. The rest of the time our pulpit is filled by our faithful aged elder, Bro. Orlando Ogden, assisted by Bro. Edgar Caster of Centerville.—Mrs. Ola Torrence, Udell, Iowa, Nov. 21.

**Ottumwa.**—We held our quarterly business meeting Sept. 4 and elected Sunday-school officers for the new year. Bro. I. N. H. Beahm of Nokesville, Va., held a two weeks' meeting for us this fall. He gave very inspiring messages. Our ladies' aid society has been busy sewing and quilting. They sent one packet to the C. P. S. camps. Our missionary society has made some comforters for the C. P. S. camps. We held our fall love feast on Sunday evening, Oct. 18, with a good attendance and a wonderful meeting.—Lula Roberts, Ottumwa, Iowa, Nov. 12.

## Kansas

**Eden Valley.**—Some newly elected officers of our church school are Mrs. Harley Beaver, general Sunday-school superintendent, and Mrs. J. A. Miller, director of the aid society. On Oct. 4 our pastor conducted a consecration service for all church officers, teachers and leaders. This year, instead of our usual mother and daughter or father and son banquet being held, the director of our Home Builders arranged a banquet and program for parents. Fourteen junior and intermediate boys and girls from this church attended Camp Carille. Miss Nora Lue Miller from here was camp nurse. It was a happy privilege for Bro. Michael and myself to be directors of this camp. We were greatly pleased with the total attendance of 106, including leaders, this being the first children's camp held in this district. Our harvest festival was held Sept. 27. Dr. W. W. Peters brought us very inspirational messages in the morning and afternoon. We had a basket dinner at noon. District conference was held in our church Oct. 9-12 with Dr. Rufus D. Bowman, president of Bethany Seminary, as guest speaker. Early this fall the men finished enlarging and remodeling our basement, and the women did the painting. We miss our four young people who are away in college. We have one young man classified in 4-E, one in the army and one in the navy. The Friendly Circle class recently presented the church with a beautiful picture of Christ. Our church had its second yearly community sale on the church grounds on Oct. 28, netting over \$550. This is almost double last year's receipts. The pastor of the Larned church, Bro. Wilburn Lewallen, and bride desired a dedication of their home and called Bro. Michael for the service. Eight of our women attended the women's rally in Hutchinson this week. The church voted unanimously that Bro. H. D. Michael continue as pastor and elder for the coming year.—Mrs. H. D. Michael, St. John, Kansas, Nov. 20.

**Morrill.**—In the absence of our pastor, Bro. W. H. Kinzie, the church is trying very hard to keep things going just as he would want them. Since Sept. 1 Bro. Kinzie has been in Texas under the care of his son, Dr. Earl Kinzie. We are happy to report that he is getting along nicely at this time. The church purchased a new parsonage this past summer. In August two new deacons were installed and Bro. Ward Nance was licensed to the ministry. During the past several Sundays the ministerial board has secured the services of some very fine speakers from near-by towns. On two Sundays lay members filled the pulpit with ten-minute talks. On Nov. 9 Bro. A. Sawyer preached a splendid missionary sermon and a district missionary offering of \$80 was lifted. On that same day the children brought their offerings raised from the dimes given them to invest early in the summer. The children take great interest in this and to date their offering is \$25. Nov. 22 was a happy day with Bro. Frank Crumpacker with us. After one of his wonderful sermons a general missionary offering of \$75 was lifted. A basket dinner was served at noon in honor of Bro. Crumpacker and also of Brother and Sister Ward Nance, who are soon leaving to attend Bethany Biblical Seminary.—Mrs. Wray Whiteneck, Hamlin, Kansas, Nov. 23.

**North Solomon.**—At our September council church and Sunday-school officers were elected. Bro. W. W. McDanel is elder and Sister Mary Peterson Sunday-school superintendent. Last spring the Sunday school gave each of the children twenty-five cents to be invested in some project, the proceeds to be given for mission work. Various projects were used—an acre of wheat, lamb, chickens, ducks and other things. Oct. 11 was our thank-offering day, consisting of a short program and the children telling about their own project. So far our mission offerings have reached almost one hundred dollars. Our love feast will be held Nov. 28.—Macy Moyer, Portis, Kansas, Nov. 10.

**Osage.**—On Nov. 1 our church closed a two weeks' revival conducted by Bro. Bernard King, pastor of the church at Mc-

Pherson, Kansas. On the following Monday night we held our annual love feast with Bro. King officiating; sixty-two surrounded the tables. Bro. King gave us strong spiritual sermons and endeared himself to the children by telling them stories each evening. Our fall council was held Sept. 13 with a good attendance; at this time our church and Sunday-school officers were chosen for the year. Most of our officers and teachers were re-elected. The Osage church was well represented at the district conference held at the Independence church Nov. 6-9; John Mohler and May Nicholson were our delegates. A number of our intermediates and young people attended camps this past summer. Our church has contributed liberally to the C. P. S. camps. The aid society has served lunch at several farm sales and has quilted several quilts. We will soon make a comforter for one of the C. P. S. camps. Our pastor is touring the churches of the district this week; during his absence the pulpit will be filled by one of our local ministers. We are endeavoring to get the Gospel Messenger into all of our church homes next year.—Mary Neher, McCune, Kansas, Nov. 17.

**Ottawa.**—On Oct. 20 a large number of our members met in the church basement for a fellowship supper. Rev. and Mrs. Hylton Harman of the Kansas City, Kansas, church were special guests. Bro. Harman gave an interesting talk, enlightening us on the activities and scope of the Civilian Public Service camps. In addition to an offering lifted at that time, pledges amounting to \$300 were given for the support of Brethren Service work for the coming year. On Nov. 10 our veteran missionary to China, Bro. Frank H. Crumpacker, gave us a talk on the condition of China and of some of the many activities of the missionaries before they returned to the United States. His lecture was illustrated with pictures. Our love feast was held on Sunday evening, Oct. 25. Elder DeVilbiss and Pastor Raymond Flory presided. Somehow this service seemed especially sacred to us this time. Our church has recently been saddened by the deaths of two of our elderly members. Bro. Jonathan Ikenberry, a deacon over eighty-one years of age, was laid to rest on Nov. 12; Sister Martha Read Puterbaugh, a charter member of the Ottawa church, was laid to rest on Nov. 15. On Nov. 24 we are to have an evening program by a quartet from McPherson College, with Dr. Bittinger giving an address. Our pastor and wife are giving us excellent service; they are awake to the needs of the various age groups and minister graciously to the entire membership. They will hold open house for the membership the afternoon and evening of Nov. 27.—Mrs. H. B. Wheeler, Ottawa, Kansas, Nov. 22.

**Pleasant View.**—With another school year having begun, Pastor Raymond Slifer and his wife are again located at McPherson College. They serve our church on Sundays. On Sept. 13 our adult missionary birthday offering amounted to \$19.12. On Sept. 20 we had a basket dinner in the church basement; in the afternoon a short program was rendered at the Brethren Home. Sister Annie Hollinger, nearing her eightieth year, gave a very appropriate and much-appreciated reading. The primary department rendered songs and gave readings. Bro. Chester Van Dyke, pastor of the Salem church, gave a short address. This program and the dinner at the church were held in place of the homecoming of the Brethren Home this year. At the Sunday evening service Bro. D. A. Crist of Quinter, a trustee of the home, gave a very interesting talk about his trip to the Holy Land. On the evening of Sept. 25 we held our yearly meeting for the election of church and Sunday-school officers with Bro. Clinton I. Weber presiding. Bro. Weber was re-elected elder and Mrs. Gertrude Finrock president of the Christian Workers. Bro. Myron Hornbaker is our adult Sunday-school superintendent and Mrs. Gertrude Showalter the primary superintendent. Sister Gertrude Finrock and Bro. Slifer were our delegates to the district conference held in the Eden Valley church. A few of our lay members were also privileged to be there. Our fall love feast will be held Nov. 21. Because of the weather our ladies' aid did not meet, as we usually do, on the first Thursday of September, so our first meeting after the summer vacation was held Sept. 17 with a goodly number of our women present. Mrs. Catharine Showalter is our president. Our mite-box offering was received and \$8.40 was sent to foreign missions in the interest of the girls' schools in China, India and Africa. One dollar was sent to McPherson College to help decorate the girls' dormitory. Last month we sent a box of cookies to Camp Magnolia. We wish to send comforters later. We have been busy sewing for the Red Cross, and quilting. On Nov. 4 we held a penny supper in the church basement; the proceeds amounted to \$50. The \$19.12 missionary birthday offering, plus \$10 from the ladies' aid, goes to the Crumpacker missionary fund. The ladies have challenged the brethren to make up the balance of the \$40, which is our 1942-43 quota to the fund.—Barbara A. Showalter, Hutchinson, Kansas, Nov. 9.

**Quinter.**—Bro. Paul K. Brandt held a week's meetings at our church, where he is now pastor. Following the meeting an all-day service was held on Nov. 14 with a sermon at eleven o'clock by Bro. Dennis Kessler, dinner at noon, an examination service at 2:30 p. m., followed by the communion service at 7:30 p. m. During the Sunday-school hour on Nov. 15 two stories were told by Mrs. Brandt and Miss Lucile Horner, which were enjoyed by both young and old. The intermediate department gave their money and told how they had earned it for the missions in India. Brother and Sister D. A. Crist are in Oskaloosa, Iowa, where Bro. Crist is taking treatments at the Abbot hospital.—Mrs. Walter Ulrich, Quinter, Kansas, Nov. 15.



## Maryland

**Ridgely.**—Oct. 27—Nov. 8 our church held a series of meetings with Elder Jesse Whitaker of Keyser, W. Va., as evangelist. There were four conversions. The strong spiritual messages drew the interest and attendance of Brethren people and those of other denominations. Our council was held Nov. 11 with Elder Albert Fike presiding. E. H. Bowman and wife were called into the deacon's office. Two letters of membership were received. The B. Y. P. D. president, Kathryn Rittenhouse, reported that programs and other activities were planned for the year; a round robin letter has been started for members who are in college or employed elsewhere; different persons are assigned each month to write to our boys in service. The women's work council reported three comforters made for C. P. S. camps. Window shades were purchased for the church. It was decided to use the birthday offering for the purchase of new books for the church library. A fund has been started for new Sunday-school equipment and facilities in the basement. On Nov. 15 Leonard Kenworthy of the Friends C. P. S. camp near Powellville, Md., spoke during the morning service on his experiences in Germany, where he worked under the direction of the Friends Service Committee in 1940-41. Ernest Seegars of the same camp spoke in the afternoon on camp life and general activities. The visit of these young men was sponsored by the B. Y. P. D. Our pastor, Bro. Paul H. Fike, and wife attended the recent ministerial meeting held in the Hershey church, Pa.—Esther K. Crouse, Queen Anne, Md., Nov. 17.

**Maple Grove.**—Aug. 30 was our home-coming day. We began the day with our regular Sunday-school and church services, with Bro. Howard Whitacre delivering the sermon. We enjoyed the noon lunch together on the church lawn. For the afternoon service there were special speakers, recitations, and a few numbers in song. Immediately after this service the funeral services for Bro. Ernest Bowser were held here. It was estimated that 600 people attended these afternoon services. Our council meeting was held Sept. 5. Elder Howard Whitacre presided. The election of officers resulted in most of the old officers being retained for another year. The Laughlin schoolhouse was recently bought by some of our brethren and Sunday school is being held there every Sunday with Bro. Wilbur Bowser acting as superintendent; church services are held every third Sunday. Bro. Howard Whitacre will serve as our elder for another year, with Bro. J. C. Beahm as pastor. Bro. Jason Wilburn was appointed to see that the cemetery gets cleaned up twice during the summer months. Four of our girls attended intermediate camp at Galilee and three of our young people attended young people's camp. On Sept. 13 Bro. Medford D. Neher of Akron, Ohio, began a meeting, closing Sept. 26 with the love feast and communion. Along with these meetings Bro. Neher painted a very beautiful picture of the Good Shepherd in our church. Nearly every evening he made two water color paintings and would have a special song to accompany the picture. These were given to the children. As the result of these meetings six were baptized and two reclaimed. Three generations were included among this number. On two occasions we had special singers from Summit Mills, Pa., and Flintstone. On Sept. 20 a number of our young people enjoyed a hike and picnic supper with Bro. Neher. At our district Sunday-school meeting held at Georges Creek canned food was collected for C. P. S. camps; our women donated 134 quarts. There was another collection at our district meeting, held here Oct. 10 with delegates from all the churches in the district. Our women served lunch on the church lawn. Brother and Sister Sherman Beachy were our delegates. Our Sunday school retained all of last year's officers except one teacher. One was recently received by letter. On Oct. 8 the women realized a nice sum from serving a sale dinner. Besides our offering on the last Sunday of each month our women's work contributes \$5 to Brethren Service. We have two boys in C. P. S. camps and six in the regular service. We are looking forward to having Bro. Wang Tung with us Dec. 4.—Mrs. Arthur Resh, Grantsville, Md., Nov. 15.

**Meadow Branch.**—Since our last report seven new members have been added to our congregation by baptism and five by letter. On Sept. 13 the B. Y. P. D. had charge of the regular church service. For this service they had secured Mr. and Mrs. Herman Smith of York, Pa., who gave a program of vocal music and short talks, which was greatly appreciated. On Sept. 20 Sister Holsopple and two of the members from the C. P. S. group at the Hopewell Farm at Williamsport spoke at our church. Their talks were very interesting, as they related the nature of their work. Our regular council was held Sept. 17 with Elder J. Walter Thomas presiding. The regular business was transacted and church officers were elected for a term of two years. Bro. J. Walter Thomas' term as elder-in-charge was extended until our regular March council. Our Sunday-school business meeting was held on Sept. 25. Most of the officers were re-elected for another year. We were delighted to have Sister Anna Hutchison with us. She spoke to a group of mothers and daughters at their meeting on Oct. 3. On Oct. 4 she spoke at the church service, relating the numerous hardships and trying experiences with which the Chinese are confronted. A number of our sisters have been busily engaged canning fruit and vegetables for the C. P. S. camps. A large amount of canned goods and other food was collected by the truck which distributed the same to the various camps. Quite a large amount of canned foods was given to the Hopewell Farm group. Oct. 29 was donation day at the Fahrney memorial home for the aged. Brethren William E. Roop and

Scott Garner were sent as representatives from our congregation and took a liberal donation of canned foods, honey and other useful articles donated by individuals and Sunday-school classes. We held our fall love feast on Oct. 17 with a good attendance. Bro. Frank Williar officiated; he also preached an inspiring sermon on Sunday morning to a large audience. Several of our sisters attended the district women's work convention, which was held at the Pipe Creek church on Oct. 15. Sisters Rosa Geiman and Anna Fritz were sent as our delegates. Many splendid and helpful addresses were given during both sessions of this meeting. Sister Rhoda Schildt of Rocky Ridge was re-elected president of this organization. Our aid society has been quite busy making final plans for their annual sale, which will be held on Nov. 14.—Mrs. William E. Brown, Westminster, Md., Nov. 7.

**Westernport.**—On Sept. 22 we met for our fall council and election of officers. On Sept. 29 rally day was observed by our Sunday school, with a very good attendance. A fine program was given by the Sunday-school classes. Also at the morning services the newly elected officers and teachers were installed in office.



The Church Carries the Light That Must Never Go Out

## Christmas World-Wide Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

**Note:** In districts where by action of district meeting a district treasurer has been elected to receive general funds for transmission to Elgin, please observe such an arrangement.

Date .....1942

Amount Enclosed \$.....

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**Pastor Foster Bittinger** was in charge of the installation services. In the evening we began our fall revival services with Bro. Ernest Muntzing as evangelist; the meeting continued for two weeks. As a result of this meeting one was accepted on former baptism, and ten were baptized on Oct. 18. The same evening we held our fall love feast, with over 100 surrounding the tables. Our pastor has been helping in the work at Danville. On Oct. 1 they started a Sunday school there and it is doing nicely. Our Sunday school is steadily growing and there is much enthusiasm; our church services are also well attended.—Mrs. Dorsey Rogers, Westernport, Md., Nov. 13.

**Westminster.**—The first anniversary of the coming of our pastor, Bro. S. Earl Mitchell, and wife was celebrated Sept. 17 with a most enjoyable supper at the church. Words of appreciation for their efforts were expressed by different members of the congregation. Our women's work was reorganized this fall with Mrs. Mitchell as president. Booklets have been prepared containing the programs for each month in the year, which will include the interests of the four departments—missions, home enrichment, aid society and service. One Sunday evening program in each quarter will also be given by each department. On the Sunday morning of our harvest and stewardship service, Sept. 20, the 558 jars of fruit and vegetables donated to the C. P. S. camps were arranged around the pulpit; a large portion of this had been canned by the women in the church kitchen. Fine co-operation was shown by the church in this project. At the September council Sunday-school officers were elected; Bro. Ralph Hull is our superintendent. Installation services for the officers and teachers were held on rally day, Sept. 27. Promotion certificates were also given out at this service. Our love feast was held Oct. 4 with Bro. Roy E. Miller, pastor of the Brownsville, Md., church, officiating. On Oct. 18 our pastor conducted an impressive consecration service for nine babies. The tenth anniversary of the dedication of our church was commemorated on Oct. 25 with services in the morning and evening. Dr. C. C. Ellis, president of Juniata College, gave inspirational addresses at both services. The junior choir made its first vested appearance at the morning service and sang a selection under the direction of Mrs. Mitchell. Six weeks before the anniversary the men's work decided to work on the retirement of the parsonage debt of \$2,450 and canvassed every member in the congregation. After the services on Oct. 25 the debt was less than \$200. On Nov. 15 Bro. Quincy Holsopple, director of the C. P. S. camp at Williamsport, Md., brought us a fine message. In the evening four young men from the camp and Bro. Holsopple gave an inspirational program which was appreciated by a large audience. On Nov. 19 the annual father and son banquet will be held with Rev. Lowell S. Ensor, pastor of the Methodist church, as speaker. Since our last report six have been added to the church by baptism and four by letter.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 16.

### Ohio

**Akron.**—The past summer was a busy one for our church. A reception for our pastor, Bro. J. O. Winger, and his family, was held at Waters Park following vespers on a Sunday in August. Our church is steadily growing under the Wingers' capable leadership. Paul Halladay of North Manchester, Ind., was with us in August in an institute of hymn appreciation. On the afternoon of Aug. 30 Brother and Sister Winger had open house, when a large number of church members and friends called. On Sept. 20 William Beahm, who was called to the ministry here, spoke at our home-coming. A women's council has been organized with Mrs. Winger as president. The aid society has canned 180 jars of fruit and vegetables for the C. P. S. camps. The board of Christian education sponsored a series of church appreciation services for five Wednesday nights. Fellowship suppers were served preceding the programs. These services were directed by Bro. Winger, and the church was inspired by such outside speakers as Bro. Otho Winger and Sister Ida Shumaker. Several missionary films were shown. On Nov. 1 our church entertained the sub-district men's work. Mrs. Wayne Smith furnished xylophone music. Refreshments were served in the parish house. The choir has made a number of appearances in other churches in the district. They are now working on a cantata, The Nativity Song. Five have recently been received by baptism and ten by letter.—Edna L. Disler, Akron, Ohio, Nov. 14.

**Defiance.**—On Nov. 1 Dr. Raymond Cottrell, a missionary to India, was our morning and evening speaker. Our revival services, conducted by Rev. Howard H. Keim, Jr., pastor of the Rock Run church near Goshen, Ind., began Nov. 2 and continued two weeks. On Nov. 16 we had a baptismal service for the two new members, one of whom was on a short furlough from the navy. Three other members have entered the army. May God hasten their return.—Mrs. Florence Walter, Defiance, Ohio, Nov. 20.

**Eagle Creek.**—On Oct. 15 a group of five men from a C. P. S. camp gave a musical and testimonial service in our church. The boys were using their last furlough to visit their home churches and give these services before leaving for Oregon to help start a new camp. Carroll McMillan, one of our own members, was in the group. The service was much appreciated. We held our annual home-coming on Oct. 25 with Mr. and Mrs. Raymond Cottrell, doctor missionaries to India, as guest speakers. Mr. Cottrell spoke in the morning and Mrs. Cottrell in the afternoon. We

enjoyed their account of conditions and customs in India, and appreciated the messages they brought. Musical numbers were given throughout the day, and the church history, which has just recently been compiled, was read and duly appreciated. A nice crowd was present for the all-day meeting and a basket dinner was served in the church basement at noon. We held our love feast on the evening of Nov. 1 with Rev. J. J. Anglemeyer in charge. Most of our members were present. Our sisters have been busy this summer and fall canning food and making comforters for the C. P. S. camps. They have also done quite a bit of sewing for children and infants, part of which work was sent to Kentucky; they have also sewed for the Red Cross. Our society, under the leadership of the president, Mrs. Fred Sampson, has accomplished a year's work to be proud of. Our revival services will be held the first two weeks in January with Bro. David McFadden in charge. We hope the gasoline rationing will not affect our attendance. We have been blessed with four baptisms this year, and pray the new year may bring more.—Mrs. Joel Baumgartner, Jenera, Ohio, Nov. 14.

**Gratis.**—Under the able leadership of our pastor, Bro. Henry Mankey and wife, the little church here is moving steadily forward. Each department has its individual project and has carried it through the year. The men's work has just finished harvesting eighteen acres of corn as its yearly project, which will net them quite a tidy sum, aside from the value that comes from working together. The entire crop was planted in one day with eight tractors, driven by both men and women, all working at once. The women served a picnic dinner as their contribution. Even the children had a part in this work, since because of the unusual rains the weeds were about to get a start; but under the supervision of their director, Sister Mankey, they mastered them in short order, and had a picnic supper with a worship and recreational program as their reward. The women's work has also been busy throughout the summer, sewing and making comforters for the C. P. S. camps and canning many gallons of fruit and vegetables for the camps and Bethany Hospital. Mrs. Mankey and her group of juniors have developed a junior choir which is a credit to any congregation. They also have an interesting discussion group which meets each Sunday evening. Bro. Wilbur Hoover of Nebraska conducted our evangelistic service in September, which was well attended. Five baptisms and six letters were the direct result of this meeting, but we feel much seed was sown which will bring a harvest in due time.—Lucy E. Kiracofe, Gratis, Ohio, Nov. 13.

### Oklahoma

**Antelope Valley.**—Our group appreciated the report from the young people of their summer camp experiences. In August Sister Velma Ober, a missionary to China, gave an interesting talk on missions in China and showed many of the native objects. Bro. Edwin Groff of Edmond, Okla., has worked very faithfully with us until tire rationing affected both him and us. He had been driving eighty miles to preach for us and help in our young people's meetings. At present a student pastor from Phillips University at Enid preaches for us at our Sunday night services. We have Sunday school in the morning, but no preaching. The men are reshingling our church roof and repairing the doors. The ladies' aid meets once a week at the church and has been quilting; the ladies held one food sale and bazaar and have donated \$25 to the church building fund. Bro. R. A. Byerly of Cushing, our district field worker, met with us Nov. 9 and gave a very inspiring message. He reported that the General Mission Board will help us in securing a summer pastor. Plans are being started to secure a resident pastor. We lost one of our good workers the past month when Gracie Underwood left for California to spend the winter with her brother and wife. Mrs. J. R. Pitzer will spend part of the winter in Texas with her daughter. Our plans are incomplete for a revival to be held this spring by Bro. Byerly.—Mrs. Paul Schnaithman, Garber, Okla., Nov. 14.

### Pennsylvania

**Brothersvalley.**—The B. Y. P. D. of circuit four of the Western District of Pennsylvania held a meeting in August in the Pike Church of the Brethren. The meeting was well attended. Our pastor, Bro. Roy S. Forney, brought an address and Bro. C. O. Showalter of the Spiesville congregation gave an illustrated lecture on temperance. Our Sabbath school picnic was held in the Stonycreek grove on Aug. 22. We installed an electric bulletin board on the church lawn and trust it will be an asset to the worship services. We held our harvest home service on Sept. 20; our pastor brought the message. The offering for the day was \$161.25. Donations of 211 quarts of canned fruits and vegetables, some dried foods, and pumpkins were also received. They were sent to our C. P. S. camps. Our pastor installed the Sunday-school officers on Oct. 4. Our self-examination service in preparation for communion was held Oct. 18, and the love feast followed a week later on Oct. 25 after Elder G. N. Falkenstein of Harrisburg brought us three messages on our church history. This eighty-three-year-old minister was with us Oct. 22-25. Our delegates to district meeting, which was held in the Somerset church, were Brethren C. R. Bauernmaster, A. R. Knepper and J. C. Reiman. Sister J. C. Reiman represented the women's work. On Nov. 8 our regional representative, Bro. Donald Snider, brought the morning message at the Rayman house, while the evening message at the Pike house was delivered by our pastor. A special offering for Brethren Service, amounting to



\$171.72, was lifted. Bro. Forney is continually keeping in touch with our men in service and in camps.—Mrs. A. R. Knepper, Berlin, Pa., Nov. 15.

**Connellsville.**—Bro. Eugene Wagoner was elected Sunday-school superintendent. Our men's brotherhood recently purchased and erected a beautiful electric church sign; this project was financed by individual subscriptions solicited by the men of the church. The women's work has been redecorating various rooms of the church. We observed rally day on Oct. 4 with a program by the children; there was a good attendance. Our evangelistic meetings began Sept. 26 and were conducted by Sister Alice D. Sell, assisted by her husband, W. C. Sell, who is our pastor. Sister Sell delivered very inspiring messages and we feel that the church will be greatly strengthened by her sincere efforts. Eight persons were united to the church by baptism. The evangelistic campaign closed with our home-coming on Oct. 11. Sister Sell delivered the morning message. The noon meal was served in the church dining room. The principle speaker of the afternoon was Bro. Ralph E. Shober of Frederick, Md., a former pastor here. Greetings from former pastors and members who were unable to attend were read. The home-coming offering amounted to \$322.74. This was applied to our church debt. Our love feast was held Nov. 1 with seventy-five communicants. A Bible study and prayer meeting is conducted by our pastor every Thursday evening. We have evening services every second and fourth Sunday of the month. Three departmental groups of Christian workers meet at 7 p. m. Mrs. Alice Sell and Mrs. Olive Lepley were our delegates to district meeting. The work here is progressing very satisfactorily under Bro. Sell's pastorate.—Paul V. Lepley, Connellsville, Pa., Nov. 9.

**Geiger.**—Bro. G. N. Falkenstein of Harrisburg was with us in evangelistic meetings Oct. 26, 27, when he gave the history of the church from the apostolic church and the early Church of the Brethren. Pastor Roy S. Forney continued the services Oct. 29, 31, and Bro. George L. Baker, who recently moved into our congregation, brought the message Nov. 1. We had no services on Oct. 28 because of district meeting at Somerset. These meetings closed with our love feast and communion the evening of Nov. 1, when eighty-eight communicants surrounded the tables. Our pastor officiated at these services. Two were united to the church by baptism during the week's meeting. The interior of our church was recently redecorated. During this time services were held in the primary and aid society rooms in the church basement. After this work was completed we held a rededicator service and home-coming on Nov. 8. Bro. Donald Snider of Huntingdon was with us in the morning and brought the message. Bro. John D. Ellis, pastor of the Moxham church in Johnstown, brought the message in the afternoon, while our elder, Bro. Galen R. Blough of Somerset, offered the dedicatory prayer. Bro. Floyd F. Beeghly of Latrobe, a former member here, gave a brief account of the early congregation. Dr. Guy N. Hartman, superintendent of the schools of Somerset County, brought the message in the evening. It was a great day for the congregation, as it brought back memories of the past, and also brought together those who once labored here and have been away for some time. Eight young men from our congregation are serving in the forces of the United States. Our pastor has sent several letters to them and remembers them in his prayers. Mrs. H. J. Beabes and Mrs. John Shaffer represented the church as delegates to district meeting. Mrs. Gordon Bowman represented the aid society, John Shaffer the men's work and Wilbert G. Beeghly the B. Y. P. D. Sister Forney has been leading a choir at Geiger for the past few weeks. We are glad for the great interest taken by our pastor and his wife in all phases of the work in our congregation; he has a large field to cover with the Geiger and Brothersvalley congregations.—Wilbert G. Beeghly, Listie, Pa., Nov. 11.

**Green Tree.**—The district Sunday-school workers had a supper meeting in the church annex in September. Bro. Donald Snider of Huntingdon was the speaker. About fifty attended this meeting. The father and son banquet was held Nov. 6 with about sixty-five present. A delicious meal was served by the ladies. There were vocal solos by Ernest Bock and violin solos by Howard Dettra; Rev. Gabelman, pastor of the Phoenixville Baptist church, was the speaker of the evening. Others who responded were Rev. Alderfer of Norristown, Rev. Hanawalt, and Bro. Eli Stoltzfus, Sunday-school superintendent. We are planning for our one hundredth anniversary in 1945. We have decided to purchase stained glass windows for the church. Several people have contributed for memorial windows. Sister Bertha Lance has given a gift of new church hymnals. This is much appreciated. We have fifteen boys in the service and we are keeping in touch with them. Mrs. Ralph Dunmore is superintendent of the primary department. Marjorie Stoltzfus is president of the young people's group. An intermediate and junior Christian Endeavor has been organized in charge of Mrs. Hanawalt, Ruth Miller and Agnes Davis. About twenty-two have been in attendance. Four kits and a comforter have been sent to the C. P. S. camp at Marienville, Pa.—Mrs. Ralph E. Dunmore, Oaks, Pa., Nov. 13.

**Indian Creek.**—Our evangelistic meetings were held Oct. 11-25 with Bro. David Snader of Akron, Pa., as the evangelist. He also officiated at our fall love feast on Oct. 24. We greatly appreciated his efforts among us, as a result of which five young men were baptized. On Oct. 11 we held a special council meeting, at which an election was held for a minister and two dea-

cons. Bro. Joseph Moyer was licensed to preach and Brethren Irvin Alderfer and Lincoln Nyce were elected to the deacon's office. Brethren Jonathan King and David Snader assisted at the election. Our vacation Bible school was not held this year because of difficulties in transportation. In its place the Sunday school decided to pay half the expenses of anyone going to Camp Conewago. Eleven of our Sunday-school scholars took advantage of this offer. The annual memorial service in honor of our early church fathers buried on the grounds at the Klein meetinghouse, was held on Aug. 30 with Bro. Henry Moyer preaching the sermon. The B. Y. P. D. sponsored an all-day young people's conference with Bro. Calvert N. Ellis of Juniata College as the speaker. The Friendly Bible class sponsored a drive to collect new and used clothing for the Friends Service Committee. Quite a lot of serviceable clothing was collected. The sisters' aid society responded to the appeal for food for Camp Kane by giving an assortment of foodstuffs and sending it by truck to Lititz. We are now holding an offering every four weeks for the C. P. S. camps. One of the oldest members of our church, Sister Rosalinda Young, died Oct. 5. She was one of the two remaining daughters of Abraham Cassel, the historian and book collector. A group of our sisters attended the women's work meeting at Annville on Oct. 29.—J. Wilford Price, Harleysville, Pa., Nov. 9.

**Lititz.**—On Aug. 23 Bro. Franklin K. Cassel of Elizabethtown gave us a very interesting address. Bro. Willis W. Gibbel was elected Sunday-school superintendent at our fall council. Our local church observed Christian education week Sept. 27—Oct. 4. Thursday evening was inter-denominational night and a Christian workers' banquet was held in the fellowship hall of the local Moravian church. The pastors, official boards, teachers and officers of local churches and Sunday schools were present at this banquet and the guest speaker was Bro. R. W. Schlosser of Elizabethtown. Bro. Calvert N. Ellis gave us very interesting messages on the closing Sunday of educational week, preaching the morning and evening sermons. Early in September 125 quarts of peaches were canned at the church for Camp Kane. An old folk's service was observed on Oct. 11 and Elder Hiram Kaylor of the West Green Tree congregation was present to preach the sermon. At the evening service a former Sunday-school superintendent, J. H. Breitigan, gave a splendid report of the state Sunday-school convention at Uniontown. The father's day sermon was preached by Bro. Henry P. Bucher of Elizabethtown College on Nov. 1. Torch Bearers, a program sponsored by the women's missionary society, was given recently and was a very impressive service. The annual father and son luncheon was held in the church basement on Nov. 12 with Dr. Guy Saylor of Elizabethtown as the speaker. Our love feast and communion services were held Nov. 15 with our pastor, Elder James M. Moore, officiating. The annual songfest of the East Petersburg a cappella chorus will be given at our church the afternoon and evening of Dec. 6.—Mrs. Louis Huebener, Lititz, Pa., Nov. 21.

**Maple Grove.**—On Sept. 27 we elected church and Sunday-school officers. Bro. James E. Murphy was elected pastor and elder, Paul Berkey was re-elected Sunday-school superintendent, and other offices were filled by making several changes. We were happy to welcome the Seese trio's return to our church service on Sunday evening, Oct. 11. Prior to our fall love feast in October, which was largely attended, we had the pleasure of hearing two fine messages from Rev. Brumbaugh and Rev. Ellis of Johnstown, Pa. Since our last report we have had one death, Elsie Schreiber Snyder, wife of John Snyder. Mrs. Snyder was a bride of only two months. Funeral services were conducted in the Snake Spring Valley church by Rev. Wareham and Rev. James E. Murphy. Several have been baptized in the past three months. Our C. P. S. secretary has a good report for the past year: \$200 has been donated to the camps, plus cans of fruit and vegetables which were donated by our good sisters. We are truly thankful for the camps and know our boys who attend them will be blessed. Our young people were in charge of one Sunday evening service this fall. They presented a fine program and we older ones appreciated their efforts. Several of our members have been unable to attend services because of illness, but we pray they may soon be able to return to their places. We were sorry to lose several families who have moved from our church district since our last report.—Florence Kelley, Elton, Pa., Nov. 11.

**Oakdale.**—Our council meeting was held in September with Elder J. H. Wimmer presiding. Rev. Brougher from Greensburg, Pa., was a guest. The reports of the officers were very favorable, indicating splendid co-operation in the past and pointing toward a fine year ahead. The teachers and officers were elected. Impressive installation services were in charge of Pastor C. H. Rosenberger. Promotion day services were conducted by our pastor on Oct. 4. Those whose record showed perfect attendance for the past year were presented with a pin. In the evening we held our communion. This church has two members, E. Z. Shumaker and A. D. Hetrick, whose services to the Sunday school have reached fifty-seven years and fifty-two years, respectively. They received certificate recognition at the state and district conventions. The men in service are receiving a publication in the form of church and community news. They have also been sent Testaments. Some fruit and vegetables have been donated to the C. P. S. camp at Kane. Plans have been made to purchase a Christian flag and an American flag to be displayed in the church auditorium. Much attention and in-



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terest is being aroused in the children and adults by our pastor's use of the flannelgraph to convey the story of the creation.—Helen I. Snyder, New Bethlehem, Pa., Nov. 15.

**Summit Mills.**—Since our last report we met in council to elect church officers and organize for another year's work. Bro. Walter Berkebile was retained as elder. Two young brethren were elected as deacons, and three delegates were chosen to represent us at district meeting. We feel we can do more and better work if we hire a pastor, so we voted to send out a call. One of our young men has left for the army and we ask your prayers for him. At this time we have visiting pastors every Sunday to bring our message. The church is being built up spiritually and aroused to want to make our church a light in our community.—N. C. Gnagey, Meyersdale, Pa., Nov. 11.

### Texas

**Waka.**—Our young people's camp was held at Boiling Springs state park, Woodward, Okla.; four of our young people and twelve intermediates attended. Our pastor was business manager. Our parsonage was dedicated at the fall business meeting by our elder, Bro. R. G. West. Our pastor and family have occupied it since June. The women's work sponsored the annual birthday supper in October. A large crowd attended; the proceeds are being used to build Sunday-school rooms in the basement of the church. Our young people are publishing the district young people's newspaper, *The Sanbur*. It represents a large responsibility, especially since the older young people are in college. Three have been received into our church by baptism; four letters were granted to people who had moved nearer another congregation. Two carloads of young people plan to attend the regional conference at Pampa, Texas, on Nov. 27.—Mrs. Ray G. Burger, Waka, Texas, Nov. 24.

### Virginia

**Bassett.**—Our church met in quarterly council Aug. 15 with Elder Price E. Bowman presiding in the absence of our elder, J. B. Peters. Reports of the various treasurers were given and approved, all being very gratifying. On Sept. 27 we had a candlelight installation service for the new officers. Aug. 30—Sept. 13 we were indeed happy to have Bro. I. S. Long as our evangelist. His messages were very inspiring. Following the meeting twenty-one were baptized and four reconsecrated. Our church was very well represented at Camp Bethel during the summer. Our pastor and wife were there for a part of the camp session. We observed family night on Oct. 30, which proved quite a success. There was an attendance of 160. We were happy to have Mrs. Harman Prillaman of the Pocahontas Baptist church as the guest speaker. This was followed by the picture, *Not One to Spare*. Our communion service was held Oct. 17 with a good attendance. Our pastor officiated, assisted by Elders P. L. Nolen and Price E. Bowman. We were happy to have Bro. C. D. Bonsack of Elgin, Ill., with us at the Mt. Hermon church in August; our church united in these services. Our pastor held a two weeks' meeting at Bethel in the Antioch congregation. Six were added to the kingdom; during his absence the women of our church were responsible for the services one Sunday and the men the other Sunday. The district round table met with us Sept. 20 with a splendid attendance and program.—Mrs. Price E. Bowman, Bassett, Va., Nov. 7.

**Bridgewater.**—At our recent quarterly council our pastor gave his annual report as follows: Five deaths, nine letters given, twenty received by letter and eighteen by baptism, showing a gain of twenty-four in membership; average attendance at morning services, 301, at evening services, 170, Sunday-school attendance, 275. All reports were quite encouraging. Our communion, which was held on World Communion Sunday, had a record attendance, as did our annual church fellowship supper, at which time pictures were shown entitled *The Church in Action*. College opened the middle of September with a good enrollment of students. The church held open house for them the following week. The second Sunday of November is observed as college day, when the students are entertained in the homes of the congregation. The first Sunday night of each month has been assigned as young people's night and they are to be in charge of the church service. They sponsored a recent program on C. P. S. life, at which time Erceall Lynn of Camp Lyndhurst, formerly of Magnolia, showed pictures, lectured and answered questions.

It was an interesting meeting and full of information. The young people of the church and college raised eighty-five bushels of potatoes for Camp Lyndhurst. The business and professional young people's class have done canning and other work for this camp. During the Bethany extension school we enjoyed having with us Brethren Beahm and Ziegler of Bethany and DeWitt Miller of Pennsylvania. During the summer we had an impressive dedicatory service of the new chancel equipment and windows. Dr. Dove, Bro. Hesse and Elder N. D. Cool participated in the program. Thirty-five young people participated in a drama of camp life, which was quite realistic. The new year starts off with the installation of Sunday-school officers and teachers and an encouraging outlook for the new year. One lamentable feature is the absence of so many of our young men, who have been called to service. Our prayers and best wishes are with and for them.—Mrs. Mattie F. Wise, Bridgewater, Va., Nov. 15.

**Cooks Creek.**—On Oct. 11 the B. Y. P. D. held an installation service for the newly elected officers. The program consisted of worship, an address by the pastor and a candlelight service. They are securing discarded sheets to roll bandages. Our love feast and communion was observed on Oct. 18 with a good attendance. A revival, conducted by our pastor, Bro. Jacob F. Replogle, closed after two weeks of inspiration and instruction. The services were well attended. Each evening a Bible study period and discussion preceded the sermon. Special music, children's stories, and choruses also featured the services. Seven united with the church through baptism. One baptism was reported previous to these meetings. On Nov. 7 the church met in regular council. Three letters of membership were received. The pastor reported 198 pastoral calls. Pastoral interest, support and encouragement have been most helpful and greatly appreciated. The Dayton-Pleasant Run aid society is planning to meet in an all-day meeting on Dec. 17 to make clothing for relief, to elect officers, and to reveal their aid sisters by giving gifts.—Olive M. Flory, Harrisonburg, Va., Nov. 18.

**Linville Creek.**—Our church schools have been reorganized with Raymond Holsinger as superintendent of the Linville Creek school and Melvin Fitzwater superintendent of the Cedar Run school. Mrs. John C. Myers is the director of the children's work. Joseph and Dove Miller have been appointed directors for the B. Y. P. D. Improvements have been made to the interior of the Linville Creek church, including the building of a new chancel. The basement has also been improved, providing a chapel for the children. We feel this improvement will help in the worship and has given us better arrangements for the church school classes. The sister's aid society bought new carpet for the church aisles; they have also contributed several kits for the C. P. S. camp at Lyndhurst. Kits have also been donated by the young people's class, young married people's class and the women's class, the latter sending one to Camp Magnolia in Arkansas. Quite a number of individuals have sent food and some comforters to Camp Lyndhurst. Miss Nettie Senger, missionary to China, was with us on Sept. 13. Her pictures of China and her inspirational talk were well received and much appreciated. Our love feast was held Oct. 18. Elder John C. Myers led in a brief preparatory worship. Bro. A. J. Fitzwater had charge of the feet-washing service. Bro. Joseph W. Miller led in the supper, and Pastor S. D. Lindsay conducted the communion. Our Thanksgiving worship will be held the evening of Sept. 22 when we plan to present a thank offering for missions. Two have been received by letter, with a loss of three by letter and one by death since our last report.—Elizabeth G. Renalds, Linville, Va., Nov. 9.

**Moscow.**—We met in council Nov. 6 with Elder O. S. Miller in charge. Our Sunday-school and church services have had good attendance, considering the rationing of tires and gasoline. Our evangelistic meetings were conducted by Bro. Samuel D. Lindsay of Timberville. Bro. Lindsay preached sixteen practical and spiritual sermons. We feel that the church has been strengthened by his presence among us; as a direct result three were baptized. Visitors filling our pulpit recently were W. H. Sanger, A. Stauffer Curry and Bro. Houff, a student in Bridgewater College; their messages were enjoyed very much. Several of our young men are in camp. Our aid society has been helping at Camp Lyndhurst; we have sent two kits. Our Sunday-school superintendent for this year is W. J. Shull. The B. Y. P. D. is preparing a Thanksgiving program.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Nov. 14.

### Washington

**Ellisforde.**—During the apple harvest our attendance has been somewhat smaller, but with the peak now over the attendance will again pick up. The apple crop was large in this vicinity. Seven of our boys are in the army; four have been in C. P. S. camp, one returning recently because of physical disability. Seven of our young people are attending various colleges and several are employed in other cities. These young people are greatly missed and we welcome their visits home. Although the defense industries on the coast hold their lure, our members are almost all staying with their farms and orchards. Pastor and Mrs. Bontrager, Virginia Bontrager, Alona Mae Robinson and Harold Stern attended the peace conclave held in Yakima early this month by Dan West. Two letters have been granted and one received since our last report. Two of our members, Brother and Sister James Wagoner, have moved to Oregon. Eva Robinson was recently married and is living on the coast. Our fall communion was held in October; the attendance was good



and the meeting very inspirational. The young married people have organized and are having frequent get-togethers.—Mrs. Earl Longanecker, Tonasket, Wash., Nov. 20.

**Tacoma.**—We met in council Sept. 26. Bro. Lewis Holdereed was re-elected elder and Bro. Harry Lamnedee Sunday-school superintendent. Our pulpit is filled by our elder, Sister Iza Click, and Francis Eby, each taking his turn. Our fall communion will be held Dec. 5. Mrs. A. E. Musser is president of our women's work; we did not meet during the summer months but have had two meetings this fall and are planning to meet every two weeks. A small addition to the church is just about completed; it consists of two lavatories and a small classroom. We are happy to welcome into our group the Zook family from Surrey, N. Dak., and William Cables from Yakima, Wash. Two of our boys are in the C. P. S. camp at Cascade Locks, Oregon.—Mrs. Francis Eby, Tacoma, Wash., Nov. 18.

#### West Virginia

**Petersburg.**—Our attendance at Sunday school has kept up well this fall. The school was reorganized Oct. 1 for the coming year and the superintendent is Jesse Arnold. Attendance pins were awarded for first and second year perfect attendance at Sunday school. Quite a few received pins, which is a mark of progress in our work. Our church was built in memory of Alva and Mary Lou Harsh, who so nobly answered the call as missionaries to China, where they gave their lives for Christianity. Three years ago in October our church was dedicated. We were then in debt more than \$3,000. The streets on the two sides of the church had to be paved and walks built, all of which cost a considerable amount. In those three years we have reason to feel grateful for what our congregation has accomplished in the work of our Lord. With God's help we have overcome many difficulties and solved the many problems which so often confronted our little group. With the aid of the General Mission Board, the co-operation of the members and interested citizens of Petersburg who so generously contributed, and the untiring efforts of our elder, Bro. P. I. Garber, who not only donated so liberally of his means, but also gave three months of his time in working on the church building and drove many miles soliciting friends, we were enabled on Nov. 12 to pay off the balance of the church debt of \$890. On Nov. 22 a special service was held after the morning service for the burning of the last note. The building committee, and the signers of the note marched up the aisle, carrying a candle and the note. The note was handed to Bro. Garber and it was then burned on a tray. The ladies' aid and the men's council have been very active throughout the year. The ladies purchased a piano a few months ago, which was very badly needed. They raised funds and bought materials to have the basement ceilinged and the men's council donated their time in doing the work. Both organizations have contributed a large amount to the church building fund. The ladies' aid donated accessories for service kits for the boys in the armed forces. They have also donated kits, food and some bed clothing to Camp Lyndhurst. Plans are under way for a Christmas cantata, being directed by Thoborn Cassady; it will be presented on Sunday night, Dec. 27.—Fleta Sager Shobe, Petersburg, W. Va., Nov. 23.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

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the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

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OF THE CHURCH OF THE BRETHREN  
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# GOSPEL MESSENGER

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## "He Giveth Snow Like Wool"

Praise the Lord, O Jerusalem;  
Praise thy God, O Zion.  
For he hath strengthened the bars of thy gates;  
He hath blessed thy children within thee.  
He maketh peace in thy borders,  
And filleth thee with the finest of the wheat.  
He sendeth forth his commandment upon earth:  
His word runneth very swiftly.  
He giveth snow like wool:  
He scattereth the hoarfrost like ashes.  
He casteth forth his ice like morsels:  
Who can stand before his cold?  
He sendeth out his word, and melteth them:  
He causeth his wind to blow, and the waters flow.  
He sheweth his word unto Jacob,  
His statutes and his judgments unto Israel.  
—Psalm 147: 12-19





## Around the World...

At the 56th annual convention of the Middle States Association of Colleges and Secondary Schools and Affiliated Associations in New York recently, army and navy representatives told the 1,000 educators that many thousands of young men now in the armed services will be transferred from the barracks to the classrooms of the nation's colleges for intensive courses. The plan has been worked out by the army and navy in co-operation with leading educators. The military representatives refused to divulge details of the plan but denied emphatically that the government planned to take over any of the colleges to which service men would be sent for courses lasting from nine months to more than two years.

It was the general feeling among the educators at the convention that this plan would accelerate the trend toward the abandonment of liberal arts courses in colleges during the war in favor of pure sciences, mathematics, medicine, dentistry, engineering. Dr. Day, president of Cornell University, said: "The army and navy people feel that a liberal arts education is

Efforts of the United States army to have the two Quaker colleges at Haverford and Swarthmore admit army air corps cadets in uniform for drilling and courses in meteorology have met with the presentation of an alternative program for student training courses in war reconstruction.

The alternative plan has been outlined to government authorities at Washington by Prof. Rufus M. Jones and President Felix Morly of Haverford, President John W. Nason of Swarthmore and Clarence E. Pickett, executive secretary of the American Friends Service Committee.

According to the proposal, students would not be in uniform but would receive training for reconstruction work in all war areas: health, sanitation, construction and nutrition techniques.

At this writing, acceptance of the proposal awaits the arrival in Washington of Gov. Herbert Lehman of New York, who is in charge of foreign relief.

not relevant to combat forces. They don't make killers by going the liberal arts way. Liberal education is out for the duration."

James Marshall of the New York board of education said: "There is no more reason for military men to think they know which boys will profit by schooling, what courses will prepare them and how the aims of war and peace can be taught better than there is for teachers to think they can conduct the fight in Tunis or New Guinea better than military men."

The army's representative, Lieut. Col. Harley B. West, said: "Any relation between the armed services and collegiate institutions is going to be purely voluntary and there is to be no requisitioning. And I cannot say that too strongly."

The navy's spokesman, Joseph W. Barker, special assistant to Secretary of the Navy Knox, made the following statement: "There is no desire on the part of either the army or the navy to dictate to you what you must do. We are hoping to give you a maximum of leeway in the presentation of material and a maximum of academic freedom."

Slightly less than one per cent of the 530 films reviewed this year by the Legion of Decency were "condemned," according to the annual report of the Catholic organization recently released.

While an estimated 90 per cent of all Norwegian clergymen have retired from their posts as public officials, each one maintains his status as spiritual leader of his congregation by virtue of ordination.

For the first time in Australia, the Roman Catholic church was represented at an interdenominational gathering when Anglicans, Presbyterians and Methodists met together at Newcastle, N. S. W., for a religion and life week observance.

Evacuated Japanese-Americans, by Nov. 10, had been placed in ninety-three colleges. Reports indicate that 162 students had arrived in colleges throughout the country and 166 were on their way or awaiting travel permits.

President Roosevelt has requested Congress to make an additional appropriation of \$7,500,000 to enable the U. S. Children's Bureau to send special personnel into the defense communities where child welfare workers are urgently needed.

The Canadian government will not tolerate any distinction in regard to wages or other working conditions imposed by employers on religious grounds. This announcement by the selective service headquarters came after protests about discriminations against Jewish employees.

A Lutheran service center to administer to the spiritual and recreational needs of all service men stationed in the area of Kansas City was assured at a recent rally of 4,000 Lutherans in the municipal auditorium. A loyalty offering of \$2,500 was received for the project.

In South Africa, the Society of Jews and Christians, which is of recent origin in that area, is gaining considerable public support. The society has a powerful advocate in Mr. J. H. Hofmeyr, minister of education and finance, an outstanding Christian statesman.

An "event of great importance for Italian Protestantism" was the recent incorporation of the Wesleyan Methodist church into the Waldensian church in Italy. Protestantism in Italy is represented by the Waldensian church, two Methodist churches, a Baptist church and the Plymouth Brethren.

The forty-nine-bell national peace chimes in Valley Forge Memorial Chapel were completed recently when the New Mexico and Florida state bells were added. Also completed was the state flag collection.

The Jewish Old Age Home in Oslo, Norway, has been confiscated by the authorities and the superintendent arrested. Jews arrested under recent anti-Semitic decrees are being sent to Lithuania or to penal servitude at the German fortifications in northern Norway.

Koinonia Farm, "a nonprofit missionary-effort which seeks to combine religious training with community service," has been located on a 400-acre tract near Americus, Ga. The founders, Dr. Clarence Jordan and Rev. Martin England, are improving the property during the winter months.

Following a recent decision of the Quebec Protestant education authority to include Bible study as part of the high school curriculum, the United, the Presbyterian and Anglican theological colleges have arranged special seminars in Scripture study and interpretation for the benefit of high school literature teachers.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

DECEMBER 19, 1942

Number 51

## ... Editorial ...

### The Cross Beyond Christmas

THIS year we can see, perhaps as never before, the cross in Christmas and even beyond. Artists have long tried to show that before Calvary the cross was a part of the pattern of Jesus' life. They have frequently painted the Christ Child in some pose that would cast a shadow suggesting the cruel tree on which our Savior died.

But the cross antedates the years of Christ's youth, and even the night of the angels' song. The prophets saw that suffering ran through all of life, that redemption must come by way of a Suffering Servant. In what John says about the light that shone in a darkness which comprehended it not there is the implication of the cross.

Thus it is that when God gave his only begotten Son, it was that the Son might begin to take up the cross which would reveal the character of God. And Christ in responding humbled himself, "and became obedient unto death, even the death of the cross." This is why, perhaps in troubled times, we can see a little more clearly the cross beyond Christmas.

H. A. B.

### Narcotic Religion

THIS do in remembrance of me, Jesus said. Eat, drink, and remember. That's the true idea. Remembering is a large part of religion, for religion is life, and life means mental and spiritual alertness.

Drink and forget, is the advice of Satan. That's his kind of heaven. Still the pain with drugs. Deadens the sensibilities. Put yourself to sleep. The peace of unconsciousness is the sweetest kind that sin knows.

What does it mean that, even on the cross when death was approaching, Jesus refused to be drugged? With the sin of the world hanging heavy on his soul, why did he not seek relief in forgetfulness? You know why.

Do you know that a good many people take their religion as a kind of narcotic? Going to church, for them, is spiritual soothing sirup. The cadences of the music are so quieting. The practice of the ordinances, how satisfied it makes one feel. The account completely squared, everything settled in full to date. Go home now and rest and sleep, and forget the hurts and heartaches of the world!

It is sweet to trust in Jesus, and to cast upon him all your personal cares and worries, but that's enough. Don't cast upon him also all concern for a world so full of cries for help. He wants you to share that with him. He left some simple rites for you to do, not to put you to sleep but to keep you awake. Not to help you to forget, but to keep you from forgetting.

Jesus wants you to remember him. How can you without remembering what interests him?

E. F.

### "He Giveth Snow Like Wool"

SNOW is not uncommon in the Holy Land, but certainly not as common at Christmas time as where most Messenger readers live. However, as in our own Southwest, its coming serves to whiten mountain peaks, but often does no more for the less elevated portions of the land than touch the tops of the higher hills. Of course, the heavier the snowfall the lower the snowline; but rare indeed is the occasion when the whole of the land is covered with a blanket of snow.

Even when such a fall does occur the snow does not last for long. It soon melts except where it lies heaped on the mountains or lodged to some depth in protected ravines and valleys. The Lebanon Mountains are snowcapped for a goodly portion of the year, and even in summer snowbanks can be found on their northern slopes. Mount Hermon, highest of the Lebanons, lifts its hoary head as a year-around landmark for Northern Palestine.



In the latter part of Psalm 147 there is an interesting picture of the might and goodness of God in terms of winter pageantry. Imagine a psalmist with a pastoral background standing on the walls of Jerusalem on a winter morning. Below him lies the city, secure behind the strengthened bars of its gates. But looking out over the surrounding rugged countryside, the psalmist is impressed with the limitlessness of God's mercies.

Let it be imagined it is on the occasion of a snowfall on Jerusalem. The wet snow that falls in what is normally a warm land, glistens on ledge and roof; it clings to bush and leafless twig; it lies like a blanket of purest ermine on city and country alike. All ugliness is glossed over; all lines are softened. The world as viewed from the walls of Jerusalem is new and beautiful. Snow clinging to the thorn bushes beside the city wall reminds the shepherd psalmist of tufts of wool sticking to similar bushes on the ranges where sheep were led to graze. The blanket of white upon the visible earth recalls the loveliness of wool that has been washed, carded and prepared for those who spin. "He sendeth forth his commandment upon the earth. . . . He giveth snow like wool."

Perhaps it is the following morning when the shepherd psalmist returns to his favorite lookout on the city's walls to see what God is doing in his world. The snow of the first morning is gone, but there is still a biting chill in the air. On roof and stone a film of whiteness lies. The grass that sprang up after the fall rains is dusted with crystals of ice. And so again one might observe: "He sendeth forth his commandment upon the earth. . . . He scattereth the hoar frost like ashes." The scene is one of great beauty, much appreciated by those who live in northern lands.

Standing there in the chill of a frosty morning the shepherd psalmist of a semi-tropical land suffers intensely from the cold. And so he comes to write of God and his works: "He casteth forth his ice-like morsels: who can stand before his cold?"

But the east is a scene of marvelous beauty and the psalmist begins to forget about the cold as the sun rises higher and higher. The bank of eastern clouds that were gloriously tinted lose their varied shades as Phoebus mounts in the sky. Even a winter sun can give warmth in a land like Palestine. Thus as the psalmist stands pondering his problem, through his flesh which once quivered from the cold he senses the coming of a change. With the sun shining in his might the hoar frost begins to change to dew. The very air has a different feel. Of a sudden the psalmist sees a deeper meaning to it all. God's commandment has indeed gone forth upon the earth—pure and white as the snow, free-

ly dispensed as the diamond frost, pervasive as the chill from his morsels of cold. But as the rising sun, "he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow. . . . Praise ye the Lord."

H. A. B.

### Things Do Not Stay Put

NOT long since there was a great stir about making sure that older persons retire. Millions of people were without jobs. It was commonly said that large scale unemployment would persist. And now what?

Thirty-five employees of an Oakland, Calif., firm recently spent their day of rest picking prunes or working in a pear drier. They harvested ten tons of the former and helped to process eleven tons of the latter. Everywhere youngsters and oldsters are being pressed into service.

As usual, what is in the general atmosphere is beginning to touch the church. Up in Canada the General Council of the United Church has voted to shorten the probation period for theological students and raise the retirement age for clergymen from sixty-five to sixty-eight.

As another example of change, at least in emphasis, recall what our church has been doing with the deaconship problem. Back in 1931 a Conference committee was appointed to study and report on the status of deacons in the church. It was 1935 before a report was submitted which was passed by Conference. Even so, it was not long before the matter of the deaconship was up for restudy. The elaborate outline of the deaconship as presented in this year's report would seem to indicate a wholly new appreciation of the deacon and what he can and should do.

Why this ebb and flow in interest with respect to a church office? Why lengthen out the years of ministerial service about the time there was success in getting them shortened? Why haul city folks to the country to use their day of rest to pick fruit when but a few years ago even farm folks could not find work in the cities? Well, it is all because things do not stay put.

Many of the things we insist on tinkering with would be quite all right provided we could wait for the return of the pendulum. However, that seems to be too much to expect of impatient human beings. If only we could be a little less eager just to change things for the sake of change we could conserve energy, save worry, and reduce expense. It all reminds us of the lemon grower who got his trees budded over and bearing oranges about the time lemons began again to top the market. But life is like that; it doesn't stay put.

H. A. B.



## The General Forum

### Brotherhood—A Law of Life . . .

BY ROBERT Q. REED

You would think that a person exempted by law from military service would have no worries at all in this present emergency. But, on the contrary, there rests upon us who are so excused a greater responsibility than upon the majority of people.

At first, I was rather provoked that we were put into a separate class. I felt that it was "taking the wind out of our sails," setting us apart as different from other men, and making our ideals a mere useless appendage to the lives of our fellow people.

Gradually, however, it has dawned upon me that my first reaction was wrong. I believe that the church has a part so tremendous to play in this present crisis that it needs leadership as never before. Let me make a confession: I entered the army with some hesitation. I was not exactly sure that the church was worth saving. It had become so settled in its ways, so much the mouth-piece of the status quo that I doubted if it could ever really do much to better the condition of men here and now. The church could no longer appeal to youth; it could not capture their imagination. It had become the place where a few old faithful members came to get hope of some reward in a future life.

With a shocking suddenness, the war has changed all that. The church has been forced to stop in its easygoing path and ask itself in all seriousness if it is worth saving in a time like this. People are being bombarded with appeals for money now. Can the church honestly demand that people keep her alive? Such questions as these have hounded me and made me rethink my whole idea of the value of the church. Today I can say without any hesitation that I believe in the church more strongly than ever.

I said that the church has a tremendous part to play in this conflict, and it has. It is not the part that some might assign it. It must not deal in hatreds or atrocity stories. This would only bring it shame and degradation when the war is over.

Let me try to state what I believe the church must do now. The church must act as a balance wheel for the lives of the people. Parents are

sending their boys to camp; boys are entering into a new kind of environment; men and women are working in war industries, which heavily tax their nervous systems; family life is being thrown out of joint; people are living, day after day, on the breaking edge. Let the church, then, try to put into people's lives some measure of normality, of calmness and of assurance. Let it concern itself with those things which are permanent, so that people may seize upon them as guides for their lives.

But even such a task is not enough. The church must have a more positive approach to men's problems. For two thousand years we have been talking about the brotherhood of man. We've talked about it so much that it has become encrusted with

a film of familiarity. We think of it as a beautiful ideal and for years we have tried to make it practical. This war proves above all else that the brotherhood of man is not only an ideal; it is a law of life. Mankind is heading for utter chaos unless it accepts this law and lives by it. It is the business of the church to call people to repentance and to start them thinking and acting upon this law of our universe.

True, this is no easy task, but is absolutely essential.

In Germany, in Russia, and other lands, youth has been captured by an alluring ideal held out for them to act upon. Why not in this land which was founded upon the assumption of brotherhood start youth acting upon that law? The scope is world wide. The church offers a nucleus of goodwill upon which can be built a permanent world order of brotherhood, equality and peace. The church must capture the imagination of youth; it must broaden its base of activity; it must make its world-wide contacts more vital. It must hold before people the law of man's brotherhood.

The church has the key to the world's salvation—not by offering people a happy home in some future world, but by calling them into brotherhood here and now. When the church has done this, I believe she will have won for the world a great and lasting victory. I am proud of the position I have today and the opportunity I have to help win this everlasting victory.

*Home Address: Galesburg, Kansas.*

### December

BY MYRA BROOKS WELCH

THE YEAR is old, time-worn and gray,  
The flowers tuck their heads away,  
The trees are bare, the grass is brown  
With dead leaves lying all around,  
While over all the gray clouds roll  
And standing forth a naked soul,  
The earth expels her icy breath  
And all around us speaks of death.  
But joy comes from the frosty morn,  
For lo, a little Child is born!  
And angels chant the glad refrain  
Of "Peace on earth, good will to men."  
*La Verne, Calif.*



## A Witness Unto All Nations

BY LEONARD BIRKIN

Suppose that it is time for the missionary offering. Some will no doubt ask, "Why should we give to foreign missions?" My reply would be that God has commanded it through our Lord Jesus Christ. We have the example of the Apostle Paul, a man who before his conversion did not believe in foreign missions. But he himself has told us that Christ specifically called him that he might be a witness both of the things which he had seen and of what Christ should reveal to him. Christ himself said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Paul said, in recounting his story to Agrippa, "And I was not disobedient unto the heavenly vision."

If any church refuses to sacrifice for this same cause, it will be because she is disobedient to that heavenly vision. But some will say, "I never had any heavenly vision." If you have not had such a vision, begin today to think, and think deeply concerning that Lord who gave the command to carry the gospel into all the world. Get the vision he would have you get, the vision of Calvary. Get the vision of God, who gave his only begotten Son. That is a vision which, if you once see it, you will never forget, a vision that will lead you to pour out your treasures for the cause of Christ.

Out in the world are souls for whom God gave and Christ died. Many years ago a man went out in answer to the call of God to carry the gospel across the world. He went to the Eskimos of Iceland. They scorned him, persecuted him, robbed him, but he stayed on, for God had called

him there. For twenty-five years he dwelt in their midst, and then one day a man came to inquire concerning salvation. From that day on, others came, and ere long the whole island was Christ's. That man gave his life, his comfort, the joy of human fellowship, to go out in answer to the great commission of Christ. Today while you live in security and peace, there are other men and women out in those far-flung lands where bombs are falling and food is scarce. They too are there because of the great commission. Shall we let them go while we stay here? Shall they alone make the sacrifice? They are there because they love the Lord Jesus and the people for whom he died; they are there because they want others to know of the great salvation. Is the song that we have sung true?

We've a story to tell to the nations  
That shall turn their hearts to the right,  
A story of truth and mercy,  
A story of peace and light.

Yes, it is true, for Christ has made it true, and that story is the story of his gospel.

When Paul saw the man of Macedonia asking for help, he answered that vision by a full obedience. If he had failed to obey, I doubt if today any of us would know of the great commission. We would no doubt be heathen, for it was this Paul who brought the gospel to our forefathers and so enabled us to call our nation Christian. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This is the last commission from Jesus' lips, a command that should never be forgotten or set aside.

It is a command that entails sacrifice, and you are called to keep your home fires burning and then to give in sacrifice for others. Men spend their money for tobacco and make possible tobacco agents around the world. The same is true of news and news correspondents; they too go around the world. Then let the church of Christ send forth her missionaries to the uttermost parts of the earth to tell the love of God in Christ Jesus. To fail to send them forth is to be disobedient to that heavenly vision. "He that winneth souls is wise." And whoever makes the sacrifice that others may go will share in that future reward. Just recently two of our own missionaries set out on the Burma Road to help, both physically and spiritually, starving people. They face great dangers so that the blessings of God may come to the needy and despairing. What shall we do?

## The Skies Are Clear

BY MARY STONER WINE

One time the skies were all aglow  
With angel throngs and heaven's star,  
For God would have all men to know  
The peace his love had flung afar.

But now the skies through all the world  
Are flaming with the fires of hate.  
The smoke of cruel death is hurled  
Between God's star and war's grim fate.

A million homes whose windows shone  
With wreaths of light and Christmas cheer  
Which welcomed back their loved, their own,  
Tonight are black with gloom and fear.

But still, above war's awful din,  
The skies are clear, God's love is sure,  
And faith can lead us back to him,  
To love and peace that shall endure.

Greenville, Ohio.



## Christmas Blessings

BY VALLEY MILLER DIEHL

The spirit of Christmas in a strife-torn earth  
Above the flag of the times floats—a banner of worth  
With peace and joy engraved as Christ's will.  
And the angel's song is re-echoing still.  
His star as of yore still shines to guide  
All those who will in his keeping abide.  
Then for all who would honor his birth anew  
There is something which everyone can do,  
As did those who first saw the star most rare:  
Our gifts with him we surely should share.  
But it is not enough to do as did they—  
To bring rich gifts and then go away—  
For the gifts he'll need most on Christmas Day  
Are hearts filled with love, on the altar to stay.  
*Ft. Defiance, Va.*

not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21). Invest your treasure, large or small, in eternal securities. Get that heavenly vision and do not be disobedient unto it.

*Independence, Kansas.*

## Gleams of Light

BY REBECCA FOUTZ

CHRISTIANITY is a religion of challenge and adventure. When Christ is accepted as the Savior from sin, this is to be followed by living the precepts he taught. Therein lie the challenge and the adventure.

The Brethren have always held strongly to the doctrine of living Christ's teachings—in the individual life and in relation to one another. It must always start there. But scientific progress has made the whole world so much our neighbor that we are faced with its application on as large a scale.

A dark enough account of failure along this line could be given. It looms so large now that there is almost a sense of futility. Some see only this phase in Scripture and in life. But the Word does not stop there. There is always a note of triumph.

Those who use the dark side as a kind of escape mechanism from trying to change the situation, meanwhile are enjoying liberties and privileges which would not exist except for the leaven of Christianity. It has permeated the structure of society enough to bring blessings of which we are hardly aware because we take them for granted. Because we did not live when they were not, we forget that they were not always present and can hardly realize what existence would be like without them.

After the first few centuries, the Christian church was never free of the handicap of alignment with the state. This always proved to be a blight as far as its progress and the promoting of the teachings of Christ were concerned.

In America the church struck for freedom and separation, and since then Christianity has come to the fullest flower yet known. And in spite of the church's failings and shortcomings, liberties to an extent never before enjoyed by mankind have been engendered. Even those who claim that the world is going in reverse are enabled to speak so because there is freedom of speech and

Every child of God has some responsibility for spreading the gospel. May every one be able to say to the master of the house when he returns, "Dear Lord, I have not been disobedient to thy command." Through the facilities of home and foreign mission boards, the Christian can reach the farthest corners of the earth to do good.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). Our own missionaries have indeed gone forth as sheep in the midst of wolves. They have faced, and are facing, hazards that we at home are never called to face. But we on the home base are to do with them as Joshua did with Moses on the mount while the battle raged—hold up their hands that the victory over sin may be won. We have on the India mission field about two score missionaries whose hands must be held up in these difficult times. These have won to Christ 7,314 souls in India alone. We have in Africa nineteen missionaries and 700 lepers under our care there for healing of both body and soul. We have in China, from whence most of our missionaries have been compelled to withdraw, three missionaries in North China, two in the Chungking area, and eight in language school in the Philippines. Besides this, our church has sixty different home mission projects. Christ gave himself for all the world, not just this city or this state. He is the Christ of the whole world, and in him there is neither Jew nor Greek.

If it is true that "we've a Savior to show to the nations," and if we are in earnest about our task of witnessing, we must sacrifice until it hurts. We can never equal the sacrifice and suffering of our Christ. Then let us be friends of Jesus and friends of those for whom he died. Let us be friends of the missionaries who are taking our places on the mission fields of the world. "Lay



of worship. To claim that there has been no progress is to say that Christianity has no life.

Even when there seems to be not only no progress but even defeat, such as war, there has come a concern to succor all in need, regardless of whether they are friend or enemy. Only the teachings of Christ could motivate such action or produce the Red Cross or like organizations.

What is done for the unfortunates of all kinds in contrast to the time when they were turned out to beg is an inspiring chapter in the permeating influence of the gospel.

It is only four centuries ago that Tyndale's life was taken because he translated the Bible into English. Today there is rejoicing that the Word is in more than a thousand tongues.

At one time it would have required great faith and courage to have claimed that slavery could and would be abolished. It was an evil that had been entrenched for centuries. But it could not endure before the freedom that Christianity brings.

One can imagine the rejoicing of Christopher Sower and others like him if they could have known that their loss and suffering for the cause of peace was not borne in vain. Now two centuries later the claims of the peace believers are recognized by the government.

There are still plenty of areas of life to be possessed, frontiers to be pushed back and "lands" to be occupied. There is still need of pioneers of faith with courage and vision, willing to sacrifice and endure persecution, if the "all things" that Christ taught are to be given to *all* the world as he commanded that they should be.

*Philadelphia, Pa.*

### **"Not by Might, nor by Power"**

BY GRANT MAHAN

At various times in the history of the world men have risen to great power. Sometimes the success that came to them went to their heads. It was that way with Nebuchadnezzar and others. But Nebuchadnezzar learned to recognize the Lord as the King of kings. When his boast was heard even in heaven, he was told that the kingdom would be taken from him until he learned who was the real ruler of the earth. All this was duly fulfilled; Nebuchadnezzar spent the allotted time eating grass as an ox. Then he was restored by the same power that had deprived him of his rulership. His physical power was not sufficient, for there was a power greater than his was or could be. There never was lasting power based on physical might or power.

It could not be lasting, for man is but of a few days comparatively; then he is gone and all his might and power descend to another. The same story has been repeated time and again, and there has been no variation: man comes, rises to great power for a few short years, and then passes to his long home.

Even today the same struggle is renewed and one man or a few men seek to dominate the world. The issue is not known to man, but one fact is sure: no matter who gains in the great conflict, he will soon pass on. It seems strange in the face of all this that men will still strive for such transitory power and glory. They are like the one who laid up a supply for many days, and then very suddenly heard the Voice say, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" But this man has had and still has many followers who are going the same way with the same end before them. Men still give their best energies for the things that perish in a short time.

All the power that all men have acquired has not been as the drop in a bucket when compared with the mighty power of God, the unlimited and irresistible power. If man will use his strength and might to do as the Lord would have him do, he would then have something on which to rely, something that would abide through eternity. When the time of his calling away came he would not hear the words spoken to the one who had laid up much goods to keep him comfortable for many days. But what are his many days, even at the best and longest, when compared with the eternity of good that God has prepared for those who are wiser and more spiritual?

Men do not follow the example and the teaching of their Lord. He was among them as a servant; he who desires to be great should be servant of all. It is a new teaching—the great one is he who serves. Have any of you met a man who sought to rise by being humble? The rule seems to be that he who wants to be considered great should first be considered and treated as great by others. How much of the sorrow and misery of the world are due just to that one thing, the desire to take precedence, to occupy the highest seats in the synagogue. There are so many men, even in the church of God who, like Diotrephes, desire the pre-eminence. There are many in the churches in these days who have the same disposition. We want to be great; we want to lead; we want to set the pace. The teaching which we have taken as our law of life does not so instruct us.

We have the wrong idea; we do not understand what the word means or what greatness with God



really is. We shall not be judged by the high positions we may have held during our lives. They will not be credits to us at that time. It is not by might or by power, but by the Spirit of God. We look at things in the wrong light, the light of the earth, whereas we should see them through the eyes of God, and learn what true greatness is, and what we must have and be before we can get the best and the greatest reward that man can make sure of while traveling through this world. Men seek their greatest fortune and future happiness without really knowing what it is, and so cannot gain it while traveling the road they have chosen.

It is "not by might, nor by power, but by my spirit, saith the Lord of hosts." We are headed the wrong way and must right-about-face, go toward the Lord and follow his instructions. There is but one right leader now and always for men who are seeking the best and the highest for themselves. Nothing but the truth can be good or great for us, and so we have the best guide offered us by our God and Father through Jesus Christ our Lord and Savior, who said: "When he, the Spirit of truth, is come, he will guide you into all truth." The way we know; the only question is whether we will follow that way and gain that greatest good. The choice is ours; we choose our own destiny.

Rehobeth, Md.

### "The Fullness of the Time" Again

BY PAUL F. BECHTOLD

OUT of the night of the ancient world, with its superstition and magic and medicine men and demonology and tribal gods, was emerging a rapidly-changing social order. Empire after empire had had its day, and now the mighty Romans were military rulers of the world. These victories had brought an interval of peace, bringing opportunity to develop a system of government based on law. To this task help was recruited from the Greek intellectuals. Once more philosophy, literature and the arts were having a chance to grow. Transportation and communication were facilitated by international highways. Even a certain amount of civil and religious liberty was allowed, as the regime in power had little cause to fear opposition.

Through little Palestine passed land and sea travelers from all parts of the pre-Christian world. Buffeted from all sides by military and cultural conflicts, the religion of Jehovah had been refined by suffering. The writings of her seers reflected the wisdom of the ages. Men were groping toward a new era, to which she was destined to contribute unique religious leadership.

Then "they that sat in darkness saw a great light." "When *the fullness of the time* had come, God sent forth his Son." He came not to destroy the law of the Hebrews, not to undo anything good and true and beautiful in the past. But standing at this focal point in history, his character and teachings gave to the world an ideal and beautiful pattern of life. Into a setting of war and hatred and deceit and cruelty he introduced a gospel of brotherliness. "Love one another" was his new commandment.

Now, two thousand years after that great event, "the fullness of the time" has come again. Old philosophies, old political and economic systems, old institutional patterns have been weighed in the balance and found wanting. Mankind is groping again. This time the ideal we are seeking is called democracy. This time we have war machines which would have caused the Roman Cæsars to rub their eyes in astonishment; but we are getting nauseated by them. In fact, we are disillusioned about many things. We have international highways superior to the best Roman roads. Our automobiles, our airplanes, our steamships, our telephones, our telegraph system, our newspapers and magazines and books, our radios—these and other inventions give us transportation and communication undreamed of by the ancient Greeks and Romans and Hebrews. Think how fast we could now carry out the provisions of the Great Commission! Think how quickly we could go into all the world with the gospel!

Instead, we are going into all the world with military equipment in the name of democracy. And what is democracy? At its best it is Christianity. And Christianity is the gospel of brotherliness. Surely we have missed the way. The time is ripe for God to send his Son to the world again!

In fact, I believe he will do it! Not in flesh, but in spirit. Times have changed. We have made some progress toward democracy. In spite of the present brief regimes of dictators, great movements and institutions and nations are no longer just the shadow of an outstanding leader. Jesus will come again in this new fullness of time in fuller measure than ever before. He will come into the lives of the people of the world.

Before his death the Master told his friends: "Greater things than these [his works] shall ye do!" When he preached only a comparatively few could hear him; today a sermon can be heard around the world. In his healing ministry he could be at only one place at any one time; now hospitals and physicians and health departments heal thousands daily. As a teacher he was limited



## Doing Christmas

BY WILLIAM KINSEY

We'll keep the 'mas again, O Lord;  
For still it is in order.  
For hate's still here, and world-discord,  
And, too, the prided border.  
How long, O Lord, will hate hold sway,  
And tear the world asunder?  
Two thousand years we've fooled away,  
And have not ceased to blunder.

We've paganized a holy thing;  
We've failed to love like brothers.  
Thy heart, O Lord, must feel the sting  
As we go killing others.  
Shall peace on earth, goodwill to men,  
Ignored, still damn the races?  
O Prince of Peace, we'll try again  
To live the Christian graces.

One Christ, one creed, one brotherhood  
In love as he commanded,  
Will make the 'mas well understood—  
How could he be more candid?  
Begin it, Lord, in me this day,  
And sanctify me to it,  
That man may see the Jesus-way  
In Christmas as I do it.

New Windsor, Md.

to one classroom or outdoor group; modern educational facilities are numerous and varied, reaching millions of learners. Our time indeed has a *fullness* of possibilities.

There will likely be two trends in this period of religious revival. The first is suggested by a Biblical sentence which has been immortalized in song by inclusion in *The Messiah*: "Comfort ye my people." A temporary escape from routine and trouble and the vexations of life is not cowardly. It is good psychology and good religion. Everyone should go to church regularly now. It lifts us up above the trivial and mean and sordid, giving us new insights and new inspiration for larger living. Now is a good time to count our blessings, to keep alive real friendship, to renew and strengthen our faith in God. Ministers realize the increased need of their people for refuge in the Rock of Ages, and those who are weary and heavy laden will find in the churches rest and comfort and peace.

But the fullness of time has not come just so we may continually rest at ease in Zion. Even while in the penal colony of Patmos and under the whips of persecutors, St. John had a brave vision of "a new heaven and a new earth." Jesus had been crucified; the church seemed broken and defeated; Christians were scattered and in disrepute. But Christ had said: "Be of good cheer, for I have

overcome the world!" John's revelation reflects this overcoming spirit.

That is the spirit which will change America's slogan from *Defend Democracy* to *Build Democracy*. It is that kind of an ideal which will give us enthusiasm again for achievement, not of selfish goals, but of world brotherhood in every phase of human life. "After all," a wise author writes, "it is only appropriate that the salvation of plain humanity come from plain humanity itself."

That, in truth, is where it *will* come from—from common people into whose lives Jesus has come again in this new fullness of time. For, as before, he is coming that we "may have life, and have it more abundantly."

New York, N. Y.

## Prospecting

BY DORTHA GARRS THOMAS

Who has not sat by the side of a turbulent, rushing mountain stream and watched the foam pile up as the water crashed against the boulders? Froth, sound, and a fleeting bit of beauty! To the superficial observer, this would characterize a mountain torrent. But he who thinks deeper knows that under the restless, wayward foam runs a swift, sure current. He knows that every droplet, if directed to the central power house, will be transformed into life-giving light and warmth to be shared by many.

Or let us profit by the wisdom of the old prospector. Does he select the site for his operations according to the beauty of the landscape, or by the fragrance of the flowers? His experienced eye looks deeper, and by signs not visible to the uninitiated, he stakes out his claim. And eventually, after long hours of patient, expectant labor, he is rewarded by the sight of the precious, valuable ore.

A well-known leader in things of the Spirit recently pointed out in a public address that one way to open doors in our hearts, or in other words one way of praying, was to "practice seeing what God sees." What an adventure! What might we find if we looked with God's eyes deep inside the life of that neighbor who always calls at the wrong time and who gossips about her friends? Or did we ever attempt to see beneath the gruff exterior of the old postman? Might there be nuggets of gold hidden away in that meek, unassuming personality in the church whom everyone manages to overlook on Sunday? Do we have enough of the spirit of discovery to brush away even tentatively the nonessentials about which our conversations usually center when two or three are together?

Our Master's gaze must have been penetrating as he looked at Zacchaeus, and Mary of Magdala, and Peter. It was discerning and reverent. It saw infinite possibilities! And somehow, because of the faith and love expressed in that gaze, lives blossomed out and were changed.

What surprises and thrills await us as we practice "seeing what God sees." Let's go prospecting!

Pomona, Calif.



## Home and Family

### On Celebrating Christmas . . .

BY R. CHARLOTTE WEAVER

SINCE I was present in a city church of some size during the Christmas celebration, I was interested in noting that an attitude of reverence and expectancy was lacking.

Before attending this service I had already been impressed by the way so many people were taking part in the festivities of the season. Everywhere I went I was considerably slowed up by crowds of people who were all on the move—spending, spending, spending. No one seemed particularly overjoyed or genuinely happy or inspired by his or her seeming unselfishness and concern for others. Whether it was a policeman father buying a train for his son, a college co-ed choosing shower slippers for a roommate, a wealthy dame dressed in mink and jewelry choosing a gold cigarette case, a concerned admirer looking at the most extravagant Evening in Paris combination set for his admired, or a colored woman trying on a ten-cent bracelet, it was the same. Each one apparently accepted it all as necessary and commonplace. I should also mention the frozen Salvation Army lasses who stood by their iron kettles all day, tinkling their little bells and receiving an occasional nickel or dime.

And what is the merit in talking of these people? Somehow my mind attempted to philosophize, and I was deeply concerned over a so-called Christian people's attempt at observing Christmas in ways which often appear unchristian. Why were the stores decorated with displays of gorgeous silks, shimmering satins, magnificent furs, precious perfumes? What did the chimes and carols mean? How was it that a huge, lighted Santa Claus could cover the front of a building? What did he stand for? What did it all represent?

I could not help but wonder how many people really knew and again how many of those who knew paused in the wild rush and scramble of things to consider or appreciate why we celebrate Christmas. Why is it that small Sunday-school children when questioned as to the significance of Christmas often reply that it is Santa Claus's birthday?

What explains the customs of lighted trees, of eating certain foods, of doing certain things at Christmas? These are lovely customs and traditions developed through the years. Is it necessary, however, to have so much to do that on Christmas one feels like a wrecked machine or a soaked sponge? It seems to me that we might be overdoing it all.

After observing various types of people on the streets, in the stores, and in the homes and after wondering about the meaning of everything concerning this season, it was with interest that I entered the city church on Sunday morning preceding Christmas.

It was a friendly place, so friendly indeed that it seemed everyone was talking to his neighbor. There was great commotion. It seemed as if some of the hurrying crowds from the business district had turned out to church and forgotten that they were no longer buying and transacting business. Back of me I heard quite an audible conversation including talk about babies, hospitals, and other things. At my side there was some trouble concerning a Christmas gift, seating, or something else. In front of me I learned of teeth, gums, and fruitcake. After all, because of another custom, the fruitcake was appropriate—at least, to the season. Perhaps this was not true of the place or time. Somehow I happened to hear from up front a prelude (the theoretical signal for quiet and meditation). It consisted of a medley of Christmas carols. I think it must have been beautiful. I shall not attempt to describe the rest of the serv-

### The Announcement in the Skies

BY HILDA F. NEVIN

The majority of folks, when the baby arrives,  
Send telegrams with this message of joy:  
"Arrived at 9:05—Mother is fine—  
He's a nine-pound baby boy."  
But in Bethlehem long years ago,  
In a stable quite small in size,  
A Baby was born and wise men saw  
The announcement in the skies.

Not messenger boys, but humble men  
Told of the birth of the King—  
Not proud grandparents, uncles and aunts,  
But poor shepherds his coming did sing.  
Nor with clothes from an exclusive baby shop  
Did his parents this King-child clothe;  
He had covers the like of which parents today  
Would laugh at, and scorn, and loathe.

But Mary, the mother, and Joseph too  
Were thankful for lodging there;  
No hospital bed, no nurses in white,  
But their hearts were filled with prayer.  
Not a pink and blue cradle with pillows of down,  
Nor covers of satin and lace;  
Just a manger of wood and a mattress of straw,  
Was our Savior's humble birthplace.

Yes—lowly it was, the birth of a King,  
But today all our prayers arise,  
To wonderful Jesus, whose birth was revealed  
By the announcement in the skies.

York, Pa.



ice, but the spirit of it and of its planners was perfectly good. I believe the trouble came with the spirit and thoughtlessness of the listeners, or rather the other people present.

So it is with all our Christmas celebrations and traditions. Their purposes and beginnings must have been good; many of these things are still lovely and beautiful. If we can only forget the babies, teeth, fruitcake, and such things at times when they are out of place and hear the carols and let their messages penetrate our hearts, Christmas will still be meaningful after all.

*Bridgewater, Va.*

### **Thy Will Be Done**

BY FLORENCE S. STUDEBAKER

A TENSE silence fell over the little group of women who had met for the regular aid society work. Every heart was burdened with but one thought, the recovery of a dear sister who at that moment seemed to be nearing the end of life's journey at a local hospital.

"I think we should lay aside our work and give some time for special prayer for Sister Janie Mallory," said the president, Martie Lane. And in another moment everyone was on her knees and pouring out her soul to God in earnest petition.

Somehow the sense of extreme need made the presence of God so much more real that day. The women talked in low tones or worked quietly, their thoughts centered on a certain little woman in a white bed at the hospital. Now and then one would hastily wipe a falling tear. "I was just thinking how we're going to miss Janie if she goes—"

"Oh, don't say it, Mary; surely God won't take her when our little church family needs her so badly."

"I don't see how we can get along without her," said another. "This church'll never be the same again."

One by one they related deeds of kindness this dear soul had strewn along the pathway through the years. Somehow the remembrance seemed like burning incense on the altar of the Lord. His presence seemed very near.

And then the message came! "Sister Mallory has slipped away."

Without a word the sewing was mechanically put aside and soon everyone was gone except Martie Lane and Miss Carey, a maid who seldom spoke in meeting but never missed an opportunity to serve in her own quiet way.

"God didn't answer our prayers," she sobbed.

For a moment Martie could not speak. Miss Carey had been very close to Janie. As in the

story of David and Jonathan, so had their souls been knit together. In the face of such a loss words seemed empty.

"I know, dear, it does seem that way. But that all depends on how we prayed. If we said, 'Now, Lord, you must spare Janie to us. We can't go on without her. The church needs her so.' If we prayed so and ended the prayer there, why, of course, our prayers weren't answered. But if we prayed these things and then added: 'Lord, thy will be done. In our weak way we do not know what is best for all concerned. Help us to be submissive to thy way.' Then our prayers were answered."

Miss Carey was sobbing aloud, "But it's hard to pray, 'Thy will be done.'"

"I know. It is hard but what blessing comes with that sweet submission! What joy comes with that perfect mastery of one's own selfish desires and interests, that complete surrender of the whole life! To attain that kind of victory sometimes takes a whole lifetime of struggle. It is a daily battle. Most of us know the growing pains that are the price of victory. Then, I thought of something else. Maybe the Lord took Janie so that some of the rest of us would awaken from our lethargy. We sisters can't let her work drop just because she is gone. I believe God wants us to pick it up just where she left off and carry on as she has for so long.

"You know her life intimately; her many deeds of kindness, mere trifles some of them appeared to us, but they were large in their influence for good. Her prayer list is there in the front of her Bible just for some one to take it over and continue holding these dear ones up to the Lord. Someone, too, will have the joy she had of answered prayer. You know how happy she was at the least sign of victory in a life. This was because she had prayed. She made the problems of others matters of serious thought, and of planning ways out. No wonder the Lord used her. She made it easy by laying herself on the altar."

Miss Carey had grown more calm. She stood regarding Martie with new interest, her mind racing forward with eager anticipation. "Martie, do you think I could take her place? Oh . . . no . . . I . . . I couldn't . . . not me . . . I'm not worthy."

"The question of whether you are worthy is in God's hands; but you can never take her place. You can only take your own place. That is your right and privilege. If God has laid souls on your heart, if he has through this sorrow revealed new duties and possibilities to you, then you should respond."



"God helping me, I'll try," breathed Miss Carey, fervently.

"I'm glad," answered Martie. "Somehow it makes Janie's going easier to bear, just to know there's someone else to take up her load. What joy it will be to have a share in helping make her life and influence go on, gradually touching other lives and they in turn reaching still others. Oh, Miss Carey, life like that never ends."

*Modesto, Calif.*

## A Letter

BY ADA THOMPSON HOY

*To the Lady in the Little House:*

Our business venture in your town didn't turn out at all as we expected and we are going on in the morning—going on to new ventures. I want to tell you "Thank you" before I go. You don't know me unless, perhaps, you've seen me peeking from the windows of my two rooms on the third floor of this dingy building across the way. What have I to thank you for? You haven't given me anything? No, I've helped myself. I haven't just peeked. I've looked—shamelessly! Forgive my manners, but I needed what you offered, and I took it. You and your little home nestled down among the old buildings, the brick pavements, the trucks and deliveries that are continually going past have been a bright spot in my stay here. I am packing them with my other belongings, my new experiences, my made-over philosophies and my books to take along with me. They will help me over the hard ways. I shall always keep them in my heart and in my mind, and there will be many a time for their treasured memories.

I needed the thrill and the friendliness I got from you and your bandbox of a house with its fresh curtains, its cherry tree, its riot of flowers, and its fence all around. I came not so many years ago from a big farm, a lot of yard and space, a lot of weeds too, and a tangled assortment of flowers. There was no attempt at landscape gardening at our busy home. Mother would bring a few seeds and a slip or two from here, there and everywhere, and she'd stick them in the ground—and how she loved them. I knew the smell of clover, of harvested grains, of barnyard things, of dinners cooking for threshers. I gave up being close to that beloved space to come here to reach for the moon. I reached, but the moon wasn't there at all; it was away off some place else. For a time I forgot that I might ever reach again. I thought I'd missed the moon forever. But you have helped me to think things through, and I am sure now that my faith is properly adjusted and

my confidence sure. Anyway, my chin is up for whatever may come my way.

Your quiet happiness and patience have been a lesson; the dim light in your window on nights when I couldn't sleep, an assurance; your crisp neatness, an inspiration. Your dresses were home-made, you say? Oh, yes, I knew that, of course, and nearly all of them were made from one pattern, each with its own buttons, edgings, or touch of color. With your graying hair you could wear just such a wealth of colors. Trim and neat, they were. Your gentleness toward the yellow cat whose sides bulged with milk and salmon was thoughtful and kind. Even the trash can behind the house bespoke what cleanly folks you were. I like you.

I shall think of you when an airplane goes over my head wherever I am, and when the sun sets. I've wondered many a time if you watched them along with me. Those man-made birds leave me hushed, and they make me realize something of values and importance. They diminish my overgrown ego.

And the sun! Every night I have watched him go to bed, and often I think, as he covers himself with such gorgeous colors, that he's an early fellow, that back home the chickens aren't in bed yet. He's your sun too, and I shall think of you many a time as I'm watching the sunset elsewhere.

I was happy and thrilled with you, though you didn't know, when your house got its fresh coat of paint; and the day the man painted the roof red, I nearly burst with excitement. It shone in my windows in the late afternoon when the sun was exerting himself to the limit until I was nearly blinded. It was so slick and shiny and clean. The grass seed grew, too, into a velvety carpet. And yes, the clean washed clothes flapped on the line getting their full benefit of sun and air! You lucky person!

I shall always remember. And for it all—my memory gift—I thank you.

Patty Page.

*Franklin Grove, Ill.*

## "Turn Your Back to Evil!"

BY GRACE HILEMAN MILLER

Grandma had come to stay for several weeks; one evening at the supper table Jack had happened to turn his back toward her. Noticing this his mother said, "Jack, do not turn your back toward grandma."

"No, Jack. Don't you know better? You are to turn your back on evil, but grandma is not evil," spoke up his alert five-year-old sister reproachfully.

The sister had been taught in the beginner department of the vacation Bible school to turn from evil.  
*La Verne, Calif.*



**Peace on Earth, Good Will to Men . . .****The Church Extends Her Blessings**

By Leland S. Brubaker

Much of what we have done so far could be called emergency relief. Through our own and other mission stations a safe sanctuary has been provided for thousands of women and children. In many instances, though planning to remain in the mission compound but a short time, families found that during this time their homes have been looted and burned and all their means of livelihood destroyed. This forced them to become permanent refugees.

To take care of these people in many parts of the world, refugee camps were built. Only a temporary shelter and two scant meals per day could be provided.

One of the most satisfactory methods of relief is to furnish small loans to people who are anxious to work but have no way to get started. This is of particular help to the small tradesman and peddler. Wonderful returns come from loaning money to the farmers to buy seed, thus insuring future crops. Experience shows that the greater percentage of these small loans are quickly paid back and the money is available for use again.

We need to recognize that there are many areas where more permanent plans need to be put into action. For instance, we find that in Puerto Rico ninety percent of the families (averaging six members) have an average annual income of \$340. Fifty percent of the people receive some kind of government aid. Of the 325,000 school children, it is found that 200,000 of them are suffering from malnutrition. If the same density of population in the United States were to be found in Puerto Rico, they would have only 139,400 people in comparison with the 1,887,000 which they now have. Therefore, in this area all the agencies must combine to develop and to put into action more permanent plans for raising the standard of living of these people.

In a late news release from Chungking, it is stated that on every side building and reconstruction is in process. This comes after a summer of very little bombing. Prices, however, continue to rise. The cost of living in Chengtu at the end of August was forty times that of the pre-war figure. This creates a terrific problem for the working man, and the most of China's millions fall into this class. There is something approaching a famine demand for all types of Christian literature. It is interesting to know that the two books most in demand at the present time are the Bible and the hymnbook. Surely the church in America will want to respond more generously, making it possible to distribute Christian literature in places where such opportunity abounds.

O. C. Sollenberger, writing from Sianfu, states that the lack of rain in the spring and early summer of 1942 is making conditions in Honan desperate. The rainfall has been insufficient for the summer and fall crops and unless it rains soon, it will mean that another famine will be inevitable. "The people have not forgotten the last terrible famine that swept over their land. In anticipation of what might happen, flour jumped from \$50.00 for a one-hundred-pound bag to \$145."

To help relieve the great need in this area, our representatives started a work-relief project which gave em-



ployment to a few people. Others quickly became interested and are helping now to carry it on. Ernest Wampler, in a letter written in September from the same area, states that in one county the land under cultivation approximated fifty thousand acres. Here they raised millet, corn, kaffir corn, beans and peanuts. The peanut crop alone in 1941 was over seventeen million cattles (a cattie is one and one-third pound). Brother Wampler states that the 1942 crop is a complete loss and every one of the peanut oil pressing plants is destroyed. Salt fields in this area were producing over 200,000 pounds of salt daily. Two thirds of them have been buried by the floods and it will take a long time to recover them. Every village had thousands of pigs because they could be fed on peanuts and the peanut refuse after the oil was pressed out. Ninety percent of the pigs have been swept away and drowned.

It is estimated that in this area there were three hundred looms and two thousand spinning wheels in operation in the homes. All of those have been destroyed. The houses were made mostly of sun-dried brick and when the waters came they just dissolved and added to the silt in the onrushing waters.

There are in the world today more hunger and more people who are homeless than perhaps has ever been known in history. When we think about the present conditions in Greece it goes beyond our imagination. The recent revolution in Spain will be felt by the people for years to come. Many times the children are the ones who suffer most. There are many areas of the world today which are nothing more than great refugee camps.

The more we grapple with the economic problems of reconstruction the clearer it becomes that the deepest needs of men are not met on this plane. The despair, fear and revenge which must inevitably possess much



of the world are not to be cast out save by the divine forgiveness and release of which the church, not by its merits but by God's ordinance, is a messenger and trustee.

More important than economic and political planning is the re-creation of broken men and women, the supplanting of hopelessness by hope, of revenge by forgiveness, of fear by love. No scheme of reconstruction can avail that does not rest upon this foundation. Without such a spiritual foundation no enduring structure can be built. This is a foundation that men cannot lay by themselves, but only as they come to the knowledge of their dependence upon God and are able to receive his enabling power.

"The church could be occupied in a multitude of good works and yet not achieve anything if in the heart of its life there should cease to be a fountain of prayer and adoration and the recognition that a higher than human wisdom is ever breaking forth from the Word of God."

"It is the church's business to keep alive in the hearts of men a sense of the reality of God, to point out the moral and the religious problems which must control all of human life, both individual and social, and to insist that every institution, every economic and political system and every human relation be tested, measured and judged by the standards of Christ."

Now, at this time of the year when every day is freighted with such sacred memories, we cannot help but show forth more and more the real spirit of Christianity by sharing our faith and our resources with the less fortunate peoples around the world. May we, too, know the joys of peace and goodwill, and pray and live and give in such a way that these shall become the principle of living in the hearts of more of God's people. May we pray that in the province of God the fellowship of the church shall be extended more widely throughout the world and at the same time become more closely knit than ever before.

### A Christmas Letter to Men in Service

Dear Friends:

For over six months now it has been my happy lot to receive your letters from all parts of the world. Each of these letters is being carefully preserved. They overflow with expressions of love and loyalty for the church. They give evidence of deep devotion to high ideals of purity, honor and faithfulness to duty—ideals which have always been diligently and effectively taught by good Brethren homes, the finest homes on earth. Many of you have said that for the sake of mother, father, wife or sweetheart you would keep your bodies clean, your hearts pure, and your spirits attuned to the good and beautiful. In fact, your letters strengthen our faith in the future of the Brethren homes and churches which you will help to build when you come back.

And thus to you, our boys in many lands, we send heartiest Christmas greetings! Back of all the beautiful comradeship and fellowship of real Brethrenism is the spirit of Christ so widely recognized and often so kindly demonstrated at the Christmas season. Christmas means *Christ in our hearts*. And when Christ lives in us, sin disappears and we follow at whatever cost the leading of truth and the call of duty.

Many of you, we trust, will once again at this Christmas season enjoy the warmth of and rekindle your

faith at home firesides. We pray that God's presence in the family circle will make your home seem even more wonderful than ever before. To those, and there will be many of you, who spend Christmas far from home, we send our love, our goodwill, and heartfelt prayers. And we believe your parents, wives or sweethearts, and pastors or other church leaders desire that we include them in this letter which we trust will bring you renewed hope and a bit of good cheer.

And now we commend you to him who is able to do exceeding abundantly above all we ask or think. We pray that you will place your hand into the warm handclasp of the Good Shepherd, for, yea, though you walk through the valley of the shadow, you need fear no evil, for he will be with you.

Praying the Father's blessing upon you all, I am affectionately yours,

Merlin C. Shull,

Director of Ministry to Men in Service.

### Christmas in Civilian Public Service Camps

Over four thousand men will spend their Christmas in Civilian Public Service camps this year. (Only ten percent of the men are allowed away from camp for this particular holiday.) But Christmas Day will be one of two national holidays marked with no project work for the day. The other is the Fourth of July. This Christmas will be the second Christmas observed by Civilian Public Service. How was the first Christmas spent? A story from a Civilian Public Service man tells it best:

"It was a cold day. Much snow had fallen during the night and it continued to snow until about nine o'clock when the sun came out and shone brightly until afternoon. Then it clouded up again. Breakfast was a gala meal, for then the gifts under the tree in the dining hall were distributed. Names had been drawn so that gifts were exchanged between campers. Presents sent in from church groups were also distributed. It was heartwarming to feel that people out in the brotherhood thought about us. At nine o'clock a very lovely Christmas worship service of singing, prayer, and meditation was held in the camp chapel.

"Dinner with turkey and all the trimmin's was served at noon. Since ninety percent of the boys were in camp, many parents and friends came to visit the men and caused a lot of bustle and excitement. The afternoon was spent visiting, hiking, playing games in the recreation room, writing letters and the like. In the evening there was a chapel program of recorded religious music—the kind that has stood the test of centuries.

"Although this was the first Christmas away from home for many of us, there was no complaining and no indication that we weren't having one of the most memorable experiences of our lives. With the ageless Christmas carols coming to the whole camp over the public address system at intervals during the day, an attitude of peace on earth, goodwill to man reigned over this Civilian Public Service camp."

College presidents and professors are giving generously of their time to visit camps during their Christmas vacation. They will bring to the camps educational and personal counsel and information in their special field, and provide a stimulus to the men's thinking in religious and social affairs.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, December 20

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Birth of Jesus.**—Luke 2: 8-20. Golden Text, Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Matt. 1: 21.

**Christian Workers, Sharing Christmas With the Community.**

**B. Y. P. D., The Real Meaning of Christmas.**

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#### Gains for the Kingdom

**Three** baptized in the Carthage church, Mo., Bro. S. J. Neher, pastor.

**Three** baptized in the Cloverdale church, Va., Bro. Clyde Forney, evangelist.

**Three** baptized in the Sipesville church, Pa., Bro. DeWitt L. Miller, evangelist.

**Thirty-six** baptized in the White Oak congregation, Pa., Bro. Milton L. Hershey, evangelist.

**Four** baptized in the Painter Creek church, Red River house, Ohio, Bro. Paul C. Lantis, pastor-evangelist.

**Twelve** baptized and fourteen received by letter in the Uniontown church, Pa., Bro. Nevin H. Zuck, pastor-evangelist.

**Seven** baptized and two received by letter in the Daleville church, Va., Bro. M. Guy West, evangelist, Bro. Edgar S. Martin, pastor.

**Eight** baptized and one received by letter in the Beaver Creek church, Ohio, Bro. Roy Teach, evangelist, Bro. E. Friend Couser, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Lester Bucher** of Myerstown, Pa., Jan. 3 in the Akron church, Pa.

**Bro. Charles D. Bonsack** of Elgin, Ill., Jan. 31—Feb. 14 in the Lititz church, Pa.

**Bro. J. Linwood Eisenberg** of Shippensburg, Pa., Jan. 24—Feb. 7 in the Welty congregation, Ringgold house, Pa.

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#### Personal Mention

**Elder J. F. Baldwin** will represent Nebraska on Standing Committee for 1943. We are not informed as to the alternate.

**Elder Charles N. Frushour** of the Middletown Valley congregation, Middle District of Maryland, passed to the great beyond on Nov. 30 at the Frederick city hospital. A more extended notice will appear in due time.

**Bro. Stanley B. Keim** of Nampa, Idaho, a member of the National Council of Men's Work, sends us an account of a successful father and son banquet held in his congregation. What have you done for father and son relations in recent months?

**The Voice** for November, published by the Board of Temperance of the Methodist Church, carries an article by Bro. Charles E. Resser of Washington, D. C., entitled *Essential Steps Toward the Solution of the Alcohol Problem*.

**Bro. W. N. Zobler** of Gettysburg, Pa., thinks that the new Granddaughter's Inglenook Cookbook "will be helpful in uniting the East and the West, the North and the South, even the older and the younger." The way the new books are going out we suspect there is something to the point he makes.

**Bro. F. E. Spicer** of Abilene, Kansas, noted what was said in the Messenger for Nov. 28 about the idea of reprinting Brumbaugh's History of the Brethren. He read a borrowed copy some years ago and would like to own a copy of his own. Our correspondent thinks the reprint should be in a moderately priced edition. So do we. We would be glad to hear how others feel about this matter. A line on a postal will do.

**On December 5th**, Bro. Clyde M. Culp, treasurer of the General Mission Board, was stricken suddenly with a heart ailment. The doctors say that a long period of rest will be necessary. The treasury for Brotherhood work is an exceedingly vital agency. The treasurer is an important officer. It is assuring to know that within four days of Brother Culp's illness the executive committee of the Board met and took the necessary steps to see that the work of the treasury would be carried on in an adequate way. Funds from the churches and individuals for all lines of work will be received as usual and disbursements to mission fields, Civilian Public Service camps, annuitants and other phases of the work will be made. Meanwhile Bro. Culp will certainly appreciate knowing that a whole Brotherhood is praying that God will restore him to health and active usefulness again.

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#### Miscellaneous Items

**A new book** by E. Stanley Jones is regarded in many quarters as a matter of news. Hence we call attention to his latest, *Abundant Living*, priced at one dollar.

**Life subscriptions** to the Gospel Messenger are \$25. Where both husband and wife are included the cost is \$30. Write the Brethren Publishing House for particulars.

**Men's work** in Idaho used Thanksgiving Day as a time to get together. Weiser was the place, District Director Ray Blickenstaff arranged the program and W. W. Ridebarger gave the main address.

**The district meeting** of Middle Maryland has been changed to a more central location on account of the tire and gas situation. It will be held in the Hagerstown church on the third Wednesday and Thursday of March 1943.—John S. Bowlus.

**"Here's a family** that is going to be happy on Christmas Day with vegetable soup, good homemade bread, butter, and applesauce. The extra time saved we plan to spend in prayer for peace, and the extra money shall go to feed some of the world's hungry."



**The Bible Speaks to Our Generation**, by Frank Lankard, number 303 on the Gish Fund list, has been removed from the list because we cannot buy new copies.

**A good opening** for a barber in a Missouri town. The Church of the Brethren needs his help in the church there; good schools and living conditions. Write Brethren Service Committee, Elgin, Illinois.

**Curtailment** in the use of zinc and copper as required by government order is going to mean fewer new pictures in the Messenger. It looks now as though we are about at the end of making more cuts to use with personal sketches and fiftieth wedding anniversary accounts.

**Wanted:** Children from three to five years of age to board by the week or month by a Brethren family in Virginia who can give doctors and ministers as reference. Weekly trips are made to Washington, D. C., and other cities. Write Brethren Service Committee, Elgin, Illinois.

**We have in stock** several extra copies of the Church at Work Calendar, a Guide for Building the Local Church Program, September 1, 1942, to August 31, 1943. This was prepared by the General Boards and is available free of charge, except for the payment of postage. Orders will be filled by The Brethren Publishing House, 22 South State Street, Elgin, Illinois.

**The Brethren Love Feast** by William M. Beahm is now offered in tract form. Some readers will recall Bro. Beahm's address on this subject at the Asheville Conference. Many more will remember the summary as presented in four articles in the Messenger. For reprint copies write the General Boards, 22 South State Street, Elgin, Ill.

**Second Regional Camp Leaders Conference** for the Eastern Region will be held at Elizabethtown College Dec. 31—Jan. 2. The director is Wilma Stern; the visiting leader, Raymond Peters; the business manager, Galen Kilhefner. Write the last named, care of Elizabethtown College, as early as possible if you plan to attend.

**Orders** for Granddaughter's Inglenook Cookbook are coming in so rapidly that the first five thousand copies will soon be gone. Plans are being made for a second printing. If you have suggestions you would like to see incorporated into the cookbook or if you have found errors, we would be glad for you to write us about them before our next printing. Send suggestions to Genevieve Crist, Brethren Publishing House, Elgin, Ill.

**The Petersburg church**, West Virginia, had a very special service Sunday, Nov. 23. Pastor Norman A. Seese brought the message for the occasion on the subject, One Task Finished, after which the mortgage was burned. Elder P. I. Garber, the building committee, and endorsers of the note took part in the ceremony. It was truly a time of rejoicing and was made possible by three years of diligent effort on the part of the members and friends of the church.

**A Brethren Service cup** thermometer in the form of a poster has been issued to every church. The purpose is for the local Brethren Service representative to maintain on the thermometer a record of the congregation's giving. These were sent to Sunday-school superintendents but reports indicate some of them were not received. We invite the Brethren Service representative in any church to request one of these thermometer posters. Address Brethren Service Committee, 22 South State Street, Elgin, Illinois.

**The Buffalo church** of Middle Indiana, Bro. B. D. Hirt the pastor, will dedicate their newly remodeled building on Sunday, Dec. 20. An all-day meeting with dinner served free at noon. The dedication sermon will be preached by Bro. Chas. R. Oberlin at 1:30 p. m., with Bro. C. H. Deardorff assisting in the service.

**H. C. Early, Christian Statesman**, is the new book by Bro. John S. Flory which tells the story of a great Brethren leader who was eight times moderator of Annual Conference and for more than twenty years a member of the General Mission Board. The book contains 224 pages and is regularly priced at \$1.50 per copy. Because of Bro. H. C. Early's interest in church publishing we have felt it would be fitting to offer this fine new book to Messenger subscribers at half price. If you have recently renewed your subscription, just send us 75c additional and we will mail you the new book at least by early January. If you are preparing to subscribe give your Messenger agent the 75c additional and get the book as well as the church paper.

### • • • Crisis Faces Our Colleges

A major crisis confronts the private colleges of America. For war and higher cultural education are incompatible, not only because many of their ideals are irreconcilable but because they both need young people in order to operate. The colleges have already suffered, but now a much more serious problem awaits them.

Up until now those responsible for directing the war have held that it would be possible to conduct the war and still retain in the colleges a group of men and women who would receive broad general training which would prepare them for leadership in the post-war world. Now, however, those responsible have concluded that the war is so serious as to demand that every able-bodied young man over eighteen years of age shall be either in military service or else in some training directly preparatory to the war effort.

It is not our purpose to dispute this point of view in these lines but to call attention to the meaning of this for the colleges. Soon, apparently, and with few exceptions, all college young men over eighteen years old will be swept out of college into the army, or into our camps. The reserve components, we are told, are also to go soon. And to add to the already serious situation, one large industrial organization alone now calls for one thousand young women who have had two years of college work, offering to pay their tuition, board and room for a year, while they go into an engineering school to prepare for places in their factory. Defense industries will make a strong bid for women in the immediate future.

The Council of Boards in its meeting at Elgin on November 12 recognized that our colleges are the most seriously threatened of any area of our church life at present. Institutions that have been built by the blood and prayers of our fathers should not be allowed in these critical years to be irreparably weakened or destroyed.

Friends of Christian education in the Church of the Brethren will remember the college of their area during these critical days. May we suggest that you remember your college during this holiday season. Especially if war wages or increased prices have increased your income, why not share this increase with one of the institutions of the church which is trying to train youth for the kingdom?

V. F. Schwalm,  
Chairman General Education Board.



## Our Mission Work

### The Church in Occupied China...

BY DR. ROBERT T. HENRY

Dr. Henry has been a missionary in China since 1919. In 1941 he was loaned to the Church Committee for China Relief to administer relief work in China. He was caught by the Japanese invasion in Hongkong and recently returned to this country on the Gripsholm with other missionaries. His testimony to the growth and development of the Christian church in the occupied portions of China gives assurance for the future. The significance which he places on a church which takes the burdens of the needy will not be lost on American readers. We can have a share in helping the Chinese Christians to grow in service to their people and their nation by our support for our denominational relief appeal which helps to carry on this work. Our missionary, Ernest Wampler, has been loaned to the church committee for China Relief to help administer relief work in China.—Ed.

When aggression first struck in China the churches were not prepared to meet the shocks of war. The leadership did falter as it felt helpless in the face of the thrusts of the Japanese. Yet with evacuation from centers of work they banded together for prayer and mutual assistance. As they faced intolerable conditions and indescribable suffering they found resources that made them superior to the accidents of war and the pangs of hunger. Thus it was that the Christian groups came to have a new place of respect and leadership in the refugee centers and even more influence when they returned to their homes. There they discovered that the gentry and, in many instances, the missionaries, were not available to help the hungry and the homeless. Through their help of the unfortunates, the Christians across the whole of occupied China served themselves into the hearts of the people. In the days of peace many had taken little notice of the church and the chapel.

These little churches and chapels may have seemed insignificant, yet they had the latent resources to be harnessed to difficult tasks. Most missions have always faced some emergency that demanded the available workers for the schools. And so the churches got along as best they could. Yet as those Chinese men and women in the various localities became the focal points for understanding and sympathy, the whole countryside came to place a new value upon the church and to turn to it for help in a time of dire need. The Christians in those places truly stood in the breach. They not only fed the hungry; they ministered to the spirits of men.

Quite naturally there were some among the Christians who were so active in patriotic affairs that it was not healthy for them to remain behind. A new leadership was discovered, and it has been resourceful in meeting the demands of increasing difficulties. When schools moved the choirs also went. But as the churches began to gather again in their places of worship fresh voices were discovered and the entire church became a singing church. Some of us were criticized because we dared to work with the Chinese in the occupied areas. We had but to remember that our Christ was born in an occupied area and that his cause was launched under the very heel of Rome. Human needs called and we were impelled to go and cast in our lots with those who suffered.

The church in the occupied areas has been the one arm of the Christian program that has persisted in spite of aggression. The schools and many of the hospitals had to suspend. But the churches again became the center from which truth was taught, and food for the hungry and medicine for the sick was made available. Church membership took on fresh significance. Not only was it a fellowship of suffering; it became a brotherhood of

service. In this very giving it spoke its most effective message. For it was the Word become flesh.

Furthermore, the church bolstered the morale of the people and gave them staying power. Thus it was playing an important role in preserving the Chinese in occupied China for the China of tomorrow. Along with this role came new life to the church, for many young people applied for membership. They were seriously seeking the way of the Galilean, and so that church will have a tomorrow.

As I visited the various centers through central and north China I was thrilled to discover the plans the Chinese Christians were developing in the event of widespread hostilities in the Pacific. The church buildings might be used as the stables for horses or even barracks for Japanese soldiers; there were other meeting places to be had. The church might even be forced back into the home even as it started in apostolic days. Thus again the church may stem from the home to become a real part of the life of village and community. Many of us feel that in this time of heroic struggle the church has truly become an entity.

Work with farmers and coolies has been discouraging at times. Yet these humble folk have demonstrated on many occasions a spirit of love and devotion that heralds the hope for a better day. In one of the cities that had been under siege for more than a week before it was forced to surrender back there in 1937, was one of those coolie members of the church. His wife was an invalid and he could not move her, nor would he leave her. When the conqueror swept into the town with orders to kill every Chinese man, this man did not know what to do. As his door was smashed open he picked up his Bible and placing it under his arm started pacing to and fro in front of his wife's bed repeating as he paced, "Mine, Mine." The soldier was a Christian and he put aside his gun at the sight of a coolie with his Bible under his arm. Said the soldier, "Do not worry. You stay hidden; I will bring you food." Those men were one in a brotherhood that could bridge the barrier of nationalism and the hatred of war.

### What to Pray For

*Week of December 19-26*

Pray for the missionary whose name is listed in the  
Prayer Calendar this week

Elsie N. Shickel.

Remember the missionaries on their birthdays

#### Africa

Harold Royer, Dec. 3, 1902.

Desmond Bittinger, Dec. 14, 1905.

#### China

Minnie Flory Bright, Dec. 21, 1880.

Mary Schaeffer, Dec. 16, 1890.

Ernest Ikenberry, Dec. 29, 1892.

W. Harlan Smith, Dec. 22, 1893.

Corda Wertz Krieger, Dec. 1, 1898.

Rolland Flory, Dec. 25, 1912.

Helen Buehl Angeny, Dec. 15, 1914.

#### India

Anna Detweiler Blough, Dec. 1, 1872.

J. M. Blough, Dec. 12, 1876.

Florence Moyer Bollinger, Dec. 16, 1896.

Betty Rogers Blickenstaff, Dec. 2, 1913.



Again it can be said of the Christians in those churches that, insignificant as they may be as to numbers and wealth, even in time of war they are outthinking and outliving the aggressor in their midst. We must not ignore this church in occupied China and its role for the days of reconstruction. Even now as we pray we can strengthen their hands in God.

## Dahanu, India, News Notes

BY B. MARY ROYER

### Daily Vacation Bible School

This hot season, we held a daily vacation Bible school for the children of the Christian community here at Dahanu. Mr. Choudhari, who is children's missionary for the Marathi-speaking area of western India, was with us. He and I did the teaching and Mr. Choudhari preached for us in the evenings. Six non-Christian boys from the Palghar school attended. Their headmaster came along to be sort of a housefather to them. The closing event of the school was a meeting on the beach on Sunday evening. Dahanu is only a mile from the Arabian seacoast. A number of Dahanu people who were out for their evening walk stopped to listen as did also some who were out from Bombay for their holidays. Mr. Choudhari gave a very good message on the Bible. He said it is a mirror in which we can see what kind of people we are, our need of a Savior, and Christ meeting that need. Our group walked home singing hymns all the way.

### Village People Are Baptized

About a month ago, the Dahanu church rejoiced in an ingathering of village people from this area. Two men and the oldest son of each were baptized. This was the first time that village people have made a public confession and have remained in their ancestral homes. We are conscious of the great need for good shepherding and for upholding them in prayer.

### New Home Dedicated

In September, the entire Christian community was invited to the dedication of a new home. The owner is a Christian man from south India. He is a section boss on the railway and for a number of years was stationed at this place. He has always been a liberal giver to Christian work. At the opening of his new home, about half a mile east of us, Dr. Nickey opened the door and Bro. Shull gave a short talk on The Christian Home. This was followed by a meal for all.

## Personal Greetings From England

Will each of my many friends, either on the mission field or in America, please take this as my personal greetings? This is the first Christmas since 1908 that some of my missionary friends will not be receiving a greeting from me through the post office. The reason is the war. Economy in paper and the transport are the main things. My greetings are none the less sincere, and, if it were possible, they come to you with even deeper meaning. I pray that God will bless and keep each of you, giving you a happy Christmas and a new year of real usefulness and service for him. Praying that God in his mercy may give us soon a victorious peace, yours with every good wish,

Cornerway, Bognor Regis,  
Sussex, England.

Jennie Weber.

### Medical Duties

Dr. Nickey has had added duties during the past few weeks. She and Dr. Peter both have dispensary hours in the morning. In the afternoon, Dr. Peter has the dispensary work alone and Dr. Nickey takes night work. Night work has been very heavy the past few weeks.

### Studying Old Testament Characters

Our weekly women's meetings are well attended. Last year, we studied Revelation, and the women insisted that for 1942 we begin at the other end of the Book. So we are making it Studies in Old Testament Characters.

### Nurses Study Luke

The nurses' Bible class meets each Tuesday evening. The nurses are studying the Book of Luke.

### Poor People Beg for Help

We still have peace but there are many poor about us. The people who come to beg are not professionals. Most of them are too old or too young to work. One young woman who comes regularly is rapidly losing the use of her hands on account of leprosy. Our workers too are having a hard time to make ends meet. Our great problem is how to help. We pray for wisdom that we may be good stewards.

Dahanu, India.

## Letter From the Rock Run, Indiana, Juniors

BY MRS. CLARENCE R. CRIPE

Last spring I wrote a number of times while gathering information and material concerning the children's project for this year on India.

I think it has been the most successful year for missions in every way—educationally, spiritually and materially—that our children at Rock Run have ever experienced. Our mission mite boxes will be brought in on Christmas Day, as our usual custom is, but the rest of our program is completed. I am mailing you today a package of things our children made for India. If they will not fit in there, perhaps they can be used elsewhere. I would like to hear from you concerning this box. Will such a box be useful in our project for next year? The children enjoyed it so much.

We had one All-India Day in June. Sister Alice Ebey talked to the entire congregation at the morning services and at noon we had a lunch-box dinner with the children. We also served rice and curry, and two large trays of India tea cakes, which Sister Ebey said were excellent and made her feel as if she was in India. We also served pink ice cream, which we were told Indian children like.

In the afternoon, Sister Ebey talked to the children and showed curios from India. We had a recreation period and played games that the Indian children play. We had a work period when we made these scrapbooks, and a worship and music period when we sang songs about India and some Indian songs. We brought our gifts of bandages, sewing kits, handbags and money. It was a splendid day for the children. We also made a large scrapbook on India for our junior (evening) class library and a large poster on India showing hospitals, churches and schools of India.

In our evening class, we also made individual notebooks on India, using the little pictures of the little girl from the project leaflet on the cover page, and also cut-out letters INDIA.

We studied the book, We Gather Together, and had an Indian story and pictures each Sunday.



## *The Church at Work*

### Conserving Christian Family Life in Wartime . . .

"Wartime marriages can succeed," said Dr. Harold Case, Methodist minister of Scranton, Pa., in addressing a dinner session at Hull House of a national conference on Conserving Christian Family Life in Wartime, in Chicago on September 24. "But," warned the widely experienced speaker, "wartime marriages face unfavorable conditions of disruption and separation. In order to have a normal chance for success, love must be twice as strong and the purpose to succeed doubly sure."

In an opening session of the conference at its headquarters in the LaSalle Hotel, Dr. Case had emphasized the minister's responsibility for Christian family life, pointing out such war threats to family stability as "migration, a secular materialistic philosophy, separation, suffering and sorrow. People are fearful and hurt and terrified. But loss of property and even death are not the worst tragedies. The worst tragedy is loss of faith. We ministers must not let our people lose God in days like these."

In a forum session, Rev. Roy A. Burkhart of the First Community church, Columbus, Ohio, admitted that "the enemies of the Christian home were never more numerous. "But," said he, "the resources and helps for the family were never greater either." He commended the active co-operation with pastors of doctors, psychiatrists, neurologists, schoolteachers, and successful parents with plenty of "good common sense."

The first day was given largely to the minister's role in family guidance. Pastors experienced in family counseling shared rich resources of techniques, materials and instruments such as check lists and questionnaires. The evening session was given to Family-centered Parish Programs, many successful plans for promoting Christian family life being reported. Among the leaders of the day were: Warren D. Bowman, Church of the Brethren, Washington, D. C.; Gilbert Appelhof, Episcopalian, Alma, Mich.; Sidney Blair Harry, Presbyterian, Indianapolis, Ind.; John E. Thomas, Methodist, La Crosse, Wis.; Harold L. Bowman, Presbyterian, Chicago, Ill.; Richard E. Lentz, Disciple, Franklin, Ind.

Among the 200 invited delegates were some younger ministers who said that for them the conference packed into three days values in family guidance not found in a whole seminary course of three years. The conference was sponsored jointly by the Federal Council of Churches of Christ in America, the United Council of Church Women, and the International Council of Religious Education. The sponsoring committee, chaired by Dr. L. Foster Wood of the Federal Council, plans an extensive follow-up of the conference through the various denominational agencies.

Church leaders invited family welfare agencies to share in the conference. Evelyn Millis Duvall, executive of the Association for Family Living of Chicago, with associates, conducted one session on Community Resources for Family Life, in which the interdependence of the churches and all constructive community agencies was emphasized.

On Friday morning, Harold L. Bowman, of the First Presbyterian church, Chicago, asked "for the courage of a timeless view," in his address, *The Christian Family in a Militarized Economy*. "A militarized economy is always near-sighted and expedient, seeking immediate ends—and we know how exacting those demands are—but the Christian has a perspective which gives today's

trials and sacrifices their true relationship to the ongoing purposes of God. That is faith; that enables us as parents or as children to stand up under the pressure of life."

On Friday afternoon, the conference considered the far-reaching implications of the subject, *Children in a Democracy at War*. A follow-up was made of the 1940 White House Conference on Children in a Democracy.

Mary Alice Jones, of the International Council, asked the question, "What is the church's responsibility for child welfare as revealed in the White House Conference report?" Citing the report, she told how most children are living where there are the fewest medical centers, the worst schools, the poorest playgrounds and the fewest visiting nurses. The report showed that child labor and juvenile delinquency accentuated by war conditions keep on increasing.

"The majority of the children in our churches are well-housed, well-clothed and have medical care. Do we have any responsibility for those outside the church?" Miss Jones asked. "To a Christian, it ought to be a sacrilege that one child should die because he can't get medical attention while another child should live because he can. We must minister to the needs of every single child in every single community—physical, mental and moral."

Dr. Maynard Cassidy, former professor of religion at the University of Rochester, N. Y., and now with the Office of Civilian Defense in Washington, D. C., told how the OCD and "every agency of the government is concerned with the vast migration taking place in the country." He urged active co-operation between the churches and local civilian defense councils.

Ruth Elizabeth Murphy, of the International Council, representing children's workers, pictured the plight of the youngest generation—hundreds of thousands of them who are moving and have moved across the country. She took her listeners on a tour of the well-built government homes and trailers and of the squalid, make-shift homes and trailers "worse than the migrants formerly used."

Under these conditions, the child's opportunity for religious training, according to Miss Murphy, ranges all the way from listening to a wandering guitarist singing gospel songs in an open field, to well-built community houses where a Roman Catholic mass and a church school of 200 can be accommodated in the same building.

Having met a mother who keeps house, works in an airplane factory and still finds time to teach a church school class, Miss Murphy concluded, "We all need to re-think what we can do to help in times like these."

Dr. Regina Westcott Wieman, family counselor of Addison, Michigan, began her address, *The Deeper Sources of Family Security*, with the question, "What does a family want when it wants security?" Naming the various sources of security, she added, "In a Christian home, our faith is not in things, but in the Source of good, the Source of value . . . that is what makes a Christian home so strong that it can never be crushed. The church can make itself into a family of families," she went on, "so that each family feels the closeness of the community within that church . . . disregarding class lines and the lines of economic differences. We must recommit ourselves to the way of the cross if we match these days."



Speaking of Our Curriculum Blind Spot, Harry C. Munro, director of family life education of the International Council, dropped a bomb into the conference by challenging the whole graded, church centered basis of the present religious educational program. "All research studies and our general observation agree that the family is the greatest single influence and factor in character and religious development. Why then do we not prepare our curriculum of religious education primarily for use in the family circle with the graded, church centered materials in a supplemental place?" asked Mr. Munro.

The conference was not all speeches. In fact, the heart of it was a series of working commissions on the various problems raised by the speakers. The reports and findings of these commissions together with the issue raised by Dr. Munro are being referred for action and modification of the present program to the program and lesson committees of the sponsoring councils and their constituent denominational boards. A printed volume, *Conserving Christian Family Life in War Time*, is planned to embody for widespread circulation the principal addresses and recommendations of the conference.

### **Suggestive Outline for Programs Centering On the Christian Home**

Prepared by Mrs. George Weybright, District Director of Home Builders, Syracuse, Indiana

#### **I. The Brethren Family in This World of War.**

1. Be sure about our convictions.
2. Children can face reality.
3. Maintaining poise in blackouts, rationings, shortages.
4. Helping children stand under pressure—gang playing war—gathering scrap.

#### **References:**

1. Parents' Influence on Children in Time of War, Lucille West.
  2. Teaching Our Children the Ways of Peace, Dan West.
- (For above refer to Aug. 29, 1942, Gospel Messenger, pages 21-24.)
3. The Family in a World at War, Gruenberg.
  4. Learning How to Settle Disputes—De Moss—(For Children).
  5. Your Child Faces War, Crawford.

#### **II. The Birthright of Brethren Children.**

1. Spiritual inheritance.
2. What have we inherited from the past?
3. Will this be adequate for our children in the future?

#### **References:**

1. The Story of Our Church, Miller. Chapter 14.
2. The Home Beautiful, Chalmers. Chapter 3.

#### **III. Remember the Sabbath.**

1. Do we keep our children home from public school to go on picnics as we do on Sunday? Would any public school teacher consent to teach arithmetic in the limited time allowed in Sunday school? Which is more important: arithmetic or the Christian way of life?
2. Which—Sunday night movies or church?
3. What shall we do on Sunday afternoons?
4. How shall we teach reverence in church?

#### **References:**

1. Hallowing the Home, Harrison.
2. Parents Are Teachers, Munro. Chapter 11.
3. Achieving a Christian Home Today, Hayward. Chapter 11.

4. The Home Beautiful, Chalmers. Chapter 23.
5. What Shall We Do About Sunday? E. G. Hoff.

#### **IV. When Children Ask About God.**

1. Is God real?
2. Why does God let the weeds grow?
3. Can't God stop this war?
4. Shall we describe God or help them experience him?

#### **References:**

1. When Children Ask, Marguerite Harmon Bro.
2. Our Little Child Faces Life, Odell.
3. The Child's Approach to Religion, Fox.
4. Which Way for Our Children? Munkers.
5. Consider the Children How They Grow, Manwell and Fahs.
6. Your Child and God, Trent.

#### **V. The Christian Family and Its Money.**

1. How shall we earn money?
2. Who shall spend it?
3. For what shall it be used?
4. How much and to what shall we give?
5. Shall we take all we can get?

#### **References:**

1. Mastery in Money Management—The Christ Approach, Kahle.
2. Achieving a Christian Home Today, Hayward. Chapter 5.
3. The Home Beautiful, Chalmers. Chapter 5.
4. Parents Are Teachers, Munro. Chapter 7.

#### **VI. When We Worship.**

"And he to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn. Your daily life is your temple and your religion."—Kahlil Gibran.

A pageant depicting different forms of worship in the home, as a family or individually, would be good. These scenes might be suggestive:

1. Mother putting the baby to bed.
2. Mother and children discovering something beautiful in God's world.
3. Older youth planning constructive service, or
4. They may be worshipping in hymns or religious music or art.
5. Parents discussing their growth in Christian living after catching an idea from some good book.

#### **References:**

1. The Family Lives Its Religion, Wieman.
  2. Living Prayerfully, Kirby Page.
  3. Living Creatively, Kirby Page.
  4. Hallowing the Home, Harrison.
  5. Building Spiritual Foundations in the Family, Wood.
  6. Devotional Booklets: The Upper Room or Today.
- Books listed under No. 4, When Children Ask About God, contain good material on worship.

#### **Other Suggestive Subjects**

1. "We Can't Travel; Let's Stay Home and Read."
  2. How Shall We Teach the Bible to Children?
  3. The Home Faces Moral Issues.
  4. When Children Ask About Life and Death.
- All books and pamphlets listed above may be obtained from the Loan Library or from the Brethren Publishing House.



### An Important Announcement

At its recent meeting in Elgin the Board of Christian Education recognized with deep concern the increasing trends toward external control of our lives in the home, the school, and in many areas of the community. Plans were made for keeping our people informed of the many forces which are likely to have a direct influence upon the Brethren way of life. The High-School Victory Corps program has already been explained and discussed in some detail on pages 2 and 17 of the Gospel Messenger for November 28, 1942. Additional information and guidance will be provided in the Messenger and through other channels as the need may arise.

Watch the Messenger for an early statement concerning the historic peace position of our church in time of war. A manual providing specific suggestions to local churches for Brethren community service is in preparation and should be ready for distribution near the first of the year.

In times of tension and social pressure our people should weigh seriously and prayerfully the long-time promise of the spiritual gains inherent in the Brethren way of life for ourselves, our children, and our children's children.—L. Avery-Fleming.

### ADULT DISCUSSION OUTLINE

#### School of Missions

Sunday, January 3

Note: Two courses of study are recommended for January by the adult department.

#### Course No. 1. Study of Latin America.

Textbook: On This Foundation, by W. S. Rycroft, 60c. Lesson No. 1: Chapters I and II. For discussion and program suggestions see booklet by Carr and Taylor, 25c.

The following Gospel Messenger articles telling of our work in Ecuador, Mexico and Puerto Rico should be reported and discussed in class:

May 2, 1942, page 13: Brethren Service Committee News.

July 4, page 18: Article—Christian Neighborliness, by Paul Bowman.

July 11, page 19: Broadcast From Quito, Ecuador.

Aug. 22, pages 11-14: Report about unit going to Puerto Rico.

Aug. 29, page 19: Picture of Martin G. Brumbaugh Reconstruction Unit.

Sept. 12, page 22: News From Puerto Rico.

Oct. 10, page 14: News From Puerto Rico.

Oct. 31, pages 12, 13: Relief and Rehabilitation.

Jan. 2 (in Church at Work and on front cover): Our Southern Neighbors.

A missionary drama, The Gleam of the Cross, by Lillian Hufford (for description see Gospel Messenger, Dec. 26), 5c, is recommended.

#### Course No. 2. History and Doctrine of the Church of the Brethren.

Textbook: The Story of Our Church, by J. E. Miller, \$1.00.

Lesson No. 1: Chapters I and II. Teaching helps are available in the new edition of the book. Those who have a copy of the book without the teaching helps, may secure them free in mimeographed form.

Every person should have access to the textbook. For further references see histories of the church by Brumbaugh, Winger, and others.

## Correspondence . . .

### Prayer and Worship

What is prayer and what is worship? Each is linked closely to the other.

Worship is religious homage to and adoration of God; it is a devotional service in honor of God. Worship of God is not dependent on time or place. Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them." True worship, however, is dependent upon the spirit and attitude of the worshiper. The psalmist was glad to worship; he said, "I was glad when they said unto me, Let us go into the house of the Lord."

While all peoples worship, not all worship the true God. Some lust after the things of the world, which leads them away from God.

Prayer is the key that unlocks the door of mercy in the morning and the bolt that closes it at night. It is a way by which we commune with God and keep in touch with him at all times.

Prayer is a part of worship, and it is a necessity in our everyday life. If we expect to prosper and succeed in our vocations, we need to seek the help of God. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16).

Prayer keeps us loyal to God and will help us to go serenely through the valley of the shadow of death.

Middletown, Ind.

Florida J. E. Green.

### A Letter to the Youth of Germany

Although I am supposed to be your enemy, this letter will prove that I am not. I do not hate you, although I expect nothing else from you. You were taught that way. It is not you and your people that I hate, but the oppression, hatred, slavery, and war that is caused by your leader.

In our schools of America we are taught that we are a part of our nation and that our nation was founded and is governed for our benefit. We are able to select our own leaders, and we can say what we wish them to do. We have the right to speak any time we may wish, as long as it is not detrimental to another's reputation. We have no fear of concentration camps as you do, should you speak against the nazi rule.

We can worship, too. Perhaps, even before you could learn better, you were taught that Hitler was the only God, and the only person or thing to be worshiped. You have probably never read, perhaps never seen, a Bible. To you, Mein Kampf is the only book to be followed. You have had no chance to learn better, and so you cannot be blamed.

You have had ideas, perhaps, and you may have had a strong desire to denounce Hitler as your leader. But you realize what that would have meant to you. You would not have lived long had you opposed him.

The Bible is our guide in life; that is why I do not hate you. Our Bible puts love into the hearts of people, while yours only causes you to have more hate.

Our God is a God of love; your so-called "God" is one who teaches that "might is right." Our government is a democracy, where the people rule together; yours is a dictatorship, where one man enforces his ideas and will upon everyone.

You did not choose to live as you are now living, and



sooner or later a peace must be maintained. Perhaps we, as the youth of the world, will have a share in making that peace. And we, together with the boys and girls of France, England, Poland, Japan, China, Russia—all nations—should make it one that will last a long time, forever, if possible.

You love your country; I love mine. How much better it would be if we could join hands across the oceans and be friends with all nations. The world would be a better place to live in, and all humanity would be happier.

Bridgewater, Va.

Margaret Glick.

### District Meeting of Northern Missouri

The 1942 district meeting of Northern Missouri was held Oct. 23-25 in the South St. Joseph church. Attendance at the meeting this year was somewhat smaller than in the past. However, a splendid meeting was enjoyed by those attending.

A new feature of the meeting was holding the business session on Saturday morning instead of on Monday morning as has been the custom. The object was to increase attendance and create more interest in the business. Bro. X. L. Coppock was acting moderator in the absence of Bro. J. A. Wyatt.

Guest speakers included W. W. Peters, president of McPherson College. His addresses were enjoyed and appreciated. On Sunday M. R. Zigler presented some of the problems of the church in the present-day world. We were glad to have this firsthand information and believe it will do much toward unity of the brotherhood and support of the program. Bro. James Elrod attended the meeting to present the regional program to the district. Addresses by ministers of the churches contributed much to the meeting.

Bro. Floyd Jarboe will be moderator of the 1943 district meeting, which will be held at Rockingham.

Plattsburg, Mo.

Ira M. Hoover, Writing Clerk.

### Northern Illinois and Wisconsin Women's Work Meetings

The women of Northern Illinois and Wisconsin met in the Lanark church Sept. 5, 1942. The president, Mrs. J. M. Price, presided, and Mrs. Harold Hoff of Mt. Morris led the song service. Mrs. Galen B. Ogden of Naperville led in a helpful devotional service. The treasurer reported that we had met our goals for the national and district projects and had a balance of \$33.53 in the treasury. Mrs. Helen Eikenberry was chosen as director of missions to fill the unexpired term of Mrs. J. F. Burton, who has moved from the district. Mrs. O. D. Buck was elected secretary-treasurer and Mrs. E. M. Hersch vice-president, each for a term of three years. It was decided that no officer may succeed herself more than one term. The offering amounted to \$24.

Miss Lillian Grisso, missionary to India, was our guest speaker. She told many of her interesting experiences with the women and girls of India. Mrs. J. E. Miller led in the closing prayer. At the evening session Mrs. Harper Will led the devotions. Mrs. R. D. Bowman, national women's work president, gave a challenging address on Opportunities and Responsibilities of the Women in Our District.

The eighth district women's work rally was held in the Sterling church on Oct. 9, 1942. Mrs. Kenneth Bechtel was chorister. The helpful devotional service was conducted by Mrs. John Plum of Polo. The Elgin church

rendered special music. Mrs. Earl Eikenberry discussed the mission study book, *On This Foundation*, a study of South America. She very capably answered a number of questions concerning the book and its purpose. Bro. John Heckman, who is chairman of the district service committee, was present and gave an interesting talk concerning two of our C. P. S. camps, which he had recently visited.

Following this, the recommendation that we give \$100 to the C. P. S. camps and \$50 to the scholarship fund of Bethany Biblical Seminary was presented and accepted. The offering amounted to \$39.33.

Mrs. Rufus Bowman conducted a panel discussion. Serving on the panel were Mrs. Wayne Gerdes, Mrs. Earl Eikenberry and Mrs. D. D. Funderburg. Some helpful and practical suggestions for work in these strenuous times were brought out.

Mrs. Harper Will of Chicago led in our afternoon devotions. She told us that the women of some other districts were using the time from 9:00 to 9:30 a. m. each day as a devotional period and suggested that we might do the same. The group unanimously voted to do so. The Lanark ladies gave a special number of music. Bro. Kenneth Bechtel gave a challenging address on Women Keeping Faith in War Time.

Sixteen churches answered to roll call with an attendance of 165. The Mt. Morris church invited us to hold our rally there next year. A vote of thanks was given the Sterling ladies for their splendid hospitality.

Franklin Grove, Ill.

Mrs. O. D. Buck, Secretary.

### Naperville Church Burns Mortgage

Sunday, Oct. 18, was a significant day in the history of the Naperville (Bethel) Church of the Brethren. On this day the church held its harvest day festival and burned the mortgage on the parsonage debt.

It was about ten years ago that the men of the church



started to build the present parsonage. Almost all of the labor for this project was donated. The men worked at night or whenever they could spare a few hours from their regular work. The project was soon carried through to a satisfactory completion, and Brother and Sister Ralph White and family were the first to live in the new home. In the fall of 1938, when the Whites moved to Bridgewater, Va., Brother and Sister S. Earl Mitchell succeeded them. A little over a year ago the Mitchells were called to Westminster, Md., and the church is now being served by Brother and Sister Galen B. Ogden.

At the time the parsonage was built there was an out-



standing debt of \$2,000. Each year the congregation has reduced this debt. At the beginning of the current year the remaining amount was only \$400. About two months ago at a meeting of the pastor's cabinet it was decided that this amount should be liquidated as soon as possible. Accordingly, the harvest day festival was planned, and the necessary committees were appointed. From the very first Sunday when the project was announced to the congregation the enthusiasm began to grow. The climax came on the last Sunday morning when the offering for this project amounted to \$335. In the afternoon service an additional \$40 was received. The total amount received for the project was \$675. This meant that there was enough not only to pay off the parsonage debt but also to complete the project of remodeling the church basement, in which the congregation is now engaged.

The afternoon program, during which time the mortgage notes were burned, proved to be unique and interesting. Richard Biddle, the church treasurer and general chairman of all committees, had charge of the program. Two numbers of special music were given, letters of greeting from the former pastors who have lived in the parsonage were read, and the events related to the acquiring and building of the parsonage were reviewed by E. B. Williams. Following this the mortgage notes were burned by Earl Fry, chairman of the board of trustees, Paul Shiffler, chairman of the finance board, and Galen B. Ogden, the pastor of the church.

Naperville, Ill.

Galen B. Ogden.

### Bridgewater Spiritual Life Institute

Bridgewater College announces the program for the annual Spiritual Life Institute, Dec. 28 to Jan. 1. The Institute this year falls within the regular holiday recess of the college, thus enabling the college to accommodate more easily the ministers and lay leaders for whom the Institute is held.

The program, beginning Monday, Dec. 28, at 10:00 a.m., is as follows:

- 10:00-12:00 Annual Meeting of the Council of Boards of the Second District of Virginia.  
 1:30- 4:00 Annual Meeting of the Council of Boards of the Southeastern Region.  
 6:00 Fellowship Supper. Address, Ralph E. White.  
 8:00 Evening Worship—As Jesus Faced the Cross, Robert H. Miller.

#### Tuesday, December 29

- 7:30 Organ Meditation (college church).  
 7:45- 8:15 Breakfast.  
 8:30- 9:30 Church Administration—Revitalizing the Deacon's Office, J. Clyde Forney.  
 9:30-10:30 Bible Study—Preview of Sunday-school Lessons of 1943, Robert H. Miller.  
 10:30-11:30 Symposium—Peace Aims and Postwar Planning: Problems of Permanent Peace in Asia, N. A. Seese.  
 11:30-12:30 Bible Study—Jeremiah's Letter to Us, Robert H. Miller.  
 12:30- 1:30 Lunch.  
 2:00- 3:30 General Forum—Rethinking Our Program of Foreign Missions, W. Newton Long.  
 4:00- 5:30 Recreation.  
 6:00- 6:30 Supper.

- 7:00- 7:20 Evening Vespers—Organ Meditation (Cole Hall).  
 7:25- 7:55 The Minister's Reading, Robert H. Miller (college library).  
 8:00- 8:45 Evening Worship—Sermon, J. Clyde Forney (college church).

#### Wednesday, December 30

- 7:30 Organ Meditation (college church).  
 7:45- 8:15 Breakfast.  
 8:30- 9:30 Church Administration—The Minister and the Children of the Church, Ruth Shriver.  
 9:30-10:30 Bible Study—Preview of Sunday-school Lessons of 1943, Robert H. Miller.  
 10:30-11:30 Symposium—Peace Aims and Postwar Planning: The Problem of Permanent Peace in Europe, J. M. Henry.  
 11:30-12:30 Bible Study—"What Doth the Lord Require of Thee?" Robert H. Miller.  
 12:30- 1:30 Lunch.  
 1:30- 3:30 General Forum—The Spiritual Significance of the Anointing Service, Warren D. Bowman.  
 4:00- 5:30 Recreation.  
 6:00- 6:30 Supper.  
 7:00- 7:20 Evening Vespers—Organ Meditation (Cole Hall).  
 7:25- 7:55 The Minister's Reading, Paul H. Bowman (college library).  
 8:00 Evening Worship—Sermon, Trainees of the Spirit, Warren D. Bowman (college church).

#### Thursday, December 31

- 7:30 Morning Worship—Meditation (college church).  
 7:45- 8:15 Breakfast.  
 8:30- 9:30 Church Life and Administration—The Youth Program of the Church, Paul M. Robinson.  
 9:30-10:30 Bible Study—Preview of Sunday-school Lessons of 1943, Robert H. Miller.  
 10:30-11:30 Symposium—Peace Aims and Postwar Planning: The Church and the Pattern of Things to Come, Earl M. Bowman.  
 11:30-12:30 Bible Study—A New Covenant, Robert H. Miller.  
 12:30- 1:30 Lunch.  
 2:00- 3:30 General Forum—The Philosophy and Program of Brethren Service, W. Harold Row.  
 4:00- 5:30 Recreation.  
 6:00- 6:30 Supper.  
 7:00- 7:20 Evening Vespers—Organ Meditation (Cole Hall).  
 7:25- 7:55 The Minister's Reading, Morley J. Mays (college library).  
 8:00 Evening Worship—Sermon, Bishop Edwin H. Hughes.

#### Friday, January 1

- 7:30 Morning Worship (college church).  
 7:45- 8:15 Breakfast.  
 8:30- 9:30 Church Life and Administration—Regional Advance in 1943, A. Stauffer Curry.  
 9:30-10:30 Bible Hour—Preview of Sunday-school Lessons of 1943, Robert H. Miller.  
 10:30-11:30 Lecture—The Christian Ministry in the Postwar Era, Bishop Edwin H. Hughes.



11:30-12:30 Bible Hour—"They Shall Beat Their Swords Into Ploughshares," Robert H. Miller.

1:00- 3:00 Annual Ministerial Dinner—Address, Bishop Edwin H. Hughes (college dining room).

Bridgewater College.

Morley J. Mays.

### Fifteen Years in a Wheel Chair

Many of the Messenger readers will remember Bro. G. W. Lentz, who for a number of years was quite prominent in the work of the church as elder, member of

church committees, delegate to Standing Committee, reading clerk for three Annual Conferences, and evangelist.

Fifteen years ago last April he suffered a paralytic stroke affecting his right side. Since then he has not been able to talk, walk, read or

write. At that time he was operating a country store nine miles out of Rich Hill, Mo., and was pastor of the Happy Hill church near the store. He and his wife are known to their acquaintances as Uncle George and Aunt Mollie.

Uncle George can glance at the headlines in the Messenger and newspapers and recognize what they are about, but to get the message his wife reads for him. Each week she reads the Messenger to him from cover to cover, in addition to the news in the daily papers and many thousand pages of books. Besides this, they are lovers of flowers and in season many are the bouquets from her garden that grace their room, besides the liberal supply they send to the shut-ins where they live.

They have a radio and an electric victrola, both of which he can operate with his left hand. He gets much pleasure and comfort from the sacred music from both sources, as well as from many good sermons.

His mind seems entirely normal and he enjoys the company and fellowship of his acquaintances, though he cannot talk.

His good wife has faithfully cared for him all these years, but because of the infirmities of age they moved to Leeton, Mo., to be cared for in the home of Sister Kate L. Mohler. If any Messenger readers would care to write them a letter of comfort and cheer it would be appreciated.

Adrian, Mo.

Ira Witmore.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Davidson-Price.**—By the undersigned at the parsonage, Nov. 22, 1942, James Davidson and Mrs. Pearl V. Price, both of Sidney, Ohio.—S. S. Blough, Sidney, Ohio.

**Gridley-Cook.**—In the Topeka Church of the Brethren, Sept. 6, 1942, Forest Gridley and Elnora Belle Cook, both of Topeka, Kansas, by the undersigned.—Ralph M. Hodgden, Topeka, Kansas.

**Grout-Leffert.**—In the Topeka Church of the Brethren, Oct. 16, 1942, Bruce Grout and Louise Leffert, both of Topeka, Kansas, by the undersigned.—Ralph Hodgden, Topeka, Kansas.

**Hammel-Lindsay.**—Lloyd Earl Hammel and Mary Catherine Lindsay, both of Baltimore, Md., at the Church of the Brethren, Hagerstown, Md., Nov. 26, 1942, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Hartsough-Hunt.**—In the Rock Run church, Ind., Nov. 11, 1942, Frederick Virgil Hartsough of Millersburg, Ind., and Deloris Ilene Hunt of Elkhart, Ind., by their pastor.—Howard H. Keim, Jr., Goshen, Ind.

**Kendall-Miller.**—At the bride and groom's home at Wabash, Ind., Oct. 16, 1942, Paul C. Kendall and Lois M. Miller, both of Wabash, by the undersigned.—Daniel M. Brumbaugh, Danville, Ohio.

**Voress-Earl.**—George William Voress and Freda May Earl, both of Sidney, Ohio, at the Church of the Brethren in Sidney, Nov. 29, 1942, by the undersigned.—S. S. Blough, Sidney, Ohio.

**Wirth-Hayes.**—Claude Price Wirth of St. Francisville, Ill., and Katherine Hayes of Lawrenceville, Ill., Nov. 21, 1942, at the parsonage, by the undersigned.—Dolar Ritchey, Lawrenceville, Ill.

### Fallen Asleep . . .

**Baker, Almira Ellen,** was born in Hardy County, W. Va., on Sept. 28, 1865, the oldest daughter of Cyprianus and Cleranda Fitzwater. During her young womanhood she was married to Samuel A. Baker. This union was blessed with five daughters and one son. One daughter died of kerosene burns in 1916. Mrs. Baker died Nov. 2, 1942. She is survived by her husband, four daughters, one son, one sister, two brothers, twelve grandchildren and three great-grandchildren. She was a lifelong member of the Church of the Brethren and attended services at the Nokesville church while living in that community. Funeral services were held in the Valley church with Bro. G. W. Beahm in charge, assisted by Bro. O. D. Mitchell. Interment was in the adjoining cemetery.—Ruth Graybill, Nokesville, Va.

**Beam, Earnest A.,** son of Roy and Emma Beam, died of diabetes in the Carlisle hospital on Nov. 12, 1942. He had been seriously ill only five days and had been in the hospital only a few hours. Earnest was born July 22, 1921; he was a member of the Ridge church near Shippensburg, Pa. He and three of his brothers, together with a chum, were baptized in 1936. He is survived by his parents, three sisters and eleven brothers. Funeral services were conducted by the pastor, Bro. Robert L. Cocklin, and burial was made in the Ridge church cemetery.—Mrs. John Booz, Shippensburg, Pa.

**Doak, Glada Young,** was born Sept. 5, 1888, and died Oct. 16, 1942. She became a member of the Church of the Brethren in 1922. She was a faithful mother to twelve children, all of whom, with their father, survive. She was not permitted to be a regular attendant at church services. Funeral services were conducted in the Dearth funeral home by the undersigned, with burial in the Pearl cemetery at Swanders.—S. S. Blough, Sidney, Ohio.

**Emmert, Emma,** daughter of Christian and Mary Stahly, was born in Elkhart County, Ind., Sept. 5, 1867, and died at the age of seventy-five years, two months, and twenty-two days, at the home of her daughter at Westville, Ind. On Dec. 24, 1891, she was married to Ephraim Emmert, who preceded her in death Sept. 23, 1935. To this union were born four sons and one daughter; surviving also are two brothers and two sisters, and sixteen grandchildren. She was a member of the New Paris Church of the Brethren. The funeral was held at the New Paris church with the writer officiating. Burial was in the Union Center cemetery.—William Brubaker, New Paris, Ind.

**Fair, Gladys Luella,** wife of John O. Fair, died Oct. 30, 1942, at the age of forty-seven years, three months and twelve days. She was the mother of two children, one of whom died in infancy. She leaves her husband and son, father and mother, three sisters and two brothers. She was a patient sufferer for a number of years. Funeral services were conducted by her pastor, the undersigned. Burial was in the Pasco cemetery.—S. S. Blough, Sidney, Ohio.

**Groff, Wayne R.,** a son of the late Christian and Annie Rupp Groff, was born Dec. 21, 1877, near Bareville, Pa., and died Oct. 6, 1942, at his home near Leacock. At the age of twenty-one years he united with the church and lived practically all of the following years within the bounds of the Conestoga congregation. In 1902 he was united in marriage to Dora Myer. One daughter and four sons blessed this home. He lived a life of devotion to his family and faithfulness to the church, except when impaired health became a hindrance. His wife preceded him in death twelve years ago. He is survived by five children, eight grandchildren, two sisters and two brothers. Funeral services were conducted at the Bareville church by Brethren D. S. Myer and Paul D. Wenger. Interment was in the cemetery near by.—Minnie M. Myer, Leola, Pa.

**Jay, Alvin A.,** son of Elijah and Emma Jay, was born in Miami County, Ohio, July 26, 1883, and died Nov. 23, 1942. He was united in marriage to Louise Givler on Dec. 25, 1905, and to this union three children were born. He leaves his faithful companion, one son, one daughter, six grandchildren and a brother. He was a member of the Mennonite Brethren in Christ. The fu-



neral services were held at the Church of the Brethren and interment was in the Pleasant Hill cemetery. Services were conducted by the writer.—Oliver Royer, Pleasant Hill, Ohio.

**Krumbine, Emma B.**, was born Aug. 28, 1883, and died Nov. 15, 1942. She was the daughter of Peter and Susan Baum Singer. On Dec. 15, 1900, she was married to John K. Krumbine and to this union eight children were born, six of whom are still living. She is also survived by one sister, two brothers and eleven grandchildren. Twenty-eight years ago she united with the Church of the Brethren. Services were held at the Graybill church, conducted by Brethren J. M. Moore and Milton Hershey. Burial was in the adjoining cemetery.—Mrs. Louis Huebener, Lititz, Pa.

**Lokey, Elizabeth**, known as Aunt Bettie, died Nov. 25, 1942, in the Rockingham memorial hospital, Harrisonburg, Va., following an illness of several days. She was a member of the Christian Church, and had reached the age of ninety years and twenty-four days. She was a member of a family of twelve children and is survived by one sister and one brother. The funeral was held from the Timberville Church of the Brethren with the writer and Bro. G. H. Veasey officiating. Burial was made in the Rader's cemetery near Timberville.—Samuel D. Lindsay, Timberville, Va.

**Markley, John Henry**, oldest son of Milton E., and Sarah B. shore Markley, was born near Tyner, Ind., Oct. 27, 1881, and died Oct. 13, 1942, after about four months' illness at his home near North Liberty, Ind. He spent almost his entire life as a farmer in this vicinity. He leaves his wife, Mary Rupel Markley, whom he married in 1907, a son, two grandchildren, one brother and a sister. He united with the Church of the Brethren in 1908, in which faith he had served the remainder of his life, being a deacon since 1919. He was a conscientious worker, faithful husband and father, and honest neighbor and friend. Funeral services were conducted by Brethren James Kessler and John Stump, with interment at North Liberty.—Prudence Jackson, North Liberty, Ind.

**Musselman, Anna E.**, oldest daughter of Jacob O. and Elizabeth Brubaker, was born Oct. 16, 1867, and died Nov. 10, 1942, at the home of her daughter in Lansing, Mich. She lived a devoted Christian life, having united with the Church of the Brethren in early life. She was a kind and affectionate wife and mother. Her family moved to McPherson, Kansas, where she met and was united in marriage to Lorenzo S. Musselman in 1887. They lived in McPherson for a while, then at Holden, Mo., in Johnson County, Kansas, Franklin County, Kansas, Mercer County, Pa., and Olathe, Kansas, where Mr. Musselman died Oct. 7, 1921. Two sons and one daughter also preceded her in death. She spent the last few years of her life at the homes of her children in Indiana and Michigan. She leaves nine children, thirty-six grandchildren, twenty-two great-grandchildren, three brothers and three sisters. On Nov. 10 she was anointed by her pastor, several hours before she died. Funeral services were conducted by her pastor, Bro. Hiram Peters, at Lansing, Mich., and later at the Church of the Brethren in Olathe, Kansas, by Bro. L. A. Whitaker. Interment was in the Olathe cemetery.—Pearl Crist, Paola, Kansas.

**Powell, Emma Weybright**, was born Dec. 14, 1868, and died Oct. 21, 1942, near Philadelphia, Pa. She was the daughter of the late John and Susan Weybright and a native of Detour, Md. She was baptized in 1881 in the Monocacy congregation. During the latter part of her life she made her home in Pennsylvania and held her membership in the Germantown church for nineteen years. Being an invalid for twenty years and a shut-in for ten years, death came as a relief from many years of suffering. Surviving are one daughter, two grandchildren and one great-grandchild. Funeral services were held at Rocky Ridge, Md., in the church of her childhood, conducted by Elder S. R. Weybright, assisted by Elder E. P. Schildt. Interment was in the family lot of the adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

**Rotruck, James Ellsworth**, son of Mrs. Lavana Rotruck and the late Daniel T. Rotruck, was born July 16, 1884, and died Oct. 24, 1942. Bro. Rotruck was born in Grant County, W. Va., near Martin, where he resided until he moved to Keyser about thirty years ago. He was employed as a car repairman for the Baltimore and Ohio Railroad until he suffered a heart attack in May 1941. He was baptized into the Church of the Brethren in 1905. During these years the church called him into the deacon's office. For quite a number of years he served as an officer in the Sunday school. On Oct. 9, 1908, he married Tanna May Rotruck, who, with his mother, three brothers and three sisters, survives. Funeral services were conducted in the Keyser church by the writer and the body was laid to rest in the Knobley cemetery.—A. R. Showalter, Keyser, W. Va.

**Schamp, Sadie**, daughter of Mr. and Mrs. Jonathan Berkebile, was born near Johnstown, Pa., more than eighty-five years ago. She and her parents came to Ohio and located near Wauseon. In this community she spent her entire life. She was united in marriage to Mr. Schamp and to this union three children were born, all of whom survive her. She was a very kind neighbor and friend, a dutiful wife and beloved mother, who will be greatly missed. Funeral services were held in the home with Bro. J. A. Guthrie officiating. Burial was in the Delta cemetery.—Mrs. Gertrude Guthrie, Metamora, Ohio.

**Shrkey, John Edward**, died from pneumonia in the Rockingham memorial hospital, Harrisonburg, Va., Nov. 25, 1942, at the age of sixty-six years, two months and twelve days. His wife

preceded him in death ten years ago. Surviving are three daughters, three sons and five grandchildren. The funeral was held from the Linville Creek church, of which he was a member, with the writer in charge, assisted by Bro. A. J. Fitzwater. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Winger, Clement Alfred**, son of Daniel O. and Ida Bechtel Winger, was born near Sweeters, Ind., Aug. 1, 1891, and died Nov. 5, 1942, at the Marion general hospital in Marion, Ind. He was baptized into the Church of the Brethren several years ago. He was a hard worker, being an electric welder at the Marion machine foundry; he moved to Marion only a few months ago. He leaves his devoted wife, Lola, his mother, a son and a grandson, one brother, two sisters, and a host of relatives and friends. There is another son, who is reported missing in the battle of Pearl Harbor. His father and a brother preceded him in death. Funeral services were held by Rev. Otho Winger with burial in the I. O. O. F. cemetery at Marion.—Nellie Fleming, Marion, Ind.

## Church News . . .

### Florida

**Arcadia.**—We held our council meeting in September with Bro. I. R. Fletcher presiding. Church and Sunday-school officers for the coming year were elected. Bro. Fletcher was re-elected elder and Bro. S. W. Bail pastor. Our Sunday school has not been very well attended, as a number of our young people are working in defense plants. We are planning to have an evangelistic meeting in February. Pray for us in our work.—Mrs. George Summeralls, Arcadia, Fla., Nov. 27.

### Indiana

**Bethel Center.**—Our Sunday school has been progressing nicely under the superintendency of Mrs. Icie Huffman. Our young people are planning a Christmas program. Bro. Frank Dillon of Hartford City, our pastor, preaches for us on the second and fourth Sunday mornings of the month. On Nov. 8 Bro. L. W. Shultz and a group of young people of North Manchester were at our church in behalf of Camp Lagro. A basket dinner was enjoyed at the noon hour and in the evening Bro. Shultz entertained a good crowd with slides showing us the activities at Camp Lagro. On Nov. 15 our dear sister, Mrs. Goldie Killian, and husband of Peru, Ind., favored our church with a visit, preaching for us following the Sunday-school hour. Our aid society meets on the second Wednesday of each month. We are planning an all-day meeting and Christmas exchange to meet with Miss Louie Oren on Dec. 9. We are planning some improvements for our church in the spring.—Mrs. Imo Reasoner, Montpelier, Ind., Nov. 30.

**Liberty Mills.**—Our church met Sept. 10 for a regular business meeting, with our elder, T. A. Weaver, presiding. Bro. Weaver was retained as elder for another year. Bro. Ralph Akers was chosen adult Sunday-school superintendent and Sister Leonard Snively primary superintendent. Five letters of membership were received. The aid and home department gave splendid reports. We have fourteen on our home department list and find this an important field in the church work. Our church and Sunday school are progressing very nicely under the capable leadership of Brother and Sister Arthur Morris. On Oct. 4 our young people went to Camp Lagro. We made three comforters and canned fruit and vegetables for Camp Lagro. On Nov. 7 a number of our people attended a children's meeting at the Peru church. Our pastor preached a series of sermons for us during Thanksgiving week; the services were well attended and much appreciated. We held our love feast Nov. 27 with Bro. Edward Kintner presiding. On Nov. 28 twenty-seven of our men husked corn for a neighbor and the women prepared dinner for them in the church basement.—Lora A. McKee, Liberty Mills, Ind., Nov. 30.

**Logansport.**—The Sunday-school program committee sponsored a three months' attendance contest between the men and women; the women won, so the men are to prepare and serve them a supper. On Sept. 20 the committee sponsored a play, Remember the Sabbath Day, for the evening service. The ladies of the church met all day on Sept. 24 to quilt and can thirty quarts of beets and seed grapes for Camp Lagro, which were donated by Mrs. Yeater. The next week we met and cleaned the church basement and kitchen and prepared for the communion. We had rally day on Oct. 4 with some special features during the morning service. The same evening we had our communion. Rev. Stump of South Bend, the father of our Sunday-school superintendent, officiated at the service. We had some visitors and about seventy members surrounding the Lord's table. On Oct. 5 Victor Kitchel, one of our members, fell thirty feet in an elevator shaft at his work at Sears. He is still in the hospital, but doing nicely and hopes soon to have the casts removed. He remains patient and jolly. In the absence of Rev. Fouts on Oct. 11 Bro. Wilbur Stump again gave the morning discourse. At the evening service there was a mixed program, with Bro. Jerry Holsinger giving the main discourse. Mrs. Minnie Flory and Florence Arnold attended the district conference at the Salamonie church, the latter acting as delegate and giving a report of the meeting on Oct. 18. On Sunday evening, Nov. 1, about twenty of our members attended the revival service at the Peru



church, dispensing with our own evening service. Several of our members attended the program at the Methodist church of this city when Homer Rodeheaver, his sister Ruth, and B. D. Ackley gave a musical program on Nov. 4. We had no service on Sunday evening, Nov. 8, but some attended the union service at one of the city churches. Our new superintendent is having the different classes give the opening worship program on some Sunday mornings. This plan started Nov. 22 with the Berean class giving a fitting Thanksgiving program. The Berean class's annual birthday supper for the church was held Nov. 24 in the church basement. Because of several being ill and the rationing of tires, we had only half the number we had last year. The proceeds have been sent to apply on our dues to the old folks' home at Mexico, Ind.—Florence E. B. Arnold, Logansport, Ind., Nov. 28.

**Markle.**—A goodly number from our congregation attended the district meeting at the Salamonie church in October. Bro. O. C. Rife and wife were our delegates. Sister Rife gave us a full report of the meeting, revealing a very interesting and spiritual conference. Bro. Charles Morris and family of North Manchester were with us Oct. 4 at our harvest meeting. Bro. Morris delivered the message. At our council meeting on Sept. 1 all officers of the Sunday school and church were elected. Bro. D. W. Paul was elected elder and Bro. Mark Brumbaugh Sunday-school superintendent. Bro. Rife was retained as pastor. Missionary programs are given regularly by Muriel Freds. Bro. L. W. Shultz of North Manchester was with us and gave a very helpful message. After his talk questions were asked him by the congregation. This was a help as to the various ways and means of helping to finance the work of the church, including the Civilian Public Service work. On Nov. 23 nine Thanksgiving boxes of cookies were sent to our boys in various camps. It was decided on Nov. 22 that \$5 be sent to Camp Mack. Our communion and love feast was held Oct. 25; Bro. D. W. Paul assisted in the evening services. Two letters have been recently granted and two received. On each Sunday morning our pastor earnestly delivers an inspiring message.—Lillian Earhart, Markle, Ind., Nov. 28.

**Roann.**—As 1942 draws to a close it is a pleasure to report an encouraging state of spiritual health and activity here. The attendance is gradually increasing, regardless of driving restrictions. Under the leadership of our pastor and our alert program committee, all age groups are interested in making their contribution to the work of kingdom building. Our love feast was an impressive service, held on Oct. 31 and followed by the all-day home-coming service on Nov. 1. Bro. C. Ray Keim of North Manchester was the speaker at the morning and afternoon services. During the last month our Sunday evening service has consisted of a study and discussion on a part of the Book of Romans; this has been quite interesting and instructive, with our pastor as leader. Our Sunday school has sent a number of copies of the New Testament and Psalms as Christmas gifts to our boys in service. Our pastor and wife, Brother and Sister Earnest Bowman, attended the ministerial conference at Manchester College in October.—Sarah Ranck, Roann, Ind., Nov. 28.

**South Bend, First.**—We enjoyed a series of meetings led by Rev. Merlin E. Garber of Champaign, Ill., from Oct. 4 to 18. Rev. Garber's messages were inspirational and were of great value to all who could attend. Despite the interference of working hours, the attendance and interest grew, and the meetings closed on Sunday night with a large audience. Thirteen were baptized and sixteen received by letter. The communion was held on Sunday evening, Nov. 8. Rev. Russell Stout, elder of the church, officiated at the meeting. It was an impressive and helpful service. The union Thanksgiving service of the south side churches was held in our church on Thanksgiving morning. The glee club from the John Adams high school gave two inspiring numbers of music. The father and son banquet will be held on Dec. 4. Rev. W. Bruce Hadley, executive secretary of the council of churches, will give the address. A large number of new people are coming to the city. Our church is joining with others in trying to minister to those who are coming in.—James E. Roop, South Bend, Ind., Nov. 27.

**South Bend, Second.**—We met in quarterly council on Aug. 28 and elected church and Sunday-school officers for the new year. Our pastor was re-elected as elder, Claude Roose as adult Sunday-school superintendent, and Martha Heeter as junior superintendent. At our home-coming service on Aug. 30 Bro. S. S. Blough of Sidney, Ohio, gave the morning message. A potluck dinner was served at noon. In the afternoon the history of our local church was given by three of our brethren. Bro. Blough remained with us, conducting a Bible institute and revival service for two weeks. Several young people have been added to the church by baptism and others by letter. Our pastor was engaged in revival meetings and during his absence other ministers filled our pulpit. We had with us Floyd Schuder of Milford, Eldon Evans of New Paris, David Miller of Nappanee, Dr. Schwalm of North Manchester, and J. H. Mathis of Camp Lagro. Bro. Evans had charge of the installation services for the newly elected officers, teachers and other workers. The Lagro chorus was with us recently in an evening program; Ida Shumaker also gave us a very inspiring and touching missionary message. Our ladies' aid was busy during the summer and fall, canning fruits and vegetables, preparing packets and making bedding for the C. P. S. camps. We also baked cookies for the boys at Lagro. We have quite a number of young men in the service of our country, representing many different camps. The ladies' aid, Sunday-school class-

es and individuals have done much to encourage and bring joy to these young men by remembering them in different ways. Our love feast was held Nov. 2. It was well attended and was a very quiet and spiritual service. On Nov. 15 the young married people's class had charge of the father and son program, with Bro. Russell Stout as guest speaker. Our pastor gave a Thanksgiving message on Nov. 22. Our Christmas program will be held Dec. 20. We now have one hundred per cent of our members receiving the Messenger.—Mrs. Claude Ullery, South Bend, Ind., Nov. 24.

**White.**—Our council and business meeting was held at the church on Sept. 27. Mrs. Carl Bailey was elected Sunday-school superintendent and Rev. Ellis Wagoner elder. On the following Saturday evening our love feast was held; forty-two persons took part. Rev. John Root presided and Rev. Lewis Deardorff was a guest.—Anna Rogers, Darlington, Ind., Nov. 30.

### Iowa

**Dallas Center.**—All departments of the church and Sunday school are active. The family altar was stressed by a special



The Church Carries the Light That Must Never Go Out

## Christmas World-Wide Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

.....  
Please place this money to the credit of  
..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

**Note:** In districts where by action of district meeting a district treasurer has been elected to receive general funds for transmission to Elgin, please observe such an arrangement.

Date .....1942

Amount Enclosed \$. ....

CUT HERE



program, and booklets with suggested daily Bible readings were distributed, covering the second half of the year. About thirty teachers and officers were installed the last Sunday in September with Martha Wingert as general superintendent. Our missionary giving has increased the past year. About 110 members observed the love feast the evening of Oct. 4. More than forty attended district meeting at Prairie City, and four cars of men attended the western regional men's meeting at Beaver. The mite box opening was a feature of the October missionary meeting. The aid society meets weekly with all-day meetings, each one bringing a covered dish for dinner. Besides quilting and making plans for a food sale and bazaar, work has been done for the C. P. S. camps, including canning, knitting, making comforters and laundry bags. At the fall business meeting the financial board reported more uniform congregational giving and more use of the envelopes. Without request we raised our pastor's salary a second time. The girls who attended the Oskaloosa training school the past summer will have charge of the worship service for Sunday school during December. Some are planning to go caroling at Christmas time. Beginning Dec. 6 and continuing for a week, Bro. Bonsack is to be with us for a revival meeting. In preparation for this the adult group has used its evening discussion hour to think of ways to make the meeting a greater success. Two things in particular will be worked for: increased spirituality in our own lives and the winning of those who have not yet begun the Christian life. The church is working together and a feeling of good fellowship is manifest among us. Much credit is due our pastor, whose regular sermons are food for our spiritual hunger.—Maud L. Moser, Dallas Center, Iowa, Dec. 1.

**Ivester.**—The recent months have been memorable for our church. We entertained the district conference of Northern Iowa and Minnesota and were privileged to hear the fine messages of Brethren M. R. Zigler, Frank Crumpacker and W. W. Peters. The young people presented a pageant, *The Church of Our Dreams*, as a part of the Sunday morning service. This was ably directed by Mamie Wolfe. Sept. 27 marked the close of seventy-five years of service for this church. Our pastor gave us a deeply moving message and at the close offered a dedicatory prayer for the new church officers. In the evening four newly elected deacons and their wives were installed in an impressive ceremony. The church celebrated its seventy-fifth anniversary Oct. 4-7. Dr. Leland Brubaker was here for three days and gave us five inspiring addresses. Oct. 4 was home-coming and the three services of the day were largely attended. Mrs. Byrd Myers and her daughter, Maryana, arranged an interesting historical exhibit in connection with the anniversary celebration. There were over a hundred articles on exhibit, not including photographs of the founders and ministers who had served the church. Perhaps a little rocking chair and wooden cradle brought in a covered wagon from Pennsylvania to Illinois and then to Iowa in 1867 aroused the most interest. An original historical pageant, *This Goodly Heritage*, depicting the history of the church, was presented in the evening. Eighty-eight people took part, Bro. Harry Sheller being the oldest and the three-month-old daughter of Brother and Sister Kruschwitz the youngest. The anniversary offering for relief amounted to \$162. The observance closed with the love feast and communion on Oct. 7. The women's organization has been active. They sent Christmas boxes to our boys in the service overseas and will remember the others at Christmas time. They have also sponsored a home nursing class. Bro. Raymond Slifer preached for us on Nov. 22. Eighteen young people from McPherson College, en route to the Student Volunteer Conference at Chicago, gave us a most enjoyable program on the evening of Nov. 25. We held the usual prayer service on Thanksgiving morning.—Mrs. Oscar R. Slifer, Conrad, Iowa, Nov. 30.

**South Waterloo.**—The project on foot by the men's group at the present time is the grading and resurfacing of our driveways on the church premises. The project early in the year was the planting of evergreen trees on the lots of the parsonage and the janitor's premises. A favorable season has resulted in a fine growth of these trees. During October and November our pastor conducted a course of study in the young people's group on the theme, *Brethren Faith in Action*; there was splendid interest and attendance. The women's group sponsored the food supply at three public sales during October and November, from which there was a profit of \$125 for their budget; funds are drawn from this budget for the local, district and national dues. On Nov. 6 the annual meeting for the women's group was held with a good attendance. The president for the coming year is Mrs. W. H. Yoder. At this meeting the candlelighting service program, *Brethren Women as Torch Bearers*, was presented. Mrs. Homer Miller contributed suitable and much-appreciated music. Following the torchbearers' service Mrs. Everett Miller conducted an impressive installation service for the new officers, with every officer and member of the group using a lighted candle. Arrangements were made to send letters and gifts to our boys in military and C. P. S. camps. Each person present took the name of one of the boys to whom to send cheer through remembrances. Arrangements were also made to send gifts to new mothers and brides coming out of our group and others in the community. Thanksgiving services were held on Nov. 22 with the guest speaker, Dr. Desmond Bittinger, and the male quartet from McPherson College present. There were services in the morning and evening. After the morning service a luncheon known as the annual birthday luncheon was served in the base-

ment of the church. Two hundred eighty persons were present. The birthday offering amounted to \$273.13. This amount was sent to McPherson College.—Eliza B. Miller, Waterloo, Iowa, Nov. 27.

**Union Ridge.**—Bro. Ralph W. Johnson and family of Carleton, Neb., came Oct. 1 to take up the work here as full-time pastor. A reception was held for them in the church basement on Oct. 9; a pound shower was given for them. On Sunday evening, Sept. 6, Brother and Sister Edward Klotz of Fredericksburg came to help organize a men's work. Sister Klotz also gave a splendid talk to the ladies. There has been much done at the church this fall, including the building of a new barn and garage and improvements in the church basement. Everyone seemed to have the willingness to work and a spirit of co-operation was shown, not only among the members, but in the entire community. The men have plowed some of the ground of the church's inherited eighty for corn next year. On Nov. 11 a group of men picked corn at the home of Bro. Lesley Minmer. Their wages were put into the men's work treasury. On Nov. 8 we had our harvest day meeting. Our guest speaker, Bro. H. Spenser Minnich of Elgin, Ill., gave us two splendid messages. At the noon hour a basket dinner was enjoyed by all. Our offering amounted to \$63. We have been meeting one evening out of each week for song practice with Sister Johnson as leader. A fine spirit of giving was shown in our church and community recently when a truck was sent around to gather food and other items for the family of a brother who is ill and unable to work for a while. Our annual chicken supper, held at the church on Oct. 22, was well attended and we cleared around \$45. On Nov. 22, following the Sunday-school hour, Mrs. Galen Allen gave us a talk of her experiences and work in the refugee hostels. It was something new to most of us and was appreciated. Our business meeting was held Nov. 13 for the election of officers. Our elder, E. M. Frantz, was unable to meet with us so Bro. Ralph W. Johnson presided. The adult superintendent is Lesley Minmer and the primary superintendent Alice Schrock. Bro. Frantz was re-elected elder. On Thanksgiving evening our pastor and wife invited neighbors and friends of the community as their guests to a delicious turkey supper which was served to nearly eighty guests in the church basement. The Johnsons furnished the turkeys, potatoes and dressing, and the guests were requested to bring a covered dish. After the meal a program of singing and a talk by our pastor was enjoyed by all. The date for our love feast is Dec. 13 at 7:30 p. m.—Mrs. J. R. Allen, Dumont, Iowa, Nov. 30.

### Maryland

**Brownsville.**—We met in council on Oct. 3 with Bro. R. K. Miller presiding. Officers for the coming year were elected. Encouraging reports were given by the pastor and the treasurers of the church and Sunday school. Officers were elected in September for all three Sunday schools. Ira Kaetzel is the superintendent at Brownsville, M. C. Younkins at West Brownsville, and Douglas Higdon at South Brownsville. Certificates of promotion were given to the children. Installation services were held for all officers and teachers. Offerings are taken each month for C. P. S. camps and relief work and have been encouraging. On Oct. 10 a quiet and spiritual love feast was enjoyed by all who were present. Bro. John F. Graham of Myersville officiated. Bro. John Bowlus was also with us. Sister Blanche Martin was re-elected president of our women's work. Interesting monthly programs have been given on missions and home enrichment. We sent 190 pounds of soap and clothing and bed clothing to the Friends Service Committee. We canned some fruit and vegetables for the C. P. S. camp at Williamsport, Md. Bro. Mervin Martin, a young minister here, has preached for us several times when our pastor was away. Nine have been added to the church by baptism since our last report. Two of our young men are in C. P. S. camps. A number have been drafted into the army. They are missed by the church, as well as in their homes. The B. Y. P. D. groups meet each week. Bro. Robert Martin is president of the men's group, which meets monthly. Eighty men and boys enjoyed the fellowship supper on Thanksgiving evening; Wilbur Phillips was master of ceremonies and Rev. H. C. Erdman the principal speaker. They were entertained by the little Dutch band. It being 100 years since the organization of the Brownsville congregation, an anniversary and home-coming service was held. Elder John S. Bowlus, who has been our elder for thirteen years, spoke to us. Two former pastors, S. Earl Mitchell and Henry C. Eller, gave inspiring messages. Bro. Earl Flohr gave a challenging talk. The C. P. S. boys of Williamsport will give us a program on Nov. 29.—Laura E. Fouch, Brownsville, Md., Nov. 28.

**Monocacy.**—Bro. Chester Harley, our district field worker, came to our church on Sunday morning, Oct. 18. He gave a very instructive talk to the Sunday school and preached the morning sermon. On the following Sunday Elder J. F. Graybill and wife, and Sister Wolfe visited our congregation. Bro. Graybill gave us a very interesting message, which was much appreciated. On Sunday evening, Nov. 1, we held our fall love feast with a large crowd present. Visiting ministers were Elders Joseph Bowman, who officiated, W. G. Group, W. N. Zabler, Walter A. Keeny, Jesse R. Klein, Bernie Bowers and Bernie Shriver. Bro. Steiner Whitmore and wife and daughter were received into our congregation by letter. Since Bro. Whitmore and wife had been elected to the deacon's office by the congregation from which they came, it was decided by our congregation that they continue to hold this office in the Monocacy church, and as such



they were received. We will have preaching services as usual on Thanksgiving Day.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 20.

### Missouri

**Bethany.**—We have begun a new year's work with Bro. Oscar Diehl as our pastor. We are happy to have Brother and Sister Diehl with us again, and they are already very hard at work. Bro. Diehl held a two weeks' meeting and gave us very interesting and challenging messages. At the close of the meeting we held our communion with Bro. Jarboe officiating. In our business meeting we re-elected Bro. E. W. Mason as elder and Mrs. J. H. Hoover as Sunday-school superintendent. Several of our young people attended the district meeting in St. Joseph. The ladies' aid has been busy through the summer, quilting, redecorating the interior of the parsonage, and doing some canning and other work for the C. P. S. camps. Several friends and neighbors met at the church for a farewell gathering for James Mason, who left for a C. P. S. camp. We were to have such a get-together for Lawrence Hawkins, but the weather was too bad. We miss our young men; Claud and Earl Mason have been in camp for some time. We pray that God will ever keep them and guide them safely home. The ladies have taken in \$74 this year. The collection for C. P. S. camps from October 1941 to October 1942 was \$323.69. The men are planning their annual Thanksgiving supper. This usually is a large gathering and the church receives thank offerings; some give corn, oats, potatoes and other produce. These are then sold and the proceeds go into the treasury.—Willa Clemens, Stet, Mo., Nov. 16.

**St. Joseph, North.**—We are very happy that Bro. Lloyd Slater has, at our request and because of our great need for his services, given up the leave of absence granted him recently by our congregation that he might go to school, and returned to us to carry on the good work that he, as our pastor, had done so well for more than a year. Beginning two weeks ago, Bro. Slater began a series of revival sermons which are to last from Thanksgiving through the Christmas season. Brother and Sister Slater's return has acted as a tonic to our group. Aided by his inspiring sermons and the services of his good wife, the former Mary Margaret Fry of our congregation, we have a new spirit of revival in our church. We have missed him much and are now more willing than ever and anxious to help him in our church's work for the Lord. Our young people met last Sunday evening to elect new officers and plan a new course of Sunday evening discussions for the coming year; we meet every Sunday evening. Marie Cole is the president and Mr. and Mrs. George E. Cook the adult advisers.—Marie Cole, St. Joseph, Mo., Nov. 25.

### Nebraska

**Lincoln.**—We opened the church year with a birthday dinner on Oct. 2. Around twelve tables, decorated for the various months, sat eighty-two members. A program following the dinner consisted of songs, talks, poems and a play entitled Anybody Family on Sunday Morning. A birthday offering of over \$28 was received and sent to the women's missionary project. While the pastor was attending the district meeting at Enders we had a talk from A. E. Wolf, secretary of the Y. M. C. A., in the morning and in the evening the life of Charles E. Carry was given in talks and songs. On Oct. 23 a fellowship supper, attended by many, was followed by the annual meeting. Several officers gave reports for the previous year and a goal for the coming year. Many expressed the desire for an increase in attendance, redecorating of the church and relandscaping of the grounds. The men's organization is installing a new brick baptistry and helping the women redecorate the basement. The women's council has taken the job of mending clothes for the C. P. S. camp at Weeping Water, Nebr. They have also sent two comforters and five packets to C. P. S. camps. The council has work-day each Thursday; on the first Thursday of the month they have a luncheon, and on the third Thursday a business meeting and program. Some time ago we had a program in songs from the camp at Weeping Water, and on Nov. 9 the young people returned this program with a variety program. This same date was the starting of our revival meetings, held by Bro. J. F. Baldwin, our pastor, and lasting one week. Many inspiring and helpful sermons were given. As a result two came in by letter, one became an associate member and six rededicated their lives. On the Friday after the meeting our love feast was conducted by our pastor. We have been studying the Book of Romans in our Bible study; this has been very challenging. We have also had four lessons on personal evangelism. Our pastor has been teaching a Bible class on Wednesdays at the Weeping Water camp. He has also been commissioned to visit the air base here in Lincoln and as a result many soldiers from the base are in our services. Some are members of the church. A program in charge of the missionary committee was given on Nov. 22; it gave us a glimpse of the working units of the church and a better understanding of the work of the missionaries. Our church and Sunday-school attendance shows a slight increase.—Mrs. Robert H. Evans, Lincoln, Nebr., Nov. 23.

### North Carolina

**Saint Paul.**—Since our last report our church has progressed reasonably well. The offerings have been fairly good. We raised over \$100 for C. P. S. camps and relief last year. Our Sunday-school offerings have been very good, and we are accumulating a fund over and above the Sunday-school expenses,

to be used in building classrooms. Our church was represented at the Shelton Town church during Brethren C. D. Bonsack and Guy Wampler's visit there last summer. It was very inspiring to meet and hear Bro. Bonsack, one of the great leaders of our church. Through the efforts of our elder, W. J. Payne, we have the one hundred per cent Messenger club, and everyone is enjoying the church paper. We also use all the Sunday-school periodicals. Our church met in council Sept. 12 and elected officers for the coming year. Bro. Payne was re-elected elder, and Bro. Walter Leftwich succeeded Ellis Leftwich, who recently moved to Roanoke, Va., as Sunday-school superintendent. On Oct. 26 Bro. Guy E. Wampler of Boone Mill, Va., opened a ten-day series of revival services; as a result the church was uplifted and one was received by baptism. Bro. Wampler is a capable young evangelist and has a great influence with people. His messages were very inspiring and uplifting. We hope to do better at the Saint Paul church next year than ever before.—W. M. Leftwich, Mt. Airy, N. C., Nov. 16.

### Ohio

**Bethel Mahoning.**—The work here is going on under the efficient leadership of our pastor and elder, E. A. Edwards, and our Sunday-school superintendent, Joseph Snyder, with the help of others from the youngest to the oldest. We are not having Sunday evening services just now. We have preaching every other Sunday, with a unified service between. The church school is followed immediately by a young people's meeting. This has been done because of the oncoming rationing of gasoline.—Homer Spickler, Struthers, Ohio, Nov. 17.

**Cleveland.**—Nov. 8 was the fifteenth anniversary of our church and also the day for our mortgage-burning service. At the regular morning service our pastor, Bro. Jesse D. Reber, gave an inspiring and appropriate message. Following the sermon the pastor was assisted by John Deardorff and Alden Burkholder in the burning of the mortgage. At this time Rev. M. M. Taylor, representing the home mission board of Northeastern Ohio, presented the deed to the chairman of the trustee board, Harry Ankeney. Dinner was then served in the church dining room, followed by a short program. During the past few years the ladies' circle has played an important part in helping to clear the indebtedness of the church. This organization meets once a month for a business and social meeting and sponsors Red Cross and relief sewing each Thursday at the church. The every member enlistment conducted by the finance board during the last weeks of September was quite successful; the amount needed from individual pledges to meet the year's budget was entirely subscribed to at this time. Our fall communion service was held Sunday evening, Nov. 22. A family night and Christmas party

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for the entire church is being planned for Dec. 18.—Mrs. H. W. Bricker, Cleveland, Ohio, Nov. 30.

**Harris Creek.**—At our fall council Etoile Sargent was elected Sunday-school superintendent and Mary Catherine Loxley primary superintendent. Ten of our young men are now in camps. Our sisters filled a number of cans with fruit and vegetables for the camps. Our aid society has served a number of sale lunches this year; we also sent three sacks of clothing for relief. On Nov. 2 we began our evangelistic services with Bro. Edward Stump of North Liberty, Ind., as evangelist. He was with us for two weeks, remaining for our communion service last Monday evening. His messages were inspirational, spiritual and instructive. As a result of this meeting eight were added to the church by baptism and two by letter. We feel the church was much benefited by his coming.—Mrs. Jesse M. Wise, Bradford, Ohio, Nov. 18.

**Springfield.**—Our congregation assembled in quarterly business meeting on Oct. 8 with our elder, L. R. Holsinger, presiding. The Brethren Service rally of the Aryahoga district of Northeastern Ohio met in the Springfield church Oct. 16 with Bro. John Metzler in charge of the evening program. He was accompanied by Bro. Ora DeLauter and a quartet composed of young men from the Civilian Public Service camp at Coshocton, Ohio. Several inspiring and highly appreciated numbers were sung by the boys, after which Bro. Metzler, who is in charge of the collection and distribution of food for our C. P. S. camps in the Central Region enlightened us with slides and a lecture concerning the C. P. S. work. It was a very helpful and well attended meeting. On Oct. 25 we refreshed our lives in the Christian work through the observance of the love feast and communion. This meeting was well attended. Three new members joined us at the tables, having been baptized by our pastor the preceding evening. On Nov. 8 we were privileged to listen to Sister Ida Shumaker, who thrilled and inspired her large and attentive audience with a splendid message. Our church will be host to two other churches of our community in observing a union Thanksgiving service the evening preceding Thanksgiving Day.—Marie Rininger, Mogadore, Ohio, Nov. 23.

**Stony Creek.**—On Oct. 26 Bro. Dewey Rowe of Bryan, Ohio, came to the Stony Creek church to assist in a series of revival meetings. He preached fourteen soul-stirring sermons, reaching the lives of individuals, both old and young. Bro. Rowe and Pastor Cooper visited in ninety homes. The attendance was fairly good. Two were received by baptism. The meetings closed the evening of Nov. 8 with a communion service at which Bro. Rowe officiated. The service was well attended. At a recent B. Y. P. D. meeting held in the Dupont church our young people brought home the B. Y. P. D. banner for 1943.—John W. Vetter, DeGraff, Ohio, Nov. 29.

**Woodworth.**—We have enjoyed a good year at the Woodworth church and have much cause for praise and thanksgiving to our heavenly Father for his benefits and mercies. We have just closed a two weeks' series of meetings with Bro. Charles E. Zunkel of Lima, Ohio, as our evangelist. There was splendid interest and attendance throughout the meeting. At the close fifteen young people were baptized and one was received by letter. On the evening of Nov. 8, at the close of the meetings, we held our fall communion service with eighty-eight members communing. On Oct. 9 the church celebrated a very happy occasion, the burning of the mortgage. A covered-dish dinner was served in the basement of the church in celebration of the event. Bro. J. O. Winger of Akron was the speaker of the evening. This represented a great effort and response on the part of all members of the church. Splendid response has been shown in the supplying of food for Civilian Public Service camps during the year. A large amount of fruit and vegetables has been canned by individuals and organizations. Thirty-four gallons of tomato juice were canned by the young people in one evening. Five hundred No. 2 cans of corn were donated by one family. The aid societies have gathered and remodeled a considerable amount of clothing for relief. Bro. John Metzler of Nappanee, Ind., preached for us on Oct. 18. There have been two beautiful church weddings within the past season. Sister Hazel Horst was married to Bro. Willis Kurtz of Hartsville, and Sister Mary Jane Diehm was married to Bro. John Aubrey Coffman of Pennsylvania.—Mrs. Martin Krieger, Poland, Ohio, Nov. 30.

### Oregon

**Myrtle Point.**—Our pastor, Bro. Marion Stern, and a group of young people attended the church-at-work conference held in Grants Pass on Oct. 11. In our home church Bro. J. W. Barnett brought the message in the morning, and our elder, C. E. Wolff, in the evening. On Oct. 17 we had our harvest supper. A program was given which everyone enjoyed. Bro. Stern's talk was about Bethany Biblical Seminary, and the money received for the produce sold was sent to the seminary. An enjoyable Halloween party was held in the church basement. Our pastor attended a peace consultation meeting in Yakima, Wash., during the week end of Nov. 1. Resource leaders were Bro. Dan West of Indiana, Dr. Floyd Schmoie, professor at the University of Washington, and a Quaker, J. J. Handsacker of the Fellowship of Reconciliation, and several of our Pacific Northwest people. We have been sharing in the good things of the meeting by way of reports and inspirational talks given by Bro. Stern from time to time. Our love feast was held Nov. 8 with Elder Wolff officiating. On Nov. 16 the Coos County ministerial association met in

our church. The business of the group took the morning hour. A potluck dinner was served at noon with the help of some of the church ladies. The afternoon program was given by the Myrtle Point ministers. Bro. Stern gave the main address. A fine group of young people of the Oregon district attended a rally at our church Nov. 21, 22. This took the place of a district Thanksgiving rally, which cannot be held at that time. Director C. E. Kimmel and a group of boys from the C. P. S. camp at Waldport attended. Everyone enjoyed the boys' quartet and the gospel message given by Bro. Kimmel. A basket dinner was served at noon, followed by an interesting talk on the set-up and work of the Waldport camp by Bro. Kimmel.—Minnie M. Hermann, Myrtle Point, Oregon, Nov. 23.

### Pennsylvania

**Ambler.**—Brother and Sister Harshbarger are now settled in the parsonage and are well acquainted with most of their parishioners. About 175 people were present at our communion service, which was held on World-wide Communion Sunday, Oct. 18 was our rally day and installation of the church and Sunday-school officers, followed by a luncheon and a church business meeting. The ladies' aid meets once a month to do Red Cross sewing and quilting. Several of the adult classes are writing letters to the boys in the service, and have also sent them devotional books. The annual father and son banquet was held at the church on Nov. 14. Rev. Paul Schmoyer of the Reformed church of Fort Washington was the guest speaker. Bro. Harshbarger will preach the sermon at the community Thanksgiving service, which will be held at St. John's Lutheran church. An Ambler youth council, which is composed of representatives from each young people's group, was organized. Every month the council holds a combined service at the various churches in the community. Since our last report we have lost two of our members by death.—Jean Norris, Ambler, Pa., Nov. 18.

**Garrett.**—Pre-communion services were conducted Aug. 31—Sept. 4 by Bro. William Gauntz, now of Bethany Seminary. These were followed by the love feast and communion on Sept. 6. The ladies' aid is very busy making rugs; many orders are yet to be filled. Our membership is not very large; most of our young folks have gone to the nation's capital to work, and several members have died. Much credit is due our faithful Sunday-school superintendent, Bro. William Phennicle, for his loy-

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alty. We plan to have a Christmas program. The church needs the wholehearted support of every member, as well as the prayers of the faithful few.—Mrs. A. Jay Replogle, Salisbury, Pa., Nov. 18.

**Dunnings Creek.**—The annual home-coming at the Holsinger church was well attended. In the evening Bro. Ernest Miller of Altoona presented slides on Palestine, which were very much appreciated and enjoyed by a large audience. This marked the beginning of a two weeks' series of meetings by our pastor. Good spiritual messages were presented, as well as special music. Fine attendance and interest were shown throughout these meetings. One was received into the church by baptism. Since this meeting an elderly lady has called for baptism. We were happy to have Sister Ida Shumaker in our congregation Sept. 18-21. She spoke at a district Sunday-school conference in the Point church and was at the New Paris church for the rally day service, which was largely attended; the children enjoyed her gospel-filled messages as well as did the older folks. Her thirty years of work on the India field gave her many interesting things to tell. These meetings were enjoyed by our own church people, and many from other churches attended also. All of our Sunday schools were reorganized Oct. 1 with installation services. Our quarterly council was held at the Holsinger church on Oct. 15; very favorable reports were given of the work of the past year, including over 400 visits made by the pastor. Bro. T. B. Mickle was retained as elder and most of our other officers were also retained because of their excellent work. Our love feast was held at the Holsinger church with more communicants than usual. This was a very quiet and spiritual meeting. We were glad to have with us Sister Madalyn Taylor, who is now teaching at Yellow Creek, Pa.; also Bro. Eli Keeny, who has moved into our congregation. Bro. Keeny has been assisting our elder in filling our pastor's appointments in his absence. Bro. Rowland recently conducted a two weeks' meeting at James Creek, Pa. Some time ago the members of the Point church purchased new hymnals and just recently the New Paris church also purchased hymnals. A dedicatory service is being planned to be held in the New Paris church on Nov. 29. Our annual rainy day bag social was enjoyed at the Holsinger church on Nov. 20 with a good representation from each of three churches. A special program was given. The offering from the rainy day bags, including the general offering of the evening, was \$55. Part of this will be used for foreign missions, and the rest to reduce the parsonage debt. The women of our congregation have been busy quilting. Thanksgiving will be observed in the New Paris church with a morning praise service in charge of the pastor.—Mrs. Albert S. Ritchey, Schellsburg, Pa., Nov. 21.

#### Tennessee

**Pleasant Valley.**—On Nov. 14 we met in council with Bro. J. B. Hilbert, our elder, presiding. We were glad to have with us Elder S. H. Garst of Blountville, Tenn., who opened the meeting by reading from Romans and giving an interesting explanation of the scripture read. We decided to hold a revival meeting sometime during the coming spring months. The evangelist and exact date will be decided on at our next council meeting. At our business meeting in September two deacons were chosen, Brethren Clifton Garst and Charles Fitzgerald. An installation service was held for them and Sister Fitzgerald with Bro. S. H. Garst in charge. On Sunday our pastor, Bro. George Slagle, filled his regular appointment.—Mrs. Charles Fitzgerald, Jonesboro, Tenn., Nov. 30.

#### West Virginia

**Wiley Ford.**—Early in the fall two deacons were installed in our church: Brother and Sister Earl Powell and Brother and Sister Harold Lambert. On Oct. 5 we met in church council with Bro. R. A. Showalter as presiding elder. Bro. Bruce Shanholtz was re-elected Sunday-school superintendent. Our church closed a very good year, both spiritually and financially, but we are looking forward to many more blessings. Sister Nellie Shanholtz is serving the B. Y. P. D. as president. Our Sunday school organized a junior department with Sister Amanda Rinker as president. On Oct. 8 Bro. Wang Tung, a Chinese Christian, was with us and talked to a full house of people. His talk was very interesting and spiritual. Through Bro. Wang we can see the fruits of our missionaries' work. On Oct. 18 Bro. M. D. Neher of Akron, Ohio, began a two weeks' revival meeting here. Each night he illustrated songs with paintings. During these two weeks Bro. Neher painted our baptistry, the picture being that of John baptizing Christ in the River Jordan. As results of the meeting three were baptized, two reclaimed and two await the rite of baptism. On Nov. 1 the meeting closed with the communion; sixty-seven members were seated around the tables. Special music was rendered at different times throughout the meeting and was appreciated very much. We have installed a furnace in the basement of our church. The ladies' aid closed a very prosperous year; Sister Mildred Lambert is serving as president again this year. Our aid paid \$175 on our church debt last year. We canned forty-eight half-gallon jars of fruit and vegetables for the C. P. S. camps and sent them one packet. We have made ninety-three gallons of apple butter and plan to make more. Bro. Lester Evans of Cumberland, Md., was with us on Nov. 26 and preached a very spiritual Thanksgiving sermon.—Mildred Lambert, Wiley Ford, W. Va., Nov. 27.



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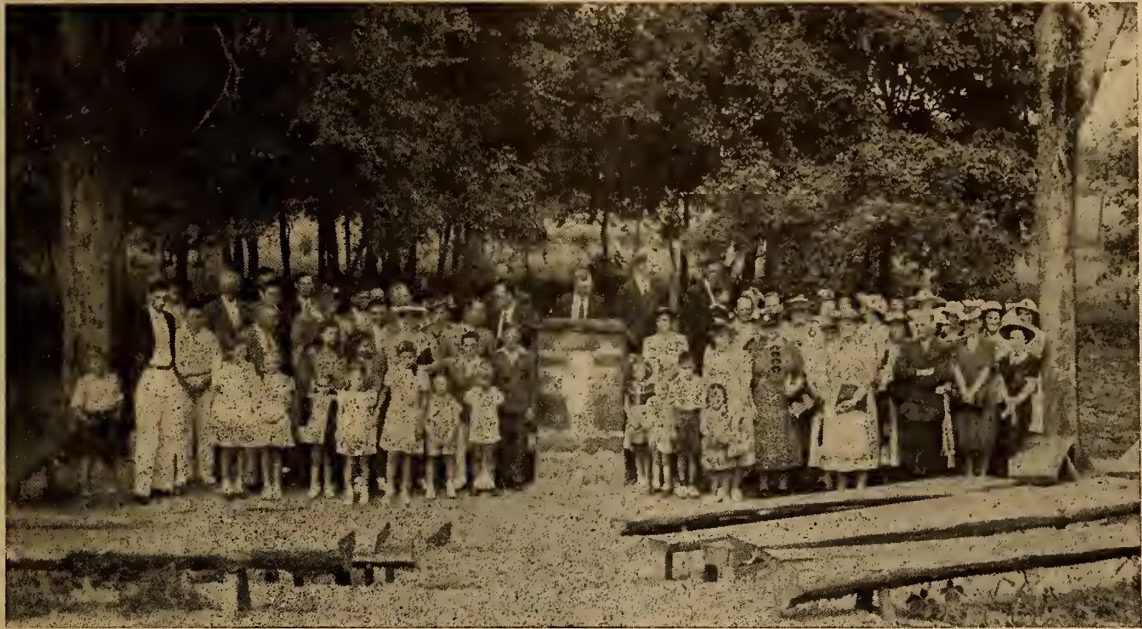


# GOSPEL MESSENGER

Volume 91

December 26, 1942

Number 52



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# Around the World...

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## "I was in prison and ye came unto me"

agreed to abide by the terms of the agreement.

Neutral officials of the committee make regular visits to prison camps, talking with prisoners, commandants and others. Upon the basis of their reports, the World Alliance in Geneva, or the national offices, send the required books, games, handicraft materials, musical instruments, educational supplies, religious articles or athletic equipment. In promoting activities within the camps the committee has the assistance of thousands of talented prisoners, for behind barbed wire are schoolteachers, doctors, lawyers, scientists and artists as well as peasants and laborers.

Taught by their comrades, prisoners are able to continue their education or learn new trades. Classes cover a variety of subjects, including languages, mathematics, civics, religion, philosophy, law accounting, stenography, history, science and medicine.

Countries in which the committee works include the United States, Great Britain, Canada, Australia, Jamaica, India, Germany, France, Switzerland, Egypt and Palestine. Work is being extended to North Africa, Finland and Kenya. After obtaining permission of the Japanese and Chinese governments to serve prisoners of war in the Far East, the committee appointed a neutral group, which, in collaboration with the Japanese Y. M. C. A., has been authorized to purchase supplies in the Far East and distribute them to camps there.

Bibles, hymnbooks and religious literature for all creeds are supplied by the Y. M. C. A.

Out of twenty grown male Germans, at least one was or is in a German concentration camp.

**The Swedish Ecumenical Board**, representing the Lutheran state church and all of Sweden's free churches, has endorsed the Swedish bishops' protest against the persecution of Norwegian Jews.

In London a Prisoners of War Relatives Association helps and comforts relatives of men in distant prison camps. One hundred thirty branches of the organization now carry on activities, such as packing parcels, sewing and knitting, publishing a news sheet, conducting group meetings, answering questions, discussing difficulties, etc.

German prisoners shackled two months earlier in reprisal for like action taken by the enemy were "unshackled" Dec. 12 in Britain and Canada. It is not known publicly what proportion of the prisoners are in Canada. It has been assumed that the great majority of German prisoners to fall into British hands had been shipped overseas to the Dominion. The Swiss government proposed the relief of captives.

Bible reading, the holding of worship services, and all normal Sabbath day observances have been prohibited in the compulsory work camps set up in Norway by the nazis. Even harsher restrictions are in force at the Grini concentration camp where all Bibles have been confiscated.

**The Duke University Divinity School** has entered into an agreement with the Hebrew Union College of Cincinnati, Ohio, for an annual exchange of lectures between the schools. Duke (North Carolina) is the second school invited to participate in the exchange arrangement, the first being Yale Divinity School.

**Twelve Americans** are among the "several thousand" Royal Air Force fliers held at Stalag Luft 3, a prison camp somewhere in Germany. A report on the names of the prisoners and the conditions in the camp was given recently by the National Council of the Y. M. C. A. Eighteen study courses are in progress in the camp, and a library of about 5,000 volumes is available. Musical instruments and sheet music are available. Athletic equipment is lacking. Three chaplains are in attendance.

**Twelve Danish Y. M. C. A. secretaries** are ministering to the religious and recreational needs of 50,000 Danish workers conscripted for labor in Germany. Five Swedish Y. M. C. A. secretaries are serving in a similar capacity among prisoners of war on the continent.

**Determined** that the intellectual life of their nation shall not die, Polish officers and men in German prison camps are studying every kind of science and art. In one large camp, eighty per cent of the prisoners are enrolled for courses of instruction.

**Five libraries**, two for Americans, two for British and one for the Dutch in Java, were placed aboard the exchange ship Gripsholm to be sent to prisoners of war held in the Far East. Each library contains 125 scientific books and pamphlets. This book service to scientists among prisoners of war in all countries is being undertaken as a part of the extensive program conducted by the World's Committee of the Y. M. C. A. in co-operation with the International Red Cross, the European Student Relief Fund and the International Bureau of Education.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 91

DECEMBER 26, 1942

Number 52

## ... Editorial ...

### Death Throes or Birth Pangs

SUFFERING is much alike from whatever cause. It always hurts. Sometimes you cannot make out for sure whether those groans you hear come from a dying man or from a mother-to-be in the pain of travail.

Even within the New Testament period it often looked as if the end of everything was just at hand. When Paul wrote Romans eight twenty-two it looked to him as if the universe had not been born yet. The whole creation, he said, had been groaning and travailing in pain until that time and was still at it.

What an illuminating figure—that of parturition! And this had been in process already for ages past! What should be expected of the life of such a child?

This world is in great pain. It is making an awful noise. Possibly it is dying. Possibly it is only trying harder to get the new world born.

E. F.

### Fine Words

"THE grace of our Lord Jesus Christ be with your spirit, brethren."

Aren't they fine? How fine they are you can appreciate only as you have in mind the content of the remarkable letter concluded with these words. The words of the letter are all kind but they are not all words of commendation. Some are words of severe reproof and utter amazement. It is only as you come to these last words, at the very end, having read and understood what has gone before, that you can feel the weight of love in them. For that is what they are filled with—love. That is what caused Paul to tack on that final extra "brethren."

While you are enjoying the rare beauty of this simple benediction, don't miss two other things. Did you notice that it tells you exactly what you need and exactly where you need it?

The grace of our Lord Jesus Christ is what Paul wished for the Galatians because that is the very choicest thing that can be wished for anybody. It is the very thing that you and I are most likely to be short on, and the only thing that can ever quiet those deep hungerings of the heart. You don't know just what it is? Better start an earnest inquiry right away.

If there is any question about what to do with that "grace"—where to put it or keep it—this benediction answers that too. The place for it is "with your spirit," for you want it close at hand. You are likely to need it any minute, and the only way you can be sure of this is to have it "with your spirit." That is where you live yourself.

E. F.

### Some Christian Imperatives

It is pretty clear to most folks that one must choose the way he would go if he expects to arrive at the desired haven. Even if one makes no choice the die is finally cast for the procrastinator and he becomes a victim of his own indecision.

For the Christian this primary imperative is still more apparent. Professing much, he is under the greater compulsion to make the basic choice in life, or to decide according to what he believes to be right. It was Christ himself who laid down the axiom that one cannot serve two masters. He must make the choice between God and mammon. Remember also the message to the lukewarm Laodiceans. "The Amen, the faithful and true witness," declared to these indifferentists that he would spew them out of his mouth!

At the turn of the year it is customary to think of the importance of choices. Some even draw up lists of what they propose to do through the ensuing year. These are labeled New Year's Resolutions. But the Christian's imperative to choose involves more than a declaration of purpose. One



must work to follow through. As this is done he will add imperative to imperative.

Thus implicit in choice is the idea of sacrifice. In choosing one value or course there is a giving up of something else. Of course, if the choice is wise, less is given up than one is to receive. Even so, there are times when the contrasted values may seem fairly well balanced. Yet, one cannot stand halting between two decisions. He must pay the price and take the prize. This is why Jesus says that if any man would follow after him he must "deny himself, take up his cross, and follow me."

Another important imperative for the Christian is that he forgive. In the idea of forgiveness is the very heart of the purpose of God. We understand "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5: 19). The lesson of divine forgiveness will not be wasted on us if we are forbearing and forgive one another, even as Christ forgave us. At least thrice in the Sermon on the Mount the idea of forgiveness is given dramatic emphasis. There is the picture of the worshiper approaching the altar with his gift. But at the instant one happens to recall something between himself and another the direction is to leave the gift and "first be reconciled to thy brother." Then there is that searching word about how the good man should deal with enemies. Surely praying for them, and doing them good, call for great ventures in forgiveness. Lastly, as will be recalled from the words of the model prayer, we are to pray, "Forgive us our debts, as we forgive our debtors."

Of course one can hardly make wise choices, deny himself, and cultivate a forgiving spirit without answering to another Christian imperative that one "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Perhaps no one of the disciples was more conscious of the need to grow in his Christian experience than was the Apostle Peter. He had some real difficulties in this respect at the start. But he finally learned his lesson, and he learned it well. Growth in grace is much like growth in other realms of experience. It is a process of adding to. It was this same Peter who said to add to your faith such values as virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. And with this emphasis upon growth and its importance agrees a certain well-known passage in Hebrews. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

One might go on listing imperatives for the Christian—he must choose wisely, he must deny

himself, he must be forgiving and he must grow. But all that these mean, and all that those further imperatives might mean which could be added are comprehended in the inclusive commands that we love God and our fellow men. These two commandments cannot be separated. They are mutually important. They are the two principal aspects of the command to love as God loves. It is John who writes we have this commandment, "that he who loveth God love his neighbor also."

Faith and hope are great and abiding values, but the greatest of all in Paul's estimate is charity or love. And love does solve many problems and get rid of many unlovely things. It is Peter who says that charity or love can cover a multitude of sins (1 Peter 4: 8). "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God."

H. A. B.

### Are Writers Human Beings?

YOUR scribe was alone in a double seat on a train when in came two passengers and plopped down on the one unoccupied. The newcomers were soon in a lively conversation, among other things comparing notes about a mutual friend referred to as a writer. It seemed, from what the two were saying, that writers might well be regarded as belonging to a race apart.

Now an editor has a vantage point from which to study the writer type of mind. He often contacts such under the stress and strain which reveals the inner workings of the mentality of those who write. This is why at least one editor is impressed with how much writing can reveal. Sometimes it tells more about the author than the subject being treated. Indeed, there is one editor wicked enough to suppose that there is some connection between sloppy writing and a certain untidiness in other respects. Allowance must be made for age and haste—or is even this necessary? At any rate, writing is revealing because it is more autobiographical than even the elect realize.

As to kinds of writers, there are those who are reticent, who perhaps have much to give but who must be encouraged. At the other extreme are those who write and write even though they have exhausted their theme. Some writers can view their work objectively. They can take a rejection in stride, profit by criticism, and try again. Others act as though the editor were a cruel person; they pout and show signs of tantrum when they fail to get what they want. So, strange as it may seem, it is not hard to come to the conclusion that writers are human beings with like passions as the rest of us—not essentially different, just more articulate.

H. A. B.



## Our Higher Educational Program . . .

BY V. F. SCHWALM

THE colleges of the Church of the Brethren are not the outgrowth of united and official church action. They were established by educational enthusiasts who were ahead of the thought of the average church member or even the average church leader, just as mission fields from the days of William Carey to this day were the product of missionary enthusiasts. It took Wilbur Stover, Frank Crumpacker, Albert Helser and Stover Kulp to thrust upon the church the responsibility of opening mission fields in India, China, and Africa respectively. In like manner, it took the Brumbaughs, S. Z. Sharp, and others during the last half of the nineteenth century to force upon the attention of the Church of the Brethren the importance of higher education, to found colleges and leave them upon the doorstep of the church to do something with and about them. For some time these institutions were owned by private or semi-private corporations and operated in the name of the church. Sooner or later all or nearly all of these groups came to the church and asked some district or districts to accept them and to elect trustees for the management of the respective colleges. Now we have six senior colleges, operating in well defined areas, owned by the districts in which they function and operated by boards of trustees appointed from these areas.

With the exception of Pennsylvania, the territory served by the colleges corresponds roughly with the regions into which the country has been divided by the Ministerial Board. But since the colleges have been conducted by Brethren, and in the name of the Church of the Brethren, the Annual Conference has exercised some sort of supervision over them for a long time. As early as 1890 there was established a visiting committee for the colleges. In 1908 an Education Board was established. By 1927 the membership of the board was changed to consist of all the college presidents and three members appointed by Annual Conference. The duties of the board as defined by Annual Conference are:

1. To devise ways and means whereby our educational institutions may recruit and educate an adequate lay, ministerial and missionary leadership for the Church of the Brethren.
2. To develop and nurture among the churches a higher Christian educational consciousness.
3. To encourage closer co-operation and harmony of action among our institutions of learning.
4. To assist all of our institutions of learning in promoting endowment and betterment campaigns

so as to bring them up to the highest educational and spiritual efficiency.

5. To inaugurate in each institution proper and comparable methods of accounting, and to encourage an independent audit of books so as to render a strict accounting of stewardship to the church.

6. To co-operate with the various General Boards of the church in promoting the gospel of Jesus Christ and in building the kingdom of God.

7. To keep in touch with the great educational movements of our times, and to appropriate such benefits as they may offer.

8. To incorporate so as to receive gifts and hold property for the purpose of promoting Christian education.

9. To submit in writing a report of its activities to each Annual Conference.

10. To recommend to Annual Conference the future founding and dissolution of all schools, and to formulate and foster a general educational policy and program for the entire brotherhood.

To read this outline of duties, one would think the board very powerful. But when one remembers that these colleges are owned by various regions or parts of regions, and that each college has a board of trustees in whose name the property of the college is held and who are the final authority in matters pertaining to the college, one understands why the General Education Board is not very powerful. Its function for the most part has been supervisory, or advisory. Individual institutions have taken its advice when they found it advantageous and convenient to do so, though on most matters of a routine nature and not too great importance, they have followed the advice of the board.

The General Education Board is the only General Board which has no secretary giving most or all of his time to the work of the board. The budget of the board has been almost negligible; much of it has gone into loan funds for students. Of course, the individual colleges have their paid secretaries, and their combined budgets would make a very significant sum. But as an over-all board, it has small power and meager funds.

For some time and from various sources there have been coming to the chairman and other members of the General Education Board various suggestions, both as to the board and its functions and the work of the colleges and also as to the relation of the colleges to the church program. The following are some of the suggestions:

1. The General Education Board and the Board



of Christian Education should be one. Both have to do with Christian Education.

2. The board should have more power over the colleges.

3. The board should have more funds with which to help the colleges.

4. The colleges or at least the General Education Board should be in the Conference Budget, and the colleges should be given help from this general budget of the church.

5. The colleges should gear into the program of the church, as planned by the various church boards. The General Education Board should be a more vital factor in the planning of the church program.

Let me begin by admitting what I have been admitting in other addresses and articles—that we of the colleges have had to pay too much attention to accrediting our colleges and getting them standardized with the state departments and other accrediting agencies, and have not been able to pay enough attention to making them serve our churches. Also that we of the colleges feel the effects of the vast secularization that is permeating our American society and is having its effect on homes, our schools and even our churches. We must, on the other hand, remember that today our colleges no longer consist largely of those who plan to become ministers and missionaries. In this day of mass education there are many more who plan to become teachers, doctors, businessmen, scientists, farmers, engineers, dentists, optometrists, etc. If we are to serve these young people, we are required to teach mathematics, chemistry, biology, foreign language, economics, and history. It is no longer possible to run a college that meets the needs of our youth in preparing for their lifework unless we teach in addition to Bible and religious education, courses of a secular nature. And these young people demand that this work be standardized. I have spent too much time in securing accreditation for one of our colleges not to know that our young people demand that the colleges they attend be accredited.

Some have seemed to feel that we of the colleges have educated our young people away from the church—especially away from our rural life where our churches are. I think most of us are aware that there are deep moving economic and social forces at work leading folks away from rural to urban life over which colleges and churches have slight control. We discovered this year that out of about 225 freshmen who came to our college, 102 came from the farm. In answer to our question as to their vocational choice, only four voted

## God Is Love

BY CHESTER LEE THOMPSON

When the morning stars together sang  
And through the heavens their voices rang,  
They sang that God is love!  
And when at long last the Savior came  
The song that he sang was still the same—  
He sang that God is love!

And as the ages have rolled along  
Through the centuries has come the song,  
The song that God is love!  
The golden tones of cathedral bells  
Ring out o'er cities and citadels  
The song that God is love!

How quickly would end all war and wrong  
If all mankind would but learn this song,  
The song that God is love!  
How quickly all selfish strife would cease  
If men would but sing this song of peace,  
The song that God is love!

*Medical Lake, Wash.*

for farming. This vote was taken before they ever got into college or had seen the college. It is evident that the "back to the farm" movement must be started early and must have the support of many other agencies. We of the church colleges are eager to co-operate with the church program and want to gear into the program of the church if someone who understands the conditions that underlie our existence will show us how it can be done. Some of us have had too much experience in building up departments of agriculture, only to see them entirely ignored by students, and in offering courses in religious education for which students would not enroll, to imagine that the job of changing the situation is an easy one. A joint committee representing the colleges and the church boards might make this study a project for a year or more and attempt thus to discover areas of co-operation in achieving desirable ends.

Much has been said recently about getting the colleges into the Conference Budget. Obviously this must be a comfortable place to rest one's financial troubles. Naturally any college president would appreciate being relieved of the responsibility of raising funds for his college. It seems to me, however, that even if the budget could bear this burden, it would involve numerous problems. The colleges are owned by certain districts and controlled by trustees. The plans for the colleges are made by the trustees and administrative officers of these colleges. It would scarcely seem logical then for these regionally owned and controlled institutions to come to the General Conference and ask for support from the church at large. It is true that they serve the church and



ought to be supported by the church, but as long as they are thus regionally owned and managed they should probably be regionally supported. Certainly if they are to be financed in any substantial way out of the general budget of the church then the church must have some supervisory control of the way expenditures are to be made and of any expansion programs in the college. This would thus involve a board that would have effective supervisory control over the colleges.

It might be that we should look forward to such an arrangement whereby the colleges become the property of the church at large under the direction of the church at large, and supported by the church budget. Then a national program of higher education could be planned with differentiation in our various institutions, and with effective control over the kind of program offered by the college. Until that time the General Education Board must remain largely an advisory and supervisory body.

It has often been suggested that the General Education Board and the Board of Christian Education should be one board. It is true they both have to do with Christian education. But there is a wide diversity of interest in the Board of Christian Education, work in which college men would offer little help, and I dare say that college problems are far afield from the interests of most of those who do the work of the Board of Christian Education. They might be brought together for certain common problems, but I'd be sorry if the colleges should be an afterconsideration for a board that was busy with many other problems.

There is a definite interest among our college presidents to make our colleges serve the church and her interests. We are eager to promote this movement. We are, however, not interested in the promotion of a narrow, sectarian point of view. I would regret to have our colleges become exclusively and narrowly denominational. We want to maintain an atmosphere that is thoroughly Christian, but broadly so, one that emphasizes the common heritage of Protestant Christianity, as well as the distinctive features of our own church. We believe that the college that stresses the distinctive features of a denomination in such a way as to make co-operation with other Christian groups more difficult renders a disservice to its youth. We need to move closer together.

At the same time, I believe that a church college should teach the young people of its denomination about their church—its heritage, its program, its leaders, and its ideals, so as to make them more intelligent workers in that church, and to inspire them to noble Christian living.

*Manchester College.*

## How Do We See Jesus?

BY OTTO LAURSEN

"Rejoice, and be exceeding glad" (Matt. 5: 12).

WE are trying to see Jesus of Nazareth! Our one question is: What kind of man was he? How did he impress the people who saw him in Galilee and Judea? We are trying to get rid of impressions which have been made upon us by painters and our own imagination. It is by no means easy to see him as he was. The mists flow in between us and him and blur the features of his face. The dust settles upon the picture which the evangelists have painted and the man becomes dim to our eyes. All sorts of men—poets, philosophers, painters—have like so many human spiders woven cobwebs over the picture, so that until we brush the cobwebs away it is impossible to see him. In the words of the familiar hymn, "we would see Jesus." We would bring him out of the shadows and see him as he is.

It would seem, then, that Jesus was a man abounding in joy. Gladness was one of the notes of his character. Listen to him as he teaches, and again and again you catch the notes of happiness. He was all the time saying, "Unless you become as a little child, you cannot enter into the kingdom of God." What was it in the little child that attracted him? One thing was the child's sunny heart. What would we do in this world without children laughing away the cares and sighs? Have you ever listened to their laughter in the streets while the funeral procession was passing by? Have you ever seen a golden-haired little child with beaming face at the center of a room in which there was a casket around which broken-hearted men and women were gathering? Look at that child in the center of the chamber of death—that is the picture of the Christian amid the shadows of this darkened world.

Or listen again to what he says about worry. He defines it as one of the deadliest of all sins. We are not to worry about the present, about the necessities of existence, about tomorrow, about what we ought to do or say in the great crises which lie ahead of us. It is not right; he says it is contrary to the law of God. Look at nature. See the lilies and the birds; there is not a trace of solicitude in all nature's lovely face. Listen again to the exhortations which he gives his disciples. He tells them that when men persecute them and say all manner of evil against them falsely, they are to rejoice and be exceeding glad. The English translation does not do justice to the Greek. He says, "Rejoice and leap for joy." Let your joy express itself. When matters are at their worst, then you ought to have the happiness which



leaps. Certainly a sad-hearted man could never give advice like that.

Listen to him again as he says to the great crowds, "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . For my yoke is easy and my burden is light." A glum-faced prophet could never speak so. He was glad even to the end. Even in the upper chamber, with death only a few hours away, he goes right on speaking of the joy that is bubbling up in his own heart and he prays that the same joy may abound in the hearts of those that love him. He tells his disciples that all of his teaching has been granted unto them because of his desire that his joy might remain in them and that their joy might be full. There was no shadow on his face that night in the upper chamber. The cross is near, but it casts no shadow. May we ask the question, even though we may have a cross, "How do we see Jesus?"

*Defiance, Ohio.*

## What Is Regeneration?

BY JOHN R. JUSTICE

It seems as though the "doctrine of regeneration" has taken a back seat in our modern times and is being supplanted by the so-called "social gospel." When the great foundation truths are eliminated from our preaching, our churches are doomed for destruction. Did not the Apostle Paul proclaim, "Woe is unto me if I preach not the gospel?" Certainly we who have been chosen to broadcast the "blessed news of salvation" should be very careful to make it plain enough so that all might understand the true meaning of regeneration and how Christ's precious blood was shed for the "whosoever."

Regeneration, according to Dr. A. J. Gordon, is "the communication of the divine nature to man by the operation of the Holy Spirit through the Word."

By this work of grace we are admitted into the kingdom of God. There is no other way of becoming a Christian according to the Word of God but by being born from above. This doctrine, then, is the door of entrance into discipleship. He who does not enter here does not enter at all. Regeneration is not baptism or reformation, but it is a spiritual quickening, the impartation of a new nature—God's nature. The believer now receives a new and divine impulse. "Except a man be born again he cannot see the kingdom of God." Neither age, sex, position, nor condition exempts anyone from this necessity. Those who fail to accept this new life from above are lost, and there is no substitute for the new birth! "Neither circumcision

avaieth anything, nor uncircumcision, but a new creature" (Gal. 6: 15). Christ said that whatever is born of the flesh must be born again of the Spirit. The mind is so darkened and seared with sin that it cannot comprehend spiritual truth; so we must have first of all "a renewing of the mind" (Rom. 12: 2).

The natural heart is deceitful and does not welcome God; we need to be pure in heart to see God. There is no time in the life of the natural man for God until he receives a new nature. We must receive God's holy nature before we can be counted among those who thought upon his name. Neither education nor culture can bring about this needed change; only God, and God alone, can do it. We are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13). "Of his own will begat he us" (James 1: 18). Our regeneration, then, is a creative act on the part of God, not a reforming process on the part of man. It is not brought about by natural descent and cannot be inherited, for all we get from physical birth is flesh. It is not by natural choice, for the human will is impotent. Nor is it secured by works or effort, but by accepting the free grace of God's only Son, who paid the penalty for sin on Calvary.

*Quakertown, Pa.*

## Prayer-meetings or Praying-meetings?

BY PAUL MOHLER

I HAVE attended more prayer-meetings than praying-meetings because prayer-meetings are available every week everywhere, while praying-meetings are few and far between. I wish it were the reverse.

### The Difference

In a prayer-meeting, a topic is found, talks are made, and a little praying is done. Some attend from a sense of duty, some because they enjoy such exercises, but most people do not attend at all.

In a praying-meeting, the main activity is praying. Only such other activity is admitted as furthers this main purpose. The purpose is not to fulfill duties or to find enjoyment, but to get things done. It is a proper place for active, vigorous, practical and purposeful men and women to work constructively in a large way. It should command the attendance and the active co-operation of the leading people in every community. I would like to see every prayer-meeting turned into a praying-meeting everywhere. It would be the greatest religious revolution ever seen.

### Easy to Do

Just recently, a prayer-meeting was turned into a praying-meeting very simply and easily. The



leader found a very suggestive text in 1 Tim. 2: 1, 2: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity." He asked the group what qualities the president needed to guide our country. One mentioned love, another faith, others courage, wisdom, etc. These were written on the board. It was then agreed that these same qualities were needed by our governor, our labor leaders, our employers, our churches, schools, newspapers, and the mothers in our homes. Nor were Christians in war-torn lands forgotten.

After these facts were realized, one person was asked to lead in prayer for the president, another for the governor, and so on down the list. All agreed to respond.

#### Background

To give the effort strength and depth, the group was then reminded of Jesus' own arrangement for very extensive and far-reaching work as announced in John 14: 13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." That was evidently the basis of the wonderful work done by the early church in facing and converting a hostile world, and it must be the basis of any successful work today.

#### Emergency

To add intensity to the effort, it was set forth that the present world situation is beyond the power of man to master. It is both man's extremity and God's opportunity. God alone can control, guide, and bring peace out of the present turmoil. We cannot expect him to do this unless his people have enough interest and faith to intercede earnestly and perseveringly in behalf of the leaders in all nations and in all walks of life. It is now or never for our generation.

#### The Response

The response was most gratifying. These were good people who love God and the church. All that they needed was a suggestion and a little direction in their thinking. They prayed earnestly, thoughtfully and at length. They meant business, and they did business with God. I am sure that he was pleased and was able to use their prayers to good advantage.

#### Why Not?

I can think of a list of reasons why we should turn all of our prayer-meetings into praying-meetings. Can you think of any reasons why we should not? I cannot. I find plenty of exhortations to prayer in the Bible, but I cannot remember any text that suggests such a meeting as our prayer-meetings. That would not be anything against their value if they were an outstanding success, but they are not. They are, ordinarily, about the draggiest meetings we have. Why not change them into something worth while?

*Pasadena, Calif.*

### The Christian Woman Endued With Power

BY JAMES M. MOORE

In 1 Cor. 11: 10 Paul says: "For this cause ought the woman to have power on her head because of the angels." This verse appears in that great section of the book, chapters 11 to 14, in which the apostle makes a strong plea for proper order in religious gatherings. Among a number of other things he takes the first part of chapter 11 for a discussion of woman's attitude and part.

In 11: 5 he says: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." The statement is based on the order of headship, as given in verse 3. The reasons that follow, as to why this practical demand grows out of the order of headship, reach back beyond the fall to the creation.

In the Old Testament dispensation there were a few faithful women who were called to leadership and prophecy. For example, Deborah was a prophetess, and was called to great leadership. Miriam, sister of Moses, was a prophetess, as was also Huldah, who prophesied during the reign of Josiah, king of Judah. Anna was a prophetess, thoroughly devout, and finding the babe Jesus in the temple spoke concerning him to those around.

With the Pentecostal outpouring of the Holy Spirit, woman's sphere of service was enlarged.

### When Lights Burn Low

BY ORA W. GARBER

When lights throughout our troubled world burn low  
And flicker feebly in the darkening night;  
When war, disease and famine add their blight,  
And what is yet to come no one can show;  
When anxious souls are longing still to know  
If they perchance may find a greater light  
To lead their feeble, faltering steps aright,  
A radiance with a cheering, warming glow . . .

O church, from peak to peak, from sea to sea,  
Send forth into the gloom your radiant beam  
A guide and hope to troubled hearts to be,  
A constant, gracious and unsullied gleam  
Which men throughout the world may know is he,  
The Lord Christ, Light eternal and supreme.

*Elgin, Ill.*



Peter applies Joel's prophecy to this Holy Spirit dispensation, and quotes: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2: 17). As a result of this outpouring of the Holy Spirit Philip's four daughters prophesied; while Priscilla and others were leaders in the apostolic church.

But Paul, in the passage referred to above, says a woman should have her head covered in prayer and prophecy and includes the angels among the reasons for it. How much angels have to do with our prayers we may not fully know, but some things are revealed.

We are told that when we worship we come "to an innumerable company of angels" (Heb. 12: 22). Angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14). Speaking of the young in Christ, Jesus says, "That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18: 10). John in his Patmos vision saw an angel standing "at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8: 3).

Because of these angels and the part they have in our prayer relationship with God, Paul says a woman should have power on her head. The preceding verses would indicate that there is a relation between the properly covered head and the needed power.

In prophecy or public speaking spiritual power is absolutely necessary if the desired good results are to be accomplished. However well the address may be prepared and whatever good there is in the thoughts, the message will fall short of its purpose if there is no spiritual power back of it.

Frances E. Willard was the founder in 1883 of the Woman's Christian Temperance Union, serving as its president for fifteen years until her death. She was an executive and organizer of marked ability. She was a brilliant orator, delivering thousands of lectures, visiting every large town and every state in the Union, and also addressing many audiences abroad. She spoke with power and her messages stirred. I have in my files the statement that she always spoke and prayed in public with her head covered. Many public speeches, because of a lack here and doubtless otherwise, are too much like a hollow sound.

The religious message in song is a form of prophecy. It is spiritual. Its purpose is to stir the emotions for good and awaken the zeal of the hearers. Here again, spiritual power is necessary if

real good is to be accomplished. Because of the relation between the woman's covered head and that spiritual power, robed choirs have a head covering for the women.

It seems that not all singing groups recognize this great truth. At different times I have been approached as to why messages in song by certain groups seemed so empty. The words were almost sublime, the music beautiful, the technique of the rendition all but perfect. Nothing was lacking along that line. But the women were failing to recognize God's plan and order, and, hence, the spiritual power was lacking.

The scripture does give us the secret of spiritual power. A hundred Christian women, all with a recognized sign of authority on their heads, do wield a mighty power for good. And a hundred Christian men, made bold by the Holy Spirit to stand for God with an unwavering consistency, constitute another power for good.

A dozen or more Christian women, with a sign of power on their heads, associated with a group of godly men in singing a great anthem, will stir the holy emotions of the hearers more than a sermon can do. But we must not neglect either the outward or the inward conditions to this spiritual power.

*Lititz, Pa.*

## Some Things Which God Hates

BY THEODORE E. MILLER

IN our teachings about the doctrines of love, peace and goodwill to men, let us not forget that there are some things which God hates.

Revelation 2: 6 says: "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." This is scripture and New Testament scripture too. It does not condone war; God does not need the sword to fight his battles. There is something in it, however, for us to notice.

There may be some who will bring in anything to help keep the church doors open. There may be some who will stoop to any alliance to help make the church a success in the world. God does not need such alliances. He wants a people who are true to him. He will take care of the "success" angle of it—whether the church stands or falls. The true church will never fall, but the true church is not the one who throws her arms around the world to keep from falling.

Unless the preachers of the Church of the Brethren hate sin and "come out from among them" and keep free from entangling alliances which eat as a cancer there is grave danger for our church. May God open the eyes of those who lead.

*Nappanee, Ind.*



## A Balance of Tension . . .

BY MARGARET R. CUTTING

THE women assembled in Sarah Livingstone's dining room this late afternoon in early winter were a tired but happy group. With their husbands they had come from all points of the district for final planning of church work before gasoline rationing made such gatherings difficult, if not impossible. Over in the church the men were still hard at it, but the women had concluded their business to their satisfaction and were now relaxing comfortably over the coffee cups.

The war, taxes, food shortage—all had come up for discussion, and then conversation shifted to the more congenial topic of children and speculation on how long it would take an active ten-year-old to go through fabrics comprising sixty per cent wool and the rest rabbit hair. Not long, was the universal verdict. But what to do, with the cost of living mounting daily and income at the old level?

"As long as I can feed Robert and the children properly," remarked Sarah, "I won't complain. Sally's hair is naturally curly, thank the good Lord for his mercies, so she always looks cute, and she's not clothes-conscious—not much, anyway. Bob is too independent to care what anyone might think of his apparel so, if it comes to that, he'll wear his father's made-over suits without a protest. Robert simply has to have decent clothes; a man can't be at his best in the pulpit when he is embarrassed by his appearance."

"Oh, yes, he can," contradicted Sarah's oldest and dearest friend in gospel labors. "If you had tuned in the church relations hour Saturday night—it comes on at six-thirty, just when you have nothing to do, of course, but listen to the radio—you would have learned that if the preacher and his wife are as mature mentally and emotionally as they should be, none of the little surprises which flesh is heir to can ever phase them, even for a minute. What's a frayed collar? What if the Sunday morning program does go awry? Think nothing of it. It's all a matter of poise; if you have that, you'll always be serene and so the master of every situation."

"I heard that program," commented one of the younger women, "and I thought it was rather extreme, but there were some good ideas in it. After all, one should maintain a calm, unruffled front in the face of distractions or impending disaster, when one can."

"Of course, Caroline. A reasonable amount of self-possession is necessary for every one, and every normal person has it. But what I object to is

the present overemphasis, as it seems to me, on a quality which, while desirable, is not really fundamental. The speaker Saturday had the attitude, and you find it reflected in much that we read, that poise is essential to successful living. I grant you that, generally speaking, a sincere Christian who looks to the Lord for guidance in all the affairs of life develops a well integrated personality, and because he has peace within he is usually well poised and undisturbed by what assails him from without. But he is still human, and that external calm, which is partly a matter of sound nerves and correct habit patterns, can be upset—and our hero still hasn't lost his religion! Conversely, one may be a confirmed flutter-budget and at the same time have a heart that is right with God."

"What is poise, anyway?" questioned another listener. "I've always thought of it as a state of mind rather than of spirit."

"According to the radio, a balance of tension," said Caroline. "I liked that definition, so I remembered it."

"If you ask me," said Sarah cheerfully, putting an extra lump of sugar in Caroline's cup, "I'd say that oftentimes in its pure and unadulterated state it is about fifty per cent ignorance. There are people seldom hampered by misgivings; they'll attempt anything and with the utmost confidence. Nothing stumps them. I guess that's poise. In some ways it is a good thing. But what really counts, as we all know, is an abiding faith in our blessed Lord. May we never prize superficialities so that the eternal values—goodness, mercy, gratitude—are lost sight of. After all, it isn't required of us that we always do the graceful thing and have the suave answer, delightful as that would be. But it is required in stewards, that a man be found faithful. We can all do that."

*Lees Summit, Mo.*

## Snowfall

BY MRS. OMER BLOUGH

As I looked from my window one morning,  
I beheld God's work of the night;  
The world was enveloped in whiteness,  
So pure and so sparkling and white.

Snow lay on the branches like cotton;  
It covered the bushes like down.  
Not a spot to soil the pure beauty  
As it sparkled so bright on the ground.

Then I thought of the heart of a sinner,  
By repentance made white as the snow;  
And I bowed my head in a prayer,  
Thanking God that he made it so.

*Hollsopple, Pa.*



## The River of Yesterday

BY ELIZABETH R. BLOUGH

Caroline sat by the window where she could see the swift current of the Rapidan River as it flowed by their house into the valley on its way to the quiet waters of Mattison Lake. There was nothing in that wintry landscape to cheer her mood of deep dejection and discouragement. The sun went down behind sodden clouds. Slowly, thickly, the snowflakes were coming down until a white cloak was thrown over the meadows. The pine trees were dark, but their lower branches were covered with snow. On the gnarled and crooked trunks of the old apple trees lay a shimmering whiteness of snow. Job said, "My days are swifter than a weaver's shuttle." The last white threads were being woven into the fabric of this last night of the year.

Father stirred the maple logs in the fireplace so that the stress of storm which came with the north wind should not reach their warm hearthstone. To Caroline, it seemed as if a wall barred her from human relationship. Her mother died in June, and when her husband met with a fatal automobile accident in August and she turned away from his grave, she felt as if she could not bear it. The pillar of cloud by day and the pillar of fire by night were withdrawn from Israel by God himself; how could Israel march on? Friends tried to console her, but she held herself aloof in deepest gloom. Her father tried tenderly to rouse her. He said, "Child, you used to be busy; you were interested in many things. Try to find some interest now."

She replied, "No, father. I can only wonder why this sorrow has come upon us."

"I wish I could answer that; I know that we must overcome our grief, and live for each other. I see only trust and peace in mother's picture." He was standing before her portrait as he spoke.

"She had the peace which passeth all understanding," said Caroline. In her heart was the thought that her mother had never undergone a trial such as hers. The angel of memory with grey wings brought no peace to Caroline. Her father sighed as he put more wood on the fire and the flames leaped higher. Then Aunt Rose came in and sat down by Caroline.

She said, "I saw you both from my window. Your room is bright with firelight, and I wanted to sit with you." She turned to Caroline. "You find a fascination in the river. It makes me think of the past, of the river of yesterday. There is no more holding the past than there is holding back that current. And I am afraid you are trying to do that. You are cherishing and holding whatever they have left. We all do that. I am asking you to take kindly what I must say. The Sunday-school class needs you; you are looked for in the congregation; people are disappointed when they cannot find you. You recall Estelle Ryder? She was lightheaded and easily led, but your mother was so much to her that she saved her from herself. Estelle might listen to you. She needs you now."

"First, father, and now you, Aunt Rose!" Aunt Rose sitting before the fire was silent now. She wished she had the wisdom to comfort this girl, who in her bereavement had suffered much. Then Caroline continued, "And for my own sake, I should take up some responsibility." There was a sob in her voice; in her heart was the thought, "I am supposed to go on as if life were still

the same. No one seems to see that I cannot live without mother and David."

Aunt Rose went up to mother's picture, saying, "How we all do miss her everywhere!"

Caroline responded, "Yes, Aunt Rose, I will teach her Sunday-school class if they want me, and I'll help in the church."

Far ahead, the road stretched an illimitable length into the grey mists of the future. Like a weary pilgrim, Caroline strove to go on. Life was before her, and she must meet it. In the wintry storm, the river was rushing on, a tempestuous wilderness of foam.

Hatfield, Pa.

## Mary's Blues

BY ADA THOMPSON HOY

Mary had succumbed to the worst spell of the blues I had ever known her to entertain. We always called her Merry because of her sunny outlook but now she was decidedly on the cloudy side.

"Hello, Mary," I called. "Aren't you going to the party?"

"Oh, I suppose so. I don't care whether I go or not," she mumbled.

"Anything I can do to help?" I ventured again.

"Not a thing anybody can do. It's too late or I'd do it myself."

"Meaning about what?" I was all curiosity by this time.

"I take off one blue dress and put on another one. I'm just feeling sorry for myself because I'm so stupid to buy blue things all the time," she complained.

"But blue is your color. It matches your eyes and makes them the intense blue they really are." I wasn't flattering; we all admired her eyes so much and liked Mary's taste in clothes.

"I'm suddenly tired of blue—just too tired to put on another blue dress and go to the party."

"Well, you snap out of it long enough to listen to what I have to say. You know I've been studying colors in art class and I've found out some mighty interesting things about them. Blue was my first one." I hurried on.

"Interesting?" She sounded as if she couldn't believe her ears. "Tell me."

"It's so much more than just a primary color. It is like the clear sky and the sea and it has a splendid meaning. It is a symbol of truth, sincerity and fidelity. Back as far as the ancient Hebrews it has stood for those characteristics. It was their custom for a bride to wear something blue because of its meaning. It stands, too, in the American flag as one of the symbols of our country's ideals, along with red for bravery and white for purity.

"A long time ago in England, true blue was a fast blue color or dye and a religious organization adopted it as opposed to the royal color, red. Today when we say someone is true blue we mean he is staunch, loyal and faithful. What finer thing could be said about anyone! "Blue ribbon stock, vegetables, cakes and handwork at fairs are those that have taken first prizes. That comes from the blue ribbon worn by the knights of the garter. Blue blood means nobility and aristocracy.

"Blue grass is a valuable kind and Kentucky is called the Blue Grass State because it produces the greatest amount of it.

"Blue is so unusual in jewels, flowers and foods that it is quite distinctive. We have the turquoise, aquamarine,



and the sapphire; we have bluebells, bachelor's buttons, cornflowers and forget-me-nots. In southwestern United States grows the bluebonnet, which Texas has chosen for its flower. The blueberry—and that is really a purplish blue—stands quite alone among foods, so alone that a hostess usually uses blue dishes if she wishes to include blue in her color scheme.

"The bluebird is one of the most popular and best loved birds in the United States. Its plumage above is like the sky. It is called the bird of happiness because it is the harbinger of spring.

"And, since blue is of such a special significance, it's a nice thought that the room which is considered the most beautiful in the White House is the Blue Room. Its walls are covered with a heavy-corded blue silk fabric, which material also makes the window draperies, and the furniture is upholstered in blue and gold.

"If you look around you'll find so many interesting blue things. And its meaning—truth, sincerity, and fidelity—are the characteristics that are a part of every splendid person.

"In the plural form blue comes to have an altogether different meaning. Then it means melancholy or low in spirits. This meaning carries over to the type of ragtime music called the blues. It was looked on at first with distaste and disfavor but it has won its way into popularity until it has a certain character and fascination and has had an influence on some serious modern music.

"So tonight you may have your choice—the blues of your dresses or the blues of your spirits. And you'd better be deciding in a hurry because it's late." And I hoped she would choose the new dress.

Without a word but with a quick smile that spoke volumes, Mary was off to put on her party dress, "another blue dress."

*Franklin Grove, Ill.*

## An Illuminated Cross

BY VIVIAN LOWELL

In the front of our church is an illuminated cross. One evening during a service it seemed to shine directly into my eyes. I turned to a friend and remarked that the light from the cross was shining too brightly. But on the way home, I began to think about what I had said. Perhaps the electrically lighted cross did shine too brightly for the comfort of my eyes, but could the light from the cross of Jesus Christ ever shine too brightly? Of course not, and certainly not in our world today!

People all over the world are needing the light of the cross in order that they may direct their feet in the path of righteousness. Even our own personal decisions, whether they concern church, work, or recreation, need the light of the cross. Whether it be a young man deciding about the draft problem or a young girl deciding about her future home and happiness, there is a need for guidance from the light of the cross.

Mothers all over Europe are watching their children suffer. Fathers are trying to advise their boys what to do in this war-mad world. These same mothers and fathers are also suffering under governments which bring them all the chaos, strain, and terror which goes with war. Even small babies are suffering and they know not why. They are too small to realize what is happening, and yet they will probably be paying for it all their lives. They will have to pay for it not only

financially, but mentally, physically and spiritually as well. The peoples of Europe are eagerly searching for the light of the cross. They are hoping that it may shine on them, not dimly, but brightly. Yes, they are praying that their paths might be lighted with the light from the cross of Jesus Christ.

Today, as in the ages past, there is a cry to God to give peace of spirit. From all nations a prayer is heard that there may be peace and goodwill here on earth. People all over the world are hoping that the light from the cross may be a symbol of peace in their day—for he who died on the cross was the Prince of Peace. They are praying that the whole world may be guided with the light from the cross of Christ.

*Omaha, Nebr.*

## Each One of Us Can Pray!

BY GRACE HILEMAN MILLER

At a vacation church school workers' conference last week a state worker urged that an effort be made to preserve or create an attitude of love toward the Japanese people on the part of the children in the schools; in some instances it will mean converting hate into love.

Our first thought was of the Japanese family in our city likely to be evacuated at any time. Their ten-year-old son is a general favorite among his classmates; that would be a wonderful starting point for our community school's gestures of friendship toward this boy and his Japanese friends after evacuation.

At the first opportunity after this conference, we visited this home and found them ready to leave for Los Angeles that very day. The local woman wanted to be sure to be evacuated with her enfeebled mother, seventy years old, and the only way to make sure of that was to be with her when the call to move came.

"It is a sacrifice," the Japanese woman, born in America, confided, "but our sacrifice is as nothing compared to what the young men and their mothers of this country are making. I can't keep back the tears when I see a trainload of soldiers, and many of them pass near our door nowadays."

Again a group of young Japanese Christians (born in America) spent hours and hours in conference with regional leaders of the Presbyterian church discussing the problems of their evacuation and asking a number of questions which could not be answered satisfactorily. Finally, they agreed on this conclusion: "We must give up our homes, we may lose our citizenship, but we can keep our faith." "And that is the all-important thing," the board member said. "Yes," they all agreed.

Another group of Japanese young people, also born in this country, in conference with leaders of the Methodist church came to the conclusion that this evacuation business is giving them a wonderful opportunity to present the Christian religion to their people, and they decided to work to that end in the Japanese camps to which they are evacuated.

After the attack on Pearl Harbor, a prominent member of a foreign missionary society in a neighboring church was heard to remark, "We haven't been very diligent in past years about sending missionaries to Japan; if we had been, we might have prevented this condition."

To say the least, each one of us can pray that God will bless the efforts of the Japanese Christian young people whose chief desire is to evangelize their people.

*La Verne, Calif.*



## "A Garden Is a Lovesome Thing". . .

BY FLORENCE MOYER BOLLINGER

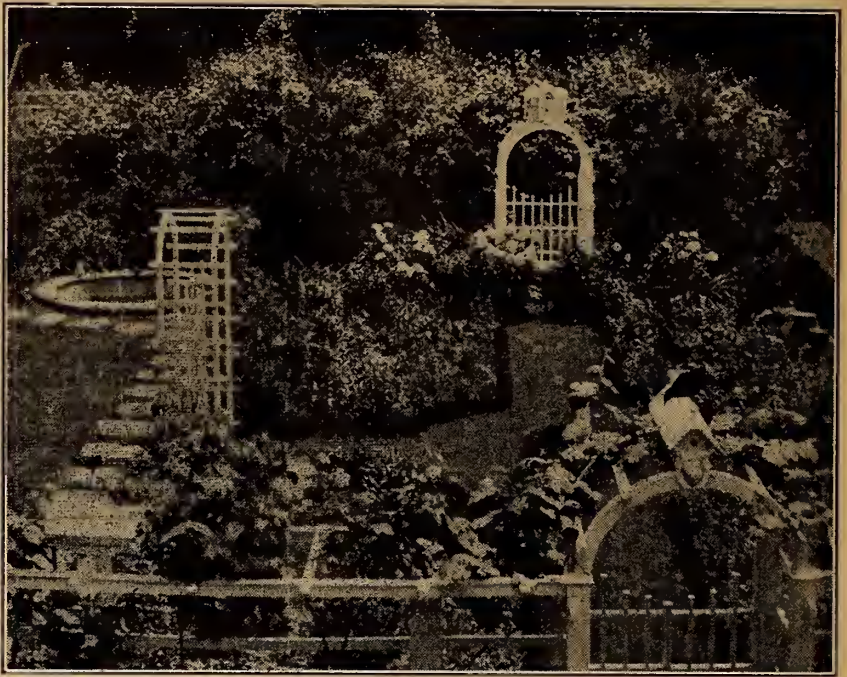
It is early morning of September seventh, and the sun breaking through clouds casts rays of light over the green fields of cotton and *juar* grain (kaffir corn) near our lawn. Green parrots on the wing snatch at grain, and the grass and flowers heavy with dew glisten in the light. It is a golden morning as the sun shines in brightness over the world, beautiful in monsoon freshness. And here and there amid the beauty of our own lawn and garden, I see blooming not merely in poetic fancy but in reality, the flowers of friendship in a strange setting.

Among our Christmas greetings in 1941 was a little packet of flower seeds from the missionary society of the church at Elizabethtown, Pennsylvania. A picture of the trim lawns, the well-kept gardens and thrifty homes of friends where these flowers might have grown comes back to me in memory. I can see, too, the woods round about the town, so beautiful with the redbud and dogwood intermingled with the pines and evergreens. In them I have found such rare flowers as the arbutus and the mocassin flower in the spring and the fringed gentian blooming under the blue skies of October.

Christmas was past when these little seeds arrived and I put them in the tin box with camphor balls to await the springtime of our monsoon. The dry heat of late winter and the hot season was coming on, so it was no time then to plant seeds. By the time we had arrived home in early July, after spending the hot season with our children in the hills, the first rains had turned the parched earth to fresh greenness, and the sturdy marigold and zinnia seedlings were well started. Then I remembered the little packet of seeds. It seemed almost impossible that the large variety mentioned on the accompanying card could be found in that small packet.

With a heavy monsoon coming on, I could not obey directions to "sow thinly and give plenty of room for growth," for I could not plant them in the open. So I selected my biggest earthen pot and sowed all the seeds. Since then my neighbors have seen me brooding over that pot many times, trying to figure out what each tiny seedling might be and how to extricate its roots without disturbing others too tiny to plant. That first sowing was two months ago and the tiny seedlings are still coming up.

Could these little seedlings talk, they might have some interesting observations for their comrades back in the Pennsylvania garden spot from which they came. They might tell of a beautiful garden here in India where the yellow cosmos are now blooming between strange neighbors—a sago palm, white mogra, which is an exotically fragrant and beautiful flower of the hot



season, a golden bougainvillea waving long flowering arms in the air, and red lilies which will bloom at Easter time.

The balsams have turned out to be like roses. They are quite wonderful. They look up to oleanders, which form a hedge with masses of flowers in season, and a luxuriant Persian blue bougainvillea on another side, while opposite is another mogra and a ruffly crepe-paper pink flowering hibiscus.

The marigolds are trying to stretch ahead and keep out from under the shade of a regular Jack-in-the-beanstalk type of red sunflower—not a plebeian sunflower at all but one with velvety stem and leaves, which in a week or so will blaze with brilliant red flowers all over the treelike bush.

Red coxcombs came up in greater numbers than any other plant, but they are disappointing and must soon give their space to something else. How carefully I nursed along five seedlings I thought were petunias, only to find they are weeds! But to compensate I did discover twelve snapdragons, which were not even on the list. Snapdragons and gaillardias must be our blooming flowers for the winter.

Along with the blooms of these American cousins, we now have masses of big red zinnias, other marigolds, and solid beds of violet pansy-like turenias. There are red and pink cannas, yellow bell and cosmos adding to the beauty of our garden. Many varieties of colored-leaved crotans form foundation plantings and grow faster than we can keep them trimmed. All of them are taller than myself. Potted ferns edge the deep veranda. Christmas will see red poinsettias and varied chrysanthemums while the bougainvillea will be blazing everywhere. The eternal springtime and resurrection will be symbolized in growing red and white lilies and pink and yellow crocuses.

Is not a garden a "lovesome thing"? Truly ours is! It is a restful spot where we draw physical and mental health in these days of strain, knowing that the enemy threatens East and West, within and without. It is a



place for release of tensions in the cool fragrant evenings, and it gives renewal of hope and cheer with each new golden morning. It is a sanctuary in which we share with the Creator in the beauty of the earth.

Not God! in Gardens! when the eve is cool?

Nay, but I have a sign:

'Tis very sure God walks in mine.

*Anklesvar, India.*

## A Baby Boy Helps the Bulsar Hospital

BY VERNA BLICKENSTAFF

We had quite an interesting time two nights ago. The incident centered around a rich Bania merchant's family. They are wealthy people with houses in Bombay and in Surat. During this hot season, they had been staying in Surat, 165 miles north of Bombay. Since one lady of the family was expecting her baby, they wanted to take her to Bombay for the event. They took the train at Surat and were hopefully on their way. However, when they got as far as Bulsar, the little mother had to be removed from the train and brought to the Bulsar hospital. She arrived here just in time. It was twelve o'clock midnight when she gave birth to a son.

Of course, they were thankful for a boy and were happy that everything went well. The family was so grateful for our help that today they gave us Rs. 360 (\$120) and they say they are going to supply our hospital with baby beds. We of the hospital staff are also thankful that they came our way.

*Bulsar, India.*

## Five New Plays

1. **The Gleam of the Cross**, by Lillian A. Hufford. An excellent play to use along with the study of mission study books about Latin America. It clearly shows the life which the study books portray. The call to bring

the light of the cross to the Amazon jungles cannot be turned aside. Twelve women, one man, two children, reader, soloist. Four acts; forty-five minutes. Five cents.

2. **Love From Across the Sea**, by Mildred Wood in collaboration with China missionaries. Actual conditions which existed and still exist among the refugees of China are shown so clearly that those who give the play and those who see it almost feel that they are in China. Suffering, sorrow, courage and undying hope are the outstanding challenge of the play's message. Four to eight men; four to eight women; several children. Three scenes; thirty minutes. Five cents.

3. **Facing the Cross**, by Nettie Senger, Missionary to China. A portrayal of actual events in our own mission in China. It makes clear the reason why the missionaries had to leave China in order to spare the lives of their beloved Chinese friends. The characters represent the missionaries who lived through those days of grief and the Chinese Christians. Nine men, twelve women, five men as Chinese; three women as Chinese. Two acts; forty-five minutes. Five cents.

4. **Faith Without Works Is Dead**, by Nettie Senger. A simple little episode between two Chinese women and a missionary over the question of foot binding. The Chinese women come to the conclusion that an expression of belief without the proper act of compliance is dead. Two women. Two scenes; ten minutes. Free.

5. **As One Thinketh**, by Nettie Senger. The scene is laid in China in a school court. Confidence grows in the hearts of schoolgirls as they realize that they can do the task set before them. They find that they can accomplish the work by doing it. Five women, three men. Ten minutes. Free.

These five plays have real meaning for our churches. Three were written by one of our members. Such plays bring a definite message.

Order from Brethren Publishing House, General Boards, Elgin, Illinois.

## What to Pray For

*Week of December 26—January 2*

Pray for the missionaries whose names are listed in the Prayer Calendar this week

William G. Kinzie.  
Pauline Garst Kinzie.  
Sadie J. Miller.

Remember the missionaries on their birthdays

### Africa

Harold Royer, Dec. 3, 1902.  
Desmond Bittinger, Dec. 14, 1905.

### China

Minnie Flory Bright, Dec. 21, 1880.  
Mary Schaeffer, Dec. 16, 1890.  
Ernest Ikenberry, Dec. 29, 1892.  
W. Harlan Smith, Dec. 22, 1893.  
Corda Wertz Krieger, Dec. 1, 1898.  
Rolland Flory, Dec. 25, 1912.  
Helen Buehl Angeny, Dec. 15, 1914.

### India

Anna Detweiler Blough, Dec. 1, 1872.  
J. M. Blough, Dec. 12, 1876.  
Florence Moyer Bollinger, Dec. 16, 1896.  
Betty Rogers Blickenstaff, Dec. 2, 1913.

## 1943 Junior Missionary Project

BY ANETTA C. MOW

The Junior Missionary Project for 1943 begins in January and continues throughout the year. This year the Junior study books are about Latin America—as are the mission books for all age groups.

All who direct Junior groups in mission study will want to order the following materials:

Up and Down South America .....60c

Teacher's Guide based on Up and Down South

America .....25c

Mimeographed Program for leader of each group:

Over to Africa From South America .....free

Leaflet for each member of the class: Up and

Down Africa and South America .....free

In the year 1943, it is Africa's turn to receive the Junior Project offerings. Each group is asked to make its offerings generous in behalf of the boys and girls of Africa.

Order from General Boards, Brethren Publishing House, Elgin, Illinois.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, December 27

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**Sunday-school Lesson, Dynamic Christian Living.**—Romans 12: 1-3, 9-21. Golden Text, Be not overcome of evil, but overcome evil with good. Romans 12: 21.

**Christian Workers, A Christian Christmas at Home.**

**B. Y. P. D., Looking Ahead—For What Shall We Pray?**

• • •

#### Gains for the Kingdom

**Five** baptized in the Center church, Ohio, Bro. J. Oscar Winger, evangelist.

**Two** baptized and two received by letter in the First church, Canton, Ohio.

**Four** baptized in the Germany Valley church, Pa., Bro. C. O. Beery, evangelist.

**Two** baptized in the West Conestoga congregation, Pa., Bro. Charles Bonsack, evangelist.

**Eleven** baptized in the Maple Grove church, Ohio, Brother and Sister B. M. Rollins, evangelists.

**Three** baptized and one received by letter in the Midland church, Mich., Bro. Walter J. Heisey, pastor.

**Fifteen** baptized in the Aughwick congregation, Pa., Brother and Sister Martin Scholten, pastor-evangelists.

**Fourteen** baptized and sixteen received by letter in the Hagerstown church, Md., Bro. John D. Ellis, evangelist, Bro. Paul M. Robinson, pastor.

**Ten** baptized, four awaiting the rite and one reclaimed in the Gatewood house, Pleasant View church, W. Va., Bro. Medford D. Neher, evangelist.

• • •

#### Personal Mention

**Bro. John B. Wieand** of Decatur, Illinois, writes that the Gish Fund book entitled Preaching From the Bible has been a big help to him in planning a long-time preaching program.

**A sister in Indiana** is deeply stirred over the way the liquor interests of her state are trying to make beer drinking appear profitable and patriotic. But all who think know that "no man ever drank lard into his tub, flour into his sack, meal into his barrel, happiness into his home, or God into his heart."

**Dr. and Mrs. Garry C. Myers** were in Elgin Dec. 13-15, primarily to serve certain city-wide interests, but the Brethren at Highland Avenue got an extra portion. Bro. Myers spoke at the morning service, and in the afternoon Dr. and Mrs. Myers discussed family life problems in one of their stimulating and helpful dialogues.

**Aunt Amanda Blough**, mother of the late Mary Speicher Shull, quietly passed to her reward Thursday evening, Dec. 11, at her home in Orange Township near Waterloo, Iowa. She is survived by her two grandchildren, Lorita and Gordon Shull, and by two step-sons. Her daughter and her step-daughter, Jennie Blough Miller, both died on the India mission field. Memorial rites for Sister Blough were conducted in the South Waterloo church on Dec. 14 by her pastor, Bro. W. H. Yoder.

### Miscellaneous Items

Revise the Gains for the Kingdom report for the Middle District church, Ohio, in the Messenger for Dec. 5 to read that two, not four, were baptized.

"We are hoping to get the congregation to live in expectancy of additions," so writes one pastor who must read rather frequently from a portion of the New Testament called The Acts of the Apostles.

**The Eby Gospel Quartet** that has sung at evangelistic meetings and given evening music programs will be able to reach churches not too far away even in spite of gas rationing. If interested write Ellis B. Eby, Syracuse, Ind.

In a church where the Messenger agent was unable to visit each member on account of ill health and gas rationing, a postal card message was sent each home urging that the subscription money be brought to church on a certain Sunday and handed to the Messenger agent.

**Anna Elizabeth**, judging from the number of orders already received, is a story of Brethren life that is going to mean pleasant and profitable reading in many Messenger homes in the next few months. If you want your copy right away, use the convenient order form on page 29 of this paper.

**Some of the shorter tracts** which are free, and which you may find useful, are as follows: The Reality of God's Presence, Help for All, Christian Baptism in the Bible, Suggestions to Young Christians, Who Crucified Christ? My Work, Friendship, A Religion of Power, the Simple Life. Order from the General Mission Board, 22 South State Street, Elgin, Illinois.

**Universal Week of Prayer** for the Church is scheduled for Jan. 3-10. A pamphlet has been issued by the Department of Evangelism, Federal Council of Churches. The Board of Christian Education and the General Ministerial Board will provide free copies of this pamphlet for all ministers who request them. Send orders to the Brethren Publishing House, 22 South State Street, Elgin, Illinois.

**Mail to Africa and India.** Any mail sent to our missionaries in Africa or India should be sent air mail if the sender wishes to have any assurance of its reaching its destination. Air mail postage to either of these fields is seventy cents for each half ounce. Thin stationery will help to keep postage weight at a minimum. Mailing addresses for missionaries on the field appear in the Gospel Messenger, last issue of alternating months. The last one was on page 31 of the November 28 Gospel Messenger. The next one will be in the January 30 issue.—Leiland S. Brubaker.

**The decision** to have a 100% Gospel Messenger club certainly does something with respect to the number of papers going into the homes of a congregation. From Pennsylvania there came a 100% Messenger club list containing 141 names, of which 113 were new subscriptions. A 100% club list from Ohio contains all new names but one! A large church in California went up from 114 to 227 under the 100% club plan. But the principal return is not necessarily in the number of papers received, but in what a congregation can gain in church interest and morale as the church paper is read.



We ask our correspondents to have patience with us as we struggle with more materials than we can handle expeditiously. We will do our best to get your materials in as soon as possible.

The Layman Tithing Foundation will send for one dollar to any committee or individual a package containing over 550 pages of pamphlets, bulletins and tabloids and also a copy of A Lad's Lunch, stewardship stories (ages 4-15) by Dr. John E. Simpson. The price is less than the cost of production. Write Layman Tithing Foundation, 740 Rush St., Chicago, Ill.

The first five thousand Granddaughter's Inglenook Cookbooks have gone like hot cakes, but do not delay your orders. We are getting ready to print another edition. It will be ten thousand this time. Meanwhile we would be glad to hear from those who have their books, and especially if they happen on any mistakes. We want the second edition to be as nearly perfect as possible.

"Our Sunday-school superintendent is a real leader," writes an Oklahoma correspondent, and then proceeds to list several appealing qualities. He concludes with a pledge which may give others an idea: "Mr. Superintendent, with the new year getting off to a good start, we, the members of the Sunday school, want to pledge you our full support and co-operation. If we can help you in any way, please call on us."

For the present do not request us to use pictures with obituaries or accounts of golden weddings. The restrictions on the use of zinc and copper are drastic and the small allowance left us must be saved to meet emergencies. For some weeks you will see a few of the pictures just referred to, but they were made before the government ruling. We are fortunate in having a good stock of fairly new cuts on hand which will serve for general illustrative purposes.

### Your Last 1942 Contribution

#### *Christian Giving and the Income Tax*

The government wisely recognizes the need for and the importance of voluntary giving. Religion, public welfare work and charitable institutions do a work which cannot be done by a government and for which voluntary giving is necessary.

Our government exempts citizens from income tax payments on as much as 15 per cent of their net incomes if given to the church and other charitable institutions. This means that a dollar given to the church does not cost the donor a dollar to make such a gift. If not given to the church a portion of it would be payable as income tax.

A tax return on 1942 incomes is required to be filed by single persons having an income of \$500 or more and married persons having a gross income of \$1,200 or more.

Contributions intended as an offset against income tax for the year 1942 need to be made before the close of Dec. 31, 1942. The work of the church represented in the Conference Budget, in the Brethren Service program, our homes for aged people, our colleges, and the local church are all worthy to be remembered by a final year-end gift by the members of the church.

GENERAL MISSION BOARD  
H. Spenser Minnich,  
Financial Secretary.

What a church of three hundred or more members can do when there is a will to pay off indebtedness is illustrated by the record of a Kansas congregation. In sixteen years the new church debt of forty thousand dollars, incurred in 1926, has been reduced to four thousand dollars, or at a rate of upwards of two thousand dollars per year. That this was done without sacrificing the regular program seems to be indicated in that meanwhile several thousands of dollars were put in other church equipment.

The National Conference of Christians and Jews, with headquarters in New York City, requests that parents and other relatives or friends of men in military service, encourage them to contact their chaplains. This conference declares that "service men should be assured by their families that the chaplains are their best friends." Numerous letters to the Director of Ministry to Brethren Boys in Service give testimony to the great help received from these religious leaders in camps and naval stations.

### *With Our Schools . . .*

#### Juniata College

Mr. E. A. Schall of the American Friends Service Committee gave an address in chapel on Wednesday morning, Nov. 11.

Dr. Calvert N. Ellis and Dr. Harold C. Binkley attended the meeting of the Middle States Association in New York Nov. 27 and 28.

Bro. William M. Beahm was on the campus on Nov. 6. He conducted the chapel service in Oller Hall and interviewed students interested in the ministry.

President Ellis has made addresses at a number of church anniversaries this fall, including Westminster and Pipe Creek, Maryland, and Altoona and Palmyra, Pennsylvania.

President Ellis attended the Philadelphia meeting of the Association of American Colleges and also in early November the meeting of the General Education Board and the Council of Boards at Elgin.

The Leadership Conference of Middle Pennsylvania, sponsored by the Board of Christian Education, held its annual dinner in the Stone church on Nov. 6. Bro. William M. Beahm was the guest speaker.

Thanksgiving vacation was eliminated this year in the accelerated program. The community Thanksgiving service was held on Wednesday evening and a special Thanksgiving dinner in the dining room on Thursday evening.

Following the visit of the Army and Navy Commission, Bro. M. R. Zigler was present on the college campus for a day conferring with those students who are interested in the Civilian Public Service camps. He also met with the Dunkard Club for an interesting conference in the evening.

The late William J. Swigart and Mrs. Swigart were honored in a memorial service in the Ardenheim church on Sunday evening, Nov. 29. A college quartet rendered two numbers and addresses were made by President Charles C. Ellis, and by Professors H. H. Nye and Paul R. Yoder. Bro. Swigart gave sixty-two years to the ministry of the church and during a large part of this time he kept his contact with the Ardenheim church.



## A Great Idea and a New Year . . .

By Levi K. Ziegler

The author of this article has been director of Camp Kane, Pennsylvania, since July 1941. Because of this position and his experiences as pastor and counselor prior to that time, he is one of those best fitted to speak of the present pacifist movement.

Civilian Public Service now has a tradition, a heritage, and also a hope. Much has happened since the program swung into action nearly two years ago. The early days were characterized by much anxiety. Everything was new; everybody was new at his job. History was in the making. Much pioneering had to be done. Selective Service and "work of national importance" were provided for by Congress in 1940. The conscientious objectors were to be cared for. The historic peace churches had had a hearing, and the verdict had been favorable. Lovers of peace sought expression through the National Service Board for Religious Objectors. It speaks for the pacifist groups to the government and the government speaks through it to the pacifist groups.

When men began to be conscripted, camps were required. They came into being, then more and more of them, until now there are seventy some camps and detached units, including service on farms, in hospitals, universities, administrative offices and in at least one school for delinquent Negro boys.

Camp directors and other personnel had to be secured; funds had to be provided by the sponsoring groups; equipment had to be secured from the government; transportation facilities had to be provided; food had to be purchased; medical and other supplies had to be obtained; forms and procedures had to be designed; policies and programs, public relations, co-ordination of effort in the units between the camp administration and the service agency had to be considered.

A great idea required many vehicles for full expression. The great idea was that many young men must be given an opportunity to give expression to a practical faith in a peaceful way of life. Civilian Public Service camps were something new under the sun even in peace time; they were impossible in a time of war. The impossible has happened. It was the faith in the validity of a great idea and the co-operation of many believing ones that did it. The government believed it could be done, and the churches believed also. They believed enough to bring realization.

From the farms, the factories, the schoolrooms, offices, stores; from the professions, trades, and the common artisanry they have come. They are skilled and unskilled, white and black, learned and illiterate; they represent over one hundred religions and cults. Over 5,000 men have come to be enrolled in Civilian Public Service camps. For food and supplies and administration, thousands of dollars have been required. In addition to furnishing finances, sponsoring groups have contributed tons and tons of food, large quantities of clothing, books, magazines, comforters, packets, and other gifts of many kinds. There is much to be thankful for. Right or wrong, the pattern has been set.

What of the future? Though not impossible, it is not likely that there will be any drastic changes in policy on the part of the government toward the conscientious objector and the Civilian Public Service camps. That will mean that the boys will continue to come. There is an interest on the part of the government in detached service such as that on dairy farms and in state hos-

### News at a Glance

Story of the setting up of C. P. S. and hopes for the future by Camp Director Ziegler.

Comparison of this year's and last year's statistics.

Columbia Unit visits camps at Christmas.

Twelve detached service projects utilize 587 C. P. S. men.

New projects include milk testing, mental hospital service, and Japanese Relocation work.

Assistant directors are assigned to camps.

Adding machine needed at Marienville.

Camp Marienville acknowledges donated foods.

Selective Service defers farmers and high school students in their last semester.

pitals. That means that the boys will be able to be self-sustaining, thus lightening the financial load and at the same time fulfilling their desire to be of the greatest service.

One immediate need is to institute a program of visitation among the detached service units scattered here and there. They feel detached and need to be made to feel that they belong and that their service is appreciated.

Another immediate need is the establishment of one induction camp for each administrative agency where it shall be understood enrollees shall stay for only ninety days and then be transferred permanently to service for the duration, except that upon good reason there may be transfers from one project to another also.

The Civilian Public Service movement has had the constant inspiration of men of great faith. Such men carry it forward now. Their hope is that the camp experience shall be for the boys not a time and place of waiting between induction and discharge, but a place and time for strengthening their pacifist faith, for strengthening the very muscles of their souls. There are, of course, in the camps political pacifists, philosophical pacifists, humanitarian pacifists, mere passive pacifists, conscientious objectors who are not pacifists at all, as well as the sincere religious pacifists. We shall hear tomorrow from these sincere conscientious objectors. They have a desire to help rehabilitate the homeless and helpless, and we need to give them a chance in the reconstruction program.

There is an earnest desire in the heart of many of us that when we speak of the church doing this job we could mean the whole church—the whole Church of the Brethren behind her own program.

People frequently come to visit camp who say, "Why is there not more publicity about this program?" They do not know that some of the boys pay out of their own pocket \$35.00 a month for their maintenance as long as they have any money, clothe themselves, and work without pay. They do not know that a camp of 150 men costs about \$3,500 a month.

One of our needs is to tell the facts to our people. The facts clearly and fairly presented cannot do any harm and will do a lot of good.

What will the new year bring to us? We do not know. I am sure we dare not turn back. Faith and courage, sacrifice and sharing dare not die. If they die the church had just as well be dead. I am sure also that we need to pray with personal comprehension and commitment the prayer Jesus taught us, "Thy kingdom come."



Thy will be done in earth as it is in heaven." We need to hear his clear, compelling call to us all, "Follow me." He goes on before us.

### The Past Year in C. P. S.

Dec. 1, 1941 Dec. 3, 1942

Approved Camps .....	22	75
Men in C. P. S. ....	1,471	5,287

The men in the Columbia unit will spend most of their Christmas vacation visiting camps, giving a picture of the course of study at Columbia and thereby stimulating interest in postwar relief and reconstruction and giving specific suggestions on outline and bibliography for courses to be conducted in camp. They will also be able to give interesting information on politics, economics, etc., of the countries which they are especially studying.

### Detached Service Grows

The percentage of men on detached service and special projects has jumped from 6.6 to 11.4 in a little more than a month. Out of 5,125 men in Civilian Public Service as of Nov. 19, 587 were either in or being selected for new approved special projects. Distribution of the men in the various projects was as follows:

Academic Research (Columbia) .....	15
Administrative Offices .....	25
Dairy Farming .....	38
Dairy Testers .....	3
Forestry Research .....	7
Hookworm Control .....	21
Hospitals, General .....	62
Hospitals, Mental .....	300
Dept. of Interior Detached Service .....	2
National Research Council (guinea pigs) .....	67
Puerto Rico .....	11
War Relocation Authority .....	1

### New Projects

At the present time, three Civilian Public Service men have been placed on detached service as qualified milk testers. Some supplementary training is being given at Rutgers University, New Brunswick, N. J. There is some probability that additional men will be needed in other states.

Twenty-five- and ten-man units are being sent to state mental hospitals in Norwich, Connecticut and Columbus, Ohio, respectively. These two hospitals are administrated by the Brethren Service Committee. Men in the units will work as orderlies, etc., to relieve understaffed conditions. The superintendent of one of the hospitals opened recently wrote that at one time he had had working for him approximately 500 theological students for varying training periods. He made the statement that he had always been very much interested in the possible contributions that the clergy could make in the prevention and treatment of mental disorder, and that he firmly believes that these young men, having firm religious convictions, will be making a real contribution in psychiatry.

The detached service section reports progress in working with the War Relocation Authority for service in Japanese internment centers. One man, Emil Sekerak,

is already in a relocation center in Utah, and others will probably be selected after individual requests from relocation center directors, rather than in large units.

### Assistant Directors' Training School Ends

The training school for assistant directors is now a thing of the past and the men attending it are functioning in the following positions in Civilian Public Service camps.

Camp Lagro, Galen Stinebaugh, Assistant Director.
Camp Magnolia, Jarrott Harkey, Assistant Director.
Camp Magnolia, Edgar Grater, Assistant Director.
Camp Cascade Locks, George Brown, Assistant Director.
Camp Lyndhurst, Paul Keller, Assistant Director.
Camp Walhalla, Milo Yoder, Assistant Director.
Camp Santa Barbara, Bob Sollenberger, Assistant Director.
Camp Wellston, Graham Hodges, Director.
Camp Wellston, Bill Cline, Assistant Director.
Camp Marienville, Ercell Lynn, Assistant Director.
Camp Waldport, Dick Mills, Director.

During the month-long course the men studied through lectures and discussion groups the historical background and philosophy of C. P. S. group leadership and individual problems of discipline, paroles, appeals and classification, rights, privileges and duties of assignees, as well as routine problems of camp management.

### Adding Machine Wanted

Wanted: One adding machine for use at Camp No. 48, Marienville, Pa. Would be glad to rent, borrow or purchase. Write Director Loren Bowman, Civilian Public Service Camp, Marienville, Pa.

### To Eastern, Southern and Western Pennsylvania

Approximately twenty-three tons of food have been received at Camp Marienville. Eastern Pennsylvania sent a load on October 6 and another on October 21. On November 10 Western Pennsylvania sent a large load. Southern and Eastern Pennsylvania joined together in sending us the last large load, which arrived November 20. The administration and sixty-two campers want to thank all those that co-operated in the donating of foods for our camp. The united spirit manifested through the gifts received is an encouragement to the campers and shows a definite concern for the C. P. S. program.—S. Loren Bowman, Director Camp Marienville.

### Deferment for Farmers and Students

New Selective Service instructions to local boards include: 1. Defer farm workers from 18 to 45 who are necessary to and regularly engaged in war-essential agriculture by creating two new classifications, II-C for those without dependents and III-C for those with dependents. Deferred farm workers who seek to move from a "necessary" farm to a non-necessary farm or an industrial job must first get a decision from their local boards that the move "is in the best interest of the war effort." This provision does not include a registrant "who is seasonally or temporarily engaged, or is engaged on a part-time basis, in an agricultural occupation or agricultural endeavor," local boards have been informed.

2. Defer high school students in the 18-19 age group for the balance of the school year if the student requests it and if they are in the last half of the school year. Request for such postponement must be made in writing.



## Another Home Mission Project Makes Good

By Lois Benton Smith, Pampa, Texas

Many years ago Brethren families began moving into the Panhandle of Texas, and in the course of time a working congregation was established. On July 21, 1894, the church was organized and since that time many faithful workers have labored here.

The chief economic resources of the territory are wheat, cattle and oil. The Panhandle of Texas is almost as large as the state of Ohio, and the Brethren in this territory have always been more or less scattered. With the discovery of oil in 1925 the village of Pampa became a thriving community and has now grown to a city of 15,000 people.

Up to that time the Brethren had held their services in various localities, chiefly around Miami and Laketon. In 1928, however, the work was shifted to Pampa, and for a number of years Sunday school and church were conducted in a remodeled dwelling house. In 1937, under the leadership of Bro. S. E. Thompson, a new church house in the heart of the city was erected and dedicated. In 1938 Bro. Thompson moved to Kansas and for almost a year the church was without a regular pastor.

During the summer of 1939 Bro. Homer Kiracofe, then a student at Bethany, spent three months in the congregation. During the same year the church appealed to the General Mission Board for help in securing a full-time pastor. In response to that call the Board appropriated \$600 in partial support of the project for the first year. Bro. Russell G. West of Virginia was secured as pastor, taking up his work on Sept. 1, 1939.

With the coming of Bro. West the church requested that the congregation be completely reorganized in harmony with the general practices of the brotherhood. Following the reorganization the newly formed boards and committees began their work in earnest.

The new finance board found itself after the purchase of a suitable parsonage with a total indebtedness of \$6,400, the problem of supporting a pastor with a family of six, no system of raising money and ninety-one cents

in the treasury. They found also that the total giving of the congregation for 1938-39 was only \$498.18, with \$185 of this having been raised by special solicitations. After studying the various methods of church finance the board was unanimous in adopting proportionate giving. At a special council meeting the church approved the plans of the board, and each family dedicated to the Lord a definite portion of its income.

As a direct result of this system the giving of the congregation jumped to \$2,548.49 the first year, to \$2,940.41 the second year, and to \$4,255.23 the third year (1941-42). Since we have 100 members that brings our average giving per member to \$42.55. In the three years our indebtedness has been reduced from \$6,400 to \$2,316.29, and our church enters the church year of 1942-43 a self-supporting congregation.

In these three years of concentration on our local program we have tried to remain a vital part of the brotherhood. While our giving last year to missions, both district and general, was only \$110.04, and to Brethren Service only \$253.83, it is the set policy of our church to give a larger portion of its budget each year to the work of the brotherhood.

From a spiritual standpoint we believe our church has continued to grow in keeping with its financial attainments. Each year a substantial group has been added to our membership. The Brethren, people, though little known in Texas, hold a place of honor and esteem in this community. Our pastor has worked consistently with all religious, civic and educational movements of our city, and was selected this fall by the churches of Pampa to teach Bible in the high school.

This is not an attempt to give a complete history of the Church of the Brethren on the plains of Texas. Besides many other faithful workers who have labored in this territory and whose names are not mentioned in this article, we also have another thriving congregation at Waka in the Panhandle of Texas, about fifty miles to the north. This congregation has been organized since 1915.

I want to thank the General Mission Board and the

Congregation, Pampa, Texas







Parsonage, Pampa, Texas

entire brotherhood for the help extended us in the time of need. We trust that the story of the Pampa congregation in future years may justify the investments you have made.

### Activities in the Cannon Branch Church

By Crystal D. Wakeman, Manassas, Va.

During the first two weeks of July a daily vacation Bible school was held, conducted by local teachers and supervised by Miss Saunders, the county teacher of weekday religious education. On Aug. 12-14 the conference of the Eastern District of Virginia was held in our church. In spite of gas and tire shortages, it was well attended, most of the churches being represented. We co-operated with the near-by Nokesville and Valley churches in a training school from Aug. 16 to 23, held in the Nokesville church. Four classes were conducted, the teachers being our pastor, Bro. Paul Swigart, Mrs. Swigart, Bro. Olden Mitchell, pastor at Nokesville, and Mrs. Mitchell. Bro. William Beahm gave a series of doctrinal sermons in connection with the school. The first Sunday of September we met in our quarterly council under the leadership of our elder, E. E. Blough, after enjoying a lunch and social hour together following the morning service. The Sunday-school officers were elected. Bro. Walter Sadd was retained as general superintendent and Crystal Wakeman as children's department superintendent.

The men's group of the church constructed an outdoor sanctuary on the church grounds. Two expert stonemasons in the group constructed a stone altar; at another part of the grounds they built a stone fireplace for a social center. The entire group met one night and made enough cedar benches to seat the congregation. These can be used at either the sanctuary or social center. They initiated the fireplace that night with a wiener roast after their work was done. Much inspiration as well as much pleasure has been received from the numerous meetings in these centers in the shadow of the church.

The women's group meets regularly each month. Three comforters have been made and two packets sent to Camp Lyndhurst. The group is making aprons for Christmas and selling them through a Manassas store. It also had a food sale in town the last of October and sold homemade pies, cakes, cookies, preserves, etc., all donated by members. Another food and white sale will be put on near Christmas.

Contributions are being made regularly for peace and relief. We more than reached our quota for the past

year. In addition foodstuffs, including fresh and canned fruits and vegetables, chickens and four shoats have been sent to Lyndhurst on the truck that has been going from our district regularly since July. Twenty-one gallons of apple butter also were made for the camp.

The young people are using the unit method of study in their group. To eliminate unnecessary car driving the committees remain at church one Sunday each month and have their lunch together, followed by an hour of social activities and an hour of committee work, closing with a worship service. Four members were at Camp Bethel and several participated in week-end work camps at three different times throughout the summer. Also a group attended the retreat for cabinet members at Bridgewater.

Six new stained glass windows have been placed in the church to match the two already on each side of the altar. They were given by the children and grandchildren of the founders of our church in memory of the latter. On the third Sunday of September we had a very impressive dedication service for these windows, led by our pastor, at which time also the Sunday-school officers for the coming year were consecrated.

Bro. Homer Miller conducted a week's meetings from Oct. 4 to 11, giving us inspirational gospel sermons. One young woman, a wife and mother of four small children, united with the church. The yearly love feast was held Sunday evening, Oct. 25.

### Program of Advance in Southeastern Region

By A. Stauffer Curry, Bridgewater, Va.

At the 1939 Southeastern regional conference held in Hagerstown a committee on advance was appointed to carry out, as later proved to be the case, a very significant piece of work. For two years the committee studied the programs of advance of the other leading denominations and in July 1941 published *The Program of Advance in Christian Education*. Through the co-operation of district boards of Christian education this pamphlet was circulated to every church and Sunday school in the Southeastern Region.

Last winter the committee sponsored two counseling conferences for district boards of Christian education at Roanoke and Hagerstown. For a full day members of district boards evaluated their current programs and made plans for future activities in promotion of the advance. Last spring the committee decided to promote a dual emphasis during 1942-43: (1) promotion of Brethren

Church House, Pampa, Texas





Service and (2) promotion of attendance at our regular services.

#### Attendance Promotion Needed

An analysis of the latest available annual attendance figures for our church school services disclosed that only 43% of our total church membership is in services on an average Sunday morning in the Southeastern Region. An analysis of attendance by districts disclosed the following average attendance: North and South Carolina, 38%; Florida and Georgia, 70%; Eastern Maryland, 48%; Middle Maryland, 48%; Western Maryland, 35%; Tennessee, 37%; Eastern Virginia, 30%; Second Virginia, 43%; First Virginia, 44%; Northern Virginia, 39%; Southern Virginia, 38%; First West Virginia, 54%; and Second West Virginia, 50%. These figures, plus the facts that less than half the people of our country belong to a church, that forty-two million young people under twenty-five years of age in our country are not enrolled in any Sunday school, and that seventeen million American school children are without religious instruction prompted the committee to emphasize the need for attendance promotion.

On the basis of their intensive study the committee decided to set as the goal, a 70% increase in attendance during 1942-43. Can 100 regular members bring at least seventy new persons to Sunday school and church?

#### Plans for Recording Attendance

To generate more interest in enlarging attendance a system of recording attendance and publicizing the figures has been developed by the committee. The system has several distinct phases including the making of attendance graphs for each local church, reporting of attendance to the district director of advance, and the issuing of comparative monthly summary reports by each district to the local churches in the district. The whole plan is set forth in short mimeographed manuals, which are issued to each local superintendent and minister. Included in this manual are the above analyses of attendance in the region plus a series of suggestions for enlarging attendance. Entitled *Increasing Enrollment and Enlarging Attendance* it has on the cover page the emblem of the United Christian Education Advance.

Large and attractive *attendance graphs* with the caption, *Watch our Attendance Grow*, are also issued to each local Sunday school. These are to be posted in the vestibule or other prominent place with colored lines to represent enrollment and attendance in the Sunday school, church services, and youth meetings. Solid lines should be used to represent attendance and broken lines to represent enrollment. The superintendent is to call attention to this graph from week to week. If possible, attractive posters will be issued quarterly to each Sunday school. These are designed to focus the attention of members on the attendance campaign. To make the promotion constant *monthly letters* stressing the use of specific promotional means will be issued from the regional office to local ministers and superintendents.

To record attendance adequately *report cards* of post-card size for mailing have been prepared. These are filled in monthly and sent to the district director of advance (usually the fieldman, secretary of the board of Christian education, or other designated person), who in turn issues a monthly *summary attendance* report to each local church. These in turn are used to interpret the total picture of attendance in the district and should also find space on the bulletin board or wall. At the end of the year it will be possible to ascertain the upward or downward trend of attendance in a given district.

This program of advance began October 1, 1942, and will continue in effect for at least a year. District boards of Christian education of the Southeastern Region are co-operating in financing the plan. The plan is looked on as a great co-operative effort in bringing more people under the saving influence of the Christian church.

#### ADULT DISCUSSION OUTLINE

##### School of Missions

Sunday, January 10

Note: See Outline for January 3 for texts and general suggestions.

#### I. Course Number I. Latin America.

Chapters III and IV, *On This Foundation*, by Rycroft.

Also see the following articles on Brethren Work in Mexico:

Shirtless Missionaries, page 15, Aug. 22, 1942, issue of the Gospel Messenger.

Goodwill Projects in Mexico, page 12, Oct. 31, 1942, issue of the Gospel Messenger.

Down Mexico Way, pages 4 and 5, Oct. 10, 1942, issue of Our Young People.

#### II. Course Number II. History and Doctrine of the Church.

Chapters III, IV, and V, *Story of Our Church*, by Miller.

Note—Urge each member of the class to read before class the textbook and reference material. Use the class period for discussion of its meaning for the church today.

## Correspondence . . .

#### Women's Work in Northern California

The women of the Northern District of California met in convention Oct. 10 in the Modesto Church of the Brethren. Our women's work president, Mrs. Nelle Flickinger, presided. A prelude was played by Mrs. Grace Hamilton; Mrs. Paul Studebaker lead the congregational singing; prayer was offered by Mrs. Andrew Blickenstaff.

There was a roll call of the churches and the local presidents introduced themselves and their delegates.

The financial report showed that the treasurer had received \$1,031.07 during the year and had a balance of \$97.24. A budget of \$1,155 for the year was adopted. An offering which amounted to \$120.20 was lifted.

The new officers elected were Mrs. Iva King, vice-president; Mrs. Merle Wine, director of peace, temperance and welfare; Mrs. Marie Rupel, director of home builders. The nomination committee will be Mrs. Wilbur Liskey and Mrs. Paul Daugherty. The second circuit will serve as program committee for the 1943 district meeting. Mrs. Earl Shryer will serve as the district memorialist and Mrs. Frank Bowers will serve as the district historian for three years.

Welcome was extended to the new pastors' wives. Greetings were extended to visitors from other districts.

Mrs. Ethel Bowser gave a splendid report of the response in giving aid to the C. P. S. camps; a number of kits, comforters and a sum of money have been sent in. Each church will send in a large box of cookies some time during the year.

Mrs. Ina Martin reviewed the work done by Martha Shick, which has grown from a small beginning. She



is now spending all of her time in the three Chinese missions at Sacramento. A letter was read from the Chinese pastor of the Church of Christ, Rev. W. S. Kwok, who expressed his appreciation for her work and his desire that she might continue teaching at their mission. A motion was made and accepted that Miss Shick be returned to her work in the missions.

A memorial service was conducted by Mrs. Edna Shryer. At the close of the service a large basket of flowers were presented in Memory of the past members. Mrs. Liskey then sang, I Am Satisfied With Jesus.

Then the following program was presented: Special Music, by the North Sacramento church; Devotions, by Martha Shick; Greetings, by Edith Bohn; Response, by Mrs. Alma Smith; Solo, by Mrs. Jack McCray; Special Music, by the Oakland church; Address, by Mrs. Hazel Landis; Duet, by two from the Waterford church; Closing Prayer, by Mrs. Nelle Flickinger.

#### Men and Women's Banquet

The first banquet sponsored by the men's and women's groups was held in the dining room of the Modesto church on Oct. 10, 1942. There were two hundred present. The tables were skillfully and artistically decorated by Mrs. Yearout. A fine dinner was prepared and served by the ladies of the Modesto church. Bro. C. H. Cameron, Waterford, served in a pleasing way as toastmaster. The program included special music, greetings and responses, and an address, Stewardship in All of Life, by Arthur Wallace, pastor of the First Methodist church, Modesto.

Strathmore, Calif.

Mrs. Alice B. Macomber.

#### Women's Meeting of Western Pennsylvania

The women of Western Pennsylvania met at the time of district meeting which was held Oct. 28 and 29 in the Somerset Church of the Brethren. The attendance was fine.

The vice-president, Mrs. Ruth Statler, presided during the opening. Devotions were led by Mrs. Nevin Zuck of Uniontown. The business session followed with the district president, Mrs. George Wright, presiding. At this time the following officers were elected, each for three years: vice-president, Mrs. L. H. Brumbaugh;

home builders director, Mrs. Roy Forney; Bible class director, Mrs. Nevin Zuck. The various reports were given, including the treasurer's report, which showed that \$724.89 was given to the national project, \$324.23 to district missions, and \$211.37 to the Old Folks' Home. An offering of \$33.27 was lifted for Brethren Service.

It was reported that in September four and one-half tons of food were collected from the various churches of Western Pennsylvania and taken to Camp Kane. Mrs. Donald Snider, wife of our regional director, who was at Kane when the truck arrived, told us how much the boys appreciated it.

Following the business session a Bible reading contest was conducted by Mrs. J. M. Geary. The following contestants participated: Mrs. Neva Blough of Hooversville, who read from Luke 19; Mrs. Pearl Eicher of the Mt. Joy church, who read from Matt. 10; Mrs. Emma Shope of Greensburg, who read from Luke 16; Mrs. William Weaver of the Berkey church, who read from John 15; Mrs. Clara Ott of the Rummel church, who read Psalm 34. Mrs. Ott was the winner of the silver medal.

We were very sorry to hear of the extended illness of Sister M. J. Brougher. To show our gratitude for the years of faithful service she has rendered to district women's work, we decided to present her with a housecoat.

A memorial service was held for the following women who had so faithfully served in their local groups: Mrs. Parks, Mrs. Samuel Lambert, Mrs. Forbes, Mrs. Annie Rummel, Mrs. Edward Calmyer, and Mrs. Paul Trexel.

The closing was in charge of Mrs. Wilbur Neff of Pittsburgh.

Hollsopple, Pa.

Mrs. J. M. Geary,  
Assistant Secretary.

#### Cedar Church, Middle Iowa

On June 1, the Cedar church house was destroyed by fire. Work on the new building was begun on August 11 and completed October 20, at an approximate cost of \$5,200. It has an auditorium 24 x 46 feet with a vestibule 9 x 11 feet, and a basement under the entire structure. Outside of the carpenter's and plumber's contracts, the work was done by the volunteer help of the members and friendly neighbors. Without solicitation, \$550 was given by friends outside of the church and many hours of labor were donated.

On Sunday, October 25, the new house of worship was dedicated free of debt by appropriate all-day services. Elder James H. Elrod of McPherson, Kansas, gave the dedicatory sermon at the 11 o'clock service, his subject The Christian's Mission in the World. He spoke again in the evening on The Ministry of Reconciliation. At the 10 o'clock service, Elder U. H. Hoeffle of the Garrison church gave the sermon on the subject of My Church; at the 2 o'clock service, Elder H. L. Ruthrauff of the Cedar Rapids church spoke on Christ Through the Church. These splendid addresses were accompanied by appropriate readings by members of the local church and musical selections by the local and Cedar Rapids churches. Elder Paul





Wingerd of the local church and the pastors of the three Clarence churches conducted the devotionals.

The churches of the eastern section of Middle Iowa were all represented except one. Folks attended from Waterloo, Iowa, and Lanark and Moline, Illinois.

The Cedar church is the oldest congregation of the Brethren in Middle Iowa and the second oldest in the state, being organized in 1852. The first house of worship was located four miles west of Tipton. After the separation in 1883, the conservative branch, by far the larger, moved to its present location six and one-half miles southwest of Clarence. During the years since the following have been resident ministers: B. F. Miller, J. E. Keller, Joseph Long, J. N. Shick, J. D. Meyers, W. H. Hood and J. E. Morphew. The late John Zuck was the elder from 1886 to 1935. Elders Paul Wingerd and U. J. Fike are the ministers at present, the latter being the presiding elder. The Cedar congregation, though few in numbers, is an active missionary church. Her larger project is the support of Sister Mary Dadisman on the Africa field to the extent of \$200 annually. A missionary offering of \$76.55 was lifted at the dedicatory service. In addition, \$20.00 was given to the Brethren Service work.

The pulpit furniture was donated as a fitting memorial to Elder and Sister John Zuck for their long and faithful ministry to this church. The clock was donated in memory of Sister Annie Garner.

Clarence, Iowa.

U. J. Fike.

#### From Western Montana

Western Montana is very small from the standpoint of the Church of the Brethren. Indeed, the whole state is not large from that standpoint. The Rocky Mountains divide what is known as eastern and western Montana. I do not know the exact number of congregations east of the mountains, but there are not more than four or five and they belong to the district of North Dakota from a church standpoint. On the western side of the mountains there is but one church, Whitefish, and it belongs to the district of Idaho. We are about one hundred miles south of it, at Ronan.

Because of our age and the crooked mountain roads we cannot attend church at Whitefish. So we are really nonresident members. For the same reasons we are not qualified to give the church news, but we would like to say we are still here enjoying fair health, the weekly visits of the Gospel Messenger and also the nonresident literature.

Ronan, Mont.

Samuel Bowser.

#### William L. Desenberg

Elder William L. Desenberg, the son of William and Sarah Cassel Desenberg, was born in Orange Township, Ashland County, Ohio, Jan. 25, 1856, and died suddenly the evening of Nov. 11, 1942. He spent his entire life in Ashland County. On Sept. 21, 1882, he was united in marriage to Miss Anna Myers. To this union were born two children, one of whom died in infancy; the other, a son, Edward, survives.

Bro. Desenberg attended Ashland College and also took work at Juniata and North Manchester colleges. He taught school for a number of years. About fifty-five years ago he entered the ministry and began to preach in the Maple Grove church, which he served as pastor for thirty-three years, with the exception of

about five years spent in evangelistic work. About twenty-eight years ago he helped to organize the First Church of the Brethren in Ashland and was active in promoting the work there. About fifteen years ago he helped to start the church in Mansfield and served as supply pastor there for several years. He retired from active pastoral work about fourteen years ago. From then until a few weeks before his death he did much supply work in the churches of the district and officiated at many funerals and weddings.

Brother and Sister Desenberg celebrated their sixtieth wedding anniversary Sept. 21. On Sunday they attended church, and enjoyed a family dinner at the country home of their son. On Monday they observed open house, when many friends called to express congratulations.

He was a regular attendant at the church services. The last service he attended was the note-burning service at the Third Street church, which marked the payment of all indebtedness on the church building which he had helped to build and in which he took much delight.

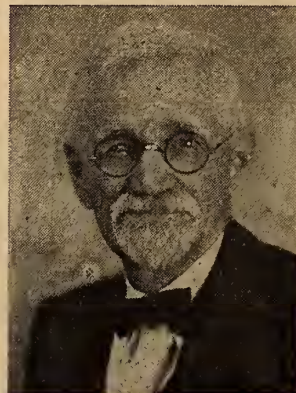
The funeral services were largely attended. He was laid to rest in the Ashland cemetery.

Ashland, Ohio.

J. C. Inman.

#### Elder James A. Flory

James A. Flory, son of David A. and Sarah Heffley Flory, was born Dec. 28, 1851, near Logansport, Ind. He died in Elgin, Ill., Oct. 25, 1942, lacking only two months and three days of being ninety-one years of age.



In early manhood he went to Colorado and shortly afterward to Fillmore County, Nebr., where he became a pioneer settler, farmer, carpenter, promoter of community enterprises, and minister in the Bethel church. He was a charter member of this church and served it many years in various official capacities.

In 1876 he was married to Elizabeth Adams of Logansport, Ind., to which union were born five sons and one daughter: Arthur D., now of Glendale, Calif., William E. of La Verne, Calif., Charles W. of Shickley, Nebr., James Monroe, who died in infancy, Raymond C., now of Grants Pass, Oregon, formerly missionary in China, and Mary B. (Mrs. S. C. Miller), of Elgin, Ill. Other near surviving relatives are one brother, sixteen grandchildren and seventeen great-grandchildren.

In 1920 the mother of his children was taken by death. A second marriage in 1922 to Mrs. William Hughes of Shickley, Nebr., was broken by the wife's death ten years later. The last ten years of his life he made his home most of the time with the daughter, mentioned above.

For about twelve years he lived at McPherson, Kansas, where he found great satisfaction in the college associations there. His hungry mind was interested in everything. He was not content to be a mere spectator and, though in his sixties, enrolled as a student in some of the college courses. He was a friend of youth and his



broad sympathies with all phases of life made him perfectly at home with the younger students.

He believed in progress and the supreme worth of human personality. He was of course distressed by the conditions in our war-torn world, but nothing could dampen his conviction that God is at the helm of the universe and that his cause must ultimately triumph. His spirit of good cheer was a tonic to all who came in contact with him.

The Nebraska Signal says truly: "Keeness of observation, genuine interest in people, devotion to family and church and an indulged liking for reading and travel were some of the characteristics that made his life one of more than ordinary fullness."

In the Elgin congregation where his place was seldom vacant even when he could hear but little, none will miss him more than his intimate comrade, so like him in temperament, Bro. William Beery, his junior by a few months only.

Final rites were held in Elgin Sunday afternoon, the day of his passing, and on Tuesday following at the Bethel church, Nebr., where interment was made.

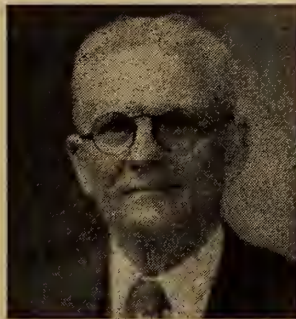
October, the month of maturity, was a good time for this faithful patriarch to be gathered into God's garner, "like as a shock of corn."

Elgin, Ill.

Edward Frantz.

### Elder S. W. Funk

Elder Samuel William Funk, son of Isaac and Mary Funk, was born in Poweshiek County, Iowa, on Dec. 25, 1867, and died as the result of an accident on Nov. 6, 1942, in San Simon, Ariz., aged 74 years, 10 months, and 11 days. In 1882 he was married to Hettie Gibbel of Hemet. To this union were born three children: Mable, now Mrs. A. B. Hulsey of San Simon, Ariz.; Esther, a teacher in the schools of Huntington Beach, Calif.; and an infant son who died at eleven months of age. The mother of these children died on Oct. 11, 1903.



Bro. Funk's marriage to Sister C. Tempie Sauble of Maryland took place in Chicago on Oct. 11, 1905. To this union were born two sons: Paul of Whittier, Calif., who teaches in the Los Angeles schools, and Isaac, a teacher in Chaffey High School at Ontario, Calif. These four children, with the wife of Brother Funk and two grandchildren, Miriam and Robert Isaac, survive. Elder Funk came from a family of four sisters and two brothers, of whom two sisters remain: Mrs. Ida Pierson of Glendora, Calif., and Mrs. Etta McCoy of Albia, Iowa.

The early education of Bro. Funk was in the elementary schools of Iowa and the Albia Academy. He then attended Mount Morris Academy in Illinois, and later McPherson College in Kansas. For awhile he worked in a publishing house in Chicago. He then came to California in 1889 where he located at Charter Oak. This remained the home place for the rest of his life. Here he raised produce and berries, set out orange trees and served as passenger agent for the Southern Pacific. He always had an inventive mind and when he died had many inventions to his credit.

Elder Funk was called to the ministry in the Covina Church of the Brethren, Jan. 1, 1898, on the same day as Elder Wm. M. Platt. He at once became active in conducting services in the Channing Street mission in Los Angeles and then in the Santa Ana mission, which had but one member when he went there. He was a good organizer and church worker, preaching with the strength of his convictions the fundamental teachings of the Master. He held many revival meetings among the congregations in California and Arizona, always with a number of conversions and accessions to the church. For twelve years in the Glendora church he regularly taught in the Sunday school and preached with fine success. Then for about five years he worked with Bro. George Chamberlen in the Covina church.

In addition to his spiritual labors and business duties, Brother Funk was also active in civic life, for he served as school director for the Charter Oak elementary school and Covina Union High School. He was also a trustee of La Verne College for some time, giving generously of his time to act as field representative for students and funds. Mr. Funk was also the official postmaster at Charter Oak for about twenty-five years. He became trustee for a mutual oil drilling project in Arizona.

The fine heritage Bro. Funk left his family is well expressed in an excerpt from one of the letters written home when affairs seemed quite discouraging: "I do not worry about anything or fret or doubt, but simply trust the Lord with all my heart and then commit all to him; I know that all will be well and to the glory of his name." Thus a loving and devoted husband and father, a man mourned by many friends for his inspirational life, went home to be with his beloved Master.

The funeral services took place at the Covina Church of the Brethren with Brethren Galen Walker and A. D. Sollenberger of Glendora officiating. The body was interred in the Oakdale cemetery.

Huntington Beach, Calif.

Esther Funk.

### Ira Kreider

Ira Kreider was born in Whitley County, Ind., July 29, 1871, and departed this life Oct. 20, 1942, at the age of 71 years, 2 months and 21 days. He had been in declining health for the past four years, but was bedfast for only one week, having suffered three strokes, the last of which resulted in his death.

On Sept. 22, 1895, he was united in marriage to Mettie E. Klutz, who preceded him in death about five years ago. Surviving are a daughter—Mrs. L. D. Schnepf, four grandchildren—Lowell, Charles, Stanley, and Mary Lou, one great-granddaughter, three brothers—David of Plymouth, Perry and Tobias of Whitley County, and two sisters—Mrs. Callie Parrott of Whitley County and Mrs. William Wilson of Huntington.

Bro. Kreider with his companion united with the Church of the Brethren on July 15, 1900. Four years later he was elected to the ministry. On March 13, 1913, he was ordained to the eldership of the church and served in that capacity until his death. He served a number of churches in Middle Indiana.

He was much devoted to his church and lived a consistent and faithful life of service. He was never too busy to give his time and himself willingly to further the interests of the church. He was always concerned about the progress and the welfare of the church, which meant so much to his happiness.



Funeral services held in the West Manchester Church of the Brethren near North Manchester, Ind., by Elder Charles Oberlin, assisted by the undersigned. Interment was in the Pleasant Hill cemetery.

North Manchester, Ind.

T. G. Weaver.

### Fifty Golden Years

Brother and Sister Geary Carey celebrated their golden wedding on Tuesday evening, Oct. 13. The immediate family and a few friends were present. They received other relatives and friends at open house Sunday afternoon, Oct. 11.

Emma Coy and Geary Carey were united in marriage Oct. 13, 1892, by J. B. Patterson of Scotland, Pa. The day following they went to housekeeping in the home where they still reside, located near the foot of the South Mountain, four miles south of Shippensburg, Pa. They have one child, Lawrence, who, with his family, is an active member of the Ridge church.

But this home has not always been a Christian home. The son and his family had united with the Ridge church in the summer of 1934. Through their earnest prayers and entreaties the parents followed in June 1935, being baptized by Bro. Jesse D. Reber, who was at that time pastor of the Ridge and Shippensburg churches. Their Christian home has been an example and inspiration to all who know them and while they are not permitted to be present often for services because of the lack of transportation, yet they often have the prayer service in their home, and how they do enjoy having their neighbors and the church people come in for prayer!

May the heavenly Father be very gracious to Brother and Sister Carey in their declining years and may they lean hard on his strong arm until they reach the end of life's journey.

Shippensburg, Pa.

Mrs. John Booz.

### Passing of Enos E. Overholser

Enos E. Overholser, son of Martin and Elizabeth Overholser, was born in Dayton, Ohio, June 19, 1870, and died in Norfolk, Va., on Sept. 13, 1942.

Our Miami church and the entire community were grieved at the passing of Bro. Overholser. He was a deacon and the mainstay of our church, as well as being a friend and "dad" to all who knew him.

He did a big part of the work in building our church in 1937 and again in remodeling and enlarging it in 1938, after giving part of the land for the church site.

Surviving are his wife, Pearl Harris, whom he married in 1893; three children: O. H. of Miami, Fla., D. E. of West Palm Beach, Fla., Mrs. Esther Klinger of Chicago, Ill., and ten grandchildren.

Bro. Overholser joined the Church of the Brethren in 1917 and had been an active member, doing everything he felt was for the good of the Lord's work—giving time and substance. He came to Florida in 1925 and spent the time in West Palm Beach, Okeechobee, and Miami, doing contracting and building.

On Sept. 20, 1942, memorial services were conducted in the Miami church by the writer, his pastor, assisted by Bro. A. D. Crist of Tampa, Fla., and Rev. Johnston, pastor of the neighboring Baptist church.

Miami, Fla.

Simon Richardson.

### Franklin E. Poister

Franklin Emerson Poister, son of Charles and Anna Poister, was born July 12, 1881, at Jones Mill, Pa., and passed away Oct. 28, 1942, at his home in Morrill.

At the age of two he moved with his parents to Abilene, Kansas, where he got his early schooling. When he was fifteen years of age, the family moved to Morrill. For a number of years he worked in his father's flour mill and in his spare time did much studying and reading, pursuing especially the study of engineering. In 1907 he went to Madison, Wis., where he was employed in the engineering department of an electrical company. He was

there only a few months when he was called back to Morrill by the illness of his father.

On March 24, 1909, he was united in marriage to Mary E. Landes. To this union were born two children, Margaret Sink of Flora, Ind., and Luella of the home. For three years he and his wife lived in Hartman, Colo., where he was engineer in the Denver Alfalfa Milling Company. The remainder of his life was spent in Morrill.

In April of 1943 he would have served twenty-five years as city clerk and superintendent of utilities of the city of Morrill. In his many years of public work he has won many friends, many of whom have come to him for counsel and advice.

Bro. Poister has been a faithful member of the Morrill Church of the Brethren for about forty-five years; for many years he and his wife have served the church as deacons. He has always been true to the ideals and convictions of the church and has given his best that the church might progress.

He leaves his wife, two daughters, one sister, one brother, a stepmother and many other relatives.

Funeral services were held at the Morrill Church of the Brethren on Oct. 30, 1942. Bro. A. Sawyer conducted the services, assisted by Rev. J. D. Kemper and Rev. Ward Nance. Burial was in the Morrill cemetery.

Hamlin, Kansas.

A. Sawyer.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barnhart-Senasee.**—Robert F. Barnhart of Delphi, Ind., and Ruth J. Senasee of Lafayette, Ind., Dec. 6, 1942, at the home of the bride, by the undersigned.—Jeremiah Barnhart, Delphi, Ind.

**Boden-Newby.**—By the undersigned at the home of the bride near Arcadia, Ind., Oct. 17, 1942, John Clifford Boden and Elsie C. Newby.—Stanley G. Keller, Chicago, Ill.

**Harpster-Rupert.**—By the undersigned, assisted by Bro. Charles E. Cisney, in the Ardenheim church, Huntingdon, Pa., Dec. 8, 1942, George Ashel Harpster of Williamsburg, Pa., and Helen Jane Rupert of Huntingdon, Pa.—H. H. Nye, Huntingdon, Pa.

**Hoff-Glick.**—By the undersigned in the La Verne Church of the Brethren, Elder Christian Smith Hoff of Glendora, Calif., and Sister Susie Whipple Glick of La Verne, Calif., Nov. 15, 1942.—Galen K. Walker, Glendora, Calif.

**Rousselow-Raudabaugh.**—Leroy Rousselow and Maxine Raudabaugh, both of Waterloo, Iowa, in the sanctuary of the South Waterloo Church of the Brethren, Nov. 29, 1942, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

**Shank-Shipman.**—By the undersigned in the home of the groom, Dec. 5, 1942, LeRoy Shank and Ina Shipman, both of Polo, Ill.—M. E. Clingenpeel, Polo, Ill.

### Fallen Asleep . . .

**Alder, Jackson,** was born March 4, 1850, and died Sept. 1, 1942. He was a member of the Greenmount Church of the Brethren for many years. Funeral services were held at the Pine Grove church with Brethren M. J. Craun and T. C. Senger in charge. Burial was made in the cemetery near by.—M. J. Craun, Singers Glen, Va.

**Berkey, Wresley Hobart,** son of Henry Berkey, was born July 16, 1898, and died Nov. 2, 1942, at Hillsboro, near Windber, Pa. He had been ill since April. Surviving are his widow and eleven children, all at home; also two brothers and three sisters. Funeral services were held in the Berkey Church of the Brethren in charge of Bro. Jacob T. Dick, pastor. Interment was in the church cemetery.—Marlan Dull, Hooversville, Pa.

**Buracker, James A.,** died at his home at the Ida Valley home-stand on Nov. 16, 1942, aged eighty years, ten months and sixteen days. He was a son of Martin and Bettie Buracker, who lived at the head of the Ida Hollow in the Blue Ridge Mountains. It was here in the midst of nature that he grew to maturity. He was more than six feet tall and in his day was rated a physical giant. He was accustomed to hard work and made a comfortable living for a large family of eleven children. He had been a member of the Church of the Brethren for more than forty years and was faithful to its teaching. He was a strong opponent of liquor. He is survived by his wife, two daughters and five sons, one brother and one sister and thirty-one grandchildren. Funeral services were conducted at the Mt. Zion church with burial in the near-by cemetery. His pastor, Bro. H. C. Eller, had charge of the services.—Mrs. H. E. Wakeman, Luray, Va.

**Burdick, Ellen,** died Nov. 27, 1942, at the home of Brother and Sister Leonard Mattix, where she had lived for several years. Her husband, Edwin Burdick, died several years ago. Sister Burdick was eighty-six years, eleven months and four days old. She was the oldest member of the Sugar Ridge church and always attended church and aid society as long as she was able. Bro. J. J. Ham of Centerville, Mich., preached the funeral ser-



Mr. and Mrs. Enos Overholser



mon at the Stephens funeral home in Scottville; burial was in the Riverside cemetery at Custer, Mich.—Eliza Blocher, Custer, Mich.

**Burket, John Blair**, was born in Altoona, Pa., on June 12, 1872, and died Nov. 23, 1942, at his home in Altoona, after having been ill for some time. He was the son of Ephraim and Caroline Cramer Burket, and was a carpenter by trade. He was married to Rosella Salyards and to this union were born three children. He was a faithful member of the Twenty-eighth Street Church of the Brethren. Bro. Burket was happiest when serving others. Surviving are his wife, two daughters, one son, three grandchildren and three sisters. Services were conducted at the V. L. Stevens funeral home by his pastor, Bro. Glen Norris. Interment was in the Martinsburg cemetery.—Mrs. Galen Bittner, Altoona, Pa.

**Davis, Lillie T.**, daughter of Mr. and Mrs. Thomas Stubbs, was born near McKenzie, Tenn., Nov. 19, 1874, and died at her home near Paris, Tenn., Nov. 20, 1942. She was married on July 26, 1894, to Franklin G. Davis, who survives her, along with a son and a grandson. Her husband, a deacon, has been for years the last remaining member of the Church of the Brethren living in the bounds of the Good Hope congregation. This congregation represented the effort of the Church of the Brethren to establish itself in western Tennessee a half century ago. As a young girl, Mrs. Davis united with the Cumberland Presbyterian Church. About twenty-two years ago she transferred her membership to the Missionary Baptist Church. She was a conscientious Christian and discharged the obligations of life in a faithful way. Funeral services were conducted in the Shiloh Cumberland Presbyterian church near McKenzie, Tenn., by the Rev. O. G. Perkins and the Rev. Haynes Lankford. Interment was in the Shiloh cemetery.—C. Ernest Davis, La Verne, Calif.

**Funderburg, Mary E.**, daughter of Rev. and Mrs. J. D. Sandy, was born Oct. 24, 1883, near Donnelsville, Ohio. Death came at her home near North Hampton, Ohio, Nov. 6, 1942, after an illness of three months. She was united in marriage to J. D. Funderburg and to them were born five children. At an early age she became a member of the Donnels Creek Church of the Brethren and remained loyal to the church of her choice. She contributed to the work of the aid society. Besides her husband, she is survived by two daughters, two sons, and three grandchildren. One son preceded her in death. She loved her home and was never happier than when ministering to the needs and comforts of her children. Services were conducted by her pastor, Bro. R. F. Flory, at the Doom Brothers funeral home in New Carlisle. Burial was made in a near-by cemetery.—Mrs. Edith Woodard, New Carlisle, Ohio, Dec. 7.

**Jackson, Daisy Sipes**, was born Aug. 12, 1872, in Clinton County, Ind., and died Sept. 25, 1942, at the Robert Long hospital in Indianapolis, Ind. On July 19, 1924, she was married to Jesse Jackson and came to Wabash, where she lived all but two years of the rest of her life. She became a member of the First Brethren Church when she was a girl. After coming to Wabash she united with the Church of the Brethren. She enjoyed helping the poor and needy, friends and neighbors. All through life she had many misfortunes, but she was cheerful through it all. Her husband preceded her in death six years ago. Services were held in the Wabash City church by Bro. John Smeltzer and Ferdie Rohrer. Burial was in the Center Grove cemetery.—Mrs. Wilford Crumrine, Wabash, Ind.

**Kuntz, Frederick Nicholas**, son of Henry and Mary Rummelmeyer Kuntz, was born in Coleman, Ala., Dec. 15, 1879, and died in the Windber hospital Sept. 13, 1942. He was married to Daisy Crist on March 22, 1908. To this union one daughter was born. He is survived by his wife and daughter, one granddaughter, four brothers and three sisters. He was a member of the Church of the Brethren for twenty-nine years. At the time of his death he was a member of the trustee board, and Sunday-school treasurer. Funeral services were held in the Windber church by his pastor, Bro. N. D. Cosner, and burial was in the Richland cemetery.—Mary Allison, Windber, Pa.

**Maurer, Henry B.**, the youngest child in a family of sixteen children born to Henry and Julia Maurer, was born near Bradford, Ohio, on March 19, 1869. He died at his residence in Covington on Sept. 22, 1942. He was united in marriage to Miss Tricie Elizabeth Cable, and two sons and three daughters were born to this union. In early life he united with the Church of the Brethren and was active as Sunday-school superintendent, teacher and deacon in the church. He was preceded in death by his companion, one daughter and two sons. Surviving are two daughters, thirteen grandchildren, one great-grandchild and two sisters. Services were held in the Covington church in charge of the writer, assisted by Bro. G. L. Wine. Interment was in the Harris Creek cemetery beside his companion.—Ray O. Shank, Covington, Ohio.

**Miller, Aquilla**, was born June 28, 1872, at Needmore, W. Va., and died at the Memorial hospital in Harrisonburg, Va., Aug. 12, 1942. He united with the Church of the Brethren and remained faithful to the end. He was a good father and kind neighbor and will be missed in the church he loved so much and in the community in which he lived. His wife preceded him in death seven years ago. He is survived by six children, all of whom, except one son who is in foreign service, were present at the time of his death. Funeral services were held at the New Dale

Church of the Brethren, conducted by Bro. W. D. Walker.—Mrs. Sadie Mathias, Mathias, W. Va.

**Miller, Florence W.**, died at her home near New Paris, Pa., Oct. 21, 1942, aged seventy-one years, six months and twenty-four days. For a number of years she had poor health and in the last four months she suffered from a stroke which rendered her helpless and speechless; she never recovered. Pastoral visits and prayer were much appreciated by her. She is survived by her husband, Bro. Frank Miller, three daughters and two sons. She was a member of the church for a number of years. Funeral services were conducted by the writer and Elder T. B. Mickel in the New Paris church; interment was made near by.—John E. Rowland, New Paris, Pa.

**Miller, T. Floyd**, a resident of the New Paris community most of his life, died in the Morrison Cove Home at Martinsburg, Pa., Nov. 29, 1942, after a few days' illness. He was aged forty-four years and four days. He is survived by three sisters. Floyd was baptized into our church June 29, 1941. For many years he was a cripple, being almost unable to do manual labor, yet he did much work on his knees. He never murmured about his unfortunate lot. The last four months he spent in the Cove Home. Funeral services were conducted in the New Paris church by the writer, Elder T. B. Mickel, and Pastor Nilt of the United Brethren Church.—John E. Rowland, New Paris, Pa.

**Overfelt, Samuel Allen**, was born in Franklin County, Va., July 13, 1858. He came to Missouri at an early age and took a homestead in Texas County near Cabool. He resided there for forty years, and for the past twenty years he made his home with his sister, Mrs. Sarah Jane Harris, at Greenwood, Mo. He was a minister of the Church of the Brethren and lived a very devoted Christian life. In 1883 he was married to Mary Oxley, who preceded him some years ago. He died Nov. 22, 1942, leaving one sister, one brother, and a host of other relatives and friends. Three brothers and one sister preceded him in death. Interment was in the home cemetery at McClave, Colo. Brethren Edwin Buck of Eads, Colo., and Isaac Jarbo of Hasty, Colo., officiated at the services.—Ed L. Greenwood, McClave, Colo.

**Repine, Norman**, son of Thomas and Martha Repine, was born March 4, 1876, and died Aug. 15, 1942, in the Windber hospital. He is survived by his wife, two sons and one daughter, and a number of other relatives. Funeral services were held in the Windber Church of the Brethren, of which he was a member, by his pastor, Bro. N. D. Cosner. Burial was in the Ogletown cemetery.—Mary Allison, Windber, Pa.

**Shifflett, Ada Susan**, was born Sept. 11, 1892, and died Oct. 28, 1942, in the Rockingham memorial hospital at Harrisonburg, Va. She was a faithful member of the Greenmount church since her youth. She leaves her husband, who is almost an invalid and who received her tender care for many years, and sons, daughters, grandchildren and many friends. Services were held at the Greenmount church with M. J. Craun and S. L. Garber in charge. Burial was made in the near-by cemetery.—M. J. Craun, Singers Glen, Va.

**Simmers, Sarah Jane**, was born Sept. 27, 1865, and died April 16, 1942. She leaves two sisters, one being her twin, one daughter, and one grandson. Her husband preceded her in death thirty-one years ago. She was a faithful member of the Greenmount church. Funeral services were held at the Pine Grove church in charge of Bro. S. L. Garber, with M. J. Craun assisting. Burial was made in the near-by cemetery.—M. J. Craun, Singers Glen, Va.

**Sipe, Thomas J.**, son of Samuel and Frances Sipe, was born at McGaheysville, Va., on April 15, 1858, and died Nov. 16, 1942. He was united in marriage on April 7, 1884, to Anna Collier. In early life he united with the Methodist Church. Fifty-four years ago he and his wife united with the Church of the Brethren. They later moved to Cedar County, Iowa, and affiliated with the Waterloo church. He was installed as a deacon there, in which office he faithfully served to the end. He served as Sunday-school superintendent and teacher. Thirty years ago they moved to the Prairie Queen community and became members of the Root River Church of the Brethren. He leaves his devoted wife, two sons, one daughter, eleven grandchildren, four great-grandchildren and one sister. He was preceded in death by a son in 1918. Mr. and Mrs. Sipe disposed of their farm some years ago and built a home near the church which they served so faithfully. The last few days of his life were spent at the home of his daughter. Funeral services were conducted at the Brethren church by his former pastor, Bro. Mark Burner, assisted by Bro. Max Hartsough, the present pastor. He was laid to rest in the church cemetery.—Mrs. J. C. Tammel, Preston, Minn.

**Snyder, Maud**, the daughter of John W. and Alice Hockman, was born June 7, 1898, and died June 30, 1942. On July 4, 1923, she was married to A. B. Snyder and to this union two sons were born, who united with the Church of the Brethren at an early age. She was stricken with a rare disease for which no cure has been found. She taught school for about eight years before her marriage. Her father preceded her in death seven years ago. She united with the Church of the Brethren at the age of twelve years and was a faithful member. She was always ready to lend a helping hand. She is sadly missed by her two sons, her mother, six brothers, three sisters, and a host of relatives and friends. Funeral services were conducted by Bro. Raymond Martin at the Tearcoat church, and interment was in the adjoining cemetery.—Mrs. Alice Hockman, Hoy, W. Va.



**Tobias**, Jennie, the daughter of Gabriel and Susanna Frey, was born Nov. 3, 1870, and died at her home near Covington, Ohio, on Sept. 6, 1942. On March 23, 1893, she was united in marriage to Ora Tobias. One son and one daughter were born to this union. In 1910 she united with the Church of the Brethren and remained a member until death. She is survived by her husband, one son, one daughter, six grandchildren, four great-grandchildren, one brother and five sisters. Services were held in the Covington Church of the Brethren in charge of the writer, and burial was in the Highland cemetery.—Ray O. Shank, Covington, Ohio.

**Wampler**, Ruth Elizabeth, wife of Hobart Wampler and daughter of the late Charles F. and Annie Charlton Higgs, died in the Harrisonburg, Va., hospital on Nov. 28, 1942, at the age of forty years, four months and eleven days. Surviving are her husband, one son, two daughters, one brother and three sisters. Her parents and one sister preceded her in death. The funeral was held from the Linville Creek Church of the Brethren, of which she was a member, with the writer officiating, assisted by Brethren S. D. Zigler and J. S. Roller. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Weaver**, Ben, aged seventy-one years, died Nov. 26, 1942, at his home near Mount Crawford after a prolonged illness. The funeral was to have been held Nov. 29, but several hours before the appointed hour word was received that a son, Raymond, aged twenty-four years, who was en route home from a camp in Texas, had been killed in a collision between his car and a truck, less than a hundred miles from home. Both funerals were held at the home on Dec. 1. Interment was made in the Grove United Brethren cemetery, of which church the father was a member. Raymond was a member of the Methodist Church. Rev. Glover of the United Brethren church conducted the funeral, assisted by Bro. Jacob Replogle of the Church of the Brethren. The widow, Sister Nettie Weaver, survives with six sons and four daughters. The bodies were laid to rest side by side.—Mrs. John T. Glick, Bridgewater, Va.

**Welbaum**, Emma Rudy, died Nov. 2, 1942, at the age of seventy-two years. On Oct. 29, 1893, she was united in marriage to S. D. Welbaum. A son and a daughter were born to this union. She united with the Church of the Brethren many years ago and continued in this fellowship until death. Her husband was called home in 1939. The son and daughter, two grandchildren, one brother and two sisters survive. Services were conducted at the Covington Church of the Brethren by the writer, assisted by Bro. C. F. McKee. The body was laid to rest in the Sugar Grove cemetery beside her husband.—Ray O. Shank, Covington, Ohio.

**Winkelman**, Madeline, was born April 11, 1915, in Wood County, Ohio, and died at her home near Hoytville, Ohio, Nov. 17, 1942, shortly after the birth of her child, who also died. Sister Winkelman was the daughter of Jacob M. and the late Marie Dishong. She was united in marriage on Nov. 12, 1938, to Marion Winkelman, who survives with three small daughters. Sister Winkelman became a member of the Church of the Brethren six years ago. Funeral services were held in the Rippeth funeral home in North Baltimore, Ohio, by Rev. Virgil Grant, a minister of the Full Gospel Church. Interment was in the new Maplewood cemetery near North Baltimore.—Glenn J. Fruth, Deshler, Ohio.

## Church News . . .

### California

**Live Oak**.—The activities of our church seem to be starting well for the coming year. The new Sunday-school and church officers were installed Sept. 27. Our church was well represented at the district meeting at Modesto, and all enjoyed a spiritual feast. On Nov. 10 we were favored with two inspirational sermons by Kirby Page; there was good attendance at the afternoon service and a full house at night. A potluck supper was served. Pastor Daugherty and Elder Brubaker, with their wives, recently attended the conference for the pastors of the district which was held at the Sacramento church Nov. 23. Our women's work, which heretofore has been operating under two groups, the ladies' aid and Dorcas societies, has recently been reorganized and the two societies combined under the name of women's work. We met Dec. 3 in the social room of the church and some of the ladies quilted while others worked on garments for the Red Cross. Several comforters have lately been made by members formerly of the ladies' aid and donated to the C. P. S. camp near Santa Barbara. We will send cookies to the boys in the C. P. S. and army camps before Christmas. We spent Thanksgiving Day in the service of the Master. A sermon of Thanksgiving was given by the pastor. Our love feast and communion was held in the evening, preceded by a very impressive candlelighting service in connection with the consecration service. Bro. Herman Landis, missionary to Africa and now pastor of the Oakland church, was present and officiated.—Mrs. W. R. Brubaker, Live Oak, Calif., Dec. 5.

**Los Angeles, First**.—On Oct. 25 we observed home-coming day with Rev. C. H. Charlton of the American Sunday School Union bringing an inspiring message at the morning hour. A potluck lunch was enjoyed by about 100 in the fellowship hall. In the afternoon two splendid messages were given under the title, *Evangelistic-Prophetic Testimony*. Brother C. Ernest Davis of La Verne spoke on *The Bible the Word of God*, in which he made

clear that he believed that in the Bible we have not the word of man but the Word of God. Bro. Galen K. Walker followed with a message on *Why Preach Prophecy* that was a clear setting forth of the important place prophecy holds in the Bible. Bro. W. E. Trostle had charge of the devotions and Bro. J. E. Steinhour led in a brief testimony meeting at the close. It was a time of real fellowship in the Word of God and met with such favor that it was decided to continue such meetings monthly. The next meeting will be held Nov. 29 with a combination of evangelistic and prophetic messages. All who are interested in the study of the Word of God are invited to join us in this testimony.—Fred A. Flora, Los Angeles, Calif., Nov. 15.

### Idaho

**Nampa**.—At our council meeting we elected Bro. F. H. Barr as our elder; we adopted the one hundred per cent Gospel Messenger plan, and a budget of \$3,800 for 1943. During the past year \$885 was given for Brethren Service work and relief. Other boards and officers were elected.—Stanley B. Keim, Nampa, Idaho, Dec. 2.

### Indiana

**Bremen**.—The women's rally of Northern Indiana was held at Nappanee. Fifteen ladies from our church attended this meeting. Rev. Howard Kreider of Milford, Ind., held our revival meeting Nov. 9-22. There was a good attendance at these meetings and Bro. Kreider gave some very inspiring messages. We had special music every evening, arranged by our chorister, Sister Dorothy Miller. Two young ladies were baptized. There is some sickness in our group. The Christmas party of the women's work was held Dec. 3 at the home of Sister Ruth Hemminger. Our Thanksgiving and China relief offering amounted to \$28.—Mrs. Joye Gongwer, Elkhart, Ind., Dec. 8.

**Osceola**.—Our women's group has been very busy the past year with seven auction sales, raising half the amount for a hardwood floor in the main auditorium. The men's group took care of the rest and the young people floored their classroom. The women have a missionary program every three months. Our communion service, with Bro. George Stull of Elkhart Valley in charge, was held Nov. 7. Sister Nettie Senger, missionary to China, spent several days with us in November. Her wonderful messages and pictures were greatly appreciated. At the father and son banquet on Nov. 20 the speaker was Bro. H. F. Richards of South Bend. A chicken supper and marimba music were also enjoyed. The Byler quartet of Goshen College was with us Nov. 4. This was a real treat. Brother and Sister G. G. Canfield will soon be with us in our evangelistic meetings; Sister Canfield will direct the music.—Mrs. Paul Singrey, Elkhart, Ind., Dec. 5.

**Plymouth**.—We met in council on Nov. 25 and elected Bro. Clyde Joseph elder and Ralph Garber president of men's work. Bro. Dewey Rowe, evangelist, and Bro. Homer Weldy conducted our revival meetings which closed Oct. 11. Five were baptized and two received on former baptism. The interest and attendance were very good. The communion service was held Oct. 12 with several visiting ministers present. Brethren C. C. Cripe and N. H. Miller of the district ministerial board of Northern Indiana installed our pastor, Bro. A. C. Keim, and wife into the office of elder. This was a very impressive service. On Oct. 18 the B. Y. P. D. was reorganized with Fern Neidlinger as president and Mrs. A. C. Keim adult adviser. The young people all participated in the candlelighting service. Several of our women and men attended the women's rally at Nappanee and the district men's meeting at the Walnut church. A large group of our young people attended the district young people's meeting at Cedar Lake this fall. The young people have sent Christmas greetings to all our boys in camp. The women's work program will be held Dec. 10, at which time crosses will be drawn for the new year. The missionary society recently gave the play, *The Challenge of the Cross*.—Mrs. Harry Rohrer, Plymouth, Ind., Dec. 3.

**Sampson Hill**.—We held our communion services on Oct. 4; only twenty-two were at the tables, but we had a very spiritual meeting. Some communed for the first time, and all enjoyed it. Bro. J. Andrew Miller, our elder and pastor, officiated and was the only minister present. At our district meeting Bro. Miller was again chosen on the missionary-ministerial board for another five years. He was also designated by the board as our elder. We have been having preaching every two weeks since our re-

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vival in June, but we have decided to have preaching only once a month during the winter months. We will continue to have Sunday school every Sunday. There are only a few of us in Sunday school and morning worship, but on Sunday nights when we have preaching we have thirty to forty present. Our Sunday evening church offering averages about \$5, which is applied on Bro. Miller's expenses, the district board paying the difference. Should any of our ministers be passing our way we welcome you to stop and preach for us. We are sorry to report the sickness of Bro. John Greenhalgh; he was our pastor here for some years. We will appreciate an interest in the prayers of God's people.—Jeanne Sorrells, Shoals, Ind., Dec. 1.

**Syracuse.**—Our pastor, Bro. Charles Stouder, delivered the message at Union Center on Oct. 18, and Bro. John Frederick from Union Center preached here. In the evening Miss Bert, founder of the Bethany orphanage in Kentucky, showed pictures and told us about the interesting and helpful work being done there. We had no church services on Sunday evening, Nov. 22, because there was a union Thanksgiving service at the United Brethren church. Some attended the services there and others attended a revival at Bethany and Union Center. Our church met in council on Dec. 1 with Elder Lee Cory in charge. The gasoline situation was discussed. The trustees reported some work done on the furnace and the purchase of a piano. All financial reports were very satisfactory. The ladies' aid reported the purchase of an oil stove and a range. Seven hundred quart jars have been filled by our sisters for Bethany Hospital and Camp Lagro.—Mrs. Peter Plew, Syracuse, Ind., Dec. 2.

**Wabash City.**—Our quarterly council met in September. The election of officers for the coming year was held. Wilford Crumrine was re-elected Sunday-school superintendent. Home-coming services were held Oct. 4 and were well attended. We were fortunate in having the chorus from Camp Lagro with us, and Bro. J. H. Mathis gave two splendid messages. Our pastor left the middle of October to take up the pastorate at Canton, Ill. He had spent almost fifteen years of hard, earnest work with us, and the last two years in full-time work. In that time the church attendance and membership increased and many changes were made on the church building. Last fall a parsonage was purchased. Since we have been without a pastor we have had messages by C. Ray Keim, Mrs. Goldie Killion, Arlo Gump, Russel Puble, Mr. and Mrs. Ferdie Rohrer and David Landis. The father and son banquet was held at the church Nov. 13. It was well attended and several of the boys from Camp Lagro enjoyed the program. They have also been attending regular services, which we appreciate very much. The aid society president, Mrs. Goldie Dye, was re-elected. We have been making comforters and kits for the boys in C. P. S. camps and have sent clothing for relief, besides our regular work. There was a good response for the canning for C. P. S. camps.—Mrs. Wilford Crumrine, Wabash, Ind., Dec. 5.

### Iowa

**Maxwell.**—On the Sunday evening before Thanksgiving our congregation and community enjoyed a short Thanksgiving program, which consisted of recitations by the small children, special music, and a sermon by our pastor. The Thanksgiving offering was \$9. On Nov. 24 seventy-five relatives and friends met in the Presbyterian church in honor of Bro. C. Z. Rietz, who celebrated his 102nd birthday anniversary the next day. A basket supper was enjoyed, followed by an informal program prepared by our pastor, J. D. Brower, who read some original verses as a tribute to the honored guest. Community singing was enjoyed by all; some special music was rendered. Brief talks were given by a number of different people. Bro. Rietz also gave a very interesting talk. His almost perfect attendance at church services and his long life are a living testimony and a challenge to all to cling closer to the Master. A large decorated cake made by Sister Brower was presented to him by our ladies' aid society. Once a month the aid society enjoys a covered dish dinner and fellowship meeting in the home of some member; there is a good attendance and handwork for all. We have Sunday school and preaching every Sunday morning and a very stirring song service and preaching in the evening. Many inspiring and challenging sermons are given by our pastor.—Mrs. Russell French, Maxwell, Iowa, Dec. 4.

### Louisiana

**Rosepine.**—Our church is very fortunate in having Brother and Sister W. J. Horner of Ft. Worth, Texas, come and be our pastors. Three have been added to the church. The union Sunday school gave them a miscellaneous shower. We have done some repair work and redecorated the interior of the parsonage. Besides preaching the first and third Sundays of each month, Brother and Sister Horner visit the four large army camps, Livingston, Claiborne, Beauregard and Polk, which are in our district. A number of the boys attend Sunday school and church whenever they can get away. We try to have them in our homes for dinner. We held our communion on Nov. 21 at the parsonage. Our elder, Bro. J. B. Firestone, was with us and brought the message on Sunday. As the Christmas season draws near we wish we could hear again the heavenly hosts saying, "Peace on earth, goodwill to men."—Myrtle Harriman, Rosepine, La., Dec. 5.

### Maryland

**Stone Bridge.**—Our church held its annual harvest and home-coming service on Sept. 6. The visiting speakers were Frank

Litton from Hagerstown, Md., and J. I. Byler from Martinsburg, W. Va. On Oct. 5 the church met in council with Elder S. F. Spitzer presiding. Bro. D. I. Petre, a member of the district ministerial board, was also present and took charge of the election of ministers. The church voted to install Bro. Glen Winters into the full ministry and to give Sister Wreatha Uphole her permanent license. Bro. Petre conducted a very inspiring installation service. Other business of the church was satisfactorily disposed of. The church treasurer's report shows an increase in giving over that of last year. The treasurer of the building fund also gave a favorable report. Work on the church is being planned to start this winter by digging the basement and installing a furnace. The women's work of the church has canned thirty gallons of fruit and vegetables for the C. P. S. camp at Williamsport, Md. They also sent a packet, and are at present making several comforters which will go to the same camp. The Christmas program by the children is being planned for Sunday morning, Dec. 27.—Cora Winters, Hancock, Md., Dec. 7.

**Welty.**—On rally day a joint installation of Sunday-school officers and teachers and officers of the ladies' aid and B. Y. P. D. was held. George Clapper was re-elected Sunday-school superintendent. Helen Snively was elected president of the ladies' aid. More food and supplies were sent to Camp Kane. Some supplies were also sent to Camp Hopewell near Williamsport, Md. On Nov. 18 the women of the church met in the home of Sister Charles Hoffman to sew. A delicious potluck dinner was served. Four comforters were completed for Camp Hopewell. On Nov. 25 the ladies held a food sale in Waynesboro, Pa., netting them approximately \$70. Fifteen of the men from Camp Hopewell had charge of the morning service on Oct. 18. They and their director, Bro. Q. A. Holsopple, brought a very interesting program. Following the service we were happy to entertain them in our homes. A Halloween social in honor of the men at Hopewell was sponsored by the B. Y. P. D. at the home of Robert Leiter. A number of our members attended the district meeting held at the Black Rock church Oct. 27, 28. Bro. C. E. Grapes of Greencastle officiated at our love feast on Nov. 14. At this time three brethren and their wives were called to the deacon's office. They are Brethren George Clapper, Sherman Eshelman and Earl Kline. On Thanksgiving evening a prayer meeting was held at the parsonage. It was decided to hold them only once a month during the emergency. Our pastor's wife was instrumental in working up a community hymn-sing. Since the Welty church is large and is centrally located it will be held here. All neighboring churches seem to have a keen interest in the project. The date is the fourth Sunday of the month. While Bro. Thomas was holding a series of meetings at Newville, Pa., Bro. Strite of the Longmeadow congregation filled the pulpit for us. The Sunday school plans to give a program and short play on the Sunday night before Christmas. We plan to have a week-end Bible term sometime this winter and a school of missions Feb. 19-21. We have secured Sister Nettie Senger for this period. Our Achievement Offering will be lifted at the close of the sessions. Bro. J. Linwood Eisenberg, pastor of the Shippensburg church, will assist us in a series of meetings at the Ringgold house Jan. 24-Feb. 7.—Mrs. Harry L. Muritz, Smithsburg, Md., Dec. 4.

### Pennsylvania

**Long Run.**—Since our last report we have held a special council. Bro. David Byler was installed into the ministry, and our pastor's wife was installed. Brethren S. K. Wenger and J. P.

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Merkey had charge of the installation service. At the same time our pastor and wife's baby was dedicated by our elder, S. G. Meyer. Our fall council was very well attended; everyone took part in the work with a fine Christian spirit. Elder Meyer was in charge. During the hot weather our church held a few services in Lehighton park. On Oct. 14 we held the community fellowship service in our church. Four visiting ministers were present and took part. Rev. D. A. Draper from Weissport was the guest speaker. On Oct. 25 we observed rally day in the afternoon with a full house; the offering amounted to \$55, which helped pay for our new hymnals. A minister from the Quaker-town church brought a wonderful message. On Nov. 15 we held our love feast. In the forenoon Brethren George Snyder and Lester Bucher spoke at our self-examination service. Bro. Bucher officiated at the communion service in the evening. On Nov. 25 our church attended the community Thanksgiving service in the Weissport Lutheran church, instead of having our regular prayer meeting. The new roof of the Zimmerman church has been completed.—Helen P. Reber, Bowmanstown, Pa., Nov. 28.

**Mechanicsburg.**—On Nov. 8 Bro. H. F. King of Myerstown, Pa., came to us in a revival meeting and continued for two weeks, closing with a love feast on Nov. 22. Bro. King delivered Spirit-filled sermons every night, and the attendance, interest and weather were favorable to having a successful revival. As a result of these services eight were added to the church by baptism. Since our last report six have been received by letter. Our Sunday services, both morning and evening, are well attended, and the attendance is steadily growing, which indicates a great outlook for the future. At our love feast there were four visiting ministers, one of whom was Bro. J. F. Graybill, missionary to Sweden; all of them took part in the service. Our union Thanksgiving service was held in the Trinity Lutheran church of this city with approximately 500 in attendance. Rev. Stewart of the Presbyterian church delivered the sermon. We are looking forward to the coming of Dr. R. W. Schlosser of Elizabethtown College in a Bible institute to be held either the last of this year or the first of next.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., Nov. 27.

**Ridge.**—We met in council on Sept. 23 and elected our pastor, Bro. Robert Cocklin, as elder for the coming year. Bro. Lester Mohler was re-elected Sunday-school superintendent. Our Sabbath school had an average attendance of ninety-one during this past year. Dr. A. C. Baugher of Elizabethtown College was with us the morning of Oct. 11 and brought the message. We have subscribed \$50 a year for Elizabethtown College. Our love feast was held Nov. 8 with ninety communicants. We are planning an all-day missionary service with dinner at the church on Dec. 13; Bro. J. F. Graybill will be the guest speaker. During the past year our women's group gave twenty-six pairs of new shoes for relief work in Europe, made six comforters and four kits for our camp boys, besides giving \$35 toward camp work. Eighty-eight quarts of canned goods and a few other things were also sent to Camp Kane.—Mrs. John Booz, Shippensburg, Pa., Nov. 28.

**Royersford.**—On Sunday evening, Nov. 1, the love feast was observed in our church. A unique part of it was a short period of time devoted to the recognition of the boys in our church and school who are in the service. Previously a letter had been sent to each of them by our pastor. Enclosed was a sealed letter to be opened by them at 7:35 on the evening of our love feast. At that time our congregation worshiped with them wherever they may have been located. A copy of these letters was also sent to the parents. Our service was one of inspiration. On Nov. 8 some of our young people attended the youth conference in Philadelphia. Two weeks later they presented a report of the conference during our church service. Nov. 15 was our missionary day; we had with us Miss Kathryn Donohue from West Philadelphia. Miss Donohue is a Methodist missionary to South America. She has spent thirteen years in Argentina and two years in Peru. She gave an interesting account of her work in those countries. She expects to return to her field of service in January. Our offering for the church and school amounted to \$314.87.—Olive Flemings, Royersford, Pa., Nov. 23.

**Schuylkill.**—We met in council and Brethren Harold Binkey and Daniel Haldeman were appointed Sunday-school superintendents for the Big Dam house; Brethren Arthur Wolfe and Mark Wolfe for the Swopes Valley house. Bro. Mark Wolfe was recently sent to Camp Lyndhurst, Va. Our educational sermon was given by Bro. Ira Meyer of Elizabethtown. Our harvest home services were held Sept. 6, when Bro. Perry Sanger of Lebanon County brought the message. Our delegates to the Sunday-school meeting were Brethren Arnold Zechman and Mark Wolfe. On Oct. 11 Bro. Harold Bomberger of Annville addressed our young people's meeting. On Oct. 17 we met for our love feast. The Word of God was brought to us by Brethren H. G. Fahnestock, Carl Zeigler, Milton Hershey and William Forry. Bro. Zeigler officiated. Bro. Forry remained with us and preached the following morning. We appreciated the presence of Bro. Ira Meyer with us during the summer months. Bro. Aaron Heisey of Midway brought us a Thanksgiving message.—Mrs. Arnold Zechman, Pine Grove, Pa., Nov. 29.

**Shamokin.**—Our fall love feast and communion was held Oct. 18 with Brethren P. J. Forney and J. P. Wenger officiating. Brother and Sister George Reedy were installed as deacon and deaconess at the council. Our pastor and young people are co-operating with the Christian Youth Fellowship of Shamokin and

their meeting was held in our church on Oct. 24. Our pastor preached the examination sermon and assisted with the love feast at the Palmyra church on Nov. 1. Bro. Mervyn Mensch of Mifflinburg filled the pulpit of the local church during our pastor's absence. The ladies' aid and members of the church recently donated canned goods and other supplies to the C. P. S. camps. The exteriors of the church and parsonage were recently painted.—Desna Weikel, Elysburg, Pa., Nov. 23.

**Welsh Run.**—We held our love feast on Nov. 7 with a good attendance; visiting brethren were S. M. Lehigh, Alton Bucher, Paul Newcomer, Albert Niswander and Edgar Landis. We feel we have all been benefited by their messages. Bro. S. M. Lehigh officiated. On Sunday morning Brethren S. M. Lehigh and Alton Bucher delivered the messages to a good attendance. Bro. Bucher began a series of meetings at the Mercersburg house after the love feast. There was a good attendance and he preached the gospel to us in its beauty and simplicity. As the result of his effort one was added to the church. On Thanksgiving Day services were conducted by the home brethren.—John D. Martin, Mercersburg, Pa., Nov. 30.

**White Oak.**—Gasoline and tire rationing has not noticeably affected our Sunday-school and church attendance. Our houses of worship are well filled on Sunday mornings. Nearly 500 surrounded the tables at our fall love feast at Longeneckers. Bro. Carl Valentine officiated; other visiting ministers were Samuel Shearer, Harvey Eberly, James Moore, Harry Fahnestock, S. S. Eshleman and John Hevener. Bro. Ben Stauffer brought us a splendid missionary message on Oct. 11 at the Longenecker house. On Sunday evening, Oct. 18, Bro. Herbert Wolgemuth preached for us at Manheim. On Nov. 1 we started our revival meetings at the Graybill house in charge of the writer. The attendance and interest were good from the beginning, and continued throughout the meetings, which lasted three weeks. The people had a mind to work and the Lord worked with us; many prayers were answered during these meetings. There were thirty-seven conversions and one was received on former baptism. One of these applicants was baptized the day following the close of the meetings and one awaits the rite. On Dec. 6 a large crowd gathered at the Cassel home to witness the baptizing of thirty-five applicants. Four of the home ministers administered baptism. We have the promise of Bro. J. F. Graybill, missionary to Sweden, to be with us Sunday morning, Jan. 24, at the

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Graybill house, and in the evening at Manheim.—Milton L. Hershey, Manheim, Pa., Dec. 7.

### Texas

**Falfurrias.**—Elder J. F. Hoke of Welsh, La., was with us Nov. 7, 8. He brought inspiring messages from God's Word on Saturday evening and Sunday morning. The council meeting and communion service were held Sunday evening. Bro. Showalter, pastor of the Mennonite church at Perryton, Texas, brought us the morning message on Nov. 22. We are always glad to have visitors with us.—Mrs. A. A. Dague, Falfurrias, Texas, Nov. 23.

### Virginia

**Beaver Creek.**—We have had some very helpful and interesting meetings this year. Several attended the district conference at Spray, N. C.; Brethren J. M. Reed and James Spangler served as delegates. We held our love feast Oct. 24 with Bro. W. F. Vest officiating. He also preached an inspiring sermon on Sunday. We have sent two packets to Camp Lyndhurst, besides sending over 200 cans of fruit and vegetables and some potatoes. Bro. Frank Layman, Jr., and wife visited us in behalf of the young people's work and gave helpful information about the B. Y. P. D. Our church officers were elected in September.—Mrs. H. W. Spangler, Floyd, Va., Nov. 28.

**Flat Rock.**—Our quarterly council met at the Flat Rock church on Nov. 7 with good attendance. An election of officers was held. The love feast was held at Cedar Grove on Oct. 4 with good attendance. Our Sunday school bought some new Bibles for the church. Bro. Galen Crist of Bridgewater held a week's revival at Stony Creek, closing with the love feast. Our ladies' aid is progressing nicely. We held a window sale on Sept. 5, making \$35. We sent three comforters to Camp Lyndhurst, purchased individual soup bowls for the church, and helped the Virginia Council of Religious Education work. We also remember the sick with flowers and fruit. The men's work has reorganized for the coming year; their president is Wilbur Miller. We reorganized our B. Y. P. D. for the coming year; the president is Rose Miller. This group is progressing nicely and has regular meetings. We had as our guest speaker on Nov. 22 Bro. S. D. Zigler of Mayland, in the absence of Bro. M. L. Huffman, who is sick. Bro. Zigler brought us a very inspiring Thanksgiving message. Our church has sent food and money to the C. P. S. camps. One member has been added to the church.—Eunice P. Kohne, Quicksburg, Va., Nov. 27.

**Johnsville.**—The women of our church have been very active in their work for the C. P. S. camps. They have sent over 100 quarts of food, several dish towels and three comforters to Camp Lyndhurst. They expect to continue work on this project. Bro. Edgar S. Martin of Daleville held a two weeks' revival for us

during the first part of September, closing with our annual love feast on Sept. 12. The interest and attendance were good and we feel that our church received inspiration and strength from Bro. Martin's sermons and his work in our midst. Our quarterly council was held Nov. 8 with Pastor O. S. Garber presiding. Officers for the coming year were elected; our pastor and elder is Bro. O. S. Garber and the Sunday-school superintendent John Barton. Three new deacons were also elected, John Giles, Jr., John Barton and Claude Shepherd. An installation service for these deacons and their wives will be held on Dec. 13. Our Sunday school presented a missionary program on Sept. 8. We are very glad that we have been able to go over the top in raising our missionary quota this year. A total of \$75 has been sent in for this purpose.—Clyde Starkey, Catawba, Va., Nov. 24.

**Woodstock.**—Our regular business meeting was held Nov. 21; the devotions were conducted by Bro. Stanley Day. Bro. Luther Hottel was received into our congregation by letter. Our Sunday school and B. Y. P. D. were reorganized on Oct. 4. We have planned to have preaching services the first Sunday evening of each month in connection with the B. Y. P. D. programs. A Christmas service by the Sunday school will be rendered on Saturday evening, Dec. 26. Bro. Wang Tung from China will be with us and speak at this service. A Thanksgiving service was held on Thanksgiving morning with a very good number present to hear the speakers, Brethren W. R. Burner and L. M. Helsley. Bro. Helsley held a week's meeting in Trout Run, closing with a love feast. Our love feast at Valley Pike was held on Oct. 24; the visiting ministers were Luther Rigglesman, L. M. Dettra and Emmert Dettra from the Salem congregation. Bro. Rigglesman had charge of the meeting. Bro. Emmert Dettra preached a very inspiring sermon on the following Sunday morning.—Luther B. Kohne, Maurertown, Va., Nov. 27.

### West Virginia

**Junior, Valley Run.**—On Oct. 4 new Sunday-school officers were elected. The superintendent is Lorraine Dean. The young people had a Halloween party in the basement of the church. They recently reorganized; the president is Willard Martin and the adult adviser Lula Miller. At a workers' conference it was decided to have each family be responsible for the devotions at Sunday school. The ladies' aid has been making bedding for the C. P. S. camps. They also had a bake sale and bazaar for Thanksgiving. Our prayer meeting attendance has kept up well; we have begun a new program of Bible reading, starting with the New Testament. On Nov. 22 the ladies' aid gave a program, Brethren Women as Torch Bearers. The junior aid had a grab bag sale on Dec. 4.—Ermina Miller, Junior, W. Va., Dec. 5.

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